



WESTERN RECORDER

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50 YEARS OF PARTNERSHIP

FOR THE RECORD

WMU

Buoyed by the success of trial efforts for a new ministry, WMU has decided to launch the idea nationally. *Page 2.*

Partnership

Kentucky and Boston leaders say they are pleased with the first year of their partnership efforts. *Page 3.*

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Sometimes secular research helps us understand the reasons for God's requirements. *Page 5.*

'The State of Americans' In their book, researchers show

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American family. *Pages 8-9.*

Harrington returns

The 'Chaplain of Bourbon Street' claims he's had a restoration and is ready to return to the ministry. *Page 12.*

Leadership

Church members are giving smaller percentages of their incomes to churches. *Page 17.*

Moving? See page 4 (1112)

Researchers say 2-parent families are a kid's best hope

By Mark Wingfield
Editor

A child's best protection against becoming a single parent, dropping out of school, using drugs or living in poverty is to be raised in a two-parent family, according to researchers from Cornell University.

The five researchers culled through thousands of independent pieces of research on youth, crime, economics, families, poverty and education to compile a unique statistical portrait of American life. They recently published their findings in a book titled "The State of Americans."

The book gives a fresh look at the results of America's changing family structures. In the late 1950s, 95 percent of young children were growing up with two married parents. Today, less than 60 percent of young children are growing up with two married parents.

Throughout the book, the researchers demonstrate in objective terms the many ways children raised in single-parent homes are at greater risk throughout their lives: of becoming single parents themselves, of living in poverty, of becoming teenage parents, of dropping out of high school or college, of using drugs.

"In short, growing up with two parents can be a protective factor for the rest of one's life," they conclude.

For example, they note: "The environment in which a teenager grows up can influence her own life course development. Children who grow up in a two-parent family have a much smaller chance of becoming young mothers than those who grow up in other family forms; the probability is highest for those raised by an unmarried mother."

This risk also is high in married families in which one spouse is a stepparent, according to the researchers. Children living with a divorced father face the highest risk, they add.

Children raised in two-parent families also are least likely to use drugs, the researchers report. Nearly 60 percent of high school students from two-parent families report they never have used drugs, compared to 53 percent of teens raised by a single mother, 46 percent of teens raised by a single father and 36 percent of teens raised by non-relatives.

The researchers highlight an

See *Researchers ...*, page 8

Tobacco funds churches, raises questions

By David Winfrey
News Director

OWENTON—The first dollar Darrell Treece ever earned came from tobacco.

While other kids were selling lemonade, Treece was picking the golden leaves off the ground that were left in the fields of his grandfather's south-east Tennessee farm.

Treece, former pastor of Orville Baptist Church, made \$100 that summer, and he's been hard pressed ever since to find another part-time project that pays so well.

"My payment on the farm is \$13,000 per year," said Treece, who also is principal of Henry County High School. "I don't know what else I could grow to make the payment."

Such is the issue for many Kentucky Baptist laity and pastors who grow tobacco.

While their denomination, medical agencies and others blast tobacco

plants as a health threat, many full- and part-time Kentucky Baptist farmers have been paying their mortgages—and their tithes—from tobacco long before there was a Surgeon General's warning.

Nationally, Southern Baptists have opposed both using and growing tobacco. Locally, however, Kentucky Baptists often are silent or defensive on the issue.

"Pastors, whenever they come into the area, are told they cannot talk about tobacco," said Pam Cobb, director of missions for Henry County Baptist Association. "The churches are supported by tobacco. You just don't say anything."

In 1984, messengers to the Southern Baptist Convention passed a resolution encouraging denominational

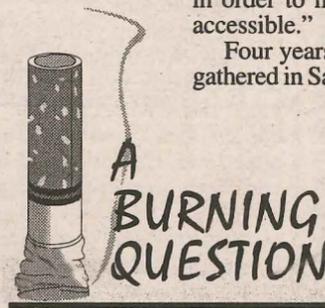
agencies to campaign against the use of tobacco in any form and urging Southern Baptists who grow tobacco "to cease such agriculture and, where feasible, to switch to another cash crop in order to make such products less accessible."

Four years later, SBC messengers gathered in San Antonio, Texas, urged the U.S. government to stop assisting the tobacco industry through trade policies and urged Baptists to declare their opposition.

No anti-tobacco resolutions have been passed by the SBC during the 1990s, but the Southern Baptist Annuity Board lists tobacco companies among the "sin stocks" it refuses to buy and sell.

The denomination's Christian Life Commission also distributes an anti-

See *Tobacco funds ...*, page 6



FAMILY STROLL When Ed and Teri Tarleton moved their family to Russia in 1994, having no car was just one of the adjustments for the former Kentuckians. As Southern Baptist missionaries, they have adapted well to their new home. *See story page 7.* (FMB photo by Warren Johnson)

Kentucky missionary serving at United Nations

By Joyce Sweeney Martin
Staff Writer

NEW YORK—Jewell Habermehl calls herself a sweat shirt and blue jeans kind of person learning to live in a dress-up world.

But that's OK, she said, because she knows she's exactly where God wants her to be, even if she has to dress up every day.

This summer, Habermehl moved from rural Kentucky to the heart of Manhattan. Her assignment: to serve two years as a Southern Baptist missionary at the United Nations.

New York City has taken some

getting used to, the 31-year-old Clear Creek Baptist College graduate admitted.

For a self-styled "simple person who likes to be out in the fields among the flowers," the traffic, the concrete and the tall buildings were a bit intimidating at first, she said.

Early on, she learned a new meaning for the phrase "a good view."

On her first night in the Big Apple, her host promised to show her a spectacular view of the East River from a 37th floor apartment.

When she looked out the window, all she saw was concrete and buildings. "My heart sank. I couldn't be-

lieve how many buildings were between me and the river" two streets away, she said.

It was not at all like the "good view" out the window of her parent's home back home in Eubank; her mother's flower beds, her grandmother's mobile home and a big hickory nut tree.

But Habermehl said it didn't take long to accept New York as it is and to focus on the reason she is here.

Even the one-block walk from her apartment building to the subway stop has helped her adjust, she said. Rubbing shoulders with people from four

See *Volunteer ministering ...*, page 3

BAPTIST BITS

■ Jack Kwok has been elected executive director of the State Convention of Baptists in Ohio. Kwok, 46, has been director of the Arkansas Baptist State Convention's department of cooperative ministries with National Baptists since 1988. He succeeds Orville Griffin, who is retiring.

■ A search committee has been named to nominate Paul Powell's successor as president of the Southern Baptist Convention's Annuity Board. Powell, 63, has announced plans to retire when he is 65. Ray Taylor of Texas has been named chairman of the eight-member search committee, which has no set date for reporting back to the full trustee board. Other committee members are Jack Colvin of Mississippi, Alton Fannin of Oklahoma, Thomas Shaw of Oklahoma, David Sheppard of Missouri, Kirk Thompson of Arkansas, Glenn Weekley of Tennessee and Donald Wills of Texas.

Jews, others berate SBC on resolution

By Gerald Renner & Ira Rifkin
Religion News Service

STAMFORD, Conn. (RNS)—Kitty Cohen is a Holocaust survivor from Israel; Phil Roberts is a Southern Baptist official who directs his denomination's interfaith witness activities. Put them in the same room to discuss a controversial Southern Baptist missionary program to Jews and they personify the inherent difficulties of interfaith dialogue.

She ended up yelling at him. "Just leave us alone," Cohen shouted at Roberts, who had come to Stamford to defend a resolution on Jewish evangelism adopted by the SBC in June, endured the verbal assault in silence.

Cohen's anger underscored the deep theological differences existing between Christians and Jews that cannot be ignored. The debate that raged over the resolution exposed another divide: the chasm that separates Christians attuned to interfaith dialogue—mostly Roman Catholics, Eastern Orthodox and mainline Protestants—from those evangelical Protestants focused on gaining converts.

Cohen and Roberts faced off during the 15th meeting of the National Workshop on Jewish-Christian Relations, a four-day gathering that ended Oct. 30 and was sponsored by more than a dozen national Christian, Jewish and interfaith organizations. Cohen was one of two dozen Jews—and a number of Christians—who berated Roberts during the ques-

tion-and-answer period that followed the panel presentation.

One Orthodox priest said he was offended by Southern Baptist missionary efforts in the former Soviet Union aimed at Russian Orthodox Church members, who evangelicals tend to view as more cultural Christians than true believers.

The Southern Baptist missionary effort continues to stir anger and resentment among Jews who believe that accepting Jesus as the Messiah is incompatible with Judaism and constitutes conversion to Christianity.

Southern Baptists insist that a person can remain a Jew both ethnically and culturally even while believing in Jesus. And regardless of the protests their evangelization efforts stir in the Jewish world, they say their evangelical faith compels them to share the gospel.

In a recent letter to Jews in response to thousands of postcards mailed to Southern Baptist offices in protest, Morris Chapman, president of the Southern Baptist Convention's Executive Committee, said, "We are indebted to the Jewish people, through whom we have received the Scriptures and our Savior, the Messiah of Israel."

Chapman said the resolution "implies no coercion and no rejection, religious or social." Rather, he said, it "only affirms the communication of New Testament theology that grows out of Old Testament history and prophecy, in which Baptists have been involved for centuries."

Rabbi Eric H. Yoffie, president of the Union of American Hebrew Congregations, said Chapman's letter was "causing anger and resentment, not understanding and tolerance for differences of belief."

In his letter, Chapman pointed to

so-called Messianic Jews as examples of Jews who believe in Jesus while retaining their "Jewish culture and historic religious rituals."

But the mainstream Jewish leaders in Stamford dismissed the concept of Messianic Jews as an oxymoron.

"They are Christians," said Rabbi James Rudin, interfaith director for the American Jewish Committee.

That prompted David Zauber of Atlanta, who identified himself as a Messianic Jew who lost 22 family members in the Holocaust, to insist: "I am Jewish! ... I am not a liar or a manipulator. The Messiah has come! I would like to talk and reason together."

In another angry outburst, Rabbi Barry Baron of Youngstown, Ohio, then said: "I lost more than 100 relatives. I have two (Jewish) cemeteries, and you could not be buried in either one because you would defile the ground."

In his presentation, Roberts defended his denomination's resolution by referring to John 3:16, the New Testament passage traditionally understood as saying that Jesus is the Son of God and the only path to salvation.

"It is the most vital message the world has ever heard," Roberts said.

With a few evangelical Christians on hand—a show of hands revealed the crowd was about evenly divided between Jews and Christians—that defense was rejected out of hand by the unsympathetic audience.

Roberts' only defender on the five-person panel was Gerald Anderson, a United Methodist minister who directs the Overseas Ministries Study Center in New Haven, Conn.

"Christianity is a missionary faith," Anderson said. "The New Testament is a missionary document from the first page to the last page."

Christian Woman's Job Corps now official ministry of WMU

BIRMINGHAM, Ala. (BP)—Christian Women's Job Corps will become an official ministry of Woman's Missionary Union March 1, 1997, opening the door for development of ministry sites across the country.

The ministry model uses volunteers in local communities to provide a variety of physical, spiritual and emotional supports to women in crisis, with particular focus on helping poor women find employment.

The decision to move Christian Women's Job Corps from a pilot project status to an official ministry of WMU came during a meeting of the national task force directing the project. The task force has helped in the development of the job corps since it was conceptualized by WMU leadership more than two years ago.

"The task force's decision to recommend that Christian Women's Job Corps become an official ministry of Woman's Missionary Union was their way of saying, 'It works,'" said Trudy Johnson, WMU special projects manager. "They unanimously agreed that God has used the pilot projects to

change lives and give women in poverty hope for a better life."

Evelyn Blount, executive director of South Carolina WMU and a task force member, agreed. "Christian Women's Job Corps is one of the most exciting things in which I have participated. To my knowledge, we have never devised a ministry that so completely takes into account the needs of the individual person."

The purpose of Christian Women's Job Corps is twofold: to provide a Christian context in which women in need are equipped for life and employment and to provide a missions context in which women help women.

Parameters for the ministry were established and tested in various pilot projects across the country.

The first national training event for the new ministry has been set for July 17-19, 1997, at WMU's national headquarters in Birmingham.

Two Kentuckians served on the task force: Anne Davis, founding dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary, and Peggy Hicks, president of Kentucky WMU.

Sword of the Lord doesn't like Falwell's latest move

LYNCHBURG, Va. (BP)—A recent move by Jerry Falwell's Thomas Road Baptist Church to financially support the Southern Baptist Convention has drawn a sharp rebuke from an independent fundamentalist newspaper.

After first acknowledging that his church had begun making monthly contributions to a new conservative Baptist convention in Virginia with ties to the SBC, Falwell later backed away and said he was not intentionally aligning with the SBC.

That prompted Shelton Smith, editor of the fundamentalist journal *Sword of the Lord*, to label Falwell's statements "a classic case of doublespeak." Shelton wrote an editorial on the subject titled "Did He or Didn't He?" in the journal's Nov. 15 issue.

"To those of us who have paid a price to be independent, no amount of smooth-sounding explanation makes the situation palatable or plausible," Smith wrote. "Playing on both sides of the fence from a position astride the fence is discomfiting and divisive. ... While observers who have been watching the Falwell ministry over the last 15 years have seen very clearly the move from its fundamental and independent beginnings to a more mainstream evangelical stance, this recent flap over his ties to the SBC is nonetheless 'news.'"

"The *Sword of the Lord* has warned repeatedly over the years of the dangers of these compromising alliances," Smith continued. "The great majority of fundamental, independent Baptists have long since given Falwell a wide berth because of the direction of his ministry. (The PTL fiasco, Falwell's (recently) speaking at the 'Washington for Jesus Rally' alongside (charismatic pastor) Benny Hinn, and a long list of speakers on his platform—including Eldridge Cleaver, Bob Harrington and Ted Kennedy—are just a few examples of the leftward slide in evidence. The contemporary music scene (D.C. Rap and others) has become big at the Lynchburg campus." (The Christian rap group's actual name is "dc Talk.")

And, of the SBC, Smith wrote, the convention "has 'many miles to go' before the cleanup will get their slate clean again." Smith noted the *Sword of the Lord's* next issue will include an article titled, "SBC Conservative 'Take-over' Is Not a 'Make-over.'"



Bluegrass & Boston leaders pleased with partnership

By David Winfrey
News Director

LOUISVILLE—Kentucky and Boston Baptist leaders say they are pleased with both the results and potential of their partnership as they approach the end of their first year together.

Volunteers from more than 30 Kentucky Baptist churches have participated in the partnership, said Ignatious Meimaris, director of missions for Greater Boston Baptist Association.

Projects have ranged from providing visiting preachers for Sunday wor-

ship to construction to assistance with backyard Bible clubs and vacation Bible schools, he said.

While Boston Baptists may have fewer resources than their Bluegrass friends, the effort has remained a partnership, with both sides giving and being helped, said Calvin Wilkins, partnership director for the Kentucky Baptist Convention.

In Kentucky, work with Hispanic migrants has been helped by the input of Raphael Hernandez, language missions director in Boston, Wilkins noted. Additionally, volunteers to Boston have learned better how to do Christian ministry work in an area that is

more ethnically and religiously diverse, he said.

Boston already has experienced many trends Kentucky will see in the next 10 years, Wilkins said. "It's sort of like stepping into the future," he said. "It has enlightened our people to a lot of possibilities they can try here."

Meimaris said he was impressed that Kentucky Baptists have worked with a sensitivity to regional issues.

"They didn't come with the idea of doing the same thing they are doing in Kentucky," he said. "They really made a special effort to be sensitive to the Bostonian nuances there so their efforts would be maximized."

In 1997 Kentucky's partnership will broaden to the entire six-state New England Baptist Convention. Neither Wilkins nor Meimaris, however, said they are concerned about diluting the strength of Bluegrass Baptists assisting in Boston.

Wilkins predicted the broader range of work represented in New England will attract more Kentucky churches to participate.

"It's going to give us a greater variety of needs for Kentucky churches to respond to," he said. "I encountered a number of churches that wanted to do projects, but they were a little intimidated to do an inner-city project."

"It has enlightened our people to a lot of possibilities they can try here."

Calvin Wilkins, KBC partnership director

Volunteer ministering in New York at U.N.

Continued from page 1

or five cultural backgrounds each day has helped her "appreciate people for who they are" and prepare her for her mission, she said.

As a US-2 missionary assigned to Christian ministries at the United Nations, Habermehl works with career missionary Ted Mall who directs the Southern Baptist ministry at the United Nations.

She serves as office administrator, taking care of correspondence, accounting and scheduling.

Habermehl helps produce a weekly newsletter called "Protocol" which includes prayer requests from U.N. employees and is distributed to Christians working at the United Nations.

She assists Mall with a weekly Thursday Bible study and lunch for UN employees. Most of the 17 people who attend work in the United Nations Secretariat. Among the countries represented are Panama, Singapore and Kenya, she said.

One recent Thursday, when at the last minute Mall was unable to lead the Bible study, Habermehl had her first experience as leader.

With less than three hours to prepare for the study as well as assist with setting up for the lunch, she "asked the Lord to guide" her to what to say. With a book on how to live the Christian life, a Bible dictionary and a Bible pictorial encyclopedia which she found in the office, she pulled together



U.N. MINISTRY Eubank native Jewell Habermehl stands in front of the United Nations building, where she serves as a Southern Baptist US-2 missionary assigned to Christian Ministries at the United Nations. (Photo by Ted Mall)

er a study which she said was well received by those who attended that day.

During her four months on the job, she also has helped with the international prayer breakfast held for U.N. employees. More than 300 people attended this year's 11th annual breakfast, which is held each year on opening day of the U.N. general session. It is sponsored jointly by three Christian ministries to the United Nations.

At the end of August, she attended a Southern Baptist-sponsored retreat

in Virginia for diplomats who serve at the United Nations and in Washington.

It was a real treat, she said, to hear people from around the world "sing familiar hymns in their own languages."

Already, after just four months, colleagues tell her she "looks like a New Yorker—until I open my mouth."

That, she doesn't plan to change. "I want to remain a down-to-earth person."

Kentucky campus ministries rank high among Baptist peers

Kentucky Baptists' campus ministry program ranked first in the nation on several key indicators last year and was second only to Texas in number of students reached and number of students making professions of faith in Jesus Christ.

An annual report compiled by the Southern Baptist Sunday School Board shows that for the 1996 church year Kentucky's campus ministry program ranked first among all states in these areas:

- Students involved in student ministry programs, 12,091.
- Churches assisting with campus ministries, 743.
- Students in witness training, 2,482.
- Students involved in Bible study groups, 5,144.
- Students involved in discipleship training, 2,956.
- Number of evangelistic projects, 407.
- Students involved in local community missions, 2,901.
- Total students involved in missions, 4,543.
- Campuses with Black Student Fellowships, 19.
- Campuses with Women on Mission organizations, 13.

On other criteria, Kentucky ranked second in total number of students reached by student ministry programs, with 23,547. The report draws a distinction between this category and the total number of students involved in student ministry reported above.

Kentucky also ranked second in number of student conversions to Christianity, with 704, and fourth in total number of summer missionaries sponsored by the state Baptist Student Unions, with 82.

Faith moves mountains, but will it keep this one in place?

By David Winfrey
News Director

HAZARD—The Bible says God can move mountains, but Ray Cooper hopes the one under his house has stopped sliding.

Since March 1995, crews have been working to stabilize the ground underneath his Hazard home.

What was expected to take weeks has lasted more than a year, and the director of missions for Three Forks Baptist Association and his wife, Nancy, have been forced to live at the trailer that serves as the association office.

"We have been through the worst 18 months of our lives," said Cooper, who was a pastor and director of missions in Richmond before moving to Hazard in 1991.

"The people here in the area have been very supportive and understand-

ing and have been more than gracious to us," he said. "If it had not been for the cooperation and the support that we've had, we would have had a much rougher time."

Problems started almost as soon as the Coopers moved into their house in 1991. The previous owner had experienced problems, but the federal Office of Surface Mining determined the house was damaged by poor drainage, not by anything related to mines in the mountain.

"By the fall of '92, it was obvious that the movement was in the mountain and in not in the house," said Cooper, whose house was lowered in value from \$85,000 to \$25,000.

"The house was moving in three directions simultaneously," he said. "We laid in bed many nights listening to the house pop and crack as it pulled apart."

By the time construction began, the house had bowed seven inches in the middle, he said. "The mountain was moving under the house, and when (the state Bureau of Abandoned Mine Lands) began working on the house, one end of it was 13 inches lower than the other end."

