



# WESTERN RECORDER

September 8, 1998  
Vol. 172, No. 35

**FOR THE RECORD**

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## Kentucky to host missionary commissioning service

LOUISVILLE—For the first time since 1987, Kentucky next week will be host to a missionary commissioning service for the Southern Baptist Convention's International Mission Board.

The Sept. 15 service will be held in Alumni Chapel at Southern Baptist Theological Seminary in Louisville, beginning at 7 p.m.

Fifty-eight missionary candidates, including six Kentuckians, will be appointed during the service.

Kentuckians slated for appointment include Gerald and Shelia Murphy of Munfordville Baptist Church; Judy Miller, a Kentucky native and current student at Southern Seminary; and Jeff and Deanna

Perkins of First Baptist Church of Highland Heights.

The name of one other Kentuckian to be appointed was not released by the IMB because of security concerns in the region of the world where this person will serve.

The last time a commissioning service for overseas missionaries was held in Kentucky, it drew more than 13,000 people to Rupp Arena in Lexington.

The Kentucky Baptist Convention played a major role in promoting that service, which at the time was hailed as the largest attendance ever for an SBC missionary commissioning service.

Next week's service will be held in the seminary's chapel, which

seats about 1,300.

Keynote speaker will be IMB President Jerry Rankin.

One of the Kentuckians to be appointed next week began his journey toward missionary service at the last Kentucky commissioning.

Jeff Perkins, pastor of First Baptist Church of Highland Heights, made a commitment to missions during the 1987 service in Rupp Arena.

With marriage, children and a seminary degree now under his belt, Perkins is ready to fulfill his call to missions.

Volunteer missions trips with Kentucky Baptists played a key role in the missions call of Gerald Murphy, pastor of Munfordville Baptist

Church, and his wife, Shelia.

"The Lord made it clear to us that he wanted us to become international missionaries," he said. "God changed our dreams to match his call to missions and has caused missions to be our heartbeat."

Mrs. Murphy said using her nursing skills on a volunteer missions trip to Russia changed her life.

"I will never think of missions in the same way because it gave me a love for the people and a great desire to be used of God to meet their needs," she said.

The 58 new appointees will join a Southern Baptist missionary force of about 4,300 people who serve among 336 ethnic people groups in 126 countries.

### Dentist learns a change in plans can be good for mission trip

By Joyce Sweeney Martin  
Staff Writer

LOUISVILLE—Sometimes a change in plans turns out to be better than the plan itself.

Just ask Harold Howard of St. Paul Missionary Baptist Church in Louisville.

When he signed up for a mission trip to Romania, the 57-year-old dentist had expected to provide free dental care in a Bucharest orphanage; instead he served as a field evangelist among Gypsies who live around Guirgui near the Bulgarian border.

Howard, along with 114 other volunteers from several states, participated in medical missions and evangelism efforts sponsored by Romanian-American Mission of Frankfort, Ky., in early summer. Robert Jackson, founder of RAM and pastor of Buck Run Baptist Church in Frankfort, led the trip which resulted in 40 professions of faith in Christ.

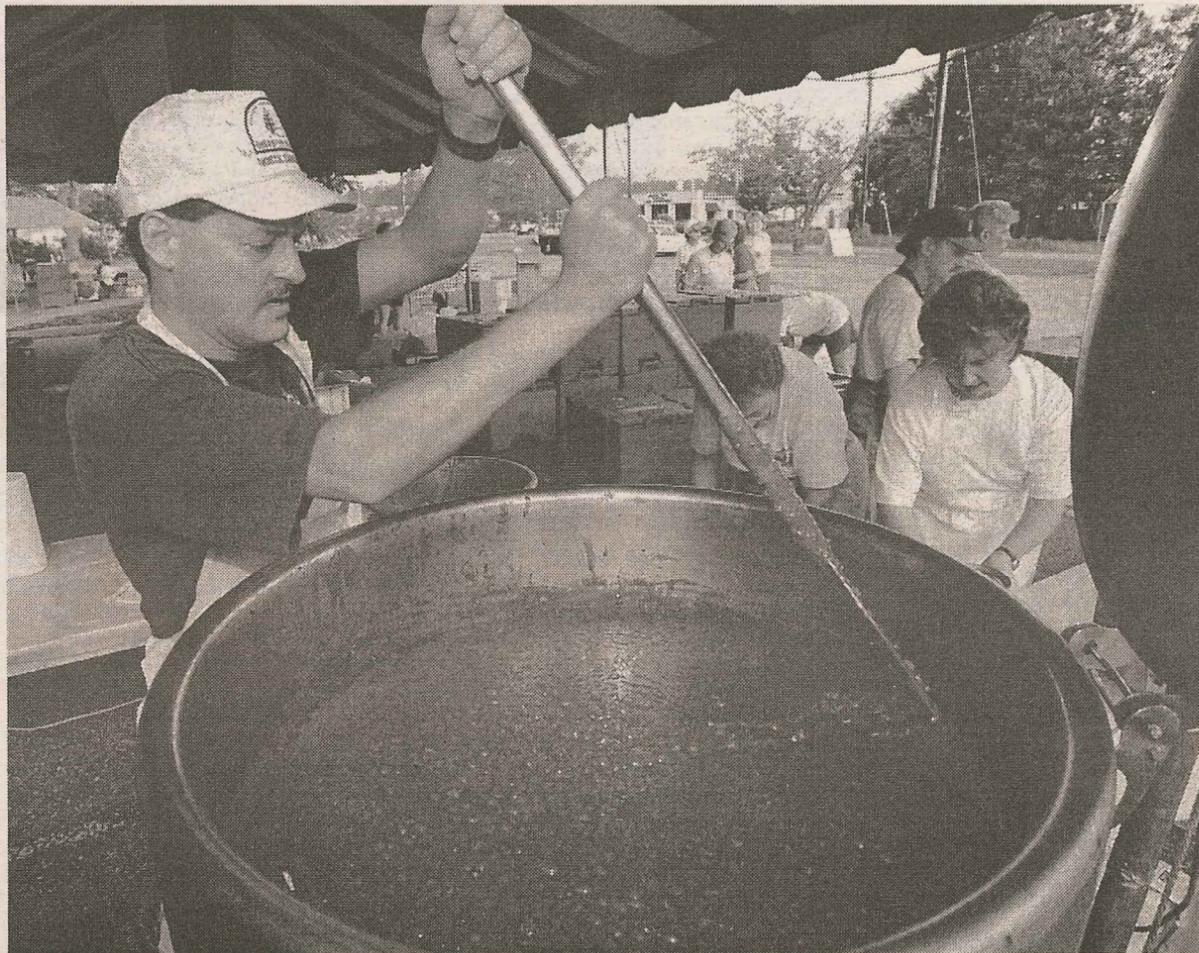
Howard's plans changed three days before he was to leave Louisville for Romania when expected dental equipment didn't materialize.

That was a bit disconcerting at first, especially since it was his first overseas mission trip, he said. "I have been a dentist 27 years and I'm very comfortable with that," he said. But the thought of evangelism in a remote village was "a little uncomfortable at first," he said.

In Romania, Howard was assigned to work in four remote villages 45 minutes from Bucharest. Two of the villages were predominantly populated by Gypsies and the other two were about 40 percent Gypsy.

But once in the villages, he

See *Dentist learns ...*, page 3



**HURRICANE CHILI** Jack Patton, a Baptist from Winston-Salem, N.C., prepares a vat of chili for Wilmington, N.C., residents affected by Hurricane Bonnie. Patton worked with a North Carolina Disaster Relief feeding unit. *See story on page 2.* (BP photo by Gibbs Frazeur)

## Poll: Religious activities decrease teen drug use

NEW YORK (RNS)—A new survey of teens' attitudes shows that those who participate in religious activities are less likely than other teens to smoke, drink or use drugs.

The survey, released by the National Center on Addiction and Substance Abuse at New York's Columbia University, revealed a substantial difference in attitudes toward smoking, drinking alcohol and using illegal drugs between religious and non-religious teens.

According to the survey, just 8 percent of teens who attend religious services at least four times a month smoked cigarettes, compared to 22 percent of those who attend servic-

es less than once a month.

Only 13 percent of teens in the first group said they had smoked marijuana, compared to 39 percent of the other teens.

Also, 20 percent of religiously involved teens said at least half their friends drink, compared to 38 percent of the others.

Nineteen percent in the first group and 32 percent in the second group said they personally had had an alcoholic drink in the previous month.

The survey findings were in line with two previous center polls that focused on teens and substance use.

Joseph Califano Jr., center presi-

dent and a former Secretary of Health, Education and Welfare, said the consistent survey results underscore the importance of religion in "giving our children the moral values, skill and will to say 'no' to illegal drugs, alcohol and cigarettes."

"It also tells parents that by taking their children to religious services beginning at a very early age they can have a major impact on whether or not their children resist these substances," he said.

The center's latest survey was conducted in May, June and July and polled 1,000 teens between the ages of 12-17. The survey's margin of error was plus or minus 3.1 percent.

Moving? See page 4 (0906)

# BAPTISTS

## BAPTIST BITS

■ **Bill Cashion** has been named director of the Southern Baptist International Mission Board's voluntary missions program. Cashion, 49, is a former missionary to Venezuela and director of the IMB's human needs program.

■ **Anne Davis**, founding dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary, has been named a consultant for a new master's program in social work at Baylor University. She joins former Carver School Dean Diana Garland on the Baylor faculty to develop a program that will be the first of its kind among any Baptist or mainline Protestant school. Davis also will serve as part-time director of operations for the Advocacy Center for Crime Victims and Children in Waco, Texas.

■ The updated version of the "Baptist Faith & Message," doctrinal statement of the Southern Baptist Convention, now is available from LifeWay Christian Resources. The tract was revised to include a four-paragraph article on the family. Copies of the updated tract are 25 cents each and may be ordered by calling (800) 458-2772.

■ **Al Mohler**, president of Southern Baptist Theological Seminary, has been named to the list of "Forty Under Forty" leaders chosen annually by Business First, a newspaper which focuses on business interests in the Louisville area. Profiles of the 40 young leaders were included in the newspaper's Aug. 24 issue.

## Baptist relief workers respond to Bonnie and floods

CARY, N.C.—Disaster relief ministries manned by Southern Baptist volunteers continued to work at full-tilt last week, responding to Hurricane Bonnie in North Carolina as well as flooding in Texas and China.

Two teams from North Carolina's Baptist Men provided dinner for victims of Hurricane Bonnie Aug. 27, less than 24 hours after the storm first slammed into North Carolina's shore.

While North Carolina Baptists worked to meet the needs of their neighbors, they also began surveying damage at their state assembly at Caswell. The conference center, which also was hit by Hurricane Fran in 1996, received an estimated \$500,000 in damages this time.

Jimmy Huffman, associate for youth with North Carolina Baptist Men, said the state's disaster relief teams set up feeding units at Wintler Park Baptist Church in Wilmington and Brunswick Island Baptist Church in Supply, in the region where the hurricane came ashore.

Additional feeding units from Kentucky and Tennessee moved into the state as well. The Kentucky units already have returned home, however.

Caison said damage from the storm was far less than predicted,

meaning the need for Baptist relief workers was less than anticipated.

Meanwhile, Baptists were responding to floods in Texas and China.

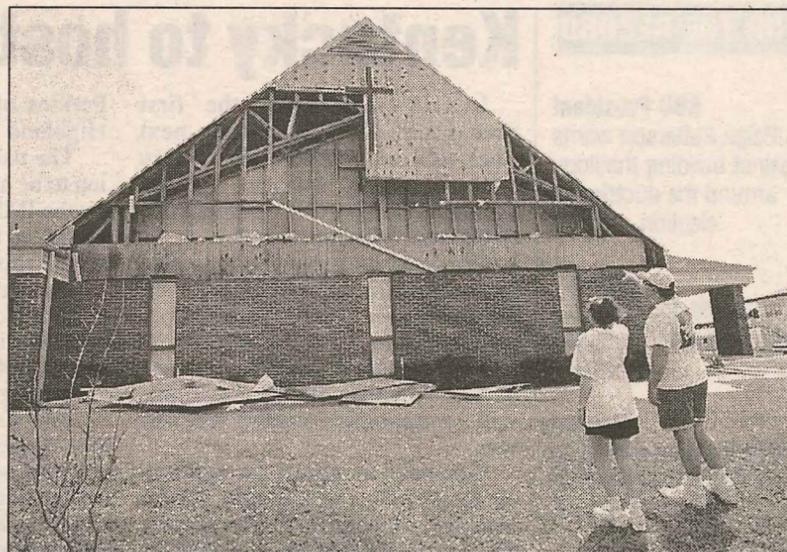
Thousands of Chinese driven from their homes by record floods received safe drinking water, thanks to Southern Baptist world hunger funds.

More than 5 million houses have been destroyed and 52 million acres of land inundated by the worst flooding in 44 years in central and northeast China. More than 3,000 people have been killed in the disaster.

In response to the need, two veteran Texas Baptist Men disaster relief volunteers left Aug. 13 for the city of Wuhan in central China, carrying water purification equipment and 200,000 two-gallon plastic bags to hold purified water. The project was launched at the request of local Chinese officials in China and was facilitated by an American Christian studying in that area.

An additional \$10,000 released from the Southern Baptist Convention's World Hunger Fund will buy food and medicines to combat hunger-related and water-borne diseases.

Back in Texas, flood waters swept through much of the southern region, prompting Baptists to prepare more



**CROSS STILL STANDS** Jackie and Felicia Horn examine Topsail Baptist Church in North Carolina, damaged by Hurricane Bonnie. (BP photo by Gibbs Frazier)

than 15,000 meals for displaced residents of Del Rio, Uvalde and Laredo.

The remnants of Tropical Storm Charley hit the Texas shore near Corpus Christi Aug. 22.

Volunteers working from the Texas Baptist disaster relief mobile unit, an 18-wheel tractor-trailer rig specially equipped for emergency food service, prepared meals at the Civic Center in Del Rio beginning Aug. 25. Two

days later, crews arrived to help residents begin the "mud-out" process of cleaning and recovery.

In addition to serving meals, volunteers also distributed English and Spanish Bibles, Scripture portions and evangelistic tracts made available by the Baptist General Convention of Texas.

Based on Baptist Press reports

## 'True Love Waits' cards sought

NASHVILLE (BP)—Young people committed to sexual abstinence until marriage are being asked to keep building the momentum of their movement.

