

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

# WESTERN RECORDER

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## FOR THE RECORD

**Missionary resigns**  
Owensboro native Paula Settle has resigned her position with the Southern Baptist Convention Foreign Mission Board, in part because of the SBC's recent decision not to accept funds from the Cooperative Baptist Fellowship. *See page 2.*

**Three-way race**  
Three likely candidates for the presidency of the Kentucky Baptist Convention have emerged, although the election is more than two months away. *See page 3.*

**Cult watch**  
At last week's Conference on Cults, a Kentucky pastor told what Christians should do when Jehovah's Witnesses knock on the door. *See page 3.*

**Editorial**  
How we can help our youngsters make the most of their education. *See page 5.*

**Inerrancy debate**  
A Kentucky Baptist who teaches college philosophy has written a scholarly paper in which he declares the Bible is neither inerrant nor infallible and asserts that Baptist moderates should admit this is what they believe. *See page 6.*

**Fresh Encounter**  
A conference held in Louisville last week to launch the "Fresh Encounter" series overflowed with confession and emotion. *See page 11.*



**PARTNERS IN FAITH** Kentucky Baptist Convention President Bob Browning and his wife, Jackie, (left) visit in the home of lay leaders in a Russian Baptist church. The Brownings joined 10 other Kentuckians on a recent partnership missions trip to Moscow.

## KBC president fills Barnabas role in Russia

By Marv Knox  
Editor

SOMERSET—When Bob Browning traveled eastward on his first missionary journey to Russia, the Kentucky Baptist Convention's president felt more like Barnabas than Paul.

Browning and his wife, Jackie, joined 10 other Kentuckians on a 17-day Kentucky/Russia Baptist partnership trip to Moscow this summer.

The Russia trip contrasted with Browning's previous KBC partnership journeys to Kenya and Brazil. In Russia, Browning felt more like Barnabas, the early church leader known for how he encouraged other Christians, than the Apostle Paul, the church's foremost missionary

evangelist.

"On previous trips, my focus was evangelistic, but this time it was on encouragement," said Browning, pastor of First Baptist Church of Somerset.

The primary purpose of the Kentuckians' trip was to conduct a medical clinic in the Baptist Center in Moscow, Browning reported. But he spent most of his time traveling with Yuri Urcheesin, the director of Baptist ministry in the region surrounding Moscow.

"We traveled to talk to community and city officials, primarily mayors, about granting land on which a church could be built," he said.

In the post-communist era, Russian cities are desperate to rebuild their crumbling infrastructures. And many of them have granted land to churches, with the stipulation the congregations must construct new build-

ings on the sites.

"We would talk about how this  
□ See KBC president ..., page 12



## 'Evangelical' Christians declining, poll says

GLENDALE, Calif. (RNS)—The percentage of religiously conservative Christians is declining nationwide, says George Barna, America's foremost pollster for evangelical Christian issues.

Only 7 percent of American adults hold "evangelical" beliefs and commitments, compared to 9 percent last year and 12 percent in 1992, according to Barna's new book, "Virtual America."

Barna classifies as "evangelical" respondents who affirm an ongoing, personal commitment to Jesus Christ; that they are going to heaven because they have confessed their sins and accepted Jesus Christ as Savior; that religion is important in their lives; that God is an all-powerful, all-knowing Creator and ruler of

the world; that you cannot get to heaven just by doing good things; that the Bible is accurate in all that it teaches; that Satan is a living force and not symbolic; and that Christians have an obligation to tell other people of their religious beliefs.

Although religion of some sort remains "very important" to 62 percent of the U.S. population, the proportion who strongly agree that the Bible is totally accurate in its teachings dropped from 47 percent three years ago to 38 percent this year, Barna said.

"The movement of the data suggests that we may see a continued shrinkage of the ranks of evangelicals in the immediate future, short of a miraculous outpouring of God's Spirit upon the people of our land," Barna

said. Among other changes noted in this year's survey:

■ 95 percent of Americans continue to say they believe in God or a universal force. But just 67 percent agree with a definition of God as "the all-powerful, all-knowing Creator of the universe who rules the world today," whereas 73 percent agreed with that definition in 1992.

■ 72 percent believe there is "no such thing as absolute truth," compared to 67 percent who agreed with that statement in 1991.

Although Barna classifies only 7 percent of the population as "evangelical," he says 35 percent of the total population could be considered "born-again Christians" and 65 percent non-Christians.

## Ready to jump, she remembered Kentuckians

LULING, La. (BP)—A Kentucky group's commitment to partnership missions helped save the life of a desperate Louisiana woman.

No one knows how long the 42-year-old woman had driven her car back and forth across the rust-covered cable suspension bridge bending high into the sky over the Mississippi River.

It may have been for hours. She was alone—alone and trying to decide whether to stop her car at the top of the bridge and jump to her death.

For her, death would mean an end to her struggle, an end to the fight against her obsessive gambling.

Finally, a little before 6 a.m., she remembered something—something from the past, from a year earlier.

She recalled the name of a church, remembered the Baptist volunteers who knocked on the door to her house one day to ask her some questions about her church membership and spiritual life.

She remembered it was a church in Hahnville, La., about 10 miles from her house. Maybe that was what had lodged in her mind, that a group of people would go that far to talk to others about their spiritual lives.

Maybe she remembered that along with the Hahnville residents were Kentuckians from Lewis Lane Baptist Church in Owensboro. Maybe she was impressed that people had come that far to share their faith with strangers.

Whatever the reason, she remembered. And when she reached the west side of the bridge this time, she turned her car toward Hahnville.

Once there, she stopped somewhere and got the telephone number to Hahnville Baptist Mission.

It was 6 a.m. as she dialed the number. The phone rang in the home of mission pastor Tony Bellow.

By this time the woman was crying. "She was telling me her life was in a terrible condition," Bellow recalled. "She was crying and crying. And then she asked if she could come by and talk to me. I told her she could. In about three minutes, she was at the house."

Once at Bellow's house, the mission pastor heard the story of the gambling, the desperation and the driving back and forth across the bridge. "She said she was tired of it all," Bellow explained. "And I told her the only way she could stop gambling permanently was to accept Jesus."

The two talked for another 30 minutes or so. Then the woman responded to Bellow's witness and prayed to receive Jesus Christ as her personal Lord and Savior.

Since then, she has been attending services at the mission and is considering being baptized.

Moving? See page 4 (0906)

# BAPTISTS

## Owensboro missionary resigns FMB post in protest

By Karen Owen  
*Owensboro Messenger-Inquirer*

OWENSBORO—A Southern Baptist missionary from Owensboro has resigned from her post in Togo in western Africa because of denominational politics.

"I'm saying I resigned because of ethical and integrity reasons, and also the controversy in the Southern Baptist Convention," Paula Settle said in a telephone interview.

Settle was upset by a decision by the convention in June not to allow denominational agencies, such as the Foreign Mission Board that employs Settle, to accept donations from the Cooperative Baptist Fellowship. The Fellowship is a group of moderates some see as the beginnings of a rival denomination.

"For me, that was the final blow," said Settle, who is a member of the Fellowship. "To me, you can't tell Baptists you are not going to take

their money."

Betty Kay Yamaoka, the mission board's associate area director for west Africa, said, "If she feels the Lord is leading her to resign, I can't help but wish her well as she follows the Lord's leading."

Yamaoka said no other missionaries from west Africa have resigned as a result of the decision. She said she had heard of no others elsewhere who were doing so either.

"We have 4,000-plus missionaries out there who are not resigning over this," she said.

Settle, 39, has spent almost eight years in Togo, a long narrow nation near the equator in western Africa with a population about the size of Kentucky's. About 80 percent of Togo's residents live in rural areas and farm.

Settle works mainly with women and children, teaching literacy classes, Bible studies and children's Sunday school classes. She recently led a

retreat for Baptist women and started a backyard Bible club at a market.

Settle said she was angered by an SBC decision about taking gifts from the Fellowship because Southern Baptist agencies do accept donations from non-Baptists and even non-Christians.

But the Fellowship dispute is "only like one-third of the reason" she has resigned, Settle said.

"I just see abuses of policy, abuses of money, mismanagement of money I can't go along with," she said. She also has been troubled by "relationship problems you always have in any job," she said.

"I had threatened to resign in '92," Settle said. "I threatened to take a leave of absence when I was in Owensboro in April."

After the decision about Fellowship donations, she decided she had to act, Settle said. "There are times in our lives we have to stand by our convictions."

Yamaoka said no complaints by Settle had reached her office, but would have been handled by the area director in the mission field.

"Our decisions on how to spend money in the field are normally a group decision," with groups of missionaries deciding—with approval from the area director—how to spend the money allocated for that area, Yamaoka said. "Paula has been part of that process."

Settle's resignation will take effect Nov. 1, but she's leaving Togo Sept. 19. She plans to stay with her sister Pat in Durham, N.C. "I was a minister of education in Asheville before I was appointed" as a missionary, Paula Settle said. "I have a lot of contacts in the area."

"It's going to be a new experience. I had planned on being here until I retired."

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### BAPTIST BITS

■ **Annuity fund closing.** The Short-Term Fund, one of four investment funds offered by the Southern Baptist Annuity Board, will close in December, and a new International Equity Fund will be added to available choices in 1995, said President Paul Powell.

"Most participants have determined that other funds are more appropriate for the long-term accumulation of money to provide for retirement income needs," Powell explained. "Total assets in the Short-Term Fund have steadily declined, and we have seen an increasing need to offer the opportunity to directly access non-U.S. equities."

The Annuity Board is preparing notices to each person with accumulations in the Short-Term Fund who will be offered the opportunity to choose transfer of these accumulations to one or more of the remaining Fixed Fund, Balanced Fund or Variable Fund. Participants affected will have until September 30, 1994, to make a decision. After that date, accumulations and contributions without written direction from participants will be placed in the Fixed Fund.

■ **BSU director ousted.** The executive board of Galveston Baptist Association in Texas voted Aug. 29 that Raye Nelle Dyer be "removed with haste" as Baptist Student Union director at the University of Texas Medical Branch, a job she has held since 1985. The associational leaders and Dyer had been in conflict over her request to be ordained by a local church. An associational committee earlier had declared that her determination to be ordained had created a "chasm" in the association. Dyer's future options will be determined by the state Baptist convention's student department.

■ **Leo Green dies.** Leo Green, an Old Testament scholar and founding faculty member of Southeastern Baptist Theological Seminary, died Aug. 16 after a long illness. He was 81. Before becoming one of the first six faculty members at Southeastern, he had taught at Southern Baptist Theological Seminary in Louisville.

■ **Crestridge alumni sought.** A new organization called Camp Crestridge Alumni and Friends seeks information about former campers

and staffers at the girls' camp in Ridgecrest, N.C. For information, or to join the association, contact Susan Waggener at Box 22038, Lexington, Ky. 40522-2038. A similar organization has been formed for alumni of Camp Ridgecrest for boys. For information about it, write to Camp Ridgecrest Alumni and Friends, Box 4, Ridgecrest, N.C. 28770.

■ **Korean consultant added.** A new position of church growth consultant with Korean churches is being added at the Southern Baptist Sunday School Board. But at the same time, the positions of editor of Korean and Vietnamese materials are being deleted. Editing of those materials will be done by freelancers.

■ **FMB trustees meet.** Trustees of the Southern Baptist Foreign Mission Board focused on plans for a major advance in missions in Eastern Europe, appointed 35 missionaries and dialogued with board leaders on a future vision for world missions during their August meeting. They also voted to commend the action by the Southern Baptist Convention to decline funds channeled through the Cooperative Baptist Fellowship.

Retroactive to June 16, the FMB will deny Fellowship funds, which amounted to about \$1.6 million last year.

The Eastern Europe emphasis will seek to accelerate evangelism, discipleship training, church planting, theological education and the presence of missionaries and volunteers—all in a region that's unstable politically and economically but wide open to the gospel message.

■ **College student mission planned.** Up to 750 Southern Baptist college students will be involved in short-term missions projects overseas next year as part of a new initiative sponsored by the Southern Baptist Sunday School Board. Global Student Involvement will send teams of students for two-week projects in Central Asia, Indochina, Southeast Asia, North Africa, Eastern Europe and several other locations. More information will be available after Sept. 15 by calling (615) 251-2777.

## Lewis doesn't like Florida plan

RIDGECREST, N.C. (ABP)—If Florida Baptists withhold their funding of the Southern Baptist Home Mission Board, they would be "striking a death blow to the very heart of what the Cooperative Program is about," said HMB President Larry Lewis.

Lewis was reacting to a proposal, approved by a Florida Baptist committee Aug. 18, which would allow the Florida Baptist Convention to keep most of the money it sends to the HMB through the national Cooperative Program budget.

"I'm really aghast and appalled that a budget-planning committee would recommend a Cooperative Program budget that would exclude any agency in the Southern Baptist Convention, and especially a major missions agency," Lewis said.

Traditionally Southern Baptist churches contribute to the Cooperative Program through their state conventions, which retain a portion of the funds for state-level ministry and send the rest to fund 18 national SBC agencies. The HMB, which in 1993 received \$1.9 million in Cooperative Program funds from the Florida Baptist Convention, sends most of its money back to the state conventions to support jointly funded missions personnel and projects—to the tune of \$1.3 million in Florida in 1993.

Under the proposal, Florida would

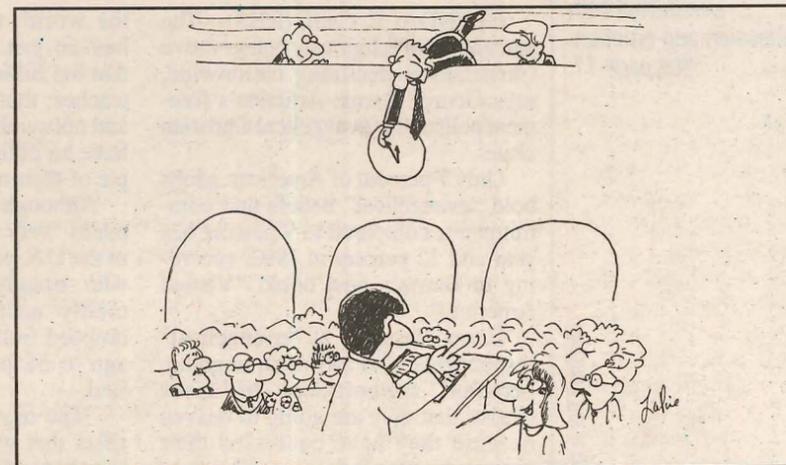
keep the amount of funds it normally expects to receive from the HMB and conduct statewide missions on its own, without input from the SBC agency. The proposal, in effect, would take the HMB out of missions work in Florida.

"We are capable of doing our own mission program in the state of Florida," explained John Sullivan, executive director of the Florida Baptist Convention.