Cooper estimates the state and federal agencies have spent more than \$1 million to stabilize and repair five houses and one vacant lot.

"There are huge cracks under the house and in the yard," Cooper said.

Repairs included raising the house off its foundation, pouring a new foundation, straightening the frame of the house, repairing interior walls and installing a new brick exterior.

"Now we have a basically new house. The only thing that remains is the wood superstructure," he said.

In addition, H-beams were driven

into the bedrock behind the house, and a concrete wall was erected between the house and mountain, he said.

Plans to move back into the house last month, however, were derailed. A storage trailer leak damaged much of their clothes and furniture.

"Some of it we can save and some of it we can't. All of our mattresses were ruined."

Cooper credited a visit by work crews from his former churches in Richmond—First Baptist and Unity Baptist—with helping encourage him and his wife.

The entire experience confirmed his belief that God helps people endure problems, he said.

"My experience in serving the Lord is he gives grace for what you need, and that has been true this time," he said. "I would not have thought that we could have gone through this."

"We laid in bed many nights listening to the house pop and crack as it pulled apart,"

Ray Cooper, director of missions for Three Forks Baptist Association in Hazard

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

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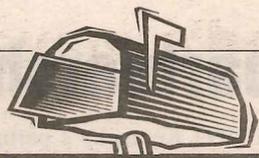
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BAPTIST FORUM

Voted same way

I am a member of the Kentucky Baptist Convention Executive Board, on the business and finance committee representing Blood River Baptist Association. In the Nov. 7 meeting of Blood River Association, a resolution was passed in opposition to the proposed change in our Cooperative Program giving through the KBC. I personally did not feel there was enough information available to vote intelligently on such a resolution. The vote was 16 in support and 11 in opposition. I feel in fairness to all concerned and myself in particular that this needs to be known.

I voted for the proposed change in our KBC Executive Board and in accordance voted against the resolution in our Blood River Association. I voted this way, as a member in good standing with both boards, according to the information given from the report of the work group elected to review our plan of giving. I felt after reviewing the information given that this is what I would do in such a financial crisis with my personal finances, our church finances and even our association finances.

I felt the need to express this to clear the air that I did not vote at the KBC Executive Board one way and the Blood River Association board another way.

Gary Cruse
Benton

E-mail prayers

Greetings from Montevideo, Uruguay. I am a Kentucky Southern Baptist foreign missionary. I was born in Knox County and graduated from Cumberland College. I work with my husband, David, in Montevideo.

In addition to our regular newsletter, we are starting an e-mail newsletter. The advantages are obvious. Instead of receiving prayer requests that are weeks old, you will receive prayer updates several times each month. If your church, mission group, Sunday School class, etc. would be interested in becoming prayer partners, send your e-mail address to: coppedge@adinet.com.uy.

Sonya Coppedge
Montevideo, Uruguay

Seminary losses

I noted with interest the article about Southern Seminary's faculty (Oct. 22, page 2). You noted that 60 percent of the faculty had left in the "three turbulent years since Mohler became president." Readers should read that as "How to disassemble a world-class faculty and destroy a premier institution in three short years."

Cory Rhea Horton
Lexington

Praise for film

After years of exasperation, hurt and confusion, I can finally let myself pray again as I drive by the campus of Southern Seminary. My anguished feelings toward the seminary have left me reflecting how I used to pray for those who taught there, worked there and lived there. Now I realize I was selfishly withholding prayers for those

who need it. I also need to pray for them for my own sake.

Steven Lipscomb's "Battle for the Minds," shown at the Louisville Film Festival, is must-see cinema. It analyzes how conservative forces have effectively taken over.

Those who feel this was needed and appropriate for Southern Seminary will not like this film. However, it will prompt us to examine how consolidation of control occurred. Sharp delineation is made of views about women in ministry, the exercise of power and Molly Marshall's service, tenure and termination as professor of Christian theology.

An important theme of the conservatives is the necessity of the senior pastor of local congregations being male. This issue has become a litmus test for the conservative and more moderate forces to exercise leadership in our denomination.

It is disheartening that the priesthood of each believer has been severed from our faith. Where is the stress on our role as creatures of God with responsibility and freedom to directly address God and work out our salvation in fear and trembling? Perhaps these historic Baptist faith distinctions are too much of a threat to those in power.

"Battle For The Minds" does little to rebut this suggestion that men with vested interests are protecting their power.

Baptists have historically resisted anyone or any group insisting they have a monopoly on truth. My studies at Southern equipped me for a much better job of "rightly diving the word of truth" than the view this group has imposed.

Stephen Collier
Louisville

Home needs some help

As the body in whom Kentucky Baptists have invested with funding and accountability, its Executive Board is expected to make hard decisions when called for. Responsible Christian stewardship calls for facing up to the fact that Kentucky Baptist Convention ministries need financial help if they are to fulfill effectively the ministries Kentucky Baptists expect of them.

Institutions which hide financial problems often find themselves in trouble down the road. The KBC Executive Board has proposed to deal with a real financial need by allocating an additional 2 percent of the annual Cooperative Program receipts for Kentucky Baptists causes beginning Sept. 1, 1997.

Without this infusion, the Executive Board will be forced to look at cutting further those areas which require the largest amount of funding. What are those?

1. Christian education (Campbellsville, Clear Creek, Cumberland, Georgetown and Oneida; their actual percentage of CP has fallen these past several years).

2. Church Annuity Plan (\$670,000, which now assists all qualified church employees, not just pastors).

3. Direct missions (which includes \$812,000 per year in associational support for directors of missions and state missionaries).

4. Campus ministry (\$1,237,941).

5. Continued KBC staff cuts (already seven positions have been eliminated; three more are being held open

to cover a possible CP income shortfall, including the mountain missions associate, the campus minister position for Berea and the communications director).

In addition, Homes for Children, one of our convention's most needed and effective ministries, has not had a CP increase in 10 years.

Through these years, I have shared with the business and finance committee that were it not for the excess of earnings required from the Mission Reserve Fund, we could not have had the kind of partnership missions program we have had, supported the successful efforts of initiating more than 500 new church starts and provided more money to support the "Here's Hope" evangelism efforts than any other state convention. Our percentage of CP receipts could never support what have been some of our most productive mission opportunities.

ON MISSION TOGETHER



William W. Marshall

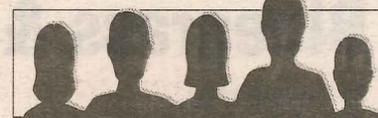
For the past three years ('93-'96), if we include the money we have spent from KBC Executive Board funds for partnerships, the SBC has received the benefit of 40.17 percent of CP receipts. (This does not include KBC ministries of which a portion of the work is as much or more for the benefit of the SBC as for the KBC. Some states budget such ministries as "shared" ministries.)

Through the first two months of this fiscal year, Cooperative Program receipts are \$2,761,184, which is 11.6 percent under budget, a budget which is the same as last year. (According to the SBC Executive Committee, after the first month of their fiscal year, which begins in October, their CP receipts were \$12,315,117, which is 1.88 percent above their budget requirement for one month.)

Of all receipts (\$25,766,898) sent through the KBC for SBC and KBC causes in 1995-96, including CP receipts, 45.14 percent went to SBC causes and 54.85 percent went to KBC causes.

Kentucky Baptists have been and will continue to be a mission-minded and mission-hearted people of God. "Home" needs some help. Messengers to the 1996 annual meeting can give their help by approving their Executive Board's recommendation.

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



FAMILY FORUM

Bless teens' freedom, calm parents' fears

By Wade Rowatt

Q. How do you "let them fly" and still protect them? My teenagers are going to college next year and beginning to drive this year. I am frightened!

A. Parents who prepare their offspring for responsible living have less trouble turning them loose.

Crime reports, moral compromise, economic demands, social pressure, religious options, educational struggles and various other fears cause parents to want to hold onto youth. Yet, fathers and mothers must turn them loose to become all they have been created to become.

Love a teenager like a pet bird, not like a kitten. Children, like kittens, need to be nestled, snuggled and cuddled. While teens may still need a hug at times, mostly they need to know that parents love them by giving them space to fly. Hold onto a bird too tightly and it will struggle harder to be free. However, that pet bird still needs to be fed and provided a safe place to land. Likewise, teenagers require assistance in meeting their basic needs and they want a secure home base.

Rather than keeping them fenced away from the world, parents can provide them with the skills to face the real environment.

Teens need to know right from wrong and to have the self-control required to do what is right. If parents control too closely, then teenagers will not learn self-control. If parents provide principles, values and moral guidance, then youth will be better able to make responsible decisions.

Youth who know how to size up a situation, gather information and consider the options for themselves will make wise decisions. They are better off than those whose parents did the thinking for them.

Adolescents with a sense of self-worth are not as open for control by outsiders. Mothers and fathers who give love, acceptance and family blessing generate young adults who can navigate the course of life with confidence and courage.

It is not so much what parents place on, around or under teenagers that protects them. What parents place into the hearts, minds and souls of youth shelters them from harm.

Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.

HE SAID/SHE SAID

Beware the invisible markers of his and her territories

HESAI



Mark Wingfield

Dogs mark off their territory in a unique watery way; men, while equally territorial, at least have a little more class.

But women might as well be cats roaming the neighborhoods marked by us dogs, because they have no regard for our subtly marked boundaries. In fact, they often can't even recognize them.

A case in point is tools. The other day, Alison loaned out several of my tools to a girlfriend of hers without even blinking an eye—or asking me about it.

It's not that this friend isn't trustworthy, and it's not that anything was misplaced or broken. It's just that a man needs his tools at the ready at all times, even if he doesn't really know how to use them all.

I may not have the best nose for sniffing out a woman's boundaries, but I at least know not to loan out Alison's dishes or novels without begging for permission first.

There are other territories I've inherited by virtue of being the man of the house that I'd just as soon share. The yard, for starters.

And it seems to be my sole territory to be sent downstairs to look for burglars in the middle of the night whenever Alison hears an unexplained squeak.

But inevitably, even the territories we men willingly stake out for ourselves eventually get annexed by our wives. When some friends of ours got married a few years ago, the sole piece of furniture he brought into the marriage was his favorite chair. It was his territory.

She hated that chair from the start. Do you know where that chair is today? Neither does he.

SHESAID



Alison Wingfield

The kitchen is one of my turfs. It's not that I mind Mark cooking or doing the dishes. I just wish he would do it my way.

Like his tools, I have a certain place for everything, and when he puts something up, it would be nice if he paid attention to how I have everything arranged. The white bowls should not cohabit with the blue bowls.

As far as cooking, Mark can bake a mean cake, but otherwise he does his best when he sticks to grilling. I have gladly conceded that our old charcoal grill is his territory. In the kitchen, his experiments generally turn out, well, to be nice, let's just say "interesting."

The current territory dispute in our family is who has the final say about choosing a new comforter for our bed. Considering our comforter is about 10 years old and very thin (not to mention the wrong size), you can imagine how long this controversy has gone on. I'm all for sensitive males having their say in many areas. But decorating the bedroom should be accomplished with a "Yes, dear, whatever you say dear."

Of course, bathroom-cleaning disputes are inevitable in any household. I don't know many people who want to lay claim to that territory.

Unfortunately, neither of us care to claim taking care of the cars as one of our territories either. Some men I know, including my father, have made it their life's work, washing and waxing, shining and polishing their vehicles until they gleam. I'm just happy when our car, and all of us, get somewhere in one piece.

Respecting other people's territories is important at church as well as our homes. As different parts of the body we should work together to accomplish God's purpose, making sure even the difficult jobs get done.

Now, who's going to clean our bathrooms?

New light on why God's ways are best

Every once in a while, secular research provides confirmation of a biblical teaching.

It's not that God's requirements need the support of secular research to be true. But sometimes we are amazed to glimpse a small understanding of why God has lovingly told us to live within certain parameters.

As reported elsewhere in this week's Recorder, a group of Cornell University researchers has completed a groundbreaking analysis of reams of research on family life in America. Their work clearly demonstrates in secular terms the value of children being raised in two-parent families.

They show the many dangers of teenagers becoming parents and of children being born out of wedlock to mothers of any age. By implication, their work also clearly demonstrates the perilous ramifications of teenage sexual activity.

These are not new ideas to the Christian community. Through the Bible, God has told us that marriage should be a lifelong commitment and that sexual intercourse should be enjoyed only within the bounds of marriage.

But these are ideas that have fallen out of fashion in our society. They are deemed old-fashioned and too restrictive. When Christians attempt to hold up these standards as what's ideally best for all God's creation, we often are ridiculed as narrow-minded and out of touch with reality.

Now comes the work of the Cornell University researchers—not a Bible-thumping crowd by any means—to give fresh affirmation that God's plan has been best all along.

Children who bear children put themselves and their children at tremendous risk for all kinds of social, economic and physical problems.

Not only that, they begin a cycle that often rolls over into succeeding generations.

Couples who end their marriages for the sake of pursuing their own interests put their children at tremendous risk for drug use, engaging in sex outside marriage, becoming teenage parents, dropping out of school and living in poverty.

So here's a word of caution to teenagers: Regardless of how much you think you need or deserve to have sex with your boyfriend or girlfriend, don't do it. Aside from the risks to your relationship, which are serious enough, you are rolling the dice on far more serious risks for the child who could be born out of your moment of passion. Don't think it can't happen to you.

Here's a further word of caution to all who seek to get married: Make sure you are beginning a relationship that will last, not one that's based on convenience, fear of never getting married or any other short-term goal. Pre-marital counseling and evaluation serve an important purpose not only for your relationship but for the security of your future children.

And here's a word of caution to couples already married: Protect the love and commitment you have; take advantage of every opportunity to strengthen your marriage and keep it together. When temptation comes knocking, resist the momentary allure of violating your marriage vows. Your actions do not affect you alone. They will affect your children for the rest of their lives, and they will affect society for years to come.

If you don't want to listen to God's advice, listen to the counsel of five prominent social researchers.

— Mark Wingfield

EDITORIAL

Proud to be a Baptist

Editor's note: Fifty years ago, just after World War II, Duke McCall spoke to the Kentucky Baptist Convention about why he was proud to be a Baptist. His speech was made into a tract published by the Sunday School Board. McCall later became president of Southern Baptist Theological Seminary. He now lives in Jupiter, Fla., in retirement. Here is an abridged version of McCall's comments:

By Duke McCall

I am proud to be called a Baptist. Baptists did not choose their name. It was given to them by their enemies. The name "Baptist," like the name "Christian" which was first applied to the followers of Jesus at Antioch, was intended to distinguish those people who lived and worshipped differently. I am proud to be called a Baptist.

I am proud of what others have said about Baptist faithfulness in proclamation of the gospel of Jesus Christ. The great Methodist historian Frank Mead said: "They have the strength of numbers. That represents power. Power to grow. Power to do things. ... The world has done its best to stop them; we can trace their history more readily in the bloody footprint of their martyrs than in the ink of their historians. We have tried to shame them by whipping them, and they made us ashamed of our whipping posts."

I am proud of our Baptist heritage. I am grateful for men like Statler who, before his tongue was torn out and his body burned, wrote his confessions, in which he demanded for himself and for all others the right of a free conscience. Then there was Felix Mantz, who in 1523 for the crime of believ-

er's baptisms, was sentenced to be drowned. Led through the streets of Zurich, he preached to the people as he went. His old mother and brother, brushing away their tears, walked by the side of the executioner's cart exhorting him to suffer bravely for Jesus' sake.

I am proud to be a Baptist because of what we have done in the field of education. I am proud of Baptists like Henry Dunster, the first president of Harvard University. Of Henry Clarke, who in 1675 was among the first to advocate a free public school system. He wanted every citizen to be able to read the Bible for himself. I am proud that Baptists established Vassar and Judson, the first colleges for women.

I am proud that Baptists have been in the forefront of religious education. It is a Baptist deacon, William Fox, who stands at the head of the Sunday school movement. Robert Raikes has been given that crown, but he provided for schools on Sunday, not Bible study.

I am proud of Baptist pioneering in world missions. William Carey was a cobbler in England who kept a world map on the wall before him and a Bible at his side. The Great Commission at the close of Matthew's Gospel captured him. Thus, as a new member of the British Ministers' Fraternal in 1786, he proposed they discuss "whether the command given to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world." The historic Baptist theology of that day prompted the brusque reply by Bro. Ryland: "Young man, sit down. You're an enthusiast. When God pleases to con-

vert the heathen, he'll do it without consulting you or me."

Despite this rebuke, Carey obeyed God and went to India as a missionary. He is the father of the modern missionary movement. I am proud we Baptists followed him and not Ryland, whose theological views still persist.

The first missionaries from America were Adoniram Judson and William Rice, who were not Baptists but became Baptists while studying the Bible on the way to India, where they expected to encounter Carey.

I am proud to be a Baptist because of what we believe. We accept the Bible as our all-sufficient guide to faith and practice.

I am proud that Baptists have not focused on their own intelligence but have trusted the Holy Spirit to interpret the Bible and guide men into all the truth, as Jesus promised. We have no ecclesiastical hierarchy to enforce uniformity. We have no creed to coerce the faith of men. Our Baptist unity is not that of artificial uniformity in the acceptance of humanly prescribed dogmas, but personal commitment to divine revelation.

I am proud to be a Baptist who believes in the authority of the Bible and the competency of the soul in matters of religion. I am proud to be a Baptist who not only demands for himself but also recognizes for others the right to a free conscience. That carries the responsibility of a personal decision to trust Jesus Christ as Savior, Redeemer and Lord.

I am proud to work with my fellow Baptists around the world who recognize the necessity of uncoerced cooperation to minister to a lost world—until Jesus comes again.

Farmers among the overlooked in America's tobacco debate

By Darrell Turner

RALEIGH, N.C. (BP)—In the ongoing controversy between the federal government and the tobacco industry, tobacco farmers often have been the forgotten people.

The Southern Baptist Christian Life Commission, which has disagreed with the Clinton administration on many issues, solidly backs its campaign against tobacco use by young people.

At the same time, a substantial number of Southern Baptist tobacco farmers find their livelihoods potentially being encroached on by the growing number of legal restrictions on their product.

"I know many fine Christian folks, Baptists and others, who are engaged in the tobacco industry," said Maurice Cook, professor emeritus of soils at North Carolina State University at Raleigh and an environmental consultant.

Cook, who is also a past president of North Carolina Baptist Men and active in the Fellowship of Christian Farmers International, said tobacco farming "is a way of life, and I think it's hard for one who has not been brought up along tobacco road to really understand the importance of the crop and what it means, not only for their livelihood, but to the way of life they know."

Thad Sharp, a third-generation tobacco farmer in Sims, N.C., agreed. "We have been forgotten," he said. "We are hard-working, law-abiding and in a lot of cases Christian people that are producing this tobacco. It is a source of livelihood for the building of many churches, building of many schools, building of many towns and hospitals."

Nationally, Southern Baptists have voiced opposition to tobacco several times.

"We believe that tobacco is a drug and that it should be regulated," said Ben Mitchell, biomedical and life issues consultant with the Southern Baptist Christian Life Commission and visiting professor of ethics at Southern Baptist Theological Seminary in Louisville.

Mitchell said the commission has urged officials to follow the Canadian model of putting high taxes on cigarettes and other tobacco products and using the revenues for research on tobacco-related illnesses.

The situation of the tobacco farmer is "a real dilemma" because producing another cash crop might not be as financially lucrative, he admitted. At the same time, however, "if the farmer were really convinced that this is a moral issue, that they were causing harm not only to individuals by producing tobacco but also to the cost of health care, they might be able to look more energetically to alternatives."