The national "True Love Waits" campaign is seeking the signatures of 2,000 to 3,000 teens who have signed the "True Love Waits" pledge. The signatures—needed by Sept. 21—will appear in a two-page advertisement in Roll Call, a newspaper in Washington read by members of Congress, in late September or early October.

The ad will thank members of a \$250 million federal program to promote abstinence until marriage as the preferred societal standard, according to the organizers of the ad initiative, Focus on the Family and "True Love Waits." Focus on the Family will pay

the ad's costs.

"True Love Waits," which has been at the forefront of the now-international abstinence movement, was launched by LifeWay Christian Resources (formerly the Sunday School Board) of the Southern Baptist Convention in 1993.

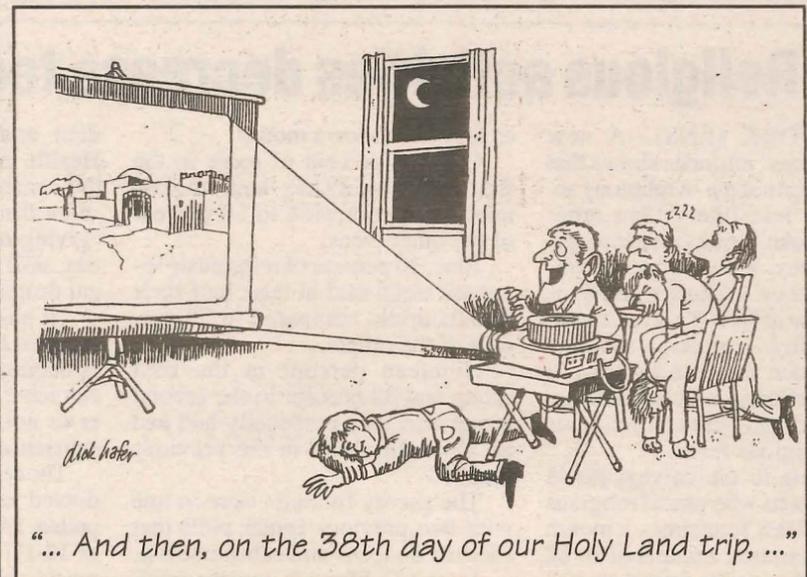
To participate in the Roll Call ad: ■ On the back of a standard-size business card, sign your name and print your city and state below the name.

■ Try to use the entire space on the back of the card.

■ Use at least a medium-point black ink pen.

■ One name (and city and state) per business card.

■ Return all signed cards by Sept. 21 to: True Love Waits, 127 Ninth Ave. N., Nashville, Tenn. 37234.



"... And then, on the 38th day of our Holy Land trip, ..."

## Don't construct theology around doctrine of election, Patterson warns

WAKE FOREST, N.C. (BP)—Southern Baptists cannot ignore the doctrine of election but must not let debate over it sidetrack them from missions and evangelism, Paige Patterson said Aug. 27.

Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest and president of the Southern Baptist Convention, addressed the topic in a seminary chapel sermon.

"Whatever your doctrine of election is, if it intentionally or unintentionally slows you down in the task of confrontational evangelism, you've yet to discover what the Bible teaches about election," Patterson said.

To construct one's doctrine of salvation or theology around the doctrine of election is to mishandle the word of God, he said, explaining that when attempting to reconcile seemingly divergent texts in the Bible, they should be interpreted in light of the "entire witness of Scripture."

"The soteriology and even the theology of the New Testament is constructed around the person and work of the Lord Jesus Christ—his atoning sacrifice and his Great Commission to take the gospel to the end of the earth," Patterson declared.

Patterson took aim at what he described as the "ardent Calvinist argument," named after the belief of 16th-century theologian John Calvin, that only the elect are in-

cluded in Christ's invitation that "whosoever believeth in him shall be saved."

Anytime the doctrine of election is interpreted to eliminate some people from the possibility of salvation and automatically condemn them to hell, there's a biblical problem, he said. In this case, Jesus' warning about the unpardonable sin is reduced "to little more than spiritual terrorism or worse, deliberate deceit since by definition every sin of the non-elect is unforgivable."

Patterson said while it is undeniable that the doctrine of election or predestination is "bound up in the foreknowledge of God," the question of how it works seems more productive than the question of why it is there.

"As long as the doctrine of election is in the Bible, salvation is God's act from beginning to end," Patterson said. "It is not what man does. It is what God does. Man never thought of it. Man never planned it. Man can't produce it, and man can't sustain it."

While it may be a healthy exercise to wrestle with the doctrines of election, sovereignty and free will, Patterson said, theological debate must not distract Christians from fulfilling the Great Commission.

"If you're a more ardent advocate of Calvinism than you are of Jesus as an answer to men's souls—and the way you tell that is by what you talk about most—then you are out of step with the great teachings of the word of God," Patterson said.

## Banquet kicks off endowment, book to honor Daley

BLUEGRASS BURGOO

By Pat Cole  
Staff Writer

LOUISVILLE—C.R. Daley's 27-year tenure as Western Recorder editor was marked by deep conviction and steadfast courage, friends and family members said at an Aug. 31 banquet honoring Daley and his wife, Christine.

The banquet, held at Louisville's Broadway Baptist Church and attended by about 140 people, was the first major effort to raise money for a Western Recorder endowment fund named for the Daleys. In addition, a new book, titled "Daley Observations," was unveiled at the event. The book contains 75 editorials written by Daley during his 1957-84 editorship and carries the same title as his weekly Western Recorder column.

Proceeds from the sale of the book will go into the Daley endowment, which is managed by the Kentucky Baptist Foundation. Earnings from the endowment will help fund the Western Recorder's effort to provide a copy of the weekly newspaper to every Kentucky Baptist pastor free of charge.

During the banquet, R.G. Puckett, editor of North Carolina's Biblical Recorder, said Daley has been a friend, colleague and role model during Puckett's four decades of state Baptist newspaper work.

"From Daley, I learned a new definition of courage," Puckett said. "He believed in confronting issues with the truth. Nowhere is that more evident than his editorials on race relations in the 1960s." Puckett called Daley's editorial condemning the 1963 Birmingham, Ala., church bombing that killed three black girls "a classic."

Puckett, who is retiring in North Carolina Dec. 31, has served as editor of three state Baptist papers and was Daley's associate editor for three years in the 1960s.

Daley has consistently demonstrated integrity, Puckett noted. "If it is the truth, it must be handled responsibly, and falsehoods, even subtle innuendoes, must be exposed for what they are and the damage they can cause."

Daley's editorship, Puckett said, was exemplified by humility, despite "his keen mind" and his stature as "dean of editors." Daley always remembered his rural south Georgia roots, Puckett added.

A simple formula governs Daley's life, Puckett said: "We must have hard heads and soft hearts, which is his interpretation of what Jesus had in mind,



**A NIGHT TO REMEMBER** About 140 people attended the banquet to honor C.R. and Christine Daley. ■ Top left: Christine Daley thanks the audience. ■ Middle left: Son Gill Daley said his father never minced words as a preacher, teacher or editorialist. ■ Bottom left: Gene Puckett, editor of North Carolina's Biblical Recorder, said he learned "a new definition of courage" from Daley. ■ Right: Western Recorder Editor Mark Wingfield unveils "Daley Observations," a new book of C.R. Daley's editorials.

when he said his disciples should be as wise as serpents and as harmless as doves."

Daley attended the banquet, but because of fragile health, was not able to address the audience.

Western Recorder Editor Mark Wingfield emphasized the importance of keeping the Daley legacy alive. The book and the endowment are ways to perpetuate Daley's vision of a free and responsible newspaper for Kentucky Baptists, he said.

Even though Daley retired 14 years ago, Wingfield said Daley's influence still "casts a shadow" on the Western Recorder. Wingfield said when he's debating whether to confront a controversial issue directly, he thinks about what Daley would do. He said his thought is typically, "Dr. Daley would write this. I know he would."

Wingfield and former Kentucky Baptist Convention staff member A.B. Colvin co-edited the collection of editorials. To pick the best of the writings, Colvin re-read every editorial Daley wrote.

"As I worked through (the book) editing it, I was amazed that sometimes, if I didn't look at the date on the editorial, I could have sworn they were written yesterday," Wingfield said. "They are so relevant to the place we live even today."

Gil Daley, eldest of four Daley sons, said the family views the book as "a means, an instrument of carrying on God's work."

In addition to the issues of the day, C.R. Daley sometimes wrote about the positive influence of his parents, his wife and other family members on his life and ministry, the younger Daley

said.

Recounting C.R. Daley's final editorial, which paraphrased the Psalmist by saying, "my lines have fallen on pleasant places," Gil Daley said, "Because of Dad and Mom, our lines have fallen on pleasant places."

The senior Daley "never minced words" as a preacher, teacher or as an editorialist, said his son, a Hazard physician. "His philosophy was always to give Baptists all the facts and let them make up their own minds."

Copies of "Daley Observations," published by Western Recorder with the help of Providence House Publishers in Franklin, Tenn., may be purchased from Western Recorder for \$15 each. Contributions to the C.R. and Christine Daley Endowment Fund should be sent directly to the Western Recorder.

## Dentist learns a change in plans can be good for mission trip

Continued from page 1

soon knew he was in the right place.

As an African-American, Howard could identify readily with the Gypsies, he said. His race and his upbringing in poverty in rural Tennessee helped build bridges to a people often discriminated against and despised, he said.

Among the poorest of the poor in Romania, the Gypsies live in unbelievable squalor, he said.

"I have seen extreme poverty in the

States, but I had never seen the kind I saw there," Howard said. "Their clothes were ragged and filthy. You could look at them and tell they had only one outfit which they had worn for six months to a year. They live in total filth."

Not only did he identify with them, but the Gypsies seemed to connect with him, he said.

"Children especially flocked to me," Howard said. "They called me 'Michael Jordan.'"

For the first few days of the two-week trip, Howard, four other Americans and two Romanian interpreters worked with a medical team led by a Nashville physician based in a small Baptist church in Guirgui.

"It was a holistic ministry like Jesus'," he said. "We presented the gospel while persons waited for medical attention. We took care of the spiritual needs first, then helped with the physical."

On other days, Howard's group

went alone into the villages to share the gospel.

It may not have been the mission trip he envisioned, but it was the one he needed, Howard said. And it won't be his last, he said. When he completes studies toward a master of arts in missiology degree at Southern Baptist Theological Seminary, Howard expects to minister in international missions.

"God knew what he was doing all along," Howard said.

■ **Workshops for church librarians, historians, archivists and audiovisual production staff will be held at Parkway Baptist Church in Bardstown Oct. 3. The public is invited to participate in the workshops sponsored by the Kentucky Baptist Convention. Registration, which costs \$13 and includes lunch, begins at 8 a.m. For more information, call the KBC communications and media department toll-free at (888) 254-5713.**

■ **NFL Hall of Famer and coach Raymond Berry will be the keynote speaker for the Kentucky Baptist Convention's annual Brotherhood convention Oct. 2-3 at Greenwood Baptist Church in Bowling Green. The weekend kicks off with an Oct. 2 golf tournament. Also on Oct. 2 there will be a Kentucky Changers reunion. Preregistration is required by Sept. 18 for the golf tournament and reunion. For more information about the convention or related events, call KBC Brotherhood toll free at (888) 254-5720.**

■ **Parents interested in adopting children with special needs are invited to a class Sept. 17 in Louisville offered by Kentucky Baptist Homes for Children. For more information, call (800) 928-5242.**

■ **Campbellsville University will celebrate its annual Heritage Day Wednesday, Sept. 16, with the dedication of its new fine arts center. It will include performances by music groups and tours of the new facility. For more information, call (502) 789-5001.**

■ **Correction: In the Sept. 1 Kentucky Woman's Missionary Union insert, the wrong phone number was listed to contact Randy Jones concerning world hunger relief work. The correct number is (888) 254-5721.**

## WESTERN RECORDER

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**MARK WINGFIELD**  
Editor

**DAVID WINFREY**  
News Director

**MAURI SMITH**  
Marketing & Business  
Manager

**C.R. DALEY**  
Editor Emeritus

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

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## Mohler's 'ungrace'

Whose responsibility is it to tell a church to discipline a member? Is the Southern Seminary president out of line to state what an Arkansas church should do? It is obvious in our Baptist autonomous system, he is out of line.

The seminary president is taking a partisan, hard-line Republican position. The interest of the church should be in the redemption of the person. If he in the church begins to excommunicate members for some sin, where will it stop and who is capable of casting the first stone?

It also appears he is carrying through Calvinistic insensitivity. Calvin was insensitive to moral failure or any failure to a system set up by him. The seminary president has demonstrated that same insensitivity toward his teachers, such as Diana Garland, Molly Marshall and others. Calvin, according to Philip Yancey in his book "What's So Amazing About Grace?" writes of John Calvin's rigid standards:

"A father who christened his son Claude, a man who trusted in the Old Testament, spent four days in jail, as did a woman whose hairdo reached an 'immoral' height. The Consistory beheaded a child who struck his parents. They drowned any single woman found pregnant. ..."

"After reporting on such moments in church history, Paul Johnson concludes, 'Attempts to perfect Christian societies in this world, whether conducted by popes or revolutionaries, have tended to degenerate into red terrors.' This fact should give us pause as voices today call on us to break down the walls between church and state and restore morality to our society. In the words of Lesslie Newbigin, 'The project of bringing heaven down to earth always results in bringing hell up from below.'"

What is evident in Calvinism and in the seminary president's statements is what Yancey calls "ungrace."

*John Dunaway  
Henderson*

## Supports Mohler

I recently returned from a meeting where the Southern Seminary and Boyce College of the Bible faculties voted overwhelmingly a resolution of support for President Mohler, in response to your recent editorial and personal attacks on him.

It is my desire to respond individually, in addition to our faculties' action, in unwavering support of Mohler. But it is also my hope that the board of the Western Recorder, the leaders of the Kentucky Baptist Convention, Southern Baptists throughout our state and any future employer of the editor will see clearly that this editorial has crossed well beyond the boundaries of Christian and ethical journalism. The ad hominem attack on Mohler's character seems to originate more from a personal vendetta than any legitimate journalistic effort.

As dean of the Billy Graham School, let me extend an open invitation to you to discuss these issues with the faculty and administration of the seminary. Often open discussions and dialogue prove more beneficial and courageous than the comfort and lack of accountability of the editorial pen.

