


PRACTICAL RESOURCES FOR CHRISTIAN LIVING
WESTERN RECORDER

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FOR THE RECORD

Return to 'orthodoxy'
Al Mohler, president of Southern Baptist Theological Seminary, recently told a group of Southern Baptist Calvinists they need to help further the cause of theological reform to ensure a return to complete orthodoxy.
See page 2.

Accidental tourists
Kentuckians on a recent medical mission trip experienced one surprise after another, but they were most surprised by God's work everywhere they went. *See page 3.*

Family Forum
Three styles of marriage that work. *See page 4.*

Editorial
The Susan Smith murder case calls for re-thinking the death penalty.
See page 5.

Candidate forum
The organization that publicly tied the knot between Ronald Reagan and the Religious Right in 1980 plans to hold a major national forum next January in an attempt to influence the 1996 presidential election. *See page 9.*

Abortion bill
A House committee has passed a bill that would outlaw a controversial abortion procedure.
See page 9.

Mississippi River's banks remain far from affluent

By Melanie Childers
Staff Writer

How long has it been since you've drawn drinking water from a well, warmed your home with only a wood-burning stove or shared a three-room house with 17 people?

It may sound like pioneer America or life in a Third-World country, but thousands of people along the banks of the Mississippi River—in one of the world's most affluent nations—are drowning in a swirling current of poverty.

If you live in one of the 143 counties bordering the mighty river:

■ There's a one-in-five chance you live in poverty.

■ If you're 25 years of age or older, there's only about a 50-50 chance you have a high school diploma.

■ There's a one-in-three chance you live in substandard or deteriorating housing.

That's why concerned Baptists in seven states organized the Mississippi River Ministry in 1992: to calm the raging storm that carries away people's hope for a decent life. Through the ministry, Baptist volunteers work to restore physical and spiritual stability among the region's people.

Many Kentuckians probably would be surprised to learn that residents along the Mississippi River are so swamped with destitution, said Bob Jones of the Kentucky Baptist Convention's direct missions office.

Although five Kentucky counties—Ballard, Carlisle, Fulton, McCracken and Hickman—qualify as part of the focal area for the ministry "we don't have the same problems in Kentucky that some other state," Jones explained.

"When we think of the Mississippi River, we see prosperity, not poverty," and that may contribute to Kentucky. *See Mississippi River's ..., page 8*



RIVER MINISTRY ■ Top: A volunteer in a Baptist medical clinic listens to the heartbeat of the child who lives in Jonesboro, Ark., one of the Mississippi River communities targeted by the Mississippi River Ministry. ■ Left: A barge passes down the river, symbolic of the business that influences much of the life of river communities. ■ Right: A volunteer distributes items from a clothing closet made possible through the river ministry. (HMB photos by Mark Sandlin)

Bosnia a quandary for peacemakers

By David Anderson
Religion News Service

WASHINGTON (RNS)—Quaker Michael Simmons spent 30 months in jail for refusing to fight in Vietnam.

"Nonviolence," he said, "gave me a sense of dignity."

But Simmons, passionately pacifist his entire adult life, finds himself in what he calls "a political, moral and philosophical quandary" these days.

The reason: Bosnia.

The horrors of the war, especially the violence unleashed against civilians by the Bosnian Serbs, has drawn Simmons—against all his personal background and professional commitments—and professed the once unthinkable: sympathy, if not yet approval, for lifting the arms embargo on Bosnia so its Muslim-led government can better defend itself against Serb aggression.

"The thing I find troubling is their (Bosnian Muslim) inability to defend themselves," said Simmons, director of a Quaker project that works with war victims and anti-war activists in the former Yugoslavia.

"If, as (the Bosnian Muslims) argue, 'access to a gun would give me some dignity, would give us the resources to defend ourselves,' I find that a very hard argument" to counter, Simmons said.

Simmons' dilemma is emblematic of the moral Catch-22 in which many religious and peace groups find themselves. While still committed to non-violence, they are wondering whether the use of violence against the Serbs now may be the only way, ultimately, to save innocent lives in Bosnia and bring about some semblance of justice.

"There is a lot of soul-searching going on, like there was with regard to Vietnam." *See Bosnian conflict ..., page 9*

Study shows Christian men not alone in sexual fears

EDITOR'S NOTE: The articles in this series contain frank discussion of sexual issues, including points which will be considered controversial by some readers. Parents may want to use discretion in how this section is viewed by their children. The purpose of the articles is to provide education and to foster a healthy dialogue among couples and families on issues of human sexuality in the Christian context.

By Mark Wingfield
News Director

Most Christian men secretly fear they have abnormal sexual thoughts and desires, according to the author of a first-of-its-kind study on the sexual-

ity of "good men." But because men are notoriously shy about talking with other men about substantive issues related to sex, most go through life unaware that the sexual thoughts and desires they experience are common to all men, said researcher Archibald Hart.

Hart, dean of the graduate school of psychology at the conservative Fuller Theological Seminary, has surveyed thousands of Christian men over the past 25 years. His research has focused exclusively on what he calls "good" men: "They are mainstream men. Mostly they are married, fathers, church-going, God-fearing, decent, hard-working, honest men" *See Most Christian men ..., page 6*



Moving? See page 4 (0808)

BAPTISTS

Calvinists seek return to 'orthodoxy' of SBC founders

Mohler's periods of SBC history

BIRMINGHAM, Ala.—In his speech to the Founders Conference, Al Mohler outlined these five periods of SBC history:

■ The pre-denominational generation (1815-1855). Key figures included John L. Dagg, Jesse Mercer and Richard Furman, Mohler said. "Their denominational consciousness was Baptist by conviction, worldwide in terms of missionary commitment. ... Strong Reformed (Calvinistic) convictions were the order of the day."

■ The founding generation (1855-1895). Key figures were Calvinists such as R.B.C. Howell, William B. Johnson, Richard Fuller, P.H. Mell, James Boyce, John Broadus, Basil Manly Sr. and Basil Manly Jr., Mohler said. "This generation established the early denominational consciousness, forged a theological consensus that was unquestionably orthodox (and) perpetuated that consensus for almost half a century."

■ The transitional generation (1895-1935). Key figures were A.T. Robertson, John R. Sampey, L.R. Scarborough, George McDaniel, George W. Truett and E.Y. Mullins, Mohler said. These men belonged to "a self-conscious modernizing generation" that began to leave behind the Calvinism of the founding generation, Mohler said.

■ The expansionist or progressivist generation (1935-1975). Key figures included Dale Moody, Frank Stagg, Henlee Barnette, Wayne Oates and Stuart Newman, Mohler said. "This generation ... would embrace new developments in continental theology, and they would modernize theological and biblical studies in the very conception of theology and theological education."

■ The mixed generation (1975 and after). The current generation will include some who wish to continue the "modernizing and liberalizing trends" but also some committed to a recovery of orthodoxy, Mohler said.

BIRMINGHAM, Ala.—Mainstream Southern Baptist theology has strayed from the orthodoxy of the denomination's founders, Al Mohler told an annual convention of Southern Baptist Calvinists.

Mohler, president of Southern Baptist Theological Seminary in Louisville, delivered a keynote address to the 13th annual Founders Conference, which met at Samford University.

The conference is so named because its leaders believe the Southern Baptist Convention needs to get back to the theological convictions of its founders, whom they identify largely as Calvinists.

Calvinism is a theological system built around five key ideas: the total depravity of humanity, God's unconditional election of some people to salvation and others to damnation, a limited atonement provided by Jesus Christ that is effective only for the elect, the irresistible grace of God that will eventually draw all the elect to faith in Christ, and the perseverance of the saints, a doctrine also known as "once saved, always saved."

Most Southern Baptists today embrace some tenets of Calvinism, but many find the ideas of God predestining some people to damnation and of a limited atonement unacceptable.

However, Mohler insisted that the SBC's Calvinist founders were orthodox in their theology. The conservative movement that has gained control of SBC institutions since 1979 has helped put the denomination back on track toward that orthodoxy, but more reform is necessary, he said.

In the modern era, Southern Baptists find themselves facing opposing tracks: "modernizing and liberalizing

trends" vs. a complete return to "orthodoxy," he said.

"Now the incompatibility of those two courses should be obvious to all, and the fact that conflict would come should be a surprise to none," Mohler said. "I believe it is in the providence of God that those who have sought recovery now are afforded an opportunity for leadership in the Southern Baptist Convention."

Mohler has been the most highly visible Calvinist placed into SBC leadership through the conservative movement. However, Mark Copping, newly elected president of Midwestern Baptist Theological Seminary, also spoke at the Founders Conference and called for a complete return to Calvinistic theology.

The struggle for theological purity begun with the biblical inerrancy movement is not over, Mohler warned.

Mohler noted that "orthodoxy has very few grandchildren."

"We must ask the question of why it is so difficult to maintain theological fidelity across generational transitions," he said. "I believe we know the answer, do we not? It has to do with our own frailty and our own sinfulness—of this generation as well as the generations which will follow until the Lord comes."

Mohler outlined a progression of five periods in SBC history which he said illustrated the denomination's decline from orthodox theology.

The pivotal figure in this transition was E.Y. Mullins, fourth president of Southern Seminary, Mohler said. Mullins served as seminary president from 1899 to 1928, was president of the SBC from 1921 to 1924 and was

widely influential in local churches through his writing and preaching.

Mohler said Mullins moved away from the Calvinistic theology of James Boyce, Southern Seminary's first president.

"Mullins honored the Boyce tradition, but I think it is very fair to say he did not mean to perpetuate it," Mohler said. "Mullins would shift to a model more in keeping with the experiential and individualistic and libertarian motifs of his own era."

Mohler said Mullins saw himself as a statesman for the times. "He saw a theological age coming to an end, and he wanted to be a transitional figure, from that passing age to that which was to come."

However, Mullins serves as an illustration of the danger in attempting to take a compromising position on theology, Mohler said. "We simply cannot create the halfway house. It will not stand the test of time."

Mullins paved the way for true liberalism to enter the SBC during the "Expansionist Era" of 1935-1975, Mohler said.

"This generation saw as its ... motif the building of a denomination, and they did build," Mohler said. "They shifted from theology to a program orientation, and the dynamic of the Southern Baptist Convention shifted from conviction to cooperation, from doctrine to program."

He cited Southern Seminary professors Dale Moody and Frank Stagg as key figures of this new era. "This was an authentically and undeniably liberalizing movement which had emerged," Mohler said.

Based on reporting by Keith Hinson through Baptist Press

RTVC calls trustee meeting on future of ACTS network

FORT WORTH, Texas (ABP)—Trustees of the Southern Baptist Radio & Television Commission have been summoned to a special meeting Aug. 11, possibly to consider ending a channel-sharing arrangement that has kept the ACTS cable network on the air since 1992.

Jack Johnson, president of the Fort Worth-based RTVC, said he called the meeting for trustees to consider the commission's contract with VISN, an interfaith cable network which shares the Faith and Values television channel with ACTS.

The agreement between ACTS and the New York-based VISN Group Inc., was set to expire June 30, but was extended twice until Aug. 15, Johnson said.

VISN recently announced changes that would significantly reduce the quantity of religious programming on Faith and Values and is offering ACTS a reduced role in the partnership, Johnson said.

The two networks began sharing a channel in October 1992, after ACTS lost its own satellite transponder. Under the partnership, ACTS was given eight hours of programming per day, continued to maintain a separate corporate identity and agreed to a prohibition against fund-raising, prosely-

zing and maligning other faiths.

The move was expected to save money for both networks and to increase the size of the ACTS audience. Before the partnership, ACTS lost money and was available in about 8 million households. Through the Faith and Values channel, ACTS is now accessible to almost 1,400 cable systems and 23 million homes.

The financial aspect of the partnership also "has worked well," Johnson said, freeing up resources to allow the commission to develop FamilyNet, a broadcast service targeted to independent television stations.

