

PRactical Resources for Christian Living

# WESTERN RECORDER

October 22, 1996  
Vol. 170, No. 42

## FOR THE RECORD

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**DEDICATION PRAYER** Sara Preston (at pulpit), a trustee of the Southern Baptist Foreign Mission Board, offers a prayer for 30 new missionaries appointed Oct. 9 in Richmond, Va. The FMB now has 4,146 overseas workers. (BP photo by Bill Bangham)

## What should Christians do about Halloween?

By Ken Walker  
State Correspondent

MOUNT WASHINGTON—Halloween will be the theme of a drama this weekend at Kings Baptist Church, but the production is aimed at dimming the holiday's lights.

"Party Time Weekend, A Real Halloween" includes video footage of a party and drag race that leads to a teenager's death. About 100 church members are involved in staging the drama.

Performances run every 20 minutes Friday and Saturday, starting at 6:30 p.m.

While the play has an anti-drug and alcohol message, Pastor James Hume said the church also wants to divert attention from ghosts and goblins. On Oct. 31 it will host a fall festival for youngsters as an alternative to trick or treating.

"We don't support Halloween," said Hume. "We feel there are some real inherent dangers to it, some occultic things that are a danger to children and adults. We want to show we can have a good time without being involved with the occult."

Kings Baptist's observance is part of a growing national trend of church alternatives to traditional Halloween activities, according to Jim Chancellor, professor of world religions at Southern Baptist Theological Seminary.

While Chancellor said he sees that as positive, he disagrees with those who take a "separationist" stance.

"A lot of Christian traditions we accept are the results of pagan influences from centuries ago," he said. "The Easter bunny and eggs, even the name Easter, come from a Saxon fertility goddess. We don't want to not celebrate Easter because of that."

Halloween has its roots in All Saints Day, Nov. 1, a Western European religious celebration dating back to the seventh century. Over time a tradition developed of chasing away

□ See Southern Baptists ..., page 8

## Even healthy churches face challenges

By David Winfrey  
News Director

ATLANTA—Like a physical body, the health of a church depends on the body's own ability to overcome challenges, a church health adviser told pastors.

"Doctors don't heal. Doctors hasten the healing process," said Peter Steinke, director of Bridgebuilder Ministries and a former Evangelical Lutheran Church in America pastor. "The ability to heal is within the congregation."

Steinke paralleled physical and church health while addressing the third annual leadership conference on church growth, sponsored by the Baptist Center for Ethics Oct. 14-15.

He noted that churches are compared with human bodies 37 times in the New Testament and drew examples of health and healing for church leaders to consider.

The Apostle Paul said a church body requires different members, like different organs of a physical body, Steinke noted. While members should

have different functions, he said, they need two commonalities: the same loyalty to the head, Christ, and the same love for one another.

Among Steinke's suggestions: **■ Illness is a necessary complement to health.** Both congregations and people get sick, he said. The point is not to allow it to shut the body down completely.

"Pain is a teacher without which we cannot live," Steinke said. "Any growth involves some form of conflict."

**■ Agents of diseases are enabled.** Viruses must find a host cell, Steinke noted.

In a congregation, over-critical or over-anxious members cannot be allowed to absorb all of a church's energies, he added.

Church leaders are responsible for focusing the congregation on its purpose instead of being sidetracked, he said, while noting that leaders are often the targets of unhealthy church members' criticism.

Steinke noted a five-year study in his denomination found 40 percent of

the congregations polled had encountered significant conflict during that period. Half those conflicts centered on pastoral leadership styles, he added.

"If you have been the lightning rod and don't have the ability to get out of that position, it's over," he said. "All you will do is spend the next year, two years, three years fighting."

**■ The subtle precedes the gross.** Early detection and response to problems are important, Steinke said. "Everything in life starts small and gets larger, and this is the same in conflict."

**■ Wholeness is not attainable, but it can be approximated.** All bodies will have weaknesses, but it is important for churches not to focus on them, he said.

"If you focus on criticism, you won't grow. If you focus on strength and vision, you can grow," he said.

Steinke recounted a church in an area with shrinking population that found it impossible to grow. Rather than focus on their inability to grow numerically, members increased their missions giving 15 percent in order to help start churches elsewhere.

■ More stories about church leadership in the 21st century on page 6.

**21<sup>st</sup> CENTURY CHURCHES**

## Report chides U.S. for high levels of child poverty & hunger

By David Anderson  
Religion News Service

WASHINGTON (RNS)—Child poverty and hunger are more widespread in the United States than in any other industrialized nation and the government does less than any other country's government to pull its children out of poverty, Bread for the World said Oct. 16.

"The child poverty rate in the United States is three times the average for other industrial countries," said David Beckmann, president of the grassroots Christian anti-hunger lobbying

group. "In the richest country in the world, it's senseless to have widespread hunger among children these days."

Beckmann spoke at a news conference unveiling Bread for the World's annual report, which said 841 million people suffer from hunger worldwide.

An estimated 12.4 million children under the age of 5 die annually from malnutrition and preventable diseases, the report said, and an estimated 1.3 billion people live on the equivalent of less than \$1 a day.

About 13.6 million American children are hungry or at risk of hunger,

the report said, including about 4 million children under the age of 12.

"Hunger is a problem which is easy in an industrial democracy to fix," said Larry Brown, director of the Center on Hunger, Poverty and Nutrition Policy at Tufts University. "We have the ability to end hunger with the blink of an eye," he said, adding that hunger—not poverty—could be eliminated "in six to eight months" if federal nutrition programs were fully funded and all eligible recipients were reached.

"That hunger continues to exist is a failure of moral leadership," he said.

Bread for the World, based in Washington, D.C., claims 44,000 members nationwide. Beckmann said the group is winding up a 10-month campaign to make child hunger an issue in the election campaign and its members have contacted virtually every candidate for Congress, asking them to sign a form promising, if elected, to support federal programs to help end childhood hunger.

Of the 1,430 candidates contacted, 476 have signed the pledge and 75 have declined. The remainder have not replied.

Moving? See page 4 (1022)

## Faculty gains clarification of seminary hiring policy

By Mark Wingfield  
Editor

**"Given that the previous policy was enacted in a time of conflict, it was a tribute to everyone that we were able to sit down together and with openness consider the merits of the measure and come up with an agreeable solution."**

Danny Stiver, chairman of Faculty Committee

LOUISVILLE—Faculty members at Southern Baptist Theological Seminary have gained additional input into the faculty hiring process but still lack the virtual veto power they enjoyed before last spring.

Faculty Committee Chairman Danny Stiver said he is enthusiastic about revisions to the faculty hiring policy adopted by trustees Oct. 15. "Given that the previous policy was enacted in a time of conflict, it was a tribute to everyone that we were able to sit down together and with openness consider the merits of the measure and come up with an agreeable solution."

The latest changes were made on a document adopted without faculty input last spring. At that time, faculty members had raised questions about President Al Mohler's hiring practices, claiming his actions had precipitated a crisis in the Carver School of Church Social Work.

Prior to last year, prospective faculty members had to be approved by majority vote of the full faculty before the president could recommend candidates to trustees. The new policy adopted in 1995 diluted that process and added a second route to faculty election by which the president may recommend a faculty member with no input from the current faculty.

At the same time, trustees sanctioned Mohler's requirement that all prospective faculty members must not only affirm the Baptist Faith and Message doctrinal statement and the seminary's Abstract of Principles but also must explicitly oppose women serving as senior pastors, abortion and homosexuality.

The sudden and dramatic shift in hiring policies drew the attention of the seminary's primary accrediting agency, the Association of Theological Schools, which since has required the administration to file regular reports about actions taken to build bet-

ter relationships between faculty, administration and trustees.

Mohler hailed the latest revisions to the faculty hiring policy as an example of much-improved relations between the faculty and himself. About 60 percent of the seminary's full-time faculty members have either retired, resigned or been fired in the three turbulent years since Mohler became president.

"This is a new and fresh season among our faculty," Mohler told the trustees in the course of an hour-long president's report.

"Over the last several months, I have developed a relationship with this faculty that heretofore had not existed," Mohler added. He commended the faculty's proposed changes to the hiring policy as "constructive."

No faculty members addressed the full board. However, after the trustee meeting, Stiver said most faculty members are pleased with the changes. "We were able to restore much more faculty participation."

The faculty has other issues remaining for discussion with administration and trustees, Stiver added. "Our hope is that the way we were able to deal with this issue with openness and without a lot of defensiveness sets a model for dealing with other issues."

The changes, which Mohler said were approved by the faculty with only one dissenting vote, spell out more clearly the process by which faculty input will be sought in the hiring process. The right of the full faculty to interview most candidates is restored, although the president still may recommend a person for hiring over the objections of the faculty.

A new line inserted in the policy reads: "Full consent between all parties is desirable, but lack of consent is not sufficient grounds to halt the process."

In other action, trustees approved renaming two of the seminary's schools. The School of Church Mu-

### Enrollment down; new students up

LOUISVILLE—New student enrollment at Southern Baptist Theological Seminary is up 22 percent this fall, but total on-campus enrollment is down 9 percent.

The on-campus enrollment total of 1,130 this fall represents a continuing downward trend, from last fall's total of 1,241, which was the largest percentage drop in recent history at 13 percent.

On-campus enrollment reached a high of 2,152 in 1987. With this fall's preliminary figures, on-campus enrollment has declined 48 percent from that high point. On-campus enrollment has declined 40 percent from 1990, the year conservatives first gained a majority on the seminary's trustee board and began enacting sweeping changes.

The seminary reported enrollment of 350 new students this fall, up from 286 last fall. Last fall's total, however, was down 100 from the previous year.

Two factors are primary contributors to the increase in new students, according to seminary officials: interest in the Billy Graham School of Evangelism, Missions and Church Growth and a new "Weekend MDiv" program in

which students may earn the master of divinity degree by attending classes only on Fridays and Saturdays.

According to financial reports given to seminary trustees Oct. 15, the school finished its 1995-96 fiscal year July 31 with an excess of \$1,163 in unrestricted revenues over expenditures. Last year's seminary budget was about \$17 million.

Restricted revenues exceeded expenditures by \$1.43 million, according to seminary treasurer T.J. McGlothlin. The seminary ended the year with \$280,000 more in cash and equivalents than the year before, he added.

McGlothlin reported the seminary received a special allocation of \$638,000 from the Southern Baptist Convention's Cooperative Program, since Cooperative Program giving exceeded budget goals.

President Al Mohler told trustees the seminary received about \$3.5 million in donations last year from about 2,000 donors. Of that amount, \$294,000 was counted as annual giving, and the remainder was counted as gifts to specific capital projects and previously made bequests that were realized.

sic will be called the School of Church Music and Worship. The School of Christian Education will be called the School of Christian Education and Leadership.

Mohler said these name changes will not take away from what the two schools traditionally have done but will broaden their mission to encompass areas of concern to the churches. He explained that the emphases on leadership and worship will become interdisciplinary, drawing students from all the seminary's four schools.

Trustees also authorized the president and trustee officers to negotiate

a final contract for transfer of the Carver School of Church Social Work to Campbellsville University. Mohler said negotiations have not been finalized yet, but he is hopeful the matter will be settled before the end of the year.

Also, trustees:

- Passed a resolution calling on the Southern Baptist Convention to increase the percentage of Cooperative Program receipts allocated to the six seminaries.

- Approved establishment of a joint faculty-trustee task force to study the issue of faculty tenure.

## Ouachita declares self-perpetuating board

ARKADELPHIA, Ark. (ABP)—Trustees of Ouachita Baptist University have rejected four people nominated to their board by the Arkansas Baptist State Convention, saying the school's 109-year-old charter gives them the right to name their own successors.

