



March 14, 1995
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FOR THE RECORD

WMU urged to vote
As discussions continue about just what proposed structural changes in the Southern Baptist Convention might mean for Woman's Missionary Union, WMU members nationwide have been encouraged to study the proposal and go to Atlanta to vote on this summer.
See page 2.

Vaughn out at BHS
Ed Vaughn has stepped down as president of Baptist Healthcare System through a mutual agreement with BHS trustees.
See page 3.

Family Forum
Believe it or not, satisfaction in marriage often increases as stress builds.
See page 4.

Editorial
No matter what the Z-Guy says, Zima is for zeros.
See page 5.

Poll findings
The latest polls of American attitudes and actions about religion show fewer non-Christians are attending church services and that more Roman Catholics express beliefs that would label them "born-again."
See page 7.

Electronic evangelism
Some Baptist pros give tips on surfing cyberspace with a view toward evangelism.
See page 8.

Revival ignites BSUs at Morehead and Murray

By Ken Walker
State Correspondent

MOREHEAD—Revival is steadily spreading across the Morehead State and Murray State university campuses, and "Here's Hope. Share Jesus Now" plays an integral role in the excitement.

"Here's Hope" has been an inspiration to us," said Gene Parr, Baptist Student Union director at Morehead State. "We need to be reminded this is what we should be doing. If we weren't, we could get in a rut."

Murray State's BSU has delayed participation in the 60 days of witnessing related to "Here's Hope" until the fall semester. However, the Murray State BSU sponsored a three-day "Campus Impact" event last month where the featured speaker stressed the need to "carry the hope" to students who don't know Jesus.

"In all our meetings we're emphasizing the hope we have in Christ," said Keith Inman, Murray State BSU director. "This has been a real renewal time for our staff."

Although on opposite sides of

Kentucky, the schools have become linked through interest in a famous Kentucky revival 25 years ago at Asbury College in Wilmore.

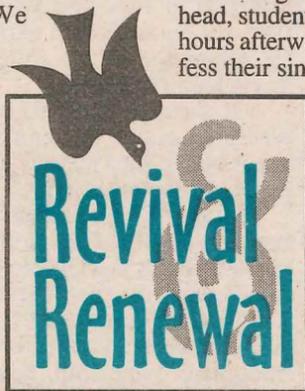
Two months ago, Parr, an Asbury graduate, invited student David Buckner to show a video he uncovered last fall during a research project. "An Account of the Asbury Revival" is a 45-minute documentary about the event and its aftermath.

The night of the viewing in Morehead, students stayed for an extra two hours afterward to pray, sing and confess their sins.

As a direct result of that experience, some students re-committed their lives to Christ, and the number of students committing to summer missions projects has increased, Parr said.

In addition, 35 students have enrolled in discipleship groups for the first time this semester. They are part of 130 students who meet weekly in small groups to study discipleship courses such as "Experiencing God," "Search for Significance" and "Mind of Christ."

"When you have that many students in discipleship groups, I think you're having revival," Parr said.
□ *See Revival ignites ..., page 10*



Small church feeds many

By Joyce Sweeney Martin
Staff Writer

LONDON—"Each one feed one" could be the motto of New Salem Baptist Church in London.

The Laurel County congregation feeds as many families each month through its food pantry as it has people in Sunday school each Sunday.

For a church with a Sunday school attendance of 150 to feed 125 to 150 families each month requires an over-and-above commitment of both time and money and a strong measure of faith, said Pastor John Woods.

In the four years New Salem has

operated its food pantry, the church has "never had to beg" for money or food, Woods said. "God has always provided."

There has always been food on the church's pantry shelves for the twice-monthly ministry and for emergencies which regularly crop up.

To fund the food distribution ministry, the church sets aside about \$400 of its \$8,500 monthly budget. An additional \$200 per month comes from interested individuals, Woods said.

Woods oversees the ministry. He does all the grocery buying, stretching the dollars to their maximum to
□ *See Small church feeds ..., page 3*

Americans giving less to charity; one-fourth give nothing

By Karen Long
Religion News Service

WASHINGTON (RNS)—Why are Americans less charitable now than during the Great Depression?

Fifty years ago, the average American family gave 3.3 percent of its income to church and charity. In 1933, a time marked by jobless drifters and meals begged at back doors, the typical household brought in \$555 and gave \$20 away.

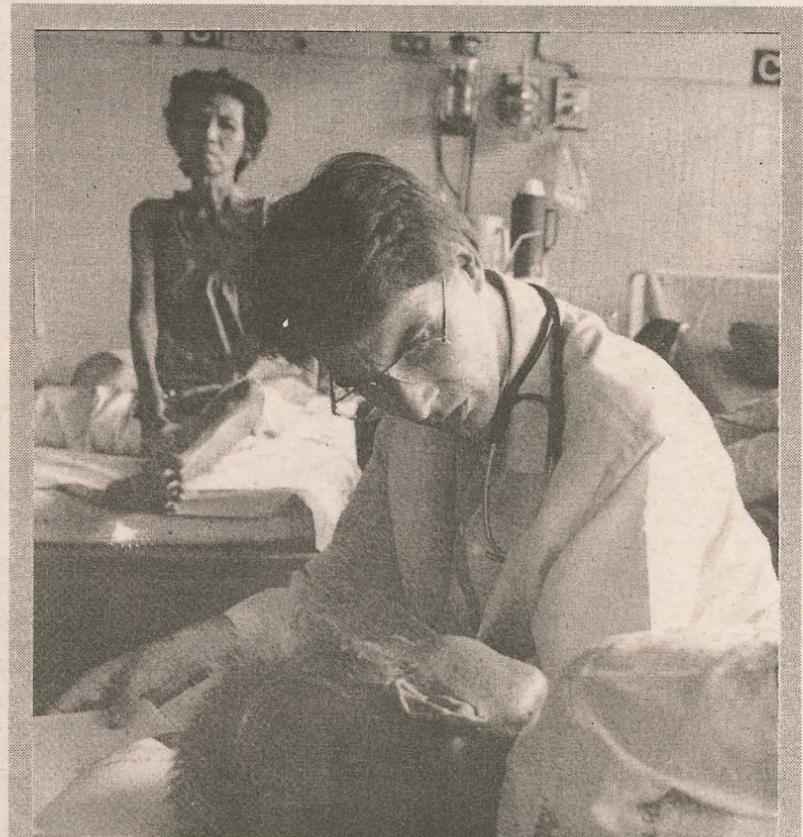
Now, the grandkids are awash in VCRs, portable phones, personal computers, microwaves and central

air conditioning that baffle their Depression-era kin. Why, amid all this plenty, does this generation put just 2 percent of its income toward charity?

Moreover, this slice of good will has shrunk for four straight years. Independent Sector Inc., an umbrella group monitoring nonprofit corporations and charities, found the average amount American households gave dropped from \$978 in 1989 to \$880 last year.

Sociologist Sylvia Ronsvalle has spent a decade trying to understand these trends.

"People during the Depression



CALL FOR DOCTORS Overseas requests for medical missionaries are at a 10-year high, but few of those needs are being met. The Southern Baptist Foreign Mission Board sent only eight medical missionaries overseas in 1994, barely one-tenth the number requested. Above, medical missionary Douglas Derbyshire makes morning rounds at the Baptist hospital in Bangkok, Thailand. (BP photo by Don Rutledge)

Medical missionaries needed

RICHMOND, Va. (BP)—Medical missionaries are needed more than ever, but fewer health care professionals are making it to fields of overseas service.

Requests for medical professionals on Southern Baptist foreign mission fields hit a 10-year high of 72 this year—the third year of dramatically higher requests and twice the number of 1992.

But only eight medical missionaries went overseas in 1994, barely one-tenth the number requested. Three went in 1993 in response to 65 requests.

"So few medical candidates are in process that if things don't pick up, we'll have critical needs unmet," said Jim Riddell, associate director of the Southern Baptist Foreign Mission Board's personnel selection department.

Medical missionaries always

have played a strategic role in Southern Baptist missions. The first one, J. Sexton James, was appointed to China in 1846. After World War II, Southern Baptists began a campaign to open hospitals and clinics overseas, and medical needs multiplied.

The strategic importance of medical missionaries increases as more countries admit only professionals who can assist in national development.

"Christian health care professionals can be in places where we never could get an evangelist," said Van Williams, a physician who directs the FMB's missionary health department. "They not only enjoy the satisfaction of caring for hurting people when others don't, but knowing their witness to God's love—in word and deed—may be the only one many will ever hear."

anything inherently wrong with consuming pizza.

It is pizza's place in a larger economic pie that squeezes the chance to give to charity:

■ The typical American spent \$445 on recreation in 1970 and \$1,026 in 1991, a 130 percent increase apart from inflation, according to the Statistical Abstract of the United States.

■ Recreational spending now amounts to 11 percent of per capita income. During the same stretch, the percentage of household income flowing to charity trickled down to a
□ *See Americans giving less ..., page 6*

BAPTISTS

WMU urges members to study report and vote

BIRMINGHAM, Ala.—Members of Woman's Missionary Union have been urged to study, ask questions and vote their conscience on a proposed restructuring of the Southern Baptist Convention being presented at this summer's SBC annual meeting in Atlanta.

The plan avoids any assignment of responsibility to WMU and reassigns most of WMU's traditional duties to other agencies.

A statement by WMU Executive Director Dellanna O'Brien said WMU will not issue a formal response to recommendations of a program and structure study committee calling for a streamlining of the denomination's organization because WMU's executive board is not scheduled to meet until June 16-17, just days prior to the SBC meeting June 20-22.

Meanwhile, the chairman of the study committee which proposed the structural changes said March 10 the proposal should not change the working relationship between the SBC and WMU.

Mark Brister, pastor of Broadmoor Baptist Church in Shreveport, La., reiterated the brief explanation given when the plan was unveiled in mid-February: The restructuring did not address WMU because WMU chose to remain an auxiliary to the SBC rather than let the SBC elect its trustees.

At a news conference when the

proposed restructuring was unveiled, another committee member explained WMU was virtually ignored in the committee's work because they would not become "accountable" to the SBC.

"If there's responsibility, there has to be accountability," said Bob Sorrells, associate pastor of Bellevue Baptist Church in Memphis, Tenn.

The restructuring proposal assigns missions education and promotion of the Annie Armstrong Easter Offering and Lottie Moon Christmas Offering to the SBC's two mission boards. These tasks traditionally have been done by WMU on behalf of the mission boards.

Further, the proposal would give the Sunday School Board an assignment for developing men's and women's ministries, an action perceived as threatening to WMU's work.

Members of Brister's committee said the two mission boards would be free to continue working with WMU in missions education and offering promotion if they desire.

Brister said the promotion of the two special offerings, "while historic," was not included in the original program statement for WMU in 1966 or any succeeding statement approved by the SBC.

While the current SBC organizational manual includes a program statement for WMU, that document also includes a disclaimer that the as-

ignment is "not binding" on WMU without their consent.

"While WMU has done a superlative job in promoting these mission offerings, the initiation of the offerings was influenced by the vision of the Foreign Mission Board, the Home Mission Board, as well as Woman's Missionary Union," Brister said.

Brister further explained that the SBC's two mission boards have provided financial assistance to help WMU promote the offerings.

"In 1994 and 1995, the FMB allocated \$400,000 for such expenses relating to the Lottie Moon Offering in addition to \$300,000 for WMU assistance in the general promotion of missions education," Brister said. "The Home Mission Board allocated \$200,000 in 1994 and \$232,000 in 1995 for out-of-pocket expenses in the promotion of the Annie Armstrong Easter Offering."

In a statement to WMU members, WMU Executive Director O'Brien discussed the legal question of "ownership" of the two offerings.

The SBC's legal counsel has said that since the SBC Foreign and Home Mission boards are sole recipients of the offerings, they own them.

"Another argument could be made, however, that historical and emotional ownership belongs to WMU," O'Brien countered. For years, the offerings were for women only, and gifts from men were re-

turned, she said. Eventually, WMU leadership "deemed it wise to make them church-wide offerings" and to allow the mission boards to determine allocations because they "knew where the most urgent needs existed."

"Did we give the offerings away?" O'Brien asked. "Perhaps so, in the interest of wider involvement and increased giving to missions. We have no regret for this."

WMU has involved staffs of the mission boards and the Brotherhood Commission in promotion of the offerings, but "we have continued to be the primary agents in the work," she said. In addition to efforts by the WMU's national leadership, "untold hours and dollars are willingly spent" by state WMU offices to help promote the offerings, she said.

On the question of why WMU has chosen to remain an auxiliary rather than become an agency of the SBC, O'Brien said WMU's independent status has allowed the organization "to be a helper to the convention and all its causes."

Also, unlike SBC agencies, the WMU membership chooses its own leadership, with state presidents comprising the national WMU executive board. "This means that women who know WMU work on every level and are well able to represent the women in their state," O'Brien said.

From Associated Baptist Press and Baptist Press reports

Brotherhood preparing for possible changes

MEMPHIS, Tenn. (BP)—The Brotherhood Commission has formed a transition team to monitor developments in the proposed restructuring of Southern Baptist Convention agencies and to prepare for changes if the proposal is approved over the next two years.

The restructuring proposal would merge the Brotherhood Commission, Radio & Television Commission and Home Mission Board into a new entity to be called the North American Mission Board. This new agency would be based in Atlanta.

"With the formation of the transition team, we are not presuming anything about the will of the Southern Baptist Convention," said Brotherhood Commission President Jim Williams.

"We are simply taking a proactive step to be

prepared to respond to whatever we are called upon to do. We want to be ready to lead a transition process with dignity and direction, and move into our new, expanded role empowered by God's Spirit," Williams said.

The restructuring proposal must be approved by messengers to this summer's SBC annual meeting in Atlanta and the 1996 annual meeting in New Orleans.

Donley Brown, chairman of the Brotherhood Commission's trustees, said the board is willing to accept the recommended changes if approved by the SBC.

However, "we do have questions about the impact of these recommendations on the laity in the local churches and about the potential loss of the entrepreneurial spirit of the Brotherhood Commission," he said.

State historians oppose restructuring

FORT WORTH, Texas (ABP)—A group of Southern Baptist historians, including the Kentucky Baptist Convention's archivist, is protesting the plan to eliminate the Southern Baptist Historical Commission.

The Historical Commission, based in Nashville, is slated to be eliminated in a massive downsizing and restructuring, which still must be approved at two consecutive SBC annual meetings.

Fifteen state Baptist historical directors from 11 states signed a statement released March 1 objecting to parts of the plan, saying the study of history among Baptists would be impaired.

Lynn May, executive director of the Historical Commission, is the only agency head to protest the reorganization, drafted by a special study committee. The plan, which would eliminate the commission and distribute some of its duties to other agencies, would not give historical studies their proper priority in Baptist life, May said.

The state historians agreed.

"Any restructuring of historical work within the SBC should be done to enhance and strengthen Southern Baptists' understanding of our heritage," the statement said. "The recommendation of the program and structure study committee does neither."

Under the plan, the commission's archives and the responsibility of teaching history would be assigned to the six SBC seminaries

and their presidents. The duty of producing historical materials would go to the Sunday School Board.

Since many of the committee's recommendations consolidated and centralized denominational tasks, the group said, scattering the Historical Commission's duties "does not make sense."

But one member of the study committee who ultimately will gain control over the SBC's historical records through the changes, voiced disagreement.