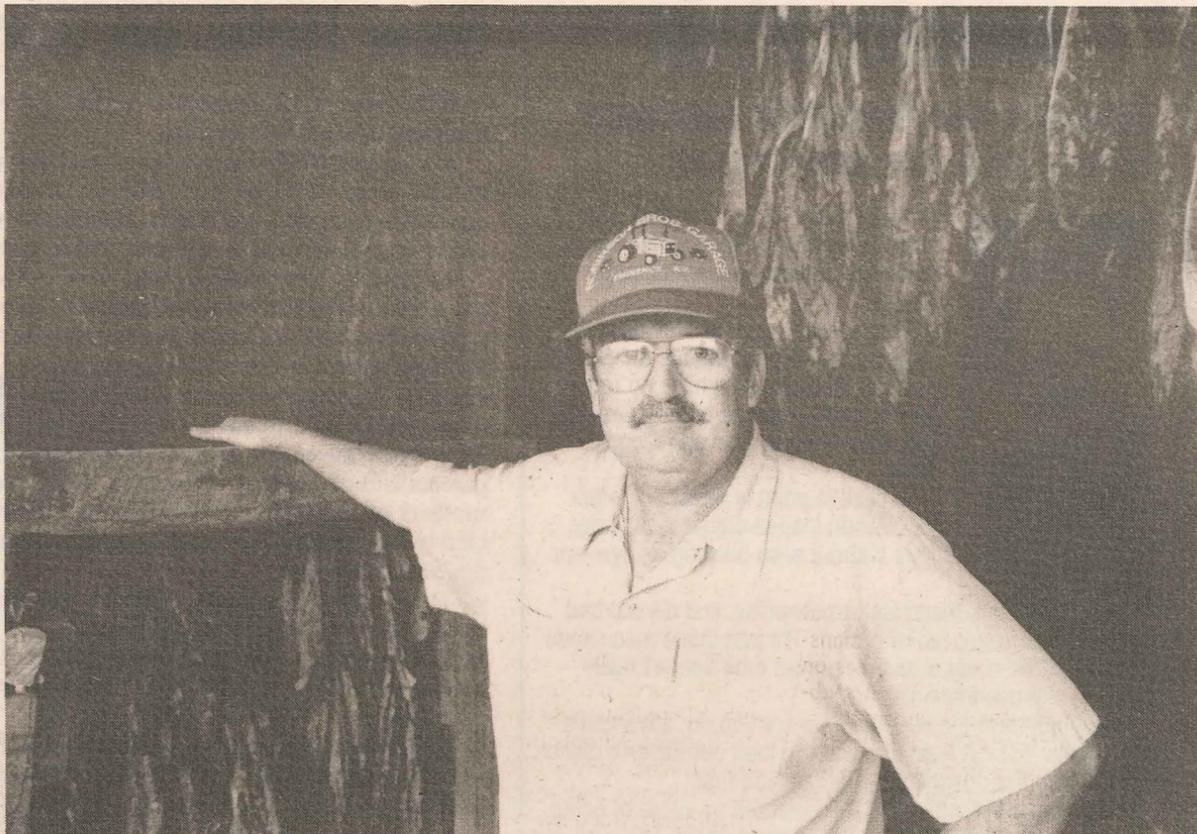
Max Lennon, president of Baptist-related Mars Hill College in Mars Hill, N.C., and former agricultural dean at Ohio State University, said support for and opposition to tobacco farming varies with geography.

In Ohio, he said, "The views on the issue vary tremendously from the southern part of the state (where tobacco is grown) toward the northern part of the state."

Not only did Lennon agree that farmers are the forgotten people in the tobacco debate, he said the way to help them make a transition to other forms of livelihood has been a forgotten issue. "I think it's an issue for society to address," he said.

And while primarily focusing on the health hazards of tobacco use, Mitchell agreed the situation of the farmer is a tough one.

"I don't think that there is a quick fix," Mitchell said. "I think that it's going to take a lot of time in some cases for alternatives to be possible."



BAPTIST GROWER Darrell Treece, former pastor of Orville Baptist Church, stands inside the drying barn of his farm. Treece says he doesn't know how he could afford the farm if he didn't grow tobacco. "I don't know what else I could grow to make the payment."

Tobacco funds churches, raises questions

Continued from page 1
smoking pamphlet. It declares: "Christians have a responsibility to abstain from its use, to encourage others to abstain and to do everything in their power to end the tobacco menace."

The U.S. Centers for Disease Control and Prevention estimates smoking costs the U.S. economy at least \$50 billion annually in direct medical expenses. Nearly half that is borne through Medicare and Medicaid programs.

But Treece and other Southern Baptists, say they don't believe growing tobacco is a sin.

"Tobacco farmers are hard-working people who make an honest living with a legal product," he said.

Treece said he doesn't smoke but compared smoking risks with those related to overeating.

"Most anything that you deal with

has risk. You have a risk anytime you get in a car, ... but you don't stop people from driving trucks," he said. "I guess it's a matter of perspective."

Others point to the long history of Baptist churches, agencies and ministries funded by tobacco money.

"There are a lot of rural churches that never would have existed through the years if they had done away with tobacco," said Wayne Kelly, pastor of Lockport Baptist Church in Owenton. Kelly, who also works with the Owen Electric Cooperative, grew 15 acres of tobacco this summer.

Recommendations to simply grow other products fail to recognize the profitability of tobacco compared to other farming, said Tim Canseler, director of national affairs for the Kentucky Farm Bureau.

An acre of tobacco yields about 2,200 pounds, which sells for roughly \$1.85 per pound. At that rate, an acre of tobacco yields \$4,070, compared with about \$330 for corn and \$216 for soybeans, he said.

"There's just nothing that equates

to the dollars generated by tobacco," he said. "Until there is a viable alternative that generates \$1.85 per pound, this is the only thing we've got."

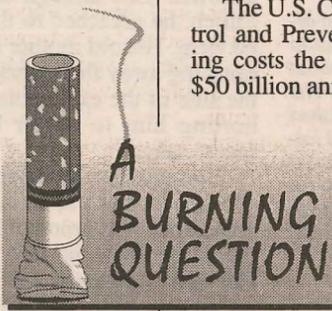
Statewide, there are 60,000 tobacco growers, and the industry grosses \$800 million to \$900 million annually, he said.

Kelly estimates he'll try to grow tobacco three or four more years after he retires from the electric cooperative next year. "I'd say that's about how long it's going to last anyway with the government in it."

Treece said he's somewhat irked that Southern Baptists nationally oppose how he supplements his income. He points out, however, that each church is autonomous and the national stance doesn't affect him locally.

"There's a lot of other things I don't agree with the Southern Baptist Convention on, but I still support them and I give my part to them," he said. "My wife and I don't agree on everything, but I still love her."

With additional reporting by Baptist Press.



Several ballot initiatives involved religion

WASHINGTON (RNS)—Here is a rundown of the voting in last week's elections on ballot initiatives with moral dimensions or in which churches and religious groups played an activist role:

■ Parents' rights.

Colorado: Defeated a measure that would have amended the state constitution to declare that parents have ultimate rights in matters of educating and disciplining their children.

■ Gambling.

Arizona: Approved a measure to permit more Indian casinos.

Arkansas: Rejected a measure to legalize charitable bingo, authorize casinos in Hot Springs, Ark., and create a state lottery.

Colorado: Rejected gambling in the city of Trinidad, Colo.

Louisiana: Six parishes with riverboat gambling voted to keep it and 23 others voted to allow it; 30 parishes kept video poker games and 34 rejected it.

Michigan: Rejected a ban on use of bingo for political fund raisers.

Nebraska: Rejected a constitutional amendment to allow off track betting.

Ohio: Defeated a constitutional amendment to allow riverboat gambling.

Washington: Rejected a proposal to allow 500 slot machines in Indian casinos.

West Virginia: Voters in Jefferson County agreed to allow video gam-

bling at the Charles Town racetrack.

■ Taxes.

Colorado: Rejected a measure that would have imposed property taxes on churches and other non-profits.

■ Affirmative Action.

California: Approved a measure banning the use of affirmative action on the basis of race or sex in public hiring, contracting and education.

■ Extremists.

Montana: In a vote widely perceived as directed at the militant right-wing militias in the state, voters approved a measure that allows lawsuits against people who engage in unlawful threats or intimidation that causes injury or harm and bans the filing of bogus property liens.

MISSIONS

Russian life hectic but happy for former Kentuckians

By Martha Skelton
SBC Foreign Mission Board

MOSCOW—It was hectic, but happy.

Balancing family and work, especially after the birth of twins in 1991, was challenging. Ed Tarleton recalls people asking how they maneuvered all four kids around with just one car.

Now the Tarletons live in Moscow and get around with no car at all. They are Southern Baptist missionaries working alongside Russian Christians taking advantage of the freedom to spread the gospel to millions who never have heard about Christ.

Tarleton, former pastor of Hazelwood Baptist Church in Louisville, teaches at the Moscow Theological Seminary of Evangelical Christians-Baptists. His wife, Teri, focuses on home and teaching English at the public school that Adam, 9, and Anna, 8, attend. Twins Rachel and Rebecca, 5, still enjoy being at home with mom.

The Tarletons arrived in Moscow

in 1994 with only footlockers and suitcases. Getting household goods into Russia was too difficult and expensive, so they bought furniture and other essentials there.

Each family member faced his or her own set of challenges. Both adults had full-time language study for a year. For any kind of meaningful ministry, communication would be essential.

Ed Tarleton teaches at the seminary through an interpreter until he can lecture in Russian. He encourages students to come to him with questions so he can share practical ideas. Church leaders are sorely needed, and training them is vital to spreading the gospel in Russia.

"The door could close (to outsiders). That is on everyone's mind," Tarleton says. Because of the urgency "you carve the time out and deal with the students right now."

Choosing schools for the children was a major, prayer-filled decision. The Tarletons had several options, including an American-type Christian school, international school, Russian private school and public schools.

They chose public school. Mrs. Tarleton teaches conversational English to 11th graders at the school, plus one class of first graders.

"I did not know I came with a commodity," she says. "Many Russians want to learn English. If only one student has heard anything I've said about God, about the Christmas story, the Easter story, the church traditions, it's worth my being in that classroom. It is a way Russia can be reached right now, because they want to know English."

The family uses public transportation rather than deal with the complications of using a car in Moscow. But that was also an adjustment.

Grocery shopping, school, work schedules and getting to church are affected by how they get around.



There is no more loading up the minivan once a week at the supermarket. They buy food in small portions, often at shops and kiosks on the street. Whatever they buy, they carry home by subway or tram.

Tarleton describes his shopping thought process: "It would be really nice to have those five bags of brown sugar. But I've already got the kids' backpacks with me and my seminary books. And I've got to hold somebody's hand. I have to ask if we really want to buy that or not."

Items difficult to find are even harder to pass up. "In Louisville, if you love cornflakes, you can go to Kroger seven days a week, 12 years in a row. There will always be a box of cornflakes," he adds. Not so here.

Mrs. Tarleton has adapted her cooking. "We started eating what we could find. When I first came, I would go looking for certain things," she says. Now she buys what is available and builds meals from that point.

A friendly and encouraging church home never means more than in a situation where so many other parts of life are new and unfamiliar. The Tarletons are active in Second Baptist

Church in Moscow, a congregation of more than 150 members that began five years ago. It has Sunday school for the children; not all Russian churches do yet. They enjoy a warm fellowship with many young families.

Mrs. Tarleton sings in the choir, and Tarleton preaches on occasion.

Church worship patterns and practices take getting used to. Most evangelical churches in Russia, for instance, don't expect youth to make a decision for Christ until early teen years, and they generally are not baptized before mid-teens. Last year, at age 8, Adam wanted to pray and accept Jesus as his Savior.

"As parents, we led him through it," Tarleton recalls. "We went to the International Baptist Church for a worship service because we thought it was important for him to make the decision public." Adam wants to be baptized at their home church in Louisville while they are on furlough.

The past few years have meant many changes, many challenges. "At each step of the way, God has said, 'This is where you need to be.'"

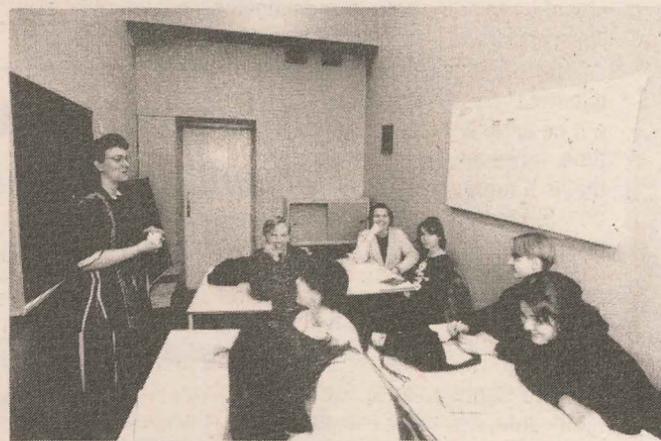
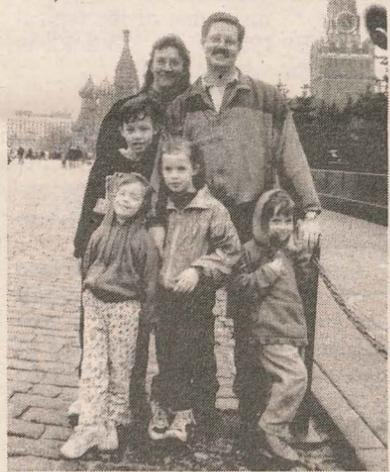
Originally published in the November edition of Home Life magazine.

MUSKOVITES ■ Above: Former Kentucky pastor Ed Tarleton and his wife, Teri, talk in the kitchen of their Moscow apartment.

■ Left: The Tarletons stand on Red Square, outside St. Basil's church.

■ Below bottom: Ed Tarleton teaches at the Moscow Theological Seminary of Evangelical Christians-Baptists.

■ Below: Mrs. Tarleton teaches conversational English in a public high school. ■ Bottom Left: Tarleton reads to the kids. (FMB photos by Warren Johnson)



Study: Traditional families fare worse economically

About the book

"The State of Americans" is published by Free Press and retails for \$25 at most major book stores. The authors are Urie Bronfenbrenner, professor of human development at Cornell University and a major adviser to Congress on child and family policy; Peter McClelland, professor of economics at Cornell; Elaine Wethington, professor of family studies at Cornell; Stephen Ceci, professor of developmental psychology at Cornell; and Phyllis Moen, professor of life course studies and director of the Bronfenbrenner Life Course Center at Cornell.

The more your household looked like a traditional American family, the worse you have been likely to fare economically since 1967.

This is among the findings of five researchers from Cornell University who have sorted through thousands of independent studies to create a first-of-its-kind statistical portrait of American life. The researchers' findings are published in a new book called "The

State of Americans."

In the period from 1967 to 1992, the real median income of married couples in the United States grew by 30 percent if both adults worked but only by 3 percent if only one adult worked, the authors found.

In the same period, the median income of families with no children grew by 36 percent, but families with one or two children did only half as

well. Families with three children experienced virtually no real gain in income.

"In short: the more your household looked like a traditional family, the worse it fared economically in the period since 1967," the researchers note.

While two-parent families have fared better only if both parents work outside the home, single-parent families also have experienced significant economic challenges, the authors explain.

Single parents are less likely than married couples to have the skills and opportunities to earn better wages, the research demonstrates.

The net result, regardless of whether a child is raised in a two-parent or single-parent family, is that families with children have faced a significantly greater economic challenge in the last two decades than families without children.

This is a crucial factor in child development, particularly for children in the nation's poorest families. "If family income significantly affects the child's chances for more and better education, and if the amount of edu-

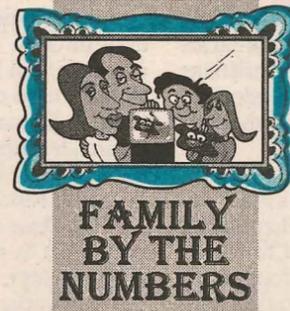
cation is a crucial determinant of future earnings, the falling real income of the least advantaged suggest that the American dream is in danger not of fading but of disappearing altogether for many children," the researchers report.

Further, children are the one group hardest hit by downward trends in real wages, the authors explain. "Com-

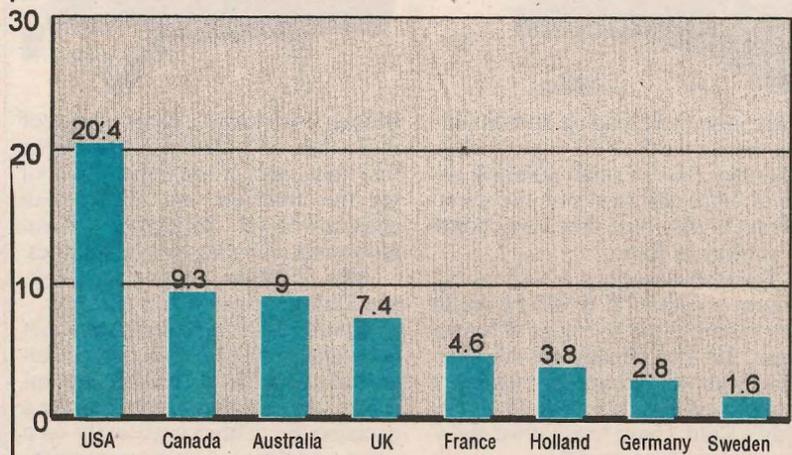
pared with the poverty rate of all ages, the rate for those under 18 has been rising faster and by the 1990s had reached levels more than twice as high as the poverty rate for adults. At present, roughly two of every five Americans officially classified as poor are children."

The authors paint a statistical portrait of a nation where the rich have grown richer and the poor have grown poorer. The gap between rich and poor in the United States now is the widest it has been since the Census Bureau began tracking such numbers in 1947.

One example: The compensation of corporate chairmen in 1980 was on average 35 times that of the typical worker. By 1990, it was 135 times as great as the average worker.



Single parenthood in developed nations
Percent of children living below U.S. poverty line



Source: "The State of Americans"

Researchers chart the effectiveness of 2-parent homes

Continued from page 1

inseparable connection between the effects of single parenthood and poverty. Each problem makes the other worse, and determining which is the cause and which is the effect isn't always easy.

"The ... disruptive effects of poverty on families and children are even stronger than those of single parenthood," they note. "But the thrust of that message is virtually reversed by equally compelling evidence ... that the principal producer of family pov-

erty in contemporary American society is the escalating growth of single-parent families."

For example, social class and family structure together form a stronger predictor of future child-bearing patterns than either does alone, the researchers found. Forty-three percent of women growing up in poor, one-parent families end up having children of their own while unwed.

A major distinction between two-parent families and one-parent families in modern society is the potential

to have two incomes, the researchers explain.

The percentage of single mothers in the workforce has increased only slightly since 1949, from 45 percent to 52 percent. But the percentage of mothers in two-parent families who are in the workforce has grown dramatically, from 10 percent in 1949 to more than 60 percent today.

"The level of income for families with young children is increasingly being determined by the extent to

which their mothers are working, especially mothers in single-parent families," the researchers explain.

Family structure and income also have a strong impact on educational issues, the researchers found. "In general, young people who drop out of high school or college are more likely to have grown up in a single-parent family."

Among children raised in two-parent families, about 13 percent drop out of high school. That compares to 23 percent of children raised by a parent who remarries or by a divorced mother with custody; 36 percent raised by a divorced father with custody; and 37 percent raised by an unmarried mother.

Again, a family's economic situation intertwines with this pattern. "It is children of poor, unmarried single mothers who most often drop out of high school."

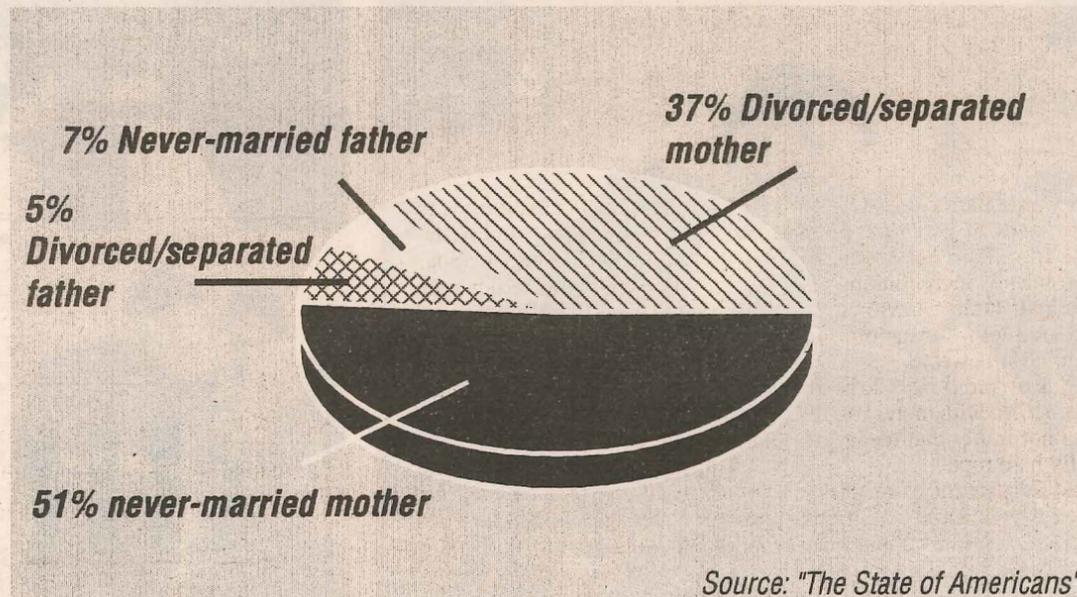
Also, the level of education achieved by a parent plays a role. "For youth who had at least one parent with exposure to a college education, the high school dropout rate never rises above 12 percent" regardless of family structure. "It is a negligible 4 percent for children raised in a two-parent family."

