



SBC peace panel adopts statement on diversity

A statement acknowledging theological diversity within the Southern Baptist Convention was adopted by the SBC Peace Committee Feb. 24-25.

The three paragraph statement "is acknowledgment of the state of affairs" in the 14.4-million-member denomination, according to Peace Committee chairman Charles Fuller, "but more importantly is a prediction on which we can attempt to build relationships through which and by which we can do missions together."

Acknowledging the statement can be taken as a "preamble" to any Peace Committee report at the 1986 annual meeting of the SBC June 10-12 in Atlanta, Fuller said, "For the moment,

it will be the basis on which we will seek to find ways in which we can legitimately work together."

The statement says in part:

"The Peace Committee has completed a preliminary investigation of the theological situation in our SBC seminaries. We have found significant theological diversity within our seminaries reflective of the theological diversity within our wider constituency. These divergencies are found among those who claim to hold a high view of scripture and to teach in accordance with and not contrary to the Baptist Faith and Message statement of 1963.

"Examples of this diversity include the following, which are intended to be illustrative but not exhaustive: (1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall. (2) Some understand the historicity of every event in scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship. (3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous. (4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic."

Fuller said: "Regardless of the theological differences we have found and acknowledged to be in our seminaries, we believe the Peace Committee also has found many reasons to greatly affirm the work of our seminaries."

With adoption of the statement Fuller said attention of the committee will now shift to political matters in the SBC.

"The agenda now calls upon us to be as thorough and candid in an analysis of political activity in SBC life; the political causes underlying our conflicts should be no less considered than the theological differences have been."

Fuller said he believes the diversity statement "is an accurate statement and is in line with the assignment of the committee, which was to discover and bring to the attention of Southern Baptists some of the causes of our controversy."

Fuller was asked if the statement would put a "smoking gun" into the hands of those who have been critical of theological education at the six SBC-supported seminaries.

"The Peace Committee does not see that as the purpose of the statement. I think we would ask the people to handle this statement with care. To mishandle it is to forfeit whatever opportunity we have to build upon it," Fuller said.

Fuller said the statement "is an accurate statement of our denominational picture. Now we have to look at it and decide how we will live together, serve together, do missions together. All of that is at stake; therefore if we mishandle it, we destroy whatever opportunity we have."

Fuller said the statement came about "laboriously," after a meeting in which the differences were discussed at length. "I left our last meeting in Dallas in January with a positive note and an encouragement. I am leaving this meeting with optimism for different reasons. We did not simply take up where we left off in Dallas. There, we believed we had turned a corner, although we had not yet experienced a breakthrough. In Dallas, we started to talk about what we could do in order to live together, yet at the same time acknowledging our diversity."

"The reports of the visitation committees brought our diversity to the front, the reasons for our diversity and memories of the diversity," Fuller said. "We had to put the spirit of the Dallas meeting on the back burner while we dealt with immediate reactions to the report."

In addition to adopting the diversity statement, the committee adopted a statement calling on all Southern Baptists "as they express themselves in support of the (presidential) candidate of their choice, that they do so in Christian love and in such a manner that God is honored."

"We did not desire simply to do the obvious," Fuller said, "but to exercise some leadership in speaking in advance of the convention. We have said before that removal of politics from the SBC is virtually impossible and inconsistent with the idea of free will and Baptist liberty. What we want to do is remove the bad politics and encourage people to take the high road."

The group also authorized Fuller to "appoint the necessary subcommittees to research and report on various aspects of politics in the Southern Baptist Convention to include voter registration, voter irregularities, the powers of the president and ongoing political activities in the convention."

He was also authorized to appoint a subcommittee "to consider the effects and advisability of negative designation" in Cooperative Program giving, not only on the national agencies and institutions of the SBC, but on the work of the state Baptist conventions as well.

The Peace Committee, in the light of controversy which developed over the visit of the subcommittee to Southeastern Baptist Theological Seminary, Wake Forest, N. C., authorized Fuller to arrange for another visit to the campus. (BP)

Factions identified

Baptist Press has adopted the terms "fundamental conservative" and "moderate conservative" to identify the opposing sides in the Southern Baptist Convention controversy. They will replace the currently used terms "conservative" and "moderate."

Although the news service of the SBC will seek to avoid the use of labels, whenever possible, on occasion it is necessary to have a way to designate the opposing groups.

The terminology grew out of a report by Charles Fuller, chairman of the SBC Peace Committee. Fuller, speaking at the annual meeting of the Southern Baptist Press Association, used the terms, and then supported their use by Baptist journalists.

The Press Association, composed of the 37 state Baptist newsjournals and Baptist Press, adopted the terminology "fundamental conservative" and "moderate conservative" by vote. The action also was adopted in a separate meeting of the Baptist Press personnel.

Mission leaders meet despite Philippine unrest

The five-man committee that directs Southern Baptist mission work in the Philippines began a three-day meeting on schedule the morning of Feb. 24, as unrest continued in one area of Manila.

The mission administrative committee met at a location about 20 to 30 minutes' driving time from two military camps taken over by a faction of rebels and surrounded by a human barricade of civilians sympathetic to the revolt, said Southern Baptist missionary Grover Tyner, reached at his home in Baquio, about a four-hour drive north of Manila.

Southern Baptist missionary Mary Slack, who lives in northeast Manila about 15 minutes from the besieged camps, said she and coworkers in the area are taking the advice of the U. S. embassy to stay home. The Baptist building in Manila was closed so Filipino workers, who live throughout the city, would not need to travel.

Churches opened as usual Sunday morning. Many of the services turned into prayer meetings for the country. People were praying for the crisis to be resolved without bloodshed, Slack said.

Tyner, administrator of Philippine Baptist Theological Seminary, said

revolutionary activities were confined to the one area in Manila, as far as he could tell from television reports in the country. "We don't feel apprehension or that there's going to be any problem with any of our people," he said.

Southern Baptists have 163 missionaries and short term missionary personnel assigned to the Philippines, which has become one of the most responsive mission fields to the gospel in recent years. The country predominantly is Roman Catholic.

Tyner and some of his students met for an hour and a half the night of Feb. 24 to pray, he said. One of them has family about three miles from the camps. "I sensed as we prayed that most people were very confident of the Lord's power in this thing," Tyner said. "We are aware in many of the churches that there are prayer meetings, and we see prayer and the outreach that this is going to cause as significant."

"One of the Filipino professors called on to give the opening prayer began it with a prayer of thanks that this was giving an opportunity for us to experience a new relationship with God. I think in all of this there is a deep spiritual undertone where people sense

a degree of helplessness, yet they are getting a great deal of strength out of their spiritual power." (BP)

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Chaplain Bill Bailey dies from blood clot

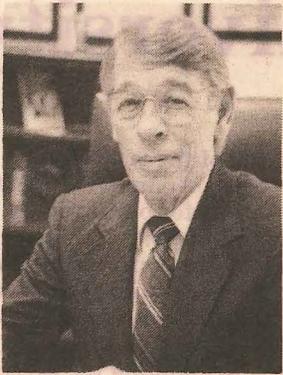
Bill Bailey, 43, chaplain at Central Baptist Hospital, Lexington, died unexpectedly of a blood clot Feb. 25.



Bailey had been chaplain at the hospital since 1970.

From 1967-70 he was in the chaplaincy training program at Kentucky Baptist Hospital (now Highland Baptist Hospital), Louisville. He is survived by his wife Carole and daughter, Amy, 13. The funeral was held at Calvary Baptist Church, Lexington, Friday, Feb. 28.

sanford's perspectives



Jack D. Sanford

Pride goes before a fall

There is a constant undercurrent sucking away the strength and vitality of us Baptists. It manifests itself in subtle ways and in overt, direct, ugly ways.

Two personal experiences have brought home to me the chasm which separates us from the high purposes God had for us when he called us from darkness to light.

One incident took place in the chapel of one of our educational institutions. I had been asked to speak and tried to say to students, faculty and staff that our role models for ministry were misplaced when we tried to emulate the super pastors who have multiple staffs, million dollar budgets and multimedia ministries. This is fine for the select few, but most of us travel a different road and this model will not work well for us.

I suggested our role model should be Jesus who washed the disciples' feet and demonstrated that God's person was called to a servant role. Admittedly this is often considered naive, but it seems to reflect what I read in scripture about the Lord.

Immediately after the service one of the professors climbed all over me for missing the point of life in contemporary Baptist society. In his view we must arm ourselves and fend for our lives against those who would take advantage of us and strip us of our heritage.

My effort to remind him Jesus told his disciples to go a second mile and turn the other cheek fell on deaf ears. We are at war, he declared, and must take the offensive with whatever weapons are at hand just as Jesus did when he cleansed the temple.

