


**PRACTICAL RESOURCES FOR CHRISTIAN LIVING**  
**WESTERN RECORDER**

November 1, 1994  
Vol. 168, No. 43

**FOR THE RECORD**

**Same name**

The Temperance League has decided to keep its name for now rather than adopt a suggested change. *See page 3.*

**Editorial**

Even cats don't have as many lives as the phony petition attributed to Madalyn Murray O'Hare. It's circulating again, but it's still not true. *See page 5.*

**Families count**

U.S. Education Secretary Richard Riley has issued a new report on education which identifies the family as a crucial shaper of children's learning. *See page 6.*

**New feature**

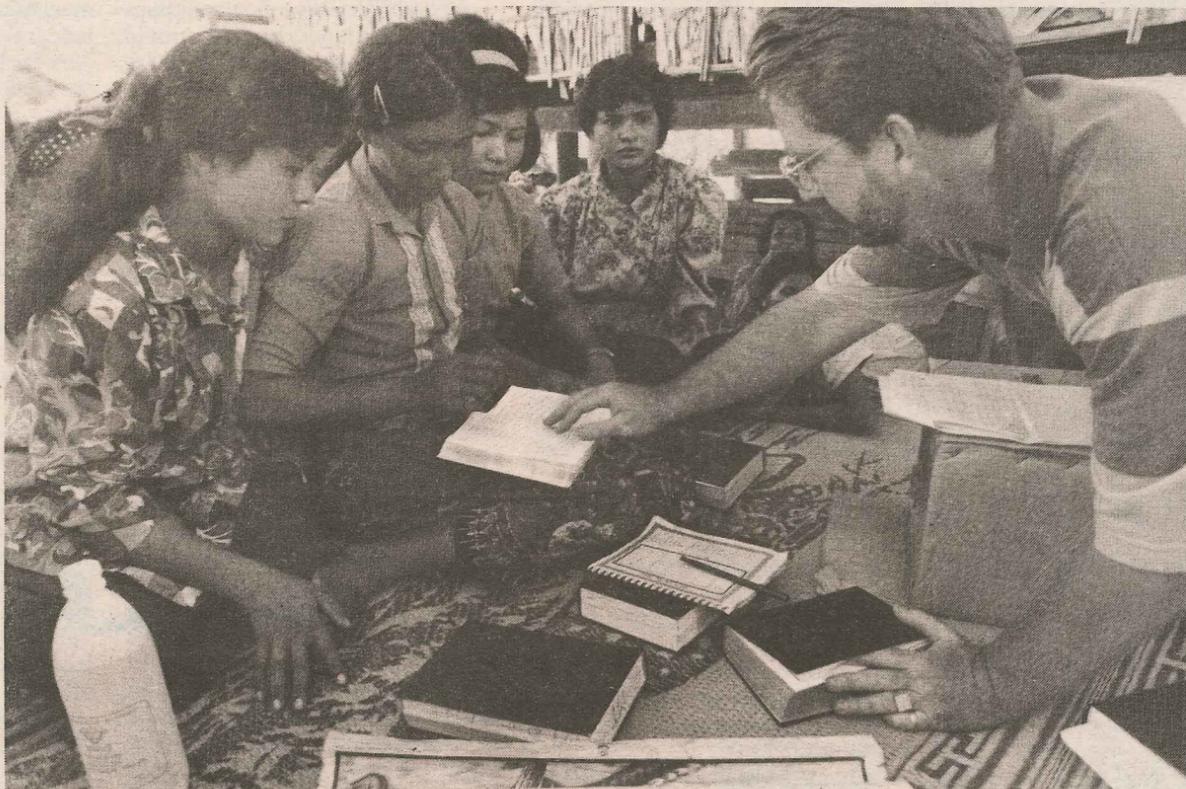
In this issue, the Western Recorder introduces a new feature: a monthly listing of the nation's religious bestsellers. *See page 6.*

**Volunteers needed**

Southern Baptists are beginning relief ministries in Haiti, and a call has been issued for volunteers and contributions. *See page 7.*

**Hustad's views**

Longtime church musician Don Hustad says Christian worship should draw from the old and the new. *See page 11.*



**TEACHING THE WORD** Georgetown native Bruce Carlton points out a Bible verse while meeting with Christians in a Cambodian commune. Carlton oversees Southern Baptist humanitarian projects in Cambodia, where Christianity is gaining ground after years of oppression. (BP photo by Warren Johnson)

## Kentuckian sows hope in 'killing fields'

By Mike Creswell  
SBC Foreign Mission Board

PHNOM PENH, Cambodia (BP)—"The killing field of man has become the harvest field of God."

Those words, left scribbled on a blackboard after a class in a Phnom Penh Baptist church, accurately sum up Cambodia in 1994, according to a Kentucky Baptist who ministers there.

Churches are organizing throughout long-troubled Cambodia, and Christian workers such as Bruce Carlton say the future looks good—if the nation can avoid falling back into war and political collapse.

Christians, even nominal ones, still

make up a tiny fraction of Cambodia's 8.5 million people in the predominantly Buddhist country. But workers estimate Cambodia already may have from 10,000 to 20,000 evangelicals and perhaps 30,000 Roman Catholics.

Exact figures—like answers to Cambodia's perplexing problems—are elusive.

"We're seeing groups springing up all over the place," says Carlton, a Georgetown native who works with Cooperative Services International, the Southern Baptist aid agency. After years of appalling violence, Cambodia is "wide open" for the gospel, and people are responding, according to Carlton and other Christian workers.

More than 160 congregations are scattered about the country, Carlton reports. Many of the new congregations meet in homes or outdoors. In the heady rush to get organized, many groups have no denominational labels. They simply gather around someone who can read the Bible.

Baptists now have mission churches or "preaching points" in most of Cambodia's provinces and have established a Bible-training program in the capital. A Southern Baptist aid worker helps in church-planting work, but Baptists from other parts of Asia also play a key role.

Southern Baptists worked with Cambodians for decades when it was impossible to place missionaries in Cambodia itself. In Thailand, for example, Southern Baptist missionaries Dan and Fan Cobb led more than

□ See Christian community ..., page 9



## 'Do you have to act like that to become a Christian?'

By Greg Warner  
Associated Baptist Press

ATLANTA (ABP)—The biggest barrier to the gospel message often is the messenger, according to Kentucky church-growth specialist and author George Hunter III.

The pious clichés, obscure hymns, spiritual jargon and prescribed behavior often associated with Christians turn off many non-believers, who often feel they must adopt the behaviors of "church people" to become Christians, Hunter said at a recent conference on "Church Growth with Biblical Integrity" sponsored by the Baptist Center for Ethics.

"Our church subculture has erected dozens of barriers that separate

many people from the possibility of becoming disciples," said Hunter, professor at Asbury Theological

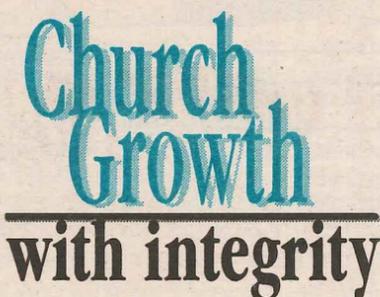
Seminary, a Methodist school in Wilmore. "Virtually all these barriers are essentially cultural barriers and have little or nothing to do with 'the faith once delivered to the saints.'"

Many non-Christians confuse the message of Christianity with the "distinct subculture" of church people, Hunter said. "They think you have to dress, talk and act 'that way'

and learn to enjoy, say, 18th century German pipe organ music before you can become a Christian."

Hunter, author of "How to Reach Secular People," said three-fourths of unchurched people claim the cultural barrier keeps them from considering Christianity. Even half of the unchurched peo-

ple who eventually become Christians say the culture barrier almost kept them from faith in Christ, he added.



## Chaplain's work good for business

By Melanie Childers  
Staff Writer

LOUISVILLE—Its value may not show up on profit and loss statements, but Charles White believes industrial chaplaincy is good for business.

As the founder and president of Work Life Services Inc., White functions as a chaplain to business associates. "I work to identify with the employee on the line," he said.

Through contract agreements with employers at two Louisville businesses, White spends a certain number of hours per week developing relationships with employees and making himself accessible to them.

White's work has received positive reviews from people like Dave Bingman, who started Capital Printing with his wife, Theresa, 17 years ago.

"Over the years, we've had people that have had terrible personal problems," Bingman said. "Neither my wife nor I are trained ... for advising people."

So when White offered his services last year, they decided a chaplain might provide "a positive rather than a judgmental approach," Bingman said. Capital Printing became one of White's first clients.

"I feel like it's been a real boon to us," Bingman added, noting White's friendly approach and warm reception by the company's employees.

As a chaplain, White reports to work dressed as an employee. He talks with people over coffee in the break room and visits them at their work stations. Often, he attends company picnics and other employee events.

White's work as a non-denominational chaplain is a switch after many years as a Southern Baptist pastor in Kentucky. Most recently he was pastor of First Baptist Church in Middletown.

□ See Chaplain believes ..., page 12

Moving? See page 4 (1101)

# BAPTISTS



**GRAHAM VISITS HMB** Billy Graham poses with Home Mission Board President Larry Lewis and HMB staff members Oct. 25 after a meeting with HMB evangelism leaders in Atlanta. The visit focused on ways to share the gospel with every American by the year 2000. "I appealed to Dr. Graham to convene a meeting of evangelism leaders from each denomination and each para-denominational group to see if we couldn't work together to develop a unified strategy," Lewis said. The meeting occurred one day before the 75-year-old Graham began his third Atlanta crusade, scheduled for Oct. 26-30 at the Georgia Dome.

## Brymer raps editors' silence

NASHVILLE (ABP)—Editor Jack Brymer, who resigned rather than accept restrictions on what type of articles he would publish in the Florida Baptist Witness, said Oct. 27 too many of his colleagues opt for silence on controversial issues.

At a ceremony honoring his convictions Oct. 27, Brymer accepted the first Associated Baptist Press Religious Freedom Award. The ceremony was sponsored jointly by the independent news service and the Freedom Forum First Amendment Center in Nashville.

Brymer said events leading to his decision to step down caused him to realize the greatest threat to political and religious freedom "is not the adversaries ... be they secular dictators or religious ayatollahs," but "good and decent people who choose silence as a defense."

"We all know it is criminal to remain silent in the face of even the slightest threat to one's freedom," Brymer said, "yet, far too many of us

in the religious press are guilty of doing just that."

Brymer said even Baptist editors who are not overtly censored by superiors often resort to "self-censorship," which he described as "the most vicious form of censorship, for it destroys from within."

Editors may censor their own papers for selfish reasons, such as fear for job security, or for noble reasons, like a desire for compromise, he said. Editors should be willing to compromise on some things, Brymer acknowledged, but "truth is not one of them."

Brymer said the "dilemma" that led to his decision to resign came after his board "suggested that the choice of news copy selected for publication be based not on which is the most truthful, but which is the most politically expedient."

Even the "slightest" effort to restrict religious freedom "is an abomination to what God has done for us in Christ," Brymer said.

## SBC gained ground in rural areas during 1980s

ATLANTA (BP)—Southern Baptists gained ground in the nation's non-metropolitan areas during the decade of the 1980s, according to a study by the Home Mission Board's director of town and country missions.

Gary Farley noted during a decade when many denominations reduced their work in the most rural areas of America, Southern Baptists were still planting churches and reaching people.

"Historically, we've just done well in those kinds of places," Farley said. "Really, we're the most aggressive denomination in trying to reach these places, although we're probably not as aware of that fact as we should be."

In 1980, one out of every 13.3 people in non-metropolitan America was a resident member of a Southern Baptist church, according to figures compiled by the HMB research department. By 1990, that number improved to one out of every 13 people.

Non-metropolitan refers to counties outside urban regions identified as "metropolitan statistical areas" by the U.S. Census Bureau. About 73 percent of America's counties are non-metropolitan, but these counties contain only 20.2 percent of the U.S. population.

About 36 percent of all Southern Baptists live in non-metro areas. Ver-

mont (92.6 percent), Mississippi (75.4 percent) and Idaho (74.9 percent) have the highest percentage of Southern Baptists who live in non-metro areas.

While America's rural population continues to shrink in proportion to metropolitan population, the actual number of people in non-metropolitan counties grew 1.3 million during the 1980s.

"Rural America is growing and needs new churches," Farley said. He cited five reasons for Southern Baptist growth in non-metropolitan counties:

The study found that population decline resulting from the loss of farming and small-town industrial jobs in the convention's older work states was offset by the development of retirement and recreation facilities.

"I think particularly we need to look at planting churches that are designed for senior adults in the recreation and retirement areas," Farley said.

Kentucky ranks fifth in the SBC for total number of Southern Baptists who live outside metropolitan areas. A total of 62.7 percent of Kentucky Baptists, or 351,078 people, live outside metropolitan areas.

That makes Kentucky the eighth most-rural Baptist state convention in the nation.

## Cooperation council failed, Virginia president declares

RICHMOND, Va. (BP)—A committee seeking ways for Baptist conservatives and moderates in Virginia to work together has failed, according to the top elected official in the state Baptist convention.

Ron Crawford, president of the Baptist General Association of Virginia, cited recent actions taken by an organization of conservatives in Virginia as the reason the presidential council on cooperation "has not produced the breakthrough we all prayed for."

Crawford's assessment, however, was disputed by Howard Baldwin, interim executive director of the newly formed Southern Baptist Conservatives of Virginia.

Crawford named the 15-member council—composed of equal numbers of moderate, conservative and non-aligned pastors—last November in response to growing tension among theological factions in Virginia. Moderates—who have maintained solid control at the state annual meetings—have led the state to adopt a variety of giving plans which permit churches to direct funds away from the Southern Baptist Convention and its conservative leadership.

In response, the state's conservatives—coordinated by the new Southern Baptist Conservatives of Virginia organization—are contributing less to the state convention's ministries and more to the SBC.