This factor is especially important for unmarried mothers and single-parent fathers, the researchers found. For unmarried mothers and single-parent fathers who drop out of high school, about half their children will live in poverty as adults.

Authors of the book "The State of Americans" are Urie Bronfenbrenner, Peter McClelland, Elaine Wethington, Stephen Ceci and Phyllis Moen. All teach at Cornell University.

Single parenthood in the U.S.

Percentage of children under age 6 by family structure



Source: "The State of Americans"

Single-parent families affect teen church attendance

By Mark Wingfield
Editor

Fewer American teenagers attend church today in part because more are being raised in single-parent families, a group of Cornell University researchers reports.

The researchers, authors of a new book called "The State of Americans," culled data from thousands of independent studies and made a first-of-its-kind comparative analysis on issues such as youth, family, crime and economics.

While church attendance has declined among all youth, teenagers raised in two-parent families are more likely to attend religious services weekly today than they were in the 1970s, the researchers found. "Because a larger proportion of teenagers are being raised in non-traditional households and, on aver-

age, teenagers in non-traditional households are less likely to attend church weekly, the proportion of youth attending church weekly is declining."

Church attendance has significant implications for other beliefs, the researchers found. For example, they note, "high school seniors who attend church weekly are less likely to believe that those who have and raise children out of wedlock are either 'experimenting with a worthwhile alternative lifestyle' or 'doing their own thing and not affecting anyone else.'"

Teenagers who attend church also are less likely to use drugs. The study found 69 percent of

high school seniors who attend church weekly are drug-free, compared to 49 percent of those who attend less frequently.

Overall, the researchers found a teenage world full of fear and moral ambiguity.

Nearly 70 percent of high school students report having cheated on a test, compared to 34 percent in 1969.

More than 40 percent of high school seniors today believe that a man and woman having a child out of wedlock are "not affecting anyone else," up dramatically from 1980. This increase is most dramatic among white teenagers.

Today's teens are exposed to more violence than adults of any age, the researchers also found. Youth are five times more likely than adults 50 or older to be victims of violent crime. This increase is most evident among young black males.

The researchers conclude that "more and more teenagers, for good reasons, perceive their futures as uncertain and their peers as dangerous. People with these beliefs may feel that the world is out of their control, a perception that can discourage socially constructive behavior."

Youth not only are more likely than older adults to be victims of homicide, they are more likely to commit it, the researchers explain. The majority of those arrested today for murder are ages 18-25; 53 percent of homicide perpetrators are under age 25.

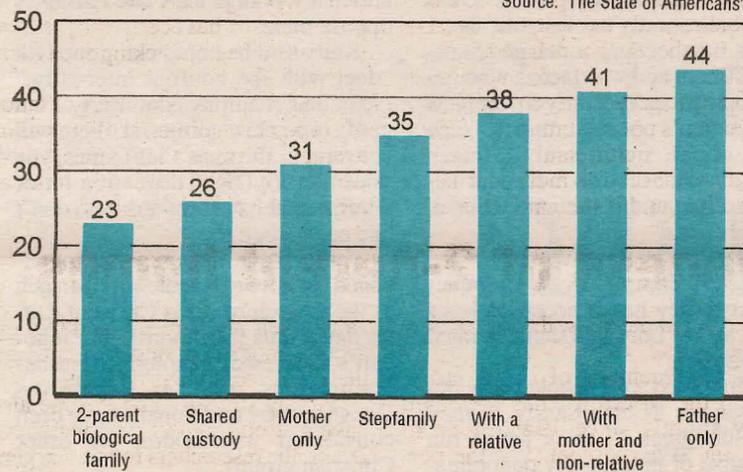


**FAMILY
BY THE
NUMBERS**

Teenagers' sexual activity and family structure

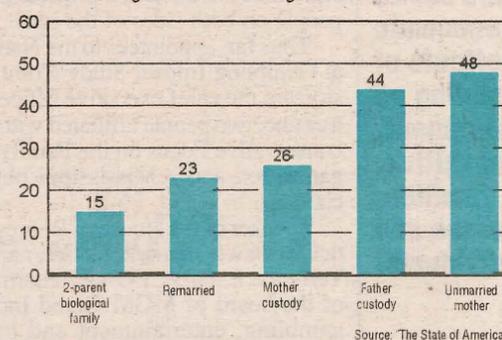
Percent of teens who are sexually active

Source: "The State of Americans"



How American families stack up

Family background of women who become teenage mothers
Percent of daughters with a teenage birth



Source: "The State of Americans"

Among the world's developed nations, the United States leads in the percentage of families where children are being raised by single parents. In the United States, 23 percent of families are headed by single parents, compared to 17 percent in Sweden, 15 percent in Canada, 14 percent in West Germany, 13 percent in the United Kingdom, 11 percent in Australia and France, and 6 percent in Japan.

The United States also leads the world's developed nations in divorce rates. The U.S. reports 4.6 divorces for every 1,000 people, compared to 4.3 per thousand for Russia, 3 for United Kingdom, 2.9 for Canada, 2.6 for Australia, 2.5 for Sweden, 1.9 for France, 1.7 for Germany and 1.4 for Japan.

Black children in the United States (60 percent) are more likely to be raised in single-parent families today than are white children (15 percent). However, in sheer numbers, more white children (about 4 million) under age 6 are living with a single parent than blacks (2.5 million) or Hispanics (1.2 million).

The dramatic growth in numbers of children being raised in single-parent families today is due mainly to an increase in the percentage of parents who never have been married. Percentages of children raised in single-parent families due to divorce, separation or death have remained fairly stable. About 15 percent of all children under age 6 now live with a single parent who never has married.

While a greater percentage of black mothers than white mothers are unmarried, the percentage of white mothers who are not married has been increasing steadily since the mid-1970s, while the percentage of black mothers who are not married has been generally decreasing.

The majority of children growing up in two-parent families—married or remarried—form two-parent families of their own. By contrast, close to half (46 percent) of adults raised by a single parent end up as single parents themselves—half of them as unmarried and the remainder as separated or divorced.

Source: "The State of Americans," by Urie Bronfenbrenner, Peter McClelland, Elaine Wethington, Stephen Ceci and Phyllis Moen

Single parenthood in developed nations

Percent of families with children headed by single parents



Source: "The State of Americans"

Youth ministry vital & challenging, Barna says

By David Winfrey
News Director

OXNARD, Calif.—Although teenagers are spiritually inclined, their typical beliefs about God, the church and salvation pose significant challenges for the Christian church, according to the Barna Research Group.

"Four out of 10 (teenagers) believe in a deity other than that described in the Bible," George Barna wrote in his newsletter, the Barna Report.

A focus on teenagers is vital for any church, Barna noted, because a majority of Americans who become Christians do so before they reach age 19. Many churches, however, fail to understand the importance of reaching teenagers, which comprise one-twelfth of Americans, he said.

"What we continue to see is it's looked upon as a secondary ministry," he said.

The views of American teenagers are both encouraging and daunting:

Nearly 60 percent of teens say they want a significant relationship with God.

About 30 percent of teens say they want to be active participants in a church.

Teenagers, in general, are spiritually inclined, discussing religious matters with friends and expressing a belief that religion is an important element of a caring and functional society.

Less than 42 percent say the Christian life is very important in their life today.

Two-thirds of teens say that if spiritual salvation is available, it's earned through good behavior.

Furthermore, "morality" is an uncertain word, Barna said. Of the 22 million teens in America, polls show that 18 million believe in no moral absolutes. "Such thinking results in unpredictable behavior, mistrust and frequent confusion and frustration," Barna wrote.

But a lack of traditional Christian beliefs, combined with moral vagueness, does not imply that teenagers are morally bankrupt.

At least 79 percent of teens reported their most desired conditions in life include "close personal relationships," "one marriage for life" and "a clear purpose for living."

Introducing Christianity to teenagers requires understanding their values, Barna wrote. "We know that the most effective forms of evangelism among young people are those which treat them with respect; which involve them in a journey; and which inextricably tie evangelism to discipleship."

Barna listed five things effective youth ministries do "to facilitate spiritual transformation":

Minister within the world of the teens rather than require them to enter the world of the youth worker.

Provide practical solutions to daily struggles and potential obstacles through reflective and theologically sound dialogue rather than challenging teens to focus solely on theological principles.

Create opportunities for parents and their teens to experience each others' lives in realistic and intense ways.

Engage a majority of the church's adults to pray on a regular basis for teenagers, their families and youth workers.

Make ministry participatory rather than a spectator sport.

Gambling commission picks upsetting both sides

The legislation establishing the commission calls for a two-year study of the social and economic effects of gambling on government, communities, families, businesses and individuals.

WASHINGTON (BP)—Five weeks past the deadline for appointment of a panel to study gambling's impact on society, only four of nine members have been named, and some selections have elicited protests from people on both sides of the issue.

Thus far, appointees to the National Gambling Impact Study Commission are the chief executive officer of a casino, two people affiliated with the conservative Focus on the Family organization and a Mississippi physician.

Speaker of the House of Representatives Newt Gingrich, R.-Ga., named Terrence Lanni, CEO and chairman of the board of MGM Grand Inc., a gambling, entertainment and hotel company based in Las Vegas, and

Kay James, a Focus on the Family board member and dean of the school of government at Regent University, where Pat Robertson is chancellor.

Previously, Senate Majority Leader Trent Lott, R.-Miss., had named James Dobson, president of Focus on the Family, and Paul Moore, a radiologist and friend of Lott from Pascagoula, Miss.

While Lanni is a gambling industry official and Dobson and James are considered gambling opponents, Moore reportedly is neutral on the issue.

The panel is to have three members appointed by the president, three by the Senate majority leader and three by the speaker of the House, all within 60 days after President Clinton signed it into law. The deadline for the appointments was Oct. 3.

While Lott and Gingrich made two appointments each, they also gave one apiece to the minority leaders, Sen. Tom Daschle, D.-S.D., and Rep. Richard Gephardt, D.-Mo. Such action is a congressional tradition, staff members said. Daschle and Gephardt have not announced their choices. Clinton also has not named his selections.

The appointment of a casino CEO has outraged gambling opponents. "I think it is a mistake of colossal proportions to name someone who receives his livelihood from gambling to a commission to study the impact of gambling upon society," said Will Dodson, the Southern Baptist Christian Life Commission's director of government relations.

Gambling industry officials and members of Congress from Nevada criticized Lott's selection of Dobson. Lott allowed Sen. Dan Coats, R.-Ind., to make one of his selections. Coats recommended the Dobson, who also served on the Attorney General's Commission on Pornography in President Reagan's second term.

The law requires the commission to make its report no more than two years after its first meeting.

The last national study of gambling came in 1976, when few states had legalized gambling. Twenty years later, only Utah and Hawaii have no form of legal gambling.

From reporting by Baptist Press.

High-tech weaponry raises ethical questions for hunters

PORTLAND, Ore. (RNS)—America's hunters and the industry that feeds them are buying into technology lock, stock and gun barrel.

A hunter's main advantage always has been a superior reasoning power than their prey. But evolving hunting techniques have bestowed upon humans more of the prey's sensory powers, the wildlife defense systems that for eons allowed the best and strongest animals to escape the cooking pot.

Today, weapons can calculate a target's range within inches, shoot accurately from a thousand yards or more, use telescopic sights on revolvers, hunt with a muzzle-loader that looks nothing like their forefathers' faithful weapons, and use arrows that fly 10 times faster and far more accurately than anything dreamed of when William Tell split the apple on his son's head. Electronic tracking systems can help a dog bear down ever more efficiently on prey.

Where will it all lead?

■ To fewer days in the field and fewer hunters say those who make the rules.

■ To profits, employment and industry stability, say the equipment makers.

■ To more efficient kills and happier, increased numbers of hunters, say those who sell the high-technology hunting toys.

It was only at the turn of the century that hunting shifted from centuries of subsistence to a sport. Since then, hunting has evolved into a respected hobby that pits man and his gun against prey and the elements.

But now modern technology has caught up in a big way. In every state, hunters, wildlife agencies, retailers and manufacturers are grappling with new rules and regulations to cope with the surge in high-tech gear.

When technology seems to get the upper hand, non-hunting voters have drawn some lines. For example, the addition of electronic tracking telemetry to the collars of bear and cougar-chasing dogs was partly responsible for a close statewide vote in Oregon two years ago banning all dogs in those hunts. The loss of dogs effectively ended cougar hunting and cut bear hunting by more than half.

Is hunting itself in danger because of high-tech equipment? Scott Stouder, a free-lance outdoor writer, said, "It's almost impossible to take a stand on high tech because it's so subjective."

Stouder, an avid deer and elk hunter, doesn't use global positioning systems or hunt out of vehicles. "I won't reduce my woodsmanship to remembering fresh batteries," he said.

"But I use a high-powered rifle with a good scope because I want to kill what I aim at. When you pull the trigger or release the arrow, the game should be over.

"There are lines that we all draw. And then there are the slobbs that draw none."

All Christians welcome, but will they join?

ALBANY, N.Y. (RNS)—In mid-December, members of the New York State Council of Churches will gather for an annual service: They will celebrate their going out of business.

Beginning next year, the council of mainline Protestant and Orthodox denominations will reorganize as a larger New York State Community of Churches and open its doors to evangelicals and Roman Catholics.

Individuals and parachurch organizations also will be invited to join. And in a ground-breaking move, the new organization will require only that members say they're Christians, not conform to a more detailed statement of faith.

The change reflects a need to "move away from the systems approach and the bureaucratic approach," said Arleon Kelly, executive director of the council. "Since we're really living on the edge of chaos, we're moving into a time where relationships become the major thing in

the life of the church."

Other state and local councils of churches—once bastions of establishment Protestantism—began opening to Catholics as far back as the 1960s and more recently to evangelicals.

But by shedding a detailed statement of faith and welcoming all comers who say they're Christian, the New York council is going further than any of its counterparts, said Kathleen Hurty, director of the ecumenical networks office at the National Council of Churches.

Kelly said all those will be invited to join the Community of Churches who says they have "accepted Jesus Christ as my Lord and demonstrated it by baptism."

Kelly noted that people cross denominations as effortlessly as they cross state lines. "I think we've run the course of present-day denominationalism," Kelly said, adding that the new challenge is for a wider Christian unity.

But Kelly and others have no illusions this comes easily, particularly because many mainline Protestants support abortion rights and gay rights and many evangelicals and Catholics oppose them.

Kelly said he hopes the group will "deal with the conflict internally," rather than requiring conformity. "It's going to be slow going and (there will be) mud in the face a few times," he said. "That's OK. There are a lot of families that have brothers who don't like each other, too."

A tricky question, Kelly acknowledged, is how to handle groups such as the Church of Jesus Christ of Latter-day Saints (Mormons), and Jehovah's Witnesses. Though these denominations consider themselves Christian, they traditionally have been considered unorthodox by other Christian groups.

"The community would have to deal with that, and that will come through dialogue," Kelly said.

Officials want religious schools ruling reversed

WASHINGTON (RNS)—The Clinton administration has asked the Supreme Court to overturn a 1985 ruling by the justices that set limits on how federally funded remedial education for needy students is provided to pupils in religious schools.

The administration asked the justices to accept a case brought by New York City seeking to overturn the 11-year-old ruling, *Aguilar vs. Felton*.

New York argues that because of the ruling the so-called Chapter One program, which provides remedial education for students from poor families, has proven to be burdensome

and expensive.

The ruling banned public school teachers from entering religious schools even if they are responsible for providing remedial and compensatory education and counseling to students at the religious schools. Instead, the religious school students are transported to public school or given their special instruction in mobile vans parked near the schools.

The Clinton administration said public schools are spending "hundreds of millions of dollars" to comply with the ruling that has a "significant, adverse impact" on public

schools' ability to serve low-income students.

Until the 1985 *Aguilar* ruling, most public schools—which run the federally funded remedial education program—sent their remedial students into the religious schools to provide the instruction. The *Aguilar* ruling said such a practice amounted to excessive entanglement in religion on the part of the government.

The New York City Board of Education claims it spends \$6 million annually in Chapter One funds on transportation costs rather than on instruction.

Nearly 8,000 hate crimes committed in 1995

WASHINGTON (RNS)—The FBI reported nearly 8,000 hate crimes were committed in the United States in 1995, including 20 murders.

Citing preliminary data from 9,500 local and state law enforcement agencies covering 75 percent of the population, the FBI report said there were 7,947 hate crimes reported.

Figures for 1995 could not be compared with other years because the number of police agencies reporting

hate crimes had grown substantially, according to the report.

In 1994, with reports from 7,200 police agencies covering 58 percent of the population, the FBI documented 5,852 hate crimes.

Race was the motivation in 4,831 of the crimes in 1995, or 60.8 percent. Of the racially motivated crimes, 2,988 incidents were directed at blacks, or 61.9 percent. Whites were targets of 1,226 of the racially moti-

vated hate crimes, or 25.4 percent.

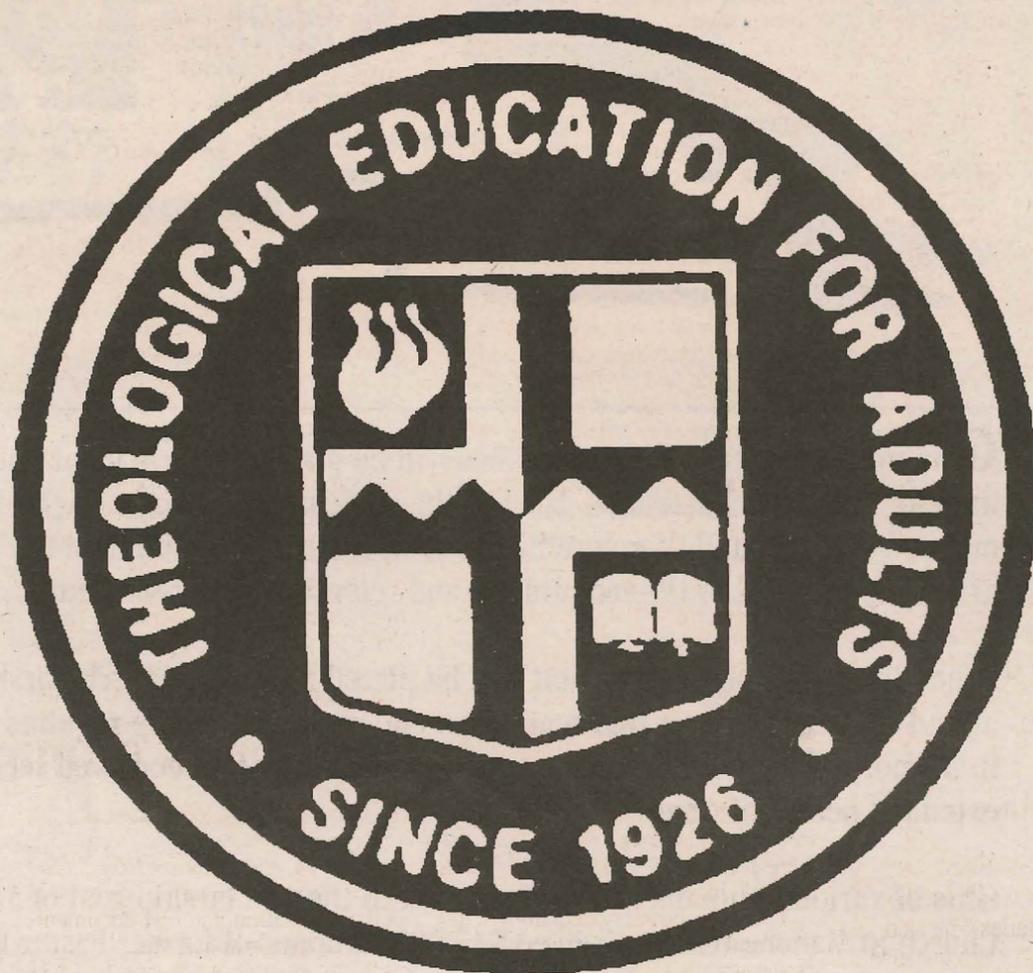
Religious bias was the second most frequent motivation, according to the FBI analysis, accounting for 1,277 incidents in 1995, or 16.1 percent of the hate crime totals. Jews were the most frequent target of religious hate crimes—1,058 instances.

