

WESTERN RECORDER

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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FOR THE RECORD

**Nomination dispute**  
A Kentucky pastor has been accused of interfering in the work of another state Baptist convention through his work on the Southern Baptist Convention's committee on nominations.  
*See page 2.*

**Home at last**  
Tomahawk Baptist Mission has been an Eastern Kentucky church in the making for more than 30 years, but now has a congregation and a new building.  
*See page 3.*

**Family Forum**  
How can I teach my 14-year-old son not to take things that don't belong to him? *See page 4.*

**Editorial**  
Let's drop the double standard the Southern Baptist Convention seems to be employing in relation to the Cooperative Baptist Fellowship and other evangelical Christians.  
*See page 5.*

**Faith and work**  
A Dallas businessman recently told a group of Baptists he believes Christians must do a better job of integrating their faith into the workplace. *See page 7.*

Moving? See page 4 (0801)

One person's influence sparks churchwide mission

By Joyce Sweeney Martin  
Staff Writer

DRY RIDGE—If you want your church to do more than just give money to missions, finding one person on fire for missions might be all that is needed to ignite the flame.

That's what happened at Vine Run Baptist Church in Crittenden Baptist Association in Northern Kentucky.

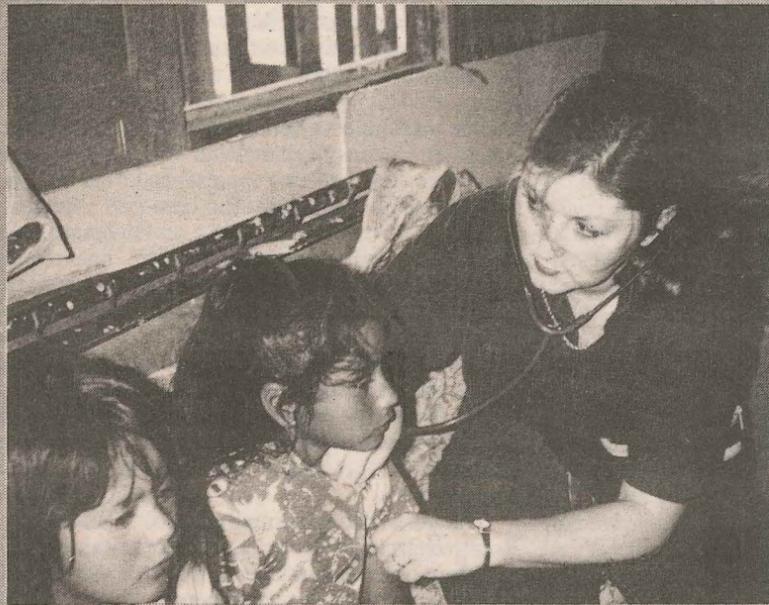
When Kathy Berger signed on as a Southern Baptist Home Mission Board Christian Service Corps volunteer in 1992, she sparked a hands-on approach to missions in her church that has steadily grown, according to member Bernadine Mullins.

Berger didn't plan it that way. She just wanted to use her nursing skills on short-term assignments in missions settings.

On her first Christian Service Corps assignment, Berger worked for four weeks in March 1993 with the Rio Grande River Ministry on the Texas-Mexico border.

When she returned to Dry Ridge, she got Vine Run's Acteens involved in preparing personal hygiene packages to send to the Rio Grande ministry. When church members heard about it, they wanted to be involved too.

In fact, church members prepared so many packages and collected so much clothing and over-the-counter medical supplies that Berger and her pastor-husband, Ray, arranged to deliver them to the Rio Grande in their pick-up



**HANDS-ON MISSIONS** Kathy Berger listens to the heartbeat of a young Mexican child at a Baptist medical clinic.

truck themselves.

Almost all of the 90 people who attend Vine Run contributed to the project, Mullins said.

And then Kathy decided to turn the trip into an Acteens mission venture. She encouraged the Acteens to go to Texas where they could "participate in actual mission work" instead of going to summer camp, Mullins said.

By the time the departure date arrived, seven people headed south of the border—the Berger's son Chris, Acteens Kendra Collins, Mandy Hollis and Jacqueline Wainscott, and Baptist Women leader Nina Beach.

The seven spent three days as volunteer missionaries in Mexico. They entertained Mexican children while parents received medical attention, counted pills and wrote labels in Spanish for medical supplies. And they did some work as medical assistants, such as administering finger-stick blood tests and cleaning and dressing wounds.

"I didn't know missionary work was so hard," one of the Acteens said.

Since her initial Christian Service Corps assignment, Berger's passion for hands-on missions ex-  
□ *See Missions grows ..., page 3*

Christian book selling becoming a big business

By Ken Walker  
State Correspondent

DENVER—Focus on the Family's James Dobson attended. So did Bill McCartney, leader of the rapidly-growing Promise Keepers men's movement.

They were joined by such notable authors as Max Lucado, Charles Colson, Pat Robertson, Josh McDowell and Tony Evans.

Star-gazing attendees also could get autographs from Stewart Finlay-McLennan, who plays Dr. McNeil on TV's "Christy." Meanwhile, their children enjoyed the sounds of contemporary musicians like Michael W. Smith, Twila Paris, Point of Grace and Audio Adrenaline.

In short, it seems everybody who was anybody in Christian publishing, video and music—the staples of today's Christian book store—came to the recent Christian Booksellers Association's annual convention in Denver.

The week-long gathering of more than 12,000 bookstore owners, buyers, exhibitors and authors from 50 states and 50 foreign nations sent at least one message loudly: Christian publishing has become big business.

It's not just attendance figures that prove this. The sales figures demonstrate it too.

□ *See "Christian book...", page 6*

Americans buy Bible but don't know what it says

BIRMINGHAM, Ala. (BP)—The United States is saturated with copies of the Bible, but few know its content or understand the significance of its message, according to an American Bible Society leader.

"In the United States, the Bible has become a multi-billion dollar industry," said Maria Martinez, vice president of the American Bible Society. "Yet some Christians who are in church on Easter Sunday don't know what they are commemorating."

Given these circumstances, the most effective way to share the gospel message in the U.S. is through a personal witness, she said. "I believe the sharing of the word of God works best when it is shared face-to-face, touch-to-touch, person-to-person, community-to-community."

□ *See Americans ..., page 6*

Would you give back coins wrongly refunded?

RIDGECREST, N.C. (BP)—You deposit 60 cents in a soda vending machine outside the local market. You get your drink, and your money also is returned. Do you keep the money or turn it in to the convenience store owner?

Keeping the change might not constitute an alarming moral turpitude, but it does go against the basic biblical principle of honesty, according to Larry Dry and Jimmy Hester, who introduced new "Right from Wrong" materials at Ridgecrest Baptist Conference Center.

"Many kids lack basic moral perspectives, and that is partly because adults don't see them all that clearly," said Dry, a staff member with the Southern Baptist Sunday School Board.

"If children are going to learn right from wrong, adults are going to have to teach it to them," he said. "We've discovered many children do not fully understand God is the standard for right and wrong."

The "Right from Wrong" resources now being sold by the Sunday School Board were developed in a joint project with author and lecturer Josh McDowell. The product line in-

cludes teaching resources for adults, youth and children.

"Right from Wrong is not about just completing a study," said Hester, who also works for the Sunday School Board. "It's about a journey, a trip we will have to take if we plan to see some changes in some of the distressing trends taking place in America today."

The first step on this journey is helping adult Christians learn the biblical difference between right and wrong and begin immediately teaching the same principles to children and youth.

One of the basic elements the "Right from Wrong" workbook teaches, Hester said, is the difference between precepts and principles.

"Precepts are rules, requirements, standards. They are the Ten Commandments. Principles are the way you live those precepts," he said.

For example, Hester said, "Thou shalt not steal" is the precept for the principle of honesty.

"Kids want to understand the reason behind the precepts or the rules. And adults should be able to tell them why."

The "why," Hester said, is "be-

cause we believe the principles and the precepts in the Bible are the very nature and character of God."

"The Bible teaches us to be honest because the Bible said God is honest. And because God is honest, and I am created in his image, then I am to be honest."

When faced with a moral dilemma, Hester said, Christians can apply the four-step evaluation process outlined in the workbook:

■ Consider the choice. "Ask who determines what's right and wrong in this situation—me, somebody else or God."

■ Compare it to God. "Compare your attitude or action to God's word, which reflects his character and nature."

■ Commit to God's ways. "Turn from your selfish ways and submit to God's sovereign lordship. This is one of the areas where most people have problems."

■ Count on God's provision and protection. "This is another tough one for a lot of people. We expect him to provide and protect us, but we expect immediate response. When we commit to God's way, we have to commit to God's timetable."

## Kentucky pastor involved in nomination dispute

**Routt said the Pennsylvania-South Jersey members had recommended a person who, when interviewed by Routt, was found to be in "deliberate violation of our agreement ... (that) no one who supports the Cooperative Baptist Fellowship personally or attends a church that supports the CBF, would be nominated."**

NASHVILLE—A Kentucky pastor has been accused of using his position on the Southern Baptist Convention's committee on nominations to interfere with the work of another state convention.

Mike Routt, pastor of Rose Hill Missionary Baptist Church in Ashland, has denied the accusations put forth against him by the Baptist Convention of Pennsylvania-South Jersey.

Routt has been a prominent advocate for the causes of SBC conservatives within the Kentucky Baptist Convention. Over the last three years, he has attended meetings organized by T.C. Pinckney of Virginia, who has sought to extend the conservative control of SBC leadership to the state conventions.

Pinckney, a member of the powerful SBC Executive Committee, also has been named as a figure in the Pennsylvania-South Jersey affair.

Criticism from the Pennsylvania/South Jersey convention came in the form of a resolution adopted by its Executive Board July 7 in Harrisburg, Pa. A letter, signed by state convention President Jerry Cowan and the president of the state Executive Board, Ray Wise, accompanied the resolution.

Both the letter and resolution were mailed to SBC Executive Committee President Morris Chapman; Bob Hutcherson, chairman of the SBC committee on nominations; and SBC President Jim Henry.

The resolution charges outside intervention in the nomination process for Pennsylvania-South Jersey representation on the SBC Executive Committee and on the board of trustees of Golden Gate Baptist Theological Seminary.

Messengers to the June 20-22 SBC annual meeting in Atlanta approved a slate of more than 200 nominees from

the committee on nominations. The nominees were elected to serve as trustees of the SBC's 19 agencies, boards, commissions and related groups.

According to procedures of the committee on nominations, representatives on the committee are to offer recommendations of people to fill the trustee vacancies allotted to their states. The Pennsylvania-South Jersey convention had two representatives sitting on the nominating committee.

The Pennsylvania-South Jersey resolution alludes to Pinckney as "a certain layman from Virginia, who, though serving on the SBC Executive Committee, (had) no position on the committee on nominations." It charges that Pinckney "sought to put forth his own choice for the Executive Committee representing our state convention."

The resolution then alludes to Routt, charging that "a handful of members of the committee on nominations, consisting of only 10 percent of the whole, including a certain pastor from Kentucky who was assigned to follow up on the nominee from Pennsylvania/South Jersey, rejected the nominee put forth by our own representatives on that committee and in turn ratified the Virginia layman's choice."