*Thom S. Rainer, Dean  
Billy Graham School of Missions,  
Evangelism and Church Growth  
Southern Seminary*

## Courageous editorial

I commend you for your courageous editorial challenging Al Mohler's attempt to dictate a course of action to a Baptist church. Neither Mohler nor any Baptist entity has the right to even suggest to a local church what that church should or should not do. It is the height of arrogance.

As pastor of a church who had the courage to interpret Scripture and think for itself I know the sting and hatefulness of those who seek to force their views from outside the local body of believers. It's time for free and faithful Baptists to reject such authoritarian, dictatorial positions. Your editori-

## Seminary faculty criticizes editorial

*The following resolution was adopted by the faculty of Southern Baptist Theological Seminary in a called faculty meeting Sept. 3. A seminary spokesman said the resolution was adopted by a vote of 32-3, with one abstention.*

Whereas, in his editorial of Sept. 1, 1998, the editor of the Western Recorder criticized unjustly the character and motives of a member of the Southern Baptist Theological Seminary community, in this case Dr. R. Albert Mohler Jr., and;

Whereas, we do not challenge the editor's right to criticize appropriately the view of Dr. Mohler or any other public figure, and;

Whereas, we consider this editorial to contain an unkind, unwarranted and unsubstantiated personal attack against Dr. Mohler and his motives, and;

Whereas, such attacks violate standard journalistic practice as well as the canons of Christian propriety, and;

Whereas, we believe that such editorials are inappropriate journalistic expressions and do not serve the churches well, and;

Whereas, Dr. Mohler's urgency about discipline exactly conforms to the biblical principles and Baptist practice of corporate holiness,

and; Whereas, exhortations from individuals and associations of churches have been prominent in Baptist history and constitute no violation of local church autonomy; Be it therefore resolved, that we the faculties of the Southern Baptist Theological Seminary and the James P. Boyce College of the Bible do, on Sept. 3, 1998, affirm without hesitation the moral character, personal integrity and spiritual leadership of our president, Dr. R. Albert Mohler Jr., and;

Be it further resolved, that we invite the citizens of the commonwealth of Kentucky and members of Kentucky Baptist churches to visit the seminary campus, attend classes and chapel services, speak to faculty and students and participate in the life of the seminary as they have opportunity, since we believe they will find us faithful to the seminary's mission of serving the churches of the Southern Baptist Convention, and;

Be it finally resolved, that we affirm Dr. Mohler's call for the re-institution of church discipline and to mutual accountability and responsibility to each other as members of the body of Christ (Galatians 6:1-2; Matthew 5:23-24; Matthew 18:15-17).

al gives us the courage to do so.

*Harold Mauney  
Williamsburg*

## No compassion

Thanks for the clear and insightful editorial concerning President Al Mohler's effort to tell a local church what to do. Too many Baptists ignore the historic Baptist principles of the priesthood of the believer and the autonomy of the local congregation.

If his position were not so important, I would plead for patience with him. After all, he's just a young man with a lot of book learning who loves to speak theologically. And he's had less experience leading a congrega-

tion than many first-year seminary students.

He's right that church discipline should seek to restore. But past efforts at "church discipline" seemed to have the opposite effect. And even Mohler doesn't practice "discipline that restores" in his role as the president of Southern Seminary.

I've had long sessions with people he fired, whose sin wasn't moral failure but a failure to totally agree with him. He showed them no compassion, made no effort to restore.

Maybe it would be good for Mohler to try his ideas out at the seminary before exporting them across state lines.

*Ken Chafin  
Louisville*

## PARTNERS IN THE MISSION

### Serve the churches

One of the most revolutionary ideas to develop in denominational life recently has been that "the denomination exists to serve the churches." For decades, the predominant concept was that the churches existed to serve the denomination. Leaders like Peter Drucker and Lyle Schaller believe that the denomination that learns to serve the churches will have a future.

Jesus set the example: "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many" (Matt. 20:27-28).

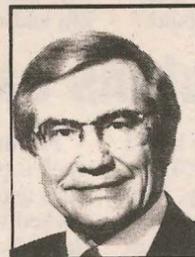
A popular term today is "customer service." You must know your customers and their needs to serve them effectively. This means providers of

timely and relevant services must continually discover and anticipate needs and be prepared to meet them. The provider must cross-train employees to assist the customer with resources.

Recently, I called a doctor's office with a question. The person who answered the phone was able and willing to pull up information on me, suggest options, make an appointment and suggest immediate steps. I am a satisfied customer. With future good experience, I could become a "raving fan" of that office. Staff must not only be cross-trained to provide this kind of timely service but empowered to meet needs. This means the person who engages the need will be ex-

pected to address the need within guidelines instead of sending the person throughout the organization.

Another term that has emerged is "customized service." A pastor said to me, "Don't give me what you think I need, but what I want." The new paradigm for service is not promoting programs but customizing resources for a specific church. This will involve networking and teamwork to integrate the resources for a specific church. The added value will be in assisting churches in fulfilling their



Bill Mackey

God-given vision with creative and strategic approaches.

One of the exciting aspects of networking will be connecting churches with needs to churches which have

found successful approaches. Another important link in networking to serve churches will be associations.

The provider has not been successful until the customer has been successful. The convention staff can only be successful when local churches are successful in reaching people and seeing lives transformed by Jesus.

The motive for effective service must grow out of our commitment to Jesus. Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25). What a contrast to our culture! Jesus is saying that you gain through loss and receive by giving.

*Bill Mackey is executive secretary-treasurer of the Kentucky Baptist Convention*

## HE SAID/SHE SAID

### Now I lay me down to sleep, how long must I count those sheep?

#### HESAIID



Mark Wingfield

Worrying about sleep is keeping me up at night.

Like most Americans, I know I need more sleep, but I don't worry about it until I finally make my way to bed later than planned and then realize there's no way I can get in the amount of sleep I need. So I stay awake worrying about the sleep I'm not getting.

Maybe it's lack of discipline on my part. Or actually half a lack of discipline. I make myself get up at the appointed

hour every morning; I just can't make myself go to bed at the appointed hour.

Alison and I have opposite kinds of sleep problems—another example of how opposites attract. I sometimes have trouble getting to sleep but sleep well once I do; she falls asleep easily but often wakes up in the middle of the night and can't go back to sleep. So in theory, one of us could be awake at almost any time.

My biggest peeve is that Alison absolutely refuses to go to sleep anywhere on any night without reading. She can be thoroughly exhausted from a hard day's work, yet somehow she manages to prop those drooping eyes open long enough to read—always with the light on, I might add.

How we survived the first trying year of night feedings with twins mystifies me, looking back six years later. I know we did it, but it's been repressed deep within my memory. The number of times we have to get up with the boys now is so small by comparison that those rare instances actually are more frustrating.

Or maybe we're just getting testy in our old age.

At least we haven't yet made it to the stage of life our parents are in. They do their best sleeping in front of the television.

#### SHESAID



Alison Wingfield

My Dad has perfected the art of sleeping in front of the TV with his eyes barely open, or at least they look that way. Those slits can't fool me. But if you dare change the channel, the eyes pop open and he instantly wakes up.

Staying up too late is a bad habit for both Mark and me. I think it began after the boys started a regular nighttime routine. After they are in bed, we want to take advantage of "our" time as much as possible. Of course, that usually means

Mark is pounding away at the laptop, while I am either working or playing solitaire on the computer. Not exactly together time, but at least it's quiet.

Reading in bed is as much a bedtime ritual for me as washing my face and brushing my teeth. Despite what Mark says, I can and have gone to sleep without it—but not easily. Clive Cussler adventures and intense murder mysteries are no-nos though, because then I have to keep reading.

Waking up in the middle of the night and not going back to sleep is a fairly new experience for me. I used to do it maybe once or twice a year, but now it happens much more frequently. There is nothing more miserable than not being able to turn off your brain enough to fall back asleep. And the harder you try, the more awake and frustrated you become. Everything is magnified—the ceiling fan sounds like it's going to fly off the ceiling, Mark's "deep breathing" sounds like some wild animal snorting next to me and every odd noise is a burglar breaking in the house.

Finally, I give up and get up. I could be productive and turn on the computer and get some work done. But I'm never quite awake enough for that. I usually go downstairs and, you guessed it, read. Maybe next time I should take advantage of these quiet hours and enjoy some one-on-one with God, who never sleeps.

## Should adult Sunday school promote?

In churches across Kentucky, it's Sunday school promotion time. For children especially, that means saying farewell to teachers in one grade and meeting new teachers in the next grade level.

And so the Sunday school cycle of life goes on.

But in many Baptist churches, children and youth are the only ones who promote in Sunday school classes anymore. More often than not, adults tend to stay put.

Some Sunday school experts say that's a bad thing. They contend adults ought to be forced to promote as well, to ensure the vitality and proper functioning of the Sunday school.

Others are more lax, having faced the reality of how stubbornly many adults will refuse to be moved from a class they have grown to love. These experts thus declare that it's more important to keep people in Sunday school at all than to risk losing them by a forced promotion.

Ultimately, promotion is not the thing that matters most. But what is symbolized by promotion is extremely important, whether it happens by promotion or some other means.

It is common today for an adult Sunday school class to coalesce in such a way that the same group sticks together for years, with the age bracket served simply moving up with the years. Keep the people, but change the sign on the door.

On one level, that's fine, as long as you remember to change the sign on the door. What's tragic is when a class that started out serving 20-year-olds but now serves 40-year-olds still gets billed as a class for 20-year-olds. Eventually, you have to fess up to your age.

But on another level, that's problematic, because it tends to create a closed social group within a class, a situation that's not only bad for growth but actually repels newcomers.

A wiser person than me has described this situation using Lego building blocks as a visual aid. A large Lego piece might have eight or 10 individual sockets on its top to which other Lego pieces may be attached. Imagine yourself as that Lego block and your capacity to

form relationships with other people represented by the number of sockets to which others may attach.

Most of us who are well-established in a church have filled up all our relational sockets. We have no more room for new people to attach to our lives. In pragmatic terms, we might say things like, "I just don't have time for any more friends."

Yet research has demonstrated that if churches are to grow, and if new additions to a church are to become involved and keep on coming, they must attach themselves to other

people in the church. If a new member does not build several significant relationships with others in the church, that person soon will become a drop-out, an inactive member or a transfer to another church roll.

The wisdom behind the old-fashioned notion of Sunday school promotion is that it forced people to unhook some of their relational sockets periodically and become open to making new relationships. That builds a strong fiber to undergird a church, and it advances the kingdom of God.

Another alternative to promotion is the systematic starting of new classes.

In virtually every Baptist church, you'll find a memory of one or more adult classes where a group of people really gelled, where friendships were formed that lasted a lifetime. You may never be able to get those people to promote to another class, but you can recreate the climate in which such a successful class came into being. All it takes is the foresight to keep starting new classes.

New classes create new relational sockets, both among existing church members who help start the classes and the newcomers who find a home there.

If you wonder why people visit your church but don't join or join but don't stay, take a hard look at your adult Sunday school structure. Have you created an environment in which newcomers can find open sockets to attach their lives with the lives of other church members?

If all the sockets are full, you might as well put a neon sign out front that says "No Vacancy."

— Mark Wingfield

#### EDITORIAL

### Watchman, what of the night?

By David Green

*An oracle concerning Dumah: Someone calls to me from Seir, "Watchman, what is left of the night? Watchman, what is left of the night?" The watchman replies, "Morning is coming, but also the night. If you would ask, then ask; and come back yet again." (Isaiah 21:11-12)*

Sometimes to be a father is to be an answer man. My delightful and quizzical 9-year-old twin daughters, as different as fraternal can be, have spent much of their childhood stringing together sentences that end in question marks.

Precision and exactness are important in satisfying their curiosity. They want to know exactly when Daddy will get back home from his meeting, what amount of money they will earn for doing a chore, why they have to be nice to people they don't know.

How do you respond when you don't get satisfying answers to your questions in life? For many grown-up people of faith, the Bible is approached as an answer book. Sometimes our questions are indeed answered literally. Other times, figures of speech such as parables contain the answers, but we must work a little to get to the meaning. Still other ques-

tions in the Bible are left to us mysteriously unanswered. It is as if the mystery is the answer.

The meaning of this passage from the prophet Isaiah has posed difficulty for biblical scholars for generations. Those of us less learned can take comfort in that. The setting appears to be sixth century B.C. Israel, when the militaristic nation

of Assyria was on the ascent. The old geopolitical realities were breaking up, and the word of the Lord to Isaiah was an oracle to the nations that destruction was coming.

Israel, trusting in Ethiopia and Egypt instead of the Lord for its security, would see its downfall. Babylon and Arabia too are foretold in the oracle as facing impending doom. Yet curiously, when in the prophetic vision a voice inquiring from the neighboring nation of Edom wonders of its future, the answer is profoundly uncertain, unliteral.

It would seem to have been much simpler if Isaiah had clearly spoken in terms of Edom's impending destruction. Yet the watchman, who sees ahead a far distance from his high vantage point, is strangely vague, elusive, tentative.

Morning, symbolizing redemption and salvation, is indeed coming, he says. The night, however, must also come, bringing misery, distress and disaster. If

you want answers, he suggests, come and inquire again later. For now, however, you must experience and live with the uncertainty and frustration.

These oracles of Isaiah are part of the apocalyptic literature of the Bible. The word "apocalypse" comes from the Greek, meaning "uncovering" or "revealing." It is not a detailed prediction of the future. Rather it is, as Kathleen Norris defines it, "a wake-up call, one that uses intensely poetic language and imagery to sharpen our awareness of God's presence in and promise for the world."

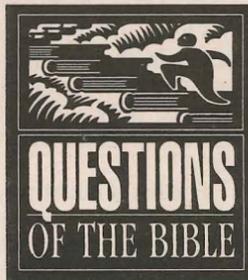
For all our yearnings for proof, evidence and certainty in our Christian faith, it may be that such times of uncertainty are God's best way to get through to us.

While the literal child in us may always be susceptible to the allure of the slick and popular preachers and authors who promise to reduce the complexities of life into "Six Steps to Abiding Happiness," it is in those dark and painful times when there seem to be no answers that God often is at work.

The night of our lives is where we learn true faith, a faith placed in a God who is faithful to us. The uncertain answer of the watchman is the path to the certain presence and promise of God.

