PRACTICAL RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

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FOR THE RECORD

Losses reported
The Southern Baptist Sunday School Board lost $8.2 million in the last fiscal year, prompting President Jimmy Draper to name a new chief financial officer. *See page 2.*

Poetic insight
When she began losing her sight, one Kentucky woman turned to poetry as a means of expressing her faith. *See page 3.*

Family Forum
As a single adult, I feel so lonely during the holidays. What can I do to avoid feeling this way? *See page 4.*

Editorial
Rather than attempting to "take care," consider taking a risk for the sake of world missions. *See page 5.*

Pastors' Conference
Participants in this year's Kentucky Baptist Pastors' Conference were encouraged to "Experience God Again." *See page 9.*

Missionary surgeon takes risk for gospel in Gaza

By Mike Creswell
SBC Foreign Mission Board

GAZA (BP)—Imagine arriving at work and having to follow a trail of fresh blood from the parking lot into the office.

This has been a repeated occurrence for Dean Fitzgerald, a Southern Baptist representative in Gaza who works as a surgeon at Ahli Arab Hospital in Gaza City. Fitzgerald and his wife, Dona, have lived in that sliver of land beside Israel since 1978.

Their ministry typifies the theme of this year's week of prayer for foreign missions, "Risk!" The theme emphasizes the tremendous risks missionaries take to present a Christian witness in all parts of the world.

Risk!

■ More on pages 5,7 & 11

As the Palestinian people have fought for rights and for better lives, violence has routinely grabbed the world's headlines. It has been a land where hatred seems as much a part of the land as the dusty sand that predominates.

Conditions improved and spirits soared after Israel and the Palestine Liberation Organization signed a self-rule pact May 4. Still, the peace that followed has been delicate, as Palestinian factions have argued among themselves over who would lead.

Violence shattered Gaza City Nov. 18 after Palestinian police clashed with militant demonstrators. Fifteen people were killed and more than 150 were injured; 26 of them were treated at Fitzgerald's hospital.

Fitzgerald recalls many nights and days of white-knuckles tension in the past, when his quick surgeon's stitches held together people who would have died otherwise.

During the "Intifada" that began in 1987 and ended with the peace accord last May, rock-throwing clashes or shoot-outs between the Palestinians and Israeli troops were a deadly business: One three-month period of violence in 1988 left more than 100 dead, hundreds injured and thousands imprisoned.

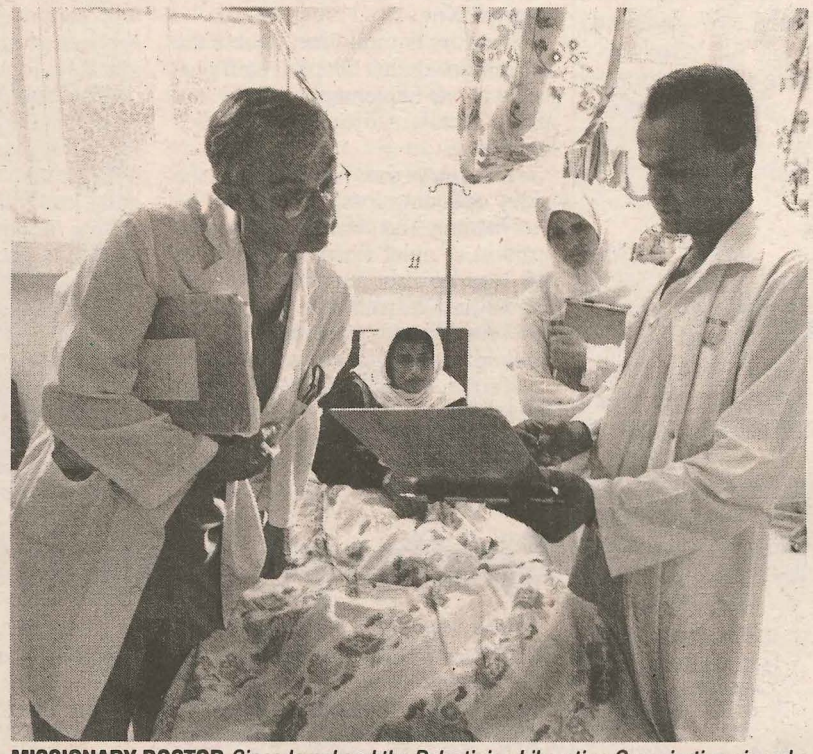
Curfews often kept the Fitzgeralds indoors for weeks at a time. Anyone on the streets illegally risked being attacked by bands of roaming Palestinians.

Just being in Gaza was enough to guarantee a life ever on the edge of danger. But as a surgeon, Fitzgerald virtually tip-toed on the knife edge between life and death as he ministered to those caught up in the periodic outbreaks of fighting.

In a nine-month period between 1988 and 1989, he and other doctors at Ahli Arab Hospital treated more than 600 patients wounded by plastic bullets fired by Israeli soldiers. More than half the victims were under the age of 18.

During the strikes he could not drive his car to the hospital; an ambulance was dispatched to pick him up. Even that was no guarantee of safety;

❑ *See Missionary surgeon ..., page 10*



MISSIONARY DOCTOR *Since Israel and the Palestinian Liberation Organization signed a self-rule pact May 4, Southern Baptist missionary physician Dean Fitzgerald and his colleagues at Ahli Arab Hospital in Gaza City, Gaza, have enjoyed quieter days. Fitzgerald, who has worked in Gaza since 1978, recalls days and nights of white-knuckle tension when his quick surgeon's stitches pieced together many people who would have died otherwise. His Christian faith, Fitzgerald said, helped him maintain his sanity. (BP photo by Don Rutledge)*

Small church experiences big renewal

By Melanie Childers
Staff Writer

MANCHESTER—A bivocational pastor who also works as a district agent with the state Highway Department has steered his church on a course toward revival.

Pastor Marvin Cress said a recent homecoming revival at Garrard Baptist Church in Manchester drove attendance and offering contributions to the highest levels in the church's history, on the five consecutive Sundays during the month of October.

The event began with "Super Sunday" Oct. 3. "We set 125 as our (attendance) goal for Sunday school," Cress said. "We met it exactly. That was 20 more than we'd ever had in 60 years."

Prior to October, the church averaged about 55 people in Sunday school and 80 in worship. But during October, those figures jumped to 87 in Sunday school and 112 in worship, Cress said.

❑ *See Small Kentucky ..., page 3*

School prayer debate gaining attention

WASHINGTON—With Republicans setting the agenda for the 104th Congress, the nation's long-running battle over school prayer is headed for center stage next year. And Southern Baptists will be on both sides of the battle.

Rep. Newt Gingrich, R-Ga., a Southern Baptist expected to become the next speaker of the House, has announced he wants the House to vote by July 4 on a constitutional amendment to allow organized prayer in public schools. That news was received warmly by many Southern Baptists who strongly support such legislation.

But Gingrich's proposal has drawn criticism from other Southern Baptists who ardently oppose government-sanctioned school prayer as unconstitutional and unwise. Among those critics is the Baptist Joint Committee, a Washington-based religious liberty agency.

The Baptist Joint Committee joined an interfaith coalition of Baptists, Jews, Muslims, Buddhists, Lutherans, Presbyterians and Episcopalians in a Nov. 22 news conference to announce opposition to any attempt to amend the Constitution to allow state-sponsored prayer in public schools.

Prayer is a sacred act that should be left to houses of worship, families and individual believers—not the government—a statement from the coalition said.

Another Southern Baptist, President Bill Clinton, gave an unexpected nudge to the school-prayer movement Nov. 15 in an apparent attempt at post-election conciliation.

Asked about Gingrich's proposal, Clinton expressed an openness to discussing the issue with Republicans. The president said he always has favored voluntary prayer in schools and believes a way can be found to promote voluntary prayer without being coercive.

"What I think the country needs and what I think the schools need is a sense that there are certain basic values of citizenship, including valuing the right of people to have and express their faith, which can be advocated without crossing the line of separation of church and state and without in any way undermining the fabric of our society," Clinton said.

While Clinton's statement was widely interpreted as an endorsement of Gingrich's vision for school prayer, White House officials quickly attempted to cast a different meaning.

The president is more likely to endorse a neutral moment of silence statute than a constitutional amendment requiring school-sponsored prayer, administration officials said.

Deputy White House Counsel Joel Klein noted Clinton authored a moment of silence measure as governor of Arkansas in 1985 and said that approach is more likely to be supported by the president.

Klein said Clinton would be concerned about any school prayer proposal that would create "undue coercion" on students or violate the "appropriate separation of church and state." In a moment of silence, Klein said, "a student can pray or think about whatever he or she wants to."

House Republican leaders have not settled on precise language for a constitutional amendment they will seek to pass. But attention is focused on a proposal by Rep. Ernest Jim Istook, R-Okla., that closely follows a measure rejected by the Senate in 1984.

Istook's amendment would state that the Constitution does not bar individual or group prayer in public schools, would specify that no one could be required to participate in prayer and would bar the government from composing school prayers.

In a Nov. 18 letter to President Clinton, the Baptist Joint Committee and other religious organizations stated their categorical opposition to the constitutional amendment on school prayer.

"At best, the amendment is unnecessary; at worst, it threatens everyone's religious freedom," the letter said.

❑ *See School prayer ..., page 8*

Moving? See page 4 (1129)

BAPTISTS

Sunday School Board lost $8.2 million last fiscal year

NASHVILLE—The Southern Baptist Sunday School Board lost $8.2 million in the recently ended fiscal year despite an 8 percent increase in income, President Jimmy Draper reported Nov. 18.

That loss is more than double the $3.7 million deficit Draper's staff projected in late September, near the end of the October-through-September fiscal year.

At the same time he announced the heavy operating loss, Draper said he was naming Ted Warren to the new position of chief financial officer as one way of strengthening financial operations. Warren will assume the post immediately on an interim basis, pending trustee approval in February.

Warren, 47, has been chief financial officer and vice president of the board's business services group since February 1994. He will have responsibility for daily operations of the board and will report to the president. Vice presidents Gene Mims and Charles Wilson and executive director for corporate affairs Mike Arrington will report to Warren. Warren will continue to direct the business services group while a search is begun for a replacement.

The board's 1993-94 revenue of $224.6 million represents an 8 percent increase over 1992-93 revenues of $208 million. The $8.2 million operating loss follows a $2.1 million operating loss the year before.

Board reserves totaled $49.5 million at year end, Draper said.

"While the board is in the enviable position of having resources to absorb this kind of loss for the short term, we are taking immediate steps to change the way we do business and improve results for 1994-95," Draper said.

"We had anticipated operating at a deficit for the year due to investments in areas such as literature improvements, remodeling and relocating of Baptist Book Stores and development of new products," he added.

The board has undergone massive changes in recent years, including major redesigns of curriculum and periodicals, development of new products and rethinking of the board's role in the changing world of Christian publishing. As part of this restructuring, the board eliminated some staff positions and offered early retirement incentives to others.

As of September, 599 employees had left the board, Draper said, but another 480 employees had been hired. That created a net reduction of 121 people out of a total workforce of about 1,700. As of Oct. 30 this year, the board's staff numbered 172 fewer people than when Draper began as president.

Trustee Chairman Kirk Humphreys, a layman from Oklahoma City, described the board's year-end financial results as a "compelling event that demands action" but he praised Draper's latest recommendations as "appropriate and needed."

For 1993-94, Sunday School Board revenues increased in all three strategic business units, Draper said. Revenue in the church growth group totaled $116.2 million, an increase of $8.5 million or 7.9 percent. Revenue in the retail group was $88.6 million, an increase of $8.4 million or 10.5 percent. Broadman & Holman revenue totaled $23.6 million, an increase of $3.1 million or 14.9 percent.

Undated materials produced by the discipleship and family development division generated one of the largest gains last year—$11.8 million in revenues, a 62 percent increase over 1992-93.

Based on a Baptist Press report

Cincinnati Association splits over women's ordination

CINCINNATI (BP)—A new Baptist association has been formed in Ohio by churches upset that Cincinnati Baptist Association failed to pass a constitutional amendment opposing ordination of women as pastors and deacons.

At the Cincinnati Assocation's annual meeting Oct. 3, a constitutional amendment was proposed that would have limited membership in the association to churches that do not ordain women. The amendment failed to garner the necessary three-fourths vote to pass, although 147 people voted for it and only 80 voted against it.

A total of 170 votes were needed to pass the amendment.

The vote came after a year of controversy over the ordination of a woman deacon at Mount Carmel Baptist Church.

The night the vote failed, an announcement was made that individuals interested in forming a new association would meet the next night at New Bethel Baptist Church in nearby Norwood, Ohio. More than 150 members from 22 congregations attended the meeting, according to New Bethel Pastor Kirk Pike. He said a second meeting Nov. 1 drew 131 people from 20 churches.

