

PRactical Resources for Christian Living

WESTERN RECORDER

September 23, 1997
Vol. 171, No. 37

FOR THE RECORD

New name
The Southern Baptist Sunday School Board has picked its new name from more than 400 possibilities. *Page 2.*

KBC annual meeting
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Financial Forum
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Are one-quarter of all Mormons really saved?

OXNARD, Calif. (ABP)—Although Southern Baptists generally have viewed Mormons to be a non-Christian cult, a new study by Christian pollster George Barna suggests one-quarter of them are "born-again."

That's not what Southern Baptists and other traditional Christians would expect out of a group that believes, among other notions, that God has multiple wives and that humans can become divine. But that's what Barna discovered in a survey of 6,242 U.S. adults this year.

The findings were met with a mixture of curiosity and skepticism from two Baptist observers of the Mormon church.

Barna defined "born-again Christians" as people who say they have "made a personal commitment to Jesus Christ that is still important in your life today" and also believe that when they die they will go to heaven "because they have confessed their sins and have accepted Jesus Christ as their savior."

"This classification has nothing to do with whether or not respondents call themselves 'born again' or with the type of church they attend," he added.

And the term fits 26 percent of Mormons, he reported in the latest issue of "The Barna Report," a newsletter produced by his Barna Research Group of Oxnard, Calif.

Some church leaders have asked how Mormons can be Christians, especially since so much of Mormon teaching contradicts orthodox Christianity, Barna acknowledged.

The answer lies in ignorance. "In short, most Americans are not theologically savvy," he explained. "Most Mormons, Catholics and Protestants are unable to describe the basic doctrinal views of their church."

"Consequently, it is quite

□ See *Are one-quarter ...*, page 13

New mountain missions building dedicated

By Joyce Sweeney Martin
Staff Writer

LOOKOUT—Eugene Little came back home recently

On Sept. 13, he joined more than 100 other Baptists in the Pike County community of Lookout to dedicate the new Freeda Harris Baptist Center, just a mile down the road from where Little grew up.

"I'm so happy I could be a part of this," said Little, who now lives in Pikeville and spent many hours working as a volunteer on the project. "With this new center, there is a place for people of all ages to come."

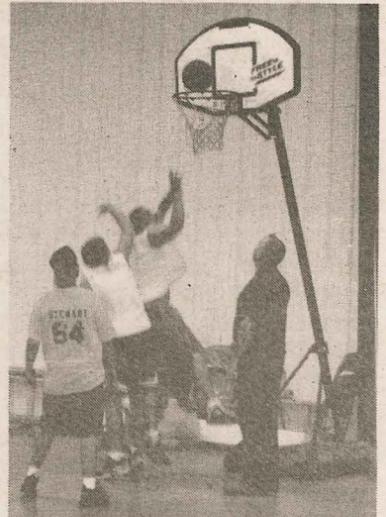
The 5,000-square-foot, pre-fab metal structure houses a gymnasium,

four meeting rooms, a kitchen and two restrooms. It will serve residents of Lookout, Hellier and the Marrowbone area.

The center's gymnasium is one of only two gyms open to the public in the entire county, according to Greg Whitetree. Whitetree and his wife, Alice, are co-directors of the center.

With the new facility, the center's ministry will be greatly expanded, Mrs. Whitetree said. "We see it as a year-round center of recreation for community residents," she said. The one-story building which has served as the center since 1973 limited what could be done, she said. "There wasn't a place even to bounce a ball," she said.

□ See *Pike County Baptists ...*, page 8



OPENING BALL Men play basketball at the newly dedicated Freeda Harris Baptist Center in Lookout. (Photo by Glema Thompson)



ALL TOGETHER NOW More than 125 volunteers from Immanuel Baptist Church in Lexington recently built the church's fifth Habitat for Humanity home. An outgrowth of a senior men's Sunday School class project, the house building is one of the highlights of the year for the congregation, said construction supervisor Ken Speer. "You can't believe the fun we have," he said. "I believe it's one of the most rewarding things you could ever see." *Story on page 3.*

Study: Strong parental relationships trump teen peer pressure

CHAPEL HILL, N.C. (RNS)—Teenagers with positive, strong emotional relationships with their parents or teachers are much less likely to use drugs and alcohol, become sexually active or engage in violent behavior, according to a study published this month in the *Journal of the American Medical Association*.

The conclusions—the first findings from a \$25 million federally financed study of 90,000 students in grades seven through 12—said that feeling loved, understood and paid attention to by parents helps teens avoid high-risk behaviors regardless

of whether the child is from a one-parent or two-parent household.

Those feelings are also more important than the amount of time parents spend at home, according to the study.

"These findings offer the parents of America a blueprint for what works in protecting their kids from harm," said Richard Udry, a sociologist at the Carolina Population Center of the University of North Carolina and principal investigator.

While the study included interviews with 20,000 teenagers and 18,000 parents in their homes, it is expected to take a decade to com-

pletely analyze. It did not look directly at the role of peer pressure in teen decisions to use drugs, engage in sex or take up smoking, but called into question the widespread belief that peer pressure is the most important factor in such decisions.

"We've focused so tremendously on peer pressure and instituted so many things to deal with peer pressure," said Robert Blum of the University of Minnesota and one of the study's researchers. "And what this study is saying is that family environment matters."

Similarly, in looking at schools, the study found that it did not mat-

ter whether a school was public or private when it comes to protecting teens from risky behavior but whether the students felt their teachers cared about them and treated them fairly.

The survey suggests many preventative measures instituted by schools to inhibit risky behavior may be misdirected. "Most of the rules and regulations that schools institute, like suspending students for smoking ... don't seem to have a significant impact," Blum said. "We invest heavily in rule development, but that's not where the action is. The action is in adults' connecting with kids."

Moving? See page 4 (0923)

BAPTISTS

BAPTIST BITS

■ **Materials still available.** Although new missions education materials for Southern Baptist churches are being developed by the North American Mission Board, traditional programs still are available, according to Tim Seanor, director of NAMB's missions education team. "Virtually all the programs and materials previously produced by the Brotherhood Commission are still being produced, including Royal Ambassadors, MissionKids, Challengers, Express Missions and Baptist Men," he said. "The only significant change at this point is how churches order the materials." Materials may be ordered from the Southern Baptist Sunday School Board at (800) 233-1123.

■ **ERLC adds staff.** Trustees of the Southern Baptist Ethics & Religious Liberty Commission have named two new staff members: King Sanders, an ERLC trustee and pastor of Rodeo Baptist Church in Santa Fe, N.M., will become director of communications for the agency's Washington, D.C., office; Harold Harper, director of administration and consultant with Marketplace Christian Network in Dallas, will become executive producer of the agency's planned radio program and director of broadcasting. The agency plans to launch the 30-minute live national radio program, "For Faith and Family," in 1998.

■ **Mission worker dies.** A 36-year-old Southern Baptist worker in the Philippines died unexpectedly Sept. 18, apparently from an allergic reaction. The worker, Berri Matz of Bixby, Okla., collapsed at home and was pronounced dead on arrival at a hospital in General Santos City. U.S. Embassy reports listed the cause of death as cardiac arrest due to asthma-induced aspiration. Matz and her husband, Larry, were appointed by the International Mission Board in June 1996. Matz was the mother of two children, ages 10 and 8, and had learned only weeks ago she was pregnant with a third child.

■ **New Orleans adds degree.** New Orleans Baptist Theological Seminary trustees voted unanimously Sept. 9 to approve the creation of a master of arts in marriage and family counseling degree program. The new 79-hour degree program, to begin in the spring of 1998, will be unique among seminaries because it will qualify graduates for licensure in all 50 states. Trustees also voted to change the name of the seminary's 21-year-old School of Christian Training to New Orleans Baptist Theological Seminary College of Undergraduate Studies.

■ **Paper shuts down.** The Baptist Beacon, Arizona Baptists' 65-year-old newspaper, published its final issue Aug. 28. The biweekly newspaper will be replaced by a monthly magazine focusing on inspirational stories about Southern Baptists in Arizona. The first issue of "Portraits" is scheduled for November.

■ **NAMB employees fast and pray.** Employees of the new North American Mission Board left their desks Sept. 9-11 for three days of corporate prayer and fasting. They heard messages from Henry Blackaby, John Avant, Herb Brisbane and NAMB President Bob Reccord. Employees prayed by name for every NAMB trustee, missionary, volunteer and chaplain and wrote personal notes of encouragement to each.

■ **Chaplains endorsed.** Twenty-eight chaplains were endorsed by the North American Mission Board of the Southern Baptist Convention Sept. 14, bringing the total number of SBC-endorsed chaplains to 2,518.

■ **Southern hosts pastors.** Southern Baptist Theological Seminary held its first-ever "pastor appreciation day" Sept. 16, with about 220 pastors from Kentucky, Indiana and Ohio participating. Keynote speakers for the day-long event included seminary President Al Mohler and Southern Baptist Convention President Tom Elliff, who praised Mohler for turning the seminary in a more conservative direction. "Every one of our seminaries is just breathing the rarefied air of exuberance," he said. "God is sending us Green Berets to our campuses. You guys, as someone said, arrived with knives in your mouths ready to do battle for the Lord Jesus."

Sunday School Board to change name

GLORIETA, N.M. (BP)—The Sunday School Board of the Southern Baptist Convention will be renamed LifeWay Christian Resources of the Southern Baptist Convention if two more approval steps are met.

By a unanimous voice vote Sept. 15, Sunday School Board trustees approved the name change. To be implemented, it must be approved by the SBC Executive Committee, meeting this week, and at the SBC annual meeting in Salt Lake City next June.

"As our executive management group has lived with the proposed name, we feel it best represents who we are and what we do," President Jimmy Draper said. "We came to this name after looking at over 400 possibilities. This is not a trendy name; it will stand the test of time. It also incorporates an established name that represents quality resources in the view of churches and individuals."

LifeWay already is the name of one of the board's publishing imprints and the name of two of its retail stores

in Albuquerque, N.M., and Denver.

Draper said the name is rooted in John 14:6: "Jesus said, 'I am the way and the truth and the life. No one comes to the Father except through me.'"

"We already seek to lift up Christ as the only way to truth, salvation and eternal life through everything we do," Draper said. "I believe we can point people to The Way even through our name."

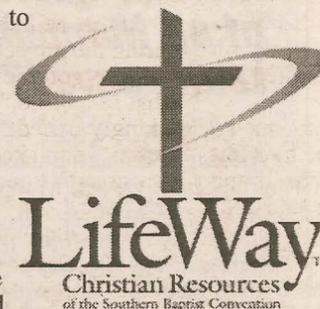
In the past five years, Draper told trustees, a new vision has been cast for the Sunday School Board. It states: "We will assist local churches and believers to evangelize the world to Christ, by helping believers, and grow churches, develop the best worldwide provider of relevant, high-quality, high-value Christian products and services."

To carry out the vision, new values, operating principles and business and financial objectives have been developed. "We felt it was also appropriate to consider whether the name

"The Sunday School Board of the Southern Baptist Convention's best reflects the mission of the institution and the expanding ministries we are providing as the 21st century approaches," Draper said.

In their February 1997 meeting, trustees agreed with management that the agency needed a new name.

Mike Arrington, executive director for corporate affairs of the board and chairman of the 19-member employee naming committee, said interviews were conducted with leaders throughout the SBC as part of the exploration of a new name.



Editorial critiqued in Midwestern chapel

KANSAS CITY, Mo. (BP)—A Western Recorder editorial opposing the Southern Baptist Convention's boycott of the Walt Disney Co. was the focus of a chapel address at Midwestern Baptist Theological Seminary Sept. 11.

Michael Whitehead, a member of the SBC resolutions committee that drafted the Disney resolution, is vice president for business affairs at Midwestern Seminary. In a chapel address about "civil war on planet earth," Whitehead asserted that the enemy is not the ACLU, the Disney Corp., ABC Television or corporate America. "The enemy is the devil," he said.

Those who say actions such as the Disney resolution attempt to dictate to Baptists how they should behave are misguided in their criticism, Whitehead said.

He quoted from an editorial writ-

ten by Western Recorder Editor Mark Wingfield titled "Would Jesus Go to Disney World?" In that editorial, Wingfield argued that engaging in a full-scale boycott of the Walt Disney Co. would not be effective and is not what Jesus would do.

Rather, such an action is motivated by a desire for control, he wrote: "Some days it seems like the Southern Baptist Convention wants to control the world. Now that we're beyond battling for control of the convention's internal workings, the quest for domination has turned outward to Disney."

Whitehead accused the Kentucky Baptist editor of allowing his "sour grapes" attitude over "losing" in "the controversy" to cause him to "nitpick and disagree" with "whatever the Southern Baptist Convention messengers from Kentucky or wherever else vote on."

By dragging convention politics into a discussion of moral, biblical issues, Wingfield confuses his readers about "the real issues in the resolution," Whitehead said.

While Wingfield saw the resolution as the "most recent example of this attempt to make the world march to our beat," Whitehead disagreed.

"It is on its face absurd to say anything 13,000 Southern Baptists did with a resolution from a committee with 10 pastors and laymen and passed by an overwhelming majority vote on the convention floor was some diabolical effort to control and dominate the world."

Whitehead said pastors who prefer to align with "the Smiley Baptist Convention" so as to avoid offending others with moral judgments need to be reminded "Jesus got crucified because he spoke the truth in love."

40 years of ministry prepared Pastor Lou for his retirement years.



KENTUCKY

Church's Habitat house projects build on enthusiasm

By Ken Walker
State Correspondent

LEXINGTON—After starting on their fifth Habitat for Humanity building project Sept. 13, members of Immanuel Baptist Church plan to have the home fully carpeted by this week.

Dedication ceremonies at the north Lexington home are scheduled for Sunday, Oct. 5.

An outgrowth of a senior men's Sunday school class project, the effort attracts more than 125 volunteers and is a highlight of the year, said construction supervisor Ken Speer.

"You can't believe the fun we have," said the retired businessman. "I believe it's one of the most rewarding things you could ever see."

Instead of only building during weekends like some volunteer teams, Speer said church members complete a home in less than two weeks, making it easier to maintain volunteers' enthusiasm.

Such quick timetables might lead some to question the quality of the houses, he said, but none of their homes has failed city inspections or required return visits.