Sexual orientation motivated 1,019 crimes in 1995, or 12.8 percent of the total. Of those, 735 were attacks on gay men.

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50 years of partnership*

1946 - 1996

**CLEAR CREEK BAPTIST
BIBLE COLLEGE**



Pineville, Kentucky



50 YEARS OF PARTNERSHIP

■ A total of \$1.6 million in pledges and gifts have been received toward the Beyond 2001 goal of \$3.5 million.

■ Trustees and former trustees have pledged \$544,077 to the development program, surpassing their goal by 9 percent.

■ Contact the college at 300 Clear Creek Rd., Pineville, Ky. 40977; (606) 337-2372; e-mail: clearcreek@tcnet.net; Bill D. Whittaker, president.

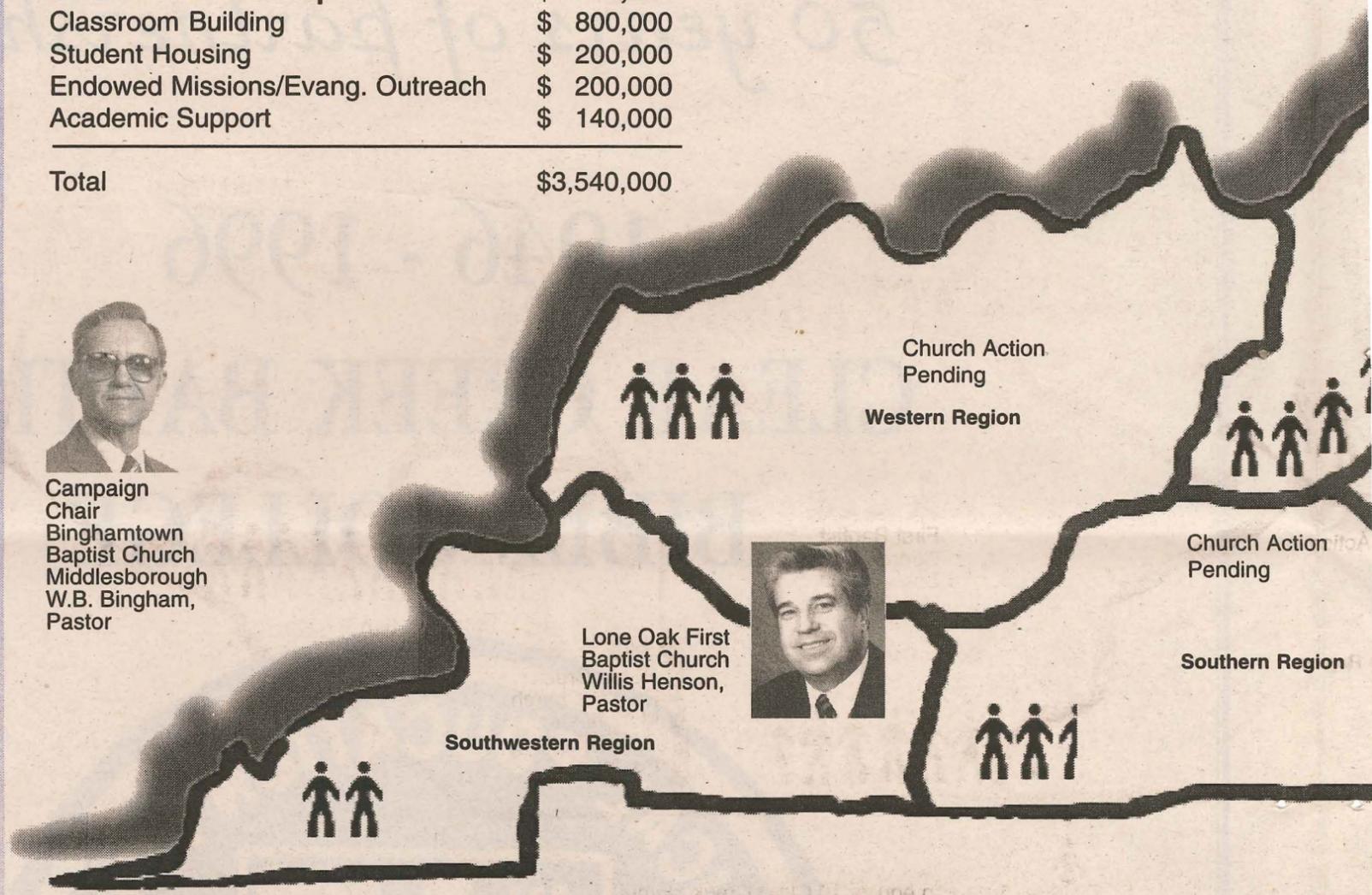
Scholarship Endowment Goal: \$800,000 Kentucky Churches Goal: \$610,000

BEYOND 2001 Capital Campaign

Campus Workshops	\$1,400,000
Endowed Scholarships	\$ 800,000
Classroom Building	\$ 800,000
Student Housing	\$ 200,000
Endowed Missions/Evang. Outreach	\$ 200,000
Academic Support	\$ 140,000
<hr/>	
Total	\$3,540,000



Campaign
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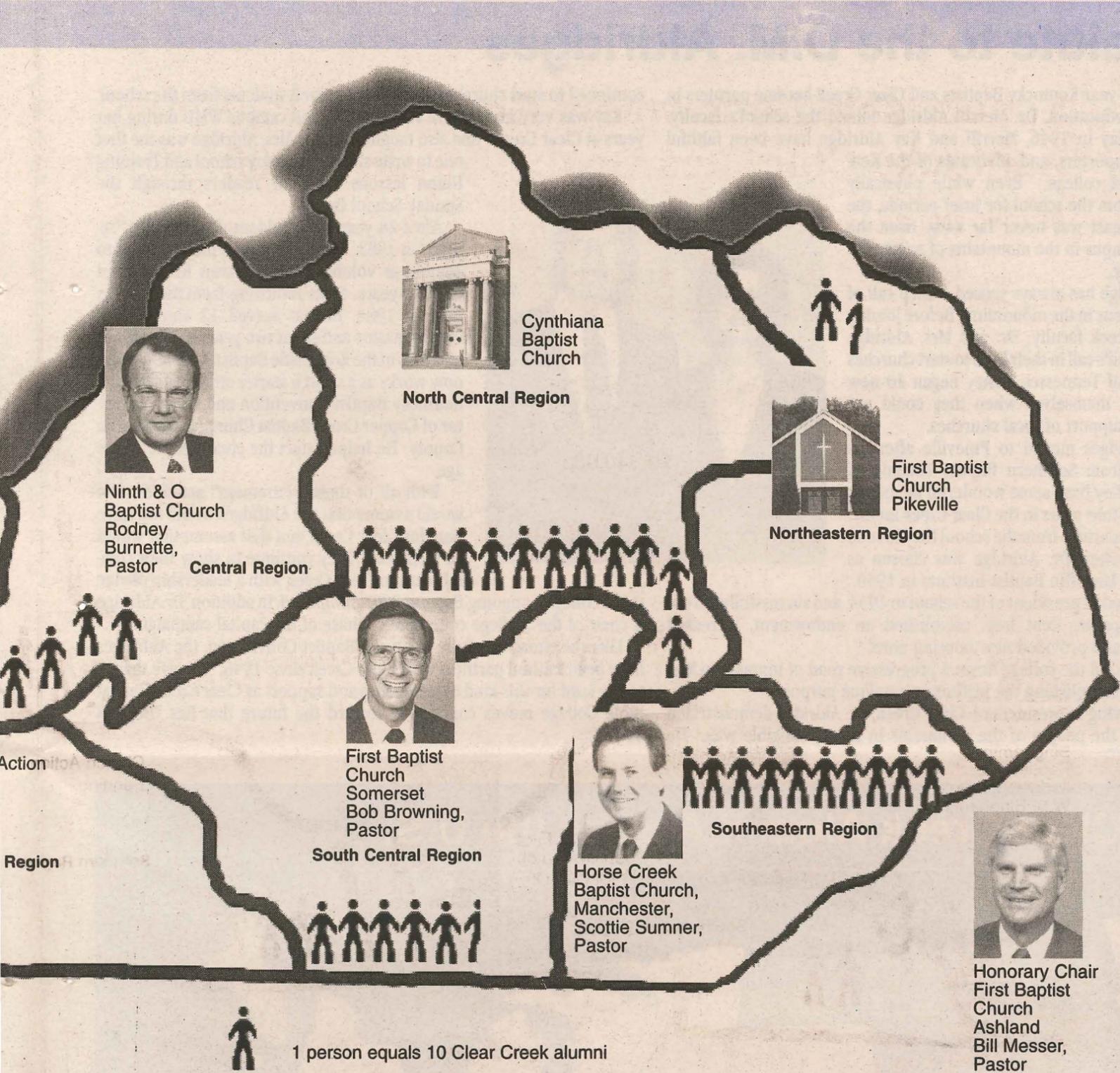


Gifts from Kentucky Baptist churches will be placed in permanent endowment with the interest used for student scholarships. Most of the students attending Clear Creek Baptist Bible College are married students and therefore have a greater financial need than traditional college students. Scholarships are critical to the recruitment and retention of our students.

Funds received from each region will be placed in a regional scholarship available to students who attend Clear Creek from that region. An endowed scholarship requires \$10,000 and may be named in memory of or in honor of someone. The funding of an endowed scholarship may be done over an extended period of time.

Gifts of various amounts are needed to reach the scholarship goal of \$610,000. Horse Creek Baptist Church in Manchester has pledged \$32,000 in honor of former Pastor Dennis Rush. Regional chair churches have pledged at least \$10,000 each. We are hoping that at least 280 churches will invest in the future ministry of our students through scholarship gifts.

50 YEARS OF PARTNERSHIP



■ 1,525 people have graduated from Clear Creek since 1946.

■ In the current academic year, two faculty and up to 10 students will participate in the Kentucky/Russia Partnership, the third year for campus involvement.

■ Students must complete "Experiencing God" or "MasterLife" before graduation.

■ 60 percent of the faculty hold an earned doctorate; student-faculty ratio is 13:1.

■ The public relations department sends out two radio programs to 32 stations in eight states. Some stations have carried Clear Creek programs for 40 years.

■ The "Campus Workship Program" employs 92 students and spouses.

■ 45 percent of the budget is supported by gifts and grants.

■ 1996-97 increased 6 percent.

Some churches have used innovative methods to fund their approved goal for the BEYOND 2001 Campaign. These have included an annual love offering at Christmas or on Valentine's Day until their goal is reached. Other churches have adopted a \$10,000 goal over a period of three to five years. What can your church do? Vote to provide scholarship help for Clear Creek Baptist Bible College and then fund that figure by:

1. Including a percentage in your general budget for scholarships at Clear Creek until an adopted goal is reached.
2. Providing an annual Clear Creek Day to receive gifts for scholarships.
3. Setting aside a specific amount in your budget for a certain number of years.



50 YEARS OF PARTNERSHIP

A Salute to the D.M. Aldridges

The same year Kentucky Baptists and Clear Creek became partners in theological education, Dr. Merrill Aldridge joined the school's faculty. Since that day in 1946, Merrill and Kay Aldridge have been faithful servants, supporters, and advocates of the Kentucky Baptist college. Even while physically separated from the school for brief periods, the Aldridge's heart was never far away from the beautiful campus in the mountains of southeastern Kentucky.

Dr. Aldridge has always sensed a deep call of God to missions in the mountains. Before joining the Clear Creek faculty, Dr. and Mrs. Aldridge answered God's call in their lives to start churches in the hills of Tennessee. They began 10 new churches by themselves when they could not receive the support of local churches.

The Aldridges moved to Pineville after his graduation from Southern Baptist Theological Seminary. They have some wonderful memories of those first four years in the Clear Creek family. Their first departure from the school they love so dear came when Dr. Aldridge was chosen as president of Magoffin Baptist Institute in 1950.

He returned as president of the school in 1954, and successfully led the school to operate debt free, established an endowment, increased enrollment, and provided new housing units.

His vision led the college down a progressive road of innovation and success in accomplishing the institution's unique purpose.

While serving as president of Clear Creek, Dr. Aldridge demonstrated his love for the people of the mountains in a very tangible way. He

continued to start churches and often involved students from the school.

Kay was very involved in state, county and campus WMU during her years at Clear Creek. She also taught English. Mrs. Aldridge was the first one to write simplified Sunday school and Training Union lessons for poor readers through the Sunday School Board.



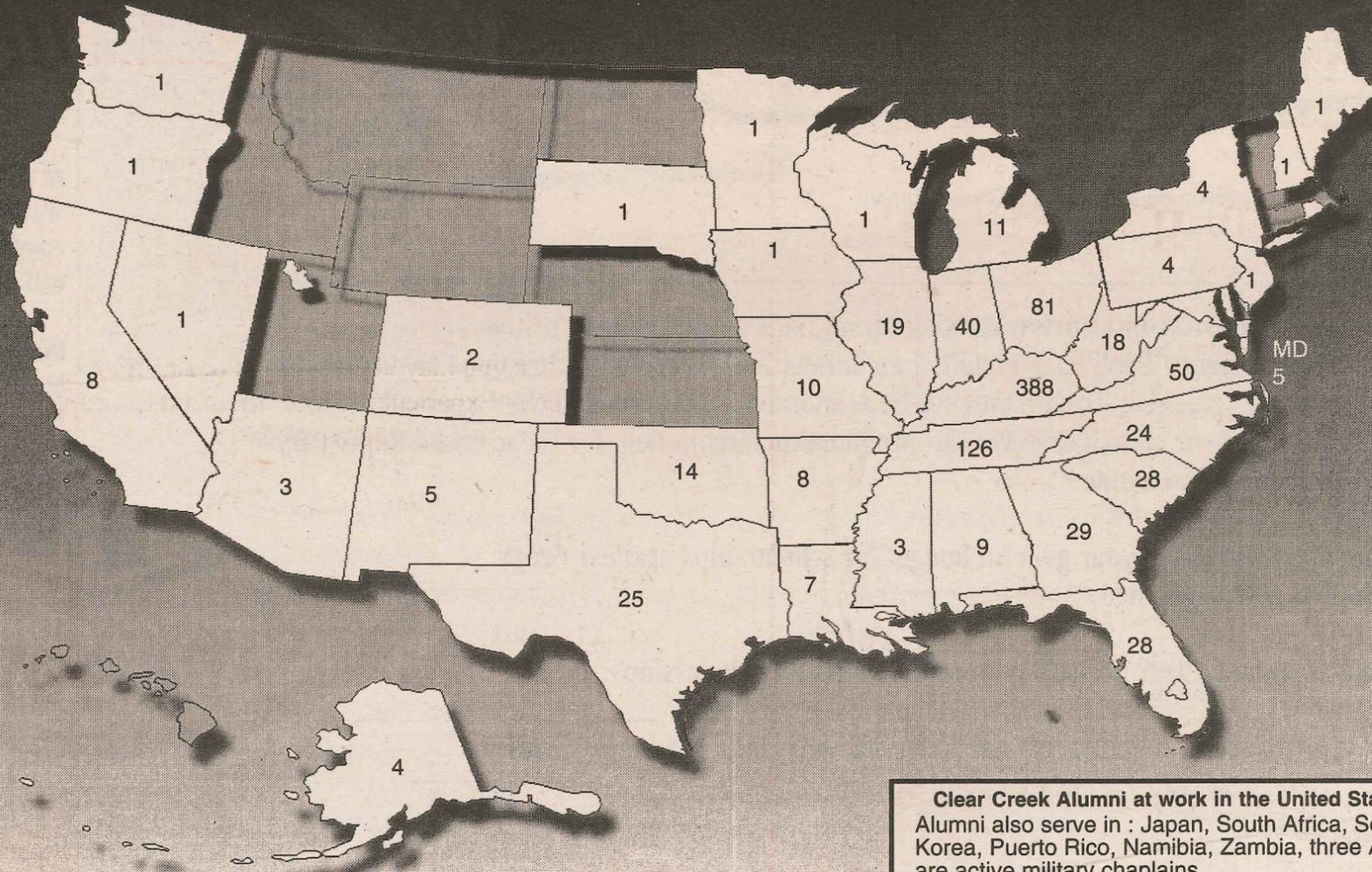
After 28 years as president, Dr. Aldridge "retired" in 1982. Retirement took the Aldridges to Zambia as volunteer missionaries for two and one-half years. Since returning from the mission field in 1984, he has served 12 churches as interim pastor and spent two years as director of missions in the Rockcastle Baptist Association. He now works as a church starter strategist with the Kentucky Baptist Convention and serves as pastor of Copper Creek Baptist Church in Rockcastle County. He helped start the church seven years ago.

With all of their "retirement" activities, one would assume that the Aldridges would not have time for Clear Creek, but that assumption would be incorrect. They continue to show their commitment to Clear Creek with a leadership pledge

to the college's ongoing *Beyond 2001 Campaign*. In addition, Dr. Aldridge is chair of the "college community" phase of the capital campaign.

Like the churches of the Kentucky Baptist Convention, the Aldridges have been faithful partners with Clear Creek since 1946. We give thanks to our Lord for this kind of leadership and support as Clear Creek Baptist Bible College moves confidently toward the future that lies "Beyond 2001."

Clear Creek Alumni Across the U.S.



Clear Creek Alumni at work in the United States. Alumni also serve in : Japan, South Africa, South Korea, Puerto Rico, Namibia, Zambia, three Alumni are active military chaplains

Ethicist calls for Christians' attention to euthanasia issue

FORT WORTH, Texas (BP)—American Christians should put as much energy into euthanasia issues as they do into abortion, and carefully define terms used in the debate, advised a British ethicist.

David Cook, who spoke at Southwestern Baptist Theological Seminary in Fort Worth, Texas, said evangelical Christian pastors in the United States are failing to give doctors, nurses, lawyers and business people in their congregations the biblically grounded help they need to make and influence moral and legal decisions.

Cook, director of the Whitefield Institute for research in theology, education and ethics at Oxford University, stressed the best starting place would be to define carefully words used in the euthanasia debate and make studied distinctions between phrases.

"Dying well" is something "most of want to do as late as possible," Cook said, "but there is disagreement

about what 'dying well' means."

Cook, who hosts a weekly television show and two weekly radio programs in England, said the sharp difference between suicide and euthanasia must be kept prominent.

"Suicide is self-murder, but euthanasia moves from having a legal right to kill yourself toward a legal responsibility for someone else to kill you. There are no rights without responsibilities and if someone has the right to end your life then, by logical extension, they have the responsibility to kill you under the proper circumstances. Your only right in that situation is the right to be killed."

Cook said he fears that euthanasia will travel the same "slippery slope" as abortion in the United Kingdom.

"I used to believe you could make a compromise and draw a line and everyone would stop there," Cook admitted. "But you and I know that the speed limit is a line and everyone drives just a little faster than that limit. In 1967, Great Britain made abortion legal in four specific instances. Today there is abortion on demand.

"In Holland, euthanasia is neither legal nor illegal but people in retirement homes refuse to call the doctor when they are sick. ... They are afraid the doctor will kill them."

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for information call
Jean Allgood (502)685-3108

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Many people are experiencing a real hunger and need for a closer relationship with God in our world today. *Experiencing God: Knowing and Doing the Will of God*, is a tool God is using in a powerful way. The **Experiencing God Weekend** is designed to expose a local church fellowship to the seven realities Henry Blackaby and Claude King discuss in the 13-week study *Experiencing God: Knowing and Doing the Will of God*. The Bible study materials for the **Experiencing God Weekend** are the foundation material for the 13-week study. The Kentucky Baptist Brotherhood Department offers materials, published by the Brotherhood Commission, for use in a weekend retreat. The materials include:

- **The Experiencing God Weekend Church Preparation Manual**
- **The Experiencing God Weekend Church Participant Workbook**
- **The Experiencing God Weekend Team Member Journal**

Experiencing God Weekends provide a local church fellowship the opportunity to examine their lives and seek the Lord's leadership in making the necessary adjustments to join God where He is working. The first of the seven realities tells us that God is at work. The third reality explains that God invites us to become involved with Him in His work.