The council was directed to "explore ways to enhance cooperation,

trust and mutual respect in Virginia Baptist life." But "events beyond the council's control made its task virtually impossible," Crawford told members of the Virginia Baptist General Board. He said those events included:

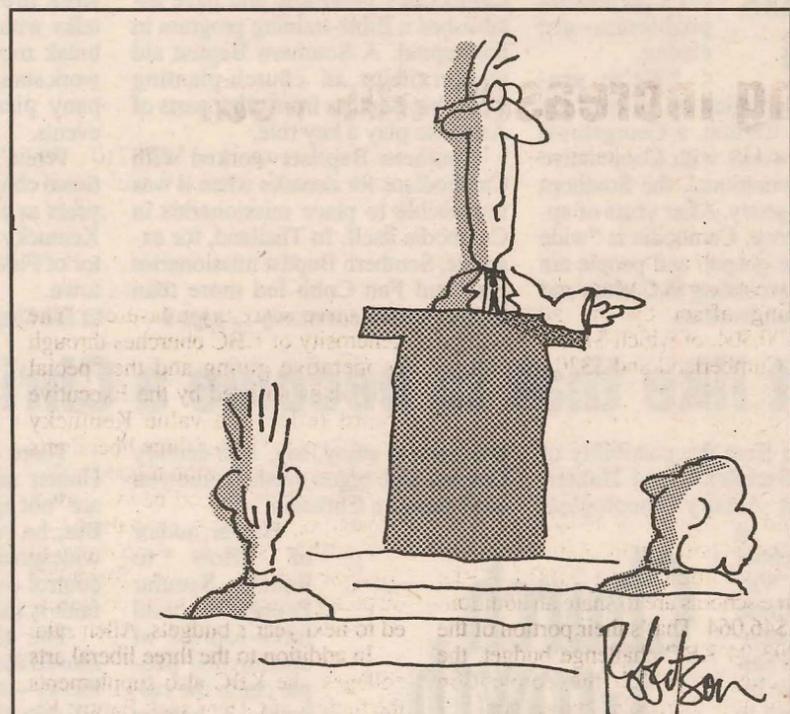
■ The refusal of Southern Baptist Conservatives of Virginia to accept a proposed giving option in the Virginia budget designed to appeal to conservative churches.

■ The resignation for personal reasons of Virginia Beach pastor Tommy Taylor as co-chair of the council. Taylor, a conservative leader, was a strong advocate of the council's aims.

■ The election of Baldwin, a vocational evangelist, as interim executive director of Southern Baptist Conservatives of Virginia.

■ The conservatives group's sponsorship of an alternative evangelism conference about three weeks after the state evangelism conference.

Baldwin disputed the charges. A conservative giving option was unnecessary because the state convention permits churches to design their own giving plans, he said. His election as interim executive director was an attempt to seek "cooperation without compromise." And the alternative evangelism conference was sparked by the inclusion of an unnamed "controversial speaker" on the program of the state evangelism conference. Although the speaker was subsequently canceled, plans for the alternative conference already had been finalized, he said.



Pioneer pastor Wally Waldrop knew the crowd would likely be slim on opening Sunday, but he was surprised to find out his wife, Wilma, had visited another church.

## Temperance League keeps name for now

By Marv Knox  
Editor

LOUISVILLE—The Temperance League of Kentucky will keep its name, at least for another year, the league's board of directors decided last week.

The board voted down a recommendation to change the name to Christian Action League of Kentucky during its annual meeting Oct. 25 at its new office in the Long Run Baptist Association Building in Louisville.

The name-change proposal came from the league's policy and legislative committee.

The rationale for considering the change recognized the datedness and limitations of the word "temperance," noted committee Chairman John Chowning, a pastor from Campbellsville and a Kentucky Baptist representative on the board.

"'Temperance' has served us well," Chowning said, noting the committee determined the league could use "a more descriptive term—more contemporary for this time."

In addition to its focus on alcohol, the league also deals with other moral concerns, particularly gambling and pornography. Consequently, "Christian Action League" would be a better description of the organization's

scope, he said the committee decided.

Chowning and Claude Witt, the league's executive director, both noted the name change would not alter the league's purpose or mission, as detailed in its constitution. They also said all the organization's materials and building sign would include the words "formerly Temperance League of Kentucky" after the new name for at least a year.

Although the league's executive board approved the change, board members expressed reservations.

They noted the use of "Christian" might keep some groups from cooperating with the league and that "Christian Action" might cause others to improperly associate the league with religious right organizations, such as Pat Robertson's Christian Coalition.

They also expressed concern that a broader name might lead some Kentuckians to push the league to involvement in a wider range of issues, which could detract from its primary purpose.

They approved a substitute proposal to ask the policy and legislative committee to reconsider the issue and report again next year.

They also ratified a 1994-95 budget of \$91,125. Witt noted the league would have ample funds to expand its work if each church from participat-

ing denominations would contribute just \$2 per week.

During the 1993-94 fiscal year, 647 Kentucky Baptist Convention churches contributed \$65,857.50, or 88.35 percent of the contributions from all churches.

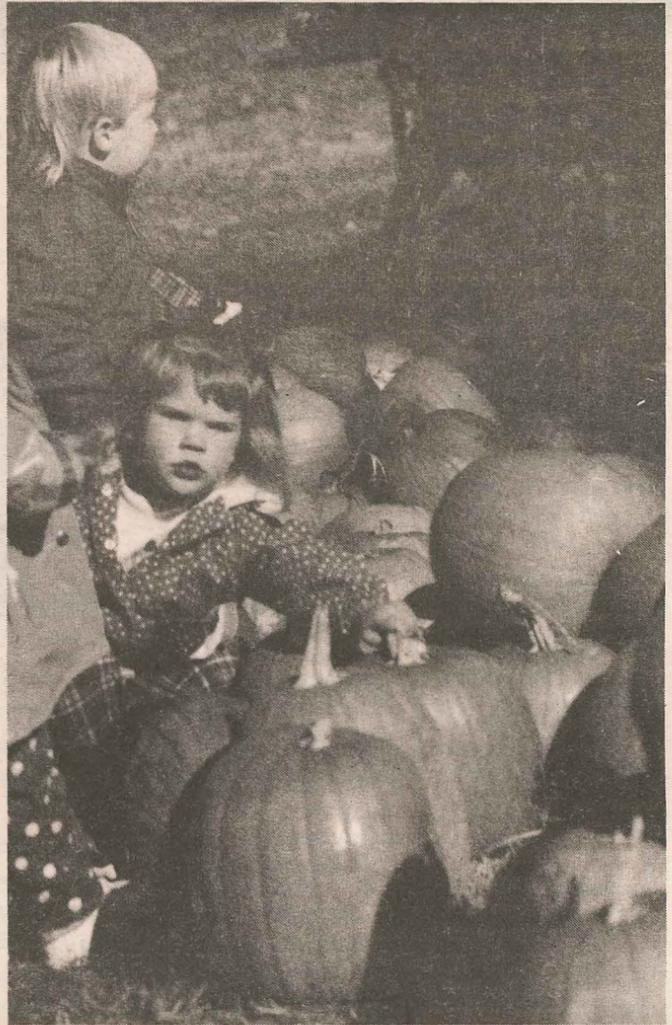
In his report to the board, Witt noted the league won several victories during the past year.

The first was the Kentucky Lottery's agreement to drop a suit against the league. The lottery had filed the suit after the league sought to force the state gambling organization to provide information regarding the sale of lottery tickets from its outlets.

When new lottery board members were named in the wake of a lottery scandal, Gov. Brereton Jones made willingness to drop the suit part of his criteria for appointment to the lottery board, Witt said. Further, the new lottery leadership agreed to conduct a statewide survey that provided much of the information the league was seeking.

In addition, the lottery participated in three local-option liquor elections won by alcohol opponents, he said.

And the proposal to authorize casino gambling at racetracks never was introduced to the Kentucky General Assembly, Witt said, warning, "They (casino supporters) haven't given up, so don't let down your guard."



**IN THE PUMPKIN PATCH**  
Kendyl Dean and Michael Bean, preschoolers at Clear Creek Baptist Bible College, examine the harvest at Mason's Pumpkin Farm in Davisburg. The college is attempting to collect 1 million labels from Campbell's products to acquire a new van for the Child Development Center, which currently serves 37 preschoolers. This trip to the pumpkin farm had to be spread out over two days because the school lacks adequate transportation for large field trips. The school already has collected and counted more than 250,000 Campbell's labels toward the goal of 1 million. But the deadline of March 1, 1995, is getting closer. The school asks for Kentucky Baptists to support their effort by sending labels from Campbell's soups, Swanson products, V-8 juice, Open Pit products, Franco-American products, Pepperidge Farm products, Vlasic pickles and Prego sauces. The school also is accepting award certificates from grocery stores participating in the Campbell's program. For more information about the effort, call (606) 337-9792.

## Letter mailed statewide in support of DeFoor's candidacy

By Mark Wingfield  
News Director

A letter endorsing Bob DeFoor's candidacy to become president of the Kentucky Baptist Convention was mailed to 1,052 people statewide last week, according to Don Mantooth, one of two signers of the letter.

DeFoor, pastor of Harrodsburg Baptist Church in Harrodsburg, is one of three announced candidates for the presidency. The other two are Billy Compton, pastor of First Baptist

Church in Mount Washington, and Bill Hancock, pastor of Highview Baptist Church in Louisville.

Mantooth, pastor of First Baptist Church in Morehead and current chairman of the Western Recorder board, said he sent his letter to the Recorder in an attempt to be open.

However, he said the letter, also signed by Greg Earwood of Murray, was sent by the two men personally and should not be construed as endorsement by their churches or the Recorder board. Earwood is immedi-

ate past chairman of the paper's board.

The Recorder has not received copies of any materials mailed out in support of the other two candidates, if any such mailings have occurred.

Mantooth's and Earwood's letter promotes DeFoor as a "well-identified moderate," "a person of integrity, a loyal Kentucky Baptist and a faithful servant of Christ."

Hancock is identified as an assumed "conservative/fundamentalist candidate" and Compton is identified

as a "middle-of-the-road" candidate.

The letter says Southern Baptist "fundamentalist leaders" have targeted the Kentucky Baptist Convention for a takeover. It encourages potential messengers to come at least for the Tuesday election and if necessary to "take a day off from work to assure that fundamentalists don't take over the KBC."

"No election in recent years has been as critical to the future of Kentucky Baptists as this year," the letter states.

## All 5 KBC schools to get funding increases this year

By Marv Knox  
Editor

All five of the Kentucky Baptist Convention's schools are expected to receive increases in KBC financial support during this first year of a new funding formula.

The three liberal arts colleges will split almost \$3.4 million, a gain of \$224,301 over the previous allocation, including the lion's share of the increase, said Barry Allen, the KBC's business manager.

The new formula results in a shift of about \$149,000 from Cumberland College to Campbellsville College. But Cumberland's shortfall is being offset by an infusion of money formerly earmarked for the Baptist Joint Committee on Public Affairs.

The formula change was approved in December 1993 by the KBC Executive Board, which distributes the convention's receipts. The new formula took effect in September, the first month of the KBC's 1994-95 fiscal year.

The change was recommended by an Executive Board workgroup created to study the formula, which had not been modified since 1982.

Campbellsville, the smallest of the KBC's liberal arts schools but the state's fastest-growing college, advocated the formula change in order to receive a larger share of the KBC allocation. Cumberland, the KBC's largest school and the one with the most to lose in reallocation, favored no change.

The Executive Board approved a compromise plan. It divided half of the KBC's allocation to the three schools equally, as Campbellsville wanted. And it divided the other half according to the number of credit hours granted by each school, as Cumberland proposed.

The result is Campbellsville, with 1,260 students, was scheduled to receive \$936,166, an increase of \$168,267 (21.9 percent) over its previous allocation. Cumberland, with 1,550 students, was to get \$1,189,110, a decrease of \$116,487 (8.9 percent).

And Georgetown College, with 1,405 students, was set to receive \$1,101,252, an increase of \$26,053 (2.4 percent).

However, most of the disparity between the two years' allocations is being offset by the addition of \$100,504, of which \$100,174 will go to Cumberland and \$330 to Georgetown.

This money came available last fall, when messengers to the KBC annual meeting rescinded a previous decision to set up an interest-bearing fund to support the Washington-based Baptist Joint Committee.

In addition to the \$100,174, the three schools are to share an additional \$46,064. That's their portion of the 1993-94 KBC challenge budget, the amount by which the convention went over its regular budget goal.

When all the money is distributed, the three schools will split almost \$3.4 million. Campbellsville is to receive \$947,401, an increase of \$179,402 (23.4 percent) over last year's receipts. Cumberland will get

\$1,308,384, a gain of \$2,787 (0.2 percent). And Georgetown will receive \$1,117,311, an increase of \$42,112 (3.9 percent).

"This reality deserves celebration," said Bill Marshall, the KBC's executive secretary-treasurer. "The generosity of KBC churches through cooperative giving and the special provisions initiated by the Executive Board reflect the value Kentucky Baptists place in our three liberal arts colleges in our mission together."

"This kind of good news sends a strong, positive message to them."

Another special allocation to equalize the new funding formula's disparity is expected to be contributed to next year's budgets, Allen said.

In addition to the three liberal arts colleges, the KBC also supplements the budget of Clear Creek Baptist Bible College, which is expected to receive \$431,024. And it supports Oneida Baptist Institute, a school for grades 6-12, which is to get \$287,350. Both amounts also are increased allocations.

# OPINION

## WESTERN RECORDER

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

**MARV KNOX**  
Editor

**MARK WINGFIELD**  
News Director

**MAURI SMITH**  
Marketing & Business  
Manager

**C. R. DALEY**  
Editor Emeritus

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

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

**To subscribe:** Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

**To register change of address:** Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

**To give news tips:** Call (502) 244-6472, fax to (502) 244-6474 or write the editor or news director.

**To submit a letter:** Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 250 words and may be edited for length.

**To place an advertisement:** Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

**Directors:** Don Mantooth, Morehead, chairman; Tom Curry, Louisville, vice chairman; Kay Trisler, Harrodsburg, secretary; Jim Abernathy, Covington; Glenn Durham, Harlan; Rusty Ellison, Benton; Frank Hatfield, Shepherdsville; Isaac McDonald, Elizabethtown; June B. Rice, Paintsville; John Searcy, Franklin; William Thurman, Lexington; James Weaver, Madisonville.

## Good News Report: Fall 1994

■ Cooperative giving from Kentucky Baptist Convention churches during the fiscal year concluding Aug. 31 exceeded all prior years:

■ Cooperative Program gifts were \$17,949,354, up 4.3 percent.

■ KBC operating budget was reached and exceeded for first time since 1987.

■ The amount in excess of budget was \$611,445, largest overage since 1981.

■ Gifts received for KBC causes only reached \$378,542, or 7.2 percent over the prior year.

■ Combined gifts for KBC causes reached \$11,423,653 which was \$276,905, or a 2.5 percent increase over last year.

■ Total attendance for the six Super Saturday training events reached a new record of 2,036, a 17.9 percent increase over 1993. The attendance reflected distribution of persons as follows: 22.8 percent from small churches, 46 percent from medium sized and 30.5 percent from large churches.

■ Russia Partnership:

■ 59 churches have agreed to sponsor 54 Russian home missionaries at \$4,800 each for a 2-year period.

■ The Russian Baptist Union has prioritized 24 churches and a lay institute for building in 1995.

■ Campbellsville Baptist Church has pledged \$20,000 to help build a church in 1995.

■ Additional funds have been received from 13 more individuals and churches designated for building a church in Russia.