The traditional structure "is no longer the most effective option," said Al Mohler, president of Southern Baptist Theological Seminary.

"I understand and affirm the concern of the state Baptist historical directors regarding the preservation of our Baptist heritage," Mohler said. "Nevertheless, I am convinced the new structure will facilitate expanded and extended work toward this end: that the Baptist heritage be preserved and promoted."

The historical directors signing the document are: Alan Lefever of Texas; Susan Broome and Robert Gardner of Georgia; Fred Anderson of Virginia; John Woodard of North Carolina; Earl Joiner of Florida; Sue Lynn McGuire, Steve Baker and Earnest Heard of Tennessee; Doris Yeiser of Kentucky; Ray Granade of Arkansas; Betty Danielson of New Mexico; Nelda Kent of Arizona; and Lucille Boyd and Max Daly of Oregon.



"That's a nice thought, Sister Ida, but I'm not sure it's biblical to put a 'coupon good for \$5 off your next tithe' in our newsletter."

Vaughn leaves as Baptist Healthcare System head

By Marv Knox
Editor

LOUISVILLE—Ed Vaughn has resigned as president of Baptist Healthcare System after reaching a philosophical impasse with the system's board of directors and hospital presidents.

Baptist Healthcare System is one of the state's largest not-for-profit health care providers. It operates hospitals in Corbin, LaGrange, Lexington, Louisville and Paducah. The Kentucky Baptist Convention elects the majority of its 24 board members.

Vaughn, who has been president and chief executive officer since November 1990, resigned effective March 8.

Vaughn and BHS reached "a mutual parting of the ways due to philosophical differences concerning the leadership of the system," said board Chairman Eugene Siler Jr. of Williamsburg.

"The issue was just his relationship with the Baptist hospitals" across the state, Siler said. "The board was having problems with it, and Ed was having a problem with it, and that was what led to the divorce."

Vaughn, who declined to elaborate on his conflict with the board majority, concurred with Siler's assessment.

"I want to do everything I can to help Baptist Healthcare System," he said. "I'd like to live what I've been trying to preach these past four years. The best way to keep values in place is to simply say we parted due to mutual differences."

"They are the board, and they have

the right, as well as the responsibility and accountability, to decide who they want to lead their institutions. There's got to be a match between what the board wants to do and how to go about it and what I want to do and how to go about it. That match just wasn't there."

Close observers cite a history of tension between BHS headquarters in Louisville and its hospitals. The central office has focused on the unified performance of the system as a whole. Meanwhile, the hospitals, particularly the two largest—Baptist Hospital East in Louisville and Central Baptist in Lexington—have tended to focus on their own autonomy.

A recent independent action by the Lexington hospital reportedly precipitated the latest change in leadership. When the matter surfaced during a called board meeting in February, board members debated the issue of system unity versus hospital autonomy. Vaughn lost a no-confidence vote, 13-9.

Siler compared the power struggle between Vaughn and the hospital presidents to a slumping baseball team: The owners can't fire the whole team, so the manager has to go.

One of the hospital presidents, Tommy Smith, who heads Baptist Hospital East and Tri-County Baptist

Hospital in LaGrange, is the apparent beneficiary of the impasse with Vaughn.

Smith has been named interim president and chief executive officer of the system. And he is expected to be nominated for the permanent post when the board meets in Louisville this week, Siler confirmed.

Siler praised Vaughn's performance. "I admire Ed and hate the way everything's gone," he said. "Ed's leadership has been very good."

"We're in a transitional time of moving toward more of an integrated delivery system" with three other

Kentucky not-for-profit health care providers, he added. "It's a new system entirely, and he's been very effective in getting these systems together. We're set to provide better health care, at the lowest price, under a Christian atmosphere."

Siler and other board members stressed that the rift between the board majority and Vaughn represents philosophical differences regarding management, not Vaughn's integrity.

"We want to emphasize Ed is a man of good character," Siler said. "There is no scandal involved. It's just exactly what we've said—a philosophical or personality problem."

In addition to engineering the new integrated delivery system—through

which a group of hospital chains team up to provide a range of services at controlled or reduced cost—Vaughn has emphasized several ministries dear to Kentucky Baptists.

Vaughn, a deacon at Crescent Hill Baptist Church in Louisville, particularly has stressed the Christian ministry of the system. Among examples of that emphasis was a concern for the hospitals' pastoral care departments. And he has launched BHS partnership missions, with mission trips to Brazil and Russia, as well as arrangements for health care in the mountains of Eastern Kentucky and inner-city Louisville.

Two other innovations have marked Vaughn's administration.

He was instrumental in starting a system-wide quality improvement program. BHS officials have cited the program for upgrading patient care as well as stewardship of resources.

Vaughn also led the system to purchase Tri-County Hospital. Detractors say the hospital has not produced expected revenues. But, BHS and local citizens have touted the move as preserving an important component of the community, and they have praised Vaughn for instituting the hospital's first pastoral care program.

Although his future plans are uncertain, Vaughn said he intends to continue to work in health care.

Smith, a member of Broadway Baptist Church in Louisville, has been with BHS for 20 years. He began as an assistant administrator of Central Baptist Hospital in 1975. He became president of Baptist East in 1984 and of Tri-County in 1992.

Observers cite a history of tension between BHS headquarters in Louisville and its hospitals, which have tended to focus on their own autonomy.



Vaughn



Smith

Small church feeds many

Continued from page 1

purchase non-perishable, nutritious staples as well as canned fruits and canned meats.

Ten church members work in the food pantry on the last two Thursdays of each month. "That's when the need is greatest. Money runs out before the month does," Woods explained.

Volunteers regularly help senior citizens whose meager incomes barely cover medical expenses and leave little money for food. They also help mothers who ask for just a box of cereal for their babies because they have nothing to eat at home and children who are so hungry they eat the food given them before they leave the church building.

Often, the entire Wednesday evening prayer meeting crowd packs the food baskets, which will feed a

family of four for three or four days. Each basket contains approximately \$40 of food, although Woods said he buys it for much less.

New Salem Church is known as a "church that is doing something in the community," the pastor said.

And Woods doesn't worry about "getting taken" by those who would take advantage of the good will of generous people.

"God didn't command us to help just those in our flock, but he has told us simply to help and let his love flow through us," Wood said. "It's not just a church membership game; it's a soul game."

In a county where two out of every 10 families live below the poverty line, New Salem has found a tangible way to "perfect God's love through us," Woods concluded.

Resources for hunger ministries

Want to begin a food distribution ministry? Check the following materials for help.

■ From the Home Mission Board, 1350 Spring Street, N.W., Atlanta, GA 30367-5601:

✓ Beginning a Food Distribution Ministry (366-21F), free.

✓ Ministry Witness Resource Guide: Domestic Hunger (301-22P), \$1.25.

✓ Poverty and Hunger in the U.S.A. (360-38F), free.

✓ Ministry Project: Food Distribu-

tion, Hope for Hurting Humanity Series, free.

■ From the Christian Life Commission, 901 Commerce St., Suite 550, Nashville, TN 37203-3696:

✓ World Hunger Awareness Action Guide, \$.75.

✓ Issues and Answers: Hunger, \$.17.

✓ What Shall We Do In A Hungry World? \$4.95.

■ From New Hope Publishers, P.O. Box 12065, Birmingham, Ala. 35283:

✓ Servants of the Banquet, \$6.95.

BLUEGRASS BURGEOO

■ **Twila Paris concert.** Contemporary Christian singer and songwriter Twila Paris will appear in concert with Phil Keaggy March 21 at Porter Memorial Baptist Church in Lexington. Tickets for the 7 p.m. concert are \$11 in advance, \$13 at the door or \$9 for groups of 15 or more. For information, call (606) 586-0173.

■ **Turners appointed.** Lonnie and Fran Turner, natives of Hazard, have been appointed missionaries with the Cooperative Baptist Fellowship. For the past 19 years, the Turners have served in Zambia under appointment by the Southern Baptist Foreign Mission Board. With the Fellowship, they will minister to the international diplomatic and business community in Brussels, Belgium.

■ **Clear Creek honors four.** Clear Creek Baptist Bible College has awarded scholarships to four students: the Lewis Lynch Memorial Scholarship to Darrell Hammons; the Billy Lynn Terry Memorial Scholarship to Jack Helton and David Dean; and the Edgar Mitchell Family Scholarship to John Keefe.

■ **Georgetown collaborates.** Georgetown College and Scott County Schools are collaborating on a childhood development program that is the only one of its kind in Kentucky. The program has established a preschool for 3- and 4-year-olds which is staffed partially by Georgetown education students and uses a facility provided by the college.

■ **Young fund-raisers.** McKenzie Holderman and Sarah Young, members of Perryville Baptist Church, heard a message last fall about the needs of Baptists in Russia. The early teen girls were moved by the report and decided to find a way to help. So they set up a booth at their school's fall festival and raised \$242, which has been sent to purchase Bibles for children in Russia, according to Calvin Wilkins, Kentucky Baptist Convention partnership coordinator.

■ **Free health screenings.** Personnel from Baptist Healthcare System will offer free health screenings this week at Oneida Baptist Institute. A dentist, eye doctor, internist/lung specialist, physical therapist, pharmacist, dietician and registered nurses will be available March 16-18. No appointment is necessary for the free examinations.

■ **Wise records 400th win.** Campbellsville College Lady Tiger basketball coach Donna Wise recorded her 400th career victory Feb. 28. Wise recently was named women's basketball coach of the year by the Kentucky Intercollegiate Athletic Conference.

■ **"Camelot" coming.** The theater and music departments of Cumberland College will present the musical "Camelot" March 30-April 2 in Mary McGraw Auditorium on the college's Williamsburg campus. Tickets are \$5 for adults and \$2 for students. For information, call (606) 539-4443.

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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False impression

I am weary with the false impression concerning the so-called conservative takeover of the Southern Baptist Convention. Bill Moyers, on a recent network news program, made it sound like gangsters had somehow gotten control of the SBC.

It might be enlightening to remember that the people who have been castigated as a conservative "posse" are godly, educated, duly elected officers of the convention. That means a majority of delegates representing Southern Baptist churches have voted for people who hold conservative views.

It was well publicized that if conservative leaders were elected, they would use their influence to lead our institutions in a conservative direction. Yet conservative leaders have been elected year after year.

It is an insult to the intelligence of Southern Baptists to imply that some sort of sinister "takeover" has taken place while the rank and file were either ignorant of what was happening or just did not care.

The truth is, the rank and file Southern Baptist delegate has been the protagonist of this so-called takeover. He has listened to most of the conservative leaders as they stand for the grand truths of the gospel and appreciated what he has heard. Thus he has elected conservatives to places of leadership because he had confidence in them and the Bible they preach.

That process is called democracy. The majority in Southern Baptist churches have elected delegates to the convention who would vote for conservative leadership. It is not a takeover; it is a take back.

*Michael G. Morrow
Paducah*

Thanks for list

A great, big thank-you to whoever is responsible for the Kentucky Christian radio list (WR, Feb. 21). You have done us a great service.

Many times I have used my scan button and still could not find local

Christian radio stations. I did not even know nearby Scottsville had a Southern Gospel station.

I plan to place the listing in my car and send copies of it to at least three friends who travel and don't know these stations exist.

*Gene Iglehart
Bowling Green*

'All is well' at OBI

On Feb. 28, the trustees of Oneida Baptist Institute met for the first full session since W.F. Underwood was selected to lead OBI. His calling to

fill the shoes of a Baptist legend, Barkley Moore, is a task that would daunt almost anyone.

Any apprehension Kentucky Baptists may have had can be laid to rest. God's man in God's time has donned the mantle of leadership of OBI. Bud Underwood and his first lady, Kay, as dedicated understudies of Moore, have learned well from the master. The rudder is in place, and the "Ship of Oneida" is moving through charted waters. All that is needed now is the support and prayers of Baptists. I have no qualms that support and prayers are forthcoming.

The work and success of OBI is one of Kentucky Baptists' best-kept secrets. A boarding high school that is teaching youngsters the value of physical labor, academic preparation and spiritual nourishment is unique. By any standard, OBI is a success. Please take the time to visit and investigate what Baptists have hidden away in the mountains of eastern Kentucky.

Trustees and Dr. Underwood were excited about the Barkley Moore Father's Day Offering for OBI, approved at the Kentucky Baptist Convention in 1994. One caution was expressed, however. Kentucky Baptists who in the past have given individually, through groups and classes and through their churches are encouraged to continue to do that. The Barkley Moore Offering is a special one, over and above regular contributions.

*Oscar Davidson
Somerset*

Complete hierarchy

When I was at the Southern Baptist Home Mission Board (1965-70), I said it took the Roman Catholic Church more than 500 years to perfect its hierarchy and the absolute rulership of the curia. And I believed it would take Southern Baptists only half that time.

Now I must revise that figure downward: The SBC hierarchy is now complete.

*Joseph R. Estes
Louisville*

Politics vs. gospel

In response to Richard Land's comments about Baptists supporting the contract on America, being against the new surgeon general as well as generally using every opportunity he has to criticize President Clinton, my question is, "What is his role in the Southern Baptist Convention?"

Considering the SBC leadership and direction we have taken, we would be more accurately called the Republican Baptist Convention.

To assume all Baptists have the same opinion on these issues as well as abortion and many other controversial topics is ridiculous. A great strength of the Baptist faith is that we are diverse but still maintain unity.

How could we drift so far from our Baptist heritage? I hear more politics coming from them than religion. Land does not speak for me, and he would be well advised to look at his own life first and stick to improving Southern Baptist work rather than branching out into politics in his attempt to create a so-called Christian theocracy.

This denomination has enough demagogues and inflated egos preaching politics from the pulpit. We don't need any more. He, like everybody else, is flawed by sin which can only be redeemed by Christ's forgiving grace. That is not politics; that is the gospel. It should be the one pure unblemished message all Southern Baptists proclaim.

*Tim Hall
Henderson*

A funny way to lead

I suspect that many of those who heard Dr. Calvin Miller at our convention last year remember the experience. He is a unique and riveting communicator, both as speaker and writer.

Having just completed his most recent book, "The Empowered Leader," which is primarily targeted to pastors, I found fascinating the brief "letters" he uses as a vehicle for introducing each of the 10 chapters of the book.

I think pastor and parishioner alike would enjoy the one introducing chapter 10.

"Dear Leader:

"When it comes to loving other people, you need to know that I fully agree with what Jean-Paul Sartre and Charlie Brown said. The former said, 'Hell is other people,' and the latter said, 'I love humanity; it's the people

I can't stand.'

ON MISSION TOGETHER



William W. Marshall

"One pastor I read about had a similar approach to problems. He beamed that he had just had a 'membership drive' in which he 'drove' out 15 families. They were all problem families, I am sure.

"Most people are problem people once in a while.

"In fact, nearly everybody is a problem to somebody, sometime, somewhere. You either solve these people problems or cope with them or

ignore them or run them off.

"Pastor, I understand that in the ministry it gets hard to like everybody. Will Rogers did, I know, but then there's a general feeling that Will never got out much, and we know for sure he never pastored a church.

"I'd like you to be like God. He loves everybody. Our problem people are just not problem people to him.

"Pastor, if I turn out to be one of your problem people, I sure would like you to remember that. Clarence Darrow is famous for having said that he had never killed anybody, but that he had read many an obituary with pleasure.