When night comes to our lives, we can find the God who leads us to the morning.

David Green is pastor of Third Avenue Baptist Church in Louisville



# RESOURCES

## Study: Gun-toting, drug-using students declining in number

ATLANTA (RNS)—Even though a staggering 1 million American students carried guns to school during the last academic year, the number represents a decline from previous years, according to a recent survey. The study also shows a decline in drug use among students.

The survey's authors said the gun statistic is actually good news because the number of students who took guns to school dropped from 6 percent in 1993-94 to 3.8 percent during 1997-98.

The study also found that 28.7 percent of U.S. students in grades six through 12 used illegal drugs at least once during the last academic year, a decrease from 30.1 percent in the previous year.

The study, by the private organization PRIDE, included cigarettes, tobacco as well as cocaine and heroin in its definition of illegal drugs.

"Despite remarkable progress, drug use is still at the third-highest level in 11 years," said Doug Hall, a spokesman for PRIDE, an Atlanta-based non-profit drug-prevention organization. "It only takes one student, not a million, to create a national nightmare."

The survey was based on questionnaires that sought information from 154,350 students between ages 10 and 18.

**Q. My 16-year-old daughter has friends at church that a few of her friends are going to wild parties on weekends and she feels left out of the group because she does not join them. I feel sorry for her, but I am glad she felt like she could tell me. Should I tell their parents? She is afraid if I do that no one will like her. I am scared that if I go behind her back, she will no longer feel that she can trust me.**

Your daughter seems to be quite mature for her age. She went against the peer pressure and stood up for her own values even at the price of social rejection. She talked openly with you about her sense of rejection. Tell her how much you appreciate her and that you are proud of the way she handled this so far.

If her friends are to be confronted, consider letting her do so: "If a person is overtaken in any trespass, those who are spiritual should restore them in a spirit of gentleness." She should begin by expressing her anxiety directly to the friends. Let them know, in a spirit of kindness and tenderness, that she is overwhelmed by their behavior and worried that they might be in danger.

If that does not work, she could consider telling the parents, but she

should tell the friends that she plans to do so, if they do not stop such risk-taking actions. Of course, that most likely will mean losing some friends. If any stop going, they may well become her chums again.

Most teens would try to find another group of people to hang out with. If she takes that path, give her support and time in bonding with a new group. — *Wade Rowatt*



**Q. What's with all the new studies showing married people living longer than single folks? Sounds like more anti-single propaganda to me.**

What the recent studies as reported in Newsweek magazine suggest is that those with social connections have less health problems than those who do not. This scenario requires neither romance nor marriage to make its point. Evidence that social isolation can be hazardous to your health includes: (1) women who feel isolated have a higher than normal rate of breast and ovarian cancer; (2) colleagues who report strained relationships with their parents show dramatic increases in heart disease years later; (3) heart attack survivors living alone die at twice the rate of those who live with others.

Why so?

■ *Accountability.* Those with social

commitments are less likely to practice self-destructive behaviors.

■ *Wellness.* Staying with one's feelings and expressing them in meaningful relationships with others sends powerful, positive signals to one's body chemistry.

Evidence of increased isolation: The rate of those living alone is twice as high as it was 40 years ago. Also, half as many Americans attend club meetings as did just 20 years ago. Each of us probably knows the someone who reflects at least one of the statistics cited so far.

The biblical solution? Having accepting, meaningful connections in your life is powerful and effective. Gather together often (Hebrews 10:25), even if in groups of two or three (Matthew 18:20). This will facilitate a lifestyle of gladness and joy (Acts 2:46). Adults who happen to be single especially need to take the initiative to maintain appropriate and sufficient intimate, personal connections. — *James Stillwell*

*Family Forum* writers are *David Garrard, minister for children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of Mature Living magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.*

## FAMILY

### Make a list to hold off envy

By Jeremy White

Many financial planners neglect the importance of attitudes in our financial decisions. They



may recommend wise financial actions, but our strong needs for approval and instant gratification lead us astray to

buy cars, houses or clothes we can't afford. Tackling your financial challenges requires tackling attitudes such as envy.

I admit it's hard to escape the long reach of envy—even at church. Think about this battle on a typical Sunday: we park next to someone with a nicer car, we admire the way others are dressed in Sunday school, we overhear someone talking about an exotic vacation while walking to the worship service and then we sit behind someone in the service and desire their jewelry.

Envy motivates us to want more and more. It robs us of peace and thankfulness. It distracts us from worshipping God and causes us, in effect, to worship things.

God is surely disappointed when we Americans are not appreciative of what we have. Despite your financial challenges, I could think of 1 or 2 or 3 billion people who would do just about anything to trade economic positions with you.

Try a simple but powerful exercise. Write your own "My Blessing List." The instructions are simple:

■ Write at least 40 blessings God has given you.

■ List very specific blessings (not the usual ones recited: health, family and country). Mention your child's unique laugh, your spouse's meaningful hugs, the health to enjoy your favorite sport, experiencing God's creation in the fall and so on.

■ Complete it during several of your quiet meditation times with God.

■ Review it when you feel someone else has more than you or when you are tempted to give up family time to earn more money.

This will provide a guard against envy, honor God, draw you closer to God, bring you more thankfulness and contentment and keep you from making unwise financial decisions. I am confident you would not want to trade your blessing list for anyone else's.

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

## 'Baptist balderdash'

Rarely have I encountered a piece of such venomous editorializing as in the Sept. 1 issue of the Western Recorder. Suffering from both historical ignorance and biblical neglect, Mark Wingfield's editorial exacerbated the division among Kentucky Baptists with his personal attack upon the president of Southern Seminary.

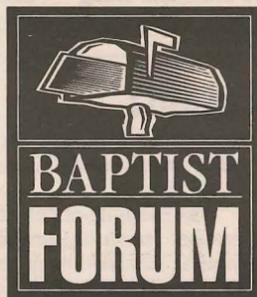
Al Mohler's call for Immanuel Baptist Church to discipline one of its members, in this case President Clinton, does not, as Wingfield contends, violate the Baptist doctrine of the autonomy of the local church. On numerous occasions 19th century Baptist churches practiced inter-church discipline. They believed the mutual oversight of fellow Baptist churches was needed. Although such oversight could not force a church to do what others believed it should, the wayward church could be expelled from the association. Wingfield's disapproval of Mohler's stand is based upon Baptist balderdash, not Baptist tradition.

In addition, Mohler's call for Immanuel to discipline President Clinton simply follows biblical precedent. When the Corinthian church failed to discipline one of its members for a particularly heinous sexual sin, the Apostle Paul instructed the church to "deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5). While Mohler certainly does not possess

anything resembling apostolic authority, he does possess the responsibility, as do all Southern Baptist leaders, to call publicly for a local Baptist church to respond to a public scandal involving one of its members.

It is a sad day when Wingfield's personal attack cloaked with concern for Baptist polity can be tolerated by Kentucky Baptists. Wingfield should either apologize to Mohler or resign as editor of the Western Recorder.

*William G. Moore  
Shelbyville*



## Fix own problems first

I believe President Mohler could best spend his time dealing with problems of the seminary than in judging how individual congregations function within their own congregations.

Further, I doubt there is any congregation where all individuals are sin-free. So, before anyone casts a stone at the nation's president, let us focus on our behaviors.

The nation's president has admitted his wrongdoing and I believe any judgment will be made by our Heavenly Father. It is not ours to forgive or to punish any mortal's sin.

Personally, I pray the Lord to forgive President Clinton and that he can find solace and support from his own church. There, I am sure the president is just Bill Clinton, not the head of state. As ever, the two must remain separate.

*Phyllis A. Weeland  
Florence*

## Missed the point

Mark Wingfield's passionate editorial in the Sept. 1 issue of the Western Recorder, "Telling another church what to do is wrong," admirably upheld the Baptist principle of church autonomy, but erroneously suggested that the principle of local church autonomy means an individual Baptist's right to speak against issues or urge a church to act.

That no denominational entity or individual has the right to force a church to do anything is unquestionably true, but to argue that no one has the right to call a church to action misses the mark from a Scriptural perspective.

The Apostle Paul persuasively called on the church at Corinth to exclude from its fellowship a member who was incestuously involved with his stepmother (1 Corinthians 5:1-5). In a sense, Paul "told" the Corinth church what to do, and the church at Corinth voluntarily heeded Paul's instruction (2 Corinthians 2:5-11). The underlying biblical principle seems clear: It is not wrong to call a church to action. What is wrong is to presume to force that church to act.

Wingfield is correct that we have no Baptist popes. Al Mohler claimed no ex cathedra authority, and Immanuel Baptist Church is free either to ignore or accept his call to discipline the president. No Baptist would ever think of forcing another church to do anything. Thankfully, however, we do have Baptist persons who are standing for holiness and call us to righteousness—even if no one listens.

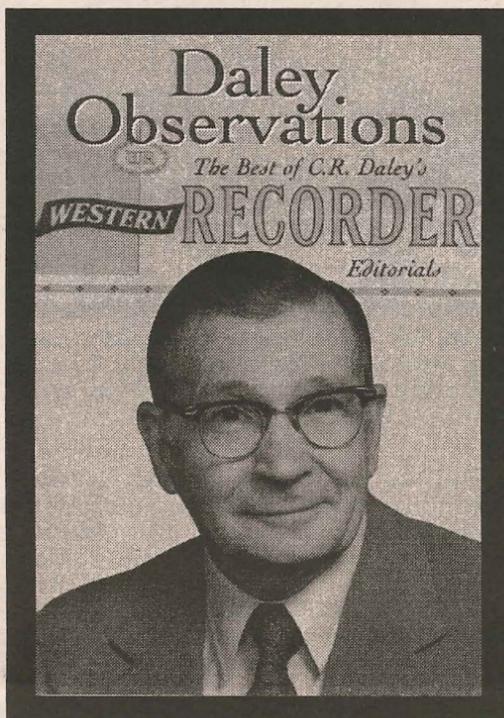
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# KENTUCKY

## Black & white revival 'rehearsal for eternity'

By Karen Owen  
Owensboro Messenger-Inquirer

DRAKESBORO—Blacks and whites prayed and sang together in Drakesboro recently, worshipping God and enjoying one another's company.

Larry Roscoe called the Aug. 16-19 event "a rehearsal for what we're going to experience in eternity."

Members of First Baptist Church and Bethel Missionary Baptist Church sponsored the "rehearsal" as a community revival. It was the first joint revival for the white and black churches, separated by a grassy field and centuries of prejudice, and a fairly unusual event for the area.

Roscoe, one of the speakers, compared the situation to his family, which has five children with different personalities.

He understands their differences and still enjoys seeing the youngsters play as a group, the pastor of Nazarene Missionary Baptist Church in Evansville said.

In the same way, even though the black and white Christians here have different worship styles, "I'm sure it's a joy to God when we do come together for a while," he said.

The revival services drew 50 to 70 people each night.

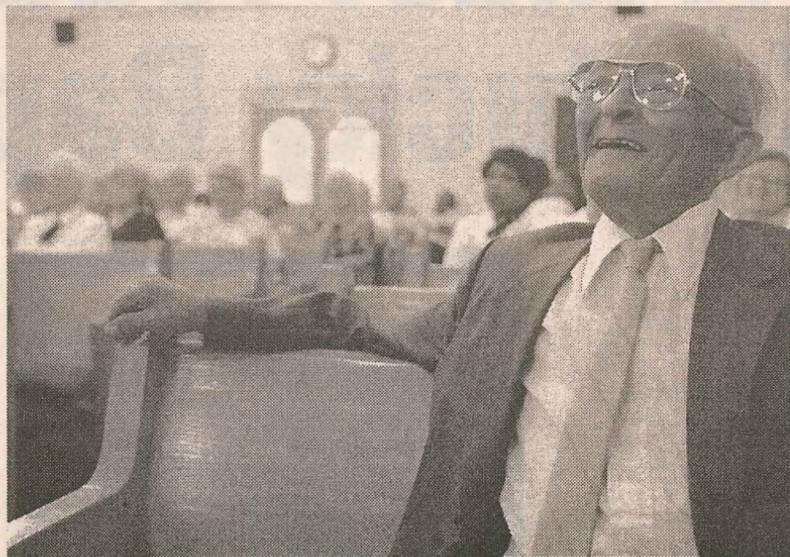
"Attendance has been a lot better than I anticipated," said Charles Johnson, Bethel's pastor. "Some positive things will come out of this." First Baptist usually draws about 75 people on Sunday morning. Bethel usually has 30 to 40.

The churches, which are both more than 100 years old, have held annual programs together for several years, the pastors said. The revival was a natural outgrowth of that.

"It was something we could do together well," said David Flack, First Baptist's pastor.

"It's always been on my heart," said Johnson, to figure out "what can I do to be more community-minded, not just on our side of town but for the whole community."

This year, most of the revival participants were members of the sponsoring churches or relatives of members. Next year, the organizers will publicize the event more, Johnson said.



**REVIVAL** Elgin Shelton, a member of Bethel Missionary Baptist Church, laughs at a story during a sermon at the joint revival hosted by Bethel, an African-American congregation, and First Baptist Church of Drakesboro, an Anglo church. (Owensboro Messenger Inquirer photo by Cathy Clarke)

"God bless you," said Bill Moore to one night's crowd, "for this example you are setting not just for this community but for the whole area and the state."

Moore is a retired Southern Baptist missionary who worked in race relations for several years in Michigan.

First Baptist member Vicki Strader described the revival as "beautiful" but said, "I just grew up in Drakesboro. To me, this is nothing unusual."

"A lot of these people I went to high school with," said Roger Frazier, a Bethel member and Drakesboro City Council member. "I've known them since I was a child. I'm comfortable with them. Drakesboro has always been a nice community. We all love each other."

For older people, the services may have seemed more unusual. Irene Jackson, a 90-year-old First Baptist member, can recall the days when her family didn't even sit to eat with the black woman who helped her mother with housework. "I thought then there was something strange about that," she said.

The joint revival was "good for the community and good for us individually," Jackson said.

"We're not blind to the fact racism

still exists," Johnson said, but, "we feel like church is the one place where there ought not be any walls."

"Hopefully," Flack said, "what we're doing is a step toward tearing down some of those walls. That's our vision here."