The other incident, repeated many times, is in the form of a letter to the editor with animosity and hatred. It was of course unsigned, as these things usually are, but it reflects how much poison is lodged in the hearts and minds of some of our fellow Baptists. We find it nearly impossible to disagree with one another without drawing our sword and slashing away until we draw blood.

Other manifestations of the deadly undercurrent present among us are visible for those who have eyes to see. Only last week I learned of one more pastor in our state who was summarily dismissed from his pulpit by a callous congregation. He had been there a long time, was not as fresh as he once was and the only way the people knew how to act

was in anger. So they fired the pastor.

In the same corridor and at the same time I learned of a brother who is barely hanging on as undershepherd of another congregation in our state. The compassion of Jesus, the grace God has given us and the love we are commanded to render each other was nowhere to be seen in these two incidents. Throw the rascal out and solve all the problems seemed to be the method at work.

The name of the undercurrent is PRIDE. We have forgotten the simple message of the New Testament which makes all of us brothers, all of us sinners, all of us debtors to God's grace and all of us servants of God and one another.

We seem to be more concerned with our position and personal advancement than we are in spreading the gospel of our Lord. We forget none of us has all the answers, nor is any of us above sin.

It seems to me the only way to above sin the tide of this strong undercurrent of pride is to be revived by a true visitation of the Holy Spirit which would strip us of the weight which so easily besets us and free us to be servants on mission for Christ.

All the resolutions, all the peace efforts among us, all the strong words will not change our sinful hearts. We need revival among the people of God or the undercurrent will suck us into oblivion as a useful instrument in the redemption God is about in his world.

The Good News America revivals may be God's way of turning us again to the first things of the kingdom. Only as God moves among us will we ever stop the slaughter we are inflicting on each other. The scheduled revivals could be the means the Lord uses, at least it's worth our best effort in prayer and participation.

That solution seems naive, unsophisticated, out of step with the mindset of our day. Yet that solution comes from the Word of God and has been the way out of many wilderness journeys for those who had courage to take God at his word and trust him to open the doors of new life.

We say we believe the Bible, then let us try to practice what it teaches with regard to our brothers and sisters in the faith.

If not pride will win the day and all of us will be losers.

Lottery bill rumbles on

The lottery bill has finally gotten out of committee and is posted for action by the House.

Cynicism is rampant, with one House member stating the only reason preachers are against the bill is their fear they will see collections go down, implying Christians would be the biggest gamblers in the state.

There may be time left to register your opposition to this bill. Call your representatives and speak in clear terms, telling them you do not want Kentucky to be a promoter of any more gambling.

Unless strong protest is registered, we will face the possibility of every country store, every neighborhood market and every community blighted with a gambling parlor.

western recorder

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

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baptist news in brief

Family sues association, conventions for \$5.75 million

The Tar River Association, the Baptist State Convention of North Carolina and the Southern Baptist Convention have been named as defendants in a \$5.75 million lawsuit filed Jan. 29 in Wake Forest (N. C.) Superior Court.

The complaint is being brought by Dana Renee Williams, a minor, by and through her parents, Ellerbee H. and Denise C. Williams, also listed as plaintiffs.

The plaintiffs allege Dana Renee Williams was injured in a June 20, 1985 accident involving a log truck and an automobile in which she was riding. The automobile was enroute to a Girls in Action camp sponsored by Tar River Association. The camp was being held at Chowan College in Murfreesboro, N. C.

When the accident occurred, according to the suit, Dana Renee, who the suit says is a member of Hopkins Chapel Baptist Church in Zebulon, N. C., was riding with seven other GAs in a vehicle owned and operated by Sharon Walker, also a member of Hopkins Chapel and GA leader at the church.

The plaintiffs contend Miss Walker, as a member of Hopkins Chapel church was acting as an agent of the church while she transported GAs to the camp.

Because the congregation in Zebulon is a cooperating Southern Baptist church, the suit alleges Walker also was acting as an agent or subagent of the Tar River Association, the Baptist State Convention of North Carolina and the Southern Baptist Convention.

The suit also lists as defendants the driver of the automobile, the driver of the logging truck, the owner of the logging truck and Hopkins Chapel church.

Annuity Board reports big gains during 1985

An open enrolment period for church term life and comprehensive medical plans was the most successful promotion in the Southern Baptist Annuity Board's history, trustees learned at their annual meeting Feb. 3-5.

The open enrolment figures were a part of the 1985 annual report delivered by Annuity Board president Darold Morgan.

During the two-month period 9374 applicants were enrolled without having to provide evidence of good health, Morgan said, adding the board was able to suspend this requirement because of the strength of the plans.

Morgan's report also showed in 1985:

-The board's assets rose to almost \$1.7 billion, a gain of nearly \$259 million over 1984;

-More than \$43.7 million in retirement benefits were paid to 15,127 annuitants, the most in any year;

-A total of \$42.9 million was paid in insurance benefits;

-Investment incomes reached \$198 million, a gain of \$89 million.

Appeals Court hears case of children's home vs. IRS

The definition of "religious activity" was the basis of appeal by the Internal Revenue Service of a court decision favoring Tennessee Baptist Children's Homes Inc.

The hearing on the appeal was held Feb. 10 at the U. S. District Court for Middle Tennessee in Cookeville, the jury had determined that the children's home's principal activity is "exclusively religious" and therefore is exempt from filing Informational Return Form 990 as required by IRS.

That verdict and a Nov. 14, 1984 memorandum from Judge L. Clure Morton declared the homes are considered an "integrated auxiliary" of Tennessee Baptist churches under the Tax Reform Act of 1969. The judge had instructed IRS to refund \$29,665.12 in penalties assessed against the homes for failure to file Form 990.

At the Feb. 10 appeal hearing, Ray Hepper of Washington declared "religious activity is limited only to the conduct of worship."

The Justice Department attorney said, "We do not question that Tennessee Baptist Children's Homes are providing Christian homes for children. This activity is child care. Their religious motivation to do this is not relevant."

Frank Ingraham of Franklin, Tenn., in representing the homes, countered, "Child care is not just a matter of motivation but a religious activity motivated by religious concern."

Ingraham told the three-judge appeal panel the basic issue is that Congress has provided a mandatory exemption for churches and their organizations but that IRS ignores the relationship set by Congress.

Seminary graduate arrested on porno charges

A December 1985 graduate of Southeastern Baptist Theological Seminary has been arrested on charges of disseminating obscene materials through a computer network and of taking indecent liberties with children.

Arthur James Manchester, 33, was charged Feb. 5 by Wake County, N. C. sheriff's deputies on one count of disseminating obscenity and one count of disseminating obscenity to a 15-year-old boy. He was held on \$250,000 bond and taken to North Carolina Central Prison in Raleigh.

One day after his arrest, Manchester also was charged with one count of taking indecent liberties with children. His bond was raised to \$350,000.

In the 1979 Annual of the Baptist State Convention of North Carolina, Manchester is listed as a minister of education at Hopewell Baptist Church in Morganton, N. C. In the 1981 Annual, he is listed as minister of education at Woodlawn Baptist Church in Lowell, N. C. Wake County Sheriff John Baker later said Manchester, who is self-employed, "does not now serve a particular church."

Assistant District Attorney Evelyn W. Hill told Wake County Superior Court Judge Anthony M. Brannon Manchester had received a MDiv degree from Southeastern seminary and had used his credentials "as a cover for inducing minors to engage in the alleged acts."

At a court hearing, Assistant District Attorney Linda Morris said deputies had searched Manchester's Wake Forest, N. C. home and seized a computer, videocassettes, magazines and photographs depicting teenage boys engaged in sexual acts. The

photographs apparently were taken in Manchester's home, she said.

District Attorney Randolph Riley said authorities were tipped to the network by local computer experts who gained access to homosexually-oriented stories on their computer terminals and then obtained written copies of the material on computer printers. He said the network, known as "Gay Teen Conference," could be reached by computer operators who obtained a special password. (BP)

Stroke takes life of L. L. Collins

L. L. Collins, associate executive director of the Arkansas Baptist State Convention, died Feb. 18 in St. Joseph's Hospital, in Ft. worth, Tex., of complications after a stroke.

Collins, who joined the state convention staff in 1981, was attending Scholars' Week at Southwestern Baptist Theological Seminary, Ft. Worth, when he was hospitalized with a bladder infection Saturday, Feb. 15. He had the stroke Monday, Feb. 17, while still in the hospital.

Collins, a Texas native, was a graduate of Jacksonville (Tex.) Baptist College; Baylor University in Waco, Tex.; and Southwestern seminary where he earned the MDiv and ThD degrees.

