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CHURCH LEADERS
See Events insert for news & help

FOR THE RECORD

Carver crisis

The dean of Southern Baptist Theological Seminary's Carver School of Church Social Work has threatened to resign, saying President Al Mohler has established criteria that make it impossible to hire new faculty members. See page 2.

Editorial

They say "salons" for small-group discussion are fashionable today. It sounds like what Baptists have been offering in Sunday school for years. See page 5.

Dilday named

Russell Dilday has been named interim dean of the George W. Truett Seminary of Baylor University. See page 7.

RFRA challenged

A federal judge has challenged the constitutionality of the Religious Freedom Restoration Act, setting a course for a likely showdown at the Supreme Court. See page 8.

Tract talk

Using evangelistic tracts for personal witnessing is gaining in popularity again. See page 9.

Moving? See page 4 (0321)

Hospital system names two new leaders

LOUISVILLE—Trustees of Baptist Healthcare System have named Tommy Smith president of the state-wide system and Susan Stout Tamme president of Baptist Hospital East in Louisville, the system's largest hospital.

Stout Tamme succeeds Smith as president of the Louisville hospital and in so doing becomes the first woman ever named president of a Baptist hospital in Kentucky.

Smith succeeds Ed Vaughn as president of the five-hospital system. Vaughn resigned earlier this month after reaching a philosophical impasse with BHS' trustees and hospital presidents.

Smith, 51, had been president of Baptist East since 1984. He is a 20-year employee of the Baptist hospital system, previously serving as president of Central Baptist Hospital in Lexington.

During his tenure at Baptist East, Smith led the hospital's consolidation with the old Baptist Hospital Highlands and led Baptist East to become the area's third-largest hospital, with 407 beds. In 1993, Smith assumed additional management responsibilities for Tri-County Baptist Hospital in La Grange.

Smith began his career with BHS as assistant administrator of Central Baptist Hospital in Lexington. He earned the bachelor of science degree in business administration from Sam-



Tommy Smith

ford University in Birmingham, Ala., and the master of arts degree in healthcare administration from George Washington University in Washington, D.C.

Smith is a member of Broadway Baptist Church in Louisville.

Stout Tamme, 44, has been vice president of Baptist Hospital East since 1986. She joined the system in 1973 as a staff nurse at Kentucky Baptist Hospital, which later became Baptist Hospital Highlands.

She worked her way up through the system, first becoming head nurse of the medical/surgical unit at Baptist East, then assistant director of nursing, then vice president for nursing.



Susan Stout Tamme

Stout Tamme has carried an active role in Baptist Hospital East's expansion, with key leadership in developing the hospital's open-heart surgery program and total quality management program.

She earned an associate degree in nursing from Eastern Kentucky University, the bachelor of science degree in nursing from the University of Louisville and the master of science degree in health systems administration from the University of Louisville.

Stout Tamme is a member of St. Aloysius Catholic Parish in Pewee Valley.

Also at the March 14 meeting
□ See BHS names two ..., page 18

Lottie Moon Offering nets \$85.5 million

RICHMOND, Va. (BP)—Southern Baptists gave \$85.5 million to their Lottie Moon Christmas Offering for foreign missions in 1994, according to projections released by the Foreign Mission Board.

The projected record represents an increase of \$2.6 million, or 3.1 percent, over the previous year, the biggest annual jump since 1988. It also represents the closest Southern Baptists have come to the offering goal since 1981.

"We praise God and are grateful to Southern Baptists for the significant increase," said FMB President Jerry Rankin. "This affirms the priority of Southern Baptists to reach our world for Christ."

"Surpassing \$85 million will allow us to continue to make advances overseas," he added.

Still, the forecast indicates the offering will close out \$500,000 below the goal, he noted. If the forecast is accurate and the board follows the pattern of previous years, it will trim capital expenditures overseas by the amount of the shortfall, said Carl Johnson, vice president for finance.

Need for migrant ministries expanding across Kentucky

By Melanie Childers
Staff Writer

GEORGETOWN—Attention Kentuckians: migrant workers and ministry opportunities are coming soon to a farm or factory near you.

"They are still just beginning to come to Kentucky," said Hispanic Pastor Jesus Pacheco, who estimated 10,000 to 20,000 ethnic migrants came to Kentucky in 1993. "This is fertile soil where the Lord wants us to harvest many opportunities."

Pacheco, a native of Venezuela, is pastor of Alfa y Omega Migrant Hispanic Congregation in Shelby County.

He joined several other speakers addressing migrant ministry opportunities during a series of statewide conferences sponsored by the Kentucky Baptist Convention's direct missions department.

In addition to the Georgetown event March 10, which met at Mallard Point Baptist Church, similar sessions were held at Temple Baptist Church in Owensboro March 9 and Severns Valley Baptist Association in Elizabethtown March 11.

Renato Santos, KBC language/ethnic ministries consultant, noted attendance at this year's conferences was the largest of the four or five years the conferences have been offered. About 70 people participated at

the three locations.

"Awareness is becoming our theme," Santos said. "Ninety percent of the time, what we hear people say is, 'We don't have any (Hispanic migrants) in our area,' when they really do."

Mauricio Vargas, language director for the Missouri Baptist Convention since 1987 and keynote speaker for the Kentucky event, agreed finding the migrants can be difficult.

Although he had completed studies at New Orleans Baptist Theological Seminary in 1971, Vargas moved to Greensboro, N.C., to teach and coach because he couldn't find a church job, he said.

He didn't expect to find a Hispanic population in that area, he explained. But when he agreed to conduct a funeral for a Mexican who died without any family, 25 other Mexicans came to put flowers on the grave.

Vargas soon discovered 2,000 Mexicans were working in the Winston-Salem and Greensboro area.

"I asked God's forgiveness" for not working with those people, Vargas said. Then he got busy organizing an English-as-a-second-language class and leading weekly worship with about 139 Mexicans. About 40 people made professions of faith in Jesus Christ that summer, he said.

Vargas' story illustrated an impor-
□ See Need for migrant ..., page 3

Rally calls men to focus on families

By Tim Palmer
Missouri Word & Way

POPLAR BLUFF, Mo. (BP)—Talking man to men, Baptist preacher Thomas Oglesby fired both barrels at a warehouse full of adult males in Poplar Bluff, Mo.

"If you piloted an airplane the way you take care of your family," he said, "hundreds of people would die."

A sorrowful voice in the audience responded, "I know that's right."

If men did their jobs the way they take care of their families, Oglesby continued, they'd get fired.

"Your family ought to be the cause for which you're willing to fight and give it all," said Oglesby, pastor of South Jefferson Baptist Church in Mount Pleasant, Texas. He told the men that many of their wives were at home praying, "God, get hold of his heart today. Make him come home a man!"

Give up the bass boat, Oglesby exhorted. Give up the hunting, give up the sports and take care of the family. "There's bad stuff out there. You're the man—you've got to lead them through it."

About 1,600 men from at least six states gathered in the cavernous warehouse to hear Oglesby and four other speakers give guidance and encouragement on standing up for God and for their families. The "Men of Integrity: Let's Talk Man to Man" conference was sparked by men from Poplar Bluff who attended Promise Keepers stadium rallies last year in Denton and Irving, Texas.

One of those men was David Groves, pastor of Living Word Baptist Church of Poplar Bluff. After the second rally, Groves recalled, he and a colleague were pondering author Henry Blackaby's advice in the book, "Experiencing God." Blackaby urges Christians to find out where God is working and join him.

"We said, 'What does it take—a truck to hit us? He's working with men!'" Groves exclaimed. So he and others began to plan a men's meeting in Poplar Bluff. Interest spread like an unquenchable fire, and they quickly realized no local church was big enough to accommodate it.

Speaker Harry Walls III, pastor of Christian Fellowship Baptist Church of Wellston, Mo., remarked on the setting as he looked out on men of all ages

□ See Rally calls men ..., page 14

BAPTISTS

Mohler fires Garland as Carver School dean

Garland suggested Mohler has established a new set of restrictions for faculty candidates that consider "the private thoughts" of candidates on issues outside the Abstract of Principles.

By Mark Wingfield & Marv Knox
News Director & Editor

LOUISVILLE—Diana Garland was fired as dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary March 20, after she told students President Al Mohler has imperiled the school by instituting standards which make hiring qualified faculty impossible.

Shortly before Mohler asked for Garland's resignation, she told a student forum that the future of the Carver School—the nation's only accredited, seminary-based social work school—is "in serious jeopardy" and accreditation by the Council of Social Work Education is threatened.

Her subsequent firing as dean appears to reinforce the assertion that the Carver School may not survive. Garland told students even Mohler told her the school would not survive her resignation.

Asked why she was fired, Garland said Mohler "cannot work with a dean who brings pressure on the president and on the institution." She said she brought pressure on him by releasing the document she read to students.

A spokesman said Mohler was to issue a statement on the incident, but it was not available before the Western Recorder went to press Monday afternoon.

Mohler met for about an hour with angry social work students shortly after announcing Garland's dismissal as dean. He told students he does not want to kill the Carver School, but noted "the culture of social work and the culture of theological education are not congruent."

The student forum earlier in the day was sponsored by Southern Seminary's Organization of Student Social Workers, who invited Garland to speak. About 70 of the school's 117 social work students attended the session, with most remaining afterward

to plan a means of appealing the school's cause to Mohler, seminary trustees and Carver supporters.

This is the second crisis to rock the Carver School in the past month. In February, professor Timothy Johnson announced his departure amid charges of racism and broken promises regarding tenure.

The current crisis came to a head after Mohler vetoed the nomination of David Sherwood to fill a new tenure-track position on the Carver faculty. Sherwood directs the social work program at Gordon College in Wenham, Mass.

Garland and students involved in the interview process described Sherwood as a person committed to conservative, evangelical Christianity. Garland detailed the process by which Sherwood was interviewed and approved by a student panel, the Carver faculty and Vice President David Dockery.

Garland said Sherwood had a favorable interview with Mohler while on campus March 8. However, before proceeding further, Mohler instructed Garland to solicit Sherwood's written responses to a set of questions about the seminary's Abstract of Principles and "some of the social issues of our day."

One day after receiving Sherwood's responses to those questions, Mohler said he could not support Sherwood's nomination.

Garland charged Mohler rejected Sherwood based on some criteria other than what is spelled out in the seminary's Abstract of Principles or faculty-staff manual. Neither Garland nor Mohler would elaborate on the specific issue Mohler found objectionable in Sherwood's responses.

Sherwood could not be reached for comment.

The real issue is "freedom of conscience," Garland said in a later interview. "Even faculty ought to be free to have ideas they don't share so long

as their teaching is congruent with the Abstract of Principles and they represent the institution well."

In her statement to students, Garland suggested Mohler has established a new set of restrictions for faculty candidates that consider "the private thoughts" of candidates on issues outside the Abstract of Principles.

"We have sought candidates who can clearly represent, support and help further develop the positions of Southern Baptists on current issues of our day," she said. "There are times that a faculty candidate who would bring great gifts to the institution will differ at the level of personal convictions on an issue. The private views of a faculty candidate should not be a matter for personnel consideration."

Garland continued: "Evangelical scholars committed to the full authority of Scripture differ over some issues. When such differences occur, faculty candidates should be expected to respect and work constructively with those whose understandings differ from their own."

Mohler's leadership style has made the work of the dean difficult and embarrassing, Garland said. "I find it tremendously embarrassing to bring one of the leading voices for evangelical social work, believing he could be elected ... only to be turned down by the president for his own criteria."

Based on the criteria Mohler has established, no other candidates can be found for faculty positions in the Carver School, Garland declared. She said she had planned to resign as dean because Mohler's "policies are making it impossible for me to do my job as dean to recruit faculty."

Last week, Mohler prevailed upon Garland not to resign, she said, and offered to let her present her concerns to trustees at their April meeting. She could have asked trustees for an exception to the faculty criteria Mohler has established at the instruction of

trustees, she said.

However, Garland said a single exception—if granted—would not solve the problem. "There must be a modification in the criteria themselves with regard to all potential candidates," she said. "Otherwise, the same situation will present itself with each faculty vacancy and search process."

Even if an exception were granted, the faculty search process would have been so delayed that a new person probably could not have been in place before the fall of 1996, Garland said. This "seriously jeopardizes" accreditation of the master of social work degree, she said, because the Carver School already has fallen below the minimum faculty requirements of the Council of Social Work Education.

In an interview after the student forum but before Garland's firing, Mohler said he does not share Garland's view that it will be impossible to recruit acceptable faculty members. Nor does he believe the Carver School is destined to close, he said.

Nor does he have an agenda to force the closing of the social work school as some have suggested, he added. "None of these issues can be attributed to the desire of this administration ... to force a defining moment for the Carver School or to take actions which would lead to the resignation of the dean."

Mohler declined to discuss any details of Sherwood's case. However, he said the criteria he uses in faculty selection are the same as he has said he would use from the beginning of his presidency two years ago.

Faculty selection is based on fidelity to the Abstract of Principles and commitment to the "covenant renewal" document brokered between seminary trustees and faculty in 1991 to move the seminary in a more conservative direction.

□ See Mohler fires ..., page 6



FMB has record year in church starts

RICHMOND, Va. (BP)—Overseas Baptist groups affiliated with the Southern Baptist Foreign Mission Board reported a record year in church starting.

These overseas groups started 2,162 new churches last year, continuing a surge of church starts that has more than doubled the number of overseas congregations since 1987.

Membership in those churches pressed close to the 4 million mark, discipleship training enrollment almost doubled and enrollment in residential Bible schools and seminaries increased 18.6 percent.

Nigerian Baptists started 437 new churches in 1994, the largest annual number ever recorded in any country in Southern Baptist foreign missions history. That represents one-fifth of the 2,162 churches organized worldwide.

Missionaries in Mozambique also witnessed an explosion of new churches as refugees from the

country's newly ended civil war returned home. Mozambicans who came to Christ through the ministry and witness of Southern Baptist relief workers in refugee camps have shared the gospel and started churches as they make their way back home.

In Mozambique's Zambezia province, the number of churches doubled from 30 to 60 in one year, while the number of believers has grown from 10 to 5,000 since 1988.

"The number of new churches being started is the most accurate reflection of effectiveness in being on mission with God," said FMB President Jerry Rankin. "Each place a new congregation of believers is organized, a nucleus of witness and ministry is established that continues to extend the gospel beyond the work of the missionary and national evangelists."

Through the FMB, Southern Baptists support about 4,100 missionaries in 132 countries.

Need for migrant ministries expanding in Kentucky

Continued from page 1

tant point raised again and again during the conference: The number of Hispanics in the United States is growing continually, and the key to reaching them with the gospel is finding them and ministering holistically to their needs.

"The best people to find Hispanics are Hispanics," noted Dorsie Phillips, a veteran missionary to Kenya and Tanzania who has served migrant workers in Kentucky for the last five years.

Vargas, a Salvadoran, discovered in North Carolina he could follow a big yellow bus transporting migrants to their homes. Sometimes he would even pay the migrants to give him information to help locate more of them, he said.

Gradually—through sports, medical clinics, English classes, backyard Bible clubs and ministries in the migrant camps—Vargas developed a

rapprochement with the migrant workers.

"When I began in North Carolina, there was one migrant ministry and one church," Vargas explained. "There were 55 ministries and 10 churches when I left (in 1987)."

Later in the day, Phillips emphasized the importance of offering conversational English classes as an outreach to migrant workers.

"Many will not come to a church (to worship), but they want to learn English," she explained. "Sometimes English classes are our only point of connection with these people."

Phillips noted three qualifications for teaching English as a Second Language:

- A sense of vision or call. "You must love the person and care for the person," Phillips said. "It's not enough just to teach English."

- The ability to speak, read and write English. "You don't have to know Spanish," she said, noting

sometimes it's even better when instructors do not know Spanish, because English is spoken throughout the entire lessons.

- A workshop training course. A 16-hour training course is required. A list of trained instructors may be obtained from the KBC direct missions office.