Officials at the school in Arkadelphia, Ark., said new trustees recommended by a state trustee nominating committee were picked because of denominational controversy rather than for the good of the school. All four are prominent conservatives. The school, though viewed as very conservative in the academic community, is perceived by some Arkansas Baptist conservatives as being too moderate.

State convention leaders responded by freezing the university's \$2.4 million allocation until the conflict is resolved. Ouachita's total budget is just under \$20 million.

Ouachita (pronounced "wash-ih-tah") trustees voted to amend the char-

ter to restore a self-perpetuating board and elected four new trustees who were not on the list of nominees to be elected at the state convention's annual meeting in November.

In a press release after the trustees' vote, Ouachita President Ben Elrod said the trustee action was taken to "guarantee a return to a more inclusive trustee selection process." He noted the effort was designed "to restore broad participation in the process and to remove Ouachita from the line of fire of denominational dispute."

The state convention's executive director, Emil Turner, termed the controversy "a heartbreaking set of circumstances."

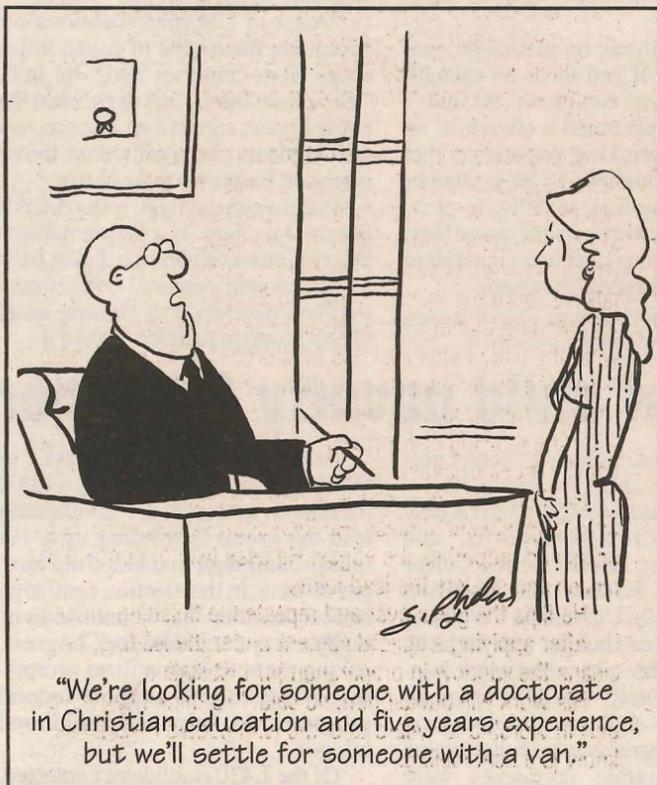
Elrod said the change was not intended to distance the university from the state convention but to protect the school from "factionalism in Baptist life."

At the request of the nominating committee, Elrod said, he submitted eight names for consideration for four trustee slots open this year. None of

the eight—all alumni or proven supporters of Ouachita—made the nominating committee's list. Instead, four men identified with the Southern Baptist Convention's "conservative resurgence" were nominated.

The state convention nominees were David Miller, an evangelist from Heber Springs who has been a major force behind conservative-backed changes at Southern Baptist Theological Seminary in Louisville, where he is a trustee; Bill Elliff, pastor of First Baptist Church in Little Rock, and Rex Terry, an attorney from Fort Smith, both members of the SBC Executive Committee; and Stephen Davis, pastor of First Baptist Church in Russellville and a trustee of the Southern Baptist Foreign Mission Board.

Instead of accepting these, Ouachita elected four other trustees. The university released the name of only one new trustee—Bernice Jones of Springdale—pending acceptance of the position by three other nominees.



## 'Experiencing God' goes to class at Campbellsville

By Ken Walker  
State Correspondent

CAMPBELLSVILLE—The nation's first professor to teach "Experiencing God" in college said he decided to use it as a textbook because he saw the popular study influence many people.

"I can't teach, with any integrity, in a class called 'Religion and Life' without talking about experiencing God," said Ted Taylor, professor of Christian studies.

Taylor said he learned about "Experiencing God" as minister of education at First Baptist Church of Starkville, Miss. "I wanted students to be exposed to it."

During the 1995-96 school year, 70 of his students signed cards saying they had accepted Christ as their personal Savior at the conclusion of classes using the text.

Besides stirring spiritual excitement on the central Kentucky campus, Taylor's work is drawing a visit Oct. 29-31 by Henry Blackaby, lead author of "Experiencing God."

The director of prayer and spiritu-

al awakening for the Southern Baptist Home Mission Board will speak at the university's fall Staley Lecture Series.

Blackaby will speak at Campbellsville Baptist Church at 9 p.m. those three days and at a convocation at the church Oct. 30 at 10 a.m. Those sessions are open to the public, but his lectures to Taylor's classes are limited to class members.



Blackaby

Since Taylor began using "Experiencing God," other colleges, such as Oklahoma Baptist University, have adopted it in their curriculum. The class studied from the hardback book, not the workbook used by most Bible study groups.

Several seminaries already had been using it, according to Blackaby, who professes to be amazed at what he said God continues to do through the material.

"Every time I turn around I'm hearing something," said Blackaby, who said he met earlier this month with 15 chief executives of Fortune 500 companies who completed the study. "But I don't like to divert attention to myself, which is something our society tends to do. I'm just

thrilled God let me be part of it."

Campus minister Ed Pavy said additional interest has been created among Campbellsville students because the Baptist Student Union is using Blackaby's new workbook for college students.

Pavy said 85 students are about midway through "God's Invitation: A Challenge to College Students," which was co-authored by Blackaby's son Richard.

"But we're trying to prevent people looking at his coming as a magic wand," Pavy said. "It's prayer that brings revival. I think revival is already coming because of what's happening in the lives of individuals."

Taylor said the changes he's seen among students resemble what he saw in Starkville, where his position included working with students from Mississippi State University. "I saw this wasn't just another class to take on Sunday evening, but... an intimate, daily experience with God."

When he came to Campbellsville for the 1994-95 academic year, Taylor used the workbook in a church administration class for students planning to enter full-time ministry.

Last year, he changed to blending

a theology text with the "Experiencing God" book. Near the end of the semester he showed the "Jesus" movie in class. He recorded professions of faith on decision cards from Campus Crusade for Christ, which sponsors showings of the film.

The popularity of the class is obvious. Taylor's "Religion and Life" classes doubled from two to four, while enrollment rose from 35 per class last fall to 45 this fall.

"As 'Experiencing God' has taken hold, they tell other students," Taylor said. "That's evidence to me that the principles are meeting the needs of students. They are seeking spiritual answers to life's questions."

One tip Blackaby will give to students next week is not to turn the course into a set of rigid guidelines. After being "set free," many people struggle with the practical aspect of implementing the presence of God in their lives, he said.

"It's just a witness of my life, but when you put it into seven realities, people tend to say, 'Are these seven steps?' They want to know if they're in stage two, three or four. I tell them they're not in any stage, they're in a relationship."

### Associations oppose motion

LOUISVILLE—Two associations recently passed resolutions opposing a proposal to change the percentage split of Cooperative Program gifts between the Kentucky Baptist Convention and the Southern Baptist Convention. The proposal would give 2 percent more to the KBC. Pulaski Baptist Association passed a resolution calling on messengers to the KBC annual meeting next month to reject the proposal. Christian County Baptist Association passed a resolution calling on the KBC Executive Board to rescind its earlier vote to propose the change.

## Board hires archivist, church growth leader

By Mark Wingfield  
Editor

The Kentucky Baptist Convention's first official archivist was hired last week, and a veteran convention staff member was named to a new church consulting position.

Cheryl Doty was named KBC archivist in a unanimous vote by the KBC Executive Board's administrative committee Oct. 15. Doty, who holds the master of library science degree from Rutgers University, has been a part-time worker in the convention offices for nine years. She also is editor of *Heritage*, the journal of the Kentucky Baptist Historical Commission.

Chip Miller, director of the KBC Sunday school department, also was unanimously approved to fill a newly restructured position of church growth leadership specialist. In this position, Miller will work directly with Kentucky Baptist churches toward the goal of reaching more young and middle-age adults and their families.

In other action, the administrative committee:

- Voted to create new budget line items of \$1,000 each for the Southern Baptist Historical Society and the Association of Southern Baptist Colleges. These organizations are taking over functions previously performed by the Southern Baptist Historical Commission and Education Commission, which are being dissolved. The Southern Baptist Convention no longer will provide annual financial support for these functions.

- Deferred a study of the Executive Board's professional staff salary structure until a new executive secretary-treasurer is named.

- Approved a statement addressed to the SBC Home Mission Board which emphasizes the KBC's desire



Doty



Miller

that any future decisions about changes in mission projects jointly funded by the KBC and HMB be made in joint consultation. "Any arbitrary, unilateral decisions by the Home Mission Board which would make any changes in the present allocations from the Home Mission Board for mission work in Kentucky through our cooperative agreements would be both unwelcome and hurtful to the existing positive relationships we have," the statement says.

- Heard a report from the committee that has been negotiating with Baptist Healthcare System regarding future relations between the hospitals and Kentucky Baptists. Although no agreements have been reached yet, committee members said they anticipate bringing a recommendation to the Executive Board in November.

The newly created archivist position will be funded on a three-day-per-week basis at first. The Executive Board has been building up funds for this position for several years.

The KBC archives has been staffed with part-time and volunteer labor until this point. Doris Yeiser, for whom the newly dedicated archives center is named, has been the primary force behind organizing the archives.

Doty previously has held various library positions in corporate and academic settings. In addition to her library science degree, she holds the bachelor of health science degree from the University of Kentucky.

She was raised in Immanuel Baptist Church in Lexington and currently is a member of St. Matthews Baptist Church in Louisville. She is married and has two teenage children.

The new position Miller will assume was proposed by Vernon Cole, director of the church growth and administration division. Cole presented the realignment as a means of making the Executive Board staff more responsive to the needs of the churches. Rather than promoting a program, Miller will be available to work with churches as a general consultant with no program to promote, Cole said.

"The churches are beginning to see that we exist to help them, rather than the local church existing to fund the KBC," he wrote in an introductory document.

Miller's primary thrust will be helping churches reach young adults and middle-age adults, Cole said. He presented data to illustrate three major entry points for an unchurched person to be touched by a church's outreach: the teenage years, at the time of marriage and when children come into the family. Beyond these points, it usually takes a life crisis for an unchurched adult to connect with a church, he said.

In addition, Miller will provide general consultation services on church health, consult with churches on architectural needs, conduct AIDS awareness conferences and perform a variety of other responsibilities.

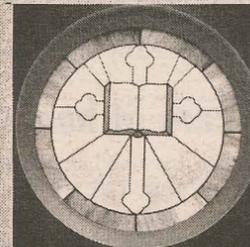
Funding for Miller's new position will be taken from an unfilled position in the Sunday school department. The position of Sunday school department director will be filled with someone who can help Kentucky Baptists see new and non-traditional ways of expanding Bible study, Cole said.

No new funds were required to enact the realignment.

## Windows are stained-glass sermons, says Corbin artist

By Joyce Sweeney Martin  
Staff Writer

CORBIN—Byron Bengé spends about 40 hours on each of his sermons and then stands back to see if people get the message.



Bengé creates stained glass windows, each of which he calls "a sermon in glass."

He used "Jesus, the vine" from John 15:1 as the theme for the bottom section of the windows at West Corbin Baptist Church.

At the top of each window, he used different biblical themes

such as a dove, a Bible superimposed on a cross and alpha and omega. Each is based on a Scripture passage.

"When you spend 40 hours on a window, there is plenty of time for a Scripture to roll over and over in your mind," he said.

Still, people don't always get the message without a little help, he said. Most look at stained glass and think "pretty windows," he said. But when he explains "there's a message in each window" and points out the Scripture passage on which his work is based, they get the point. "They start talking about the message and the Scripture."