This was done, the resolution says, without the "knowledge or approval of our representatives on the committee on nominations and in direct contradiction of printed guidelines."

The resolution also charges that the nomination of the state convention's representative to the trustee board of Golden Gate Seminary was done without the "knowledge or endorsement" of the state's representatives on the committee on nominations.

Routt told Baptist Press that was not the case.

Routt served on a seven-member subcommittee of the committee on nominations. That subcommittee's responsibility is to provide last-minute nominees in cases where unexpected resignations or deaths have occurred. The full nominating committee meets just one time during the year, usually several months before the SBC annual meeting.

Routt said he simply followed the committee's guidelines. Those guidelines require the subcommittee to seek input from the two committee members of the respective state where the vacancy occurs, "but in no case shall the subcommittee nominate a person to fill the vacancy without the knowledge of at least one state member unless the finding is such that the members of each state cannot be reached."

Regarding the nominee for the SBC Executive Committee, Routt said the Pennsylvania-South Jersey members had recommended a person who, when interviewed by Routt, was found to be in "deliberate violation of our agreement ... (that) no one who supports the Cooperative Baptist Fellowship personally or attends a church that supports the CBF, would be nominated."

The Cooperative Baptist Fellowship is an organization of Southern Baptist moderates who have been critical of the SBC's new conservative leadership.

Routt said he attempted to contact one of the Pennsylvania-South Jersey members at his home and church June 15, and at his church again on June 16, but was unable to reach him. The two Pennsylvania-South Jersey committee members were Robert Colvin Jr. of Middletown, Pa., and Melba Dean Boudreaux of Wyoming, Pa.

After that attempt to reach the one

committee member failed, Routt said he asked a friend who had contacts in Pennsylvania to "help me secure a nominee."

That person, apparently suggested by Pinckney, was subsequently nominated and elected to the SBC Executive Committee.

Routt said the Pennsylvania-South Jersey members had not forwarded any nominees for the Golden Gate Seminary vacancy. Since he couldn't reach them June 15 and June 16, the subcommittee therefore nominated a person for that position, he explained.

Routt's action and the subcommittee's agreement with it generated a harsh response from both moderates and conservatives in the Pennsylvania-South Jersey convention.

"We believe our Lord compels us to faithfully and forcefully speak out against an aggrieved wrong suffered by our state convention with the ultimate desire that positive change will occur which will preclude this from happening in the future," officials of the Pennsylvania-South Jersey convention said in their letter.

Their resolution to the SBC Executive Committee added that the state Executive Board "vehemently protests this abuse, and ... we call upon the president of the SBC, the president of the Executive Committee and the chairman of the SBC committee on nominations to speak out against this abuse and confront those responsible for propagating it, to lead in bringing all committee on nominations policies in line with the bylaws of the SBC, and moreover to do what they can to assure that the spirit of cooperation and fair representation be upheld in future actions involving the people and churches of the Baptist Convention of Pennsylvania/South Jersey."

Based on reporting by Baptist Press

### BAPTIST BITS

■ **Women's group changes name.** Southern Baptist Women in Ministry voted 63-1 to remove "Southern" from the group's name July 20. "It's a very symbolic and significant act to change your name. It talks a lot about your future and where you stand and what your identity is," said Mary Zimmer of Louisville, outgoing president of the group.

■ **Southwestern OK with SACS.** Southwestern Baptist Theological Seminary, placed on probation this year by its primary accrediting agency, is still in good standing with another of its accrediting agencies, the Southern Association of Colleges and Schools.

"Southwestern remains a member in good standing," David Carter, associate executive director of the Southern Association's Commission on Colleges, said July 21. The Association of Theological Schools, based in Pittsburgh, placed the seminary on two-year probation in January.

■ **Ayres and Clemons elected.** Texas laywoman Patricia Ayres and South Carolina pastor Hardy Clemons were elected co-chairs of the Religious Liberty Council at the organization's annual meeting July 21. Ayres and Clemons were elected

to positions vacated by two founding members of the Religious Liberty Council—Abner McCall, who died recently, and Grady Cothen, who resigned as co-chairman because of health reasons. Continuing to serve as the organization's third co-chairperson is Gardner Taylor, pastor emeritus of Concord Baptist Church in Brooklyn, N.Y. The council was formed in 1989 as an auxiliary of the Baptist Joint Committee. Kentucky has one representative on the council: Bill Crosby, pastor of Erlanger Baptist Church.

■ **Kentuckians elected.** Two Kentuckians have been elected to serve on the Cooperative Baptist Fellowship's Coordinating Council. Greg Brooks, pastor of Immanuel Baptist Church in Frankfort, was elected to a three-year term. John Barnett, a layman from Bagdad Baptist Church, was elected to complete an unfinished term to expire in 1996.

■ **Hunger gifts down.** Southern Baptist giving to world hunger dropped by almost \$1 million last year, from \$7.93 million in 1993 to \$6.96 million in 1994. That is a 12 percent decline. Hunger needs are not funded through the Southern Baptist Convention's Cooperative Program but through designated gifts to state conventions and SBC agencies.



"We have a preacher who wants to lead music, a song leader who wants to preach, an organist who wants to head up the deacon board. Now all we need is a deacon who wants to play the organ."

## Post office mission delivers new witness for Eastern Kentucky area

By Polly Ward  
Floyd County Times

TOMAHAWK—Just three years ago, baby boomers Ray and Eva Barton had never heard the gospel.

Now the Bartons and their three pre-teen children are Christians and active members of a growing Southern Baptist congregation in the heart of coal-mining country.

They're visible reminders of the need for new churches, such as Tomahawk Baptist Mission, founded in the back of a post office in rural Martin County in 1992.

Since this spring, the 46-member Tomahawk Mission has worshiped in a brand-new building, constructed with love and commitment by Baptists from across Kentucky and four other states. More than 125 people from Tomahawk, Inez, Ashland, Winchester and Arkansas participated in the building dedication July 16.

That day was 35 years—the Bartons' whole lifetimes—in the making.

Seeds for the mission were planted in the early 1960s. First Baptist Church of Inez, located five miles away in the Martin County seat, began by launching a mission Sunday school at Tomahawk Elementary School.

Although the Sunday school didn't last, First Baptist Pastor James Grayson led the church to hold a vacation Bible school each year at Tomahawk. During the summer of 1970, several children made professions of faith in Christ and became members of the Inez church.

The Bible schools were discontinued in the late '70s. But First Baptist Pastor Hobart Reynolds began them again in 1982. More than 100 children attended the Bible schools each summer during the '80s, and First Baptist members realized a larger ministry was needed in Tomahawk.

In 1991, First Baptist Pastor Paul Peterson helped launch a Thursday evening Bible study in the home of Sterling Ward, Tomahawk's retired postmaster. The study was led by Ward's oldest son, Jack, a deacon at First Baptist.

A few months later, the nucleus of Tomahawk Mission began with six members of the Ward family, including three who had made professions of faith during the Tomahawk vacation Bible school in 1970.

Seeing the need for an ongoing ministry in Tomahawk, the Wards joined with Lon and Pauline Crum, an Inez couple with two pre-teen children, to begin an age-graded Sunday school in the large back room of the Tomahawk post office, owned by the Wards.

An active bus ministry helped attendance to grow, and Grayson, who was First Baptist's interim pastor at the time, pledged the church's full support for the mission.

On Easter 1993, a record 57 worshippers crowded into the building for the first morning worship service. A

month later, the mission had its first converts, the Bartons.

In July, an Arkansas church conducted a revival and vacation Bible school that resulted in 18 new Christians. Later, another family and several children also made professions of faith. By the end of the year, the mission ranked 11th in per capita baptisms in the Kentucky Baptist Convention.

In October 1993, the mission called Frank Rowe as its bivocational pastor and began full-time services. About that time, First Baptist in Inez called Paul Schmidt as pastor, and he helped lead in the construction of a new building for the mission.

Ground-breaking ceremonies were held in a corn field on a rainy April Sunday in 1994. The site had been donated by the late Russell Williamson, a member of First Baptist, and his son, James, of Ashland.

After building plans were completed by First Baptist's mission building committee and a \$25,000 loan was secured, volunteers from Ashland, Inez, Winchester, North Carolina, South Carolina and Arkansas helped with construction. Woodlawn Baptist Church in Greenville and First Baptist Church in Inez provided \$17,000 to supplement the building fund.

"Without many of you folks, this

work would have never come to pass," Rowe told more than 125 people, including many who helped with construction, who attended the building dedication.

Tomahawk Mission averages 40 people in worship and Sunday school. It has continued its bus ministry and added a children's choir, children's church and nursery.

Still, members say, the mission field is plentiful. Surveys have shown that 87 percent of an estimated 600 families in the area are not affiliated with a church. Many of them are baby boomers, just like the Bartons, who grew up under the influence of Old Regular and United Baptists, who teach that salvation is for adults only.

Those groups also "have a misconception of the Bible that salvation is what we can do for God, not what he did for us," explained Schmidt.

"The role of the mission is to share with the community that Christ is for us, not against us," said Jack Ward, who teaches the mission's adult Sunday school class. "Salvation means 'new life.'"

Rowe agreed. "The challenge for us is to use the building now to light the way for the lost."



**NEW CHURCH HOME** Tomahawk Baptist Mission now meets in this new facility, built with help from fellow Baptists across Kentucky and from four other states. The mission previously met in the back of the local post office. The photographs at top show the building under construction with volunteer labor.

### BLUEGRASS BURGEO

■ **England study approved.** Seven Southern Appalachian colleges, including Cumberland College and Campbellsville College, have formed a consortium to provide students a European study program.

■ **Accreditation reaffirmed.** Accreditation for Campbellsville College's music program has been reaffirmed by the National Association of Schools of Music.

■ **Foundation interims named.** The Kentucky Baptist Foundation's executive committee has appointed a three-person interim management team to serve during the search for a new president. Richard Carnes has resigned that position to head the new Woman's Missionary Union Foundation based in Alabama. Charles Barnes, chairman of the Foundation's board of directors, will serve as interim president. Barry Allen, Kentucky Baptist Convention business division director, will serve as treasurer. Laurie Valentine, trust counsel with the Foundation, will serve as chief operating officer.

■ **Clark to be honored.** Thomas Clark, Kentucky's historian laureate for life, will receive an honorary doctor of letters degree from Georgetown College during commencement ceremonies Aug. 12. Keynote speaker for the 10 a.m. service will be Gary Griesser, a motivational speaker and professional musician.

■ **Hyde recognized.** James Hyde, program director and pastoral counselor at the University of Louisville School of Medicine, will receive this year's Wayne Oates Award from Long Run Baptist Association. The awards banquet is scheduled for 6:30 p.m. Aug. 31 at Broadway Baptist Church in Louisville.

■ **Directory entries sought.** Heads Up Christian Artist Network is compiling a directory of Christian performing arts ministries in the state. For information, call (812) 949-3118.

■ **Correction:** The July 18 issue of the Recorder listed Jackie Perkins as one of the female members of the Kentucky Baptist Convention Executive Board. Perkins is a male member of the board.

## Missions grows

Continued from page 1

periences has taken her as far away as Oregon and as close to home as Cedarmore. And it has fanned the church's mission flame as well.

