

## FOR THE RECORD

**Volunteers needed**  
Kentucky is one of three states targeted to recruit volunteers for a Baptist relief effort among Rwandan refugees in Goma, Zaire. See page 2.

**Exporting excitement**  
Youth from St. Matthews Baptist Church in Louisville left their mark on Denmark during a recent mission trip in which they sought to export the excitement they have for the gospel. See page 3.

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Can a new president at Southwestern Seminary counterbalance old trustees? See page 5.

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Kentucky Baptists have joined the Southern Baptist disaster relief effort in Georgia, where thousands of homes were flooded in torrential rains. See page 6.

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## Owensboro couple stays in Haiti, asks for prayer

By Mary Speidel  
SBC Foreign Mission Board

PORT-AU-PRINCE, Haiti (BP)—Twice each day, Owensboro native David Heady talks on his ham radio to fellow missionaries in Haiti.

"We're trying as best we know how to carry on our lives with as much normalcy as possible," said Heady, a Southern Baptist who operates a Baptist conference center about 15 miles from Port-au-Prince, Haiti's capital.

Heady and his wife, Judy, are among several hundred American missionaries who opted to stay in Haiti despite the U.S. State Department's call to evacuate in June. About 50 of them check on each other's safety each day by radio.

"Pray for our safety, that we would have godly wisdom, that we would be strong and of good courage," said Heady, who works with Global Outreach, a mission agency in Tupelo, Miss. "If there's ever a time Haitians need to see Christ in us, it's in this hour."

Most of the estimated 2,000 missionaries who work in Haiti have left the country, Heady said. Among those are Southern Baptist Foreign Mission Board missionaries Mark and Peggy Rutledge, journeyman Todd Lowe and Ed Brentham, an International Service Corps volunteer.

FMB missionaries Jim and Grace Ziler, who are transferring to Haiti from Brazil, were supposed to move to Haiti in July after finishing language school. But now they are joining the Rutledges and Lowe in explor-

ing temporary ministry options among Haitian refugees.

Most of the 21 American Baptist missionaries assigned to Haiti evacuated in June. Five remain to operate the Good Samaritan Hospital, a Baptist facility in Limbe.

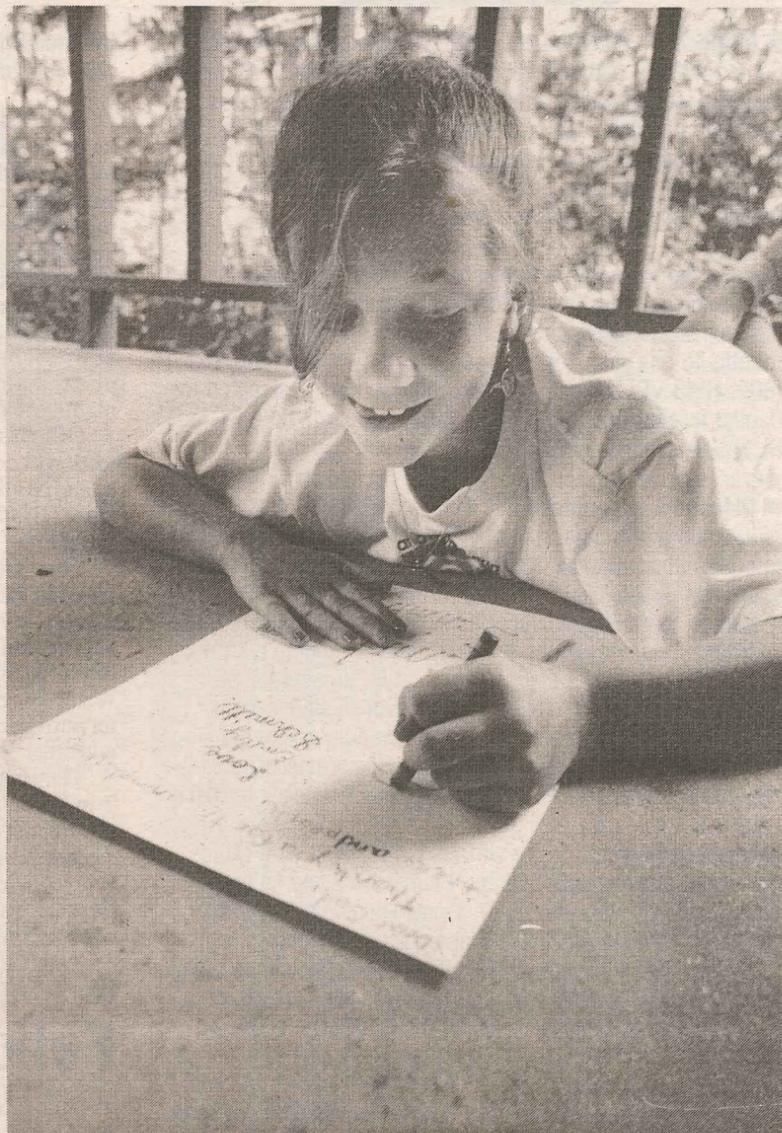
Among several evangelical groups contacted by Baptist Press, the Mennonite Central Committee and Free Methodist World Missions reported most of their personnel remain in Haiti. Groups whose missionaries have left the country or have been unable to return from furlough include the Assemblies of God and Church of the Nazarene. The staff of Campus Crusade for Christ International are staying in Haiti; its personnel are Haitians.

Heady explained why he chose to stay amid Haiti's political and economic turmoil: "I've always believed that when God gives you a vision, you stay with that vision and do what God's called you to do. We're in the 'kingdom' business, not in the political government business. That's not to say I don't keep myself aware of what's going on."

Heady serves in his area as a warden for the U.S. Embassy in Haiti. Volunteer wardens keep other Americans in their area aware of developments affecting them and of messages from the embassy.

As economic sanctions take their toll in the Western hemisphere's poorest country, Haitians are "becoming like rats," said Rutledge, one of the FMB missionaries who evacuated.

Haitians use that phrase to describe  See Kentucky couple ..., page 10



"THANK YOU, GOD" Emily Schmitt of Eastwood Baptist Church in Bowling Green writes a letter of thanks to God as part of Adventure Week activities in the day camp at Ridgecrest Baptist Conference Center. Hundreds of Kentucky families are spending time at the North Carolina conference center this summer for inspiration, relaxation and training in a variety of church leadership roles. For highlights of what's being taught this summer, see the Summer Sampler section on pages 11, 12 & 13. (BP photo by Jim Veneman)

## Baptists play the field with FCA's outreach to athletes

By Ken Walker  
Freelance Writer

KANSAS CITY, Mo. (BP)—At the 40th anniversary convention of the Fellowship of Christian Athletes earlier this year, a member walked up to President Dal Shealy with a puzzled look on his face.

"A lot of these speakers are pretty strong," he said. "Do you have all Southern Baptists here talking?"

"We have people who accuse us of trying to convert everyone to Southern Baptist," laughed Shealy, a member of Pleasant Valley Baptist Church

in Liberty, Mo. He added that the speakers weren't all Baptists, just dedicated Christians.

If anything, FCA's most noteworthy accomplishment is crossing traditional barriers. Methodist, Lutheran, Assembly of God and Catholic are some of the other denominations represented at its national headquarters, located near the Kansas City Royals' baseball stadium.

Founded in 1954 by Don McClanen, a Pennsylvania native who was raised Presbyterian, FCA has touched countless lives during its history.

No exact numbers are available on those who have come to know Jesus Christ as Savior through FCA's meetings, rallies, banquets and camps. But the number includes more than half the chief executives of the nation's 81 leading sports ministries and a healthy percentage of the more than 250,000 youngsters who have attended FCA summer camps since 1956.

The organization's student groups, known as "huddles," reach into 20 percent of the nation's high schools and colleges. The 5,000 officially sanctioned groups involve an estimated 300,000 students per week.

While one of its strengths has been its interdenominational flavor, Southern Baptists have played a key role in the athletic outreach.

FCA's Baptist leaders, in addition to Shealy, include Jim Noel, director of management information systems, and trustee Chairman Grant Teaff, former Baylor University coach who now directs the American Football Coaches Association.

Some other examples: FCA's three-book discipleship training series was written by David Guinn when he was at First Baptist Church of Waco  See Baptists are key ..., page 6

## Conference helps children's workers with discipline problems

RIDGECREST, N.C. (BP)—If discipline is a problem in the children's class you teach at church, you're not alone, according to a preschool choir director who spoke this summer at Ridgecrest Baptist Conference Center.

A lack of discipline in today's children frustrates many people who work with children in church, said Janet Williamson, preschool choir director at First Baptist Church of Lebanon, Tenn.

But sometimes a child's lack of discipline is rooted in fatigue, she

said. "If the kids are restless during a Wednesday evening choir rehearsal, just remember they've probably been picked up at day care, rushed home, fed a quick supper, and then brought to church."

In a class titled "And They Don't Even Know It's Discipline," Williamson presented several ideas from "Discipline: Who Needs It?" by Susan Cauley and Barry McCarty.

Among Williamson's suggestions:  Empathize with children. "Tell them you know they're tired and restless. You might use a body energizer

of some kind, such as an FYOB (flat on your back) break.' All the children lie flat on their backs with eyes closed, giving them a few seconds to rejuvenate."

Watch your own influence. Sometimes adult workers may influence children to misbehave, she said. "The most important thing to remember about discipline is that it begins with you."

Be prepared. When a teacher waits until class to do final preparation, the children don't feel appreciated, she explained. "When they come

in and you're too busy to greet them, they feel they're not important."

Set an example. At the beginning of each church year, Williamson tells workers in her church neither children nor adults are allowed to sit on tables in the room.

Use positive body language. Williamson suggested good posture and eye contact. "When you listen to them, do your eyes light up? When they're talking, lean forward a bit to show them you're interested. If you treat the children like they're special, you'll become important to them."

# BAPTISTS

## BAPTIST BITS

■ **Ridgecrest cuts planned.** Ridgecrest Baptist Conference Center in North Carolina will reduce its staff by 14 positions as part of a reorganization aimed at reducing operating costs. Summer attendance at the conference center, operated by the Southern Baptist Sunday School Board, has dropped off in recent years, even though attendance in other seasons has remained stable, the center's director said.

■ **Volunteers sought.** Volunteers are sought for ongoing relief ministry to victims of flooding in south Georgia. Baptist disaster relief officials predict their work will last from six months to one year. For information about volunteering, call (800) HMB-VOLS. Send financial contributions designated for Baptist relief efforts to the Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30367-5601.

■ **Oklahoma may reduce CP.** Oklahoma Baptists likely will reduce the percentage of Cooperative Program funds sent on to the Southern Baptist Convention from the state convention in the next fiscal year. If the recommendation of the state executive board is approved, undesignated gifts from Oklahoma churches to the unified missions funding plan will be split 60 percent for state causes and 40 percent for SBC causes. This 2 percent adjustment in favor of state causes comes on the heels of a similar 2 percent adjustment the previous year. Officials say the adjustments are necessary because the state convention faces serious financial shortfalls.

■ **Truett gets grant.** Baylor University has received a three-year grant of \$150,000 to support curriculum and faculty development for the George W. Truett Theological Seminary, scheduled to open this fall in Waco, Texas. The grant, from the Henry Luce Foundation of New York, will be used to build a theological education program that balances intellectual pursuit, spiritual formation and the practical dimensions of ministry.

■ **Poe returns to seminary.** Hal Poe, an evangelism professor at Southern Baptist Theological Seminary from 1988-91, has returned to the Louisville school as director of professional doctoral studies and associate professor of evangelism. For the past three years, he has been associate dean for academic affairs at Bethel Theological Seminary in St. Paul, Minn. Prior to his teaching career, Poe was associate director of the Kentucky Baptist Convention's evangelism department. He also is a former pastor of Simpsonville Baptist Church in Simpsonville.

■ **Walworth to Texas.** Park Cities Baptist Church, the third largest Baptist congregation in Dallas, has called Allen Walworth as pastor. Walworth, 38, moves from First Baptist Church of Huntsville, Ala. He previously served churches in Frankfort and Guston.

■ **Freeman to Fellowship.** Grace Powell Freeman, former Acteens consultant with Kentucky Woman's Missionary Union, has been named missions education specialist for the Cooperative Baptist Fellowship. Since 1992, Freeman, 37, has been a manager with the American Bible Society in New York City, where she coordinated the recent \$6 million launch of the Contemporary English Version of the Bible.

■ **Music head named.** Mark Blankenship has been named director of a restructured church music department at the Southern Baptist Sunday School Board. Blankenship has been senior director of the Genevox Music Group at the board. The change comes amid continued restructuring throughout the board, including the elimination of five positions in the music department and six in the pastor-staff leadership department.

■ **Virginia group elects leader.** Evangelist Howard Baldwin of Richmond, Va., has been named interim executive director of a Southern Baptist Conservatives of Virginia. The organization was formed in 1993 by conservatives upset with moderate Baptists' control of the Baptist General Association of Virginia.

## Kentuckians sought for Zaire relief

By Erich Bridges  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Kentucky is among three states targeted by the Southern Baptist Foreign Mission Board and Brotherhood Commission to recruit volunteers for an emergency relief ministry in Zaire.

Southern Baptists will send medical teams and water purification units to aid thousands of Rwandan refugees now inundating Goma, Zaire—a place rapidly becoming a waking nightmare of disease and death.

Officials hope many of the volunteers will come from Kentucky, Texas and North Carolina—all states with strong Brotherhood and disaster relief programs.

The Brotherhood Commission, based in Memphis, Tenn., will recruit doctors, nurses, water technicians and support staff for the teams. The FMB, based in Richmond, Va., will use world hunger funds to purchase water purification units, water containers and other equipment for the aid effort.

They hope to begin operation Aug. 7 in Zaire, a nation where no Southern Baptist missionaries currently are assigned. Missionaries who previously evacuated Rwanda set up operations in Tanzania to work with the overwhelming refugee problem there.

Tragically, many Rwandan refugees in and around Goma will die be-

fore Southern Baptists and other organizations can get relief efforts under way in Zaire.

More than 1 million primarily Hutu ethnics have streamed into the border town area because they fear being slaughtered in revenge attacks by forces of the Rwandan Patriotic Front, the Tutsi-dominated rebel army that has declared victory in the Rwandan civil war.

Whether or not their fears of retaliation are well-founded, the refugees continue to flee into Goma and other Zairian border towns. The number could easily top 2 million or more, according to reports.

Some hover near death when they arrive. Hundreds are now falling victim to cholera spreading through the refugee camps, caused by bad water and sanitation. Relief officials warn of death on a huge scale if governments don't respond immediately with massive relief.