■ 15,000 bags for the children's gift evangelism project are ready for shipment to Russia. The Kentucky volunteer team will distribute these bags and children's Bibles from Dec. 29 through Jan. 12, 1995.

■ Kentucky's Sunday school department trained more ASSISTeam workers than any other state. The model for this training, piloted by staff members Jeff Hicks and Jewell Nelson, has now been selected by the Southern Baptist Sunday School Board for use in other states.

■ Approximately 6,300 youth were trained at this year's Youth Evangelism Conference on how to use witnessing material for youth during next year's Here's Hope evangelism emphasis.

■ 36,000 marked New Testaments have been purchased for Here's Hope, and 29,000 already have been received by churches and associations for distribution.

■ 1,039 students participated in the 1994 State Student Convention at Cumberland College.

■ Through campus ministry on 41 campuses last year, 711 students committed their lives to Christ, and 994 indicated their calling into a church-related vocation.

■ A certified public accountant in a Kentucky town began talking about

the Russia Partnership with a client. The client donated \$7,000 for Bibles for distribution during a late-summer project in Russia.

■ Kentucky led the Southern Baptist Convention in associational Sunday school standards for a record fourth consecutive year.

■ More than 2,300 youth and counselors participated in Discovery '94, conducted by the student department at Cedarmore and Jonathan Creek assemblies. At least 449 youth recorded decisions.

■ The Kentucky chapter of Campers on Mission was recognized as the outstanding chapter in the SBC.

■ About 250 couples attended the Louisville Fall Festival of Marriage, an experience designed to strengthen marriage. Sponsors included the KBC family ministry department, the Sunday School Board and Southern Seminary.

■ Fifteen low-income families in Hopkinsville had homes repaired by 150 high school youth and leaders through the Kentucky Changers project.

■ The 80-voice Kentucky Baptist All-State Youth Choir was selected to sing for the opening session of church music week at Ridgecrest, N.C.

■ True Love Waits, an SBC-initi-

## ON MISSION TOGETHER



William W. Marshall

ated "sexual abstinence until marriage" emphasis has experienced remarkable reception, including more than 27 other denominations and groups, both in America and overseas.

■ Baptist college students, through Baptist college students, raised over \$94,000 to send fellow students to Australia, the Philippines and Russia. Others served in Alaska, Florida, New England and Arizona, with 67 in Kentucky.

■ The church music department enlisted 60 children, grades 4-6, from all across the state to sing in the state's first All-State Children's Choir.

■ "Personals":

■ Ashland's Unity Baptist Church recently experienced CWT (Continuous Witness Training) resulting in 25 new prospects, discovery of two apartment complexes in which to start Bible study groups, six professions of faith and a new interest at the church in continued CWT.

■ The interim pastor of a church in Laurel River Association, which had experienced no baptisms in 12 or more years, involved several of the church's youth at YouthFest. Seven youth ultimately received Christ and were baptized into the church, bringing a close to the years of drought in baptisms.

■ A director of missions, involved in a world missions conference in West Union Association, was returning to the motel with his Bible in his hand. A construction worker, also in the motel, noted the Bible and struck up a conversation. He related that his son had become a Christian a few weeks before. The DOM asked the man if he, too, was a Christian. Admitting he was not but open to listen, he received Christ right there in the hotel.

This Good News Report is but a tiny sampling of all the "good" things that have been happening across our state in churches and associations.

When "bad news" tends to preoccupy the secular media, and sometimes our own hearts, it will help us to remember that the Kingdom of God, like a "mustard seed" is ever growing and fruiting!

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

## Same contempt

Southern Seminary's Abstract of Principles "is written in such a way that it is a living document," he said. Like all historical documents, it is shaped by the spirit of the times, subject to new understandings when new issues in succeeding periods put pressure on the old interpretation, he explained.

Those reported-ly were the words of Roy Honeycutt (WR, Oct. 4). Finally, words which clarified what has been going on at the seminary.

Identical phraseology has been used by left-wing Supreme Court judges and politicians to show contempt for the authors' intent in regards to the Constitution of the United States.

Evidently, this same game of fast and loose was being played at Southern. The same contempt was being

shown for the Abstract and the scriptural principles it entails. The same contempt for the original authors' intent.

*Chuck Estridge  
Williamstown*

## Politics can divide

"Would Christ appear at the Southern Baptist Convention?" I pondered this question when SBC elections were so politicized that candidates were announced months ahead and buses carried thousands to vote.

I seriously doubt Christ was honored in a process no different than a political campaign void of ethics. The result has been serious division in our denomination and division of our mission focus.

I fear that at a time of great mission effort, both in the expansion of new work and a partnership with Rus-

sia, the politicizing of our 1994 convention can result in a diversion of our mission focus and division among Kentucky Baptists.

The problem is not that people will be nominated for president, because this is normal, but the politicizing of this process by using votes for that one session, as is rumored.

Our Kentucky Baptist Convention has had responsible leadership in a process void of overt political action. This has worked well, with our basic integrity intact and our focus on missions. My question is: Do we want to sacrifice our unity of purpose in carrying out our portion of the Great Commission to a political power play? As one who has been through the election process with a little "p" in political, I fear that when we place a capital "P" in political that we will sacrifice our unity in purpose and divide us as a people.

*John Dunaway  
Corbin*



## FAMILY FORUM: AGING

### Sandwich generation

By John Lepper

The colorful title "sandwich generation" has been used to describe the generation squeezed between the needs of the generation above and the generation below. It has been used commonly of median adults with responsibility for aging parents and also for children or teens.

The title may be colorful and ear-catching, but it doesn't exactly describe what's been happening in recent years. The sandwich generation is aging. People are living longer, and it's not uncommon to see five generations in families today.

The sandwich generation still exists—it is just getting older. The term now can be used for people well beyond their middle years. It's not uncommon for people in their 60s or even 70s to have major responsibility for an aging, frail parent. At the same time, they may feel responsible for an adult child or even a grandchild.

What are people squeezed in the sandwich to do? One suggestion would be to talk to a minister or confidant outside your family. The following tips can guide your conversation:

■ Identify what's going on. It may be difficult to talk about a troubling situation, but to do so helps us make sense of it.

■ Identify your feelings. People squeezed between the older and younger generations may have some heavy and even conflicting emotions. Relief can come as we talk about them.

■ Identify the challenges. Thinking about potential positive outcomes with another person may empower us to respond differently. Christ gives hope in situations which seem hopeless.

■ Identify the hazards. Talk about the negative possibilities. As you do, talk about ways of avoiding or facing them.

■ Use energy wisely. Energy is like a bank account which needs careful management. We need rest in order to give care and support to others. Even our Lord regularly went to a quiet place to find renewal. Remember Isaiah's words: "But they that wait upon the Lord shall renew their strength."

*John Lepper is director of the Kentucky Baptist Convention's family ministry department.*

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

# EDITORIALS

## Cats don't have as many lives as the O'Hair rumor

Talk about a rumor that just won't die: Kentucky Baptists are being pelted with the phony old "Madalyn Murray O'Hair is trying to get religion thrown off the airways" rumor. Again.

The rumor wasn't true when it surfaced in Kentucky 19 years ago, and it's not true now. But that doesn't stop it from circulating. Just last week, the Western Recorder received word the rumor had resurfaced statewide.

The rumor claims O'Hair, an atheist who rose to national infamy in the 1960s, has been granted a Federal Communications Commission hearing "which would ultimately pave the way to stop the reading of religion on the airways of America." Petitions perpetuating this rumor incorrectly link O'Hair to a formal request—RM 2493—asking the FCC to ban the broadcast of Sunday worship services. Similar petitions have claimed O'Hair "is campaigning to remove Christmas programs, Christmas songs and Christmas carols from the public schools."

The petitions are wrong on several counts:

■ O'Hair never was affiliated with RM 2493.

That request was filed in 1974 by two Californians, Jeremy Lansman and Lorenzo Milam. They asked the FCC to put a freeze on licenses for additional educational television and FM radio stations that were to air only religious or quasi-religious programs. Their request would have done nothing to eliminate religious broadcasting from radio and TV stations that already had received government broadcast licenses.

■ FCC commissioners unanimously denied RM 2493—more than 19 years ago.

The FCC issued a statement Aug. 1, 1975, noting the First Amendment to the U.S. Constitution requires the commission "to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion." Furthermore, the commission specifically stressed it had no authority to prohibit radio and TV stations from presenting religious programs. The First Amendment's guarantees of religion and free speech both protect religious broadcasting.

■ The dating used in the petitions proves they are at least 16 years old.

The petitions typically describe O'Hair as "an atheist whose efforts successfully eliminated the use of Bible reading and prayer from all public schools 15 years ago. ..." The Supreme Court decision to which the statement refers was handed down in 1963—31 years ago. Even a reme-

dial understanding of math would be sufficient to show that the last time the statement was written was in 1978.

This phony O'Hair rumor dates back almost two decades. An article in the July 19, 1975, Western Recorder stated: "No, Mrs. O'Hair is not petitioning the FCC to stop religious radio and television broadcasting." And nothing has changed since then, except the rumor keeps cropping up every other year or so.

Many versions of the petitions typically urge readers to make photocopies and get 10 friends to sign the petitions. Every Kentucky Baptist who gets the straight story on the phony rumor ought to do two things. First, call up 10 friends and tell them the truth. And second, keep a copy of this editorial in a handy place. You'll need it when the rumor resurfaces. Again.

Marv Knox

## Study and pray; then go vote

The mid-term elections of 1994 will stand out in the history of our country. Pollsters and commentators agree Americans seem unusually angry and cynical toward their lawmakers. Consequently, an unprecedented number of incumbents are on the political ropes, and countless races still are too close to call.

While some voters remain devoutly partisan, many seriously doubt any candidate can make a difference in Washington, Frankfort or any other seat of government. In that frame of mind, these voters may be tempted to stay away from the polls. That would be a grave mistake.

Ours may not be a perfect political system, but it's the only one we've got. Effective government requires that citizens make their voices heard on election day, and that they remain visible and vocal while the elected leaders do their work. Public participation is the key ingredient in the system.

Sometimes, especially in a mean political season, the business of politics seems dirty and unseemly. Christians may be tempted to recoil in horror. But if Christians are to be what Jesus called "salt and light" in society, we must exercise responsible citizenship. That means we must study the candidates and the issues, pray about them, and then go vote.

Marv Knox

## 'I wouldn't want to be part of a church that didn't need money'

I am glad our church needs money. If it did not, it would mean it was not supporting missionaries who minister and preach the gospel in other places.

No missionary zeal.

I am glad our church needs money. If it did not, it would mean it was

not interested in teaching the Bible to people of all ages. No Bible study.

I am glad our church needs money. If it did not, it would mean it was not interest-

ed in ministering to those in need in our community. No compassion.

I am glad our church needs mon-

ey. If it did not, it would mean it was not interested in providing Christian activities for young people. No youth ministry.

I am glad our church needs money. If it did not, it would mean we were not looking to the future and expanding into other areas of needed ministry. No vision.

Yes, I am glad our church needs

money. The fact that it does means that it has not forfeited its zeal, compassion, expansion, vision, concern, future. Our church needs my tithes and offerings, and I am glad of it. I would not want to be a member of any other kind of church.

Chuck Darland, pastor  
Immanuel Baptist Church  
Elizabethtown

### MINISTERIALLY SPEAKING

## Sneaky foreign invaders wreak havoc in homes all across the country

Our home has been invaded. You wouldn't know if you inspected the place. But, hey, you don't live here.

I, on the other hand, have seen the tell-tale signs of infiltration. The most clear and clearly disturbing has been appearing in the girls' bathroom.

Somebody's been mounting the toilet paper so the roll goes down the wall, not over the top, as would be the case in civilized bathrooms.

This is not a normally recurring phenomenon in the Knox household. I come from a long line of over-the-top toilet-paper-hangers. My mama and daddy always hung the toilet paper over the top, and their mamas and daddies did too. This inclination dates back, I have reason to believe, all

the way to when our forebears replaced the Sears-Roebuck catalog with Sharmin'.

Joanna's lineage might not be so pure, but after more than 15 years of marriage, I can attest that she has been a loyal over-the-top convert.

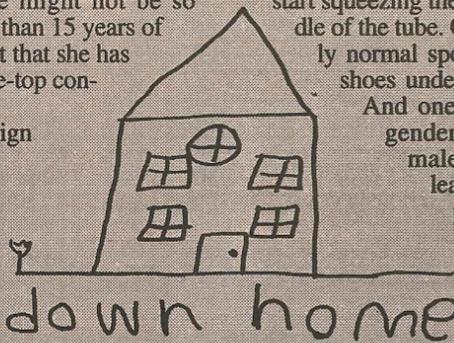
Obviously, a foreign being must have invaded our home. It probably altered Lindsay's or Molly's genetic code, replacing the over-the-top DNA molecule with a down-the-wall set of genes.

These same invaders have been known

to wreak havoc in other homes. Some of them cause a renegade family member to start squeezing the toothpaste in the middle of the tube. Others propel seemingly normal spouses to leave piles of shoes under the den coffee table.

And one strain of invaders is gender sensitive—afflicting males, causing them to leave toilet seats up, and propelling females to strew makeup, curlers and other beauty paraphernalia throughout the bathroom. Home life can

be chaotic when all these invaders attack at once.



Fortunately, I have been told, such invasions impact only family members who are predisposed to notice their existence. Like compulsive Type-A personalities whose obsessive tidiness causes friends to wonder if they were potty-trained at gunpoint.

Such people typically try to train their children to follow a similar pathway through life. Somewhere, somehow they memorized the 11th Commandment: "Cleanliness is next to godliness." And they are destined to live out the rest of their days as evangelists for neatness.

Such a calling is not an easy life to lead. Those messy invaders are everywhere. Believe me, I know.

Marv Knox

## Education secretary cites value of families in learning

By Mark Wingfield  
News Director

WASHINGTON—The family is the “essential building block for learning” and a key to improving the education of America’s children, according to Secretary of Education Ri-

chard Riley.

Riley released this fall a new report on American education titled “Strong Families, Strong Schools.” In it, he says parents who become more involved with their children’s education will ensure their children learn more.

He calls on all parents to turn off the television, read with their children and get involved in school affairs. And he calls on businesses to find creative ways to help parents gain more quality time with their children.

The education secretary further calls for schools to be more inviting of parental input and participation.

“Parents—including those who have strong religious values—must be at the table when it comes to public education,” he said in a recent speech at the National Press Club. “But they must also be willing to build bridges and not see public education as the enemy.

“I assure you that nothing will be gained by tearing down public education and making the public school classroom the Bosnia of America’s competing factions. When a community is divided, the children always suffer.”

In formulating the report, Riley said he and his staff met with 125 groups, including some religious groups. These meetings revealed a common desire among all the groups to strengthen families, he said.