Finding a transponder for direct transmission of ACTS is no longer an option, because none is available, Johnson said. "Our options are to shut down the network or find a compatible programmer."

If no agreement can be reached with VISN to continue ACTS programming, the commission would have to find another "compatible" cable network—not necessarily a religious network but one that fosters religious values, Johnson said.

If no agreement can be reached and no additional channel is available, another option is for the commission to close down ACTS and put all its programming into FamilyNet.

Henry declines New Orleans presidency

NASHVILLE (BP)—Jim Henry has withdrawn himself from consideration to be the next president of New Orleans Baptist Theological Seminary.

Henry, pastor of First Baptist Church of Orlando, Fla., and current president of the Southern Baptist Convention, apparently was the top candidate to succeed Landrum Leavell, who has re-

tired.

"I am deeply grateful that the school I love so much considered me as a candidate for president," Henry said in a statement. "I believe at this time, it is best for me to withdraw my name and to continue to pray for the Holy Spirit to lead the committee to his man at this critical time in the seminary's life."



KENTUCKY

Mission trip took odd turns but turned out great

By Joyce Sweeney Martin
Staff Writer

Despite obstacles, "God intervened" in recent medical and evangelism projects in Ryazan, Russia, according to Kentuckians who formed the partnership missions teams.

Unexpected restrictions, ever-changing medical regulations and canceled venues for evangelistic efforts became the order of the day throughout the two-week trip. But God provided places to serve and results far greater than they had dreamed possible, team members said.

"For every door closed, God opened his floodgates of blessings for us to succeed in the ashes of prior planning," said Herbert Booth, a physician from Burlington.

By the end of the mission, more than 880 Russians had professed faith in Jesus Christ and more than 250 had received much-needed medical treatment. Ryazan is a city of 600,000 people located 150 miles southeast of Moscow.

But those results did not come easily. Flexibility was the order of the day, and humor kept spirits high, Booth said.

The eight-member medical/dental team had to practice flexibility before they could practice medicine. Shortly after arriving in Ryazan, they learned that even though the local hospital

administrator had invited them to operate a clinic, the local minister of health said they could not because they weren't licensed to practice medicine in Russia.

Not easily deterred, the next morning Booth and Jerry Burgess of Whitley City, along with the local pastor and two interpreters, went to the minister of health to try to work something out. At first, it looked like the clinic would have to be set up in the church—without adequate facilities. But after waiting four hours for a word from Moscow, the team was given permission to practice medicine in the clinic/hospital located two blocks from the church.

Once in the door, the local hospital/clinic was "extremely accommodating," Burgess said. In fact, on the last day the team was in Ryazan, the hospital administrator "threw a sumptuous banquet for us" and invited the team to come back next year.

"When God opened the door, he kept it open," Burgess said.

Meanwhile, the 15-member evangelism team from Little Bethel Baptist Association faced its own problems. Team leader Bob Morrison and his wife, Fran, along with volunteer John Ashby had gone a week early to polish up schedules and plans. But often as the time neared for a well-planned event, team members learned that logistics promised were not in place.

So instead of planned rallies, the team did street evangelism, handed out gospel tracts at bus stops and witnessed to patients in the clinic/hospital. And instead of large-scale meetings, they rented a 400-seat theater.

The Kentuckians learned "to be lots more open to the Lord's leadership and stand back and watch the salvation of the Lord," Morrison said.

For example, at the "unplanned" theater event, 17 people—including a reporter sent to interview a team member—made professions of faith when the Kentuckians handed out tracts and witnessed.

And at the meeting inside the theater, 150 people gathered for singing, preaching and listening to testimonies. When the invitation to receive Christ was given, 39 Russians made professions of faith.

Further, the theater manager who "was near to making a profession of faith" after the meeting asked the group to come back on Friday night for another meeting "so he could hear the gospel again," Morrison said. And he reduced the rent for the second night to half price.

"Of course, we changed our plans and returned on Friday," Morrison said. The group showed the "Jesus" film in Russian; 41 people made professions of faith.

At the clinic, the medical and evangelism teams meshed their efforts and watched "God work mira-

cles," Morrison said.

"We (the medical team) drew the crowd and the evangelism team did the rest," Burgess said. "God showed us the main reason we as a medical team were there was to reach people for Jesus."

Team members found the patients "open and ready, with absolutely no hesitancy" to receive the gospel, Burgess said. "Often patients came in to see me all excited because a member of the evangelism team had just led them to Christ."

Among those they led to Christ was an English teacher, who immediately volunteered to work as an interpreter with optometrist Dale Souleyrette of Elizabethtown.

All told, more than 380 people came to know Christ through "unplanned" street evangelism and witnessing and the clinic.

But other surprises were in store for the evangelism team as well. They went to a children's summer camp expecting to find "00 girls, but instead found 650 boys and girls. More than 500 of those children made professions of faith.

The two teams may have had to change their plans "at least 12 times each day," Morrison said, "but it put us in constant awe of God's power."

Booth agreed. "It was as if God was guiding us into the time and place he wanted us and gave us the victory."

Urgent notice

Additional help is needed immediately to complete the Kentucky Baptist Convention's Russian Children's Gift Bag Project.

Through the effort, Kentucky Baptists hope to send Christmas gift bags to 15,000 children in Russia.

To date, only 7,500 gift bags have been filled—half the number needed. More individuals and church groups are sought to provide the remaining bags.

Details on how to obtain the bags and what to put in them have been published in the last two monthly Events sections of the Western Recorder. Additional information is available from any associational office or from the KBC by calling (502) 245-4101.

The deadline for this project has been extended to Aug. 22.

Coalition hopes to provide scholarships

By Marv Knox
Editor

LEXINGTON—Kentucky Baptists who are examining alternate training options for ministers have shifted their focus from schools to scholarships, according to a leader in the movement.

The Kentucky Consultation on Baptist Theological Education held its second meeting in Lexington last month. Twenty-two Kentucky Baptists, primarily pastors, attended the meeting, which was closed to media.

At that time, the group turned its primary attention away from starting a new school that would compete with Southern Baptist Theological Seminary in Louisville, said Dwight Moody, pastor of Third Baptist Church in Owensboro and an organizer of the consultation.

Instead, the group considered a recommendation to raise money for scholarships that would enable students to attend other schools, he said.

The consultation was formed by moderate Kentucky Baptists in late spring after a series of controversial events at Southern Seminary, which has come under control by Southern Baptist Convention conservatives. The capstone in those events was seminary President Al Mohler's decision to fire Diana Garland as dean of the Carver School of Church Social Work and the trustees' decision to give Mohler even more power.

In their initial meeting, participants in the consultation discussed options for creating a new seminary in Kentucky or creating Kentucky branches

of Baptist Theological Seminary at Richmond, Va., or the Truett Theological Seminary of Baylor University in Waco, Texas.

In their follow-up meeting, they looked more seriously at the needs of individuals rather than institutions, Moody said.

"The primary focus ... is the individual student from high schools and colleges in our state, as well as those whom the Lord is calling from other vocations," he reported. "We desire to provide a support system for these ministerial students—a system which will include friendships, direction, financial aid and placement assistance."

Ideally, that "support system" would include scholarship money, direct mentoring relationships with Kentucky Baptist ministers, internships in Kentucky Baptist churches and opportunities for full-time ministry in Kentucky Baptist congregations, he said.

"It is our desire to see these ministerial students further their education in institutions whose spiritual atmosphere, religious vision, theological convictions and missiological orientation are consistent with the traditions of Kentucky Baptists and conducive to the growth of our people into the grace and knowledge of the Lord Jesus Christ," Moody reported.

Kentucky Baptist ministerial students might choose from numerous new divinity schools and seminaries that have developed in recent years. Those schools have started as reactions to the conservative domination of the six Southern Baptist Conven-

tion seminaries, including Southern.

"Several out-of-state theological institutions have expressed interest in providing graduate theological education for Kentucky Baptist ministerial students," Moody said. As examples, he cited the Richmond and Truett seminaries, as well as Mercer University School of Theology in Atlanta. He also noted interest from Central Baptist Theological Seminary, an American Baptist school in Kansas City, Kan.

Currently, the consultation does not plan to charter a new seminary in Kentucky, Moody said. "We do, however, fully recognize that the need and the opportunity for such an endeavor may be ours in the not-too-distant future," he added.

The consultation "will continue to be an advocate for graduate theological education that is consistent with the values and practices of Kentucky Baptists, that is rooted in our historic interpretations of the word of God, that undergirds a genuine evangelistic and missionary zeal, and that proves able to strengthen and encourage the good Baptist people of our churches," he said.

The consultation's study of options is being led by a steering committee of Kentucky pastors: Greg Earwood of Faith Baptist Church in Georgetown, Leslie Hollon of St. Matthews Baptist Church in Louisville, Terry Lester of First Baptist Church in London, Bill Messer of First Baptist Church in Ashland and Moody.

The consultation's next meeting is to be held in Bowling Green sometime in September, Moody said.

BLUEGRASS BURGEO

■ **Puckett graduates.** Gary Puckett of Linwood received the master of divinity degree in biblical studies from New Orleans Baptist Theological Seminary July 28. Puckett is pastor of South Cherokee Baptist Church in Woodstock, Ga.

■ **Georgetown listed.** Georgetown College is listed in the new edition of Peterson's Competitive Colleges, a comprehensive guide to more than 375 leading colleges and universities in the United States. Georgetown is one of only five Kentucky colleges listed in this year's edition.

■ **Inquire by computer.** Georgetown College has established an Internet address to receive inquiries from prospective students. Garvel Kindrick, director of enrollment planning, promised a speedy reply to all electronic inquiries. The Georgetown address is admissions@gtc.georgetown.ky.us.

■ **Child Care Days successful.** More than 650 people attended two recent events to promote awareness of the ministries of Kentucky Baptist Homes for Children. Child Care Days at Spring Meadows Children's Home Aug. 5 drew 350 people, while a similar event at Glen Dale Children's Home drew 300 people July 29.

■ **Hunt to speak.** T.W. Hunt, author of "The Mind of Christ" study materials, will lead a prayer retreat at First Baptist Church of Pineville Sept. 8 from 7-9 p.m. and Sept. 9 from 9 a.m.-noon. The event is free, but reservations are requested. Call (606) 337-2040. The church is located on Kentucky Avenue in Pineville.

■ **Scholarships awarded.** The theological education ministry group of the Cooperative Baptist Fellowship has awarded \$67,750 in scholarships to 53 students for the coming year. Four Kentuckians received scholarships. They are Johnna Smith, Lynda Ruth Hoskinds, Eric Thomas Thurman and Charles Brian McAdams.

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

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Poor taste

"Baptism isn't the only dunking this Kentucky minister knows" (WR, July 25) caught my eye.

It is in very poor taste to compare baptism to dunking. It is an ordinance of the church for new Christians. Baptism is symbolic of a new life and should never be compared to a basketball game.

The article was well-written; the headline was in poor taste, especially for a church paper.

Linda Hedgepath
Sturgis

Biting the hand

If there was ever any doubt whom the Western Recorder holds in high esteem, that doubt has been erased (WR, July 25). The top story on page 1 tells about the Cooperative Baptist Fellowship's general assembly. Page 2 tells about CBF funding. Page 6 about CBF missions.

It seems to me our state paper is surely biting the hand that feeds it. If Marv Knox and other Kentucky Baptist officials want to support the CBF, they should leave and join the Fellowship staff. They should not continue to use Kentucky Baptist Cooperative Program funds to work against the Cooperative Program.

Kentucky Baptist leaders should be supporting those who feed them, including church members who sacrificially gave believing their giving was going to tell people about Jesus.

David Morris
Somerset

'Tainted' gift

Isn't it strange that the Southern Baptist Theological Seminary leadership refuses to accept gifts to the seminary which are given through the Cooperative Baptist Fellowship? Such money, in their minds (and the minds of those in leadership of the

Southern Baptist Convention) is "tainted."