Speer, 68, assembles the workers, but he said the real credit belongs to Jim Miller, the church's liaison with the Habitat organization. Miller is "the driving force" behind the endeavor, Speer said.

Other key roles are filled by architectural supervisor Arlie Hall and Speer's assistant, Jon Jenkins.

Thanks to a high rate of returning volunteers, the building process gets smoother with each new house, said Speer. Although he is supervisor, he noted that he doesn't drive any nails during the project.

"I've got enough sense to know what I can't do," said Speer, who is jokingly called "Boss Hog" by his crews. "I don't know much about construction. We get people there and it gets done."

While the seniors' Sunday school class has only a dozen members, they decided to join a Habitat push in 1993 to build 26 homes in Lexington.

The group attracted 85 volunteers that year and set up a special fund that eventually raised the entire \$33,000 construction cost.

After that, an anonymous benefactor contributed \$36,000 toward two homes. This year the church gave \$18,000 from its budget, with individuals donating the rest.

Carol Miller, owner of the first home built by Immanuel, has operated a certified child care center in her home for two years. She recently wrote the church to express her appreciation.

"I feel very pleased to have such a nice home and constantly give God the glory for all my blessings," she



HOUSE WORK Jerry Sublette (left) and Steve Foster measure and cut boards for walls in a Habitat for Humanity house built by Immanuel Baptist Church in Lexington. With more than 125 volunteers, workers hope to have the house mostly completed this week, within two weeks of starting.

said. "It is very difficult to place into words my gratitude for such a big blessing."

Speer said the project is a good witness and has resulted in long-term relationships. Volunteers get to know each other better while working than they can in church, he noted.

"We gain new people every year and people who work on a house come back the next year," he said. "Once you do it, it's sort of conta-

gious."

It also has generated a ready list of volunteers for other needs, he said.

After last spring's flooding, members of Immanuel traveled to Falmouth Baptist Church regularly for five weeks to help renovate the church and members' homes. Most came from the Habitat crews, Speer said.

"I think we'll keep this going for awhile until we find something better to do," he said.

Hull, Pollard among lineup for KBC meeting in Lexington

LEXINGTON—Kentucky pastors Floyd Price and Robert Jackson, as well as two nationally known preachers, Frank Pollard and Bill Hull, will bring messages to this year's Kentucky Baptist Convention annual meeting.

The convention is scheduled for Nov. 11-12 at Porter Memorial Baptist Church in Lexington. This will be the second year of a new abbreviated schedule that begins on Tuesday morning and ends at noon Wednesday.

Price, pastor of Scottsville Baptist Church in Scottsville, will deliver the KBC president's address in the Tuesday morning session. Jackson, pastor of Buck Run Baptist Church near Frankfort, will give the convention sermon in the Tuesday afternoon session.

Hull, who recently retired as provost at Samford University in Birmingham, Ala., will speak during the Tuesday evening session. He is well-known to Kentucky Baptists as a former New Testament professor, theology school dean and provost of Southern Baptist Theological Seminary.

Pollard, pastor of First Baptist Church of Jackson, Miss., is nationally known as the preacher for the Southern Baptist Convention's "Baptist Hour" broadcast ministry. He also is a former president of Golden Gate Baptist Theological Seminary.

The theme for this year's convention will be "His Mission: Our Passion."

Theme interpretations will be given in each session by Re: Creations, the drama/music team of Charles



Hull



Pollard



Jackson



Price



Re: Creations

Reese and Rebecca McCoy-Reese. She is a graduate of Georgetown College and Southern Seminary and is a former campus ministry worker at Murray State University. He is a former music minister and served five years as producer and director of the Smoky Mountain Passion Play.

The convention's closing session also will feature a concert by Kelli Reisen of Glendale, Ohio. Reisen is a professional singer who has had six Top 10 hits on Christian radio. She has performed across the country, including several appearances on Robert Schuller's "Hour of Power."

Pastors' Conference speakers

LEXINGTON—Southern Baptist Convention President Tom Eliff and Southern Baptist Theological Seminary President Al Mohler are among speakers scheduled for this year's Kentucky Baptist Pastors' Conference.

The conference, held annually the day before the Kentucky Baptist Convention annual meeting, will begin at 10:50 a.m. Nov. 10, with additional sessions at 1:30 p.m. and 6 p.m. The conference will be held at Porter Memorial Baptist Church in Lexington.

Eliff, pastor of First Southern Baptist Church in Del City, Okla., will speak twice, during the afternoon session and evening session. His final message, "Revival into the 21st Century: Back to the Cross," will close the conference.

Mohler will speak in the evening session on the topic "Revival: A Burden for Souls."

The theme of this year's conference is "Revival into the 21st Cen-

tury: Claiming Our People for Christ."

Other scheduled speakers include Kentucky evangelist L.C. Gray; Harold Cathey, former pastor of Unity Baptist Church in Ashland and a missionary to Uganda; and Mike Routt, pastor of Rose Hill Baptist Church in Ashland.

Music will be provided by "The Master's Maidens" and "Master's Men" quartet, as well as Buster Jordan, Mike Bryant, Lloyd Williford, Kathy Routt, Mike and Ronnye Jo Bryant, Jim Yates, John McGuire, and the choirs of Rose Hill Baptist Church in Ashland and Glendale Baptist Church in Bowling Green.

The program was planned by the Pastors' Conference officers: Richard Oldham, pastor of Glendale Baptist Church in Bowling Green, president; Jerry Tooley, pastor of Bellfield Baptist Church in Henderson, vice president; and Charles Gresham, pastor of Temple Baptist Church in Central City, secretary.

Other musical highlights of the convention include the praise and worship team of Walnut Street Baptist Church in Louisville, the choir of Scottsville Baptist Church, the Kentucky Baptist Wind Orchestra, Kentucky Baptist Chorale, the chorale of Porter Memorial Baptist Church, Kentucky Baptist Singing Women and Oneida Baptist Institute's choir.

Also unique at this year's convention, the KBC's three liberal arts col-

leges will combine efforts for a joint report highlighting the Partnership 2000 endowment effort.

Much of the convention will focus on business and reports from convention agencies and ministries. A new president will be elected in the Tuesday afternoon session.

For information about messenger cards, call the KBC executive office at (502) 245-4101 or write to the KBC at Box 43433, Louisville, Ky. 40253.

BLUEGRASS BURGEO

■ **Marc Whitt**, assistant to the president for public relations and marketing at Campbellsville University, has been named vice president for advancement. He will oversee the areas of public relations and marketing, alumni affairs, financial development and broadcast services.

■ **Dwight Moody**, pastor of Third Baptist Church in Owensboro, has been named dean of Georgetown College's chapel. In that job, he will serve as minister to the spiritual well-being of the college community.

■ **Carroll Moseley**, a bivocational pastor of Bethany Baptist Church in Warren County, was named transportation director of the year for the state for his work as transportation director for the Warren County Board of Education.

■ **Georgetown College** had 395 new freshmen enroll this fall, the school's largest freshman class in 25 years. The additions bring Georgetown's total fall enrollment to 1,301 undergraduate students, an 11 percent increase compared to the previous year.

OPINION

WESTERN RECORDER

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

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CP only

The other night I remembered my ordination into the gospel ministry in a small, rural Kentucky Baptist church. Most of the names on my ordination certificate are of deacons, whose wisdom and counsel meant much to my ministry.

Of all the questions they asked me, the biggest question centered on my understanding and support of the Cooperative Program. These godly men wanted to know that they would ordain a minister who would support the Cooperative Program. Even when they heard reports from the seminary of students graduating who denied the virgin birth of Christ and the miracles in the Bible, they knew the Cooperative Program was the best pipeline to the mission field. They chose to support the Cooperative Program because of their commitment to Christ and not because they approved of all that happened at seminary.

Today, with the change at seminary we no longer worry about a student being taught pro-abortion at seminary, as was taught when I attended. The commitment of the president of the seminary and faculty to evangelism, missions and church growth cannot possibly be challenged by anyone who has attended classes and talked with them, as I have.

I just pray Kentucky Baptists will remember their love for the Cooperative Program and faithfully support it. May the idea of severing ourselves from the Cooperative Program remain an unthinkable thought. May we continue to support the Cooperative Program, instead of the "convention's work." It would be unconscionable for us to leave the mission field for any-

thing less than rank heresy. It would be rank heresy to do so.

*Eddie Reynolds
Shepherdsville*

Woe unto Muhlenberg

The folks of Muhlenberg County Baptist Association should maybe read the 23rd chapter of Matthew. Seven times Christ starts a discourse with, "Woe unto you scribes and Pharisees, hypocrites, ..." They should pay special attention to verse 24, "Ye blind guides, which strain at a gnat, and swallow a camel."

The scribes and Pharisees had many rules about religion which they made themselves. They observed them religiously, but neglected to obey the two rules God gave them: Love God, and love neighbor. How alike the misinformed religious leaders of Muhlenberg County.

How happy Satan must be that he has subverted the whole group with a petty controversy over whether their "man-made" rules should allow a woman called of God to serve him the same as a man, causing them to neglect the weightier matter of how they can serve him better. For shame!

It is time for a revival in Muhlenberg County.

*Everett Adams
Alexandria*

Women's place

In response to the article "Association votes to ban churches with ordained women" (Sept. 2, page 3): I

have a question to the people of Muhlenberg County and the state of Kentucky. Do you read your Bibles, God's word? If so, then this would not be up for discussion, because the Scripture clearly tells us a woman cannot be a deacon or a pastor.

In 1 Timothy 3:2 and 1 Timothy 3:12 it states the qualifications for a deacon, bishop or pastor is that they be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, the husband of one wife, etc. A woman cannot be the husband of one wife. Also in 1 Timothy 2:12 it says,

"But I permit not a woman to teach, nor usurp authority over the man, but to be in silence."

Women have their place in the churches and homes which I will not dispute. I am a mother, deacon's wife, church pianist and Sunday school teacher. Some women don't

want to be the women God wants them to be. All they want to do is to cause problems. The Scripture says that "older women are to teach the younger women, or to set the example, to be submissive to their husbands" (Titus 2:3-4).

Also, in response to the article in Sept. 16, Carey Newman, Connie Pruitt, Bryce Vanlandingham all need to read the Scriptures because it does prohibit women from being pastors or deacons. I don't care how many times you have read the Bible, read it again.

Southern Baptists need to wake up, stand up, pray, read and study the truth for ourselves and not depend on the opinion of pastors or fellow Chris-

tians. They are responsible for the things they teach and they better make sure that is thus saith the word of the Lord, not man.

*Nancy Grace
White Plains*

No Calvinists there

In response to your editorial "Will Kentucky Churches Buy Calvinism?" (Sept. 9, page 5): Your editorial is yet another example of your biased opinion concerning Southern Baptist Theological Seminary.

As a student at Southern, I have yet to sit under a professor who espouses five-point Calvinism. To be honest, I simply do not believe the account you presented to be true. If it is true, then I would have to say the pastor in question acted in a very unwise, unbiblical manner.

Perhaps you would better serve Kentucky Baptists by writing against the few professors that still remain at Southern who do not believe in biblical inerrancy. I have personally sat under one Old Testament professor who does not believe the biblical account of the conquest for Jericho, because in his words, "the archeological evidence says otherwise."

Southern Seminary is a fine school that believes in the inerrancy of Scripture and is committed to training ministers who believe in and practice missions. Anyone who says otherwise is either ignorant of Southern's philosophy or biased. You would do well to be completely accurate in your assessment of Southern and not simply to present your own biased conclusions.

*R. Scott Savell,
Taylorsville*

■ More Baptist Forum on page 6

Seeing God at work in the grass roots

Editor's note: Leslie Hollon, pastor of St. Matthews Baptist Church in Louisville, was one of seven Kentucky Baptists who attended the recent Reconciliation '97 conference in Coventry, England. In November 1998, St. Matthews Baptist Church will host the next in this series of international conferences.

By Leslie Hollon

On the Sunday of my departure for England, Princess Diana died. On Friday, Mother Teresa died. Though they contrasted sharply from each other, both were people of global proportions and consequently their deaths grasped our world's soul attention.

This was the surprising atmosphere for our grass-roots international conference being held to tell the story of God's hope for people and nations saying, "Let's be reconciled through Christ." And while there I thought gratefully of home and God allowing us to be in this grass-roots gospel movement of reconciliation now affecting each continent.

Day by day 400 leaders from around the world told success stories and explained God-blessed strategies which made the success possible. We moved from Europe to Africa to Australia to Asia to South America to North America, and folk from each place gave witness to the living reality that "God in Christ works to reconcile the world to himself, so we are

given the message of reconciliation which enables us to become ambassadors of reconciliation" (2 Corinthians 5:11-6:2).

We met in the new Cathedral of Coventry, England, because the standing ruins of the old cathedral give witness to the destruction of Hitler's bombs which had hit the city Nov. 1, 1940. During next day's dawn a minister had picked up three remaining nails from the medieval structure and formed a cross in anticipation that one day the people of Coventry would be reconciled to the people who used these bombs.

Now the Cross of Nails is known internationally as a symbol of reconciliation epitomized by Jesus' words—"Father forgive."

Varied people told stories of a common theme. F.W. De Klerk, former president of South Africa, told how Christ on the cross modeled for him how he could confess apartheid's sin and allow a new society to emerge peacefully through free elections. Jerry, a former member of the Irish Republican Army, told about his Christian conversion and subsequent reconciliation with Protestants whose homes and businesses he had burned. As I later told a reporter for Christianity Today, "Each storyteller gave witness to the mystery of what God is doing to heal broken nations by healing broken people."

An evangelical commitment to the

lordship of Christ and inspiration of the Bible for right belief and right practice undergirded the gathering. Like Zachaeus of Luke 10 who, upon accepting Christ in his home and heart, realized he needed to act right to all persons whom he had harmed. By being reconciled to God, Zachaeus received the desire, courage and faith to be reconciled into an honest relationship with people.

Zachaeus' story vibrated within me as a brother from Uganda described the four-pillars approach of repentance before God, reconciliation before people, restitution by putting things right, resurrection by walking in the light.