Blending theology, artistry and technical know-how is what the use of stained glass in churches is about, he said.

After a church approves a theme for a window, Bengé makes a full-sized drawing of the proposed design on paper. After the drawing is approved, he transfers the design to a heavier stock of paper.

He then cuts out each piece of the pattern, which he traces onto large sheets of glass. He then scores and breaks the glass and smooths the edges. He uses lead to connect the pieces and solders the lead joints.

He flips the glass over and repeats the finishing process. After applying a special cement under the leading, he cleans the window in preparation for installation.

His work will outlast him, he said. "To think I can have a part in worship for years to come with people I will never know is a neat feeling."

## WESTERN RECORDER

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

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## BAPTIST FORUM

### Kentucky missions

I appreciated Rev. Morris' letter (Oct. 1, page 4) opposing changing the Cooperative Program division between the Southern Baptist Convention and Kentucky Baptist Convention. I value his opinion because I know of his church's missions giving. They give more to missions than many churches twice as large. But there are some other realities that need to be considered:

1) The letter unintentionally implies it is only missions if it is outside Kentucky. We know that's not true. Mission work in Kentucky is also important.

2) When the SBC's part was increased, that decision assumed churches would increase their giving. The assumption proved to be false. KBC churches failed to do their part and created the problem. If all KBC churches gave like Morris', there would be no problem.

3) Since churches have not increased giving, Kentucky missions has suffered:

■ We have fewer Kentucky missionaries, since our KBC staff has been reduced.

■ KBC program budget has not increased in many years.

■ Our missionaries on KBC staff have received pay increases less than cost of living for over 10 years.

In other words, our Kentucky missionaries are receiving less pay to do more work with less resources.

4) Don't be misled by saying only

35 percent goes to the SBC. When special offerings are added, over 50 percent of missions giving by Kentucky churches goes to SBC work.

For the sake of mission work in Kentucky, I suggest we must approve the recommendation. Then we need to get the percentage to SBC back up the right way—by leading our churches to increase Cooperative Program giving. With that approach, we have a win-win solution. Any other approach becomes a win-lose situation.

M.T. Gray  
Louisville

### Humility first

A few comments concerning recent gatherings on seminary campuses to pray for revival. First, I commend the leaders for seeing the obvious need for a moving of God in our nation. But I find it interesting they are choosing a means other than what the Scriptures indicate.

I believe 2 Chronicles 7:14 holds the key to experiencing a national revival: "If my people, who are called by my name will humble themselves, pray, seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land."

In God's way, the first step toward experiencing national revival isn't prayer or fasting, even if Ronnie Floyd's moving convention sermon challenges our people to do so. According to the inspired, inerrant and infallible word of God, national revival begins with the willingness of God's people to humble themselves. The Bible is clear that grace is given to the humble (Proverbs 3:34, 1 Peter 5:5, James 4:6).

Therefore, on a biblical basis, I question the methods some of our leaders are promoting to make reviv-

al happen. Can we expect God to send revival when we are unwilling to take the first step in a process so clearly spelled out in his infallible word?

Our own convention president said any Baptist who does not believe in an inerrant Bible needs to repent. Another national leader claimed the liberals of our convention have been preventing revival from occurring. The president of Southeastern Seminary is in an ongoing fight with the city council over the sale of some land, and has threatened the re-election of council members. Moreover, the attitude many of the brethren take toward more liberal Baptist brothers and sisters is "If you don't like the way the convention is going, leave."

Where is the humility in this? And without humility, God offers no grace.

Toby Tyler  
Campbellsville

### No support

Now that all free-thinking scholars have left Southern Seminary, what does the "faculty voice" amount to? All that are left, or have been added since Rev. Mohler took over, are either fundamentalists who agree with him or politically expedient opportunists.

A friend of mine, also a doctoral graduate of Southern, said 10 years ago that he was going to return his diplomas and renounce all connections with the seminary. I have been similarly tempted, but out of respect for the great spirits who once taught there—Sampey, Robertson, Carver and more recently, Moody, Price, Rust and Mueller—I want to remain "loyal" to the school which once existed. This "fundamentalist Bible school" will get none of my support.

Joseph Estes  
Louisville

### Taking care of home

Having been involved in foreign missions for 19 years (20, including our one year as volunteers to Israel in 1957-58), I can reflect back upon some of my writings and thinking in those years. I felt then that "foreign" missions was the "cutting edge," the "front line" of missions. I still hold that opinion in large part, but I have come to understand through experience that "global" missions must be understood as a whole, not just a single piece of it.

Why? Because I have seen the sacrifices of pastors and families who have lived on meager support in the very hardest of places in America without the kind of support I had as a missionary of the Foreign Mission Board. I have been to Utah and Idaho and seen for myself the price paid by pastors who live amidst a culture hostile to them and their children, existing with minimal and uncertain financial support, committed to sharing the gospel. I know some folks in Eastern Kentucky who, without the kind of support I had as a foreign missionary, persevere hardship and, in some cases, deprivation for themselves and their children in order to fulfill their "mission" in the Kingdom. I have a friend who has served in

this state his entire ministry, together with his wife, in the inner city ministering to the poorest of children without anything like the support of a foreign missionary.

If folks like these seem "less special" than our overseas missionaries, it is because we have nurtured this perception among our Baptist folk. Unwittingly I, too, have participated and am as guilty as any.

#### ON MISSION TOGETHER



William W. Marshall

At the same time, Kentucky volunteers have participated in partnerships in Kenya, Brazil and Russia. For the most part, volunteers return with a new appreciation for the "foreign" missionaries who are trying to learn a new language and are there for the "long haul," not just two weeks or so. Not a few of those volunteers discover for themselves that they can handle two weeks, maybe even two or three times, but that they would need a strong sense of "call" to return for career service.

One does not have to "demean" foreign missionary service while acknowledging that there are many "missionaries," not overseas, who also pay a significant price to fulfill their mission calling.

In Kentucky it is both/and, not one or the other, and it needs to be kept that way.

Kentucky Baptists have come to a

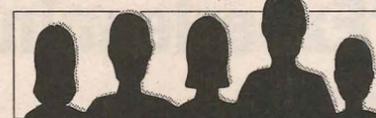
crucial point in our mission together. Our own convention ministries need some urgent attention. The details and rationale for that have been clearly spelled out in the Oct. 8 issue of Western Recorder (copies available on request).

It is understandable that there would be resistance to return the SBC percentage to 35 percent, at which percentage it was in 1992-93. But I hope every messenger to the convention will study the rationale for the decision; a rationale that derives solely from the hard facts of financial reality and a heart of concern that our own mission in this state not be minimized to a crippling degree.

If messengers decide to defeat the motion by the Executive Board, they should know in advance that sometime soon down the line, some significant cutting will have to take place in the state's portion of the budget. And since we have already been cutting and tightening for some time, our Kentucky mission, which is a far more comprehensive mission than may be known or appreciated, will feel the brunt of it.

If Kentucky Baptists intend to continue to be involved in both the SBC and KBC mission, and I believe they do, a strong home base will make that all the more likely in the future.

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



## FAMILY FORUM

### Come to terms with your guilt

By Harry Rowland

**Q** I was looking for a church and was asked: "You're single? Are you divorced?" Will I ever get away from this guilt?

**A** The label "divorced" is an incredible yoke and burden. For some, it breaks the spirit, destroys dreams and suffocates creativity.

Some people always will have problems with your past. It is not past history to them. But then, some singles themselves think that if they are happy they have "gotten away" with divorce.

Whether the guilt we feel or the guilt we are made to feel comes from divorce or some other failing in life, we need to come to terms with it.

This begins by understanding that grace is forgetting and letting go of the past. In "Guilt and Grace," Paul Tournier says: "It is not guilt which is the obstacle to grace. On the contrary, it is the repression of guilt." Simply put, denial keeps us from becoming friends with our past.

Baptists have two strong traditions on the past. One system glorifies the past. There is a steady flow of testimonies of how God has saved one from his wicked past.

The second tradition is the elephant-like memories of church members. They can remember indiscretions with incredible recall of particularly lurid details. One person insisted he would prefer that the Lord, rather than other Christians, catch him doing some things. The Lord would be gentler.

The Apostle Paul provides us a good system of coming to terms with guilt. He says, "This one thing I do." Then he lists three steps: forgetting, straining and pressing on (Philippians 3:13-16).

We need to forget the past by honestly dealing with our failures; then strain on by not looking back; and finally press toward a future with God.

Some singles cling tightly to the past and miss tomorrow. The past is like a piece of glass. The tighter you squeeze, the more deeply the glass cuts.

Jesus wants us to open our hands and let him have the glass. From the broken pieces of our lives, he makes stained-glass windows.

Because of grace, tomorrow can be better than yesterday if we come to terms with our guilt.

Reprinted from WR, Oct. 24, 1995

Harry Rowland is pastor of Beaufort (S.C.) Baptist Church.

## HE SAID/SHE SAID

### When children throw tantrums, why do parents look like fools?

#### HE SAID



Mark Wingfield

The surgeon general hasn't warned you, but take it from me: Parenting can be hazardous to your health.

We've been on a pre-Halloween reign of terror with our 4-year-olds that has left both Alison and me pale as ghosts. Maybe it's the weather; maybe it's the season; maybe it's the stress we feel and our children sense about getting ready to sell a house and move into another. Whatever the cause, it has been a scary sight.

Friday morning, I left for work thinking Alison was overreacting to the boys' misbehavior. Maybe she's the one who needs to cool off in time out, I thought to myself.

By Sunday night, I was ready to put myself in time out. It would have been quieter and more peaceful there.

Incidentally, church is not always the breeding ground of happy homes. We barely made it out of the church parking lot Sunday morning without having to call a crisis negotiator. Both boys sat like angels through church; but once we hit the parking lot, not-so-holy warfare broke out over seating in the family car. Luke wasn't happy, and everyone parked within earshot of us knew about it because of his spirited tantrum.

In retrospect, I realize we probably should have ignored him and let him cry it out, however long it took. In the heat of battle, that option was nowhere on the radar screen, though.

The whole episode provided further proof that every vow you make as a new parent eventually will get broken. In the end, you always sound like a broken record borrowed from your own parents. In the end, you always reach a point where anger, frustration and fatigue set in and you're the one seen screaming and flailing about in the church parking lot.

#### SHE SAID



Alison Wingfield

I think most of the boys' dramatic scenes can be traced to our impending change of address.

We put a contract on a house last week, and have now put ourselves in the position of having to sell our house—NOW. Are we a little stressed out? Yes. Has our stress been picked up by our children? Yes.

After spending the last few days cleaning and straightening, and straightening and cleaning, the boys

have probably had their fill of the following phrases: "Don't bring that food in here! Pick that up! No, you can't play in here, Mommy just cleaned this room!" No wonder they have broken down at the least provocation and dug their heels in to get their own way on something.

While it is easy to understand the source of their anxieties, it is much more difficult to deal with the outcome.

After the church parking lot episode with Luke, during which Garrett laid low and kept his hands over his ears, Garrett decided to get in on the action. When we got home, Garrett wanted to change clothes. I went upstairs to help him, and the following conversation was repeated numerous times, with increasing levels of intensity:

"I want to wear my jeans."

"You can't wear your jeans; you wore your jeans yesterday, and they are dirty."

"I want to wear my shorts."

"It's too cold for shorts; you can wear a pair of these other pants."

"But I want to wear my jeans."

Another temper tantrum was in the works.

The next one is mine.

## Should churches give out voter guides?

Voter guides produced by the Christian Coalition and a host of other Christian coalitions will be dropped on the doorstep of your church any day now.