"If I turn out to be one of your problem people, and I happen to die before you do, and you happen to preach my funeral, you don't have to cry. Just promise me you won't grin all the way through it.

"Your follower"

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



FAMILY FORUM: MARRIAGE

Good stress?

By Diana Garland

What makes for happiness in marriage? One might guess that quiet, intimate time with romantic dinners out might be key. Most of us would imagine a stress-free, orderly world with lots of leisure time together. We assume heavy demands on our time, such as those created by small children or the care of frail, elderly parents create risks for marital unhappiness.

Research, however, indicates marriages may become more satisfying when stress builds. Jill Sutor and Karl Pillemer found that, over the course of a year of caring for elderly parents, some marriages become more satisfying than they were before. Other couples, however, found their satisfaction with their marriages significantly lower as time wore on.

Why did some marriages thrive and others suffer? One would guess that sharing the caregiving tasks would make the difference, but in fact, there is not all that much sharing of the work. Wives still do most of the caregiving, even when the frail parent is her in-law.

The key to increased marital happiness in the midst of stressful time demands was the emotional support spouses provided one another. In those marriages that thrived, the husband provided major doses of appreciation and admiration—rather than resentment—of his wife's responsibilities. As one wife expressed it, "He just stood by me." Of course, it may be even more satisfying if partners work together and share the load.

What can we conclude? Whether one spouse carries more or the responsibilities are shared, marriages can thrive when the external demands are heavy. Marriages do not need to be carefully tended in greenhouses, protected from the stress of family and community living. They grow best when we are about our calling to care for one another and for our families, neighbors and communities, supporting one another, recognizing the value of our partner's work, blessing that partner, standing with one another.

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

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

EDITORIALS

No matter what the Z-Guy says, Zima is for zeros

You've probably seen him in commercials: He's a funky '90s version of the Marxes' hipper brother. And he's usually in a bar, substituting the letter "Z" for "S" and zapping zophizticated come-onz at a zexy, zultry woman.

But this Z-Guy's really up to something more. He's promoting Zima, the newest bottle of booze brewed for America's teenagers. He's to alcohol what Joe Camel is to tobacco—a clever character created to sell the next generation on substance abuse.

Most adults may think the Z-Guy is zilly, but law-enforcement officials and alcohol-industry analysts say he's doing a good job. Zima has replaced wine coolers as the "in" drink for the teen set, according to "Monday Morning Report," an ethics newsletter. Zima tastes sweet, which appeals to kids, who favor the flavors of soda pop and Kool-Aid. It doesn't look like alcohol either. Poured over ice, it resembles Sprite, 7Up or the "crystal" colas that hit the market in the last couple of years.

"National experts on underage drinking say Zima's sweet taste and lack of color make it difficult for police to identify and easy for teenagers to consume in large quantities before its alcohol content (which is higher than beer) takes full effect," the newsletter reported.

Without the strong smell of beer and the stout kick of stronger booze, the cops can't find it, even while some kids can't stop consuming it. So, while increasing numbers of adults are pulling back from alcohol consumption, Zima is out hooking the next generation.

This Sunday, March 19, is Alcohol & Drug Abuse Prevention Day on the Southern Baptist calendar. It's a good day for parents and youth leaders to resume the conversation with kids about the dangers of alcohol. Zima's Z-Guy may be zany and cool, but broken homes, ruined health, failed careers and car wrecks aren't. Help them see that Zima is for Zeros.

Marv Knox

Zima's Z-Guy is to alcohol what Joe Camel is to tobacco—a clever character created to sell the next generation on substance abuse.

Take a 'break'

Spring break is right around the corner, and along with the many students and parents taking a break, I hope Marv Knox will take a long "break" also. He claimed extended session for preschoolers is producing wimps and not leaders for the future (WR, Feb. 28).

My husband and I have raised two responsible young Christian daughters, ages 15 and 20, who attended extended sessions when they were younger than 5 years. We believed that it was more "age appropriate" for them to attend the extended session rather than sit and squirm through a service that they could not comprehend.

I am happy to report that our girls are anything but "wimps." Both girls have grown and matured from involvement in all aspects of our church. We consider them fully equipped to become future leaders in whatever church they attend as adults.

My husband and I are both veterans of the two-week revivals and the long sermons. Character was not born out of these experiences, only the ability to endure. If this is the "stamina" Mr. Knox is talking about, then he is out of the loop.

Mrs. Paul S. Graham
Somerset

Teachings of men

I partially agree with letters oppos-

BAPTIST FORUM

ing Calvinism in the Southern Baptist Convention. I also agree there aren't five points of grace, only one: God (choosing, redeeming, calling) saves (eternally) sinners (dead, blind, deaf and dumb, as the Bible says they are).

Relatively few Bible verses seem to disprove Calvinism, but if we believe in free will, we must remove whole chapters from the Bible. For instance, Romans 10:9-13 does not prove free will. It is the middle of a long discussion on the purpose, sovereignty and glory of God (Romans 8:28-11:36).

"Whosoever shall call upon the name of the Lord shall be saved," but it is those who did not seek God, but were sought by God (Romans 10:14-20), and a remnant chosen by grace who God knew (not knew about), who call upon him (11:1-5).

Calvinism is, as Spurgeon called it, simply "the gospel": God saves sinners. So, which is a doctrine of man—Calvinism or free will?

Charles T. Buntin
Mayfield

Slap in the face

We were shocked when we read the restructuring recommendations from the Southern Baptist Convention program and structure study committee (WR, Feb. 28).

What a slap in the face to Woman's Missionary Union! Historically, WMU has stimulated

Southern Baptists to pray for and support our missions effort.

The issue is control, because the SBC Executive Committee is unable to control whom the WMU supports. Baptists have stood against a hierarchical organization. Our strength centers in the local church, which cooperates with like-minded churches to carry out Christ's Great Commission.

It is no coincidence every member of the study committee is a Caucasian male from the SBC's "conservative" wing. Was consideration given to the fact the SBC historically has allowed Baptists from various viewpoints to cooperate to spread the gospel?

As missionaries who served in South Korea for nine years, we have been held up in prayer by WMU groups that have sent letters, birthday cards and care boxes. Would some agency tucked away in a monolithic SBC structure do that? By stripping the WMU of its historic tasks, we would deprive the main driving force behind our missions effort (outside of Christ) from fulfilling an essential task within the body of Christ.

Somehow Southern Baptists are losing our focus that Christ is our head. We are heading for a time when our pope (the SBC president) rules his church through his council of bishops (the Executive Committee).

Steve & Cathy Blanchard
Louisville

Justice & reality

I commend your editorial on

breaking the nation's moral and fiscal gridlock (WR, Jan. 24). As consumer restraint and willingness to pay taxes is one answer, self-serving and striving for "what's in it for me" has accounted for some of our plight.

Related to this is the clamor upon Congress to lower taxes and yet solve crime and social problems without the funds to do so.

Of course, the rhetoric of a balanced-budget amendment sounds so nice. Without such frugal measures, we will saddle our succeeding generations with our debt.

But there was nothing remembered of the '80s tax cuts, when the deficit grew more than ever before. That followed the great tax cuts of the Reagan era. Defense spending grew tremendously. It seems politicians and supporters have such short memories.

Or could it be that people believe what they want to believe when it assuages their consciences?

Your editorial "Welfare reform will produce child-care challenge" (WR, Feb. 14) speaks to more responsible social justice and fiscal reality. One study after another explodes the myth of welfare as a gravy train for the shiftless. The working poor and the newly poor refute the simplistic solutions of forcing people to take jobs and get off the dole. As the editorial so aptly states, women as heads of households must have jobs that offer real solutions.

Donald O. Cassidy
Premium

Deep Mama believes 'Caloric Calvinism' confirms predestination

Deep Mama waved to me from across the crowded dining room of her favorite fast-food restaurant. Even at a distance, I could tell she looked happier than I'd seen her in months.

So, I made my way over and asked if I could join her.

"Please do!" she boomed. "I was just going to write you a letter to the editor anyway. I'm glad you're here."

Deep Mama's warmth caught me off guard. Not because she was kind and outgoing; she's normally friendly. But because I caught her red-handed with this joint's specialty: the Humongous Burger—two huge patties of skillet-fried beef, layered with cheddar cheese, topped with grilled onions, slathered in mayo. A local cardiologist

calls it "Death on a Bun." And to top off her burger, Deep Mama was chowing down on a mountain of Curly-Q Fries and a real cola big enough to swim in.

I knew she loved this meal, because I'd seen her in here before. But every time, she'd tried to hide behind a book and pretended not to see me. Now, when she caught me staring at her platter, however, she wasn't the least bit ashamed.

"The diet's off!" Deep Mama declared.

"Calvin was right."

"B-b-beg your pardon?" I stammered. It's hard to be surprised and articulate at the same time.

"I've got your latest little theological flap figured out," she explained. "Calvin was right."

"Huh?" I responded. Deep Mama's usually my super-secret source on parenting and family life, but now she wanted to talk theology. I was stunned.

"I've been reading in your paper about how some people think ol' John Calvin was right when he said Sovereign

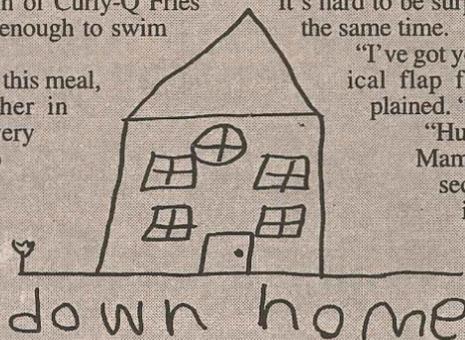
God had predestined everything that was, is or ever will be, but other people think Calvin was nuts. Well, Calvin was right.

"See, I also just read where scientists discovered that a body's metabolism changes when you diet or don't diet, so that no matter what you do, you're going to be the same weight. You can eat a Humongous Burger or cottage cheese; doesn't make a difference."

"Oh," I said meekly, mesmerized by her ability to link modern science to 400-year-old theology.

"I call it 'Caloric Calvinism,'" Deep Mama chirped and took a big swig of her cola. "The size of my thighs were preordained from the foundations of the world!"

Marv Knox



NATIONAL NOTES

■ **Episcopal theft alleged.** The Episcopal Church has disclosed that its treasurer—the church's second-highest-paid official—is under investigation for misusing church funds. "We're not talking about petty cash," church spokesman James Solheim said in the highly unusual announcement. The sum in question is "certainly in the many thousands of dollars."

Presiding Bishop Edmond Browning, the nation's top Episcopal official, told a meeting of the church's Executive Council Feb. 16 that the denomination uncovered "evidence of certain irregularities" by former Treasurer Ellen Cooke. An internal investigation is underway to determine the scope of the problem.

■ **Anti-Semitism reported on rise.** The Anti-Defamation League reported a record number of anti-Semitic incidents during 1994, and the Jewish organization's civil rights director warned the rise reflects a growing intolerance toward all minorities. Citing increasingly shrill talk radio shows and rap music lyrics that denigrate homosexuals and women, Jeffrey Sinensky said "hate language" has become part of the national discourse.

An ADL report cited a jump of more than 10 percent during 1994 in the number of reported acts of violence, threats or harassment against Jews or Jewish institutions in the United States. A total of 2,066 such incidents were listed for 1994, up from 1,867 in 1993.

■ **Cards for recovery.** Hallmark has unveiled a new line of cards for the 15 million Americans in support groups and the 100 million family members and friends who encourage them. The cards are designed to encourage people in recovery from various addictions.

■ **Religion news emphasized.** The Dallas Morning News has become the only major daily newspaper in America with a weekly section devoted to religion. The six-page section, which includes articles on religion, spirituality and values, appears every Saturday. The section is a far cry from the cluttered page of church ads and event listing many U.S. newspapers offer. It

includes religion trend stories, features about religious people and activities, guest columns and a local religion calendar.

■ **Mormon leader dies.** Howard Hunter, elected president of the Church of Jesus Christ of Latter Day Saints only nine months ago, died March 3 at the age of 87. He served the shortest tenure of the church's 14 presidents.

■ **Jesus Seminar at it again.** The Jesus Seminar, a controversial group of scholars who look at the New Testament in ways less than acceptable to the mainstream church, has concluded there is no evidence the Easter resurrection of Jesus Christ was a physical reality. The scholars concurred there probably was no tomb and that Jesus' body likely was disposed of by his crucifiers.

■ **TBN most watched.** Trinity Broadcasting Network is the most-watched of the four major religion-oriented cable networks, according to the Barna Research Group. A nationwide poll found nearly twice as many TBN viewers as the other three networks combined: Faith & Values, Eternal Word and New Inspirational.

■ **Land signs clarification.** Richard Land, executive director of the Southern Baptist Christian Life Commission, has signed a clarification of the controversial "Evangelicals and Catholics Together" document he signed last year. Land and other signers of the clarification said their cooperation with Catholics "does not imply acceptance of Roman Catholic doctrinal distinctives or endorsement of the Roman Catholic Church system."

■ **TV report released.** The nation's four television networks showed a combined total of 14,313 sexual incidents in prime-time alone last year, according to research by the American Family Association. The networks also aired 8,333 incidents of violence and 23,556 uses of profanity in prime time, the study found. Ninety-one percent of all sexual situations portrayed on the networks was outside of marriage.

International treaty stalled over U.S. parental concern

WASHINGTON (ABP)—The phrase "equal justice under law" is etched in marble atop the entrance to the U.S. Supreme Court. But across the street and under the Capitol Rotunda, lawmakers continue to disagree over how that principle applies to children.

At issue is an international treaty, known as the U.N. Convention on the Rights of the Child, that has been ratified by more than 150 nations, including China, Kuwait and Rwanda, but not the United States.

The dispute in U.S. political circles is not whether children have rights, but rather how far to extend them without impinging on parental domain.

The United States participated in the 10-year drafting process that began in 1979 under the auspices of the U.N. Commission on Human Rights. The 21-page document addresses the right to:

- Health-care services.
- Education.
- Protection against discrimination based on race, gender, religion.
- Protection against abuse, neglect or injury.
- A name and nationality.
- Have the child's "best interests" be a primary consideration in all pro-

ceedings concerning the child.

■ Be protected from economic exploitation or hazardous work.

■ Be protected against torture or other cruel, inhumane or degrading treatment.

■ Freedom of thought, conscience, religion and expression.

The Clinton administration supports the measure that has come under attack by others who argue that it would provide children special rights that override parental authority. One common argument is that the measure would give children carte blanche to sue their parents.

A major hurdle to ratification is Senate approval. The measure's most formidable adversary is Sen. Jesse Helms, R-N.C.

But the measure does have support from some key Republicans, including Sen. Mark Hatfield of Oregon and Sen. Richard Lugar of Indiana.

In a letter to Clinton, Lugar said the "strength of the treaty comes from widespread publicity of child abuse and the focusing of world opinion on the exploitation of innocent children."

However, an extensive review of the document is essential because it contains ambiguous language that lends itself to diverse interpretation and uncertainty, Lugar said.

Court will review gay rights

WASHINGTON (ABP)—The U.S. Supreme Court agreed Feb. 21 to decide whether states can bar local governments from protecting the civil rights of homosexuals.

At issue is a state constitutional amendment in Colorado that would bar the state or local governments from assigning protected status to people of "homosexual, lesbian or bisexual orientation."