Imagine my surprise reading in the spring issue of Southern's magazine, The Tie, of a gift accepted from a business that generates its income through the sale of a product which has hastened the deaths (most often under very painful circumstances) of

millions of people. Apparently, Brown & Williamson money is untainted, regardless of the misery generated in obtaining it!

Well, I suppose, in keeping with the theology coming from those in the high positions of the seminary, accepting such a gift was fore-ordained by God, even before a cigarette was thought of in the mind of man.

Herbert Wilson
Louisville

Thanks for support

On behalf of our 4,913 home missionaries, I want to thank every Southern Baptist for supporting the 1995 Annie Armstrong Easter Offering for home missions. This year's ambitious goal of \$50 million is the highest ever. It will take all of us giving sacrificially to meet the goal. I want to encourage individuals and churches who have not yet given to consider the significant impact their dollars have on reaching our nation for Christ.

I especially want to commend those Kentucky churches which have reached or exceeded their offering goals. All are to be commended for their faithfulness in giving to this special offering which represents nearly half—49 percent—of the total Home Mission Board budget. One hundred percent of this offering directly supports our missionaries and their ministries on the field.

You will find Southern Baptist home missionaries ministering to the needs of hurting people in all 50 states, the Caribbean, American Samoa, Guam and Canada.

Sandy Causey
Owensboro

Annie Armstrong called these missionaries "substitutes," because they went for you to places you could not go. As you pray and give, you share in their victories.

Larry Lewis, president
SBC Home Mission Board
Atlanta

WMU's fatal turn

I totally disagreed with your article about Southern Seminary "no longer being Baptist."

Now I wonder if we can expect an article titled "WMU is no longer Southern Baptist." The Woman's Missionary Union national leadership is out of control and has decided to no longer be Southern Baptist. For 107 years, WMU has existed exclusively to help and support Southern Baptists and their missionaries. Now WMU has turned its back on existing exclusively for the Southern Baptist Convention. With their latest decision, they become little more than an ecumenical publishing house!

WMU made an appeal to be included in the SBC reorganization plans. We who supported WMU heard their cry for recognition and responded. Now WMU has turned its back on us.

WMU has taken a fatal turn. Loyal Southern Baptist women ought to be outraged at what Ms. (Dellanna) O'Brien and others have done to our beloved WMU. She is no longer Southern Baptist! Our WMU has been stolen. Before we listen to Dr. (Bill) Marshall about starting a new seminary in Kentucky, we better worry about starting a new WMU in Kentucky that is Southern Baptist!

Whatever happens, it would seem WMU has asked for it!

The leadership of WMU has forgotten the reason it was formed in the first place. All WMU circles need to have funeral services in their churches, bury the old WMU and start new ones that are Southern Baptist.

had heard him tell more than once of the city dweller who visited his country cousin and accompanied him while the country man milked the cows. A horsefly circled the visitor's head repeatedly.

"Cousin," he asked, "what is this thing buzzing around my head?"

"Oh, it's just a horsefly; he won't hurt you."

"Well, what does a horsefly do?"

"Oh, he buzzes around the heads of horses and cows and donkeys." (The real name of the animal is not "donkey," but I use the word "donkey" advisedly.)

"Look here," said the encircled victim, "you're not insinuating that I'm a donkey are you?"

"Oh, no," replied the milker, "I wouldn't do that; but ... it's awfully hard to fool a horsefly."

Well, now, with that background—back to the church. Mrs. Ike Stiver was singing a solo before the sermon from the opposite end of the choir row from me. From a heat vent to my left flew a horsefly. It circled

Dad's head and landed on the arm of his chair. I saw him look at it. There was no doubt, it was a horsefly.

I couldn't resist. I grabbed a slip of paper from the hymnal rack before me and scribbled quickly: "Awful hard to fool a horsefly."

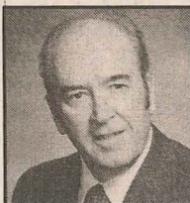
Father reached for the note when I tapped him on the shoulder. At that moment, Mrs. Stiver reached the climaxing crescendo, stopped suddenly and sat down in silence. By then we both had a grip on the paper with the dreadful message. I tried hard to pull it back, but he won. He read the fateful note while the quiet congregation awaited the sermon.

I saw Dad's neck swell in redness, I heard him snort. He "lost his marbles." Finally, he got to his feet and, trying to buy time to regain composure said: "Beloved, I'm in a singing mood today; let's turn to that old hymn on page 337 and sing again." No one knew the hymn.

At the noon dinner table that Sunday, Father led the discussion on the proper (and improper) time and place for humor.

Franklin Owen is the retired executive secretary-treasurer of the Kentucky Baptist Convention

ON MISSION TOGETHER



Franklin Owen

It happened at church

Foreword: Thanks to his ever-generous spirit toward me, I am again Dr. Bill Marshall's invited guest writer of four August columns in this space. In my last such longer substitution, I discussed my yet abiding and prayerful concern for our Baptist denominational fellowship. In this shorter assignment, I think we'll just try to have a little fun. Can we still laugh together? I believe it would do us good. "A merry heart doeth good like a medicine" (Proverbs 17:22).

Father was pastor of First Baptist Church of Cape Girardeau, Mo., during my upper teen years. I sang bass in the choir and sat right behind the choir rail with Father right in front of me.

Occasionally, someone in the choir would pass a hasty note for me to hand over to Dad for an announcement that had failed to make the printed bulletin.

Ol' Dad had a tremendous sense of humor—a matchless story teller. I



Styles that work

By Diana Garland

John Gottman, a family science researcher, has studied the videotaped conversations of 2,000 couples over the years. He has discovered that there is no one way to be happily married. Instead, his research has identified three styles of marriage that work.

"Validating" marriages are very compatible. Couples deal with their differences calmly, openly and honestly.

"Volatile" couples, on the other hand, argue dramatically and vehemently, often attempting to steamroll one another with their points of view. At the same time, successful volatile marriages also tend to be just as dramatic in the positive feelings and romance; they both fight and love with passion and commitment.

Finally, "conflict-avoiding" couples are less passionate, both in conflict and in love. Successful conflict-avoiding couples have developed a solid bond and commitment that allows them to overlook disagreements and, sometimes, a lack of passion in their love for one another. They are truly compatible, like matching bookends.

Despite the dramatic differences, all three kinds of couples who are happy in their marriages share one commonality, according to Gottman's research. All of them exchange positive care and love for one another five times as often as they engage in conflict. The style is not so important as the balance between negative and positive emotions expressed.

This research suggests some ways we can help to strengthen our marriages. Ephesians 4:25-29 commands us to "speak the truth," saying "only what is useful for building up, as there is need." Truth, especially when it leads to conflict, must be wrapped in lots of words and actions that build rather than tear down our love for one another. However an angry word is expressed, it needs to be followed by five words of appreciation, love and care.

Each couple has its own style of dealing with these differences. Pray for God's guidance as you develop the style which helps build up your love. In times of conflict, add frequent extra doses of tenderness, love and commitment for each other. Your marriage depends on it!

Diana Garland is director of the Gheens Center for Christian Family Ministry at Southern Seminary.

EDITORIALS

Smith murders call for re-thinking the death penalty

Thank God for some common sense from the criminal-justice system. While the wolves of vengeance howled for the death penalty, a sensible South Carolina jury decided otherwise. The jury decreed Susan Smith should live every day of her life in prison, fully realizing she killed her sons. The sentence is just. And while it won't bring those little boys back to life, it offers a glimmer of hope for grace and redemption.

Smith's jurors bucked the prevailing trend in America today. Led by law-and-order politicians, citizens clamor for capital punishment. You don't have to think long to figure out why: Crime scares the daylights out of us. Every time we pick up a newspaper or turn on a TV set, we discover more heinous crimes: Parents who murder their children, and children who murder their parents. Husbands who slaughter their wives. Drug addicts who maul strangers for money. Rape, robbery and mayhem. You know the stories; you read about them over breakfast this morning.

Facing a cauldron of crime, Americans seek solutions. And true to the sound-bite tenor of our times, the simpler the solution the better. In an era of quick fixes and audacious atrocities, the conventional wisdom of Frank Rizzo, the former mayor of Philadelphia, prevails: An executed con never will commit another crime.

But the case of Susan Smith beckons us to re-think capital punishment. (For the moment, we won't even consider two of the strongest arguments against it: First, wrongful verdicts, in which innocent people are convicted and executed. Second, the inherent injustice in a system which puts poor black males to death in numbers completely out of proportion to their percentage of the population.)

To be certain, Smith is guilty of murder. She strapped her sons in her car, rolled it into a lake and caused their deaths. She didn't have to do it. No one disputes the facts of her case. But is she alone guilty of their deaths? No. At least five other people pushed her toward that deed:

■ Her father committed suicide when she was 6. He always said she was his favorite child, but he didn't love her enough to stay alive and help raise her in nurture and unconditional love.

■ Ten years later, her stepfather sexually abused her, a practice which lasted for seven years. He violated her most basic bonds of trust and destroyed her physical integrity and self-esteem.

■ Worse, her own mother allowed this sexual abuse to continue. Smith reported the abuse shortly after it originated, but then she and her mother dropped the charges against her stepfather. A minor child is not the decision-maker in a case such as this. Smith's mother so wanted to keep her man that she allowed him to keep on violating her daughter.

■ After she escaped her mother's home and married, her husband deepened the scars on her life. As she was raising their sons, he was having an affair.

■ Then, the man to whom she turned rebuffed her motherly role. After her marriage failed, her boyfriend indicated he could not continue their relationship because she was responsible for raising two children.

While none of these people drove that car into the lake, each of them helped. Susan Smith killed her children; she is guilty. But that guilt is not hers alone.

The Smith case illustrates the folly of looking to the death penalty as a partial cure for society's woes. First, the threat of death does not deter crime. The factors that propelled Smith to murder her children far outweighed any possible consequences of her deed. Second, the death penalty cannot snuff out the root of crime. Even if Smith were executed, the state would not dismantle the chain of events that led to her crime. If the state intends to punish criminals and call itself just, it ought to consider punishing all abusive parents and step-parents, unfaithful spouses and neglectful "caregivers" who twist and distort young lives, turning them into murderous monsters.

Members of the faith community who support capital punishment note the Old Testament allows it, and they insist that settles the issue. However, ancient Hebrew society radically differed from our own. Communities and families were more readily called to account for their actions. The Israelites did not have a prison system. The variables of social interaction were much less complex.

In the New Testament period, Jesus ministered redemptively. Yes, he condemned sin and called for repentance. But he also consistently sought to transform lives, to heal, to bind up wounds of all kinds.

If we are to follow the way of Christ, we must do likewise. That means tuning our eyes and ears to see and hear the world around us as Jesus does. When we do, we will be more inclined to recognize situations capable of producing young people who see violence as a viable alternative. We will be compassionate toward "the least of these" whose needs for love and nurture are overwhelming. We will be driven to develop ways of helping them. The problems of these individuals and families are myriad, but Christ is the first and foremost answer, and the care of a Christian community also is part of the solution.

We cannot save Susan Smith's sons. But if we are attentive and faithful, perhaps we can touch the lives of future Susan Smiths before they commit crimes of ungodly passion.

Marv Knox

Language legacy continues

"The Legacy Continues" highlights the theme for Language Missions Day, Aug. 13, in Southern Baptist churches. It reflects historic commitment and future resolve.

Although the Southern Baptist Convention's genesis was regional and provincial, it has grown to be the most culturally diverse religious group in the nation. One out of six SBC congregations worships in a language other than English. That's 6,500 congregations, whose membership totals 500,000. In fact, ethnic churches comprise the fastest-growing segment of the convention.

Still, only a fraction of America's ethnic residents have professed faith in Christ. This is evident in Kentucky, where increasing numbers of ethnics have moved into our cities, onto our farms and near our military bases. As we observe Language Missions Day, we must seek God's guidance concerning how we can reach them with the gospel.