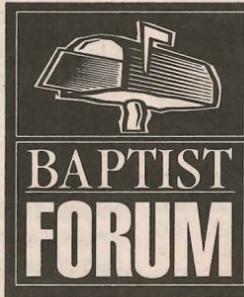
Michael Cassidy told the South African story in a forum I facilitated. With Christian passion and humility, he explained how a national initiative for reconciliation grew from a 1979 multi-cultural gathering of Christian leaders who discovered together the ways to be effective witnesses to Jesus Christ. Since churches represented the unique linkage of relationships that span the whole of society and body politic from extreme right to extreme left, "We in the church cannot expect the secular leaders to cross the Jordan to some new Promised Land of political solution until the religious leaders have crossed it first," he said.

Through Christ, after all, Christians are called to the task of forgiveness and reconciliation. The genocide in South Africa, predicted by Henry Kissinger after his and others' failed

attempts at political negotiations, was averted by the background work of reconciled Christian leaders and the foreground work of God's man for the hour, Washington Okumu. Each gave praise and thanksgiving unto God for the series of miracles which made possible the big miracle. (To learn more, read, "A Witness For Ever.")

Small group gatherings for prayer and discussion occurred throughout the conference. Our hearts were knitted together as we tried to really, really understand what each other was saying. Each morning the group I was in gathered in a simple space nobly named the Tennyson Room. As I recalled Alfred Lord Tennyson's famous truth—"More things are wrought by prayer than this world dreams of"—the sense of God stirred awe, and hope filled my soul. This world God loves John 3:16-style is experiencing grass-roots gospel renewal wherever Christians are doing the work of reconciliation.

And we the people of Kentucky Baptists are part of God's global strategy. By the ministry of reconciliation at work in our midst, we join the world's storytellers of what God is doing. So we were invited to host next year's reconciliation conference. During Nov. 5-7, 1998, people from around the world will gather in our state by way of the campus of St. Matthews Baptist Church and give further witness to what happens when concerted efforts by praying, working people bring gospel reconciliation to our sin-tattered world.



HE SAID/SHE SAID

Do we still cheer if they kick the ball into their own goal?

HE SAID



Mark Wingfield

Does anyone have a spare copy of "Soccer for Dummies"? I think I need some help that only a book like that could give.

You see, I'm caught in an athletic generation gap.

If you don't believe the times have changed, you don't have kids or grandkids playing sports today. The Little League football many of us played as kids is being supplanted by soccer teams—zillions of soccer teams.

Our boys are playing in a YMCA soccer league this fall, a league that reportedly has doubled in size in one year. Because of this exploding demand, the leaders were scrambling to recruit extra coaches at the last minute. Thank goodness they didn't ask me. I would have led them the wrong way.

But I'm not alone. Most all the other parents of kids on our Tiger Sharks team don't have a clue either—except for one parent who played soccer in college and the two dads who were drafted as coaches.

Because we're dealing with 5-year-olds, we're not at a complete disadvantage yet. Even I understand that the objective is to kick the ball from one end of the field to the other and score a goal. The Tiger Sharks have been at it for about a month now, and not all the players understand where they're headed with the ball.

Our first game was amusing. The coach for the other team—which obviously had some experienced 6-year-olds masquerading as 5-year-olds—was barking out positions to his players: "Go replace Johnny at left forward!" Our kids wouldn't have any idea what a left forward is. But then neither would I.

Don't get me wrong. I think soccer is a much better game for children of this age to learn than football. But it sure would make me feel better about cheering my children on if I was certain I was cheering at the right times.

SHE SAID



Alison Wingfield

Figuring out when to cheer isn't too hard; whenever they get the ball going in the right direction for more than two seconds, it is a moment of triumph. Our team has even scored a few goals in the last few games.

I had my first experience with an over-the-top, taking-it-too-seriously soccer Dad recently. He yelled at his child the whole game, "Kick it, T...", "Kick it in the goal!" We all encourage our children from time to time, but this

was a constant barrage. And then when "T" got hurt during the game, instead of some TLC, the Dad told him not to be a cry baby, and that this was a big boy's game.

I was ready to smack him (the father). Maybe I'm not cut out for the sidelines. Perhaps the YMCA should have the parents repeat the "game oath" at the same time as their kids.

For the most part, it is just a hoot to watch them go after the ball—even if it is in the wrong direction. At this age, it's like a mob scene. They all gather around the ball and kick it into each other. Every quarter, the coaches' words of wisdom generally consist of "Good job." and "Our goal is that way."

The two things everybody has down pat are the line-up at the end where everybody shakes hands, and snack time after the game.

Hopefully somewhere in there they'll learn the importance of teamwork. We all could use a reminder from time to time that we need each other. Together we can run for the goal—if we remember to go the right direction.

Introducing a new magazine: Real Life

This week marks a new beginning in the history of the Western Recorder's service to Kentucky Baptists. In addition to the issue of the Recorder you hold in your hand, this week we have published a second piece for Kentucky Baptists.

It's called Real Life, and it's a glossy four-color magazine intended to strengthen Kentucky's families.

Real Life doesn't replace the Western Recorder. Rather, it is intended to be a supplement to the Recorder. Its format and content are intended to accomplish things the Recorder cannot.

Real Life is purely feature-oriented. It is not a news piece. It contains no reports of controversy. It is 100 percent positive, uplifting, inspirational and helpful.

We hope every church that subscribes to the Western Recorder—and many more than don't currently get the Recorder—will sign on to purchase Real Life in bulk quantities.

The issue published this week is a prototype which we'll be distributing across the state all fall. Starting late this week, every Kentucky Baptist Convention pastor will receive a complimentary copy in the mail.

Additionally, a cross-section of representative churches will be targeted for test-marketing throughout the fall.

If you're not a pastor and you'd like to receive a complimentary copy of the first issue of Real Life, please call our office at (502) 244-6470 or write to us at Box 43969, Louisville, Ky. 40253. Or look for our exhibit at the Church Health Summit or KBC annual meeting this fall.

We have no intention of backing down on our commitment to making the Western Recorder the finest Baptist newspaper available. Important news, features and opinion will continue to be found only in the Recorder. And the Recorder will remain absolutely the best value for a church to publish its weekly or monthly newsletter.

Through Real Life we hope to expand our service. Here are some of the features that make Real Life

worth your church's consideration:

■ *Real Life is thoroughly about Kentucky.* The people and places featured aren't from Nashville or Atlanta or Washington. They are people and places you know. For example, our cover story in the first issue is on University of Kentucky basketball star Cameron Mills.

■ *Real Life is ideal for distribution to church members as a way to show your church's concern for supporting families.* The content is faith-based, practical, helpful and relevant to real life.

■ *Real Life is ideal for use as an outreach piece.* The magazine's content is developed from a faith-based perspective, yet it's not filled with church language that would be confusing to an unchurched person. Nor is it a denominational promotion piece.

■ *One of the best features of Real Life is the back cover, which presents a gentle evangelistic appeal with a space for a church to customize the magazine with the church's name, address and phone number.* It could be distributed through door-to-door visitation, direct mail, personal visits to prospects, doctors' offices or any number of means.

■ *Each cover of Real Life will feature a prominent Kentuckian who has made faith and family a priority for life.* These will be inspiring stories of people who have combined faith and family, faith and work, faith and life.

■ *Each issue of Real Life will include articles to help people in all types of family situations, including two-parent families, single-parent families, blended families, families without children in the home and single adults.* The magazine will begin with people wherever they are in their family situation and help them move toward living faith-filled and faithful lives.

Sound great? We hope you'll think so. Your input this fall will help us refine the format and content to begin regular publication early in 1998.

Please take a look and tell us what you think.

— Mark Wingfield

This is my body ...

By Carey Newman

I saw my friend for the first time in weeks. He had been overseas on business.

"I had the most wonderful trip. The little hotel where I stayed was right next to a church that held services each morning and night.

So, after my meetings, I would go over and join the evening worship. Despite the fact I barely understood the language and belonged to a church from a completely different tradition, I was able to take part in the Lord's Supper. I left each night with the sense of peace.

What is it about that ceremony that is so powerful?"

The Old Testament repeatedly marks off special times and special places. Jacob marked the spot he wrestled with an angel. Moses and the people understood the mountain of revelation to be sacred space. Many of the Psalms were surely meant to commemorate special times. The prophets point forward to a particular

day in which Jerusalem itself will become the reference point for the entire world. Amidst all that is mundane and profane, God consistently reminded his people of that which was sacred, holy and set apart.

Not surpassingly Christians continued in this tradition. Early on, the first day of the week became the day of worship. Special days also were given over to remembering Jesus' birth, death and resurrection. Water baptism became a way to mark the transition from the old life into the new life of discipleship. But no event in the life of the church so dramatizes the gospel as the Lord's Supper. There are several reasons for this.

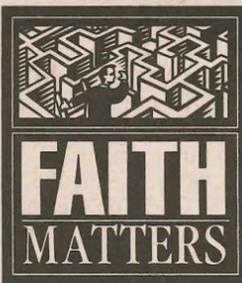
First, Jesus explicitly instructed his disciples to continue to celebrate this ceremony until he returns. Followers of Jesus thus demonstrate hope and trust in Jesus through the Lord's Supper. It is a way to express our faith. Second, by using bread and wine to interpret his own life and death, Jesus gave his disciples, both then and now,

an important object lesson on judgment, sacrifice and covenant renewal. This ceremony focuses the collective attention of the church on the core of the gospel story—the death of Jesus.

But the Lord's Supper is more than just a way to express our obedience and a way to reflect upon and remember the gospel. There is something mysterious, sacred and holy about it. It is a special time in the life of the church because it is there that we meet God face to face. Not unlike what happens when the gospel is preached, God reveals himself in and through the Lord's Supper. (Paul even says that the Lord's Supper "preaches" the death of Jesus.)

While it is true that the bread and the cup are not magically changed before our eyes into something they are not, it is equally true that the Lord's Supper is more than just what it appears on the surface. The Lord's Supper is special because God invests it with his presence—both to judge and to transform. In short, the Lord's supper is unique because it is a revelatory event in which the believer is confronted once again with the presence of the living God.

I told my friend that I was happy he had slept well.



No Christian has authority to tell a lost person that God loves him and Christ died for him.
*Don Elswick
 Worthington*

Been there ...

Those who do not learn the mistakes of history are doomed to repeat them.

Those who subscribe to the belief of limited atonement must be reminded that the practical outcome of this will be the death of evangelism. This is an easy step to take once you believe that God will save whom he will save, and he will damn whom he will damn—and there is nothing that we can do about that.

This was the view that prevailed in some now-defunct Baptist churches during the anti-missionary movement in the 1800s. This same view appears to be spreading in some of our churches today.

When it comes to limited atonement, Southern Baptists should examine history and say, "Been there, done that ... and we don't want to go back!"

*Benny Bivins
 Williamstown*

Bias against Southern

In his editorial of Sept. 9 (page 5), editor Mark Wingfield engaged in some of the most damaging rhetoric yet. Ironically, the damage was not to Southern Seminary as he had hoped. It was to Kentucky Baptist Convention churches at large.

Wingfield applied reductionist logic to a complex issue. He presumes that a pastor was dismissed because of Calvinism. Further, he presumes that this doctrine was learned at Southern. He warns us that this one incident may be the beginning of a destructive wave of church disruptions.

The dismissal of a pastor is a tragedy. It seldom is caused by one event. Wingfield could have helped by informing us what went wrong during the search process, how the pastor

performed in other ministries and why the dismissal occurred after only "a quick conference" that concluded as "they escorted him to the door with an invitation not to return." It is obvious the pastor and church had more problems than Calvinism.

We also could benefit from knowing how many KBC dismissals were for other reasons. Perhaps there are more important issues we need to address for the sake of healthy pastor/church relationships. Wingfield might have noted the many contemporary Southern graduates who are ministering in KBC churches.

As it is, we are left only with information representing an editor's reductionist bias, in this case, an ongoing series of attacks on Southern Seminary and her president. In a time when the world is beginning to question the ethics of tabloid journalists, perhaps it is time to ask the same questions of editor Wingfield.

Incidentally, I have taught at Southern for almost six years. I am not a Calvinist nor have I felt pressure to become one. There are many wonderful things happening here. Come and see for yourself.

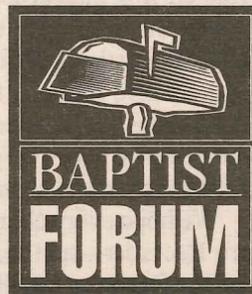
*Jack R. Cunningham
 Louisville*

No to Calvinism

Thank you for your timely and informative editorial "Will Kentucky churches buy Calvinism?" (Sept. 9, page 5). The issue of Calvinism in our Southern Baptist colleges and seminaries has bothered me for some time, and I believe it needs to be exposed and dealt with quickly before further

inroads are made across our convention.

I'm disappointed in the leadership of our two seminaries that support what I believe is a false doctrine, and to attempt to justify their beliefs on the basis of what Broadus or any other "man" believed is flawed thinking. Jesus and the writers of the New Testament spoke sufficiently on this subject as to render it unnecessary to consult the writings of Broadus, Spurgeon or any other disciples of John Calvin.



The doctrine of limited atonement is alien to the character of God the Father, and his Son, Christ Jesus. It doesn't matter what James P. Boyce thought about Calvinism, but rather what Jesus says in John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have everlasting life."

Any kind of Calvinist, mission-minded or not, isn't going to be very helpful to Southern Baptists in their work to fulfill the Great Commission.

*Lawrence H. Langford
 Cincinnati*

Not Freewill Baptists

Regarding your editorial "Will Kentucky Baptists Buy Calvinism?" (Sept. 9, page 5): We know that mortal man cannot unless he has been revealed the doctrines of grace.

Can't you understand "salvation is of the Lord." And we are not Freewill Baptists.

Haven't you read Carroll's "Trail of Blood" or Woods' "Why I Am a Baptist"? You admit some old founders of the Southern Baptist Con-

vention were Calvinists. Only two well-known old-time evangelists were not Calvinists: the Wesley brothers and Charles Finney.

The Philadelphia Confession of Faith, New Hampshire Confession of Faith, London Confession, Dort, etc., were Calvinist. The following old preachers, from a book by J.C. Ryle, "Five English Reformers," were Calvinists: Luther, Zwingli, Calvin, Tyn-dale, Bucer, Latimer, Hooper, Cranmer, Ridley, Newton, Knox, Spurgeon, Moody, Whitefield, Edwards, Shelton, Graves, Pink, North, Yeager, Webb, Bogs, Stephenson, Rice. I could go on and on.