Colorado voters approved the constitutional amendment in 1992. But the Colorado Supreme Court struck

down the measure after homosexuals and the cities of Denver, Boulder and Aspen challenged it.

So far those legal challenges have prevented implementation of the amendment, which would repeal anti-discrimination ordinances already passed in Denver, Boulder, Aspen, Telluride and Crested Butte and prevent enactment of similar ordinances in the future.

The Supreme Court is expected to hear the case during its next term, which begins in October.

Americans giving less to charity; one-fourth give nothing

Continued from page 1
flat 2 percent.

■ A quarter of the citizenry gives nothing at all. Not money, not time, not a pint of blood at the community blood bank. Zip.

Those who never part with a penny are not the poor, who give more—proportionately—than the well-heeled. Families with incomes under \$10,000 give more than 3 percent, while those earning \$100,000 give closer to 2 percent, polling has found.

Self-employed lawyers and doctors are notorious for stinginess in their ranks, according to charity workers.

Ronsvalle said part of the explanation lies in advertising.

"We all receive thousands of advertising messages, all designed to get us to part with our money," she said. "But who asks on behalf of mission? The topic of money in general is strongly resisted in church circles as an inappropriate topic, a vulgar topic. One comes to church to hear about

other things."

And yet the religiously motivated are the most generous contributors to charity. Take them out of the mix and American giving would average less than 1 percent of household income.

Sixty-two cents of every charitable dollar given by individuals goes to religious institutions, said Virginia Hodgkinson, vice president for research at the Independent Sector in Washington, D.C.

"A significant part of the message in the Scripture concerns how we're related to our possessions and how we should use them to the good of all of creation," noted Douglas Borko, who has the responsibility of encouraging members of the United Church of Christ to give. "Someone once counted up 2,000 references. I've seen people change dramatically as they study Scripture and some of the change gets reflected in their giving patterns."

His church, like all organizations, has plenty of members who sit on their hands.

"But I don't think there is anyone in the church who is not a potential good giver," Borko said. "My experience is people are hungry to find a relational connection and to engage in work that enhances the society they live in."

How to accomplish this taps spiritual concerns much deeper than paying the church electric bill, said August Napoli, who leads the Catholic Charities Corp. in Cleveland.

And seminaries are little help, he added. They are almost silent on training students to help congregations speak frankly about worldly goods and their uses.

This reluctance is peculiar, given the challenging stance of Christianity's founder. Theologians note that Jesus had a lot to say about riches and poverty.

Ronsvalle likes to quote the Book of Matthew in which Jesus observes that where one's treasure is, there one's heart will be.

"We would suggest that it's the

absence of a compelling vision that is contributing to these trends," Ronsvalle said. "There is more theological relativism. People don't believe as unequivocally that they must spread the word of God."

Independent Sector polls show people say they are giving less because they feel less financially secure than they did during the 1980s.

But Ronsvalle said the great middle-class anxiety—which helped fuel the Republican electoral sweep in November—belies the affluence many actually enjoy. Americans, by nature, recoil from thinking of themselves as rich, and always can find someone who seems richer.

Nevertheless, our homes are bigger, our cars more plentiful, even our bathrooms are shared less as households install more elaborate plumbing than at any time in American history.

"There is a strong resistance for those of us in our society to come to terms with our own affluence," Ronsvalle said.

Latest polls: Fewer non-Christians attending church

Both the Barna Research Group and the Gallup Poll have released their annual assessments of key indicators in American religious beliefs.

Here are some highlights from both organizations' reports:

■ Fewer non-Christians are attending church services, according to Barna. Four years ago, 53 percent of the people attending church services on a given weekend were not born-again Christians. That proportion has dropped to 45 percent.

■ Although evangelicals get much media attention for their political activity, they represent only 6 percent of the American adult population. This is a 50 percent decrease in magnitude since 1992, Barna reported.

■ Those least likely to read the

Bible during the week are baby busters, Barna found. Only 21 percent of busters read the Bible during the week, about half the rate of people 65 or older.

■ Only half the people who attend a church service on the weekend also read the Bible during the week, Barna found.

■ The number of Catholics whose beliefs clearly classify them as "born-again" is increasing, Barna found. Among Catholics, 22 percent describe holding to "born-again" beliefs, which means they have "made a personal commitment to Jesus Christ that is still important today" and believe they will go to heaven when they die because they have confessed their sins and "accepted Jesus Christ as Savior."

■ 90 percent of American adults believe in heaven, Gallup

found. However, belief in heaven as a place where people who have led good lives are eternally rewarded decreases in direct proportion to a person's level of education.

■ Nearly three-fourths of American adults believe in hell, Gallup also found. But very few who believe in hell think they will end up there.

■ Nearly 80 percent of American adults believe in miracles, Gallup reported, while 12 percent do not believe and 9 percent aren't sure.

■ 96 percent of American adults say they believe in God or a universal spirit, according to the Gallup Poll. Just 3 percent say they don't believe in God.

■ Only 65 percent of American adults believe in the devil, Gallup also found.

BJC adopts statements on politics & prayer

WASHINGTON (ABP)—Americans who promote their politics as "Christian" ought to ensure their "political methods measure up to that lofty label," the executive committee of a Baptist religious liberty agency declared March 6.

The Baptist Joint Committee—a Washington, D.C.-based agency comprising 11 national Baptist bodies—encouraged "all Americans of faith to play active and responsible roles in the political process."

The BJC's religion and politics statement said the constitutionally required separation of church and state "does not mean the separation of God and government nor the separation of religion and politics." It reaffirmed the constitutional right and biblical mandate for Christians to be involved

in the political process, but emphasized that such involvement must be done responsibly.

The statement urged Christians "to bring to the public square a full measure of integrity that reflects the high standards of our faith, shunning the hypocritical and immoral politics of personal destruction and deception."

The statement decried such tactics as selling videos that level unfounded charges against public officials, distributing deceptive voter guides and exaggerating the effects of policy proposals in a way that unduly alarms citizens.

"Such actions betray the high principles of our faith and diminish our nation's political process," the statement declared.

The statement was one of two unanimously adopted by the BJC panel. The second statement reaffirmed the agency's long-standing opposition to proposals to restore government-sponsored prayer to public schools.

"Our opposition stems from the conviction that prayer is a holy act that government should not control," the statement said. "We reject the notion that government bureaucrats and public school teachers, who may not share our faith or any faith, should be entrusted or saddled with our children's spiritual formation."

Legislative proposals to restore "voluntary" prayer are unnecessary, the statement said, because the U.S. Supreme Court has ruled out only school-sponsored prayer.

CLC criticizes Gores over reception for gays

WASHINGTON—The Southern Baptist Christian Life Commission has criticized Vice President Al Gore for holding a reception at his home for 150 "homosexual activists."

According to the CLC, which has become an ardent critic of the Clinton-Gore administration, the March 3 reception at the vice presidential residence was attended by 150 homosexual activists. Most were members of the Human Rights Campaign Fund, the country's largest homosexual po-

litical organization, the CLC said.

"The Clinton administration is looking for love in all the wrong places," said Michael Whitehead, CLC general counsel. "It seems oblivious to the mistakes of the past and to the message from conservative voters in the fall election. This could be a snapshot of a one-term presidency, out of touch with the moral mood of America."

The vice president and his wife, Tipper, reportedly told those attend-

ing the reception they support the rights of all Americans to be free from discrimination.

But Whitehead said this is an unnecessary right for homosexuals.

"Obviously, homosexuals already enjoy equal opportunity under our Constitution and law," he said. "What they want is government-coerced legitimacy, creating a legal and moral equivalency between sodomy and a person's race or gender."

Based on a Baptist Press report

Baptists urged to understand Nation of Islam

SAN JUAN, P.R. (BP)—Southern Baptists must "do church" better than the Nation of Islam "does cult," said the Southern Baptist Home Mission Board's associate director of black church extension.

"It's one of the fastest-growing cults in the African American community because it seems to meet a need that the young African American male is displaying," said Robert Wilson.

Wilson said a videotape and training book about the Nation of Islam will be available from the HMB in late summer.

Led by Louis Farrakhan, the Na-

tion of Islam is not an orthodox form of Islam, said Tal Davis, associate director of the HMB interfaith witness department. The Nation of Islam is not recognized by other Islamic groups in America or around the world, he said. Most black Americans who are Muslims are not involved in the Nation of Islam.

Jerry Buckner, pastor of Tiberon Christian Fellowship in metro San Francisco, said the Nation of Islam's appeal for unity, self-esteem and economic opportunity attracts many black men.

"They're doing a lot of effective things in the black community, eco-

nomically and socially," he said while addressing church-starting leaders during a leadership conference in late February. "They're doing a lot of things the church should be doing."

He noted that most of the Nation of Islam congregations are predominantly male, in contrast to African American Baptist churches, which he said tend to be matriarchal.

Buckner called the Nation of Islam the black equivalent to the Ku Klux Klan.

"Reconciliation begins with communication and being willing to say we're sorry, not only personally but corporately," Buckner said.

Convicted clinic killer now decries violence

OLUSTEE, Fla. (ABP)—A man convicted of killing an abortion doctor in 1993 says he no longer believes violence is an appropriate tool for people opposed to abortion.

"I used to believe it was justifiable homicide. I don't anymore," Michael Griffin told the Florida Times-Union March 1.

A jury convicted Griffin of fatally shooting David Gunn outside a Pensacola abortion clinic two years ago. Although he maintains someone else shot Gunn, Griffin is serving a life sentence at Baker Correctional Institution with no chance of release for 25 years.

Since Griffin's conviction, former minister Paul Hill was sentenced to death for killing another abortion doctor in Pensacola and John Salvi was arrested on charges of murdering two clinic workers in Massachusetts.

Griffin, 33, remains staunchly opposed to abortion. During an hour-long interview, he referred to abortion practitioners several times as people who kill babies and said God will hold governing authorities accountable for allowing abortions.

Although peaceful protest is fine, violence at abortion clinics isn't the answer, he said.

"My change of mind has come from reading the Bible and praying," he said. "I've had two years to think about it and look at everybody's viewpoint."

Although his change of heart came gradually, Griffin said it was fully realized in December when he was listening to tapes from the New Testament book of Romans in the prison chapel library. The verses spoke about how Christians should submit to government authority because it is instituted by God.

Other abortion-clinic slayings also affected him, he said.

"Mental anguish comes into play as I consider how a child would react when told a doctor had to die that he may live," he said.

Griffin said he mailed a statement to anti-abortion groups March 1 asking that clinic violence and illegal trespassing stop.

"I'm trying to keep some harm from other people. I'm trying to prevent violence around the abortion industry," he said.

The statement says, in part: "If we view this issue in its proper perspective, we will see that we are under no obligation to forcibly rescue those offered for death by abortion. It is the members of the governing authorities who are accountable for the laws enacted and enforced. They are the ones who will stand judged on the day of reckoning. ... The attributes of love include gentleness, meekness and a soft answer, all tempered with wisdom. Love does not include violence of any sort."

ACTS & FamilyNet will air Graham crusade

FORT WORTH, Texas (BP)—Billy Graham's worldwide crusade from San Juan, Puerto Rico, using satellite technology will be broadcast by Southern Baptists' ACTS and FamilyNet systems.

ACTS is the Southern Baptist Radio & Television Commission cable service. FamilyNet is the Southern Baptist broadcast television service.

ACTS will carry the crusade March 15 at 4 p.m., March 16 and 17 at 7 p.m. and March 18 at 5 p.m. All times are Eastern Standard.

The crusade will be transmitted to FamilyNet affiliates March 14-17 at 7 p.m. and March 18 at 5 p.m., all times Eastern Standard.

Affiliates may delay crusade broadcasts, so viewers should check local listings.

Here's Hope TODAY



WHERE'S HOPE?

Walking with Jesus

Recently one Sunday morning, a fellow choir member at Campbellsville Baptist Church stood and sang the words, "I walked today where Jesus walked, and felt his presence there."

Those words pierced my heart as I sat there in the choir loft that Sunday. As president of Campbellsville College, I feel God's presence with me no matter where I walk. It might be walking across the campus with students. It might be walking with our alumni or trustees who share so much love and concern for this Kentucky Baptist institution. Or it might even be when I am sitting alone in my office, pondering the magnificent ways our Lord has and continues to bless Campbellsville College.

I must admit that God's presence, at times, is felt so strongly by me that I am often forced to be silent, to be still, just to hear his voice.

With a student increase of more than 90 percent during the last seven years at Campbellsville, I sometimes have to pinch myself to make sure what we're experiencing is real. I come to work each day expecting the Lord to open another door, another opportunity for us. And to my joy, he does.

As a Baptist college president, I feel a tremendous calling and responsibility as a denominational leader and servant. Prayer and hard work are very much a part of my daily life as a president, as a husband, as a father and as a deacon in

our church.

I strongly believe Campbellsville College and our other Baptist institutions and agencies are extensions for missions and ministry.

That's one reason why I feel so strongly about what we as Southern Baptists are doing through the "Here's Hope" effort. Campbellsville College and others can become wonderful missions grounds for our students.

God has challenged me as a college president, working with our dedicated faculty and staff, to help lead our lost students to him by the time they graduate and enter the workplace. He also has challenged me to take those students who enter here as Christians and to make them even stronger beacons of light for him by the time they leave here.

But before "Here's Hope" can be successful in our Baptist institutions, agencies and even churches, "Here's Hope" must first happen in our own hearts. We must be willing to open ourselves to his will and to follow that. And many of us know that surrendering our all to Jesus is not easy. But with much prayer, faith and commitment, we can surely do all things for him.

—Ken Winters, president of Campbellsville College

■ For more information about how to become a Christian, or for spiritual assistance, please contact a Baptist church in your community or call the Western Recorder collect at (502) 244-6470.

Electronic evangelists present gospel on-line

"It's a Johnny Appleseed approach. You put out comments and answer questions, but you may never see the harvest."

Steve Brown of Highland Baptist Church in Louisville on computer evangelism

LOUISVILLE (BP)—Jesus told those who believe in him to go and make disciples of all nations—including a new world popularly known as Cyberspace.

But Christians who use their computers to witness via high-tech bulletin boards warn this mission frontier can be emotionally bruising.

"Christians are getting more attuned to computers, but I'm afraid Cyberspace has been the province of the irreligious and the irreverent for so long they have the upper hand," said Steve Brown, a member of Highland Baptist Church in Louisville. "Unless you're persistent and are prepared to confront deep issues of the faith, it can be a scary world."

"I have yet to see anyone come to the Lord," added Norm Miller of Southeastern Baptist Theological Seminary in Wake Forest, N.C. He began sending gospel messages last summer over the America Online information network, but hasn't been as active lately.

"Actually, it can get pretty discouraging," said Miller, a member of West Oxford Baptist Church in Oxford, N.C. "Those who want to do this better be prepared for the worst. If you hang out in the lobbies (on-line discussion groups), the discussions drop to the gutter level or worse. It's

made me aware of how sick our society is."

Computer bulletin boards are a radically different world, agreed Jim Gallagher of Lewisville, Texas.

Gallagher trusted Christ in the 1960s during the Jesus movement and now has 25 years of ministry experience as a youth pastor, Christian school principal and officer of a Bible software company.

"I led a lot of people to the Lord on the streets 20 years ago," said Gallagher, a telecommunications columnist for Christian Computing Magazine. "But in the modem world it doesn't work that way. Modem users are 'lurkers.' They wait to see what's there and they don't jump in if you try to witness."