He was pastor of churches in Arkansas, Texas and Oklahoma prior to joining the faculty of Southwestern seminary in 1973. He was director of admissions and registrar at the seminary 1974-1981. After the death of Arkansas Baptist State Convention executive secretary Huber L. Drumright in 1981, Collins was interim executive secretary for one year.

Surviving Collins are his wife, Cleo, of Little Rock; two daughters, Debra Lee

Parker of Marietta, Ga., and Sharon Kay Fox of Port Arthur, Tex.; one son, Leo Bryan Collins of Houston; and two grandchildren. (BP)

Patterson notes progress by SBC in past year

By acknowledging theological differences between opposing factions in their convention, Southern Baptists have made substantial progress in the last year toward solving their problems, said fundamental-conservative leader Paige Patterson.

Patterson offered that evaluation during a question-and-answer session on convention issues that opened the 1986 "School of the Prophets" Feb. 17 at First Baptist Church, Dallas.

"I am tremendously encouraged by the progress made by the Peace Committee," said Patterson, president of the Criswell Center for Biblical Studies.

Characterizing as "forthright" and "frank" the Peace Committee's discussions, Patterson said, "Though the consequences are not altogether apparent, the committee seems to have reached agreement that there are substantive theological problems."

Differences center on the "Baptist Faith and Message" Article One, dealing with the Scriptures, he said. He encouraged seminary professors, in particular, to avoid semantic games and forthrightly accept or deny biblical inerrancy. "Everybody ought to declare himself," he said. "Southern Baptists ought to be able to know where every professor stands on the factual accuracy of Scripture."

When asked who the candidates for Southern Baptist Convention president would be in 1986, Patterson said that no one formally had agreed to be nominated.

However, he noted it appeared Winfred Moore, first vice president of the convention and pastor of First

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Baptist Church of Amarillo, Tex., would be the moderate-conservatives' candidate, and Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., had been mentioned as the fundamental-conservatives' candidate.

"Many of us would like to see him (Rogers) go again; there's no secret about that," said Patterson, although he noted Rogers had not yet agreed to allow his name to be presented as a candidate. (BP)

SBC Bylaw 16 may be changed

Messengers to the 1986 annual meeting of the Southern Baptist Convention will be asked to make changes in a controversial bylaw when they meet June 10-12 in Georgia World Congress Center in Atlanta.

Bylaw 16, which concerns the election of the committee on boards, commissions and standing committees, and its interpretation by SBC president Charles F. Stanley, is at the center of a continuing controversy which erupted during the 1985 annual meeting in Dallas.

During the Dallas meeting, Stanley, on advice of parliamentarian Wayne Allen of Memphis, Tenn. ruled the report of the committee on committees nominating the 52 members of the committee on boards could not be amended by nominations from the floor. The ruling set off near-pandemonium at the convention and has resulted in the filing of twin lawsuits in federal and state courts in Atlanta.

During its February meeting, the SBC Executive Committee adopted a recommendation from its bylaws workgroup which would change the wording of the bylaw to allow nominations from the floor, but would prevent the nomination of an alternate slate of candidates.

Under the change, the committee on boards will continue to be nominated by the committee on committees, but two sentences are added: "Further nominations may be made from the floor. No messenger shall be allowed to nominate more than one person at one time for election to the committee on boards, commissions and standing committees."

During the discussion, Bylaws Workgroup chairman John Sullivan of Shreveport, La., said the workgroup asked convention attorney James P. Guenther "to come up with language to bring our bylaw into conformity with Robert's Rules of Order. We feel this (the proposal) is the clearest language we could find."

Sullivan said he agrees with the prohibition against the nomination of alternated slates and noted the workgroup "does not see this as impeding the process of democracy, but as involving more people." He added, "I have been quoted as saying I did not want someone from Virginia nominating somebody from Louisiana (to the committee on boards). That is right, but I would say the same thing about Texas or Oklahoma or Arkansas and every other state."

Committee member Dewey Presley of Dallas proposed a substitute to the workgroup's recommendation, noting he sees "potential problems...(because) different criteria have been set up for the two nominating committees" of the convention (the committee on committees and the committee on boards).

He said efforts have been made "to get uniformity in our bylaws. Lack of uniformity...creates great problems in an institution." (BP)

Taiwan mayor honors missionary Angie Golmon

The mayor of Taipei has honored Southern Baptist missionary Angie Golmon for her ministry to teenage prostitutes, orphans and the elderly.

Golmon, a Jackson, Tenn. native, received the Golden Camel Award from Taipei mayor Hsu Shwei-De in recent ceremonies in Taipei, the nation's capital. Some 3000 guests assembled at the Sun Yat-Sen Memorial Hall to honor her and 19 other men and women involved in government and private social service. Golmon and a Spanish Catholic nurse were the only non-Chinese honorees in the group.

The Golden Camel awards, sponsored by the city government and the organization of volunteer social workers in the city, honor individuals nominated by social agencies and encourage public participation in social service. The mayor noted government alone cannot meet all the needs of more than four million people living in the Taipei area, noting all citizens must join in the effort.

Golmon, the mother of three children, has worked in Taiwan with her husband, music missionary Bob Golmon of Moss Point, Miss., since 1981. For more than three years, she has joined Chinese Baptist women who visit retirement homes and orphanages.

BJCPA files statement on Tax reform Legislation

In an effort to protect the tax-exempt status of church pension and welfare benefits boards, the Baptist Joint Committee on Public Affairs has filed a written statement with the U. S. Senate Finance Committee.

Filed in conjunction with five days of hearings held by the Finance Committee on the Tax Reform Act of 1985 (H.R. 3838), the statement proposes deletion or amendment of Section 1012 of the bill. That section calls for stripping the Southern Baptist Annuity Board and other such church boards of their federal tax exemption.

Before taxing of those church boards could begin, however, the bill would have to be passed by the Senate and signed by President Reagan in the same form as it was passed by the House of Representatives in mid-December. Action by the full Senate is not expected until mid-1986.

In its written statement, the Baptist Joint Committee described church pension and welfare benefits boards as "an integral part of the mission and ministry" of churches since those boards carry out the "churches' spiritual task of providing for their needy and retired ministers and denominational employees." The statement explained that while the boards are incorporated separately to protect employe assets from creditors of other church organizations, that incorporation has little to do with the actual polity or composition of the church.

"Taxation of these church boards is tantamount to taxation of the churches themselves and as such constitutes a radical departure from the traditional interpretation of church-state separation," the statement maintained.

"Perhaps the most compelling reason for exempting church boards from taxation lies in the potential for state regulation or control of religion," the Baptist Joint Committee stated. Apart from its unconstitutionality, the proposed tax reform bill would "undoubtedly engender conflict and confrontation with the churches" and at the very least would "lead to a quagmire of litigation," the statement continued.

The statement urged the Senate Finance Committee to reject Section 1012 or to add an exception for "church plans" as defined in the Internal Revenue Code. (BP)

SBC messenger progress set for committee study

Alarmed by the potential for "chaos" at increasingly large Southern Baptist Convention annual meetings, the SBC Executive Committee has approved a special committee to study the "messenger participatory process" at the yearly gatherings.

The call for the special committee "arose out of concern for the cost involved in the annual convention and the effectiveness of conventions the size of Dallas and expected for Atlanta," said Dewey Presley of Dallas. The 1985 meeting in Dallas attracted 45,519 messengers, and some observers believe the Atlanta convention may attract similar numbers.

Presley moved the Executive Committee "request its officers to appoint a special committee to study messenger representation to the annual meeting of the Southern Baptist Convention."

Edward J. Drake of Dallas concurred, noting, "The thought of accommodating 65,000 messengers staggers the imagination."

"If the numbers continue to increase, where do we go--a football stadium?" Drake asked. He pointed out messenger participation may decrease as the SBC Peace Committee does its work and controversy within the convention possibly subsides, but he warned future crises and increased interest in the denomination could push messenger registration to even higher levels.

Drake also insisted "intelligent participation" in annual meeting business sessions virtually is impossible with so many messengers.

"It's frightening if you think about it," he said. "The purpose is to permit free and open discussion among Southern Baptists, but we're only headed toward chaos with 50,000 or 60,000 messengers."

On the other hand, if certified messengers are not allowed to participate in annual meetings, "the democratic process is thwarted," Drake added. He also noted the expense of the annual meeting and asked, "Are we getting the best, most effective economical participation for the dollar spent?"

The 1985 annual meeting in Dallas cost \$335,459, not including salaries for convention staff who helped the meeting function.

The Executive Committee approved the recommendation, along with an amendment by Sunnye Jones of Baton Rouge, La., which changed "messenger representation" to "messenger participatory process." Jones explained the amendment was needed to delineate clearly Southern Baptists' polity, which holds that, as autonomous Christians, messengers come from their churches but vote as their own consciences dictate.