Sure Graham is freewill. He appeals to numbers. Why doesn't he join the Freewill Baptist Church? As W.E. Best would say, he is casting his pearls before the swine. Also he says no Christian has authority to tell a lost person that God loves him and Christ died for him. Acts records all the missionary journeys of the apostles and Peter's famous sermon. Not once in the entire book is anything said about God loving you and Christ dying for you. Paul did not carry a placard saying "Smile, God loves you."

The Bible is for the elect, the saved. The word "world" is used many ways—three times in John 1:10 with different meaning each time.

Also you speak about the Great Commission. It is my understanding this was given to the disciples or apostles and when they died it stopped, like the gifts in 1 Corinthians 12 or 13.

The gospel is good news to those that have been saved. You cannot add to what Christ has done. It is finished.

*Don Elswick
 Worthington*

Doctrinal integrity restored at Southern Seminary

By Tom Ascol

In his Sept. 9 editorial, Mark Wingfield accuses Calvinism of "driving a dagger through the heart of the gospel" and undermining "zeal for missions." Anyone who knows the history of missions and evangelism will immediately recognize the superficiality of this charge and rightly wonder about Wingfield's own theological convictions.

Many of the greatest evangelists and missionaries were convinced Calvinists. George Whitefield, Jonathan Edwards, John Paton and David Brainerd were all committed to the doctrines of grace as the biblical understanding of the gospel.

The father of the modern missionary movement, William Carey, was a five-point Calvinist, as was Adoniram Judson, the first foreign missionary from America. Our beloved Lottie Moon was converted, baptized and called into foreign missions under the ministry of John A. Broadus, another Calvinist, who was also instrumental in founding Southern Seminary. In 1891 the Western Recorder published a letter from Broadus in which he stated that "the people who sneer at what is called Calvinism might as well sneer at Mont Blanc. ... I do not see how anyone who really understands

the Greek of the Apostle Paul or the Latin of Calvin or Turretin can fail to see that these latter did but interpret and formulate substantially what the former teaches."

Now the current editor of this paper is not only sneering at Calvinism, he is trying to convince Southern Baptists that this theology is dangerous and anti-missionary. This certainly shows how far from its original theological vision the SBC has traveled in its 152-year history.

Wingfield admits that the doctrines of grace were embraced by "some (but not all)" of the founders of Southern Seminary and the SBC. What he fails to do, however, is to give even one name of a founder who did not believe these doctrines. The historical record is clear that the SBC was rocked in the cradle of evangelical Calvinism. It was this theology which gave birth to the greatest missionary-sending denomination which our nation has ever seen.

Wingfield is very upset by the fact that after many years Southern Seminary once again has a president and some professors who actually believe the doctrines of grace. Though this is true, it should be clear to anyone who looks beyond the surface that Al Mohler has no agenda to promote

five-point Calvinism. What he obviously is doing, however, is restoring doctrinal and ethical integrity to the seminary by rescuing the "Abstract of Principles" from the ash heap of liberalism onto which it had been cast for most of this century, and restoring it to its rightful place.

This document forms the doctrinal covenant between our mother seminary and the denomination it serves. From its founding, Southern Baptists have supported the seminary with the assurance that its professors would teach "in accordance with

and not contrary to" this Abstract. Professors have always agreed to teach that "God from eternity decrees or permits all things that come to pass and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author of approver of sin nor to destroy the free will and responsibility of intelligent creatures" (Article IV); and that "election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them but of his mere mercy in Christ—in consequence of which choice they are called, justified and glorified" (Article V).

Though this has always been required of Southern's professors, it has not always been followed. President Mohler has restored integrity to the

seminary by no longer allowing professors to break faith with those who pay their salaries by signing the Abstract with their fingers crossed.

If Wingfield is convinced that the authors of the "Abstract of Principles" and the founders of the SBC and Southern Seminary were wrong in their understanding of the gospel, then he ought to say so unambiguously. Furthermore, he ought to articulate his own theological convictions on key issues such as sin, substitutionary atonement, justification, election, regeneration, perseverance and the exclusivity of the gospel message as the only means of a saving relationship with God.

Wingfield finds especially obnoxious the view that Christ's death provides a definite atonement for all the sins of God's elect rather than a mere potential atonement for everyone. Merely citing John 3:16, however, does not prove his point for an indefinite atonement. It is easy to highlight and misrepresent a particularly difficult teaching and then to dismiss the whole system of theology to which it is attached. Jehovah's Witnesses do this all the time with the Trinity. The doctrine of atonement must be examined in light of the whole biblical witness regarding the nature of grace and salvation.

Tom Ascol is director of Founders Ministries and editor of the Founders Journal.

RESPONSE

President Mohler has restored integrity to the seminary by no longer allowing professors to break faith with those who pay their salaries by signing the Abstract with their fingers crossed.
Tom Ascol

School vouchers gain an unlikely ally

By Ira Rifkin
Religion News Service

WASHINGTON (RNS)—Evangelicals for Social Action, which prides itself on taking a progressive stance on public policy issues, has come out in support of school vouchers, a stand usually associated with religious conservatives.

In a statement released last week, ESA said the positive results so far of limited school voucher programs in Cleveland and Milwaukee warrant further exploration of the concept as "a matter of justice and equal opportunity."

ESA said poor families deserve the same right to opt out of dysfunctional public schools—even if they need public help to do so—that wealthier families can afford on their own.

"Freedom of conscience must not be merely a luxury or privilege of wealth," the statement said. If "significant" new voucher programs prove successful, ESA said, "no ideological straightjacket will prevent us from demanding their widespread adoption."

In an interview, Ron Sider, president of the Wynnewood, Pa.-based ESA, said the voucher statement

was not a retreat from the group's historic record of progressive action on such issues as universal health care and sanctions against the former apartheid government of South Africa.

He noted past support for school vouchers voiced less publicly in ESA publications.

"We've been gradually moving toward this," Sider said. "We don't want to be read as some kind of religious right group not caring about (public school teachers') unions or the poor."

The ESA statement was released as Congress prepared to tackle the issue of vouchers for Washington, D.C., schools. House and Senate Republican leaders, citing chronic problems with District of Columbia schools, want to attach a voucher program to the district's annual appropriations bill currently up for consideration. Sider said ESA supports vouchers for district schools.

Vouchers—also called public scholarship programs—provide parents with tax dollars to be used for private school costs. Because the money can be spent on secular or parochial private schools, voucher opponents have challenged in court the Cleveland and Milwaukee programs

in cases that remain unresolved.

The ESA statement also was signed by several prominent African-American church officials and other progressive Christian leaders.

Rep. Floyd Flake, D-N.Y., a strong supporter of vouchers and an African Methodist Episcopal Church pastor, called the backing of the black church leaders a sign of the "groundswell" of support for vouchers in the nation's inner cities.

Flake, speaking at a Capitol Hill luncheon at which the ESA letter was released, said inner-city support for voucher programs is growing because "the poor in our cities are the people who suffer the most from ineffective public school systems."

The African-American officials signing on included Bennett Smith Sr., president of the historically black Progressive National Baptist Convention; Robert Franklin, president of the Interdenominational Theological Center, a consortium of six African-American seminaries in Atlanta; and Cecil Murray, pastor of First African Methodist Episcopal Church of Los Angeles.

Also among the more than three-dozen signers of the ESA statement was Jim Wallis, editor of the progressive evangelical magazine Sojourners.

Traditionalist women's group criticize 'radical feminism'

WASHINGTON (RNS)—A group of traditionalist women from mainline Protestant, Orthodox and Roman Catholic churches last week, decried the impact of what they described as "radical feminism" on church and society.

The group, the Ecumenical Coalition on Women and Society, represents "the millions of women who go to church on Sunday and then live out their faith every day of the week," said Janice Shaw Crouse, the organization's project director.

"Many of our churches are excessively influenced, and some even dominated, by radical ideologies whose agendas contradict the Scriptures and historic teachings that are the foundation of Christian faith. ... We will unite with women of faith who will agree to press for the reform and renewal of our churches," the group said in a statement, "A Christian Women's Declaration."

The coalition is a project of the Institute on Religion and Democracy, a conservative activist group that has been critical of mainline denominations.

Diane Knippers, IRD president, said she was comfortable with the "old" feminism calling for equal pay for equal work, but that feminism in some churches could be described as "a new fundamentalism."

Knippers said the document demonstrates an unease with a brand of feminism that is "most clearly" seen on the campuses of some mainline Protestant seminaries.

An invitation-only summit in November will train women to articulate the positions outlined in the statement, Crouse said.

CLASSIFIED ADS

SEEKING: Growing church seeks full-time music worship leader. Forest Park Baptist Church, Bowling Green, KY 42101. (502) 843-3419; Fax: (502) 843-3434.

NEEDED: Mothers day out director for two-days-per-week program at Rockford Lane Baptist Church. If interested, or for more information, contact Ron Abrams, pastor, at (502) 447-2591.

SEEKING: Louisville church seeks full-time children/preschool minister. Experience required; generous salary and benefits. Send resumé to: P.O. Box 221066, Louisville, KY 40222-1066.

SEEKING: Preschool teachers. Fern Creek Baptist Child Development Center is currently looking for preschool and parents day out teachers for the 1997-98 school year. Hours are MWF, 8:30 a.m.-12:30 p.m. for preschool and TT, 8:30 a.m.-2:30 p.m. for parents day out. We offer competitive wages, a friendly environment and other benefits. Please contact Debbie Gorbandt or Linda Barnes at (502) 239-0316.

SEEKING: First Baptist Church of LaCenter, Ky., is currently accepting resúmes for a full-time minister of music, C/Y. Send resumé to: Personnel Committee, P.O. Box 239, LaCenter, KY 42056.

MEDICAL: Diabetics with Medicare or insurance, get your diabetic supplies mailed to your home. Insulin-dependent only call: (800) 337-4144.

FOR SALE: 1970 MCI Challenger 39-passenger bus. Mileage 182,995. If interested, please call Nancy Myrick, (502) 368-0239, or Rev. Jacky Newton, (502) 368-5806.

SEEKING: Preschool director for Rainbow Nursery School of West Broadway Baptist Church. Competitive pay with flexible hours. For more information contact the church office: (502) 491-1920, or send resumé to 8420 Six Mile Lane, Louisville, KY 40220.

SEEKING: Wonderful opportunity for minister of music and youth at a well-established Southern Baptist church with a large family life center. Qualified persons with experience please send resumé to: P.O. Box 3705, Highway 266, Corydon, KY 42406.

SEEKING: Terrill Road Baptist Church of Scotch Plains, N.J., is seeking a minister of education and students. The church ministers in a suburban town of 25,000, 25 miles west of New York City. Having recently celebrated our 30th anniversary, the church is looking forward to future ministry and growth in partnership with the person the Lord has for us. Masters of Religious Education preferred. Interested persons may submit a summary of their experience and training by Nov. 1 to: Search Committee Chairman, Terrill Road Baptist Church, 1340 Terrill Road, Scotch Plains, NJ 07076. All submissions will be confidential.

SEEKING: First Baptist, Winchester, is seeking a full-time minister of education and youth. Send resumé to: Personnel Committee, First Baptist Church, P.O. Box 113, Winchester, KY 40392.

SEEKING: Woodland Baptist Church is seeking a part-time interim minister of music and worship to serve approximately six months. Send resumé to: Personnel Committee, Woodland Baptist Church, 809 N. Pope Lick Road, Louisville, KY 40243-2133.

SEEKING: Salvisa Baptist Church is presently searching for a part-time minister of youth. Please send resumé to: Personnel Committee, Salvisa Baptist Church, P.O. Box 75, Salvisa, KY 40372.

WANTED: Good set of used handbells (2 or 3 octave set) needed for growing music ministry. Call Eric Allen at (502) 827-8222.

SEEKING: Part-time minister to youth. Submit resumé to: Personnel Committee, Lyndon Baptist Church, 8025 New LaGrange Road, Louisville, KY 40222. No phone calls please.

EMPLOYMENT: Excellent weekly income. Assemble products and crafts at home. Free information package. Call 24 hours: (800) 583-5019, ext. 1094.

NEEDED: Youth minister for well-established, dynamic program. Excellent opportunity for part-timer. Resumé to: Evergreen Baptist Church, 2698 Evergreen Road, Frankfort, KY 40601.

SEEKING: Minister of music/outreach for Northern Kentucky Southern Baptist church. Resúmes must be received by Nov. 15. Grant's Lick Baptist Church, 175 W. Clay Ridge Road, Alexandria, KY 41001. Call (606) 635-2444. Dr. Paul E. Broyles, pastor-teacher.

FOR SALE: Wooden classroom chairs and desk-top chairs, \$5 each. Contact Lewis Lane Baptist Church, 2600 Lewis Lane, Owensboro, (502) 684-4266.

SEEKING: Minister-to-children intern. 20 hours/week under supervision of minister to children; responsibilities will include preschool and nursery ministries. Contact Pastor Bruce Hardy, Buechel Park Baptist Church, Louisville, (502) 452-9541.

SEEKING: Growing church in western Shelby County seeks part-time minister of music and worship. Reply to: Personnel Committee, Simpsonville Baptist Church, P.O. Box 56, Simpsonville, KY 40067.

SEEKING: Parkway Baptist Church of Bardstown, a church with new facilities and explosive growth, is seeking a full-time minister of youth and education to develop a comprehensive program for learning and ministry. Interested candidates should send a resumé and references to: Pastor Eddie Benton, Parkway Baptist Church, P.O. Box 395, Cox's Creek, KY 40013.

FREE: Communion-ware. Bethlehem Baptist Church, Louisville, has the following used items of communion-ware we would like to give away: 15 juice trays, 12 bread trays, 1 box of glass communion glasses. If interested, please call the church office at (502) 964-6403.

SEEKING: Minister to youth (half-time) for dually-aligned CBF/SBC church. Community-located church, solid foundation and great potential; salary and insurance provided. Send resumé by Oct. 15 to: First Baptist Church Shepherdsville, P.O. Box 26, Shepherdsville, KY 40165.