"Mass witnessing never works. The only way is one-on-one. When you get people alone, they're not so bold. You need to get voice or direct contact. Get them isolated and 'talk' things out. If it's a smart punk, he'll usually back down."

While on-line services like Prodigy, CompuServe, America Online and the giant Internet generate most of the publicity, witnessing doesn't require monthly fees. Brown began his foray into electronic evangelism six years ago after dialing up the Louisville Free Public Library's computer bulletin board. He now calls three area systems regularly and has a password on a dozen, all free of charge.

Brown is a contract specialist with the Army Corps of Engineers' district office, but he also is a graduate of Southern Baptist Theological Seminary. Although he didn't set out trying to evangelize, he discovered his theological background came in handy during on-screen chats.

"Eventually, no matter what the subject, it would come around to a religious, or anti-religious, statement," Brown explained. "I would say, 'Have you considered that another viewpoint is true?' They would ask 'Who are you to say that?' and I said, 'I'm a graduate of Southern Seminary and an ordained Baptist minister.' Once I advertised that, I got all kinds of questions."

However, it may be best not to start out talking about religion, he said.

For example, Brown often gets involved in discussions on law, politics and the Constitution. Starting slowly with any topic and building on that will often open doors, he said.

Electronic witnessing also requires perseverance, Brown said. He invited one correspondent who had suffered a miscarriage to services at his church; the woman also attended a church picnic and a seminar. But just when she appeared ready to make a decision, she dropped out of sight and off the bulletin board.

"It's a Johnny Appleseed approach," Brown said. "You put out comments and answer questions, but

you may never see the harvest. I consider it important that I'm part of the Cyberspace world. I can also talk to young Christians and encourage them. When a new caller calls up the bulletin board for the first time, three or four old-timers bombard him with things and can scare him away."

Last Christmas, Miller decided to save a list of names from a discussion group's "lobby" in America Online. Then he composed a short message talking about the real meaning of Christmas and mass mailed it to that list.

Although some people replied rudely, many non-Christians expressed interest in what he said. About half those who responded to the mailing were fellow believers who encouraged him to keep spreading the gospel, he said.

"This has served to challenge me to witness more and to recognize the needs of the lost," Miller said.

Brown's computer experience has prepared him to be bolder about sharing his faith at work. While opportunities are limited to lunch hours and occasional chats, he wasn't as open five years ago.

"For all the teaching and preaching I like to do, I'm not as comfortable in one-on-one settings," he said. "In part through electronic communication, I've learned there's nothing to be afraid of. This has shown me I can do it anywhere, not just at the keyboard. If someone asks you a question, it's because they honestly want to know."

Be prepared before going on-line

Before you begin high-tech witnessing via computer bulletin boards, consider these suggestions from some seasoned Baptist electronic evangelists:

- Check the regulations regarding E-mail messages with the bulletin board or commercial service you use.
- Avoid sounding like you have all the answers. If you come on too strong, you are likely to get "flamed"—computer lingo for nasty put-downs—or "spammed," where another computer user aims a ton of unwanted E-mail at your box.
- Never intentionally offend anyone.
- Realize successes are likely to represent a tiny fraction of your efforts.
- Have a solid grasp of the Bible.
- Be secure in your faith.
- While not breaking any Christian codes of conduct, use every possible method of witnessing.
- Witness at various times of the day.
- If your children use the computer, check the "parental lock" options to block access to offensive material. Even with guidelines against profanity, it goes on unless someone turns in the guilty party.
- Choose an unusual screen name that may open doors.
- If you find yourself getting provoked by nasty messages, cool down before you reply.

Electronic tract

ATLANTA (BP)—Looking for a way to witness to high-tech friends? Try giving them the "Eternal Life" tract on disk.

The contents of the witnessing booklet are available in the Home Mission Board library of SBCNet, the Southern Baptist on-line computer system on CompuServe. The file name is "Eternal Life Booklet for Windows."

Computer users must have Windows 3.1 or higher and at least a 386 processor to download the program, said Bill Gordon, HMB associate director of interfaith witness.

Gordon added the "Eternal Life" tract to the computer library in hopes Christians would copy it to a disk and give the disk to a non-Christian. "Some people who wouldn't look at a tract will run a program on a computer," he said.

The computer version is "word for word, graphic for graphic" like the printed tract, Gordon said.

The booklet begins by asking, "Do you know for certain that you have eternal life and that you will go to heaven when you die?" The tract goes through a series of questions to explain the plan of salvation.

Here's Hope TODAY

She couldn't sleep until her friends heard about Jesus

ELIZABETHTOWN—Gloria Maulden took her pastor's soul-winning commitment sermon so seriously she couldn't sleep until she helped a family hear about Jesus.

Mauldin is a member of Franklin Crossroads Baptist Church, located about 20 miles west of Elizabethtown. She and others had spoken to this family before about Jesus.

But after Pastor Ron Davis preached about witnessing Jan. 8, Maulden

stayed up all night thinking about the unsaved family: a husband, wife, daughter, son-in-law and grandson.

Mauldin called Davis at 6 a.m. Monday, eager to take him with her to visit the family. They arranged a visit later that evening.

This time, the five members of the family were ready to hear a gospel presentation. At the end, everyone knelt around the kitchen table and prayed to receive Christ as Savior.

"It was a glorious experience," said the pastor, who also serves as evangelism director for Severns Valley Baptist Association. "It shows how God works in our lives when we'll let him.

"Gloria and others had witnessed to them for years. That night was a miraculous thing. Somebody had planted seeds long before that. It was just harvest time."

Though they have attended serv-

ices at Franklin Crossroads, the family lives on the east side of Elizabethtown, so Davis encouraged them to visit churches in their area.

Still, the church has baptized eight people this year, although its 60 days of "Here's Hope" witnessing doesn't officially begin until its spring revival May 14-17. Davis decided to postpone the beginning of his church's "Here's Hope" campaign to allow for more preparation.

Eastern Kentucky church offers 'Here's Hope' variations

ASHLAND—Although Fairview Baptist Church only recently began its 60 days of witnessing related to "Here's Hope. Share Jesus Now," the campaign saw a rousing start March 5 when two people made public professions of faith in Christ.

Both converts were baptized last Sunday.

"I think the fruit that came that Sunday is the result of past labor," said Pastor Mike Rice. "But I think the fruit of our current efforts will be

showing on down the line."

Formerly associate pastor at nearby Unity Baptist Church, Rice didn't arrive at Fairview until November.

Since he didn't feel there was time to adequately prepare for the "Here's Hope" campaign in January, he delayed it. And he asked for commitments to witness to someone at least once in a two-month period.

More than 100 people, or about half the average Sunday attendance, promised to do that during March and

April. Their pastor said the different format appears to be more suited to his native region.

"In Eastern Kentucky, there's a sense of commitment, and if there's a chance people can't or won't do it, they won't commit," he said. "There seems to be more of a comfort level if they can share the gospel spontaneously. People seem a little more relaxed with that than the other."

Still, some committed to share their faith 60 times in 60 days, and

others at least once a week. That is an example of the evangelistic spirit at the church, which led Greenup Baptist Association last year with 41 baptisms, he said.

Ten members at Fairview and its new pastor also have taken the Continuous Witness Training course. That is giving the current campaign a boost, Rice added.

Rice also credited his predecessor, Danny Moore. "I inherited the evangelistic spirit here," Rice said.

She likes a challenge, but how would she find 60 people?

FOUNTAIN VALLEY, Calif. (BP)—As a self-described "Type A" personality, Linda Olson says, "When I commit to something, I do it or die."

So when her pastor at First Southern Baptist Church of Fountain Valley, Calif., asked members to participate in "Here's Hope. Share Jesus Now," she hesitated.

Olson likes a challenge, but she wasn't sure she could find 60 non-Christians to witness to in 60 days.

After all, she moved to California from Phoenix less than a year ago; she hadn't even met all her neighbors yet.

Then one of those neighbors invited Olson to a gourmet food show in her home.

"I began talking about the First Place (nutrition and discipleship) program at my church and how it had gotten me back to reading the Bible," Olson said. "All of a sudden everyone in the entire room was looking at

me."

Olson continued to share her faith. "The Lord said, 'I provided you with 30 people. All you had to do was talk.'" Afterward, Olson signed up for "Here's Hope. Share Jesus Now."

Olson found opportunities to share Christ with the clerk at the grocery store, co-workers when she serves as a substitute teacher, other parents at her daughter's volleyball games, members of their bowling league and

people in the medical community because her husband is a doctor.

"I thought I would have to manufacture the experience," Olson said, "but the Holy Spirit goes before you. He just knocks on the door and says, 'Excuse me. It's time.'"

No one Olson shared Christ with made a profession of faith—yet. But she said she will continue to follow the Holy Spirit's leadership and pray for people to become Christians.

"HERE'S HOPE TODAY" is a joint effort of the Western Recorder and the Kentucky Baptist Convention evangelism office. This supplement will appear in the Recorder through the end of March to support the "Here's Hope. Share Jesus Now" campaign. The supplement is produced by the Recorder staff and State Correspondent Ken Walker. If you have a "Here's Hope" success story to share, please tell us about it by calling (502) 244-6470.

21. Look for a person at work who is not happy. Develop a friendship with him or her. Share your source of happiness.

22. Develop a personal tutoring ministry for children or students who need to learn English. Use the ministry for opportunities to share Christ.

23. Rent the video "Jesus of Nazareth" and invite a group of internationals to view the film with you. Explain how they can receive Christ as Savior.

24. Call someone who has received discouraging news lately. Share that God loves them and is sufficient for all their needs. Include a personal testimony of how God sustained you in your hour of need.

25. When you notice a stranger reading a newspaper, offer a gospel booklet and say, "Excuse me, would you like to read some good news?"

26. Cross-stitch attractive book markers with a gospel message.

Share them with non-Christian friends who enjoy reading.

27. Share a Christian book with a friend. Ask to hear his or her opinion after reading it.

28. Share a tape of one of your pastor's sermons with a friend or neighbor. Use this as an opportunity to share the plan of salvation.

29. Include a gospel tract and a note of appreciation along with a brief personal testimony when you mail your monthly utility payments.

30. Make a visit to new parents. Take a copy of "Parent Life" (available from the Southern Baptist Sunday School Board) to share with them. Leave a note sharing your joy and Psalm 127:3.

31. Wear a "Power Band." Share the meaning of each colored bead with a lost friend.

32. Do something special for someone you work with. Tell him or her you enjoy helping others be-

cause this is one way you share Christ's love.

33. Send a friend a Valentine card and a gospel tract sharing about God's love.

34. Take a walk with your grandchild and tell him or her about when you trusted in Christ.

35. When your children invite friends to a sleep-over, use the family devotion time to share John 3:16.

36. Take food to a new neighbor. Include a note of welcome and a favorite Bible verse.

37. Host a birthday party for a family member, inviting friends and neighbors. Tell the group about your spiritual birthday.

38. Write a letter to a lost relative. Share what Christ means to you.

39. Host a dinner party or picnic for neighbors. Talk about relationships, including your relationship with Jesus.

40. Write a letter to your physician, with thanks for his or her care. Include an acknowledgement of the Great Physician.

20 MORE IDEAS FOR SHARING YOUR FAITH

Worshippers witnessed to all

ORLANDO, Fla. (BP)—Southern Baptist Convention President Jim Henry let members of his congregation preach to each other Feb. 26.

To kick off their participation in "Here's Hope. Share Jesus Now," people attending First Baptist Church of Orlando, Fla., were given gospel tracts with their bulletins that morning.

During the sermon, Henry asked everyone to read the tract to the person sitting next to them. They used the Home Mission Board's tract designed as a road map to lead a person from points of despair and hopeless to abundant and eternal life with Jesus Christ.

One church member said he overheard two young men sitting in front of him say, "I didn't know that," and "That's really neat," as the tract was read. One of the young men made a profession of faith in Christ during the service.

Church members thought the experience was "fabulous," said Bill Mitchell, minister of evangelism and missions. "Most of them said they didn't realize it could be so simple" to present the gospel.

The church is conducting its 60 days of personal witnessing emphasis from March 5 to May 6, followed by a four-day revival. The convention-wide simultaneous witnessing effort was Jan. 9 to March 9, but Home Mission Board evangelism leaders have urged churches to plan a personal witnessing thrust that fits their schedule.

'Movement of God' sweeps West Texas churches

Observers of what appears to be spiritual awakening on the Howard Payne University campus already have compared the atmosphere of revival there to "another Asbury."

By Ken Camp
Texas Baptist Convention

BROWNWOOD, Texas (BP)—Something unusual started in Brownwood, Texas, on Jan. 22. Participants say it's "the activity of God."

The 8:30 a.m. worship service at Coggin Avenue Baptist Church began typically enough that day—"pretty dead," according to Pastor John Avant. But when the invitation to commitment was extended, a Howard Payne University student, Chris Robeson, asked to share a public testimony.

"He cried. He read from the Book of Joel. He shared his burden. And people just started streaming down the aisles. Half the people in that service never made it to Sunday school. They stayed on their knees at the altar," Avant said.

Keith Clark, vice president at a Brownwood bank and a member of the church, said, "I didn't even know the Holy Spirit moved at 8:30 in the morning. I've never experienced anything like it. There was weeping and confessing of sin. It was a mighty movement of God."

The 11 a.m. worship service at Coggin Avenue Church started with an invitation to pray at the altar. And at the evening worship service, the sanctuary was packed. When the invitation was given, 22 people came forward to make professions of faith or to express a calling into vocational Christian service.

That same day, at Brownwood's Rocky Creek Baptist Church, Pastor Mark Bryant challenged his people to make a commitment to "live outside the lines." Church members lined the

front pews to pray that morning, and the response continued into the evening worship services and for two or three weeks afterward.

Also on Jan. 22, about 25 miles west of Brownwood in a one-day evangelistic "harvest" service at First Baptist Church of Santa Anna, 41 people made public commitments to Christ, including 21 professions of faith. The church averages about 100 in Sunday school attendance, according to Pastor Waide Messer.

Avant, the pastor at Coggin Avenue, said he later heard about another church that had spent the whole worship service that day praying for other churches in the area.

"I don't know why it's happening at this particular time and place. Brownwood is a good place to live and all that, but there's nothing special about it that I can think of, except maybe for Howard Payne," said Clark, the banker from Coggin Avenue.

In fact, observers of what appears to be spiritual awakening on the Howard Payne University campus already have compared the atmosphere of revival there to "another Asbury"—a spontaneous spiritual movement in the 1970s that started on the Wilmore, Ky., campus of Asbury College and spread to many colleges throughout the United States.

At Howard Payne, renewal seemed to begin at a "celebration" service Jan. 26 as students praised

God in song and shared their testimonies. Students then starting scheduling all-night prayer meetings.

A couple of weeks later, Henry Blackaby, a Southern Baptist authority on prayer and spiritual awakening, visited the campus to speak during five evening worship services. On Tuesday of that week, more than 600 people came to the service, which lasted until 11 p.m. as student leaders came to the platform to confess publicly their secret sins. About 200 stayed afterward to continue praying.

"Once we saw the Spirit move, we didn't want to leave," said Andrea Cullins, a junior from League City, Texas.