When she and her husband used their entire two-week vacation in 1994 to work in a soup kitchen and in revival services in Oregon, the church reciprocated by giving them an extra week's vacation.

This year Vine Run members helped finance fellow-church member Carla Wainscott's Baptist Student Union mission trip to Russia. Wainscott, a student at the University of Louisville, is the past president of Kentucky BSU and has been a member of a Kentucky BSU Son Praise Team.

And two Vine Run members, Johnny Willoughby and Bernadine Mullins, have volunteered on construction and remodeling projects at Kentucky's Oneida Baptist Institute.

"Kathy has made us more aware of opportunities and needs for non-professional, short-term mission volunteers," Mullins said. She has shown Vine Run how to "do missions."

## WESTERN RECORDER

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

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## Thanks for Changers

For two years consecutively, Kentucky Changers has come to Hopkinsville. Again this year, this program that was co-sponsored by the Brotherhood department of the Kentucky Baptist Convention, Christian County Baptist Association and the city of Hopkinsville was a tremendous success. Kentucky Changers has made a tremendous impact on our entire city and especially the inner city of Hopkinsville.

I will never be able to adequately express my gratitude to Rick Lucas (Kentucky Changers coordinator) and Bob Simpkins (Kentucky Baptist Brotherhood director) and all the others involved for letting us be the "experiment" last year and allowing us to have a "repeat" this year. I hope we can be selected again in the future.

May God continue to bless the Kentucky Brotherhood's Homes for Hurting Humanity program and Kentucky Changers.

*W.L. Larry Baker*  
Director of missions  
Christian County Association  
Hopkinsville

## Pastors' Top 10

Top 10 signs that your pastor has gone nuts:

- 10 Shows up at the office wearing nothing but sandals and a linen ephod.
- 9 Declines a lunch invitation with, "No thanks; I'll be having locusts and wild honey."
- 8 Insists that everyone refer to him as "Mr. Preacher-man."
- 7 Starts preaching sermons speaking only in pig-Latin.
- 6 When at the end of a sermon he says, "And in conclusion..." actually concludes.
- 5 Shows up at the monthly business meeting dressed as a Roman gladiator.
- 4 Announces plans to convert the

## A summer treat

Western Recorder readers are in for a "summer treat." Dr. Frank Owen, my predecessor, has once again graciously agreed to write this column for the several weeks I will be away in August.

"Dr. Frank" served Executive Baptists as executive secretary-treasurer from 1972 until early 1983, coming to this responsibility from an effective ministry as pastor of Lexington's Calvary Baptist Church, where he and Sue currently hold membership.

I still consider the three-month "apprenticeship" I was privileged to have with him as an ideal model for making such a transition. He was then and still is a gracious gentleman and servant leader. I know that the readers will delight in hearing from him again.

Alice and I will travel to Buenos Aires for meetings of the Baptist World Alliance General Council and the Baptist World Congress, the latter of which convenes every five years.

church foyer into a pizza parlor.

3 Sits beside the pulpit one Sunday morning and announces, "Hey, folks, turnabout's fair play; someone preach to me today."

2 Has the words "Hakuna Matata" tattooed across his chest.

And the No. 1 sign that your pastor has gone nuts: You see a film clip of him on the national news being arrested for climbing over the White House fence.

In the age of ministerial burnout, forced terminations and overwhelming stress, pastors need all the support they can get. Church members, love your pastors, pray for them, encourage them, support them and stand with them. It will make all the difference in your pastor's life and in the life of the church.

*Dan Birchfield*  
Eastwood

## Keep Cedarmore

I am writing in response to the possible sally of Cedarmore Baptist Assembly. I would like to explain why I feel this is a tremendous mistake.

I am 16 and recently came back from my fourth year of youth camp at Cedarmore. Every year my church, Bruner's Chapel Baptist, comes home from camp, we grow closer as a group spiritually. It is amazing to see God work, not only in your friends' lives at camp, but also in the lives of people you have never met. Camp has helped me sort out my life with God every year I have been. How can we deny this opportunity to the youth to come?

Also, I would like to commend the Son Teams on their excellent work in leading youth to Christ. I know they work very hard to prepare skits and songs to use at camp and churches. I think Kentucky should be extremely grateful there are college students willing to give up their summer vacations to help others. Without the Son

Teams, many youth still would not be committed to Christ. Both the Son Teams and the staff of Cedarmore provide a unique spiritual experience that can only happen at Cedarmore.

I hope something can be done to keep Cedarmore open, and I urge others to find an alternate solution. I cannot imagine summer without a week at Cedarmore, and I know others feel the same way as I.

*Kelly Smith*  
Harrodsburg

## Faulty logic

A letter said in part, "We have now admitted our error of interpretation about slavery and thereby confessed the Bible we revere is not inerrant" (WR, July 4).

The writer's logic goes like this: "If the reader misinterprets the text, then the text is in error." Instead, he should say, "If the reader misinterprets the text, then the problem lies with the reader, not in the text."

The writer further suggests the passages he cites condoned slavery. No such conclusion is justified. In 1 Timothy 6:1-2 and Titus 2:9-10, Paul directs slaves to be obedient to their masters, but Paul does not condone the institution of slavery. A complete reading of both texts reveals the stated purpose of Paul's command is "so that in every way they will make the teaching about God our Savior attractive" (Titus 2:10).

To learn what Paul thought of slavery, one should read Philemon, where Paul sets about instructing Philemon what he "ought to do" (release the slave Onesimus). It seems clear from this letter Paul opposed slavery.

In order to understand the Bible, we must discipline our minds to distinguish what the Bible says and what it does not say. We must also be careful not to draw unjustified conclusions based on faulty logic.

*Luther McIntyre*  
Louisville

## BAPTIST FORUM

### ON MISSION TOGETHER



William W. Marshall

I have found stimulating and enriching the opportunity to serve these past five years on the continued evangelization committee. The continued realization of what God is doing with 50-plus million Baptists around the world has helped me hold to the larger vision of world missions, while not minimizing the importance of our local part of God's mission. I am especially grateful to have been invited to remain on the world evangelization committee and to become a member also of the Baptist heritage commission.

Following the week of meetings and events of the congress, Alice and I will take the short flight to Santiago, Chile, and spend some vacation days with long-time missionary friends, Grundy and Jean Janes, who will return next year to Louisville for retirement.

Grundy is headmaster of the Baptist Academy in Temuco, where Jean has also taught. Both are Georgetown College graduates, and Grundy served as KBC missionary-in-residence in 1985.

I am grateful that in 1982 the search committee affirmed and encouraged my continued involvement in world missions, from which background we returned to Kentucky. The partnerships with Kenya, Espirito Santo and Russia, together with continued involvement with the Baptist World Alliance, have been a very special blessing to me. I have these experiences have "spilled over" positively into my ministry among Kentucky Baptists.

As we journey, I do so with considerable encouragement from the continued strong support of missions through the Cooperative Program. With just over one month remaining in our fiscal year which ends Aug. 31, we are positioned to reach our \$17,858,046 budget. Because the last month of the fiscal year has traditionally been a good one, I believe we can hopefully anticipate a strong finish by our Kentucky Baptist churches.

In the meantime, enjoy "Dr. Frank" and drop him and Sue a note at 954 Mason Headley Road, Lexington, Ky. 40504-2247.

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



## FAMILY FORUM: TEEN-AGERS

### Stealing

By Wade Rowatt

**Q** How can I teach my 14-year-old son not to take things that do not belong to him? The thing is, we have enough money—he gets an allowance and mows yards for extra cash.

**A** A number of issues could be driving your son's conduct. A good approach is to eliminate the cause behind his pilfering actions. Does he have anyone that he is trying to impress? Perhaps other peers are setting a bad example and he follows because he feels so bad about himself.

Has he suffered any personal losses recently? Has anyone passed away? Did a good friend move? Have there been disappointments at school, in music or with sports? If so, help him talk about these losses and how he feels about himself.

Does he seem to be bored, blue or depressed? To him this might be just another way to have fun and fight monotony and boredom. If this could be the case, he needs to spend more quality with you and some new friends his own age. Look for something that catches his fancy, gets him involved and keeps him enthusiastic.

Two other tactics involve moral formation. Modeling upright behavior often encourages another to follow suit. In addition, select a good movie or video that teaches a good lesson. View it together and have a discussion. Listen to his views first.

A second strategy involves role play. Set up reverse for him to finish that reverse the situation where he discovers someone stealing from him or someone he likes.

Of course, you should consider taking him to a counselor that specifically focuses on teen problems. Perhaps your minister can propose a few names. You always can call the Kentucky Baptist Homes for Children for consultation. Furthermore, you might contact one of the Kentucky Baptist hospitals.

Whatever you do, avoid the temptation to cover up and make excuses for him. He needs to apologize and repay for anything he has taken. He will not learn if you conceal his problem.

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

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

## Gander vs. goose: Let's drop the double standard

The Southern Baptist Foreign Mission Board recently signed a covenant to work with a consortium of Southern Baptist-led autonomous ministries. FMB President Jerry Rankin praised the action. "Here's a group of Southern Baptists who have a heart for a lost world," he said. "We can all be more effective by working together cooperatively."

Three weeks later, the Southern Baptist Woman's Missionary Union announced it will produce study materials for the Cooperative Baptist Fellowship, a group which organized to do missions after its members felt their voice in the Southern Baptist Convention had been silenced. Morris Chapman, head of the SBC Executive Committee, lambasted the action, calling it "astonishing" and predicting it "will be regretted throughout the SBC."

Why the double standard? Is what's good for the gander not good for the goose? The FMB receives praise for working with other Southern Baptists who want to do missions, and WMU is vilified for working with other Southern Baptists who want to do missions. This is not unique:

■ The SBC nominating committee recently rejected an SBC-supportive trustee candidate because his church allows members to designate funds to the Fellowship—even though the church still primarily supports the SBC.

■ Employees at several SBC agencies have been made to feel they will imperil their jobs if they join SBC-supporting churches which allow individual designations to the Fellowship.

■ Even as the FMB has signed the covenant with autonomous ministries, it has backed away from cooperation with Baptist groups in Albania, where the Fellowship's ministry is prominent.

"Oh, but the Fellowship is competing with the SBC, while other organizations are not," comes the convention response. While some Fellowship money might otherwise go to the SBC, this rationale is nonsense. By the same logic, the organizations which signed the covenant with the FMB are competitors, since the money that goes to support them doesn't go into SBC coffers. Similarly, para-church groups supported by the mega-churches of current SBC leaders are "competitors" with the SBC. If we applied this logic evenly, we would throw out all but a handful of the very smallest SBC churches. And then where would we be?

It's time to quit trying to run the "competition" off the road. The SBC believes Jesus Christ is the only answer for a lost and hurting world. So does the Fellowship. Our real competition is Satan. Let's save our energy for battling the Evil One.

Marv Knox

**Why is the Foreign Mission Board praised for working with other Southern Baptists who want to do missions, while the Woman's Missionary Union is vilified for doing the same thing?**

## Remember Hiroshima & Nagasaki in the spirit of Jubilee

As we mark the 50th anniversary of the atomic bombing of Hiroshima and Nagasaki, Aug. 6 and 9, we feel safer about the threat of nuclear war than we have for decades. The Cold War has ended, and the United States and Russia have agreed to reduce long-range nuclear weapons from 17,000 each to 3,500 each.