While a proposed constitution is to be voted on either at the upcoming Dec. 6 or Jan. 3 meetings, the new association has named itself the Ohio Valley Baptist Association and elected Pike as moderator pro tem.

The proposed amendment to Cincinnati Association's constitution would have added a clause interpreting Article One of the Baptist Faith and Message to mean that "any church that chooses to place a woman in the office of deacon or pastor shall be considered in violation of these articles of faith."

That wording will be the major difference between the new association's constitution and Cincinnati Association's constitution, Pike said.

Robert Dunn, director of missions for Cincinnati Association, said the Oct. 3 vote may have been misunderstood.

"We did not vote to approve the ordination of women deacons or pastors," he said. "We did not say we believe in women deacons. ... We did say again we do believe that the choice of deacons is the business of the church. We did say again that the association was not to interfere in the church's business."

But Pike said he and others forming the new association place a higher significance on the vote than that.

"The question is not, 'Can we limit what local churches can do?'" Pike said. "We believe in the autonomy of the local church. The question is, 'What can a local church do and still be a part of an association of churches?' There have to be limits there."

Pastor Bob dealt with a disagreeable member in his own unique way.

Baylor regents reject nominee

WACO, Texas (ABP)—Fear that Thomas Corts might lead Baylor University away from its Texas Baptist roots—and perhaps into the hands of fundamentalists—prompted Baylor regents not to elect Corts president of the country's largest Baptist university, several regents say.

"I have a real fear of a fundamentalist takeover," explained regent Nancy Thurmond of Fort Worth, Texas.

But the trustee chairman at Samford University, where Corts currently is president, said Corts' nomination at Baylor fell victim to "a backlash of denominational politics."

Baylor regents turned back the nomination of the 53-year-old Corts, who was the choice of the presidential search committee to lead the 12,000-student school in Waco, Texas. Three regents said the nomination failed 13-19 among those present for the Nov. 18 vote.

Regents Chairman Gale Galloway of Austin, Texas, denied that a formal vote was taken. But in a follow-up letter to regents, he said the nomination failed by "the narrowest of margins," counting votes telephoned in from absent regents.

The regents were deeply divided over the nomination of Corts, the popular and respected president of Samford, a Baptist-affiliated school in Birmingham, Ala., since 1983. Although most praised Corts' credentials as a college president, many complained that he is not a Texas Baptist, not a Baylor graduate, and not clearly identified with the moderate wing of the Southern Baptist Convention.

While moderate Baptists have lost control of the national denomination, they continue to hold sway in Texas. Baylor University, and particularly retiring President Herbert Reynolds, have led the charge against the influence of conservatives on Baylor and Texas Baptist life.

Concern about Texas Baptist ties could lead the regents to choose Paul Powell of Dallas, president of the SBC Annuity Board, to succeed Reynolds. A former Texas Baptist pastor, Powell is a Baylor graduate and longtime Baylor trustee and regent.

The search committee reportedly was evenly divided between Powell and Corts before Powell withdrew his name from consideration in October.

Galloway discounted reports that the search committee resigned after the vote on Corts, but he said the committee's "fine work" likely is concluded. Its effort put the full board in position to make a decision, he said.

Prominent Fla. pastor removed from commission

DAYTONA BEACH, Fla. (ABP)—A member of the powerful Southern Baptist Convention Executive Committee was denied a second term on a Florida Baptist board Nov. 15.

William Parker, pastor of First Baptist Church of Markham Woods in Lake Mary, Fla., was replaced as a commissioner of the Florida Baptist Witness newspaper.

Parker was a frequent critic of former Witness Editor Jack Brymer, who resigned in August because of political pressure from Parker and other conservatives.

Parker was eligible for a second three-year term on the commission. But members of the state nominating committee said Parker was replaced because his church is not affiliated with a local Baptist association and the church's contributions to the Cooperative Program did not meet the committee's standards.

Woman turned to poetry as eyes dimmed

By Melanie Childers
Staff Writer

COLD SPRING—When Dorothy Hoffman lost her eyesight, God gave her a vision for writing poetry.

"I had been a wife and mother all my life," explained Hoffman, a longtime member of First Baptist Church in Cold Spring. After blindness set in, handiwork, cooking and other activities she had enjoyed became impossible.

"In searching for something to do with my loss of vision, somehow I discovered poetry," she said. "I'm sure it was God's leadership."

Hoffman began writing poetry eight years ago. She described her work as predominantly four-line verse focusing on a wide variety of topics, both secular and religious.

Hoffman said her vision was adequate until 1967, when she began a long battle against histoplasmosis, a degenerative disease caused by a fungus. By 1979, doctors declared her legally blind.

Hoffman relied heavily on her two adult children to help her learn to make adjustments in her lifestyle. Her husband, Owen, died in 1972.

Friends at First Baptist of Cold Spring also have been a great support to Hoffman, she said. At 70 years, she has refused to allow her age or her blindness to prevent her from participating in church activities: "I attend just about everything that goes on," she reported.

"She's a real good contact person," agreed her pastor, Larry Davis. "She does lots of ministry with cards, letters and phone calls."

Hoffman is not one to use her blindness to get attention or sympathy, Davis added. "When the seniors' group goes to dinner, someone might read a menu to her, ... but otherwise, you wouldn't pick her out as being a blind person. She doesn't play it at all."

"I'm sure I couldn't have done it without the Lord's help," Hoffman said of discovering poetry after readjusting to life without sight. "I've had a strong faith throughout my life ... . I don't know how anyone can get through without the Lord—he's a great strength."

Two of Hoffman's poems are to be published in an upcoming issue of Mature Living, a Southern Baptist publication for senior adults.

"I'm real happy and real pleased with it all," she said. "The Lord gave me the talent to begin with, and I feel like I should share the gifts."

Retiring professor sees truth in beauty

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Southern Baptist theologian William Hendricks finds more truth in comeliness than controversy.

After 37 years of teaching theology in three Southern Baptist seminaries, Hendricks is not unacquainted with rancorous debate about life's ultimate questions. However, Hendricks, who will retire Dec. 31 from full-time teaching at Southern Baptist Theological Seminary, sums up his philosophy: "When you cannot agree upon truth, then lean into goodness and learn from beauty so you can approach truth in a new way."

That statement is a guiding light of Hendricks' theological perspective. It also serves as the motto for Southern Seminary's Center for Religion and the Arts, which Hendricks directs.

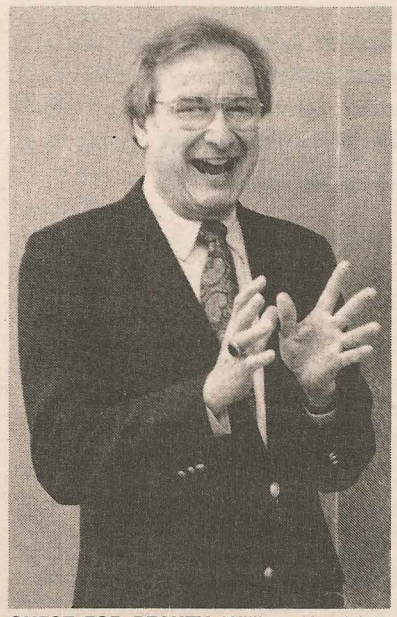
In his effort to link theology and art, Hendricks has found receptiveness among his students and in some churches. He frequently visits churches conducting seminars that relate Christian faith to the arts. "The arts began in the church and it's time they return there," he stresses.

Many people hunger to find theological significance in their own creations and in the artistic work of others, Hendricks observes. "There is an enormous response on the part of the laity who are already involved in arts or crafts but did not think that was part of their religious service to God."

Hendricks believes God intends for humans to find the divine in art.

"Beauty in all of its expressions is the first of God's ways with creatures ... ," he explains. "Beauty, truth and goodness all rest in God, so they're all eternal. But, as it pertains to creation and humankind, we observe beauty before we learn to talk about goodness and conceptualize truth."

Hendricks recalls his own search for beauty and God began at age 7 on the day of his father's funeral. He says he found beauty in the programs of the public schools and God through his church.



QUEST FOR BEAUTY *William Hendricks plans to retire from full-time teaching at Southern Baptist Theological Seminary in December, after 37 years of ministry through Baptist seminaries. (Photo courtesy of Southern Seminary)*

It was not until after 20 years of seminary teaching that he began to put his quest for God and beauty together "under the aegis of theology."

"Early in my career, rational and historical perspectives occupied my attention," he says. "I have now much to my delight added the affective to the cognitive for a more complete understanding of the interface between theology and life."

At Southern Seminary, Hendricks has developed several new courses in religion and the arts, including travel courses to major cultural centers. He also designed a doctoral degree program with a concentration in religion and the arts.

While aesthetic theology has occupied Hendricks' scholarly interest, the field has not held his exclusive attention. His versatility and creativity as a speaker has put him in high demand on the denominational meeting circuit as well as in Baptist pulpits.

Hendricks also has written eight books on diverse topics, including "The Letters of John: Tapestries of Truth," "The Doctrine of Man," "A Theology for Children" and "A Theology for Aging."

Hendricks describes his books as popular works written for lay people. In retirement, however, he plans to complete a major scholarly work on aesthetic theology. "I've facetiously said that only God will understand it, but that's all right," he says, "I'm writing it for God."

While Hendricks has reached the customary retirement age of 65, the word "retirement" is a misnomer. He will step down as director of the seminary's doctoral program and his teaching load will lighten. However, his writing project, speaking engagements and classroom duties promise to keep him occupied.

He will teach through the spring of 1995 at Southern Seminary as a senior professor and then go for a year's teaching at Golden Gate Baptist Theological Seminary in California. After his stint at Golden Gate, he will return to teach at Southern.

Hendricks estimates more than 10,000 students have sat in his classrooms at Southwestern Baptist Theological Seminary in Texas (1957-77), Golden Gate Seminary (1978-84) and Southern Seminary (since 1984). Although he has been involved in many pursuits, Hendricks has retained his love for teaching and "those special, unanticipated moments of discovery" in the classroom. His greatest joy, he says, is "to see my students succeed."

Small Kentucky church witnesses big revival

Continued from page 1

As for the revival, led by former Pastor Scott Sumner, "We were filled to capacity every night," Cress added.

The church is reaping numerous benefits as a result of the revival, Cress noted.

"One thing I noticed was an expectancy," he said. For example, members began asking, "What good thing is going to happen today?"

More tangible results include five who professed faith in Jesus Christ and were baptized, four who moved their church membership to Garrard and "a whole lot of life commitments," Cress added.

Also, one member is considering God's call to full-time ministry.

"The whole credit is due to the people and of course to the Lord," Cress said. "God has honored their commitment to pray and to witness. ... We're just so excited we don't know how to contain ourselves."

Many senior adults claimed it to be "the most fantastic spiritual awakening" the church ever had experienced, the pastor noted.

He also credited the congregation with loving people into the faith.

For example, an unmarried couple began attending the church recently. Rather than judging them for living together outside marriage, church members "opened their arms to them and welcomed them," Cress said.

Through Cress's counseling and the church's support, the couple decided to get married one night after prayer meeting. The husband also has made a profession of faith and was baptized.

Cress said he and the church hope this experience proves to be a turning point: "The vision right now is how to keep growing."

Georgetown College reports economic impact

GEORGETOWN—Georgetown College contributed nearly $16 million to the economy of Scott County last year, according to a committee of local business leaders and college staff.

The committee conducted a six-month study of the Baptist college's impact on the area economy. Results were released Nov. 10.

In addition to the $16 million impact on Scott County, where the college is located, other Kentucky counties received $14.8 million in college-based spending, the report said.

These figures are based on analysis of how the college impacts local economies through its payroll, institutional spending, student spending, faculty and staff spending, visitors' spending and more.

Over a 10-year period, the college is projected to pump nearly $100 million into the Scott County economy and more than $103 million into other counties impacted by the college.

Although Georgetown College directly employs only 300 full-time workers, the school's existence makes possible at least 535 jobs in the area, the committee found.

The college is one of the six largest employers in Scott County.

BLUEGRASS BURGOO

■ **Lexmark** International Inc. has given Campbellsville College 20 personal computers, five printers and two typewriters for academic use. Most of the equipment will be used to establish another student writing lab, said Campbellsville President Ken Winters.

■ **Mason Baptist** Church in Mason has passed a resolution opposing "the possible selling" of Cedarmore Baptist Assembly. The resolution, adopted Nov. 13, calls on the administrative committee of the Kentucky Baptist Convention's Executive Board to "refuse to sell, close or otherwise convey to anyone or party the property at Cedarmore Baptist Assembly."

■ **Education reform** will be the topic of a one-day conference at Campbellsville College Dec. 7. The session will explore "First Steps," a version of education reform developed five years ago in Australia. The session, the first of its kind in Kentucky, will be led by Alison Dewsbury, creator of "First Steps." The conference will be offered three times the same day: 9-11 a.m., 1-3 p.m. and 7-9 p.m. For information, call (502) 789-5169.