Beyond these requirements, volunteers should strive to understand the culture of the people as much as possible, Phillips added.

Whether through English courses, transportation, medical or legal services, or sports and fellowship, churches can make a difference for the many migrants coming to Kentucky, and open doors to addressing spiritual needs, conference leaders agreed.

"This is the challenge for 1995," Pacheco added. "To plant the seeds of the gospel in the thousands of migrants who are coming to Kentucky."

Understand cultural differences

When working with Hispanic people, "don't assume everybody is Mexican and eats tacos," advised Mauricio Vargas of the Missouri Baptist Convention.

Vargas and other speakers at the 1995 migrant ministries workshop emphasized that volunteers who want to minister to migrants should develop an awareness and sensitivity toward cultural differences.

Here are some differences between Latin Americans and Anglo Americans:

- Anglo Americans emphasize programs, whereas Hispanic Amer-

icans place the emphasis on people.

- Hispanic Americans tend to take a long time before coming to a point, so as not to seem abrupt; hence, they see Anglos Americans who go immediately to the point as being offensive.

- Hispanics tend to greet each other when they enter a room, even though activities may be in progress. Not to do so would be considered discourteous. However, many Anglos would consider this disruptive.

- Anglo Americans are seen as "workaholics," while Hispanic Americans work in order not to

work.

- Hispanic Americans see Anglo Americans as a status-conscious people. Hispanics pay more attention to education and culture than to money; North Americans tend to see money as the status symbol.

- Anglo Americans tend to be less comfortable with body contact than Hispanics. While North Americans usually stand about three feet from each other during conversations, Hispanics stand about one-and-a-half feet apart. This sometimes causes Anglo Americans to be seen as cold.

Special needs ministries spotlighted in March

By Joyce Sweeney Martin
Staff Writer

March has been designated Special Education Month by the Southern Baptist Sunday School Board, and Kentucky Baptists ought to take notice, according to Pamela Thrift, special education consultant with the Kentucky Baptist Convention.

One out of seven families in Kentucky includes someone with a disability, she said. "But if we look in our churches, where are they?"

It isn't that churches don't want to minister to those disabled by learning problems or blindness or mental handicaps, Thrift said. Rather,

"Churches just don't know how."

During the March emphasis on special education, she hopes churches will become more aware of the need and take the initiative to learn how to reach what she believes is a "prime unchurched people group."

In addition to providing Sunday school classes for the disabled, churches can offer support groups for parents and include the disabled in fellowship and recreational activities, she said.

Churches also can design activities to meet the needs of the disabled, Thrift said.

For example, at Highview Baptist Church in Louisville, where Thrift is

part-time minister to special needs, a special-olympics-type event called the "Philippian Games" is held each June. Last year 57 people participated. The event is open to anyone in Kentucky.

In addition, Highview sponsors "Barnabas Connection," a big-brother, big-sister-type ministry which offers support to the disabled. "Many sit at home with nothing to do all day. We encourage church members to spend time with them," Thrift said.

Churches also can become acquainted with the wealth of resources available, Thrift said.

For further information, call Thrift at the KBC: (502) 245-4101.

CP giving slightly off pace at six-month point

Halfway through its fiscal year, Kentucky Baptists' Cooperative Program operating budget dropped 2.6 percent below the pace needed to reach its annual goal.

The Kentucky Cooperative Program received slightly more than \$8.7 million from September through February, according to figures compiled by the Kentucky Baptist Convention business division. Receipts were \$228,800 below the six-month goal.

The annual goal of the budget, which is collected from Sept. 1, 1994,

through Aug. 31, 1995, is almost \$17.9 million.

The September-February Kentucky CP total was \$96,751 (1.1 percent) off the pace established at the same point last year, when annual receipts topped \$17.9 million. This year's six-month figure was the second-highest total for that period in the budget's history.

Kentucky CP receipts are divided, with 37 percent sent to national and international causes through the Southern Baptist Convention, and 63

percent staying in the state for Kentucky Baptist missions and ministries.

The Kentucky portion of CP receipts totalled almost \$5.5 million for the six-month period.

That amount was supplemented by \$156,486 in receipts restricted to use by the KBC.

Together, they totalled slightly more than \$5.6 million. That amount is \$187,656 off the projected mark for the first half of the fiscal year. It also is \$95,613 (1.7 percent) below last year's pace for the combined totals.

Ideas for migrant ministries

■ Offer spiritual support.

- **Bible study.** Materials are available from the Southern Baptist Home Mission Board and Sunday School Board in both English and Spanish. Agricultural parables of Jesus are especially effective. Remember many have a Catholic background.

- **Worship service.** Offer many opportunities for congregational participation, and include lots of instruments and music if possible. The pastor is seen as the authority figure. Conduct entire worship service in Spanish if possible.

■ Offer physical support.

- **Clothing.** Clothing is needed for adults and children; warm clothing is especially needed in September and thereafter.

- **Health Care kits.** Kits containing personal items, a New Testament or tract and a card from the church make a positive impact when given to migrants arriving in the area.

- **Medical, dental and legal help.** Host a health fair; locate doctors, dentists and lawyers who will provide services free or at a reduced cost; provide translators; find hospitals that provide free or reduced rates for the economically deprived.

- **Tutoring.** Special educational assistance often is needed for reading, financial and budgeting matters, shopping and school children.

- **Transportation.** Many migrants need help getting to worship, shops, doctors, the laundromat, etc. Have men transport men and women transport women.

- **Food.** Begin a food distribution ministry. Ask local grocers to order additional tortillas, peppers, etc. when migrants arrive in large numbers.

■ Offer language support.

- **English classes.** Many migrants will attend ministries mainly to learn to speak English.

■ Offer emotional support.

- **Fellowship.** Activities which allow time for Hispanics to enjoy leisure time together help reduce the feeling of isolation. Offer sports like soccer, softball and volleyball, and provide activities that help Anglos and Hispanics get to know each other better. Also, serve food at each event.

- **Mothers' Day Out.** With no extended family to provide for occasional breaks, moms need some time away from their children. Also, children need time with other children.

- **Cross-cultural.** Invite migrants to participate in planning activities.

■ Offer farmers' support.

- **Spanish classes.** Hold Spanish classes for the farmers while the migrants are in English classes. Make a video of Spanish classes and lend it to farmers. Enlist articulate migrants to teach classes.

- **Informational.** Prepare a farmer's handbook with conversational Spanish words and other explanations. Hold a farmers' meeting to explain your ministry.

- **Spiritual.** Use agricultural parables. Preach and teach prophetically, addressing injustice and racism.

Based on information provided by the Kentucky Baptist Convention's direct missions office

OPINION

WESTERN RECORDER

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MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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Unwise proposal

I want to express my appreciation to the Western Recorder for providing information concerning the proposed restructuring of the Southern Baptist Convention (WR, Feb. 28). I also want to thank Editor Marv Knox for his wise suggestion that these matters be divided at the convention so that each matter can receive its deserved attention.

I am studying all of the suggestions, and perhaps some of them are wise.

However, one of the recommendations concerning the Woman's Missionary Union certainly should be opposed by messengers attending the convention. I have had opportunity to watch the work of the WMU longer than most of our readers. I am aware of the fact that the missionary awareness and zeal for missions in most of our churches are the result of the marvelous mission education program sponsored by the WMU. The tremendous increase of our special mission offerings is due largely to the skill with which the WMU has promoted these offerings.

While I was president (now called chairman) of the Foreign Mission Board, many of those being appointed gave testimony that their first impulse to be a missionary was received when involved in one of the youth organizations of the WMU.

It is pathetic that the Southern Baptist Executive Committee is recommending that a new women's organization be organized in competition with the WMU. It is time the membership of the Executive Committee should demonstrate a spirit of servanthood instead of trying to destroy what they cannot control.

J. Chester Badgett
Campbellsville

Insult to WMU

Everyone is so concerned with streamlining Southern Baptist administration. Shall we allow these "new

conservative leaders" to phase out a program that always encouraged Southern Baptists to evangelize the world?

Some ideas may be beneficial and possibly cut some costs. However, the treatment of Woman's Missionary Union is unexcusable. To say, "There's no way anyone can be held responsible to the SBC if they're not accountable to the SBC" is an insult to the WMU in light of the work they have done over 107 years.

It also was said, "If there's responsibility, there has to be accountability." The WMU has shown exemplary

accountability to the SBC since its conception and gives no sign of anything less. The WMU supports missionaries who don't let denominational differences like women in ministry stand in the way of evangelism and Bible teaching.

The Sunday School Board cannot do it all! With all the literature it already is responsible for, how can it promote mission education as specialized and informative as WMU? WMU has kept missions education and support in the forefront of our congregations. Are we going to allow this committee to amputate an essential appendage of our denomination?

I'm disappointed in the SBC "administration conglomeration." We should read Romans, particularly 12:4-8, 15:5. God gave Paul these words for a reason—perhaps for Southern Baptists. I pray we will evaluate WMU from the past to the present. Become involved, give praise and support, and above all, vote no in Atlanta!

Marcia Burgher
Princeton

Higher than God

We now know the editor of the Louisville Courier-Journal is of a higher authority than God in determining what is and is not a sin (WR, March 7). His diatribe against Southern Baptist Theological Seminary

President Al Mohler for daring to call homosexuality a sin confirms it, as does his proclamation that intolerance is "far higher on the list."

In Leviticus, I read that homosexuality is a detestable thing, requiring the death penalty for both parties. That was God's decree, not man's. I could not find intolerance listed, high or otherwise.

The Apostle Paul warned that we should see to it that we are not condemned by what we approve. Gee, I wonder what he meant by that?

Chuck Estridge
Williamstown

In good hands

I have been in Kentucky for over 10 years and have preached campus revivals at Campbellsville College and Cumberland College. I also have spoken at the Baptist Student Union at Western Kentucky University and met many campus ministers employed by the Kentucky Baptist Convention.

My conclusion: We have one of the finest student work departments and some of the best campus ministers in the Southern Baptist Convention. Sadly enough, these treasures are as unknown as they are effective.

Think about it. Over the past several years, the BSUs of Kentucky's colleges have been places of learning, support, encouragement and ministry. Son Team members, missionaries, revival teams and other assorted ministry efforts have emerged out of these bastions of faith-building.

BSU work is God's secret agent organization, where young men and women are encouraged to infiltrate their places of work, careers and friends with the good news of Jesus Christ. These young people are and will become the good leaven of the gospel in days to come. It is time Kentucky Baptists let the secret out: Students are in good hands through the student department and the various BSU campus organizations.

Kevin Shrum
Bedford

Ontario, Ore., and to work with the local church youth there.

"Other needs that we have for associate directors are at Boise State University, Idaho State University and Brigham Young/Utah Valley State College. We are also interested in having a semester missionary help start student ministry at Southern Utah University.

"Any help in personnel from Kentucky would be greatly appreciated. This past year has demonstrated the effectiveness and the usefulness in our partnership with Kentucky. As a result of this partnership, we have seen the number of students that we are reaching and ministering to greatly increase."

I take great encouragement to realize that the Kentucky Baptist Convention is at work, not only on 45 college and university campuses across our commonwealth, but that our arms of ministry to students stretch onto some of the campuses of Utah and Idaho.

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

BAPTIST FORUM

The power of partnership

A recent letter to Kentucky Baptist student department associate Ralph Hopkins from Rob Lee, director for ministry to students for Utah-Idaho Baptists, is a further validation of our partnership with that western state convention:

"This school year, we have seen a great increase in the effectiveness of the campus ministries here in Utah and Idaho. The four semester missionaries from Kentucky have been a major factor in this increase.

"They have helped to give our students a vision for student ministries, a great increase in the number of students we are reaching and in the number of students who are becoming involved in summer missions. They have helped to promote Baptist campus ministries in our associations and in the local churches, provided additional leadership for state student events, have helped lead campus Bible studies and enhanced

group visibility on campus.

"Without these four students, our state student work would have reached a third fewer students, and two of our campuses would not have a Christian ministry at this time.

"This year, we have a need for additional semester missionaries from Kentucky to come work with us on our college campuses. Our No. 1 priority this fall is having someone come and continue the campus ministry at the College of Southern Idaho, which was begun by Scott Norris. Our No. 2 priority is at Weber State University in Ogden,

Utah, where we have had a semester missionary working this past year and a half. Our No. 3 priority is to have someone to come and work in the Salt Lake metro area as an associate director with a primary focus on Salt Lake Community College. Our No. 4 priority is for someone to work at Treasure Valley Community College in

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: S I N G L E S

Single normal?

By Harry Rowland

Q I swore I would never divorce. All I ever wanted was a "normal" family for my children.

A The pain of divorce is bad enough without believing that your family is abnormal. "Is there such a thing as a normal family?" is a question I have pondered often. Normal is an elusive term. Many assume a normal family is an intact one in which dad and mom live together. But when we scratch beneath the surface of any family, we discover characteristics that may or may not be considered normal.

A better question needs to be asked of families: "Does the family function in a healthy manner within its own unique customs and situations?" The terms "functional" and "dysfunctional" can be abused, but they are better descriptive terms of what is important concerning family than "normal" or "typical."

Here are six comparative characteristics of functional versus dysfunctional families:

■ Steady parental warmth versus vacillating warmth. In a functional home, children feel the security of consistent parental warmth. In a dysfunctional home, no one feels safe.

■ Clearly defined limits versus unpredictability. Limits provide stability in an unstable world and teach responsibility.

■ Consistency versus chaos. A consistent home creates a stable environment or growth. A chaotic home creates a sense of anxiety.

■ Clear family roles versus role reversal. Children need to be the children and parents the parents.

■ Open versus closed communication. Open communication teaches children that their ideas are significant. If silence is the method for coping, they'll feel isolated from life.

■ Active-relaxed versus constant crisis. An active-relaxed home teaches children how to pace themselves and plan ahead. A home in constant crisis teaches children to be reactionary and they never cope with matters until they're at a crisis stage.

Your family changed because of the divorce, but if it is functional, it is more normal than many "normal" families.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Strike up a good conversation—in Sunday school

"Make a date to talk," the headline read. "Salons fight today's isolation with conversation."

The article appeared in USA Weekend magazine, explaining how "neighborhood salons" are reviving the lively art of conversation in communities nationwide. A 1991 story in Utne Reader magazine spawned the movement, which draws small groups of people together to share what's on their minds. They talk about almost everything—from computers, to the assassination of President Kennedy, to dream interpretation. And the concept is booming; more than 270 neighborhood salons buzz with the chatter of more than 16,000 members.

The idea is as ancient as Greek civilization, the USA Weekend article reported. And talk salons have peaked in popularity at various times throughout history—most particularly in 18th century Paris and in early 20th century Europe and North America. They're making a comeback today because people need them, writer Tom McNichol claimed: "Americans are in the strange predicament of being bombarded by talk but starved for good conversation. ... Answering machines and voice mail have become ways for people to leave detailed messages for one another without ever conversing." Conversely, salons "give them a place to talk."

While reading the article, I couldn't suppress a feeling of familiarity. I've never been to a salon. (To tell the truth, I thought a salon is where a person can get her hair piled into a beehive 'do.) But experience kept telling me I understood what the article was describing. And then it all made sense: Sunday school.

Countless Baptists learn and practice conversation in Sunday school.

Sure, some classes still sit still for long lectures. But most successful Sunday school classes, particularly for younger adults, intuitively use conversation to stimulate their lessons and involve members. We grew up expressing ourselves, and we don't check our voices at the classroom door.

The rising popularity of salons ought to supply at least a couple of lessons to those of us who care about developing and strengthening adult Sunday school in our churches.

First, discussion provides a vital and vibrant format for involving people in Bible study. Of course, a teacher needs to present relevant material and keep the discussion on track. But class members bring a wealth of life experience that fleshes out what the passage means for people today. In good Sunday school, members "teach" as they share views from the personal intersections where they view Scripture, faith and life.