Most of us want to learn how to prevent the kind of destruction the Japanese suffered. W.A. Criswell described Jesus' call to peacemaking in the nuclear era as not a question of liberalism or conservatism, but a question of following Jesus and of survival.

So, what can we do? The 50th anniversary, according to Leviticus 25, is the year of Jubilee—a year of release from slavery, restoring the land and canceling debts. If we translate this to our times, it can guide us.

■ Release from slavery: For Christians, slavery includes slavery to sin that leads to death. One evidence of slavery to sin is the thousands of nuclear bombs we and other nations have built. In our fear of each other and our reliance on these terrible engines of death, we know the Apostle

Paul is right: "All have sinned and gone astray. ... If you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey," (Romans 3:23 and 6:16).

We can give reasons for the build-up of nuclear weapons, but we still know it is a sign that something is terribly wrong. That is why we feel safer now that the United States and Russia

have agreed to reduce their nuclear arsenals.

Many former presidential advisers have called for further reductions, from 3,500 to 1,000 nuclear bombs. One thousand nuclear bombs are twice what's needed to destroy any adversary, deter aggression and cause more destruction than we can imagine.

The real dangers of nuclear war still are with us: terrorists; the spread of nuclear weapons to other nations; a militaristic and irresponsible leader; an accident; a mistaken, drunk or panicked field commander; an escalating local war. And if the world crosses the threshold from non-nuclear war to nuclear war, the danger is the unbelievable hugeness of the destruction. Each danger is very real. We must work on reducing the nuclear threat.

The fewer nuclear bombs built, the fewer terrorists can steal or other countries can buy; the fewer an irresponsible leader would have; the fewer could be launched by accident or by a panicked field commander; the fewer human beings would be killed if a local war escalates into nuclear war. This is a pro-life issue, an issue of the sacredness of human life.

The most dangerous time for alcoholics is when they feel they have licked the problem. We are now at that time of danger. We have relaxed too much, too soon. We need to keep reducing the number of weapons.

■ Restore the land: Jubilee in Leviticus 25 means restoring land to the families who originally owned it and letting it lie fallow for a year so it can recover its fertility. In our time, much land is useless for families and for fertility due to nuclear pollution.

Just up-river from Louisville is Fernald, Ohio, where radioactive uranium for bombs has been stored for decades. Three hundred sixty tons of radioactive uranium have been lost, blown away by the wind and washed down the Ohio and Mississippi rivers—our source of water. A fleck of uranium in your lungs eventually causes lung cancer. The Department

of Energy has identified 3,700 sites polluted by radiation from nuclear bomb production.

Jubilee in our time means giving the land a rest and restoring it. It suggests we and others stop producing more bomb fuel and clean up radioactive sites. We have huge surpluses that we don't know what to do with. On this point, our government is making good efforts and deserves encouragement.

■ Freedom from debts: We still are spending \$30 billion a year for nuclear weapons, adding to our enormous debt. If we reduce the number of nuclear weapons and stop building new ones, the Congressional Budget Office says, we can save at least \$10 billion per year. And be safer. That won't forgive all the debts, but it will reduce the debt we pile up.

Proclaiming Jubilee means repenting and returning to the Lord. It means looking to Jesus, the Prince of Peace, as our guide into the third millennium. Then our house will be built on rock, and not on shifting radioactive sands.

Glen Stassen  
Professor of Christian Ethics  
Southern Seminary  
Louisville

**Sunday, Aug. 6, is the Day of Prayer for World Peace.**

### GUEST EDITORIAL

## Maybe she'd think a commercial about making her bed is 'cool' too

"It's time to turn off the TV, Molly," her mama commanded.

"Just a minute," our 8-year-old couch-potato-in-waiting pleaded. "I've got to see this commercial. ... Oh, cool! That's really neat!"

Is this a competitive world, or what? While parents of the '90s struggle to capture the attention of our children long enough to teach them some manners and remind them to brush their teeth, television, even commercials, competes to keep them mesmerized.

Or maybe I should say it another way—especially commercials. The people who write and produce TV commercials ought to be teaching school. (Except they wouldn't switch, since they'd take a 273

percent pay cut.) They know exactly how to catch kids' attention, hook their imaginations and pound messages into their young brains.

Can you imagine what would happen if commercial producers could get just as rich teaching math tables or making world literature come to life? We'd produce a new generation of scholars who would rival the Japanese, Germans, Koreans and everyone else on the planet.

Molly's latest videographic interest

comes from, of all things, a commercial: Somebody, somewhere is selling a videotape of the greatest TV commercials of all time. Just think about it—a commercial selling commercials. Anyone who can convince people to pay to get what somebody else already has paid to give to people for free ought to be able to teach a roomful of fourth graders the states and their capitals.

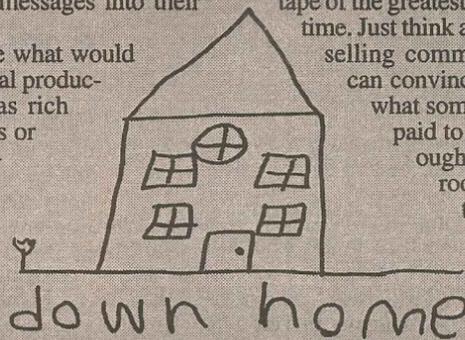
All the energy and sophistication and excitement of television and video makes parenting today a tough job. Ordinary conversation pales in comparison to jazzy, cho-

reographed encore productions.

Like a few weeks ago, when I taught our daughters how to clean the toilet. I taught them this important, if noxious, household chore the old-fashioned way. I put on the gloves myself and showed them how to do it. But if I'd had a million dollars, a crack camera crew, professional actors and an Oscar-winning director, they might have learned to make that bowl "shine like the top of the Chrysler building."

Still, I like face-to-face, personal communication best. Like talking about the day's events over dinner or turning off the TV and playing a game. Those family events are better than the biggest blockbuster movie. Or even the best commercial.

Marv Knox



## Christian book selling becoming a big business

**"People are looking for wholesome, uplifting forms of entertainment and leisure-time activity."**

William Anderson, Christian Booksellers Association president

*Continued from page 1*

According to the association, Christian retailing is now a \$3 billion-a-year business, triple the levels of 1980.

A decade ago, only a handful of Christian stores had annual sales of at least \$1 million. Today, more than 100 Christian stores surpass that figure.

In addition, research by the association shows Christian stores draw one-third of active churchgoers as customers. That's up from 10 percent in the early 1980s.

"One reason Christian retail stores are drawing more people is that they have a renewed interest in integrating a spiritual perspective into every area of life," said William Anderson, Christian Booksellers Association president. "People are looking for wholesome, uplifting forms of entertainment and leisure-time activity."

Anyone who markets those products through a local store could find the latest items on display on the six-acre exhibition floor in the Denver Convention Center.

Books remain at the heart of the 46-year-old group's name, but music, computer software, T-shirts, trading cards and a variety of other products are assuming a huge share of the market now as well.

Items displayed ranged from traditional Christian books and art to the more unusual, such as disposable Communion wafer-and-juice sets.

Broadman & Holman, a division of the Southern Baptist Sunday School Board, gave out samples of the communion packets at the show. The Baptist publishing house will begin distributing the ready-to-use packets this fall.

Besides the variety of sales promotions, the convention featured daily seminars, workshops, special banquets and a school for new and prospective retailers seeking certification from the association.

Despite the frequent talk about products and prices, most of the association's members spoke freely of their primary purpose—the Christian mission.

"Our mission as Christian publishers and retailers is to impact the world for Christ," said Chuck Wilson, vice president of the trade publishing group and publisher at Broadman & Holman. "That means our over-riding purpose is not to turn dollars and make money, even though that's part of what we have to do to survive."

Wilson suggested three primary reasons his publishing house attends the Christian Booksellers Convention:

- To generate enthusiasm for its products among book store owners and buyers and its own staff.

- To gauge industry trends and review other publishers' products.

- To find sales opportunities, including personal contact with the operators of small book stores.

The convention also is an excellent forum to launch new products, Wilson said.

At last year's convention, several Sunday School Board officials and others met with evangelist Josh McDowell to discuss his "Right From Wrong" campaign. That led to a unique agreement in which Broadman & Holman, Word Publishing, Tyndale House and Starsong are co-operating to distribute a series of books, workbooks, study guides and music that stress moral absolutes.

Although the convention is billed as a buyers' show, a recent article in Christian Retailing magazine mentioned how it has become as much a public-relations opportunity as a trade show.

"From a PR standpoint, this is the only opportunity you have to do PR for a book," agreed Joann Webster, who has ghostwritten volumes for several co-authors, including her father, Edwin Louis Cole, a pioneer in the Christian men's movement.

"To be able to talk to book store buyers and owners is great," she said. "The only other way would be to drive from store to store, which you could never do nationally, much less internationally."

Still, the reasons for attending seem as varied as the list of countries who sent representatives.

Matt Mitzel, manager of the Rainbow Shop in Bismarck, N.D., said the show is a form of continuing educa-

tion and keeps him updated on the market.

"It's also an inspirational pick-me-up when you get to meet the authors," he said. "You get to talk with them on a one-to-one basis, learn why they wrote the book and how you can relate that to your customers. And the people here are so friendly; you can tell they have a walk with Christ."

For editor and writing consultant Elaine Wright Colvin, the booksellers convention is a chance to personally observe what is happening in the Christian book world.

She detected a major trend, labeling 1995 the "year of the study Bible" because of the Bibles and translations released by many publishers. The men's movement also is noticeable, she said, and fiction sales continue to increase.

"The buzzword in the industry is hope," she commented. "I started to compare titles with 'hope' in them and I spotted 10 to 12 before I even walked the floor. Hope will be a buzzword to the end of the century."

■ Ken Walker, a freelance writer and member of Clifton Baptist Church in Louisville, attended the Christian Booksellers Association convention to do pre-publication promotion for "Warrior," which he co-authored with Tom Sirotnak, an evangelist from Anaheim, Calif. Their book will be released by Broadman & Holman in September.

### Christian publishing award-winners

DENVER—Although "Experiencing God" co-author Henry Blackaby believes the message is more important than the marketing, the latter won his publisher an award for "Best Book & Bible Marketing Campaign" last month.

This was the Southern Baptist Sunday School Board's second consecutive Impact Award from the Christian Booksellers Association. Last year the Sunday School Board won an award for video advertising for its "Secret Adventures" series.

In addition to the Christian Booksellers Association's own awards ceremony, the opening weekend of the association's annual convention also brought announcements of another set of prestigious publishing awards. Gold Medallion book awards in 22 categories were presented by the Evangelical Christian Publishers Association, a trade group that works closely with the booksellers' association.

Best-selling author Max Lucado won the 1995 "Book of the Year" award for "When God Whispers Your Name."

Others Gold Medallion winners included:

- **Bibles:** "Word in Life Study Bible (NRSV)," Thomas Nelson Publishers.
- **Reference Works:** "The Complete Library of Christian Worship, Volume IV, Books 1-2, Music and the Arts in Christian Worship," edited by Robert Webber, Abbott-Martyn Press.
- **Fiction:** "Twilight in Courage" by Bodie and Brock Thoene, Thomas Nelson.
- **Biography/autobiography:** "Ambassadors For Christ: Distinguished Representatives of the Message Throughout the World," edited by John Woodbridge, Moody Press.
- **Theology/doctrine:** "Can Man Live Without God,"

by Ravi Zacharias, Word Publishing.