OPINION

WESTERN RECORDER

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

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He wanted someone to pray

MINISTERIALLY SPEAKING

Walking back to the church the other day, I thought of the words of the man I had just visited—a man who had recently received word that his medical diagnosis was terminal.

When I asked if I could visit him from time to time and pray with him, he replied, "I don't mind anybody praying for me who can get ahold of God!"

This man was not concerned with 95 percent of the things that concern me and our fellowship at church. He wasn't concerned about budgets, buildings or blame. He wanted somebody who could pray. That's what the world really wants when crisis comes—somebody who can get ahold of God.

What kind of pray-er am I? What kind of praying church are we? Is prayer dynamic and exciting or dull and deadly? It will be whatever believers allow God to make it in their lives and in their church. Prayer is simple and yet complex, natural and yet a skill.

There are two choices: Doing things ourselves and struggling to accomplish something for the Lord with all the headaches and problems that can bring. Or bringing our needs and problems to the Lord in prayer for him to meet in a less traumatic way.

Someone has said, "When we work, we work; but when we pray, God works." Jesus said, "My Father's house shall be a house of prayer."

Kent Workman, pastor
Second Baptist Church
Hopkinsville

BAPTIST FORUM

■ **More letters on page 6**

OBU ranked

I am writing to correct an error in the Georgetown College supplement to the Western Recorder (WR, Nov.8). One article stated Georgetown was one of only four Baptist liberal art colleges in the country, along with Judson, Furman and William Jewell, to be listed in U.S. News and World Report's "1995 Annual Guide to America's Best Colleges."

Oklahoma Baptist University was wrongly left off of that list. In fact, OBU was ranked the third-best liberal arts college in the West and chosen as the "most efficient" liberal arts college in the region.

Jacob Zimmer
Louisville

Well said

The following is a direct quote from a sermon W.A. Criswell preached at Southern Baptist Theological Seminary Alumni Chapel Nov. 7, 1975:

"Christian faith is something more than doctrinal rectitude. It has another facet to it that is equally as great. Whenever you make the Christian faith nothing but doctrinal correctness, you empty it of its very heart and of its very soul. I live in that kind of world. There are men in our convention, there are men in our denomination, there are men in our Christian world that are orthodox to the extreme, and they are correct in every shibboleth that they say. But they are the most polemic and the most viciously critical and the most unloving men I've ever known in my life."

I couldn't have said it better. For those of you who don't know who Criswell is, he is one of the ones who took over the Southern Baptist Convention for the reason of doctrinal correctness!

Pete Sinclair
Louisville

Hush up

Dear Pastor,

I sat behind you at the Kentucky Baptist Convention during the presidential address.

I enjoyed and was challenged by most of the president's address but was unable to give my full attention because of the continual and often jovial conversation between you and the person sitting next to you. Throughout the audience, several others of your kind tiptoed out with that "you don't see me; I'm invisible" countenance.

It was a great temptation to tap you on the shoulder and ask, "Pardon me, are you a pastor?" If you responded, as I was sure you would, I would have added, "What would you do if two of your deacons carried on a conversation all the time you were preaching?"

Two things prevented me from confronting you: My wife, who is much wiser than I, and you left during the prayer.

Ken Massey
Ghent

Simplicity

ON MISSION TOGETHER

William W. Marshall

For devotional reading, I have been re-reading Richard Foster's "Celebration of Discipline."

My spirit resonates with much of the book, although it presents models for living by which I fall very short. Like Jesus' beatitudes, spiritual disciplines call to the deep within us but are difficult to practice consistently.

In the author's section on "simplicity" I find myself struggling, often feeling too comfortably trapped in my habits to test the fuller freedom of "simplicity." Perhaps the reader will feel some of the same struggle in the 10 principles Foster suggests for the expression of "simplicity."

They should never be viewed as laws but as only one attempt to flesh out the meaning of simplicity.

▮ Buy things for their usefulness rather than their status. Cars should be bought for their utility, not their prestige. Don't have more living space than is reasonable. Consider your clothes. Hang the fashions! Buy what you need. Wear your clothes until they are worn out.

▮ Reject anything that is producing an addiction in you. Learn to distinguish between a real psychological need like cheerful surroundings, and an addiction.

If money has a grip on your heart, give some away. Refuse to be a slave to anything but God. Remember, an addiction is something that is beyond your control. Watch for undisciplined compulsions.

▮ Develop a habit of giving things away. If you find that you are becoming attached to some possession, consider giving it to someone who needs it.

De-accumulate! Masses of things that are not needed complicate life. Most of us could get rid of half our possessions without any serious sacrifice.

▮ Refuse to be propagandized by the custodians of modern gadgetry. Most gadgets are built to break down and wear out and so complicate our lives rather than enhance them.

Usually gadgets are an unnecessary drain on the energy resources of the world. Environmental responsibility alone should keep us from buying the majority of gadgets.

▮ Learn to enjoy things without owning them. Owning things is an obsession in our culture. If we own it, we feel we can control it; and if we can control it, we feel it will give us more pleasure. Enjoy the beach without feeling you have to buy a piece of it. Enjoy public parks and libraries.

▮ Develop a deeper appreciation for the creation. Get close to the earth. Walk whenever you can. Listen to the birds. Enjoy the texture of the grass and leaves. Smell the flowers. Simplicity means to discover once again that "the earth is the Lord's and the fullness thereof."

▮ Look with a healthy skepticism at all "buy now, pay later" schemes. They are a trap and only deepen your bondage.

▮ Obey Jesus' instructions about plain, honest speech: "Let what you say be simply 'yes' or 'no'; anything more than this comes from evil." (Matt. 5:37) If you consent to do a task, do it. Avoid flattery and half-truths. Make honesty and integrity the distinguishing characteristics of your speech.

▮ Reject anything that breeds the oppression of others. This is one of the most difficult and sensitive issues for us to face, but face it we must. In a world of limited resources, does our lust for wealth mean the poverty of others? Do we enjoy hierarchical relationships in the company or factory that keep others under us? Do we oppress our children or spouse because we feel certain tasks are beneath us?

▮ Shun anything that distracts you from seeking first the kingdom of God. It is so easy to lose focus in the pursuit of legitimate—even good—things.

Hold to the kingdom of God as the No. 1 priority of our lives. To do so is to live in simplicity."

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

'Poor me'

By Harry Rowland

Q During the holidays, I feel my singleness more than at any other time. How can one celebrate alone?

A There is a big difference between loneliness and being alone. Time alone is something we desperately need in today's fast-paced world. It is something we should seek out, while loneliness isn't. Loneliness is part of the human condition, not the single condition.

This holiday season will find some of the loneliest people being those in married relationships. Although everyone will feel lonely at times, we choose whether we stay that way.

One reason the holidays may intensify a sense of loneliness is that these are times when people come together. This expected "coming together" can lead a person to interpret the answer to loneliness to be another person.

Many singles find themselves standing in the front of a mirror during the holidays giving themselves a "Do you know what the problem is?" lecture. The answer being the lack of a special relationship. It's tempting in such moments to mumble, "If only Mr. or Ms. Right were here, then I wouldn't feel lonely."

God is faithful to help us when we are lonely, but he may or may not do it with a person. We must take the blinders off by not looking for God to meet our needs in only one specific way.

There are alternatives to playing "The Poor-Me Christmas Carol."

First, approach the season with the attitude that you are blessed. Christmas can either remind us of what we don't have or what we do have. There is joy when we cease to concentrate on what we lack and express gratitude for what we have.

Second, celebrate the holidays. Loneliness is intensified if we go through the holidays in a state of denial—ignoring them. Some singles ignore them by working or refusing to attend functions. Celebrate by refreshing your spirit with worship, friendship and ministry to others.

Remember that on a cloudless night God went to isolated shepherds. Like the shepherds, you are not alone at Christmas.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

EDITORIALS

Why 'take care' when Christ's gospel is worth the risk?

"Take care." We say it almost as a throw-away line; a sign-off at the end of our conversations and letters. Sort of like "Have a nice day," only without that goofy yellow smiley-face. We urge friends or loved ones, "Take care"—be well, look out for No. 1, drive safely.

In day-to-day conversations, our "take care" sign-off is innocuous, if not inane, yet usually sincere. "Take care" sends a wish for wellness. It's a warm fuzzy for the road, a sigh-prayer of blessing.

But is "take care" what we should pray for another Christian? Preacher/author Robert Schuller raised the point in a televised sermon. Should a Christian bid another to "take care" in a world of pervasive lostness? Is American Christian care-taking too smug and self-serving when Christians elsewhere risk their lives, relationships, health and futures because they are willing to claim the name of Christ as their identity? Schuller prophetically urges us to take risk rather than take care.

What would have happened if God had taken care and bid Jesus to stay in heaven's safety? Or if the Apostle Paul had taken care and retired to the Blind Pharisees' Home? Or if reformer Martin Luther and Baptist forebears John Smyth and Thomas Helwys had taken care and conveniently kow-towed to local religious authorities? What if more than 4,000 Southern Baptist foreign missionaries were preoccupied with taking care rather than spreading the gospel? The harm that taking care can inflict upon the cause of Christ is too hideous to consider.

That's why "Risk!" is the theme for the Southern Baptist Convention's 1994 week of prayer for foreign missions and the launching pad for the Lottie Moon Christmas Offering for foreign missions. Our missionary mandate, delivered to the church from the lips of Christ, compels us to take risks. Speaking a word from God in every back alley and banana republic is risky, but vital, business.

Elsewhere in this issue of the Western Recorder, you will read about risks taken by our missionaries. Every day, they risk war, famine, disease, hunger, violence and persecution alongside Christian sisters and brothers on six continents. They forsake care-taking for a greater good.

They go because they believe it's better to risk with God than to seek security alone. Absorb the words of Jim Rice, a Southern Baptist missionary in Uganda, the AIDS capital of the world: "I'm better off being in a place where there are dangers I can't handle on my own. Even though I know better, I quickly become spiritually lax when everything is easy. So, please, don't pray that I would be in a 'safer' place. God really does know what is best for me."

Rather than taking care to construct our careers, protect our children and store up our treasures, perhaps we should come to terms with how we can join our missionary brothers and sisters in risk-taking. "What are you willing to sacrifice that a lost world might know Jesus Christ?" asks Jerry Rankin, president of the SBC Foreign Mission Board. "Would you risk adjusting priorities in order to strategically pray for people around the world? Would you risk the loss of a few material luxuries in order to provide adequate financial resources for missionaries through the Lottie Moon Christmas Offering? God is ready to touch a lost world but is waiting for his people to take the risk."

During the next month, Kentucky Baptist churches will collect offerings to support global missions through the Foreign Mission Board and the Cooperative Baptist Fellowship. Around the world, missionaries are risking their lives for the sake of the gospel. What will you and I risk?

Marv Knox

"Submission to the lordship of Christ and obedience to his will is not without sacrifice. One doesn't always know what that sacrifice will entail. But Jesus calls us to take the risk and follow him."
Jerry Rankin, president SBC Foreign Mission Board

Just because you asked: The FMB's top 5 funding questions

This time of year carries special significance for Southern Baptists. It's the time we emphasize and raise money for foreign missions. In fact, the week of prayer for foreign missions begins next Sunday, Dec. 4. The week of prayer also will launch the collection period for the Lottie Moon Christmas Offering for foreign missions. This year's goal is $86 million, which will comprise 46.58 percent of the Southern Baptist Foreign Mission Board's 1995 budget of $184.6 million.

Even though we support many causes wholeheartedly, Baptists tend to be a curious people. From our own church's food pantry to world hunger relief, we want to know how our contributions are handled. Following are the five most-frequently-asked questions regarding Foreign Mission Board finances:

▮ Can I designate my Lottie Moon Offering to a specific mission, project or need?

Actually, the use of Lottie Moon Offering funds already is designated in the board's budget. The money primarily goes for missionary support.

▮ What percent of the Lottie Moon Offering is spent overseas?

One hundred percent of the offering is used in the board's overseas budget. It is divided into three major categories, with 66 percent spent on missionary support, 32 percent allocated to operating budgets and 2 percent directed to capital expenditures.

▮ How much of the board's budget comes from the Southern Baptist Convention's Cooperative Program unified budget, and what percent comes from the Lottie Moon Offering?

In the 1994 budget, the Cooperative Program provides 37.38 percent of the overall budget, and the Lottie Moon Offering provides 44.88 percent.

Other FMB revenue sources include investment income, hunger and relief funds, designated income, money recycled from the previous year and miscellaneous smaller sources of funds.

▮ What percent of the board's budget is spent on stateside administrative and promotional expenses?

In the 1994 budget, that amount comprises 12.64 percent of the total. In 1995, it will be 12.72 percent.

▮ What percent of the Cooperative Program does the board receive, and who makes that decision?