And second, discussion-based Bible study meets needs that people actually know they need. The article on neighborhood salons pointed out that people flock to conversation groups because they want to talk and learn about spirituality, death, relationships and meaning. Well, the Bible speaks to all that and more. Churches can capitalize on the interest in conversation by starting home Bible studies and letting people know these are safe places where they can come to discuss what's really important in life.

A "Sunday school salon" may not be for everybody. But at least it's an idea worth talking about.

Marv Knox

The rising popularity of salons ought to tell Christians two things: First, discussion makes for vibrant and vital Bible study. And second, discussion-based Bible study meets a need people actually know they need.

Urge Congress to preserve vital student financial aid programs

If Congress has its way, two important doors for opportunity may be closing on middle-income Americans. And this would affect many Kentucky Baptist parents and their children who attend our colleges, Campbellsville, Cumberland or Georgetown.

Congress is considering requiring borrowers to pay interest on student loans while they are still in college. Currently, the federal government pays the interest on these loans until students finish their education. Should this measure pass, the average undergraduate student attending school for four years would experience an increase in debt of 20 percent to 25 percent.

For students who attend graduate school, the impact would be even greater. The American Council on Education estimates if a student earns a four-year bachelor's degree and attends graduate school for an addition-

al two years to earn a master's degree, this student typically owes \$34,125. If the current interest exemption is eliminated, the student would owe an additional \$9,167, or \$43,292.

The second student financial aid measure that might be eliminated is campus-based aid. This would force millions of middle-income Americans

not to attend college at all. In 1994, the federal government provided approximately \$1.4 billion in campus-based aid. This amount went to 697,000 college students who received loans through the federal Perkins Loan program, 713,000 employed through federal workstudy and about 991,000 who received grants through the federal Supplemental Educational Opportunity Grant program. It is estimated that the average Supplemental Educational Opportunity Grant provides \$745, the average workstudy award \$1,065 and

the average Perkins loan \$1,342. Should Congress eliminate these funds, a student who received a package of aid that included the average awards from all three programs could lose \$3,152.

America cannot afford for federal student financial aid to be torpedoed. Our leaders must realize it is not an expense. It is an investment in America's health and future.

A recent survey for the Alliance to Save Student Aid found that Americans overwhelmingly support federal programs that help students attend college. The survey's respondents, who represented all political persuasions, expressed strong affirmation for continued funding of student aid, along with Social Security, as a top national priority.

The survey indicated most Americans view federal student aid as necessary for keeping America's economy strong and competitive. They also said they do not want student aid

eliminated in the name of deficit reduction. Student aid ranked ahead of health care, defense, welfare and foreign aid as to maintaining current funding.

A college education is a sound investment for students, their families and this nation. College students are more likely to be employed than those without a degree. To remain competitive with other international markets, higher education is a must.

We, as Americans and as Kentucky Baptists, can ill afford to take away opportunities for our children as they will face even greater challenges and opportunities for the future.

On behalf of this nation's colleges and universities, contact your congressmen and tell them to keep America strong and competitive, and not to eliminate student financial aid. We all seek a better educated America.

Ken Winters, president
Campbellsville College
Campbellsville

Congress is threatening to reduce or eliminate two programs that enable thousands of Americans to complete college.

GUEST EDITORIAL

If my brain had as many wrinkles as my skin, I'd be a rocket scientist

Brains dominated our dinner discussion the other night.

No, I don't mean scintillating conversation. We didn't analyze the existential tragedy of Barber's "Adagio for Strings." Nor did we pursue the mathematical postulations of quantum physics. We didn't even debate the line-item veto. We just talked about brains.

Bizarre conversation must be a hazard of sending kids to school every day. You never know what they'll learn, but the grosser it is, the more likely they'll bring it up while you're trying to eat your chicken and green beans.

So, we talked about brains. "Did you know that brains are all wrinkled?" Molly asked.

"That's what I've always heard," I responded, sillily following my paternal instinct to reinforce my children's educational endeavors. (Meanwhile, Joanna proved she has the most brains in the family. She stayed out of this little gabfest.)

"Yeah," Lindsay added. "Every time you learn something new, you get another wrinkle in your brain."

"I guess those wrinkles are what holds all the smart stuff into your brain," Molly speculated.

"That's fascinating," I replied, whisper-

ing a prayer of gratitude that we weren't eating boiled cabbage. "How come you know so much about brains?"

"School," they responded in chorus.

"Hey, Lindsay," Molly called.

"What's Melanie's middle name?"

"Elizabeth," Lindsay answered, giving me a quizzical look that asked, "What's she up to now?"

"Ha!" Molly shouted. "I didn't know that before, but now I do. My brain just got a new wrinkle!"

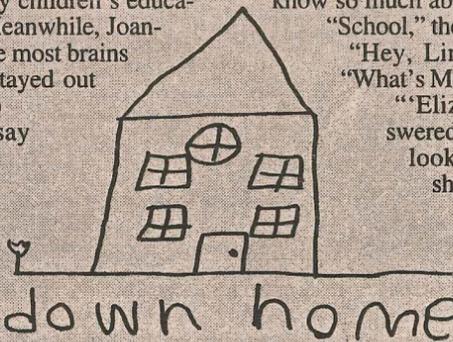
About that time, Lindsay took this brain discussion to a new plane. "What happens when your brain is

full of wrinkles—so full it can't take any more—and you learn one new thing?" she speculated. "Does your brain go smooth, and you forget everything?"

Hmmm. Maybe that explains why a person who is really smart in one thing, like nuclear chemistry, for example, can be really dumb in a more practical sense, such as human relations. All those wrinkles over there on the science side of the brain use up most of the surface area of the cerebral cortex, completely smoothing out the brain over there in the "normal person" section.

Or maybe it just explains why the older I get the more I forget where I parked my car at the mall.

Marv Knox



BAPTISTS

Seminary faculty sponsors seminar on Calvinism

"Calvin ... meant election to promote among Christians a sense of security and humility. ... It can promote just the opposite—pride and anxiety."
Amy Plantinga Pauw, associate professor of doctrinal theology at Louisville Presbyterian Seminary

By Melanie Childers
Staff Writer

LOUISVILLE—Students and faculty of Southern Baptist Theological Seminary got a new perspective on Calvinism during a March 2 conference sponsored by the school's presbyterian association and led by a presbyterian theologian.

Amy Plantinga Pauw, associate professor of doctrinal theology at Louisville Presbyterian Seminary, was invited to address the group of about 65 people during a public forum intended to inform people about Calvinism. Calvinism is a much more prominent theological framework in Presbyterian churches than in modern Southern Baptist churches.

Calvinism has become a significant topic of conversation on the Baptist campus, however, due to a resurgent interest in the theological system among conservative Southern Baptists. The seminary's new president, Al Mohler, affirms the major theological points of Calvinism.

"Five-point Calvinism" is theological shorthand for a doctrinal system generally attributed to the 16th century theologian John Calvin. The five points of Calvinist doctrine have been summarized as total depravity of all

people, unconditional election, limited atonement, irresistible grace and perseverance of the saints.

Some critics have charged Southern Baptist Calvinists are headed down a slippery slope away from promoting evangelism and missions. Southern Baptist Calvinists deny this, saying they have returned to the beliefs of many early Southern Baptists, who were decidedly missionary-minded.

Calvinism can foster a variety of approaches to evangelism, Pauw explained at the seminar. "Hypercalvinists have discouraged evangelism, while over on the moderate end, you have Calvinists who embrace evangelism."

The difficult issue behind the debate about Calvinist beliefs is reconciling the sovereignty of God and the freedom of humanity, Pauw said.

"Five-point Calvinism typically emphasize the sovereignty of God, yet they have to assert enough free will of humans not to make God the author of sin," Pauw said. They also are concerned to say that human salvation is not coercion.

Three-point Calvinists, who generally drop the concepts of limited atonement and irresistible grace, "accent the high level of freedom and re-

sponsibility of intelligent creatures," Pauw continued, borrowing a phrase from the Abstract of Principles, Southern Seminary's foundational document. "Yet they insist humanity is not the author of salvation. They defer to the grace of God."

Modified Calvinism sometimes run into the danger of "human-can-do evangelism," she added, indicating that evangelism in which humans receive the credit for salvation cheapens the event.

However, Pauw attempted to set a historical context for the modern debate over Calvinism and evangelism.

The particular spin of Calvinism's five "points" actually is derived from the five canons of Dordrecht, a 17th century confessional document that developed from a tense theological debate after Calvin's death, she said.

Through the years, some of Calvin's work—especially regarding the doctrine of election—has had the reverse effect from his intent, Pauw believes.

"What Calvin intended was for the doctrine of election to support what he wanted to emphasize, namely that we are saved by grace and freely adopted as children of God," she said. "He meant election to promote among Christians a sense of security

and humility."

But the history of Calvinism "shows that it can promote just the opposite—pride and anxiety," Pauw noted.

In an interview, Pauw said many people question how five-point Calvinists who accept limited atonement and irresistible grace can claim to embrace evangelism.

Limited atonement, as opposed to a general atonement, says Christ's death on the cross effectively bought salvation for only a limited number of people—those preselected by God—rather than having the potential to save all of humanity. Irresistible grace says this act of God's grace through Christ is so complete that all the elect will be compelled to profess faith in Jesus Christ.

"My understanding is that five-point Calvinists see in evangelism God's work of election—calling the elect," Pauw said, explaining that since humans do not know who the elect are, evangelism still would be necessary.

"A Calvinist whose beliefs are more balanced between the goodness and mercy of God and the freedom and responsibility of intelligent creatures will embrace evangelism in a different way," she added.

Peace Fellowship declares itself open to homosexuals

MEMPHIS, Tenn.—The board of the MEMPist Peace Fellowship of North America has declared the organization a welcoming place for gay, lesbian and bisexual people and pledged to work with them for their personal security and full equality.

The Peace Fellowship, founded in 1984, is a network linking Baptists involved in justice and peace issues. Its board of directors is composed of members affiliated with seven Baptist conventions and five racial/ethnic groups in Canada, the United States, Puerto Rico and Mexico. The organization has no official sponsorship of any denomination.

In its Feb. 17 news release, the directors said they believe "all human beings are created and loved by God."

"We welcome ... all persons who desire to be peacemakers and workers for justice. Specifically, we wel-

come gay, lesbian, bisexual and transgendered persons and pledge ourselves to work with them for the personal security and full equality of all persons whose sexual orientation has caused them to suffer persecution and alienation," the statement said.

The board pledged specific action in several areas "to work for justice:"

■ To actively oppose any action which will lead to violence against any "lesbian, gay, bisexual or transgendered person or group."

■ To take an active role at denominational meetings to oppose any "homophobic" resolutions which "assault the integrity of gay, lesbian, bisexual and transgendered people" and prevent them from becoming members of churches, being ordained, being credentialed for chaplaincy and pastoral counseling and being employed in denominational structures.

■ To encourage and support regional groups of the Peace Fellowship as they work to defeat any anti-gay laws and church resolutions and actions.

■ To encourage local congregations to structure an open dialogue with "lesbian, gay and bisexual people and groups and also provide practical resources for their use.

Meanwhile, a ministry arm of the American Baptist Churches in the USA has severed ties with the Baptist Peace Fellowship of North America over the statement.

The executive committee of the American Baptist Board of National Ministries recently voted to discontinue its relationship with the Baptist Peace Fellowship until the organization's "stated aims, goals and resolutions are consistent with American Baptist policies."

The Board of National Ministries' executive director, Aidsand Wright-Riggins, said the Peace Fellowship took a "partisan position" in the resolution.

"Many of us had hoped they would play a role of reconciler among Christian people who have differing positions on issues related to homosexuality," he said.

Board president Lena Nelson said "it is simply not possible for National Ministries to provide monies and ongoing staff support to any organization working to defeat American Baptist policy statements and resolutions."

The board's staff is required to abide by policy statements and resolutions of the denomination's General Board, Nelson said, including one currently in force that discourages homosexuality.

Mohler fires Garland as dean of social work school

Continued from page 2

Faculty selection also is based on "a constellation of issues about which I have been quite candid," he added. These issues include abortion, homosexuality and the role of women in ministry, he said.

Mohler has drawn sharp criticism from some quarters and praise from others for his hard-line statements on homosexuality in particular. In February, he said in a public speech the decline of Western civilization could be linked to homosexuality, which he labeled one of the greatest sins possible.

A source familiar with Sherwood's writings said the professor has written about homosexuality. While he has not advocated homosexuality or the homosexual lifestyle, he

has insisted church social workers must minister to homosexuals, the source said.

In their forum, students expressed concerns about the impasse between Mohler and Garland, which they believe could lead to the closure of their school. They also considered options for seeking resolution to the problem.

"The school has made a contract with students to provide an accredited degree which we need to be licensed so that we can get a job at a Baptist hospital or any place," one student expressed to choruses of approval. "It seems the seminary has reneged on that contract."

Another advised students who still are in the first year of the two-year program to begin exploring options for transferring to other schools. But

international students and students married to students in the seminary's other schools noted transfer is not an option for them.

"We were called to this institution," one said. "If God has called us here, ... maybe we were called to fight for this school."

"As a student body, we have sat around and watched our faculty leave and haven't really done anything," said Andy Patterson, president of the Organization of Student Social Workers. "This is a matter of life and death for our school."

The students organized committees to protest the situation and to rally support for the Carver School. They proposed appealing to other groups—churches, alumni, students in Southern's other schools, social

work agencies, seminary benefactors, other social work schools and Woman's Missionary Union—for support.

They also planned to contact legal experts to determine if the seminary is in danger of breaking its contract with them. And they planned to contact the school's and seminary's accrediting agencies to determine their standards for retaining accreditation.

They closed by marching through the seminary halls singing "We Shall Overcome" and praying outside Mohler's office while he and Garland discussed the situation.

When Mohler and Garland emerged, the students demanded that Mohler talk with them. He consented, and discussed the situation with students for about an hour.

BAPTISTS

Texas Baptist Hispanics rebuke Lewis

DALLAS (BP)—Hispanic Texas Baptist leaders have disassociated themselves from a document affirming relations between Catholics and evangelicals, and they have asked one of its signers to distance himself from it.

The three top-ranking officers of the Mexican Baptist Convention of Texas released a statement March 10 disassociating themselves from the "Catholics and Evangelicals Together" document.

Along with presidents of the 30 regional Hispanic fellowships of Texas, they sent a letter to Larry Lewis, president of the Southern Baptist Home Mission Board, asking him to rescind his endorsement of the accord.

Lewis and Richard Land of the Southern Baptist Christian Life Commission were among the 40 original signers of the document, drafted a year ago to highlight areas of common concern for Catholics and conservative Protestants.

Lewis could not be reached for comment March 13. However, both Lewis and Land recently signed a clarification of the original document.

That clarification emphasizes that evangelical signers of the document were not implying their acceptance of Roman Catholic doctrine. Lewis said March 9 he perceived the Catholic/evangelical document as not a theological document but a statement on moral and social concerns.

But the Hispanic Baptist group said the Catholic/evangelical document has created "resistance" to their witness in some communities. Further, the document "denies the grace of God as revealed in the Bible concerning how a person is justified before God," they charged.

Roland Lopez, president of the Hispanic Baptist group, said the statement is being used by Catholic priests to harass Baptists by accusing them of "sheep-stealing" and "not submitting to their superiors" who signed the accord.

"We know that Baptists are autonomous. We know that we can witness to anyone. But the Catholic hierarchy does not understand that," Lopez said.

The Catholic/evangelical document "set back" evangelistic efforts, has caused conflict within congregations and is theological-ly flawed, Lopez said.

"We strongly oppose the idea that Catholics are brothers and sisters in Christ simply by declaration. We strongly refute the notion that we are on the same mission as Roman Catholicism, proclaiming the same message," he said.

Dilday named interim dean at Truett

WACO, Texas (ABP)—Baylor University has named Russell Dilday interim dean of the university's George W. Truett Baptist Theological Seminary.

Dilday currently is professor of preaching at Truett and special assistant to Baylor President Herbert Reynolds. He will continue in both those roles while serving as interim dean, Reynolds said.