Marv Knox

Our kids went to Grandmommie's house and learned the 'Baptist Blink'

No matter what else happens, I'm marking this summer down as a good one.

We completed our annual pilgrimage to Texas and Oklahoma to see various and sundry kinfolks. And along the way, I sat in Mother's kitchen and ate fried chicken, mashed potatoes and gravy until I was ready to explode.

When I die and go to heaven, I'm going to ask Mother to teach the angels how to cook fried chicken, mashed potatoes and gravy (so she won't have to), and that's what I'm going to eat for the first 10,000 years. After that, I'll ask for seconds. And if I get there before she does, I'll just drink ice tea and wait.

We ate fried chicken on Saturday night, and that marked the gastronomical high

point of our trip to Stratford, Okla., where Daddy is pastor of the local Baptist church.

Although it's impossible to top great fried chicken, most of the trip achieved nearly those heights. As Mrs. Violeta Mahood used to write on the society page of my hometown newspaper, "A good time was had by all."

Nevertheless, the trip reminded me of my least-favorite thing about growing up in a go-to-church-every-time-the-door's-open Baptist family.

That's reserved for standing in the front yard just after church, staring into the sun so a parent could take pictures. Nobody can take good pictures this way, since the sun-blinded children just stand there and squint like the Apostle Paul on the Damascus road. I call it the Baptist Blink.

In Baptist motherhood class, they must have a special lesson on making kids stare into the sun while their pictures are being taken. It's probably a theological deal: If children don't look toward the sun when their picture is being taken, they'll have shadows

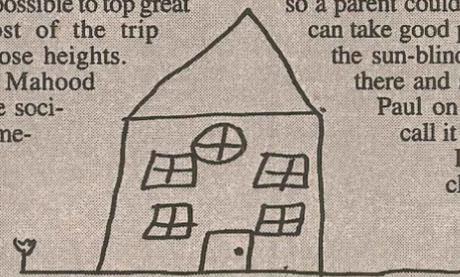
over their faces. Shadows represent darkness, which represents evil, which can overtake children if parents don't remain vigilant.

Consequently, we always faced the sun, risking blindness, so that our clear, unshadowed likenesses could be recorded for posterity. We were pure; we were young Baptists.

Well, we posed for pictures again after church at Mother and Daddy's house. My own kids started to fuss, but I would have none of it.

"When I was your age, we did this all afternoon—in the snow," I told them. "You're a Baptist; you'll survive. Stand there and blink."

Marv Knox



down home

Most Christian men want to know 'Am I normal?'

EDITOR'S NOTE: The articles in this series contain frank discussion of sexual issues, including points which will be considered controversial by some readers. Parents may want to use discretion in how this section is viewed by their children. The purpose of the articles is to provide education and to foster a healthy dialogue among couples and families on issues of human sexuality in the Christian context.

Continued from page 1
doing ordinary living."

Most studies of sexuality in America have focused on deviant behavior more than normal behavior, Hart said in a recent interview. So he decided to speak up for the "normal" male, whom he believes is increasingly confused about what is normal.

The result is a 223-page book titled "The Sexual Man: Masculinity Without Guilt."

Hart's book was printed by a Christian publisher, Word Publishing, and has been promoted by one of the nation's most prominent advocates of conservative family values, James Dobson.

Yet Hart doesn't mince words on topics that would make most Sunday school classes squirm. For example:

■ An overwhelming majority of happily married men experience sexual attraction to women other than their wives, but the true test is how a man responds to that attraction, Hart says.

■ "The average normal male thinks about sex more often than he cares to admit," he reports. "Men often wake up thinking about it, and they go to bed thinking about it. ... And I'm talking about the preacher as much as the truckdriver."

■ Almost all teenage boys masturbate regularly, he reports, adding that's not inherently wrong if self-control can be learned and use of pornography and unhealthy fantasy avoided.

Hart wrote the book after meeting hundreds of Christian men in counseling settings who feared their sexual thoughts were abnormal.

"They had difficulty distinguishing between what is normal and healthy from what is sick and dysfunctional," he writes. "Many feared that their strong sexual drive was in

some way a distortion of nature."

As a result of this unspoken tension, many Christian men "feel driven by their hormones and find that their God-given sexuality, rather than being a delight and source of vitality, has been forced into a dark secret filled with shame, frustration and anger," he says.

It's time to "stop pretending everything is all right" with the current status of male sexuality, Hart declares. "The truth is that most men in our

culture are in serious trouble. ... They don't have a clue about what it is to be normal, and they can't figure out why women don't understand their preoccupation with sex."

This problem is compounded because men and women have inherently different perspectives and timetables related to sex, Hart explains. "The male's need for sex cycles two to three times faster than that of the female's need."

Not surprisingly, then, one of the greatest frustrations Hart uncovered in his study of Christian men was desiring sex more frequently than their spouses. "By far the most common reason that married men gave for not having their sexual needs met was that their partner is not ready for sex at the same time they are," he writes.

Nonetheless, nearly three-fourths of the men Hart surveyed said their current sexual experience is either "excellent" or "good."

While Hart goes to great lengths to document what is common among Christian men, he points out that just because something is common doesn't make it healthy.

To illustrate, he cites the use of

mental fantasy about sex. "Married men use fantasy a lot in sex," he said in the interview. "But in my opinion it is totally unhealthy to do so."

Twenty-five percent of the men in Hart's sample said they employ sexual fantasy often, while another 45 percent said they do so sometimes. Only 9 percent said they don't fantasize at all, while 21 percent said they fantasize only about their spouses.

For another illustration, Hart cites what he says is the most common issue Christian men want to discuss with him, masturbation. Three out of every five married men in his sample admit they still masturbate, on average once a week.

While such information may sound like the last thing a man would want his wife to know, discussing it could be the beginning of a healthier marriage, Hart said.

Most male readers of the book he has heard from said they read it only after their wives gave it to them.

"Wherever I've spoken, I've encouraged couples to read the book together," he said. "This is a wonderful opportunity for couples to talk about sex and sexual matters."

It also is important for men to talk more freely with male friends about their struggles, Hart suggested.

In the book, he cites the story of a Christian man who was worried about the sexual thoughts he kept having. "If people really knew what thoughts were going on in my head, they'd have me sent to the nearest loony farm," the man told Hart.

Hart uses this illustration to say: "By never talking to other men, Frank

missed the one real truth that could have set him free from guilt and confusion: Strong sexual feelings are common to all normal men. They are determined more by hormones than by evil desire. They are not sinful in and of themselves."

The key to a healthy life is to recognize sexual feelings will come and to know how to handle them appropriately, he suggests.

Hart said in the interview that he sees a greater willingness among Christian men to address these issues. "I'm very enamored of what I see going on in Promise Keepers, for example. I think men are willing to expose their feelings. I think men now are slowly becoming open."

Promise Keepers is a national movement of men's rallies and local meetings that emphasizes responsibility and accountability.

In the end, Hart writes, sex must be seen as a virtue rather than a vice—but a virtue that must be controlled. "Sex, left to itself, can never become virtuous," he explains.

He cites a statement by an Austrian physician named Oswald Schwarz: "The acid test of a healthy sexuality is the ability to produce an effective sexual response at the appropriate time and when the right conditions are fulfilled."

These three points—effective sexual response, at the appropriate time and toward the right person, and when the right conditions are fulfilled—form the core test of healthy sexuality, Hart says.

Due to the positive response from his book on male sexuality, Hart is working now to write a companion book on female sexuality, focusing on "good" Christian women. His daughter, also a counselor, is assisting in research for this book, which should be published in about 15 months.



Risk factors for sexual temptation

Although all men are at risk for sexual temptation, certain men are at a greater risk than others, according to Christian psychologist Archibald Hart. Those at the greatest risk have some or all of these characteristics, he said:

■ **An innocent outlook.** They are naive about their own vulnerabilities.

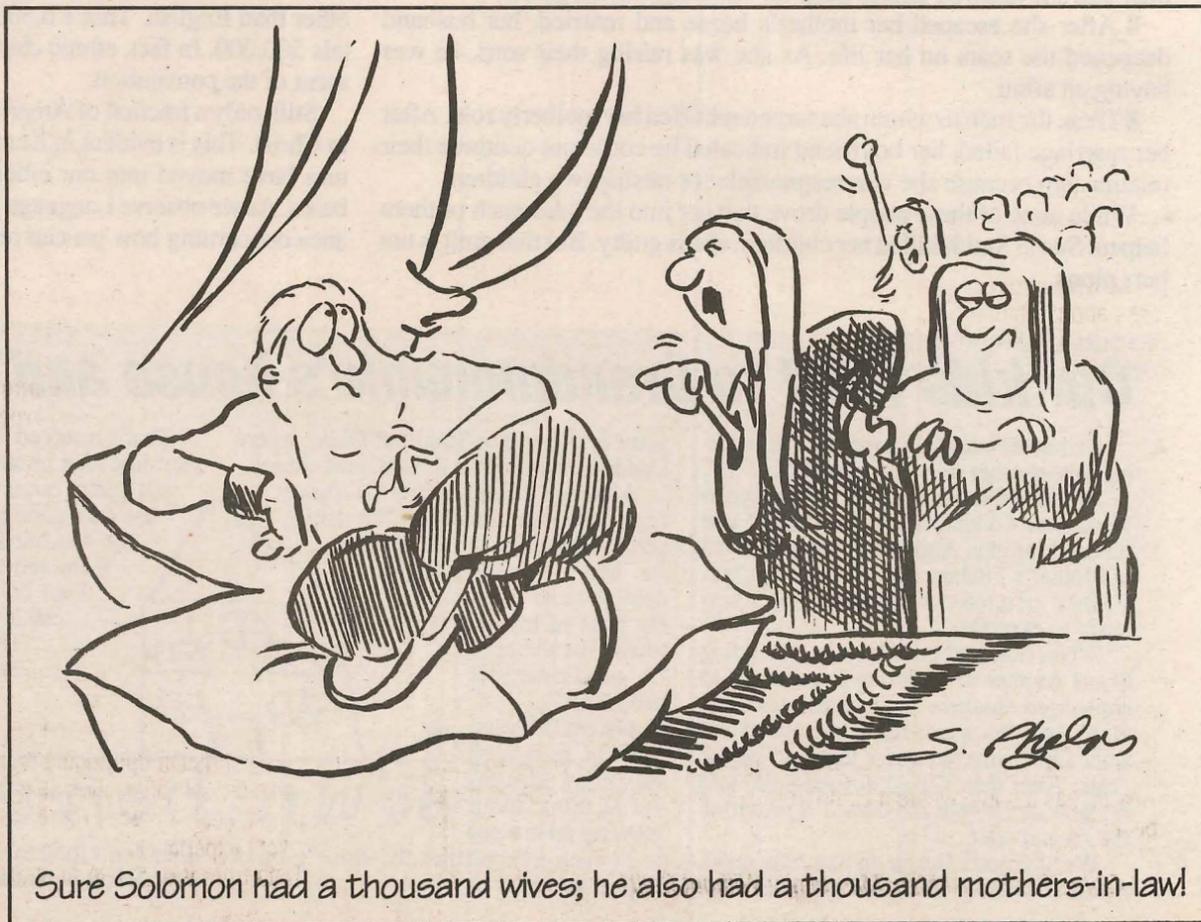
■ **A high, but rigid standard of morals.** "Rigidity of morals often bespeaks a man whose defenses are brittle and easily broken down," he said. "Those who behave as if they are invulnerable are often the most vulnerable."

■ **Too many unmet needs.** "Men who have never been deeply loved either in childhood or adulthood are more likely to seek out someone to meet these needs," Hart explained. "Men who are hungry for affirmation or attention often get unwittingly caught up in affairs."

■ **Too much failure and stress.** "Midlife failure is a common trigger for infidelity," he said. "The male reaches out for sexual fulfillment to comfort the pain that a sense of failure brings."