Three Howard Payne students spoke at an evangelism class at Southwestern Baptist Theological Seminary in Fort Worth, Texas, on Feb. 28 to report on "the activity of God" in Brownwood. Other students have spoken at Houston Baptist University and Samford University, Birmingham, Ala., and many have been invited to testify in services at their hometown churches.

Avant, the pastor at Coggin Avenue, preached in a March 1 Southwestern Seminary chapel service, which likewise resulted in a prolonged period of prayer and confession.

Southwestern President Ken Hemphill described the activity as "a genuine moving of God and the beginning of authentic spiritual revival."

Meanwhile, back at Howard Payne, "accountability groups" have

sprung up on campus as Christian students pledge to support each other in prayer and hold each other responsible to keeping commitments to Christ. New Bible study groups have started in dormitories. Tensions between different racial groups reportedly have eased.

"I would say this has taken many of us to a higher plane in our prayer life and our Christian walk," Newbury said. "In general, there has been an upsurge of prayer and service, and interest in spiritual matters has stepped up several notches."

Among the Texas churches reporting renewal, the "Experiencing God" study course appears to be a common background factor. The course, co-authored by Blackaby, emphasized small-group interaction and learning to see where God is at work in the world and get on board.

About 300 members of Coggin Avenue church completed the study. Of the active members at First Baptist of Santa Anna, roughly half enrolled in "Experiencing God" and more than one-third completed it. At Rocky Creek Church, more than two-thirds of the adult members signed up for the course, and nearly 90 percent of those completed it.

"I thought God would do something in our church right after our people went through 'Experiencing God,' but it didn't happen then. God was preparing us for what's happening now," Avant said.

"He is making our people more available and open. And 'Experiencing God' probably kept some of our folks from having coronaries at the thought of three-hour services and one-and-a-half-hour invitations."



Revival ignites state BSUs

Continued from page 1

"You have two kinds of revival, the explosive kind and the more subtle. I'll choose the slow, steady kind any time."

As for outreach, last fall the Morehead students launched "lunch encounters"—where Christians sit with strangers in the cafeteria in an effort to share the gospel.

Besides testimonies of other life-changing decisions that have filtered into Parr's office, he sees an eagerness for spiritual growth among student discipleship leaders. "The soil is ready, and when God speaks, the seed is ready to grow," he said.

It's difficult to know how many students have made professions of faith because they don't record those decisions at the BSU, he said. "They're making professions of faith at church and to each other. I hear about some, but I can't help but believe there's a lot more. With some of these things the seeds are planted and the harvest comes later."

At Murray State, Inman is equally excited about what he sees.

"What's been fun about this is it's so spontaneous," he said. "The way it's going, I couldn't have planned this. I haven't seen God move like this in 11 years of campus ministry."

Inman said he saw God working after he prayed over Christmas break

about several students who had "gotten off track." In January, each one came to him to relate personal times of repentance during the holidays.

Meanwhile, because of what happened on the Morehead campus, Parr forwarded the Asbury video to Scott Michaels, a BSU intern at Murray who graduated from Morehead.

Approximately 130 students attended a showing of the film at Murray State. Again, God's spirit came forth in a mighty way, Inman said.

Two women professed faith in Jesus Christ after the film.

A man who saw the video stood to say, "I can't believe I'm saying anything; I've been away from the Lord for so long..." and broke into tears. After counseling with Inman, the man recommitted his life to God.

Inman said it's hard to predict how far this revival will travel, since 66 students currently have traveled to Utah, Idaho, South Carolina and Texas for spring break mission trips.

"I know I'm just scratching the surface," Inman said of the 20 commitments and three professions of faith he has counted lately. "We've had students going into residence halls and taking advantage of witnessing opportunities there."

"This shows the power of prayer. There's a lot of answers to prayer going on all over the place."

Some question the 'Toronto Blessing'

LONDON, England—Hysteria or the Holy Spirit? That's the question dividing members of the Church of England as they try to make up their minds about a fast-growing—and highly controversial—charismatic movement called the "Toronto Blessing."

The avant-garde movement began small in January 1994 at a church near the Toronto, Canada, airport. It quickly spread throughout North America and across the Atlantic to England.

Those affected, according to reports in the press, experience trembling, quaking, groaning, laughing, crying, swooning, and even give vent to animal noises such as lion-like roars.

And unlike some revival experiences, participants include people from many Christian denominations, from Anglicans and Pentecostals to Catholics.

"In its most visible form, the Toronto Blessing resembles Pentecostal revivals of days gone by, like the ones that shook Azusa Street in Los Angeles or Topeka, Kan., almost a century ago," *Charisma* magazine reported.

However, in the stern judgment of the Anglican Dean of Worcester, Robert Jeffery, the Toronto

Blessing is not a sign of revival.

"It is an expression of mass hysteria for which there is ample historical precedence," he said. "There is a danger that it will lead to a ghetto mentality and the undermining of an intellectually respectable expression of faith."

The movement also has been criticized by Ron Owens, associate director of prayer and spiritual awakening with the Southern Baptist Home Mission Board.

"With any genuine moving of the Spirit of God, there have always been distractions and counterfeits," Owens said. "As Christians, our goal is the formation of Christ-like character. Does this have any evidence of the Christ nature?" he asked. "It's demeaning to think Christ in me will be manifested in this way."

But the movement has been defended by Jim Schneider, pastor of Pleasant Valley Baptist Church, a Southern Baptist congregation in Groton, Conn.

"It bothers me that we are often reluctant to acknowledge that which doesn't originate in Nashville or Atlanta and which doesn't sport the SBC logo," he said.

Based on Religion News Service and Baptist Press reports

Editor's note: A new 30-minute video, "When God Comes," recently was released on the 25th anniversary of the Asbury revival. Copies are available from the Francis Asbury Society for \$17.95 plus tax and shipping. Call (800) 530-5673.

BAPTISTS

Alliance calls for Jewish dialogue, not conversion

VIENNA, Va. (ABP)—Renouncing “a past and present among Baptists that is complicit in perpetuating negative stereotypes and myths” about Jewish people, the Alliance of Baptists has adopted a statement urging Baptists to seek dialogue with Jews instead of conversion.

The statement, adopted March 4 at the Alliance’s annual convocation in Vienna, Va., and recited the next day in a program at the United States Holocaust Museum in Washington, D.C.

The statement confesses “sins against the Jewish people,” including “complicity,” “silence,” and “interpreting our sacred writings in such a way that we have created enemies of the Jewish people.”

It also confesses “indifference and inaction to the horrors of the Holocaust.”

And the statement expresses “hope for reconciliation between Christians and Jews.”

The statement calls on all Baptists to:

■ Affirm “the teaching of the Christian Scriptures that God has not rejected the community of Israel, God’s covenant people.”

■ Renounce interpretations of the Bible that “foster religious stereotyping and prejudice” against Jews.

■ Seek “genuine dialogue with the broader Jewish community” that is “built on mutual respect and the integrity of each other’s faith.”

■ Oppose “all expressions of anti-Semitism.”

■ Educate “ourselves and others on the history of Jewish-Christian relations from the first century to the present, so as to understand our present by learning from our past.”

The statement, drafted by David Yeager, pastor of College Parkway Baptist Church in Arnold, Md., underwent considerable editorial revision by the Alliance’s board of directors before being adopted without opposition during the convocation’s business session.

The statement also criticizes Christian thought that “views the Jewish people and Jewish nationhood merely as pieces in an eschatological chess game,” values “conversion over dialogue, invective over understanding and prejudice over knowledge,” and “does not acknowledge the vibrancy, vitality and efficacy of the Jewish faith.”

Yeager told Alliance members the statement “calls upon all Baptists to join with this group to affirm a more positive and uplifting attitude toward our Jewish sisters and brothers.”

Stan Hastey, executive director of the Alliance, said the statement on Jewish-Christian relations embodies the organization’s covenant principle of “steadfast support of religious freedom for all people.”

The Alliance was organized in 1986 as the Southern Baptist Alliance around principles progressive Southern Baptists said were being eroded under conservative leadership of the Southern Baptist Convention. In 1992, the organization changed its name to Alliance of Baptists, symbolizing that the membership no longer wanted to be identified with the SBC.

With 121 member churches, the Alliance is dwarfed by the newer Cooperative Baptist Fellowship, another moderate group with a more middle-of-the-road image than the more liberal Alliance.

The statement criticizes Christian thought that values “conversion over dialogue, invective over understanding and prejudice over knowledge.”

Southwestern drops plans to appeal probation ruling

FORT WORTH, Texas (ABP)—Southwestern Baptist Theological Seminary has dropped its appeal of the probation imposed by the Association of Theological Schools.

“Our decision was based largely on our desire to move positively toward the future rather than to dwell in the past,” President Ken Hemphill said March 10, one year and a day after trustees fired seminary president Russell Dilday, the action that

prompted ATS censure.

“A lengthy appeal process would consume energy and resources that could best be spent on the building of the seminary for the glory of God,” Hemphill said.

ATS, the seminary’s lead accrediting agency, placed Southwestern on a two-year probation in January, citing violations of procedures by the school’s trustees when they fired Dilday March 9, 1994, as well as con-

tinuing concerns about academic freedom at the Fort Worth, Texas, school.

Hemphill, who was elected to succeed Dilday last July, emphasized that “the decision not to appeal does not mean that we agree with the decision of ATS to place Southwestern on probation, but it does mean that we are united in our conviction that we can work quickly and constructively through probation.”

As to the seminary’s change of

heart, Hemphill said, “We originally registered our right to appeal before the deadline so that all options remained open to Southwestern.”

Members of Southwestern’s theology faculty passed a resolution Feb. 14 complaining that they were not consulted about the decision to appeal. Hemphill later told them no final decision had been made and he was inclined not to pursue the appeal, according to faculty members.

Chapman calls for united focus between SBC & evangelicals

LOUISVILLE (BP)—For the sake of revival, Southern Baptists and other evangelicals need to focus on the common threads that bind them together, Morris Chapman, president of the SBC Executive Committee, told the National Association of Evangelicals March 5.

Speaking at the organization’s annual meeting in Louisville, Chapman noted Southern Baptists and the NAE

do have differences. “Nevertheless, we both believe in the virgin birth, the sinless life, the atoning death, the bodily resurrection and the coming again of Jesus. With these convictions in common, we can work together at getting the word out to an unsaved world,” he said.

This witness should propel Southern Baptists and all evangelicals into the world, where “we can tell it and

tell it and tell it until we’ve gone to see Jesus face-to-face,” he said.

“This country will be shaken when believers’ ... hearts melt into a white heat of flame full of passion for our Lord Jesus Christ,” Chapman said. “Revival will come when the desires of our own hearts are submerged into the desires of God.”

He said denominations and the evangelical movement will fail if they

forget their reason for existing is to assist the local church. “The Lord Jesus Christ did not die for the Southern Baptist Convention. The Lord Jesus Christ did not die for the National Association of Evangelicals. The Lord Jesus Christ died for the church, and our denominations will become dinosaurs unless they consist of churches built upon one foundation: our Lord Jesus Christ.”

BAPTIST BITS

■ **Ministers’ wives to meet.** This year’s meeting of the Southern Baptist Ministers’ Wives Conference will focus on ministry to children, with a keynote address by Diana Garland, dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary. Alice Marshall of Louisville is president of the Ministers’ Wives group this year.

The luncheon will be at noon June 20 at the Hyatt Regency in Atlanta. Tickets ordered by May 20 are \$18 per person, while any available tickets after that time will be \$20. To purchase tickets in advance, send a check and self-addressed, stamped envelope to Anita Snell, 4308 Heaven Trees Rd., Jacksonville, Fla. 32207.

■ **SBC child care.** Child care during the Southern Baptist Convention’s annual meeting is available on-site for a limited number of messengers for \$10 per child per session. For a registration form, write to SBC Preschool Child Care, Briarlake Baptist

Church, 3715 LaVista Rd., Decatur, Ga. 30033. Space is available on a first-come, first-served basis.

■ **Chief parliamentarian named.** Lester Cooper Jr., pastor of Valley Baptist Church in Riverdale, Ga., and a certified parliamentarian, has been named chief parliamentarian for the Southern Baptist Convention annual meeting in Atlanta this summer. He will serve with a team of five other parliamentarians.

■ **Lytle gets new role.** Former Kentuckian Norman Lytle, a key figure in Kentucky Baptists’ partnership work in Russia, has expanded responsibilities with the Southern Baptist Foreign Mission Board. Lytle, 59, has been named coordinator of all Southern Baptist volunteers from the United States who serve in the Commonwealth of Independent States. From his base in Moscow, he also will serve as fraternal representative to the

Baptist unions in the region.

■ **Fillingim appointed.** Malinda Fillingim has been named administrator and editor for Southern Baptist Women in Ministry, a national organization based in Louisville. Most recently she has been a chaplain at the Eastern Star Home in Louisville.

■ **Classic books coming back.** A 12-volume “Library of Christian Classics” will be published by the Southern Baptist Sunday School Board in conjunction with the Southern Baptist Convention’s 150th anniversary this year. The series will cover Baptist preaching, history, missions and doctrine with writing by R.G. Lee, B.H. Carroll, Bertha Smith, J.M. Frost, E.Y. Mullins, Jesse Fletcher, John Broadus, A.T. Robertson, W.A. Criswell and Basil Manly Jr.

■ **“Experiencing God” sells 1 million.** The “Experiencing God” study book

published by the Southern Baptist Sunday School Board has topped 1 million copies.

■ **Commentary writers named.** Three writers have been named for additional volumes in the New American Commentary series published by the Southern Baptist Sunday School Board. Douglas Stuart, professor of Old Testament at Gordon-Conwell Theological Seminary in South Hamilton, Mass., will write on Exodus. David Howard Jr., associate professor of Old Testament and Semitic languages at Trinity Evangelical Divinity School in Deerfield, Ill., will write on Joshua. David Garland, New Testament professor at Southern Baptist Theological Seminary in Louisville, will write on 2 Corinthians.

■ **Black church starts increase.** Southern Baptists started 154 predominantly African-American churches last year, two more than the year before, according to data from the denomination’s Home Mission Board.

WORLD VIEW

■ **Catholic losses high.** For Roman Catholic bishops, priests and nuns, 1994 was a year of living dangerously. A report by the Conference of Major Superiors of Men found that 256 Catholic religious workers, from bishops to lay missionaries, were killed during the year.

Genocide in Rwanda took the largest toll: 241 Catholic religious workers were killed during the ethnic bloodbath that took the lives of an estimated 500,000 to 1 million Rwandans.

■ **Abstinence in South Africa.** The Southern Baptist "True Love Waits" campaign for sexual abstinence outside marriage has made a big impact among the Zulu people of South Africa, according to a South African Christian leader. Fano Sibisi, president of Christians for Truth, said the campaign has been introduced among the Zulu people as well as the English, Afrikaans, Sothos and Xhosas. About 12,000 South African teens have signed pledge cards saying they'll save sex for marriage.

■ **AIDS high among Kenyan Christians.** AIDS is spreading faster among Kenyan Christians than among followers of other religions, such as Islam and Buddhism, in part because of the churches' attitudes toward sex, according to a prominent Kenyan doctor. Joseph Maini Mungai, former vice chancellor of Nairobi University, said the rise in AIDS among Kenyan Christians could be blamed on the churches' role in destroying traditional cultural practices, such as courtship patterns. Dogmatic attitudes toward sex by Christians, for whom even mention of the word "sex" was forbidden, undercut the educational role of courtship, he said.