Action on the study committee followed a report on the upcoming convention in Atlanta by Tim Hedquist, Executive Committee vice president for business and finance. Hedquist described four major logistical problems which will be present at the June meeting.

"The first is a problem of moving people," Hedquist noted, explaining the main meeting hall in Atlanta is down two flights of escalators and that up to two hours may be required to fill and empty the hall for each session.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Tumult and tranquility

March is noted for coming in like a lion and going out like a lamb (or vice-versa!). Much of life is like that of a storm and then the calm, a tumult and then tranquility. I am reminded of a word from Kings about God's meeting with Elijah, "A great and strong wind...and after the wind an earthquake...and after the earthquake a fire...and after the fire a still small voice" (I Kings 19:11-12)

I thank the Lord for rest and respite after the battles of life. You will remember that after our Lord's temptation "then the devil leaveth him and behold, angels came and ministered to him" (Matt. 4:11). The howling storms of life and the attacks of the evil one are punctuated by God's invitation to "come ye yourselves apart" (Mark 6:31). As someone has said, Christians should come apart before they come apart!

If someone who reads these lines is discouraged and depressed by the tribulations of life, perhaps the words of the following poem may be for you. We like to challenge our Clear Creek students to face the troubles of life and not run from them. At Clear Creek we train God's greatest to keep their eyes on the Lord both in tumult and tranquility.

"How did you die"

Did you tackle that trouble that came your way/With a resolute heart and cheerful?/Or hide your face from the light of day/With a craven soul and fearful?/Oh, a trouble's a ton, or a trouble's an ounce./Or a trouble is what you make it./And it isn't the fact that you're hurt that counts./But only how did you take it?/You are beaten to earth? Well, well, what's that?/Come up with a smiling face./It's nothing against you to fall down flat./But to lie there--that's disgrace./The harder you're thrown, why the higher you bounce;/Be proud of your blackened eye!/It isn't the fact that you're hurt that counts;/It's how did you fight--and why?/And though you be done to the death, what then?/If you battled the best you could;/If you played your part in the world of men,/Why the Critic will call it good./Death comes with a crawl, or comes with a pounce,/And whether he's slow or spry,/It isn't the fact that you're dead that counts./But only, how did you die?

"This many people taxes a facility greatly," he added. "The most visible problem is restrooms. Obviously, enough phones are not available. Registration is much harder, as is just about everything people do at a convention."

Third is the problem of food service, he said. "Food in all cities is a major problem. Now our meetings involve so much business, and every body is crowded. They don't want to give up their seat, so they stay in the building to eat." To rectify that situation somewhat, the convention has negotiated to use for food service 94,000 square feet of space previously contracted to another group.

Fourth is the problem of "carrying on business in multiple halls," at least four of which will be used in Atlanta," Hedquist said. "We've utilized all kinds of technical systems, but when it comes to a voice or hand vote, what do you do? Instantaneous voting mechanisms would cost \$1.8 million. That technology is being improved rapidly, and companies are willing to put us on the cutting edge. But it's still not easy."

As an example of increased technology being put to use at annual meetings, Hedquist told about a computerized "microphone ordering box" which will be used this summer in Atlanta to help the moderator keep track of discussion from floor microphones placed throughout the meeting halls.

In a related action, the Executive Committee received as information that its convention arrangements workgroup is continuing to consider future convention sites for 1993 and 1994 and will make a recommendation to the full committee concerning these sites next February.

It also agreed to report to the SBC annual meeting this summer "that the technology necessary to conduct business meetings in multiple satellite

convention sites is not presently available, and, therefore, satellite convention meetings should not be conducted at this time." (BP)

New representation method approved

A new method under which churches in new areas can qualify for representation on Southern Baptist Convention boards was approved during the February meeting of the SBC Executive Committee.

The plan--which creates a new bylaw and revises another--will be recommended to the annual meeting of the SBC in Atlanta June 10-12.

Currently Southern Baptists from conventions and fellowships with less than 25,000 members are ineligible to serve on any convention committees or on any of the boards of agencies, institutions or commissions.

Under the plan when cooperating churches in an area reach a membership of 15,000 they become eligible for representation on the SBC Executive Committee, the committee on committees and the committee on boards, commissions and standing committees.

At 20,000 members the churches can gain representation on the Annuity Board and on the commissions, institutions and standing committees, unless the individual agency's charter provides otherwise.

Although the matter of representation of new state conventions has been studied six times since 1974, the new study began following two motions made at the 1985 annual meeting, requesting revision of Bylaw 31 to broaden participation in convention affairs.

Currently there are 37 state conventions related to the Southern Baptist Convention, 27 of which have more than 25,000 members to qualify for representation. There are three fellowships--Iowa, affiliated with the Missouri Baptist Convention and the Dakotas and Montana, affiliated with the Northern Plains Baptist Convention. (BP)

Tractor accident becomes miracle story

Tim McCall knew he was going to be crushed to death.

McCall, a Southern Baptist missionary doctor, recalled working in hospital emergency rooms in the United States and seeing other victims who had been fatally injured when tractors they were working on "stood straight up in the air on (their) back wheels."

As he was thrown to the ground and the tractor fell backward, he thought, "I sure hate to leave my wife and three children, but God I'm ready to die if it is your will."

The physician, who is from Memphis, Tenn., had been rebuilding a landing at the Ethiopie River, which runs behind the Eku Baptist Hospital in Nigeria. He was trying to pull up a palm tree stump when the tractor went out of control.

But when the tractor smashed to the ground on top of him, he felt intense pain only in his left leg.

His relief was only momentary, though, as fuel and oil began spilling

out. "I feared I would burn to death, a much worse death, in my opinion, than being crushed."

McCall tried to turn the engine off but couldn't.

"Then it happened...an unbelievable peace...that God was going to spare my life, because people all over the world had been holding me up in prayer, some calling my name specifically and others just saying, 'Bless the missionaries.'"

Within minutes, hospital personnel were at the site.

In the X-ray room came news of a miracle. The muscles and some blood vessels in his leg had been crushed, but no bones had been broken. Nor were there any lacerations needing sutures.

With an inward peace that "nothing happens to a Christian that is not 'Father-filtered,'" McCall began to ask God "to show me how he was going to use this accident to glorify his name among Nigerians."

News of more miracles came. Among his many visitors in the hospital was a Nigerian who said a number of his friends began to believe in "our god" after hearing how McCall had been spared.

"Pray that these doors God has opened will lead many to a personal encounter with the Lord Jesus Christ," urged the physician.

McCall was released from the hospital after four days, and he anticipates a full recovery after physical therapy. (BP)

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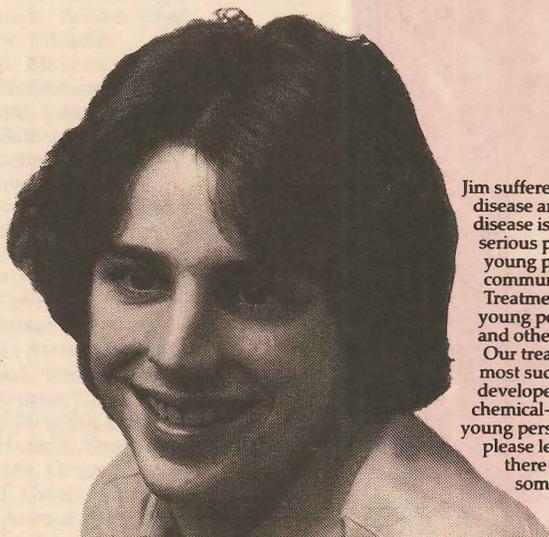
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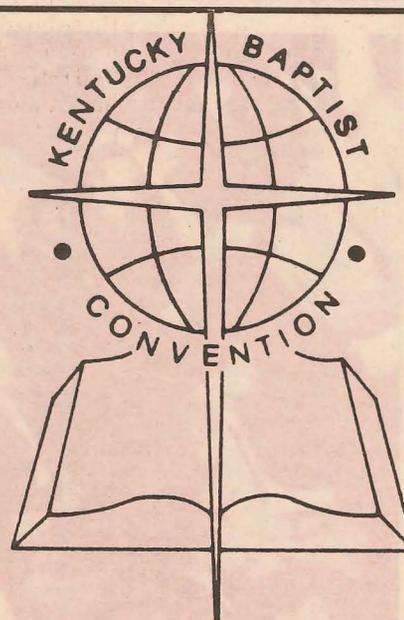
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At Cedarmore

MARCH
17-18 Student Summer Missions Supervisors
21-22 Youth Bible Drill & Speakers

APRIL

4-6 State Singles

MAY
7-9 Directors of Missions
9-10 WMU Associational Officers
9-10 R A Track Meet & Conclave
12-14 Senior Adults

At Jonathan Creek

MARCH
7-8 Youth Missions Workshop
10-12 Forced Termination
14-15 Church Media Library
21-22 State Singles

MAY
16-17 WMU Associational Officers
19-21 Senior Adults
22-24 Campus Ministers & Presidents

Evangelism crowd urged to 'fall in love with Jesus'

by James H. Cox, Patrick Cole and Todd Deaton

An estimated 2000 Kentucky Baptists were asked to have "an ongoing love affair with Jesus Christ" during their state evangelism conference last week.