The Southern Baptist response will be "a drop in the bucket for now, but at least a meaningful, high-impact drop in the bucket," said Jim Foster, FMB human needs director.

Brotherhood will recruit teams—each consisting of three to five doctors, up to 10 nurses, and two technicians for each water purification unit—to leave for Zaire the first week of August. A second wave of volunteers will relieve them about two

weeks later. The volunteers will pay their own expenses, about \$2,800.

"We're not projecting anything at this point beyond August, but obviously as we assess the situation, it could be extended depending upon need and availability of funds," Foster said.

The FMB will purchase 10 water purification systems and other supplies—at a total cost of at least \$250,000—from Water for the World, a non-profit company based in Dallas. The board also will purchase tents for the units and medical base camps, other support equipment and about 250,000 reusable plastic bags refugees can use to hold clean water.

Foster urged Southern Baptists to support the effort with their prayers and continued giving to the FMB's world hunger and relief fund, which has reached a dangerously low level.

Anyone interested in serving on one of the teams or supporting the work financially should contact the Brotherhood Commission immediately by calling (901) 272-2461. Volunteers must hold valid passports.

Hunger relief contributions should be sent to the FMB in care of the human needs department at Box 6767, Richmond, Va. 23230, or the Kentucky Baptist Convention at Box 43433, Louisville, Ky. 40243. Mark checks as designated for Rwanda relief.

## Fellowship narrows giving plans from 3 to 1

ATLANTA (ABP)—Leaders of the Cooperative Baptist Fellowship, responding to the Southern Baptist Convention's recent refusal to accept money from the Fellowship, voted July 6 to eliminate two of the three basic giving options it offers to contributors.

The action, taken by the Fellowship's officers, was communicated to pastors of Fellowship-supporting churches in a July 12 letter from Coordinator Cecil Sherman.

The officers voted to replace the Fellowship's three giving plans with a single plan which supports only Fel-

lowship causes and Fellowship-endorsed agencies.

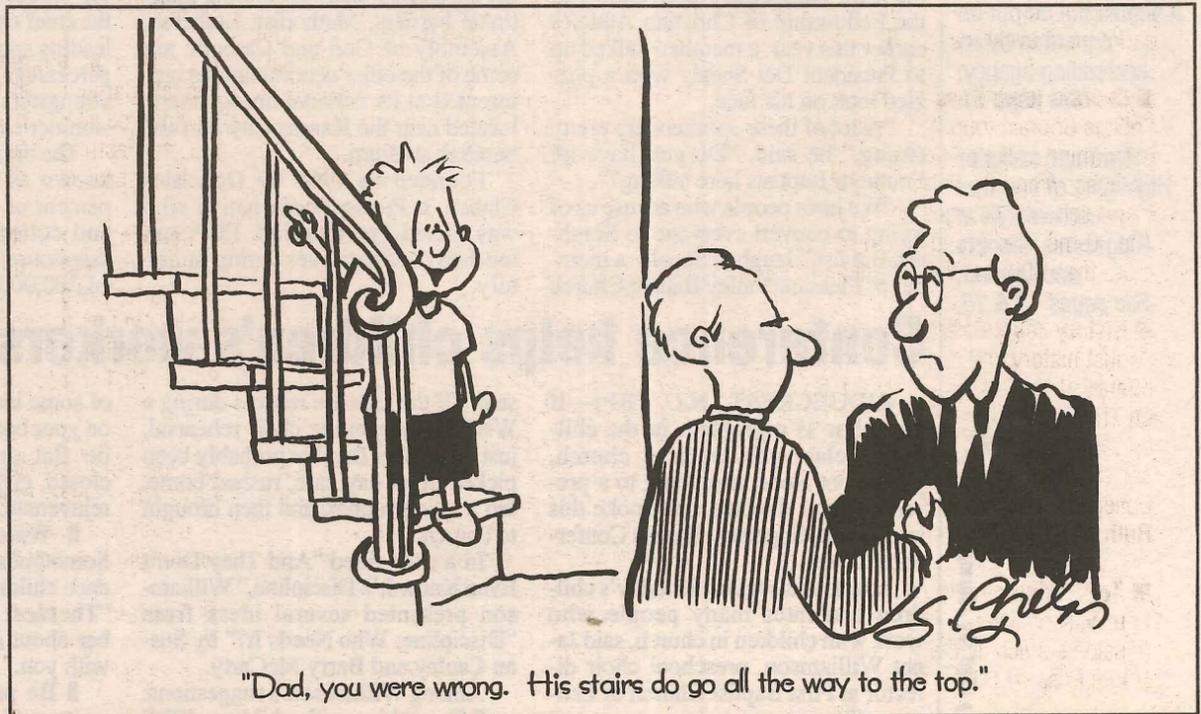
The change is effective retroactively to the June 16 SBC action instructing denominational agencies no longer to accept gifts channeled through the Fellowship, Sherman wrote.

The change will have little effect on the churches which now contribute to the Fellowship's Vision 2000 plan, earmarked solely for missions and ministries of the Fellowship and related moderate alternative ventures, Sherman said.

Gone are the Fellowship's Transi-

tional Plan, which channeled almost all its funds to selected SBC agencies, and the Ventures Plan, which supported both SBC and Fellowship causes.

Gifts received after June 16 that would have been channeled to SBC agencies and institutions will be held until the churches and individuals which sent them contact the Fellowship with written instructions about how to dispose of those funds, Sherman said. Any of those funds remaining after Dec. 31 will be applied to the Fellowship's global missions offering, he reported.



## St. Matthews youth carry excitement to Denmark

By Melanie Childers  
Staff Writer

LOUISVILLE—Teenagers from St. Matthews Baptist Church in Louisville channeled their positive energy into an overseas ministry of motivation last month.

The 44 youth and adults worked mostly in Denmark and Germany, not to construct church buildings or conduct mass revivals but simply to share the joy and excitement of their own salvation.

They hoped it would be contagious.

"Our hope was that by going over there and showing what teenagers could do in leading worship and Bible school ... they would realize they could do it, too," explained team member Lisa Hoffman, 17.

The group used music, drama and puppets to share their positive message of Christianity through vacation Bible schools, worship services and concerts.

Motivation and joy are two of the most pressing needs among Baptists in Denmark, explained St. Matthews Youth Minister John Willingham.

The 44 Baptist churches and 6,000 Baptists in Denmark struggle to offer a different kind of Christianity than that which most Danes experience, Willingham explained.

"In Denmark, you don't talk about religion very much, because everybody's a 'Christian,'" he said. In the Lutheran Church, Denmark's state church, children automatically join the Christian faith through infant baptism.

An unfortunate result is that many Christians in Denmark "have no heritage of commitment," Willingham said. "Most of them come to church



**DANISH CAMPFIRE** Teens from St. Matthews Baptist Church in Louisville join new Baptist friends from Arhus, Denmark, cooking bread over a campfire during vacation Bible school. The two Baptist groups have developed a close relationship through a series of mission trips during the last five years.

one hour a week on Sunday morning and that's it. They are a very, very high-church people who have no excitement in worship and no particular educational programs."

St. Matthews teenagers, on the other hand, live out their message of commitment and enthusiasm daily, Willingham said. "Our kids are always excited about everything."

Jennifer Reiss, 15, described the youth group as a "lively" and close-knit fellowship. That's important among Christians because it shows a Christ-like atmosphere and draws more people in, she explained.

The team began two years ago to raise funds and develop spiritual leadership tools for ministry among the Danish people. They spent hundreds of hours rehearsing, washing cars, selling Derby T-shirts, learning to share their testimonies and preparing Bible school activities. The group also

studied Danish culture.

St. Matthews Baptist's relationship to Danish Baptists actually began much earlier, in 1988, when a Danish pastor, Jens Christensen, arrived in Louisville to study at Southern Baptist Theological Seminary.

He and his family became active members at St. Matthews, and Christensen later invited the church "to bring your young people to Denmark so they can share the joy of coming to church."

St. Matthews responded with the first of a series of trips between Louisville and Denmark. In 1990, a group served in Aalborg, Denmark, at the church where Christensen was pastor.

"When we got there, we found that the people really didn't (seem to enjoy) church," Willingham said. Yet largely because of their efforts, the church where they worked grew to become one of the most active Bap-

tist churches in Denmark, he said.

In response, 50 Danes traveled to Louisville in 1992 to conduct backyard Bible clubs.

This year's trip represents a continuation of the solid relationship which has formed between the two Baptist groups, Willingham said.

After a brief visit with old friends in Aalborg, the group assisted two churches—one in Arhus, where Christensen now is pastor, and one in the nearby town of Viborg.

Teens organized and taught vacation Bible schools in both churches and led six worship services.

"It's important for the youth because it gives them a chance to get out of their church, where they usually just sit in the back, and do something positive," Hoffman said. "It's a chance to discover your talents and share them."

"It gave me confidence that with enough organization we can pull off a successful Bible school, and that I can sing in front of a crowd of people whose language I don't even speak."

Hoffman taught older children in Bible school and sang several solos during worship services.

A highlight of the trip was the few days spent in East Berlin, Germany, Willingham noted. While there, the youth assisted missionary Doug Hume, a former member of St. Matthews who now works with four German Baptist churches in Berlin.

"No one really knew what to expect" in the former communist city, Willingham said. "But it turned out to be one of the most touching experiences we had."

After returning home, the team prepared a Danish dinner for St. Matthews members July 24, when they reported their trip experiences.

## Campbellsville now offers Russian courses

CAMPBELLVILLE—Kentucky Baptists planning trips to Russia as part of the Kentucky Baptist Convention partnership with Russian Baptists have a new opportunity to learn elementary Russian.

Campbellsville College will offer its first course on the Russian language this fall.

Russian 111, an elementary level course, will be taught by Gordon Smith of Campbellsville. Smith works with the Translation Bureau for the secretary of state in Canada's government. He is a freelance translator, having served military, political and business clients since 1982.

The fall semester course will meet at 8 a.m. on Mondays, Wednesdays and Fridays. To register or learn more about the new courses, call (502) 789-5231.

## BLUEGRASS BURGEO

■ **Marriage retreat coming.** Fall Festival of Marriage, sponsored by Southern Baptist Theological Seminary, the Kentucky Baptist Convention and the Southern Baptist Sunday School Board, will be held on the seminary campus in Louisville Sept 23-25. For more information about the marriage enrichment event, call (615) 251-2277.

■ **Chorale tours Russia.** The Georgetown College Chorale toured Russia May 16-26, performing in the cathedrals and churches of Moscow and St. Petersburg as well as in major schools, colleges and universities. The 30-member group also distributed more than 500 Russian-language Bibles.

■ **History course offered.** A course in Baptist history and church life will be offered at Lexington Theological Seminary on Thursday nights this fall. The teacher will be Jack Birdwhistell, historian, professor and campus minister at Georgetown College. For registration information, call Ruth Kitchen at (606) 252-0361, ext. 259.

■ **Kentuckian appointed.** Doug Simpson, a Louisville native, has been appointed to mission service by the Southern Baptist Home Mission Board. Simpson and his

wife, DeLoy, will serve in Indianapolis, where he will be associational director of missions.

■ **Free Bible course coming.** Timothy George, former professor at Southern Baptist Theological Seminary in Louisville and current dean of Beeson Divinity School of Samford University, will lead the annual biblical studies program at Campbellsville College Aug. 11-12. He will teach on the book of Galatians, topic of the Southern Baptist Convention's 1995 winter Bible study. The two-day seminar is free. For information, call John Hurtgen at (502) 789-5029.

■ **Coordinators in place.** Larry and Joy Lindsey, on-site coordinators in Moscow for the Kentucky-Russia Baptist partnership, report their "new" apartment seems like home now. In a recent newsletter to Kentuckians, they asked for prayer for the partnership efforts; for Boris, their tutor who is not a Christian; for Tonya, an interpreter they recently worked with who is not a Christian; and for Pastor Alexie Solovev and his congregation in Udomlya, Russia. Likewise, Kentucky's other coordinators, Lee and Sarah Bivins,

are settling in to their apartment in St. Petersburg, they report. They already have played host to a number of Kentucky groups. The Bivinses request prayer for their son-in-law, John Derr, who was badly burned in a plane crash and is hospitalized in Albuquerque, N.M.

■ **Social work degree offered.** Beginning this fall, Campbellsville College will offer a new degree program in social work. Darlene Eastridge has joined the faculty as assistant professor of social work.

■ **Counseling centers open.** Cornerstone Counseling, a ministry of Kentucky Baptist Homes for Children, has opened new centers in London and Pineville. The London office is located at 908 W. Fifth St., Suite 109. For information, call (606) 877-1991. The Pineville office is located on the campus of Clear Creek Baptist Bible College. For information, call (606) 337-9822. The centers offer counseling from a Christian perspective to anyone with a need, with financial assistance available.

■ **Banfield awarded.** Travis Banfield of Cynthiana Baptist Church received the National Missions Challenge award June

19. He is the second person in Kentucky to receive the award, which is given by the Southern Baptist Brotherhood Commission and Kentucky Brotherhood. Requirements for the award include 750 hours of ministry outside the church building and extensive study. Banfield's adviser for his achievement was his grandfather, Malcolm Williams.

■ **Genesis Home names director.** Stan Brown, a professional social worker with more than 18 years of experience, has been named director of Genesis Home, a 15-bed treatment home for girls located near Mayfield and owned by Kentucky Baptist Homes for Children. Since 1986, Brown has directed adoption services and child placement for Buckner Baptist Children's Home in Dallas.

■ **Corrections:** An article in last week's Recorder about the new ministry center in Christian County Association incorrectly identified First Baptist Church of Oak Grove as Oak Grove Baptist Church. The two are not the same. Also, the direct missions column in the "Events" insert of that issue promoted Language Missions Day, although it was not clearly identified.

## WESTERN RECORDER

P.O. Box 43969  
Louisville, Ky. 40253  
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Second class postage paid at Louisville, Ky.

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## How do you define 'maturity'?

How often have we heard someone's actions excused because of the lack of maturity? We see this happen in the home, the workplace and, sadly, within our churches. I have heard such expressions as, "Why don't you grow up?" or, "Act your age."

As I have pondered this, it has caused me to

ask, "What is maturity?" I read where maturity is the ability to control anger and settle differences without violence or destruction.

Maturity is the patience—the willingness to pass up immediate pleasure in favor of the long-term gain.

Maturity is perseverance—the ability to sweat out a project or a situation, in spite of opposition and discouraging setbacks.