Experiencing God Weekends also provide a local church fellowship the opportunity to experience a meaningful encounter with God. Each participant will encounter the seven realities of *Experiencing God* and be challenged to seriously examine their relationship with God.

For additional information concerning Experiencing God Weekends, mail or fax this completed form to:

KBC Brotherhood Department
Attn: Bob Simpkins
P.O. Box 43433
Louisville, KY 40253-0433
Fax (502) 244-6469

Or you may contact Frank & Lin Harris,
Kentucky Experiencing God Weekend Coordinators:
(502) 623-8915
(502) 247-5303
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Phone () _____ Address _____

Pastor _____

Pastor's signature _____

'Chaplain of Bourbon Street' proclaims, 'I'm back'

By Tim Ellsworth
Illinois Baptist

After the beating, but before his restoration, his mother died. Shortly thereafter, while in Los Angeles, Harrington got a phone call from a friend, Rex Humbard, who asked him, "Aren't you ready to come back?"

ST. LOUIS (BP)—Bob Harrington recalled standing over the casket of his mother, whom he had led to Christ years before.

"I believe that my life probably caused her to die a little bit early, because she was concerned about me to the point of worry," Harrington said with a trembling voice and teary eyes. "The saddest feeling in the world is to walk by a casket holding your mother. I said to her ... 'I'm sorry.' I said, 'I'll be back.'"

The once-renowned "Chaplain of Bourbon Street" lived up to that promise to his mother. A year after her death, "I went back home and went to the grave site of my mother, fell on that grave and told her, 'I'm back. I'm back.'"

That was a monumental moment in Harrington's life. Once known nationwide for his ministry in New Orleans, his national debate tour with atheist Madelyn Murray O'Hair and his thousands of converts, Harrington threw it all away to embrace a life of adultery, arrogance and self-centeredness.

Raised as a Methodist, Harrington started preaching three days after he was saved. "I got started and grew so fast that I didn't build me a good foundation," Harrington said.

Harrington left his public ministry in 1978 to pursue a career as a motivational speaker for corporate groups. He lost his marriage because of his numerous affairs. His first wife, Joyce, never remarried.

Harrington said he'd drive blocks out of his way to keep from seeing a church steeple. "The first thing I did in my hotel rooms was put the Gideon Bible in the dresser drawer."

But God wasn't finished with him. His mother kept writing him letters, urging him to repent and return to God. His daughters were praying for him.

In 1989, while staying in a Miami hotel, Harrington was beaten severely by drug dealers. "That's where the Lord said, 'Well, what else is it going to take to get your attention?'"

After the beating, but before his restoration, his mother died. Shortly thereafter, while in Los Angeles, Harrington got a phone call from a friend, Rex Humbard, who asked him, "Aren't you ready to come back?"

Harrington responded in the affirmative. Humbard read to his friend Psalm 51—David's prayer for forgiveness after his affair with Bathsheba. "I got restored."

In response to his restoration, he asked former friends for their forgiveness. "I started writing people—138 two-page letters, handwritten."

He received a 17-page, handwritten response from Paige Patterson, president of Southeastern Baptist Theological Seminary, whom he is related to by marriage.

"He gave me about 21 things I needed to do"—such as faithfulness in church, a regular system of Bible study and prayer, fellowship with the right people and asking his family for forgiveness.

Harrington did just that. "My wife,

the mother of my children, has forgiven me. My children have forgiven me," he said.

Patterson said: "The Christian army is the only one that shoots its wounded. The easier thing is to ignore people when they're hurting and messed up. ... We need to be honest enough with people to risk their friendship and tell the truth."

Patterson encouraged Harrington to take three or four years just to get

back into Bible study and prayer. While that sounded like a long time to Harrington, he's glad he took the advice.

Now back in full-time ministry, Harrington has moved his base of operation from New Orleans to St. Louis, thanks largely to Gene Spurgeon, pastor of First Baptist Church, Cahokia, Ill., where Harrington is now a member.

Harrington said he has implement-

ed more accountability in his life than before and his ministry this time will be different "because of experience, because of knowledge, because of past learnings, because of hurt."

He knows people will be hesitant about his ministry, but thinks "eight years, nine years, 10 years will prove to the people this is not an overnight fling. ...

"I want to be nothing but 100 percent daily—with God's help."

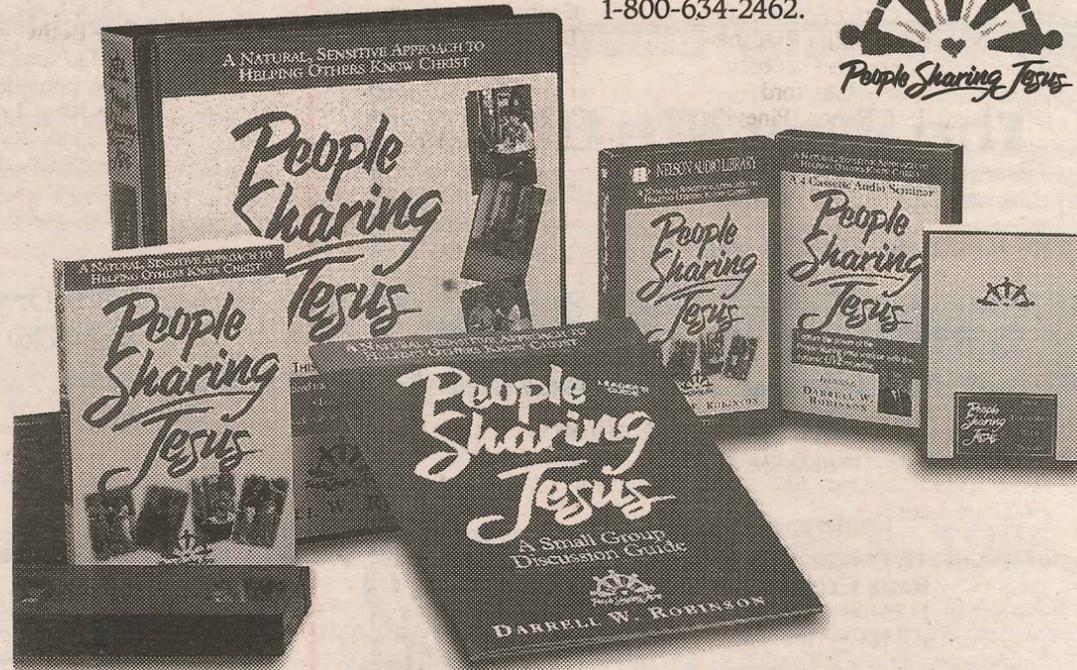
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— Henry T. Blackaby, Author, *Experiencing God*

1996-97 Report of the KBC Committee on Nominations

May Report 1996 Boards of Agencies & Institutions

Oneida Baptist Institute [Trustees]: 1996 unexpired term (in-state): William B. Cole (LaGrange)
Western Recorder: 1998 unexpired term: Charles Midkiff (Greenville)

KBC Executive Board

Blood River: 1998 unexpired term: David A. Smith (Murray)
Casey Co.: 1997 unexpired term: Larry L. Thompson (Liberty)
Green Valley: 1996 unfilled term: Alan C. Todd (Henderson)
Jackson Co.: 1998 unfilled term: Donald Williams (Ravenna)
Lincoln Co.: 1996 unexpired term: John Dean (Stanford)
Taylor Co.: 1998 unfilled term: J. Chester Badgett (Campbellsville)
Three Forks: 1998 unfilled term: Kenneth M. Slone (Hindman)
Warren: 1998 unfilled term: Al Sumner (Smiths Grove)

Fall Report 1996 Boards of Agencies & Institutions

Baptist Healthcare System [Directors]: 2000 terms (four): Marty McGregor (Lexington), Clyde F. Ensor Sr. (Louisville), Don VanCleve (Paducah) and Jeff Roberts (Louisville); BHS elects (two): Lindsey Ingram and Harold Mauney

Campbellsville University [Trustees]: 1997 unexpired term (one): Chester Porter (Shepherdsville); 1998 unexpired terms (two): Barry Eveland (Madisonville), second position to be filled at a later date; 2000 terms (nine): Chester Badgett (Campbellsville), Ferrill Gardner (Louisville); Ed Montgomery (Louisville); Mildred Robertson Newton (Murray); George Ransdell (Louisville); William Shelton (Winchester); Dan Shipley (Murray), Donnie Gosser (Elizabethtown) and Kyle Hubbard (Louisville); 2000 Out-of-State terms (two): Kevin Shrum (Nashville TN), second position to be filled at a later date

Clear Creek Baptist Bible College [Trustees]: 1999 unexpired terms (two): Frank E. Cripps (Owensboro) and Estell Lee Carter (Prestonsburg); 2000 terms (six): Rollin Bradshaw (Manchester); Francis Gambrel (Corbin); Timothy Langford (Hickman); J. C. Helton (Pineville); John B. Hughes (Danville) and Archie Oliver (Madisonville); 2000 Out-of-State terms (two): did not nominate any out-of-state trustees

Cumberland College [Trustees]: 2000 terms (five): Roland Mullins (Mount Vernon); Donnie Patrick (Williamsburg); Richard Knock (Union); Velma Childers (Pikeville) and Charles Osborne (Corbin); 2000 Out-of-State terms (two): Phillip Armstrong (Stone Mountain GA) and Oranga Stanfill (Knoxville TN)

Georgetown College [Trustees]: 1998 unexpired term (one): position to be filled at a later date; 2000 terms (nine): William Robert DeFoor (Harrodsburg), Marshall Gaynor Howell (Henderson), JoAnne James (London), A. Brooks Mitchell II (Bowling Green), Dwight A. Moody (Owensboro), Brent Caldwell (Frankfort), Frank Penn Jr. (Lexington), the other two positions to be filled at a later date; 2000 Out-of-State terms (two): John E. Owen (Cape Girardeau MO) and Bryant Bloss (Newburgh IN)

Kentucky Baptist Assemblies Inc. [Trustees]: 1997 terms (two): Harold Pike (Covington) and Steve Ayers (Bowling Green); 1998 terms (two): Bill R. Tichenor (Princeton) and John Lang (Fort Thomas); 1999 terms (two): Calvin R. Bohannon (Hardinsburg) and Jeff Eaton (Lawrenceburg); 2000 terms (two): Willis Henson (Paducah) and James E. Jones (Campbellsville)

Kentucky Baptist Foundation [Directors]: 2000 terms (four): Rebecca M. Irvine (Louisville), Carl N. Kelley (Bowling Green), James Michael Melloan (Owensboro) and Asa L. Hord (Louisville)

Kentucky Baptist Homes for Children [Directors]: 2000 terms (six): Earl L. Calhoun (Hopkinsville), Mary Ann Ratcliffe (Louisville), B. T. Atherton (Owensboro), Steve Hadden (Crestwood), Larry Witten (Elizabethtown) and Ada Lou Hughes (Princeton)

Oneida Baptist Institute [Trustees]: 2000 terms (six): Ernie "E. R." Hopper (Lily), Squire Baker (Manchester), Kenneth Ray (Leitchfield), Marvin Cress (Manchester), William McLellan (Bowling Green) and Geneva Muntz (Paris)

Temperance League [Trustees]: 2000 terms (five): Charles T. Gresham (Central City), Kenneth Curry (Brandenburg), James F. Holladay Jr. (Louisville), Jerry Lee Tracy (Pineville) and Mark Wingfield (Louisville)

Western Recorder [Directors]: 1997 unexpired term (one): Barry Howard (Corbin); 1998 unexpired term (one): Mike Harmon (Princeton); 1999 terms

(three): Laura Beville (Bowling Green); Thomas T. Curry (Louisville) [term extended from 1997] and Frank Hatfield (Shepherdsville) [term extended from 1998]; 2000 terms (three): James K. Abernathy (Crescent Springs), James Ellison Jr. (Louisville) and June Baxter Rice (Paintsville)

KBC Executive Board

(All are 1999 terms, except as noted.)
At-Large—South Central (one): Louanne Mathis (Danville/South District)
At-Large—Southern (one): Dave Brown (Guthrie/Bethel)
At-Large—Western (one): Cathy Chinn (Hartford/Ohio Co.)
Bell (one): William Wolfe (Pineville)
Blood River: 1998 unexpired term (one): Joel C. Frizzell (Symsonia)
Bracken (one): Larry Polston (Aberdeen OH)
Central: 1998 unexpired term (one): Victor J. Stansbury (Lebanon)
Christian Co. (one): Herbert Case (Gracey)
Daviess-McLean: 1998 unexpired term (one): Bruce Rendleman (Utica); 1999 terms (two): Ray Cummins (Utica) and Craig Bratcher (Utica)
Elkhorn (two): Gayle Toole (Nicholasville) and Darlene Drake (Lexington)
Enterprise (one): Harry Hargis (McDowell)
Franklin: 1998 unexpired term (one): Gene Wright (Frankfort); 1999 terms (two): George Johnson (Frankfort) and Ann Carter (Frankfort)
Freedom (one): Bobby J. Petrey (Albany)
Gasper River (one): Greg R. Wallace (Morgantown)
Goshen (one): Charles L. Love (Glendale)
Graves Co. (one): Jeff Hendricks (Hickory)
Green Valley (two): Alan C. Todd (Henderson) and Bill Patterson (Henderson)
Greenup: 1998 unexpired term (one): Ric M. Frazier (Louisa)
Laurel River (one): Charles Gary Kirby (London)
Liberty (one): Marvin Claywell (Glasgow)
Lincoln Co. (one): John E. Dean (Stanford)
Little Bethel (two): Roy D. Finley (Madisonville) and Gary R. Pate (Nortonville)
Long Run: 1998 unexpired term (one): Eleanor S. Jenkins (Fisherville); 1999 terms (four): Timothy L. Waits (Louisville), James F. Holladay Jr. (Louisville) Kenneth D. Lupton

(Shepherdsville) and Dartanya G. Hill (Louisville)

Lynn Camp (now Knox) - (one): Samuel D. Moore (Gray)
Mercer (one): Lester Tirey (Harrodsburg)
Mt. Zion (one): Warren C. Hale (Corbin)
Nelson: 1997 unexpired term (one): Ray Hayes (Fisherville); 1999 terms (two): E. T. Wright (Shepherdsville) and Thomas M. Hughes (Lebanon Junction)
Ohio Co. (one): Matthew A. Sickling (Centertown)
Ohio River: 1997 unexpired term (one): William Darrell Clarke (Marion)
Pike: 1997 unexpired term (one): Tim M. McClanahan (Dana); 1999 term (one): position to be filled at a later date
Severns Valley (one): Charles M. Darland (Elizabethtown)
South District: 1997 unexpired term (one): Paul Bunger (Junction City); 1999 term (one): David White (Lancaster)
South Union: 1997 unexpired term (one): Eugene Hamilton (Corbin)
Taylor Co. (one): Jerry Ray Kibbons (Campbellsville)
Three Forks (one): Wendell Pridemore (Red Fox)
Upper Cumberland (two): Jack H. Helton (Loyall) and Roy McNiel (Harlan)
Warren (one): Bill Fort (Bowling Green)
West Kentucky: 1998 unexpired term (one): Ray Provow (Arlington); 1999 term (one): Timothy A. Langford (Hickman)
West Union: 1997 unexpired term (one): Elbert Lee James (Paducah); 1998 unexpired term (one): Kenneth Brown (Paducah)

Preacher of 1997 Annual Sermon: Robert Jackson (Frankfort); Alternate: James K. Pierce (Lexington)

Recommended by Committee on Nominations:

Committee Members: Willis Henson (chairperson), Archie Brock, Lester Caldwell, Donald Coleman, Bill Crosby, Gene Crowder, Guy Deane, Mike Dunn, Curtis Duvall, Kathleen Hall, Geoffrey Lacefield, Terry Lester, Jerry Lowrie, Billy Marcum, Drew Martin, Ruth McConnell, John Nunley, Mike Osborne, Eddie Reynolds, Steve Rice, Jerry Tooley and James Vandy;
Ex Officio Members: Executive Secretary-Treasurer William W. Marshall and Convention President Bill Tichenor

1996-97 Report of the KBC Committee on Committees

■ **Committee on Arrangements—**1999 terms: James K. Pierce (Lexington) and Harold S. Mauney Sr. (Williamsburg)

■ **Committee on Constitution & Bylaws—**1999 terms: Paul Long (Stanford), Eddie W. Brown (Florence) and Joyce Graham (Campbellsville)

■ **Committee on Credentials—**1998 terms: Betty Maddox (Owensboro), Denzel Dukes (Paducah) and Richard T. Wilkins (Lexington)

■ **Committee on Nominations—**1998 terms:

Central Region: Tim Waits (Louisville) and Dewey R. Keys (Glendale)

North Central Region: James M. McGee (Lexington)

North Eastern Region: Bill Messer (Ashland) and June Rice (Paintsville)

South Central Region: Robert Franklin Browning (Somerset)

South Eastern Region: Dean Buchanan (Hazard) and Terry Williams (Corbin)

Southern Region: George O. Crabtree Jr. (Franklin)

South Western Region: Dennis Norvell (Clinton)

Western Region: Charles W. Midkiff (Greenville) and James R. Chatham II (Owensboro)

■ **Committee on Order of Business—**1999 terms: Bret Robbe (Owensboro) and Patrick David Wren (Nicholasville)

■ **Committee on Public Affairs—**1998 terms: Glenn Durham (Harlan) and David B. Morris (Somerset)

■ **Committee on Resolutions—**1998 terms: Peggy Snowden (Winchester) and L.C. Gray (Owensboro)

■ **Persons to Report—**1997: **Cooperative Program:** C. C. Brasher Jr. (Benton)

Foreign Missions: Ruth Thomas (Cadiz)

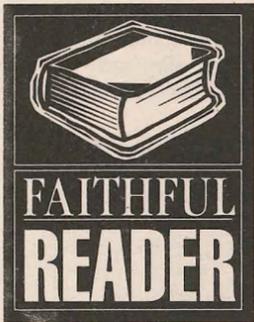
Home Missions: Sandra Williams (Lexington)

Obituaries: Ira McMillen (Florence)

Recommended by Committee on Committees:

Committee Members: Terry Wilder (chairperson), Ross Bauscher, C. C. Brasher, Walter Davis, Rusty Ellison, Andy Reese, Ginny Sisk, Dee Spears and Gayle Toole; **Ex Officio Members:** Executive Secretary-Treasurer William W. Marshall and Convention President Bill Tichenor

MEDIA



■ **The Anabaptist Story, 3rd edition**, revived and enlarged, *William Estep*. Eerdmans. 332 pages, \$20. ♦♦♦♦♦ (out of five)

Some books stand the test of time. Others find their way to the back of library shelves, never to be examined again. *The Anabaptist Story* has never made it to the back of the shelf because Estep has issued timely revisions, just as the subject matter could be overtaken by new developments or a new researcher. Each edition is a testament to the dynamic quality of the subject matter.

Estep's book is immensely readable. The story of the 16th century Anabaptist movement is told by concentrating on the personal lives and interconnections of the heroes of the movement, followed by chapters on the doctrine of the Anabaptists. Even the doctrinal sections cannot be separated from the personal exploits of giants Menno Simons and Balthasar Hubmaier.

Why would a modern person of faith want to read this book about the early defenders of religious freedom and separation of church and state? First, the Anabaptists' strong emphasis upon discipleship in an age of watered-down commitments. Second, the position that "those who fear freedom and court the governments of this world in interest of a more moral or 'Christian' state are placing their faith in a broken reed." Third, the strong word to the church that its only foundation and sole purpose for existing is Jesus Christ, the Lord. Other rewarding lessons await the reader who

chooses to spend some time stepping back in history in order to see clearly a challenging direction for the future of the church. — *Wayne Hager*

■ **The Family Manager**. *Kathy Peel*, Word Publishing. 305 pages. \$14.99. ♦♦♦♦

Peel has coined the term "family manager" for the role of women in the family, whether or not the woman works outside the home. She applies some of the same skills and strategies used by successful business managers to the family. The book is chock full of quotations to inspire, lists to provide evaluation and strategies for solutions. Peel is mostly successful in providing simple, down to earth suggestions for handling family areas of food, finances, children, friends, etc.

Peel's easy conversational style, combined with the book's layout, gives *The Family Manager* a magazine feel. And that is OK because, just like a good magazine, you can pick it up, read one article and come back later, not really having lost your place. The down side is that the book is fairly simplistic in approaching a subject of increasing difficulty. Few families have as clear cut roles as the families Peel envisions.