Sullivan cited the HMB's own statement encouraging state conventions to assume financial and administrative responsibility for missions in their states. Florida Baptists, he said, are only following that suggestion, which is spelled out in the "Cooperative Agreement," the joint document that governs the missions partnership between the HMB and the state.

Lewis also objected to Florida's plan to merge the Annie Armstrong Easter Offering for home missions and the state missions offering into one yearly appeal. It would be illegal for Florida Baptists to use the Annie Armstrong name in connection with the joint offering, he said.

"The Annie Armstrong Offering is not a home missions offering but a Home Mission Board offering," he said. "We would object to anyone raising money under the name of Annie Armstrong and using it for any other reason."



## Three-person race unfolding for KBC presidency

By Mark Wingfield  
News Director

A three-way contest for the presidency of the Kentucky Baptist Convention is unfolding, even though the annual meeting at which a new president will be elected is more than two months away.

Three men have emerged as likely candidates: Bill Hancock, pastor of Highview Baptist Church in Louisville; Billy Compton, pastor of First Baptist Church of Mount Washington; and Bob DeFoor, pastor of Harrodsburg Baptist Church in Harrodsburg.

Hancock announced his intention to be a candidate in an Aug. 26 letter to former KBC President Charles Stewart, which he also sent to the Western Recorder. Stewart, retired pastor of Rose Hill Missionary Baptist Church in Ashland, had asked for permission to nominate Hancock.

Subsequent inquiries from the Western Recorder confirmed that Compton and DeFoor also expect to be nominated.

The three candidates span the spectrum of political positions.

Hancock is closely aligned with the conservative movement that now leads the Southern Baptist Convention. He was chairman of the SBC Foreign Mission Board's trustees in 1991 and 1992, the years in which the FMB withdrew its support for Rusch-

likon Seminary in Switzerland, one of several events that led Keith Parks to resign as FMB president. Hancock has been a prominent supporter in Kentucky of the SBC's conservative realignment, but has said publicly he wishes Parks had not resigned.

DeFoor is closely aligned with the SBC's moderate wing and is a former board member of the Kentucky Baptist Fellowship. He describes himself as "conservative biblically and moderate theologically" and says his candidacy will appeal to "people not interested in seeing Southern Baptist Convention politics imported into Kentucky Baptist life."

Compton presents himself as a centrist candidate. He has not been a public figure on either side of the SBC struggle. "I see myself in terms of our convention as balanced," he explained. "I have not identified with the Fellowship nor with the fundamentalists, but I have friends in both areas. I do have convictions that I

think our convention ought to be more inclusive than either one of those groups."

All three candidates have deep Kentucky roots, and both Compton and Hancock are natives.

Hancock has been pastor at Highview for nearly 25 years. Previously, he served Beechland Baptist Church in Logan County, New Palestine Baptist Church in Hopkinsville, Mount Zion Baptist Church in Elizabethtown and Elkton Baptist Church in Elkton.

He served as an FMB trustee from 1984 through 1992, is a former president and vice president of the Kentucky Baptist Pastors' Conference, a former trustee of Campbellsville College and served on the SBC committee on boards in 1983. He is a graduate of Southern Baptist Theological Seminary.

DeFoor has been pastor at Harrodsburg 15 years. He first came to Kentucky in the early 1960s to attend Southern Seminary, and later served

as pastor of churches in Boston and Glen Dale. He left the state for five years to serve as pastor of Druid Hills Baptist Church in Atlanta.

He has served two terms on the KBC Executive Board and is a former trustee chairman for the Western Recorder. He currently serves as a trustee of Georgetown College. He is a graduate of Southern Seminary.

Compton has been pastor at Mount Washington since 1992. For three years before that, he was an associate in the KBC's evangelism office. Other pastorates include Living Hope Baptist Church in Bowling Green, Calvary Baptist Church in Glasgow, Pleasant Valley Baptist Church in Uno, Antioch Baptist Church in Edmondton and Hardyville Union Church in Hardyville.

He is a graduate of Campbellsville College and Southern Seminary.

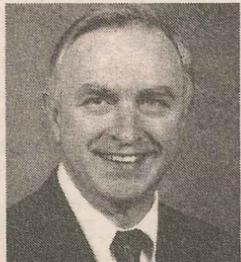
Hancock said he sent a copy of his letter to the Recorder to keep everything in the open. "I just wanted to be upfront," he said. "I'm not interested in any politicking."

In his letter, Hancock pledged he will "not be party to any organized movement, nor will I speak at meetings or rallies for the purpose of being elected. I discourage any effort to get me elected. You have my permission only to present my name and let the people decide."

A new KBC president will be elected Nov. 15 in Frankfort.



Compton



DeFoor



Hancock

## Jehovah's Witnesses need a witness

By Mark Wingfield  
News Director

LOUISVILLE—The next time Jehovah's Witnesses knock on your door, see them as people who need a Christian witness rather than a nuisance to be run off, urges Paul Blizard.

"I would have wanted Jesus, if someone had told me about him," said Blizard, who spent the first 28 years of his life selling Jehovah's Witness literature door-to-door. "Not one person in 28 years of door-knocking ever told me how to be saved."

"Good Baptists" were the ones who slammed doors in his face, cursed him and sprayed him with water hoses, he said.

Blizard was among five speakers at the Conference on Cults sponsored by the Kentucky Baptist Convention's evangelism office Aug. 29 and 30. The conferences—which also featured teaching on Satanism, the occult, Mormonism and New Age movements—were held in Louisville and Radcliff.

Blizard, who now is a Christian and pastor of Reidland Baptist Church in Paducah, gave several suggestions on presenting a Christian witness to Jehovah's Witnesses.

An important key to remember, he said, is that Christians are called "not to be God's defense attorney but his star witness."

In most cases, a simple witness of what Jesus Christ means to you will be more effective than engaging in a prolonged theological debate with a Jehovah's Witness, Blizard said.

When a Witness comes to your door, he suggested, stop him from making his prepared presentation, give a brief witness of what Jesus means to you, promise to pray for the person, then close the door. "Then really pray for him," he urged.

"And don't take any literature or give them any money," he added.

For Christians who feel called to a more in-depth witness to Jehovah's Witnesses or have family members caught up in the cult, Blizard suggested several points for prodding:

- Discuss their view and your view of how to be saved. Jehovah's Witnesses teach a salvation based on works, while Christianity teaches a salvation based on faith in Jesus Christ, he said.

- Discuss their view and your view of who Jesus is. Jehovah's Witnesses deny the Trinity, a central tenet of Christianity, he explained. They also deny the deity of Jesus by teaching that Jesus was created by God and is the Son of God but not God the Son.

- Discuss the false prophecies of Jehovah's Witness leaders. For example, the cult's prophets incorrectly have predicted the end of the world at least five times, he said. Some of the first end-times predictions were derived by bizarre methods, such as calculating the measurement of an Egyptian pyramid, he added.

In his conference, Blizard presented an overview of the history of Jehovah's Witnesses from the group's founding by Charles Taze Russell in 1884. He spoke of his own experiences not only as a third-generation Witness but of working in the cult's head-

quarters in Brooklyn, N.Y.

"Once you become a Jehovah's Witness, you are under the total control of the organization," he said. The Witnesses share characteristics common to many cults, he explained, such as isolation from non-believing family members and strict enforcement of rules and penalties.

This cult counts about 4 million active participants today, Blizard said.

The Watchtower Bible and Tract Society now publishes 16 million copies of its key publication, Watchtower magazine, twice monthly, he said. The magazine is printed in 115 languages.

Talking to Jehovah's Witnesses can be slippery, Blizard said, because they use "Christian terminology but with different meanings."

They use their own version of the Bible, the New World translation, in which "every Scripture that deals with the deity of Christ has been altered," he said.

Jehovah's Witnesses gain converts not by talking about their strict rules and isolationist practices, but by presenting their idea of end times, Blizard said. The Witnesses believe that in the end, God will destroy everyone but them, and they will live on Paradise Earth, a perfect new world. A select group of Witnesses—144,400—will reign with Christ in heaven, they teach.

For more information on Jehovah's Witnesses or other cults, call the Home Mission Board's customer service center at (800) 634-2462 and ask for appropriate portions of the "Belief Bulletin" series.

### BLUEGRASS BURGEO

- **Ellis elected in California.** Ron Ellis, executive vice president of Campbellsville College, has been elected president of California Baptist College in Riverside, Calif. Ellis, 38, will assume his new duties Nov. 1. He previously has been executive assistant to the president at Lee College in Baytown, Texas; assistant director of institutional research and testing at Baylor University in Waco, Texas; registrar and coordinator of church and associational relations at Louisiana College in Pineville, La.; and a junior high school history teacher.

- **Daisy Jester dies.** Retired Southern Baptist missionary Daisy Jester, 90, died Aug. 14 in Falcon, N.C., of complications from a stroke. Long the matron of the midwifery center at the Baptist hospital in Ogbomoso, Nigeria, she helped bring thousands of healthy babies into the world. She was the former Daisy Hicks of Morganfield.

- **Housing day of prayer set.** An International Day of Prayer and Action for Human Habitat has been set for Sunday, Sept. 18. Churches across Kentucky are asked to pray for the thousands of Kentuckians who do not have safe housing. The emphasis is co-sponsored by Habitat for Humanity and KY HOMEcoming '94. For more information, call (800) 365-7990.

- **Lecture series established.** The Lacy-Lykins Lecture Series has been established at Clear Creek Baptist Bible College in honor of Alice Lacy Lykins and Kearney McKinley Lykins. The series was established by Clear Creek trustee Joan Parr to provide outstanding lectures on marriage, family and interpersonal relationships.

- **Estate gift received.** Clear Creek Baptist Bible College has received \$34,000 from the estate of Edith Vivian Woolum of Pineville. The donation will fund scholarships for students from southeastern Kentucky.

# OPINION

## WESTERN RECORDER

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

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## Florida trend

The recent news that the Florida Baptist Convention is considering changing its manner of support to the Home Mission Board is significant. Having served both on the staff of the Home Mission Board and as pastor of First Baptist Church of DeLand, Fla., I am keenly interested in this development.

One of the few matters in which I disagreed with former HMB President Arthur Rutledge was the establishment of the cooperative missions agreements with state conventions, according to which no support could be given for work in any state which was not approved by the state and local Baptist officials. That established a "Catholic-like" hierarchy. Baptists will eventually reject such an impediment to their freedom.

In view of recent controversies in the Southern Baptist Convention, I predict that Florida's development will be copied in many states.

Joseph R. Estes  
Louisville

## Angry now

I am so disappointed. Molly Marshall has been a favorite of mine since I first read her statements in the Western Recorder. My husband and I watched her, along with the men, as they discussed the Sunday school lessons on TV. We admire her knowledge, her restraint, her beauty and her ability. I read that she also was a favorite with the students. I wondered how long it would take to get her to leave Southern Seminary.

I wonder how many women will quit trying to follow the leadership of God because of things like this.

Violations of the Abstract of Principles were mentioned. These actions do involve the abstract. Most Christians in small Baptist churches, like New Hope, where I teach seniors, think their money is going where it is really needed. "Improvements" at

Southern lead me to believe it is not.

I certainly hope that Boones Creek Baptist Association, where I'm to serve as clerk, does not adopt the narrow-minded laws of Southern Seminary. I'm sorry, but I'm very angry right now.

Katherine Abner  
Winchester

## What happened?

After 10 years of exhausting and consistent effort, producing no evidence of academic departure from biblical tenets, Molly Marshall has been "allowed" to resign. This comes as the result of new leadership at Southern Seminary. Affirmation of faculty is a thing of the past. One can only remember with appreciation Duke McCall's loyalty to "renegade" teachers who dared stretch the minds of students who were starving while eating the "porridge" of piddlin' philosophy.

No charges have been made public. (Translation: "We have none, but we do have the votes." Echoes of Texas can yet be heard.)

History is being made. After 10 years of struggle, the defenders of God have concluded that evidence and accountability are no longer important. Votes are better than ethics. Political punch is better than appreciation of admirable academics. History was made when Judas squealed, when Christians were given to lions, when religious zealots murdered Jesus and when Stephen was stoned to death. All these things were done by religious people, so this "allowed resignation" must be seen as religious people doing their thing. Religious people are not always righteous.

So, what in hell happened? The majority trustee members believe in a literal, burning, never-ending condition of suffering for those who go there. They have demonstrated that the inerrant and infallible approach to hell will include those who do not agree with their syntax and personal

political agenda. Molly Marshall, in their view, is surely on her way, and they are making more history.

Edward Clark  
Danville

## Sad chapter

The resignation of Southern Seminary theology professor Molly Marshall is another sad chapter in the tragic saga of Southern Baptist theological education. She is regarded by most students and fellow faculty members as an outstanding teacher, radiant Christian and true servant of Jesus Christ.

She resigned when President Al Mohler gave her the choice of resignation or dismissal. Threatened charges by Mohler included violation of the seminary's Abstract of Principles and her views on feminism.

President Mohler's given reasons for her resignation or dismissal are a smoke screen. As late as 1992, seminary trustees, after intensive examination of the same charges, found no grounds for dismissal and declared "cloture" on the charges.

What's the difference between 1992 and 1994? President Mohler. In 1992, former President Roy Honeycutt worked with the trustees to save Professor Marshall. In 1994, President Mohler sacrificed her on the altar of Fundamentalism with the approval of the trustees. If any doubt existed why Mohler was elected president and that he would not do what he was elected to do, it's gone forever. Also gone is any hope that Mohler would maintain integrity of theological education at Southern Seminary.

Professor Marshall's faults are not teaching contrary to the Abstract of Principles nor her feminist views, as Mohler claims. For Mohler and his fellow Fundamentalists, Marshall has two cardinal sins. She is a woman, and she is not a Fundamentalist. Either of these would disqualify her as a teacher of theology and together qualify her for crucifixion.

C.R. Daley  
Louisville

## BAPTIST FORUM

other dear friends and Middle East colleagues, became special to you.

The years passed, and our contact became infrequent. Those splendid qualities coalesced with other gifts to forge you into the outstanding Southern Seminary professor you became, affirmed by faculty colleagues, previous administration officials and seminary trustees, and hundreds of students you as "teacher."

### ON MISSION TOGETHER



William W. Marshall

And now you must carry your giftedness to some other place, not to be wasted. I have never been told that I must resign or be fired. Though that day could come, I am for now unable to experience the depth of what you must be

feeling, personally. There are more than a few pastors who do understand.

I grieve that the seminary from which I graduated is no longer strong enough to embrace, however reservedly, someone like you, Molly.

As you move on with your life, I offer this reflection:

Years ago, while making one of

## Dear Molly,

My first impression of you was formed in 1973-74, during our family's furlough from missionary service in the Middle East. I was completing my doctor of ministry degree, and you were a master of divinity student.