Should these guides be distributed at your church or by your church? Here are some questions to ask in making such a decision:

■ *What is the mission of your church?* Many churches in recent years have adopted mission statements to help them focus on their primary objectives. A growing, healthy church knows what its purpose is and keeps its sights focused on that objective. Whether your church has a formal mission statement or not, most active church members should have a basic understanding of the congregation's purpose. Is distributing voter guides part of that purpose? Does such a handout help the church achieve its gospel mission?

■ *What is the mission of the voter guide your church has been given?* Most voter guides claim to be non-partisan, but that doesn't mean they really are. Despite whatever claims are made by the producers of the guide or by prominent figures who endorse the guide, look critically at the guide for any obvious or subtle biases. Are candidate names of one party presented in all capitals or in boldface while candidates of other parties are not? How broadly representative are the questions or categories shown on the guide? Does the guide focus on just one issue, or on a variety of issues? Are the questions phrased in such a way to imply that only one answer is correct? If voting records are cited, are they votes on final passage of a bill or on other procedural measures while a bill was being refined?

■ *What would be the impact on your church's witness in its community if your church distributed these guides?* Would you create roadblocks that would prevent some people from hearing your Christian witness in the future? Would you be demonstrating the love of Christ?

■ *What signs of integrity do you see in the guide?*

Does the guide base its assessments just on selected voting records, or have the candidates been asked to respond to pertinent questions? Have the candidates been allowed to preview the guide before its publication, thus ensuring they are not misrepresented? Have most candidates responded to the survey? Are answers presented in more detail than a simple "agree" or "disagree?"

#### EDITORIAL

■ *How have producers of the guide defined their "Christian" agenda?* So-called "Christian" voter guides often focus solely on abortion, homosexuality and education. In reality, Christians should be concerned about much more than these controversial issues. A holistic Christian agenda also would include issues such as hunger, homelessness, welfare reform, crime, violence, government ethics, public health, gambling, pornography, church-state relations and more.

■ *Does the guide explicitly or implicitly endorse any candidate?* If any voter guide your church is asked to distribute directly endorses even a single candidate, or if it implies endorsement of even a single candidate, throw it away. Distributing guides that endorse candidates threatens not only the church's tax-exempt status but the church's witness.

Be aware that the largest distributor of voter guides to churches, the Christian Coalition, currently is under investigation by the Federal Election Commission. Christian Coalition voter guides have been questioned both on the grounds of their accuracy and of their proclaimed "non-partisan" status. If you are concerned about your church's tax-exempt status, think long and hard before joining hands with the Christian Coalition to distribute their voter guides.

Losing a tax-exempt status might not be the worst thing ever to happen to your church. But losing your witness for the gospel could be.

— Mark Wingfield



### Use voter guides

The media has reported that many churches, fearing they will lose their tax-exempt status, are not permitting the Christian Coalition voter guides in their vestibules. Shame on our churches who would allow a government to muzzle them with the threat of losing the exemptions when there are so many injustices in this land.

This is not a victorious church. The Christian church has grown when it was persecuted, not when the church was comfortable. And we are comfortable. However, we are also blind not to see that God is sifting and weeding us as the Bible says he would do in the last days.

We see our Christian churches compromising principles. God tells us not to worship idols. Have we made our church buildings our idols when we hold tenaciously to them and at the

same time are silent of the injustices all around us: a little one being pulled through a birth canal and then murdered.

Shouldn't we use every tool available to educate our congregations? Jesus said to render unto Caesar what is Caesar's and to God what is God's. Frankly, I would rather worship God in a basement knowing I was in God's will than to worship in a cathedral knowing God was displeased with me.

Our churches need to repent, and the time is short.

Joyce Smith  
Edgewood

### Think of zeros

Did you ever stop to think about "nothing?" I really mean nothing as represented by the zero. The zero was probably not used before the 600s A.D., and was developed by the Hindus. Their word for it was "sunya." It became Latinized to "zephirum." Finally, it became the zero. The Arabs called it "sifr."

This is just to get your attention! An anonymous donor has given Oneida Baptist Institute \$500,000 for an endowment, provided we can match the gift with another \$500,000. If we

can, and we will, those five zeros will become six zeros with a one beside them, or \$1,000,000. Aren't those zeros beautiful? Had it not been invented, the figures might have been \$499,999 and \$999,998!

The beautiful part of the story, though, is that if you give \$1, you are actually giving \$2, which will never be used—just the interest which accrues will be. If you give \$20,000 as a friend of the school did, you will be giving \$40,000 for "time and eternity."

Dr. "Bud" Underwood explained it thoroughly in his column. We just thought you might like to ponder how exciting \$1,000,000 will look in an endowment fund of an institution that is rescuing, educating, witnessing and ministering to around 500 (those are also beautiful zeros) boys and girls each year.

"Sifr," "sunya," "zephirum" or "zero"—we're certainly happy the zero came into existence. Particularly when we see it used to represent an investment of \$1,000,000 in the lives and future at Oneida Baptist Institute, one of the most unique institutions in the field of education today.

Oscar Davidson  
Somerset

## Pastors share fears & findings on contemporary worship

By Greg Warner  
Associated Baptist Press

ATLANTA (ABP)—Churches that worship in a variety of styles are merely following the proven practice of "age-grading" the Christian message, says Atlanta pastor Jim Johnson.

Because each generation thinks, talks and acts in distinct ways, people of different ages need to seek and find God in a language and through media that match their lives, said Johnson, pastor of Dunwoody Baptist Church in north Atlanta.

Baptists long have recognized the need to tailor their message to different ages, Johnson said. "They did it in education at a time when Sunday school was the front door of the church," he explained.

Now the worship service is normally the first point of contact with church-shoppers and God-seekers, Johnson said.

But many who enter, particularly young adults, consider traditional worship services irrelevant—quaint relics of a bygone era. As a result, a growing number of churches are recasting worship in the culture of the baby boomers and baby busters, the

generations born after World War II.

Johnson was one of three pastors participating in a panel discussion on contemporary worship during a conference sponsored by the Baptist Center for Ethics. He was joined by David Hughes of First Baptist Church of Winston-Salem, N.C., and Craig Sherouse of Lakeside Baptist Church in Lakeland, Fla.

The three pastors—all baby boomers—have led their congregations to supplement their traditional worship services with ones targeting young adults. Contemporary music, jargon-free sermons, drama, video and other visual presentations are used to translate the message into a non-traditional culture.

Missionaries who confront varied cultures around the world have learned to translate "the core of the gospel" into the indigenous language and social structures of each population, Johnson noted. Now American churches must "apply the indigenous mission principle to America's lost culture," he said.

"The only reason to try contempo-

rary worship is to reach non-Christians," Johnson said. Wanting to increase membership or be avant-garde is not enough, he said, because radical change always invites opposition.

"It's not worth the pain," he said. "It must come out of a heartbeat to reach a lost culture around you."

For Dunwoody, the commitment grew from a study that showed only 2 percent of the people joining the church each year were converts from outside the

congregation, and the average Dunwoody member had been a Christian 31 years. "We were not having any impact on reaching non-Christian adults," he said. The membership also was aging faster than the community. "If the average age in your church is older than your community, you are dying."

The pastors cited fears that might be faced by churches considering contemporary worship. Among them:

■ **A loss of community.** Churches catering to two distinct cultures run the risk of disunity. "How do you run a hybrid church?" asked Hughes. When

a contemporary service proves successful, traditional worshipers may feel devalued, Johnson added.

■ **A watered-down message.** Hughes said he feared worship that targeted non-Christians would be guilty of "dumbing down" the gospel, making it so simplistic that it misrepresented the challenge of discipleship. That didn't happen, he added.

■ **Charismatic influences.** Since charismatics prefer contemporary, celebrative worship—and Lakeland, Fla., is replete with charismatic churches—Sherouse said many in his congregation feared the contemporary service would stray away from Baptist practices. "The key factor was trust in the staff."

■ **Technology.** Some people fear the technology gets in the way of worship, Sherouse noted.

■ **Worship becoming entertainment.** Some contemporary worship, particularly that targeting non-Christians, becomes performance-oriented and non-participatory, while authentic worship requires participation and response, Sherouse said.

Most of those fears were unfounded, the three pastors said, and the others are worth facing.

Missionaries who confront varied cultures around the world have learned to translate "the core of the gospel" into the indigenous language and social structures of each population, Johnson noted. Now American churches must "apply the indigenous mission principle to America's lost culture."

"It's time for churches not just to be satisfied with giving and sending, but doing."

John Rowell, pastor of Northside Community Church in Atlanta

## Are churches too reliant on missions groups?

By David Winfrey  
News Director

ATLANTA—It's time for churches to get off the "welfare model" of relying on other agencies to do missions work, according to John Rowell.

Rowell, pastor of Northside Community Church in Atlanta, said small churches have become too reliant upon agencies to do missions work they should be taking responsibility for. Small churches send money and sometimes personnel, but rarely get involved as a congregation, he said.

"We have come to believe that missions is not the purview of the church anymore; it's for professionals," said Rowell, whose church belongs to the Evangelical Free Church of America.

"It's demoralizing and demeaning," he said. "It's time for churches not just to be satisfied with giving and sending, but doing."

## Most busters seeking authenticity, pastor says

ATLANTA—Churches trying to take the Christian message to baby busters must consider the media's influence on a culture that is more cynical than previous ones, said one minister working with Generation X.

"They've seen the downfalls of the televangelists; lots of show, lots of glitz, but not the substance underneath," said Larry Parsley, teaching pastor at Dunwoody Baptist Church in Atlanta.

Outreach techniques are quite different from those to reach baby boomers, who prefer more polished presentations, he said.

Generally defined as those born between 1965 and 1983, about half of busters come from broken homes, and the teenage suicide rate for busters is

Rowell, who addressed the third annual church growth conference sponsored by the Baptist Center for Ethics, said non-professional laity are vital for Christians to fulfill foreign missions needs.

He pointed to Bosnia, where his church has been involved since 1989. A Sarajevo church with 80 people is run by non-professionals and has an average age of 19, he said.

Rowell said his church's ministry to Bosnian Muslims shows how small congregations can be used by God to share Christianity abroad.

Since 1989, 40 percent of the church's adults and 60 percent of its youth have participated in short-term mission trips to Croatia, he said.

And members have volunteered their professional skills from such fields as law, travel, construction, finance and communication.

Smaller churches are more flexible and can get resources to the mission field more quickly, he said. The

triple that of teenage boomers, Parsley said. Among his recommendations for taking the gospel to busters:

■ **Recognize the need for interactive worship.** A Tuesday night Bible study at Dunwoody aimed at 20-somethings has a lot of group singing and activities to involve participants, he said.

■ **Expand the ways non-Christian busters can learn about the gospel.** "It takes (buster) folks a good long time to come to Christ," Parsley said. "We find one of the most attractive events for seekers is mission projects."

■ **Focus on the practical.** Parsley calls this the "Yes, but how" portion of sermons and Bible studies to explain how Christianity applies to everyday life. Busters are interested in

church has not been hindered by any lack of resources, he added.

"God will give you manna from heaven if you're committed to his purposes, especially in missions."

Annual missions giving at his church has risen from \$89,000 in 1989 to \$635,000 last year, he added.

"What would you give for a church that's on fire for missions like that?" he asked.

Rowell noted that a growing number of missions agencies are heading to the mission field. As they seek money from the same pool of churches, he questioned whether they are exporting a competition mentality to the mission field.

But he dismissed any notion that churches are competing with their denominations by being directly involved in missions.

"We are not competitors if we're doing the same thing. We're competitors if we're doing the same thing for different masters."

what the Bible says about such topics as finding a mate and dealing with the past, he added.

■ **Model Socrates.** Busters are more attracted to lessons that ask questions and promote discussions than lessons that dictate dogma, he said.

Parsley said reaching busters is not limited to members of that generation.

"I don't believe you have to totally immerse yourself in Generation X culture to minister to this group," he said.