SEEKING: Pastor. Rural church, approximately 150 members. Growth opportunity: unlimited. Submit resumé to: Meadow Land Baptist Church, 1188 Detour Road, Bowling Green, KY 42101, Attn: Pastor Search Committee.

WANTED: Resident counselor (male only), Kentucky Baptist Homes for Children. Teach daily living skills to youth in foster care. Apartment in exchange for services. Contact Jeanette Stratton at (502) 583-1452, 9-5, Monday-Friday.

MISSIONS

Missionary Freeda Harris was 'our Mother Teresa'

"She was the first person to tell me about Jesus."
Pike County native
Rebecca Childers
Coleman

By Joyce Sweeney Martin
Staff Writer

LOOKOUT—While millions of mourners gathered in Calcutta Sept. 13 to honor the memory of Mother Teresa, more than 100 Baptists were gathered in the hill country of Eastern Kentucky to remember a missionary whose work lives on in Eastern Kentucky almost a decade after her death.

The Freeda Harris Baptist Center was dedicated in memory of the woman who spent almost 30 years as a missionary in Pike County.

From the late '40s to the late '70s, Harris traveled the highways and hollows, inviting children to come to her home or the Baptist center, sit on the floor and hear about Jesus. Through the children, Harris learned about their families and tried to meet their needs too.

"She was our Mother Teresa," said Rebecca Childers Coleman, who grew up in the area.

"She'd go up and down the road singing 'Here comes Freeda,'" Coleman said. "Even when we didn't want to go, she'd sit there and blow the car horn until you came out."

Today Coleman is thankful for Harris' persistence. "She was the first person to tell me about Jesus."

Harris wore out at least four vans

carrying mothers and children from their homes in the hollows—or hollers—with names like Poor Bottom and Bowling Fork. Sometimes she'd pack as many as 35 kids in a nine-passenger van, according to the book, "The Human Touch."

Brenda Bowling Blevins, now in her 50s, was deeply influenced by Harris' life too.

"She took in little children no one else would fool with," Blevins said. "She didn't care what people thought about her."

But Harris' influence went beyond children, Blevins said.

Teenage girls loved to talk to her too, Blevins said.

"It was easy for us to relate to her. She listened to you and talked with you about your problems," Blevins said. "She had had a lot of heartaches in her life."

For the daughter of a coal miner who had never been inside a church and didn't know John 3:16 until she was 31 years old, Harris' life was a remarkable journey of faith.

Harris' life has been chronicled by two books, "The Human Touch" and "Freeda Harris: Woman of Prayer."

According to those books, a friend kept inviting Harris to Sunday school until finally she gave in. That day she heard the gospel for the first time. A few days later, on her knees in her beauty shop in Black Mountain with her friend by her side, she professed her faith in Jesus as Savior.

Soon thereafter, she committed herself to mission work, left her beauty shop behind and moved to Hellier.

"I wanted people to know the one that I had never been told about or talked to about when I was a kid," she later told a writer.

For 13 years she supported herself and her ministry with part-time jobs in coal mining company stores.

She rented and fixed up old houses where she could hold children's clubs and Sunday schools. Soon, there were Sunday schools and clubs in nearly every hollow in the region.

In 1962, largely through the efforts of Kentucky Baptist Convention state missions director A.B. Colvin, Harris was appointed by the Southern Baptist Home Mission Board as director of weekday ministries at Marrowbone Baptist Center in Marrowbone. For the first time, she was paid a salary for her work.

For the next 15 years, each week she brought more than 125 mothers and children to the clubs and Bible studies held in first one rented facility and then another. For many years, the center was in a three-story house near Marrowbone Baptist Church. Harris lived on the top floor and the bottom two floors were used for ministry.

Finally, in 1973, with the help of Kentucky Woman's Missionary Union and the Home Mission Board, a one-story center was built in Lookout.

At last, Harris had what she had longed for: a big room where children could sit together on the floor and learn about Jesus.

"Oh, to Freeda, this is the promised land," a friend told a writer at the building dedication. "When this is all over, she'll sit and cry."

By the late 1970s, the years of hard ministry had taken their toll on her health, and Harris had to retire.

"I won't say I haven't wearied in the journey," she said. "But I haven't wearied in the Lord."

Harris died Dec. 29, 1989, at age 75. After her death, Marrowbone Baptist Center was renamed the Freeda Harris Baptist Center in her honor.

Always humble and self-effacing, she once told a reporter, "If you ever say anything, don't say it about Freeda, say it about the Lord. We don't want glory for what we're doing."



Pike County Baptists dedicate new missions center building

Continued from page 1

"I wish we had had it when I was growing up," Little said. "Maybe we'd have had another Michael Jordan come out of this place."

Or maybe, Little said, if there had been such a place then, he would not have waited until he was 63 years old to become a Christian.

Planting the seed of the gospel is what the center is about, said project coordinator Bob Jones. "This is a place of miracles," he said. Since the center opened in June, 21 people have made professions of faith, Whitetree said.

Plus, having a place for youth to go after school will keep them out of trouble during what criminologists identify as peak crime hours, Jones said.

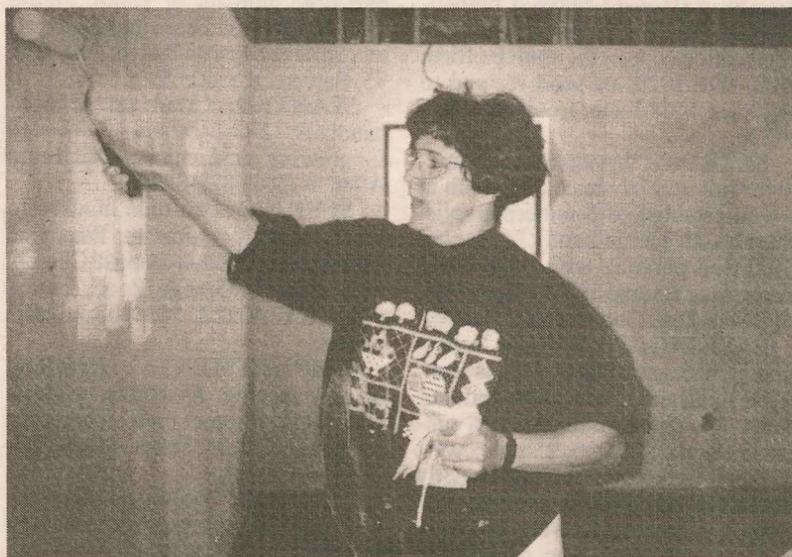
The project was a partnership between people and organizations who believe in the mission of the center, said Larry Martin, Kentucky Baptist Convention missions division director.

Kentucky Woman's Missionary Union, through the Eliza Broadus Offering for state missions, contributed about half the funds. The remainder of the money came from interested churches and individuals.

About 50 volunteers donated their services, reducing the estimated cost from \$275,000 to \$113,000, Jones said.

Jones, former director of the KBC direct missions department, volunteered his service as project coordinator.

Pike County Baptist Association led the way, providing about 80 percent of the volunteers, Jones said.



VOLUNTEER LABOR ■ Left: Glema Thompson paints a wall of the new Freeda Harris Baptist Center in Pike County. ■ Right: Eugene Little drills the decking for an overhang outside the center. The 5,000-square-foot structure houses a gymnasium, four meeting rooms, a kitchen and restrooms. Volunteer labor reduced the cost from about \$275,000 to \$113,000, said project coordinator Bob Jones.

After a local advisory committee was formed, the project moved forward, Jones said. "They began to formulate plans for how to complete the project and made plans for what they (personally) could do."

From the beginning, Pike County residents believed they should do most of the work, associational Brotherhood director Brent Thompson said.

"We appreciate the help from the outside, but it has been a joy for Pike County to take the lead," he said.

While Pike County's Baptist men did much of the heavy labor on the building, Baptist Women primed and painted the classrooms, kitchen and

restrooms. Women's groups also gave a kitchen shower, bought a microwave, blinds and furniture for the center.

"This is our mission," said Glema Thompson, Pike Association's Woman's Missionary Union director. "We don't have to go to Africa to make a difference."

"It's great to see all the lives Greg and Alice touch," said Brent Thompson. "Lives are touched, souls are saved, Jesus is being taught. I tell my men, 'You are a part of this.'"

Two Baptist laymen who own the company that built the pre-fab structure waived the \$7,500-cost of erecting the building because they believed

in what the center is doing with children, Jones said.

And even some local residents who are not Christians helped put up dry wall, Jones said.

Pike County residents were joined by fellow Baptists from as far away as Blood River Baptist Association in Western Kentucky.

That association was spurred to action after Tal and Ruby Fannin of Memorial Baptist Church in Murray visited Lookout. Individuals, mission groups and Sunday school classes in the association committed \$10 each month for three years. They raised \$14,000, Director of Missions Harlan Williams said.

MISSIONS

Churches work together to help Bell County residents

By Joyce Sweeney Martin
Staff Writer

PINEVILLE—Whether they face the aftermath of a devastating flood or a devastating economy, residents of Bell County have a place to turn for help, thanks to a local interdenominational social services agency.

Interfaith of Bell County Inc., a non-profit ministry, grew out of efforts of local clergy and community leaders to address needs which arose when the Cumberland River overflowed its banks in April 1997.

They joined forces to provide help with food, clothing and utility bills. In the process, they discovered that working together was more effective than working alone, said Director Richard Witherite. Witherite, a Baptist minister and graduate of Clear Creek Baptist College, has been director since 1992.

In the years since, Interfaith has continued to meet those basic needs, but as times have changed, the list of services has expanded, he said.

Volunteers run home repair and job training programs. A Catholic nun

from Bedford, Ohio, directs a literacy program with a strong GED element. Local churches also underwrite the agency's budget, providing money for clients who need help with rent, medications or other such needs.

Now, in a county with a depressed economy compounded by changes in the welfare system, Interfaith is needed more than ever, Witherite said.

Bell County's unemployment rate hovers around 40 percent, he said. About 1,600-1,700 families are on welfare and many more receive social security disability. One-third of the 31,000 residents have less than an eighth grade education.

The once-thriving coal business has petered out, leaving many people with no jobs, Interfaith board member Bruce Nettleton said.

"This has left us with people whose standards of living have changed and now have no income to support them," said Nettleton, who is pastor of First Methodist Church in Pineville.

Good-paying jobs are limited. The few available jobs are minimum-wage

and part-time, according to Witherite.

The natural beauty of the region is also its curse, he added. "All we have is mountains and you can't put a factory on them."

Homelessness has become a real problem in the county, Witherite said.

In the first eight months of 1997, 61 individuals and families have turned to Interfaith for shelter. Since there is no government-approved shelter in the county, Interfaith has put people up in local hotels or tried to get them into a shelter in a nearby county.

"We can afford to put people up for only one or two nights," Witherite said.

But the agency wants to do more. In March 1996, Interfaith purchased a building in downtown Pineville to renovate for a shelter. It will include six motel-type rooms which would house four people each—a design which will accommodate the many families which seek Interfaith's help.

Interfaith has raised about \$80,000, but needs another \$200,000-250,000 to complete the project, he said.

The shelter will be needed more this winter as the agency faces "the burn season," when house fires are most likely, Witherite said. But still, the shelter is only a dream.



Welfare reform & churches

PINEVILLE—Welfare changes may force the Christian community to step up efforts to help the needy, but that won't be easy, say officials of Eastern Kentucky's Interfaith of Bell County.

"If people are dropped (from welfare), they are going to have to have help from somewhere," said Jerry Tracy, a board member of the interdenominational service agency.

Interfaith of Bell County is a non-profit, Christ-centered social service ministry located in Pineville. Director Richard Witherite is a Baptist minister and graduate of Clear Creek Baptist Bible College.

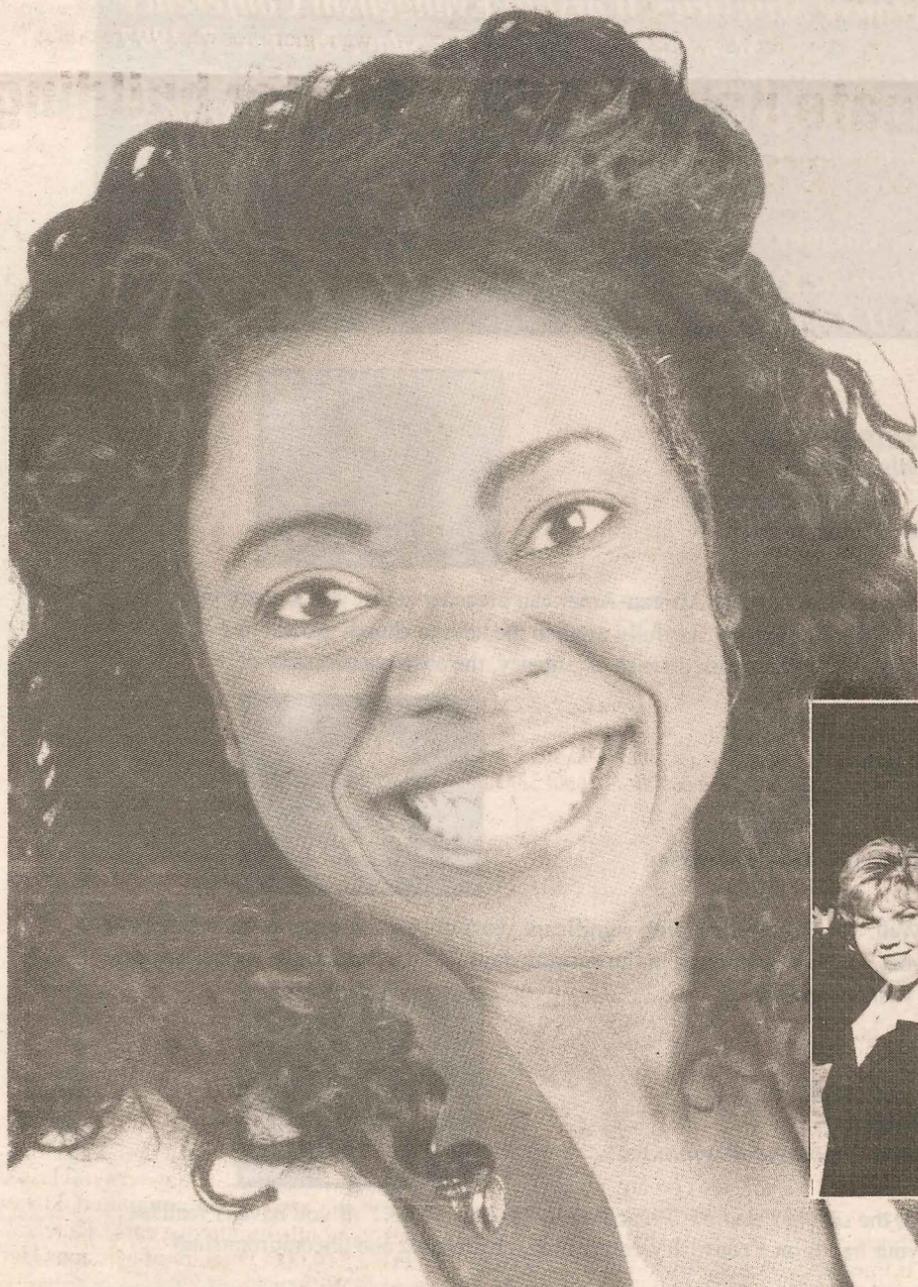
Weeding out people who actually need help and who will benefit from help will be increasingly difficult, board members said.