■ **Missionaries return to Panama.** Southern Baptist missionaries Pauline and Glenn Nicholson, whose 14-year-old son, Andrew, died Jan. 28 from killer bee stings in Panama, have returned to their work in Coronado, Panama. They spent most of February in their home state of Arkansas.

■ **Worth of foreign aid cited.** United States assistance helps save more than 4 million young lives annually, according to a report issued Feb. 20 by two anti-hunger research organizations. Meanwhile, a recent poll conducted by the University of Maryland found 76 percent of Americans believe the United States has a moral responsibility to help the world's poor nations. The federal government spends about 1 percent of its \$1.5 trillion budget on foreign aid.

Baptist workers see progress in Turkey

NICOSIA, Cyprus (BP)—God is moving in Turkey and increasing numbers of people are becoming Christians, according to a Southern Baptist worker assigned there.

"The work is very encouraging, and the Lord is doing some wonderful things," said the worker, who asked not to be identified for security reasons.

Turkey, now called "Turkiye," is 99 percent Muslim and has strongly resisted missionary presence and establishment of Christian churches. Conversion of Muslims to Christianity also has been strongly opposed.

The Southern Baptist worker estimated he's one of at least 400 Christian workers in the country, a presence equal to the estimated number of baptized believers there. As many as 2,000 people may attend Bible studies or worship services, he said.

Small congregations have been established in all of Turkey's major cities, most with no denominational labels, the worker said.

The baptism of 27 new believers in one service in 1994 startlingly revealed how much God is at work in Turkey, he continued. "That was possibly the biggest baptismal service here since Paul preached at Ephesus." That New Testament city is located in what is now western Turkey.

Only two Christian groups have their own buildings in which to meet. When the second group acquired a meeting place recently, it was considered a major victory.

Such gains are taking place against a background of cycles of repression by local government and Muslim leaders. Turkey's constitution guarantees freedom of religion, but local authorities often bow to pressure from influential Muslim clerics dedicated to the elimination of Christianity.

Turkey is at a crossroads in its future, some Christian workers say. Its government leaders have been moving the nation toward a secular society in recent decades, and Turkey's military forces are generally pro-Western in outlook.

At the same time nationalism and militant Islam are on the rise and threaten to move Turkey toward an Iran-style government run by Islamic teachings. Several major cities now have militant Muslim mayors.

Christians brought to trial in Turkey for converting from Islam are eventually freed by higher courts that adhere more stringently to national laws.

But the Christians often undergo lengthy persecution—and sometimes torture and time in jail—before ultimately being freed.

In Istanbul the post office was holding up mail thought to be Christian. A Christian group took the issue to court and won the case when it was proved such mail tampering was illegal.

"Of course it still happens," the Southern Baptist worker said.

An intensive anti-Christian media campaign in one city during the past year has left Christians fearful of persecution. One man who had claimed to become a Christian later announced he was returning to Islam and charged Christian churches with winning converts by offering money and jobs. He gave authorities lists of members and Christian workers, which also were published.

Ironically, a television expose against Christians repeatedly showed the mailing address for a Bible correspondence course. "That was the best publicity we've had for the course," said the worker.

The Christian worker issued a call for prayer support from Southern Baptists for the safety of Christians in Turkey and for more of the response they have begun seeing.

"We can work here, but we must be careful," he said. "No government can stop the prayer of committed Christians."

"Losing A Child"

Help for hurting parents

By Dr. Glenn Mollette

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Here is a corrected list of churches omitted from the Top 100 Churches in Total Baptisms and Per Capita Baptisms

Church	Pastor	Assn.	Baptisms	Rank
Hillvue Heights	Steve Ayers	Warren	54	13
Rose Hill Missionary	Michael Routt	Greenup	53	14
Liberty	David Jones	Laurel River	37	39
Macedonia	Ross Bauscher	Davies-McLean	35	44
Pellville	Robert Petersen	Blackford	24	95

Church	Pastor	Assn.	Per Capita	Rank
Friendship	George M. Craig	Blackford	20	68

Due to circumstances beyond our control, some omissions regrettably were made. Thanks for your understanding.

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A service of Kentucky Baptist Homes for Children

Accused Pakistani Christians released

LAHORE, Pakistan (BP)—Two judges dismissed blasphemy charges Feb. 23 against Pakistani Christians Rehmat Masih and his 14-year-old nephew, Salamat Masih. The pair had been sentenced to death by hanging for allegedly blaspheming Islam's Prophet Muhammad.

The death sentence, announced Feb. 9 after a three-day trial in Lahore, Pakistan, touched off an international furor. Human rights groups organized protests that overwhelmed the Pakistani embassy in Washington with phone calls. Christians around the world prayed and took part in the protests.

After the dismissal, Muslim militants in Pakistan flooded streets outside the courthouse, vowing to kill the defendants, lawyers and judges in the case. Police in riot gear armed with automatic weapons encircled the courthouse and took up positions on rooftops to protect those inside.

The two judges who heard the appeal of the death sentence in Lahore High Court ruled there was no evidence against the boy and his uncle.

The two were accused of writing derogatory statements about Muhammad on a wall in Lahore and throwing into a Muslim mosque pieces of paper with insulting words written on them. However, the slogans were immediately rubbed off the wall, and witnesses refused to repeat them in court, saying they were too offensive.

Salamat Masih, who was only 11 years old at the time of the supposed crime, is said to be illiterate.

Both Christians were found guilty of blasphemy against Muhammad, an offense which carries a mandatory death sentence under Islamic law adopted several years ago in Pakistan. But the death sentence never has been carried out. A similar sentence against another Christian was overturned last year.

A third Christian defendant in the case, Manor Masih, was murdered by Islamic extremists last April 5 as the three left the High Court in Lahore, where they had been granted bail. One of the two suspects in the killing is the same Muslim cleric who filed the original charges against the three.

Church linked to secret police

BERLIN (RNS)—The German federal agency investigating the activities of former East Germany's domestic secret service, Stasi, has released new details about the infiltration of Protestant and Catholic churches by Stasi informers.

According to Clemens Vollnhals, specialist for state-church affairs in Germany, 156 church officials kept secret contacts with the Berlin headquarters of the "Ministerium für Staatssicherheit" in the late 1980s. Eighty-six of them held leading positions, 38 were citizens of West Germany, and 32 agreed to spy on fellow church personnel.

Further, the 15 regional Stasi offices established secret contacts with 300 to 500 Christian informers, clerics and laypeople in minor positions.

The Protestant Church of Germany is a centralized organization, and the German government did not identify the Protestant denominations involved in the Stasi activity.

The data show that the Stasi was "informed in great detail about the internal affairs of the churches and the debates in its leading circles," according to Vollnhals.

Still, he said, less than 1 percent of the 110,800 domestic informers registered in the Stasi files and working

for the communist service were church employees or church representatives.

Church surveillance was "an important sphere of Stasi activity, but nevertheless one of minor relevance," Vollnhals said.

For the churches, learning of the betrayals within their ranks has been a painful experience, and the exposure has severely damaged their public credibility.

Since the fall of the Berlin Wall in 1989, an intense analysis has occurred over the church's role under the communist regime. Special research committees have been established to unearth the names of former Stasi informers.

Two percent to 5 percent of all pastoral workers passed internal information to the Stasi, according to church estimates.

Although the entire dimension of guilt and responsibility is far from clear, many church cases have been resolved and the people involved assessed disciplinary penalties.

Most of the files of high ranking church informers, however, are no longer available. They were destroyed by Stasi officials within two months of the collapse of the Berlin Wall in November 1989.

Free and Faithful to the Core

1995 Kentucky Baptist Fellowship Spring Gathering and Annual Meeting

First Baptist Church, Winchester, KY

(I-64 east from Lexington to Winchester Exit #96. Exit onto Maple Street. Follow Maple to Lexington Avenue and turn left. Go one block and turn right onto Main Street. First street to left is Ogden Court and the church parking lot is on left.)

FRIDAY, APRIL 7

PRE-GATHERING FELLOWSHIP - HOLIDAY INN (I-64 EXIT #96)

8:00 P.M.

Need reservations? Ask for KBF block of rooms at either hotel at exit #96.

Holiday Inn - 606/744-9111; \$45/room + tax; rooms held until 3/25; restaurant in hotel

Hampton Inn - 606/745-2000; \$47 (queen) or \$50 (two doubles)/ room + tax; continental breakfast included

SATURDAY, APRIL 8

DISPLAYS BY FRIENDS OF KBF

CHILDCARE PROVIDED

8:30 A.M.

REGISTRATION - coffee and donuts available

9:00

MORNING PRAYERS and ANNUAL BUSINESS MEETING

10:45

BREAKOUT SESSIONS

Woman's Missionary Union; Renewal of Baptist Theology; International Baptist Seminary Relocation Mission Work Trip;

Christian Education and Smyth and Helwys; Fran and Lonnie Turner, CBF Missionaries to the Diplomatic Corps in

Belgium; CBF Update with Coordinating Council Members; Leading Your Church to Study its Relationship to the SBC and CBF

11:45 and 12:45

BREAKOUT SESSIONS REPEATED or LUNCH Reservations required (use form below)

1:45

WORSHIP - WHAT MEAN THESE STONES?

John Barnett - Priesthood of the Believer

Rev. Tim Noel - Inclusiveness

Rev. Cindy Weber - Christ-centered Freedom

Fran and Lonnie Turner - Missions

3:00

ADJOURNMENT

Registration and Lunch Reservation Form

Name _____

Phone _____

Church _____

Address _____

City _____

_____ lunch reservations at \$6.00 = _____ . Enclose check payable to Kentucky Baptist Fellowship and mail to PO Box 11160 Lexington KY 40574-1160. Questions? Call 502-863-2329. _____ Please add my name to the KBF mailing list and send the KBF newsletter.

KENTUCKY KERNELS

A 1994 survey of 52,000 students from 420 public and private secondary schools nationwide found 25 percent of eighth-graders have used illegal drugs at least once. Almost 40 percent of 10th graders and nearly 50 percent of high school seniors have used drugs.

Source: SBC Christian Life Commission

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOWLING GREEN**—Warren and Joyce Bratcher are serving as volunteer youth directors at Burton Memorial Church.

■ **EDDYVILLE**—First Church called Penny Akers as minister of music. Also, David Akers was called as minister of youth.

■ **ELIZABETHTOWN**—Valley Creek Church celebrates its first Sunday in a new worship center March 19. The public is invited. Call (502) 737-9282 for more information.

■ **LONDON**—First Church ordained Mark Sickling to the gospel ministry Feb. 19. He is now minister of education and activities at First Church in Sylvester, Ga. Also, Katy Rinehart was called as interim youth minister.

■ **LOUISVILLE**—Lyndon Church called Janie Benjamin as minister of music March 5. She is a student at Southern Seminary.

Woodland Church will celebrate its 30th anniversary at noon March 19, beginning with a potluck meal. Former Pastor Marshall Phillips, along with the history committee and other members, will share some of Woodland's past. Church members and friends are invited.

■ **OWENTON**—First Church called Mark Webb as minister of youth. Also, David Barker was ordained as deacon.

Volunteers sought for Crossover Atlanta events

ATLANTA (BP)—With Crossover Atlanta three months away, organizers are praying for 1,000 out-of-town volunteers and 1,000 people to make professions of faith in Jesus Christ.

Crossover is the evangelism emphasis preceding the Southern Baptist Convention annual meeting. Last year, 811 people made professions of faith during crossover activities in Orlando, Fla.

This year, volunteers are needed to help with block parties, street evangelism and door-to-door witnessing, said Don Smith, associate

director of evangelism for the Georgia Baptist Convention.

"We're trying to recruit as many volunteers from as many places as will come," Smith said. Volunteers are not required to have special skills or training, he added. A training session is scheduled for Friday, June 16, before the one-day Crossover Atlanta thrust June 17.

Individuals or groups with special interests or skills, however, will be assigned to local churches with those needs.

More than 20 churches have agreed to host evangelistic block parties, Smith said.

Street evangelism uses Christian artists, such as mimes and puppet groups, to attract pedestrians in high-traffic areas. Individuals are trained to share their faith with people who gather for the performances.

Door-to-door witnessing involves going to homes to ask residents about their relationships with Jesus Christ.

For more information about Crossover Atlanta, contact the evangelism department of the Georgia Baptist Convention at 2930 Flowers Road South, Atlanta, Ga. 30341-5562 or (404) 936-5233.

CLASSIFIED ADS

FOR SALE: Broadcast television equipment, VCRs, switchers, etc. Contact Bill Williams, Highview Baptist Church, (502) 239-7711.

NEEDED: Full-time church secretary; variety of duties. Contact Audubon Baptist Church, (502) 635-6750.

WANTED: Bivocational minister of youth and evangelism; 23-25 hours per week. Live within reasonable commute. Resumés to: Rev. Doug Bunch, Trinity Southern Baptist Church, 309 E. Shelby St., Falmouth, KY 41040. Phone (606) 654-2681.

WANTED: Newspaper reader/cutter. Looking for a challenge? Call us! No previous experience necessary. Applicant required to have good reading and memory retention skills.

Position involves reading, coding and clipping Kentucky publications for clients; also includes assistance in office with assorted tasks. Permanent, part-time employment; 3 or 4 day week; hours (days only) and days (M-F only) negotiable, within our means; 3- to 6-month training period; on probation until fully trained. Request commitment to long-term employment. Start as cutter at \$4.25/hr.; \$4.50/hr. upon completion of training. Call (502) 339-7311 anytime—leave name/number on answering machine if office is closed.

FOR SALE: Solid oak church pews: Fourteen 15'6" \$150 each; eight 9' & 10' \$125 each; or all for \$2,700. Call (502) 538-6132 or (502) 538-3432.

SEEKING: First Baptist Church, Hopkinsville, accepting resumés for full-time minister of youth and activities. Mail to FBC, 1400 S. Main St., Hopkinsville, KY 42240, Attn: Minister of Youth and Activities Search Committee.

SEEKING: Interim or part-time minister of youth. If interested, send resumé to FBC, 200 S. Lincoln Blvd., Hodgenville, KY 42748-1414, or call (502) 358-3910, or after 5 p.m. 358-3746 or 737-4657.

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

Good ground: Part III

The last two stories have been about two young people who came to us with a variety of problems, both at home and at school. This story is about a young person who did not have those problems, but did have some serious obstacles to overcome.

Remember, these stories are about seniors who will graduate in May. Some of these students have been here since the sixth grade, while others have come to us during their high school years.

This young person came to us three years ago. This youth was not an American citizen but was here in Kentucky with parents who were migrant workers. This youth had lost both legs in a train accident here in Kentucky. The migrant family was not able to provide medical care and could not afford to stay in one area very long. They had to be on the move in order to keep up with the harvesting season.

A family in the community took this young person into their home. After much medical care, artificial legs were fitted, and this young person had a new outlook on life.

This youth had only gone through the third grade in his/her native country. There was a real interest in learning, so the decision was made to come to Oneida. This young person, not so young now, was 20 years old.

The student was unable to pay any school fees, so we awarded a full scholarship. This person was a Christian and had a very good attitude about nearly everything.

Because of the injury, many of the activities we offer were not practical. There was, however, a great interest in the work program. One of this individual's first responsibilities was to learn to repair vacuum cleaners. As part of our work pro-

gram, most of the equipment is maintained and repaired by our students. Before long, we had a very good repairman. Little by little, many other broken items were brought to this youth for repair.