## Missionary from Kentucky dies

BURKESVILLE—Kentucky native Glenn Henderson died Aug. 26 in England, where he had been serving as a short-term missionary with the Southern Baptist International Mission Board. He was 68.

Henderson, an avid jogger, suffered a fatal heart attack while running, according to the IMB.

The native of Hopkinsville was serving with the board's International Service Corps, helping churches promote and plan evangelism and missions work.

He began the two-year volunteer assignment in May 1997. In the 1960s and 1970s he served as a missionary in West Africa.

His work in Kentucky included serving as minister of education at Glasgow Baptist Church in Glasgow and at Parkland Baptist Church in Louisville.

Survivors include his wife, Margery; daughter and son-in-law Cynthia and Steve Hurt of Burkesville; sisters Agnes Puckett of Louisville and Audrey Diguiguid of Hopkinsville; and three grandchildren.

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## Kentucky Baptist Convention

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## September is food drive time for Homes for Children

LOUISVILLE—Kentucky Baptist Homes for Children is hoping families will use September to clean out their cupboards on behalf of the children and families in their care.

The annual Food Roundup fills the pantries of KBHC's programs, according to Brenda Gray, vice president for development and communications.

"Last year our churches and communities donated more than \$93,000 worth of food, personal care items and cleaning supplies for our residential programs, foster families and other ministries," Gray said.

In recent years, churches and missions groups have come up with innovative ideas to reach their Food Roundup goals.

One church encouraged every person in the congregation to donate the price of one canned

good each Sunday. Using the donations, the church purchased items in bulk, getting more food for their dollars donated.

Another church opened an account at a local grocery store with its donations, allowing KBHC to purchase seasonal and perishable food as needs arise.

"These are great ideas," Gray said, "but we never want to discourage people from bringing their canned goods and other staples to their churches or associational offices. Personal care items such as toothpaste, deodorant, shampoo and liquid soap are also needed for our children and families."

Call (800) 456-1386 for a list of food most needed by Kentucky Baptist Homes for Children programs or for the location of the drop-off point nearest you.

## Professor: Dishonesty rarely the best policy

By Lacy Thompson  
Louisiana Baptist Message

NEW ORLEANS (ABP)—With President Clinton's recent admission that he misled the American public and reports of journalists who made up and borrowed material, some might say lying has become a way of life.

In a materialistic, secular, pluralistic culture, truth is relative and what matters is getting one's way. Right?

Wrong, says Joe Trull, professor of Christian ethics at New Orleans Baptist Theological Seminary. Definitely wrong.

To honor God, the Christian should both speak and live the truth, Trull said. "Truth is a moral way of life. It's a way of living. ... We who are the children of God should be like God, not only telling the truth but living the truth, walking in the truth, doing truth and being truth."

"In a sentence, those who live and speak the truth demonstrate the character of God," Trull said.

That's the ideal, the way God intended for human beings to live and relate to one another, Trull said. But the reality is that a life of total truthfulness is hard to attain.

Throughout church history, the question of whether lying is ever permissible has been debated. Some—like Augustine—said no. Others—like Martin Luther—said yes.

The Bible seems to indicate there are instances when a lie is permissible, said Trull.

Specifically, Trull cited the account of Rahab hiding the Israelite spies and the midwives lying about the birth of Hebrew males. "But I think the key word is permissible," he emphasized. "It doesn't mean it's right. It's never right, but it may be the best you can do in situations."

Dishonesty is only rarely the best policy, Trull said.

"If lying is permitted as a necessary evil or an allowable evil, it is only in the most exceptional circumstances and for the best of reasons. It's unique. It's rare. It's when two high values conflict, one of which is telling the truth but the other which might be saving a life," Trull said.

"The real key is the motive. The motive has to be not your own selfish interest but someone else."

Too often, Trull said, people lie for selfish reasons.

"I heard someone say that the

trouble with half truths is that we get hold of the wrong half," he said. "We're trying somehow to justify our deception, which is usually self interest."

Ironically, only a person who is living a life of truthfulness can have the discernment to know when a loving lie might be appropriate, Trull said. "If you're making a habit of telling lies and living a lie, then it's going to be pretty hard for you to discern."

It also is going to be pretty hard for such a person to offer a Christian witness to the world—at a time when such a witness is desperately needed, he added.

"Deep down, I think we all have a desire to be truthful and moral. But the pressure of the world is so intense," Trull said. "And in that context, it is particularly important for us as Christians to show people that Christian principles are right and workable."

In the first century, Christians were known by their way of life that set them apart from the rest of society. Centuries later, Trull said, "We've lost that distinction."

To regain that distinction, Trull said, Christians should commit themselves to living lives of truthfulness, regardless of what the rest of society is doing.

## Supreme Court asked to decide the legality of school vouchers

WASHINGTON (RNS)—School voucher opponents requested that the U.S. Supreme Court ban the use of state-funded vouchers to pay tuition in parochial schools in Milwaukee.

The groups seeking the court's attention include People for the American Way, the National Education Association, Americans United for Separation of Church and State, the NAACP and the American Civil Liberties Union, USA Today reported.

The Milwaukee Parental Choice Program originally allowed low-income families to use taxpayer money to send their children solely to non-sectarian private schools.

But a June 10 Wisconsin Supreme Court ruling favored extending the program to parochial schools. That 4-2 decision overturned two lower court rulings.

As Milwaukee schools opened at the end of August, about 6,000 children were enrolled in 86 private religious and non-sectarian schools using vouchers.

The voucher plan permits as much as \$70 million to be spent during the 1998-99 school year to pay tuition for as many as 15,000 school children.

In addition to the liberal groups seeking a Supreme Court review, the conservative Institute for Justice—an ardent advocate for vouchers—also has requested the High Court examine the issue. "The children in this program cannot be secure until the U.S. Supreme Court removes the constitutional cloud from school choice," said Clint Bolick, litigation director for the Institute for Justice.

# ACCOMMODATIONS

## 1998 KBC Annual Meeting

November 10-11 • The Galt House East Hotel • Louisville



Messengers are responsible for making their own reservations. Be sure to mention **Kentucky Baptist Convention** in order to receive blocked room rates.

**Also note:**

- Room rates are for 1-4 persons per night
- 12.36% sales tax must be added to the cost of each room
- Non-smoking rooms are available at each facility
- Reservation deadlines must be met to obtain special rate

For additional information, call Denise H. Withers, KBC communications specialist, at (502) 245-4101, extension 212.

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The Galt House East is the site of the **Kentucky Baptist Convention** annual meeting, Pastor's Conference, Executive Board meeting, exhibits, Baptist Book Store display, committee meetings and meal events.

The Galt House Hotel, site of several restaurants and shops, is a tower adjacent to the Galt House East, accessible by a riverview pedway.

Room service is available in both hotels.

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1 Person - \$75    2 Persons - \$85  
3 Persons - \$95    4 Persons - \$105

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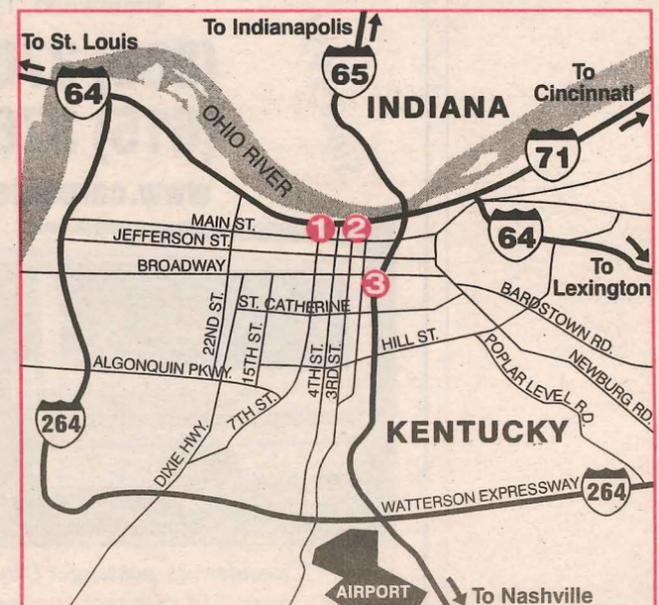
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## Baptists request inspection of bombed Sudan building

### 1999 being called 'Year of the Bible'

NEW YORK—While many people are looking ahead to the year 2000 and all that it might hold, several Christian groups are focusing instead on 1999.

Woman's Missionary Union of the Southern Baptist Convention is among those endorsing a program to call 1999 the "Year of the Bible."

The effort, spearheaded by the American Bible Society, is designed to promote daily Bible reading.

More than 90 percent of Americans own at least one Bible, but surveys indicate that fewer than half of them actually read it, according to the Bible society, a major publisher and translator of Scriptures.

The Bible society will promote a "Five Minutes a Day" emphasis that will help people read completely through the Bible in one year.

In addition to WMU, other groups endorsing the program include Campus Crusade for Christ International, Mission America, Promise Keepers and Walk Thru The Bible.

WASHINGTON (ABP)—A group of Baptist ethicists and church leaders is asking President Clinton to encourage international inspections of the site of a United States missile attack in the Sudan, amid questions about whether the destroyed pharmaceutical plant was being used to make chemical weapons.

The U.S. launched cruise missiles Aug. 20 against the factory based on the presence of a chemical that is used to make the nerve agent VX and links to Osama bin Laden, a Saudi millionaire suspected of ordering terrorist attacks on U.S. embassies in Kenya and Tanzania.

Since the attack, newspapers including the Los Angeles Times and New York Times have reported that U.S. officials were unaware at the time of the attack that the facility was in fact being used to produce human and veterinary medicines, that the chemical ingredient Empta

could theoretically have commercial uses and that evidence linking bin Laden financially to the facility was overstated.

In light of such questions, 19 Baptist leaders, educators and congregational leaders signed an open letter sent to Clinton Sept. 3. The leaders urged Clinton to encourage inspections of the site by international scientists to verify whether the plant was producing chemicals that could only be used to produce poison gas.

Should it be verified that the attack destroyed the wrong target, the ethicists called on Clinton to apologize to the people of the Sudan and help in reconstruction.

Even if evidence verifies the presence of a component of chemical weapons, the letter stated, "many of us believe there is already cause to apologize and to help rebuild," arguing that the Sudan's ruling party does not represent the wishes of

most citizens for more peaceful relations with other countries, including the U.S.

The Baptist leaders suggested the most effective way to prevent terrorism in the Sudan is to bring an end to the country's civil war and restore democracy. "Terrorists do not usually come from countries that are democracies, where the economy is meeting the basic needs of the people or where international cooperation is providing a safety vent," the letter said. "We urge your leadership, and congressional leadership, in focusing national attention on effective preventive actions against terrorism."

Signers of the letter included Rob-

ert Parham of the Baptist Center for Ethics in Nashville; Glenn Stassen of Fuller Theological Seminary in Pasadena, Calif.; Rick Axtell of Centre College in Danville; Kent Blevins of College-Webb University in Boiling Springs, N.C.; Stan Grenz of Carey Theological College in Vancouver, British Columbia; Ray Higgins, pastor of Second Baptist Church in Little Rock, Ark.; Daniel McGee of Baylor University in Waco, Texas; Dennis Sansom of Samford University in Birmingham, Ala.; Ken Sehested of the Baptist Peace Fellowship in Lake Junaluska, N.C.; and Paul Simmons of the University of Louisville Medical School.



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Kentucky Baptist Homes for Children



### One year down, many to go

It was only one year ago on Sept. 1, 1997, that Kentucky Baptist Assemblies, Inc., was formed to take responsibility for Jonathan Creek and Cedarmore. While we still have miles to go to reach our potential, it has been a very good year.

We have accomplished much during this year. We have been blessed financially, particularly because it has been such a great year overall for Kentucky Baptists and the Cooperative Program. We have been able to make so many long-overdue improvements to both Jonathan Creek and Cedarmore.

At Jonathan Creek, we were able to air-condition both our dining hall and Winter Dorm for the first time, making both places so much more comfortable.

At Cedarmore, there are hundreds of new beds, so when you come you'll rest rather than toss and turn. We've carpeted Brydwell and added a state-of-the-art sound and video system. And you can watch and listen while seated on new chairs. We've just completed a fabulous challenge/ropes course all ages will enjoy for years to come.

At both places, we've acquired much-needed new equipment. What we had, in many cases, sim-

ply was worn out. There's lots of new paint at both assemblies, but still much to do.

While the numbers are not quite final, our combined camper days (for Cedarmore and Jonathan Creek) are up from 28,775 in 1997 to 29,735 in 1998. Nearly 30,000! And our projection is for a significant increase in 1999 as well. We

served 85,597 meals this year, about 3,500 more than last year. Our revenues appear to be up about 8 percent compared to last year, so we are thankful. Hundreds of decisions for Christ were made during a successful summer camp season. God truly has chosen to bless your Kentucky Baptist Assemblies.

All that is to give thanks and all the glory to God for the progress, but also to remember we are only just beginning to turn everything around. We will continue to need your help, your prayers and your patience in the years ahead. Let's work together so Jonathan Creek and Cedarmore eventually will be the finest places of rest, renewal and camp in America.

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

## Kentucky couple helps send gospel to North Africa

By Tobin Perry  
SBC International Mission Board

MARSEILLES, France (BP)—Paul Sharp never will forget the frightening looks on the faces of the North Africans when his amphibious unit landed there during World War II.

The images still haunt him.

This summer—more than half a century later—instead of using military might, Sharp invaded North Africa with the Bible. “I helped to invade North Africa. Now I’m taking it back for Jesus,” he said.

Sharp and his wife, Barbara, members of Highview Baptist Church in Louisville, were among 45 Southern Baptist International Mission Board volunteers who participated in “Project Northern Lights,” a joint project between Southern Baptists and Campus Crusade for Christ.

Northern Lights volunteers shared the message of Christianity with some of the most unreached people in the world by distributing packets of Christian materials in southern Europe to North Africans returning home.

The packets included Bibles, the “Jesus” video and audiocassettes, comics and information on radio and satellite Bible programs, all in the language of eight people groups with a total population of 58 million.

North Africans expect travelers to bring gifts to their families when they return home, whether or not they can

afford them. The Northern Light project will allow travelers who would be returning empty-handed to instead return with Christian materials.

Many North African countries are among the most closed in the world. Many people live in countries where Christian material is not only highly discouraged but even illegal.