In the past year, Dilday has moved from being president of the world's largest seminary—the 3,000-student Southwestern Baptist Theological Seminary in Fort Worth, Texas—to

leading one of the newest, Truett, which opened with 50 students last fall. Dilday was fired last March by Southwestern's trustees, who said he was blocking conservative reforms at the Southern Baptist school.

Dilday, 64, will take over for Truett dean Robert Sloan, who was elected Feb. 24 to replace the retiring Reynolds as Baylor president. Reynolds announced Dilday's selection March 17. The appointment still must be approved by Baylor's regents when they meet March 24 in Dallas.

"Dr. Dilday's acceptance of this interim leadership position at Truett

frees Dr. Sloan to concentrate on the transition to the Baylor presidency," said Reynolds, who will become chancellor of the Waco, Texas, university June 1.

Dilday was unavailable for comment March 17. When asked recently about the Truett dean's post, he told a reporter: "I believe God has his hand on Truett. I'm enjoying my work and would do whatever I could to help the seminary."

Truett organizers expect the school to double to 100 students by fall and hope to open a Dallas branch within the next year.

In the past year, Dilday has moved from being president of the world's largest seminary to leading one of the world's newest and smallest seminaries.

New Baylor head vows to keep Baptists ties

WACO, Texas (ABP)—At a time when the nation's largest Baptist-related university is being accused of straying from its Christian roots, a minister is taking over as president of Baylor university for the first time in 34 years.

"We are Baptist and Christian and we are going to stay that way," said Robert Sloan, who takes over June 1 as president of the 12,500-student school. "My election is symbolic to people that Baylor is going to be true to its Baptist and its Christian heritage."

Sloan, dean of Baylor's George W. Truett Theological Seminary, is a New Testament scholar and an ordained Southern Baptist minister. He is a graduate of Baylor and holds a master's degree from Princeton University and a doctorate from the University of Basel in Switzerland.

Baylor, founded in 1845, is a unique blend of academic excellence and Christian commitment, he said, and it will stay that way. Keeping Baylor's Christian tradition is "economically shrewd" and also the right thing to do, Sloan said.

"I love the image of twin moun-

tain peaks of academic excellence and Christian identity," he said. "We will not become a Bible college . . . nor will we become simply another private school which has no Christian character to it."

Sloan, 46, a native of Coleman, Texas, was a surprise pick for the Baylor position. When several candidates were rejected, partly because of their lack of Texas Baptist ties, Sloan's name rose to the top.

"He had what regents were looking for—Texas roots, impeccable academic credentials, international outlook and a true Christian philosophy," said Nancy Thurmond, a Baylor regent from Fort Worth.

Sloan will become the first ordained Baptist minister to be elected president since W.R. White held that position from 1948 to 1961. Sloan succeeds Herbert Reynolds, who is retiring.

Reynolds and the regents decided in 1990 to loosen the school's ties with the Baptist General Convention of Texas, saying they wanted to avert a possible takeover of Baylor by "fundamentalists." Sloan agrees the move was necessary.

Critics said the action meant Baylor was deserting Texas Baptists and heading down the same trail as Ivy League schools that started out religious but became largely secularized.

Sloan says that's not the case. Texas Baptists, who used to appoint all regents, still name one-fourth of the governing body. And the Baptist General Convention of Texas also donates \$4 million a year to Baylor whose annual budget is \$150 million.

But as far as Baylor following the lead of Ivy League schools in academic achievements, Sloan said that is an admirable goal.

"I would love to see Baylor become like Princeton, Harvard and Yale in terms of academics," Sloan said. "But I do not want the reputation of those places with regard to secular identity."

Baylor has "bucked the trend" among denominational schools by maintaining about a 50 percent Baptist enrollment, Sloan noted. He said he wants the school to be even more intentional about recruiting Baptist students while continuing to attract non-Baptist students as well.

Hemphill denies releasing prof over abortion

By Greg Warner
Associated Baptist Press

FORT WORTH, Texas (ABP)—An ethics professor at Southwestern Baptist Theological Seminary, whose position on abortion prompted a complaint from one trustee last fall, won't be back to teach next year.

But seminary President Ken Hemphill said the decision not to renew Bob Adams' contract was made strictly due to finances.

Adams, 65, has taught Christian ethics at the Fort Worth, Texas, seminary off and on since 1976. He is one of three professors serving under special presidential appointment, a role that does not require trustee approval.

Last fall conservative trustee Laura Lee Cogswell of Sherman, Texas, sent a fax to Hemphill complaining that Adams signed an abortion-rights statement in 1977. Hemphill said the fax played no role in his decision late last year not to continue Adams' teaching contract.

But Adams' departure has disturbed some members of Southwestern's faculty, who are worried about trustee interference in faculty matters.

Adams' colleagues in Southwestern's school of theology learned of Hemphill's decision and the fax in February. In a resolution debated by those faculty members Feb. 14, they affirmed Adams' ministry and protested reports that trustees had been "unduly involved" in the decision.

But the protest was deleted from the resolution on the advice of Bruce Corley, dean of the theology school.

Corley said March 13 he was convinced Cogswell's influence "was not the primary factor" in Hemphill's decision. Of the three professors on presidential appointment, Adams was the most recently hired and therefore the logical first choice when cuts became necessary, Corley said.

Corley and Adams met with Hemphill for two hours Feb. 23, along with William Tillman, chair of the ethics department. According to several of those present, Hemphill apologized for bypassing normal procedures in canceling Adams' contract but denied Cogswell's fax had anything to do with the decision.

"I had forgotten I had received that and threw it away," Hemphill told ABP. "I did not realize it might find

its way out of my trash can."

The fax fell into Adams' possession, although it is unclear how. In it Cogswell reportedly complained that Adams had been chosen to speak in seminary chapel last fall despite signing a 1977 abortion statement sponsored by the Religious Coalition for Abortion Rights.

Adams said the statement, signed by 25 ethicists nationwide, was prompted by the firing of two Catholic professors over the abortion issue. The statement, which endorsed the Supreme Court's 1973 ruling legalizing abortion, called "for more public debate on the issue," Adams said. At least four Southern Baptists signed the statement.

"I did inform Dr. Hemphill that Bobby is a member of the coalition," confirmed Cogswell, but she added, "No fax had anything to do with his position as a faculty member."

Because Adams had to cancel his chapel address for personal reasons, Hemphill said he discarded the fax and thought nothing more about it.

The decision not to rehire Adams was part of a seminary-wide effort to cut expenses, Hemphill explained.

Court ruling threatens Religious Freedom Act

"Such an act (as RFRA) under normal circumstances would be readily enforceable by this court. However, ... this act seeks to overturn an interpretation of the United States Constitution by the Supreme Court." Ruling of U.S. District Judge Lucius Bunton

WASHINGTON (RNS)—Setting the stage for a potential Supreme Court showdown, a federal judge in Texas has ruled unconstitutional a 2-year-old law widely promoted by religious leaders fearful of government intervention in religious practices.

Judge Lucius Bunton of the U.S. District Court for the Western District of Texas ruled March 13 that the Religious Freedom Restoration Act, passed in 1993 with strong support from President Clinton and a broad range of religious groups, usurps powers traditionally granted to courts. Bunton's decision is at odds with several other federal court rulings finding the law constitutional, and some advocates of the measure believe the issue ultimately will go to the U.S. Supreme Court.

Phil Baum, executive director of the American Jewish Congress, criticized Bunton's decision as "idiosyncratic" and said the ruling "is nothing more than a temporary obstacle to its (RFRA) vindication."

Bunton's ruling came in a case pitting the Roman Catholic archdiocese of San Antonio against the city of

Boerne, Texas, and its historic preservation law.

The case arose after the city denied the Catholic parish in Boerne a building permit to demolish part of a 72-year-old church building so the parish could expand its sanctuary, according to archdiocesan lawyer Tom Drought.

"The old church only holds 230 people," Drought said, "and the parish has grown to almost 2,000 people. Even with three masses on Sunday, the old church cannot hold them all."

Drought said the church itself was not considered a historic landmark. But its demolition and expansion plans were blocked because it fell within a historic district.

After mediation efforts between church and city officials failed, the archdiocese filed suit. It charged that a city landmark-preservation ordinance is illegal under RFRA.

The city of Boerne, located near San Antonio, responded by attacking the power of Congress to enact the religious freedom law.

Drought said Bunton's decision would be appealed to the 5th Circuit

Court of Appeals.

The Religious Freedom Restoration Act was signed into law Nov. 16, 1993, after a nearly three-year campaign by a coalition of religious and civil liberties groups that spanned the political and theological spectrum. The coalition was led by Oliver "Buzz" Thomas, then general counsel with the Baptist Joint Committee.

The law superseded a U.S. Supreme Court ruling in which the court abandoned the test requiring government to show it had a compelling interest before it could restrict religious practice.

Under RFRA, government must again show a compelling interest and demonstrate it has used the least restrictive means available when limiting religious practice.

Bunton based his ruling on the fact that Congress explicitly set out to overturn a Supreme Court ruling.

"Such an act (as RFRA) under normal circumstances would be readily enforceable by this court," he said. "However, it has come to the court's attention that this act seeks to overturn an interpretation of the Unit-

ed States Constitution by the Supreme Court."

The deliberate effort by Congress to overturn the Court violated the doctrine of the separation of powers between the judiciary and Congress, Bunton said.

In his ruling, he said he "seriously questions" a Feb. 3 ruling by the U.S. District Court of Hawaii, which ruled RFRA constitutional.

"The First Amendment to the Constitution does not empower Congress to regulate all federal law in order to achieve religious liberty," Bunton said.

Bunton's interpretation was disputed by Brent Walker, the current general counsel at the Baptist Joint Committee. Walker said the Texas court was "flat wrong" in its interpretation.

"Congress did not override a decision of the Supreme Court," Walker said. "It simply created a statutory protection for religious liberty when the Supreme Court declined to enforce constitutional protection."

With additional reporting from Associated Baptist Press

GOP school prayer amendment may be broadened

"A constitutional amendment ... cannot be declared unconstitutional." Michael Whitehead, general counsel for the Southern Baptist Christian Life Commission.

WASHINGTON—The school-prayer amendment being developed by Republicans in the House of Representatives may turn out to be more of a religious liberty amendment, according to sources close to the process.

Representatives from several Christian and conservative advocacy groups met March 13 with Rep. Ernest Istook, R.-Okla., to craft an amendment from several proposals.

No date has been announced for unveiling the proposed Constitutional amendment, said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission and the agency's representative at the March 13 meeting.

While the proposal has been commonly labeled a school prayer amendment, Whitehead said it "will likely protect more than just school prayer."

"Consensus is forming around a religious-equality approach, which will command that government treat prayer and other religious expression equally with other kinds of speech," Whitehead said.

"This approach would apply not just to students in public schools but to all persons in public settings," he explained. "Whether in the classroom or in city hall, if non-religious speech is permitted by private citizens, then

religious speech must be treated equally."

House Speaker Newt Gingrich, R.-Ga., announced shortly after the November election there would be a vote on a school prayer amendment by July 4. He chose Istook to lead the effort on drafting the legislation.

Istook has met with different organizations, including the CLC, on the issue. Previously, CLC Executive Director Richard Land met with Istook to discuss the proposed amendment.

Whitehead said a constitutional amendment is needed, not a law.

"When people ask, 'Why not just pass a statute?', you can point to the federal judge in Texas who has just declared unconstitutional the Religious Freedom Restoration Act," he said. "Supreme Court tinkering with the Constitution is hard to fix by statute, because the statute ultimately winds up before the Supreme Court, which may declare it unconstitutional, just as this trial judge has done."

"A constitutional amendment, on the other hand, cannot be declared unconstitutional."

A federal judge in Texas ruled RFRA unconstitutional on the same day as the latest meeting with Istook.

RFRA, signed into law by President Clinton in 1993, reversed a 1990 Supreme Court decision which had

said government no longer must demonstrate a "compelling interest" before restricting religious freedom. RFRA restored the "compelling interest" test.

RFRA was supported by a broad coalition of religious and civil liberties groups, under the leadership of Oliver "Buzz" Thomas, then general counsel for the Baptist Joint Committee.

The Baptist Joint Committee traditionally has opposed school prayer amendments, and likewise would oppose the broadened amendment currently under development by Istook, said Brent Walker, the current general counsel at the Baptist Joint Committee. Despite the potentially broadened scope of the Republican amendment, the core "still goes to school prayer," Walker said.

A school prayer amendment is both unnecessary and wrong, he said. Religious speech at public schools and other public places already is protected by the First Amendment, so long as the religious speech is not sponsored by the state, Walker said. To go further and allow state sponsorship of any religious speech is wrong, he added.

The broader issues that might be addressed by a souped-up school prayer amendment already have been

decided favorably by the Supreme Court, Walker said. For example, he cited a case decided last year, *Lamb's Chapel*, in which the court ruled a public school system could not refuse to rent facilities to religious groups if it allowed any other groups to rent the facilities.

School prayer issues were a major factor in the Southern Baptist Convention's split with the Baptist Joint Committee in the late 1980s and early 1990s. Ultimately, the SBC's new conservative leadership succeeded in defunding the Baptist Joint Committee and empowering the CLC as the SBC's official voice in Washington.

In addition to the CLC, other organizations with representatives at the March 13 meeting with Istook were Christian Legal Society, American Center for Law and Justice, National Association of Evangelicals, Liberty Council, the Rutherford Institute, Concerned Women for America, Christian Coalition, Family Research Council, American Family Association and Christian Action Network. Other school prayer advocates present were William Murray, son of atheist Madalyn Murray O'Hair; author/speaker David Barton; and former congressman William Dannemeyer.

Based on a Baptist Press report with additional staff reporting

Focus on Family warns Republicans on abortion issue

WASHINGTON (RNS)—Focus on the Family, a conservative Christian organization that claims 2.1 million constituents, has warned Republicans they will court "political disaster" if they stray from a strict anti-abortion platform.

In a letter to the chairman of the Republican National Committee, James Dobson, president of the Colorado Springs-based ministry, said 43 percent of the voters who helped Re-

publicans gain a Congressional majority in November identified themselves as evangelical Christians.

"Nevertheless," Dobson told RNC Chairman Haley Barbour, "you are prepared to disregard the concerns that brought these men and women to the polls and rewrite the party platform to exclude them. Is that not exceedingly arrogant?"

Dobson's broadside is the second in recent weeks from the Christian

Right, which claimed significant credit for the Republican landslide.

Ralph Reed, executive director of the Christian Coalition, a political organization founded by evangelist Pat Robertson, warned recently that his group would abandon the GOP if Republicans do not support presidential and vice-presidential nominees who oppose abortion.

Focus on the Family launched its attack on the Republicans in early

March with its largest mailing ever. It sent separate letters to its constituents, 8,000 political leaders, 112,000 pastors and 1,500 media members.

In the letter to pastors, which included Barbour's phone number, Dobson said the Republicans' "big tent" philosophy could change the party's moral platform. "It is a prescription for political disaster—but more importantly—it is wrong," Dobson wrote.

Here's Hope TODAY



Tracts help believers organize their witnessing words

LOUISVILLE—While the "Here's Hope" campaign has led hundreds of Kentuckians to faith in Christ, it may have opened the eyes of many Kentucky Baptists to the power of using evangelistic tracts.

Tracts have been a popular means of presenting a clear witness to the gospel during the "Here's Hope" campaign. The Home Mission Board even produced several tracts specifically for the effort.

Monty Carter, associate evangelism director for the Kentucky Baptist Convention, said Kentucky Baptists have learned these booklets are helpful tools for sharing the gospel.

"I think the biggest misgiving has been that, instead of looking at it as a resource to tailor your presentation, many people thought they had to use the whole presentation," he said.

"Here's Hope" enabled many to

realize they witness through lifestyle and relationships. Flexibility is the big word. In the past people thought there was only one way to use a tract."

The new Roman Road tract, with a "Here's Hope" cover, has been popular during the 60 days of witnessing associated with the campaign, he said. It is designed to look like a road map, emphasizing how to find hope.