- **Commentaries:** "The Zondervan NIV Bible Commentary," consulting editors Kenneth Barker and John Kohlenberger III, Zondervan Publishing House.

- **Devotional:** "The Finishing Touch," by Charles Swindoll, Word.

- **Inspirational:** "God Works the Night Shift," by Ron Mehl, Questar Publishers.

- **Christian Living:** "The Discipline of Grace," by Jerry Bridges, NavPress.

- **Christianity & Society:** "Beyond Culture Wars: Is America a Mission Field or Battlefield?" by Michael Horton, Moody.

- **Missions/evangelism:** "Letters from a Skeptic," by Gregory Boyd and Edward Boyd, Victor Books.

- **Christian ministry:** "Understanding Today's Youth Culture," by Walt Mueller, Tyndale House Publishers.

- **Christian Education:** "Network," by Bruce Bugbee, Don Cousins and Bill Hybels, Zondervan.

- **Preschool children:** "Stories Jesus Told," by Nick Butterworth and Mick Inkpen, Questar.

- **Elementary children:** "The Adventures in Odyssey Bible (NCV)," Word.

- **Youth:** "Jumper Fables," by Ken Davis and Dave Lambert, Zondervan.

- **Marriage:** "The Couple's Devotional Bible," Zondervan.

- **Family and parenting:** "The 25 Days of Christmas," by Rebecca Hayford Bauer, Victor Books.

- **Gift book/poetry:** "The Crippled Lamb," by Max Lucado with Jenna, Andrea and Sara Lucado, illustrated by Liz Bonham, Word.

- **Classics:** "Morning and Evening, An Updated Edition," by Charles Spurgeon, updated by Roy Clarke, Thomas Nelson.

- **Bible study:** "The Names of the Holy Spirit," by Elmer Towns, Regal Books.

- **Spanish:** "Romanos," by Evis Carballosa, Spanish division of Kregel Publications.

### Americans biblically illiterate

*Continued from page 1*

Martinez spoke during Woman's Missionary Union week at Ridgecrest Baptist Conference Center this summer. She interpreted the week's theme, "Risk the Journey," through her June 25 message on the risks involved in sharing the word of God.

Describing America's multi-million dollar Bible industry, Martinez said, "This year alone there will be eight new translations introduced into what is called the 'Bible market.'"

"Approximately 95 percent of all homes in the U.S. have more than one Bible," she continued. "Yet, most Bibles that are sold are given as gifts, and people tend to use the Bible as a good-luck charm and they don't necessarily value or follow its message and guidance."

### 4 million U.S. children know hunger

WASHINGTON (RNS)—Four million low-income American children under age 12 go to bed or to school hungry during some part of the year, and an additional 9.6 million are at risk of hunger, according to a study released July 20.

Together, the 13.6 million children who are hungry or at risk of hunger make up about 29 percent of the nation's children, said the study by the Food Research and Action Center.

"While starvation seldom occurs in this country, children do go hun-

gry, and chronic mild undernutrition with its long-term deleterious effects does occur," according to the 79-page report.

"A recent research study revealed that although eight out of 10 persons in this country call themselves Christians, half of those don't know that Jesus preached the Sermon on the Mount. Americans say they believe in the Ten Commandments, but they can't name them."

This erosion of biblical knowledge among Christians results in the loss of a personal witness, she said.

"We (Christians) are responsible for sharing the Christian message with others," she declared. "Yet a solid biblical foundation is too often absent from our minds and hearts. And regrettably, too often the difference between our words and actions is great."

### 4 million U.S. children know hunger

gry, and chronic mild undernutrition with its long-term deleterious effects does occur," according to the 79-page report.

Among other findings:

- For many low-income families, hunger is cyclical because a lack of resources limits their ability to provide enough food at certain times each month.

- The majority of hungry families are working families. Most working adults in hungry and at-risk families work in semi-skilled or unskilled blue-collar jobs or in service jobs.

# BAPTISTS

## Fired BSU director sues, claiming discrimination

By Bob Allen  
Associated Baptist Press

GALVESTON, Texas (ABP)—A woman who was fired from her job as a Texas Baptist Student Union director after being ordained to the gospel ministry is suing her former employer, claiming gender discrimination.

The woman, Raye Nell Dyer, 44, who now lives in Houston, was removed from her campus ministry position at University of Texas Medical Branch in Galveston because of controversy over her ordination. Later, after turning down a demotion, she was terminated by the Baptist General Convention of Texas, her employer for 10 years.

The suit, filed July 17 in Galveston County district court, names as defendants the Baptist General Convention of Texas, Galveston Baptist Association and Jack Greever, who recently resigned as the Texas convention's director of student work.

Dyer's is thought to be the first lawsuit in Southern Baptist life involving women's ordination, said a spokesperson for Baptist Women in

Ministry, a national clearinghouse based in Louisville.

The suit alleges that Dyer's removal from her BSU director's position and subsequent termination by the Texas convention were based on gender and that she was paid at a rate "substantially lower than male counterparts," both in violation of the Texas Labor Code.

Dyer seeks an unspecified amount for compensatory and punitive damages and a permanent injunction to prevent the Texas convention from engaging in "any employment practices which discriminate on the basis of gender."

William Pinson, executive director of Baptist General Convention of Texas, told the Baptist Standard, the Texas Baptist newspaper, that the convention has done nothing wrong.

"We respect the right of any person to file a suit but do not believe the convention has discriminated against her," Pinson said. "It is inappropriate for me to comment further at this time, and we pray for a positive resolution of the situation."

Greever declined comment.

Greever, 62, stepped down in May after nearly 16 years as student ministries director, saying he believes it is time for new leadership to assume guidance of the program.

Both Dyer and her attorney declined to discuss the lawsuit. "This is not something that is really open for debate," said Houston attorney Mike Kerensky. "We know we're right, and we're just going to have to let the court decide."

Paul Comer, interim director of missions for Galveston Association, said July 27 he had not yet been served with a copy of the lawsuit. He declined to comment at this time.

Galveston Association's executive board voted 29-10 last August to ask that Dyer be removed from her position at the medical school because of "irreconcilable differences" related to her ordination.

Dyer first sought ordination at First Baptist Church of Galveston in the summer of 1991. Uncomfortable with ordaining a woman, the church's deacons recommended only a "partial" ordination, recognizing her gifts and calling to ministry. Dyer appealed

directly to the church, which voted narrowly to ordain her on Oct. 6, 1991.

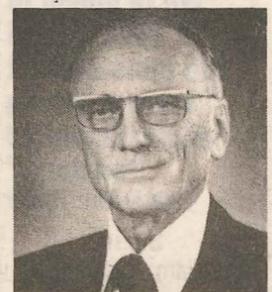
The vote immediately divided the church, however, leading to a delay in the ordination service and a study of ordination by the congregation. Eventually, Dyer withdrew her request to be ordained by the church.

The controversy spilled over into the association, which established a committee to investigate Dyer's theology and make recommendations regarding her future employment at the medical school.

After months of "harassing" phone calls and "slander" by various individuals, Dyer claimed, she left the Galveston congregation and began attending South Main Baptist Church in Houston, in a neighboring association.

Later, the Houston church voted unanimously to ordain her in November 1993.

Dyer's mother, who supported her daughter's decision to be ordained, attended the ordination service while in the final stages of terminal cancer. Two weeks later, she died.



Leo Eddleman dies at 84

LOUISVILLE—Henry Leo Eddleman, former president of Georgetown College and a former Kentucky pastor, died July 27 at the age of 84.

Eddleman was a Mississippi native who earned the master of theology and doctor of philosophy degrees from Southern Baptist Theological Seminary.

Eddleman and his wife, Sarah, served as missionaries in the Middle East for five years. Upon returning to the States, he taught Old Testament and Hebrew at New Orleans Baptist Theological Seminary and Southern Seminary.

He was pastor of Parkland Baptist Church in Louisville from 1942 to 1952.

Eddleman became president of Georgetown College in 1954 and then became president of New Orleans Seminary in 1959, a post he held until his retirement in 1970.

In retirement, Eddleman served as an editor for the Southern Baptist Sunday School Board and taught at Clear Creek Baptist Bible College.

As a pastor, Eddleman served as chairman of the Kentucky Baptist Convention's Executive Board.

Survivors include his wife, Sarah, of Louisville; two daughters, Sarah Duvall of Kediri, Indonesia, and Evelyn Gordinier; a sister, Evelyn Hitt of Mobile, Ala.; six grandchildren and four great-grandchildren.

Funeral services were scheduled for Aug. 1 in Louisville, with burial in Morristown, Tenn.

## Newspaper advertisement voices support for Marshall

By Mark Wingfield  
News Director

LOUISVILLE—A large display ad titled "Public Statement in Support of Dr. Molly T. Marshall" appeared in the Louisville Courier-Journal Sunday, July 30.

The ad carried the names of about 730 people who said they "mourn the loss of Molly Marshall's voice of advocacy in our community for women and all peoples in general."

Marshall was forced to resign as a theology professor at Southern Baptist Theological Seminary in Louisville. Seminary President Al Mohler asserted that Marshall's teachings were outside the parameters of the seminary's doctrinal statement, the Abstract of Principles. No specific charges ever were leveled against Marshall publicly.

Critics of Mohler's leadership at the seminary suggested Marshall was

dismissed primarily because she is female. She joined the faculty in 1984 and later became the first female granted tenure in the theology school.

Since assuming the presidency in 1993, Mohler has spoken against women serving in certain roles of "teaching authority," particularly the pastorate. He has admitted this is an issue on which he has changed his views in recent years.

Ironically, 11 years ago Mohler led an effort to publish a similar advertisement in the Courier-Journal. That ad, published Aug. 4, 1984, stated opposition to a resolution on women passed two months earlier by the Southern Baptist Convention.

At that time, Mohler enlisted 412 people to sign an ad opposing the SBC resolution, which said women should not be ordained to ministry. The ad called for "equal participation of women and men in the life and work of the church."

The recent ad supporting Marshall questions "President Mohler's contentions that the forced resignation of Molly Marshall is not based on her gender."

"When any woman is treated unjustly, it is a gender issue," the ad states. "We view the treatment of Molly Marshall as clear evidence that the Southern Baptist Theological Seminary will not tolerate diversity."

The ad notes "profound grief" and "adamant disapproval" of Marshall's dismissal. It praises Marshall as a teacher who "has always stood for the honest communication of religious knowledge and the open discussion of spiritual ideas important to all."

Signers of the statement primarily were Kentuckians, but the list included signers from as far away as Germany.

The document was signed by only one current seminary employee, Paul Debusman, the seminary's reference

librarian.

However, several former seminary employees and two former seminary trustees signed the statement: Charles Bugg, former preaching professor; Donoso Escobar, former social work professor; Paul Richardson, former music professor; Bill Rogers, former dean of the Christian education school; Wayne Ward, former theology professor; Roy Savage and Dub Steincross, former seminary trustees.