Messengers to each state convention's annual meeting decide how much of the Cooperative Program funds received in their state will be used for state causes and how much will be forwarded to SBC causes. The Kentucky Baptist Convention retains 63 percent of its undesignated receipts for Kentucky causes and sends 37 percent to the SBC. That division is almost exactly the average for the SBC's participating state and regional conventions.

Messengers to the SBC annual meeting decide how much of the Cooperative Program that is forwarded to the national convention will be allocated to its agencies and institutions. The Foreign Mission Board receives 50 percent of the national Cooperative Program basic budget.

So, the Foreign Mission Board receives 18.5 percent (50 percent of 37 percent) of the Cooperative Program funds contributed by Kentucky Baptists.

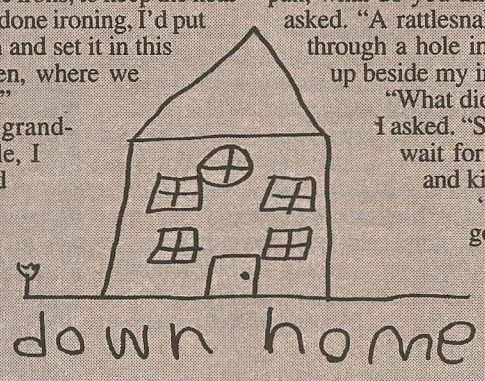
Grammar didn't just 'bruise' the serpent's head; she chopped it off

"Back in the old days," my mother's mother remembered, "we didn't have such conveniences as electric irons."

We call her Grammar, and she came to see us for Thanksgiving. We live about 1,200 miles apart, so visits are few and far between.

Spread-out families spawn a sad legacy of separation and silenced stories. That's why I was thrilled when she started talking about the early days—back during the Great Depression, when she and Popo were young and busy raising two kids on a farm in the Texas Panhandle. I tried to make sure my daughters were listening.

"We heated our irons on a wood stove," she continued. "We'd fire up the stove and get it real hot and then put the irons on top to heat up. I had a rusty old pan I'd turn upside down over the irons, to keep the heat in. And when I was done ironing, I'd put the irons in that pan and set it in this room off the kitchen, where we stored a few things."



As their great-grandmother told her tale, I hoped Lindsay and Molly would learn a lesson about the marvels of modern convenience, a contrast between her world and theirs. And that's when she got to the really good part.

"Well, one day I went in there to get my irons. And when I reached down for that pan, what do you think I saw?" Grammar asked. "A rattlesnake! It had crawled in through a hole in the floor and curled up beside my irons."

"What did you do, Grammar?" I asked. "Slam the door shut and wait for Popo to come home and kill that snake?"

"Naw," she replied. "I got a hoe and chopped his head off. With my children in the house, I couldn't wait for your Popo just to kill a snake.

"Reminds me of the other snake I killed. We had a hen, and she was sitting on her eggs, waiting for them to hatch. I went out to the hen house and found this big ol' snake in there. He had eaten several of the eggs with baby chicks inside, and I was mad, 'cause we needed to sell those chicks for the money. So I chopped him up."

Of course, women and snakes haven't gotten along since the serpent talked Eve into eating the apple. Still, I was amazed and delighted with Grammar's grit and courage. Small wonder her generation pulled America out of the Depression and pushed it through a World War.

I'm not sure how well my girls were listening to her story, but I'm going to remind them about Grammar and the rattler the next time they call me in to kill a bug.

Marv Knox

OPINION

People of faith

Kentuckians should be proud of the courage and candor of Grady Stumbo, state Democratic chairman, in declaring the Democratic leadership has failed to address the concerns of "people of faith." He declares: "People of faith are in the mainstream in this state, not on the fringe. I would put the issue of faith right at the top" of people's concerns.

Yes, "people of faith" across the nation have clearly identified and repudiated the liberal-libertine cancer infecting Democratic policy, the media, education and the moral character of a nation infatuated with perverted "lifestyles" and "free choice." In short, America is rediscovering its soul and finding its voice. None too soon.

As an educator, I have observed firsthand our children's homes and schools undermined by erosion of values and virtues that once formed their foundation. We face a historic moment as the new Congress seeks to restore the constitutional right of children to recognize and reverence our nation's God in our nation's schools.

Our nation and our schools face a long journey home. For example, this past year the Jefferson County school board, on advice of legal counsel, refused to permit plaques bearing our nation's motto, "In God We Trust," to be posted on school walls! Too controversial. How much longer must "people of faith" tolerate such gross betrayal of our nation's faith and our children's heritage?

Samuel B. Peavey
Louisville

He shared the joy of Christ

MINISTERIALLY SPEAKING

He got on the elevator whistling a tune that seemed oh so familiar ... oh yeah, "What a Friend We Have in Jesus." He was the first to speak, not with the usual exchange of familiar greetings, but somehow his tone and expression conveyed his joy of being alive and facing another day of opportunities.

"You must really enjoy your work," I responded. With a smile reaching from here to tomorrow, he replied, "For the first time in 44 years, I have found something I really like to do. I enjoy being around people, and my pastor suggested that this would be perfect for me."

Only a few moments had passed by the time we had traveled from the ninth floor to the lobby. As the door opened, he asked, "What do you do?"

"Baptist minister," I said.

With an even bigger grin, he walked away while saying, "I was saved in a Baptist church—been happy ever since."

I saw him every morning while I attended a conference. And each day he gave me a bigger boost than my cup of coffee. Here was a man who in only a moment radiated the joy of his Christian faith, and I wondered how many people who rode the elevator or met him in the hallway had a better day because of his faith. Even today, many people are a little happier because Gary, the bell hop, shared the joy of Christ with them.

Bill Shoulta, pastor
Melbourne Heights Baptist Church
Louisville

BAPTIST FORUM

TURNIP theology

Tom Rainer, dean of the Billy Graham School at Southern Seminary, recently confirmed that seminary President Al Mohler, a Reformed theologian, does not require faculty to pass the TULIP test in order to teach at the school. (For the un-initiated, TULIP is an acrostic for the five points of Calvinism: total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints.)

I concluded the "L" in TULIP—limited atonement—causes the most controversy. To resolve this problem, we need another acrostic, TURNIP, standing for total depravity, unconditional election, righteousness imputed, non-restrictive atonement, irresistible grace and perseverance of the saints.

In order to distinguish each other, TULIPs can wear a "5" on their lapels, and TURNIPS can wear a "6." Of course, we all feel much safer in the company of our own group.

TULIPs and TURNIPs can co-exist. But heed a word of caution: TURNIPs may develop a splinter group of "Reformed" TURNIPs, in which case problems will result. This would call for a new acrostic, STEAMED TURNIPs, standing for separated, traditional, epistemological, anti-Arminian, millennial, enlightened, dispensational TURNIPs (sort of a hyper-TULIP with an attitude). This group could wear a "7-6" pin.

Well, whatever the scenario, we Baptists will deal with it when it comes along. It may not be an issue of contention, but someone sure enough will make it one.

Paul Blizard
Paducah

Mohler committed

Concerns have been raised regarding Southern Seminary President Al Mohler's commitment to evangelism and missions in light of his belief in limited atonement (WR, Nov. 8). Let me say four things:

▮ John Calvin was evangelistic. Though he gave God the credit for electing, calling and saving whom God would save, Calvin said God had chosen proclamation as the means by which to awaken faith in the heart of the elect.

▮ The article was right to quote Timothy George's thesis most of the great evangelists have been Calvinists. Logically, Arminians should be more evangelistic than Calvinists. Some are, though not all Methodists today burn with the evangelistic zeal of John Wesley (Kentucky's Asbury Seminary is an exception). Still, history proves evangelistic fervor and Calvinistic doctrine are compatible.

▮ Scholars have debated whether Calvin taught limited or general atonement. R.T. Kendall and Lewis Drummond have argued, "The idea of a limited atonement cannot be laid on Calvin's doorstep." Timothy George and Paul Helm took the opposite side. Quotes can be found in Calvin's writings to back either argument.

▮ As the editorial points out, one of Dr. Mohler's fist acts as president was to found the Billy Graham School of Missions, Evangelism and Church Growth. Southern has twice as many permanent evangelism and missions professors as ever before. Dr. Mohler's commitment to evangelism and missions speaks for itself.

I can confirm the seminary's heart for evangelism and missions. It grew under Dr. (Roy) Honeycutt's leadership, and it is growing under Dr. Mohler's leadership.

Bill Groover
Louisville

God knows

I always thought the verses about predestination referred to God knowing at the beginning that man would sin and need a Redeemer and had decided to provide a Savior. He predestinated that anyone who accepted Jesus Christ as Savior would be saved, and anyone who did not would be condemned. And we had a choice.

I did not think God would just arbitrarily decide who would be saved and who would be lost. Instead, he chose those who would accept the Savior. To think otherwise seems to contradict the rest of the New Testament.

The entire Bible describes a God who would not condemn people unjustly without a reason.

Mildred Phillips
Jeffersontown

Remain true

Congratulations for the informative and provocative articles on the issue of Calvinist vs. Arminian doctrine (WR, Nov. 8).

While pastoring a General Baptist church and attending Free Will Baptist College in Nashville, I took a close look at my doctrine. I had been an Arminian, but after studying the Greek texts of the New Testament and the theological history of Christianity, I radically shifted my thinking. I realized God's grace is best understood within the Calvinistic framework, and I joined the Southern Baptist denomination because of its Calvinistic heritage. I have preached the Doctrines of Grace (the five points of Calvinism), and I've seen God's people of all levels of theological understanding accept them as biblical truth.

This issue may become the source of renewed controversy, but I don't think Calvinists are going to "take over" the denomination politically. If this doctrine is true and God is sovereign, it will be the Holy Spirit working with divinely appointed servants who will take over the denomination. Only those who reject Calvinism and seek its removal from our churches will be fighting it.

The Doctrines of Grace are invigorating to missions. The church I pastor holds missions conferences, budgets over 10 percent of its offerings to missions and supports the Lottie Moon and Annie Armstrong drives.

We must remain true to God's word which says, "Come ... whoever will" (Revelation 22:17) and "... no man can come unto me, except it were given unto him of my Father" (John 6:65).

George Dilley
Greenville

More complicated

Wouldn't it be nice to go back to the way it used to be? My grade-school teacher, a Methodist, read the Bible and prayed. My high-school principal, a member of the Christian church, read the Bible and prayed at convocation.

Now in our town there is a Chinese restaurant, a Jewish merchant, a motel operator from India, and Mormon, Jehovah's Witness, Church of Christ and many denominations. If we reinaugurate prayer and Bible reading in public schools, will we Baptists be happy to let them read from their scriptures and pray to their God?

It's a bit more complicated isn't it?

J.B. Crawley
Campbellsville

Heart & head

Thank you for the articles on the mild resurgence of Southern Baptist Calvinism (WR, Nov. 8). I will discipline myself to a few comments.

First, the movement was characterized as "head" religion, an intellectualism which contradicts the intuitions of the heart. Such a position will lose, the story goes, when it "crosses swords" with a "feeling-based 'heart' religion."

If crossing swords means political jockeying, it will not happen. The revival within SBC Calvinism has come from preaching, prayer, personal relationships and publications. A search for a political agenda will be in vain.

Second, the dichotomy of head and heart in matters of Christian faith is unbiblical and spiritually unhealthy. Much of our sanctification consists of learning to think, and thus act, according to the truths of God and his gospel. Isolating the affections from the training and discipline of grace and truth perpetuates worldly wisdom and power in the church and incites carnal chaos.

This false dichotomy also ignores the fact Calvinism is a heart religion. At the level of human experience, it is concerned to preach, teach and work for the resurrection, creation and new birth of life, and the new-covenant writing of the law in the heart—all those images which teach radical transformation, falling short of which is not Christianity at all.

If there is no heart for God, there is no Christianity. The heart comes only when God removes the heart of stone and puts in the heart of flesh (Ezekiel 36:25-27).

Tom J. Nettles
Trinity Evangelical Divinity School
Deerfield, Ill.

Genuine religion

Our country's interest will not be served by the marriage of the Republican Party and the religious right. In advocating a constitutional amendment for prayer in public schools, they move toward defying a principle that has served America well—separation of church and state.

We don't need a school-prayer amendment; private prayer was never banned. Communication with our Creator is personal and is done best privately, when and where one chooses. God is neither pleased nor fooled by prayer or fasting done publicly for show or for winning votes. Genuine religion, not the manifestation of outward forms of religion, is what pleases God.

Genuine religion involves sharing our food with the hungry, housing the homeless and giving clothes to those who have nothing to wear. It involves taking care of suffering orphans, widows and relatives. It is seeing that oppression is ended and justice is done. It is keeping oneself from being corrupted by greed.

The GOP proposes doing away with needed social programs for the poor at the same time it calls for a school-prayer amendment. What inconsistency! What hypocrisy!