“There is no more important place

to begin putting our house in order than by recognizing that our children’s expectations about the future are rooted in the day-to-day family activities that help children learn and develop good character,” Riley said. “America needs to give up its get-it-now, live-for-today mentality and start looking down the road to make sure that we give all our children the America they deserve.”

Riley called the family “the rock on which a solid education can and must be built.” He said he had been inspired by examples of two-parent families, single-parent families, step-parents, grandparents, aunts and uncles providing support for children to learn.

Parents and other family members are “the most important teachers of their children,” he declared.

This is true regardless of a family’s social status, income or educational background, he said.

“Three factors over which parents exercise authority—daily attendance in school, reading material and literature in the home and the amount of television a young person watches—are some of the strongest indicators we have that home life makes a difference when it comes to learning.”

Reading to children, encouraging them to read and listening to them read are essential tasks of parenting, Riley asserted.

But for this to happen, Americans must change their lifestyles, he con-

tinued. “I, for one, want to suggest that the teenager who is perpetually glued to the tube is well on the way to having a very dull mind and a very dull—and perhaps risky—future.”

Television is an undeniable part of American culture, he admitted, and can serve a good purpose. But research clearly shows that children fall into a “red zone” of educational danger if they consistently watch more than six hours of television on a weekday, he said.

Americans need to get their priorities straight, Riley said. “Without a good education, a young person can grow up to be a tragic and unhappy figure.”

One of the most important single changes necessary to improve American education is to help parents slow down their lives, he said. “We are letting our children grow up, at times, almost alone—and disconnected.”

Riley said businesses will reap long-term benefits in the workforce by enacting family-friendly policies and work hours. “We must see the value in job-sharing, flextime and release time for families—to give attention to the children. ... We need to find new ways to connect families to their children in these hectic times.”

Riley asked for all Americans to “please tune in” and recognize that anything done to help parents connect with children in learning is “good for our children and good for our country.”

### 7 suggestions for families

WASHINGTON—It’s time for every American family to take inventory of how they use their time and what impact those decisions have on children, according to Education Secretary Richard Riley. In his newly released report on American education, Riley suggests seven practices for families to find more time for learning:

■ Take a time inventory to find the extra time necessary for the family to learn together.

■ Commit yourself to high standards and set high expectations for your children, challenging them in every way to reach their full potential.

■ Limit television viewing on a school night to a maximum of two hours.

■ Read together.

■ Make sure your children take the tough courses at school, and schedule daily time to check homework.

■ Make sure your child goes to school every day, and support community efforts to keep children safe.

■ Set a good example and talk directly to your children, especially teenagers, about the dangers of drugs and alcohol and about the values you want your children to have. “Such personal talks, however uncomfortable they make you feel, may save their lives,” he said.

### Religion bestsellers

#### Hardcover

1. *An Angel to Watch Over Me.* By Joan Anderson. Ballantine.
2. *Catechism of the Catholic Church.* Ligouri.
3. *Never Alone.* By Joseph Girzone. Doubleday.
4. *Soul Mates.* By Thomas Moore. HarperCollins.
5. *Angel Letters.* By Sophy Burnham. Ballantine.
6. *The Book of Virtues.* By William Bennett. Simon & Schuster.
7. *When God Doesn’t Make Sense.* By James Dobson. Tyndale.
8. *When God Whispers Your Name.* By Max Lucado. Word.
9. *Embraced by the Light.* By Betty Eadie. Gold Leaf Press.
10. *Jesus: A Revolutionary Biography.* By John Dominic Crossan. Harper San Francisco.

#### Paperback

1. *Catechism of the Catholic Church.* Ligouri.
2. *History of God.* By Karen Armstrong. Ballantine.
3. *Where Angels Walk.* By Joan Anderson. Ballantine.
4. *Mere Christianity.* By C.S. Lewis. Macmillan.
5. *Care of the Soul.* By Thomas Moore. HarperPerennial.
6. *Ask Your Angels.* By Alma Daniel. Ballantine.
7. *Joshua.* By Joseph Girzone. Collier.
8. *The Screwtape Letters.* By C.S. Lewis. Macmillan.
9. *Planet Earth—2000 A.D.* By Hal Lindsey. Western Front.
10. *The Tibetan Book of Living & Dying.* By Sogyal Rinpoche. Harper San Francisco.

■ This list is compiled by Publishers Weekly magazine from data received from general independent bookstores, chain stores and wholesalers within the month of September. Listing here does not constitute endorsement of any book’s author or content by the Western Recorder. The Publisher’s Weekly “religion” category encompasses more than the Christian faith. Copyright 1994 by Publishers Weekly. Distributed by Religious News Service.

## Prison ordered to allow satanic rituals

DENVER (RNS)—In what may be the first ruling of its kind, a judge has ordered a federal prison near Denver to allow a self-proclaimed Satanist inmate to perform satanic rituals at the prison.

The inmate also may have to provide the prison with a black robe, incense and other religious items for use in the rituals.

“This is the first time prison authorities have been ordered to allow satanic rituals,” said Darold Killmer, the inmate’s lawyer.

U.S. District Judge Edward Nottingham based his 23-page decision on First Amendment concerns. The prison’s attempts to keep inmate Rob-

ert James Howard Jr. from performing his rituals appear to have been based on the content of the inmate’s beliefs—“an unacceptable criteria according to the Supreme Court,” the judge wrote.

“I refuse to gloss over the serious First Amendment concerns this raises,” he added.

The ruling, made public Oct. 11, granted Howard a preliminary injunction against the prison’s practice of barring him from performing the rituals, which he asked to conduct only for himself. The prison, the Federal Correctional Institute at Englewood, had cited a U.S. Bureau of Prisons policy as the basis for its practice.

The rituals Howard wanted to perform do not include blood-letting or violent acts, the judge noted. “He is asking for the same privileges granted to every other religious group.”

Nottingham rejected arguments by the prison warden that the rituals presented security and safety concerns. The warden, for example, testified that candles could be used to set fires and that a robe could cause identification problems.

“All of these are legitimate concerns,” the judge said. “The problem is that many of the other religious groups regularly use these very same—allegedly very dangerous—implements.”

## Americans giving less time & money to charity

WASHINGTON (RNS)—Americans are giving less money and time to charity, a survey by a Washington-based coalition of charitable groups said Oct. 18.

The survey by Independent Sector found an impressive 73 percent of American households—71.5 million—reported making charitable contributions in 1993. But it also found that the average amount given declined from \$978 in 1989 to \$880 in 1993, an 11 percent drop in current dollars.

And in a potentially troubling development for leaders of the Roman Catholic Church, giving by Catholics dropped for the first time below that of people reporting no religious affiliation.

Independent Sector is a national

coalition of more than 800 voluntary organizations, foundations and corporate giving programs.

The survey, conducted by the Gallup Organization, was based on in-home, personal interviews with 1,509 adults and had a sampling error of plus or minus 3 percent.

“Although numerous indicators show the nation’s economy to be on the rebound, Americans seem to be more insecure about their financial well-being,” said Sara Melendez, president of Independent Sector. “This seems to have had a negative effect on charitable contributions over the last few years.”

Melendez also said changes in tax policy in the early 1990s designed to reduce the number of taxpayers who itemize deductions also has had a neg-

ative impact on giving.

Non-itemizers may not deduct charitable contributions and therefore “have no tax incentive to give,” she said. “That makes a tremendous difference in the amount they contribute to charity.”

In the 1994 survey, respondents who intended to claim a charitable deduction gave 2.6 percent of their average household income to charity, compared with 0.7 percent given to charity by those who did not intend to claim the deduction.

The survey found that Protestants gave an average of \$969 per household to charity in 1993, representing 2.5 percent of household income. That is down from \$1,014, or 2.7 percent of household income, given in 1991.

## Somali workers credit prayer as Christian killing stops

RICHMOND, Va. (BP)—Baptists workers in Somalia believe prayer has stopped the systematic killing of Christians in this war-torn country.

In March, suspected Muslim extremists assassinated one of the leaders of the small group of Christians in Somalia—gunning him down as he walked to work.

On a single day in September, three more Christian believers were shot to death.

The following day a list of 120 "Christians" purportedly scheduled for elimination was publicly circulated—in a city where optimistic estimates put the total number of believers at between just 50 and 75.

"How do you respond, in Christ, to 'hit lists' and the possibility that

most of your Somali brothers and sisters in May die?" asked a Christian who works closely with the Somali believers.

"What's the strategy, the plan? How do you stop the killing, protect your people and cling to your faith in a loving powerful God? You drop to your knees in prayer."

This Christian worker and his wife called the Southern Baptist Foreign Mission Board with the message, "They are killing off all our believers."

The FMB's prayer strategy office got involved immediately.

"Within 24 hours, we will have hundreds of Christians interceding on behalf of the Somali believers," the

office promised. "Within a few days, we will mobilize thousands of prayer warriors. Tell our Somali brothers and sisters of our eternal love and support."

Then the killing stopped. "There's no explanation other than divine intervention," the worker in Somalia insisted. "There was no strategy to employ other than prayer. From America and all around the world a hedge of divine protection was erected around that handful of Christians surrounded by death."

"Are the believers safe now? No! Has good will flooded Somalia? No! Has the Muslim fundamentalist leopard changed its spots? No!" he said.

"Have God and his people been faithful? Absolutely!"

## Volunteers needed for relief work in Haiti

By Tim Yarbrough  
SBC Brotherhood Commission

PORT-AU-PRINCE, Haiti (BP)—Baptist volunteer teams could start relief work in Haiti as early as Nov. 9, according to projections by the Southern Baptist Foreign Mission Board and Brotherhood Commission.

A Southern Baptist assessment team has established a plan that will use more than 200 volunteers to respond to physical and spiritual needs of the people of the Caribbean nation—a nation reeling from years of political strife and an international embargo.

The FMB and Brotherhood Commission are jointly sponsoring relief work in Haiti, working with the Baptist Convention of Haiti.

On Oct. 20 the assessment team finalized the first phase of a plan that will distribute "family packs" of basic commodities to needy Haitians. Initially the effort will focus on the Port-au-Prince area, but it could expand to other parts of the country.

A 12-person construction team—two diesel mechanics, two plumbers, three carpenters, two block layers, a cook and two concrete helpers—will work in Haiti Nov. 9-19 to renovate the Baptist convention's offices in

Port-au-Prince. The annex will be used as a staging area for volunteers and supplies. Sleeping and cooking facilities will be built at the annex to house and feed up to 24 volunteers.

The Baptist convention's offices were burned the day after a September 1991 coup ousted freely elected President Jean-Bertrand Aristide.

After the renovation is complete, the first 10-person food distribution team will arrive Nov. 19 for two weeks of work. "Food teams" will consist of a cook and nine packaging and distribution workers. During the food distribution effort 17 teams will be needed.

Repair and replacement of an estimated 500 of the country's water wells is projected to start in early 1995. Volunteer teams of four men with plumbing skills will be recruited for well repair. By February, the plan calls for medical teams to work with churches and schools to provide for basic health care needs.

Baptist relief efforts in Haiti are "God's instrument" that will help bring change to the politically and socially ravaged nation, said Delinse Jean, president of the Baptist Convention of Haiti. "As Lazarus was buried and resurrected, so will the Baptist Convention of Haiti" rise again.

"We may have many political and social problems in our country, but we know that Jesus Christ is the only solution," Jean said. "We must during these difficult times we know not miss the opportunity to share Christ with the people."

"The presence of the Southern Baptist delegation here is a response to our prayers," he added. "This is an instrument God is using for change in the country."

The Brotherhood Commission has called for help in several ways.

"We are accepting monetary donations for the purchase of a large household refrigerator, chest freezer, gas stove with large oven, a heavy-duty washing machine, two new or used four-wheel-drive diesel trucks, two new or used four-wheel, all-terrain vehicles and construction tools," said Brotherhood official Rusty Griffin.

Potential volunteers for the Haiti relief effort may contact the state State Brotherhood department at (502) 245-4101 or the Brotherhood Commission at (800) 280-1891. Financial contributions may be sent, designated for Haiti relief, through the KBC or through the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

## Kentucky missionaries threatened by dispute

LUSAKA, Zambia (BP)—Inter-vention by a government official has delayed—but not yet defused—a Baptist legal battle over missionary work permits and property in Zambia.

The dispute has impacted the work of Kentucky missionaries Lonnie and Fran Turner, who have been denied renewals for their work permits in Zambia. The Turners are from Harlan.

Zambia's deputy minister for home affairs recently negotiated a settlement that "returns the situation to the status quo," said Bonita Wilson, acting administrator of the Baptist Mission of Zambia, the Southern Baptist mission organization in the African nation.

But whether the settlement will allow the Turners and other Southern Baptist missionaries to remain in Zambia is not clear. The Southern Baptist Foreign Mission Board has 49

missionaries in Zambia.

The agreement means requests for government-granted work permits for Southern Baptist missionaries will be considered without a letter of endorsement from the Baptist Convention of Zambia. That had been normal procedure from 1964, when the mission organization registered with the government, until 1992, when convention leaders petitioned the immigration office not to grant missionary work permits without convention approval.

In the wake of the new agreement, the mission organization resubmitted applications Oct. 11 for six missionary couples whose work permits expired during the impasse, including the Turners.

"The agreement says our requests will be 'considered,'" Wilson said. But the chief immigration officer, who sits on the committee that grants

approval, has filed an affidavit of dissent, "so we'll have to see what happens," Wilson added.

Ironically, until 1992 the relationship between the Baptist Mission of Zambia and the Baptist Convention of Zambia had been the model for other countries. A joint planning council, with a majority of Zambians, coordinated and planned Baptist work. The mission was several years into a phased turnover of institutions and church property that was scheduled to be completed in the year 2000.

But the council was dissolved and the turnover plan halted when the convention executive committee—in response to the turnover not being drastically speeded up—voted to try to block missionary work permits.

Zambian Baptists have split between those who want to continue to work with the mission and those who support the convention's action.

## In Somalia, Adam I persevered

SOMALIA (BP)—Adam Jamaale, as rural Baptist preachers a generation ago would have said, was "rode hard and put up wet."

The Apostle Paul, not being a Southerner, phrased it a bit differently when he said he himself had "fought the good fight ... finished the race ... kept the faith."

Both statements were true of "Adam I," the elder of the small Christian community in overwhelmingly Muslim Somalia, who died recently.

Long before he converted to Christianity in the 1960s, he exhibited a gift for languages. Fluent in Somali, English, Amharic, Arabic and Italian, he served on a select committee that gave Somali its written form after centuries as a purely oral language.

As a Christian he helped translate the New Testament and wrote many hymns—using the Somali script he helped develop.

He interpreted his leadership role to mean staying in the country—even when most Somali Christians were forced to flee during the civil war.

Hounded for his faith and his clan affiliation, he was shot through the arm and chest in an attempted assassination during the war.