The document also was signed by two professors at sister seminaries, Stanley Nelson of Golden Gate Baptist Theological Seminary and William Tillman of Southwestern Baptist Theological Seminary.

Other well-known signers include Charlotte Hoover of Virginia, who has been a major donor to the seminary in the past, and Lloyd Elder, former president of the Southern Baptist Sunday School Board.

## Businessman advocates bridging faith and workplace

By Marv Knox  
Editor

FORT WORTH, Texas—Christians must bridge the chasm between their faith and the workplace, businessman John Castle believes.

Castle took his message to a luncheon sponsored by the Baptist Center for Ethics July 21.

"The role of faith in the workplace has been diminished," said Castle, senior vice president of EDS, a Dallas-based electronics data firm. "A great chasm has developed, but it can be bridged."

The chasm developed because of the notion that "man is the pinnacle of all that is," which came about during the modern scientific era, he noted. "Ours is the first civilization that has no idea of a higher authority" than human beings.

Consequently, Christians have divided their lives into sacred and secular segments, he said. They have seen faith as a personal dimension of their lives, comprised of "soft stuff" that is irrelevant to business. And they have allowed power and success to shape the values of the business world.

"We have compartmentalized religion," he asserted. "We've reserved our faith for Sundays."

As a result, Christians have failed to treat God as supreme and have relegated God to family and the individual portions of their lives, he said.

But the climate of the business world is changing, Castle said. And ironically, the new climate is more conducive to integrating the personal dimension of people's lives into their roles in the marketplace, he added.

"We're moving away from the assembly line," he noted, and moving

toward "systems thinking," which incorporates the thoughts, attitudes and feelings of workers into the process of work.

Businesses also are recognizing that workers perform better when the larger sphere of their lives overlaps with work, he added. "This is humanizing the workplace; people are bringing their whole selves to work."

Christians must participate in this trend, Castle insisted.

"As we become more ourselves in the workplace, it will be easier to integrate faith in the workplace," he predicted.

As an illustration, he told about a senior-level EDS manager who not only provided corporate resources for an employee who had a family crisis, but also pledged to pray for the employee and her family. He also noted the sight of employees bowing for

prayer before eating in the company cafeteria is not uncommon.

"I once would have called these 'little things that make a difference,'" he said. "But even 'little things' are not little. They are significant."

Castle called for a joint effort between clergy and laypeople to impact workplaces and marketplaces in their communities.

"Join the struggle," he urged ministers. "Come to the workplace and visit your members. ... It means a lot; it's an encouragement."

He also pleaded for ministers to help laypeople "understand the gospel and how to use it in the workplace."

"The Bible teaches us to deny self and to sacrifice," he pointed out. "All this seems out of place in the workplace. We need help to see how we can be faithful in the workplace."

## Baptist work in Europe growing despite challenges

By Mike Creswell  
SBC Foreign Mission Board

INTERLAKEN, Switzerland (BP)—Europe's 750,000 Baptists are a minority church group who must contend with state-sponsored churches that are often hostile, according to Baptist leader Karl-Heinz Walter.

Walter, a former German Baptist pastor, is executive secretary of the European Baptist Federation, comprised of 47 Baptist unions in Europe and the Middle East, including the English-speaking European Baptist Convention. He led a conference at the European Baptist Convention's summer assembly July 8-13.

In four one-hour lectures, Walter covered a broad range of historical and political factors which have defined European Baptists. The area is strategic for Southern Baptists, who support more than 450 missionaries in the region through the Foreign Mission Board. Southern Baptists have been expanding their forces in Eastern Europe dramatically in recent years.

The Cooperative Baptist Fellowship also supports missionaries in Europe, as well as the International Baptist Seminary in the Czech Republic, which formerly was supported by the FMB.

Although large Baptist groups exist in Great Britain, Ukraine and Romania, many national Baptist unions have fewer than 10,000 members. In most countries Baptists are outnumbered by members of state churches,

including the Roman Catholic Church in Western Europe and the Orthodox Church in Russia and several other Eastern European countries.

Problems arise when the predominant churches try to define national identity in terms of church identity, Walter said. "If you live in Poland and want to be a good Polish citizen, you have to be Roman Catholic. If you live in Romania and you're not a Romanian Orthodox member, you have problems. If you're in Bulgaria and not a Bulgarian Orthodox or in Georgia and not a Georgian Orthodox, you have problems."

Historically, state churches had civil authority.

"For a long time you couldn't get married or be buried if you didn't belong to the right church," Walter explained. "Some small Baptist churches still have cemeteries today because earlier Baptists weren't allowed to be buried in the state-church cemetery."

It's hard for Europeans to change their religion, he said, "because it means changing cultural and national identity."

Walter and other Baptists have met with Roman Catholic and Orthodox leaders in Moscow and Istanbul to smooth relationships.

An ongoing problem in discussions with Orthodox leaders is the question of missions versus proselytizing, Walter said. "If you talk to any patriarch, the first thing that comes up after two seconds is the problem of more than 1,000 missions groups active in Europe," he said.

Walter said biblical commitment to missions is the one issue on which Baptists around the world will unite without hesitation, so no need exists to discuss whether they will continue to do missions. At the same time, both Orthodox and Roman Catholic churches have lost active members in recent years, although they still claim big percentages of the population in Europe.

After the Soviet Union fell, people returned to Orthodox churches for a time, but their involvement "has decreased dramatically," Walter said.

He said he told Orthodox leaders Baptists don't want to recruit active Orthodox but the 40 percent to 50 percent of the population professing atheism. "What are you doing to reach these people for the Christian faith?" he asked Orthodox leaders.

"I want them to understand that we (Baptists) aren't trying to proselyte. We want to win people who have no faith in Jesus Christ," he said.

Similarly, 20 years ago, 40 percent to 50 percent of the Roman Catholics in Western Europe attended church, but that number has declined by half in the past two decades, Walter said.

Orthodox and Roman Catholic leaders are sensitive of turf, staying

out of each other's "canonical territory."

But Walter said he told them, "We're bound to the Bible. We have no patristic documents. We have no documents more important than the Bible, and the Bible doesn't know anything about canonical territory."

Walter described Bulgaria's religious intolerance as one of the worst in Europe in recent years.

A smear campaign in Bulgarian newspapers accused Baptists of killing babies to eat for breakfast. One woman said Baptists wanted to sacrifice her. So far Bulgarian officials have ignored Baptist requests for religious freedom, even when they come from Baptists like former U.S. President Jimmy Carter.

But there's one bright spot for Bulgaria Baptists and their president, Theo Angelov, the incoming president of the European Baptist Federation.

On July 13, Walter learned the city parliament of Sofia, the capital, has finally agreed Bulgarian Baptists can proceed with a construction project that includes a church, school and orphanage. The project had been in doubt for months as officials repeatedly delayed granting final approval.

**"We're bound to the Bible ... and the Bible doesn't know anything about canonical territory."**

Karl-Heinz Walter

### Touching the lives of those in need

By Gary Bennett, chaplain  
Western Baptist Hospital  
Paducah

Walter Wangerin is a wonderful storyteller. In his book, "Ragman and Other Cries of Faith," he tells a story in which he says God was made real to him.

I do not have the space to relate the story. Suffice it to say, he experienced the love of God through the touch of one close to him.

Wangerin said, "It was here I first began to discover the mercy of God and such magnificent preachments as 'vicarious suffering.' And it was here I learned that love was no word, but an event, a sacrifice. ... I had experienced the power of God."

For Wangerin, God was made real in the gentle touch of his father applying Calamine lotion to the tormented skin of his 12-year-old body covered with a severe reaction to poison ivy. The itching stopped.

Although I have never had a reaction to poison ivy, I have known many who have, and they all attest that Calamine lotion does not stop the itching.

What does?

Wangerin says it was the love of his father that did it—a love that let his father "enter into me and

hurt so much that he took my hurt away."

This is where God becomes real for us. It is when love becomes more than a word—when love becomes an event experienced in our lives through the action of another.

This is what the incarnation means to me. It is God in the flesh of another human being. Very few have experienced God outside the touch of another person.

I see this touch many times in the course of a day in the hospital where God touches many through the lives of a few.

I see love at work through the touch of a nurse, a volunteer, a housekeeper or a clerk.

I also see love at work through many who cannot have the direct contact and personal touch. They touch through such means as the Baptist Healthcare Foundation and the Sunday School Charity Fund.

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

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# RELIGION

## Experts on religious cults testify at Davidian hearings

WASHINGTON (RNS)—Congressional hearings on the siege at the Branch Davidian compound near Waco, Texas, will serve a purpose if they heighten law enforcement officials' awareness of the need to understand the religious beliefs of unorthodox religious sects, a prominent religion scholar testified July 25.

James Tabor, associate professor of religious studies at the University of North Carolina at Charlotte, was one of three religion experts who testified during hearings on the 51-day siege between government law enforcement agents and members of the sect led by charismatic preacher David Koresh.

Also testifying were Phillip Arnold, director of the Houston-based Religion-Crisis Task Force, a private

organization formed in the aftermath of the Waco episode, and Glenn Hilburn, professor of religion at Baylor University in Waco.

The siege ended April 19, 1993, in a conflagration that killed 80 Davidians, including Koresh.

Tabor wrote a scholarly book on the siege—"Why Waco? Cults and the Battle for Religious Freedom in America"—and was, in his words, "peripherally" involved in negotiations between the sect and law enforcement officials.

He is critical of the government's handling of the Waco crisis, contending that law enforcement officials did not seek to learn enough about the Davidians' theological beliefs before attempting to negotiate an end to the standoff.

The hearings, he said in an interview, "can potentially serve a useful purpose if the government can learn who to turn to when such crises exist."

Tabor proposed that a group—such as the American Academy of Religion—maintain a roster of experts on various religious beliefs who would be available to aid law enforcement officials.

Tabor and Arnold told the committee that one reason the confrontation ended in tragedy was that the government did not understand the Davidians' religious beliefs—and that those beliefs were crucial to Koresh's decision-making process.

"Understanding these complex ideas was a prerequisite for any effective negotiations and peaceful resolu-

tion of the crisis," Arnold said in his testimony.

Arnold said he found it "startling" that the government had not "effectively researched, understood and factored into the negotiation strategies" the Davidian's apocalyptic belief system.

He criticized the FBI for failing to bring in experts who could understand the teachings on which the Davidians were acting.

"If the Branch Davidians would have been from a different culture, speaking a foreign language, or interspersing words from another language in their dialogue, surely the FBI would have brought in someone fluent in the language and educated in the cultural context which was being used," he said.

## Orthodox Jews invent ways to avoid work

JERUSALEM (EP)—What's work?

That's the question Rabbi Levi Yitzhak Halperin wrestles with in his work for Israel's Institute for Science and Halacha (Jewish law). Halperin's job is to help Orthodox Jews cope with modern life.

Jewish law forbids working on the Sabbath. As a result, observant Orthodox Jews often refuse to perform even simple tasks on that day, such as using a telephone or elevator, because of a belief that activating electricity is a form of work.

To cope with this clash between timeless beliefs and a fast-changing world, Halperin's institute develops things such as a special elevator that is pre-programmed to stop at every floor on the Sabbath. Because such an elevator goes from floor to floor whether it has riders or not, and because no button-pushing is required, Orthodox Jews can use it on the Sabbath without violating their consciences.