Too often in the past, church-based social service ministries have been indiscriminate in who they helped, Bruce Nettleton said. "That really is not helping people."

"Our vision is to be more selective and be in tune with the intention of welfare reform—to help those who are willing to make systemic changes in their lives," he said.

Tracy, who is pastor of First Baptist Church of Pineville, agreed. In the future, "We will need to be astute in meeting needs and using resources wisely," he said.

"It means saying 'no' sometimes," Nettleton added. "In the spirit of welfare reform and our own spirit, we want to help those earnestly trying to pay bills move to self-sufficiency."



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Coalition will promote spiritual aspects of health care issues

WASHINGTON (RNS)—Members of a new coalition of chaplains and health care professionals announced plans last week to work together to promote increased awareness and availability of the spiritual dimensions of health care and counseling.

At a Washington news conference, Rosemary Marmouget, president of the National Interfaith Coalition for Spiritual Healthcare and Counseling, said a growing number of chaplains and pastoral counselors go through intensive training similar to a medical residency.

"We are here this morning to make the public aware of thousands of professional spiritual caregivers among you, in your communities, who understand that total healing means not just surgery and pharmaceuticals alone," she said, "but also requires the skills that reach deep within one's soul to touch, to empower and to heal the very essence of our beings."

The coalition includes 32 groups ranging from denominations to chaplains' associations. Its formation comes at a time when medical experts are presenting data showing a majority of Americans want their spirituality addressed when being cared for by health professionals.

The coalition plans to be involved in efforts to make spiritual health care and counseling more accessible to the poor, the elderly and other at-risk people, and to make such services more available in hospitals, correctional centers and work places.

House rejects parental notice measure

WASHINGTON (ABP)—The U.S. House of Representatives rejected an amendment to a spending bill which would have required clinics to notify a parent before giving contraceptives to minors, approving a substitute amendment in its place.

Rep. Ernest Istook, R-Okla., proposed a parental-notification amendment Sept. 9 to a bill to fund the Departments of Labor, Health and Hu-

man Services and Education.

The measure would have required federally funded health clinics to provide written notice at least five business days before giving a minor contraceptive drugs or devices. It also would have required clinics to inform local authorities about any evidence of child abuse, child molestation, sexual abuse, rape or incest.

But on a 220-201 vote, the House

instead approved a substitute amendment offered by Rep. Michael Castle, R-Del. It would require health-care centers to encourage family involvement and to counsel minors on methods to resist coercive sexual activity.

Castle claimed Istook's measure "would effectively drive a stake in the heart of the family planning program and it would encourage even more irresponsible behavior."

Lyons returns money intended for churches

By Adelle Banks
Religion News Service

TAMPA, Fla. (RNS)—National Baptist Convention, USA, President Henry Lyons has returned to the Anti-Defamation League \$189,500 that was donated to the denomination to rebuild burned churches.

The return comes after a newspaper reported he had not given most of the money to the intended congregations.

Lyons attorney Grady Irvin Jr. said just \$30,000 of the total \$244,500 donation had been distributed to burned churches, the ADL said in a statement.

ADL national director Abraham Foxman, said the group was "saddened and disappointed" the money had not been distributed to churches. The group is committed to seeing the funds go to needy churches, he added.

Last November, Lyons received a check for \$225,000 from the ADL/National Urban League's "Rebuild the Churches Fund." He wrote a letter later that month to an ADL official detailing how six churches received \$35,000 each—for a total of \$210,000—and a seventh would receive the remaining \$15,000.

The ADL, which acted as bookkeeper for the joint fund, gave Lyons'

denomination an additional \$19,500 in February, bringing the total donation to \$244,500.

But according to the Tampa Tribune, the six churches received a total of \$55,000, leaving a balance of \$189,500.

Irvin said the additional \$25,000 returned to the ADL is because some of the money disbursed was actually National Baptist funds.

President Lyons has been responding to allegations about his marital and financial irregularities since July.

ADL spokeswoman Myrna Shindbaum said the ADL has begun discussions with the Congress of National Black Churches.



7th Annual Cooperative Ministries Worship/Evangelism Conference

Monday, October 6 - Tuesday, October 7, 1997

St. Paul Missionary Baptist Church - Host Church

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II Corinthians 5: 18 & II Timothy 3:1

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Virginia may be first to enact religious freedom law

By Ed Briggs
Religion News Service

RICHMOND, Va. (RNS)—Virginia, the historic well from which the religious freedom clause in the Bill of Rights was drawn, may become the first state to consider strict guidelines on government interference in religious practices.

A recently announced bill comes in the wake of a Supreme Court ruling last summer that gave governments wide latitude to control religious expression.

Prompted by a recent controversy over rules restricting churches feeding the homeless, State Delegate Donald McEachin of Richmond, a member of the legislature's House of Delegates, its lower chamber, said he will introduce a bill to expand the rights of religious organizations when the lawmakers convene for the 1998 session.

The law, if passed, would in effect restore high standards government must meet before interfering with churches. The standards were struck down in June when the Supreme Court ruled as unconstitutional the three-year-old federal law known as the Religious Freedom Restoration Act.

McEachin was joined in his pro-

posal by a diverse group of supporters, including two politically conservative religious groups, the Christian Coalition and the Virginia Assembly of Independent Baptists.

In addition, both the Republican and Democratic candidates for governor—James Gilmore III and Donald Beyer Jr.—have endorsed the proposal.

At the time it declared RFRA unconstitutional, the high court said such power belonged in the hands of the states.

The focal point in the Virginia controversy—a controversy being repeated in a growing number of cities throughout the country—was a Richmond ordinance that would have limited feeding programs for the homeless. The rule, which recently was reversed (see story on this page), would have prevented groups from engaging in such charity work outside the downtown district unless they agreed to pay a \$1,000 fee for the right to plead their cases before a zoning board.

"We should ensure that all Virginians are able to practice their faith, whether that be feeding the poor or any other part of their community," McEachin said in announcing his plans for the bill.

The proposed bill, called the Vir-

ginia Religious Freedom Restoration Act, says free exercise of religion cannot be restricted unless a government agency can prove the restriction is non-discriminatory and is "essential to further a compelling government interest and is the least restrictive means of furthering this interest."

McEachin said his proposed legislation is modeled after the overturned RFRA enacted by Congress in 1991 and struck down in June by the Supreme Court.

The bill hearkens back to the Virginia Statute for Religious Liberty, enacted before the U.S. Constitution, which served as a major source for the First Amendment to the Constitution. According to church-state scholars, the Virginia statute and the Bill of Rights, which have their genesis in colonial-era politicians Thomas Jefferson, George Mason and James Madison, established America's unique system of religious liberty enabling the nation to avoid many of the kinds of religious strife still played out in other regions of the world.

McEachin's proposed law gives new impetus to attempts by a broad spectrum of the nation's religions to remain unfettered by laws that would impede other groups.

Churches 1, City Hall 0

RICHMOND, Va.—Churches in Richmond, Va., and the homeless they serve have beaten city hall.

In a massive outpouring of opposition to the city's new ordinance regulating how many times a year churches can feed the poor, the city council last week threw out the restrictions.

The reversal came during the council's regular meeting, when advocates of the homeless and the churches that support them demanded the city back down on the ordinance.

The showdown between the churches and local lawmakers was one of the first local tests of the new environment created in June when the Supreme Court struck down the Religious Freedom Restoration Act, a law that made it more difficult for government to interfere with religious practice and expression.

Similar efforts to use zoning, historic preservation and other local ordinances to limit unwanted activity by religious groups—from feeding the homeless to building new sanctuaries—are under way across the nation.

In Richmond, public opinion sided with the churches.

The Richmond ordinance, adopted in July and driven mostly by neighbors of the churches feeding the poor and homeless, imposed regulations restricting any group from feeding more than 30 people at a time more than seven times each year.

It resulted in an uproar from church members who support those programs.

Christian Coalition convention draws Republican leaders

ATLANTA (RNS)—A host of Republican Party notables addressed the Christian Coalition's annual "Road to Victory" convention, held Sept. 12-13 in Atlanta.

Among them were several viewed as leading possible candidates to head the GOP presidential ticket in 2000, including Jack Kemp, the party's 1996 vice presidential candidate, Sen. John Ashcroft of Missouri, and Rep. John Kasich of Ohio.

Steve Forbes, Alan Keyes and Lamar Alexander, all of whom sought the 1996 party nomination, were also on hand. House Speaker Newt Gingrich was a featured speaker.

"America, we are still here, and we are going to be here for years to come," Donald Hodel, the coalition's new president, told the 1,000 supporters attending the event.

Hodel's comment was a reference to the departure of Ralph Reed as ex-

ecutive director of the organization earlier this year.

Reed, now a political campaign consultant, is generally credited with turning the Christian Coalition into the nation's premier advocacy group representing religious conservatives.

Political observers have speculated that without Reed the Christian Coalition may lose some of its clout.

Religious broadcaster Pat Robertson, who founded the organization,

dismissed such speculation during his talk in Atlanta.

"We can double everything that we have been doing in the next five years," he said. "We want to double our budget. We want to double our grassroots infrastructure."

The Christian Coalition currently claims about 1.9 million members and supporters. Based in Chesapeake, Va., its annual budget tops \$26 million.

Charities urge renewal for America's religious worker visa law

By Sarah Kellogg
Religion News Service

WASHINGTON (RNS)—The efforts the world applauded so highly when paying tribute to Mother Teresa are threatened if Congress doesn't act soon to renew a law governing immigrant religious workers in the United States, say religious and other non-profit groups who work with the poor.

The law, which allows immigrant religious workers to seek permanent U.S. residency, expires Sept. 30, and thousands who work at church-sponsored soup kitchens, clinics and shelters could be forced to leave the country.

"It's absolutely essential we have this law, not so much for the sisters who serve here but for the people they serve," said Cardinal Adam Maida, archbishop of Detroit.

Maida joined religious leaders at a Senate immigration subcommittee hearing Sept. 12 urging Congress to extend the immigration provision. They say it gives lay preachers, can-

tors and nuns, including members of Mother Teresa's Missionaries of Charity, special visas while they wait to become permanent residents.

If the law expires, the consequences will be both immediate and long-term, officials predict.

"For those who are here, the authorization for them to remain would be removed," said Peter Borgdorff, executive director of ministries for the Christian Reformed Church in North America. "As we need people like that in the future, it will be much more difficult to bring people here."

Sen. Spencer Abraham, R-Mich., who chairs the immigration panel, is sponsoring a bill to make the immigration provision permanent. Abraham expects the bill to be approved by both chambers before the Sept. 30 expiration.

"I can't see what argument one would make to stop this," Abraham said.

About 5,000 lay religious workers who have worked at least two years in the profession come into

this country annually under the law. About 15,000 religious workers have entered the United States since its enactment in 1990.

Another 5,000 ordained ministers and priests are allowed to apply annually for permanent residency under a separate provision.

"Renewal of this visa would be a small but enduring memorial to Mother Teresa and her work in America," said Sen. Ted Kennedy, D-Mass. "It will allow the members of her order to continue their charitable and compassionate work in this country long into the future."

David Grunblatt, a spokesman for Agudath Israel of America, said immigrant religious workers play a central role in providing care for U.S. religious organizations.

"In good times and in bad, whether the economy is strong or weak, there has always been a shortage of devoted and qualified religious workers," Grunblatt said, "and those individuals who have dedicated themselves to this special type of community service, go selflessly where the need is greatest."

Congress honors Mother Teresa

WASHINGTON (RNS)—The House passed legislation Sept. 11 honoring Mother Teresa after a compromise was reached between Republicans and Democrats over how to officially note the Nobel Peace Prize-winning nun's staunch anti-abortion views.

By a voice vote, the House approved the measure praising Mother Teresa, saying she had "dedicated her life to helping the sick, the dying, the unborn and the poorest of the poor for a half-century," the Associated Press reported.

GOP officials originally wanted to state that Mother Teresa "acknowledged the sanctity of life" and called abortion "the greatest destroyer of peace in the world today."

Earlier in the week, the Senate voted 98-0 to designate Sept. 13, the day of Mother Teresa's funeral, a national day of recognition to honor her work.

"You can hardly ignore her crusade for the unborn," said Rep. Henry Hyde, R-Ill.

"She spoke about it to the president and Mrs. Clinton at the (1994 National) Prayer Breakfast, she mentioned it at her Nobel Prize award, and to talk about her as a glorified social worker without the spiritual component in this major cause of hers really would be like trying to eulogize Martin Luther King and never mentioning civil rights," he said.

WORLD VIEW

■ **Jordan to allow Christian classes.** Predominantly Muslim Jordan will provide Christian religious instruction to Christian students in the nation's public schools, the government announced this month. Until now, Jordanian public schools have offered religious instruction about Islam only. Jordan's King Hussein said public school classes about Christianity are important to improving religious freedom in his nation, which has a population of 3.8 million, about 5 percent of whom are Christian.

■ **Newfoundlanders could end church control of schools.** Voters in Newfoundland, Canada, have voted overwhelmingly to end more than a century of church control over their public school system. About 73 percent of the voters who cast ballots in the non-binding referendum supported government efforts to abandon the present church-run education system in favor of a non-denominational system that still makes room for religious instruction and observance, the Associated Press reported.