The fact that your name was Marshall made me curious enough to determine if there might have been some ancestral connections. I think I was disappointed to discover none.

I recall a journey with you and other seminary students, en route to the Foreign Mission Board for an orientation conducted for those of you going as summer missionaries. I still remember being impressed with your vigor in conversation, good sense of humor, bright mind and your heart for missions.

While a summer missionary in Israel, you became close friends with some of our life-long friends, Norman and Martha Lytle, now in Russia. Through them Bob and Eddie Fields,

many journeys to Yemen, I often traveled by way of Cairo, Asmara (Ethiopia) and Djibouti.

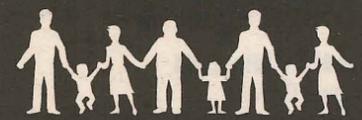
On one occasion, our DC-3 was stalled on the desert runway of Djibouti. The 120-degree heat outside made it impossible to stay inside the plane during the repairs. Our only relief was to step outside and sit on the sand beneath the wing. The shadow of that wing made the wait bearable.

Later, in the comfort of Dr. Jim and June Young's guest room on the Baptist hospital compound in Jibla, I wrote in my journal: "Shadows are for shade, but not to live in."

May you find "shade" in the relieving comfort and love of your many friends. Take this time, even though not of your choosing, to experience the best of what the shadows have to offer.

And then come out, Molly. Come out into the blazing sunlight of knowing surely that the One Who has led you thus far has neither forsaken you nor withdrawn from you the blessing given in the beginning.

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



## FAMILY FORUM: TEENAGERS

### Getting started right

By Wade Rowatt

Q How can I help my two teenagers as school begins?

A Asking such a question is a good start. Youth whose parents take an interest in their education out-perform kids whose parents are uninvolved. Express your support for good grades and proper school conduct.

Check out their course placement. Are they taking classes that fit their abilities? Underchallenged students soon grow bored. When work exceeds ability, they give up in hopelessness.

Youth tend to live in the "here and now" and aren't known for looking at the cause of their problems. For example, time at work, hours practicing sports or playing music, and long weekends with friends make proper study all but impossible. Help them be realistic about how much study time is needed to make the grades and, most importantly, to grow in knowledge. Keep time balanced—some work and some play.

Give credit (and rewards) where credit is due. Acknowledge academic accomplishments. Give them clear compliments. Surprise them with a special treat "because you're doing so well in school." Increase allowance for better grades.

Friends play a major role in setting standards. Make your home, time and money available to support positive friends. Say "no" to activities that do not promote education.

Talk to other parents and expect school work to get done.

Listen to your teenagers' complaints about problems and look for ways to solve problems and eliminate excuses.

Consider sponsoring a candidate for the school board in your next elections.

Volunteer to serve on parent-teacher committees.

Help your youth find at least one teacher as a mentor. Teens need a "hero" teacher that inspires them to do their best.

Finally, get a copy of the cassette tape, "So You are Having Trouble in School" from the "24-Hour Counselor" series. (Your church may have it; if not, order it from the Southern Baptist Sunday School Board.)

Wade Rowatt is professor of psychology of religion at Southern Baptist Theological Seminary.

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

## Parents must be partners in children's education

If passion accurately reflects the importance of an issue, then the education of our children ranks as one of the most vital topics of public life.

From education reform to private-school vouchers, to selection of library books and funding of parochial-school busing, Americans can't stop arguing over education. Behind all the shouting and outrage, however, stands a strong consensus: Education is important. We must teach our children well if our society is to remain strong.

The early days of the school year provide an appropriate time to remind ourselves how we can help youngsters make the most of their educational opportunities. Parents of faith live under a double mandate to engage in the education of their children. The Bible commands them to "train up" their children, and moral/social ethics stipulates that's their duty too. The National Education Association (itself a lightning rod for educational storms) recently published "back-to-school ideas for harried parents." They're good advice for moms and dads:

- Praise effort. The work children put into learning, not the grades they receive for their efforts, is the primary indicator of the learning process. Urge children to do schoolwork diligently, and praise them.

- Make a space for studying. It may be a desk in a bedroom, a corner of the kitchen table or some other spot in the house, but kids need a work space for homework that belongs to them.

- Establish a routine. Time for study, time for play, time for bed all are important, as Family Forum columnist Wade Rowatt notes on page 4. A steady routine that includes appropriate study time reinforces the

learning process and emphasizes to children the value parents place on education.

- Ask about school. Ask what goes on at school, and don't take "nothing" for an answer. Specific questions are best for soliciting specific answers. Ask: "What was the most interesting thing you learned today?" "Who ate lunch with you?" "What was the nicest thing that happened all day?" "What was the worst thing that happened?"

- Ask for your children's opinions. An important emphasis for children is the development of "thinking skills" that help them process and analyze the information they learn. Asking for their opinions about current events, household decisions, topics of faith and important issues of the day helps them strengthen these skills.

- Ask your children to teach you. One of the best ways to help students learn something is to get them to explain it. If you don't understand a child's homework, ask for an explanation.

- Talk to teachers. Even if you cannot visit a teacher during school hours, call your child's teacher and leave a message. You'll get a return call. And while you have the teacher on the phone, ask what your child is doing right so you can offer praise, and ask for suggestions in helping your child to do better.

- Read to your kids. Educational experts recommend reading aloud to children as a key to helping them learn. It stimulates their interest and establishes a strong role model for reading and learning.

Marv Knox

**The education of America's next generation is too important for parents to leave the training of our children completely up to the schools.**

## An antidote to compassion fatigue: Look at changed lives

I was a polio victim during the epidemics of the early 1940s. One of the medical responses to the disease was the iron lung. It was a huge machine and extremely costly, which generated considerable debate over the ethics of spending so much money for helping so few children.

One of the polio victims who spent many years in an iron lung was the daughter of a co-worker. Her sister became a movie star, and because of the notoriety was able to generate considerable support for children left crippled by the disease.

During a rather heated debate one day at the office about the ethical ramifications of the iron lung, a new employee who was not aware that the father of a young woman being kept alive at that moment by one of the machines was sitting in the room asked, "Is it worth the cost?"

"Depends on whether or not your

child needs one," answered the father without hesitation.

Such questions continue, just about different and more expensive machines and procedures. And the answers today, as in the past, depend on who is asked the question.

For example, should the government fund the school breakfast program for underprivileged children? The answer, obviously, depends on who is asked the question. A hungry child may answer differently than an irate or wary taxpayer.

In recent years, Baptists have been asked again and again to respond to various needs at home and abroad through partnerships, hunger and disaster relief, pastoral aid, etc. Many requests are in addition to regular tithes and offerings.

First, it was hunger relief in Ethiopia. Two years ago, it was disaster relief in Miami. This summer, it was

flooding in Georgia. Now it is Rwandan refugee relief.

In addition to meeting physical needs, Baptists have sought to meet spiritual needs as well. As a result, stronger state conventions have entered into partnerships with others in an effort to speed up the spread of the gospel in what is called "pioneer" areas. Similar relationships also exist with Baptists overseas.

Some have questioned if we as Baptists may be over-extending ourselves in responding so often and so generously to these spiritual and humanitarian needs. A "correct" answer may be "yes!" Correctness, as in "political correctness," does not imply a moral code. But the "right" answer to that question, which does involve a moral judgment, may depend on who is asked to respond.

If it is an isolated young pastor who depends on a \$100 monthly supplement in order to provide health insurance for his family which makes it

possible for him to remain in a pioneer area, the answer might be different from that of someone who is more blessed with both an adequate salary and health insurance benefits.

Should we ask our people to respond time and time again to hurting humanity as a result of some natural disaster? A victim's response may be different from someone who has never encountered a disaster but is always being asked to give.

Let us pray that we never have to experience devastating floods such as so many have in recent months. Or that we never have to leave our homes, families and country for fear for our lives as have the Rwandans.

Also, let us pray that in our desire to know how best to respond to needs both physical and spiritual that we be careful who we ask. For the "right" answer may depend on who we ask.

Jack Brymer, editor  
Florida Baptist Witness  
Jacksonville

### GUEST EDITORIAL

## If GoNuts' ploy drives you crazy, recall Miss Margie's sage advice

The latest coup in Washington is the infiltration of the U.S. Food and Drug Administration by the Government Office for Nurturing Unproductive Thoughts and Sensations ("GoNuts" for short).

GoNuts is the political action committee of the Society for Highly Restricted Intellectual 'n' Kinetic Electrostatic Movements ("ShrinkEm"). GoNuts recently adopted a new strategy: Instead of bribing lawmakers, GoNuts simply drums up business.

GoNuts operatives secretly took over the FDA's rules and regulations office ("Rules&Regs") last year. Rules&Regs is important because it writes sales and marketing guidelines for everything you put in your mouth, from apples to zinc-enriched

vitamins.

GoNuts' FDA strategy is simple: If GoNuts can make the sale and use of foods confusing and/or aggravating enough, large numbers of citizens will need the services of ShrinkEm, whose members happen to be the nation's psychiatrists, psychoanalysts and psychologists.

In other words, if they can make us go nuts, we'll decide we need to see a shrink, and they'll get rich.

GoNuts' first move worked brilliantly.

It's the new rule that the nutritional content of processed foods must be printed on the label. That's why every box of cereal, loaf of bread and can of pork 'n' beans has that little chart on the side, detailing calories, fat grams and so forth.

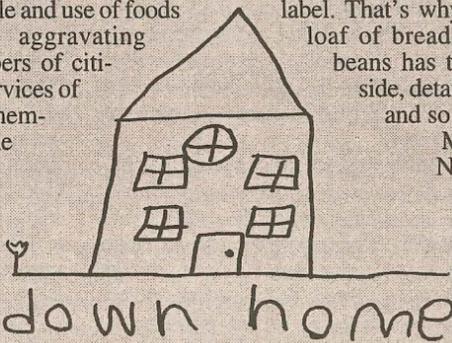
Maybe you've seen GoNuts' strategy at work: An aging baby boomer, newly conscious of a burgeoning beltline, pushes his shopping cart down the aisle of the neighborhood grocery, in search of the perfect pasta. He picks up box after box of linguini, rottini and an-

gel-hair spaghetti, reading those blasted labels. At first, he merely scratches his head. Then he yanks on his collar and stomps his calculator, just before he throws one of every kind of noodle into his cart, pounds on his cellular phone and calls for an appointment with his, you guessed it, shrink.

As a public service, I'm offering a fail-proof antidote to such brain-bending stress. The next time you get bamboozled by GoNuts' confusing labels, just remember the sage advice of my mother-in-law, Margie Jarchow: "If it tastes good, spit it out."

As for me, I'm adopting a postscript to my mealtime prayer: "Trust in the Lord, and lean not on thine own understanding."

Marv Knox



## Morehead professor's paper challenges inerrancy

By Marv Knox  
Editor

**"The main fear expressed by the fundamentalists is true: Most professors do not believe in biblical inerrancy and infallibility, and in the name of Christian maturity, they are paternalistically 'educating' their students into the moderate position."**

Professor Jack Weir

MOREHEAD—The Bible is neither inerrant nor infallible, but that doesn't negate its religious value, a former Baptist university professor proposes in the latest edition of *Southwest Philosophy Review*.

Jack Weir, professor of philosophy at Morehead State University in Morehead and a member of First Baptist Church there, wrote the first draft of his paper in 1984-85 while he was a tenured faculty member at Hardin-Simmons University, a Texas Baptist school in Abilene.

Weir was on the HSU faculty from 1977 to 1993. A graduate of East Texas Baptist University and Southwest Baptist Theological Seminary, he also has been pastor of two churches in Texas and taught one semester at Golden Gate Baptist Theological Seminary.

"Biblical inerrancy and infallibility are the dominant doctrines of the 'fundamentalist conservatives,' the faction that since 1978 has displaced the 'moderate conservatives' as the controllers of the bureaucracy, agencies and seminaries of the Southern Baptist Convention," Weir observes.

The battle for the denomination has been waged with two strategies, he adds. "Fundamentalists" contended the SBC was decaying theologically because many denominational employees did not believe the Bible, and "moderates" countered by claiming the real issue was power and politics, not theology.

"The main fear expressed by the fundamentalists is true: Most professors do not believe in biblical inerrancy and infallibility, and in the name of Christian maturity, they are paternalistically 'educating' their students into the moderate position," he alleges. "For the sake of the autonomy of all persons involved, moderates should openly acknowledge and defend the rationality of their beliefs."

Weir takes up that challenge, noting the debate is exceedingly complex and has a history of its own. For example, he cites 19 words and phrases that describe the truthfulness of the Bible as only "a partial list of terms used in this dispute."

The focus of the debate, and Weir's paper, is on two words. "Inerrancy" and "infallibility" are sometimes treated as synonyms when they are not," he says.

"Inerrancy" is the claim that the 'original autograph' copies of the biblical documents—those actually written by Moses, John, Paul and so on—contained absolutely no mistakes, no matter how minor and on all subjects, including science, history, politics, psychology and so on."

Examining inerrancy, Weir says: "Research has shown that many biblical documents never had in any meaningful sense one original author;

hence, the terms 'autograph' and 'original' have no referent. ... For many biblical books, an original document never existed."

Rather, the terms were compilations of sources, he adds. "Many biblical books—including the gospels—began as more or less flexible oral traditions and not as written documents. Once in written form, the documents went through long periods of editing, when materials were added, deleted and changed to suit the wishes of the editors. Since the documents were not regarded as sacred until decades—and sometimes centuries—after they were started, they were often freely and copiously edited."

So, the possibility of finding a single, complete, original copy of a biblical book is nil, and could not be proven even if found, he says.

Some inerrantists stress "that the biblical documents were inerrant at the time they were made canonical," or

would come in his own and his readers' lifetime (1 Thessalonians; 2 Thessalonians; 1 Corinthians); outer space being filled with water (Genesis 1; Psalm 104); and the acceptability of slavery (Deuteronomy 20:10-15; Philemon).

"Although frequently disregarded as ancient customs that are not timeless, every one of these errors is in the Bible, significant and wrong," Weir contends. "These errors are clearly taught, mandated or assumed by the biblical texts" in both the Old and New Testaments.

Throughout history, people have quoted the Bible to support a variety of actions later understood to be reprehensible, he says. His examples include "torturing heretics, kidnapping and enslaving Africans, waging nationalistic wars, ... killing Native Americans and destroying their cultures, burning witches, persecuting the Jews, waging war against Moslems

ly and infallibly come from God and what parts of the Bible mistakenly come from human initiative and error."

However, that claim is based on three false assumptions, Weir says.

"First, it assumes that all 'truths' are universal, absolute, certain and timeless," he notes. But many truths "are conditioned by time, locale and circumstances and so are at best high probabilities and never certainties."