Maturity is unselfishness—responding to the needs of others, often at the expense of one's own desires or wishes.

Maturity is the capacity to face unpleasantness and frustration, discomfort and defeat without complaint or collapse.

Maturity is humility—being big enough to say, "I was wrong." And when right, the mature person need not say, "I told you so."

Maturity is the ability to make decisions and stand by them. The immature spend their lives exploring endless possibilities; then do nothing.

Maturity means dependability—keeping one's word, coming through in a crisis. The immature are masters of alibi, confused and disorganized. Their lives are a maze of broken promises, former friends, unfinished business and good intentions which cannot change.

A person is young once, but you can stay immature indefinitely if you aren't careful.

Right choices and godly changes will lead us in the right direction to "growing up in Christ."

*Odell Beauchamp, pastor  
Walnut Memorial Baptist Church  
Owensboro*

## MINISTERIALLY SPEAKING

## Look for beauty

It almost seems natural to find flaws in things, no matter how beautiful they are.

It is so easy to think that if something is not perfect, then it deserves criticism. It seems harder, however, to

ponder on what I like about something rather than on what I dislike. It is so easy to make conversation about the negative aspects of things, because everybody wants to talk about how imperfect this world is. Nothing in this world, however, is perfect. Everything has its good qualities and bad qualities.

Seeing flaws in things and being pessimistic is Satan's perspective. He wants to show us that nothing God made is perfect. Seeing the good in things and being optimistic, however, is God's perspective. He wants us to enjoy the beauty and meaning of everything in his creation.

We should face life with optimism and look for the good in everything. After we get in the habit of looking for the beauty in things, then God will reveal himself to us in more ways. It is God who created the universe, and it is he that allows things to happen so that we can learn and relate to others

in similar situations.

*R. David Johnson  
Lexington*

## BAPTIST FORUM

### In the dark

Many of the greatest Christians I know are in the dark about the Cooperative Baptist Fellowship. Those who should have informed them the truth about the CBF have kept silent. Now the Southern Baptist Convention is divided.

The SBC had a group who decided to take over the convention, changing it from a leading organism to a ruling organization.

## The gnat that became an elephant

Shortly after the emergence in 1990 of what would become the Cooperative Baptist Fellowship, Dr. W.A. Criswell pronounced it, presumably in humor, nothing more than a "gnat on an elephant."

Now, almost four years later, the gnat has multiplied into a pesky swarm of gnats, significant enough to arouse the elephant to seek a way to eliminate the irritant.

However, the elephant's choice of how to be rid of the nuisance may, in fact, only increase the size of the swarm.

The solution does not appear to have been carefully thought through by the handful of remaining Southern Baptist Convention messengers (about 35 percent of registration) who voted (about 4-3) for the recommended "solution" to refuse funding received from churches using the Cooperative Baptist Fellowship as a channel.

It was, it seems to me, a knee-jerk reaction—the kind that after having made it, you'd do differently if you could take it back. We have all made such decisions at some time in life.

In recent years such "knee-jerk" reactions have included the immediate (without keeping the commitment

of one more year) defunding of the Ruschlikon Seminary (which was a major factor in Dr. Keith Parks' premature retirement and gave the Fellowship its first missions cause to support financially) and the firing of Russell Dilday (the reactions to which are still but the tip of an iceberg).

Knee-jerk reactions, if they are limited to minor and short-lived repercussions, can be contained and forgotten, if not totally forgiven. However, "big ones" often bear serious consequences, if not immediately, then down the road somewhere.

The decision to direct the SBC agencies and institutions not to receive funds given from the churches through the Cooperative Baptist Fellowship will produce, I predict, the outcome of a major "knee-jerk" reaction.

Already critics of that decision are challenging it as a violation, at least in spirit, of the SBC's Article IV: "While independent and sovereign in its own sphere, the denomination does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary, organizations, associations or conventions."

## ON MISSION TOGETHER



William W. Marshall



## The whiner

By Jewell Nelson

**Q** My 4-year-old son whines. What can I do to stop it?

**A** There are reasons children whine. Some reasons include:

■ Your child may be physically uncomfortable. Allergies may not outwardly show signs of illness, but allergies can bring on the whines. Tummy distress, the beginning of a cold or other symptoms often cause whining.

Check for any symptoms and meet the need as necessary.

■ Children whine to get attention. Saying, "Stop whining!" is usually futile, and may increase the whining.

Redirect the whiner's attention to something positive, or humorous. Say, "Look out the window and tell me if you can see a cat, a tree, the sky and a poky-dotted elephant." Give him a high five for each suggested thing he sees. Humor often can get a child's attention off himself and back into activities.

Take a special time with your 4-year-old every day. A brief story, a game or a talking time helps. Set an alarm and say, "When the alarm goes off, it will be our special time together."

Remember to give positive attention to your child's happy, fun moods.

■ Stress can cause whining. Consider what is going on in your child's life, and the life of the family that may be causing stress. Can you alleviate some of his stress?

■ Four-year-olds are highly imaginative and at a "fearful" stage. The dark, bedtime, certain animals and other real or imagined fears can be a part of being 4. A young child cannot always differentiate between pretend and reality, especially a 4-year-old. TV can increase the 4's fear phobia. Limit your child's TV time.

See that he has plenty of outdoor play, and other healthful activities.

■ Children whine because of boredom. Rather than a child having access to all his toys, games and fun things at once, put some away. Bring a few things out that he has not seen for awhile when boredom strikes. Put some of the "bored with" items away.

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

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

# EDITORIALS

## Can a new president counterbalance old trustees?

Southwestern Baptist Theological Seminary trustees' presidential search committee surprised many Southern Baptists when it nominated Ken Hemphill to succeed Russell Dilday as president of the nation's largest seminary. Few outsiders expected the trustees to be that savvy.

The trustees will meet in special session this week to consider whether to elect Hemphill as president of the Fort Worth, Texas, school. They will meet under a cloud of their own making—the awkward, ugly March 9 firing of Dilday after almost 16 years at the seminary helm.

You probably remember the messy affair: During his performance evaluation March 8, Dilday confronted trustee officers about rumors that he was about to be fired. The officers denied those rumors. But after chapel the next morning, they called Dilday into his office and told him to accept the retirement package they offered or face a vote to fire him. Dilday refused, and trustees entered into a closed session. Moments later, they emerged to report Dilday had been fired, although at the time they refused to say why. Then they banned him from his office, changed the locks on the doors and said he had to move out of the seminary-owned president's home in two months. Almost two weeks later, they went public with a rationale for their actions, which cited insubordination and institutional gridlock, declining enrollment (although enrollment peaked earlier in his administration) and doctrinal impurity based on a book Dilday wrote a decade ago but upon which trustees never had acted.

Dilday's firing set off a furor throughout the Southern Baptist Convention. Moderates said they expected as much. Southwestern alumni nationwide expressed outrage at what they felt was the unfair trashing of their president by trustees, many of whom never attended Southwestern but were placed on the board to force change at the school. Thousands of Southern Baptists, particularly in the geographic vicinity of the seminary, acted as if for the first time they understood the implications of the conservative movement within the SBC. Many seminary donors pulled their financial support from the school. Accrediting agencies launched an investigation. Even stalwart supporters of the convention's conservative movement expressed shock and dismay. The firing contributed to the election of Jim Henry as the new SBC president; even though he's a tried-and-true conservative himself, he represented a "kinder, gentler" alternative from a presidential candidate hand-picked by the leaders who gave Southwestern the trustees who fired Dilday.

So, who would have thought the trustees would come up with a presidential candidate as politically appealing as Ken Hemphill? Although he voiced his support for the conservative movement by endorsing its SBC presidential candidate in 1990, he's generally stayed out of the political fray. He's been a successful pastor of a large congregation, First Baptist Church of Norfolk, Va. He heads up a venture near and dear to Southern Baptist hearts as director of the SBC Center for Church Growth, jointly sponsored by the convention's Home Mission Board and Sunday School Board. He's perceived as a good preacher and personal witness. Friends and longtime observers believe he has the people skills to win back the confidence of Southwestern alumni, faculty, students and do-

nors. To top it all off, he holds an attribute held dear by Baptists in the Southwest—he's a big guy who played college football.

If he is to succeed, Hemphill must regain the trust of Southern Baptists, who were disgusted by the treatment meted out to Dilday. He must rebuild rapport with the seminary community and prove himself worthy of leading it through transition. He must re-establish credibility with seminary donors, many of whom wrote the seminary off after the Dilday episode. He must prove the school worthy to its accrediting agencies which understandably are studying the recent events. He must compete on a crowded playing field, as new Baptist seminaries and divinity schools, partly spurred on by SBC seminaries' rightward shift, attract donors and students.

Although Hemphill's tasks will be huge, the biggest challenge at Southwestern is the trustees'. They have hurt the seminary's reputation and relationship with every constituency except themselves. They have shown poor judgment and a lack of common sense. They have borne false witness to Hemphill's predecessor. They have injected themselves into the day-to-day life of the school and threatened its institutional health. Their task is to elect a president, set fair policies and let administrators run the school.

Can they do it? Can trustees confine themselves to the appropriate and responsible parameters of trustee behavior, thus freeing and equipping Hemphill and his colleagues at Southwestern to succeed? Whatever Hemphill's attributes, he's still got to work with the same people who summarily fired Dilday and cast the school into chaos.

Marv Knox

## Good news about True Love

Get ready to see some good news this week.

True Love Waits, the Southern Baptist sexual abstinence campaign that has been joined by 25 other denominations and youth organizations, culminates this Friday. Organizers expect to place more than 1 million cards—each signed by an American teenager pledging to remain sexually pure until marriage—on the National Mall between the Capitol and the Washington Monument. The TV networks, magazines and a host of newspapers will share the event with the nation.

In an age when crime and anger capture the news, the success of True Love Waits almost catches people off-guard. The program set out to build positive peer pressure for sexual purity among teens, and it has worked. Of course, many youth remain sexually active, but the old "everybody's doing it" line has lost its hold over kids who want to save the beauty and power of sexual intimacy for marriage.

The Southern Baptist Sunday School Board, and especially youth ministry consultant Richard Ross, are to be commended for developing True Love Waits. It's a good-news campaign that will bless young people all their lives.

Marv Knox

**Southwestern Baptist Theological Seminary trustees will meet this week to consider whether to elect Ken Hemphill to succeed Russell Dilday as president of the school. Although Hemphill possesses many positive attributes, he still must work with the same people who summarily fired Dilday March 9.**

**The national True Love Waits sexual-abstinence campaign concludes this week in Washington. It provides Americans with good news about their teenagers.**

## I'll skip the Egg Fu Yung, but pass me some more of that Kum-Dun Lus

Hearing surely must be the greatest obstacle to communication.

Not your everyday sound-wave hearing-hearing, the absence of which is deafness (although that's certainly a problem). But listening-hearing, as in getting the message.

Take small kids, for example. When you listen to them talk, you'd swear they were born with Raisinettes in their ears. I'm no linguist, but my daddy-derived theory is simple: Young children learn to hear and talk at the same time, and their ears and vocabulary can't keep up with their little tongues.

So, they try to say things before they figure out how to say them.

When Lindsay was little, we lived in a

small Deep South town. She kept begging me to take her to the zoo to see the gator-laws. When she got thirsty, she'd ask for some Kool-Aid out of the fwidaway-ta. And when she'd put on her jacket, she'd yip her yipper.

"I've got a good remembery," she'd tell me, although she couldn't always recall how to say the names of things.

Molly, however, has had trouble with the beginnings and endings of words. When she gets excited, she'll still yelp, "I shut my thingers in the door!" And

all her past-tense verbs end in "d": "We swimmied at Johanne's pool."

Molly's most notorious past-tense problem has to do with untied shoestrings. "They comed unloose."

We've told her that sounds like something she could order in a Chinese restaurant: "I'll have the Kum-Dun Lus, with extra noodles."

Cute as little kids' sayings may be, most parents are relieved when they outgrow them and start speaking normal English.

Imagine what it'd be like to read the review of your child's first novel in the New York

Times: "The plot is riveting and the action fast-paced, but someone needs to tell Miss Knox that 'keeped' isn't a word."

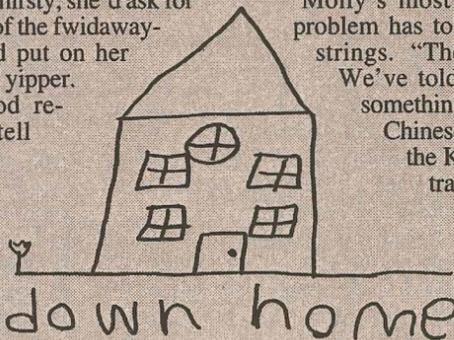
I'm just glad to know our family isn't the only one with hearing-vocabulary problems.

Charlie Warren, the editor of Home Life magazine, tells about friends who passed the time on a long car trip by singing hymns. After awhile, the little boy in the back seat asked, "Can we sing the 'socked me and bopped me' song?"

His parents were confused, so his mom asked, "Honey, can you sing a bit?"

"Victory in Jesus, my Savior forever," the child intoned. "He socked me and bopped me with his redeeming love!"

Marv Knox



## Kentucky volunteers join Georgia cleanup ministry

### How to help

Southern Baptist disaster relief coordinators have established a Columbus, Ga., warehouse to accept cleanup equipment and supplies. Potential donors of supplies are asked to call the warehouse first at (706) 323-4672.

Items needed include pressure washers, pumps, shovels, buckets, disinfectants, brooms, mops, rubber gloves, work gloves, steel wool, sponges, dishwashing detergent, paper towels, bleach and heavy-duty rakes.

CORDELE, Ga.—As many as 37 Kentucky Baptists are expected to be working in flood-ravaged Cordele, Ga., this week as part of a massive relief effort spearheaded by the Southern Baptist Brotherhood Commission.

Sixteen Kentuckians arrived in Cordele July 20 and began "mud out" work on 10 flooded homes the next day. Another 21 Kentucky volunteers were to arrive by July 25, said John Lott, Kentucky Brotherhood associate.

Lott said Kentucky disaster relief volunteers are working in a region from Cordele to Albany, a span of about 45 miles.

The cleanup work really is dirty work, Lott explained. It involves scraping mud and silt out of flooded homes and cleaning and disinfecting walls and floors. The volunteers must disinfect themselves and everything they wear when they stop work for the night.

"It's dirty, nasty and stinky," he said.

Kentucky Brotherhood bought four new pumps to use in the Georgia

relief ministry. Volunteers also took with them two ton-and-a-half trucks, a disaster relief command post and utility trailer, pumps, generators and other equipment.