■ **New Thai constitution calls for no state religion.** Thailand, although overwhelmingly Buddhist, will not have a designated state religion in its new constitution now being formulated. Resisting pressure from Buddhist clergy, an assembly drafting the constitution in Bangkok voted 66-7 against designating Buddhism as the national religion.

■ **British Reformed Church OKs gay clergy.** In what is believed to be a precedent-setting event in a mainstream British denomination, practicing homosexuals may become ministers in the United Reformed Church in the United Kingdom. The approval came by a 324 to 189 vote by delegates at the denomination's General Assembly. After discussing a package of motions developed by an official task force that studied human sexuality for two years, the denomination voted to accept practicing homosexuals as ministers upon the request of local churches.

World Vision: Famine could kill 1 million

WASHINGTON (RNS)—World Vision, the evangelical international relief agency, says a survey it has taken along the North Korea-China border suggests between 500,000 and 1 million Koreans have died as a result of the devastating floods and famine in the country.

"The tragedy is that there have been widespread deaths this year alone and that many more people may meet the same fate over the next several months," said Andrew Natsios, World Vision vice president.

The group's estimate of the number of famine-related deaths comes from an admittedly informal survey of 400 North Koreans, as well as interviews with Chinese and Russians who have visited North Korea.

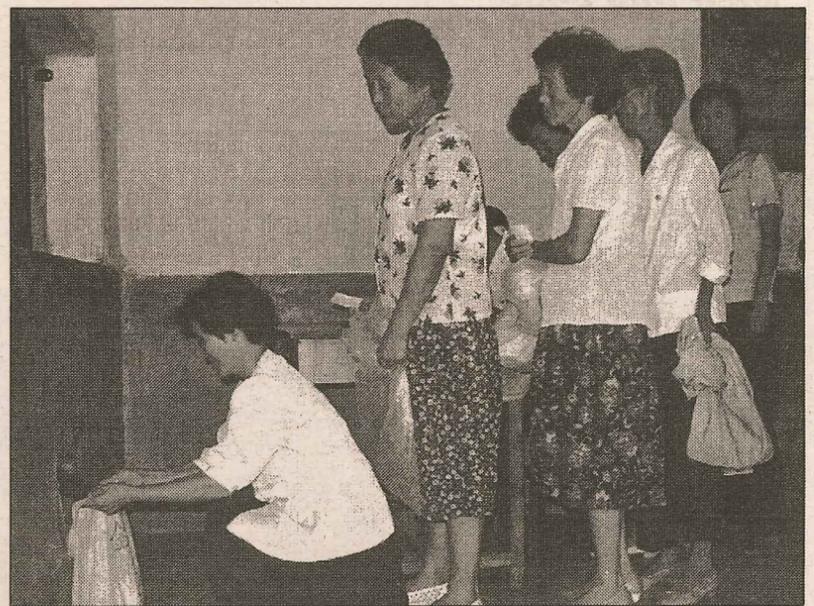
The survey, taken in the northern region of the country, indicated an average of 15 percent of the people have died in villages reported on.

International aid groups, including a score of religious and secular non-governmental organizations and United Nations agencies have long said the food situation in North Korea is deteriorating and that children, especially, are vulnerable to starvation.

But World Vision is one of the first to use an actual figure.

"A very, very conservative estimate of the mortality rates this year have indicated at least a half-million people have died this year," Natsios told a news conference in New York.

The World Vision survey comes as officials from the United Nations Food and Agriculture Organization



RICE LINE This German Red Cross photo shows women lining up for rice flour in the southern resort of Kai Song in North Korea Sept. 5. A family of four receives just 3.5 kilograms of rice flour for a period of 14 days. The German Red Cross on Sept. 16 called the famine in North Korea one of the worst the world has seen since World War II and said about 10,000 children were dying of starvation every month. (Reuters photo)

are meeting with North Korean officials to assess what appear to be gloomy prospects for any improvement in North Korea's food situation this year.

Church relief groups have poured hundreds of thousands of dollars into famine relief efforts in Korea, a mere drop in the bucket compared to the need.

While calling on the United States and other Western governments to

step up aid to North Korea, Natsios was also critical of the country's secrecy and tight security, and its refusal to allow the media to cover the famine without "government minders."

He said the North Korean government needed to be pressured to open up access for food aid and recommended no more aid flow through Pyongyang, the Korean capital, but be delivered through eastern ports and across the Chinese border.

A dream come true

This summer Virgil Bowlin's dream came true. Bowlin, a 1996 Cumberland graduate with a major in music and a minor in religion, became part of Larry Sparks and the Lonesome Ramblers, a well-known and well-respected bluegrass band.

Bowlin grew up in a musical family. His father, Xerxes, plays guitar and banjo, and his mother, Margaret, plays guitar and dulcimer. Both teach music lessons. Bowlin's brother, David, plays piano and dobro. For several years the entire family has performed as the Bowlin Family, playing and singing gospel, bluegrass and Appalachian music.

While a student at Cumberland College, Bowlin sang in the chorale and performed in the annual Madrigal dinners, often playing the mandolin. Wherever music was sung or played on campus, Bowlin was usually there. After graduation, Bowlin taught lessons on a variety of bluegrass instruments, but his desire to play professionally remained strong.

This summer, Bowlin worked with Cumberland College student Donnie Settles in the college's recording studio. Using our music department's outstanding digital equipment, Bowlin recorded a

demo tape to send to Sparks. On the tape, Bowlin played lead guitar, rhythm guitar, guitar, bass fiddle and mandolin and sang three part harmony. The finished product was outstanding.

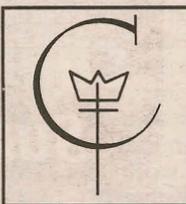
Within a few weeks of mailing the tape, Bowlin received a telephone call from Sparks, who needed a bass fiddle player. He asked Bowlin to meet him at the group's next performance at the Annville Stringbean Festival and to be ready to perform. Bowlin took the stage without an audition or rehearsal, played bass fiddle and sang some backup. After the performance Sparks hired him.

Bowlin is enjoying his dream come true. He feels especially blessed to be performing with a Christian man who performs gospel songs along with bluegrass music. We are proud of Bowlin and know God will continue to bless and use him.

Bowlin joins other alumni whose dreams have come true. Doors they felt might never open for them did open, and God is using their gifts in great ways.

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

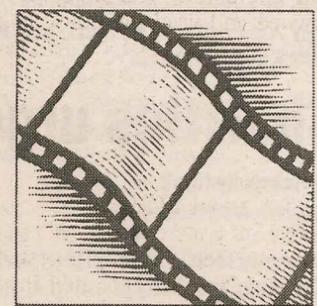
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RESOURCES

FAMILY

New law says you can sell home tax-free

By Jeremy White

The Taxpayer Relief Act of 1997 brings many opportunities to save taxes. In my next few columns, I will highlight the new provisions to help you render no more to Caesar than he requires.

One positive change is that most people will not have to pay income tax on the sale of their homes. For all sales after May 6, 1997, married taxpayers will not pay income tax on profits up to \$500,000. Single taxpayers avoid taxes on profits of up to \$250,000 from the sale of a home.

Congress eliminated the previous rules that allowed an exclusion for rolling over a gain to a more expensive replacement home and the one-time exclusion of up to \$125,000 for those above age 55.

This new home sale exclusion is one of the few aspects of this tax act that simplify the tax code. Most homeowners will no longer have to keep track of their basis and capital improvements.

Besides a typical dwelling, the definition of a home may also include a house trailer, duplex, condominium, mobile home or houseboat.

To qualify for this new universal exclusion, you must have owned and used the house as a principal residence for at least two of the five years before the sale. Generally, one exclusion is allowed every two years (except due to sales for health or change of employment).

Let's look at an example. Joe and Kathy are 50 years old and recently became empty-nesters. Bought 20 years ago, their four-bedroom home and yard are too big to dust, clean and mow. By selling their home today, they would realize a gain of \$80,000.

To avoid income tax under the previous law, Joe and Kathy would either have to wait until they were older than 55 or buy a more expensive home. With the new law, they could sell their home today, buy a smaller one and not pay any income tax on the \$80,000 gain.

This welcome change should help families. They will enjoy more flexibility with housing decisions, have less incentive to buy more expensive homes and have more money in their pockets to render unto God what is his.

Jeremy White is a certified public accountant in Paducah. He presents financial seminars and workshops at churches and conferences.



Are one-quarter of Mormons Christian?

Continued from page 1

possible for people from any of these groups to possess theological perspectives which are inherently contradictory.

"It is also therefore plausible that adherents of these churches may embrace views on Jesus Christ and eternal salvation which are at odds with what their church teaches, but which they personally accept as valid and helpful."

But John L. Smith, founder of Utah Missions Inc., isn't convinced.

"If you ask a Mormon if he was saved, he would tell you, 'Yes,'" said Smith, whose organization serves as a clearinghouse for resources and information about Mormons from an

evangelical point of view. "Mormons believe everyone's saved."

The difference between Mormons and Christians, he said, is in terminology.

"The problem in Barna's report is he evidently doesn't know what Mormons mean when they say born again or heaven or hell or salvation or gospel or scripture or eternal life," Smith said. "Practically every word has a different meaning to the Mormon than it does to us."

Despite terminology differences, one can't rule out the possibility some Mormons have become Christians, said Phil Roberts, head of the interfaith witness department of the North American Mission Board.

"We're hoping that there is some sort of a spiritual grass-roots awakening, but we're skeptical until we know more details of the poll," Roberts said.

Roberts added that the Mormon church has tried for years to claim their followers were Christians.

"What may have happened is some Mormon people may have begun to believe we are fully Christian and have come to put their faith and trust genuinely in the Jesus of the Bible," he said.

Even the head of the Mormon church has departed during interviews from their theology that God was once a human, Roberts noted.

"If they start waffling on their doctrines, then people are going to start looking for someone who does have a positive word to say," he said. "It may have opened the door for Christian evangelism that we didn't know was being fully opened."

Barna's study also found, ironically, that Mormons are more likely to hold several basic Christian beliefs than their traditional Christian neighbors.

"Mormons are more likely to embrace a biblical perspective on a number of fundamental scriptural factors than are the typical Episcopalians, Catholics, Lutherans and Presbyterians," he said.

These include beliefs that "the Bible is totally accurate in all that it teaches; possessing a personal responsibility to evangelize; contending that their religious faith is very important in their life; believing that Satan is real; rejecting the notion that Jesus committed sins on earth; and holding an orthodox, biblical view of God."

With additional reporting by News Director David Winfrey

"We're hoping that there is some sort of a spiritual grass-roots awakening, but we're skeptical until we know more details of the poll."

Phil Roberts, director of the North American Mission Board's interfaith witness department



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PEOPLE

PRAYER PARTNERS

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

■ Irena, a Russian travel agent, who is considering becoming a Christian, and International Service Corps missionary Linda Sims as she ministers to her.

■ Dan and Pam Brown, International Service Corps missionaries in Penza, Russia, ask for "discernment on how God would have us use our time more effectively."

■ The pastors' school which begins Oct. 1 in Moscow.

■ Mark McAllister, new pastor of Precision Valley Baptist Church in North Springfield, Vt.

■ Central Vermont Baptist Church's follow-up to outreach efforts led by First Baptist Church of Shepherdsville, Ky.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—Friendship Church will celebrate its 190th anniversary Oct. 12. **Billy Compton**, pastor of Severns Valley Church, will be guest speaker. All former members and friends are invited. Call (502) 465-6050 for more information. **Fred Miller** is pastor.

■ **DRY RIDGE**—Sherman Church will celebrate its 75th anniversary Oct. 19. The event will include worship at 11 a.m., luncheon at 12:30 p.m. and a homecoming service at 2 p.m. Call (606) 428-2695 for more information.

■ **ERMINE**—Craft Colley Church called **Floyd Blake Sr.** as pastor. Blake previously was pastor in Kentucky, Indiana and Florida.

■ **FORT MITCHELL**—Fort Mitchell Church will present the musical comedy *Smoke on the Mountain* Oct. 3-5 at 7 p.m. nightly. Tickets are \$6. Special seating for 20 or more. Contact Melanie Williams at (606) 331-2160 for information.

■ **FRANKLIN**—Blackjack Church will celebrate its 130th anniversary Oct. 4. at 10 a.m. **Jimmy Mayes**

will be guest speaker. Dinner and special music will follow the service. **David Renfroe** is pastor. Call (502) 586-3226 for more information.

■ **GREENSBURG**—Greensburg Church ordained **Jeff Casey** as deacon Sept. 11.

■ **LEITCHFIELD**—Liberty Church called **Jerry Toler** as pastor. He previously was associate pastor at Northside Church in Elizabethtown.

■ **LEXINGTON**—Immanuel Church called **Steven Gray** as minister of music and worship. He previously was minister of music and worship at First Church in Pompano Beach, Fla. He will begin his new ministry Oct. 5.

■ **LOUISVILLE**—Lee's Lane Church will hold a remodeling dedication service Oct. 5 with worship at 10:45 a.m., pot lunch at noon and dedication at 1:30 p.m.

Garfield Avenue Church called **Louis Henley** as pastor.

Harold Barnes, recently retired manager at Cedarmore Baptist Assembly, will be available for pulpit supply, interim pastor or a part-time director of missions position. He may be reached at (502) 493-2988.

■ **NANCY**—Bethlehem Church called **Lester Caldwell** as pastor. He began his new ministry Sept. 21.

■ **WOODBINE**—Cedar Gap Church called **Cecil Warren** as pastor.

Couples with Kentucky links appointed to be missionaries

RICHMOND, Va.—Four couples with connections to Kentucky recently were appointed to be Southern Baptist missionaries through the International Mission Board.

Philip and Peggy Johnson will live in Honduras. Johnson, a former music minister at First Baptist Church of Princeton, will promote music in the churches and Mrs. Johnson will be involved in a variety of outreach ministries.

Mickey and Wendi Sampson will work in the Southeast Asia and Oceania region.

Sampson, who was an assistant professor at Jefferson Community College in Louisville, will start and develop churches and teach in a university and Mrs. Sampson will be involved in a variety of outreach minis-



Johnson



Sampson



Stamey



Wasserman

tries.