Herman Rios, of Atlanta, national evangelism consultant with ethnics at the Home Mission Board, urged participants to "fall in love with him (Jesus) so that you want to 'share him with someone every day of our lives.'

"Jesus is not a superstar," the Puerto Rico-born Rios allowed. "He's the Christ."

In summary, he said, "When you fall in love with Jesus, the rest of the world can't help but take notice."

Rios was one of seven speakers delivering 15 major addresses at the evangelism conference Feb. 24-25 at Walnut Street Baptist Church, Louisville.

Interspersed among the 15 messages were three special presentations, a choral group, instrumental music, five duets, 10 solos and 32 congregational hymns. One participant described it as an "emotion packed preaching marathon" when the "flames of evangelism burn brightly" and "pastors' spiritual batteries are recharged."

The evangelism conference is under auspices of the Kentucky Baptist Convention's Evangelism Department, Jay Brown, director. It is scheduled again Feb. 23-24, 1987 at Severns Valley Baptist Church, Elizabethtown.

In one session last week at Walnut Street, Harry Piland, director of the Baptist Sunday School Board's Sunday School Department, Nashville, urged training a million Sunday school workers in evangelism "to get the gospel to the people."

"There isn't anybody Sunday school excludes," Piland intoned. "All ages, all colors, all economic levels, church members or not are welcome there."

Piland gave several reasons why Sunday school leaders should be trained in evangelistic methods, including: God commanded us to reach the unevangelized, sharing the faith is God's chosen method of telling people, someone has shared the gospel with us, sharing the gospel can change the



Musician Jim Cordell of Middletown (seated) listens as Baptist Sunday School Board staffer Harry Piland urges the training of a million Southern Baptist Sunday school leaders in principles of evangelism.

direction of this nation, it can also revolutionize and excite our entire convention.

C. Wayne Bristow, associate enlistment director for evangelism projects, Volunteer Enlistment Department, Foreign Mission Board, Richmond, Va., later told conference participants that "where you spend most of your money is where your God is."

He called for an "attitude of availability" on the part of Southern Baptists. He urged them to say: "I give God permission to use me any time anywhere any way he wants to use me, without any restrictions on geography or job description."

Bristow observed that the United States has five percent of the world's population and 95 percent of the world's preachers, "not a very fair ratio if you ask me," he said.

In another address to the Kentucky crowd, Bristow said America has a moral problem "that would shame Sodom and Gomorrah."

"Man does not need reformation, he needs transformation," Bristow went

on. "We don't need a new way of life, we need a new life."

Recounting how the faithfulness of individual Christians shaped the course of Christianity, Bristow declared, "We must be overwhelmingly convinced of the potential of one man or one woman transformed by the power of God."

Bob John Norman, pastor of Clearview Baptist Church, Franklin, Tenn., used an acrostic of the word **power** to suggest spiritual renewal in America:

- **Peopleology oriented**--"Jesus was a people person."

- **Opportunity oriented**--"Jesus urged people to seek opportunities to share the gospel wherever they are."

- **Wise in your words**--"Christians must affirm one another."

- **Enthusiastic**--"If you're not excited about the gospel you preach, how do you expect anybody else to be?"

- **Reproduce yourselves in others**--"Let us make contributions in the lives of others."

In another address, Norman declared that witnessing is "one beggar telling another where to find bread."

"Not everyone is going to respond to the same style of witnessing, however," he warned. Some may be won by "loving them (the lost) to Jesus" while others witness with "urgent boldness" and emphasize that we are "living on borrowed time."

A third style, Norman suggested, is used by those who hate "even the garment defiled by the flesh." These Christians are cautious about the style of life they live, making sure others "can see Jesus" in their actions.

"The efficacy (power or effectiveness) of God's matchless love assures us of everlasting life," a west Kentucky evangelist told the crowd at an earlier evangelism conference session.

Saying he had put more into preparation of this sermon than any he had ever preached, Ronnie Sivells, of Princeton, spoke of three aspects of God's love--emergence, expression and efficacy.

God has historically been "a God of love," he averred. He has also always "shown himself" to men and women of our world.

In the keynote address for the conference, Lexington pastor Ted Sisk Jr. of Immanuel Baptist Church spoke to the pastors on their unique calling.

"We have the right and the responsibility to keep these vessels pure for they are to be presented to him (God) for his purposes," Sisk declared.

"What a privilege it is, what a great and heavy load it is to be a preacher of the word of God," he continued. "God is usually pleased to honor a vessel when that vessel is in harmony with the message."

A vessel is "fit for the master's use" when it is clean, when it is consecrated and when it is prepared," according to Sisk.

"I see admirals and generals when I see Baptist preachers," he concluded. "Vessels fit for the master's use. Anything less won't get it, brother."

The final speaker during the evangelism conference, Frederick P. Haynes III, pastor of Friendship West Baptist Church, Dallas, Tex., exhorted his audience to "exercise faith under pressure."

Urging Christians to remain steadfast in their faith without regard to circumstances, Haynes said, "When life puts you under pressure and puts the squeeze on you, don't lose your religion, use your religion."

He called for fellowship with Christ "before you're in the flames" if you want to have fellowship with him "in the flames."

Preaching from Daniel's account of Sadrach, Meschach and Abed-nego, Haynes pointed out that faithfulness can bring about adverse circumstances. "Jesus doesn't keep you from trouble; sometimes he gets you into trouble," he allowed.

"But no matter how pressure packed the situation, you can have fellowship with Christ in the flames," Haynes concluded.

In a previous message, Haynes said the Prodigal Son knew what it meant to go from the "Mountain of Glory" to the "Valley of Humiliation."

"But one doesn't have to stay in the valley," he informed. "The Good News is you can be part of the fellowship of the redeemed. You can take out a new lease on life through Christ," he said.

The objective of the letter from the Prodigal Son gives hope to the Vanessa Williamses of our day by showing "how aint's can become saints," he concluded.



Part of the crowd at last week's evangelism meeting in Louisville

Top 100 churches in baptisms in 1985

Top 100 Churches in Baptisms

Top 100 Percentage Baptisms

Ranking	Church & Association
1.	Ninth & O, Long Run
2.	Highview, Long Run
3.	Central, Mt. Zion
4.	Oneida, Booneville
5.	Gardenside, Elkhorn
6.	Rose Hill, Greenup
7.	Vine Grove, Severns Valley
8.	Bethlehem, Long Run
9.	Binghamtown, Bell
10.	Valley View, Long Run
11.	First Paducah, West Union
12.	Severns Valley, Severns Valley
13.	Glendale, Warren
14.	Glasgow, Liberty
15.	Lone Oak, West Union
16.	Unity, Greenup
17.	Porter Memorial, Elkhorn
18.	First, Oak Grove, Christian Co.
19.	Zion, Green Valley
20.	Westport Road, Long Run
21.	Erlanger, Northern Ky.
22.	Immanuel, Elkhorn
23.	Cedar Grove, Muhlenberg
24.	Airline, Green Valley
25.	Walnut Street, Long Run
26.	First, Fulton, Fulton
27.	Second, Hopkinsville, Christian Co.
28.	Chevrolet, Upper Cumberland
29.	Trinity, Elkhorn
30.	Grace Union, Liberty
31.	Little Flock, Long Run
32.	Carlisle Avenue, Long Run
33.	First Korean, Severns Valley
34.	Clarks River, Graves Co.
35.	Kentoboo, Northern Ky.
36.	First, Grayson, Greenup
37.	Feds Creek, Pike
38.	First, Whitesburg, Three Forks
39.	Southside, Caldwell-Lyon
40.	First, Madisonville, Little Bethel
41.	First, Owensboro, Daviess-McLean
42.	Coral Hill, Liberty
43.	Polly Ann, Lincoln Co.
44.	Beechland, Long Run
45.	Watson Chapel, Mt. Zion
46.	First, Walton, Northern Ky.
47.	Mill Creek, Severns Valley
48.	New Life, Graves Co.
49.	First, Greenup, Greenup
50.	East Rhudes, Severns Valley
51.	Buena Vista, Daviess-McLean
52.	Trace Creek, Graves Co.
53.	Shively, Long Run
54.	Liberty, Lynn Camp
55.	Stithton, Severns Valley
56.	Bethlehem, Allen
57.	Yellow Creek, Daviess-McLean
58.	Pleasant View, Lincoln Co.
59.	Tates Brook, Elkhorn
60.	Central, Upper Cumberland
61.	Sandusky, Wayne
62.	Bays Fork, Allen
63.	Bethel, Allen
64.	Oak Ridge, Crittenden
65.	Livermore, Daviess-McLean
66.	Calvary, Green Valley
67.	First, Dayton, Northern Ky.
68.	Ormsby Heights, Long Run
69.	Crescent Springs, Northern Ky.
70.	Immanuel, Pulaski
71.	Clear Springs, Russell Co.
72.	Gethsemane, South District
73.	Cynthiana, Union
74.	Macedonia, Boones Creek
75.	Calvary, Elkhorn
76.	Central, Elkhorn
77.	First, Henderson, Green Valley
78.	Parkland, Long Run
79.	First, Somerset, Pulaski
80.	Campbellsville, Taylor Co.
81.	Rosebower, West Union
82.	Macedonia, Booneville
83.	First, Dawson Springs, Little Bethel
84.	Gethsemane, Long Run
85.	St. Matthews, Long Run
86.	Ellers, Mercer
87.	Main Street, Mt. Zion
88.	Denham Street, Pulaski
89.	Pilot Oak, Graves Co.
90.	Hurstbourne, Long Run
91.	Shively Heights, Long Run
92.	First, Hazard, Three Forks
93.	Northside, Graves Co.
94.	Hyland, Green Valley
95.	Ralph Avenue, Long Run
96.	Rutledge, Long Run
97.	Flat Creek, Mt. Zion
98.	Rolling Fork, Nelson
99.	First, Barbourville, North Concord
100.	First, Pikeville, Pike