"If you're authentic about your successes and your failures—who you are and how you struggle to follow Christ—I would say that communicates more strongly than anything else."



## Lilly Endowment starts center to help churches

INDIANAPOLIS (RNS) The Lilly Endowment, a private family foundation, has given a \$5.3 million grant to the Alban Institute to establish the Indianapolis Center for Congregations.

The new center will seek to connect decades of national research efforts with the practical needs of the 2,000 religious congregations in the Indianapolis areas on such issues as stewardship, worship and music, finances, staff management, long-range planning and pastoral transitions.

"This is a chance to see if this knowledge can be brought to bear in helping the congregations in our own hometown," said Craig Dykstra, vice president of the Endowment's religion division.

The Alban Institute, based in Bethesda, Md., is one of the nation's leading organizations in developing resources and services for local congregations.

The Indianapolis Center will both gather information about what makes congregations function well and provide ways to improve the quality of the churches' ministry, according to James Wind, president of the Alban Institute.

"This is an experimental proposition," Wind said.

"It has not been tried anywhere else in the nation. We expect to learn a lot, and what we learn can only strengthen Indianapolis congregations—and perhaps provide a model for similar efforts in other parts of the country."

## 15-foot 'bubble zone' for abortion protestors considered by high court

WASHINGTON—The U.S. Supreme Court heard arguments Oct. 16 about whether anti-abortion protestors can be required to stay at least 15 feet from women entering abortion clinics.

At issue in the case, *Schenck vs. Pro-Choice Network of Western New York*, is the constitutionality of a court order that imposed a 15-foot "bubble zone" around abortion clinics and clients.

Under the court order, "sidewalk counselors" attempting to persuade women not to have abortions must stay at least 15 feet from clinic entrances and drive-ways and must immediately back off if the women say they do not want to be bothered.

A federal appeals court upheld the bubble zone, ruling that the First Amendment does not protect "coercive or obstructionist conduct."

Jay Sekulow, attorney for the protestors, urged the justices to overturn the zone as a violation of free speech.

"It is essential that pro-life citizens are permitted to address the issue of abortion in the public area

without the fear of censorship," Sekulow said.

The U.S. Constitution "protects speech you may not agree with or speech you don't want to hear," added Sekulow, chief counsel for the American Center for Law and Justice, which is located on the campus of Regent University in Virginia Beach, Va.

However, Lucinda Finley, attorney for the Pro-Choice Network of Western New York, told the justices the activities of the protestors went beyond free speech.

She said the zone was legitimate to stop "illegal harassment, intimidation, obstruction and trespass" at abortion clinics.

Kathleen Cleaver, a lawyer for the conservative Family Research Council, which opposes the bubble zones, said the court's ruling in the case, expected sometime before July, is "crucial" for the anti-abortion movement.

"A victory ... is crucial to show that the First Amendment is not a promise only for the politically correct, and that the rights of ... pro-life Americans are not trashed."

## Religious freedom act to get Supreme Court hearing

WASHINGTON (RNS)—The Supreme Court agreed Oct. 15 to hear a case that could lead to a ruling on the constitutionality of the landmark 1993 Religious Freedom Restoration Act designed to limit government interference with religious practices.

The court signaled its readiness to review the constitutionality of RFRA by taking a dispute between a Roman Catholic parish and the city of Boerne, Texas, over the city's use of a landmark-preservation ordinance to prevent the parish from building an addition to the church.

The Texas church invoked RFRA after being blocked in its effort to build the addition, arguing that the city's action violated the church's religious freedom.

RFRA, which has won widespread support among the religious community, was passed after the Supreme Court's 1990 ruling denying unemployment benefits to two workers fired for using peyote in Native American religious ceremonies. That ruling eased the tests a government must meet before it can restrict government practices.

Under the 1993 law, any action by

government that imposes a "substantial burden" on religious beliefs and practices must serve a "compelling" government interest and be carried out in the least intrusive manner.

Critics contend that Congress exceeded its authority in passing RFRA, which restored the stricter tests governments must meet before they can restrict or interfere with religious practices. They argue that in passing the law, Congress usurped authority from state and local governments and from the Supreme Court itself.

Prison officials have been especially critical of the law, arguing that its use by inmates makes security and discipline in the nation's jails much more difficult. Sixteen states joined the city of Boerne in asking the Supreme Court to hear the case.

The specific case involves St. Peter Catholic Church in Boerne, which applied for a permit in 1993 to enlarge its 70-year-old building.

The church's facade is in the city's historic district and the landmark commission turned down the church's request to enlarge the building even though the proposed addition would not affect the facade.

## S.C. man protests religious test for public office

COLUMBIA, S.C.—(RNS) Advocates of strict separation between church and state said a case pending before the South Carolina Supreme Court raises important questions about what constitutes a religious test for public office.

The court heard oral arguments this month about whether math teacher Herb Silverman was subjected to such a test when his application to become a South Carolina notary public was denied after he crossed out the word "God" from the constitutionally required oath. Silverman's notary public application was the only one out of 30,000 to be denied.

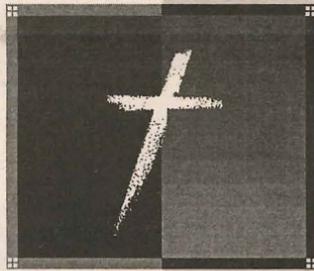
Silverman, an atheist activist, said a state constitutional requirement that public officials acknowledge a "supreme being" is a religious test that violates his right to religious liberty.

The American Civil Liberties Union of South Carolina is supporting Silverman's claim. An ACLU-appointed attorney argued Silverman's case before the state court.

According to Americans United for Separation of Church and State, six states beyond South Carolina have constitutional language requiring public officials to recognize some sort of religious belief, although most are not enforced.

In 1961, the U.S. Supreme Court unanimously struck down a provision in Maryland's constitution requiring public officials to declare a "belief in the existence of God."

South Carolina denies that any religious test was imposed on Silverman.



## BOXES of BLESSINGS

PROJECT 1996

Last year, the Boxes of Blessings program sent to Bosnia more than 3,000 boxes of gifts for children, 214 cases of medical supplies, 153 cases of food, 12 cases of clothing, and 3,000 pairs of shoes.

This year, we will once again meet the needs of as many Bosnian people as possible by providing boxes of gifts for Christmas. If you would like to help in this project, please read the following instructions:

**STEP 1** - Determine whether your gift will go to a girl or boy and choose an age category: birth-3 years; 4-6 years; 7-10 years; or 11-13 years.

**STEP 2** - Fill your box with gifts—NEW items only, please. (Suggestions: Bible story picture books; school supplies; hard candy—wrapped and sealed; small toys—no toy guns, knives or war-related items; stuffed animals; dolls; balls; cars; flashlight with extra batteries; T-shirts or other clothing items.)

**STEP 3** - We encourage you to enclose a personal note with your return address. Some have also included photos of their families.

**STEP 4** - Place \$5 for shipping costs (cash or check made payable to Ninth and O Baptist Church) in an envelope and place it in the box, on top of your gifts. Secure the lid on the box with a rubber band. Please do not tape or wrap the box. After it is received, Ninth and O will collect the money and write one check to cover shipping costs. All money received over the cost of shipping will be donated to SBC/FMB Relief Fund designated for Bosnia.

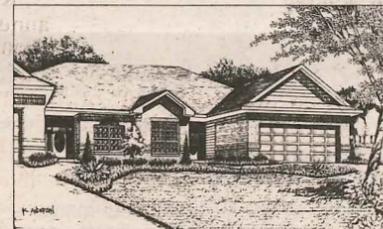
**STEP 5** - Bring your boxes to Ninth and O Baptist Church by October 31, 1996.

**STEP 6** - Pray for God's witness through your box and the churches in the Bosnian region that will be distributing the boxes to refugee families.

May God bless you for your care in giving to those in need.

**Ninth and O Baptist Church**  
2921 Taylor Blvd., Louisville, Ky 40208  
Phone: (502) 636-5576 Fax: (502) 637-5035

## A Home for Life



At Cornell Trace, we are doing more than constructing a housing development. We are building a community of friends. We offer a lifestyle where upkeep and repairs are somebody else's concern and where shopping, medical offices, recreational facilities and major highways are nearby. Our community is uniquely designed to serve seniors. As your need for care increases, we will make every effort to provide you the assistance you require. Any way you look at it, Cornell Trace is a home for life!

In addition to an elegant design that features vaulted ceilings and an open floor plan, our two-bedroom patio homes will offer:

- ◆ Fireplace with gas logs
- ◆ Whirlpool tub
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- ◆ Chaplaincy services
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- ◆ State of the art security system
- ◆ Walk-in closets
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- ◆ Gas heat
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Prices start at \$139,900. Floor plans range in size from a basic two-bedroom unit with 1,330 square feet to a two-bedroom unit with a study that encompasses 1,885 square feet.

9729 Cornell Trace Road  
Louisville, Ky. 40241  
(502) 326-9838

**CORNELL TRACE**  
A Home for Life

## Kentucky Baptists have no unanimous view on whether to observe Halloween

Continued from page 1

evil spirits on the holiday's eve, when spirits' activities supposedly peaked, the professor explained.

However, people's beliefs matter most, Chancellor said. Christians consciously participating in demonic activity or witchcraft would pose a problem, he said, but most are just having fun.

Still, the day's occult and Satanic influences are of real concern, said retired child development professor Jeroline Baker.

"I think each Christian parent has to examine where Halloween comes from and why they are celebrating it and then decide how they want to handle it," said Baker, who taught at Southwestern Baptist Theological Seminary from 1964 to 1991.

Residing again in her hometown of Frankfort, she said she is surprised at the widespread use of house decorations and lighting in Kentucky. That never occurred in Fort Worth, Texas, she said.

"With the emphasis we've seen on Satan lately, it definitely could be a concern, but children don't understand that," she said. "You would never convince some people that it's wrong. It's a very difficult question."

And there doesn't seem to be a universal answer among Southern Baptists. While some agree with Kings Baptist's view, others take a middle-of-the-road approach or see it as children's fun.

Carey Beth Tonks, minister of childhood education at Calvary Baptist in Lexington, understands the historical perspective but thinks Christians can use Halloween to reach the lost.

For example, Calvary will host a "Pumpkin Patch" carnival this Sunday evening. They encourage families to come, she said, and they at-

tract many unsaved children and their parents from the church's day care center.

"From a realistic standpoint there is evil in the world and Satan is doing his work," Tonks said. "At the same time, there are many fall celebrations around the world. I see this as a holiday that can be celebrated in a positive way."

At Red House Baptist Church near Richmond, the Mission Friends group will dress up for next Wednesday night's meeting. During this season, Girls In Action do a "reverse trick or treat," dressing up and taking candy to nursing home residents.

"I let my children trick or treat, but only with friends," said Linda Coulter, minister to preschoolers and children. "We visit friends to show off their costumes."

"If you get into goblins and creatures, I'm not sure that's appropriate. I see Christians using the season for things that are all right and staying away from the Satanic."

A veteran youth pastor in Louisville respects the feelings of those upset with Halloween but sees it as nothing more than a "fun time to be a kid."

"I didn't find that trick or treat and those kind of things meant I was worshiping the devil or paying homage to Satan," said David Garrard, minister to children at St. Matthews Baptist Church. "It was just a fun time and an opportunity to get candy."

Garrard said he likes "Judgment House," a salvation-oriented drama staged by churches in various states. But he still doesn't think trick or treat is bad.

"I don't think it scarred me as a kid to have done-it," he said. "It's never been a big issue for me or our church."

## Americans with religious affiliations still most giving

WASHINGTON (RNS)—Americans with religious affiliations continue to give higher percentages of their incomes to charities and to volunteer larger amounts of time to non-profit causes than do those without such affiliations, according to a new survey released this month.