Ulysses S. Grant is not known for being an effective president, but he did leave a gem of wisdom for the ages: "Leave the matter of religion to the family alter, the church and the private school, supported entirely by private contributions. Keep the church and the state forever separate." If we disregard Grant's sage advice, we are in danger of losing our precious religious freedom.

Paul Whiteley Sr.
Louisville

One family risks all to serve Uganda

By Craig Bird
SBC Foreign Mission Board

KAMPALA, Uganda—Jim Rice runs risks quietly but steadily. He hasn't invested his life in the turmoil of Uganda to be a hero but to be a servant.

It was typical for the Virginian to join the "March for Jesus" in Kampala last summer, one of a handful of white faces in the crowd. He's spent almost two decades insisting Christ is the answer to the East African nation's problems.

Also typically, he kept toward the back of the crowd. He's spent those decades equipping Ugandans to take the lead in being God's church in Uganda.

"Jim has so many quiet gifts," says Methuselah Sebagala, launching into a 30-minute monologue on ways Rice and his wife, Linda, have helped various Ugandans survive physically and grow spiritually.

The contrast is subtle but still striking. In a country prone to loudly grabbing world headlines with appalling stories of ethnic slaughter and AIDS, Rice quietly goes about, to use the New Testament term, "doing good."

"Actually we're not as courageous as it looks," Rice disclaims. "It's true we came to Uganda when Idi Amin was in power, but it really wasn't a politically informed decision. In fact, at that time (1975) he was a very popular leader .... No one knew what he would become and what Uganda would go through."

Still, many people would consider it a gamble to leave the United States to take up residence in any developing country. And few would have stayed as Amin's true intentions became known, living through numerous coups and civil wars.

But the Rices stayed anyway.

They've had cars taken at gunpoint, sat through two days of bombardment when their house lay between government artillery and advancing rebel troops. They've helped close friends grieve as relatives and schoolmates died with AIDS and been harassed by drunken, teenage soldiers waving automatic weapons.

Through the turmoil and tension, Rice says three things have provided anchors: remembering the clear call from God to come to Uganda in the first place, reading or remembering God's word and constantly praying for the faith "to believe what I read so I will act decisively and consistently in accordance with those beliefs."

Rice admits to being, "a little naive at one time, feeling that there was some kind of protection in being where God wanted us to be and doing what God wanted us to do. But I have changed my mind. I now know fully that you can die doing what God wants."

During their first years in Uganda, Amin's dreaded secret police hauled one of the Rices' neighbors from his house and threw him, screaming, into the trunk of a car. The Rices never heard from him again.

Another time when they were away in Kenya, soldiers stormed into their compound with a tape of a phone conversation between a Ugandan and fellow missionary Webster Carroll in which Carroll was warned not to come back to Uganda yet, "because rains have been heavy and the roads are in bad shape."

"It hasn't rained," the soldiers told a houseworker. "This proves these people are spies." They looted the house, stole two cars and beat the brother of the man who made the phone call, but they never returned.

Amin banned various religious groups in 1973 and 1974 and finally got around to Baptists in 1977. So the Rices started packing. But when the government said the ban only prevented Baptist churches from meeting and that missionaries could stay if they did social work, the Rices unpacked.

"We never got shot at, just yelled at and threatened," Rice remembers. "But we never had it as bad as the Ugandans. Several times Ugandans we didn't know would stop us and thank us for being there, saying that as long as we stayed it meant the world could not forget or ignore what was happening to them."

Risk!

Week of prayer for foreign missions Dec. 4-11

In a highly visible statement of their commitment to God's call to Uganda, in 1984 the Rices had a daughter. After 14 years of marriage, Kristen "was a pleasant—but major—surprise," Jim admits.

Kristen wasn't old enough to realize the danger in 1986 when Uganda's latest civil war rolled over them. The Rices, with seven other Americans and two Ugandan families, were trapped in their home for two days while rebel troops bombarded government artillery on the hill where they lived.

The past eight years have been relatively free of that type of violence.

But through it all the Rices were working in local churches, witnessing to Ugandans and, more importantly, discipling new believers and helping them become strong witnesses themselves. Their personal belief in prayer and Bible study made a deep impact on scores of Ugandans.

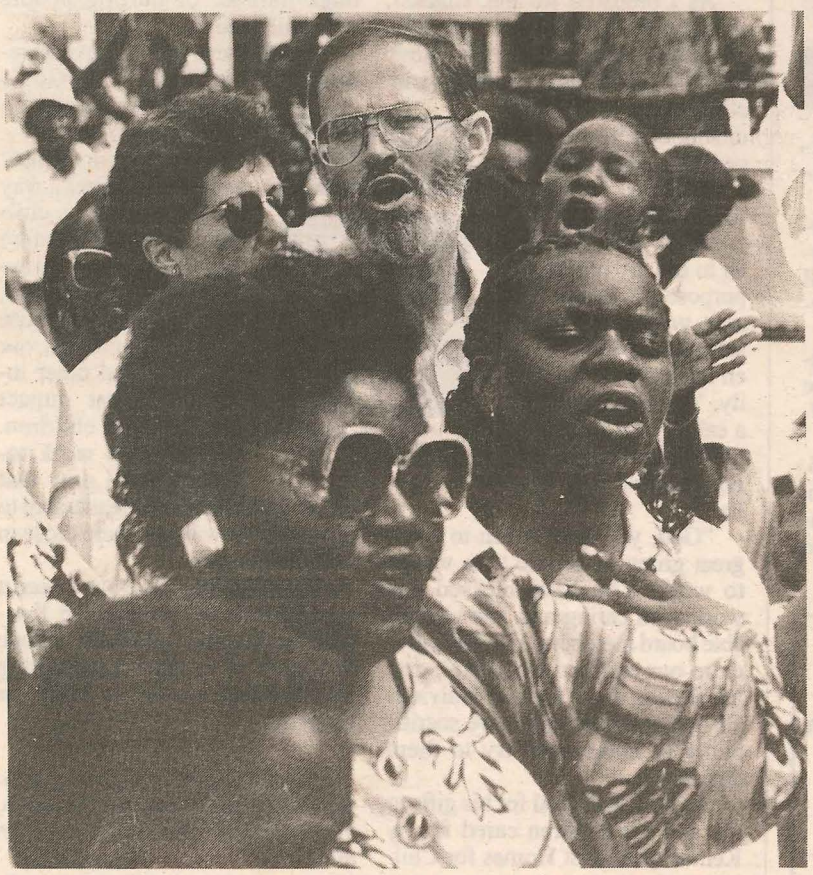
Now the biggest threat in Uganda is AIDS. The Rices are deeply involved in working with People With AIDS and spend hours counseling couples who want to get married—many of them HIV positive. They never worry about getting the disease, though they're in daily contact with people who have it.

But two widely believed local myths pose significant dangers to the American missionaries. One myth is that no white women have AIDS. That means white females are seen as "safe" targets for rapists. The second myth is that a man with AIDS can be cured if he has sex with a virgin. That puts 10-year-old Kristen at double risk.

The Rices take precautions but refuse to let evil paralyze them.

"I don't need for people to pray that I would work in a 'safer' place," Rice says. "Even though I know better, I become spiritually lax when everything is easy."

In fact, Rice is convinced the biggest risk to ministry in Uganda isn't physical at all. "The real risk is becoming insensitive to the hurting of people around me," he says.



RISKY BUSINESS *Jim Rice (center) joins with hundreds of residents of Kampala, Uganda, last summer in a "March for Jesus." (Photo by Craig Bird)*

Will you take a risk, too?

RICHMOND, Va.—This year's week of prayer for foreign missions calls on Southern Baptists to join their missionaries in taking risks for the sake of a lost world.

"Missionaries are constantly subjected to risks of political upheaval, natural disasters, threats to one's health, and criminal activity in order to share the gospel and God's love," said Jerry Rankin, president of the Southern Baptist Foreign Mission Board. "What are Southern Baptists willing to sacrifice that a lost world might know Jesus Christ?

"God is waiting for his people to take the risk" through strategic prayer and sacrificial giving, Rankin said.

For missionaries already on the field in a world fraught with dangers, risk is more than a one-week theme. It is real:

■ The dangers of vehicle travel loom ominously over Southern Baptist missionaries around the world. Road conditions are often primitive, at best. Only 4 percent of the roads are paved in the African nations of Tanzania and Guinea and the South American country of Bolivia.

■ As the world's attention is drawn to human suffering around the globe, Southern Baptist missionaries serving in the African nation of Mozambique struggle with the worst living conditions in the world, according to The International Human Suffering Index of 1992.

■ In a country that boasts a life expectancy of 76 years, U.S. citizens often fail to realize the numerous risks that threaten day-to-day existence in developing countries where Southern Baptist missionaries serve. In the West African nation of The Gambia, life expectancy is just over 40 years, and the neighboring countries of Guinea, Angola, Sierra Leone, Guinea-Bissau and Mali each have life expectancies of less than 45 years.

■ The ravages of disease plague many of the countries where Southern Baptist missionaries serve, with dirty water believed to be the principal transmission agent for at least 80 percent of diseases in developing nations. Almost 50 percent of the deaths in these countries involve children under age 5 suffering some form of disease related to unsafe water. The greatest risk is in the West African country of Burundi where only 2 percent of the population has access to safe water.

■ The risk of crime is an ever-present danger for Southern Baptist missionaries, particularly those serving in the country of Dominica in the Windward Islands. Residents of that Caribbean island nation face nearly a one-in-five chance of becoming victims of general crime. Missionaries serving in the South African nation of Lesotho risk their lives daily amid the world's highest murder rate—one murder per 1,880 residents.

■ The risks of air pollution are an added threat to missionary lives. This problem is indisputably the most severe in East European Communist nation-states. In Poland, the government recently considered issuing gas masks to protect its own citizens from pollution. In other East European countries, recent documentation shows rising infant mortality rates with substantially increased cases of tuberculosis, cancers and other degenerative diseases, along with shortened life expectancies.

■ The ever-present risk of malaria hangs like a dark cloud over Africa, and has meant the demise of many a missionary career. The U.S. Centers for Disease Control and Prevention state that during a recent 12-year period, 2,548 U.S. civilians living overseas contracted malaria. Of that number, 82 percent of the cases occurred in Sub-Saharan Africa.

■ Developing countries account for more than 90 percent of all new AIDS cases in the world. Although Africa has only 9 percent of the world's adults, it bears 67.7 percent of global adult AIDS cases. Another one-quarter of the victims live in Asia and the Pacific.

■ Living in a country of religious freedom, Southern Baptists often forget the risks associated with the mere mention of the name "Christian." By mid-1994, the International Bulletin of Missionary Research reported 156,000 Christian martyrs around the globe. Countries with a reputation for heavy persecution, where Southern Baptist missionaries either serve or have on-going contact, include Cambodia, China, Pakistan and Vietnam. Also in the Middle East, no country has complete religious freedom.

PEOPLE

School prayer debate moving to center stage again

Continued from page 1

James Dunn, Baptist Joint Committee executive director, expanded on the letter by saying: "It's absurd to think we need to amend the Constitution to allow 'voluntary' prayer.' Kids can pray in school right now, and not just before math tests. They can meet in the schoolhouse in groups before the school day for prayer and Bible study. And they do so legally and constitutionally."

The Baptist Joint Committee's strong opposition to school prayer was one of the key issues that caused Southern Baptist conservatives to defund the agency in 1990 and 1991. The Southern Baptist Convention's funding that previously went to the Baptist Joint Committee now goes to the SBC Christian Life Commission, which has established a Washington office.

The CLC "supports student-initiated, student-led prayer but opposes government-controlled prayer," said CLC General Counsel Michael Whitehead.

"However, government does not sponsor or control everything that government permits," he said. "We support the right of students to pray during the school day. The fact that students are permitted to pray does not mean it was a government-controlled or -sponsored prayer.

"When tax-supported employees compose or lead prayers, that's government control. And we are opposed to that."

Whitehead said the Istook amendment "as written at this time" does not meet the CLC's criteria. But he said the CLC will be working with Istook to draft a school prayer amendment that does.

Since the landmark 1962 and 1963 Supreme Court decisions barring school-sponsored prayer and religious exercises, proposals to amend the Constitution to permit school-sponsored prayer rarely have reached a floor vote in either the Senate or House.

The last House vote came in 1971 when a Republican Baptist congressman from Iowa led the battle to defeat a constitutional amendment. Fred Schwengel, who died last year, took the floor every day during a three-week period to argue against the measure. The amendment fell 28 votes short of the two-thirds majority needed for passage, but Schwengel lost his seat in the next election.

In 1984, the Republican-controlled Senate held hearings and voted on President Ronald Reagan's proposed constitutional amendment to permit school- sponsored prayer, but that measure fell 11 votes short of the two-thirds necessary for passage. A 1966 Senate vote also failed.