It comes in two versions, one using King James Scripture references and the other using New International version references. Including a special "Road To Hope" youth edition, the Home Mission Board shipped nearly 122,000 to Kentucky.

"Here's Hope" tracts have been used in such diverse settings as hospitals and restaurants, and often serve as a springboard to discussion, Carter said. He said he has heard many reports of conversations where non-

believers say, "There's no hope."

"People come back with, 'Maybe there is,'" he explained. "Most have used it once a relationship has been established, not on a cold call. They've cultivated a relationship so they can present that tract."

"The Road to Hope" youth tract folds out into the shape of a cross. Not only has it been a hit, so has one for younger children titled "God's Special Plan for Children."

The latter is interactive, with blanks for a child's name and responses. If someone isn't ready to make a decision, it includes instructions on further preparation, Carter said.

Whatever tract is used, a person desiring to witness should view tracts as a guide to help focus on a message, Carter suggested. "Tracts give people confidence who weren't comfortable sharing their faith before. It has guid-

ed the conversation. They're not just left on their own."

Tracts also are more effective when accompanied by a personal explanation, he added. This gives the message a personal touch, as well as lending credibility and authority.

Carter also offered these suggestions for effective use of tracts:

■ If you're not able to explain the tract because the other person is too busy, offer to come back later.

■ Keep your word. "Don't ever say you'll follow up and fail to do so. They want to know you care."

■ Avoid being inflexible or dogmatic. Shoving a tract at someone and insisting they need it brings negative reactions.

■ Never leave a tract instead of a tip at a restaurant. "Many times I put my tip in a tract and make sure it's the standard rate, if not more."

Highview gets high turnout for outreach

LOUISVILLE—Members of Highview Baptist Church in Louisville have pitched in together for a successful "Here's Hope" witnessing campaign, even though many of the people involved weren't on the front lines of verbal witness.

The church, which led the Kentucky Baptist Convention in baptisms last year, adapted the "Here's Hope. Share Jesus Now" campaign to meet its particular situation, Pastor Bill Hancock explained.

Instead of 60 days of witnessing, as called for by the national plan, Highview has done 80 days of witnessing.

And instead of just focusing on people willing to tell someone about Jesus every day during that period, the church helped others find supportive roles in the ministry.

The congregation is thrilled about the 18 people who have been baptized so far as a result of the witnessing effort, Hancock said. But the church also is thrilled by the number of people participating in all phases of the campaign.

"Overall, there is an elevated excitement and expectation," he said. "But I think the excitement here is the

additional number of people involved in the process. The blessings have come for those involved."

Highview's focus has been on a revised version of the church's weekly visitation program. Instead of the usual turnouts of 15 to 25 people, an average of 150 have participated since "Here's Hope" began, he said.

About half of those people go out to visit prospects with a personal witness. Such contacts have resulted in from two to five professions of faith each week, Hancock said.

Meanwhile, other participants stay at church and pray, write letters to prospects and those who have been missing Sunday school lately, and make phone calls to locate additional prospects. Some care for the children of the other volunteers.

To prepare for the current campaign, last fall Highview formed "power teams" of two to three people. Those teams visited approximately 80 percent of the church's 2,000 member homes to pray with them and foster revival within the church.

Those teams were asked to remain intact as "Here's Hope" witnessing teams, with 172 people responding. Another 170 committed to do some

form of visitation or outreach during the 80-day period.

Hancock said there has been "an amazing response" to home visits.

When two women visited one elderly resident and told her where they were from, she replied, "I'm lost, I'm lost. I want to be saved." Besides leading her to Christ, the church visited her brother, who was dying of cancer.

Hancock said one of the highlights for him came when he visited a couple and the woman's brother and led all of them to become Christians.

When he arrived at that home, one man handed him a brochure about Christ's second coming and wanted to know if it was true. When Hancock assured him it was, he said, "I'm scared to death. I want to be saved."

Norman Coe, assistant pastor in charge of staff and program coordination at Highview, said "Here's Hope" has been a shot in the arm for the church.

In addition to those who committed to witness during the campaign, Highview hopes to have 2,000 people at the first day of revival services next month. Coe said more than 1,400 already have committed to attend.

Wedding also led to new relation with Christ

HENDERSON—Nobody is more thrilled about the 60 days of "Here's Hope" witnessing at First Baptist Church of Henderson than Pastor Bill Patterson.

"It's something we should do every day," said Patterson, who recently baptized one of several teenagers who have professed faith in Jesus Christ since January. "But because of this emphasis, it's made me more aware of what the Lord would have us to do—to share Christ more often."

One of the pastor's most exciting experiences occurred on a Saturday night in late January. He was feeling bad because he had failed to share his faith with anyone that day when a couple whose marriage he had per-

formed a few weeks before called.

Patterson went to see the couple, Don and Sheila Farris, at their request. But the couple got tied up talking to another son soon after he arrived. So Patterson struck up a conversation with Josh Farris, a high school senior.

As they talked, Josh told the pastor he had been thinking about becoming a Christian because of some recent contact with members of the church's youth group.

Patterson took out a Billy Graham tract, "Steps to Peace with God," and went through it.

As he was finishing, he noticed Josh's two younger brothers and their father had entered the room. All were listening intently.

When he invited Josh to pray to trust Christ, all three boys knelt with the pastor. So did Don Farris, a Henderson policeman who rededicated his life to Christ and joined the church the next day.

Josh, who was baptized earlier this month, also started bringing a friend to church. Both attended a recent youth retreat, Patterson said.

Patterson said the phone call from the Farris family wasn't the only call that led to a witnessing encounter during the "Here's Hope" campaign.

Two other calls came from people in personal distress. Both said they saw the pastor's name in the phone book and just felt led to call, though neither knew his church affiliation.

Recommended tracts

While hundreds of evangelistic tracts are available in book stores and elsewhere, here's a list of the tracts most often recommended by the Kentucky Baptist Convention evangelism office:

■ "Here's Hope," the primary tract used during the "Here's Hope. Share Jesus Now" campaign, based on a presentation of the Roman Road.

■ "The Road to Hope" youth tract, also developed for the "Here's Hope" campaign, which folds out into the shape of a cross as the presentation develops.

■ "Steps to Peace with God," produced by the Billy Graham Evangelistic Association. (This tract may be ordered by writing to the Graham organization at Box 729, Minneapolis, Minn. 55440.)

■ "The Real Life," which is similar to Graham's "Steps to Peace."

■ "A Woman's Search for Self-Fulfillment," written by Diane Strack, wife of Southern Baptist evangelist Jay Strack. This tract has become popular among women because it speaks specifically to women's issues.

■ "Eternal Life," a standard Home Mission Board tract which begins by asking people to honestly evaluate where they stand with God on questions on eternity.

■ "The Trust Tract," by Doug Couch, was designed specifically for youth but has become popular for use with people of all ages because of its fun approach and cartoon illustrations.

■ "How To Have a Full and Meaningful Life," which is more suitable for people with some biblical background or a church affiliation.

■ "How to Live Forever," designed for door-to-door surveys using the HMB's religious-opinion questionnaire. This tract focuses on God's purpose for life.

■ "The Search," recommended especially for use with intellectuals who are skeptical or agnostic. (This tract is published by Search Ministries and may be ordered either by calling (410) 740-5300 or writing to Box 568, Ellicott City, Md. 21041.)

All tracts listed above, unless otherwise noted, may be purchased at a Baptist Book Store or by calling HMB customer services at (800) 634-2462.



■ **Welcome!**
Ministers new to Kentucky and people new to the ministry are invited to a "Welcome to Kentucky" banquet and orientation hosted by the KBC minister/church April 17-18 in Louisville. For details, call (502) 245-4101.

■ **Children's concert**
The Kentucky Baptist All-State Children's Choir will conclude its annual workshop with a free concert April 23 at Crescent Hill Baptist Church in Louisville. The 3 p.m. concert is open to the public.

■ **Music camp**
It's not too late to register your fourth-, fifth- or sixth-grader for the Kentucky Baptist Children's Music Camp to be held at Cedarmore Baptist Assembly July 24-28. For information call the KBC church music office at (502) 245-4101.

■ **Doctrine study**
April 16-20 is the suggested date for churches to participate in the Southern Baptist Convention's annual doctrine study. This year's study, "Partners with God," focuses on stewardship.

■ **Fishing for men**
Two fishing tournaments scheduled for this spring provide perfect opportunities to bring unchurched friends to hear the gospel. See the related item in this Events section for details.

EVENTS FOR ALL KENTUCKY BAPTISTS

MEN AND BOYS, BROTHERHOOD LEADERS

Two tournaments are fishing for men

Here's an opportunity to take literally Jesus' command to become "fishers of men."

Kentucky Brotherhood has planned two bass-fishing tournaments this spring that provide excellent opportunities to introduce unchurched friends to the gospel—while enjoying competitive fishing.

One tournament will be held April 14-15 at Mountain View Baptist Camp on Lake Cumberland. Another will be held at Jonathan Creek Baptist Assembly on Kentucky Lake April 21-22.

Both events provide fishing, fellowship and fun for men and boys. Prizes will be awarded each day for first, second and third place in bass, as well as for first in open fishing and for big fish in bass.

Featured speaker at the Jonathan Creek tournament will be Shaw Grigsby, fourth on the all-

time BASS money list. Grigsby has been featured on numerous television programs and magazine articles. He has been second for BASS Angler of the Year in 1994 and 1991. He also is a Christian family man with a powerful testimony.

Featured speaker at the Lake Cum-



berland tournament will be Randy Howell, the youngest person ever to qualify in the BASS Top 100 Trial and the youngest person ever to qualify for the Red Man regional tournament. Howell is a full-time touring pro and fish guide, and he is a Christian with an exciting testimony.



Shaw Grigsby



Randy Howell

Both events offer a Friday tournament and a Saturday tournament. Lodging and meals are available on-site.

■ **Dates:** April 14-15 at Lake Cumberland and April 21-22 at Kentucky Lake.

■ **Times:** Tournaments both days at both locations are from 7 a.m. to 4 p.m. The Friday evening program at both locations is at 7 p.m.

■ **Cost:** \$20 per person for each day of tournament, plus minimal fees for breakfast and lodging if desired.

■ **Registration and information:** Contact Kentucky Brotherhood office at (502) 245-4101, Box 43433, Louisville, Ky. 40253.

PASTORS, DISCIPLESHIP & STEWARDSHIP LEADERS

Here's help for talking about money

If you've been waiting for just the right time to talk with your church about money, plan to participate in this year's doctrinal study, "Partners with God."

This study will teach your congregation the biblical basis of stewardship, six biblical principles of money management and how to build God's kingdom locally and globally through financial support.

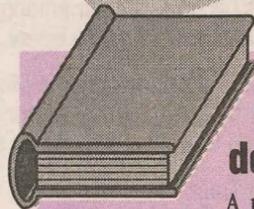
The study may be adapted to a weekday emphasis, a series stretching over several Sundays, a weekend retreat or a one-day seminar.

The suggested dates for the study are April 16-20, but it will be effective in your church any time you choose to use it.

■ **Information:** Call the KBC's discipleship training office at (502) 245-4101.

Welcome to Kentucky!

Are you a minister new to Kentucky, or have you recently begun your first ministerial staff position? If you're new to Kentucky Baptist ministry in the past year, you're invited to a "Welcome to Kentucky" event sponsored by the KBC minister/church relations office. The dates are April 17-18, and the location is Louisville. The event includes a Monday night banquet. Reservations are requested. To reserve a space or for more information, call (502) 245-4101 or write to the minister/church relations office at Box 43433, Louisville, Ky. 40253.



Book for deacons

A new booklet called "Gift Based Deacon Ministry" is now available from the KBC growth and administration division.

The booklet was written by Vernon Cole and Monty Carter of the KBC staff, along with Dan Garland, pastor of Zion Baptist Church in Henderson.

The content helps deacons claim the gifts God has given them and become excited about their ministry as deacons by focusing on those gifts. The booklet also has a strong biblical base.

■ **Cost:** \$2.50 per booklet.

■ **To order:** Call the church growth and administration division at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

WMU LEADERS, WOMEN

Find out what's new in WMU

Representatives of Kentucky Women's Missionary Union will be touring the state in April for a series of informational meetings open to the public.

These meetings will offer insight into the major curriculum changes WMU will enact this fall as well as general information about WMU.

Whether you're a long-time WMU leader or just thinking about starting a WMU organization in your church, you'll find help and inspiration at these sessions.

- The dates and places are:
- **Mayfield,** High Point Baptist Church, April 3, 7 p.m.
 - **Princeton,** Northside Baptist Church, April 4, 10 a.m.
 - **Morganfield,** First Baptist Church, April 4, 7 p.m.
 - **Owensboro,** First Baptist Church, April 5, 10 a.m.
 - **Russellville,** Second Baptist Church, April 6, 10 a.m.
 - **Glasgow,** Glasgow Baptist Church, April 6, 7 p.m.
 - **Jamestown,** First Baptist Church, April 7, 10 a.m.
 - **Danville,** First Baptist Church, April 7, 7 p.m.
 - **London,** Corinth Baptist Church, April 24, 7 p.m.
 - **Hazard,** First Baptist Church, April 25, 10 a.m.
 - **Allen,** Allen Baptist Church, April 26, 7 p.m.
 - **Grayson,** First Baptist Church, April 26, 10 a.m.
 - **Winchester,** Central Baptist Church, April 27, 10 a.m.
 - **Shelbyville,** First Baptist Church, April 28, 10 a.m.
 - **Elizabethtown,** Immanuel Baptist Church, April 28, 7 p.m.



PASTORS, MINISTERS OF EDUCATION

Growth Spiral = management

Maybe you've heard of the Growth Spiral before and thought it was just another church-growth gimmick.

It's not. Growth Spiral really is about management. Even a church that seems to be developing strongly can benefit from the Growth Spiral's methods for managing growth and balancing it in sensible, sustainable ways.

Attend one of two Growth Spiral conferences slated for Kentucky in April and learn how Growth Spi-

ral can help your church balance the demands of increasing enrollment, expanding facilities, improving Sunday school and more.

■ **Date and place:** April 11 at Eastwood Baptist Church in Bowling Green and April 13 at Northern Kentucky Baptist Association's office in Erlanger.

■ **Time:** 8:30 a.m. to 2:30 p.m.

■ **Cost:** Free.

■ **Lunch:** On your own.

■ **Information:** Call the KBC Sunday school department at (502) 245-4101.

Attend state Bible drills

Winners of associational Bible drills will participate in state Bible drills scheduled for seven locations this spring.

These events are open to the public, and family and friends of the associational winners are especially invited to attend.

- The locations are:
- **Lexington,** Porter Memorial Baptist Church, April 21, 7 p.m.
 - **Ashland,** Unity Baptist Church, April 21, 7 p.m.
 - **Louisville,** Highview Baptist Church, April 22, 10:30 a.m.
 - **Paducah,** First Baptist Church, May 5, 7 p.m.
 - **Somerset,** First Baptist Church, May 5, 7 p.m.
 - **Madisonville,** First Baptist Church, May 6, 10:30 a.m.
 - **Bowling Green,** Forest Park Baptist Church, May 6, 10:30 a.m.

EVENTS

FOR ALL KENTUCKY BAPTISTS



SENIOR ADULTS & LEADERS

Senior adult retreats set

Join senior adults from across the state at two Senior Adult Retreats sponsored by the Kentucky Baptist Convention's family ministry department this spring. Both retreats feature worship, music, Bible study, special-interest conferences and fellowship.

One retreat is set for Cedarmore Baptist Assembly May 15-17, and the other for Jonathan Creek Baptist Assembly May 22-24.

Keynote speaker at Cedarmore will be Robert Baker, pastor of Calvary Baptist Church in Lexington. Keynote speaker at Jonathan Creek will be David Nelson, retired pastor of First Baptist Church in Owensboro.