Other devices are activated by interrupting a beam of light, rather than pushing buttons or turning knobs. Interrupting an existing signal is the moral equivalent of casting a shadow, and therefore does not break the Jewish law against creating electricity on the Sabbath.

While some of the devices created by Halperin's institute may seem to violate the spirit of Jewish law while sticking to the detailed letter of the law, he defends them, saying they are intended for use by soldiers or doctors in situations where their skills are needed on the Sabbath.

## CLASSIFIED ADS

**SEEKING:** Calvary Baptist, an urban church, is seeking a full-time minister of youth and music. Interested applicants should send resumé to: Search Committee, 808 SE Third St., Evansville, IN 47713. Resúmes also may be faxed to (812) 423-7890. Interested applicants may call (812) 423-7824 for more information.

**SEEKING:** First Baptist Church, Williamsburg, Ky., is seeking resúmes for a minister of youth and college students/director of the Christian Life Center. Seminary degree required. Send resumé to: Dr. Marty Brooks, 230 S. Fifth St., Williamsburg, KY 40769.

**HELP WANTED:** Organist—Sunday mornings only, 10:45 a.m. to 12 noon. Part-time church secretary—flexible hours. Lynn Acres Baptist Church, 5007 Southside Dr., Louisville 40214, (502) 368-9593.

**FOR SALE:** Klipsche KP320 loudspeakers. Bill Thomas, FBC, Shepherdsville, (502) 955-7372. Asking \$950/pair. Used in sanctuary speaker cluster.

**LESSONS:** Russian classical pianist at Downtown Baptist Church (Lexington area) is available to teach piano to youth and adults. Svetlana Alkhasova (606) 266-8582 or (606) 252-8026.

**SEEKING:** Part-time youth minister; position available Oct. 1. Please

send resumé to: Valley View Baptist Church, P.O. Box 468, Vine Grove, KY 40175. For other information, call (502) 877-2150, 8-3 p.m., Mon.-Fri.

**NEEDED:** Part-time youth minister. Send resumé to First Baptist Church, 200 N. Morgan St., Morganfield, KY 42437, or call (502) 389-1042 for more information.

**FOR SALE:** Church PA system (our church has upgraded systems). 1-24 channel studio mixer by Talgent, w/metal carrying case; 8-Electrovoice PL-95 mikes w/cords; 2-Peavy 4 speaker w/horn cabinets (w/covers); 1-Peavy monitor head w/equalizer; 1-custom 100-watt power head; 1-Shure 100-watt power head; 1-ARP string and horn keyboard. All in excellent condition. \$2,200 or best offer. (502) 223-5479, leave message.

**FOR SALE:** Allen church organ, model 301-B. New speakers and amplifier. Contact Jerry at (606) 864-4194.

**SEEKING:** Part-time minister of music. Send resumé to chairman, staff selection committee, Southern Heights Baptist Church, 3408 Clays Mill Rd., Lexington, KY 40503.

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

## Vatican asks employee obedience

ROME (RNS)—The 1,300 lay workers at the Vatican—telephone operators, museum attendants, postal workers, custodians and other service providers—will be required to sign a "Declaration of Moral Commitment" to church teachings if they want to keep their jobs.

On July 17, the Vatican issued new personnel regulations in which workers are required to "accept and respect the teachings of the church on doctrine and Catholic morals."

The new regulations, which re-

place rules established in 1969 requiring only "good religious, moral and civil conduct," go into effect in October.

Under the new rules, an employee can be fired for getting an abortion or a divorce or for "grave non-observance of obligations concerning the profession of Catholic faith and life."

Cardinal Jose Castillo Lara, president of the Vatican commission in charge of the internal workings of the city-state, said the new rules "don't have as their aim to repress or restrict liberty or modify the personality, but rather to help them (employees) exercise their freedom in a fitting way."

Vatican workers are unionized, and one union official said the union has hired a secular lawyer to study the legality of the new rules in relationship to Italian labor law. Although the Vatican is an independent state, the workers may claim they are covered by Italian labor law, the union official said.

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## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist Convention partnerships with Baptists in Russia, Utah/Idaho and Boston:

- The Kentucky medical/evangelism team that will go to Russia Aug. 2-17.
- The 858 people in Ryazan, Russia, who made professions of faith in July through a Kentucky team.
- Safety for construction volunteers working on Russian church buildings.
- Churches and individuals planning projects for the 1996 Boston partnership.
- Campus ministers on Boston-area campuses.
- Director of Missions Ignatius Meimaris and the staff of Greater Boston Baptist Association.
- Vacation Bible school teams working with Utah/Idaho churches.
- Revival meetings scheduled in Utah/Idaho.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **CARROLLTON**—Prestonville Mission will constitute as a church Aug. 13. An all-day event is planned including morning worship, lunch and afternoon guest speakers. Call (502) 732-5717 for information.
- **ELIZABETHTOWN**—Immanuel Church will celebrate its 40th anniversary Aug. 20, with a meal following the morning worship. A program of music and memories will begin at 2 p.m.
- **FALMOUTH**—Norman Workman will celebrate his 10th anniversary as pastor at Turner Ridge Church Aug. 13.
- **HENDERSON**—Marvin Freeman, retired minister, died July 17. He previously was pastor of churches

in the Henderson and Madisonville areas. Freeman is survived by his wife, Freda; a daughter; a son; and grandchildren.

- **HOPKINSVILLE**—Edgewood Church recently celebrated the dedication of its newly renovated worship facilities. The church pledged more than two-thirds of the \$350,000 construction goal. Work was completed in eight months and includes new furnishings. The foyer, narthex and fellowship halls were also upgraded.
- **LOUISVILLE**—Fern Creek Church will hold its 13th annual children's music week July 31-Aug. 4 from 9 a.m.-noon. This event is for children ages 3 through those entering sixth grade, and will conclude

with a joint program Aug. 6 at 7 p.m. Call (502) 239-0316 for information.

St. Matthews Church called **John White** as minister of music and worship arts. He previously was minister of music at First Church in Marietta, Ga. White will begin his new ministry Aug. 23.

Highland Church called **Carey Newman** as interim pastor. Newman is on sabbatical leave from Southern Seminary where he is assistant professor of New Testament. Also, **Priscilla Freeman** resigned as minister of outreach to become minister of programs at Middletown United Methodist Church.

■ **MORGANFIELD**—**Scott Uzzle** resigned as youth minister at First Church. He will move to Richmond, Va. to continue his education.

■ **NANCY**—Okalona Church will celebrate its 112th anniversary Aug. 20.

■ **OWENSBORO**—First Church called **Mark Slaughter** of Roanoke, Va., as minister of music. Also, **Derry Billingsley** resigned as associate in youth music to become minister of music and youth at First Church in Edgefield, S.C.

■ **PADUCAH**—First Church called **Mark Buchanan** as director of children's ministries. Buchanan is principal of Farley Elementary School.

Trinity Church called **Robert Vann** as bivocational minister of music. Vann is vice president of academic affairs at Mid-Continent Baptist Bible College.

■ **PRINCETON**—Midway Church called **Chester Culver** as pastor July 1. He previously was pastor at Second Church in Mortons Gap.

■ **SOMERSET**—Slate Branch Church called **Bill Dawson** of Big Stone Gap, Va., as pastor. He will begin his new ministry Aug. 6.

## 50 Kentuckians raise the roof on Illinois pastor's home

By Ferrell Foster  
Illinois Baptist

**GALESBURG, Ill.**—Handwritten notations in the margins of a Kentucky man's "Experiencing God" book reveal a mounting spiritual burden: "Galesburg, Ill."

Garlen Whitis said he wrote those words about "half a dozen" times as the book's authors spoke of "things only God can do."

Whitis had a specific project in mind for Baptist work in the Illinois town, but it is part of a broader 6-year-

old effort in the area that easily exemplifies "things only God can do."

As a result of Whitis' burden, a crew of more than 50 people from Pleasant Hill Baptist Church in Somerset recently transformed a vacant plot of ground into a new home for an Illinois pastor and his family.

Everything—people, finances, materials—had to come together perfectly for the project to be possible in a brief time.

"There's no way I can plan for all this," Whitis said. "All of the donated material and money, we didn't know

where it was coming from when we left" Kentucky. And, there was "not a carpenter in the crowd."

The new house is just the most recent event in a string of seemingly impossible happenings since Lewis Woods Sr. moved to Illinois in 1989 to start Illinois Baptist College in Galesburg. The school was the centerpiece of Woods' vision to begin new Southern Baptist churches in a region of the state that had few Southern Baptist congregations.

He eventually founded Calvary Baptist Church, which has given birth

to another church and is sponsoring or co-sponsoring 11 mission congregations in towns surrounding Galesburg.

Woods, still president of the college, now is senior pastor at Calvary. Bobby Blackmon is the church's new pastor. Blackmon and his family will live in the new three-bedroom house on the church's property.

"We need to have a stronger work here at Calvary," Woods said, in order to be a "flagship church" for the many new congregations Calvary is starting.

## A truckload of seashells

While serving in the Oneida ministry can be a physical, spiritual and emotional challenge, one can learn a lot about the ways God works. If we are not careful, we can miss blessings He wants to give us.

Many times we ask God to provide for us, but we have preconceived ideas about how we want Him to bless us.

Oneida is well known for rarely ever turning down a gift. Many times it appeared the gift was something we really did not need. It seemed maybe God would like for "someone else" to benefit from that particular gift.

I often take our guests through our storage area. I tell them we have found over the years that God does indeed provide for our needs, but we must make sure we do not turn away those blessings out of ignorance.

If someone were to call us today and ask, "Could you use a semi-truck load of seashells?" without much thought I would say "Yes, please send them." I can imagine the relief of the caller, because someone was finally taking this unwanted gift off his hands.

I can hear him say, "What in the world are you going to do with a truckload of seashells? I have been trying to give these away for weeks!"

My answer would be quick and simple. God knows our needs before we do, and often makes provisions for us without our being aware of it. Since I do not always know our needs, I trust Him to provide.

At times I have taken people on a tour and they have commented on the color of paint that had been used to paint a particular area. They usually ask something like this, "Who chooses the color of paint you use?"

I usually smile and say, "God does." He has

provided this paint free of charge, paint that no one else wanted to use. We are not "picky" about the way God meets our needs, just thankful that God laid it upon someone's heart to give. It is not the color I would go out and buy, but this is what God has supplied.

Last year I received a phone call from a person offering us a gift. Apparently not everyone wanted this item, a gift some would call a "load of seashells." I told this person we would be happy to have this gift and that we could definitely use it.

Two things happened when I accepted. First, we were about to receive a blessing from God. Second, the giver had the satisfaction of doing something worthwhile for someone else.

One week later this person had another gift that nearly anyone could use—food! I do not know why I was called again, since there were so many who could have used it. Maybe this person felt sorry for us because we were so needy as to accept the first gift. Maybe I was called because she was grateful we had taken something off her hands that no one else wanted.

When I went to pick up the gift, I had no idea of the quantity of food being offered. You can only imagine my surprise when my truck was loaded with "16 tons" of canned food!