In one instance, a young girl who had been given materials asked, “Can you tell me—who is this Jesus?” All she knew was that he was a prophet in Islam, she said. A volunteer had the opportunity to talk to her about Christians’ belief in the divinity of Jesus Christ and other basic doctrines.

“My prayer is that there will be a North African Billy Graham raised up this summer, and that we’ll really see fruits from this project,” said Kristi Combs, administrative assistant for Project Northern Lights. “I hope that more Christians will be raised up and that they won’t be persecuted. I’d love to be able to distribute Bibles over on the other side of the Mediterranean—that we’d be able to give everyone the chance.”

IMB staff members participated in Northern Lights through a new staff volunteer program, through which the IMB will apply to a volunteer trip one day of administrative leave and \$200 for each year of service there.

The project was designed to allow non-traveling staff members to experience missions firsthand.

## Mike Colegrove

By Robert Dunston

Mike Colegrove, Cumberland College’s vice president for student services, recently added another accomplishment to his growing list by completing a two-year program at the United States War College at Carlisle Barracks, Pa. The program in strategic planning is the highest level of training offered by the military.

Colegrove completed the program while still faithfully fulfilling his many duties at Cumberland College. Each summer he spent two weeks at the War College in intensive course work. Upon returning to Cumberland he continued to read, write papers and communicate through e-mail to attain his goal. Colegrove entered the program in a class of 386 students. Only 218 graduated.

A Cumberland College graduate, Colegrove also has earned a master’s degree from Eastern Kentucky University and a doctorate from Vanderbilt University. Other military awards he has received include the Army Reserve Components Achievement Medal, Armed Forces Reserve Medal, Army Commendation Medal, Army Achievement Medal, National Defense Services Medal and the Meritorious

Service Medal.

Currently, Colegrove holds the rank of lieutenant colonel in the U. S. Army Reserves and commands the Reserve Officer Training Corps Brigade, 100th Division at Louisville. In this position he supervises reservists who teach in ROTC programs in Alabama, Kentucky, Mississippi and Tennessee. Colegrove

also teaches the first two years of ROTC at Cumberland College.

In addition to his many other duties, Colegrove serves as director of Cumberland’s E.L. Hutton Leadership and Community Service Program. His hands-on approach extends to this program as he teaches five leadership seminars

each semester.

Colegrove serves as an example for students, staff and faculty as he continues to strive for excellence in all areas of life and service. His willingness and ability to share what he has learned in leadership and planning with all on the college campus enriches the lives of many.

We congratulate Colegrove on his accomplishments and commitment.

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

CUMBERLAND  
COLLEGE



## WORLD VIEW

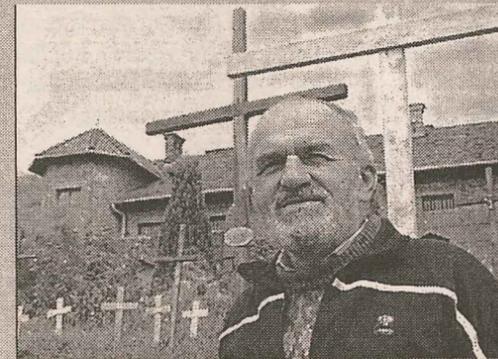
■ **Robertson treads softly in China.** Religious broadcaster Pat Robertson took a non-confrontational approach toward Beijing over religious freedom during a recent visit there. Robertson said he refrained from meeting with underground Chinese church leaders because his government hosts asked him not to. He also did not raise the subject of jailed underground church leaders. “I think I can do a great deal more subtly and quietly as a friend than I can ever do as a combatant,” he said. Robertson said he told Premier Zhu Rongji that China has nothing to fear from religion in general and “particularly Christianity.”

■ **Korean-American minister freed.** A 73-year-old Korean-American pastor held on spy charges in North Korea has been released from custody, fined and expelled from North Korea. Lee Kwang-dok, a Christian minister living in Los Angeles, was freed following a high-level meeting between U.S. and North Korean representatives in New York. He was released Aug. 28, Associated Press reported. Lee was arrested May 27 after entering North Korea to visit relatives. North Korean officials said Lee was spying for South Korea.

■ **Islamic law could come to Pakistan.** The prime minister of Pakistan introduced legislation to establish Islam as the sole basis for his nation’s entire legal system. The constitutional amendment is expected to pass handily since Prime Minister Nawaz Sharif controls a two-thirds majority in Pakistan’s parliament. But human rights activists and Sharif’s political opponents, led by former Prime Minister Benazir Bhutto, were quick to

condemn the effort. Under the new law, the federal government would be “obliged” to enforce prayers five times a day and collect annual tithes.

■ **Evangelicals, Catholics talk in Ireland.** A group of Roman Catholic and Protestant leaders in Northern Ireland, taking a cue from their U.S. counterparts, have launched an Evangelicals and Catholics Together movement hoping to overcome centuries of sectarian strife that has often plunged the region into bloody violence. Despite the deadliest sectarian attack in 29 years, Irish church leaders seem more willing than ever to take steps toward cooperation and peace.



■ **AUSCHWITZ CROSSES** Kazimierz Switon stands next to crosses at the gates of Auschwitz in Poland. Radical Catholic groups led by Switon and others put up more than 220 crosses at the Holocaust death camp despite calls from Jewish organizations for them to stop. Jewish groups say the crosses violate agreements under which no religious, ideological or political symbols would be erected at the camp, where 1.5 million people died during World War II. About 90 percent of them were Jews. (Reuters photo)

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## Ethics prof draws ire with 'defective infants' comments

By Rich Miller  
Religion News Service

PRINCETON, N.J. (RNS)—Princeton University has hired a biological ethicist best known in this country for his views on animal rights but who has described people with birth de-

fects and some disabilities as "defective."

The hiring of Australian Peter Singer, 52, has led to national attention on his controversial writings on euthanasia.

Singer has been named to the Ira W. DeCamp professorship of bioethics at

the University Center for Human Values at Princeton, and will assume his post next July.

While he is well known in the United States for his defense of animal rights, in Europe Singer has become a target for advocates for the disabled, who object to his assertion that children with birth defects have less moral value than many animals and can be euthanized.

Singer's work rejects the sanctity of human life, a concept central to many systems of ethical and religious thought. His theories consistently challenge conventional thought on life, death and the relative value of people and animals.

"That a being is a human being, in the sense of a member of the species homo sapiens, is not relevant to the wrongness of killing it," Singer writes in his book "Practical Ethics." "It is, rather, characteristics like rationality, autonomy and self-consciousness that make a difference.

"Defective infants can lack these characteristics," he continues. "Killing a defective infant is not morally equivalent to killing a person. Sometimes it is not wrong at all."

In 1992, Singer was elected president of the International Association of Bioethics. He is joint editor of the journal Bioethics.

Activists in other countries, especially in Germany, have taken exception to Singer's scholarship. In 1989, several of Singer's speaking engagements in Germany were canceled after disabled rights groups repeatedly

disrupted his presentations.

Religious groups also have objected to Singer's views on the sanctity of life, a critical principle in religious objections to abortion and euthanasia.

Singer said his views have been mischaracterized by critics, making it more difficult to discuss his work.

"I have sometimes had some useful dialogue, though generally with individuals rather than groups," Singer said. "German groups tend to refuse to get into any discussion, which I find a bit frustrating."

He said he is optimistic that the atmosphere at Princeton would allow his work a better hearing.

His chapter on euthanasia in "Practical Ethics" is an accurate summation of his views on the topic, he said.

There, Singer argues that in some instances the distinction between passively allowing a baby to die and actively euthanizing it is meaningless, and the two acts are morally equivalent.

He rejects the live birth of an infant with birth defects as a relevant criterion in deciding whether it should live. If the parents would consider aborting the child in the womb, he argues, they should be equally prepared to consider euthanasia if birth reveals an unexpected imperfection in the child.

"In discussing abortion ... birth does not mark a morally significant dividing line," Singer writes. "The line between a developed fetus and a newborn infant is not a crucial moral divide."

### Bioethicist: Go slowly on cloning

LONDON (RNS)—A leading British bioethicist has warned that the "libertarian" views of some scientists in the United States could lead to the first attempts at cloning humans.

"The position in Europe (against attempts at cloning humans) is reasonably assured, but the concern is the more liberal view that some take in the United States," Dr. Donald Bruce told Ecumenical News International.

Bruce, the Church of Scotland's adviser on ethical issues of technology, said he believes the scientific community is divided about the ethics of cloning human embryos for medical research.

"The ethics of creating something knowing you're going to destroy it seems to represent confused thinking," he said, adding that by permitting such research the scientific community puts itself on "an obvious thin end of a wedge."

Bruce said the world is not equipped to cope with the speed of genetic engineering discoveries. Because of that, the world should go slow in approving cloning and tighten regulations against any human cloning, he said.

"There is now a worldwide recognition, from

governments, professional medical bodies and bioethics committees, that to clone human beings would be both unethical and unsafe," he said. "There is a basis for a worldwide ban."

Bruce made his remarks following reports that an international team headed by Ryuzo Yanagimachi of the University of Hawaii had produced 22 cloned mice from adult mice cells.

Bruce said his support for a ban on human cloning was not "without reservations.

"There could certainly be many positive developments, but the ethical dilemmas remain. The key issue is what are we going to use this research for," he said.

The cloning of mice, he said, opens up a lot more possibilities for cloning applications in animals and potentially in humans. Because mice are easier to work with than farm animals, "many more laboratories will now be in a position to jump on the cloning bandwagon," he said.

"Care will be needed not to reduce mice to mere items in a research catalogue, and to remember they, like us, are God's creatures," he said.

### 'Can you save me real fast?'

By Michael Spencer

Evangelism and worship go hand in hand at the Oneida school. While we evangelize through daily relationships with students, we also proclaim the gospel in worship every school day and each Lord's Day. We often see the Holy Spirit working in the life of a student through his relationship with a coach, teacher or dean, but we also proclaim the word and call for public discipleship.

How to share Christ is as individual as each student, staff member and situation. We know God has a special time and place to bring each young person to a sense of conviction and need. We try to be sensitive and aware of what God is doing, but sometimes he shows us his work when we might have overlooked it.

We have chapel services every school day. As chaplain, I have the opportunity to lead two or three of these services each week. This year I am preaching through the books of 1 and 2 Thessalonians, aiming to encourage our Christian students and staff, as well as plant the seed with our many lost students.

Two weeks ago, I preached on grace from 1 Thessalonians 1:1. My theme was grace as Christianity expressed in a word. I talked about grace in Paul's life, grace in God's dealings with Adam and Eve, grace in the ministry and teachings of Jesus and grace in our experience of salvation and living the life of a disciple.

At the conclusion of the message, a freshman young man ran up to the platform and said, "Can you save me real fast?"

A bit surprised, I asked, "What?"

He repeated, "Can you save me before lunch?"

I told him that I couldn't save anyone, but I knew someone who could. We sat down on the

front row, and as I have done many times before, I asked him what he would say if he found himself facing God's question of why he should be allowed in heaven. He didn't have an answer.

We read the Scriptures together and discussed the gospel message:

- He was made by God and accountable to him.
- He was a rebel in God's universe and deserved God's wrath.

- Christ had loved sinners and died for them, taking their sins on himself as a substitute.

- He could now receive the forgiveness and mercy of God if he simply placed his faith in Jesus and turned from any other god.

He listened to my words and read the Scriptures with me. I always ask students to pray in their own words, but this young man was unable to find the words to express what he wanted to pray. I asked him, "What would you say to Jesus if he were standing right here?"

He thought a moment and said "Accept me." I could not help but think of Jesus' story of the man who prayed "Lord, have mercy on me a sinner." Saving faith comes with such humble boldness. Accept me, Lord, for I come trusting in you.

I do not know what happened in the inner room of that young man's heart. I encouraged him to come to Bible study and be baptized. We will continue to work closely with him and nurture him in the faith he has professed. It is my prayer that the Holy Spirit will give to him, as he has to thousands of others who have passed our way, an assurance of faith in the Lord of grace who accepts all who call on him.

Michael Spencer is chaplain of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. www.oneida-school.org

THIS IS ONEIDA

### A new first impression

You only have one opportunity to make a good first impression. The first impression folks now have of Clear Creek has dramatically changed.

Vehicles round the curve and see the stone entrance signs with the college name in large green letters. The beautiful classroom building thrusts a cross 80 feet high. The base of the steeple has a cupola with eight faceted glass windows depicting Scripture events and one representing Clear Creek's mission.

The adjoining D.M. Aldridge Administration Building has a higher roof with an overhang supported by white columns, mountain stone facing and new windows. Across the creek, Moore Hall received such a dramatic facelift that many people thought we had a new structure.

A neighbor said, "I like the looks of your campus, everything is beautiful." A stop for gasoline at a Pineville station brought this comment, "It looks like Clear Creek is about the only place around here making any progress."

These and other improvements have come through the faithfulness of God's people who support us with gifts through their local church

tithe. We also had 218 volunteer workers this past year with labor valued at \$38,038.

Charles Hanking, physical plant director, came to Clear Creek as a student from Barren County. With extensive construction experience he gained a campus "workshop" and after graduation in 1989 joined the staff. He is also a local pastor. His secretary, Vicki Hurst started in 1997. Assistant Physical Plant Director Ronnie Washam first came to campus as a state employee supervising prisoner who built our child development center. Washam became a Christian during that time and was baptized in Clear Creek. When the carpentry class closed, he joined our staff.

1996 graduate Gary Baker directs heating, air-conditioning and electrical projects, using the skills and certification earned before the Lord called him to ministry. Long-time employee and local resident Duke Fuson completes the physical staff ably, assisted by 34 student workers. Our good first impression begins with the physical plant folks, and we are grateful.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

## What would Jesus do with a Christian cash cow?

By Adelle Banks  
Religion News Service

ARLINGTON, Va. (RNS)—Nearly a decade ago, youth pastor Janie Tinklenberg struggled to devise a tangible symbol of teen-aged commitment to God.

Having read a century-old novel with a simple Christian concept—asking “What would Jesus do?” in everyday circumstances—she thought it would be nice for her youth group members in Holland, Mich., to wear a gentle reminder of that thought.

With the help of family and friends who had advertising know-how, she decided to use a bracelet with the letters WWJD. It was a hit—not only for the kids to remember their Christian faith, but as a conversation starter with friends who noticed the colorful adornment on their wrists.