Special-interest conferences offered at both retreats include "Leisure Activities for Fun and Ministry," "Grandparenting by Grace," "Understanding Mormonism," "Help for an Effective Prayer Life" and "Senior Adult Ministry in the Church."

■ **Dates:** May 15-17 at Cedarmore and May 22-24 at Jonathan Creek.

■ **Times:** From 3 p.m. Monday through lunch Wednesday.

■ **Cost:** From \$59 to \$80 per person, depending on location and type of accommodation. Day-time only rates also are available.

■ **Reservations:** Send a deposit of \$15 per person directly to the conference center—Cedarmore, Box 37, Bagdad, Ky. 40003-0037 or Jonathan Creek, 3043 Beal Rd., Hardin, Ky. 42048.

■ **Information:** Call the KBC family ministry office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

YOUTH & YOUTH LEADERS

Never fear, YouthFest '95 is near!

"There is No Fear" is the theme of this year's YouthFest youth evangelism conference, June 9-10 at the Frankfort Civic Center.

YouthFest '95 will encourage youth to experience a life in Jesus Christ in order to deal with the fear and challenges they face. Don't miss the opportunity to join 6,000 Kentucky youths and their leaders for a weekend of celebration, challenge, fun and motivation.

■ **Dates:** June 9-10.

■ **Place:** Frankfort.

■ **Times:** Doors open at 5:30 p.m. June 9, and the first session begins at 7 p.m.

■ **Cost:** \$5 per person in advance or \$6 per person at the door.

■ **Note:** A brochure mailed to youth leaders earlier incorrectly said YouthFest T-shirts were available in both white and blue. Blue shirts are not available, only white.

■ **Lodging:** A list of Frankfort-area hotels is available from the KBC evangelism office.

■ **Information:** Call the KBC evangelism office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.



Images



Point of Grace



Alicia



The Matthews



Jerry Johnston

YouthFest '95

Free materials!

Cooperative Program Day is April 9, and the Kentucky Baptist Convention has free resources available for use in all churches. Draw on this variety of free planning guides and mass-distribution tracts to enhance your promotion of the Cooperative Program, whether on Cooperative Program Day or any time throughout the year. The KBC church growth and administration office also will provide a personalized printout of your church's Cooperative Program giving since September 1994, upon request.

To order materials: Call the KBC church growth and administration office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

See the order form on page 12

KBC Calendar

March 26

■ Start-A-Church Commitment Sunday

March 28

■ Senior Adult Celebration at First Baptist Church of Ashland

March 30

■ Senior Adult Celebration at First Baptist Church of London

March 31-April 1

■ State Acteens Conference at Central Baptist Church of Winchester

April 7-9

■ BSU Leadership Training Conference at First Baptist Church of Owensboro

April 9

■ Palm Sunday
■ Cooperative Program Day

April 10-16

■ Jewish Fellowship Week

April 11

■ KBC committee on nominations orientation meeting at Baptist Building
■ Sunday School Growth Spiral Conference at Eastwood Baptist Church in Bowling Green

April 13

■ Sunday School Growth Spiral Conference at Northern Kentucky Baptist Association office

April 14

■ Good Friday

April 14-15

■ State fishing tournament at Lake Cumberland

April 16

■ Easter Sunday

April 17-18

■ Welcome to Kentucky meeting for ministers new to Kentucky

April 17-21

■ Baptist doctrine study

April 21

■ Children's Bible drill at Porter Memorial Baptist Church in Lexington and Unity Baptist Church in Ashland

April 21-22

■ Kentucky WMU annual meeting at First Baptist Church of Bowling Green
■ State fishing tournament at Jonathan Creek/Kentucky Lake

April 21-23

■ All-State Children's Choir, with concluding concert at Crescent Hill Baptist Church in Louisville

April 22

■ Children's Bible drill at Highview Baptist Church in Louisville

Are you ready for a retreat?

If you're planning a retreat or training session for a church group, consider the benefits of a get-away to Jonathan Creek Baptist Assembly. This is a great time to come to Jonathan Creek, because discount rates are available through April.

Nestled along the shore of beautiful Kentucky Lake, Jonathan Creek offers the serenity of a quiet retreat and the excitement of one of America's most enjoyable recreational settings.

The 125-acre retreat is located three miles west of the entrance to the Land Between the Lakes. Numerous attractions are nearby, including water sports, three state resort parks, a planetarium, shopping, restaurants and historic sites.

Jonathan Creek provide clean, comfortable facilities at competitive rates. And the staff works diligently to meet the meeting needs of churches, associations, family reunions and other groups.

It's not too early to begin scheduling events at Jonathan Creek for the fall.

For additional information or to schedule an event, call Sherrie Phillips at (502) 354-8355.

■ **WMU tour**—Representatives of Kentucky Woman's Missionary Union will be touring the state in April for a series of informational meetings about WMU work.

■ **CP Day**—April 9 is Cooperative Program Day, and the Kentucky Baptist Church has free resources to help your church keep members informed about worldwide missions through cooperative giving. See the item in this Events section for details.

■ **YouthFest**—"There is No Fear" is the theme of this year's YouthFest youth evangelism conference June 9-10 in Frankfort. Plan now to join more than 6,000 Kentucky youths for one of the Kentucky Baptist Convention's biggest events of the year.

■ **Blow your horn**—The Church Music Instrumental Workshop for Kentucky Baptists is April 28-29 at Immanuel Baptist Church in Lexington.

■ **Calling Acteens**—The annual State Acteens Conference is set for March 31-April 1 at Central Baptist Church in Winchester. Deadline for advance registration is March 24.

■ **Senior adults**—Warm up the church van and get ready to bring a group of friends to the senior adult retreats scheduled for May 15-17 at Cedarmore Assembly and May 22-24 at Jonathan Creek Assembly. The retreats offer a variety of workshops, worship sessions and more.

BAPTISTS

CLC endorses changes; elects staff member

New Orleans search committee reports

NEW ORLEANS (BP)—The committee searching for the next president of New Orleans Baptist Theological Seminary has 22 candidates under consideration and hopes to make a selection before the Southern Baptist Convention annual meeting June 20.

Current President Landrum Leavell previously announced his retirement. Presidential search committee chairman Morris Anderson of Pigeon Forge, Tenn., reported on the committee's progress during the spring trustee meeting.

The search committee informed the trustees of a 10-point criteria they are using to evaluate potential candidates. According to this list, the committee is looking for "a man of godly, impeccable integrity" who presents himself as a statesman, is a "strong conservative" with administrative and pastoral skills and the potential to serve about 10 years in the post.

An earned doctoral degree is preferred, but not essential, the committee reported.

RALEIGH, N.C. (ABP)—Trustees of the Southern Baptist Christian Life Commission endorsed changes proposed in a reorganization of the Southern Baptist Convention, hired a new media-relations director and voiced their opposition to the confirmation of Henry Foster as U.S. surgeon general March 2.

Recommendations of a blue-ribbon program and structure committee, which would reduce the number of SBC agencies from 19 to 12, would call for a name change for the 48-year-old moral-concerns agency but leave its mission basically unchanged. CLC commissioners endorsed changing the agency's name to the Ethics and Religious Liberty Commission and replacing its current program statement with a new mission assignment drafted by the study committee.

The committee asked trustees of SBC agencies to endorse the recommendations so leaders may say the study "has the support of the agencies" when it is presented for vote at this summer's annual convention in Atlanta.

CLC commissioners also voted unanimously to elect 51-year-old Bill Merrell, director of missions for Comanche-Cotton Baptist Association in Lawton, Okla., as director of media and product development.

Merrell brings 28 years of experience as a pastor in Texas and Oklahoma to the post. Land said the CLC's "needs have changed" since Louis Moore was hired in 1988, leading him to nominate a person "who can give us more help with program areas."

Merrell has no journalism experience but does have "journalistic aptitude," Land said.

Merrell's primary experience in ethics has come through involvement in anti-abortion causes.

"Losing A Child"

Help for hurting parents

By Dr. Glenn Mollette

Send \$6.95 to:
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To order materials, fill out this form and mail it to KBC all the KBC church growth and administration office, Box 43433, Louisville, Ky. 40253, or call (502) 245-4101.

KBC Cooperative Program Free Materials Order Form		
Quantity	Item	Item #
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	Cooperative Program Bulletin Boards	CP 8
	Cooperative Program Messages for Children	CP 2
	Cooperative Program Activity Book for Children	CP 1
	Personalized Computer Printout of your church's CP giving since September 1994. (Allow two weeks delivery)	
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Quantity	Item	Item #
	"Do My Church's Cooperative Program Gifts Count?"	NCT8-1
	"A Plan that Works"	NCT0-7
	"P.S. Are You Listening?"	
	"Teamwork"	
	"What is the Cooperative Program"	NCP-28
	"Why increase Cooperative Program Giving"	NCT5-9
	"Why We Include the Cooperative Program in our Church Budget"	NCT0-5
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	"Can We Afford to be Missionaries?"	
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Contact Person _____		
Address _____		
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RECOGNITION OF DECEASED KENTUCKY BAPTIST LEADERS

The 1995 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1994 through August 31, 1995.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefitted our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 5 to:

Obituaries Report - 1995
Dr. G. Allen West
c/o Executive Office
Kentucky Baptist Convention
P. O. Box 43433
Louisville, KY 40253-0433

These obituary entries will be reported to the 1995 KBC annual meeting in Owensboro. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.

G. Allen West - Person to report to the 1995 KBC annual meeting

BAPTISTS

SBCNet gains more subscribers

NASHVILLE (BP)—The number of people joining SBC-Net, the Southern Baptist data communications network, has made a fourth substantial increase in subscribers in 18 months, with the addition of more than 1,000 users from Nov. 9, 1994, through March 10, 1995.

The increase has come with the addition of on-line services, including the most recent, a music and worship library, which provides a variety of resources for church musicians.

Total membership reached its last milestone increase in November when the total reached 3,000, up from 2,500 in August 1994, according to David Haywood, network coordinator.

SBC statistics figured differently

NASHVILLE (BP)—The annual report of Southern Baptist Convention statistics usually includes numbers from 10 ministry areas, accompanied by information on gains and losses from the previous year.

Not so for 1994.

Dramatic changes in the reporting process, separate reporting of churches and missions and changes in data collection and verification made the 1994 figures statistically noncomparable with the numbers of previous years, according to Cliff Tharp, supervisor of the strategic information unit at the Southern Baptist Sunday School Board.

Even the name has changed from Uniform Church Letter to Annual Church Profile.

For 1994, the SBC statistics include only totals for the year. Tallying increases or decreases from 1993 figures would be misleading, he emphasized.

Totals of nationwide information

reported for 1994 include:

- Churches, 39,910.
- Baptisms, 378,463.
- Total church membership, 15,619,912.
- Ongoing Sunday school enrollment, 8,263,558.
- Discipleship training enrollment/participation, 2,223,955.
- Ongoing music ministry enrollment/participation, 1,841,583.
- Ongoing Woman's Missionary Union enrollment, 1,104,706.
- Brotherhood enrollment/participation, 646,028.
- Total tithes, offerings and special gifts, \$5,572,451,828.
- Mission expenditures, \$815,640,533.

While the number of Southern Baptist churches, 39,910, represents an increase of 1,169 from the 1993 total of 38,741, Tharp strongly advised against any such comparisons. He said the 1994 increase in number of churches includes both new churches and many existing churches that simply have not been counted before. Also, in past years, the statistics for churches and any missions they sponsored were counted together. For 1994, churches and missions reported separately.

The new format for gathering statistical data involves a partnership between associations, state conventions and the Sunday School Board, Tharp explained. Under the new system, associations and state conventions are tallying the totals and forwarding them to the Sunday School Board.

Major responsibility for checking and verifying church statistics is being done at the associational and state levels which are closer to and more knowledgeable about individual churches, he said.

Because of this change, final totals for the Kentucky Baptist Convention are not yet available, said Jim Hawkins, KBC executive associate. A significant number of Kentucky churches have not yet turned in their statistics using the new format, he said, but efforts are underway to collect the remaining data.

While statistics for non-reporting churches have been estimated at the national level in the past, the KBC wants to establish an accurate baseline with actual data this year, he said.

Kentucky churches which have not yet completed the Annual Church Profile should contact the KBC immediately.

By the latest count, Southern Baptists number 15.6 million people in 39,910 churches.



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Brotherhood launching new men's programs

The Brotherhood Commission will introduce a new men's ministry program this year, with small "accountability" groups for men as one feature.

MEMPHIS, Tenn. (BP)—Jim Burton won't be drawn into a discussion of how Promise Keepers is succeeding at motivating Baptist men where traditional Brotherhood programs might have failed.

"I'm not interested in arguing with a movement of God," said Burton, director of men's ministries for the Southern Baptist Brotherhood Commission in Memphis, Tenn.

Instead, Burton emphasized the way Promise Keepers and the Brotherhood Commission complement each other, with the former motivating men to their godly calling and the latter equipping the local church to minister to, teach and send out its men.

Burton sees this as a critical time in America's history, with families in dysfunction and churches lacking men in leadership roles.

Yet it's a blessed time, as evidenced by men packing stadiums to praise and worship God and to rededicate themselves to God, he said.

"Certainly we as Southern Baptists don't want to miss the activity of God," Burton said.

The Brotherhood Commission will recommend to the Southern Baptist Convention annual meeting this June in Atlanta that it endorse Promise Keepers as a worthy part of men's ministries in local Baptist churches.

The Brotherhood Commission has done a good job of challenging a man, handing him a hammer or a soup ladle, Burton said. But it has not done as well at putting an arm around that man and asking about his Christian walk, or what might be standing between him and God, Burton admitted.

That's the impetus for a new "men's ministries" program the Brotherhood Commission plans to introduce in October.

He describes it as a "smorgasbord" of approaches from which churches can choose.

Burton admitted the plan does bear some similarity to the Promise Keepers movement, but said it was not fashioned after Promise Keepers.

The new program could move Brotherhood organizations in local churches beyond traditional monthly meetings, he said, although that may continue in many places.

But new options will be offered, including small accountability groups for men called "team builders."

This is the strongest connection with Promise Keepers, he said. But the challenge will be to bring these small groups to have an outward focus rather than an inward focus. This will be done by keeping missions education the top priority of the Brotherhood Commission's resources, he said.

Live for eternity, not for the moment, men told

DULUTH, Ga. (BP)—Imagine the major events of your life represented by five small dots followed by a much longer line representing eternity.

"We're living for the dot, when we should be living for the line," Gary Rosberg told about 200 men attending the first "Legacy Builders" rally in Duluth, Ga. March 11. Rosberg is author of the book "Guard Your Heart."

"We're missing the call if we don't shift our focus toward eternity," he explained. "We've got to be salt, we've got to be different, and it's happening. It's called revival."

This rally was the launch event for a major new emphasis on men's ministries by the Southern Baptist Brotherhood Commission.

"We wanted to communicate the objectives and share our new vision for what we believe can happen among men in their local churches," said Jim Burton, the agency's men's ministries director.

Brotherhood Commission President Jim Williams said the rally is

one result of the agency's recent dialogue with laymen, pastors and leaders in the broader men's ministry movement sweeping America.

"It became obvious to us that we needed to capture attention and imagination of boomers and busters, many of whom were not attracted to traditional Brotherhood programs," Williams said. Rallies such as the one held at Pleasant Hill Baptist Church in suburban Atlanta are one way to "capture the strength and help direct the energies of men outward, to a world desperately in need of the gospel," he said.

The theme of "leaving a Christian legacy" for future generations was the focus of other rally session leaders, including Walter Mickels of Dallas.

Men should "scuba dive" in the Bible to glean values they should be teaching their children, he said.

"The Scriptures are absolutely covered with the idea of living a trustworthy life, an honest life, a life of integrity. They're just loaded with them," Mickels said. "They're the true source of all these

values. And these commandments have to be 'on your heart' at all times."

Devotion to intensive daily Bible study is the foundation.