■ **Too much guilt.** "Guilt proneness, rather than being a protection, is often a hazard to fidelity just as it is to obsessiveness," Hart said. "More often than not, it exaggerates the pleasure of an affair."

From "The Sexual Man: Masculinity Without Guilt"



Sure Solomon had a thousand wives; he also had a thousand mothers-in-law!

ISSUES

Parents urged to avoid 'silence of sexuality' with sons

By Mark Wingfield
News Director

Parents must avoid "the silence of sexuality" and talk openly with their sons about more than the birds and the bees, according to a Christian researcher on sexuality.

"The most critical issue for parents is to avoid the silence of sexuality," said Archibald Hart, dean of the graduate school of psychology at Fuller Theological Seminary and author of "The Sexual Man: Masculinity Without Guilt."

"The silence of sexuality is going to create far more distortion than anything in a boy's life," Hart said. "The son who is not able in the family to talk about sexuality is going to get his information—distorted information—from other sources."

"I'm not talking about sex education," Hart emphasized. "I'm talking about sexuality."

The question parents must help their sons address is "How do I understand what's going on inside me?" Hart said.

Hart devotes an entire chapter of his book to teenage sexuality and makes frequent references to issues of teenage sexuality in explaining issues that arise later in men's lives.

Sexual thought patterns learned in adolescence usually carry over to adult life, Hart said.

In researching his book, Hart surveyed thousands of Christian men,

from age 17 to 70.

Three-fourths of these men told Hart their instruction in sexuality while growing up was inadequate. Further, only 30 percent of these men said what they had learned about sexuality as a teenager was accurate.

The need for instruction in sexuality is getting more urgent with each new generation, Hart says, because of two opposing trends.

First, the onset of puberty is occurring earlier with each new generation. Second, the age at which a male can reasonably expect to marry and be able to support a family is getting higher.

For those who believe sex should be reserved exclusively for marriage, this creates an ever-expanding gap period of sexual tension, Hart says.

"Generations ago, a boy reached puberty at 18 or 19 and could marry at 22 or 21, requiring only a short waiting period before he could experience the sexuality raging within his body. Today, boys are ready at 13 but must wait until 25 or even as late as 30 before they can marry, have sex in a stable relationship and support a family."

This means the gap of sexual tension has increased from one or two years to 15 years or more, he notes.

In addition to the dangers of premarital sex, this new reality increases the risk for young men to become addicted to pornography or other unhealthy sexual behaviors, Hart explains.

"Scores and scores of boys in all our neighborhoods are learning to use pornography during the waiting period as their only sexual outlet," he writes. "Meanwhile, no one talks or writes about the real problem. How does a person driven by hormones avoid developing obsessional patterns of sexual behavior?"

The most common means of relieving sexual tension for teenage males is masturbation, according to Hart's study, which found 96 percent of all males under age 20 masturbating, on average 14 times per month.

"Masturbation is a controversial topic in many quarters," he admits in his book. "All I would like to say here is that nothing is gained by increasing a teenager's guilt over his masturbation. No doubt there are a few teenagers who masturbate to excess, but they are in the minority. Boys should be taught matter-of-fact self-control."

Hart briefly outlines the history of the church's opposition to masturba-

tion, which has been intertwined with bizarre medical ideas—such as claims that self-stimulation causes everything from blindness to mental incompetence—widely published in the 18th and 19th centuries.

"Much of our modern-day attitudes toward masturbation stem from our Judeo-Christian ethic and history," Hart writes. "Jewish tradition emphasized that a man was not to waste his seed (See Leviticus 15:16-18). The sin of Onan described in Genesis 38:8-10 was really the sin of interrupting coitus. He refused to obey the law that he was to take his dead brother's wife as his own."

"Early Christian practice warned against masturbation. It is hard to believe that just over a hundred years ago the recommended cure for masturbation was castration," he notes. "Today most respectable researchers say that self-exploration and manipulation is a common form of sexual development."

The greatest danger to teenage boys is not self-stimulation but the likelihood of learning unhealthy patterns of reliance on fantasy and pornography, Hart suggests. These unhealthy patterns often become linked with masturbation, he says.

"Frank, open discussions are best," he advises. "And a total ban on masturbation will never be successful or possible. But an honest acceptance of its limitations and hazards ... is reasonable and workable."

"The son who is not able in the family to talk about sexuality is going to get his information—distorted information—from other sources."
Archibald Hart, dean of the graduate school of psychology at Fuller Theological Seminary



Beyond sex education

Archibald Hart, dean of the graduate school of psychology at Fuller Theological Seminary, offers six tips to parents on how to develop a healthy sense of sexuality in boys:

■ **Talk about sex early.** "Whenever the subject naturally arises, talk about it, just as if you were telling your kids how to brush their teeth or to say please and thank you."

■ **Don't worry about telling your children too much.** "They won't process information they're not ready for anyway. Telling more than necessary helps to set the stage for the next level of talking, and it helps parents to be approachable."

■ **Use correct terms.** "Toddlers should learn to use the correct terms for all body parts. After all, they learn knee and hand. ... By using cute words we really teach our children that these parts are secretive or different."

■ **Give honest answers to questions about sex.** "If your 5-year-old asks about intercourse, using our most popular slang word for it, while the boss and his wife are having dinner at your home, don't jump on him with a 'How dare you! Get to your room!' response. Be non-reactive, calm and mature."

■ **Don't panic in unexpected situations.** "If you catch your 3-year-old playing doctor, a 5-year-old mimicking masturbation, a 7-year-old with an erection or a 10-year-old poring over a porn magazine, don't panic. The less fuss you make, the better. ... It's your reaction that can do the harm. Never shame a child over sex."

■ **Never punish a child for masturbating.** "Boys will experiment, and girls may too. Criticizing or humiliating a child over masturbation can permanently harm his or her sexuality."

Hart said it is important for parents to talk with their sons not only about the mechanics of sex but broader issues of sexuality. "When parents just give straightforward biological answers to sexual questions, they do not answer the child's deepest questions at all. He wants to know why he has a body, where it came from and what it means to be a sexual being."

From "The Sexual Man: Masculinity Without Guilt"

Studies show Christian couples happiest

By Mark Wingfield
News Director

Contrary to the image portrayed by Hollywood, monogamous and married Christian couples may be the most sexually satisfied people in America.

That's the report from two very different surveys of American sexuality—"The Sexual Man," written by Christian psychologist Archibald Hart, and "Sex in America," written by a team of four social scientists from the University of Chicago with no stated religious perspective.

For his study, Hart surveyed thousands of Christian men to get a picture of the sexual thoughts and practices of what he calls "good men." He then compared this data with surveys of the general population.

"Clearly, the group of men most likely to describe their current sexual experience as excellent are those who were raised all the time in a strongly Christian home," he reported. "Around 31 percent said this, whereas only 20 percent of men raised with a non-religious background described their current experience as excellent."

"Consistent with this, but at the other end, more non-religious upbringing men are likely to say that their current sexual experience is not good. In between, the 'good' or 'fair' groups are about equally represented."

"I believe one can say, therefore, that having a strongly Christian upbringing is not detrimental to a man's sexual satisfaction as an adult. If anything, such a man is more likely to have an excellent experience."

Data from the "Sex in America" survey, a

1994 study considered to be one of the most bias-free sex surveys in American history, confirm Hart's assertions.

For example, the "Sex in America" study found men who identify themselves as conservative Protestants have sexual relations just as often or more frequently than men with no religious identification.

Conservative Protestant men reported having sex an average of seven times per month, or about twice a week.

The "Sex in America" survey also found that the group of American women most likely to experience orgasm during intercourse is conservative Protestants. "Perhaps conservative Protestant women firmly believe in the holiness of marriage and of sexuality as an expression of their love for their husbands," the authors suggested. They further said: "Despite the popular image of the straitlaced conservative Protestants, there is at least circumstantial evidence that the image may be a myth, at least as it pertains to sexual intercourse."

And although they don't identify it as such, the "Sex in America" researchers report that the formula for enduring sexual satisfaction is the pattern taught by the Christian church.

"Those having the most partnered sex and enjoying it most are the married people," they wrote. "The young single people who flit from partner to partner and seem to be having a sex life that is satisfying beyond most people's dreams are, it seems, mostly a media creation. In real life, the unheralded, seldom discussed world of married sex is actually the one that satisfied people the most."

Mississippi River's banks not affluent in lifestyle

Continued from page 1

tucky's low level of participation in the project, Jones suggested.

Jones is Kentucky's representative in the Mississippi River Ministry consortium, which includes Baptists from other states which border the river. He thinks many Kentucky Baptists simply are unaware of the needs, and that the Bluegrass State could offer much more assistance as a "sending" state.

"I think, in typical Kentucky Baptist fashion, when they learn there's a need, they'll respond," he said.

And the need is overwhelming.

A video produced by the Southern Baptist Home Mission Board, "Challenge of the Blues," describes some of the situations.

In an isolated area of Dicksonville, Ark., seven people live in a four-room house with tin shingles that leak. A wooded area out back substitutes for indoor plumbing. Like any parents, these want the best for their children. But they say they're losing hope.

"I look at it this way," the mother says in the video. "A poor person ain't got a chance in this world nowadays."

The river ministry covers several sprawling urban centers as well as isolated rural villages.

At one government-subsidized housing project in Memphis, a single mother has boarded up all the windows in her apartment to deter thieves or gang members from breaking in. They've already taken most of her furniture. Her children miss school frequently. Her addiction to drugs long ago emptied out her refrigerator and pantry.

"You can't minister to a man and pray for him unless you try to meet his need," M.C. Johnson, director of missions for the North Delta Baptist Association, explains in the video. "It's one thing to pat him on the back and pray for him, but it's something else to say 'Here, we're here to help.'"

Through the Mississippi River Ministry, Baptists in Kentucky, Arkansas, Illinois, Louisiana, Mississippi, Missouri and Tennessee are saying, "We're here to help."

That's why volunteers are needed to support the ministry, Jones emphasized. "There are some people who will be attracted to this kind of project who cannot go to Russia or Utah-Idaho"—areas where Kentucky Baptists have missions partnerships, he said.

Andrea Ramage, a Kentuckian who serves as assistant regional coordinator for the Mississippi River Ministry in Little Rock, Ark., agreed. "Partnership missions is great," but often entails a lot of expense, she said. "This is something right within a day's drive. And we have places where (volunteers) can stay in churches, so they won't even have a hotel bill."

Ramage said at least two Kentucky teams have volunteered for projects through the Mississippi River Ministry. The Baptist Student Union from the University of Kentucky sent a team during spring break this year to assist a church in inner-city Memphis. And two weeks ago, a team from First Baptist Church of Highland Heights—Ramage's home church—spent a week working at a center in Little Rock, Ark.

Available projects range from medical clinics to construction teams, from children's programs to maintenance and material requests.

Ramage is encouraged by the progress of the Mississippi River Ministry, she said. "It's real positive that we are making a difference in people's lives, not just physically, ...

but spiritually," she explained.

Records show 82 projects were completed by 1,656 volunteers through the ministry in 1994.

Ramage, a US-2 missionary, will return to Kentucky this month after she completes her two years of service through the Southern Baptist Home Mission Board. She will pursue a doctorate degree in history at the University of Kentucky.

"These two years working with this ministry have taught me how important volunteers are to missions," Ramage said. "I feel God has called me to be a teacher, but that doesn't mean I can't do missions. Those kinds of opportunities are so important. ...

"There are all kinds of volunteer opportunities in missions," she continued. "I don't have to leave missions behind. There's still work for me to do, and places where God can use me."

To volunteer for a project in the Mississippi River Ministry, contact Jones at the KBC by calling (502) 245-4101 or call the ministry's office at the Arkansas Baptist State Convention in Little Rock, (501) 376-4791.