He was separated from his wife and children by the fighting. It took the Christian network and a minor miracle to locate them months later in a Kenyan refugee camp and reunite them.

From 1970 to 1990, almost every evangelical Christian who came to Somalia wanting to share the faith turned to him to learn language and culture.

Adam I—so called to distinguish him from a younger Somali Christian of the same name who became Adam II—was a "cultural teacher par excellence," said a Christian who works with Somalis. "I cherish the hours spent with him under trees, by river banks, in medical clinics and armored vehicles learning about things Somali and things of the kingdom of God."

"We watched him live his faith in a horrendously brutalized society. We saw him encourage other believers, often putting his own life at risk. We saw him work day after day, suffering from the remnants of his wounds and from a very bad, diseased heart."

In the last nine months of his life, when Christians began to be killed by Muslim militants, Adam I tearfully questioned why young Christians were being martyred while he, a sick old man, was allowed to live.

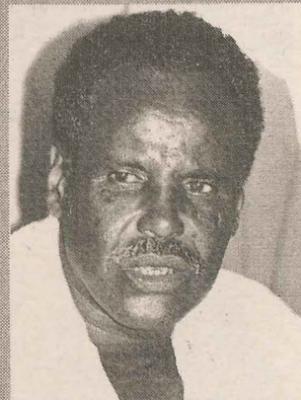
Those martyrs often are buried before any of their fellow believers even know they are dead. But such was not Adam I's fate.

"God intervened on Adam's behalf, honoring his 30 years of sacrificial service by allowing him to die among believers, have believers at his funeral and enabling believers to have memorial services for him inside and outside of Somalia," a friend said.

"You may not be able to imagine how the small Somali Christian community mourned his loss, but it may also be difficult to imagine the joy in this community in how Almighty God honored his homecoming."

Another co-worker said: "Adam fought the fight. He finished his race. He kept the faith. And like Paul claimed in 2 Timothy 4: 'Now there is in store for him a crown of righteousness, which the Lord, the righteous Judge, will award me on that day.'"

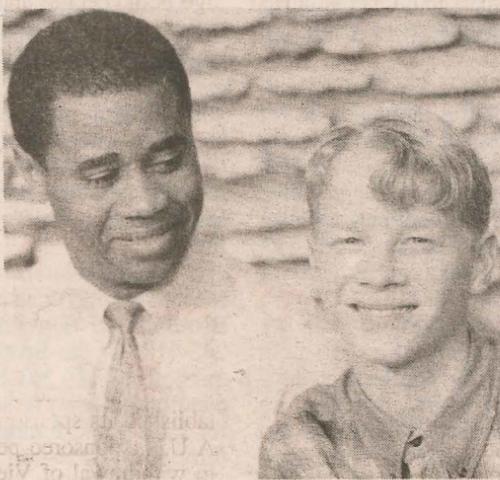
Or, as a country Baptist preacher would say: "Adam, you done good."



Adam Jamaale

# "Thank you for giving to the Lord, *I am a life that was changed!"*

**E**ach day Kentucky Baptists are changing the lives of hurting children and families who come to feel the compassion and love of Jesus through Kentucky Baptist Homes for Children. Through a wide array of ministries that include pregnancy counseling and adoption services, foster homes, residential campuses, crisis shelters, treatment homes, college and career services, and professional Christian counseling, you touched the lives of more than 1,200 children and families last year!



*Please give prayerfully and generously to the*

## **1994 Thanksgiving Offering**

***Statewide Goal: \$950,000***

**Kentucky Baptist Homes for Children**

*For information about other ways you can get involved, dial 1-800-456-1386!*



## Carltons nurture Cambodians spiritually & physically

By Mike Creswell  
SBC Foreign Mission Board

BATTAMBANG, Cambodia (BP)—The Sangker River is shallow and muddy pumpkin orange when it passes through Battambang, Cambodia's second-largest city.

But it's cool and shallow enough for dozens of children to splash in when a hot tropical sun sears the afternoon.

It also was deep enough for Baptist leaders Leng Sovann and Sar Soth to baptize more than 30 new believers earlier this year. Church members stood on the grassy banks praying and singing during the service.

Uniformed soldiers stopped on the banks, and swimming children paddled closer to see the curious spectacle of adults being dipped under the swirling muddy water.

One observer paid especially close attention. He was Georgetown native Bruce Carlton, coordinator of Cambodian work for Cooperative Services International, an aid organization affiliated with the Southern Baptist Foreign Mission Board.

Earlier that day Carlton visited Sovann and gave him pointers on how to baptize and what the Bible teaches about its meaning. In keeping with the approach followed in Cambodia, Carlton works mostly in the background with leaders, rather than doing baptisms himself.

Since Carlton and his wife, Gloria, arrived four years ago, evangelical Christian missions have sprung up across the country. Many have been Baptist.

"I need to tell you how fast the Lord is moving," says Carlton. "In June 1992, when we returned from furlough, there were no Baptist churches. Exactly two years later

there are 16 Baptist congregations and 10 preaching points reaching into seven of Cambodia's 21 provinces."

He adds, awe edging into his voice: "The Lord has just really blessed."

Now a strong Baptist church thrives in Phnom Penh, the capital city, where the Carltons live. Pastor Toun Kakda is a solid leader and the church hosts a training program to equip rural leaders—Baptists and others—across the country.

Since training Kakda as a church planter, Carlton has trained 23 other leaders now ministering throughout Cambodia. One man, Savoeun at Kompong Chan, started four new groups in six weeks. Lee Sovann works with three groups in Battambang.

Carlton invests his time in training such leaders who in turn will witness in diverse places. These days the most responsive places are rural—outside Phnom Penh and Battambang. About 85 percent of Cambodia's 8.5 million people live in rural areas.

Carlton believes training Cambodians to work in these responsive areas is the best way to multiply his influence. The approach also dovetails with the two hats he wears in his work.

As a CSI development worker, Carlton has sparked humanitarian aid programs that help people physically.

"We see humanitarian aid as part of our response as Christians to minister to all the needs of people," he explains. "At the same time I'm unashamedly a Southern Baptist Christian from the United States actively involved with the local Christian community."

CSI humanitarian and social projects in Cambodia include a cloth-weaving project geared toward helping Cambodians develop self-sufficiency, a woodworking shop, fish farms and English classes.

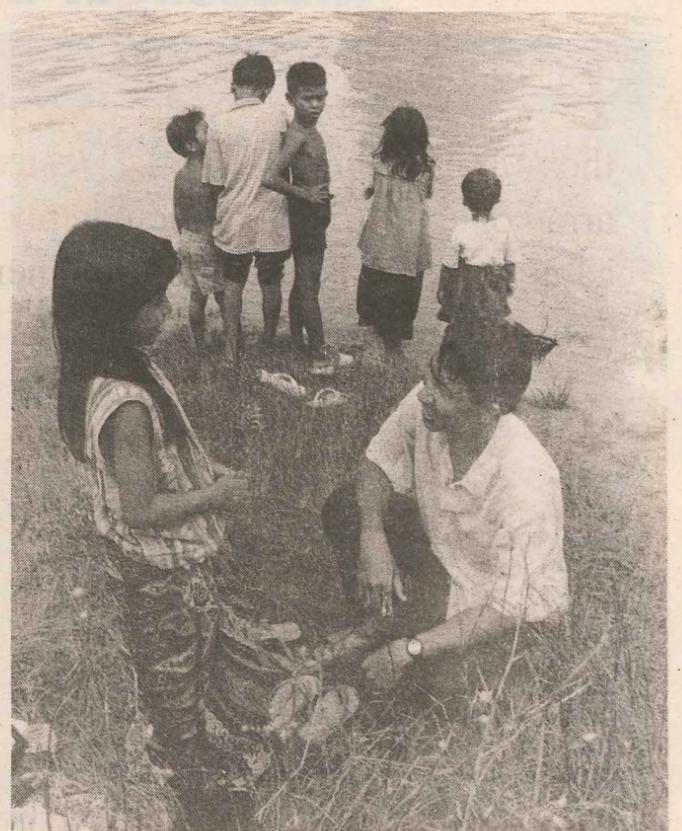
Carlton also helps the national government office overseeing occupational health and safety. CSI distributes AIDS awareness brochures, and it funds a community health worker in the Battambang area. The worker presents seminars through churches and other groups to make the public aware of the growing presence of AIDS, which is increasing faster in Asia than any other part of the world.

In his busy rounds, Carlton uses a four-wheel-drive truck because of the poor roads that predominate. On trips to outlying areas he often uses motorbikes, the omnipresent vehicle of choice for most Cambodians. The two-wheelers work better on dirt roads and paths through the underbrush.

He stays in constant touch with home and two Southern Baptist volunteers via a cellular telephone he carries in a holster on his belt. The phone is a necessity in a country where warfare could spring up at any moment.

Gloria Carlton is a full-time partner with her husband. She helps manage bookkeeping and is involved in women's ministry at Russey Keo Khmer Baptist Church in the city. Often when he works in the villages, she winds up being the one to check on the progress of a new project or see that the thread supply gets to the weaving class. She also has helped establish a basket-weaving class for women at the church.

KILLING HELPS  
Harvest Fields



The Carltons' daughters, Elizabeth, 11, and Mary, 10, attend an international school up the street from their home. Plans call for the school to go through grade 10 next year. Eventually the Carltons may have to decide between home schooling and a boarding school in another country. Neither is an easy option.

The Carltons are happy with the results they're seeing in their work. But they acknowledge living in Cambodia for four years has taken a toll.

"I'm 38 going on 50," Carlton says with a grin, "and you can quote me on that."

**HAPPY BAPTISM** Sen Chan Dara rejoices with his daughter after his May 1994 baptism in a Cambodian river. He studied hard in high school because he wanted to become a doctor. But when the communist Khmer Rouge took over his country, that dream died. He was sent to dig irrigation ditches and plant rice. A brother, a sister and her husband were killed. Sen now works with two humanitarian groups. He became a Christian in part through the witness of a Southern Baptist English teacher. (BP photo by Warren Johnson)

## Christian community rising from ashes of Cambodia

Continued from page 1

2,000 Cambodian refugees to faith in Christ. Those Christians carried their new faith all over the world—including the United States—and a few have returned to Cambodia.

Today's promising church scene would have been thought impossible 20 years ago, but the challenge is massive.

Left destitute after decades of war, Cambodia today is one of the least-developed countries in Asia—poor in roads, health care, education, housing and most other areas.

Such factors leave Christian workers anxious to reach as many Cambodians for Christ as possible, then quickly train them to function in the faith without depending on outside help.

"Cambodians don't want colonialization. They don't want dependence on outsiders," says Chhon Phan Kong, director of Cambodian Christian Services, a contact office for Christian agencies in the country.

Christian leaders expect some instability as Cambodia emerges from shadows cast by one of the most violent conflicts in modern history.

The communist Khmer Rouge still holds about a tenth of the country—

and remains convinced it can regain power, according to reports. Its forces at times launch attacks from areas they hold, and major battles with government troops follow. Some of the new Baptist churches sit within a few miles of these war zones.

Khmer Rouge forces overthrew the Cambodian government in 1975 and established the republic of Democratic Kampuchea with Pol Pot as premier. Pol Pot's plan was to "cleanse" the masses from outside influences and start over with "pure" communist ideology.

Pol Pot's regime forcibly relocated the populations of Phnom Penh and other urban locations to rural areas, set up forced-labor camps and disrupted an entire generation of the Khmer people, as ethnic Cambodians call themselves.

The educated and all others suspected as "enemies" of the regime—including Christians—were systematically exterminated, probably more than 1 million people. Hundreds of thousands of others died from malnutrition and disease. Many Cambodians fled the country.

Of about 10,000 Christians in Cambodia in 1970, an estimated 9,000 died during the Khmer Rouge

reign of terror.

Vietnam invaded in 1979 and established its sponsored government. A U.N.-sponsored peace process led to withdrawal of Vietnamese troops and brought some accord in 1991 among most Cambodian factions.

Establishment of a new government, although shaky, gave a breathing space that allowed Christian workers to enter the country—many doing double duty as aid workers. But real freedom of religion didn't arrive until after the United Nations Transitional Authority for Cambodia entered the country to help organize the elections of May 1993.

When he first arrived in 1990, Carlton recalls, just 10 Christian house groups met in Phnom Penh. He had to put his name on a government list before he could even attend church.

"Christians were very timid to be out in the open," he says.

These days the most positive thing the government does about religion is nothing, workers agree. Two years ago the government abandoned its efforts to control religious expression. Now workers say they're free to worship, teach, evangelize and distribute materials.

Earlier this year, some Christian

workers even hoped for good results in negotiations with the government over returning church properties seized during the Pol Pot regime.

But Christian workers are evangelizing a scarred people. Virtually every person who was alive during the 1970s carries memories of suffering and horror experienced during Pol Pot days. Few young people born since have escaped the long-term effects of the terror.

"Dealing with people who have gone through such a trauma is a very heavy strain," Carlton explains. "You're living in a land permeated with hatred. And even when participating with new Christians and churches, you're dealing with all kinds of those issues—hatred, envy, distrust. It's in every relationship. It takes a lot of energy to build those relationships, build trust and get church leaders reconciled with each other."

"The Khmer Rouge tried to kill religion in this country," he notes. "They failed, but they did leave a spiritual void. A whole generation here has grown up basically without any way to fill that void. Now God is using that void and filling it in a mighty way."

# CHURCHES

## Messenger often a barrier to the message, Hunter says

### 5 kinds of integrity

ATLANTA (ABP)—Integrity in church growth has many facets, according to speakers at the Baptist Center for Ethics conference on "Church Growth with Biblical Integrity":

■ **Evangelism integrity.** A church must not be so consumed with winning people to Christ that it fails to win them through love and nurture them to maturity, said Dan Yeary, who last year became pastor of the 24,000-member North Phoenix Baptist Church in Phoenix, Ariz. "I believe the church must walk with two-legged integrity"—evangelism and discipleship or "postnatal as well as prenatal care," he said.

■ **Conversion integrity.** Conversion is not always viewed the same way, said Bill Leonard, chairman of the religion department at Samford University in Birmingham, Ala. Leonard outlined five distinct views of conversion—planned conversion, lordship conversion, marketing conversion, positive-thinking conversion and propositional conversion. The trend of rebaptism among Southern Baptists demonstrates current confusion over "what it means to be and stay Christian," Leonard said. He urged participants to make a distinction between the conversion event, which happens at a point in time, and the conversion experience, which lasts a lifetime.

■ **Ethical integrity.** Ethical church growth begins with ethical ministers, said Joel Snider, pastor of Crieewood Baptist Church in Nashville. Snider prescribed three personal ethics for ministers: The ethic of work, "If you're not willing to work, you will be looking for a cheap trick or the right gimmick"; the ethic of stewardship, "It is not my church. It is not your church. It is the church of Jesus Christ"; and the ethic of love, "Growing a church is not a game or a competition or an ego stroke. It's about loving people."