"We ski on the surface when we talk about Bible study," he said. "We have a five-minute quiet time, and we're on our way. Maybe you'll have a 15-minute Bible study. That's just snorkeling, guys. If you're really going to get into Bible study, you're going to have to go scuba diving. We're talking about experiencing God. We're talking about a good, solid Bible study program."

"I started studying characters, like Joseph, Moses, Daniel and Jonah. If you start looking and digging into their lives, you see who they really are. They're nothing more than men, just like we are, but guess what: They were able to get the power of the Holy Spirit on their side because they had committed themselves to him."

The rally was co-sponsored by the Brotherhood Commission and the Georgia Baptist Convention.

Rally calls men to focus on their families

Continued from page 1

camped on folding chairs, some watching him on video screens. "What do they call this—the industrial tabernacle or something?"

Not that he minded. "We need to fill a few warehouses—amen?"

Phil Hunter, pastor of West County Community Church in St. Louis,

set the plain-speaking tone of the event in his opening sermon when he affirmed men coming together for worship and fellowship. "If you're trying to walk the Christian life alone, you're a fool!" he said.

Hunter predicted that many men would want to go home from the conference and tell their wives, "I've not

been loving you as Christ loves me—forgive me." Men would want to confess to their children they had been provoking them to anger, and again ask forgiveness, he said.

A man cannot live the Christian life without inviting Jesus in, Hunter concluded. "The way to have a Savior is to make him Lord."

'Marriage Savers' movement gaining attention

NASHVILLE (BP)—The "True Love Waits" abstinence campaign isn't the only Southern Baptist story gaining widespread attention these days.

Three nationally known news publications have taken notice of Baptist Sunday School Board resources designed to save marriages.

Time, U.S. News & World Report and The Washington Times all have printed stories recently about divorce—a plague they report is weakening American society.

In their stories, they refer to syndicated religion columnist Michael McManus and the community marriage policy he is promoting around the country. McManus is author of two books being offered within a video package by the Sunday School Board—"Marriage Savers" and "Insuring Marriage: 25 Proven Ways to Prevent Divorce."

"Sixty percent of American children born today will see their parents divorced by the time they are 18," McManus said in an earlier Baptist Press interview. "Of those children who have suffered this pain of divorce, half of them will see a second divorce before they are 18."

Other statistics McManus routinely quotes are:

- Six of 10 new marriages will end in divorce or separation.
- 1 million children will see their

parents divorce this year.

- One-half of new marriages annually are remarriages.

- 75 percent of remarriages fail.

In the Feb. 27 issue of U.S. News & World Report, McManus is quoted as saying: "God hates divorce."

In Time, Feb. 27, McManus said churches must take more responsibility for creating marriages that last, noting that fewer than 20 percent of American couples had premarital counseling.

"If it is the job of a church to bond couples for life, it has to provide more help before and after," he said.

A member of Fourth Presbyterian Church of Bethesda, Md., McManus has traveled to nearly 30 cities—including Louisville—touting his community marriage policy. He has traveled from Fairbanks, Alaska, and Modesto, Calif., to Atlanta.

The marriage policy "galvanizes support from an array of groups," Tim Cleary, a consultant of single adult work at the Sunday School Board, said in the March 1 Washington Times article.

"Young people are choosing to remain single or unmarried out of fear, because they've seen so many problems in marriages," he said. "They are looking for someone to tell them right and wrong."

Essentially, the community marriage policy is an effort to join the

forces of area clergy from several denominations in signing a community contract that would radically reduce the divorce rate, McManus said.

He believes the answer lies in ecumenical cooperation: If most of the ministers in a community agree to a set of standards on marriage, those standards will become the norm for the community.

Some of the rules of the community marriage contract include:

- Requiring engaged couples to undergo a minimum of four months of marriage preparation and complete a premarital inventory that identifies areas of conflict in the relationship.

- Having mentor couples in the congregation work with engaged and newlywed couples.

- Encouraging engaged and married couples to attend weekend encounters.

- Appointing a committee of attorneys to draft possible changes in marriage and divorce laws.

McManus' two books are packaged by the Sunday School Board with a Marriage Savers video series and a leader's guide. Cleary said the video package helps church leaders know how to address the issues and needs of people who are dating, engaged, newly married, estranged couples, separated and divorced couples and remarried/blended families.

PEOPLE

CLASSIFIED ADS

WANTED: Used pews, 10 feet long; must be in good condition at reasonable price. Leave message on machine at (502) 737-3952.

SEEKING: Resumés to fill the vacancy of pastor are being accepted and may be sent to Pastor Search Committee, First Baptist Church, c/o Vester Lewis, P.O. Box 57, Stearns, KY 42647.

WANTED: Part-time minister of youth. Send resumé to Middle Creek Baptist Church, 3595 Carter Bros. Rd., Hodgenville, KY 42748.

SEEKING: Corinth Baptist Church, a modern church in a rural setting, is seeking a full-time pastor. Please send resumé to: Eva G. Harris, secretary of Pulpit Committee, 9 Sylvania Ave., Winchester, KY 40391.

SEEKING: The Southern Baptist Theological Seminary is seeking to fill a tenured or tenurable position at the associate or full professor rank in the School of Church Music for fall 1995. Applicants must demonstrate research and experience in the academic areas of worship, hymnology and musicology, and in the applied area of voice. Applicants should have a research doctorate and should be able to affirm the seminary's statement of faith. All candidates must be members of a Baptist congregation and emphasize conservative-evangelical theology. Candidates will have the opportunity to teach in professional and doctoral programs and must have a strong commitment to prepare people for Christian ministry. Send biographical information to Search Committee Dean, Office of the Vice President for Academic Administration, Box 319, 2825 Lexington Rd., Louisville, KY 40280. The position will begin in August 1995. Nominations and applications will be accepted until the appointment is made. The seminary reserves the right to pursue the search as long as necessary to find the right person for this important assignment.

SEEKING: Full-time associate pastor with primary responsibilities in youth/children and Christian education. Send resumé to Staff Search Committee, Second Baptist Church, P.O. Box 390, Greenville, KY 42345.

WANTED: Church bus; minimum 25-passenger. Phone (502) 828-3143.

WANTED: Mother's Day Out coordinator. Mondays, 10 a.m.-2 p.m. \$5 per hour. If interested, please call Southside Baptist Church, (502) 363-3915.

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.

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.

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State Acteens Conference

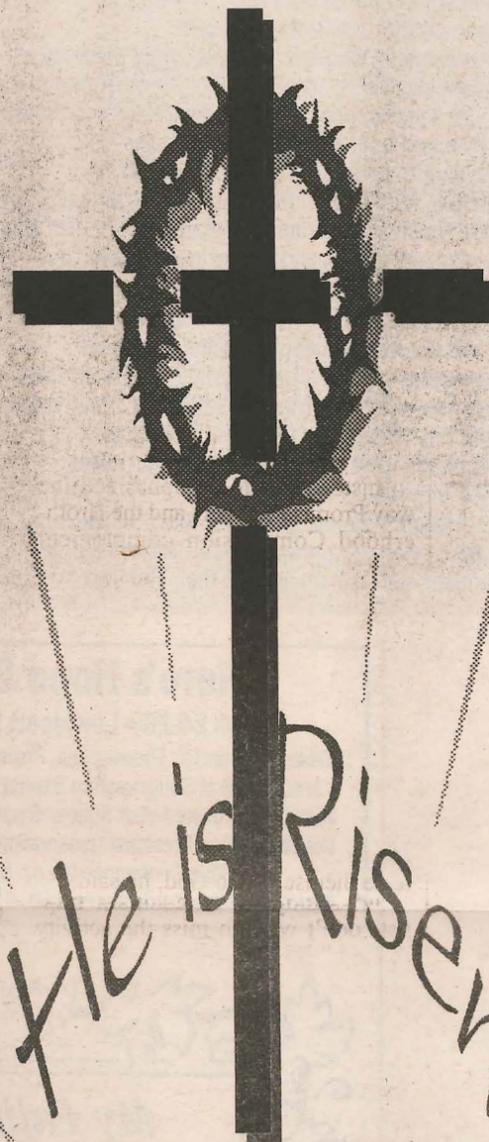
More than 1,000 teenage girls from across Kentucky will gather at Central Baptist Church in Winchester March 31-April 1 for the Kentucky State Acteens Conference.

Conference leaders include Trish Landers of the Southern Baptist Foreign Mission Board, who wrote the new Acteens song, "Together, Hand in Hand," and Laura Lee Chamblee, a creative home missionary serving in New England.

Participants will enjoy great music, inspiring missions speakers, 16 special-interest conferences and more. Acteens who have completed a level in the StudiAct program during the past year will be recognized during the Friday evening session.

Dates: March 31-April 1; Place: Central Baptist Church, Winchester; Cost: \$12 per person; Pre-Registration: Mail registration form and money by March 24 to Kentucky WMU, P.O. Box 43433, Louisville, KY 40253-0433. For more information call 502-245-4101.

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Rwanda faces 'moral crisis'

LOUISVILLE (RNS)—Devastated by genocide, Rwanda now faces overwhelming moral questions as it tries to recover, U.S. Ambassador David Rawson said.

Referring to Rwandans who lost relatives in the massacres and others who showed no remorse for the killings, Rawson said, "How do you achieve reconciliation when there is on one side no repentance and on the other no forgiveness?"

Despite such divisions, churches are crowded with Rwandans searching for answers, Rawson told the annual convention of the National Association of Evangelicals. And at both the grassroots and the organizational levels, there have been attempts at reconciliation.

"Rwandans themselves believe that the church will have a really catalytic role in bringing people together," he said.

Unfortunately, some church leaders turned from their faith during Rwanda's "time of trial," Rawson said. Some may have collaborated with the military and identified victims for slaughter, while others were reported to have been killed themselves when they would not cooperate.

"We saw a complete collapse of social order," Rawson said. "All that was customary became alien. Brothers literally rose against brothers and fathers against their children."

Fourth missionary attacked in one month

RICHMOND, Va. (BP)—Mississippian Tom Thurman has become the fourth Southern Baptist foreign missionary in a month accosted by robbers on the mission field.

The string of incidents should remind Southern Baptists that 4,000 missionaries around the world are on the front lines of a spiritual warfare and need prayer for their ministries and safety, said Randy Sprinkle, director of the Foreign Mission Board's international prayer strategy office.

Thurman, 61, of Monticello, Miss., was stabbed in the hand Feb. 19 in Dhaka, Bangladesh, in a struggle with a man who demanded his briefcase.

The slight injury required two stitches. Thurman, a 30-year veteran of missions, fulfilled a preaching assignment that evening.

Three other Southern Baptist missionaries also recently reported attacks by robbers. On Jan. 20, Keith

Stamps suffered serious shotgun injuries to his right arm and shoulder in a highway robbery attempt in Guatemala. On Feb. 8, Kristi Pennington was abducted and robbed at gunpoint in Caracas, Venezuela. The same day, Don Cole was robbed at gunpoint and held hostage for about 45 minutes in Sao Paulo, Brazil.

Stamps underwent a skin graft Feb. 16 and continues a painful recovery in Guatemala. Pennington and Cole were released unharmed.

"I can't remember when there's been such a string of attacks on our missionaries," Sprinkle said. "As intercessors, it's important for us to heed (the Apostle) Paul's reminder

that 'our struggle isn't against flesh and blood' and wield the mighty weapon of prayer on behalf of all Christ's ambassadors."

Thurman, an evangelist, was riding in an open, three-wheel taxi when another taxi pulled alongside and a passenger with a pistol demanded the briefcase. Thurman offered his money but refused to release the briefcase. A struggle ensued.

When a truck driver intervened, the attacker stabbed at Thurman with a knife and fled. Thurman was injured when he raised his hand in self-defense. The incident occurred about a half mile from the Southern Baptist mission guest house near Dhaka.

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Special places to visit

People often share with me fond memories of children from Spring Meadows or Glen Dale coming to spend time in their homes. The young people came at a time when a church was providing care so that children's home staff could have a vacation. These times were special to those caring for our children and in many cases were the beginning of a life-long love for Baptist childcare.

Today, we still have a need for visiting homes although we do a few things differently than we did many years ago. For instance, we now work directly with families who have a desire to help. Each home is approved separately according to licensing standards and our own rules to ensure that the child will be well cared for.

We also look for families who can commit to working with a child not just for a one-time visit but for a number of visits that includes holidays and perhaps an annual vacation. This is important because it helps a child to more fully experience what life is like in a healthy family and to build important relationships. One day they will have their own families and while we can teach them many

things in our residential programs, they benefit from lasting relationships in Christian homes.

One of our board members grew up at Spring Meadows. When I visited him shortly before Christmas, he told me that he had just visited the family that had been his visiting home when he was in care. He keeps in touch with

them on an ongoing basis because of the strong bond that began in childhood.

If you would like to find out more about being a visiting family resource for one of our children, please call any of our residential programs directly. If you need a phone number for the program, call our toll-free number at 1-800-456-1386 and

we can give it to you.

Not everyone can or should be a visiting resource. Our staff can help you explore this option. If you have an interest in being a special person in the life of a child who has no real family ties, pray about it and give us a call.

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

HOMES FOR CHILDREN



Curtis C. Mooney

WORLD

Kentuckians working for peace & justice in Guatemala

By Joyce Sweeney Martin
Staff Writer

Three Kentucky Baptists were among a delegation of 49 people from 10 denominations and 26 states who participated in a Witness for Peace fact-finding mission to Guatemala Feb. 12-28.

Bill Moore, retired home missionary now living in Owensboro, Wendy Tashiro, a student at Southern Baptist Theological Seminary, and Michelle Tooley, adjunct professor at Southern Seminary and professor-elect at Belmont University in Nashville, spent 15 days in the Central American country. Nathan Porter, retired hunger consultant for the Southern Baptist Home Mission Board, was the fourth Southern Baptist in the delegation.

Witness for Peace is a faith-based organization of Christians and Jews which seeks to stand in solidarity with the people of Central America and Haiti to change oppressive United States and local government policies, Moore said.

"We seek to bring a word of peace in a conflict situation and then come back to our homeland to work for change," Tooley explained.

The fact-finding group formed

three teams which visited indigenous Mayan communities that have suffered from military abuses during the 34-year-old Guatemalan war. Approximately 60 percent of the Guatemalan population is indigenous Mayan.

An estimated 60,000 Mayans were killed in the early 1980s due to war. To date, forensic teams have exhumed more than 5,000 bodies, Moore said.

The Guatemalan government has admitted to destroying 440 indigenous villages during that period, Tooley said.

"We put faces to enormous suffering," one group reported after visiting a town of returned refugees who were among 140,000 Guatemalans who fled—many to Mexico—for 10 years.

"I had lost my faith in God, but seeing the faith of these people in spite of their suffering has restored my faith," another person said after visiting a village of people who hid in the mountains for 10 years rather than flee to Mexico.

"We helped the people of these two villages complete their grief process 13 years after the deaths by letting them tell their stories," Moore said.

Another group went to Rio Negro village, where 177 women and children were massacred March 12, 1982.

Last year the bodies were exhumed, reburied and the names of the victims inscribed on a "Monument of Truth" memorial.

Prior to going into the villages, United States Ambassador Marilyn McAfee and Guatemalan leaders briefed the delegation on peace negotiations currently underway, demilitarization plans and how U.S. foreign aid is being used in Guatemala.

After the tour of the villages, the delegation reported their findings to American Embassy officials. "We shared the stories from the field," Tooley said.

Back in the United States, Witness for Peace delegation members work on two fronts: educating congregations and lawmakers and targeting programs and policies they feel the U.S. Congress needs to change, Tooley said.

One program the organization currently is trying to change is Guatemala's "Strong Roads" program funded by U.S. money, according to Tooley.

"The Guatemalan military works

alongside U.S. national guard units to build much-needed roads, but the military has murdered many Mayans in the process," Tooley said. "We feel the road work should be done by a Guatemalan civilian force, not the military."

A second target is the U.S. Army School of the Americas in Fort Benning, Ga.

The school, which was established in Panama in 1946, moved to Georgia in 1984.