The fight over school prayer may not be the only impact of the Republican sweep in this year's elections will have on public school classrooms.

Advocates of strict separation of church and state expect the nation's public schools to become more of a battleground over First Amendment issues as conservative Republicans attempt to exert their newfound influence on issues ranging from prayer to tuition tax credits for students attending private schools.

Public school issues already account for nearly twice as many church-state conflicts as any other category, according to an annual survey released Nov. 14 by Americans United for Separation of Church and State.

Robert Boston, Americans United's assistant communications director, said his organization is more worried about a renewed push for school vouchers than about school prayer. Vouchers would allow parents to direct their tax dollars to either a public or parochial school.

Boston said conservative Republicans could add a school voucher amendment to a routine education-finance bill. That measure could be approved by a simple majority vote in the House and Senate and might be difficult for President Clinton to veto.

A constitutional amendment on school prayer, however, requires a two-thirds vote in both the House and Senate, plus ratification by two-thirds of the states.

Compiled from Associated Baptist Press, Evangelical Press and Religious News Service reports

NATIONAL NOTES

■ **Teens say they honor parents.** The biblical admonition to "honor thy parents" may still be practiced more than most adults would think, according to the Gallup Youth Survey. A 52 percent majority of teens surveyed said they get along very well with their parents. Only 4 percent of teens said they don't get along with their parents at all. More teens report getting along best with their mothers (52 percent) than with their fathers (24 percent).

On a related note, the Gallup Youth Survey found 38 percent of American teens believe their parents are too strict on them, while 24 percent believe their parents are not strict enough and 37 percent believe their parents exercise the right measure of strictness.

■ **Court to hear First Amendment case.** The U.S. Supreme Court has agreed to hear a case that will decide whether the First Amendment permits a public university to deny funding to a student newspaper just because it has a religious viewpoint. The case is Rosenberger vs. Rector and Visitors of the University of Virginia.

In 1990, after the University of Virginia recognized his "Wide Awake" newspaper as an independent student organization, Ronald Rosenberger applied for funding from the student activities fund. His request was denied, even though the university funds more 118 student organizations, including Jewish and Muslim groups and 15 student-authored newspapers. The university contended Rosenberger's magazine was a "religious activity" while the Jewish and Muslim groups were merely "cultural organizations."

When Rosenberger filed suit against the school, lower courts said denying the funds violated the free speech and free press guarantees of the Constitution, but that the university ultimately was right because of the Constitution's ban on an establishment of religion. The student group appealed, arguing the Constitution requires "neutrality, not hostility, toward religion."

■ **Chaplain forced to retire.** Garland Robertson, a Southern Baptist Air Force chaplain who publicly criticized the morality of the 1991 Persian Gulf War, has been forced to resign from the armed services. Air Force Secretary Sheila Widnall rejected Robertson's appeal of a reprimand handed down by a military tribunal that found the chaplain improperly took part in political activities and flouted the authority of the U.S. president.

CLASSIFIED ADS

WANTED: Foster care specialist: Bachelor's degree and experience in foster care required. Duties include: Establishing and supervising a treatment foster care program. Salary based on experience and education. Contact: Ky. Baptist Homes for Children, Glen Dale, (502) 369-7380, Mon.-Fri, 9-5, ask for Cindy.

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Prayers of thanksgiving

For many of us, it is seldom that we truly pause to say "thank you."

We are often so busy and so into ourselves that we do not recognize how much we owe to God and to others.

As I prepared for the Thanksgiving holiday this year, I made a conscious effort to think about how interconnected I am with others and about how truly wonderful God's magnificent blessings really are.

This was my prayer for Thanksgiving:

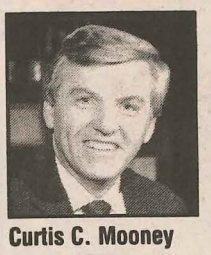
"God, you have given to me my health, my purpose for being. You sent your Son for my salvation. You have given me a wonderful family. You have given me a calling and mission in life to reach out to hurting children and families.

"God, you have given to me a great group of people with whom to work. You have blessed our work with caring and knowledgeable board members. You have given to our children wonderful, caring friends in the form of individuals and churches who give sacrificially to make ministry to them possible."

As I thanked God for his gifts to me and the children cared for by Kentucky Baptist Homes for Children, I realized how inadequate I sometimes feel for the task before us. I am grateful there are so many children and families we are able to help—more than 1,200 last year. But I am also acutely aware of the huge number of hurting people who still need us.

During these times I have to remind myself that it is God's strength I must rely on and not my own.

HOMES FOR CHILDREN



Curtis C. Mooney

I pray that in the next year, we can find a way of helping more children and families before they go through the cycle of abuse and neglect.

I pray also for those who lead our nation, our churches, and other institutions that impact families and children. We must all work together, and I pray that we all will seek God's leadership to determine how best to help those in such pain today.

Thanksgiving has always been a special time for children in Kentucky and for me personally. I hope that each of us takes time during this holiday season to truly be thankful.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

'Experience God Again,' Pastors' Conference urged

By Marv Knox
Editor

FRANKFORT—Christians must experience God again if they're going to be all they can be and all God expects them to be, Henry Blackaby told participants in the Kentucky Baptist Pastors' Conference Nov. 14.

"Experience God Again" was the theme for the conference, held on the eve of the 1994 Kentucky Baptist Convention annual meeting.

The theme is appropriate as Kentucky Baptists gear up to participate in the 1995 "Here's Hope. Share Jesus Now" simultaneous evangelism crusade, said Paul Blizard, Pastors' Conference president and pastor of Reidland Baptist Church in Paducah.

People naturally have a heartcry for God, said Blackaby, director of prayer and spiritual awakening for the Southern Baptist Home Mission Board and a consultant to the convention's Foreign Mission Board and Sunday School Board.

"Our heartcry is to experience a relationship with the living Lord," Blackaby stressed. He recited a list of biblical characters who experienced God directly, such as Noah, Moses and the woman who was caught in the act of adultery.

In all cases, the people felt and experienced God's presence as a life-changing force, he said, noting that change is greater than humans could attempt or even dream.

"He didn't come to teach the blind Braille; he came to heal the blind," Blackaby said. "He didn't open a hospice for lepers, ... he healed lepers."

In order to experience God, people must confess their sins and plead for forgiveness, he stressed.

"Do we want to experience God?" he asked. "Then we must experience God on his terms" as a personal presence who is active and whose love "disciplines those he loves."

"God says, 'Return to me, and I will return to you,'" Blackaby said. That means participating in the daily disciplines of prayer and Bible study, he added, noting, "You can't experience God and ignore the presence of God."

In another message, Blackaby claimed Christians can experience a "fresh encounter" with God. He described the key to such an encounter as persistently pursuing a personal relationship with God.

And that relationship is God's plan, he added. "He doesn't want you to miss the coming revival."

God's plan also calls for Christians to do "even greater works" than Jesus did, said Home Mission Board President Larry Lewis.

When Jesus was on the earth, he was confined to just one body, Lewis explained. But when he went back to heaven, he left the church to work across the face of the globe.

"The work of the church ... is to take the gospel to every nation—that's its scope—and to every person—that's its focus," he said.

Nevertheless, Southern Baptists have been losing ground in reaching their nation for Christ, he said, citing a 20-year comparison of growth. From 1970 to 1990, the U.S. population grew 22 percent, while membership in Southern Baptist churches grew only 10 percent.

Still, the opportunities for extending the ministry of Jesus and reaching people with the gospel are bountiful, he stressed. "Jesus is saying, 'Here is an open door; you walk through it.'"

That challenge will become obvious for millions of Southern Baptists shortly after the first of the year, Lewis said in another message. He urged Kentucky Baptists to participate in the denomination's "Here's Hope. Share Jesus Now" campaign.

"Here's Hope" will begin in January, when members of participating churches will be asked to share their Christian faith with non-Christians every day for 60 days. It will continue from mid-March through September, when churches will conduct "harvest revivals" to receive the new Christians who will come to faith in Jesus during the witnessing phase of the campaign and throughout the following months.

"We've never had a Southern Baptist emphasis like this—to muster Southern Baptists to witness daily for 60 days," Lewis said. If only 1 million of the 15 million Southern Baptists participate in "Here's Hope," they will generate 60 million evangelistic presentations during the course of the campaign, he said.

Lewis prays the evangelism emphasis will help Southern Baptists get over the "malady of subconscious universalism," he said. "We don't believe people without Christ are that bad off. Most Baptists don't believe Jesus is the only way of salvation."

But witnessing and leading people to faith in Christ are central to following the message of the gospel, he said. "Until we get off our seat, get on our feet and into the street, we can't call ourselves a New Testament church."

Bill Jaggers, the KBC's evangelism director, appealed to pastors to get their churches involved in "Here's Hope."

"We're asking for continual lifestyle witnessing, to share our faith as we go. I can't understand why any Kentucky Baptist pastor or staff member would not want to (participate) or to have 10 percent of his Sunday school members as witnesses."

Kentucky Baptists can learn from the early Christians about evangelism, Jaggers stressed. "Their first priority was evangelism," he said. "I pray Kentucky Baptists will know what the priority is, that 'Jesus came to seek and to save that which was lost.'"

The early Christians also "used the process of evangelism," Jaggers said. They were obedient to Jesus' command to share their faith, prayed for the Holy Spirit's presence in their witnessing, diligently witnessed and preached to unbelievers, he explained.

And the first Christians were "progressive in their evangelism," he concluded, noting they shared their faith every day.

In the conference's final message, James Merritt decried the "dearth of anointed preachers."

Every aspect of the church must be anointed by the Holy Spirit, but "the first steps must be taken in the pulpit before they will be taken in the pew," said Merritt, pastor of First Baptist Church in Snellville, Ga.

Unfortunately, Baptist churches are filled with prepared, popular, polished preachers, but not powerful preachers, he claimed. He sharply criticized Southern Baptist Theological Seminary in Louisville prior to the coming of President Al Mohler, implying that it did not properly prepare preachers for Spirit-anointed ministry. He also criticized the Western Recorder, saying preachers who never are mentioned in the paper are blessed of God.

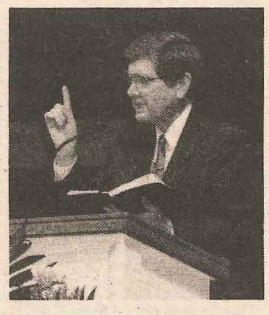
"What we need are preachers who will preach the simple truth of this simple book," he said, holding up his Bible. In part, that means making the truths of the Bible uncomplicated so that every hearer can understand them, he said.

The Apostle Paul "didn't preach to impress the Ph.D., but to impress the children," Merritt said. He quoted the famous evangelist Billy Sunday as telling young pastors: "Boys, put all your cookies on the bottom shelf. You're called to feed sheep, not giraffes."

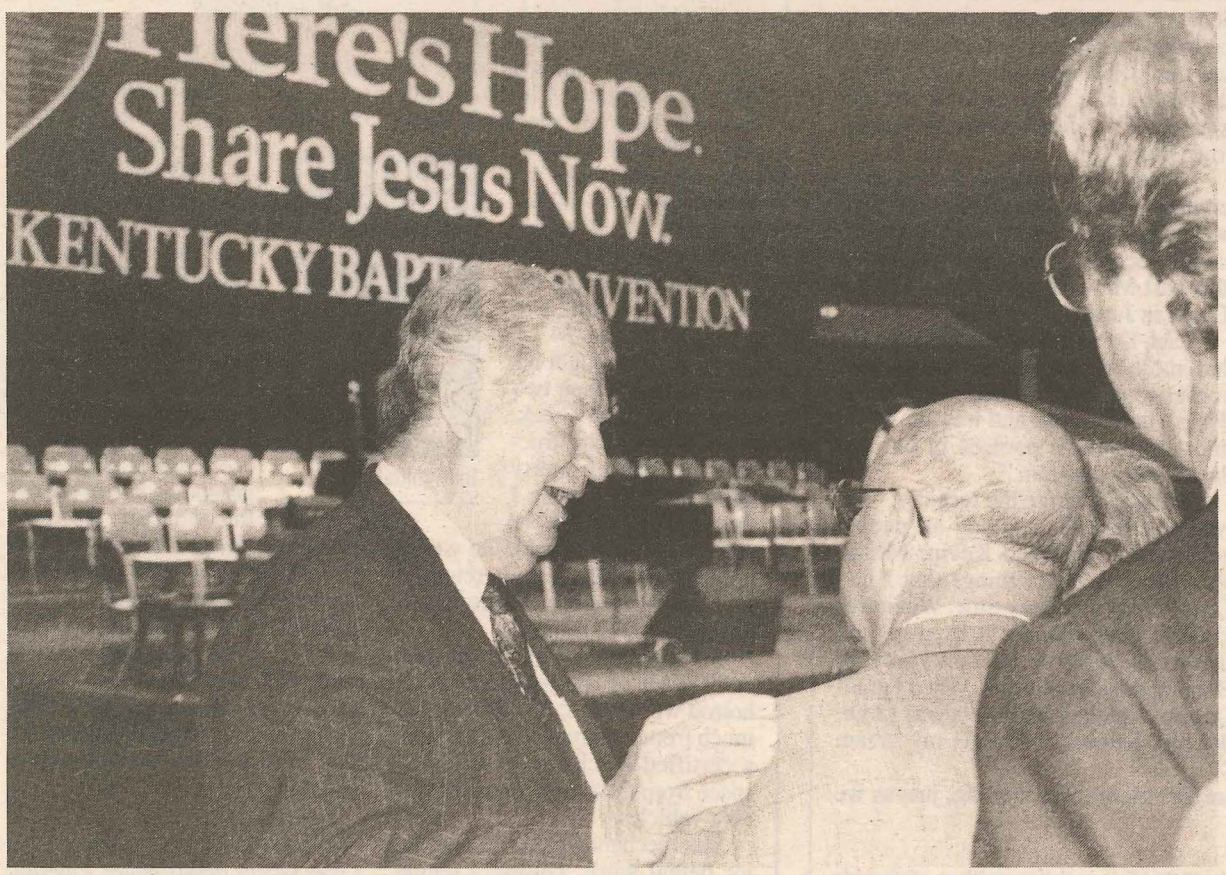
Anointed preachers also must preach with singularity, he said, advocating preaching truth to pagan culture, no matter the consequences.