I could sit here in my office and make a long list of things we need. I could also offer some advice about just how God could provide for us. He does not normally meet our needs the way I had expected, but He always meets our needs.

Next week I will give you some other examples of the way God takes care of us.

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

### THIS IS ONEIDA



W.F. Underwood

## 'Nostalgic Memories' for senior adults

Every church is challenged with providing meaningful activities for senior adults.

Many churches have organized programs for using seniors' valuable experience and tremendous talent, but one area has been sadly neglected—music. Few, if any, radio stations are featuring the choice music of the past, and a great potential has been overlooked in planning for these important people, who mean so much to our overall church fellowship.

Clear Creek invites groups of senior adults from area churches to visit our campus, inspect our expanding facilities, enjoy a delicious lunch in Kelly Hall's famous dining room, and then participate in a new type of musical entertainment called "Nostalgic Memories."

"Dr. Jack" Robertson, our L.C. Kelly Professor of Biblical Interpretation, has prepared a series of recorded musical programs featuring the standards and classics of popular music, along with an engaging "Nostalgic Trivia Quiz" (which he assures us is totally unlike his exciting tests in systematic theology and Baptist doctrine).

From his extensive musical library accumulated over the last 40 years, Robertson has developed a

program featuring all the stars of popular music, including the big bands, the vocalists, solo and group, and added interesting facts and stories about them. This kind of music is seldom offered through the media today. Each program has a theme such as love, heart, stars, moon, sun, seasons, dreams, etc. The material is almost endless.

Dr. Jack was a disc jockey in the late 30s and the big band era, hosting a one-hour program six days a week on a Louisville radio station.

He was called into the ministry from a radio career, and for 12 years produced and announced special programs for Christmas—both sacred and secular—Easter and Independence Day, which were heard on nearly

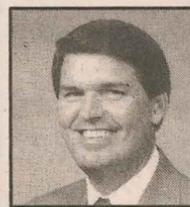
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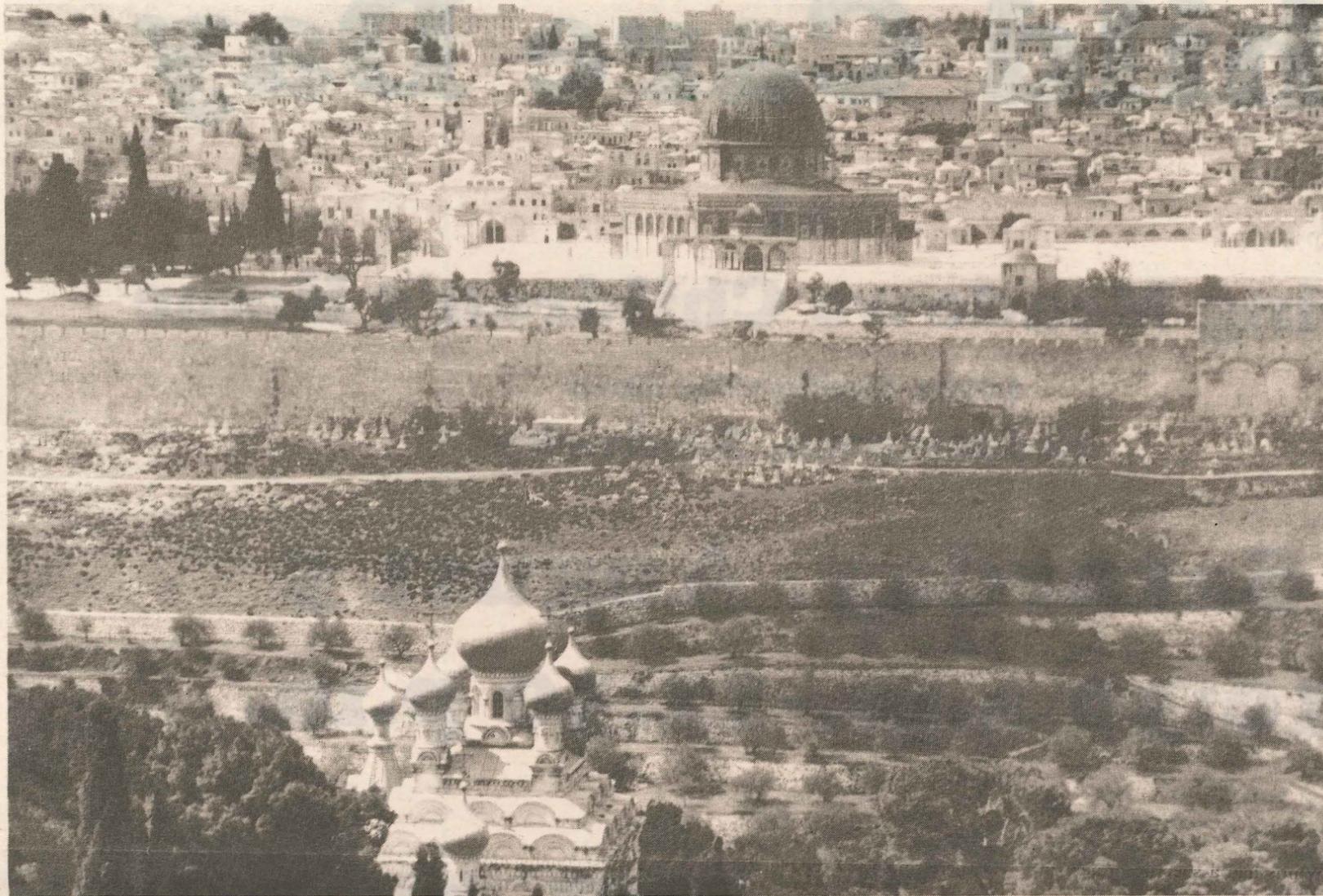
If making a trip to Clear Creek is not convenient, Robertson might come to your church and present the Nostalgic Memories program. You can call him at (606) 337-9007.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker



**JERUSALEM** This view of Jerusalem, taken from the Mount of Olives, shows the variety and prominence of religious architecture found in the city, considered a holy site by Jews, Muslims and Christians. (RNS photo)

## Worship sites at center of Jerusalem land struggles

By Elaine Ruth Fletcher  
Religion News Service

JERUSALEM (RNS)—The drip, drip of a small fountain pouring from the mosque wall is the only sound puncturing the early evening silence.

No muzzein calls prayergoers to worship. No groan of prayers—"Allah Akbar"—punctuates the oncoming darkness.

For the past 47 years, the mosque in Ein Kerem—like a handful of other Muslim holy sites in Jerusalem's western neighborhoods—has stood empty and ignored, off-limits to worshipers and tourists alike. Now Palestinian Muslims are demanding that the houses of worship be returned to the control of Jerusalem's Islamic Trust, or Waqf, which manages Muslim religious properties in the eastern sector of the city.

"If we want to live in peace, we should respect the history of each other," said Adnan Hussein, administrator of the Jerusalem Waqf. "We can't say we are the only ones here."

Israeli observers say the new drive to recover the mosques is part of the political struggle for control of the city, regarded as holy by Jews, Muslims and Christians. Palestinians have begun raising land claims in the western, predominantly Jewish sector of Jerusalem to counter Israeli claims on land and former synagogues in east Jerusalem's present-day Muslim neighborhoods.

Hussein, however, disputes the characterization of the issue as political. "These mosques are a religious

issue, not a political one," he said. "They are houses of God, and God is for everyone."

Until 1948, west Jerusalem's mosques were centers of thriving Arab-Muslim communities living alongside Jewish neighborhoods in the religiously mixed city.

During the bitter fight over the capital that followed Israel's declaration of statehood, however, virtually all of the city's Muslim-Arab population fled or was expelled to Jordanian-controlled east Jerusalem, while Jews living in east Jerusalem were resettled in the Israeli-held west.

Only six to eight mosques and cemeteries remained in the new Jewish neighborhoods as stark symbols of the past.

The situation remained the same even after the city was reunited in the 1967 Six Day War. While Israel granted local Muslim authorities a large measure of autonomy over religious sites in the newly occupied eastern sector of the city, mosques in west Jerusalem remained closed.

"Just like you wouldn't open a synagogue in the heart of Gaza, there's no reason to open mosques in the heart of Jewish areas," said Ofer Amar, a spokesman for Israel's Ministry of Religious Affairs, which administers the holy sites.

Beneath the official statements, however, lies the fear that opening the mosques even occasionally to worshipers could escalate religious frictions and set the stage for broader Muslim land claims in many of west Jerusalem's Jewish neighborhoods,

which were predominantly Arab prior to 1948.

Over the years, Christian properties and holy sites in west Jerusalem have fared far better—thanks largely to tiny communities of Christian Arabs and foreign nuns, priests and other clergy who retained a foothold in west Jerusalem's Jewish neighborhoods throughout the city's turbulent history.

In Ein Kerem, for instance, the Church of the Visitation, maintained by an order of Franciscan nuns, is a popular tourist site for Christian pilgrims visiting the birthplace of John the Baptist. But the 18th-century mosque in the center of the old village square remains a locked and unexplored treasure box, its high windows covered with bars, deflecting the gaze of the curious.

Near west Jerusalem's main commercial center, the yard of an 11th-century mosque is a littered playground for neighborhood youngsters. In the former Arab village of Malcha, now a Jewish neighborhood near Jerusalem's southwestern border, the old village mosque courtyard has been transformed into the patio and front yard of an Israeli family residing next door.

As the family relaxed in the courtyard in the early evening recently drinking beer—which is strictly forbidden by Islam—they shuddered at the suggestion that Muslims might somehow succeed in pressing their claims to reopen the site to daily prayers.

"The mosque is closed and it will

remain closed," said Shmuel Eliahu, who has been living in Malcha since 1951, when his family emigrated to Israel from Kurdistan. "The Arabs have no business here, and they're not welcome in the village."

Currently, the family's television antenna graces the mosque minaret, while the mosque courtyard is furnished with sofas, carpets and strollers, for lounging on warm summer evenings. The mosque structure was recently repossessed and repainted by the city of Jerusalem after being used as an informal sort of neighborhood clubhouse for many years, the family said.

West Jerusalem's mosques have fared better than did Jewish religious sites in the eastern part of the city during the pre-1967 Jordanian occupation, said another Malcha resident, Maud Bereby.

Bereby noted that the Western Wall of the ancient Temple Mount, Judaism's most holy site, was used as a garbage dump between 1948 and 1967, when east Jerusalem was under Jordanian control. During the same period, a road was built by the Jordanians through the world-famous Jewish cemetery on the Mount of Olives, where Jewish tradition holds that the resurrection of the dead will one day commence.

"We give the Muslim holy sites their honor," Bereby said as she strolled by the mosque on an early evening walk around the hilltop neighborhood. "In Algeria, where I was born, the synagogues were destroyed."

**The Western Wall of the ancient Temple Mount, Judaism's most holy site, was used as a garbage dump between 1948 and 1967, when east Jerusalem was under Jordanian control.**

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Middletown, Kentucky

**Saturday, August 5**

**10:30 a.m.-12:30 p.m.**

- Campus Tours
- Special Program
- Lunch Provided



**For directions or more information,  
please call 245-2101!**

*Spring Meadows Children's Home is a program of Kentucky Baptist Homes for Children*