This year, nearly 2,000 soldiers from Latin America and the Caribbean will train there at a cost of \$4 million a year to the United States taxpayer, Tooley said.

"Many of the most brutal Central American military personnel have been trained there," Tooley said of the military school.

More than 5,000 people have been on Witness for Peace delegations since the organization began in 1983, Tooley said.

More than 300 people have taken long-term assignments, serving from one to three years to work for non-violent change to bring about peace and justice.

"This makes Witness for Peace the largest peace network in the United States," Tooley said.

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PEOPLE

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptists' partnerships with Baptists in Utah-Idaho and Russia:

- Ken and Robbie Murphy of Finchville, who are in Moscow conducting an interpreters' workshop.
- Dan Garland and six others from Zion Baptist Church in Henderson, who will be going to Dubna this spring to assist fellow church member Marti Williams, who is teaching English there.
- Evangelism, construction, vacation Bible school and other mission teams that will work this summer in Utah and Idaho.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CADIZ**—Cadiz Church called **Andy Buckingham** as associate pastor. He will graduate from Southern Seminary in May and start his new ministry in June.

■ **FLORENCE**—Victory and Richwood churches merged. The combined congregations will continue the name Victory Church in the facilities on Gunpowder Road.

■ **GRAND RIVERS**—**Gary Childress** resigned as pastor at Corinth Church to become pastor at Living Hope Church in Hopkinsville.

■ **HEBRON**—Hebron Church called **Joe Norman** as minister of education, music and youth. He began his new ministry Jan. 15.

■ **LOUISVILLE**—Eighteenth Street Church will present "Footsteps of Jesus" April 9 at 10:45 a.m. under the direction of **Lisa Schmidt** and **Tim Meshginpoosh**.

Ormsby Heights Church ordained **Steve Huff**, **Byron Clayton** and **David Keen** as deacons Feb. 26.

Brookview Church called **Mike Embry** as minister of youth. He began his new ministry March 19.

Quinn Chapel African Methodist Episcopal Church will host a revival with Evangelist **Walter Malone** April 2-5 at 7 p.m. Music by **The Little Saints**, Saint Stephen Church. Call (502) 583-0324 for information.

■ **PRESTONSBURG**—First Church called **Rick McMillan** as minister of youth and education. He previously

was minister of youth and children at First Church in Pine Bluff, Ark. He will begin his new ministry April 2.

■ **STEARNS**—**James Philip Majors** resigned as pastor of First Church.

■ **VINE GROVE**—Valley View Church will present a musical drama, "Joy Comes in the Morning," depicting the passion of Jesus April 9-14 at 7 p.m. Public invited. Call (502) 877-2150 for tickets.

■ **WORTHVILLE**—First Church called **Craig Herod** as minister of music and youth Feb. 5. He is a student at Southern Seminary.

MISSIONARY UPDATE

■ **Alvin and Edna Lindholm**, Baptist representatives to Yemen, are on the field. Address is Box 250, Sana'a, Yemen. She is from Cadiz.

BHS names two

Continued from page 1

where Smith and Stout Tamme were elected, BHS trustees reaffirmed a strategic vision for the system adopted in 1994 under Vaughn which calls for BHS to develop a statewide integrated delivery system in partnership with like-minded organizations. To date, partners in this integrated system include BHS, Alliant Health System, Sisters of Charity of Nazareth Health System and St. Elizabeth Medical Center in Covington.



WMU TRAINING Thirteen Kentuckians recently attended a training session to become national leadership consultants with Woman's Missionary Union. The Kentuckians will help interpret changes in WMU's programs and curriculum which are to begin in the fall. Shown are (front row) Pat Reaves, Louisville; Brenda Price, Kentucky WMU staff; Anna Mary Byrdwell, Kentucky WMU staff; Cathy Chinn, Hartford; Kay Trisler, Harrodsburg; June Rice, Paintsville; Carol Noffsinger, Kentucky WMU staff; and (top row) Julie Keith, Kentucky WMU staff; Sara Billups, Catlettsburg; Terri Turner, Alvaton; Etta Butcher, Franklin; Joni Breeding, Winchester; Denise Henderson, Campbellsville.



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Good ground: Part IV

This is another story of a young person who will graduate in May; a student who found Oneida to be a "special place."

This young person came to us in the seventh grade. The young Kentuckian was not doing well in school or at home. Not only was there friction in the home, but this youth did not get along well with friends and relatives. The student had been suspended from school for not doing schoolwork and for disrespect for teachers.

Like many of today's youth, this youngster had experienced the impact of divorce. There had been problems with the biological parents and step-parents.

This youth had been involved in an auto accident in which one passenger was fatally injured. The memories of the accident and problems at home were nearly overwhelming. Both custodial parents had jobs that took them out of town most of the time.

A school adviser who knew this youth and many of the problems told the parents about Oneida. Phone calls were made, information gathered and a trip was made to Oneida.

We were told that this youth was remedial and very weak in math. Grades up to this point were mostly D's and F's. We were also told that the student had good potential academically. There was not much interest in sports or much of anything else. There had been no history of drug abuse or any trouble with the law.

The young person did not show great progress right from the beginning. Like an apple ripening on the apple tree, it took some time for this youth to show real progress. Over a period of time, there was some interest in sports. During the past few years this youth has been a basketball manager and has played on two varsity sports. The student

was also involved in the work program, serving not only as a worker but also as a supervisor on several different jobs.

One of the most responsible and difficult jobs for our students is to be a hall monitor or room monitor. We were also able to entrust this responsibility to this young person.

Recently I had a conversation with this student and asked how Oneida had impacted his/her life. The response was this; "If I had not come to Oneida, I am sure I would be involved with drugs and alcohol. I also believe that I would have been involved with fighting and maybe gangs, and I am sure I would not be making good grades."

This youngster is one who is hardly noticed from day to day. The youth goes about his/her business and is rarely in any trouble. We have found this student to be somewhat shy and not outgoing.

A recent check on grades showed a few A's, lots of B's, a few C's and a few D's. Remember this youth came to us failing nearly everything. We were told this student was remedial and especially low in math. This same report card shows all A's and B's in

math. This youth became a Christian here in the eighth grade. Being shy and not overbearing, this youth has been more on "living" the Christian life than on "talking." This youngster has been accepted into the military and is looking forward to this new experience. This youth has never been a problem with faculty, staff or students. It is easy to overlook those who go quietly about their business. Your support and prayers have made it possible for Oneida to impact this youth for "time and eternity."

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

THIS IS ONEIDA



W.F. Underwood

A visit to Tates Creek

"I like the pastors I see coming out of Clear Creek," is the testimony of Tates Creek Director of Missions Hurstle Laxton. Eight churches among the 44 congregations in the association have Clear Creek graduates or students as pastors.

One of the newest is first-year student Todd Middleton. He recently went to lead Harris Memorial Church. Their attendance had declined to about eight but has since increased to 35. Laxton said, "The church leaders found some secondary theological differences between them and Middleton, but fell in love with him. He is a hard-working, cooperative pastor."

Throughout last summer, Middleton did supply preaching practically every Sunday. He told me giving a message and moving on left him with some emptiness. "I would rather not work with a worldly church. None of us has enough time to mess with superficial things."

Senior James Overbee moved to Emmanuel Church this month after a mission pastorate in Pike County. "The people really have demonstrated their love. Our whole family is excited to be here."

Gethsemane Pastor, Ed Cortez, 1990 graduate, said: "It's a good place. I've got an excellent director of missions. Bro. Laxton is very knowledgeable and has been helpful."

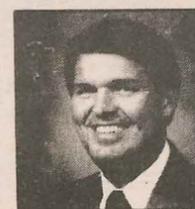
My visit to Tates Creek was made possible by Richmond First Baptist where I had five sessions on Galatians. For 12 years this strong church has had the outstanding leadership of Curtis Warf. They soon will pay for a major tract of land on the bypass and build new facilities.

Tates Creek Association has a beautiful office building between Richmond and Berea. The association cooperates with Kentucky Baptist Homes for Children to operate a Cornerstone Counseling Center.

In this season of home missions emphasis, I'm thankful for a strong association made stronger by Clear Creek graduates. Other Tates Creek churches with Clear Creek graduates are Bethel; Randy McPherson; Bethlehem, Mitchell Farthing; Fellowship, Parcel Flannery; Liberty Avenue, Byron Ellington; and Union City, Rick Brown.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Gun-toting missionary blends in among the Kurds

By Greg Warner
Associated Baptist Press

WESTLAKE, Texas (ABP)—Missionary Robert Anderson wears an AK-47 assault rifle over his shoulder.

That might attract attention on most mission fields, but Anderson does it to blend in among the Kurds of northern Iraq.

For most male Kurds, a rifle or other weapon is standard attire, Anderson said, because the Kurds live in a "combat zone," under constant threat from Iraq's Saddam Hussein.

The Kurds, numbering an estimated 20 million, are the largest ethnic group in the world with no country of their own. Kurdistan, their rugged, mountainous homeland, spans the borders of five countries—Turkey, Syria, Iraq, Iran and the former Soviet republic of Armenia—and has been the prize in a tug of war among nations that dates to 550 B.C.

The history of the Kurds, known as the Medes in the Bible, is marred by oppression, most recently by Hussein after Iraq lost the Gulf War.

In this harsh setting, Robert and Roni Anderson are credited with gaining a foothold for the Christian gospel in a predominantly Muslim region.

Robert Anderson first visited Kurdistan in 1992, drilling water wells as a mission volunteer for the Southern Baptist Foreign Mission Board.

His crew was drilling next to an orphanage, he recalled. "Actually, it was a former prison where orphans of prisoners had taken up residence in the last place they had seen their parents alive," he said. "They were eating out of garbage cans."

He telephoned his wife in the United States. "He said, 'There are so many orphans over here who need some love,'" Roni recalled. "So I went over on the next plane. We were there a month and we knew that's where the Lord wants us."

For the past three years, the Andersons have been working as independent missionaries through their own

relief organization, Concern for the Kurds. In February they were among 12 people appointed missionaries by the Cooperative Baptist Fellowship.

The Andersons' work, centered in Dohuk in northern Iraq, includes water sanitation, food distribution, a feeding program for malnourished children, prenatal care, English classes, agricultural projects, medical clinics with volunteer doctors from the States, even computer training using equipment donated by IBM. They also distribute Bibles and train Kurdish Bible teachers for work in the villages.

Mrs. Anderson focuses her attention on the Kurdish women and children, she explained, because "men and women do not intermingle" in traditional Muslim culture.

Her husband takes his message to the men, beginning with the head of each village. He typically presents the village leader with a Bible, identifies himself as a Christian, and explains that the relief work is a compassionate expression of the love of Christians for the Kurds.

Although most Muslims are highly resistant to the Christian gospel, the Kurds have proven somewhat more receptive, Anderson said, in part because Kurdish Muslims are less fanatical than their counterparts elsewhere in the Middle East.

Also some Kurds were Christians before the seventh-century Islamic conquests. Anderson points to the remains of a 2,000-year-old Christian church, which once was a Jewish synagogue, as a Kurdish link with their Christian past.

By most standard measurements, however, the work is slow. But at least one church has been started, and nine Kurds were baptized last summer, Anderson reported. "There have been many, many, many others who are believers but say 'I am afraid of Saddam,'" he added.

The Andersons' work meets more resistance from Iraq than from Kurdish Muslims, Anderson said. "Saddam is after anyone who is helping the Kurds," he said matter-of-factly.



The rifle Anderson carries is not just for show but for protection. He works under a threat of death.

In a Feb. 6 memo to non-government organizations working in the Dohuk region, the United Nations warned of televised reports that the Iraqi government has sent assassins into Kurdistan to kill relief workers helping the Kurds. A bounty of \$60,000 was offered for each assassination, the report said.

Keith Parks, global missions coordinator for the Fellowship, said he takes such threats seriously.

"That's one reason why that part of the world is not reached," he explained. "I don't fault people who don't feel comfortable running those risks."

As if flaunting Saddam Hussein is not enough, the Andersons have made themselves more tempting targets by preaching the gospel openly in a Muslim culture. Anderson takes those dangers in stride, however, quoting Scripture verses about God's protection.

The Andersons and the Fellowship's global missions ministry group talked frankly about the dangers before appointing the couple.

"They are in risky circumstances," Parks said. "We know it and they know it. God has given Robert and Roni a peace of mind, and we just rejoice in that. We don't court martyrdom, but we believe we are responsible to take the gospel to everybody."

Many mission organizations instruct their personnel in the Middle East to be discreet or not to talk about Christ at all because of Muslim hostility.

But Anderson says he won't operate that way, and he has little patience with those who do. Of the estimated 50 Christian workers among the Kurds, Anderson said, there are only five missionaries who share the gospel openly.

Some missionaries work in cooperation with American relief and development agencies, such as USAID, serving as conduits for relief supplies and money. Those agencies, to protect their neutrality, restrict the religious activity of the missionaries, Anderson said.

That is an unacceptable compromise, he said. "Missionaries are being prostituted by foreign aid. They've married the government and divorced Jesus."

MISSIONARY IN ARMS An AK-47 automatic rifle is not standard attire for Baptist missionaries in most parts of the world, but Robert Anderson (second from left) says he carries one to blend into the culture of his hosts, the Kurds of northern Iraq.

Texas woman wrote books although dependent on iron lung

GEORGETOWN, Texas (BP)—Although Susan Ray, who died Feb. 25, was a quadriplegic and dependent on an iron lung, she wrote a widely used book on Baptists and was co-author of three others during her 47-year pilgrimage.

Stricken by polio at age 4, Susan lay at the brink of death for more than six months, gasping for every breath.

"But we refused to accept the doctor's reports that there was nothing we could do," said her father, Cecil Ray, then pastor of Arnett-Benson Baptist Church in Lubbock, Texas.

Ray, who later served as director of missions for San Antonio Association, director of the Texas Baptist stewardship division and executive director of the Baptist State Convention of North Carolina, invented a unique motor chair, portable iron lungs, a mechanical desk and other equipment to brighten Susan's life.

About eight months after Susan's

attack, she was to return to Houston for a checkup. Portable car-travel iron lungs hadn't been developed yet, but with the help of his church members and other friends, Ray built a miniature, battery-powered lung.

About 50 miles into the trip, the lung suddenly stopped.

Knowing that little Susan could not live more than 10 minutes without it, Ray began frantically tearing the mechanism apart to find the trouble.

Nothing was amiss with the lung itself. Panic-stricken, he checked the wiring. Then he found it. The lung had merely come unplugged.

Thereafter, Ray always carried at least three breathing units on every trip. Once two of the three units quit working.

Susan was able to move only one arm and leg slightly, but her father developed a miniature keyboard connected to a typewriter so she could

write with her arm in a sling.

With the help of the special typing system, she wrote the book, "The Baptist Way," and was coauthor of "Baptists Working Together," "Cooperation, the Baptist Way" and "The Witnessing Giving Life."

She wrote numerous articles for newspapers and magazines and scripts for filmstrips and a movie.

Using the special equipment invented by her father, Susan was able to paint and embroider. Under the tutelage of her teacher mother, Charlene, Susan graduated from high school.

In churches where she and her families were members, Susan worked with children. As a member of First Baptist Church of Grand Prairie, Texas, she helped begin Primera Mission which grew into a self-supporting church.

At her memorial service Feb. 27 at Crestview Baptist Church in George-

town, Texas, Roy Smith, executive director for North Carolina Baptists, called Susan a "missionary extraordinaire."

Recalling Susan dedicated her life to missions while attending a summer program at Glorieta Baptist Assembly, Smith said, "The word, 'handicapped,' was not in her vocabulary. She faced all of life with courage and faith in God.

"She was particularly interested in conservation, the environment and issues concerning the dignity and worth of the individual.

She wrote more letters to decision-makers than any person I know," Smith said.

Smith said Susan was part of a family whose lifestyle included investing in the lives of people from foreign countries who received an education in the United States and returned home to be effective ambassadors for Jesus Christ.

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