"Religious membership continues to be extraordinarily important to the level of giving," said Virginia Hodgkinson, Independent Sector's director of research.

The study found that 76 percent of members of religious institutions reported charitable contributions in 1996, compared to only 50 percent of non-members. Fifty-five percent of religious members reported doing volunteer work, compared to 34 percent of Americans who had no religious membership.

Those with religious affiliations contributed about 2.3 percent of their average household income to charity, while those with no religious affiliation contributed 1.1 percent. Respondents who attended religious services "weekly or nearly weekly" gave the largest percentages of money and volunteer time, the survey said.

Religious organizations are by far also the top recipients of charitable giving—nearly 58 percent—followed by human services groups (9.4 percent), education organizations (8.9 percent) and health agencies (8.1 percent).

The survey, which was conducted this spring by the Gallup Organization, was commissioned by Independent Sector, a Washington-based umbrella group of nearly 800 voluntary organizations, foundations and corporate giving programs.

According to the study, the "strong" relationship between giving and religion has remained constant over five similar Independent Sector studies commissioned since 1987.

"This ... leads us to conclude that if membership in religious organizations and regular attendance at religious services increases, the proportion of the population that gives and volunteers will increase and the level of giving to religion and to other charities will increase," the study said.

Overall, the study found that giving and volunteering in America is slowly rising, although the total number of households making contributions decreased last year. The survey also revealed a "growing income gap" between affluent households that continue to donate at higher rates and lower-income households that no longer contribute to charities.

Public confidence in charities remained strong, with survey participants reporting a "great deal" or "quite a lot" of confidence in private education, religious organizations and youth development organizations. However, public trust in charities' use of donated funds decreased.

### Thank you, ladies

One of the groups that is instrumental in helping provide the needed resources for the Kentucky Baptist Homes for Children ministry is the Women's Advisory Board.

This group meets three times a year to map out strategies for helping churches become more aware of the tremendous needs facing children and families and to provide ways for churches to help in meeting those needs.

During the past year, the Women's Advisory Board has organized work groups to help with various facility projects.

The group has heavily promoted the "Mile of Pennies" campaign, which raised more than \$40,000 this year, and sponsored the annual Food Round-Up to supply our children with food and personal supplies.

In addition, the Women's Advisory Board has sponsored the birthday fund to provide children with gifts and the camp fund to help young people participate in special summer activities. The group also has provided new chairs for the dining room at Glen Dale Children's Home.

The Women's Advisory Board presently is working diligently to promote the Thanksgiving Offer-

ing (the goal is \$950,000) and is busy securing Christmas sponsors and gifts for our children and families.

I am so grateful for the thousands of hours of volunteer service given by our Women's Advisory Board members and the associational child care representatives and church child care representatives who assist them. All of these folks are special people who are making an important difference in the lives of hurting young people and families.

#### HOMES FOR CHILDREN



Brenda Gray

One goal of the Women's Advisory Board this year is to secure a church child care representative from each Kentucky Baptist church.

For information on the responsibilities of a church child care representative, a monthly projects list or a copy of our latest brochure, please call the number listed below.

We'd love to have you involved with us.

Brenda Gray is vice president for development and communications for the Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. The World Wide Web address is: <http://www.iglou.com/kbhc/>

### Building dreams

By Robert Dunston

Last week I introduced you to Robert Day and Dave Emmert, the founders of Cumberland College's Mountain Outreach program. This week I want to let you know what Mountain Outreach continues to do.

This past summer, eight of our Cumberland students served as summer missionaries working with

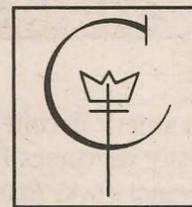
Al Laird, director of Mountain Outreach, in the intensive summer program. These students were Dwayne Ackley, Mike Adkins, Travis Barns, Emily Lucas, Matt Neel, Desiree Robertson, April Vermillion and Nicole Weitzel.

With the help of 16 church groups, four houses were constructed for four families.

Since its beginning, Mountain Outreach has built 79 homes and dug 44 wells. The recipients of the houses pay for the materials used in construction. Interest is not charged and payments are kept as low as possible. When the final payment is made the family owns its home and enjoys the pride and satisfaction of realizing a dream.

In addition to paying for the materials, the recipients also work on constructing their home. Their own perspiration and effort makes their dream come true.

#### CUMBERLAND COLLEGE



During the academic year, Mountain Outreach maintains a busy schedule. Students repair and insulate homes and visit families. When Mountain Outreach completes a house, it does not complete its ministry to the family. Students provide friendship, encouragement and spiritual direction to their neighbors. Through the care and concern of students through the years, families have accepted Christ as their personal Savior, and lives have been changed forever.

President George Bush selected Mountain Outreach as his 220th Point of Light, recognizing the group's success at building dreams. God gave two students a dream in 1982. Since that

time he has continued to work through students to build dreams for others. These students will keep dreaming dreams and making a difference in our world long after they have graduated.

For more information about Mountain Outreach, contact Al Laird at (606) 539-4346. He will be delighted to talk to you.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

## CLASSIFIED ADS

**SEEKING:** Pianist in Taylorsville/Mt. Washington area. Resumé to: Kings Baptist Church, 989 Kings Church Road, Taylorsville, KY 40071.

**SEEKING:** Youth minister for church averaging 350+ in worship services. Send resumé to: P.O. Box 57, Hawesville, KY 42348.

**SEEKING:** Full-time minister of music. Outstanding opportunity in growing church and in high-growth community. Send resumé to: Music Search, Simpsonville Baptist Church, P.O. Box 56, Simpsonville, KY 40067.

**SEEKING:** Church secretary at East Frankfort Baptist Church. This position requires 25 hrs/wk, Monday through Friday. Computer skills are a plus. Interested applicants please send resumé to: East Frankfort Baptist Church, 457 Versailles Road, Frankfort, KY 40601, Attn: Personnel Committee.

**SEEKING:** Summit Avenue Baptist Church in Decatur, Ill., seeking full-time pastor. Send resumé to: Dean Conaway, 320 N. Wall St., Macon, IL 62554.

**WANTED:** LPNs, CMTs and unit secretary positions now open at Parr's Rest, Inc., for full- and part-time employment. Parr's Rest is a personal care home for women in Louisville. We offer competitive pay and flexible scheduling. An attractive benefits package includes vacation pay and tuition reimbursement. (502) 451-5440.

**SEEKING:** Minister of music. Ridgewood Baptist Church, Louisville (CBF-affiliated), is seeking a part-time minister of music. Send resumé to: Ridgewood Baptist Church, 6209 Greenwood Road, Louisville, KY 40258.

**SEEKING:** Minister of youth. Ridgewood Baptist Church, Louis-

ville (CBF-affiliated), is seeking a part-time minister of youth. Send resumé to: Ridgewood Baptist Church, 6209 Greenwood Road, Louisville, KY 40258.

**SEEKING:** Part-time minister of music at Farmdale Baptist Church. Send resumé to: 5610 U.S. Hwy. 127 S., Frankfort, KY 40601.

**TOUR:** 10-day Holy Land tour plus Greece, departing Feb. 24, 1997, for only \$1,795. Call Jack R. Studie for a color brochure and more information at (502) 247-8331. Experience you can trust!

**SEEKING:** Minister of adult education and new member assimilation. Dynamic, growing church has an opening for a committed, growth-minded minister. Present membership is approximately 4,000 with average attendance of approximately 1,700. Resumé should be forwarded to: Personnel Committee, 11704 Kingston Pike, Knoxville, TN 37922.

**SEEKING:** Taylorsville First Baptist Church is seeking a part-time minister of music. This position involves leading the congregational singing, sanctuary choir, and overseeing the music program. If interested, send resumé to: Minister of Music Search Committee, P.O. Box 446, Taylorsville, KY 40071.

**FOR SALE:** 22 12-foot pews, pulpit, altar bench, communion table, 2 clergy benches. Call (502) 866-2089.

**WANTED:** Part-time church organist—eight to 10 hours per week (Sunday mornings and evenings and Wednesday evenings). Organ is a 28-rank Aeolian-Skinner. The church appreciates a variety of music styles. Organist should possess excellent sightreading and accompanying skills. Competitive salary. Phone Mr. Douglas at the church office: (502) 683-0269.

**SEEKING:** Part-time minister of music. Send resumé to: Plano Baptist Church, 600 Plano-Richpond Road, Bowling Green, KY 42104, Attn: Search Committee.

**SEEKING:** A multiple-staff, seeker-sensitive, purpose-driven church is looking for a full-time youth and children's minister to provide vision, direction, training and leadership to a team of volunteers. Individual must be gifted in teaching and must have management skills, a high energy level, fresh ideas and the ability to function in a team approach to ministry. Interested? Experienced? Challenged? Send resumé to: Search Committee, Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069. Phone: (606) 336-3544.

**SEEKING:** Kentucky Baptist Homes for Children, headquartered in Louisville, Ky., is seeking a president/chief executive officer for immediate placement. Kentucky Baptist Homes for Children has a broad spectrum of programs and services with numerous facilities throughout the state, and is the oldest and largest private child/family care organization in the state. Applicant must be active Baptist, have advanced degree (master's and above), experience in child/family care or related field, be knowledgeable in pertinent issues, be a capable spokesperson and advocate, possess demonstrated management/leadership skills and a vision for the future in this field of service. Competitive package, negotiable with demonstrated ability. Send application/resumé to: H.R. Booth, 6296 Saddle Ridge, Burlington, KY 41005-9602.

**CARE:** Kinnett Care. Services include live-in and hourly care, personal care, meals, housekeeping, companionship. Free in-home assessment; insured and bonded. Call 24 hours, (502) 499-7777.

## Clinton radio ads on family pulled after gays protest

WASHINGTON (RNS)—Responding to criticism from gay rights groups, the Clinton-Gore campaign announced Oct. 16 that it had revised a new Christian radio station ad that praised President Clinton for signing the Defense of Marriage Act into law.

The original 60-second spot, which was running on about 70 Christian radio stations nationwide, portrayed Clinton as a defender of values who signed the law that prevents same-sex couples from receiving federal spousal benefits. "President Clinton has fought for our values, and America is better for it," the ad proclaimed.

Gay rights groups including the National Gay and Lesbian Task Force, the Human Rights Campaign and ACT UP (AIDS Coalition to Unleash Power) said they were offended by the ad and urged that it be pulled.

ACT UP had threatened to hold demonstrations and take out newspaper ads criticizing Clinton for running the spot. Many homosexuals were outraged by Clinton's support of the new law, which defines marriage as being between "one man and one woman."

Clinton spokesman Don Foley conceded that because of concerns expressed by several groups, the campaign had decided to release a revised ad, which deletes the Defense of Marriage Act references and instead focuses on Clinton's abortion position.

The revised ad contends that Clinton would support a ban on the controversial late-term abortion procedure known as "partial-birth abortion" if it included an exception for the mother's life and health.

In ads that began running on Christian radio stations last week, Republican candidate Bob Dole criticizes Clinton for supporting late-term abortions and gays in the military. Many evangelicals and Roman Catholics were highly critical of Clinton for vetoing a law banning the "partial-birth" abortion procedure.

## Christian Coalition apologizes for 'racist' sample voter guide

CHESAPEAKE, Va. (RNS)—The Christian Coalition has apologized for distributing sample voter guides that African-American leaders in Texas branded as "race-baiting."

The generic sample voter guides in question included photos of fictional congressional candidates. The candidate who supported the Christian Coalition's positions on key issues was illustrated with a photo of a white man, while the candidate who took positions at odds with the Coalition was depicted as an African-American.

The model guides were distributed along with order forms to churches in Texas. The Texas NAACP, the Texas Faith Network and leaders of several local black churches took issue with the sample guides and accused the Christian Coalition of using racial stereotypes to advance its political agenda.