Baptisms	Church & Association	Ratio Membership to Win One Person to Christ
208	Pink Ridge, Russell Creek	1
155	Chevrolet, Upper Cumberland	2
117	Brushy Fork, Enterprise	3
113	Flat Creek, Mt. Zion	3
87	Pleasant Run, Rockcastle	3
86	Grace, Bethel	4
84	Oak Ridge, Crittenden	4
83	New Life, Graves Co.	4
81	Grace Union, Liberty	4
79	Red Bud, Upper Cumberland	4
77	Bays Fork, Allen	5
75	Newton Springs, Blackford	5
71	Irvingville, Bracken	5
68	First, Oak Grove, Christian Co.	5
67	Revelation, Elkhorn	5
65	Cedar Grove, Franklin	5
63	Polly Ann, Lincoln Co.	5
60	Stites Station, Long Run	5
59	Liberty, Lynn Camp	5
57	Watson Chapel, Mt. Zion	5
57	Bethel, Allen	5
51	Second, Smithland, Ohio River	5
51	Acton, Taylor Co.	5
48	Fairview, Union	5
44	Garmeada, Bell	6
43	Pleasant Hope, Blood River	6
42	Lerose, Booneville	6
42	Second, Eddyville, Caldwell-Lyon	6
41	Cane Gap, East Union	6
41	Stoneville, Elkhorn	6
41	Ivyton, Enterprise	6
40	Emmanuel, Laurel River	6
40	New Life, Long Run	6
39	Mt. Olive, Russell Co.	6
39	Eastside, Taylor Co.	6
38	Parmleys Grove, Wayne	6
38	Bethlehem, Allen	7
37	Emmanuel, Caldwell-Lyon	7
36	Tatesbrook, Elkhorn	7
36	Topmost, Enterprise	7
36	Woodbury, Gasper	7
35	First, Corbin, Mt. Zion	7
35	Salem, North Concord	7
35	Caldwell Springs, Ohio River	7
35	Arjay, Bell	8
35	Tugglesville, Bell	8
35	Greenbriar, Boones Creek	8
34	Crane Creek, Booneville	8
34	Feds Creek, Pike	8
34	First Korean, Severns Valley	8
33	Goshen, Sulphur Fork	8
33	New Hope, West Union	8
33	Callaway, Bell	9
33	Lancer, Enterprise	9
33	Airline, Green Valley	9
32	Buena Vista, Mercer	9
32	New Hebron, Muhlenberg	9
32	Calvary, Ohio Valley	9
31	Emmanuel, Special Grouping	9
31	New Hope, Boones Creek	9
31	Mt. Hebron, Bell	10
30	Patesville, Blackford	10
30	Jacks Creek, Enterprise	10
30	Richardson Ms., Greenup	10
30	Rocky Ridge, Little River	10
30	Concord, Logan	10
30	Minors Lane, Long Run	10
29	Ellers, Mercer	10
29	Corn Creek, Mt. Zion	10
29	Petersburg, Northern Ky.	10
29	Piney Grove No. 2, Pulaski	10
29	Faith Cannel City, Red River	10
29	Clear Springs, Russell Co.	10
28	Lone Pine, Three Forks	10
28	Black Mountain, Upper Cumberland	10
28	Cloverfork, Upper Cumberland	10
28	First, Lewisport, Blackford	11
28	Friendship, Blackford	11
28	Calvary, Bracken	11
28	Pilot Oak, Graves Co.	11
28	Cairo, Green Valley	11
27	First, Greenup, Greenup	11
27	Robinson Creek, Lynn Camp	11
27	Sutton, Pike	11
27	East Rhudes, Severns Valley	11
27	Central Avenue, Severns Valley	11
27	Friendship, Upper Cumberland	11
27	Second, Clinton, West Ky.	11
26	Glensboro, Anderson	12
26	Foxport, Bracken	12
26	Pleasant Memorial, Daviess-McLean	12
26	Zion, Green Valley	12
25	Ashland, Greenup	12
25	Burnaugh, Greenup	12
25	Wayside, Greenup	12
25	Deer Stable, Irvine	12
25	McKee, Irvine	12
25	Eastern Gate, Long Run	12
25	Merrimac, Lynn Camp	12
25	White Oak, Mt. Zion	12



James H. Cox
Associate Editor

fourth estate

What a joy divine

A few weeks ago members of the little congregation where we worship each week celebrated the first service in the church's second permanent sanctuary. As I looked about that imposing edifice which the faithful had erected, I thought to myself, "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven" (Gen. 28:16-17).

While I had little to do with the design, construction and furnishing of the building, I rejoice in what those who were most directly involved have done. Each subsequent service has been just a little more like "church." The very first Sunday evening we occupied the new auditorium my wife and I told our pastor we loved it. We also said we could envision that church becoming even more a spiritual lighthouse to those without Jesus in the community we serve.

The new eight-sided structure has pulled the congregation closer together in a physical sense. With members surrounding the pastor on every side, as opposed to the long rectangular design of our previous auditorium, he is never far from that person sitting on the back pew. This translates into a kind of informal, "homey" atmosphere so characteristic of our worship experience. Eye contact with every participant is virtually assured. I like that.

The new colors are splendid, the acoustics are better than ever and lighting is significantly improved. Other eye-pleasing features have been added without excessive indulgence.

But there's more than bricks and mortar to building a church.

There's people. Programs. A reason for existence.

Our purpose in that little church is to bring men and women, boys and girls, to a saving knowledge of Jesus Christ. We minister to those within the church family and outside it. We seek to develop followers of Jesus, who attempt to do his will.

We cooperate with Baptists locally, statewide and nationally. Missions and evangelism is at the heart of all we do as a New Testament church. That message is preached from the pulpit in every service. As a result, more and more people are being saved and finding their places of service in the kingdom!

Finally, there are the people. What a fellowship! What a joy divine! You could remove that beautiful facility with all its fine appointments and the fellowship would still exist. (It was there long before the new worship center came into being.) I praise God for the sweet, sweet spirit that is in that place. May he receive the honor and the glory due his name because of it.

'Mom and Dad' Weeks A legacy of love

by Jerry C. Davis

It's ironic that Willard K. Weeks died on Valentine's Day, when so much is said about love. He was known as "Dad" Weeks to some 7000 staffers who served during his era at Ridgecrest. And, his late wife was called 'Mom' Weeks.

Dad Weeks could easily be remembered—even by the weekly visitors at Ridgecrest. His slightly off-key renditions preceded every meal and were a trademark in the 50s and 60s. In the staff dining hall he was the same—always starting the meal with a song. Occasionally Mom Weeks would interrupt him and say "Are you listening? Now you kids remember we love you, okay?"

From the very first staff meeting Dad Weeks focused attention on the basics. Staffers were challenged to serve others and they were reminded of 1 Corinthians 13. At most every occasion during the summer Dad Weeks would read the famous love chapter, often from a different translation. Staffers may have tired of hearing it, but most never forgot it.