"I don't care what the polls say," he said. "Abortion is murder, homosexuality is perverse and we've got to get back to calling sin what it is."

And preachers must be dedicated to the Bible, Merritt concluded. "If you don't preach this book is the infallible, inspired, inerrant, indubitable word of God, you'll never be a Spirit-anointed preacher."



PASTORS' CONFERENCE *New officers of the Kentucky Pastors' Conference (top) are Stan Cole, pastor of Kento-Boo Baptist Church in Florence, secretary; Rodney Burnette, pastor of Ninth & O Baptist Church in Louisville, president; and Gary Frizzell, pastor of Unity Baptist Church in Ashland, vice president. Home Mission Board President Larry Lewis (above) preaches on the need for renewal in missions commitment.*



BLACKABY SPEAKS *Henry Blackaby (left), director of prayer and spiritual awakening with the Southern Baptist Home Mission Board, and co-author of the popular "Experiencing God" materials, greets a long line of Kentucky Baptists after he spoke at the Kentucky Pastors' Conference Nov. 14.*

PEOPLE

KENTUCKY KERNELS

Southern Baptists have not met their goal for the Lottie Moon Christmas Offering since 1981. To meet this year's goal of $86 million, gifts must increase 3.74 percent over last year's total of $82.9 million.

Source: SBC Foreign Mission Board

Mountains to the Mississippi

Compiled by Ann Tatum

■ CALVERT CITY—First Church called **Shannon McPherson** as part-time youth director.

■ CAMPBELLSVILLE—Campbellsville Church called **Scott Sandidge** as minister of activities.

Virginia Fox, executive director of Kentucky Educational Television in Lexington, has been appointed to the Campbellsville College board of advisers.

■ COLUMBIA—Columbia Church called **David Gray** as interim pastor.

■ JAMESTOWN—First Church celebrated homecoming Nov. 6.

■ LEBANON—Lebanon Church called **Matt McClellan** as minister to youth and **Joan Noss** as minister to children/preteens. Also, **Charles Robert Dulmage** and **Harold Duane McMichael** were ordained as deacons Oct. 2.

■ MAYFIELD—First Church ordained **Mel Doughty** as deacon Nov. 20. Also, **George Cook** and **Gerald Wilson** were elected as life-long deacons.

■ PADUCAH—Trinity Church called **Kenneth Brown** as pastor Oct. 16. He previously was pastor at First Missionary Church in Benton.

■ PELLVILLE—**Robert Petersen** resigned as pastor of Pellville Church to become pastor at Eaton Memorial Church in Owensboro. Also, **Samuel Huff** was ordained to the gospel ministry. He is a student at Clear Creek Bible College and pastor of Central Church in Cumberland.

■ RUSSELL SPRINGS—**James Porter,** pastor of Pleasant View Church for 28 years, celebrated 50 years of ministry Oct. 20.

■ SANDERS—Jordan Church called **John Moxley** of Pintlala, Ala., as pastor Nov. 13. He is a student at Southern Seminary.

■ WILLIAMSTOWN—First Church called **Tim Bailey** of Ninety Six, S.C., as minister to youth.

History prof St. Amant dies in Mississippi

BAY ST. LOUIS, Miss.—Penrose St. Amant, a former dean at Southern Baptist Theological Seminary, died Nov. 19 at his home in Bay St. Louis, Miss.

He was 79.

St. Amant came to the seminary in 1959 as dean of the theology school and professor of church history.

He served in that dual role until he resigned the deanship in 1969 to devote full attention to the classroom.

He left Southern Seminary in 1972 to assume the presidency of Baptist Theological Seminary in Ruschlikon, Switzerland, where he served until 1977.

In 1982, he returned to Southern Seminary and taught for 10 years as a senior professor of church history.

At the time of his death, he was a visiting professor of church history at New Orleans Baptist Theological Seminary, where he had taught a significant portion of his career, from 1943 to 1959.

St. Amant is survived by his wife, Jessie.

Missionary surgeon takes risks for the gospel

Continued from page 1

sometimes rock throwers attacked ambulances. Fitzgerald managed to avoid such attacks, but called them "unsettling."

He had other close calls with masked gunmen. Such gunmen killed some of his Palestinian friends and co-workers.

Even arriving at the hospital after Palestinian-Israeli clashes was traumatic. "Sometimes it was controlled chaos, sometimes uncontrolled," he recalled. "Relatives would beat their heads on the wall, throw dirt in the air and tear their clothes as they grieved over someone who'd just died."

Fresh clothes had to be found quickly for tear gas victims because the gas stays in clothes. "Some people threw tear gas canisters back at the army. When they came in you could hardly get close enough to treat them," Fitzgerald said.

Fitzgerald became so expert at treating plastic bullet wounds that he and another doctor wrote an article for a medical journal about the subject.

"There were times I thought, 'Man, I'm out of here. This is just too much,'" he said. "But for me personally, my Christian faith helped me maintain my sanity. I felt like I was doing the Lord's work. I'm sure it was hard on Jesus when people pulled on him and wanted him to do something for them. Sometimes I could imagine how he felt. I would remember that Jesus healed the people before trying to talk to them."

Dona Fitzgerald, who once worked as a nurse at hospitals in Oklahoma and Tennessee, also helped. "Fortunately Dona and I were not down at the same time, so we could keep each other going," he said.

"I think that's where faith comes in on a long-term deal," she said. "Long-term service takes faith and confidence and knowing why you're here."

Christian witness is never easy in a Muslim land. But Baptists have ministered in Gaza for 40 years through medical ministries and nurses' training.

The Fitzgeralds said they have stayed amid war and rumor of war because they believe the Christian gospel is worth the risk.

'My dream come true'

I just read a very interesting feature article in *The Boot,* a publication of the U.S. Marine Corp. The title of the article was "Japanese citizen ventures to U.S. to become Marine."

Kimitoshi Takanashi came to America in 1991 to visit an aunt who lived in Manchester, 17 miles from our campus. After a few days, he learned of Oneida. He spoke no English, but he had a dream. He decided to enroll at Oneida and from the very first day made remarkable progress. He had an ulterior motive for enrolling and this is his story.

When Takanashi was six years old, he saw a movie about World War II in which American and Japanese soldiers fought. He noticed how "brave and tough the (American) soldiers were."

THIS IS ONEIDA

W.F. Underwood

While in a Japanese middle school, Takanashi read about the United States military. This was the beginning of his dream to be a U.S. Marine. He stated in the article: "It was the Marines' tradition, history and pride that attracted me. No other military force could equal it."

You can understand that it is a little difficult to be a U.S. Marine when you are a Japanese citizen and you do not speak English. So "Kimo," as we call him, came to Oneida. As soon as he was able to speak a little English, he shared with all who would listen his dream to be a Marine. He had Marine posters all over the walls of his dorm room. We tried to tell him that one cannot be a Marine without being a U.S. citizen. He would tell us that he would take care of that as soon as he could speak better English.

Takanashi studied all the time. He did not spend much time socializing. One of our teachers, Carolyn Valentine, spent several hours each day tutoring him. She has a tremendous amount of patience, love and concern for our students.

Our guidance counselor, Mrs. Cooke, was quoted in the article: "He worked harder than the majority of students and was already very talented in math."

Takanashi had to leave school 10 weeks after enrolling because he was here on a tourist visa. It was a sad day when he left our campus. Many of us thought we would never see him again. Letters were written, phone calls made and prayers offered on his behalf. Five months later he was allowed to return.

During his senior year he made contact with the Marine recruiter. He was encouraged and knew his dream could become reality. He graduated this past May and entered the Marine Corps in June.

SSgt. Derrick R. Swanner said, "He has more discipline in his foot than most people have in their entire body. He is a hard worker and was one of the most impressive poolees in our delayed entry program."

Takanashi wrote me recently: "Always, I miss Oneida and all people there, especially you, Dan and Kevin. I think about these a lot. ... A lot of things that I had learned at Oneida help me many time. Whenever I have hard time, I ask him for help to get me through it. I never did it before, but now I pray for everybody hoping they are all right. When I graduated boot camp, I looked up and talked to Dr. Moore to let him know I just made my dream come true."

I am sure Dr. Moore was smiling, just as we were.

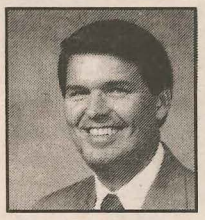
W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

Bivocational mechanic-pastor

"Eighty-five percent of the churches in our association were bivocational. I saw them experience significant changes because they had untrained pastors. I developed a heartbeat for bivocational churches."

1980 alumnus Terry Stallard now fulfills his calling as pastor of Tyrone Baptist Church near Lawrenceburg. As mechanic foreman at Southern Seminary he supervises 15 employees and is responsible for all seminary equipment.

CLEAR CREEK CHRONICLE



Bill Whittaker

Converted at age 14, Stallard was called to ministry at age 24. A year later he brought his wife, Pam, and their two children to Clear Creek. "I left a union construction job making pretty good money because I was convinced the Lord wanted me to," he said. On weekends Terry and his family returned to Trinity Church in Knoxville to direct the youth ministry.

Mechanical skills developed early. "All of us teenagers had a hotrod we worked on." He learned much from classmate Dale Denton, a certified mechanic who leased space from the school to repair student vehicles.

His mechanical skill led to major dental work. During a dental examination, the dentist's wife called about a problem with their car. Terry got it started. The dentist said, "If you'll work on my car, I'll fix your teeth." Terry eventually overhauled the motor, and the dentist did nearly $3,000 worth of work on his teeth.

After graduation the family moved to Georgetown, Ohio, and a seven- and one-half-year pastorate. He drove a school bus most of those years. Pam was secretary to the director of missions. He received a master of divinity degree from Southern in May 1992. While waiting for a bivocational opportunity, the foreman's job was offered.

"As time has gone by, my appreciation for Clear Creek has deepened, especially for the grounding I received before seminary. Professor Fitts really helped me understand the Old Testament. I was especially grateful to be a teaching assistant to Dr. Earl Clark," Stallard recalled.

The Stallards have bought a home in Crestwood. Their daughter is completing work on a master's at U of L. Pam is secretary for Don Spencer, KBC annuity representative.

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

Disease a deadly serious business for missionaries

By Erich Bridges
SBC Foreign Mission Board

RICHMOND, Va. (BP)—If the plague doesn't kill you, flesh-eating bacteria might.

While you consider that cheery report heard on recent TV tabloid news shows, watch out for meteors from outer space too. One might hit your house.

Deadly disease is nothing to laugh at, to be sure. The pneumonic plague that recently killed about 60 people in India was real, and it could have killed far more. The last major plague epidemic in India, in 1950, ended the lives of nearly 19,000 people. The panic the latest outbreak unleashed—and the virtual quarantine imposed by the rest of the world—was understandable.

The devastation AIDS has wrought worldwide makes growing fear of exotic, even more deadly strains equally understandable. The Ebola virus, for example, makes AIDS look like a mild flu bug.

"Ebola kills nine out of 10 people who contract it (and) does in 10 days what it takes AIDS 10 years to accomplish," reports Richard Preston, author of "The Hot Zone," a new best-seller about the appearance of Ebola in Africa. "It could wipe out a vast portion of humanity."

But while affluent readers and TV viewers shiver about what might happen, the world's poor people continue to deal with what is happening: ongoing suffering caused by mundane, quite preventable diseases.