Since then, the initials WWJD and the words “What Would Jesus Do?” have circled the wrists of millions of teens, and now also are accompanied by a dizzying array of other products—T-shirts, mugs, Bibles, even a board game.

More than a mere tool of faith, it has become big business—and the subject of a potential trademark battle.

Eight companies have filed more than a dozen applications for a registered trademark for WWJD or “What Would Jesus Do?” with the U.S. Patent and Trademark Office just outside Washington, D.C.

Tinklenberg, now minister of youth and families at Peace Lutheran Church outside Columbus, Ohio, and others believe the idea was first conceived in an 1896 novel called “In His Steps.” In that book, Congregational pastor and author Charles Sheldon described how several church members pledged to abide by the “What would Jesus do” principle in their everyday lives.

Now, she is surprised at how much the idea has taken off.

“It’s everywhere,” she said. “In some ways, it’s real humbling because it was just for 30 kids who I hoped could catch a vision for living like 30 of God’s kids.”

Trademark applicants range from Victor Sutton, vice president of the New York-based A.D. Sutton & Sons, who wants a WWJD trademark for bags, backpacks and fannypacks, to Tinklenberg, who wants to turn over a trademark to a foundation that will help youth ministries.

“It’s a new hot category,” said Sutton.

Tinklenberg, acknowledging the “cash cow” that has been created, still wants to keep the original intention intact—by getting companies interested in using the trademark to pay a licensing fee to the foundation.

“The market is huge. There is a ton of money being made,” said Tinklenberg, who’s been a youth pastor for 25 years. “Why couldn’t we tie a piece of that back to something that would be good for ministry?”

Some of the applicants say they’re not worried about the plethora of products or the trademark applications

because they think they have a corner on a particular block of what has been a very popular market.

Other interested parties say they aren’t concerned about the trademark process because they believe it’s impossible for one group to get a trademark when the letters WWJD and words “What Would Jesus Do?” already are plastered on so many items.

Ken Freestone, director of special markets for WWJD for Lesco Corp., said two attorneys have told him the letters can’t be trademarked.

“They say it’s public domain,” he said. “It’s too much a part of the common language.”

That would be good news for his Lansing, Mich.-based company, which has sold close to 17 million bracelets and reaped \$7.5 million in sales, with most of the purchases in the last three years.

The line of nylon woven wrist bands comes in 29 shades, including aztec and camouflage, and the company’s product line also features stuffed animals, calendars and pins of angels carrying a banner with the WWJD letters.

Christine Smith, marketing coordinator at Bob Siemon Designs, a Santa Ana, Calif., company that has distributed WWJD bracelets and other products, said the company isn’t among trademark applicants.

“It’s been out there for so long,” she said. “It’s been in use for over a hundred years. It’s just isn’t copy-rightable or trademarkable.”

But the decision on trademarking either the words or the letters lies in the hands of an examining attorney at the trademark office in Arlington, Va.

“The attorney will make a decision about whether the slogan will be perceived as a mark by the purchasing public,” said Sharon Marsh, an administrator at the trademark office.

Marsh said the fact that the annual gathering of Christian retailers in July was awash in WWJD paraphernalia does not mean that no one will receive a trademark.

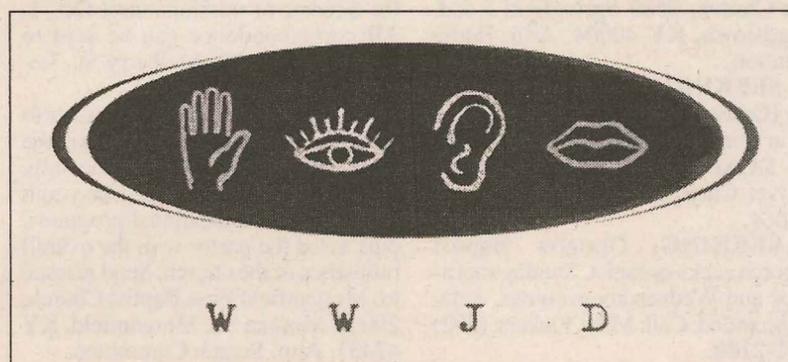
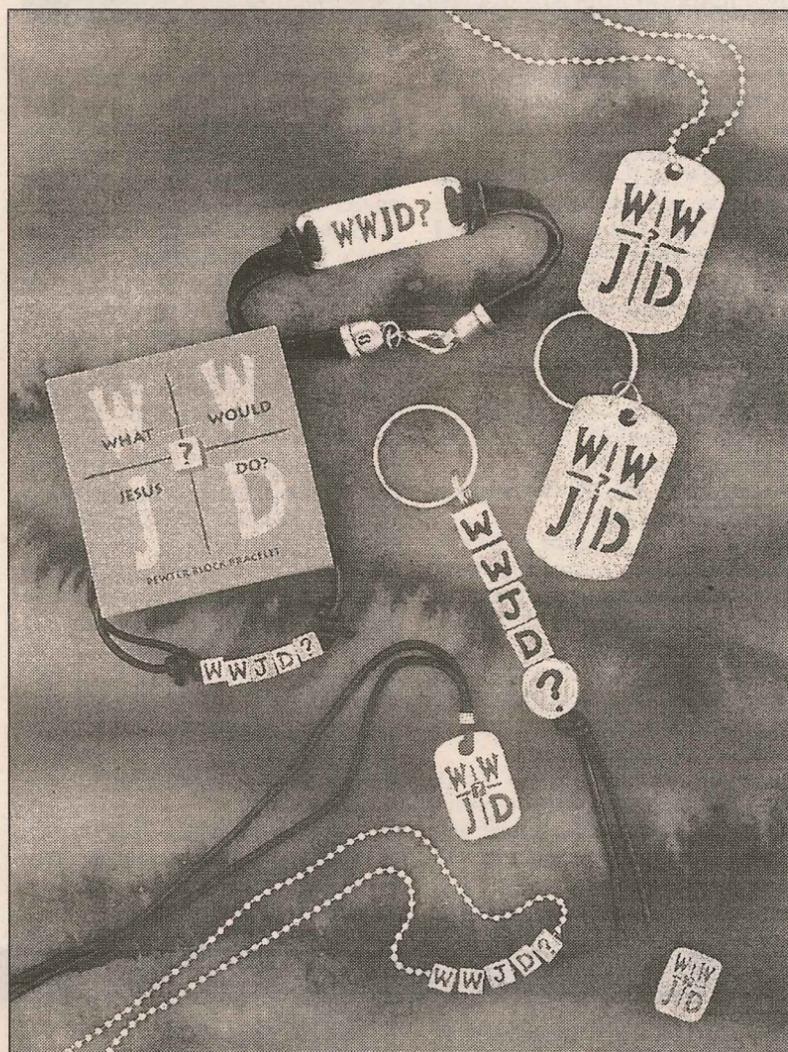
“It could also be that it’s a trademark and there’s just a lot of people using it and the trademark owners need to sort out who has the right to use it,” she said. “I have no idea how this one’s going to turn out.”

Marsh could not estimate when decisions on the applications would be made, but said there is a 30-day period after approval of any trademark that would allow opponents to file for an appeal before it could be registered.

Richard Green, general counsel for EMI Christian Music Group, said he hopes ForeFront Records can get a trademark for its distinctive logo, which includes an oval drawing of a hand, an eye, an ear and a mouth in addition to the letters WWJD.

ForeFront, a division of EMI based near Nashville, has sold 100,000 units of a recording featuring songs of contemporary Christian musicians along with a WWJD bracelet. But the company also is interested in marketing books, Bibles, T-shirts and possibly a WWJD musical tour.

“When we filed the application, we were unaware of how many people were going to be at the Christian



**TRADEMARKS AND TENETS** Started as a tool to help kids think about Jesus, the letters WWJD and phrase “What Would Jesus Do?” have become big business—and the subject of a potential trademark battle. Eight companies have filed more than a dozen applications for a registered trademark of WWJD or “What Would Jesus Do?” (RNS photos)

Booksellers Association convention with WWJD T-shirts,” he said. “We believe we will get a trademark on our logo. Whether anybody will end up with a trademark on the letters remains to be seen.”

Mark Abramson, director of operations of Cadaco, a division of Rapid Displays, a Chicago-based toy and game company, hopes to get a trademark in the games category. His company manufactures “What would Jesus do? The Game,” a board game that prompts players to answer “situational questions” about teen dilemmas such as dating, sex, drugs and alcohol.

“If you look at the documentation, ours is the first in this particular class,” he said.

Tinklenberg hopes the desire for a trademark won’t turn ugly.

“What kind of nice black eye could the world give us to fight over ‘What

Would Jesus Do’ stuff?” she asked. “It’s the worst thing that could happen.”

Experts say the number of ministries and secular enterprises that continue to use the trendy words and letters will depend on the outcome of the trademark process—as well as the popularity of the products, which could be decreasing slightly in the United States as it grows abroad. A verdict by the trademark office could lead to court battles or to some companies simply dropping out of efforts to milk the fad.

However the trademark process ends, Tinklenberg hopes its spiritual basis will linger.

“If God’s going to use this to create this foundation, terrific,” she said. “If that doesn’t happen, then ... some sales folks and marketers are going to make a ton of money and hopefully in spite of us, God’s going to use it.”

“What kind of nice black eye could the world give us to fight over ‘What Would Jesus Do’ stuff?”

Youth Pastor Janie Tinklenberg

# PEOPLE

## PRAYER PARTNERS

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

■ Larry & Joy Lindsey in Moscow as they make all the final plans for the partnership's closure.

■ Missionaries Joe and Gloria DeLeon as they continue their ministry without the aid of Kentucky volunteers.

■ The missionaries serving in Poland as they get ready for the new partnership with Kentucky.

■ Those who lost of loved ones in the bombing of the American Embassy in Dar Es Salaam, Tanzania, and our missionaries as they minister to families involved.

■ That volunteers will be found for special projects at the Farmington Conference Center in Farmington, Maine.

■ New England churches experiencing difficulties in seeking pastors. And New England pastors and families as they serve under financial hardships.

## Mountains to the Mississippi

Compiled by Shirley Wooten

■ **BELLVIEW**—Fifteen teenagers and seven adults participated in a 10-day mission trip to the Lake Arrowhead Community in Waterboro, Maine. **Lee James** is pastor.

■ **FISHERVILLE**—**David Pearson** resigned as minister to children and youth at First Church. **Eric and Becky Timerding** resigned as accompanist and minister of music at First Church. **Eric Timerding** has accepted the position of minister of music at Wall Street United Methodist Church in Jeffersonville, Ind.

■ **LEITCHFIELD**—Leitchfield First opened Leitchfield Christian Academy, an elementary school, on Aug. 13. The teacher is **Phyllis Hornback**. **George Smith** is pastor.

■ **LONDON**—A group of 39 people from Laurel River Association went to Dexter, Maine, recently to hold revival services, backyard Bible clubs, vacation Bible schools, women's Bible studies and work with senior citizen ministries. They distributed 300 Bibles, 175 New Testaments and several religious vinyls.

■ **LOUISVILLE**—Shady Lane Church will host its annual homecoming Sept. 20. The morning service will be at 10:40 a.m. A potluck dinner will follow. There will be a concert at 2 p.m. with **Mike Wix**. **Johnnie Ray**

**Bailey** is pastor.

Cloverleaf Church will host a tent revival Sept. 27-Oct. 1 at 7 p.m. The evangelist will be **Walter Ayers** from Garland, Texas. Recording artist **Jim Murray** from Nashville will direct the music. **Geoffrey Lacefield** is pastor. Gethsemane Church will present Pastor **David Livingston** in concert Saturday, Sept. 19, at 7 p.m. The concert also will feature puppetry and creative ministry. For more information call (502) 969-3191 or (502) 969-1402.

Lee's Lane Church will have a homecoming service Sept. 13. The morning worship will be followed by a potluck lunch and a 1:30 p.m. worship service. **Charles Owen** is pastor. Third Avenue Church recently ordained **Steve Hills** to the gospel ministry. **Ten-Lun Wu** and **Deacon Hughes** were ordained to the deacon ministry. **David Green** is pastor.

■ **PADUCAH**—West Union Association is sponsoring a three-day Experiencing God Through Revival conference with **Henry Blackaby** Oct. 8-10 at Paducah First Church. No reservations are needed, but child care is not provided.

■ **TAYLORSVILLE**—**Harvey Richardson** is interim pastor at Plum Creek Church. He was formerly pastor of Plum Creek.

## Clear Creek adds to its staff

**PINEVILLE**—Clear Creek Baptist Bible College recently added four new faculty members and two new staff members.

**Bill Helton** of LaFollette, Tenn., will be assistant professor of biblical studies.

**Ronald Perry** of Graceville, Fla., will be associate professor of pastoral ministries.

**Bill Tichenor** of Princeton will be a distinguished professor, and his wife, **Glenda**, will be an instructor in general studies.

**Donna Lister** of Taylors, S.C., is the new child development director.

**Terrell Bradley**, former pastor of South Elkhorn Baptist Church in Lexington is the new college relations director.

Two faculty members recently joined Clear Creek. **Tim Searcy**, former associate professor of pastoral ministries, accepted a teaching position at New Orleans Baptist Theological Seminary.

**Tina Murock**, former associate professor of music and English, has accepted the position of assistant music librarian at New Orleans Seminary.

## Kentuckian seeks ministry to homeless

**OKLAHOMA CITY (BP)**—A map on the wall in his home emphasizes the vision he says God has given him.

On the map are 220 circles, each representing a rescue mission in the United States, Canada and Mexico.

**Tim Murr** plans to visit each of those locations with the gospel message.

But it took Murr, the son of home missionaries and the grandson of a foreign missionary, a long time to realize God had given him a ministry.

Murr grew up in Eastern Kentucky. His parents work with Scripture Memory Mountain Mission. His grandmother was a missionary in Japan. His sister and brother-in-law work with Wycliffe Bible Translators. His aunt is a music teacher at Bob Jones University in Greenville, S.C.

But Murr, who attended a Christian boarding school as a high school student, chose to do secular jobs and to use his musical talents in nightclubs.

He said he was witnessed to by a truck driver in an Oklahoma City steel yard where he was working.

After a particularly rough weekend of alcohol and drugs, he was alone in the steelyard and told God, "If you can do anything with my life, you can have it, because I can't do anything."

"Immediately I started feeling better physically," he recounted. "I knew I probably didn't say the right words, but I knew something had happened to me."