■ **Worship integrity.** "People were made to worship, said Paul Basden, pastor of Brookwood Baptist Church in Birmingham, Ala. Worship is "the primary corporate act a congregation does." People join churches for many reasons, but they "will stay as long as they sense they are being brought into the presence of God," he said.

■ **Mission integrity.** "Jesus intends the church ... to take the gospel where people are," said James Denison, pastor of Second Ponce de Leon Baptist Church in Atlanta. But the church's tendency is "to wait on its community to come and find it," he said. To have mission integrity, churches need to connect people with the gospel "at the point of their need."

■ **Spiritual integrity.** "Empty pews is not our problem but empty people in our pews," said Gary Furr, pastor of Vestavia Hills Baptist Church in Birmingham, Ala. Church growth in a market-oriented society must heed the spiritual hunger people feel and not see those yearning for God as merely "another potential customer," Furr warned. To nurture them in the life of the Spirit, churches can involve people in small groups and create "quiet places" through retreats and workshops, he suggested.

Continued from page 1

much mission work overseas, Hunter said, but it also has infiltrated outreach efforts in America.

The challenge for Christianity today, Hunter said, is to create "culturally relevant churches," translating the message of the gospel into the culture of today, even as Jesus adapted his ministry to the "Galilean peasant culture" of his time.

This is done by updating the music, language and style of the church, he said.

Christian history is replete with "culturally relevant" pioneers, he said: Martin Luther, who abandoned the Latin Bible for Scripture in German vernacular; John and Charles Wesley, who wrote Christian words for tunes borrowed from Britain's

public taverns; and William Booth, who formed a Christian band in England and took the gospel to the streets.

"We do not honor our fathers by blindly perpetuating in a changing world what they once did," Hunter said. "We honor them by doing for our time and culture what they did for theirs."

While spiritual hunger is evident in America, Hunter said, "most traditional churches are no longer able to reach, receive and retain the secular harvest."

Most churches grow by attracting Christians from other churches or making converts of those with a church background, he said.

The few churches reaching "unchurched pre-Christian" converts are those that adapt to the modern world, he said.

The danger of accommodating the gospel message to the culture is real, Hunter agreed, but so is the danger of not adapting the message to culture. "That too would be to compromise the message."

## Church Growth with integrity

### Looking for a Challenging Mission?

Spring Meadows Children's Home is accepting applications for live-in Christian couples (teaching-parents). Teaching-parents will receive training in a nationally recognized child care model; active participation in treatment planning; on-going consultation and, most importantly, the opportunity to make a difference in a young person's life. We offer a competitive salary plus benefits. Please send resumé to Mike Armbrust, 10901 Shelbyville Rd., Louisville, KY 40243.

Equal Opportunity Employer



**KBHC**  
KENTUCKY BAPTIST HOMES  
FOR CHILDREN  
Celebrating 125  
years of love

### Attend the BAPTIST WORLD CONGRESS

Buenos Aires, Argentina  
August 1-6, 1995  
Visit South America - Brazil, Chile,  
Argentina, Peru

\* \* \*  
Write or Call Today:  
**HERITAGE TRAVEL**  
1024 South Third  
Louisville, KY 40203  
1/800/325-6708, (502)583-1080  
(BWA Officially-appointed Tour Agency)

\* \* \*  
Pastors, Staff Ministers, host a group.  
Inquire about Team Leader benefits.



*the Classic Commuter*  
- by -

**METROTRANS CORPORATION**

Price competitive with standard vans  
Low lease rates available

- No CDL required • Seats 14 passengers with rear luggage compartment • Coach seating - up to 17 - with an aisle (compare with van bench seating) • Low step passenger entrance - easy access • Stronger/safer than standard vans (compare all steel cage construction) • Roomier seats - full panoramic view • Bigger than conventional passenger vans • Vehicles available ranging from 14 to 31 passengers

For more information or demonstration

call 1-800-743-7200

Area representative: Henry Headden

### HANDBELL CHOIR BOOK

Immediate Shipment  
"Assigning and Marking  
Handbell Music."  
Only \$11.95 + \$2.50 S/H  
Free brochure on request.  
Bridgeway Press  
P.O. Box 21863  
Little Rock, AR. 72221

L.L. SAMS INC.  
SINCE 1898  
RENOVATION  
PEWS  
1-800-537-4723  
WACO, TEXAS

# CHURCHES

## Balance traditional with contemporary, Hustad says

By Melanie Childers  
Staff Writer

LOUISVILLE—Churches need a healthy balance between contemporary and traditional worship styles, according to Don Hustad, senior professor of church music at Southern Baptist Theological Seminary.

While openness to contemporary elements in worship allows each generation to make its contribution and enables the gospel to stay fresh, maintaining tradition undergirds continuity with the Church of yesterday, Hustad said.

He has observed worship trends over a number of years from a variety of perspectives. In addition to his teaching, he serves as chairman of the worship committee at St. Matthews Baptist Church in Louisville. And he traveled across the country as full-time organist for the Billy Graham Evangelistic Association from 1961-1967.

"During this time I became intensely interested in and acquainted with worship" in its many forms, he said of the Graham crusades.

The composer, organist and conductor joined the faculty at Southern Seminary in 1966.

Those who emphasize only the contemporary in worship foster an identity as novelty seekers, Hustad warned. "They have no interest in preserving the history; they're willing to wipe out the churches' memory."

"I must sing with David, but also with Luther, Calvin, Wesley and many others," he continued. "We need the new and the old to meet the needs of the whole church."

But separate worship for various age groups isn't the answer to the dilemma, Hustad believes. "Devising

new worship services for every successive generation" may provide "crash solutions to satisfy an immediate crisis," but lacks vision for harmonious worship in the future, he said.

"If we can't meet together in (the) worship of God, we've somehow lost something as families and as the people of God," he said.

When churches consider altering their approach to worship, they should examine changes from four perspectives, Hustad said: Scripture, theology, church tradition and culture—

"and culture only after all the others."

"The presumption is sometimes given that any change (in worship) is acceptable, that any form is full and complete," Hustad said. However, "unless churches are highly selective in change, on scriptural and theological grounds, change may be different and new, but not necessarily as good."

Hustad believes authentic worship should adhere to the standard set by the biblical record of New Testament worship, which includes certain essential elements:

- Reading of Scripture.
- Sermon.
- Congregational amen to prayer.
- Collection of offerings.
- Physical action—members using their bodies for such activities as offering a greeting of peace or raising hands in praise.
- Songs.
- Lord's Supper.

"All of these should be there as essentials—rules for worship," Hus-

tad said.

Unfortunately, non-liturgical worshippers like Southern Baptists have no tradition of study about worship, and as a result, often are confused about the true nature of worship, he added.

For example, worship should not be confused with entertainment or with evangelism, he said. "The idea that worship and entertainment can meet and blend borders on heresy."

Using various definitions for entertainment found in Webster's dictionary, Hustad explained that

worship may at times be properly understood as that which "engages the attention agreeably," but is not entertainment in which the purpose is "pleasure, diversion or titillation."

"To glibly talk about combining worship and entertainment is a real danger," Hustad said. "Worship is purposeless except that it exists for the glory of God."

Preaching is a central activity in evangelical worship, but not the only significant experience, he added. Evangelism, Bible knowledge and counseling are best understood as byproducts of worship, not its central focus.

Hustad illustrated this by pointing to two contemporary evangelistic strategies. While crusades and contemporary "seeker services" may include moments of worship, the primary purpose is evangelism, he said.

Calling a seeker service "worship" is an anomaly, he claimed. "Seekers don't worship. Finders

## Church Growth with integrity

## There's no one Baptist style, Basden says

By Greg Warner  
Associated Baptist Press

ATLANTA (ABP)—There is no blueprint for worship in the New Testament, and neither is there one Baptist style of worship, according to Paul Basden, pastor of Brookwood Baptist Church in Birmingham, Ala.

As a result, opinions and styles differ widely, he said, even among Baptists, making worship one of four "volatile issues" dividing Baptist congregations today.

Basden, who spoke to a conference on "Church Growth With Biblical Integrity," taught classes on worship while serving as dean of the chapel at Samford University in Birmingham.

"People were made to worship," Basden said. It is "the primary corporate act a congregation does."

While the New Testament does not give a detailed description of appropriate worship, it gives clues to at least three "embryonic styles of worship" that surfaced in the early years of the Christian church, Basden said:

■ In the Jerusalem church, worship apparently centered around apostolic teaching, the Lord's Supper and prayer (Acts 2:42).

■ Churches in Ephesus and Colos-

sae focused on teaching and singing (Eph. 5:19, Col. 3:16).

■ Christians in Corinth gave more attention to the "sign gifts" of tongues-speaking and healing (I Cor. 12-14).

Basden described five styles of worship practiced among Baptists:

■ **Liturgical.** Mood: formal, solemn, majestic. Music: Pipe organ, traditional hymns, classical anthems. Purpose: "To lead the church to give corporate recognition to the transcendent glory of God." Favors reverence over relevance. It runs counter to the cultural obsession with entertainment. Biblical model: Isaiah 6.

■ **Traditional.** Mood: subdued, orderly, majestic, contemplative. Music: organ and piano, traditional and gospel hymns, traditional and contemporary anthems. Purpose: "To lead the congregation to praise and thank God for his goodness and to hear him speak through his word." Geared for people from a religious culture and background, so it is very popular in the Bible Belt. Biblical model: Col. 3:16-17.

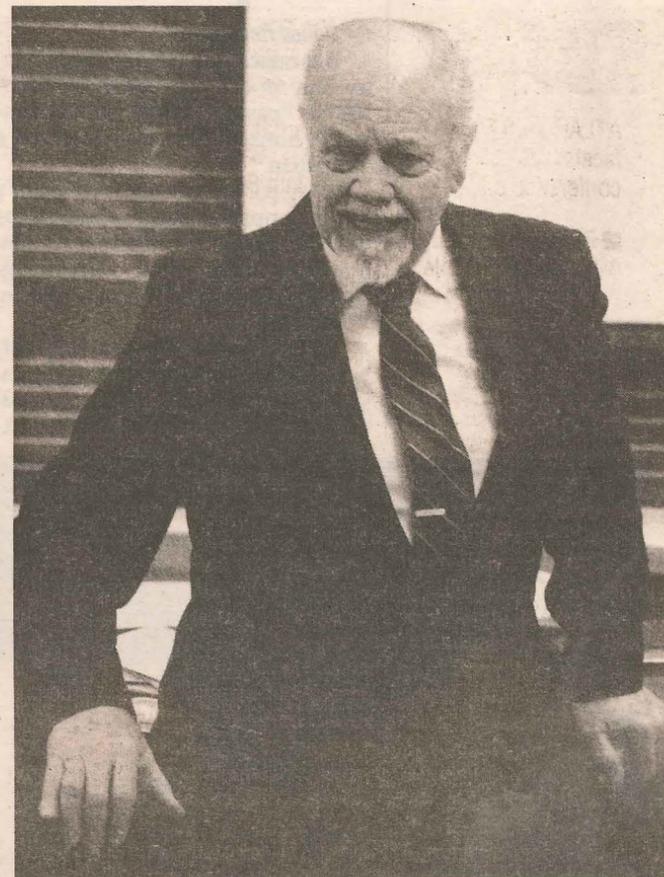
■ **Revivalist.** Mood: exuberant, celebrative, informal. Music: organ, piano and taped music, gospel hymns, contemporary Christian songs and anthems. Purpose: "To save the lost

and encourage believers to witness." More evangelistic than worshipful. Biblical model: Acts 2-3.

■ **Praise and worship.** Mood: expressive, celebrative, contemporary, informal. Music: electronic organ, piano and taped music, praise choruses and contemporary Christian songs. Purpose: "To offer a sacrifice of praise to the Lord in a spirit of joyful adoration." This is contemporary worship geared for believers. Biblical model: Psalm 150.

■ **Seeker.** Mood: celebrative, contemporary, informal. Music: piano, taped music, synthesizer and band, scriptural music and contemporary Christian music, little congregational singing. Purpose: "Present the gospel in clear terms and modern forms." An upbeat, non-threatening evangelistic service for non-Christians seeking God. Biblical model: Acts 17:16-34.

There are few "pure seeker services" in Southern Baptist churches, said Basden, who has been a member or minister in churches of almost every style. In fact, he said, most churches blend two styles, such as traditional with revivalist or seeker with praise and worship. But some styles don't blend, like liturgical and revivalist, he said.



worship."

That Willow Creek Community Church in Chicago operates from this philosophy is evident in that leaders schedule a weekly "service" for seekers and a separate worship experience for believers, he added.

It's difficult, and perhaps impossible, to combine worship and overt evangelism with integrity, Hustad concluded. "You can't win people and have full, mature worship in the same service."

**WORSHIP NOTES** As a church musician and longtime observer of worship trends, Don Hustad advocates a balance between contemporary and traditional influences. (Southern Seminary photo)

## Why aren't pews comfortable?

ARCHBOLD, Ohio (EP)—With all the innovation going on in churches today, why aren't pews more comfortable?

They're made that way on purpose, according to Virgil Miller, president of Sauder Manufacturing Co., the nation's leading designer and manufacturer of church seating.

"We call it attentive comfort," Miller said. "Our goal is to help people pay attention, not put them to sleep."

Sauder manufactures 20,000 linear feet of pews and 10,000 chairs every month for church use. The contoured pews provide sound lumbar support to help people remain comfortable while sitting through a church service, Miller said.

About 80 percent of church seating the company sells is upholstered and padded, and about half of all churches now use chairs rather than pews because of the greater flexibility, the company reports.

# PEOPLE

## Chaplain believes his work is good for business

Continued from page 1

But rather than defining his ministry only in the strict terms of "Baptist" or "pastor," White said he considers himself first and foremost a "Christian."

A big part of a business chaplain's job is simply to build relationships with the associates—offering a smile, inquiring about their well-being, showing interest in them as people, White said.

He has found that people frequently feel comfortable enough during casual conversations to share personal difficulties and struggles they are ex-

periencing. "Often, informal counseling is all people need; it can catch potential difficulties in the very early stages," he explained.

When a pressing need arises, employees have permission to leave their work stations to seek more formal counseling with White in a private setting at the plant or office. He also is available for off-site counseling.

And, White wears a pager so he can be available during company or individual emergencies.

Associates have requested White's assistance with such issues as marital difficulties, depressive symptoms and

estrangement from family members.

"I was called in to talk with one associate who had been talking about suicide," White said. In another instance, he counseled an employee who threatened another person.

The chaplain also assists associates during joyful or tragic life events—such as the birth of a baby, a wedding ceremony, a personal illness or a death in the family, he said.