Kentucky Brotherhood Director Bob Simpkins left July 22 to serve about two weeks as Southern Baptists' national relief coordinator with the Red Cross in Columbus, Ga.

Up to 10,000 square miles of land was covered by water in the floods, hundreds of homes and businesses were destroyed, and crop damage is estimated at \$100 million. At least 43 counties were declared federal disaster areas. Thirty people were confirmed dead.

President Clinton, in a July 13 visit to Albany, pledged millions of dollars in flood relief, made all the more essential by the fact most of the flood victims had no flood insurance because they weren't supposed to need it.

Baptist help has come from near and far.

"I saw an amazing response from the local Baptists in their churches," said Rick Patchin, an associate in the

Georgia Baptist Brotherhood department. "Before Georgia Baptist disaster relief even got there, they were already responding—setting up shelters, feeding people, meeting all kinds of needs, from the smallest church to the largest church."

The floods destroyed homes, businesses and churches alike.

Members of Whitewater Baptist Church near Oglethorpe, Ga., kept up good news despite the near total loss of their small country church and parsonage. Pastor Kevin Cone, only four months out of seminary, said decisions still were being made about what to do next.

Meanwhile, church members served sandwiches and hot meals at a table outside the church.

By late last week, Baptist disaster relief units were in operation in Oglethorpe, Cordele, Albany and Donalsonville, Ga. These units delivered mass feeding facilities, clean-up crews and specially equipped child care shelters.

"The children are traumatized," said Ray Newman, Georgia Baptist Brotherhood director. "They are very

fearful and afraid ... so (relief workers) take the children and they create a light moment with them."

The Americus area was the deadliest of the flood sites, with 15 of the 30 deaths occurring in Sumter County—primarily due to a series of small dam failures.

First Baptist Church members Becky Kerlin and Kathi Elliott are coordinating cleanup efforts there, which involve sending teams to assess a home's condition and then assigning work crews. The church served as the initial Red Cross shelter and a gathering point for volunteers.

Sherwood Baptist Church in Sherwood, Ga., opened its facilities as both a feeding station and shelter housing 250 people ranging in age from a newborn to a 102-year-old man.

Church hostess Eydie McDaniel coordinated the food service, which provided three meals and two snacks to between 250 and 300 guests and volunteer workers daily.

Compiled by News Director Mark Wingfield with reporting by James Dotson through Baptist Press

## Evangelicals exchange barbs during book sellers' forum

DENVER (RNS)—Evangelicals took some hits at this summer's meeting of the Christian Booksellers Convention, but from other evangelicals.

Some evangelicals accused others of concentrating on personalities instead of issues, not helping the oppressed in society and closing out evangelicals who don't agree with them on every issue.

The clashes came during a panel June 27 focusing on religion and politics and the Religious Right.

Os Guinness, author and scholar, and Jim Wallis, founder of the Sojourners Community in Washington, D.C., both said evangelicals need to

be more open to diverse views.

Wallis camped many in the evangelical camp have "not been invited to the table if they are not ideological conformists."

The reality is that "not all evangelicals are on the religious right," he added. "Many, many of us are moderates and progressives."

But newspaper columnist Cal Thomas, who moderated the discussion, snapped back, "Better to be on the religious right than on the pagan left."

Thomas and William Bennett, a former Reagan administration official likely to run for president in 1996, took some swipes at President Clin-

ton for his complaints about Rush Limbaugh and other evangelical critics.

Guinness came to the president's defense, countering claims that he is too secular to be authentically Christian. "I don't believe Bill Clinton is a hypocrite. A lot of Christians attack him mercilessly ... but you haven't seen a secularist president yet."

Meanwhile, Michael Horton, founder of Christians United for Reformation, chastised evangelicals for adopting the agenda of society.

"Christianity is in danger of being confused with the American culture; worse, with the white, suburban, middle-class American culture," he

charged.

"We either lionize presidents, like Reagan, or demonize them, like Clinton. Evangelicals have lost their theological ballast. They should stick to the issues."

Horton also blasted evangelicals who "write books about marriage while their marriages are breaking up" and accused them of having one-sixth of the abortions they work so hard to eradicate. Further, he cited a Gallup poll which indicates that while evangelicals are pressing to reinstate use of the Ten Commandments in school, most evangelicals can't even name all 10.

## Baptists are key players in FCA's ministry to athletes

### Churches can help FCA

KANSAS CITY, Mo. (BP)—Although some school districts remain leery of the Fellowship of Christian Athletes, other school administrators concerned with severe problems like drug use, crime and teen-age pregnancies are throwing open schoolhouse doors to FCA.

"We've had principals call us up and say, 'We're losing the battle. Can you come to our campus and start an FCA group?'" explained Dal Shealy, president of the interdenominational organization.

The number of official FCA groups has nearly doubled in the last two years, from 2,600 to 5,000. These "huddles" of Christian athletes help fight racial and cultural divisions, gangs, and other problems common to modern education.

But there is plenty of work yet to be done, Shealy added. Eleven states have no full-time FCA staff member. And FCA field leaders often cover wide territories.

That is where Southern Baptist churches can play a role, Shealy said, by supporting FCA financially, encouraging leadership and sharing facilities.

"We've had some churches sanction an FCA huddle like they used to sponsor Boy Scout troops," he said. "There have been some major turnarounds in senior high youth groups because of this. One of the things we encourage churches is to do things relevant to teenagers."

Continued from page 1

and led the Baylor FCA huddle. Wayne Atcheson, associate director of the football donor program "Tide Pride" at the University of Alabama, wrote the 40-year history of FCA. Atcheson, son of a Baptist preacher, is a member of Calvary Baptist Church in Tuscaloosa, Ala.

Ironically, FCA brought Shealy into the SBC. Although a believer in Christ and youth group worker in another denomination, the young football and track coach realized his priorities weren't right after attending an FCA summer camp.

Instead of using his profession to help others, he said, he was using his players to build up his own name and advance in the coaching ranks. He rededicated his life to Christ, recalling that affected both his professional outlook and family life.

"After my family and I discussed it and prayed about it, we decided we needed to be where they taught the Bible, prayed and had a fellowshiping church that helped you in your Christian walk. If I had to motivate people, I needed to be fed."

After visiting several, they made

an SBC church their home.

Since that decision 30 years ago, Shealy has served as a deacon at Southern Baptist churches in three cities. He and his wife, Barbara, also have taught Bible studies and Sunday school classes for ages and over.

Shealy is a strong believer in the local church, reflecting FCA's long-time stance as an evangelistic arm of the body of Christ. He said field staff and coaches always try to steer those saved at FCA events into a congregation where they can grow spiritually.

On that score, Southern Baptists earn high marks, he said. When well-known troublemakers accept Christ at summer camps, SBC congregations are generally more willing to work with those youngsters, he said.

"We find they have been a lot more open to the nurtured process and reaching out," Shealy said. "It's been exciting to see. It's been an easy denomination to work with because they hold the same commitment to the Lord that we stand for."

This cooperation extends both ways. FCA has supported the "See You at the Pole" youth prayer efforts

and "True Love Waits" abstinence-until-marriage campaign, which originated in the SBC.

And Shealy, the fifth president in the athletic organization's history, hopes to see more cooperation in the future. He mentioned the 1996 Summer Olympics as an opportunity for the SBC Sunday School Board to develop various teaching materials around an Olympic theme.

When the Olympics come to America, he said, everyone's attention will be on the world event; it makes sense to capitalize on it.

A prime reason for paying attention to sports in gospel work, Shealy added, is a study a beer company did in 1992 that showed approximately 96 percent of Americans are affected through athletics.

That is why brewers spend so much money advertising in stadiums and on television to reach sports fans, he said.

"If we can get athletes and coaches to have a commitment to the person of Jesus Christ, then think of the influence they will have over 96 percent of the people in America," Shealy said.

## Breyer testimony affirms wall of separation & RFRA

WASHINGTON (ABP)—The man expected to become the next Supreme Court justice endorsed a wall of separation between church and state and the principle embodied in the Religious Freedom Restoration Act during the first two days of confirmation hearings July 12-13.

Appearing before the Senate Judiciary Committee, Judge Stephen Breyer answered questions focusing on First Amendment issues, the death penalty and abortion.

President Clinton nominated Breyer, chief judge of the U.S. Court of Appeals for the First Circuit, to replace retired Justice Harry Blackmun. Breyer's nomination is expected to be confirmed by the Senate this week.

Embracing Thomas Jefferson's "wall" metaphor, Breyer said the establishment clause of the First Amendment "has tremendous foresight."

"And the reason that there was that wall ... is that we are a country of so many different people, of so many different religions, and it's so terribly important to members of each religion to be able to practice that religion freely, to be able to pass that religion on to their children," Breyer said. "And each religion in a country of many, many different religions would not want the state to side with some other religion, so each must be concerned that the state remain neutral."

Breyer said he embraces the prin-

ciple of neutrality in the Lemon test but that no test is absolute or complete in helping the high court determine establishment clause cases. The Lemon test requires governmental actions to have a secular purpose, neither advance nor inhibit religion and avoid excessive entanglement between church and state.

The court faces two problems with establishment clause cases, he said. First, the court must decide where to draw the line separating church and state. Second, the court has to communicate the result in a manner that is understandable.

The Supreme Court has been clear, he said, that government must not favor one religion over another or reli-

gion over irreligion.

Addressing the First Amendment's free exercise clause, Breyer said the principle embodied in RFRA "is absolutely right."

RFRA restored a high level of protection for religious practice that the high court virtually abandoned in its 1990 Smith decision.

Signed into law in November, RFRA requires government to have a compelling interest before it can restrict a citizen's religious practice.

Breyer said the death penalty and the right to privacy in abortion decisions are settled law. He asserted that both issues already have been resolved by the court and are the law of the land.

### Never-married parents more common today

WASHINGTON—Children living in single-parent homes today are equally likely to have been born out of wedlock as to be products of divorce, according to the U.S. Census Bureau.

That is a major change from just 10 years ago, the bureau said, when children living in single-parent homes were nearly twice as likely to be the product of divorce as to be the offspring of a never-married parent.

Gannett News Service quoted the author of the Census Bureau report, Arlene Saluter, as saying this represents a dangerous trend.

Statistical research shows children in two-parent families fare better in school than children of single-parent families, she said. But in never-married families, children are "even more disadvantaged" because the never-married parent typically has less income and is less educated than parents who bear children within a marriage.

According to research by the National Association of Elementary School Principals, 38 percent of children from single-parent families are low-achievers, compared with 23 percent of children from two-parent families.

## Religious coalition presents 'Shared Vision' to Gore

WASHINGTON (ABP)—Vice President Al Gore joined a diverse group of religious and civil-liberties leaders July 14 in affirming that both church-state separation and the free exercise of religion are indispensable parts of the American experience.

More than 80 individuals and six religious and civil-liberties organizations signed a statement, called a "Shared Vision," which affirmed the nation's religious-liberty heritage.

The statement was presented to Gore in a ceremony at the Old Executive Office Building by James Dunn of the Baptist Joint Committee, James Rudin of the American Jewish Committee and Oliver Thomas of the National Council of Churches of Christ.

The vice president commended the group and said church-state separation and religious liberty have been good for America.

It's no accident, he said, "that the United States of America is by far the most religious of the industrial democracies around the world, with rates of religious affiliation, of belief in the Divinity, that are five and 10 times higher among our population than in many European countries."

"I don't believe it's an accident that we have that distinction, on the one hand, and simultaneously the First Amendment protections and tradition of tolerance on the other hand."

The "Shared Vision" statement rejects both the notion that the nation's founders did not intend to separate church and state and the view that religion has a minimal role or no role to play in public life.



**SHARED VISION** Vice President Al Gore (left) receives a statement on "Shared Vision" from James Dunn of the Baptist Joint Committee July 14. The statement, endorsed by more than 80 individuals and six religious and civil-liberties organizations, affirms religious liberty and church-state separation. (Photo by Pam Parry)

"As individuals and organizations committed to religious liberty as well as a robust role for religion in public life," the statement declares, "we share ... a vision that avoids the theocratic tendencies on one side and the hostility toward religion associated with the other."

The statement:

■ Calls for rigorous application of the First Amendment's ban against government sponsorship of and interference with religion.

■ Encourages an active role for religious people in government and politics but discourages making religious affiliation a campaign issue, invoking

divine authority for policies and platforms, and characterizing political opponents as ungodly.

■ Declares that public schools should not advance or endorse religion but should accommodate the free-exercise rights of students.

■ Opposes "direct or indirect government funding" of parochial schools.

Organizational signers include the American Jewish Committee, Americans for Religious Liberty, the Baptist Joint Committee, the General Board of the Baptist State Convention of North Carolina, the National Council of Churches of Christ and People for the American Way.

### Alliance formed

WASHINGTON (BP)—A coalition of religious leaders recently announced formation of The Interfaith Alliance to counter what it calls the extremism of the "radical religious right."

The alliance believes the "groups which represent the radical religious right pose a serious threat to tolerance and liberty," Herbert Valentine, Presbyterian Church (USA) official and alliance board chairman, said at a July 14 news conference. "The radical right arrogantly asserts that its voice is the only true religious voice speaking in America today."

Officials with the alliance, which has an office in Washington, said the organization intends to work to restore civility to the public debate, educate citizens in states where the religious right is most active, and serve as a national clearinghouse for grassroots organizations responding to the right.

One of the 11 directors on the alliance's board is Foy Valentine, former executive director of the Southern Baptist Christian Life Commission. The other directors are members of mainline Protestant denominations, as well as Catholics, Jews and a Universalist.

## Mississippi's school-prayer law challenged in lawsuit

JACKSON, Miss. (BP)—Opponents of student-initiated school prayer filed suit in federal court in Jackson, Miss., July 15, seeking to strike down the state's new law approving such prayers.

"This statute is part of a growing movement by the religious right to attack public education," said Judith Shaeffer, attorney for Washington-based People for the American Way, which filed the suit on behalf of the Mississippi American Civil Liberties Union.

Shaeffer was referring to the Mississippi legislature's March 1994 ap-

proval of a statute permitting "non-sectarian, non-proselytizing, student-initiated prayer" in public schools across the state. Several other states have since passed similar laws.

The legislation was introduced after Jackson Public Schools Superintendent Ben Canada suspended Wingfield High School Principal Bishop Knox Nov. 11, 1993, and fired him 13 days later for allowing student leader Kim Fail to pray three consecutive days over the school's intercom system.

Hundreds of students protested Knox's treatment, resulting in a num-

ber of suspensions from school.