He was baptized at a Baptist church and then began a struggle with what God wanted him to do with his life.

"When I tried to sing in church, I knew I wasn't supposed to be doing it," he said. "I figured music must be just a hobby."

He then spent four years in Rogers, Ark., before moving back to Oklahoma City with his wife, **Marla**, an Oklahoma native he married while in Kentucky, and resuming his job in the steel business.

One day, Murr said he told God, "If you don't show up and show me you're real, I'm going back to living the way I did before I was saved, playing music in clubs."

He said God began revealing to him that he was to use his music to God's glory to reach the poor and homeless.

The Murr family, which also includes 18-year-old son **Kevin**, embarked on their first road trip, which began in Joplin, Mo., and went as far as Baltimore.

"We camped out and made contact with missions along the way," Murr said. "It usually took a day or two before we knew if we were going to get to do a chapel service."

"Our chapel services are 80 percent music, a testimony and invitation," Murr explained. "The Lord made it clear to me I am not a preacher."

The Murrs have relied on faith for income. "About the time we think we need to go get a job, the Lord meets our needs," he said.

## CLASSIFIED ADS

**SEEKING:** Full-time minister of music. Send resumé to: Parkway Baptist Church, 2580 Springfield Road, Bardstown, KY 40004, Attn: Eddie Benton.

**SEEKING:** Director of missions for Baptist association with 47 churches in western Kentucky. Send resumé to: DOM Search Committee, 2541 Olivet Church Road, Paducah, KY 42001.

**SEEKING:** Glasgow Baptist Church seeks organist. Sunday mornings and Wednesday evenings. Salary provided. Call: **Mike Vickers**, (502) 651-2186.

**SEEKING:** Northside Baptist Church, Elizabethtown, Ky., is accepting resumé for position of part-time minister of music/youth. Church is located in a rapidly developing residential area. Please send resumé to: Search Committee, 1800 Pear Orchard Road, Elizabethtown, KY 42701.

**FOR RENT:** Fern Creek two-bedroom, two-bath house; living room, family room, kitchen, attached garage, screened porch, many extras. \$795/month plus deposit. (502) 228-5059.

**AVAILABLE:** Part-time activity assistant position, Baptist Homes East. Flexible hours and every other weekend. No experience necessary—will train. Apply at 3001 North Hurstbourne Parkway, Louisville, KY 40241, or contact: **Gaila Lee**, activity director, at (502) 426-5531. EOE.

**SEEKING:** Interim children/pre-school minister; 15 hours/week, \$625 per month. Highland Baptist Church, Louisville. (502) 451-3735.

**NEEDED:** High school history teacher; certification required. Christian school. Call: (606) 272-1217 or 273-8658 for interview.

**SEEKING:** Grayson County Association will be accepting resumé for director of missions until Oct. 1. All correspondence can be sent to **Denver Blain**, 498 Mulberry St., Leitchfield, KY 42754.

**SEEKING:** A full-time minister to students. The position will require the ability to provide strong leadership, direction and training for our youth and children's educational programs, plus assist the pastor with the overall ministries of the church. Send resumé to: 200 N. Morgan St., Morganfield, KY 42437, Attn: Search Committee.

**SEEKING:** Reidland Baptist Church, Paducah, Ky., is accepting resumé for pastor. Resident membership is about 900 and average Sunday school attendance is 300-plus. The 1998 budget is \$400,000. Full-time ministerial staff includes pastor, minister of music and education, and minister of youth and recreation. Facilities include a family life center and 600-seat auditorium renovated in 1994. Send resumé to: Pastor Search Committee, Reidland Baptist Church, Box 3404, Paducah, KY 42002-3404. Email inquiries to: [billbart@sunsix.infi.net](mailto:billbart@sunsix.infi.net).

**SEEKING:** Fee Fee Baptist Church, St. Louis, Mo., prayerfully seeks your referral for a minister of music. Located in north suburban St. Louis County, we average in excess of 700 in two morning services, over 500 in Sunday school. Fee Fee is well known for strong graded choir program and major seasonal productions. Please forward your referral to: Minister of Music Search Committee, Fee Fee Baptist Church, 11330 St. Charles Rock Road, Bridgeton, MO 63044.

**SEEKING:** Part-time youth minister. Send resumé to: Valley View Baptist Church, 501 Valley View Drive, Vine Grove, KY 40175, Attn: Youth Committee.

**SEEKING:** Full-time minister music/education for church in Huntington, W.Va. Send resumé to: Search Committee, P.O. Box 7875, Huntington, WV 25778-7875.

**SEEKING:** Part-time minister of music for local Louisville-area church. Contemporary-blended worship services. Keyboard, computer skills needed. Send resumé to: First Baptist Church, P.O. Box 133, Sellersburg, IN 47172.

**SEEKING:** Full-time pastor for small Eastern Kentucky church. Parsonage provided. Please submit resumé to: Pastor Search Committee, First Baptist Church, P.O. Box 587, Jenkins, KY 41537.

**SEEKING:** Ivy Memorial Baptist Church, Hampton, Va., is seeking to fill full-time ministerial staff positions with seminary graduates in education, music and youth/singles areas. IMBC is an established church with a resident membership of 1,100, annual budget of \$600,000, located in the central commercial and residential area of coastal Hampton, Va. Vacancies are because of prior staff pursuing advanced degrees and entering international missions service. Our pastor is **Rev. J. Michael Poole**. Please send resumé to: Ivy Memorial Baptist Church, 2200 Coliseum Drive, Hampton, VA 23666, Attn: Personnel Committee. Or fax to (757) 838-5447.

**SEEKING:** Bivocational minister of music and youth. Please send resumé to: Search Committee, Auburn Baptist Church, 500 Ensley Ave., Auburn, IN 46706.

## Mall ministry seeks to serve the service industry

By James Dotson  
SBC North American Mission Board

GLORIETA, N.M. (BP)—Tired of fighting the crowds at the local shopping mall for hours on end? Consider the hazards for those who work there: high stress, uncertain hours and schedules linked to the leisure time of others—including Sundays.

Those are the people "mall minister" Robert Griffis is trying to reach.

"It's a tough job all the way through," said Griffis, a former retail manager at both store and corporate levels. "There is a great need for friendship, support, counseling and ministry. Also, people like these are people who need to worship, who need to be in the presence of God. And if they are believers, they need an atmosphere in which they can practice their faith."

Griffis, a Southern Baptist Mission Service Corps volunteer, led a workshop on mall ministry at the Jericho missions conference at Glorieta (N.M.) Conference Center.

Griffis said a typical day for a retail manager is a rigorous juggling act

of employee scheduling, customer service, security issues and countless other tasks required to keep a store looking fresh and inviting. And if anything goes wrong, the manager must stay around until it is corrected.

It is an environment in which competition of recent years has forced a standard of near absolute perfection, he said.

"In my last couple of years as a supervisor I spent most of my time counseling store managers who were literally breaking down in tears," Griffis said. "They were saying, 'I just can't take it.'"

It was because of those needs that he returned to the mall after taking another job in software distribution about a year and a half ago.

Steady evening work hours gave him opportunities to "wander aimlessly" through the mall, building relationships with individuals, determining how he can meet their needs, lending a sympathetic ear and sharing the hope found in Jesus Christ as opportunities arise.

He also helped institute a Sunday morning "worship breakfast," in

which employees can come early to work and enjoy breakfast, fellowship and a brief devotional and worship service before beginning their day.

Some of his best opportunities for building relationships have come in the period after those worship services when participants have a chance to chat, and others who were not able to come are offered leftover donuts and pastries.

"The neat thing about that is we have a good worship experience, a good walk-and-talk atmosphere and we are just able to hang out and see what the Lord's going to do afterwards," he said.

The act of worship itself in the mall environment is exciting, he said.

"We are in a stronghold of materialism where people go to get the stuff they don't need and the almighty dollar reigns. And we are worshipping the almighty God under that roof. That just gives me chills to think of that," he said.

For those interested in starting a ministry to mall employees, Griffis emphasized the importance of making it a group project. One person will

have a hard time making an impact, he said.

"It takes a group, and it takes time," he said. "You're talking shopping on a frequent basis, and you're talking really about establishing a relationship. That's not going to happen overnight."

As the ministry begins, volunteers can start forming relationships with employees, recruiting other Christians to join in the effort and reaching out to non-Christians, he said.

Throughout the process, cooperation with mall management is important, he added. Overt evangelism in malls often is not permitted, but sometimes managers can assist in areas such as securing a meeting place.

In his case, Griffis' prayers for a new mall manager sympathetic to his efforts were answered, and vacant space is leased for only \$10 per use.

"Prayer is what opens the door," he said.

For information on starting a mall ministry, contact Robert Griffis at Mall Ministries of America, 929 St. Charles St., Elgin, Ill. 60120, (847) 289-8797.

**"In my last couple of years as a supervisor, I spent most of my time counseling store managers who were literally breaking down in tears."**

*"Mall minister" Robert Griffis*

## Church finds the way to grow is by cutting its membership

UNION, Mo. (ABP)—A Missouri Baptist pastor discovered less can be more by leading his church to purge its inflated membership rolls and at the same time experience renewed vitality and growth.

Kenneth Parker, pastor of First Baptist Church in Union, Mo., since 1995, said he always was bothered by the way many Southern Baptist churches leave inactive and non-resident members on their rolls.

The issue came to a head when he was embarrassed in a newspaper interview because the congregation's attendance was so out of proportion with its membership.

"The local newspaper interviewed me and asked me about how many members we had," he said. "I said, 'Around 1,200,' but I quickly added, 'But that's not an accurate measurement of who we are as a church.' I felt silly, and it really seemed a compromise in integrity to even state that we had around 1,200 members. We didn't even have 275 in worship on most Sunday mornings."

Parker came up with a plan to remove names of members who had joined other churches or moved but also to "find out who really wanted to remain an active part of the church membership."

He had read about a California church that uses a "membership covenant" to outline expectations of church members. A committee at Parker's church decided to mail the covenant to members with a form letter asking them to sign the statement if they wanted to retain membership.

Parker said most church members approved of the change, but some thought it went against tradition or was an effort to transplant California-style ideas into the Midwest.

The church voted overwhelmingly to adopt the membership covenant

and also started a new-member education class to promote involvement in church life.

After the plan was implemented in 1997, the church's total membership dropped from more than 1,200 to 333 but since has climbed above 350.

Average Sunday morning worship attendance grew from 230 in 1995 to 330 for the last quarter of 1997. Average Sunday school attendance increased from 167 to 191 during the same period. The church baptized 28 people last year.

"I realize people can manipulate statistics to prove whatever their point is, but these are actual numbers, not 'ministerially speaking,'" Parker said. "It's obvious to see that the majority of our members do, in fact, attend at least morning worship service, and that is very gratifying to me."

Church growth expert John Vaughan, director of the Center for the Study of Growing Churches and publisher of Church Growth Today newsletter, said Parker's church was typical of many county seat-type First Baptist churches.

When people move to a small town, they might not be able to find a church of their denomination, so they join the largest church in town, Vaughan said. When they move to a larger city, they rejoin a church affiliated with their denomination, which may or may not bother to inform the small-town church.

"A lot of people are functionally holding membership in two churches," Vaughan said.

Parker said he would advise other pastors to count the cost before proceeding with such a change, but he is glad he did. "I can say with integrity and no added explanation that I pastor a church with a membership of 351. Who knows? They might all show up this Sunday."

## Ministry training students to meet inner-city needs

By Steve Achord  
New Orleans Baptist Theological Seminary

NEW ORLEANS (BP)—As the temperature inched its way to a record high of 99 degrees in New Orleans, Barbara Boyd faced just another hot August day without air conditioning.

Why should this day be any different? At 51, Boyd never has lived in a home with air conditioning. Until now.

On a sultry Monday afternoon, Perry Hancock, an associate professor of Christian education at New Orleans Baptist Theological Seminary, and Bonnie Peters, a member of New Orleans' Desire Housing Development resident council, knocked at Boyd's Desire apartment, delivering not only an air conditioner, but also the good news that Jesus loves and cares for her.

As the air conditioner was brought up the steps to her second-floor apartment, Boyd sat in awe on the front steps not knowing what to say.

"This makes me feel, well, ... wow! There is a Lord above," Boyd said.

Stories like this began circulating around New Orleans in June 1997 after Hancock and his wife, Tonya, founded Creative Ministries. Their passion for meeting the personal needs of people and telling them about Jesus began 12 years ago when he first became a pastor.

What started with giving out 10,000 cups of cold water and 500 Bibles at a county fair has matured into a year-round ministry through which love, care and a positive Christian witness are displayed in unique social ministries.

For instance, last year Creative Ministries contacted an elementary school near one of the poorest and most dangerous housing developments in New Orleans about providing school supplies to every child in the school.

Aware beforehand that in Orleans Parish more than 62,000 children under age 18 live in poverty, Hancock knew most of the children in this school would go through the entire academic year without the basic essentials needed to learn.

Hancock obtained the recommended list of

school supplies and met with the principal, telling him Creative Ministries wanted to obtain the supplies, put them in a new backpack and deliver them to each student at the beginning of school.

The principal seemed a little confused at first, Hancock said, and seemed to pause for Hancock to supply a "however" or a "but" to the rest of the sentence.

"There's no catch," Hancock explained, just a backpack full of school supplies, a note telling parents where the supplies came from, a list of churches in the area where their family could worship and a tract offering the plan of salvation.

The principal responded with amazement, excitement and a simple sentence: "But we have close to 500 children."

Hancock replied, "Not a problem. I will see you at the beginning of school."

Following that successful back-to-school event, a team from a local church was in the housing development near the school doing follow-up work. The mother of one of the children who had received the backpack invited the group into her home.

"I've been reading this tract for four days and I would like to pray to receive Jesus," the woman said.

Hancock said that as the ministry helps people it also is letting them know about Jesus. "Great Commission evangelism talks about going to the need, not the need coming to us."

"We want to continue mobilizing seminary students to catch a vision of ministry that touches the whole person," he said. "As students are mobilized into social ministries while they are in school, hopefully they will reproduce these ministries when they go to their church fields."

For New Orleans Seminary students, this is a hands-on workshop. In the past year, one seminary couple became more aware of the call on their life and the direction they needed to move in their ministry, Hancock said. Others are finding they are being stretched. Some have realized they have a gift in evangelism and inner-city ministry, he said.

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