"Second, inerrantists and infallibilists incorrectly assume that all meaningful utterances are ... the true-false kind," he adds. "For example, asserting the inerrancy and infallibility of a religious document is like asserting the inerrancy and infallibility of a poem, a musical composition or a work of art. The notions of 'inerrancy' and 'infallibility' do not fit. Does it make any sense to ask whether a poem containing an incorrect scientific allusion is true or false?"

And third, the doctrines "mistakenly assume that no reliable method is available for determining God's word without an inerrant and infallible biblical text," he says. Countering that notion, he points to other traditional "methods for finding the word of God," such as scholarly study of the Scriptures, decisions of historic church councils, the writings of theologians and sermons of preachers, the lives of saintly people, the practices of the church, the guidance of the Holy Spirit, meditation and prayer.

The inerrantists and infallibilists restrict the search for truth because they "presume an extremely narrow theory of meaning that is destructive of the richness and diversity of human life and experiences," Weir claims.

On the other hand, a more helpful view accepts the idea that the Bible can contain errors and still be a sacred and valuable religious document, he writes.

Rather than insist the Bible must be perfect because God is perfect and would not inspire an imperfect message, Weir stresses: "The power and perfection of God somehow is compatible with an errant and fallible Bible. ... The perfect God has been revealed through the words and experiences of finite, free and sinful humans."

# The Inerrancy Debate

determined to be part of the Bible as people know it, he acknowledges. But he asks, "Since more than one version of some books existed at the time that the books became canonical, ... which version is the inerrant one?"

Turning to "infallibility," Weir notes the term "is the claim that the handwritten copies of these original autographs—and copies of the copies, for centuries until today—are 'not prone' to mislead or cause error. That is, except for insignificant and minor errors, such as errors in factual detail and grammar, the copies reproduce the truth of the originals."

The validity of infallibility can be checked, Weir contends. "If the Bible as it exists today is prone to cause error, the infallibility claim has been refuted," he explains. "If it contains an error and someone believes it based on biblical authority, then the Bible obviously is 'prone' to cause such an error in belief."

Weir cites 13 concepts, and the biblical texts from which they are drawn, as evidence of error in Scripture. They include the subordination of women to men (1 Corinthians 11:1-16; 14:33-36; Ephesians 5:22-24); ethnic cleansing, annihilating whole populations, and killing civilians and infants in times of war (Exodus 23:33-34; 11-16; Numbers 33:51-56; Deuteronomy 7:1-6; 20:16-18; Joshua; Judges; Psalm 137); the Apostle Paul's belief that Christ's Second Coming

and suppressing women."

Critical examinations of inerrancy and infallibility are not new, Weir claims.

"Scholars and laity have been discussing most of them for centuries," he notes. "I have said little that Southern Baptist fundamentalists—Bible professors, theologians, pastors and seminary professors—do not know. ...

"Most inerrantists and infallibilists themselves, in their own preaching, theology, writing and practice, do not actually hold to the objective, complete and literal inerrancy and infallibility of all of the Bible on all subjects at all times. They usually adopt (interpretive) schemes whereby certain troublesome portions of the Bible can be dismissed to lesser authority."

"Yet these inerrantists and infallibilists still insist that all believers at least confess that the Bible is inerrant and infallible. What they actually seem to want is a high level of religious respect and reverence for the Bible but not actual belief in inerrancy and infallibility."

Their passion is driven by a concern for verifying religious knowledge, Weir asserts.

"The inerrantists and infallibilists believe that, if the Bible were not inerrant and infallible, then the believer would have no certain way of gaining knowledge," he says. "It would be impossible for the believer to determine what parts of the Bible inerrant-

### Respondents

In columns on the facing page, David Dockery and Robison James respond to Jack Weir's paper. Dockery and James are not strangers. Dockery is vice president for academic administration and dean of the School of Theology at Southern Baptist Theological Seminary in Louisville, James is professor of religion at the University of Richmond in Richmond, Va. In 1990, they co-edited a book on biblical authority, based on a Southern Seminary conference, "Four Views of the Bible Among Southern Baptists."

# OPINION

## A CONSERVATIVE RESPONSE

During the summer of 1979 in Houston, Texas, the Southern Baptist Convention took a major, and at that time unexpected, theological turn. With the election of Adrian Rogers as convention president, the SBC conservative resurgence began, accompanied by a clarion call for commitment to the inerrancy of Holy Scripture.

This movement was in many ways a reaction to changes that had taken place in the SBC between 1925 and 1975. Yet it was not a new commitment, but a recommitment to the doctrine of Scripture long held in the SBC between 1845 and 1925. Certainly, J.M. Frost, Basil Manly, B.H. Carroll, A.T. Robertson and numerous others had clearly confessed the complete truthfulness and reliability of Holy Scripture, even readily employing the term "inerrancy" to describe the nature of Scripture.

The conservative resurgence called for a return to the positions articulated by Manly, Carroll and others, though now in more sophisticated restatement enabled by decades of discussion regarding Scripture in the broader evangelical world, culminating in the Chicago Statements on Biblical Inerrancy (1978) and *Biblical Interpretation* (1982). The conservative resurgence in the SBC of the past 15 years has reaffirmed the inerrancy of Scripture, echoing the consensus viewpoint reflective of earlier Baptist theologians.

The confession that the Bible is inerrant is still, however, very much misunderstood and often wrongly caricatured. It is often associated with a mechanical dictation view of inspiration or a literalistic hermeneutic. At times, even the defenders

of inerrancy seem confused as to what such an affirmation really means.

To confess that the Bible is inerrant affirms that it is the written word of God. While emphasizing propositional revelation, such a confession must also be careful to maintain that Scripture's literary diversity is more than an historic accident or declarative device. It is a vehicle for imaginative thought and creative expression about things difficult to grasp. Commands, promises, parables, analogy, metaphor, symbol and poetry cannot be forced into propositional form without loss. This recognition of literary diversity brings a healthy realization of the human aspect in Scripture, thus balancing the divine-human authorship of the Bible.

The Bible attests to its own inspiration (2 Timothy 3:16), which can be characterized as plenary and concursive. While affirming verbal inspiration, there is an awareness of contemporary linguistic theory that suggests that meaning is at the sentence level and beyond.

Based on a plenary view of inspiration, a confession of inerrancy stresses that what the Bible affirms is completely true. Such a position attempts to be sensitive to the diversity and development in the Bible, recognizing different literary genres while seeking to determine the original meaning of Scripture. Because the Bible is a divine-human book, the interpretive tools of literary and historical criticism can be employed with care and faith-oriented presuppositions.

Thus, we can define inerrancy as the idea that when all the facts are known, the Bible, properly interpreted in light of the culture and the

means of communication that had developed by the time of its composition, is completely true in all that it affirms, to the degree of precision intended by the author's purpose, in all matters relating to God and his creation. Such an affirmation of Scripture, which now characterizes the new leadership in the SBC, places most Southern Baptists squarely in the evangelical world. Such a confession gladly affirms the Bible as God's truthful, written and authoritative word. Thus, it can and should be trusted in all matters.

The past 15 years of difficulty and strife in the SBC have been fueled by political and personal differences, but the focal point of the differences has been the affirmation or denial of the complete truthfulness of the Bible. The SBC of the 1990s has clearly decided that inerrancy cannot be ignored, de-emphasized or eliminated from the discussion. It is the focus of the developing new theological center in the SBC. It has been heartily affirmed, but it must continue to be carefully clarified since the issue remains an emotional one, often misunderstood and misrepresented by folks on all sides of the question.

As we build upon this new consensus and re-established foundation of the inspiration and authority of Holy Scripture, with recognition of who we are consistent with our Southern Baptist heritage, let us move beyond articulations of the nature of Scripture and with heads, hearts and hands seek to obey the divinely inspired, completely truthful and fully authoritative written word of God.

David Dockery  
Southern Baptist Theological Seminary  
Louisville

## BAPTIST FORUM

### Trio honored

Over the last 40 years, many have worked to make Boone's Creek Camp the great camp it is today. Three significant ones stand out.

Cova Duval dreamed of having such a camp for boys and girls. Because of his vision and his faith in God, Bro. Duval pursued his dream, and the camp became a reality.

Lloyd Mahanes served as camp director for 12 years. His love for the camp and the children was evident. Summer after summer, God's love was revealed through the leadership of Bro. Mahanes.

Marie Pace has served as cook at Boone's Creek Camp for 40 years. Never has there been such an individual whose life defines what perseverance really means. Her day begins long before the campers awaken and ends long after the sun sets.

These three, along with Arlon Davis, associational missionary in 1954, were honored during the camp's celebration. Each was presented a certificate honoring their years of service, as the 1994 camp staff sang, "Thank you for giving to the Lord. I am a life that was changed." Only eternity will reveal how many lives have been changed because of Boone's Creek Camp.

Louanne Mathis  
Danville

### Disturbing rationale

I found Southern Seminary President Al Mohler's words, "I believe my interpretation of the Abstract (of Principles) is constant with the founders of this institution" very disturbing as rationale for the recent "forced resignation" of Professor Molly Marshall.

In constitutional law, to be "constant with the founders" is to deny full liberty to females and designate those of African descent as property.

Mohler has gone on record as more highly valuing an interpretation of a man-made document than he has the living human document of Molly Marshall. I invite him to study and exegete the life that he has handled with callous disregard. Molly Marshall has been a faithful servant of the Scriptures, the discipline of theology and the risen Lord. She has challenged and nurtured as she pursued her vocation of "faith seeking understanding." I experienced her as a wise and caring pastor. From classroom lectures to informal conversations, she consistently deepened my faith and invited me to reflect more conscientiously on my experience of Christ. Her presence on Southern's campus will be missed.

The incarnation was and is an enigma to those whose vision is directed toward the past. Let dry bones live and take on flesh. Let the Spirit blow where it will. I invite every professor at Southern to exercise academic freedom and conscience and invite Dr. Molly Marshall to be a guest lecturer in classes this fall. Let the new wine continue to flow and break the old wineskins if need be.

R. Dale McAbee  
Louisville

### Feeling prophetic

After what happened at my seminary (Southwestern), it is good to know that ethical problems are not confined to it. I am sitting here in front of my computer feeling somewhat prophetic. When Al Mohler was elected president at Southern Seminary, I told my friends that the only reason he was elected was to get Molly Marshall. I see he has done well in a very short time to reach the goals of his puppet masters in the convention. It is good to see that the Fundamentalist agenda is still on track.

I just hope Marshall's firing has the same effect in the convention that Dr. Russell Dilday's did, and the convention will be brought back closer to the center, where most Southern Baptists are. Maybe the hostage crisis that has gripped the convention is soon to be over.

Rodger D. Eakin  
Fulton

## A MODERATE RESPONSE

Professor Weir is right. Some kinds of inerrancy belief are dangerous. As I have often argued, inerrancy can get in the way of the Bible's authority. It can keep the Bible from having its way with us. David Koresh of Waco was an inerrantist!

Though I don't think some of Weir's criticisms are quite on target, enough are that we can see there are big problems in "blunt" or literal-minded inerrancy belief. But what about qualified, "sophisticated inerrancy"? I wish Weir had done more with it. He's right that most moderate professors don't accept blunt inerrancy. But most scholarly inerrantists don't accept inerrancy in that sense, either. And that goes for many scholarly inerrantists who are recommended by people running the Southern Baptist Convention. That's one reason I don't think inerrancy differences are basic. The SBC takeover is more complex and serious than that.

Weir is right that we moderates

should acknowledge and defend our beliefs about the Bible. But we have! I'm only one, and I've done that in three books and about 20 articles, especially in "The Unfettered Word" which also has a beautiful chapter by Russell Dilday, and in "Beyond the Impasse?" Another frontal attack on blunt inerrancy besides Weir's is Clayton Sullivan's "Toward a Mature Faith."

Weir reaches one penetrating conclusion that he does nothing with. He asks what kind of claims inerrantists are making when they say the Bible is inerrant and infallible. His conclusion is that these claims "seem to be disguised ways of confessing that the Bible is religiously authoritative."

Exactly! As I would put it, many inerrantists are not making a precise, literal statement. For them, inerrancy is a powerful symbol of the Bible's authority. Question inerrancy, and you question biblical authority for them. Inerrancy grasps and motivates them almost like the Cross of

Christ grasps most Christians. That fixation on inerrancy is modern and unhealthy. Weir's article can help here, though I think it needs to be supplemented by some publications I've mentioned.

Is there a trace of "fundamentalism of the left" in Weir's article? Fundamentalists believe we should break fellowship if we differ on inerrancy. I don't. I think Weir agrees with me, but I'm not sure his article comes across that way.

We should help people understand the Bible in ways more adequate to the way God inspired it than most inerrancy could ever be. But we also need to help our listeners be aware that they are learning things about the Bible that millions of their brother and sister Christians don't yet know. Thus these other millions may confess their fidelity to Scripture in different terms—maybe even in terms of inerrancy!

Robison B. James  
University of Richmond  
Richmond, Va.

## Robertson building empire on theology of capitalism

VIRGINIA BEACH, Va. (RNS)—Evangelical broadcaster Pat Robertson's purchase of the Ice Capades is the latest example of a theology of Christian capitalism that has helped the one-time presidential hopeful turn a rundown UHF television station into a world-wide ministry and business conglomerate.

And Robertson, 64, is not finished yet.

The June 8 announcement that Dorothy Hamill and her touring figure-skating show are joining Robertson's International Family Entertainment group came amid reports that the Christian Broadcasting Network, his non-profit religious organization, plans to build a theme park in South Hampton Roads, Va. and launch a cable system in Vietnam.

This has led many observers to ask if CBN is a religious ministry or a business empire.

The answer is both. And this dual function has drawn criticism from business and religious observers alike who say Robertson should not mingle the two.

The Business Coalition for Fair Competition, a national group based in Alexandria, Va., claims businesses bankrolled by Robertson's charity operation tilt the entrepreneurial playing field against those who don't have

monthly, tax-exempt contributions to start companies.

Others attack on ethical grounds, saying donors believe they are supporting a purely religious organization.

"People have given all these years to what they thought was a ministry. Now he's turned it into a business. That's what's wrong," said James Dunn, executive director of the Baptist Joint Committee on Public Affairs, a Washington group that frequently opposes Robertson's conservative politics.

But for Robertson and CBN officials, who have refused to respond to detailed questions about their finances, business and religion always have been inseparable.

Robertson sees God's work as transcending the spread of the gospel and the feeding of the poor. Being a true believer means taking risks, making money and influencing the culture, Robertson says.

Robertson's empire was born in 1960 when, with no money down, he bought a Portsmouth, Va. television station that had gone off the air. He gave it an ambitious name and said he was "going to trust the Lord for all the support." The stated purpose of CBN was to spread the gospel and prepare the world for the second coming of

Christ.