Businesses like R.J. Reynolds Tobacco Co. have utilized industrial chaplains since the 1950s, and several thousand chaplains serve in a variety of businesses across the United States today. Yet most people White encounters never have heard of it.

In fact, White never had heard of it either, until about two years ago. After serving for 20 years as a pastor, he began considering other ministry opportunities. Until he researched the idea of industrial chaplaincy, he didn't know it already existed.

White's experience in the pastorate prepared him well for the ministry requirements of industrial chaplaincy; but he's had to acquire the necessary business acumen, he said.

Although some people are skeptical that chaplaincy "introduces religion in the marketplace," White views his work more as a recognition

that employees are multidimensional people with a variety of inter-related concerns. Their personal lives affect their job performance.

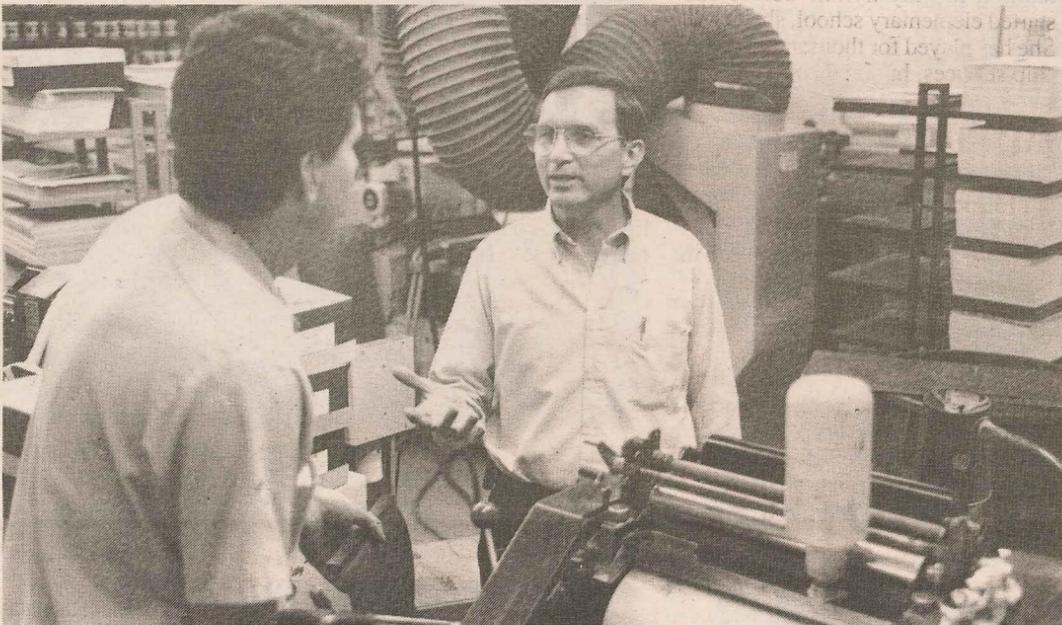
"Whether they're outwardly religious or non-religious, when people get into trouble, they look to someone beyond themselves," White said. "People turn to ministers more than any other helping professional."

That's one of the chief benefits of Work Life Services, he added. "It's a morale booster"—an opportunity for companies to express their holistic concern for employees as people, not just as producers.

Companies utilizing chaplaincy services also report other benefits: increased cooperation and acceptance of responsibility; reduction of absenteeism, labor turnover and accidents; reduction of waste and thievery; and improved company image.

After more than a year of developing, selling and implementing his concept, White said he has received lots of affirmation: "I can recall no negative feedback."

And Work Life Services is expanding. White already has placed one other industrial chaplain with a company in Frankfort; and he is finalizing negotiations for a third client of his own.



**MAKING ROUNDS**  
Industrial Chaplain Charles White chats with an associate at Capital Printing. Formerly a full-time pastor, White now contracts with Louisville businesses to provide holistic counseling for employees.

### A cause for optimism

By Robin Oldham  
Baptist Healthcare Foundation

During these days when so many elected officials are challenged and criticized, professional athletes are seen as pampered and out-of-touch, and other leaders face constant scrutiny and suspicion, it's encouraging to be reminded that, indeed, much good remains in our world.

Recently, I had an opportunity to tour the Baptist Fellowship Center in Louisville's West End. Baptist Hospital East and Baptist Healthcare Foundation have begun working with the center to enhance its ministry. Johnnie Clark leads that special outreach which is supported by the General Association of Baptists and Kentucky Baptist Convention.

Under Clark's leadership, BFC addresses the physical, spiritual, emotional, social and educational needs of people throughout the Parkland area of Louisville and beyond.

Called to the Christian ministry as an adult, Johnnie Clark came to BFC three years ago. He shows a genuine sense of pride when speaking of the strides made by BFC and how the center is having a positive impact on the community it serves.

Ironically, during the 1960s, BFC's peaceful neighborhood was

the site of some of Louisville's most difficult experiences when riots ripped through Parkland and the surrounding area.

During those tough days, our entire country struggled to retain order. Twenty-eight people died in Watts. In Detroit, 40 people died and federal troops were required to restore order. Before the turmoil ended, 125 cities, including Louisville, had been hit by riots.

Who would have imagined that the streets once torn by chaos would today be the site of a vibrant and effective "mission station" such as BFC?

My first visit to the center did much to restore my faith in the resiliency of humankind and how courage, hard work, deep commitment and the faithful prayers of concerned people can combine to bring peace, harmony and optimism to a community.

Johnnie Clark and his staff should be congratulated. This entire region is being blessed by their diligence.

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

Join us during the Kentucky Baptist Convention at the

CUMBERLAND COLLEGE

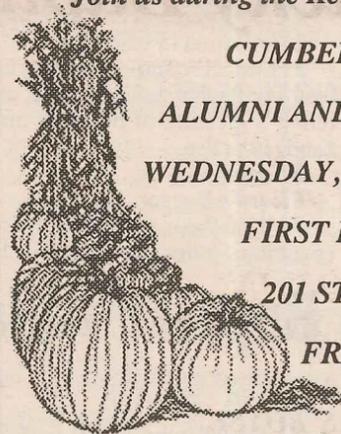
ALUMNI AND FRIENDS BREAKFAST

WEDNESDAY, NOVEMBER 16, 7:30 A.M.

FIRST BAPTIST CHURCH

201 ST. CLAIR STREET

FRANKFORT, KY



REPLY FORM

DEADLINE: NOVEMBER 9TH, 1994

PLEASE RESERVE \_\_\_\_\_ SEAT(S) FOR ME AT BREAKFAST

NAME: \_\_\_\_\_

CHURCH NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

YOUR GUESTS' NAMES: 1) \_\_\_\_\_

2) \_\_\_\_\_

3) \_\_\_\_\_

Please send this form to: Cumberland College  
Office of Church Relations  
7934 College Station Drive  
Williamsburg, KY 40769

# PEOPLE

## CLASSIFIED ADS

**SEEKING:** Full-time minister of music for exciting, fast-growing, mid-sized church. Resumé or calls should be addressed to: FBC, P.O. Box 339, Belfry, KY 41514, (606) 353-4645.

**FOR SALE:** Used church pews; pine with gothic design ends, seat and back padded in red fabric. 13 10-foot pews; 25 8-foot pews. Seats approximately 200 people. Call (502) 732-4396 or 732-6311.

**NEEDED:** Day care director, established center. BA or associates degree in early childhood development preferred. Submit resumé, including transcripts, to: Mt. Carmel Baptist Church, Attn: Martha Snider, Day Care Committee, 8645 Kenwood Rd., Cincinnati, OH 45242.

**TOUR:** Gerald and June McNeely will host a group to the Baptist World Alliance in Buenos Aires, July 27-Aug. 8, including three days in Rio, four in Buenos Aires, three in Santiago. For brochure, call (502) 244-3759.

**SEEKING:** Youth minister. Send resumé to Calvary Baptist Church, 401 Waveland Ave., Danville, KY 40422. For information, call (606) 236-5350.

**NEEDED:** Full-time youth minister. Please send resumé to: Youth Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

**NEEDED:** Part-time youth minister for a small but growing rural church. Send resumé to: Providence Baptist Church, Attn: Search Committee, RR 3, Box 609, Campbellsburg, KY 40011.

**SEEKING:** Full-time minister of music. Position includes discipleship training responsibilities. Send resumé to Minister of Music Search Committee, Immanuel Baptist Church, 800 Rhodes Dr., Elizabethtown, KY 42701.

**SEEKING:** Grand Rivers Baptist in Ohio Valley Association seeks part-time music director. (502) 362-4033.

**NEEDED:** Part-time minister of music. Please send resumé to: Music Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

**MISSIONS:** Youth groups needed in Atlanta, Orlando, Philadelphia, Baltimore, Boston, Toronto and Buffalo for 1995 summer mission projects. We provide meals, lodging, assignment. For more information, costs, call Dr. Harry Fowler, Youth on Mission, Box 2095, Rocky Mount, NC 27802. (919) 985-4499.

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

## 78-year-old still finds pleasure in playing piano for Baptists

By Melanie Childers  
Staff Writer

LOUISVILLE—At 78, musician Dorothy Hartsell still finds fulfillment in bringing music into the lives of others.

Hartsell recently resigned after 49 years of church music leadership in Shepherdsville and Nelson Baptist Association. But that won't prevent her from playing for worship services and performing concerts whenever she can, she said.

Hartsell, a North Carolina native, learned to play hymns before she started elementary school, she noted. She has played for thousands of worship services, hundreds of weddings and funerals, and numerous community events.

An accomplished music director as well as accompanist, she shared church leadership responsibilities with her late husband, Bruce, who was pastor of First Baptist Church in Shepherdsville for 28 years, and of Shepherdsville Baptist Chapel (now Eastside Baptist Church) for 11 years.

"We enjoyed working together at the churches we served," she said.

"He'd go to music conventions with me and I'd go to SBC conventions with him."

Also, for 18 years, Hartsell taught piano at Southern Baptist Theological Seminary's school of church music. She has served as associational director of music in Nelson Association.

Hartsell's most memorable experiences include performing at Southern Baptist Foreign Mission Board-sponsored Christian Arts Festivals in Mexico and Bermuda and teaching piano to missionaries on furlough at Southern Seminary, she said.

A phenomenal recovery from a severe heart condition in 1988 profoundly impacted her Christian faith, she said. "Prayer is responsible for my still being here."

Hartsell plans to remain in Louisville to be near her daughter and grandchildren. She said she's "delighted" to continue accepting opportunities to use her musical ability in God's service.

"I don't consider that I've really retired, because I'm staying so busy," she said. "Every morning when I get up, I thank the Lord that I have another day."

## Kentucky Baptist Fellowship Fall Events

### Ethics and Public Policy Forum

### RELIGION IN PUBLIC SCHOOLS

with

**DR. THOMAS BOYSEN**  
Commissioner of Kentucky Department of Education

**DR. BRENT WALKER**  
General Counsel  
Baptist Joint Committee on Public Affairs

### REPRESENTATIVE OF THE KENTUCKY SCHOOL BOARD ASSOCIATION

Monday, November 7, 1994  
7:00 - 9:00 p.m.

Trinity Baptist Church  
1675 Strader Drive  
Lexington, KY 40505  
606-254-6795

Free and Open to the Public

### KBF RECEPTION FOR MINISTERS OF ALL KINDS

Monday, November 14, 1994  
following the evening session of the

Pastors' Conference at the Kentucky Baptist Convention

with

**DR. CAROLYN CRUMPLER**  
Moderator, Cooperative Baptist Fellowship

Smyth and Helwys Book Display

Capital Plaza Hotel

All Kentucky Baptist Fellowship participants are invited to join in the reception for ministers.

### LAITY LUNCHEON at the Kentucky Baptist Convention

Wednesday, November 16  
immediately following the morning session

with

**DR. KEITH PARKS**  
Missions Coordinator  
Cooperative Baptist Fellowship

Capital Plaza Hotel  
Cost: \$9.50  
Reservations Required  
Everyone Invited

Reservation Form

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

Church \_\_\_\_\_

# of reservations @ \$9.50 = \_\_\_\_\_

Send check payable to KY Baptist Fellowship

P.O. Box 11160 Lexington, KY 40574-1160

Questions? Call 502-863-2329

# PEOPLE

## Kentucky missionaries retire

RICHMOND, Va.— Sixteen missionaries with Kentucky ties were honored this fall upon their retirement from the Southern Baptist Foreign Mission Board. A retirement recognition service was held at Hatcher Memorial Baptist Church in Richmond Oct. 10. Out of this group, one couple has returned to Kentucky in retirement. Wiley and Geneva Faw have located in Waynesburg. They may be contacted by writing 195 Jake Faw Rd., Waynesburg, Ky. 40489 or calling (606) 379-2005.



**James and Linda Barron:** Served in Ghana and Portugal; ties to Bardstown and Louisville.



**Wesley and Valeria Crenshaw:** Served in Germany; ties to Louisville and Falmouth.



**Wayne and Mary Lou Emanuel:** Served in Japan; ties to Middlesboro, Georgetown and Louisville.



**Wiley and Geneva Faw:** Served in Nigeria; ties to Waynesburg, Lexington, Bowling Green, Louisville, Eubank and Hyden.



**Robert and Mavis Hardy:** Served in Japan and Taiwan; ties to Russellville, Lexington and Louisville.



**Billie Scaggs:** Served in Liberia and The Gambia; ties to Ashland and Morehead.



**Sarah Wilson:** Served in Argentina; ties to Louisville.



**Don and Gwendolyn Reece:** Served in Nigeria; ties to Berea, Louisville and Richmond.



**Roy and Joyce Wyatt:** Served in Spain, Chile and Colombia; ties to Louisville, LaGrange and Eminence.



## Kentucky Baptist Women in Ministry ANNUAL LUNCHEON

Tuesday, Nov. 15, 12 noon  
Immanuel Baptist Church  
1075 Collins Lane  
Frankfort, Kentucky

Tickets: \$6 per person

Send reservation by Nov. 11 to: Jo Garnett, Lexington Avenue Baptist Church, 339 W. Lexington Ave., Danville, KY 40422. Make checks payable to Kentucky Baptist Women in Ministry

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

City, ST Zip \_\_\_\_\_

Number of reservations \_\_\_\_\_ Amount enclosed \$ \_\_\_\_\_

WOMEN IN MINISTRY LUNCHEON

## 'Here's a \$50 gift because of Jesus'

Like most of you, I look forward to getting the mail each day. There are generally some letters I would rather not receive, but most of the time I enjoy the correspondence.

Some letters will start out like this one last week: "Dear Mr. Underwood, I am 95 years old and I am not getting around as well as I used to." Often the letter will continue something like this: "This gift is not much, but our little group gets smaller and smaller. The Lord has called several of us home. I hope this small gift will help with the work at Oneida."