Peel's book will find a better reception with married women who do not work outside the home. Single women and women whose husbands share in major aspects of "family management" will at times find it hard to connect. But this said, Peel's book still has suggestions that at least provide a starting place

for all women and men to consider the organizational fabric of the family. — *Wayne Hager*

■ **Stress and the Woman's Body**. *W. David Hager, M.D. and Linda Caruth Hager*. Fleming H. Revell. 224 pages. ♦♦♦♦

"Seventy percent of all visits to doctor's offices are for physical or emotional problems that are stress related." Building on this observation, the husband and wife team of David and Linda Hager hope to help their readers discern how stress contributes to the onset and/or development of physical illness. Using a case-study approach, they set out to describe the role stress plays in premenstrual syndrome, headaches, irritable bowel syndrome, TMJ disorder, substance abuse, skin disorders, etc.

Each chapter follows a similar pattern: a case-study, a description of medical insights concerning the nature and treatment of each physical/behavioral disorder, a description of the role stress plays and a brief spiritual exercise. The authors hope to show us how to marshal physical, emotion and spiritual resources to reduce or eliminate the effects of stress-related disorders.

The book is easy to read, without being simplistic. The authors avoid the twin dangers of prescribing either medicine or faith as the healing/preventative agent in stress-related disease. Rather, they see people as a unified system, impacted by physical, emotional, environmental and spiritual forces. — *Jim Holladay*

■ **Love is Always Right: A Defense of the One Moral Absolute**. *Josh McDowell and Norm Geisler*. Word Publishing. 213 pages. ♦♦

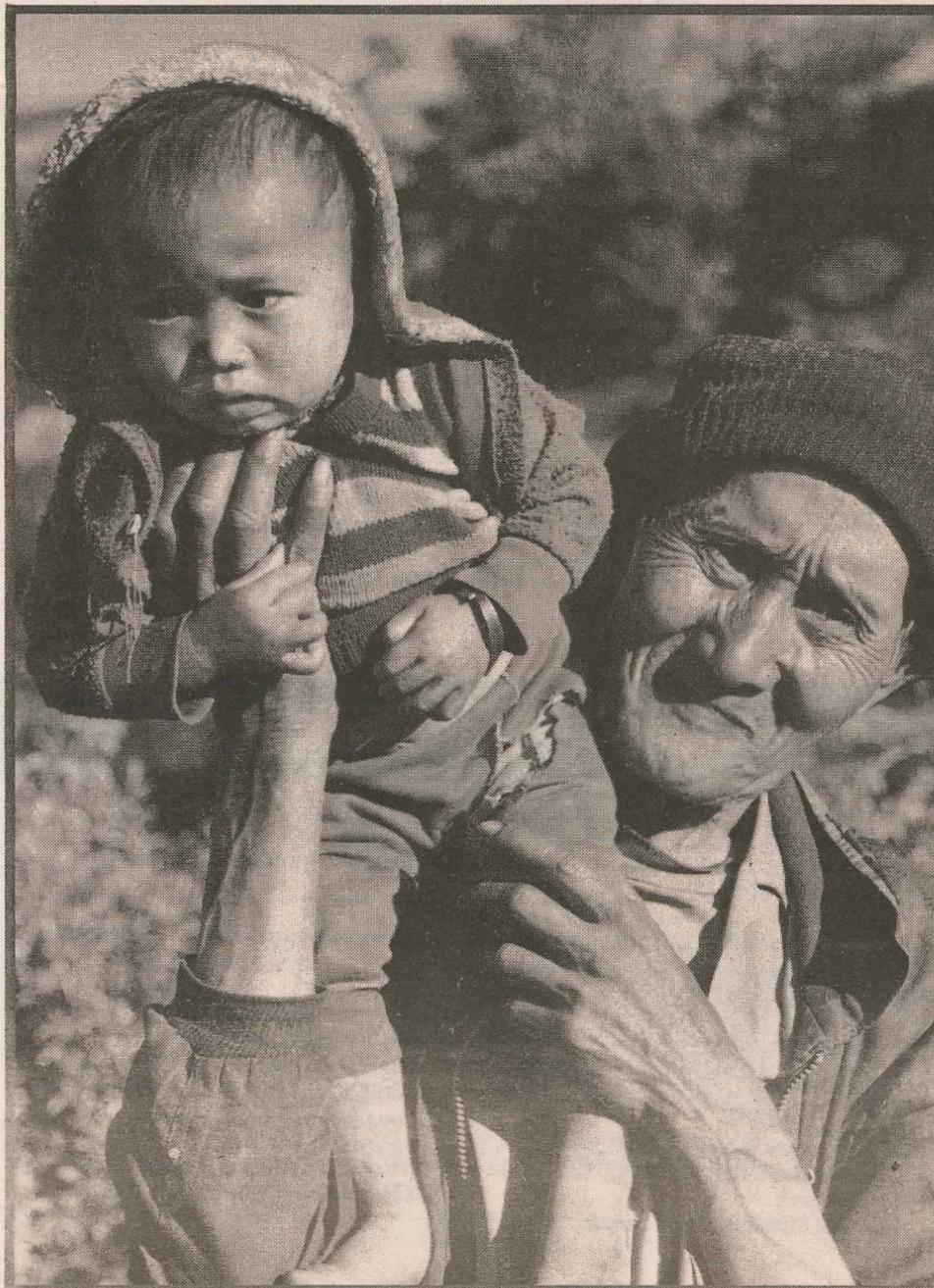
Good theme. Weak development. These two phrases summarize McDowell and Geisler's latest contribution toward helping us deal with "ethical dilemmas/challenging situations/difficult decisions."

McDowell and Geisler rightly assert that "to love is always right; not to love is always wrong," and that "love is an absolute without exceptions." So far, so good.

The further I read, the more dissatisfied I became with the way they developed this thesis, yet I could not locate the source of my dissatisfaction. Then in chapter 7, titled "The Love Imperative," and again in chapter 9, "Love in the Flesh," I discovered the problem. While paying lip service to the relational dimension of love, McDowell and Geisler are more comfortable describing love as a principle, value or law. Their discussion of the dichotomy between loving God and loving neighbor draws the distinction in a manner that I do not find consistent with the biblical text.

I was disappointed that a book whose title held such promise failed to deliver. Love is absolute because it is rooted in the character and personality of God. As such, it is dynamic, powerful and life-giving. The authors could have done more with their theme. — *Jim Holladay*

Views expressed are the authors' only



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A tiny newborn girl without a family... a 4-year-old who watched his mother shoot his father... a homeless teenager living on the streets. Each of these real children had their hearts mended last year by Kentucky Baptists who reached out with Christ's healing touch. On their behalf, the staff sends you their thanks and asks that you support generously this year's Thanksgiving Offering for Kentucky Baptist Homes for Children.

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WORLD VIEW

■ **Bibles put in 98 percent of Copenhagen homes.** A Danish Bible Society gave a half million Bibles to residents of Copenhagen—one each to 98 percent of the city's households. Preliminary estimates were that as many as 20 percent of the households would not accept the free copy. With its copy of the New Testament, each household also received a letter from the society listing 600 follow-up events—from concerts to Bible study groups.

■ **Theologian: Give hell its due.** Hell has been banished from prominence in most preachers' sermons and needs to be restored, said Alberto Roldan, dean of Argentina's International Theological Education faculty. A lack of hell in evangelical preaching means preachers are "offering a cheap grace, without faith, without repentance, without discipleship," he said.

■ **Christian workers killed in Cambodia.** Two staff workers with the evangelical relief group World Relief were robbed and murdered in Cambodia after they attended a meeting of low-income women who receive small business loans. Joel Copple, World Relief's Cambodia director, said the organization will discuss possible changes in the program to better protect staff members from attacks.

■ **Sudan's capital imposes sex segregation in public.** The Islamic government body that rules the Sudanese capital and surrounding area has issued new rules decreeing strict sexual segregation in public and forbidding men from watching women play sports.

■ **Organizer defends "Christian" film festival.** "Blade Runner" and "The Bridges of Madison County" highlighted the Christian Week of Cinema festival in Paris, prompting critics to ask where the "Christian" films were. Janick Arbois-Chartier, who chaired the selection committee, said, "After each screening we organize a debate. The audience is invited to reflect on the meaning a Christian can draw from the film."

Austria faces Nazi past in art auction

VIENNA (RNS)—While art dealers came by the hundreds seeking bargains, Fran Laufer traveled to Vienna from New York not to bid, but to bear witness to the cruel past that made this auction necessary.

"I came because I couldn't control myself," said the Polish-born great-grandmother who escaped the ovens of the Bergen-Belsen concentration camp. "I always lived with the feeling of what happened to me. I love to dance and sing and make jokes. But it never left me, this fact, and it drew me here."

Bargain hunters far outnumbered Holocaust survivors in the crowd of more than 1,000 who gathered in Vienna's Museum of Applied Arts Oct. 29 for the two-day Mauerbach benefit auction. Up for bid were some 1,000 unclaimed paintings and hun-

dreds of other objects owned by Austrian Jews whose homes were looted by the Nazis during World War II.

Adolf Hitler had planned to erect a perverse shrine of the most valuable booty in a museum in Linz.

No one is sure of the exact number of objects stolen from Jewish homes. Estimates range up to 100,000. About 20,000 paintings, tapestries and other valuables have been reclaimed.

But numerous possessions, most of them stored in a 14th-century monastery in Mauerbach, Austria, never were reclaimed in a country where some 200,000 Jews lived before World War II but only a few thousand survived the savagery of the Third Reich.

The sale could raise more than \$10 million for Jewish victims and their offspring. It also marks the last chap-

ter in the Austrian government's tortuous, 12-year process of tracing owners of the stolen treasures. By last year, the government had turned over to the Federation of Austrian Jewish Communities artwork for whom owners or heirs could not be found.

The federation intends to distribute the money among the 1,200 Austrian Jewish survivors and 25,000 other survivors and heirs outside the country.

"It won't be an easy task," said Paul Grosz, president of the federation, "because we have to make careful and difficult judgments."

Several dealers said they attended the auction primarily as spectators.

"I think this is a wonderful occasion for getting in touch with the past," said Drew Baker of London. "It's a living history."

Quaker pastor: West deaf to Burundi suffering

WASHINGTON (RNS)—David Niyonzima, sitting in the quiet comfort of a breakfast meeting thousands of miles from his native Burundi, studied his plate as if the words he searched for might be there.

"Western countries have not yet heard the cry of innocent blood," he told a group of reporters and peace activists, referring to the ongoing civil war that has claimed 150,000 lives since 1993.

Niyonzima, a Burundian Quaker pastor, is on the last leg of a tour sponsored by the American Friends Ser-

vice Committee. He is trying to keep awareness alive of Burundi's agony and to urge support for initiatives that would end the violence that has made his country and neighboring Rwanda emblems of contemporary genocide.

The son of one of the first Quaker converts in Burundi during the 1930s, Niyonzima is a member of the Evangelical Friends Church in Burundi and general secretary of the Burundi Yearly Meeting, based in Kibimba in the central province of Gitega.

And Niyonzima has tried, in the nonviolent tradition of his denomina-

tion, to be a peacemaker and reconciler, a counterweight to the extremist leaders of the warring ethnic factions of Hutu and Tutsi.

It is a job Niyonzima has carried out since June from Nairobi, Kenya, where he and his family now live after his name appeared on a death list.

Burundi has little to compel international attention or involvement.

"I have been directly asked," he said, "Do you have minerals, do you have oil?" But I can only answer, "We are human beings created in the image of God. How can you not care?"

Spiritual growth at Cumberland

By Robert Dunston

Cumberland College is committed to providing a quality liberal arts education to all our students. Yet what makes Cumberland and our other Kentucky Baptist educational institutions different is that we do not starve the soul in the process of feeding the mind. We need spiritual direction from Christ to apply the knowledge and experience we obtain to serving him and ministering to our world. At Cumberland College students are involved not just as learners but as teachers and ministers.

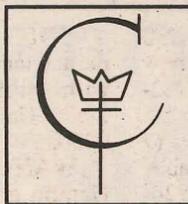
Each Monday evening Johnny Lewis, a sophomore, and the celebration committee he chairs provide a contemporary worship service for Cumberland students. Students plan, coordinate, publicize and lead each worship service. The services are geared to our students' worship style and to helping them grow in their Christian faith and commitment.

Johnny Hill, a sophomore, coordinates our discipleship groups. At the present time, four discipleship groups meet every week. Robert White, minister of education and single adults at Main Street Baptist Church in Williamsburg, leads the

"Mind of Christ" study and Gina Roy, a sophomore, leads "Experiencing God." Matt Norton, a junior, leads a men's discipleship group and Tammy Bowman, a senior, leads the women's group.

Jason Mitchell, a junior, was instrumental in planning and coordinating our fall campus revival, Oct. 21-23. Troy Dobbs, pastor of

CUMBERLAND COLLEGE



Caneyville Baptist Church, was our revival speaker. The BSU's creative ministries team, drama team and praise band opened each service with inspiring music and drama. Students filled the Gatloff Chapel for each evening service, and God worked in their midst. Two students accepted God's call to full-

time ministry, four students accepted Christ as their personal Savior, and many more rededicated themselves to Christ. Preparation now is underway for our spring campus revival.

God is working on Cumberland's campus and we look forward to what he will do among us as our students, faculty and staff continue to work, learn and pray.

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

Mending broken hearts

Very soon churches throughout Kentucky will be collecting the Thanksgiving Offering for Kentucky Baptist Homes for Children. The theme for this year's offering is "Mending Broken Hearts."

In Psalm 147:3 we read, "He heals the brokenhearted and binds up their wounds." It is a promise of God, not this agency.

Our ultimate commitment is to be a tool in his wise and loving hands.

This past year we cared for more than 3,200 children and families. Jesus led them to our doors.

We were able to care for them because Jesus also led them to your hearts. Your gifts have enabled us to be the hands of Christ that bind up wounds of abuse and neglect and his arms of love that embrace—mending a broken heart.

A vital part of this process is introducing those we serve to the Great Physician, who always will be there in times of trial. In the past year, 138 children in our care made public decisions to be Christians.

We praise God daily for the churches in our state that make

this ministry possible.

Children and families are waiting for the healing power of God in their lives. Frightened children are desperate for the safe and loving arms of our heavenly father, which we strive to be.

Please continue to listen for God's leadership in using this agency to minister to his children.

Our goal this year is \$950,000. I know if we work together we can make this goal a reality—a reality of hope and refuge for children and families across Kentucky.

Even as I write, there is a child waiting for help.

Your gifts of prayer and support will enable us to say "yes" to this child and many others who will come to us in the next year. God will bless your gifts, and together we can open the door and say, "Yes, come in to a safe and caring place where your heart can be mended and your wounds healed."

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/>

HOMES FOR CHILDREN



Brenda Gray

LEADERSHIP



FINANCIAL FORUM

Why should a Christian tithe?

By Doug Strader

"Preacher, I guess you have already been told that I do not believe in tithing."

I was serving as pastor of my first church when these words were spoken by one of the church leaders.

He continued, though, by saying he was a generous supporter of the church with his finances, even giving beyond his tithe.

Ever since that day, I have been in process of studying my beliefs about tithing in relation to what the Bible teaches.

Why should a Christian tithe?

First, because tithing (giving one-tenth of my income to the church) recognizes that God is the owner of everything.

See Psalm 24:1-2 and Genesis 1:1, which says, "In the beginning God created the heavens and the earth."

The second reason a Christian should tithe is because humans are stewards of God's creation.

A steward manages the possessions of another. A steward has the freedom to manage, but is accountable for the manner in which the possessions are managed (Matthew 25:14-30).

Everything I have is a gift from God.

The fact that Jesus commended the Pharisees for tithing, even in a legalistic way, is a third reason for tithing.

In Matthew 23:23, Jesus reminded the Pharisees that just because they were tithing did not excuse them from the more significant matters of justice, mercy, faith and love of God. But neither did he excuse them from tithing.

Another reason to tithe is to express our love to God.

We do not tithe to gain God's love; we tithe because of God's love (2 Corinthians 8:1-7).

Jesus gave his life for his bride, the church. Then he commissioned the church to do his work, and the voluntary giving of the tithe is God's way of financially supporting the work of the church.

When we give our tithes to the church, we are helping our church do God's work in our community, state, nation and around the world.

Reprinted from WR, Sept. 5, 1995

Doug Strader is director of the Kentucky Baptist Convention's stewardship department.

Church members giving less, study finds

By Bob Allen
Associated Baptist Press

CHAMPAIGN, Ill. (ABP)—Familiar church structures like denominational offices, seminaries and missions programs could be doomed by the middle of the next century by declining support, according to an annual study of church giving trends.

Declining denominational support by congregations, cutbacks at denominational offices and numerical decline in mainline communions paint "a stark picture about church institutions in distress," reported John and Sylvia Ronsvalle, directors of empty tomb inc., in Champaign, Ill.

The Ronsvalles have tracked giving patterns in 37 Protestant communions since 1988. In their most recent annual study, based on statistics through 1993, they found that church members continue to give a smaller percentage of income to churches.

The pattern is so "alarming," they said, that unless it is interrupted, "by the middle of the next century many of the church structures we are familiar with will no longer be receiving

significant financial support from church members."

The trend is hitting particularly hard those funds earmarked for activities beyond the internal operation of local churches, such as denominational work, funding of seminaries and missions programs and projects.

In an article in the Oct. 23 issue of the Christian Century the Ronsvalles noted that percentage gifts by church members to benevolences have declined 35 percent in 25 years.

To make matters worse, denominations not only are losing "market share in their members' spending patterns," the Ronsvalles observed, but declining membership in many denominations indicates a "marginalization of the church in American society."

The Ronsvalles said their findings are consistent with an observation made by sociologists Wade Clark Roof and William McKinney that, "for every person raised without religion who adopts a church, three persons forsake the churches for no institutional affiliation."

The Ronsvalles offered one glim-

mer of hope, suggesting that denominations which instill a global vision might buck the trend of overall decline.

They found communions that increased giving to denominational overseas ministries also grew in membership, while others did not.

They noted that in two groups—the Assemblies of God and the Southern Baptist Convention—when giving to denominational overseas ministries increased, so did membership statistics. In the Evangelical Lutheran Church in America, the Presbyterian Church (U.S.A.) and the United Methodist Church, meanwhile, both categories declined.

The Ronsvalles called it "equally intriguing" that as per-member overseas giving declined between 1987 and 1991 in both the Assemblies of God and the SBC, the rate of membership growth slowed.

"Can it be concluded that denominations that are able to communicate a broader vision to their local church members—one that includes the whole world—attract new members?" they asked.

Speaker offers 3 ideas for senior ministries

By Dena Dyer
Southwestern Seminary

FORT WORTH, Texas (BP)—Every eight seconds, another baby boomer turns 50. The U.S. population is growing older, but what does that mean to churches?

"If you're going to grow a church in this decade, you must understand the issues of aging," said Ken Hemphill, president of Southwestern Baptist Theological Seminary, following the school's annual Kellogg Lecture Series.

Lucien Coleman, retired professor of adult education at Southwestern and keynote speaker for the lectures, said: "Older adults ask themselves, What does my life mean? For whom and what shall I live? And where does the ongoing purpose of God connect

with my own meaning?"

Among Coleman's ideas for ministries to senior adults:

■ *Help seniors embrace the past by finding satisfaction with the good but accepting the bad.* Coleman quoted the Apostle Paul's assertion in 2 Timothy that he had "fought the good fight, kept the faith and finished the race."

■ *Help seniors live generously in the present.* He quoted Paul's letter to the Phillipian Christians: "Do nothing out of selfish ambition or vain conceit but in humility count others better than yourselves. Let each of you look to the interest of others."

■ *Help seniors find their identity in Christ, not in their previous roles.* "One of the common experiences of aging persons is a loss of the things around which we build our identities,"

he said. "Most of the things with which we attach our identities change—especially in old age. In aging experiences, we see our identity peeled off little by little, like the layers of an onion."

While noting that the reality of old age comes to many, "the experience of old age varies to a remarkable degree from person to person."

Creative living makes the difference, he added. "It implies vitality, growth, movement, productivity, discovery and openness to new horizons of experience."

Older adults also must not be willing to accept the expectations of society, he added.

"To live openly and courageously in old age, one must manage to transcend the crippling expectations of a culture that is youth-centered."

The Ronsvalles offered one glimmer of hope, suggesting that denominations which instill a global vision might buck the trend of overall decline.

"If you're going to grow a church in this decade, you must understand the issues of aging."