Mom and Dad Weeks practiced what they preached. Their unselfish love for the Lord translated into their affection for their staff family. Although Mom and Dad had not even one child of their own, they were blessed with about 400 at a time, 17 years in a row! Not many could escape the "parental" love of a staff family.

Dad Weeks kept up with many of his summer kids, always writing them and reminding them of 1 Corinthians 13. At his funeral mention was made of his address book and the many names of staffers who are now round the world and throughout the Southern Baptist Convention, serving at all levels.

But Mom and Dad Weeks always had an eye out for a staffer with special needs. Almost 25 years ago a troubled teenager from Georgia showed up for the staff. His problems seemed bigger than life—the son of an alcoholic, the product of a broken home, with no



money and bitterly determined to get an education and escape his past. To him Mom and Dad Weeks were a divine bridge over troubled waters.

For seven years in a row Mom and Dad patiently nurtured this young man. Helping him find a place at Mars Hill College, they even signed for loans and for his graduation present they paid the note themselves. When he was discouraged, they patted him on the back. While he progressed through school, they prayed for him. When his heart was broken, they were there to pick up the pieces—Dad Weeks, always the firm role model, Mom Weeks, the eternal optimist about what the future held. "Listen, I know you can make it. Just keep trying. I know you can do it," she repeated over and over to her 'son.'

Somehow Mom and Dad Weeks could see some potential in the life of a young man fighting some of life's most difficult battles. Without the interest and help of Mom and Dad Weeks, this boy would have lost.

I should know this to be true, because I am the boy they called their own.

Yes, Mom and Dad Weeks touched my life in a special way. But their love touched scores of others and the Southern Baptist Convention is better because of them.

And, yes, Dad Weeks left this world on Valentine's Day. He is survived by 7000 'children' who have 1 Corinthians 13 stamped in their memory forever.

Jerry C. Davis is president of Alice Lloyd College, Pippa Passes. Willard K. Weeks was Ridgecrest manager 1950-67. He died Feb. 14, 1986 and was buried at Ridgecrest.

baptist forum

In praise of the local church

I retired from the Navy and returned home to Henderson, and my search is over. At last I've found a real people loving, people caring, Christ-centered church.

When I came to Henderson I immediately looked for a church home for my family and myself.

No sooner than it took to unpack I was visited by the people from Zion Baptist Church. I have traveled a lot in the Navy and have belonged to and visited other Baptist churches. But, it took only one visit to Zion Baptist Church and we realized this church was different.

We could almost sense the Holy Spirit moving about in our midst. The people made us feel welcome. By the end of the day my hand ached from all the handshakes.

I realized most people have a lot of nice things to say about their church home, but believe me, Zion Baptist has it all together. We joined the following Sunday.

Our pastor, Dan Garland, is on fire for the Lord. As for me and my family we just want to say thank the Lord for Zion Baptist Church.

Ollie M. Tucker
Henderson

Let the controversy end

As we observe Baptist Seminary and College Sunday it is with heavy heart I write about the controversy which threatens our convention.

Greg Warner's article in the Dec. 17 Western Recorder contains material so flawed space prohibits a thorough refutation.

I must be one of those "mean as a snake" persons who does not believe I and I alone have exclusive insight into scriptures. Yet Harold Hunter seems to think he does and apparently is prepared to force his views on the convention messengers from his church. Judging by the language he used and the state of mind it suggests we might conclude he would force his views on all Southern Baptists.

Much has been said about the allegedly "liberal" beliefs of college and seminary professors. I have belonged to SBC churches in Virginia, Texas and Kentucky and graduated from Carson-Newman College in Tennessee.

In more than 35 years of regular church attendance I have heard a lot of sermons delivered by college and seminary graduates as well as their professors. I can say without equivocation I never heard one word that caused me to suspect a single one of them denied the Bible as the word of God.

The time has come to go public with the 50-page paper supposedly documenting the heresies of college and seminary professors. The least we can do is afford the accused their right to know specific charges. If someone really denies the Bible as the inspired word of God he should be fired. But these ambiguous charges must end.

The "inerrancy" movement should be evaluated by its tactics and results. Engaging in name calling and other practices common to partisan politics is not the way for religious leaders.

What are the movement's results? Has Christian love increased? Do Southern Baptists have a better public image? Are seminaries and colleges stronger? Have more souls been won to Christ? I think not.

Satan knows the truth of our Kentucky state motto, "United we stand, divided we fall." If we continue this divisive bickering we will fall. The time has come for this controversy to end.

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homes for children

Creating childhood memories

Memory is a wonderful ability of human beings. It provides the means by which we can recall and relive past experiences. If the experiences of childhood were positive, they provide many happy memories. However, if one's childhood was filled with negative, unhappy events, to remember is to call up unhappy and often very painful experiences.

An overwhelming number of children in our society need to be delivered from far too many negative experiences. Those of us who serve our Lord and Kentucky Baptists through the ministry of Baptist Homes for Children are keenly aware of this because the children in our care have had a lot of unpleasant, negative experiences. Consequently, their memory often brings to mind happenings that are too painful even to talk about.

The children living in Baptist Homes are there for varied reasons. Some have lost one or both parents in death. This in itself has delivered a sad experience. Many who come to us have experienced the desertion of a parent or the divorce of their parents. This usually lays on the child a sense of guilt and deep hurt. Others, in addition to the divorce of parents, have gone through the remarriage of parents and the adjustments to a stepparent which often is traumatic and ends in rejection by both the stepparent and the natural parent. Some of these children have lived in the negative experience of an alcoholic parent or the frightening trauma of sexual abuse. Often these children are from families that have moved frequently, giving them no roots, continuing friends or effective schooling. Still others have parents who are too sick to care for them, while some have parents who are in prison.

In our care these children are given positive experiences that will provide happy memories in later years. In Baptist Homes children receive love, encouragement, Christian instruction, positive work and study experiences, and Christian discipline. They are taught respect.

They are provided good experiences in church and various religious activities, and through various projects and activities they come to realize their worth and ability to help others.

In later years when they exercise their memory, they will recall many positive experiences because you helped provide care through Baptist Homes for Children.

Nancy and Bill Childress

Two Kentuckians share in Utah missions work

by Pauline Stegall, state correspondent

The land is beautiful and vast, full of barriers and contrasts. Bitter winters and hot summers, high mountains and flat deserts. And people--Indians, Orientals, whites, both Christian and non-Christian. This Nancy and Bill Childress discovered, was Utah.

The Childresses, both newly retired, were active in Smithland First Baptist, Ohio River Association. But they felt God had more in store for them. So they applied to the Christian Service Corp of the Home Mission Board. Bill's many years as a soil conservationist supplied him with skills to offer. Nancy had been a home economics teacher.

Their assignment was Richfield, Utah, a mile high city of 6000 with 95 percent Mormon population. Traveling west in the dead of winter, they had a two day delay in Kansas due to a snow and ice storm.

In Richfield, they were welcomed by missionaries Dorothy and Medford Hutson. Nancy and Bill were to share their home for five weeks.

The Hutsons came to Utah in 1963. The mission they established at Richfield became a church in 1973. In addition to Richfield, they have worked at two more churches and a mission.

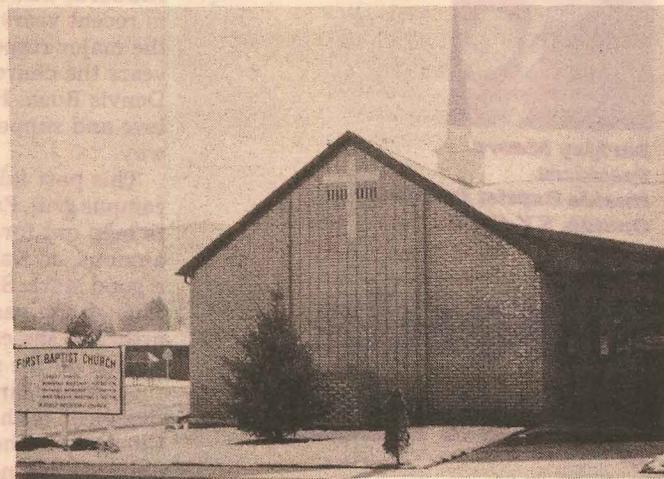
Back in their home church in Texas, the Hutsons prayed that God would call a missionary from their fellowship. They turned out to be the answer to their own prayer.

Nancy and Bill provided assistance to the Hutsons at Richfield, Delta, Fillmore and Mt. Pleasant. Delta, 75 miles in the desert, was begun as a mission in 1973 and became a church in 1985. Fillmore, 70 miles away, is still a mission.

Mt. Pleasant, 82 miles from Richfield, was dedicated as a church while the Childresses were there. To complete the building, 85 students from colleges and high schools in Texas came with supplies. "They worked in 2 1/2 feet of snow in 10 degree weather to put the church under roof," Bill marveled.