That CBN has done, using tax-exempt money to bring the message of salvation to 70 countries. In the past three years alone, "over 50 million have received Jesus Christ," CBN says.

Through its outreach to the needy, Operation Blessing International Relief and Development, more than \$80 million has been distributed to help the poor since 1978.

But CBN also has grown into an umbrella organization for 10 business ventures, with plans for more.

The theme park, similar to Universal Studios in Orlando, Fla., is projected to be built either in Virginia Beach or Chesapeake, Va. The ministry owns hundreds of undeveloped acres in both cities.

Robertson is negotiating with the Vietnam government for CBN to start a 28-channel cable system in that country. He says he already has shaken hands on the plan with the Vietnamese minister of communications.

Other CBN-backed businesses include an airplane charter company, a travel agency, an Oklahoma radio station, a four-diamond hotel, a news service that claims to compete with The Associated Press and a proposed retirement community to open in either Virginia Beach or Chesapeake.

The most successful CBN business, the Family Channel, was sold for \$250 million in 1990 to International Family Entertainment, a company headed by Robertson and his son, Tim. Robertson also bought into a vitamin and cosmetics company that was created by CBN.

As Robertson approaches retirement, these business ventures take on more urgency. They are expected to fund CBN after he is gone.

The need for other businesses became most evident in 1988. Why? Because of Robertson's unsuccessful bid for president.

In running for the Republican presidential nomination, he left "The 700 Club," the ministry's flagship television show. Donations plummeted 36 percent, according to CBN's financial data.

Hundreds of employees were laid off. If it weren't for the revenues produced by the for-profit Family Channel, the damage would have been significantly worse.

"It was an eye-opener of how dependent we are on Pat and the money he raises for the ongoing ministry," said Harold Bredesen, a CBN board member who has been with Robertson since the beginning. "We realized our need for alternate sources of funding."

### NATIONAL NOTES

■ **Clergy can prevent teen suicide.** Half of America's teens believe clergy can play an important role in preventing teen suicide, but only one-fourth of them believe churches in their communities are doing anything about it, according to the Gallup Poll. Teens surveyed by the Gallup organization said clergy should put more efforts directly into support groups, awareness activities and counseling to aid potential suicide victims. Teens who see churches doing something about suicide report they are offering activities or spiritual alternatives to acts of self-destruction. They say churches are discussing the problem, offering counseling services and support groups and conducting meetings and awareness sessions.

■ **Discrimination suit dropped.** The U.S. Justice Department agreed Aug. 22 to settle a case in which a Christian couple was charged with housing discrimination for telling their pastor about the moral behavior of a man they had evicted from their home. The male tenant had been evicted after frequently entertaining an overnight female visitor. Later, when the man applied for a job as music minister at the family's church, the family informed the pastor he was "morally unqualified" for the job. The U.S. Department of Housing and Urban Development then sued the couple for violations of the Fair Housing Act. In the settlement, the Justice Department dropped their demand that the family admit they had violated the former tenant's rights.

■ **"Censor" label shunned.** Focus on the Family took on People for the American Way at an Aug. 23 news conference, claiming PAW unfairly stigmatizes parents concerned about their children's education. "Often, conservative Christian parents who object to certain school materials are accused of censorship," said Tom Minnery, public policy vice president for Focus on the Family. "They are not censors. They are simply concerned parents who want what's best for their children." Minnery charged that PAW's 1993 censorship report primarily focused on cases of parents taking a healthy interest in their children's education, not being censors.

## Alabama pastor walks fine line on racial war

By Mark Baggett  
Alabama Baptist

WEDOWEE, Ala. (BP)—When Pastor John Duncan arrived at First Baptist Church of Wedowee, Ala., the morning of Aug. 6, hours after a fire had destroyed Randolph County High School, a Channel 2 helicopter from Birmingham sat in the church parking lot.

It was just the beginning of another media siege of the town of 800 people near the Alabama-Georgia line. Later, at least a half-dozen media vans with 12-foot antennas would set up in town, covering the volatile racial controversy that erupted in the high school fire—the cause of which is still being investigated.

Since April, when high school Principal Hulond Humphries allegedly threatened to cancel the school prom because of interracial dating, state and federal governments and the news media have descended on Wedowee. Local residents have found themselves pictured in the Atlanta Constitution and New York Times.

For Duncan, the saturation of coverage grew old fast. He eventually had to tell the news crew from Atlanta to move its chopper.

The church reflects the diversity of the white community. Many members are close friends of Humphries, who was reassigned to an administrative post in the school system, and are passionately angry about the way he was treated.

Many also hope optimistically for a lessening of racial conflict, which had grown violent in the weeks before Humphries made his remarks about the school prom.

Duncan is something of an outsider thrust onto a hot seat. The former director of missions in Alabama's Shelby Baptist Association, he lives in Columbiana but has been pastor in Wedowee 30 months, staying in the local parsonage for five to six nights a week.

Duncan serves a kind of "permanent interim," as the church wanted him to take them through a building program.

"What I do as pastor is to walk a straight line down the middle," he

says. "I haven't backed away from it, but I haven't backed any factions. As Christians, we claim to love God and hate evil, and I've tried to point out that our role is that of peacemaker."

To encourage peace, he and a local black pastor, Robert Heflin of Antioch Baptist Church, organized a local ministerial alliance. The group of 26 pastors—which is evenly divided, white and black, and includes ministers from all denominations—promoted a "Community Healing Prayer Service" in the high school's parking lot on Sunday, Aug. 21. About 200 people, mostly whites, attended the prayer service Sunday morning.

"I never intended to get involved in something like this," Duncan says, "but someone has to. We have to get this community together to solve its own problems. We can't do anything about the fire now. This community is fragmented. We've got to come together and learn to live together."

"My hope is that the ministers can come together on a regular basis, get communication started and influence our congregations to start healing."

## Coalition pushes to defend Religious Freedom Act

WASHINGTON (ABP)—Sixty-six religious and civil-liberties groups that worked together to pass a federal law protecting religious liberty now are asking courts to uphold the law's constitutionality.

The Religious Freedom Restoration Act, the law approved in 1993 by a unanimous vote in the House of Representatives and a 97-3 vote in the Senate, restored a high level of protection for religious practice.

The Coalition for the Free Exer-

cise of Religion worked more than three years to enact RFRA after the U.S. Supreme Court ruled in 1990 that government need not justify laws that incidentally hurt religion. The measure, signed into law by President Clinton Nov. 16, 1993, restored the requirement that government must show a compelling reason before it can restrict religious practice.

The broad-based coalition represents Christians, Jews, Muslims, Native Americans and Sikhs and reflects

a wide range of views.

Congress' authority to enact the law has been challenged by New York officials defending lawsuits filed by prisoners who allege violations of their religious rights.

But the coalition is filing friend-of-the-court briefs in six New York disputes. While taking no position on the specific claims of the prisoners, the coalition insists Congress legitimately approved the religious-liberty measure.

## Rwandan medical mission moves physician to tears

By Bob Carey  
SBC Brotherhood Commission

GOMA, Zaire (BP)—Jim Malone quietly cried as he worked his way down the rough pile of rocks that make up Magunga Camp, carrying a three-month-old infant dying of cholera.

It was a difficult first day of his 16-day volunteer relief trip to the Rwandan refugee camps sponsored by the Southern Baptist Convention's Foreign Mission Board and Brotherhood Commission.

"I really thought he was going to die in my arms," Malone said about the young infant. "I was frustrated that I couldn't have intervened sooner. He was severely malnourished and looked like a preemie, not a three-month-old. That's the frustrating part. If we had only reached him sooner.

"I've seen many people die before, but there's nothing like seeing a child die who's an innocent victim.

"The conditions here are more incredible than I could ever imagine," Malone said. "There are people everywhere. As we drove in, I couldn't believe it. The television news just didn't show the expanse of the camp."

Magunga Camp is one of four in the area surrounding Goma. The United Nations estimates there are close to 800,000 refugees in the Magunga Camp and close to 2 million throughout the Goma area. The area is covered by a mix of smoke, dust and volcanic ash, making breathing difficult at times.

Malone, a physician from Fort

Worth, Texas, found the call to come was one he couldn't resist. After he learned about the Southern Baptist relief teams, it was Malone's schedule and skills that placed him on the first 16-person team that would help overburdened FMB personnel working in the camp.

Each team has two doctors and four nurses; the balance is comprised of construction workers, maintenance workers, cooks and drivers. Six more teams are scheduled to arrive in the relief camp in the coming weeks.

"When I saw the needs, I knew my skills were needed. I had to be here," Malone said. "I kept asking, 'When do we leave?' I had to get a leave of absence from the hospital (Texas Osteopathic Center in Fort Worth) but they were extremely cooperative. The other interns and residents were interested in how I got to go. Some have applied to come on a later team."

It's been an experience volunteers and missionaries won't soon forget. In Goma it's a normal, everyday occurrence for water and electricity to shut down, leaving relief workers in the dark. Many relief workers sleep in tents set up in the yards of residents.

The roar of U.S. Air Force C-141s and other large transport planes delivering food and medical supplies for the refugees disturbs the night.

Between aircraft, gunfire can be heard from the surrounding neighborhoods.

Approximately 9,000 unaccompanied children live in relief camps, according to UNICEF. Many of these children have been separated from

their parents during the exit from Rwanda and have suffered from shock.

Tulinabo is one such child. He doesn't speak and clings to the nurses and volunteers working in the camp.

"He's in such shock that his facial muscles have formed a frown. He's coming around, but he needs so much love," said Carmen O'Kelley, a nurse from Dayton, Ohio, who serves with the FMB's International Service Corps.

"At times, it seems like I haven't done much nursing, loving and play-

ing with them," O'Kelley added. "But I know it's an important part of their recovery."

Love and a break for some play are part of a regular routine at the children's camp. Whether it's playing patty cake, teaching the children English or just holding them, they all seem to respond just like the children they really are.

"Most of the children are doing well," Malone said. "They need the physical activity and play times. They're coming out of shock and just need to have some fun."

**ARMS OF CARE** Nurse *Elissa Wilkins* of *Hawkins, Texas*, holds *Noah* up high at a *UNICEF* camp outside *Goma, Zaire*. *Wilkins*, assigned to the *Southern Baptist aid agency Cooperative Services International*, worked for two weeks in *Goma* helping provide care for children separated from their parents during their exodus from *Rwanda*. (BP photo by *Bob Carey*)



## Missionary finds eerie scenes on return to Rwanda

By Bob Carey  
SBC Brotherhood Commission

BUTARE, Rwanda (BP)—The return visit to Butare, Rwanda, for several Southern Baptist missionaries brought tears of joy—and of pain.

After their evacuation in April when Rwanda's civil war exploded, the missionaries have lived a nomadic life. They have traveled from Nairobi, Kenya, where they first found sanctuary, to Tanzania and Zaire, where they're now assigned to work with Rwandan refugees.

Missionary nurse Katrina Knox, a former Kentuckian now assigned to Goma, Zaire, heard that a woman from Burundi was living in her half of a duplex that she shared in Butare with missionary Martha Colwell of Athens, Ga.

That made the six-hour drive from Goma to Butare, to assess the situation and salvage personal belongings, almost surreal to Knox.

"It seems like a regular day driving home, same road, trees and weather, just not as many people," Knox said on the trip.

She found differences, however. Just a little over four months ago members of the Hutus, the ruling tribe in Rwanda, went on a killing spree, murdering hundreds of thousands of Tutsis, a rival tribe.

The Tutsis fled to Uganda and Burundi. Many sought refuge in churches. At the Catholic church in

Kigali, the capital of Rwanda, the Hutus hacked more than 2,000 Tutsis to death.

The Tutsi army, known as the Rwandan Patriotic Front, or RPF, launched an attack to retake control of Rwanda. About a month ago they were successful in taking all but a small portion of the country that the French army has held as a safe zone. With the Tutsis taking control, Hutus streamed out of Rwanda, with more than 2 million settling around Goma, Zaire, a city of 100,000.

With RPF checkpoints at towns, the travel time for Knox's return into Rwanda was extended. On the outskirts of the Rwandan capital of Kigali while waiting at a checkpoint, she was greeted by Joseph, the brother of a pastor murdered by the Hutus. Joseph had been at school living with his brother when he left in September 1992 to join the RPF in Uganda.

He asked Knox what she knew of his family. He told her he knew of his brother's death but lacked word on his sister-in-law or nephews and nieces. Knox explained her sources told her they all had been killed, but that she would ask when she arrived in Butare.

From Kigali to Butare, the war became much more evident. Approaching the house of another Southern Baptist missionary, Stan Lee of Greenville, S.C., Knox was surprised to find him there with Marti Felts, a missionary journeyman from Tyler, Texas. They were trying to recover

what was left of Lee's possessions.

An RPF soldier occupied Lee's house. At first he was reluctant to turn over the little that had not been ransacked. Lee prevailed and salvaged his wife's piano and other items.

A few kilometers down the road, Knox found three buildings totally demolished and many homes and stores with mortar damage.

"I used to shop there," Knox said. "It's unreal. This whole town has been hit. It was so beautiful."

Entering Butare, Knox prepared for the worst. The week before, she had been told there was nothing left of her belongings.

"A friend told me to take anything I was able to find that was left as a blessing," Knox said. "I have no idea what to expect."

Driving into the compound was eerie for Knox. As she parked her truck, she saw paper everywhere, with cook fires burning just a few feet away. In a partially burned pile in the backyard were pieces of a Monopoly game, her sheet music, recipes and letters from families and friends.

Knox quickly began going through the piles, sorting out the unburned letters. Several children helped her save memories of her nine years on the field.

Gathering what letters she could, Knox went to Colwell's side of the duplex. She found several of her books among Colwell's. "Things are so mixed up, some of my things are

in Martha's house and some of hers are in mine," Knox said.

A Rwandan woman staying in Knox's house said she was welcome to look anywhere and that she would move out when Knox wanted her house back.

On her side of the duplex, Knox's mahogany furniture was mostly undamaged, but books and pictures had been moved from place to place. Going from room to room she squealed with joy every time she found items that were special.

Entering the last room, she found her library still in bookshelves. "I can't believe it. They're here," she cried.

Knox's return to Butare did not go unnoticed. Several Tutsi Christians arrived, including the sister of Joseph's sister-in-law.

Sadly she told Knox that Hutus had murdered her sister and all but one child. She herself had hidden under her bed for almost three months to escape death.

The woman, an evangelist and his wife were sharing the storehouse of the duplex. They agreed they would watch the house.

With nightfall and the need to return to Kigali approaching, Knox took one last look through the house. She opened the pantry door and let out a squeal of joy.

"It's here! My piano is here!"

Covered by empty sacks and paper was her piano.

### How to help

A 24-hour Rwanda Project information line has been established at the Brotherhood Commission. Call (901) 278-7839 for the latest information on the relief effort.