Ken Hemphill, president of Southwestern Baptist Theological Seminary

CLASSIFIED ADS

SEEKING: Director of youth, interim, part-time. Work with youth 7th-12th grades. Send resumé to: First Baptist Church, 303 East Cedar, Franklin, KY 42134, Attn: Melinda James.

WANTED: A maintenance man for a Baptist camp near Corbin, Ky. Housing and salary provided. Excellent position for a retired couple. Send resumé to: Laurel Lake Baptist Camp, 578 Singing Hills Road, Corbin, KY 40701. Telephone: (606) 528-3522.

NEEDED: 2 accompanist editions of the 1975 Baptist Hymnal in good condition. Contact Middle Creek Baptist Church, (502) 358-4462.

SEEKING: Minister of music/outreach for Northern Kentucky Southern Baptist church. Call (606) 635-2444. Grant's Lick Baptist Church, 175 West Clay Ridge Road, Alexandria, KY 41001. Dr. Paul E. Broyles, pastor-teacher.

FOR SALE: 83 wooden theater-style chairs. Call Hyland Baptist Church at (502) 827-1258.

FOR SALE: 1976 Chevy C30 van. 38,000 miles, 5 new tires, new battery, runs good, \$2,250. (502) 732-4669, 732-5717.

FOR SALE: 21 10-foot pews (7 years old), pulpit, communion table, 2 clergy benches. Call: (502) 224-2728.

FOR SALE: Coloring books on disk. 53 images on diskettes based on biblical themes suitable for use with children. \$14.95 plus S/H. "Color My Faith," 2429 Strickland Dr., Owensboro, KY 42301. For additional info., call or fax (502) 685-5238.

SEEKING: Full-time pastor needed. Lucas Grove Baptist Church, 3895 Millerstown Road, Upton, KY 42784. Contact: Roger Dennis, (502) 369-7676 (days), 369-7915 (nights).

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!

COUNSELING: Individual, couple and family counseling—also work with children. Two locations. Call Janice Haddaway, M.A., (502) 933-9450.

WANTED: Steinway or Mason-Hamlin grand piano. Any age, any condition; will pay cash and pick up. Call (800) 449-3850 anytime.

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.

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.

PRAYER PARTNERS

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

- A spirit of boldness for Pastor Slava as he ministers at Vyborg Baptist Church in Russia.
- That Kentucky volunteers who minister in New England and Russia will experience oneness with the Christians there.
- Kentucky partnership missions director Calvin Wilkins.
- Outreach efforts at Asian Indian church in Waltham, Mass.
- Discipleship training and youth ministry of Bethel Evangelical Baptist Church in Somerville, Mass.
- Sunday school, Bible study and children's church materials needed for use in Boston churches.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CALVERT CITY**—First Church called **Alan Thompson** of Phoenix, Ariz., as pastor. Also, **Tyra Lokey** was called as youth director. She is a student at Murray State University.

■ **CARROLLTON**—**Earl Pinkston**, pastor of Jordan Church, was ordained to the gospel ministry at Bethel Church in Mercer County Oct. 20.

■ **COVINGTON**—Immanuel, Madison Avenue, Oakland Avenue and Southside churches held a community-wide revival Nov. 8-10. **Robert Smith**, professor of preaching at Southern Seminary, was guest speaker.

■ **LEBANON**—Lebanon Church ordained **Ray Rohrer** as a deacon Oct. 6. **Wesley Noss** is pastor.

■ **LOUISVILLE**—Audubon Church called **Kevin Head** as pastor. He will begin his new ministry Dec. 1.

Crescent Hill Church recently honored Pastor Emeritus **Rollin Burhans**, who assumed the church's pastorate 50 years ago. After leaving Crescent Hill in 1960, Burhans became president of Kentucky Southern College and later served as pastor of First Church in Bowling Green. He was named pastor emeritus of Crescent Hill in 1986.

Ninth & O Church recently concluded revival services with **Clyde Chiles** of Saint Louis, Mo., as evangelist. A total of 96 decisions were made for Christ.

Eighteenth Street Church recently started a discipleship training hour for

adults and youth. A children's choir for grades 1-3 and puppet ministry for grades 4-6 meets Saturdays at 6 p.m. Money and clothes have been collected for the homeless.

■ **NICHOLASVILLE**—Brookside Church ordained **Bob Miller** and **Roger Woods** as deacons Sept. 29. The church recently started a gift base deacon ministry which meets every Sunday morning before Sunday school.

■ **PHILPOT**—Dawson Church ordained **Dennis Cook** to the deacon ministry Oct. 6.

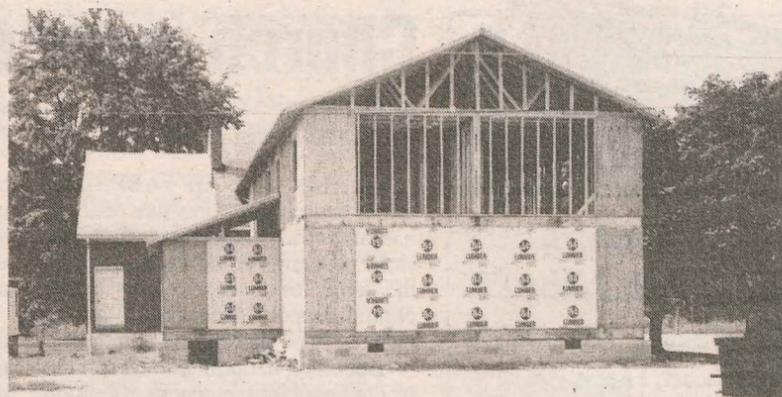
■ **TAYLORSVILLE**—First Church called **Shawn Eaton** as minister of music. He began his new ministry Nov. 3. Eaton is a student at Southern Seminary.

■ **WEST PADUCAH**—Harmony Church ordained **Robert Seely** to the gospel ministry. Also, **Scott Record** and **George Goldsby** were ordained as deacons Oct. 20.

MISSIONARY UPDATE

■ **John and Vivian Conrad**, missionaries to Korea, are on the field. The address is: P.O. Box 45, Kwangju 501-600, Korea. They are natives of Kentucky. He is from Falmouth, and she is from Louisville.

■ **Sam and Margaret Drummond**, missionaries to Spain, are on the field. The address is: Seminario Teologico Bautis, Apartado Correos 25, 28180 Alcobendas, Madrid, Spain. She considers Louisville her hometown.



BUILDING PROJECT Clay City Baptist Church recently added education space to its facilities. The project adds 3,132 square-feet of new floor space, including an overflow section for the sanctuary, nursery, fellowship hall and kitchen. "Volunteer labor and donations helped accomplish the project," said Pastor Grider Denney. "Some labor and some offerings have been given by some people of the community who do not attend church and some who are members of other churches," he noted.

Kentuckians named missionaries

ALPHARETTA, Ga.—Kentucky Baptists **Jim and Dianna Carpenter** recently were appointed by the Southern Baptist Home Mission Board to be missionaries to West Virginia.

Carpenter, a native of Shelbyville, will serve as an associational missionary in Martinsburg, W.Va.

He was pastor of Woodland Baptist Church in Louisville for six years.

Carpenter also served as pastor at Mount Pleasant Baptist Church in Nicholasville and Clarkson Baptist Church in Clarkston.

"I'll be leading churches of the Tri-County Baptist Association in reaching this area for Christ by starting churches and developing existing churches," he said.

Mrs. Carpenter, a native of Somerset and former administrative assistant at the Kentucky Baptist Homes for Children's Spring Meadows home, will serve as Tri-County Baptist Association secretary.

Both are graduates of Cumberland College. **Carpenter** also is a graduate of Southern Baptist Theological Seminary in Louisville.



James Carpenter



Dianna Carpenter

'Here lies a man'

A question I often am asked is: "Has a former student ever made a very large contribution to Oneida?" There are many possible answers. I could say, "Large as compared to what?" We know very well Jesus taught it is not always the amount that is important, but the sacrifice and attitude in which it is given.

I could question whether or not money is the greatest gift one can give. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." Many former Oneida students have given many years of their lives to serve in this ministry.

Another answer could be, "Which is a greater contribution, to give a monetary gift or live a life of service and dedication to the teachings of Jesus?"

I recently found a piece of paper in my mailbox. I was deeply touched by the words I read. I did not know for several days who had given me the prayer written in the letter. The author of the prayer was **Thomas Britton**. **Britton** was an early resident of Oneida. He not only went to school here, but he also taught in the early days of OBI. **Britton** knew the founder of our school, **James Burns**, for nearly 50 years. **Britton** and **Burns** became very close friends. On more than a few occasions **Britton** came to the rescue of **Burns**. Once **Burns** had gone to Cincinnati in search of funds to keep his mountain school going. After checking in at a cheap hotel, the small amount of money he had borrowed was about gone. He wrote his friend, **Britton**, "I do not know how it will go with me personally. I am here on sufferance. My hotel bill is unpaid. I have a few dollars left to eat on. Perhaps enough for two or three days. What shall I do then? What shall I do if the hotel throws me out?"

Britton promptly sent **Burns** some money and some advice. On another occasion when the school was in a serious financial crisis, **Britton** and some other Oneida friends promised the creditors all bills would be paid. How does one measure the contribution this friend has made? He gave part of his life as a teacher, was a very special friend and a financial supporter of our school during some very difficult days. I would like to share with you the prayer **Britton** prayed July 4, 1954. It is entitled "A Practical Prayer:"

Lord, teach me that sixty minutes made an hour, sixteen ounces made a pound and one hundred cents made a dollar. Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those whom I have brought pain. Grant that I may earn my meal ticket on the square, and that in earning it I may do unto others as I would have them do unto me. Deafen my ear to the jingle of dishonest money, and to the rustle of unholly garments. Blind me to the faults of the other fellow, but keep me keen of eye to discover my own shortcomings. Guide me so that when I look into the faces of my friends, I shall have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when the time comes for darkened windows and the smell of flowers, the tread of soft footsteps and crouching wheels in the yard, make the ceremony short and the epitaph simple and say, "Here lies a man."

My answer is, "Yes, there are former students who have made large contributions to Oneida."

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

THIS IS ONEIDA



W.F. Underwood

Returns on your investment

A few days prior to the Kentucky Baptist Convention, I received letters, with checks, from two alumni. Their ministries illustrate the return Kentucky Baptists receive on your investment of prayers, Cooperative Program giving, students and an extra investment in scholarships during the Beyond 2001 campaign.

1952 graduate **Gilbert Thornhill** and his wife, **Ruby**, recently celebrated 57 years of marriage. At age 75, they both have gone through several surgeries but acknowledge, "God has been wonderful, and we will serve as long as he gives us strength." **Gilbert** is pastor of First Baptist Church of Manila in Arcata, Calif. The 1996-97 budget will send 22 percent to mission causes beyond the church; this reflected a one percent increase to the Cooperative Program. The church helps secure medical supplies for missionaries in Ghana and keeps a pantry stocked for local hunger needs. Ladies of the church work in the associational quilting project. The church sent a gift to the Southern Baptist Convention fund to help rebuild black churches destroyed by arson.

Danville native and former Owensboro pastor, **Dan Stallard**

works in Yokosuka, Japan, as a Navy chaplain. The 1991 graduate writes, "Ministry is beyond imagination here. The Lord is using me to spearhead Promise Keepers, Marriage Savers and Experiencing God."

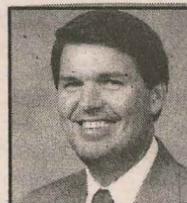
"Very challenging," is **Dan's** description of his pastoral work with a predominately African-

American congregation of more than 160 in weekly attendance. "We have 10 weekly worship services with more than 2,000 in attendance. These services vary from Jewish to Lutheran and everything in between. I am in charge of religious education for Protestants, and this involves a large Sunday school and many small study groups in homes."

Similar accounts from graduates young and old could be given by those who serve across the state and around the world. Since 1946, Kentucky Baptists have fulfilled their mission through Clear Creek. Here you have done state, home and world missions. With your continued support, we will carry the gospel Beyond 2001 until Jesus comes.

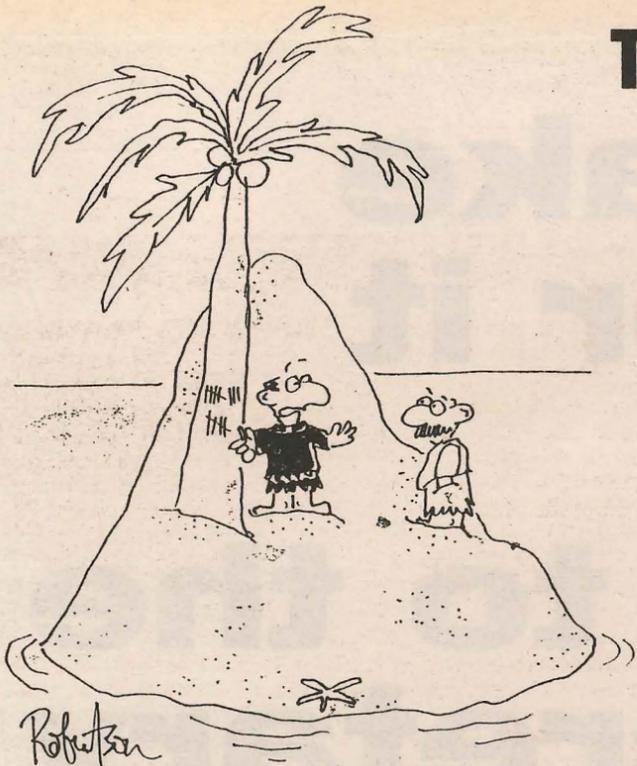
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE

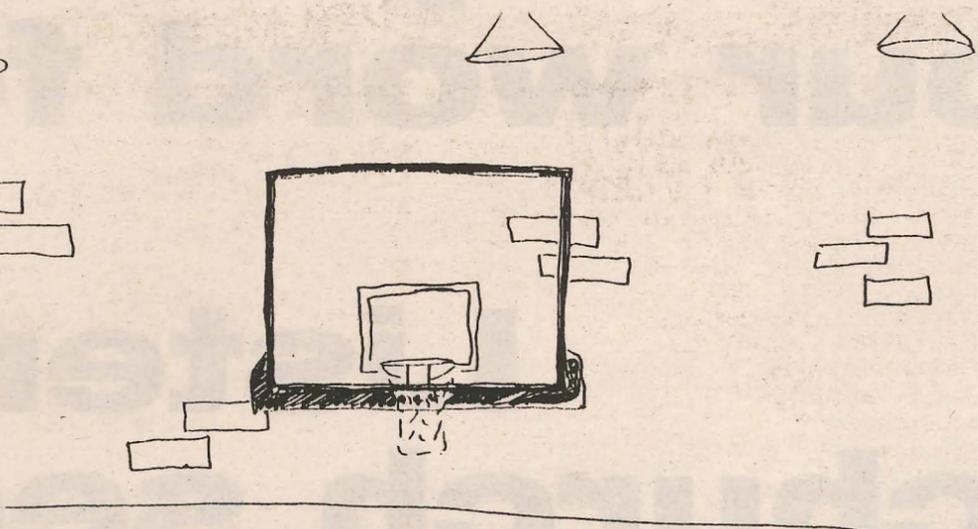


Bill Whittaker

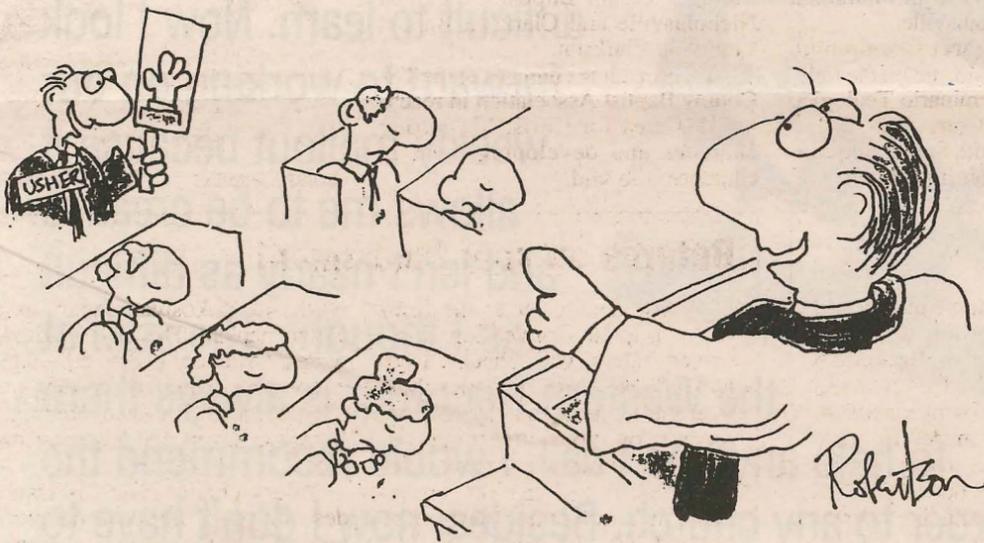
The Pastor's Life



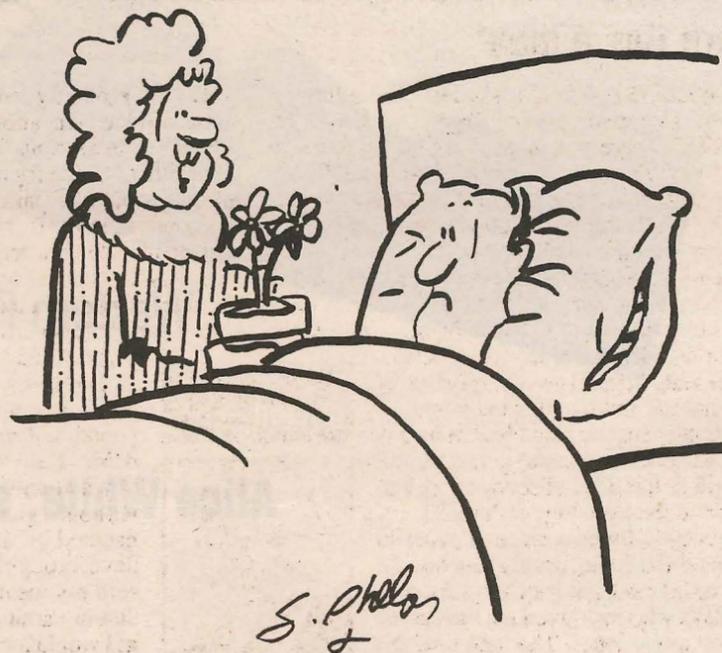
"I'm tellin' ya ... I know it's Saturday. I've got sermon block."



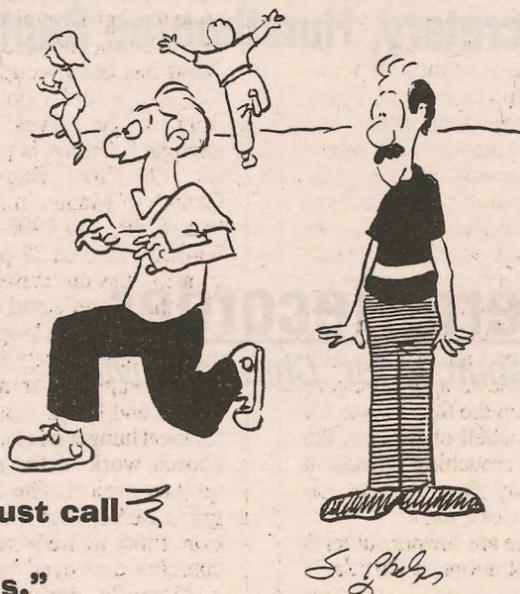
Pastor Killjoy didn't like his temporary worship center



"Yes, I see that hand. Is there another?"



"I'm glad you're feeling better, pastor. Would you mind paying a visit to my sister down the hall in Room 408?"



"Don't ask questions, pastor, just call the Fire Department and the Guinness Book of World Records."

Don't just take our word for it

Listen to the church secretary



“When we first started using the Western Recorder newspaper, I have to admit, I was very apprehensive. I just knew that page layout would be difficult to learn. Now I look forward to working on our weekly mailout because it allows me to be creative and isn't nearly as difficult as I thought. The staff at

the Western Recorder is always there to help anytime I call. I would recommend the Western Recorder to any church. Besides, now I don't have to fold and address the mailout. They do that for me.”

Alice White, secretary, Hurstbourne Baptist Church in Louisville

Western Recorder
Practical Resources for Christian Living