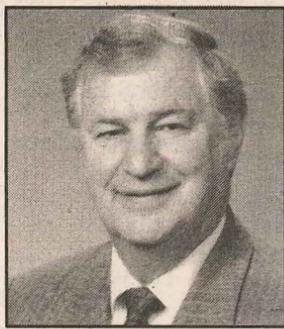
Christian Coalition spokesman Mike Russell called distribution of the guides "an honest mistake that shouldn't have happened."

Russell said the sample guides were prepared by a vendor "off the premises" and were faxed to the Coalition's Chesapeake, Va., office for approval. He said the quality of the fax was so poor that the employee who approved the mock-up "literally could not distinguish the features in the photos."

"We are profoundly sorry that it happened and have taken steps to assure that a similar mistake does not happen again," Russell said.

African-American leaders in Texas blasted the guides. "We are offended and aghast at the efforts of the Christian Coalition to use race as a basis to incite voters," said Joseph Parker Jr., pastor of David Chapel Missionary Baptist Church in Austin, Texas.

Parker called the sample voter guide "conduct unbecoming of those who carry the identity of Christians."



**Dr. Henry T. Blackaby**  
Author of *Experiencing God*  
Tuesday through Thursday  
Oct. 29–Oct. 31

For the first time on an American college or university campus, Campbellsville University welcomes Dr. Henry T. Blackaby as he presents his monumental work, *Experiencing God: Knowing and Doing the Will of God.*

Tuesday, Oct. 29

9:00 p.m. Staley Series – Campbellsville Baptist Church  
Reception for students – Little Auditorium

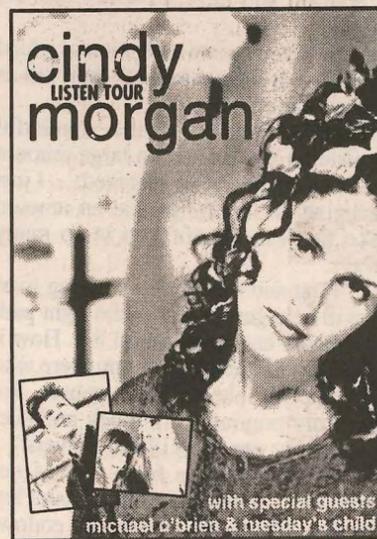
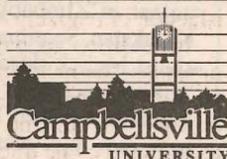
Wednesday, Oct. 30

10:00 a.m. Convocation – Powell Athletic Center  
9:00 p.m. Staley Series – Campbellsville Baptist Church

Thursday, Oct. 31

9:00 p.m. Staley Series – Campbellsville Baptist Church

For more information: (502) 789-5227



**Saturday, Nov. 2, 7 p.m.**

**Campbellsville Baptist Church**  
\$9 ea. in advance • \$10 at the door  
\$8 ea. for groups of 10 or more  
Charge by phone: (502) 789-5227

Sponsored by Campbellsville University BSU



## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia and New England:

- Discipleship training for new members of Sosnovi Bor, Russia, church.
- Pastor Sergei of the Sosnovi Bor, Russia, church.
- Sports equipment needed for outreach ministries of churches in Vyborg, Russia.
- Follow up for the summer work of a mission team from Faith Baptist Church in Carver, Mass., in Birmingham, England.
- Follow up for the 90 children who attended a summer sports camp at North Shore Baptist Church in Peabody, Mass. The camp was staffed by a mission team from Graefenburg Baptist Church.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **FRANKFORT**—Calvary Church called **Gerald Roe** as pastor. Roe previously was pastor of Waikiki Church in Honolulu, Hawaii. He began his new ministry Oct. 13.

■ **GREENVILLE**—Carter Creek Church celebrated Pastor **Donald Wilkins'** 25 years in the ministry Sept. 8. He has been pastor at Carter Creek Church 15 years.

■ **HODGENVILLE**—Barren Run Church ordained **Kelly Lawless** and **David Rock** to the deacon ministry Oct. 20.

■ **JEFFERSONVILLE**—Jeffersonville Church called **Greg Waltermire** as interim pastor.

■ **LOUISVILLE**—Long Run Association will sponsor a literacy workshop at Highland Church Nov. 9 and 16, at 8:30 a.m.-5 p.m. To register, send \$20 by Oct. 30 to the associational office, 2722 Crittenden Dr. Louisville, Ky. 40209. Call **Gerald McNeely** at (502) 635-2601 for more

information.

**John Killinger** will be the guest preacher at 10:45 a.m. and 6 p.m. Oct. 27 at Buechel Park Church.

**Ryan Schafer** resigned as pastor at Manly Memorial Church.

■ **MOUNT WASHINGTON**—First Church called **Don Randolph** as interim pastor. Randolph began his new ministry Oct. 13.

**David Wells** resigned as minister of education/administration at First Church. He is available for music or education interim or supply. Contact him at (502) 538-8702.

■ **PARK CITY**—Park City Church awarded perfect attendance pins Sept. 29 to: 15 one-year; one five-years; one 10-years; two 11-years and one 56 years.

■ **WILLIAMSBURG**—Mossy Gap Church called **Joe Baldwin**, native of Laurens, S.C., as interim pastor. He is a student at Clear Creek Baptist Bible College.



## Church Buses Rental Buses

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Carpenter Bus Sales Inc.**

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## Case threatens tax-exempt property, opponents claim

WASHINGTON (RNS)—Church-state attorneys say a Maine property tax case pending before the U.S. Supreme Court could threaten the tax exempt status of all non-profit groups, including religious organizations.

The justices heard oral arguments this month about whether state and local governments may impose property taxes on traditionally tax-exempt charities that "principally benefit" people from out of state.

At the center of the case is a Christian Science summer camp that draws 95 percent of its campers from states other than Maine. The Town of Harrison imposed \$30,000 in property taxes on the camp, arguing that local taxpayers should not have to subsidize an organization that primarily serves people from outside Maine.

Lawyers for non-profit groups warn that the case could have implications nationwide.

"If the camp loses, then revenue-hungry states and municipalities will have nothing to stop them from taxing the real estate of all but the smallest and most parochial charities," said

Steven McFarland, director of the Annandale, Va.-based Christian Legal Society's Center for Law and Religious Freedom.

McFarland said the threat would not be limited to property taxes. "Choose any tax you want; it will be open season for the tax man."

McFarland's organization filed a friend-of-the-court brief urging the justices to consider the religious liberty implications of the case. The brief was filed on behalf of several Christian organizations that could be adversely affected by the decision, including the Southern Baptist Christian Life Commission, the Coalition of Christian Colleges and Universities, World Relief, the International Union of Gospel Missions, the National Association of Evangelicals and the Evangelical Council on Financial Accountability.

Marc Stern, a lawyer with the American Jewish Congress, called the Supreme Court case "a harbinger of a growing resistance to state tax exemptions" for religious organizations.

Stern cited a ballot initiative in Colorado next month that seeks to impose property taxes on most charitable institutions including religious groups.

"There are lots of (tax exempt issues) percolating around the country that could have serious implications for religious groups," Stern said in an interview.

## YOUTH GROUPS NEEDED

Atlanta, Orlando, Philadelphia, Baltimore, Buffalo, New Orleans, Branson, Denver, Tampa, Chicago for summer missions. We provide meals, lodging, assignment. For info, costs, contact Youth on Mission, Bx 2095, Rocky Mt, NC, 27802  
(800) 299-0385

## What a wonderful response!

I cannot express how excited I am about the response we have received for the matching endowment fund. The letters have been pouring in every day. While we have not met our goal yet, the response has been tremendous. It has been exciting to read the letters, cards and notes attached to some of the contributions. I want to share some of them with you.

"President Underwood, Please accept this as a token of love for Oneida and your work as a leader. I've neglected you folks for a long time, but I am 91 years old and have had to change my mode of life. I still think Oneida Baptist Institute is the greatest Christian school in the United States."

"Dear Bud, We're excited about the matching Permanent Endowment Fund. This is wonderful that Oneida has a friend who is able and willing to do this.

"We are enclosing a check to be put in this fund—wish it could be more—but at this time we can't. This is a great way to invest in the lives of our young people and with the moral decay in America, our youth need all the teaching possible.

"May God richly bless this effort. We don't have any doubt that it will be reached."

"Dear Sir, I am always glad to hear good things happening to Oneida. Since I am 89, and on a limited income, I am not in a position to contribute regularly, but do what I can, when I can.

"Enclosed is a check for \$100, and I wish you good response to the new venture."

"Dear President, I'm so pleased to have a small part in the Permanent Endowment Fund. My prayer will be that you reach the additional \$500,000. As this could be much benefit for Onei-

da Baptist Institute."

"Dear Mr. and Mrs. Underwood, Enclosed is my check for the OBI endowment fund. I, too, am excited about it and have no doubt that the goal will be met.

"I just pray that everyone who has been helped by Oneida as I have will respond with their gift as God has blessed them."

"Dear Friends at Oneida, What a wonderful opportunity Oneida has for such a large amount to be given and to be matched. ... I just imagine all the things that an amount like this can benefit you in so many ways.

"First and foremost the young lives it will help get started on the right path to a better and more useful life. How it will help lift the load for you there who struggle with day to day expenses. We are truly praying for a quick and successful answer to all of our prayers."

And finally this from one of our friends, "... When we received your letter concerning the permanent endowment fund and the opportunity to have

any money we could give have the effect of being doubled by giving it now, we decided that we could not justify holding the money and have Oneida not benefit as you stated in your letter. So, we enclose our check in the amount of \$1,000 identified as you indicated for the endowment fund. We stand on faith that God will replace any money we might need in the meantime."

I hope you will rejoice with me over the expressions of love and concern from these and many, many other friends who are helping us reach our goal of \$500,000.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

## THIS IS ONEIDA



W.F. Underwood

## New professor at Clear Creek

A scholar and an evangelistic pastor with a heart for missions became part of our training team in August. The college welcomes Charles Quarles as assistant professor of biblical studies. He and his wife, Julie, have two children, Rachael, age 5, and Hannah, age 3.

The Mississippi native graduated magna cum laude from the University of Mississippi and Mid-America Seminary. He completed work on a Ph.D. in New Testament at Mid-America in 1995.

Our studies will benefit from Quarles' wide experience, including 11 years as a pastor. The Tennessee and Mississippi state conventions recognized two of his churches for significant growth through baptisms. He continues to

practice as a member in the pew what he demonstrated as a pastor. On a recent Monday night visitation at Pineville First Church, Chuck and Julie had the joy of leading a young mother to a personal commitment to Christ. He gained valuable experience as a missions volunteer in Zimbabwe, Kenya and Kazakstan. Seminary colleague Richard Melick described him as a "gifted teacher in the classroom. Students enjoyed his classes and gave him high marks as a profes-

sor. Chuck always was well-prepared, stayed on point and interacted well with students."

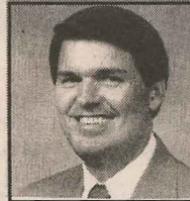
Sharing the results of disciplined study has brought Quarles numerous writing assignments for the Life and Work Sunday school curriculum for young adults. He also has written for Biblical Illustrator and several theological journals. In November, he will present a paper at the Evangelical Theological Society meeting in Jackson, Miss.

The high confidence the churches have in Clear Creek is reflected by the early opportunities Quarles has had to preach in area churches. He already has journeyed as far as Somerset and had a revival in Harlan County.

I heartily concur in his testimony for the future, "I want to train a generation of pastors who are theologically discerning, who preach God's word accurately and reverently, who genuinely love the churches they serve and whose hearts are longing for men like this. Clear Creek is a tool in God's hands which he will use to fashion this kind of Christian servant."