FOOL'S GOLD Billboards advertising a casino line a highway along the Mississippi River. In some poor communities, gambling has been presented as a golden opportunity for generating new income. (HMB photo by Mark Sandlin)

CLASSIFIED ADS

SECURITY: Need security at church, business or home? Call Bob at ADT Security Systems, Lexington, (606) 254-0837 or (502) 343-4056.

SEEKING: Mothers' Day Out program director and teachers for a licensed, 2-days-a-week program. Call (502) 447-2591 for more information. Send resumé to Rockford Lane Baptist Church MDO, 2006 Rockford Lane, Louisville, KY 40216.

TOUR: 10-day Holy Land pilgrimage; includes Athens and Corinth, Greece. March 12-21, 1996. Only \$1,795 from New York. Call Pastor Jack R. Studie for a color brochure and more information, (502) 247-8331. Experience you can trust!

SEEKING: Southwest Baptist University invites nominations and applications for the position of dean, College of Christian Studies. Responsibilities: Academic programs; budget; student and faculty recruitment; relationships with Missouri Baptists. Qualifications: Must be Southern Baptist with strong commitment to Missouri Baptists; PhD or ThD in religion; academic teaching and administration experience; commitment to principles of shared governance and collegial decision-making; preaching and local church experience. Application deadline: Sept. 15, 1995. Applications must include curriculum vita, statement of Christian education philosophy and at least three references. To submit nominations or request additional information: Dr. Fred Teague, chair, Dean Search Committee, SBU, 1600 University Ave., Bolivar, MO 65613; Fax: (417) 326-1719; E-mail: <gradedu@sbunivedu>.

FOR SALE: 1990 Plymouth Voyager, 8-passenger, A/C, good condition, equipped with tailgate hoist/battery-operated scooter. (502) 957-5914.

SEEKING: Calvary Baptist, Lexington, is seeking a minister of music. Applicants interested in this full-time position may send resúmes to: Minister of Music Search Committee, Calvary Baptist Church, 150 E. High St., Lexington, KY 40507.

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.

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 Talingent, 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.

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Back to school already?

It seems like it was just the other day that I was writing to you about the approaching end of the school year for the young people in the care of Kentucky Baptist Homes for Children. My mind wants to assure me that it was only just last week that I shared with you how the children were looking forward

to being able to sleep late in the mornings and were anticipating great fun attending camps, going to Bible schools and participating in education and missions activities.

Guess what? My mind says last week, but my calendar says it's been two months. Although the time has seemingly flown by, most of the big summer activities are past, and our children and staff are now preparing for the return to school.

As every parent knows, getting children ready for school is a major undertaking. It is especially so when you have hundreds to get ready as we do.

For children going to new schools, there's paperwork to prepare and schools to visit. For each child, there's a need to round up the specific supplies required by their teachers.

And of course there's always the purchase of new clothes. Just as all young people are, our children are concerned about what the other kids will be wearing, and there are frequent requests for specific brand names. (Sometimes we can honor these requests, and sometimes we can't.)

Beyond all these logistical considerations, however, there is also the emotional aspect of preparing the children for school.

Because of the problems they experienced before they came into our care, many of our children have not excelled in school. For these young people, the nightmares of poor grades, behavioral problems and poor peer relationships return as they think about going back to school. Our staff have to help them muster the confidence they need to succeed.

Please pray for our children and staff as we look to getting each child ready. Pray specifically that each child will strive to do his very best in school this year.

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

HOMES FOR CHILDREN



Curtis C. Mooney

Religious Right group plans presidential forum

By Mark Wingfield
News Director

MEMPHIS, Tenn.—The organization that publicly tied the knot between Ronald Reagan and the Religious Right in 1980 plans to hold a major national forum next January in an attempt to influence the 1996 presidential election.

Ed McAteer, a Baptist layman from Memphis, Tenn., and president of the Religious Roundtable, has announced plans for another National Affairs Briefing Jan. 19-20, 1996. All candidates for president will be invited to address the crowd, which could top 22,000 people, McAteer said.

The forum will be "educational" in nature and "we will not endorse any candidates," he said.

McAteer said the two-day event also will feature addresses by prominent "family values" speakers such as Jerry Falwell, Adrian Rogers, Gary Bauer, James Kennedy, Richard Land, Ralph Reed, Phyllis Schlafly and Don Wildmon.

The Religious Roundtable has sponsored a number of National Affairs Briefings in the past 15 years, but is best remembered nationally for its 1980 briefing at Reunion Arena in Dallas. At that event, more than

20,000 people heard presidential candidate Ronald Reagan declare, "I know you cannot endorse me, but I want you to know that I endorse you."

In the subsequent 1980 election, the support of conservative Christians was considered pivotal in Reagan's defeat of the incumbent president, Jimmy Carter, who declined an invitation to the Dallas conference.

The Religious Roundtable also held a national event prior to the 1992 election, at which George Bush spoke but Bill Clinton did not. Both had been invited.

The 1996 National Affairs Briefing has the potential to be even bigger than the Dallas briefing, McAteer said. "This one at this stage has conservatively 10 times the interest of any of the rest of them."

The 1996 event will differ from previous briefings during election years, he noted. Previous briefings have been scheduled after the party primaries, and only candidates for the final presidential ballot have been invited.

The 1996 conference is scheduled for January, prior to the New Hampshire primary and well before either party's national convention. All active candidates for the presidency at that time will be invited to speak.

The scheduling change is "very significant," McAteer said, and reflects that much is at stake as Republicans and Democrats head into their national conventions.

"We want them to know before they nominate their candidates, here is how this bloc of voters feels about it," he explained. "We don't want them taking us for granted."

The Republican Party in particular faces schism between religious conservatives and fiscal conservatives. In a news conference during the Southern Baptist Convention annual meeting last June, former Nixon staffer Charles Colson suggested the Republican Party will split if the party nominates a presidential candidate who does not support the moral and social views of religious conservatives.

McAteer said he believes there is "no question" that religious conservatives organized through groups such as the Christian Coalition represent "the largest single bloc of voters in America" and will be a potent force either for or against any candidate.

The purpose of the January National Affairs Briefing will be to "impact public policy on moral issues by convincing the candidates that our agenda is very important," he said.

That agenda includes issues such

as abortion, school prayer, pornography, national defense, gun ownership, homosexuality and education, McAteer said.

The National Affairs Briefing is being planned by a large steering committee, which includes people such as Sen. Jesse Helms, R-N.C.; Edwin Meese, former Reagan administration official; John Ankerburg, Christian TV personality; Gary Bauer, president of the Family Research Council; Jerry Falwell, television preacher and founder of the Moral Majority; Wanda Franz, president of National Right to Life; Beverly LaHaye, president of Concerned Women of America; Richard Land, executive director of the Southern Baptist Convention's Christian Life Commission; Ralph Reed, president of the Christian Coalition; Adrian Rogers, former SBC president and pastor of Bellevue Baptist Church in Memphis; Phyllis Schlafly, president of Eagle Forum; and Don Wildmon, president of American Family Association.

McAteer said the event will be held in Memphis.

Registration is \$25. For tickets, write to Religious Roundtable, Box 11467, Memphis, Tenn. 38111. For more information, call (901) 685-6542.

NATIONAL NOTES

■ **Membership in the United Methodist Church** dropped by more than 56,000 people during 1994, according to a tally by United Methodist News Service and Newscope, a denominational publication. Official membership in the United Methodist Church was 8.6 million last year.

■ **Susan Smith, recently convicted of drowning her two small children in Union, S.C., has given her life to God, according to Mark Long, a pastor in the community who has visited her in jail. Long, who helped officiate at the funeral for the two toddlers, said he heard Smith's confession of faith at a maximum security prison in Columbia, S.C., and baptized her in February.**

■ **An international event billed as the largest prayer meeting in history will be held in October by evangelical Christians. "Praying Through the Window II" will focus on the region of the world that extends from West Africa across Asia, between 10 degrees north and 40 degrees north of the equator. As many as 30 million Christians are expected to pray for the 64 countries in the region during the month-long emphasis.**

House Committee passes ban on abortion procedure

WASHINGTON (BP)—A House of Representatives Judiciary Committee divided along party lines approved legislation July 18 banning a controversial late-term abortion procedure.

The committee sent to the full House by a 20-12 vote the Partial-Birth Abortion Ban Act (H.R. 1833) after contentious debate spread over two days.

The procedure, named "partial-birth" by the bill's sponsors but commonly known as "dilation and extraction," occurs in the second half of pregnancy. With ultrasound for guidance, a doctor uses forceps and his hands to deliver a living baby feet first until only the head is left in the birth canal. The doctor inserts surgical scissors into the base of the baby's skull,

then inserts a catheter into the opening and suctions out the brain. Because the skull collapses, this provides easier removal of the body.

"This procedure is completely indefensible," said Rep. Charles Canady, R-Fla., chief sponsor of the bill. "The partial-birth abortion takes the life of the baby while he or she is being born. The difference between a partial-birth abortion and homicide is a mere three inches."

Opponents of the bill accused supporters of interfering in medicine, trying to undermine abortion rights and providing inaccurate or deceptive information.

The bill is "one of the most extreme pieces of legislation since I got here," said Rep. Pat Schroeder, D-

Colo. She accused the committee of "practicing medicine without a license."

The committee is interjecting itself into the practice of medicine "in the name of chipping away at Roe vs. Wade," Schroeder said. "When I say it undoes Roe vs. Wade, it does."

While opponents charged the bill's supporters were misleading in describing the procedure and the reasons for doing it, advocates for the legislation provided documentation quoting Ohio doctor Martin Haskell on the method.

In a 1992 speech, Haskell said he had performed about 700 dilation and extraction abortions. He described the procedure in the speech and for a 1993 article in American Medical

News, a journal of the American Medical Association.

According to the article, Haskell said he performs the procedure until about 25 weeks of gestation. Another physician interviewed, James McMahon of Los Angeles, said he does such abortions through the 40th week. Both said the majority of babies are alive until near the conclusion of the procedure. According to a transcript of the interview, Haskell said 80 percent of his dilation and extraction abortions are "purely elective."

Canady said after the vote he hopes for decisive approval on the House floor but is uncertain what will happen in the Senate. Sen. Robert Smith, R-N.H., has introduced a similar bill (S. 939) on that side.

Bosnian conflict creating a quandary for peacemakers

Continued from page 1

to Haiti," said Ken Sehested, executive director of the Baptist Peace Fellowship. He was referring to the debate within the peace movement over whether U.S. forces should have been used to restore democratically elected President Jean-Bertrand Aristide.

The Bosnian issue is a confusing one, and frustrating for those trying to reconcile their moral and religious beliefs with the realities of the Bosnian war, Sehested said.

"I find it a little odd, given the long and complex history of the peace movement's involvement—where we've made suggestions, where we've done actions—(that) suddenly ... we're expected to have a solution," he said.

"If we don't have a solution, then we're accused of being ineffective."

The peace movement's dilemma is

reflected in that of the American people as a whole, Sehested said.

"There is a helplessness born of deep confusion," he said. "There is trouble getting reliable information. People have trouble figuring out who the players are."

"And there is, rightly, some reluctance to go in with guns blazing. Any escalation could draw in half a dozen other countries."

Some peace groups have responded to the war not with pronouncements or demonstrations, but with actions aimed at overcoming ethnic and religious divisions.

For example, the Nyack, N.Y.-based Fellowship of Reconciliation, an umbrella group of denominational peace groups, has for the last two years brought "ethnically cleansed" students—those displaced from their homes and schools—to the United

States.

"We absolutely condemn genocide or the creation of any society based on ethnicity or religion," said Doug Hostetter, who directs the Bosnian Student Project.

"But for people of faith, the final word is what you yourself do. The kingdom of God is created in people's hearts and minds, and we must use the weapons of love and truth against hate," he said.

The Bosnian Student Project has brought 77 people—most of them Muslim students from Bosnia and Croatia—to the United States, where they can go to school and learn to live in a religiously and ethnically pluralistic society.