To contribute to the Rwanda relief efforts, write to Southern Baptist hunger and relief at either the Foreign Mission Board, Box 6767, Richmond, Va. 23230-6767, or Brotherhood Commission, 1548 Poplar, Ave., Memphis, Tenn. 38104-2493.

# CHURCHES

## CHURCH TIPS

■ **Assimilation key for new members.** The mystique of why some people are attracted to a church, why they stay and why they leave may be solved in part by knowing the role assimilation plays in helping people become integrated into the membership of a congregation.

Assimilation begins when the person first sees the church facility and continues until they become full-fledged, accepted members of the church, said Bob Sheffield, a consultant with the Southern Baptist Sunday School Board.

"It's very difficult to become a full-fledged member of a Southern Baptist church," he declared. "Whether we mean to or not, we are freezing some people out. For some people, this doesn't matter because they conclude they aren't sure they want to be a part of that. Others would be more involved if only they could."

Assimilation is not automatic, he said. "We have to plan for it to happen. The church is responsible for new members being assimilated into the body. The new members are not responsible first; we are responsible until we have done all we can do, and the new member has refused."

"People who reach a new member have the primary responsibility to help that person follow through," he continued.

"What do we say about a mother who births a child, wraps it in a blanket and leaves it on the hospital steps?" he asked. "We say she abandoned it, but we don't make the transfer to the same kind of behavior at church."

■ **Conflict can be productive.** God can use conflict in a church for positive results, according to Barry Campbell, a consultant in the Southern Baptist Sunday School

Board's Bible teaching-reaching division.

"Conflict is a fact of life," he said. "It is neither bad nor good. What can be bad is the way we channel it."

Stress, confusion, power, change, congregational differences, communication, inner needs and fear can be among causes of conflict in a church, he said.

And among the most predictable times for conflict are holiday seasons, stewardship campaigns/budget times, addition of new staff, changes in leadership style, the pastor's vacation, changes in the pastor's family, addition of baby boomers to the church, completion of a new building followed by the need for a new goal and either a significant loss or increase in church membership.

Conditions that can foster conflict include unclear roles, conflicting interests, unclear communication, unhealthy dependence on a staff person or church member, competition among organizations, a need for enforced unity or behavioral uniformity, unresolved prior conflict or values differences.

Whatever the conditions, times or causes, Campbell said conflict management should be the goal of a church attempting to find a positive outcome to disagreements.

He recommended establishing goals of making a clear decision, increasing tolerance for differences and reducing aggression, passive behavior and manipulative behavior.

Properly managed conflict can excite people to action, bond a group, define issues, diminish more serious conflict, help make the clearest decisions, make possible new information, allow proper confrontation and bring proper closure to disagree-

ment, he said.

■ **Look for special needs.** Individuals with special intellectual and social needs live in almost every community in the United States, representing an opportunity for Southern Baptists to reach out to them and their families, according to Dennis Dawson, director of church development for Sedgewick Baptist Association in Wichita, Kan.

People with special needs can be presented the gospel message, he said. "They have souls, too."

Yet, he said, some Southern Baptist churches have been reluctant to reach out to the average 3 percent of people in their communities who are classified as special needs people. Dawson said more than 7 million people nationally have special needs, many of whom are not receiving ministry.

"Add to those immediate family members, and there is the potential to reach approximately 28 million people we come in contact with everywhere," Dawson observed.

■ **Evangelism needs many touches.** A "one-touch" approach to evangelism keeps Southern Baptists from leading more people to Christ, according to Darrell Robinson, the Home Mission Board's vice president for evangelism.

"We are afflicted with a style of evangelism that results in few converts. Not often do people accept Christ on our first visit. We must keep touching them, keep saturating them," Robinson said.

Churches constantly must use multiple approaches to sharing Christ, including media promotions, phone campaigns, door-to-

door surveys and revivals, he advised.

Southern Baptists' evangelism efforts also are hindered by too many Christians "living in perpetual disobedience" to Christ's command to witness, Robinson added.

Rather than a mandatory duty motivated by guilt, witnessing should be the natural overflow of Christ dwelling within Christians, he said.

■ **Quality will regain absentees.** Interested in reclaiming those chronic absentees in your Sunday school class?

According to Ed Hinkson, the place to start is examining the quality of Bible study you're offering.

"I am persuaded that you can lose more people through poor Bible teaching than you can ever gain through aggressive outreach," said Hinkson, associate director for adult work for the Arkansas Baptist State Convention.

An important key to quality Bible study, Hinkson said, is properly trained Sunday school teachers.

"Sometimes we ask people to teach and then we abandon them and they are stuck with it till Jesus comes. ... They need to know what's expected of them and how to accomplish it," he said.

In addition to poor Bible teaching, Hinkson listed seven other possible causes of chronic absenteeism: a lack of organization, little or no fellowship, a poor physical environment, conflict or cliques within the class, unreal expectations of class members, a lack of assimilation and involvement of members, and a lack of spiritual growth on the part of the teacher and/or members.

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# CHURCHES

## Confession overflows at 'Fresh Encounter' launch

By Ken Walker  
State Correspondent

LOUISVILLE—The final day of last week's "Fresh Encounter" launch at Highview Baptist Church in Louisville became a demonstration of the confession urged by the "Fresh Encounter" series.

After a message by Avery Willis, vice president of the Southern Baptist Foreign Mission Board, dozens of participants came to the altar or turned to their friends to confess sin and ask for forgiveness.

Eight people went to the microphone to tell of anger against friends, mates or their church. A church secretary told of sharing confidential stories that she shouldn't have; a pastor confessed claiming tax deductions for mileage that was personal travel.

"If we can't trust each other in the body of Christ, how can the world trust us?" asked the pastor, as several members of his congregation watched. "This may not seem like much, but it's a breaking of integrity. If I can't be honest with God, I can't be honest with my people."

One woman related that she had an unforgiving spirit, coveted money and, breaking into tears, told how she didn't even like her unsaved husband.

Another woman, who is divorced, shared how she got angry because church members didn't help with her children on Sunday morning. "I get angry and resentful," she said. "I'm so sorry for judging you, for being angry."

A man in his 70s who was saved eight years ago said he often wondered how God could forgive all he had done during his lifetime. As a result, he hadn't forgiven himself, he said.

Even Willis told how God led him to confess to the Southern Baptist Convention Executive Committee when he worked at the Baptist Sunday School Board. His son had given him a copy of a computer program, a violation of copyright laws.

Not only did he have to tell them, he had to purchase the program to "make it right," he said. Sometimes people will have to take steps to correct wrongs after they have asked forgiveness, he added.

Sponsored by the SBC Home Mission Board and Sunday School Board, the three-day meeting was designed to introduce material from the six-part "Fresh Encounter" discipleship series. Written by Henry Blackaby and Claude King, the series promotes corporate repentance and re-

turning to God as precursors to national revival. It is designed to be for large groups what the popular "Experiencing God" study is for individuals and small-groups.

"The purpose of this conference was to train members to do Fresh Encounter in their own churches," said Bill Hancock, pastor of Highview Baptist Church. "The section on confession and how to lead people in that was what we experienced this morning."

"I came to realize that God gives us a precious love for him and that we can't get too close to him," said Louisville resident Gayle Howell, one of those visibly moved by Willis' talk. "I found out I was worthy. It let me know that Jesus picked me for the position I'm in and called me to it."

Blackaby, prayer leader for both the HMB and FMB, was the featured speaker for the conference, which attracted 448 registrants from nine states.

"I see this quite often," Blackaby said of the emotional Wednesday meeting. "Many are not used to this, but this is what used to be in our nation and churches. It was normal for people to openly acknowledge their sin and for the body to bring healing, wholeness and forgiveness."

## 'Experiencing God' explodes

LOUISVILLE—First came "Experiencing God," the study course. Now there is "Experiencing God," the magazine, the pre-teen study course, the study Bible, the book, the marriage weekend and the musical.

Four years after release of the material by Henry Blackaby and Claude King, "Experiencing God" is not in the down phase of the customary five-year cycle for teaching material.

An estimated 1 million Americans—850,000 adults and 150,000 youth—have completed the 12-week course. It has been translated into 15 to 20 foreign languages.

One of the newest products is the study Bible, which will be released in book stores around Sept. 15. It made its debut at last week's "Fresh Encounter" conference in Louisville, selling more than five dozen copies.

Described as a "ground-breaking" study Bible by Editor Trent Butler, it includes such features as introductions explaining each book's focus, questions and study notes on each page, and wide margins to record personal reactions.

The Experiencing God book also is to be released Sept. 15. Blackaby said it was compiled after wives of pastors and unsaved husbands said their mates would not go through a workbook but would read a book.

A premier issue of the new Experiencing God magazine will be mailed to the 13,000 subscribers in the near future. And an Experiencing God musical, penned by Nashville actor and writer Ragan Courtney, will be staged at a Christmas youth conference at Ridgecrest, N.C.

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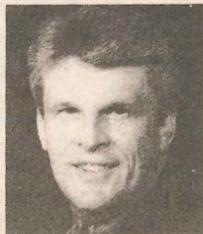
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# MISSIONS

## KBC president fills Barnabas role in Russia partnership

### How to participate in partnership missions

Numerous opportunities exist for participation in the Kentucky Baptist Convention's partnership with Russian Baptists. Clergy and lay leaders alike are needed for projects in construction, evangelism, education and ministry. Churches, church groups, individuals and families also are sought to sponsor the cost of building new churches in Russia and to fund Russian home missionaries. For information about any of these opportunities, call the KBC partnership missions office at (502) 244-6462 or write to Partnership Missions, Kentucky Baptist Convention, Box 43433, Louisville, Ky. 40253.

*Continued from page 1*

would be a good investment in their communities by helping their people and making the towns and cities better places to live," Browning recounted.

"We told them these Russian Baptist leaders are not alone in their requests—that Kentucky Baptists in America also are interested and willing to help, to see that churches are built and the work progresses."

With an American in tow, Browning's Russian Baptist hosts got a hearing from city fathers in various parts of the region.

"They listened and said they would take our request into consideration," he said. "I did not promise anybody anything, because the Russians have had a problem with broken promises of aid and support. I was careful not to promise what I could not deliver, but I tried to encourage them."

In addition to meeting with city officials, Browning and Urcheesin visited with pastors in outlying areas. "I tried to encourage them and say I realized their jobs have been difficult," he noted. "There's a lot of misunderstanding (among Russians) about who Baptists are and what they're about, but their work is so important."

They also visited in the homes of Baptist laypeople, getting a rare opportunity to eat and fellowship with them.

"I went to learn Russian Baptist history, discuss their needs, listen to their frustrations, encourage them in their work and pray with them for God's leadership in their lives,"

Browning said, noting the times of personal discussion with the Baptists was most enlightening.

"I found the people as a whole to be strong, proud, resilient, at times hospitable, but also confused, worried and at times angry," he reported.

"Their anger is borne out of confusion," he explained. "Grassroots people seem to be angry because there are many adverse things occurring in their

lives over which they seem to have no control—skyrocketing inflation, as well as social and political changes."

In addition, Browning preached to three congregations, including Central Baptist Church in Moscow.

"It was a humbling experience to stand in that pulpit, realizing Central Baptist was the only non-Russian Orthodox church the communists allowed to open in Moscow," he said. "The

church is steeped in tradition, and it is a significant part of the religious heritage of Moscow."

From his travels and conversations with Russian people, Browning cites three important lessons he learned:

■ "A government built upon people will crumble and fall. A government built upon man's thoughts, ideals and ideas will not last," he said. "If a society and nation are to survive and prosper, they must be built upon faith in God and obedience to his word."

"This means our leaders and all citizens must do two things: Read, study and follow the word of God. And pray for God's wisdom, guidance and help."

■ "It is impossible to destroy the kingdom of God or crush the Spirit of the Lord," he added. "If anybody tried, Lenin and Stalin did, yet during 74 years of communism, the Baptist church and Christianity in general grew."

■ "People need the Lord," Browning insisted. "They do not necessarily need religion; they need a personal relationship with the Lord Jesus Christ."

"From what Baptist leaders told me, the people of Russia are an empty people who need to be filled with the Spirit of the Lord."

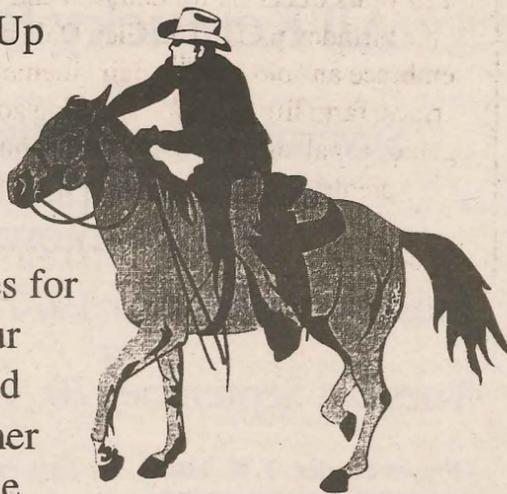
In addition to the Brownings, participants on the trip were Betty and Orsen Arvin of Mount Vernon, Pam Baker of Lexington, Janie and Jerry Burgess of Whitley City, Cathy and Walt Green of Louisville, Sara Scheurich of Lexington, Bill Snowden of Winchester and Calvin Wilkins, the KBC's partnership coordinator.



**HOLY MOMENT** The choir of Central Baptist Church in Moscow sings from the back of the balcony during a Sunday worship service of the historic congregation. A Kentucky medical missions team participating in the Russia-Kentucky Baptist partnership worshiped with the church during a recent trip to the country. Central Baptist was one of the few churches that retained its house of worship and remained open during seven decades of communist oppression.

## It's Round-Up Time!

September is Food Round-Up month for the boys and girls of Kentucky Baptist Homes for Children. Your gifts of canned goods and other non-perishable food items can help supply our campuses for the coming year!



### Suggested Items

Canned fruit, egg noodles, sugar (white, brown, & powdered), flour, cake & brownie mixes, spaghetti sauce, barbecue sauce, salad dressings, ketchup, salsa (mild), Heinz 57 sauce, mayonnaise, pasta (spaghetti especially), foil, wax paper, plastic wrap, vinegar, pickles & relish, fruit juice (grape, apple), lemon juice, sloppy joe sauce, canned soup (cream of mushroom & cream of celery), pancake syrup.

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**KBHC** KENTUCKY BAPTIST HOMES FOR CHILDREN

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## Planning for the future

By Charles W. Cox Jr., president Baptist Healthcare Foundation

In the fall of 1993, Baptist Healthcare Foundation's board of directors voted unanimously to begin a comprehensive strategic planning process for the foundation.

Doyle Baker, an active member of Lexington's Calvary Baptist Church, serves as chair of this important group. Sixteen other dedicated Christian leaders from throughout Kentucky agreed to be committee members.