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

## CLEAR CREEK CHRONICLE



Bill Whittaker

## Christian author 'in the business to share the gospel'

By Charles Willis  
SBC Sunday School Board

NASHVILLE (BP)—Though his earlier years included career detours into music, pulpit preaching, carpentry and filmmaking, Frank Peretti said he believes a writing career was God's plan for him.

"Regardless of which path I could have taken, I would have wound up a writer," said Peretti, a widely known Christian author.

Peretti said devoting his more mature years to writing is "a nice full-circle payoff. That which I dreamed about and strayed from, I have come back to by the grace of God."

"The only thing that could change now would be from fiction to nonfiction. But whenever you read a Frank Peretti book, you're going to find a Christian message."

Peretti said he doesn't mind being tagged a "Christian author."

"I'm in the business to share the gospel, to spread the word of God. People may as well know that up front."

Peretti's earlier novels, "This Present Darkness" and "Piercing the Darkness," are spiritual warfare novels. He also wrote "The Prophet" and a series of children's books, "The Cooper Kids Adventure Series." His books have sold 6.8 million copies.

"The Oath," his most recent book, has sold 700,000 hardcover copies. It first appeared on the best-seller list two months before its release, the result of a national pre-publication sales campaign.

Peretti likened his writing projects to Nehemiah, who did not have to rebuild the wall of Jerusalem alone. Others worked on sections of the wall, hung doors and built gates.

"Everybody had their piece of the wall to build. Sometimes people like me get all the attention. I actually get rather intimidated by the position I often find myself in because I wrote this book, and that's supposed to make me an expert. I feel far from it. I'm

watching in awe at what God is doing, just like everybody else."

Peretti said his next project may be somewhat autobiographical, though he will not appear in the form of a specific character. He said he plans to go back through personal journals, stretching back 28 years to the 17-year-old Frank Peretti, "to see what I have learned."

"It's an intense experience to look back and see all the things the Lord has done, and all my silly mistakes," he said. "I don't know what form the book is going to take, but I want it to reassure people that the Christian walk is worthwhile. It pays to serve the Lord."

**"I don't know what form the book is going to take, but I want it to reassure people that the Christian walk is worthwhile."**

*Frank Peretti on his next book*

## Church homeless ministry gains assistance amid criticism

BUENA PARK, Calif. (BP)—When city officials squared off to fight what they saw as the blight of homelessness around First Southern Baptist Church in Buena Park, Calif., pastor Wiley Drake said they were in a losing battle.

"God's going to win this one," said Drake, who claimed the city threatened in June to shut down the church's ministries. "What we're doing here is nothing more than following a biblical command to help the less fortunate. And now (city officials) have thrown out a compromise."

When Drake moved from Texas in 1987 to lead the Los Angeles-area church, the congregation was ministering to perhaps 10 families a week with food and clothing. Now about 500 families a month come to the church for 25,000 pounds of food.

For the last two years, First Southern has been the site of Orange County Baptist Association's Christian social ministries program.

Homeless people began spending the night at the church in sleeping bags or cars. Ministry to them had become such a permanent part of First Southern's work that the men's ministry at Rose Drive Baptist Church in Orange County built a showerhouse on First Southern's lot.

Among the other services First

Southern provides for the homeless:

- Outdoor rest rooms open 24 hours a day.

- An on-site, outside pay telephone and typewriter, computer and fax.

- An employment services office helping prepare resumes, providing job leads and calling prospective employers.

- A spiritual counseling office. During the 1995-96 church year, at least 31 people have been baptized.

- Medical care available at low cost with doctors on-site three days a week.

- Crisis pregnancy counseling and care available at no cost from initial test through birth.

- Meals.

- Bus passes, along with minor auto repair done by homeless mechanics.

- Financial counseling.

- A home church.

The homeless are welcomed at all services, Bible studies and fellowship times; a Bible study particularly for the homeless takes place three days a week at the church, led by formerly homeless Charles Huggins.

"I am calling this a conversion-transition center," Drake said. "We do our best to convert them to Christianity and we make no apologies for that."

The homeless are not allowed to

stay on the property more than a couple days unless they're actively seeking employment, the pastor added. "The first thing we require is identification. The second, contact with their family. One woman last week didn't know her mother had died two years ago."

When Buena Park's city manager and chief of police called Drake to city hall in May, they said there had been complaints about homeless people hanging around the church. Chief among the complaints, Drake said, was the fear expressed by senior citizens about people hovering near the church property and smoking.

Drake said he sought to rectify the problem the same day by providing a specific area on the property where the homeless can smoke. No church members have complained, he added.

The city's real problem with the church's ministry, Drake contended, is they don't want homeless in their city, which is on an entertainment corridor.

In June, the city sent inspectors from the code, fire, safety and health departments to First Southern. Each violation was immediately corrected, Drake said—a lock put on a refrigerator, covers attached to garbage dumpsters.

"They made it real clear that the

real problem wasn't the codes but that we were allowing people to camp on church property," Drake said. "They said if we did not cease and desist they would bring criminal charges against me."

The resulting media frenzy brought three attorneys who offered services without charge.

In September, the city offered to hold off filing criminal charges against the church for violating the city's camping law if the church would start to build a facility to house the homeless and ministries.

Local media publicized the need for an architect and structural engineer, and the church had offers from 90 people within two days. Drake chose two Southern Baptists.

Preliminary plans call for a 5,000-square-foot, one-story structure. The building will include a large main room in which cots can be set up, a commercial-size kitchen, six consulting rooms, two shower and rest rooms and a storefront for groceries and storage.

The plans were to be submitted to the city by Oct. 7 and, if approved, a public hearing will be set for Nov. 13. Drake said he expects final approval to be given by January.

"God will get the glory for this," Drake said. "We're doing his work."

**"What we're doing here is nothing more than following a biblical command to help the less fortunate."**

*Wiley Drake, pastor of First Southern Baptist Church in Buena Park, Calif.*

## Basketball wizard takes message to audiences

ELKTON, S.D. (BP)—How do you spin 18 basketballs at one time?

Determination, claims Bruce Crevier, who holds the Guinness World Record for the feat.

Crevier called determination "accomplishing a seemingly impossible task by breaking it down into achievable goals." To spin 18 basketballs, "take it one ball at a time."

This message is at the core of Crevier's presentation to youth groups, camps, churches, schools and prisons.

Crevier is a special guest performer for National Basketball Association game halftime shows. Among his television appearances are NBC's "Today Show," "The CBS Evening News," "NBA Inside Stuff," "The 700 Club," "Live with Regis and Kathy Lee."

"Young people are very impressionable—I can remember my older brothers impacting me," Crevier said. His older brothers and sisters were involved in sports.

Two older brothers learned how to spin a basketball in college and shared their newfound talent at home. A sister picked up the skill and did even better than the brothers. Watching his siblings encouraged Crevier to learn and perfect spinning balls.

Crevier later received letters in three high school sports. He graduated from and played basketball for the University of South Dakota in Vermillion. Growing up, he hoped to have a profession related to sports, but he also hoped to share his Christian faith.

"A lot of people view Christianity as only on Sunday, but Jesus tells us to 'Take up your cross daily and follow me,'" Crevier said. "Christianity is not just a once-a-week thing. It's a way of life."

Because he knows how impressionable young people are, Crevier takes any opportunity to impact them with his central idea. "The message I give in schools is that you can become

a champion in life—not by making the most money, but by being an overcomer in situations that come your way. I use an athletic platform to share with kids, 'You don't have to follow the crowd.' If I can impact just one kid, it makes it all worthwhile."

Being knowledgeable about right choices and actually making the right choices is where the word "wisdom" comes into play, Crevier tells his audiences. "Wisdom is simply applying what we know to our lives. Those who are winning in the game of life are those consistently applying the right choices to their lives."

Crevier said he does not have a favorite group that he talks to.

"As far as sharing the gospel, you can't beat the prison setting because they're so open to the gospel," he said. "As far as enthusiasm, you can't beat elementary or junior high school. As far as equipping, you can't beat an on-fire youth group."

## Baptist school not upset with 'stone-cold sober' reputation

BIRMINGHAM, Ala. (BP)—Samford University, in the opinion of the Princeton Review, is the No. 7 "stone-cold sober school" in the nation.

Princeton Review, which garners publicity via its yearly list of the top "party" schools in the nation, also published a list of opposites this year.

"We party—in an acceptable way," said Mary Wimberly, a spokeswoman for the Baptist-related college. "It's a nice honor. ... I'm sure the parents will be pleased."

Hunter Brewer, president of Samford's Student Government Association, described the Princeton Review as "very narrow minded."

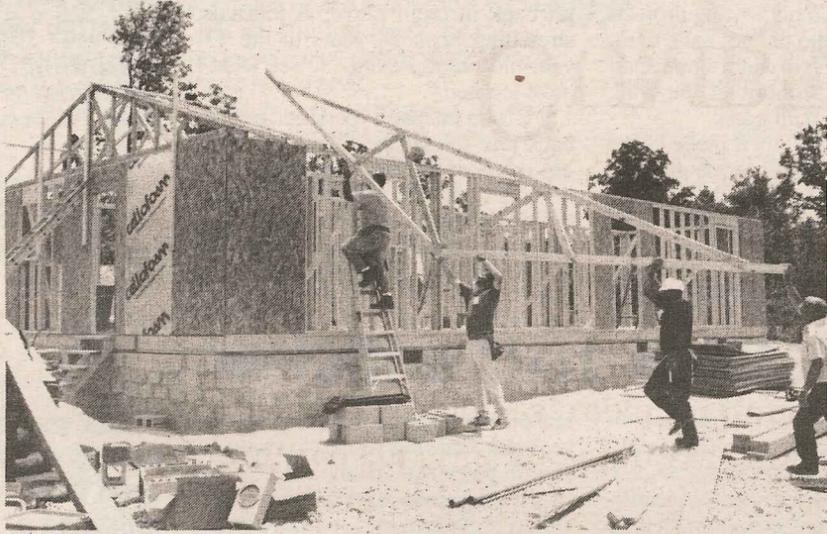
"If they would spend even two days here, they'd come to the realization that we have a lot of fun," Brewer said.

The university, which lifted a ban on dancing in the late 1980s, maintains its ban on alcohol.

Richard Traylor, associate dean of student affairs, said of the Princeton Review: "It's always nice to be perceived the way you project yourself. We project ourselves to be a Christian institution that continues to live up to its ideals."

# Cumberland College Mountain Outreach Receives National Recognition

The Mountain Outreach Program at Cumberland College recently received national recognition from the Acton Institute for the Study of Religion and Liberty. The Mountain Outreach Program was one of ten selected, from over 700 applicants, as a model program of effective compassion.



The Samaritan Awards were instituted to honor private initiatives throughout America which are doing an effective job of meeting needs. The judges looked for demonstration of life-changing work in a program which could be replicated in other communities, which addresses not only material but spiritual and moral needs, and which fosters individual dignity and self-sufficiency. The top ten winners of the Samaritan Award all operate without any direct government funding.

As a recipient of this honor, the Mountain Outreach Program will receive a gift of \$1,000. In addition, the program is now eligible for the final round of competition, the winner of which will receive a \$10,000 grant.

The Mountain Outreach Program was also recognized by President George Bush as his 220th Point of Light and by *USA Today* as a top ten winner in their annual 1996 Make a Difference Day Competition.



The Mountain Outreach Program at Cumberland College began in 1982. Since that time hundreds of student volunteers and groups from throughout the United States have built seventy-nine homes, repaired hundred of homes, dug forty-two wells and provided an annual Christmas Give-Away for families in the area surrounding the Cumberland College campus.

During the Summer of 1996, Kentucky Baptist were well represented. Groups from Dry Ridge Baptist, Valley View Baptist and Versailles Baptist assisted with the construction of new homes for four families in Whitley County.

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