Joe Volk, executive director of the Friends Committee on National Legislation, the Washington-based Quaker lobby, said the international com-

munity has failed to resolve the Balkan conflict partly because nations haven't developed alternatives to violence.

"If the only tool in your toolbox is a hammer, all your problems will look like nails," he said. "For many of these problems, the only tool we've got is the military."

But, he said, the military solution has already failed.

For Simmons, the Vietnam War opponent, Bosnia remains an unresolved challenge to the peace movement.

"This is a harbinger of what's going to happen—ethnic rivalries, ethnic wars," he said. "As with governments, the U.S. peace movement has not adjusted to the end of the Cold War."

"This one (Bosnia) has me fairly stumped."

What's in 'the Word?' New translation speaks clearly

By Brian Smith
Missouri Word & Way

SPRINGFIELD, Mo. (BP)—"In the beginning was the Word."

This opening verse of John's gospel is easily understood, or is it?

"The Word" refers to Jesus, of course. But how will someone who has no knowledge of Christianity, or who is hearing the verse for the first time, understand what "the Word" refers to?

Such questions were an important aspect in the process of producing the Contemporary English Version, a new Bible translation undertaken by the American Bible Society. The CEV New Testament appeared in 1991, and the complete Bible was released this June. More than 100 people worldwide—translators, reviewers and consultants—spent more than 10 years working on the translation.

The project was headed by Barclay Newman, the Bible Society's senior translation officer. Newman is a member of First Baptist Church of Springfield, Mo., and is a former professor at William Jewell College, a Baptist school in Liberty, Mo.

"In the beginning was the Word" sounds all right, until you realize that for American speakers of English, a word is something spoken or written," Newman said. "You may have an idiom—'What's the word?'—but we would never think of a word as being some pre-existing being."

So John 1:1 in the CEV reads: "In the beginning was the one who is called the Word. The Word was with God and was truly God."

Newman said the idea was to help the reader who is not familiar with the biblical background.

"Right away you realize that we are talking about a being of some sort that was pre-existent who was called 'the Word,' not just some kind of spoken entity or some kind of written entity," he said.

The most important aspect of any translation is remaining faithful to the meaning of the Greek, Hebrew and Aramaic text, Newman said. The CEV translators did that and then went a step further, he said.

"More people hear the Scriptures read than read them for themselves, and we are trying to reach an audience who may not come into eye contact with the text," Newman explained. The translators wanted those who did read it for themselves to be able to do so easily.

But for the sake of those who may read it aloud, they took into account such factors as pronoun ambiguities, punctuation, tongue twisters and the number of consecutive unaccented syllables.

"What we are doing is trying to create something that you can read aloud without stumbling, that you can hear without misunderstanding and that you can listen to with appreciation and enjoyment because the

style is lucid and lyrical," he said.

Yet lucid and lyrical style has to be accomplished in economical and effortless use of language. Newman gave the example of Hebrew poetry.

"Hebrew poetry has sound, rhyme, rhythm and form," he noted. "All the translations I know of have tried in some measure to retain the form of the Hebrew text. But you cannot produce the sound, the rhyme and the rhythm. And yet many translations come out with this Hebrew form of repetition—either negative or positive—which is simply not contemporary American poetic form."

Another aspect of the project the CEV team paid close attention to was how the printed words would appear on the page.

"Especially in poetry, what you see is what you're going to say and what others are going to hear," Newman said. "If the poetry lines are broken wrongly, you're going to stop at the end of a line and there will be a stress and a pause before you begin."

As an example, he offered one popular translation's rendering of Psalm 18:19.

"There's nothing wrong with the translation, but the line ends, 'You brought me out to a broad,' and the next line is 'place.' If we had been translating that, we would have broken the line, 'He brought me out,' next line, 'to a broad place.'"

"We are the first translation that I

know about in the history of Bible translation, that actually measured lines of poetry to aid the oral reader and the listener to the text," Newman said. "When you have a double column format, you have to count on that."

Newman first became interested in the biblical languages when he was a student at Union University in Jackson, Tenn. He later earned a bachelor of divinity degree and a doctor of philosophy degree in New Testament studies from Southern Baptist Theological Seminary in Louisville in anticipation of a teaching ministry.

He taught religion and Greek at William Jewell College from 1960-1966. During his years in Liberty, the American Bible Society asked him to write a Greek-English dictionary for Bible translators. The organization later asked him to be a translator consultant.

"I didn't know there was such a thing—a person who would work with translators overseas trying to communicate the word of God in a way that was natural to those people," he admitted.

He and his wife, Jean, served in the Philippines and Indonesia, working with translators throughout Southeast Asia. Next year Newman will mark 30 years of full-time translation work with the Bible Society. He also served on the translation team for the Good News Bible.

Notice
Mountains to the Mississippi and Prayer Partners, normally published on this page, will return next week.

"We Received a Blessing From God!" Seashells, Part II

Last week I shared with you the importance of being sensitive to God's leading. I told how God often meets our needs in unusual ways. Here is another example.

In April 1994, I received a call asking if I could use some textbooks. I was told these were new books, but the caller was not sure what grade level. Now seashells are one thing, but a truckload of textbooks we may not be able to use is something else! Still, from experience I said we would take them.

The quantity was much larger than I expected, and I had a hard time finding dry storage. While unloading the books, I opened each box to get a sample of each. When we were finished unloading, I had about 15 different textbooks.

I did not know which books, if any, we could use, so I took the sample books to the principal's office. The principal was not in, so I placed them on the secretary's desk and told her where they came from.

The next day the junior English teacher was going to the principal's office to get a purchase order for new English literature books. As he walked passed the secretary's desk, he saw the stack of books I had placed there the day before. The top book was the very book he was getting ready to order. He wanted 40 copies of that book at about \$38.50 per copy; nearly \$1,600.

When the teacher asked how many there were I told him I did not know, but that I would go through the books again and count. When I got to 60, I stopped counting because only 40 were needed. Needless to say the order for nearly \$1,600 was canceled.

Just this week, a teacher told me we were go-

ing to start using new geometry books. When a teacher tells me about using new books, the first thing I think about is the cost. I asked the teacher how many books had been purchased, knowing that most books cost about \$40.

The reply was that we had about 200. I guess I had a stressful look on my face, because the teacher replied instantly, "But don't worry, they were free." I said, "What do you mean 'free?'" The teacher replied, "Remember all of those free books you got last year? Well, these are some of the books you received."

Now I know some will think this is a little far-fetched. Before I came to Oneida, I would have thought the same thing. I can only tell you what has happened. If you would like to come and visit someday, I would be happy to give you many more examples of the way God has met our needs.

If I had refused these seemingly useless gifts when they were offered, we would have missed God's blessing.

A few weeks ago I received a phone call from a group of volunteers from Alabama who had planned a mission trip to Wyoming. Things fell through, and these folks were asking if we had work for them. My reply was quick: "Yes!" When they asked what they would be doing, I told them I did not know. I also told them I was sure God had placed Oneida on their hearts because of needs we were going to have. That group left this week after working very hard and completing several projects we never even planned for volunteers to do this summer. Some would say coincidence. We would say a blessing from God.

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

THIS IS ONEIDA



W.F. Underwood

A reunion for 1938 campers

The family photo album contains a black-and-white snapshot of Rev. and Mrs. C.D. Boozer and four sons standing in front of a tent. The inscription reads, "Clear Creek Springs, 1938."

The four Boozer brothers returned to Clear Creek this summer. Their father died in 1972, and after their mother's death, they planned an annual reunion. With three of the brothers retired, they agreed on Clear Creek for the first gathering.

Clear Creek Springs was the Kentucky Baptist campground in those days. Hundreds came for RA and GA camps, BTU, Sunday school and WMU training conferences, and rallies to inspire and motivate the faithful. The Alice Rains Auditorium featured nationally known speakers such as R.G. Lee.

"I was especially happy to find the old artesian well from which we drank back then still running, albeit still as 'rank' with sulphur as ever," John Boozer wrote.

The Boozer campsite was alongside the creek. "A clothesline hung down the middle to separate the boys. We didn't have any refrigeration, so Mom and Dad brought live chickens to prepare during the week."

Another bright memory was the caravan of 30-40 cars up Pine Mountain. "With kerosene lanterns, we hiked to the overlook above Pineville and had a beautiful sunrise service."

Ordained in 1912, Boozer had 60 years of ministry, including pastorates in Wilmore and Owen counties. A graduate of Howard College and Southern Seminary, the Alabama native married a Kentuckian and retained a life-long interest in Kentucky.

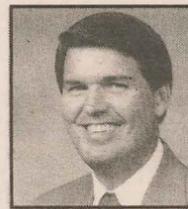
His wife, Ruth, wrote to me in 1991: "I am concerned about these worthy students preparing to preach the gospel. It meant so much to my husband to have loving Christians during those years when he was doubling up on dedicated preparation."

It means much to see children continue the spiritual concerns of their parents. The Boozer sons have helped Clear Creek through gifts in memory of their parents.

As we launch our 75th anniversary, other campers need to tell "the rest of the story" and help fill out our history.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Man who 'shot' God now points others to faith in God

By David Williard
SBC Foreign Mission Board

MANILA, Philippines (BP)—When his second child died in the womb, Filipino Edgardo Pesayco took his 9mm semiautomatic pistol out to a Manila-area shooting range to "shoot" God.

As the explosions screeched from the weapon, Pesayco screamed at the target standing 25 yards away.

"I was cursing God," he says. "I kept asking: 'Why did you do that? If you were a man I'd shoot you.' I looked at that target imagining it was him."

God is not dead.

Pesayco didn't kill him on that day in 1989, but he did manage to put God behind him for awhile.

He returned to his old lifestyle—"drinking, womanizing, partying with friends"—in short, enjoying the fruits of being a successful businessman in Manila's live-while-you-can professional society. The appearance was that life was under control. In reality, the wound remained unhealed.

At the time it was improbable that Southern Baptists would reach him. For years they didn't have a strategy for reaching the upper class. That changed when missionaries Gerald and Glenda Davis began such a ministry.

In making contacts with Manila's business community, Davis joined the local Rotary Club, where he met Pesayco.

In 1992 Pesayco's shoe manufacturing venture failed. As he attempted to salvage his career by subcontracting, his personal life was further shaken by his father's death. The only possession he inherited was his father's Bible. His mother gave it to him.

"When she handed it to me she was crying," Pesayco recalls. "She said, 'This is the only precious thing your father can give you.'"

The Bible was very old and tattered from use. It intrigued Pesayco.

Lying in bed at night he would read it, waiting until his wife was asleep to do so because he did not want to be caught in an "unmanly" act.

The words began raising questions, but he had no one to answer them. He wasn't comfortable approaching priests he knew. But he had become acquainted with Davis, then serving as Rotary Club vice chairman.

"I needed someone to help me understand what I was reading," he explains. "I had to go to Gerry."

Their first meeting led to an ongoing relationship. By January, Pesayco was becoming a regular attendee at one of the several Bible studies the missionaries held in their home.

As his involvement continued, his frequent trips to the bars and clubs were replaced by trips to the Davises' home, where Bible studies and care groups were routinely under way.

The real breakthrough came, when the Friday evening Bible study began working through the "Experiencing God" curriculum.

Pesayco learned he could have a direct relationship with God—and that it didn't have to be facilitated through others. "The main thing I learned is that your relationship with God is personal; it's one day at a time," he says.