I remember many days during the winter months when there was snow or ice on the ground. Most boys and girls will accept any excuse to get out of work. The sight of snow or ice on the ground was a good enough reason for many to avoid working. I do not know how many

times I would look up the hill to see this young person coming to work, the limp obvious. Never one time during the past three winters was a request made to not come to work. The repair area was up a flight of stairs, but again, never any complaints about having to climb the stairs.

We were told that this youth loved to work, and we saw evidence of that many times.

Learning has been a real struggle. Because of missing so much schooling when younger, much ground had to be made up. Many hours were spent

after bedcheck reading and studying by the light in the hallway. One of our teachers volunteered to spend three to four hours, five or six nights a week, tutoring. All of the grades have not been good, but with patience and determination, the diploma is just weeks away!

This young person has been a blessing to us in many ways. Watching this student has been a constant reminder to all of us about the blessings of health. I hope your investment in this life is a blessing to you also!

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

THIS IS ONEIDA



W.F. Underwood

Pumping iron to share Christ

"I would like to preach once without straining myself," senior David McQueen told our chapel crowd. He tore a Louisville phone book in half to visualize his burden about disunity among Christians.

Since age 18 David has been involved in weight lifting. In his first competition, he won first place in the light weight division at Fort Wayne, Ind. We won the Iron Man contest in Bell County. David now uses his strength to point others to the life-changing power of Christ.

"They used to call me a 'party king.' A friend of mine trusted Christ, and I noticed he was no longer arrogant. He trashed his music tapes. He really changed. I went with him to church, and the message really hit me. My Christian mother had put respect for God in my mind, but that day he came into my heart."

The call to preach brought conviction about education. "The only pamphlet came from Clear Creek. I didn't think I could leave Indiana, and I didn't have any money. The Lord met every need. I submitted a late Pell Grant but received a full grant. I moved without visiting the campus. If God wanted me to come, why should I fight it?"

Single students sometimes feel

neglected with our family-oriented emphasis. David received another family. "Johnny and Dawn Skeans treated me like one of their kids. They have fed me and given me money. I've made some dear friends here. If I'd only known how God would have blessed me, I would have come sooner. I didn't know what Christian maturity was until I came here."

David reminded us of the thousands of names in the phone book—each one loved by God. "As I tear this book apart, I want you to see how the devil tries to split us apart. He uses disunity to destroy the work of Christ."

God's spirit used David's challenge to take the campus family through an additional hour of confession and reconciliation.

After graduation, David hopes God will lead him to a national power team ministry. For five years he has been consistent in his workouts to develop muscle and strength, but during his performances of smashing cement blocks and blowing up water bottles, David acknowledges that only through Christ can he do all things.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Michael Card says he's just a guy who sings for God

By Greg Garrison
Birmingham News

OWENSBORO (RNS)—Christian singer Michael Card recently performed a benefit concert for Catholic nuns in Owensboro, and it stirred a protest by several evangelical ministers.

"There were preachers in town who were telling people not to come," Card says.

The protesters felt Card, considered an important voice for evangelical Protestants, was endorsing Catholic theology by performing for the nuns.

Being misunderstood is nothing new for Card, 38, who has a master's degree in biblical studies from Western Kentucky University. His 16 albums have sold more than 1.3 million copies but aren't considered part of the mainstream mass market of contemporary Christian music, which has become driven by celebrity, money and glamour as much as faith.

"I'm kind of a second-class citizen right now," Card says. "Anybody who's not interested in being a star is going to be seen as unimportant. It's

becoming a celebrity-oriented industry."

Card's thoughtful, lyrically oriented, folk-tinged music apparently lacks the flash that marketers of contemporary Christian music are looking for.

"There are lots of radio stations that won't play my music," he says. "There are categories they put you in. I've definitely been told I'm a second-class artist. It basically means there are not as many people coming to your concerts and buying your records."

But the nuns liked him. Card met them and admired their faith, he says.

"They really did have a basic and very deep Christian commitment," Card says. "They had been using my music in their devotional times. If contemporary Christian music isn't going to embrace me, I'm glad they are seeing something in it. That's a validation for me."

The little controversy over Card's concert for the nuns in Owensboro comes at a time when his music is exploring the culture of Ireland. Card says he travels to Ireland every year

and has performed numerous concerts there attended by Catholics and Protestants.

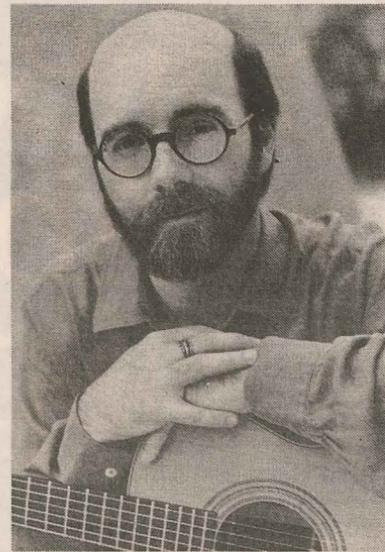
"They're advertised as concerts for Christian unity," he says. "I don't know much about Catholic theology or Protestant theology. My background is biblical studies. I don't do theology. I want myself to be biblical. I'm willingly, consciously ignorant of a lot of theological issues."

Card was invited to perform a concert in Dublin's Catholic cathedral last October. "That was a significant theological statement," he says. "I'm not into ecumenism. I try to contact people I am in connection with through Jesus Christ."

The concert in the Dublin cathedral was memorable partly because a funeral was scheduled for that afternoon and the closed casket lay in one corner of the church, he says.

"Poiema," Card's latest album, features Celtic music. "There's lots of Irish bagpipes," he said.

"My other records have been broad overviews of whole sections of the Bible," Card says. "This one's based on two verses (Ephesians 2:10; II Corinthians 3:3). It's based on one



Michael Card

theme: the theme of listening to your life.

"We're living letters," he says. "We're God's poems. You're a letter written by God. It's addressed to other people; your life is read by other people. I try to get people to listen to the poem of their own lives."

"Anybody who's not interested in being a star is going to be seen as unimportant. It's becoming a celebrity-oriented industry."

Michael Card

Monk mania sweeping nation as plainsong chant becomes trendy

WASHINGTON (RNS)—Angel Records soon will announce the winner of a trip for two to Spain to visit the monastery of the Benedictine monks of Santo Domingo de Silos.

The monks stunned the music world when their album of plainsong, "Chant," sold more than 5 million copies. But the arrival of promotion-hyped tourists may be equally stunning to the monks, who have taken a vow of silence.

Winners who hope to talk theology with the boys in the hoods will be in for a let-down. When contacted at the monastery near Burgos in north central Spain, the prior of the community, Father Laurence, said Angel had not informed him of the "Chant Escape Sweepstakes," and he had little enthusiasm for the idea.

"Our life is for prayer. We don't want more publicity," said Laurence, who apologized for being a bit rusty at talking given

the monastery's rule of silence. "(The winners) can visit the monastery and hear the Gregorian chants, but we don't speak with the people," he explained.

Angel didn't think it necessary to contact the monks because the monastery is open to tourists, said assistant publicist Jennifer Perciballi.

Undeterred by its taciturn talent, the company continues to market "Chant" with an aggressiveness new to classical music circles. Promotions include a companion book; in-store displays featuring cardboard brothers in hooded "monk habit" sweat-shirts; and now a sweepstakes to keep the Garboesque brothers in the public eye.

"It's genius marketing," said Tim Riley, editor of "Millennium Pop," a quarterly on popular culture. "This is a textbook case: how monks from underground Spain got to the top of the charts."

When the Latin chants became a sur-

prise sensation in Spain in 1993, Angel re-packaged the recording with a New Age cover for a U.S. audience. Within six months of its March 1994 release it hit No. 1 on the classical music charts and No. 3 on the pop charts.

"The absence of the monks ... has been a blessing in a way," said Angel publicity director Aimee Gautreau. "It adds to the authenticity."

The monks added more authenticity when they refused to do a second recording. But that didn't stop the company from compiling chants the monks had recorded earlier for a Christmas album, "Chant Noel," or from launching a talent search for a nun to sing the music of Hildegarde of Bingen, a 12th century Benedictine mystic, for a recording called "Vision."

"She's sort of a modern day Hildegarde," said Angel executive Tony McAnany of his latest discovery—Sister

Germaine Fritz, prioress of St. Walburga Monastery in Elizabeth, N.J.

Marketing this modern-day mystic is never far from his mind. "It would be the coolest thing to have her on David Letterman or Jay Leno," McAnany said. "She'd have a conversation with Letterman for three minutes and the country would be in love."

Gautreau said Angel publicists have tried to be sensitive in their promotions, remembering that "the bottom line is we're marketing prayer."

But Riley finds the whole notion of promoting prayer offensive and notes that "Angel has taken a lot of heat from the music industry for marketing 'Chant' like a rock album."

Still, he'd "rather see record companies invest the time and energy to sell a monks' record than another Michael Bolton album."

Grammy recognition illustrates growth of Christian music

By Adelle Banks
Religion News Service

NASHVILLE (RNS)—More than 45 years ago, Milton Brunson started the Thompson Community Singers in his hometown of Chicago.

On March 1, the 65-year-old pastor had something to celebrate for his decades of work: his first Grammy, a tie for the best gospel album by a choir or chorus.

"After all these years, I'm very happy," said Brunson, who was nominated for a Grammy twice before.

The win by his 50-member choir, which puts a contemporary spin on traditional gospel music, is only one example of the prominent place Christian music is taking on the American music scene.

"I just think it's exciting to see the

increased visibility and stature that gospel music is receiving," said Bruce Koblish, president of the Gospel Music Association.

The association, based in Nashville, estimates gospel record sales totaled \$1 billion last year. If the trend continues, gospel will account for 10 percent of all record sales by 1996, the group says.

Koblish noted this year's Grammy ceremonies featured everything from contemporary Christian musician Steven Curtis Chapman as a presenter to a final number featuring a gospel choir.

"I hope it means that the ... entire music industry at large is starting to see the significance of contemporary Christian music," said April Hefner, managing editor of CCM (Contemporary Christian Music) magazine, based in Nashville.

Gospel music first was recognized in a single category, "best gospel or other religious recording," in 1961, the fourth year of the Grammy Awards, according to Candy Catlin, spokeswoman for the Gospel Music Association.

This year's awards were a far cry from that humble beginning. The National Academy of Recording Arts and Sciences honored gospel musicians in six Grammy categories.

Brunson's choir, known as the "Tommies," tied with The Love Fellowship Crusade Choir, directed by Hezekiah Walker. Their winning album is "Live in Atlanta at Morehouse College."

Petra, the first Christian group to be enshrined at the world-famous Hard Rock Cafe, won its third Grammy for "Wake-Up Call," which encourages listeners to influence the

world with their Christian beliefs.

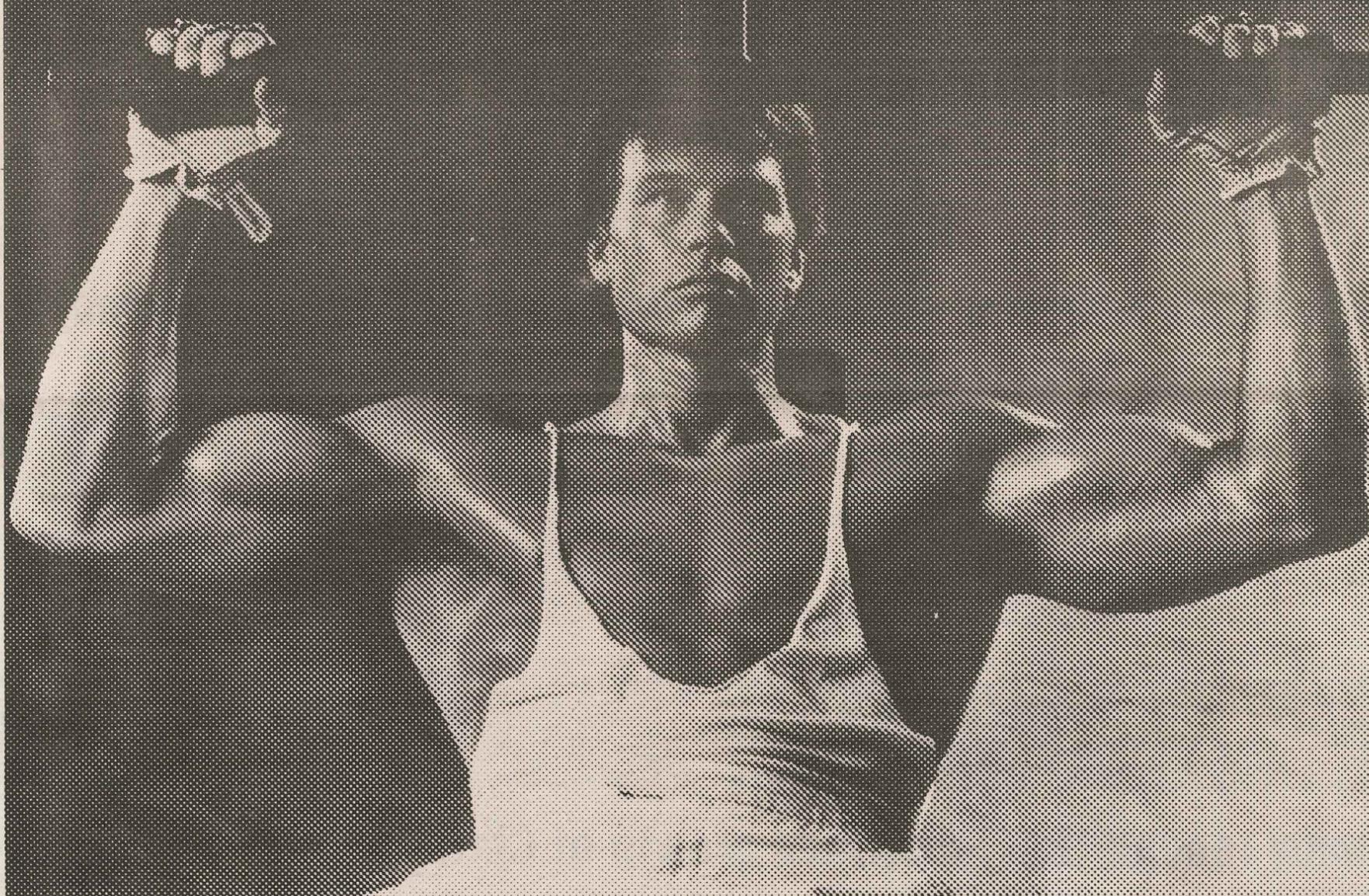
Alison Krauss and the Cox Family won in the category of best Southern gospel, country gospel or bluegrass gospel album for their collaboration on "I Know Who Holds Tomorrow."

Albertina Walker won best traditional soul gospel album for "Songs of the Church—Live in Memphis." A 50-year veteran of gospel music, she has been nominated for a Grammy at least seven times.

Andrae Crouch, a pioneer of contemporary Christian music, won best pop/contemporary gospel album for "Mercy," his seventh Grammy.

Take 6, an a cappella Christian group played on radio stations ranging from jazz to adult contemporary, won best contemporary soul gospel album for "Join the Band," their sixth Grammy.

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