Thousands of people, including Gov. Kirk Fordice, rallied to Knox's defense, and Canada announced July 20 he was leaving Jackson to take over the Atlanta public school system.

Rob McDuff, a Jackson attorney representing the ACLU, stressed opponents of the state law are not against students praying on their own, but they are concerned about students who don't want to listen to a prayer but feel captive.

Paul Jones, executive director of the Christian Action Commission of the Mississippi Baptist Convention,

said he believes Shaeffer and McDuff are off base, as are others who allege a religious right takeover of public education.

"This is typical of the paranoia from those who fear any infusion of religious values into the public sector," Jones said. "The fact that conservative Christians seek to use the Constitution's free exercise clause to advance their concerns does not reflect an attack on public education. It does reflect a new willingness of many concerned citizens to be salt and light in a dark and decaying world."

# MISSIONS

## Diary of a volunteer missionary

**What's it like to be a volunteer in the Kentucky-Russia Baptist partnership? These excerpts from the diary of Kenneth Martin's recent trip to Russia give a few clues.**

**Martin, associate professor of music at Campbellsville College, traveled to St. Petersburg, Russia, last spring with Max Hester, pastor of Calvary Baptist Church in Irvine. In conjunction with the Kentucky-Russia partnership, they taught courses in the leadership development school in St. Petersburg for new Russian Baptist pastors. Afterward, they spent a few days in Moscow before returning to Kentucky.**

**While their teaching mission may differ in some aspects from construction and evangelism efforts, it illustrates two Kentuckians' interaction with the Russian culture—something common to every partnership volunteer.**

### ■ Saturday, April 30, St. Petersburg

We are here and pretty well situated in our apartment. We were met at the airport by Lee and Sarah Bivins, liaisons in St. Petersburg for the Kentucky-Russia partnership, along with Oleg, a Russian who is the driver for Joe DeLeon, one of the Baptist missionaries in St. Petersburg.

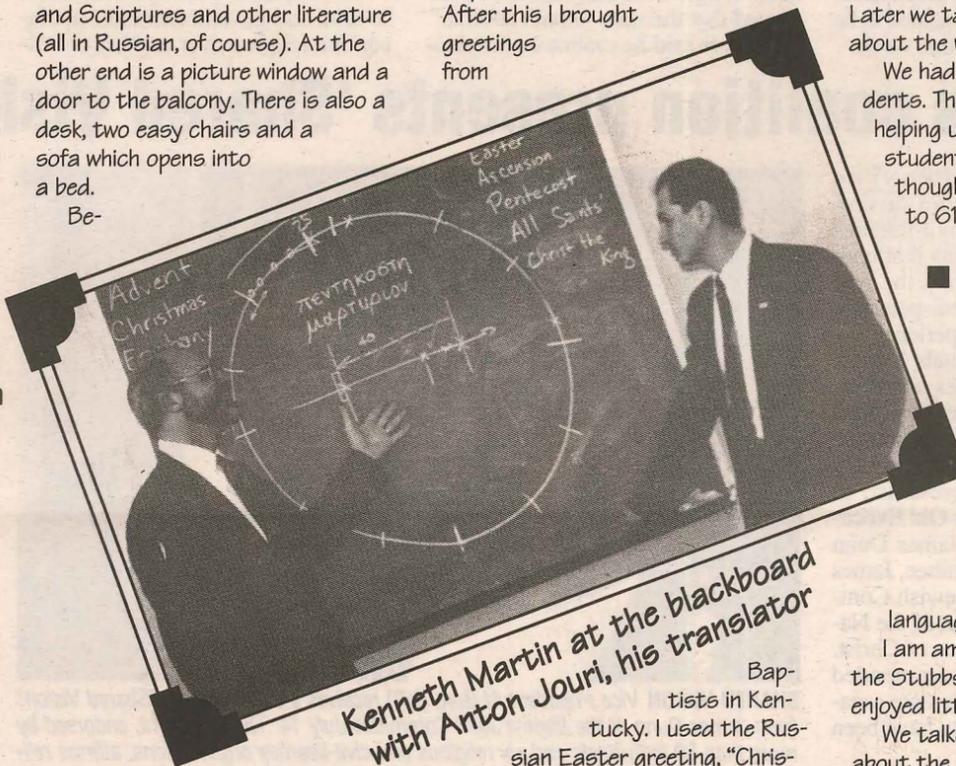
Oleg drives like a Prague taxi driver with a vengeance! He took us in the missionary van up through the center of the city to the Primorskaya area to the DeLeons' apartment. We met Joe and Gloria DeLeon and talked briefly about our work in St. Petersburg. We stayed there an hour or so, then Joe and Oleg took us to our apartment, which is a half-mile or so away.

Our apartment is located in a very large apartment building with nine floors. The building has a number of entrances giving access to four apartments on each level. Our entrance door opens into a hallway, which has a coat rack and the telephone. Straight ahead is another hall, with the water closet (toilet) and the bathroom (sink and tub with shower) on the left, the little kitchen at the end, and a storage closet on

the right. The kitchen has a gas stove (no pilot, so it must be lit with a match each time), a sink, a counter, a small refrigerator and a small table with a couple of stools. There are cabinets with dishes and silverware and some food items (apparently others have left behind extra coffee, artificial sweetener, Spam, etc.).

If you turn right in the main hall after entering the apartment, you come to the bedroom on the left. This has a closet, a dresser with a mirror, and two single beds. The main hall opens into the living room. The living room has bookshelves at one end which are loaded down with tracts and Scriptures and other literature (all in Russian, of course). At the other end is a picture window and a door to the balcony. There is also a desk, two easy chairs and a sofa which opens into a bed.

Be-



**Kenneth Martin at the blackboard with Anton Jouri, his translator**

Baptists in Kentucky. I used the Russian Easter greeting, "Christos voskres," or "Christ is risen!" As is their custom, the people rose and answered, "Yaistini voskres," or "He is risen indeed!"

We had lunch downstairs. The pastors and deacons eat there at the church each week so they do not have to go home before the 4 p.m. service. We had shchi (a soup with dumplings) and bread. Then there was a cereal dish (kasha) followed by hot tea.

In the afternoon service, there were about four times when people responded to the invitation. After each, the pastor called on the whole church to sing "Ring the Bells of Heaven." There were about 20 decisions in all. This service lasted two-and-a-half hours. The morning service was two hours and 20 minutes.

### ■ Tuesday, May 3.

Joe DeLeon came at 9:45 a.m., and we rode in a car, with Oleg driving, to Central Baptist Church. We went to the room above the foyer where the pastors met on Sunday. After a few minutes, the students began to arrive.

Russian Baptists greet each other with a kiss. That is, women kiss women and men kiss men. So, of course they kissed each other as

the platform for the beginning of the service.

The pastors sit in the choir loft to the left of the choir. Max and I were on the front row of this section with a young man named Alexei, who translated for us. The church was filled. It seats 1,200, and there were many standing.

Max preached the third of the four sermons, with Alexei translating. He made a very good presentation on John 20:24-31. The fourth sermon was delivered by Peter Konolvalchic, who was senior pastor of this church until recently. Now he is president of the Union of Evangelical Christians-Baptists and lives in Moscow. After this I brought greetings from

they arrived. Some of the pastors from the church came by, including Yuri, the senior pastor. When he got to me, he asked if I wanted to be greeted "like a Russian." I said sure, so I got my first Russian kiss.

During the first break in the morning I had a "conversation" with Alexei Orlov. He showed me what appeared to be a manual for teaching singing and choral techniques, much of it hand-written. Perhaps this is what he used for the class in music fundamentals that he taught for this school—but it is hard to tell, since he speaks no English and I speak very little Russian. However, we seem to have established a special rapport. Later we talked outside the church about the weather.

We had some pictures of our students. These were very valuable in helping us get acquainted with the students. Some were quite young, though the ages vary from 22 up to 61.

### ■ Thursday, May 5.

We had supper with the Stubbs family. Another guest for the meal was Derrick Atkins from Denton, Texas. He is a student at Southwestern Seminary who is about to finish a stint of teaching English as a second language in St. Petersburg.

I am amazed at how well adjusted the Stubbs children are. I especially enjoyed little Holly, of course.

We talked at length with Gale about the challenges and adjustments of missionary life.

### ■ Friday, May 6.

As the students came out for lunch it was obvious they were asking Max, "The Question"—about the doctrine of the security of the believer, which Russian Baptists do not accept. He was answering very diplomatically, but affirming his own belief in the doctrine.

While discussing the Roman Catholic mass, I pointed out the number of Scripture readings. The students asked my opinion about Scripture reading, and I expressed a preference for at least two passages in the worship service. Then they asked me about my feelings regarding having three sermons.

I said that it was a new experience for me, but I had enjoyed it on Sunday. Two weeks ago I would have felt that three sermons would be too long and become boring, but I have not found Russian sermons to be boring even when there was no translator. I observed to the class that in our churches, where there is only one sermon which is nearly always preached by the main pastor of the church, we only get one perspective on Christianity, so one advantage of the Russian tradition is that the

# MISSIONS

people receive a variety of ideas.

A few minutes later they asked if deacons preach in our churches, which is a common practice in Russia. (After all, somebody has to preach all those sermons.)

## ■ Sunday, May 8.

We are up early this morning because we are supposed to visit a church in Luga, about 100 miles south of here. Joe and Gale and Nicolai Sirovatka are also going. Nicolai, the president of our class, is the Sunday school director for this oblast, a division perhaps more like an association than a state convention. Gale has not been to this church, and he thinks neither Joe nor Nicolai have been there either. Gale warned us to take water, snacks and toilet paper with us.

The hot water in our apartment is on vacation this morning, so I skipped my shower. There is no hot water heater in the building, since they pipe hot water into all the buildings from a central steam plant.

The road to Luga was better than I expected. The asphalt sometimes is rough, but it does not have the potholes of the city streets.

Oleg drove with his usual aggressiveness, about 100 to 110 kilometers per hour most of the time, passing other vehicles constantly. Sometimes there were four abreast, two going each way, in the three lanes! At one point Max, who was seated behind Oleg, mentioned that he could not see. I told him he probably was better off.

We got to the edge of Luga at 9:58 a.m., when we were stopped by police at a check point. They stop vehicles at random and examine their documentation, etc. The police tried to get Oleg to pay something (a bribe, to be honest), but he refused, and it was after 10:15 a.m. before they let him proceed.

Luga has 65,000 people—just a village by Russian standards. The Baptist church (or “house of prayer” as they call their church buildings) is located in one of the houses on a side street. We were told that it is the only church of any kind active in the entire village.

About 50 to 60 people were present for the service. Many of them were elderly, and a sizable majority were women, but there were some young people and children as well.

The pastor is a young medical doctor who would be enrolled in our pastors’ school except that he cannot get permission to be away from his job. In Russia, doctors have a relatively low social standing, while teachers and professors are highly respected and well paid.

Joe and Max and I went home with

Timothy Korniov, where we had an authentic Russian meal. First we had a soup with chicken and potatoes and cabbage in it. Then there was a sort of a stew that had been baked in individual clay pots. This dish had potatoes on top and beef chunks in the bottom. Then we had a cake (probably purchased; it was decorated on top with gum candies), followed by tea served from a samovar.

Before we ate, Timothy told Joe about his conversion in 1954, before which he was an avowed communist. He also told about his experiences in the Russian Navy during World War II, including two narrow escapes from certain death. I asked if he

wore

chestra, his children might not continue to have a father.

There was a rumble of response from the entire class to this. Someone asked Leonid if he stopped leading the orchestra. “Of course not!”

This little testimony was very inspiring for me. I had heard of the courage of Russian Baptists in the face of persecution, of course. However, it is one thing to read about perseverance in a book, and it is another to have someone such as Leonid sitting in your class and telling his story in person.

## ■ Friday, May 13.

Our farewells were not as emotional as I had expected. The class probably gets used to saying goodbye to a set of teachers. I think that I, for one, had “worked through”



his medals on Victory Day (tomorrow), and he offered to pose with them for a photo.

I should mention, however, one glaring anachronism. After lunch at the Korniovs’, in a house where the only water supply was a tank over the kitchen sink, Valerie brought out a camcorder that was better than the one Max has. They proceeded to hook it up to the color television so they could show us a tape of their pastor baptizing new believers in a nearby pond.

## ■ Wednesday, May 11.

I taught the morning shift on Wednesday and was flying along, having finished session 13 and all of 14. The class added some interesting comments about Russian Baptist worship.

Leonid Goncherenko said that Leningrad (St. Petersburg) churches used instruments even in 1963. In fact, he had been music director at Central Baptist Church and had even led a church orchestra. This had been a little too much for the communist officials. They called him on the telephone and asked if they had an orchestra at church.

“Da.”

Was he directing it?

“Da.”

Did he have children?

“Da.”

Well, if he kept on directing the or-

# Diary of a volunteer missionary

Spanish, both with long spoken introductions. Her interpreter, a young man, seemed to do much better. She used taped accompaniments that were played on a little cassette recorder, so the interpreter would hold it next to his mike while she was singing.

The third sermon was quite lengthy. The services at St. Petersburg just seemed to sort of wind down at the end, but this one had a real ending. I might mention that they did not have the prayer for those who responded to the invitation or sing for them, the way the church in St. Petersburg does, nor did they have the blessing of the children.

## ■ Tuesday, May 17, Moscow

It is quite a trip to the airport. Gale seemed to think that \$35 was an outrageous price for the ride, but Max and I decided the fee was justified. I am sure it would be at least \$50 in the United States.

We got to the airport about 10:30 a.m. and began yet another adventure. There is no big desk that says “Delta” (or any other airline, for that matter). After checking around and even asking at two different places, we finally just got in a line near Gate One, which was posted for our flight.

This turned out to be the correct thing to do (unbelievable!), and we cleared a luggage check, then actually checked in our bags, then went through a passport checkpoint. This had taken some time but, since we arrived early, it was only about 11:15 a.m. when we got through.

We landed in New York about 25 minutes early, went through immigration and picked up our luggage. Then we breezed through customs—it was over literally before I even realized it—and rechecked our bags for the rest of the trip. We had a good flight to Cincinnati, though it was cloudy all the way.

When we arrived in Lexington, Nancy and Susie were waiting for me at the end of the ramp. It was good to see them!

Max’s welcome, though, was noisier and overshadowed mine. Not only his wife, son, and mother were there, but also about 20 members of his church, one of whom had a video camera and was taping everything. They cheered and carried on, which made our return rather festive.