Meeting regularly since last September, the committee was responsible for conducting a statewide survey among Kentucky Baptists and other BHF friends. Additionally, committee members made site visits to other foundations as far away as Texas, interviewed a number of foundation administrators, studied other foundation models and prayerfully considered ways to strengthen BHF's Christ-centered outreach.

One of the committee's most important tasks was to draft mission and vision statements for BHF. In a few weeks, these statements will be presented to BHF's board of directors for review and approv-

al. When approved, the statements will serve as a compass and guide for the foundation in the years ahead.

Kentucky Baptists have reason to be proud of and thankful for the tireless efforts and inspiring dedication of this excellent committee.

The committee's efforts will have a lasting impact on BHF as it strives to be an even more effective ministry for the patients and families served by Baptist Healthcare System.

**BAPTIST HEALTHCARE FOUNDATION**



Increasing awareness of the importance of Christian financial planning is an important part of Baptist Healthcare Foundation's proposed strategic plan. BHF's Robin Oldham and Chuck Cox are shown reviewing financial planning material.

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

# MISSIONS

## VBS disaster turns into unexpected miracle

DALLAS, S.D. (BP)—In some places, it might be enough to cross off vacation Bible school.

The pastor resigns. A youth missions group from another state cancels out.

A much-needed van breaks down the day before VBS doors open.

But not at First Baptist Church in Dallas, S.D.

The South Dakotans persevered via prayer and "James 1:2-3 as our motto," says Sue Robbins, the church's VBS leader. The Scripture passage states, "My brethren, count it

all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience."

With each crisis, a church prayer chain moved into action—"and the Lord answered," sometimes with a needed volunteer, sometimes with logistics falling into place, Robbins says.

The first day of VBS, "I checked with everyone at the end of the day as to how things were going," Robbins recounts. "Sandy Krueger, our fifth- and sixth-grade teacher, beamed: Two children had accepted Christ as

their Savior. Praise the Lord!"

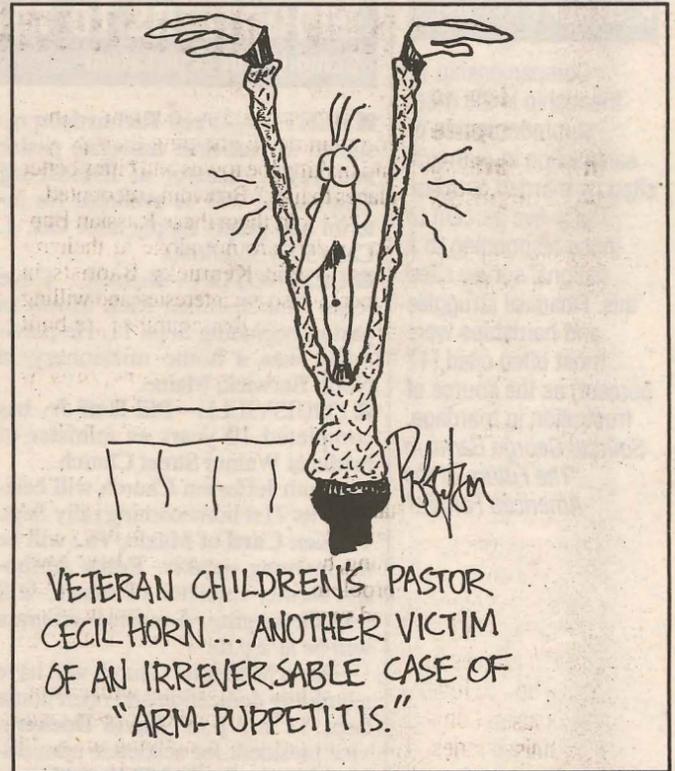
The next day, "Rhonda Graham, our third- and fourth-grade teacher, reported five children had accepted Christ as their Savior. Alleluia!" Robbins exclaims.

The next day, five more children professed faith in Jesus Christ.

The last day as the invitation was given, "one child came forward, then another, and then another," Robbins says. "They started to get up from all over the church. The teachers were crying, as I am doing. When all the children had been counseled, we had 45 lives that had been given to Christ that week."

The South Dakota church learned that week "what God can do if we do our part," Robbins notes.

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**190th Anniversary**  
**September 30, October 1, 2**  
**First Baptist Church**  
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**Leitchfield, KY 42754**  
 All former members and friends of the church are invited to attend  
 Please call (502) 259-4076 or write for a program of events

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**TEEN**  
*Celebration!*

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**Grand Resort Hotel & Convention Center**  
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Newly Reorganized  
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**Al Holley**  
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**Smoky Mountain Teen**  
**Celebration is a two**  
**night, three day Christian**  
**youth conference spon-**  
**sored by Mountain Top**  
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**Come**  
**Join**  
**The**  
**Fun!**

**Happy Birthday!**

**Saturday, Sept. 17**

Kentucky Baptist Homes for Children is celebrating 125 years of caring for children and you're invited to the birthday party! The Glen Dale celebration will embrace an "old country fair" theme with buckboard rides, farm life exhibits, a petting zoo, a midway of games for all ages, and live entertainment. There'll be plenty of food and fun for the entire family!

**Glen Dale Children's Home**  
**"Old Country Fair"**  
 Glendale, Kentucky  
 10 a.m. - 2 p.m.

For more information, call  
**1-800-456-1386**

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**KBHC** Years of Love  
 KENTUCKY BAPTIST HOMES FOR CHILDREN

Yes, we're coming!  
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 Church: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 Association: \_\_\_\_\_  
 Number Attending: \_\_\_\_\_

Return to: **Kentucky Baptist Homes for Children**  
 10801 Shelbyville Rd., Middletown, KY 40243

## KENTUCKY KERNELS

Companionship or friendship is the most common source of satisfaction in marriage cited by married couples.

Thirty-five percent of those responding to a national survey cited this. Financial struggles and hardships were most often cited (17 percent) as the source of frustration in marriage.

Source: George Barna in "The Future of the American Family."

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BENTON**—Fred Richardson resigned as part-time associate pastor and youth director at Briensburg Church. He will be available for interim and pulpit supply after Oct. 1. Call (502) 362-8680.

■ **LEXINGTON**—Russell Cave Road Church called Rick Monk as pastor, beginning Sept. 11. He previously was a home missionary in North Berwick, Maine.

■ **LOUISVILLE**—Bill Hoff Jr. has completed 10 years as minister of media at Walnut Street Church.

South Jefferson Church will celebrate its 71st homecoming rally Sept. 11. Ken Card of Maxie, Va., will be the morning speaker. Eddie Anthony, former minister of music, will lead the singing. A musical program will be at 2 p.m.

Davis Memorial Church will have a building dedication and open house Sept. 11 at 3 p.m. David Dockery, vice president for academic administration and school of theology dean at Southern Seminary, will deliver the dedicatory address. Call the church at (502) 491-6083 for more information.

■ **RICHMOND**—Paul Frick resigned as pastor of Rosedale Church to become pastor at First Church of Lakeview in Rossville, Ga.

■ **SANDERS**—Russell Brock resigned as pastor of Jordan Church Aug. 28, to become a missionary at Atlanta Urban Missionary Project in Atlanta.

■ **SOMERSET**—Mark Johnston resigned as minister of youth at First Church, and Larry Earhart resigned as minister of music. The church has called Jim Fields as minister of education.

### MISSIONARY UPDATE

■ **Steven and Catherine Blanchard**, missionaries to Korea, are in the States at 1102 Sir Lancelot Lane, Louisville, Ky. 40222.

■ **Jim and Janet Dillard**, missionaries to Kenya, are in the States at 1521 Maple Ave., Owensboro, Ky. 42301. She is from Owensboro.

■ **Alvin and Edna Lindholm**, Baptist representatives to Yemen, are in the States at 113 N. Main St., Lawrenceburg, Ky. 40342. She is from Cadiz.

■ **Ken and Beth Perkins**, missionaries in East Africa, are on the field at P.O. Box 39973, Nairobi, Kenya. He is from Owenton; she is from Louisville.

■ **Randy and Betty Rains**, missionaries to Southern Asia, are on the field at 5 Kenanga Ave., Singapore 1334. He is associate to the board's area director for the Southern Asia and Pacific area. He considers Mayfield is hometown.

■ **Jeffrey and Susan Vann**, Baptist representatives to Jordan, are on the field at P.O. Box 28, Irbid, Jordan. He considers Hickory his hometown; she considers Sacramento her hometown.

## CLASSIFIED ADS

**AVAILABLE:** Full- or part-time sales positions with Christian radio stations. Experience not necessary. Central and northern Kentucky areas immediately available. Send resumé to Hammond Broadcasting, Inc., 13297 Green Rd., Walton, KY 41094.

**NEEDED:** Minister of music and youth, part-time position. Send resumé to Music/Youth Committee, Island Baptist Church, P.O. Box 279, Island, KY 42350.

**FOR SALE:** Conn church organ. Call Mrs. Leonard Johnson (502) 484-2588.

**AVAILABLE:** Ordained Southern Baptist minister George M. Bryant is available for revivals, evangelistic meetings and youth ministries. For information call the following number and leave a message: (606) 272-7156, or write to: 390 Nottingham Rd. Lexington, KY 40517.

**TOUR:** Come join Pastor Ray Werline on the trip of your life to the Holy Land Nov. 1-10, 1994. \$1,599 from Nashville or Memphis. Space is limited so call today, (800) 995-0143.

**POSITION:** Minister of music and youth—full-time combination position. Must be dynamic worship leader experienced in leading and planning organized programs. This is not a student-level position. Growing suburban church in high-growth community; moving toward blended services. Established team of adult volunteers in youth. Remit: FBC-MMY, P.O. Box 133, Sellersburg, IN 47172; FAX: (812) 246-6093.

**WANTED:** Part-time youth minister, 20-25 hours per week; experience and/or training desired. Please send resumé to: Hartford Baptist Church, 415 Liberty St., Hartford, KY 42347.

**AVAILABLE:** Energetic ordained Baptist minister seeks church to pastor. 525 Timothy Trl., Campbellsville, KY 42718. Phone (502) 789-3412.

**SEEKING:** Part-time youth minister to work with junior and senior highs. Very active youth group. If interested, send resumé to West Side United Methodist Church, P.O. Box 9983, Bowling Green, KY 42102, or call (502) 843-8430.

**NEEDED:** Minister of music/children & youth. Full time position. Send resumé to Personnel Committee, First Baptist Church, P.O. Box 239, LaCenter, KY 42056.

**JOBS:** Small manufacturing firm needs assembly line workers; must be fast with hands. Good pay and benefits package. Apply in person only. 823 South 15th St. Louisville, KY 40210.

**SEEKING:** Full-time pastor/minister of Campton Baptist Church, Campton, Ky. Send resumé to Search Committee, c/o Campton Baptist Church, P.O. Box 190, Campton, KY 41301. Phone: (606) 668-6976.

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

## Planting for time and eternity

"Look unto the fields for they are white already unto harvest" (John 4:35). Late summer is upon us at the Oneida Baptist Institute farm and these words never were more true. Our most important crop is boys.

For many of these boys who have never seen a farm of any kind, this small farm in the mountains may seem to be a hopeless, useless situation. However, doubt and discouragement soon turn to wonder as the boys grow into young men. Through vocational agricultural classes and the basic principles of planting, harvesting and animal husbandry, they begin to realize God's power.

Some of the boys who come to us have experienced troubles that have disrupted their lives. At the OBI farm, the opportunity to work both physically and mentally soon gives way to a feeling of accomplishment and provides an outlet for many of their frustrations.

In the Oneida-style work program, students are required to work one to one and a half hours per day and four hours on Saturdays. Many of the farm crew work hundreds of extra hours each year on a volunteer basis. As the seasons change, the type of work changes.

Besides the regular farm jobs of planting, cultivating, harvesting and feeding, many hours have been spent the past year on the new swine complex. The students have had a part in all phases of construction—from digging the foundation to putting on the roof. With the help of several groups of volunteers and our regular farm workers, the breeding/gestation building is finished, the farrowing/nursery building is 90 percent complete (we already have newborn pigs), and the concrete pits, floors and walls are finished on the

growing/finishing building. Volunteers have just finished framing and roofing, and we hope to have help with the wiring and plumbing.

With this new facility we will be able to produce approximately 1,600 head per year. We have the potential to consume 300-400 head per year here at the school. These will be grown and finished in the building just started. The balance of production will be sold as feeder pigs.

With 10,000 bushels of grain in storage and two 400-ton silos, our feeding program will be complete after the mix mill feed processing structure and the bucket elevator are erected and completed. Much of the feed handling and processing equipment, as well as equipment for the new buildings, has been donated.

Our farm also keeps 50-100 head of feeder cattle on hand at all times to ensure the OBI kitchen a plentiful supply of high-quality beef. If we have more cattle than we need, they are sold at local markets.

We have six to eight acres of potatoes, plus gardens, greenhouses, sweetcorn, 100 acres of field corn for grain and silage, 50 acres of wheat double-cropped with corn, along with hay and pasture.

Vocational agriculture students also help do maintenance on farm buildings and machinery.

By the grace of God, and with the help of faithful staff and concerned volunteers—whose help is always needed and appreciated—and with the continuing prayers of many faithful supporters, the Oneida farm will continue to turn boys into young men with high ideals and Christian character. Can you think of a better crop to grow?

Written by Jack Tillman, farm manager  
W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

### THIS IS ONEIDA



W.F. Underwood

## Welcome, new students!

Forty new students helped launch our 68th year of training God-called servants. They are a transfusion of enthusiasm and promise.

As expected, Kentucky sent the most students, followed by Tennessee and Ohio. Other states represented include Alabama, Alaska, Arkansas, Georgia, Illinois, Indiana, Maryland, Michigan, Missouri, South Dakota, South Carolina, Tennessee, Texas, Virginia and West Virginia. The campus gained an international influence from Anya Krivosheeva, a native of Semipalintsk, Kazahstan, Russia.

The average age of 27 is younger than usual because 26 students are in their twenties, 10 other freshmen are in their 30s and three are in their 40s. The oldest freshman is 48. One student received special admission since he was below 21. He was a college transfer and will turn 21 in his first year.

Kelly Hall dormitory has full housing this year, thanks to 12 single men. One of our senior ladies commented, "Awesome!"

Twenty-four married couples have 50 children among them—28 girls and 22 boys.

Two of the class will work toward a GED before pursuing a de-

gree, and half of the group have previous college credit.

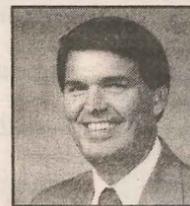
The Lord has called these from diverse occupations: machinist, sales, transportation, military, electrician, press operator, farmer, relief skipper/deckhand, construction, chemical filtration, factory, fabricator, secretary, food service, child care worker, welder, bivocational pastor, coal miner, computer, maintenance and merchandising.