They are members of Shively Baptist Church in Louisville.

Born and reared in Louisville, Sampson considers Shively Baptist his home church, but added that Valley View Baptist Church in Louisville also was influential in his Christian growth.

Mrs. Sampson, who attended Jefferson Community College in Louisville and the University of Louisville,

Jeff and Pegi Wasserman will live in Singapore, which is becoming a major base of outreach for Christianity in Asia. Wasserman, a former adjunct professor at Southern Baptist Theological Seminary in Louisville, will teach in a seminary. Mrs. Wasserman will be involved in a variety of outreach ministries. Wasserman was pastor of Lime Kiln Lane Ministries in Louisville; interim pastor of Tyrone Baptist Church; and a missionary to Zimbabwe with Africa Harvest Ministries, based in Louisville. Mrs. Wasserman has worked as a nurse at Jewish Hospital, Baptist Hospital East and St. Anthony's Hospital, all in Louisville.

Brad and Lori Stamey will live in Russia. Since starting work in Russia in 1993, Southern Baptists have helped plant more than 250 churches.

Stamey, a former minister of youth and education at First Baptist Church in Fairdale, will start and develop churches and Mrs. Stamey will be involved in a variety of outreach ministries.

Thanks! I needed that

You may remember a television commercial a few years ago in which, if I remember correctly, a man would splash on some after shave lotion and then get a brisk slap in the face, saying "Thanks! I needed that!" Twice a day this past week I have felt the same way, and one day last week caught myself saying to God, "Thanks, I needed that!"

This old commercial came to my mind last week as I saw our students respond to the invitations given during our fall revival. Occasionally—only occasionally—I have a bad week and need a little "slap on the face." God's timing is always perfect, and after a rather frustrating week, I needed a little encouraging.

In any revival, one never knows how people will respond. Will the evangelist have messages that are timely? Will the messages be presented in a way that will cause Christians and lost alike to make commitments to the Lord?

Our evangelist was Mike Jones from Boone County. The song leader was Andy Clifton from Louisville. Jones could not come until the Monday morning chapel service, so our pastor preached during both Sunday services. Clifton did a wonderful job all week with special music and leading us in songs of praise. Several students came forward during the invitations on Sunday morning and evening. Then Jones arrived Monday morning. He had a simple, down-to-earth message that young and old alike could understand.

During revival services, the evangelist always is invited to preach in chapel each day. It is not uncommon to have students and staff respond during the invitation, but the numbers are normally relatively small. Many times, no one responds.

However, that was not the case this week. As soon as the invitation was given, 30 or 40 students went forward. I some came to pray for friends and family. Others had personal needs they wanted to bring to the Lord. Several came to rededicate their lives to God. And yes, some gave their lives to the Lord Jesus Christ.

I must tell you that it is not always easy to go to the altar in front of all your peers. These are kids that you not only go to school with, but eat, work, study, play and room with. In our small environment, it is hard to hide the sin and wrong in our lives from others. You know that if you go forward, all your friends—Christians and lost alike—are going to be watching to see if you are serious or just playing around.

During the invitation on Monday evening, another large number responded. The platform was filled. If you have ever been in our chapel, you know how large the pulpit area is. Several young people went forward who had enrolled just last month. Many had never been to church before and did not know what a revival was. Others were not new to us, and were students we had been praying for.

The rest of the week brought the same results: a score of young people responding during chapel services and an even larger number during evening services.

Our pastor said nearly 40 students made professions of faith in Jesus throughout the week. We never know what type of soil each student represents. All we can do is accept each and do the best we can to help.

"Thanks, Lord. I needed this week!"

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

THIS IS ONEIDA



W.F. Underwood

Meet our new student body president

Two of Clear Creek's best ambassadors are our 1997-98 student body president and his wife, Keith and Sandy Sands. Some of you heard them speak at the 1996 state convention in Bowling Green.

Born in Columbus, Ohio, Keith Sands completed high school in Pikeville. Many eastern Kentuckians went north to find employment, but Sands' stepfather moved to Pike County during the 1975 coal boom. Sands attended the University of Kentucky for four years but acknowledged, "I didn't study and never graduated. I wasn't a Christian then." He left school and worked 11 years in the mines. "I did everything from grunt work to section foreman," he said. A turning point came in 1992 through the witness

of a co-worker. "Bill Burk talked with me about Christ over a period of two months, but I always put him off. One night I experienced the conviction of the Holy Spirit, and knew I had to settle the issue," Keith said. "Burk was the first person I saw the next day on the job. That morning, inside the mine, I gave my life to Christ." Sands and his wife, who had converted a year earlier, were baptized together into Meta Baptist Church.

They both became involved in Kimper Mission. They drove the bus, kept the nursery, taught classes and helped with music. In Meta Church, Sands was also vice president of Brotherhood, sang in the choir and was "No. 3 song leader." For more than a year, Sands struggled with the Lord's call to ministry leadership. It all came into focus through a sermon when his pastor said what he needed to hear: "Get to the work God has called you to do."

A favorite campus spot for the Sandes is their Hemlock Heights apartment. Mrs. Sands prepared the back yard with a flower garden and a swing. Colorful flowers also grow in the front. When they first met in 1983, she operated a beauty salon in Pikeville.

She now does hair for several campus residents. He works at Morgan Drug Store in Pineville and says of owner-pharmacist John Turpin, "I'll never be able to thank Turpin enough for his care during my four years at Clear Creek. Neither of us came from Christian homes and were not accustomed to this. It is as if God said, 'Watch what I can do.'"

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Medical mission teams find great needs and results

By Clay Renick
Baptist Press

BARQUISIMETO, Venezuela (BP)—John McLendon found a cure for his fatigue during a medical trip to Venezuela in July.

"I would just look up and see people becoming Christians," said McLendon, a pre-med student from the University of Mobile. "It never failed to give me new strength."

Baptist medical volunteers spent 10 days in the country, treating 6,427 patients and recording 2,491 spiritual decisions.

"The needs are great there," said Dewey Dunn, a physician who teaches at Vanderbilt University's medical school in Nashville.

He's also a member of the Baptist Medical-Dental Fellowship, with 1,700 doctors and dentists worldwide who average 600 volunteers on trips every year. Expenses average \$1,300 per trip, and volun-

teers pay their own way.

Dunn has helped lead 40 volunteer projects in Venezuela, Chile, the Philippines, Poland and Costa Rica.

During the next few years the fellowship hopes to double its membership and strengthen support of Southern Baptist missions, said James Williams, executive director of the fellowship. "Dewey Dunn embodies the very best of missions support."

In 1996 alone in Venezuela, medical volunteers treated 21,578 people and reported 6,377 spiritual decisions.

Throughout the years, each trip has had its own problems. In the volunteers' first trip in 1987, they had to dump their medications because they lacked government permission to bring the materials into the country.

Dunn needed medical care when he fell in a river and cracked two ribs on a 1994 trip there. He had to ride a mule and sleep in a hammock two nights.

"On one of those nights all of the persons in the village accepted Christ at a service under the moonlight," Dunn recounted.

"I encountered many problems that were beyond our capacity to treat," added Ricardo Gonzales, a member of the July volunteer team and a medical student at Vanderbilt.

"I would explain that all I had to offer was prayer," he recalled. "Many of these patients gratefully accepted, knowing their condition was in the hands of the Almighty."

Jane Santi, a volunteer from Tennessee who worked in the eye clinic, said, "The memory that sticks in my mind is one little boy. He cried from eye strain."

The boy was fitted with reading glasses, resulting in a big smile, Santi recounted. "I know that even if I couldn't help anyone else during the whole week, I was put there to help that little boy."

The mayor of Tejerios sent his

whole staff to help at the clinic in his area. He provided lunch for the team and thanked the local church for hosting the effort.

Veresa Troutman Myers, a physician from North Carolina, met a boy named Jonathan from a poor neighborhood.

Myers gave the 7-year-old with dirty clothes and decaying teeth a Bible and a T-shirt at the end of the week.

"We told him goodbye, but could not get him out of our minds," she said. "His mother was crying and said Jonathan wanted to come to church."

After returning home in July, Dunn took another 15 teams and 125 volunteers back to Venezuela in August.

In March 1998 they plan to start a three-year project in the Andes Mountains of the country. Officials requested 16 medical teams. "That is a great opportunity," Dunn said. "Many persons have contributed to make these missions a blessing."

"I would just look up and see people becoming Christians. It never failed to give me new strength."
Pre-med student John McLendon

Pastor Kennedy fighting several illnesses recently

FORT LAUDERDALE, Fla. (RNS)—James Kennedy, a prominent Presbyterian Church in America minister, has been battling several illnesses during the past few months.

The 66-year-old senior pastor of Coral Ridge Presbyterian Church in Fort Lauderdale, Fla., missed presenting his annual Christian Statesman of the Year Award last week to Judge Roy Moore, the Alabama circuit court judge who wants to keep a replica of the Ten Commandments in his courtroom.

"He would be here absolutely if he could," said Frank Wright, director of the D. James Kennedy Center for Christian Statesmanship in Washington. "He is a man who is in need of our prayers at this time."

Clark Hollingsworth, who runs the radio and television arm of Kennedy's ministry, told those gathered at the banquet that Kennedy "suffered a complete physical collapse" in June and was ordered by doctors to take several weeks of complete rest.

"He simply had gone too hard, too fast for too long," said Hollingsworth, executive vice president of Coral Ridge Ministries Media.

Kennedy was feeling better, but three weeks ago, he suffered a high fever and was found to have arrhythmia, an irregularity in the heartbeat.

"We're just praying for his recovery," said Hollingsworth. "He hopes to be in the pulpit this Sunday."

Wright said in an interview Thursday that Kennedy was in the hospital during the last week of August. Since then, he has also been afflicted with laryngitis, but Wright said he is "on the mend."

Church car wash helps folks clean up lives

By Dana Williamson
Oklahoma Baptist Messenger

TULSA, Okla. (BP)—Lots of folks showed up to get their cars washed. Some left with a clean slate.

Members of Sheridan Road Baptist Church in Tulsa offered a free car wash at the church recently as an outreach to the community.

Members refused to accept donations. The event was intended "to plant some seeds and let people know we care for them," said Pastor Tom Woodson.

From 10 a.m. to 2 p.m. one Saturday, 25 members scrubbed, detailed, vacuumed and shined 40 to 50 cars.

"We did everything from junkers to luxury cars, from pickups to vans," Woodson reported. "We even did one limited-edition Maserati and a \$67,000 Bluebird church bus—ours."

The event, suggested by a layman, was promoted only by a sign on the church's marquee and some college students who took fliers to nearby

stores.

Woodson said people were dumfounded church members wouldn't take money for their work.

"One person said, 'Don't you care about money at this church?'" Woodson related.

"We told him we were not here for money, but to serve and let people know this car wash is free, like salvation. It's a gift. Receive it if you want."

In addition to getting their cars washed, patrons were treated to free candy bars and soft drinks while they waited, courtesy of church women who served as hostesses.

The church printed fliers about two upcoming events, a fish fry open to the community and a couples' communication (marriage) seminar, and distributed some evangelistic tracts.

Woodson said the church didn't necessarily plan for the event to result in professions of faith, but it worked out that way.

"When I go to a volunteer car wash, I never get out of the car,"

Woodson said. "But the vacuums were extremely loud, so most people got out of their cars, and we had a chance to talk to them."

"We had church members there who are not bashful about sharing their faith."

One young man said he wanted to talk some more, and a layman in the church explained to him how to receive Christ as his personal Savior.

The young man was among three who made professions of faith during the four-hour period, and there were several who wanted assurance they were saved, Woodson said.

"It was almost too easy to lead these people to Christ at the car wash," he added. "It was as if they were literally dropped in our laps. God was definitely at work."

Woodson said more car washes are in the church's future. The keys to a successful evangelistic car wash, he reflected, are prayer, enthusiasm, hard work, a soul-winner's heart and very loud vacuums.

"We told him we were not here for money, but to serve and let people know this car wash is free, like salvation. It's a gift. Receive it if you want."
Pastor Tom Woodson

Artist's work says church burnings can't kill spirit

BALTIMORE(RNS)—When news of the spate of church burnings entered the national consciousness last year, there were many responses: churches raised money, corporations gave building materials and people young and old volunteered to aid rebuilding efforts.

But artist Charlotte Ka, an elementary school art teacher in Brooklyn, N.Y., responded with what she knew best—art.

She created an emotionally searing mixed-media "installation" depicting fire, extinguished flames and rebuilt congregations that tells the world, "You can burn down the buildings, but you cannot burn down the church. You cannot kill the spirit," she said.

"I thought that I should do something ... to protest this," Ka said in describing her impulse to create her artwork.

"I didn't realize the impact it was going to have until I saw everyday

people who don't (usually) see art," she said. "People said, 'It was the first art that made me cry.'"

Such emotional responses mirror the emotions Ka felt as she learned the extent of the fires that had affected numerous congregations, many of them predominantly black, Southern churches.

The 55-year-old artist and teacher created the three-dimensional installation as part of her work toward a master's degree at Maryland Institute.

The work, called an installation because of its multiple sculpted pieces and paintings, was set off by a pew for viewing in one section of a room. It includes two paintings hung under a cross; a wheel-like sculpture on the floor; and paintings and miniature sculptures of churches on the walls.

Ka used charred wood to sculpt miniature church structures that hang on the walls and in sections of the cir-

cular sculpture on the floor. Within the circle, she also included symbols of regeneration and rebirth—flowers and figurines of children and angels. At the center of the wheel-like shape is a transparent Christ figure surrounded by white roses, which Ka said is "symbolic of the purity of the church."

She designed the work, which took three months to complete, to hit several senses—sight, smell and sound. In addition to the bright, eye-catching colors, the artwork features the scent of beeswax and potpourri as "spiritual-type tunes" of jazz great John Coltrane emanate from a CD player.

Ka, who hopes her work may someday be exhibited in the South or in churches, said the installation aims "to demonstrate the racism that can exist in certain segments of this country."

But she also sends a more hopeful message: "We will still rise above this."

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The Foundation can serve as trustee or successor trustee in these situations. It will manage the trust, invest funds, distribute

earnings, account for financial activity and provide tax statements.

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If you would like more information on how the Foundation can serve you, please contact:

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