Kenneth Martin

## Murdered Christians buried, others missing in Iran

**At least four other Iranian Christians reported missing or detained since July 1 remain unaccounted for**

TEHRAN, Iran (BP)—Murdered Christian leaders Mehdi Dibaj and Tateos Michaelian were buried in mid-July as conflicting charges about their deaths and the fate of other missing Christians swirled around Iran's capital.

Dibaj was laid to rest July 12 in Tehran and Michaelian was buried a day later. Dibaj, 59, an Assemblies of God minister, was found dead a week earlier in a part of western Tehran, according to IRNA, Iran's official news agency.

He had not been seen since July 1, when he left a Christian conference in a Tehran suburb to go to his daughter's home. He never arrived.

Police said they discovered

Dibaj's body while seeking the killer of Michaelian, senior pastor of St. John Armenian Evangelical (Presbyterian) Church in Tehran and chairman of the Council of Protestant Ministers in Iran. Michaelian, 62, was killed some time after he left home June 29.

Relatives were summoned by Iranian authorities to identify Michaelian's body July 2. They said he had been shot several times in the head, but an independent examination was not allowed.

Dibaj's relatives were allowed to see his body only two hours before his burial, and a full examination also was barred.

The authorities "showed the body

for just a little while, and only the face," an Iranian source told News Network International, which specializes in reporting on persecuted Christian communities worldwide. "Then immediately they covered it and screwed the box shut very firmly. The authorities themselves carried (the coffin) to the cemetery for burial."

The Iranian news agency reported security officials have arrested three women in connection with the killings. The women were reported to have confessed to the murders in a campaign to foment "ethnic and religious division" and embarrass the Iranian government. The three are members of the opposition Mujahedeen Khalq Organization, the news agency

claimed.

But the opposition group called the charge "foolish fairy tales" and accused the Iranian government intelligence ministry of the murders.

Meanwhile, at least four other Iranian Christians reported missing or detained since July 1 remain unaccounted for, including Hassan Shah-jamali, an Iranian Muslim convert to Christianity and U.S. resident married to an American.

The murders, arrests and disappearances form a pattern of ongoing persecution of Christians in the predominantly Muslim nation. Christians charge government surveillance of Iranian believers has increased in recent weeks.

### Skinheads attack Bulgarian church

ROUSSE, Bulgaria (EP)—Skinheads entering a church June 10 during a worship service assaulted 300 worshippers in Rouse, Bulgaria. Seven members of the Bulgarian Church of God were severely beaten and others hit with stones, iron sticks and eggs.

Police arrived on the scene an hour after being called.

Similar acts of terrorism against Christians have taken place in other parts of Bulgaria. According to sources with Doors of Hope International, extremist nationalists, skinheads, Orthodox extremists and communists have forged a joint opposition against evangelical Christians, whom they have labeled as members of foreign cults and sects.

## BWA reports women fare worse worldwide

McLEAN, Va.—Worldwide, the outlook for women is getting worse, but there are some signs of hope, according to a recent report from the Baptist World Alliance women's department.

"Together," a newsletter published by the women's department, says women worldwide are suffering more today than in the previous decade.

It cites three trends which are "driving women into despair":

- Economic recession hurts women first and worst.

- Political upheaval, often resulting in war, turns women into victims.

- Religious trends are oppressing women, particularly in regions dominated by Islam, Hinduism and African traditional religions.

Half a million women die every year in pregnancy and childbirth, the report says.

Another 200,000 women die every year in botched abortions, the report continues. "This is the leading cause

of death for Latin American women ages 15 to 39."

During this decade, the number of women and children dying of AIDS will increase to 3 million per year, the report says. "Already in many African cities and in some major cities of America and Western Europe, AIDS is the leading cause of death for young women. The World Health Organization estimates that 10 million children in Africa will be orphaned by AIDS during this decade."

A revival of African traditional religions and Muslim fundamentalism has increased the incidence of female genital mutilation, the report continues.

Worldwide, women also are far more likely than men to be illiterate, the victims of violence and living in poverty, the report continues.

On a happier note, however, the BWA reports that "where Christian women are numerous, the status of women is dramatically higher than in

areas without Christian influence."

This is particularly evident in India, the report says, where Christianity is growing faster than the rate of population growth. Women fare better in most respects in the northwestern-most states of India, where Christianity has a significant influence, than in the southern-most states, which are predominantly Hindu, according to the BWA.

Women are playing a critical role in advancing the gospel around the world, the report says.

The newsletter cites as examples:

- The house church movement in China has grown largely through the ministry of uneducated women evangelists.

- The most successful church planters in the jungles of Myanmar, Burma, are women evangelists supported by the women's organization.

- Of the 50,000 prayer cells in Paul Cho's church in Korea, 47,000 are led by women.

## Kentucky couple remains in Haiti to continue ministry

### Embargo hurting the poor, Jones contends

OKLAHOMA CITY (BP)—Haiti's poor can't wait for U.S. sanctions and embargoes to force the country's military rulers from power, according to Larry Jones, the Southern Baptist founder and president of Feed the Children.

"There's an old African saying," Jones told The Daily Oklahoman in Oklahoma City, where the relief ministry is based: "If you give a rich man less food, he becomes thin. If you give a poor man less food, he dies."

"If you try to put pressure on the rich with an embargo, you slaughter the poor," Jones charged.

Instead of a military invasion of the Western Hemisphere's poorest nation to topple Haiti's military rulers, Jones told the newspaper, "We need a mission of compassion."

Jones visited Haiti for five days in June. He said he saw a country gutted by hunger, poverty and a 75 percent unemployment rate.

Jones said he also saw cardboard lean-to homes and abandoned, sick children left to die in hospitals.

"A mother offered me a child, and that's not the first time," Jones recounted to the newspaper. "They feel like if they can make it to the U.S. they might have a chance of living. That's the depth of their love. They are willing to give their

child up."

According to a report from Harvard University, about 1,000 children die each month in Haiti. But Jones said the people he met in Haiti said the death rate was more likely 1,000 a week.

There is no medicine for sick children in Haiti, Jones also wrote in a column in the Dallas Morning News. "After two years of embargo, the only hope for a sick child is to be abandoned at a hospital."

Southern Baptist missionaries to Haiti also testify to the negative results of the U.S. embargo.

Missionary Peggy Rutledge tells of a deaf Haitian woman she befriended in the rural area where she and her husband live. The woman died from severe diarrhea caused by a parasite, although Mrs. Rutledge searched desperately for the simple medicine to treat the illness.

But the medicine wasn't available.

It wasn't embargoed, she explained, but sanctions were partly to blame. In that rural area, suppliers eager to earn extra money had been shipping in embargoed items, so that other products had become scarce.

As a gift to her friend, Mrs. Rutledge sewed the woman's burial dress from just over a yard of fabric—all the woman's family had.

"That was cathartic for me," she said.

*Continued from page 1*

"being tough and able to endure a lot," he explained. It suggests the "positive characteristics of rats: They can live on hardly anything. They can make do with whatever they have. They're exceptionally resourceful about how they live and cope."

But it also suggests another condition: hunger. "Making do" gets harder by the day in Haiti.

"People can't continue to live this way. Many go to sleep without eating and knowing if there'll be food tomorrow," Haitian Baptist leader Joseph Ilne Elysee told Rutledge by phone from Port-au-Prince.

While many Haitians worry about their next meal, Haiti watchers predict the U.S. military soon will invade the island nation to restore ousted President Jean-Bertrand Aristide to power. The United States reportedly has stationed about 7,500 Marines and sailors in 16 ships off Haiti's coast.

That show of force is the U.S. government's latest tactic to pressure Haiti's ruling military junta to step down. Earlier attempts to do that—economic sanctions, an air transportation embargo, a freeze of financial transactions with Haiti—so far have failed to dislodge the junta. But they have se-

verely damaged the rest of Haiti.

On July 7, a Haitian family brought their 8-month-old infant to a village medical clinic affiliated with Global Outreach, the agency with which the Headys work. The child was so severely malnourished by the time he arrived that workers couldn't save him. He died July 12.

Two years ago, another Haitian child died of malnutrition in the driveway of the Headys home. The child's family was bringing him to the center to try to get medical help.

"I said to my wife, 'We can no longer sit back and see children dying from malnutrition when we can do something about it,'" Heady recalled.

In response, the couple helped start programs to feed 300 children, 25 senior citizens and 25 mothers in the area. They also lead a program that pumps about 6,000 gallons of clean water a day into several villages.

During the past year soaring fuel prices have forced them to spend \$32,000 on diesel fuel to operate these projects. They have applied for humanitarian fuel available through the U.S. government but haven't yet received it. In addition, they must pay three times as much for food as they did a year ago.

# EDUCATION

## Southwestern must 'show cause' to avoid probation

By Greg Warner  
Associated Baptist Press

FORT WORTH, Texas (ABP)—Southwestern Baptist Theological Seminary must show cause why it should not be placed on probation by at least one of the school's accrediting agencies.

The Association of Theological Schools took the action in early June after visiting the Fort Worth, Texas, seminary, which has been in turmoil since trustees fired President Russell Dilday March 9.

In a June letter to seminary officials, ATS cited six concerns and called for the seminary to demonstrate why those concerns should not result in probationary status for the 4,000-student school, one of six Southern

Baptist seminaries. Probation, while not as serious as withdrawal of accreditation, can hinder the school's ability to attract students and financial support.

The seminary has not released the contents of the ATS letter, and ATS policy leaves it to the school's discretion whether or not to announce the agency's actions. But faculty members who were read the letter told Associated Baptist Press it cited six factors which threaten the school's status with ATS:

■ **Institutional integrity.** Has the seminary violated its established policies of governance, and does it remain both stable and credible?

■ **Freedom from external harassment.** Have influences outside the established channels of governance in-

fluenced the seminary? Have established policies been bypassed?

■ **Academic freedom.** Are students and faculty free to pursue truth?

■ **Evaluation process for the president.** Is the process used by trustees to evaluate the performance of the school's president appropriate and was it followed? Dilday charged he had received a positive formal evaluation from trustee officers the night before they fired him.

■ **Evaluation process for faculty.** Does the seminary follow appropriate, established policies in evaluating faculty members for hiring, promotion and tenure? In at least one recent case, trustees considered whether a prospective professor was a member of a church supportive of the moderate Cooperative Baptist Fellowship—a criterion not included in the school's policies.

■ **Fiscal integrity.** Does the loss of financial support, such as from donors sympathetic to Dilday, pose a threat to the school's financial health?

In a rare letter of censure immediately after Dilday's firing, ATS Executive Director James Waits urged trustees to reconsider the firing, which he said "is a clear violation of accepted governance practices and places in jeopardy the vitality and basic integrity of the institution."

A five-person joint committee representing both ATS and the Southern Association of Colleges and Schools, the seminary's other accrediting agency, visited the campus in May to interview administrators, faculty, trustees and students. The group's findings were reported to their respective agencies, which have since each written to the seminary reporting their actions.

It is not known if SACS cited the same six concerns. But Jack Allen, SACS associate executive director, said, "Those generally are some concerns that are part of our follow-up."

Both ATS and SACS will visit the seminary again, at which time Southwestern will respond to their concerns. The SACS visit is scheduled for spring. ATS has asked for a fall visit, but the seminary has requested that the visit be postponed until spring because of the impending election of Dilday's successor, Ken Hemphill of Atlanta.

If the second visit comes in the spring, both agencies likely would take action on Southwestern in June, when their accrediting commissions regularly meet. An earlier visit, however, could result in ATS action by January.

Southwestern's trustee chairman, Ralph Pulley of Dallas, said he would not comment on ongoing communications with either ATS or SACS.

"We're sensitive, certainly, to the input of the accrediting agencies," Pulley said, but he added he does not believe the seminary's accreditation is jeopardized.

"We don't expect any problem with ATS or SACS. The accreditation of Southwestern is strong and positive, and with a new president coming in with a new direction, new vision and strong leadership, we expect Southwestern to soar in every phase," the Dallas attorney said.

William Tolar, the seminary's acting president, also declined to comment on the ATS action. "All I can tell you is they sent us a letter saying they would like to come back for another visit, and we said fine. We probably will ask them to let us have time to get our new president in and get settled in."

A "show cause" letter from an accrediting agency places the burden of proof on the seminary to demonstrate why its actions should not result in probation.

Although Pulley and Tolar predict Southwestern will not be given probation, some faculty members say it is inevitable.

"I don't think there is any way they will escape probation," one professor said.

This is the third time that actions by SBC seminary trustees have brought scrutiny from accrediting agencies since the SBC's new conservative leadership began stacking trustee boards with people sympathetic to their call for reform.

In 1987, trustees of Southeastern Baptist Theological Seminary in North Carolina voted to hire only biblical inerrantists to the faculty. Then-president Randall Lolley and other administrators resigned in protest, prompting an investigation and probation from ATS and SACS. The probation was recently lifted.

In 1991, trustees at Southern Baptist Theological Seminary in Louisville tried to enforce the findings of the SBC Peace Committee on seminary faculty. The faculty objected, and an ATS investigation followed. The trustees and faculty worked out a compromise, called a "Covenant of Renewal," which eased tensions.

**The Association of Theological School reportedly has cited six concerns about recent events at Southwestern Baptist Theological Seminary, most related to the firing of President Russell Dilday. The six issues are institutional integrity, freedom from external harassment, academic freedom, evaluation process for the president, evaluation process for faculty, and fiscal integrity.**

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# ISSUES

## SUMMER SAMPLER

The best of Ridgecrest, Glorieta and beyond

### Study for action

RIDGECREST, N.C. (BP)—A person taking a parachute-jumping class who knows at the end of the course he will be required to jump out of an airplane learns differently than one who is only studying a subject of theoretical interest.

David Perrin believes Christians should feel that same sense of urgency when they study the Bible.

"We have people taking classes but not for the purpose of pouring it (knowledge) into anyone else," said Perrin, pastor of Church of the Great Commission in District Heights, Md. He led a daily conference on discipleship during black church week at Ridgecrest Baptist Conference Center.

"Discipleship is a process. We are to be making disciples," he reiterated. "The highest thing God wants us to be is not a disciple but a discipler."

Many people mistakenly think that

talking about making disciples is the same as making disciples, Perrin said.

### Witness without fear

GLORIETA, N.M. (BP)—Many Christians confronted with giving their personal testimonies may find themselves grinding a toe into the ground or staring at their fingernails in fearful silence.

Knowing that God has commissioned them to tell others about Jesus does not necessarily make even the most obedient of Christians comfortable with sharing the gospel, said Anna Marie Edgemon at Glorieta Baptist Conference Center this summer.