Each incoming student is welcomed by upperclassmen who contact him before he arrives, help him move and get settled in. Freshmen enjoy a warm Clear Creek welcome at the President's Reception, get-acquainted meals and fellowship dinners hosted by three local churches.

The scriptural emphasis for this new year is Ephesians 6:10-20. In our first chapel service we were challenged to "Be strong in the Lord and put on the whole armor of God that we might be able to stand against the wiles of the devil." Pray for us that this passage would be fulfilled in the coming year. Thanks for standing with us in this vital ministry.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Once-jailed missionary finds joy on return to Cuba

By Mary Speidel  
SBC Foreign Mission Board

FORT WORTH, Texas (BP)—When Ester Valdivieso opened her door in Havana, Cuba, she saw a face she hadn't seen in 25 years.

The Cuban woman had no trouble recognizing the unexpected callers outside her home—Margaret Caudill Fite, her North American neighbor for nearly a decade, and her husband, David.

The Fites had just returned to Havana, the Cuban capital, for the first time since being deported in 1969. They arrived shortly before thousands of Cubans fled the country by boat.

"It was a very emotional experience, probably in some ways the most emotional" of the trip, David Fite said in an interview after returning home to Fort Worth, Texas. The Fites were Southern Baptist missionaries to Cuba from 1960-69. She is the daughter of former missionaries to Cuba, the late Herbert Caudill and his wife, Marjorie, of Decatur, Ga.

During their years in Cuba, the Fites lived across the street from Valdivieso and her late husband. But they were more than neighbors.

When the Cuban government held David Fite as a political prisoner for nearly four years, the Cuban couple were "like family" to Fite's wife and three sons. The Fites' youngest son, Mark, now an engineer in Atlanta, was just a month old when the missionary was jailed in April 1965.

Fite, his father-in-law and about 50 Cuban Baptist leaders were charged with "counter-revolutionary activity,

illegal currency exchange and ideological diversionism."

During Fite's years in prison, Valdivieso's husband "provided a male image to Mark," said Fite, now director of continuing education and off-campus programs at Southwestern Baptist Theological Seminary in Fort Worth. "Mark was almost his son."

The return to their old neighborhood was the Fites' first stop after arriving in Cuba July 30. In Havana they stayed in the same apartment where they spent their last night in Cuba in 1969. Then it was the home of Mrs. Fite's parents, missionaries to Cuba for nearly 40 years.

"Some of the same furniture was there, some of the same pictures on the wall. ... We were flooded with memories," Fite said.

Many more memories were yet to come. The couple spent about 10 days in Cuba, July 30-Aug. 8, leading conferences on pastoral care and family relationships in several churches of the Baptist Convention of Western Cuba. Fite also preached in four Baptist churches, including the Buena Vista Baptist Church in Marianao, where he was pastor.

"It was very encouraging to see the result of the seeds we had sown there," said Fite, who also taught in the Baptist seminary in Havana while a missionary.

The Fites were "really impressed

with the focus of the churches on the very essence of the gospel—a person's relationship with the Lord" and its effect on all other relationships and decisions. "So many people are just coming in off the streets who have had no connection with the church before. They may never have been in a church in all their lives."

Many new Christians were among 175 Cuban Baptists who attended conferences led by the Fites.

"I've spent my life looking for that which makes people happy," said a Baptist psychologist who attended a conference. "I've found it now in the church."

Fite was impressed by Cuban Baptists' "absolute reliance upon the Lord," he said. "Every time we went somewhere, the driver would ask someone to lead us in prayer. There was no put-on or pious attitude ... It was a basic awareness that we are completely in the hands of the Lord and whatever happens to us will happen to us."

Fite observed the same attitude at meals shared with Cubans. "I saw them putting on the table all the food they had in the house for the meal, not knowing where food for tomorrow was coming from," he said. "We knew they later would be out scrounging like everybody else trying to figure out where they would get food for tomorrow."

But Fite saw a marked difference between how Cuban Christians and

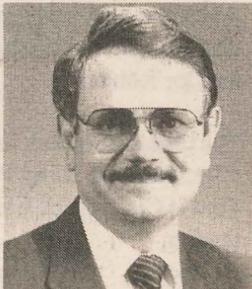
non-Christians faced that challenge. Christians "did it without anxiety, fully confident that God would provide," he said.

While in Cuba, the couple witnessed riots which erupted along the Malecon, a seawall lining Havana's waterfront. The Fites viewed the riots from across the bay at La Cabana Fortress, now a museum that had been a military prison for decades. It was one of the prisons where the Cuban government held Fite. The former missionaries watched the demonstrations from the porch of what had been the courthouse where Fite had been tried by a revolutionary tribunal.

While at La Cabana, Fite was able to peer into the building that housed the cell where he was jailed. "I wanted very much to see it from the outside. I felt this would bring some closure to that experience. But I don't know if you ever close those things off," said Fite, who claims to harbor no resentment about his imprisonment.

The trip also helped the Fites put into perspective the years they spent as missionaries in Cuba. "When we left 25 years ago, we left at a time when the future of the (Baptist) work in Cuba hung in the balance. It was a very difficult time for the church and the Christians," he said.

"Going back and seeing the churches packed ... the faithfulness and enthusiasm of the Christians, the explosion of the gospel and how it's changing people's lives was a very, very thrilling and satisfying experience. It was a confirmation that God's work continues."



David Fite

## Pastors see spiritual awakening amid Cuba's hardships

By Mary Speidel  
SBC Foreign Mission Board

HAVANA, Cuba (BP)—Even as Cuban pastors face difficult times, they are rejoicing in spiritual awakening in their churches, according to two Baptist pastors.

"What's happening in my church is what's happening in most of the churches in Cuba," said Hermes Soto, pastor of McCall Baptist Church in Havana. "There's really an awakening of the churches ... and an openness of the people to the gospel."

Soto said that openness is especially apparent among Cuban young people. "We're seeing many, many young people going to the churches and showing a true and deep desire to serve the Lord," he said.

Also, growing numbers of Cuban Baptist young people are feeling a call to full-time ministry and wanting to go to seminary, Soto said.

"It's one of the worst times in Cuba right now ... but it's the best time for the gospel because the Kingdom of God is growing," added Nilo Dominguez, president of the Baptist Convention of Western Cuba and a pastor in Tapaste, Cuba.

He said the western convention, which relates to Southern Baptists through the Foreign Mission Board, currently has 120 churches and 100 mission congregations. At the time of the Cuban revolution that brought Fi-

del Castro to power in 1959, the convention had 60 churches.

"In 35 years we have doubled our churches," Dominguez said, noting it had taken the convention about 60 years to establish its first 60 churches.

During each of the past two years, western Cuban Baptists have baptized more than 1,000 people and started six new churches. They have a goal of starting 10 new churches in 1994.

Dominguez said the economic situation in Cuba has helped the convention start new churches. Fuel shortages and lack of public transportation have affected how far people can travel to church. So Baptists have taken the church to the people.

Dominguez told of a group of elderly Baptists in a small town near Tapaste who normally traveled nine kilometers to attend his church. As Cuba faced growing aid cuts from the former Soviet Union, it became impractical for these Baptists to travel that distance for worship services.

Three years ago he began to lead worship services in one of their homes, and a year later they organized into a church. The congregation now has 30 members.

"I think our Christianity now is better than it was in the past," Dominguez explained. "First, we have to depend now more on the Lord. Secondly, non-Christian people are looking for the Lord" because of the current economic crisis.



EXCHANGING IDEAS Missionary Mark Smith (left) consults with Cuban Baptist pastor Ernesto Alfonso Diaz during a recent visit to Havana, Cuba. Smith is area missionary to the Caribbean with the Southern Baptist Foreign Mission Board. (BP photo by Mickey Searcy)

As economic conditions become more difficult, Dominguez observes that "people are opening their hearts and their hearts to the Lord."

Soto has seen the same thing in his work as a Cuban pastor. "Sometimes the people really need a special portion of the Holy Spirit. ... Pray that the Holy Spirit would be poured out so that we can minister to the confused people," Soto said.

Cubans also are responding to other spiritual influences besides Christianity during this period, Soto added. Among them are spiritism and witchcraft, long present in Cuba through

African religious influences.

Meanwhile, Cuban Christians like Soto and Dominguez are learning new lessons about their faith as they minister amid the country's difficult economic situation.

"Every day the Lord opens the windows of the heavens and gives us all we need, our daily bread," Dominguez said. "Now we understand the Sermon on the Mount, when the Lord talked about daily bread."

"We are living daily. We don't want to have for a month. We want to have for today. Because today is the most important day."

### How to help

■ **Refugee kits and Bibles.** Although thousands of refugees fleeing Cuba by boat are being picked up at sea and detained at Guantanamo Bay Naval Base, Southern Baptists are preparing to meet the varied needs of Cuban refugees. Needs exist among those who made it to the United States just before a change in immigration policy, and among those detained at Guantanamo and other military bases. And should U.S. policy change again, there will be an urgent need for ministry to thousands of incoming refugees. Miami Baptist Association is collecting refugee kits and Spanish Bibles. Each kit should include a towel, washcloth, deodorant, bar of soap, comb, toothpaste, toothbrush, shampoo and bandages. Refugee kits and Spanish Bibles should be sent to Miami Baptist Association, 3520 SW 97th Ave., Miami, Fla. 33165.

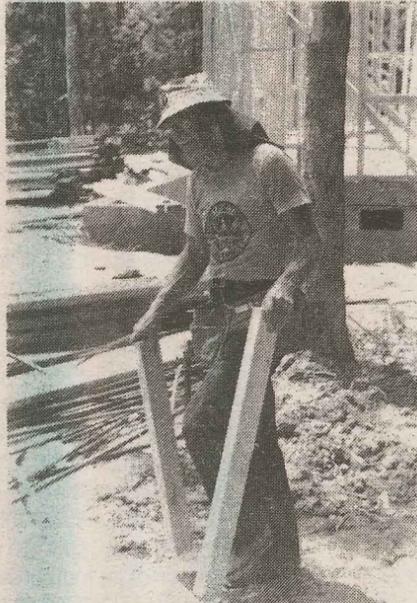
■ **Refugee resettlement.** The Southern Baptist refugee resettlement office is seeking churches to help Cuban refugees who made it into the United States before the recent change in U.S. immigration policy. Many of these Cubans have no relatives established in the American way of life. They need housing, jobs, contacts and encouragement. For information on how to sponsor a Cuban refugee, contact Bill Fulkerson at (404) 898-7395.

# CLEAR CREEK THANKS VOLUNTEERS...

## BUILDINGS DEDICATED AUGUST 1

### HEMLOCK HEIGHTS STUDENT APARTMENTS

A long range plan adopted in 1989 committed Clear Creek to the improvement of student housing. Hemlock Heights provides 12 one bedroom apartments for couples without children. The site was chosen after logging crews removed large trees. Nearly 40,000 feet of hemlock from the campus was used in the construction.



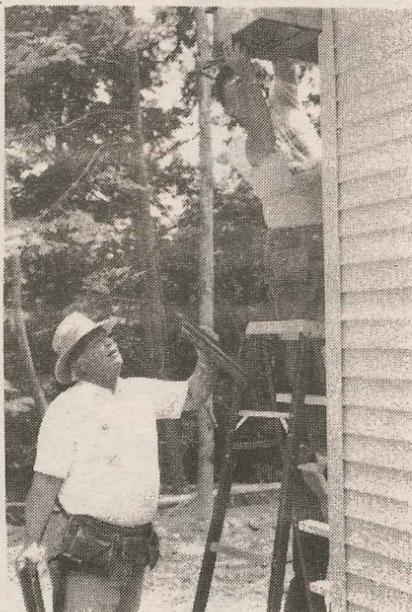
Hemlock Heights is primarily the work of volunteers and student labor. A prison work crew from Bell County Forestry Camp laid the first three foundations. During three summer weeks of 1993, 203 volunteers with Constructors for Christ, Ft. Oglethorpe, Georgia placed three duplexes under roof. This summer volunteers from seven states completed the interior.

Completion of duplex units was provided by **Robert and Mavis Thomas**, Knoxville; **Robert and Ruth Milby** (trustee), London; **Brooks Furniture Manufacturing Company**, Tazewell, Tennessee. Single apartments were provided by **James Lambert**, Mt. Vernon, in memory his wife Ruth; **Alva Richardson**,

Campbellsville, in memory of her husband Harry; **The Cralle Foundation**, Louisville; **The Houchens Foundation** and church members pastored by **Rev. B. A. Houchens**, Bowling Green. A gift from the estate of **Eva Arnold**, Louisville, made possible the site development.

#### VOLUNTEER WORKERS

Yellow Creek Baptist Church, Owensboro  
Savannah Baptist Association, Georgia  
Beulah Baptist Church, Lynchburg, Virginia  
Campers on Mission, Indiana, Kentucky, Alabama  
Constructors for Christ, Georgia (40 churches)  
Bethel & Logan Association, Kentucky  
Julian Gibson, Florida  
First Baptist Church, Murray  
Blood River Association, Kentucky  
Rollin Bradshaw, Manchester  
Indian Creek Baptist Church, Monroe Assoc.  
Greenup Association, Kentucky  
First Baptist Church, Glencoe, Alabama  
Smith County Association, Mississippi



### ASHER BUILDING

A long-time need for additional classroom space has become a reality with the completion of this renovated facility. Formerly the campus preschool center, the Asher Building has two faculty offices, electronic piano laboratory, organ and piano practice rooms, and a large classroom for music, speech, and preaching delivery classes. The walls, made from 212 doors donated to the college, are a unique interior feature.

The rehearsal/speech room was made possible by **Tom and Peggy Prather**, Louisville, **Dan and Ruby Prather**, Pigeon Forge, and their mother, **Mrs. Sally Prather**. Tom is Clear Creek Chairman of Trustees; Peggy was Clear Creek's first music teacher.



Extensive July rains made it impossible to complete the exterior grounds. A volunteer team of 25 was scheduled to complete the interior but went to Georgia to help with flood relief.

The Asher Building is named for **Dr. George and Harriett Asher**, who left the college the largest estate gift in our history. Interest from their endowment supports the library, scholarships, and the workshop program.



The building also memorializes **Mary Asher Wilson**, long-time organist at Pineville First Baptist Church. She gave the chapel organ.

#### VOLUNTEER WORKERS

Frank and Martha Robinson, Cleveland, Tennessee  
Northwest Baptist Association, Hernando, Mississippi  
Campers on Mission, Indiana, Kentucky, Alabama  
Bardstown Baptist Church  
Clinch Valley Association, Virginia  
Bellview Baptist Church, Laurens, South Carolina



## CLEAR CREEK BAPTIST BIBLE COLLEGE

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