Or like this letter from Lexington: "My husband died in 1983, and I've been sending \$500 every three months since then. I hope to continue doing this. The staff and students are in my prayers. Years ago when I heard Barkley tell about the school and how many students had made professions of faith, I resolved to try to help in some way. It is a wonderful school. ... I'm 82 years of age and not able to do all I'd like to, so I encourage others."

And encourage us she does! I can't express how wonderful it is to get these letters, many with just a few lines saying they are praying for us and supporting us in whatever way they can.

The number of friends who have told me they are praying for me, the staff, students and the ministry is nearly overwhelming. Then there are the letters that come from former students. Each one is different, but they are similar in many ways. Here is part of one such letter:

"I was a student at your school off and on from 1974-78. I graduated in May 1978. I want to start by saying I am very grateful to the late President Moore for allowing me the opportunity for a fine education. I was allowed to attend the school on a

reduced fee, without which I would have been unable to attend.

"After I had been there a while, he also allowed my brother to do the same. I believe this made a tremendous difference in our lives. We were children of divorced parents in our mother's custody. She worked several jobs at once in order to support us. As a result, we had little supervision.

"At age 13 I began to get into a lot of trouble such as skipping school, drinking, etc., and Oneida afforded me a period of time to try and get my act together. I know today that I never would have graduated from high school had I not been given the opportunity to attend Oneida.

"When I was at Oneida, I had a very bad attitude. I did not have any gratitude at all for the opportunity presented to me there. I also did not even try to participate in a positive way until my senior year. I broke a lot of rules. I can look back on my life today and know he was watching over me all ways or I would be dead today. I believe part of his watching over me was to send me to Oneida. ... What it did for me was show me about love and caring. For the first time in my life, I felt like I belonged somewhere, and I have always remembered that."

Well, as I said, reading the mail is rewarding. When I get letters like this, it brightens my day. The devil would have us believe we are all alone and not accomplishing much. But these letters remind us of the value of our work.

I received another letter last week which simply stated, "Here's a \$50 gift because of Jesus," signed, Charlie. That says it all!

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

### THIS IS ONEIDA



W.F. Underwood

## Seven Gibson's retreat

"Pastor, if you're burned out and broke, come to the mountains for a day or two to rest and pray." That's the offer Lamont Gibson intends to make when he completes construction of a retreat cabin on Newmans Ridge in Hancock County, Tenn. "I started coming up here once a week to pray. One day the Lord gave me a vision to build a pastor's retreat. I see so many pastors who are burned out."

From the highest mountain in the county, Gibson looks down on the valley where he was born. "No one lives within a mile in any direction. Sometimes only one car a week goes down the road," Gibson said.

"There are 6,700 people in the county, and I know 6,697 of them by their first names." They know him as "Seven," the seventh of 11 Gibson children. He watched his father handle snakes in church and then live a life of sin.

Seven was converted and became pastor of Elm Springs Baptist Church in 1976. He soon baptized his parents and the other 10 children. "Each Sunday until they died, Mon and Dad sat on the pew behind me and my wife. Now two sisters are there." Three brothers and another sister also are members of

the church. "We're an old-fashioned church where people will shout if the Spirit leads." Gibson has averaged 25 baptisms a year during his 18-year pastorate.

Not many church people in Hancock County believe in "the educated ministry." Seven is one of two college graduate pastors in the association. "When I went to Clear Creek, my revival invitations dropped from 15 a year to none. Now, most of those opportunities are outside the county."

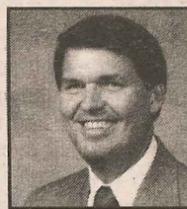
The Gibsons came to the campus at the same time as Dr. and Mrs. J.S. Bell. "I developed a deep love for this great man and often wished I could have spent my life at his feet. Not long before he died, I told him, 'If I ever accomplish anything as a pastor, I'll

have to give you the credit for all you've done for me.' Bell remolded my life in ministry during those three years at Clear Creek."

Gibson plans to use revival offerings to complete construction of his retreat cabin. He will preach in chapel next spring. We will take an offering for the retreat center. Some of our graduates will need to go there in the coming years.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Don't be afraid to talk about suicide, survivor urges

By Chip Alford  
SBC Sunday School Board

RIDGECREST, N.C. (BP)—For more than 30 years now, Peggy Payne has lived as one of the "walking wounded."

Two weeks before then 21-year-old Payne graduated from nursing school, her clinically depressed mother used a shotgun to end her own life. The tragedy so traumatized Payne that it took 10 years for her to follow through with her career in nursing.

"The shock was so bad that it seemed unreal. I can remember hearing a voice screaming and not realizing at first that it was mine," recalled Payne, now a psychiatric mental health nurse and certified clinical specialist in Charlotte, N.C.

Her pain was magnified by the social stigma attached to suicide.

"It is different from all other types of grief because of the way people react to it," she explained. "Many people believe that if you lose someone in your family to suicide, you could have done something to stop them. So you have all this guilt on top of your grief."

Through her job and volunteer

work, Payne has helped numerous others who have lost family members, friends or loved ones to suicide. She refers to them as "victim-survivors."

"So many people in our society have been affected by this. I try to give them a safe place to express their anger and hurt," Payne said in an interview at Ridgecrest Baptist Conference Center, where she led a support group this summer for people touched by suicide.

Payne said sharing pain is an important step in the healing process for those touched by suicide. She said she also received strength and comfort from her faith in God and supportive Christian friends.

"Unfortunately, I've sensed a real reluctance on the part of many Christians to deal with this issue. That's a shame because we could be offering people the healing grace and love of Jesus."

Part of the problem, she said, is many people feel ill-equipped to reach out to emotionally distraught families dealing with the aftermath of a suicide.

"They don't know what to say or they're afraid they'll say the wrong thing. Some think the family proba-

bly won't want to talk about it. But all they need to do is reach out with their presence. You say what makes sense: 'I care. I'm here for you. I'm willing to listen if you need to talk.'"

As a resource for those involved in ministering to the grieving, she recommended the book "Good Grief" by Granger Westberg.

During the support group session, Payne also discussed some fallacies about suicide, such as:

■ If somebody talks about it, they won't do it. "Take all suicide threats seriously," Payne warned. "It doesn't hurt to take somebody seriously who doesn't follow through, but it does hurt to fail to take somebody seriously when they do follow through. And there are no second chances."

■ If you mention suicide to someone contemplating it, you'll plant the idea in their mind. "In fact, what you are doing is giving them permission to share a scary thought they are having," Payne said.

■ Christians don't commit suicide and anyone who does take their own life will be condemned to hell. "Suicide affects all kinds of people from all kinds of backgrounds," Payne said. "And though it certainly is not

what God wants for us, we know from the New Testament that our belief and faith in Christ determines our eternal security, not our works or actions, even self-destructive ones like suicide."

While not everyone gives indications they are suicidal, Payne said there are some common signs to look for, such as isolation, social withdrawal, depression, giving away valuables, refusing to make plans for the future, sudden mood changes, a sense of hopelessness and an inward or "simmering" anger.

She urged anyone who suspects a friend or loved one is suicidal to be direct with them.

"Express concern and then ask them directly. If they are suicidal, ask them if they have a plan. If they answer, 'yes,' then ask them to share it with you. Notify a doctor or other family members and friends to help intervene. Don't wait."

Payne said verbal no-suicide contracts also can be helpful.

"Just ask the person if they would be willing to call you whenever they have suicidal thoughts. Just making that agreement will keep most people from taking their own life."

**"Just ask the person if they would be willing to call you whenever they have suicidal thoughts. Just making that agreement will keep most people from taking their own life."**

Peggy Payne

## Arm-twisting pastor brings in prospects through karate

RICHMOND, Va. (BP)—Jim Bethany literally twists arms when he invites people to attend church on Sundays.

A first-level black belt in karate, he teaches the ancient art to a class of 38 children and adults at Fairfields Baptist Church in Burgess, Va., where he has been pastor for 10 years.

"This karate class is a natural launching point for teaching Christian principles, in a low-key manner, to those who may not be receptive in a traditional worship service," he says.

The class is free and open to the public, on the condition each participant brings two signed church bulletins per month.

"I want to encourage them to be in worship," Bethany explains, "and that's the reason for the requirement."

He says the class has created friendships among people of both Christian and non-Christian backgrounds. "People who were not active in the church at all have become active here as a result of the class."

"In addition to building the self-esteem of students, karate also teaches discipline, respect for others, self-control and the avoidance of conflict. This complements in many ways the teachings of the Bible," he says.

Bethany says the sport "has allowed us to build a bridge to the community" and has encouraged families to do things together. Several father-daughter and mother-son teams attend.

On Friday nights, karate students ranging from age 5 to 45 gather to begin a series of "katas"—choreo-

graphed movements which teach balance and coordination.

Karate history traces back to the southern tip of Japan and the island of Okinawa, Bethany recounts, where during ancient times the government outlawed the use of weapons. The word "karate" means "empty hand."

"It seems like a violent thing, but what you see in the movies and on TV is not what karate is all about," Bethany continues. Karate is a defensive strategy meant to "subdue the enemy without fighting." It promotes non-violence and builds self-esteem. Bethany says children with self-confidence learn "you don't have to fight."

The modern master of karate, Funakoshi Gichin, taught the art as a character-building exercise within the Zen Buddhist philosophy. But Betha-

ny approaches karate from a Christian perspective. "My own teacher is a Christian, and he didn't get into any of the Eastern philosophy."

"At the close of the class we always kneel and bow with our heads to the floor as we pray in the name of Jesus," the pastor notes. Bowing is a traditional Japanese way of showing courtesy to others.

Since the class started last October, Bethany has seen some of his students become more involved in church. "Men quite often are not as active as women in the church," but by reacquainting these men to the church through the karate class, "we have several men who have become very regular attenders. They are participating in the life of the church more fully than they were before."

## Georgia floods left them despairing until gospel gave hope

ALBANY, Ga. (BP)—It was about three weeks after the "Great Flood of 1994," and Ghunaym Ghunaym and his wife, Salwa, were sitting in their carport. Their relatively new brick home, like most others in the Albany, Ga., neighborhood, had been extensively damaged by the flood. And with no flood insurance and no means of paying for the improvements, they had reached the breaking point.

"I started crying. I didn't know what to do," said Ghunaym, a native Palestinian who spent most of his life in Lebanon. "All of a sudden about 10 or 20 people from the church came to our house and started working. And my tears of sadness turned to tears of joy."

It was a group of teenagers from Sherwood Baptist Church in Albany, making the rounds of the neighborhood helping as many people as they could.

"All of them came, and in two or three hours everything was finished," Ghunaym said. "When I look into the eyes of them I saw Jesus Christ in their eyes. I can't tell you how happy I was."

That initial act of kindness was only the beginning of a relationship between the Ghunayms and Sherwood Baptist Church that would change their lives forever.

Sherwood continued to help the family by sending volunteers their way, some of whom also provided materials to get the rebuilding started. But they also spent some time talking with them about the reason they were there to help.

Within a few weeks, Mrs. Ghunaym and her son had professed faith in Jesus Christ as Savior.

As for her husband, the flood proved to be the event that forced him to consider once again an issue he had struggled with all his life. A lifelong

Muslim, he was born in Nazareth in what was then Palestine. He attended a Christian school, however, excelling in the study of the Bible while not placing his faith in its message.

His career brought him to the United States for graduate studies in the 1980s and he is now a mathematics professor at Albany State College.

After the flood, he was confronted once again by the gospel.

"I started to find that these beliefs are needed in my life," he said. This time he answered God's call. After talking with Jeff Toole, counseling coordinator at Sherwood, after church one Wednesday night, he professed faith in Christ and asked to be baptized.

"God is in my heart," he said later. "And all my life I was seeking peace." He said he told the people at Sherwood, "Here is my dirty life ... and they accepted me," as God already had.

Referring to his birthplace in Nazareth, he said, "I started with Jesus and I ended with Jesus."

The family is still dealing with the disaster that has turned their lives upside down. But Ghunaym believes that at least in his life there was a reason for it.

"This flood. The earthquakes. These natural phenomena. They occurred not by chance," he said "When we are plagued by trouble with sin, there is a heavenly power that says 'wake up' ... God never means to hurt us at all, but what he does want to do is discipline us."

Along with thanks to God, he also credits the church members who not only took the time to help with physical needs but offered spiritual guidance as well. "When we found problems were suffocating us, we went to these people, and they made our burden light," he said. "And it's not just the people; it's Jesus."

# MISSIONARIES DON'T GROW ON TREES. THEY GROW AMONG THEM.

**CUMBERLAND COLLEGE...** Kentucky's largest Baptist College, is located amidst the beautiful Appalachian mountains and is surrounded by an abundance of trees. It is within this beautiful setting that Cumberland College educates and trains Christian leaders.

Since the late 1800's Cumberland College has worked to develop graduates with missionary spirit who have learned that the true meaning of missions is realized through a variety of ways.

**BRAZIL:** Andrea Freitas and Dircon Costa, Cumberland College students, served as interpreters through the Kentucky Brazil Partnership. Cumberland alumnus, Ralph Hopkins, Coordinator of Student Missions Work for the Kentucky Baptist Convention, was instrumental in bringing them to the United States to attend college.

**CHINA:** For the fourth summer in a row, two Cumberland College students participated in the Southern Baptist Convention's Cooperative Services International program, and spent six weeks at Beijing University learning Chinese language and culture.

Most importantly, the students had the unique opportunity to share and grow in a different culture through lifestyle witnessing and to gain a better understanding of China and life outside the United States.

**MOUNTAIN OUTREACH:** This program is geared to teach our young people that the greatest blessings of one's life can come from helping others. During the past year Mountain Outreach assisted over four-hundred families with food, clothing, household items, furniture, repairs, and winterization. This summer 550 volunteers built five homes, bringing the total of homes built by Mountain Outreach to 70.

**SPOTS (Special Projects Other Than Summer):** Since 1988 a group of Cumberland College students have given either their Christmas or spring break to work in inner city mission activities. These projects have taken them to New Orleans, LA; Gary, IN; Greenville, SC; Baltimore, MD; New York, NY; Detroit, MI; and Washington, DC.

**SUMMER MISSIONS:** For several years Cumberland College has filled all the positions allowed our college by the Baptist Student Union and other positions allowed our college by the Home Mission Board. Last summer 26 of our students served as summer missionaries.

**CUMBERLAND COLLEGE...** is a special purpose college, offering a wide range of quality academic programs, emphasizing Christian values and the development of strong moral character. We strive to build character as well as intellect, a sense of morality as well as an ability to reason. Missionaries don't grow on trees; but you can find students with missionary spirit growing among the trees which surround our beautiful Cumberland College campus.

**Cumberland College**  
**Williamsburg, Kentucky 40769**  
**1-800-343-1609**