"We need guidelines in such an important task," she said in a review of the new course, "Witnessing Through Your Relationships," published by the Southern Baptist Sunday School Board.

One of the worst mistakes a Christian can make is confronting someone they suspect of being a non-Christian and blasting him with the gospel, she said.

"We must first define our circle of influence, and we have to evaluate a lost person's attitude toward the gospel. We must sense where they are and meet them at the point of their need.

"We must adapt our witness to the person's receptivity," she said.

"You have to start where they are, build trust, cultivate a relationship and then move into your comfortable one-on-one relationship," Edgemon said. "By being inclusive, not exclusive, and willing to become all things to all people, we can find some common ground.

"We must earn our right to be heard," she said.

Even Christians who have a gift for cultivating relationships and building trust with others need witnessing skills and strategies, Edgemon said.

She suggested guidelines for giving a personal testimony:

- Follow an outline thought out in advance.

- Write it out for practice.

- Place the emphasis on Jesus, not on yourself.

- Avoid "Christianese" and use plain English words non-Christians can understand.

- Include what your life was like before you received Christ, how you realized you needed to receive Christ, how you received him and became a Christian, and how Christ has and is helping you in your day-by-day life.

### Give them choices

DALLAS (ABP)—Successful churches in the 21st century will offer a "diversity of choices" in discipleship and Bible study opportunities, according to author, pastor and lecturer Leith Anderson.

"Religious education needs to be biblical, and it needs to offer multiple opportunities for personal growth," said Anderson, author of "Dying for

Change" and "A Church for the 21st Century."

Weekend seminars as well as protracted courses, weeknight Bible studies in addition to Sunday morning classes, and small "affinity groups" as well as age-graded departments are among the options churches should consider, he said.

Anderson has served since 1977 as senior pastor of Wooddale Church in Eden Prairie, Minn., a suburban congregation affiliated with the Baptist General Conference.

In the 21st century, discipleship will be "outcome-based" rather than "process-oriented," Anderson predicted. "We've tended to focus on the process—come to church, read your Bible, pray every day," he said.

"Discipleship that is outcome-based focuses on obeying what Christ commanded. It asks, 'What are the results?' It says, 'Disciples will believe and behave in the following ways.' It is able to be seen in the way they treat their neighbors and the way they live their lives."

Some adults will be disciplined in small groups that coalesce around a shared interest, lifestyle or perceived need, he predicted.

"One thing churches can do is to train leaders to move Bible study into all their small group activities," Anderson said.

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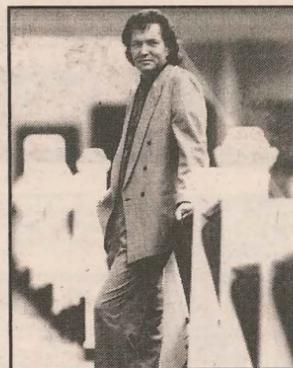
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# ISSUES

## Grow church by love

RIDGECREST, N.C. (BP)—Stop making rules and start loving people if you want your church to grow, a Chicago pastor said during black church week at Ridgecrest Baptist Conference Center.

Southern Baptists have gotten so sidetracked with church structures, rules and regulations that they're failing to give attention to the spiritual needs of people, charged Eugene Gibson, pastor of Mission of Faith Baptist Church in Chicago.

"Our world seems to be going to hell on a jet plane. We need to get off our seat, on our feet and into the street."

Gibson said churches don't grow because leaders don't think about growth or plan for it. "We just think whatever the Lord wants to happen will happen. But God planned this earth."

Among his advice:

■ Talk about people serving on ministries rather than on committees or auxiliaries. "Auxiliary suggests raising money, but ministry suggests going out and saving people."

■ Understand the realities of modern dangers, but find ways to work around them. If inner city streets are too dangerous for visitation at night, go during the day, he said.

■ Develop a church mission statement, which should be "your guideline for planning anything and everything in your church."

## Seek creativity

RIDGECREST, N.C. (BP)—The key to creativity is a relationship with God, according to Terry York of the

Southern Baptist Sunday School Board.

Speaking to children's choir workers at Ridgecrest Baptist Conference Center, York said, "Baptist Christians are taught a lot about how to use their hearts and talents. But there is one area of our life and giftedness where we often don't exercise faith—the fear of running out of ideas."

Church workers who are out of ideas may wonder if God wants them to resign or transfer to another area of work in the church, he observed.

"But when you've run out of ideas, you can say 'good,' because God can move in, and we can see what God can do. God has a whole storehouse of things we haven't seen yet or heard yet," said York, manager of the field services section of the board's church music ministries department.

"These things are revealed by God's Spirit, not in books. If no one has seen or heard them, where can we go to find them? You can't find them in the library. They haven't been thought of yet."

York urged the group to stay close to God by spending time with him daily in prayer.

## Worship has many styles

RIDGECREST, N.C. (BP)—Real worship should not be defined by what style of music a congregation uses, the speaker for church music week told musicians at Ridgecrest Baptist Conference Center.

"People are worshipping in different kinds of ways—liturgical, traditional, contemporary, blended, seeker and celebration praise," said Harold Bryson, a Southern Baptist Sunday School Board preaching and worship

consultant.

Regardless of style, worship should include four key elements, Bryson said: adoration of God, the reality of sin, the forgiveness of sin and an application in life.

Bryson warned against defining genuine worship by what instruments are played.

"Some churches stand over here and say, 'Now I'm telling you, if you don't have an organ and piano, that's not real,'" Bryson said.

"Others are standing over here and saying, 'If you don't have guitars and banjos, that's not real.' ... 'If you don't just sing hymns, that's not real.' ... 'If you don't have choruses, that's not real,'" he said.

"I have a preference, but I'm not going to tell you," Bryson said, "because I'm not going to impose my style on you. ... I'm not going to sit in judgment upon you for the way you worship."

He also decried the practice of building churches around the popularity of worship leaders.

"We think that Baal died before the New Testament. We think idolatry is outdated," Bryson said. Some Christians, however, idolize pastors and music leaders who are trying to focus worship on God, he said.

Do not define authentic worship by emotions, Bryson also cautioned the group. "There are a lot of people who just build their whole worship experience on feelings. They gauge it with goose bumps."

Such people may say, "Well, I just didn't feel God was there today. I just didn't feel we had a wonderful service."

Bryson's response is, "It doesn't make any difference what you felt. You know, God's been here."

## Preach the journey

MILL VALLEY, Calif. (BP)—Pastors must share their spiritual journeys in candid, creative ways to preach effectively today, said author and preacher Craig Skinner.

"Pulpit authenticity is the primary requirement for the communication of God's truth," said Skinner, professor of preaching at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Although it may be hard to define, every congregation recognizes its presence or its absence, he added.

"In its essence, good preaching is

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witness and testimony to the journey the pastor has taken and which he is now inviting the congregation to share," Skinner said.

The television age and increasing diversity in churches, added Skinner, stimulate demand for variety and high emotional impact. Thus, sermons must take on more imaginative forms than in the past, he said.

"The art of effective biblical preaching today will center on the involvement of congregations with problems or life stresses and motivating them to go to the Scripture to find answers," he said. "Thus, the sermon will enlist partners rather than creating dependents who blandly accept everything the pulpit shovels at them."

Preachers, stressed Skinner, must "face the problem with such angst that congregants are hungry to understand the relevance of the biblical portion for this aspect of their lives."

Skinner offered several other practical suggestions:

■ Pay attention to sermon titles. "Any sermon which begins with How To ... will always grab attention."

■ Don't use the Scripture passage immediately. "In the first five minutes you must secure the congregation's attention. Do your Scripture reading before the choir or somewhere else, but leave the Bible closed until you have stood their interest, then look to the passage for the answers and find them together."

■ Be creative. "Today's listeners respond best to creative sermon contexts, innovative introductory strategies and applied learning dynamics which enlist them as active partners in the discovery of biblical truth."



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# PEOPLE

## KENTUCKY KERNELS

The cost of operating Baptist Hospital East is \$335,755 per day. That's \$13,990 per hour, or \$233 per minute.  
Source: "Insights" newsletter of Baptist Hospital East

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—Saloma Church called **John Chowning** as pastor July 10. He previously was interim pastor.  
■ **CAMPTON**—**Harry Hoover** resigned as pastor of Campton Church.  
■ **CENTERTOWN**—Centertown Church called **Matthew Sickling** as pastor.  
■ **FRANKFORT**—**Wade Bibb** resigned as pastor of North Fork Church to accept a teaching position at Palm Beach Atlantic College in West Palm Beach, Fla.  
Pleasant Ridge Church called **Jeffrey Logsdon** as pastor.

Bethel Church called **Bob Litton** as pastor.

**Keith Key** resigned as pastor of Providence Church.

■ **LEWISBURG**—Beechland Church called **Richard Allen** as pastor. He was ordained to the gospel ministry at Elk Lick Church June 26.

■ **LOUISVILLE**—Victory Memorial Church called **John Payne** as interim minister of music.

Hillsdale Church called **Ken Rutledge** as minister of music.

St. Matthews Church called **Les Hollon** as pastor. He will begin Aug. 28.

## Southern marks 100 years of doctoral study

**LOUISVILLE (BP)**—When Southern Baptist Theological Seminary began its doctoral program a century ago, it treaded where no other seminary had dared to go.

In 1894, the Louisville school became the first free-standing seminary in America to grant doctoral degrees in theology. That year Southern awarded doctor of theology degrees to four graduates—Weston Bruner, Grant Housch, Thomas Stafford and Dexter Whittinghill.

Previously, only universities had offered doctoral degrees in religion. Southern followed programs that had been established at Boston University, Hebrew Union College, Harvard,

Yale and Columbia. Just 32 doctorates in religion had been awarded in America prior to 1894. Over the past century, Southern alone has conferred approximately 2,400.

Bill Hendricks, the seminary's director of doctoral studies, noted doctoral graduates helped establish the school's role as "mother seminary" for the other five Southern Baptist Convention seminaries.

Perhaps the most heralded plaudit of the doctoral program's history came during the 1970s when a study conducted by the American Council of Learned Societies ranked Southern among the top 16 places for doctoral studies in religion.

## The rest of the story

Following the memories of Barkley Moore included in last week's column, W.F. "Bud" Underwood, '63, gave an account of the many changes and improvements in the physical plant, the staff and faculty, the curriculum and the general program from 1972 to 1994.

A princely portrait of Moore was unveiled, dedicated and hung in the chapel. A copy was presented to his parents, Elwood and Evelyn Ponder Moore. Bob Holcomb and O.W. Conrad assisted in the ceremony. Kevin Thurman, '94 salutatorian, brought words of appreciation for Moore.

An early version of homecoming '94 had included the dedication of several buildings and facilities. When the emphasis turned to the Moore family, those plans were abandoned. These facilities will be the basis of a future program.

One special situation caused us to inject an item into the day's program. In 1990, the children of Zilphia Campbell Keith donated a 115-acre farm to Oneida as a memorial to their mother who had died in 1953. The nine children had graduated from Oneida, the oldest in 1930 and the youngest in 1948. Six of the children are living and five were here for homecoming. Elijah was ill and unable to attend. Bill Keith, Eunice and husband, Armin Aren, Rachel and husband, Elbert Davidson, Martha and husband, Joe White and Preston C. and wife, Betty, spent Friday and Saturday with us.

Dan and Pattie Midkiff have erected a beautiful log home on the property. A plaque relating the facts of the donation and home building was displayed. The Keith children and spouses spent a pleasant evening as guests of the Midkiffs. Since homecoming, Preston has undergone serious sur-

gery procedures, making us doubly happy we recognized the family. He is the author of the popular book, "Beyond Goose Creek—River of No Return," on sale here with all proceeds coming to Oneida.

While some people were still enjoying the fellowship with friends of long ago, the main body of guests moved to the center of the campus for the unveiling and dedication of a beautiful and stately India black marble monument erected in memory and honor of Barkley Moore.

As described briefly in last week's Recorder, the marker was donated by Sue Adcock of Central City. Though she never has been to Oneida, she has known at least three young people who have been helped tremendously by the ministry of the school.

From the time we knew the marker was coming, several of our staff have been busily engaged preparing the site for it. Two days before homecoming day, three artisans were sent by Adcock to place it. The next 36 hours were spent making final plantings and terrain changes.

In addition to an etching of Moore's face and outstanding events and dates of his life and career, the words, "He exercised great faith in God and people" adorn the front of the marker. On the reverse side are the words of his often-quoted poem, "Where shall I Work?" and a handsome etching of the Oneida valley campus and the surrounding area featuring Mt. Denison and buildings from various eras of Oneida's history.

Following a return to the tents for a picnic feast and the traditional hymn sing at Oneida Baptist Church, Homecoming '94 came to a close.

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

### THIS IS ONEIDA



A.B. Colvin

■ **MYRA**—Faith Mission will constitute as a church July 31. A homecoming celebration is scheduled for July 30-31. Former pastors and interims **Glenn Noe, Richard Shockley, Byron Ellington and Carl Boyd** will speak. **Dave Hammond** is pastor.

■ **RUSSELLVILLE**—First Church called **Randall Neal** of Orlando, Fla., as pastor. He will begin his new ministry Aug. 21.

### MISSIONARY UPDATE

■ **Mark and Jodi Smith**, representatives in the Middle East and North Africa area, have arrived on the field to begin language study. Their mailing address is Box 472, Maadi, Cairo, Egypt. He considers Rineyville his hometown, and she considers Russellville her hometown.

## Campbellsville awards Horner scholarships

**CAMPBELLSVILLE**—Eleven Campbellsville College students received Horner scholarships from the school's alumni association.

The awards are named for Paul and Lillian Horner. He is a former professor of Bible at Campbellsville, former chairman of the Bible department and served as special assistant to the president.

This year's scholarship recipients include Michael Curtis Barnes of Elizabethtown; Trent Bethel of Lebanon; Charles William Fuller of Madisonville; Marci Elizabeth Hunt of Campbellsville; Frederick Daniel Marcum of Magnolia; Tonya Rena Morgan of Annville; Amy Nicole Musselman of Louisville; Angela Lynne Pandygraft of Sellersburg, Ind.; Richard Wayne Stratton of Russellville; Paul Brent Thornton of Campbellsville; and Shayla Lynn Ward of Morrow, Ohio.

The awards are given each year to students who have committed to a full-time Christian vocation and maintain a certain level of academic achievement.

## How does Clear Creek compare?

When some people compare Clear Creek with a typical college, it is like comparing apples with oranges.

How do we stand with other Bible colleges? A recent report from 89 institutions who belong to the Accrediting Association of Bible Colleges offers some encouraging data.