"Diarrhea and dehydration—that's the No. 1 killer of children in developing countries," said Van Williams, a physician and former missionary who now directs missionary health at the Southern Baptist Foreign Mission Board. "That and respiratory infections. Another big killer is malaria. We've eradicated it here in the USA, but in many of the developing countries it's gotten out of hand again."

Diarrhea-related diseases kill 3.2 million people a year, according to the World Health Organization and Harvard University's School of Public Health. Acute respiratory infections (usually pneumonia) kill 4.3 million people annually. Tuberculosis—3 million and rising. Hepatitis B—up to 2 million. Malaria—1 million and rising. Measles—close to 900,000.

Southern Baptist missionary doctor Rebekah Naylor, who works at the Baptist Hospital in Bangalore, India, saw a few unconfirmed plague cases during the recent outbreak. But the day-in, day-out killers she fights are more familiar.

"A lot of our patients have at least some degree of inadequate nutrition, which makes any disease more of a problem," she said. "We regularly treat cholera and typhoid, which are definitely due to poor food and water, and hepatitis. It affects all age groups, but the smaller children and the elderly are more vulnerable."

How does she deal with the threat of deadly new diseases?

"We've got so many treatable diseases here that we've not yet been able to control. I just don't give much thought to all those things that maybe we can't treat," she replied.

"We have so much to do in public health work and education that it's difficult to get all bothered about things you don't really know about anyway. Even all this fear and anxiety about plague—there are so many things we're subject to every day that are much more risky."

Naylor is just one of 229 physicians, dentists, nurses and other health-care professionals assigned by the FMB in medical missions ministries around the world. That does not include at least 82 others whose jobs affect nutrition and public health. They work in such fields as agriculture, veterinary medicine, community development, engineering, water resource development and human needs ministries.

Public health education and basic medical care are the keys to eradicating many of the age-old killers, Williams agreed. FMB medical missionaries emphasize those two areas wherever they work.

Naylor and Baptist Hospital workers, for example, take health clinics—and the Christian gospel—into rural areas around Bangalore. The Baptist hospitals in Yemen and in Eku, Nigeria, stress immunizations and community health outreach. Workers at Wallace Memorial Baptist Hospital, a sprawling general hospital in the middle of Pusan, South Korea, have started numerous churches by extending health care into the community.

In one low-income area of Pusan with poor sanitation, Wallace hospital staffers helped people get better water and primary health care. They saw a major improvement in the overall health of the community.

"If we can prevent disease, it's a lot easier than trying to cure it once people have it," Williams said. "Most of our hospitals now have some type of primary health care outreach and are doing it very effectively."

Terrifying new worldwide epidemics could come, Williams acknowledged.

"I have no idea what's out in the future," he said. "Something could develop. Twenty years ago we didn't expect AIDS to come along, and now we're in the midst of it. There probably will be other things that will kill large numbers of people."

Until then, medical missionaries will put themselves at risk to fight the preventable diseases killing large numbers of people right now.

Missionaries face AIDS risk

RICHMOND, Va. (BP)—With AIDS spreading through the developing world, more medical missionaries will contract the virus that causes it, predicts physician-author Patrick Dixon.

"Some have estimated that up to one in four surgeons working in high-incidence areas will be infected after 30 years on the field," Dixon wrote in the new edition of his book, "The Truth About AIDS," published in September.

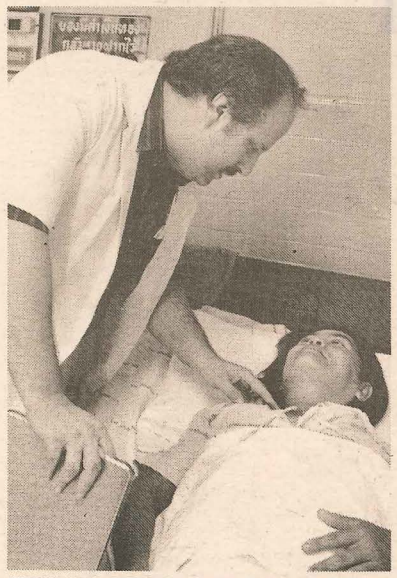
"A large missionary organization with perhaps 50 doctors operating overseas may well see a colleague infected every couple of years" through contact with HIV-positive blood, he warned. "In previous decades, missionaries were always at risk of dying from the illnesses they came to fight, but in our scientific age it is quite a shock when (they) make the ultimate sacrifice."

Dixon, founder of AIDS Care Education and Training, lists ways to cut down the risk of AIDS infection in Third World medical settings. He also urges mission agencies to put a high priority on supplying rubber gloves, clean needles and AIDS testing kits to their missionaries.

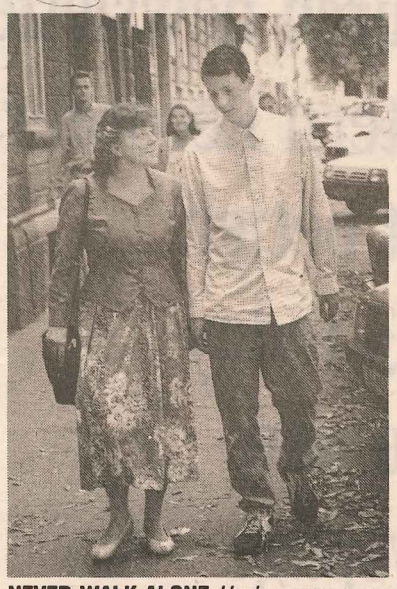
Estimates of HIV-infected people worldwide range from 13 million to 17 million. The great majority of them live in the developing world. AIDS has devastated Africa, and now it's rapidly spreading through Asia.

Medical missionaries know the risks. Southern Baptist missionary physician Rebekah Naylor, who works at Baptist Hospital in Bangalore, India, confirmed predictions that AIDS will "mushroom" in the south Asian giant.

"You have to be sensible and take proper precautions that you should take anywhere," she said. "But I'm called (by God) to be here. I've been given skill. I've been given training and education. That doesn't mean I'm not going to get something, but the what-ifs aren't things I feel we need to deal with. We're accountable for what we do with our professional skills and, more importantly, the gospel we have to give."



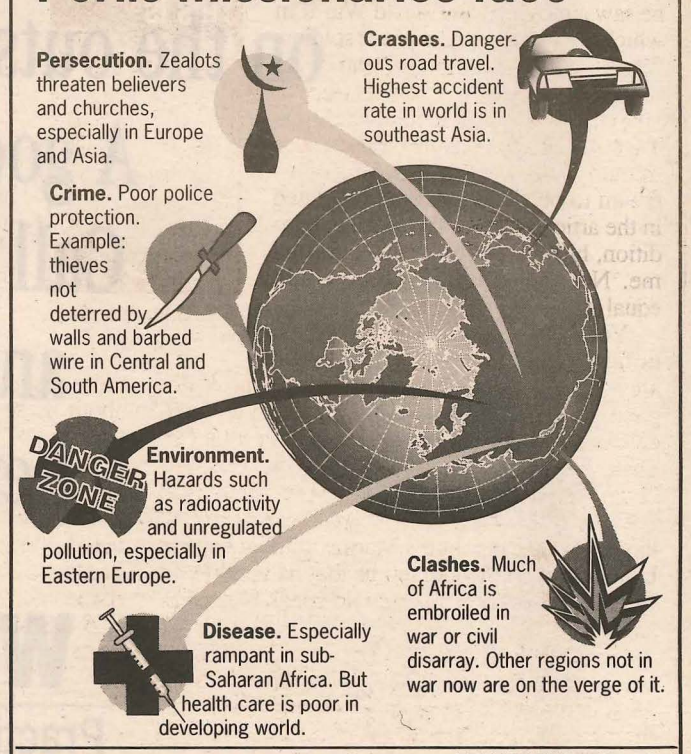
FIGHTING AIDS *Southern Baptist missionary doctor John Gibson comforts a patient at the Baptist Hospital in Bangkla, Thailand. The sourge of AIDS is affecting present and future generations in Thailand, where HIV-positive people number as many as 1 million or more out of a nation of 60 million people. By the end of the decade, one in 15 Thais could be HIV-positive. Medical missionaries put themselves at risk to spread the gospel. (BP photo by Don Rutledge)*



NEVER WALK ALONE *Having seen many families torn apart by war in the former Yugoslavia, Southern Baptist missionary Nela Williams is glad to have her youngest son, 16-year-old Jan, with her in Croatia. A widow, Williams has stayed in Croatia during unimaginable horrors inflicted on the land. Now that fighting has moved to another area, Jan returned to live with her, after living with grandparents in Georgia for several years. (BP photo by Don Rutledge)*

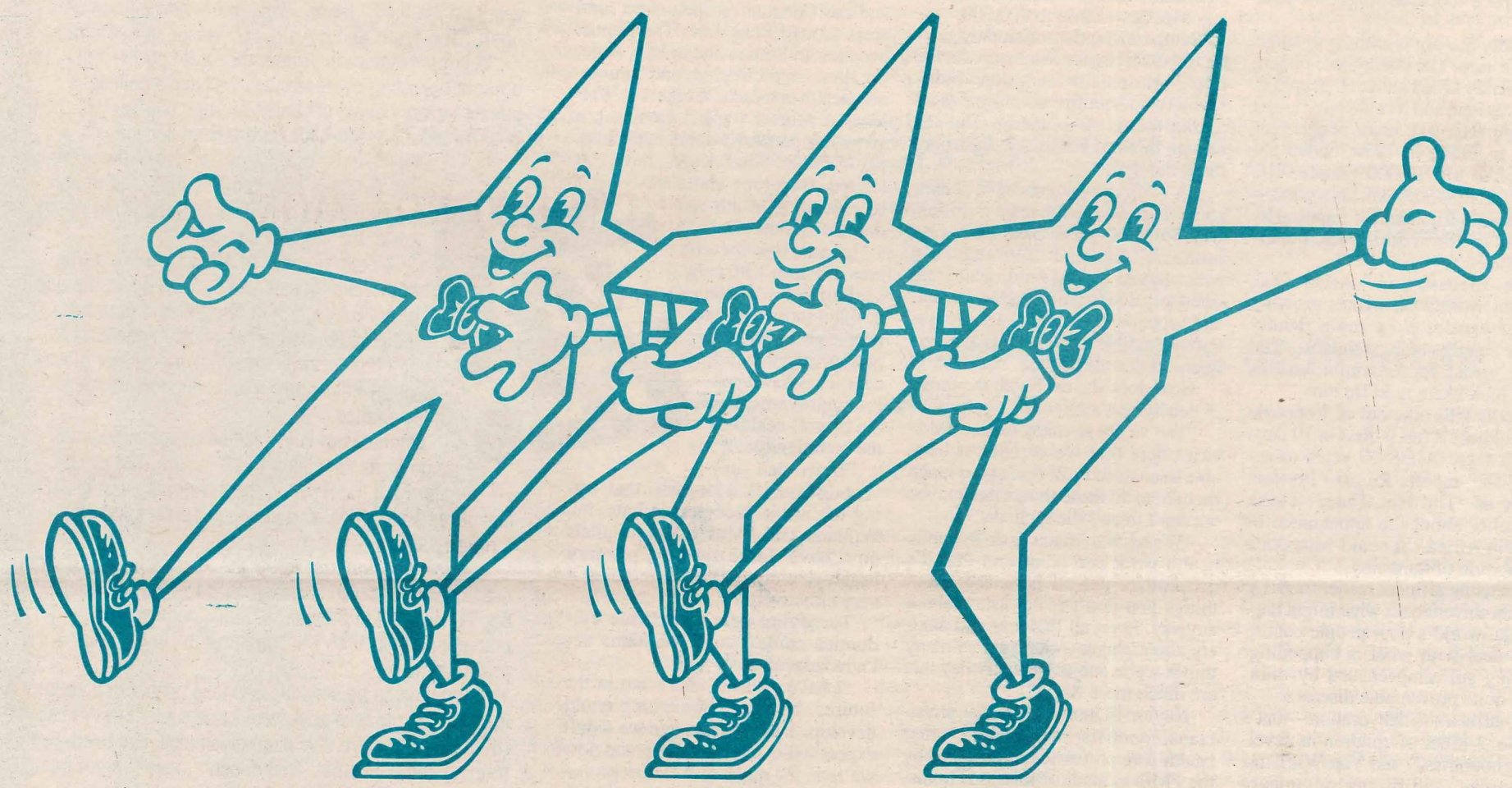
AN OUNCE OF PREVENTION *Peggy Rutledge (kneeling), an agricultural missionary to Haiti, administers de-worming medicine to a Haitian family's goat. Maintaining healthy farm animals often means the difference between life and death for Haitians, who face food shortages and economic hardships. The risks of living in Haiti are great, Rutledge admits, but she says the joy of sharing the gospel is greater. (BP photo by Don Rutledge)*

Perils missionaries face



(FMB) GRAPHIC By Marty Croll

We're bending over backward to serve you



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