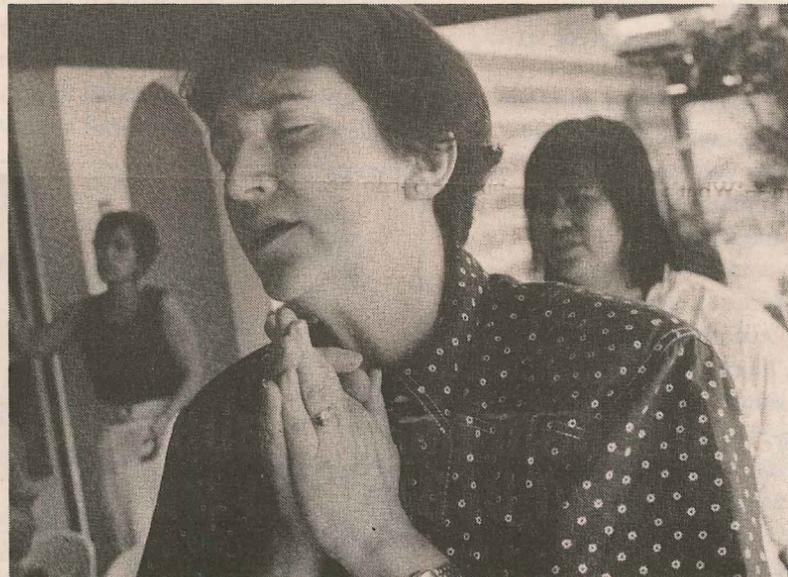
Today Pesayco has recovered from the business downturn he experienced in 1992. He runs a shoe factory employing 15 people.

But his new life intersects the old. He holds prayer and devotions for his employees and has found himself witnessing to friends and others.

"I'm not here to tell you what I believe but to tell you what I've experienced," he tells them.

Like a few of the hundred or so people the Davises have drawn into their ministry, Pesayco has not sought baptism. In fact, he has strengthened his ties to the Catholic Church.

"God works in strange ways," Pesayco explains. "He has different ways of getting people to him."



CHANGED LIVES ■ Above: Southern Baptist missionary Gerald Davis prays with Edgardo Pesayco and his wife, Vini, at the couple's place of business in Manila. ■ Left: Missionary Glenda Davis appears lost in song as she praises God in music at the home of Nena Mejia (standing by door), an upper-class resident of Manila. The Davises work mainly through home Bible studies and personal contacts to spread the gospel among Manila's upper class. (BP photos by Charles Ledford)

Passion play draws real jeers, but many come to Christ

ST. CHARLES, Mo. (BP)—Playing the role of Jesus in the passion play produced by Mid Rivers Baptist Church in St. Charles, Mo., David Sutton was used to hearing the jeers of the crowd as he stood before Pilate in the trial scene.

But this time the jeers weren't coming from members of the cast. They were coming from the audience, and they were real.

Bringing the Easter story to life on a beach in Montego Bay, Jamaica, members of the cast said they encountered a kind of spiritual warfare they never had experienced during the annual performances of the production in their home church.

The Rastafarian cult is strong in Jamaica, Sutton explained, and members of the group were scattered throughout the audience of 25,000 people that gathered for the first of four performances of the play.

Sharon Reed, who sang in the passion play choir, said she could hear cries of "Jah Rules!" amid the jeering and heckling. "You could just feel the

spiritual tension."

In the midst of the shouts of "Crucify Him! Crucify Him!" that were part of the play, Sutton heard someone from the audience yell, "Kill the white man!"

Meanwhile, prostitutes and drug dealers worked the audience, along with vendors selling peanuts and oranges. The merchandising, passion play director Kirk Herweck acknowledged, is just "part of their culture, but to us it was very distracting."

Heckling and distractions failed to suppress the play's gospel message. When the resurrection scene was played, featuring the song "Arise," the heckling stopped. Sutton, who could not see what was happening at the time, was told by other cast members that "you could see the Rastafarians just hightailing it out of there."

Despite those unnerving experiences in the first-night performance, the Jamaicans' response to the Passion Play was positive, said Herweck, minister of praise and worship for Mid Rivers Church.

"People stood for three and a half hours to see the show," he said. More than 1,500 professions of faith and about 200 rededications were recorded on decision cards.

Reed recalled that on the final night of the performance, when soloist Janet Watkins began to sing "We Shall Behold Him," the audience of 30,000 could be heard singing along with her.

Cast members also got a positive response when they went into the community and to schools, where they did music, mime and puppet ministry.

Sutton—whose long hair and beard match the visual image many people have of Jesus—frequently was addressed as "Jesus, mon." With that kind of recognition, he added, cast members had to be conscious of everything they said and did so that they would be consistent witnesses with their lives as well as their acting.

The Montego Bay Passion Play performances involved a cast and crew of 170 members and friends of

Mid Rivers Church—all of whom paid their own way to go on the mission trip—plus about 50 Jamaican performers. The total cost of taking the production to Jamaica hit a quarter of a million dollars, Herweck said.

By comparison, Mid Rivers Church has a total annual budget of about \$450,000 a year, Herweck noted. The church reported a resident membership of 563 last year.

Individuals and a number of local businesses donated money and equipment for the Jamaica project, as well as specialized services such as shipping, computer automation, lighting and sound. One local restaurant agreed to credit a percentage of sales to the project on orders from customers who mentioned the passion play; another restaurant had a "Jamaican night" and credited a percentage of sales toward the mission trip.

A set construction team, which traveled to Jamaica several days prior to the arrival of the full cast, shipped nearly 7,000 pounds of tools and equipment to use in the project.

Georgetown College — Educating in the Age of Technology

One of the greatest challenges facing the small, private liberal arts college is the ability to compete on the technology superhighway. Georgetown College has made great strides in the last few years to provide students, faculty and staff with opportunities to utilize up-to-date technology.

"Implementing technology requires a plan, a lot of small steps from no technology to super technology," said Grover Hibberd, director of information technology services. "In the past three years, members of the Georgetown College community have gained access to several forms of technology, including voice mail, e-mail, the Internet, multimedia capability, eight up-to-date computer labs for students and more than 175 computers for faculty and staff."

Several Georgetown College faculty and staff are leading the way in utilizing technology in the classroom or the office. The following are only a few examples of the innovative techniques being used on campus.

In order to offer his students state-of-the-art technology, Jim McCormick, chair of the art department, purchased the newest, most-advanced equipment and then used his sabbatical to study innovative art technology. He has spent countless hours so that art majors and minors, and other students and faculty on campus could benefit from the advances continually being made in technology for art and related fields.

Dr. Ilse Newbery, recently retired professor of German, integrated computers and interactive multimedia into her courses and found that the application of technology significantly helped her students understand the subject matter. She used the computer for several different language exercises, including a trivial pursuit game with questions drawn from culture, civilization, literature, history, geography, fairy tales and songs.

Dr. Sigrid Suesse-Fiedler, associate professor of German, carries on Newbery's technological tradition by using the college's satellite capabilities to bring German documentaries, television shows and news broadcasts into the classroom.

Dr. Barbara Rafaill, chair of biological sciences, requires students in two of her classes to use multimedia techniques in place of handmade visual aids for their oral presentations. This helps her students learn both valuable information and skills that will be needed to survive in the competitive job market.

Dr. David Forman, associate professor of graduate education, has replaced his blackboard and overheads with a computer and television screen. A multimedia package allows Forman to incorporate motion, color, sound and layering

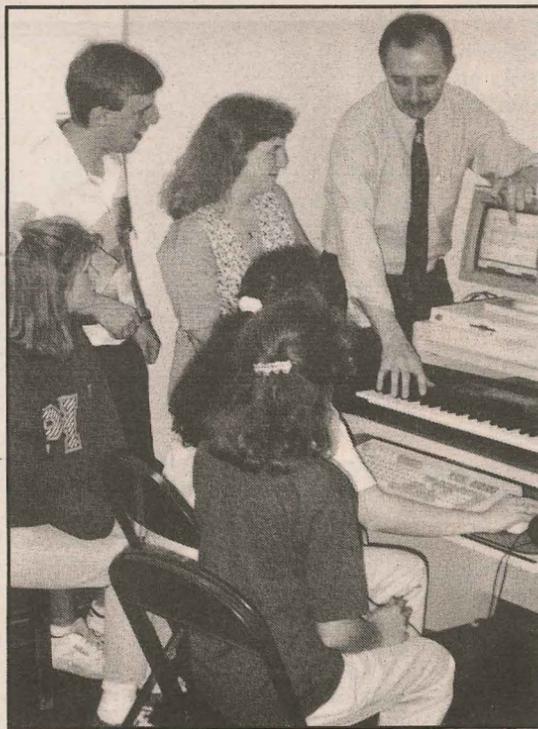
as an accompaniment to his lectures.

Dr. Sonny Burnette, chair of the music department, uses the Korg keyboard and a computer to teach students how to apply technology to the field of music through hands-on application.

The facilities management office uses a standard software package to facilitate the planning and purchase of natural gas, a purchased checkbook program to track budgets, a specific program for scheduling the use of facilities and a customized software package for work order processing.

Jack Donovan, manager of campus safety, learned and developed his own computer systems to catalog student car registration records and chemicals and hazardous materials in compliance with federal law. He has linked the campus safety office with state and national crime information networks for easier investigation of safety issues and crime reports for the college community.

Garvel Kindrick, director of enrollment management, developed and implemented a prospect tickler system that enables prospective students to receive a number of timely mailings throughout the year for equal or less cost than one bulky mailing sent at the time of inquiry. He initiated the purchase of laptop computers for all admissions counselors to have when they travel, so they can immediately enter a prospective student into the tickler system to ensure a quick turnaround for requested information. He also developed a computerized application



Dr. Sonny Burnette, chair of the music department, demonstrates how technology helps him compose music.

process to enable students to apply to Georgetown by computer disk.

Many of the featured faculty and staff are recipients of the Rollie Graves Technology Excellence Award, which recognizes those who best use technology to enhance learning or improve job performance. Douglas Graves and Diane Graves Smith '71 established the award to honor their father, a former trustee of Georgetown College and retired vice president of GTE.

In a recommendation for the Graves Technology Award, Dr. David Fraley, assistant professor of chemistry, stated, "Technology just for technology's sake frequently is an inefficient use of money that does not necessarily get the job of teaching or learning done any better. When new technology does cause improvements in the ability of our graduates to obtain a better education or a better job, then it succeeds wonderfully. And that generally means 'hands-on' for the students. Our faculty and staff continue to succeed in this growing age of technology."

Classroom of the Future

By Dr. William Gillespie, Communication Arts Chair

When we used to think about the future, we'd think centuries and decades ahead.

No more.

Now when we think about the future, it's as much as we can do to think ahead in years. The future of education will be shaped by the future of instructional technology.

Here are examples of what we can expect:

Sooner—

- + Textbooks and the college catalog on CD-ROM.
- + Worldwide information search capabilities with software to distill the wealth of information.

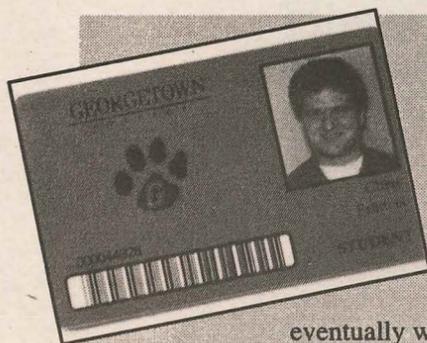
Later—

- + Computers will be voice-responsive with personal video-conferencing capabilities, wirelessly connected to the global net.
- + Student "papers" will be oral/visual presentations, submitted electronically with accompanying text and images.
- + Classes will be taught by faculty who team-teach from their own classrooms on different campuses around the world.

Learning to use new instructional technologies and integrating their capabilities into the fabric of education will be our great challenge.

One card does it all!

Now students, faculty, staff and President's Club members can use one orange plastic card, the G-Card, to eat in the cafeteria, make a long-distance phone call, check out a library book, get a drink or snack from a vending machine, make duplicates on a copy machine or make a purchase in the bookstore. Future plans for the G-Card include use with laundry machines, at select off-campus locations like Pizza Hut, and eventually with an ATM machine or as a credit card.



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... an innovative community of scholars developing scholars
committed to our heritage of Christian discernment.