We retain students and see them graduate better than other schools. Our program completion is 76 percent compared to 40 percent among all AABC colleges.

The grade point average on our campus is 2.96—slightly higher than the national average.

Other schools our size have a faculty-student ratio of 1 to 12; ours is 1 to 9.

Fifty-four percent of our instructors hold an earned doctorate compared to 34 percent in other AABC schools.

The Clear Creek library contains about 900 fewer volumes than schools our size, but we have nearly twice the periodical resources.

The book value of our plant fund is \$5.1 million compared to \$2.6 million in our category.

The average debt for AABC schools stands at \$1.24 million, but Clear Creek has no debt. Since we

operate on a "pay as we go" policy, we intend to remain debt-free.

Thanks to an upgrade a few years back and a strong benefits program, a Clear Creek professor earns about \$3,400 more than professors at other AABC schools. However, our scale is almost \$10,000 less than that for all Kentucky colleges. With the exception of instructors, all faculty ranks at

Clear Creek receive less than other private four-year Kentucky schools.

The cost per student at Clear Creek, \$10,957, runs \$750 higher than schools our size. Larger institutions cut the cost nearly \$2,000, which should be our experience as enrollment climbs. We have the facilities and staff to accommodate more students.

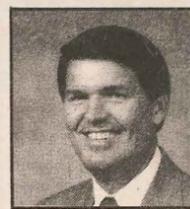
Two recent comments sum up this comparison. A 45-year-old father recently checked us out for possible admission in August and said, "There's far more involved here than I realized."

A financial supporter wrote, "Clear Creek really makes the dollars I give go far."

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

# MISSIONS

## Christians said to misunderstand, ignore Muslims

By David Winfrey  
SBC Home Mission Board

RIDGECREST, N.C. (BP)—Saleim Kahleh isn't sure he ever met a Christian while growing up around Washington D.C., even though he attended Boy Scout meetings in a local church.

"At least I didn't know they were Christian by the way they lived," said Kahleh, who was born in America to Palestinian parents.

While he was open about his faith as a Muslim, Kahleh said he never was invited to church or heard a Christian witness in what he believed to be "a Christian nation."

Like Kahleh, most Muslims are neglected by Christian mission efforts, said George Braswell, professor of missions and world religions at Southeastern Baptist Theological Seminary.

"The church has ignored Islam much of the time. It has waged war against Islam some of the time," Braswell told participants in a Southern Baptist awareness conference on Muslims this summer.

"Less often has the church engaged Islam seriously in Christian understanding and witness and evangelism and outreach," he said.

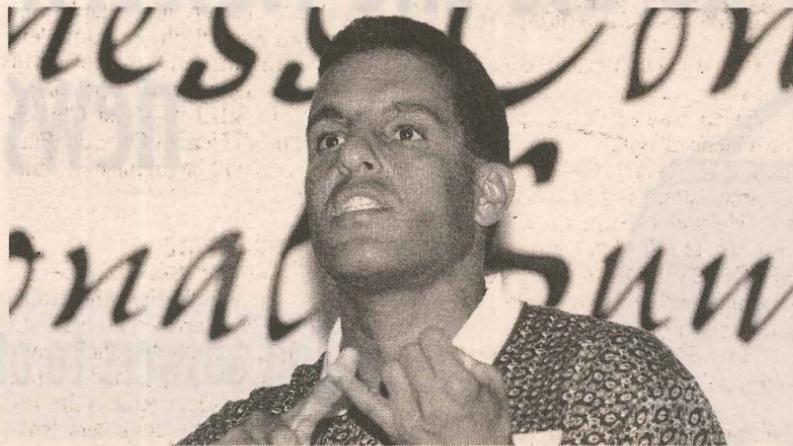
Just 3 percent of Christian missionaries work among Muslim people groups, which comprise 20 percent of the world's population, Braswell reported.

Too often, Christians accept society's stereotypes of Islam as violent and primitive, said Charles Kimball, professor of religion at Furman University.

Equating terrorism with Islam is like equating Christianity with the violence in Northern Ireland, Bosnia or the Branch Davidian compound in Waco, Texas, Kimball said.

"Would that give you a very accurate image of Christianity?" he asked.

Worldwide, between 800 million and 1 billion people are Muslim, according to estimates by the Southern



**NEVER HEARD** Saleim Kahleh, a former Muslim, said he never heard a Christian witness while growing up in America, which he considered to be a "Christian nation." Later, he did hear and accept the gospel and became a Christian. (BP photo by David Winfrey)

Baptist Home Mission Board's interfaith witness department. In America, the Muslim population stands somewhere between 4 million and 6 million and is growing.

"There are going to be places in the United States very soon, if not already, where Ramadan (the Muslim season of prayer and fasting) will impact public schools," Kimball said. Within a decade, Islam could pass Judaism as America's second largest religion, he added.

Born in the Middle East during the 7th century A.D., Islam grew rapidly in its first 100 years, westward to Spain and eastward to China.

Today, Muslims have more than 950 mosques in the United States, and about 40 percent of the international students in the U.S. adhere to Islam, he said.

While Muslims previously came to America for a better life, that has changed in the past 10 years, said home missionary Charlie Hanna, a former Muslim. "They are not here for economic reasons or for education. They are coming to evangelize, to make you all Muslim."

And while Southern Baptists traditionally have been a rural denomination, Islam is a predominantly ur-

ban religion, said Robert Douglas, executive director of the Zwermer Institute for Muslim Studies.

Conference speakers agreed that the key to evangelizing Muslims is relationships.

Kahleh developed such relationships during his freshman year in college. "Many of my friends were strong Christians, and they were just loving me and praying for me," he said.

Several hundred Christians were praying for Kahleh by name before he professed faith in Jesus Christ.

Christians must show daily evidence of their faith to reach Muslims, he explained. "The ones who wanted me to become a Christian didn't have to preach to me. When Jesus was real to someone, part of their walk and part of their talk, it made a difference."

"Speak openly about your faith," urged David King, a former missionary to Lebanon. "If you don't, they think there's something wrong with your religion, or you'd be speaking about it."

A major obstacle in society is the Muslim view of America as a Christian nation, King said. "The main reason why Muslims reject Christianity

### What does Islam teach?

ATLANTA (BP)—Muslims have six essential beliefs:

■ **The unity of God.** One creed simply states, "There is no god but God." Muslims reject the Christian doctrine of the Trinity. States the Koran: "God is unique. God is the source. He has not fathered anything. Nor is he fathered, and there is nothing comparable to him."

■ **The divine decree.** Allah is the absolute Sovereign who through the power of his will created all that exists, good and bad. His decrees are unchangeable.

■ **Angels.** Similar to Christian beliefs about angels, Muslims view them as divine messengers and guardians of heaven and people. Gabriel is believed to be the instrument for bringing the Koran from God to Mohammed.

■ **The revealed books.** Muslims believe the great messengers of God—Moses, David, Jesus and Mohammed—translated the respective books that were dictated to them—the Torah, the Psalms, the Gospel (singular) and the Koran. All except the Koran are dismissed as not offering a sure text.

■ **The prophets.** There have been about 125,000 of these special messengers of Allah, but the Koran mentions only 25. The most prominent are Adam, Noah, Moses, Jesus and Mohammed. Prophets, believed to be infallible and without sin, are sent to particular people. Jesus, for example, was sent only to the children of Israel. The only exception is Mohammed, who is believed to have a universal mission. Muslims generally believe Jesus did not die on the cross. Some believe Allah took Jesus from the cross and substituted in his place Judas Iscariot or someone else who was made to look like Jesus.

■ **The last things.** The Islamic view of the end times includes a judgment by Allah of each human's actions. Good Muslims want their good works to outweigh their wicked actions at the last judgment. The only mortal sins for most Muslim theologians is "shirk," the crime of setting other gods alongside Allah.

Source: Home Mission Board interfaith witness department

is because of the low moral standards of our nation.

"They say to us, 'Look, whenever you stop killing your infant children by abortion, whenever your women cover their bodies so they are not rape bait, whenever you live a holy life, come and talk.'"

### Year of prayer for Muslims set

RIDGECREST, N.C. (BP)—1995 will be a year of prayer for Muslim people, according to a prayer strategy unveiled during a Southern Baptist awareness conference on Islam.

"Prayer as a missions strategy is the most crucial work any Christian can do," said Minnette Drumwright, former director of the Foreign Mission Board's international prayer strategy office. "Every Christian can impact the world for Christ in every nation through prayer."

The strategy includes:

■ A prayer booklet to promote the emphasis.

■ An educational video.

■ At least two "prayer pilgrimages" to Muslim areas in the world and one pilgrimage to a Muslim population center in America.

■ A prayer site in an Islamic

area for Christians to pray for Muslims.

The strategy follows a similar 30-day emphasis used this year during the Muslim season of prayer and fasting called Ramadan.

During that time, missionaries reported heightened receptivity to learning about Jesus, said Jerry Rankin, president of the Foreign Mission Board.

Drumwright said that while God's power makes the difference, "our prayers release his work."

"God has done so much in the little bit of praying we have done. How much more will he do if all of our people in all the churches are a part of this?" she asked. "Prayer is the only missions strategy that can reach into every nation."

### Christians can reach Muslims

RIDGECREST, N.C. (BP)—A former Muslim wants Christians to know that followers of Islam are not a lost cause.

"Muslims can and do convert," said Timothy Abraham, an Egyptian who is now coordinator of the Islamic Studies Center at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"The greatest thing that can change a Muslim's heart is love," said Abraham.

Raised in the agricultural region of Egypt, Abraham said he taught in his mosque as a teenager and hoped one day to preach Islam worldwide.

But a visit to a Pennsylvania pen pal changed his perspective. He intended to use the encounter to become a stronger Muslim, planning to throw away the Christian materials he had accumulated on the trip.

"But the Lord would not let go of me," he said. "Islam would not provide an answer for my struggle to understand how can I be assured of go-

ing to heaven. I said, 'God, show me the truth, and the truth you will lead me to, I will serve all my life, whatever the cost may be.'"

After coming to the conclusion that the Bible was the truth and Jesus had died for his sins, Abraham became a Christian.

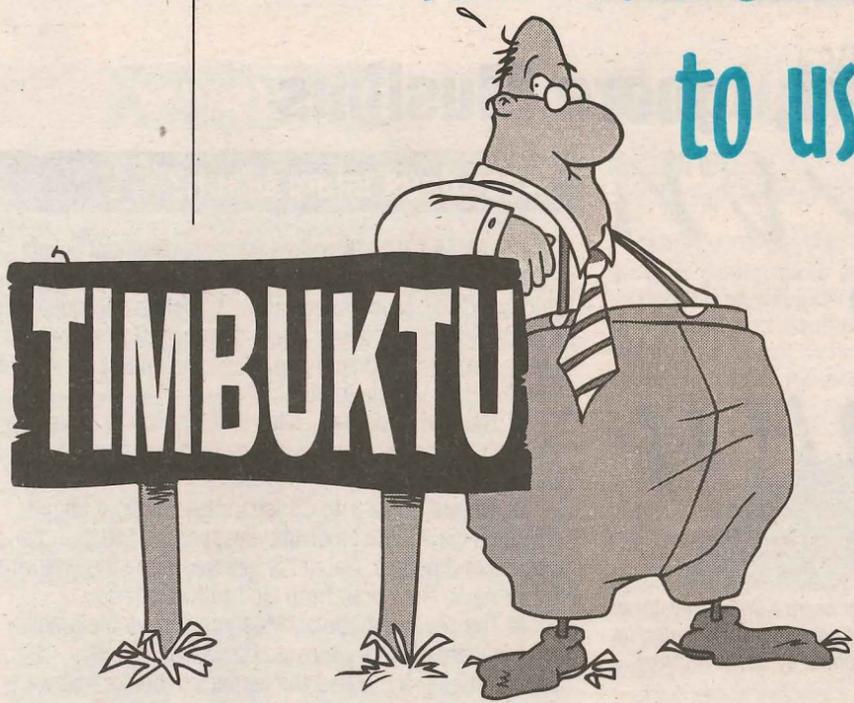
His stand was costly, though. He was beaten outside the mosque where he previously had preached Islam, and later he was jailed.

"That night was the most peaceful night I have ever had in all my life, because in jail I could see Jesus comforting me," he said. "I said to myself, 'I would rather be in prison and have Jesus with me than be in the world and not have him at all.'"

He credits Southeastern Seminary President Paige Patterson with helping secure a visa to leave Egypt and now calls Patterson "my spiritual father."

Since then he has had little contact with his family in Egypt because they disowned him.

# You don't have to drive to Timbuktu to use the Western Recorder's news page plan



## And answers to other myths

Using the Western Recorder's back page for your church newsletter never has been easier than today. Before assuming it's not right for your church, let us tell you all the things we can do to make your newsletter look better and cost less.

### 1. We can take it however you dish it out.

The Recorder receives church news pages in a variety of forms. Some churches type out their copy on a typewriter and paste it down. Some churches use a computer. Some use sophisticated desktop publishing systems. The point is, you don't have to invest in more sophisticated equipment than you already have. But, at the same time, you don't have to make a relic out of whatever "state-of-the-art" equipment you've already invested in.

### 2. You can mail, messenger or modem on Monday.

Churches get their news pages to the Recorder in a variety of ways. Some mail the page in. Some drop it off in person. An increasing number send it electronically. The bottom line: We need your page by noon on Monday for publication that week. That means you can get in your Sunday statistics if you hand-deliver your page or send it electronically.

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Your church news page may include as many photographs as you like. We offer high-quality reproduction.

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For a small fee, you can use a second ink color other than black on your newsletter page.

### 6. We've got designs for you.

We offer six contemporary page designs which we'll gladly adapt for your use. These professional-looking designs will enhance the attractiveness and readability of your newsletter—all at no extra cost. But if you have your own design already, that's fine too. We'll work with you to make sure your page looks the best it possibly can.

### 7. We'll set your staff free.

Preparing a news page for the Western Recorder usually takes significantly less staff time than producing a newsletter in-house. This can free up your valuable staff time for other important ministries.

### 8. It's no myth, mister.

It may be a secret in some places, but it's no myth that the Recorder offers the best value for church newsletters combined with timely news of faith & inspiration.

### 9. Oh, why not tonight?

Now, is there any good reason why your church shouldn't be using the Recorder's news page plan? We didn't think so. Just take that simple step of faith and give us a call. We'll counsel with you, provide materials to help you and even come make a presentation to your church if appropriate. You'll never know how good this deal might be unless you ask. Call us now at (502) 244-6470.

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