The Department of Interior maintains dorms for Indian students at Richfield. The young people, who attend public middle and high schools, are from Navajo reservations in Arizona and

Nancy and Bill Childress were assigned to Richfield, Utah by the Christian Service Corp of the Home Mission Board. They helped missionaries Dorothy and Medford Hutson with churches in Richfield, Delta, Fillmore and Mt. Pleasant. Pictured is First Baptist, Richfield.



New Mexico.

"We would go to the dorm and pick up students for church and youth meetings. They were not encouraged to go since the dorm officials were mostly Mormon."

An exciting event took place before the Richfield church program. The four Indian tribes represented there--Hopi, Ute, Paiute and Navajo--took a meal together. "This is the miracle of the day," Hutson told the Childresses, "because the tribes can't even speak the same languages."

There was an outstanding Indian couple in the Richfield church. She was Navajo; he was Hopi. Because of the language barrier, they cannot talk with their in-laws.

The Hopi had been riding his motorcycle and heard the broadcast from the Richfield church. He was converted. Now he and his wife are doing work trying to connect Indian and Christian culture.

There are many problems among the Indians. Substance abuse is common and suicide rates are high.

Nancy and Bill worked with the Richfield youth group once a week. They began with singing, "And they always wanted to end with 'Amazing Grace' before their Bible study," Nancy laughed.

Baptist Women meet every Tuesday. They use polyester fabrics to make quilts and lap throws for refugee children or nursing homes. "And they made costumes for the Christmas



Children at Fillmore (Utah) Mission dramatize the Christmas story.

programs," she added.

Bill and Medford completed a major drainage project at the church. The problem was created by the heavy snows.

They put a suspended ceiling in the church. Sonic booms had cracked the old ceiling. "We put up heat tapes to melt the ice and snow. And there was a lot of insulating to be done," Bill added.

Nancy told of a music revival at the church. Connie and Allison Ware were the musical evangelists.

"Medford persuaded them to stop by on their way between two larger places. We had two professions of faith, 14 rededications, and one couple volunteering for full time religious work."

Hutson displayed a Mormon temple garment, discarded when one Mormon became a Christian. Few Mormons will become Christian because they fear discrimination.

Fillmore, Utah is known as the mushroom capital of the world. Nancy and Bill went there every Sunday afternoon to teach English to refugees who work with the mushroom crops. Many were boat people from Vietnam, Laos and Cambodia.

The mission is a mobile home and the educational building is a discarded school bus.

"I just loved teaching the Cambodians because they wanted to learn," Nancy recalled. "But it breaks your heart. One little girl didn't have time to finish the angel she was coloring. I told her to take it home and finish it, and she said she didn't have any crayons."

Another time Nancy was told, "Mama said we're gonna eat today. I hope we do, we haven't eaten. Hope she doesn't forget."

The missionaries have outstanding dedication, often at their own expense. In their churches they stress the Cooperative Program and they say proportionate giving is good.

But the needs are tremendous. Volunteers are needed, especially to work with the young people. Last year there were seven groups of volunteers.

Maintenance workers are needed because there is little money for custodial fees, and there are always repair jobs to be done.

Most of the churches have an organ and a piano, but often there is no one to play.

When asked what Baptists could do to help, the Childresses said emphatically, "Give to missions! Support the Cooperative Program and the Annie Armstrong Offering. We've seen it working."



Barkley Moore
President,
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

No one left hungry

I awoke this morning thinking of our friend Faye Hobbs Watkins.

Faye went to be with the Lord early last month. Only 57 her death was very sudden, as heart attacks can be.

I first knew her while still a school boy at Oneida. She owned and operated Dairy Dell restaurant in our county seat town of Manchester, 17 miles from Oneida. It was our county's first "modern" restaurant. The hamburgers were great. Breakfast was wonderful. The ice cream was delicious. People never left there hungry even if they had no money. Faye gave them a plate anyway.

I came to know her even better in recent years. She and her husband, Jack, became actively interested in the boys and girls of Oneida. Jack solicited literally tons of cookies, crackers and other foodstuffs for us in recent years. He would travel as far as Detroit to pick them up. Faye was often with him. They gave their time. They used their own truck. They paid for the gasoline.

Not only did they do this for Oneida, but for other charitable works as well. However, their first priority was the boys and girls of Oneida. Their work in this way became so great that members of their church, Horse Creek Baptist, joined with them. Different ones helped

to load and unload, to drive and all the other things involved.

With Faye's passing and Jack's decision to move elsewhere, the people of this great church have resolved to carry on their good works. Deacon Carl Hibbard, who had already done much in recent years, has agreed to take on the major responsibility. For over 35 years the church's pastor has been Denvis Rush. He has led his people to love and support missions in a mighty way.

This past fall, as we opened our new campus grill, Faye came different times to help out for a few hours. We were anxious, as was she, that we get off to a good start. She knew how to do it. Though she was not well, suffering from arthritis, she came and smiled and waited on the students.

Several years ago she was on "long distance" with an old friend from Cincinnati. She commented, "The children at Oneida need a campus doctor so badly." Her friend replied, "I know just the man."

A few days later I received a long distance call from a doctor. He had just retired as the doctor of a large university where he had served for over 30 years, as well as doing private practice. He was a friend of Faye's friend. I had known nothing of Faye's conversation. I could hardly believe my ears as this doctor told me he might be interested in coming to Oneida.

I had prayed for a doctor many times. Here was an answered prayer. Most of our staff come to us in similar fashion. They do not fill out application forms. They do not sign contracts. They take tremendous cuts in income. They are not "eight-hour-a-day" types. They work how many hours it takes and that is often twice the "norm."

I checked out the good doctor's references and credentials. He has now been with us 1 1/2 years. Last year during the "flu" season he didn't even leave the clinic area for four days. His meals were carried to him. Even though our children live very close together, unlike many public schools, we were not forced to close. Nor have we closed this year.

The morning I heard of Faye's passing, I was anxiously awaiting the return of five of our staff from Florida. Faye and Jack had given them the use of their Florida home for the two-week Christmas "break" free of charge.

She was a hard worker, strong and industrious. She was generous to the poor and needy. She was strong and respected and not afraid of the future.



H. C. Chiles
Clear Creek Baptist School,
Pineville, KY 40977

sunday school lessons

LESSONS FOR MARCH 9, 1986

Life and Work Series

Humility in Service

Matthew 18:1-5 While Christ talked with his disciples about his forthcoming betrayal, death and resurrection, selfishly they were concerned about which of them would get the place of preeminence in the kingdom of heaven. They decided to refer this matter to Christ for an answer.

In reply to their query Christ "called a little child unto him, and set him in the midst of them." Using the child as an object lesson, Christ taught the disciples that a great person has the characteristics of a little child--dependence, teachableness, trustfulness and humility. A great person recognizes himself as dependent upon God in every moment, circumstance, trial and opportunity of life.

Matthew 18:10-14 Christ Jesus came into this world to seek and to save the lost. Among the great lessons which he taught while here was the transcendent and infinite value of the soul. That the worth of the human soul is inestimable is obvious when we consider the infinite price paid for it, the immensity of its capacities and the immortality of its being. In the sight of Christ the worth of a soul transcends that of the world. For this reason not one, regardless of age, is to be ignored, underestimated or subjected to spiritual neglect.

Because a child has an humble, trusting, dependent spirit, he is more easily influenced to trust Christ for salvation than is an adult. That is one of the reasons why most of those who become Christians do so while they are young.

International Series

A hope worth suffering for

I Peter 3:13-17 Peter knew that those early Christians who were loyal to Christ would be hated by the Jews and misrepresented by the Gentiles. This was due to ignorance, bigotry, enmity against God and because the conduct of consistent Christians was a severe rebuke to the manner of life of those who were not Christians.

To suffer for righteousness' sake is an honor and a privilege of the Christian. Peter wisely drew a needed distinction between suffering that one experiences through the permissive will of God and that which one brings upon himself. If Christians step outside the circle of the will of God for their life and thereby sin, they must suffer for it.

I Peter 4:12-19 Many of the early Christians faced trouble of all kinds--loss of property, loss of liberty and loss of life. Peter sought to enable them to meet their trying ordeals with faith, fortitude and fearlessness.

For the saved of Peter's generation and during the centuries which followed, Peter had two very timely admonitions:

1. Do not be surprised at trials. (Verse 12)

We are prone to expect smooth sailing in the Christian life, but we should regard trials as normal in devout lives. Peter taught that it was not strange that God should allow his children to pass through sore trials while they are in this world which is opposed to God.

2. Do not be disheartened by trials. (Verse 13)

A note of rejoicing is sounded here because God has blessings in store for those Christians who suffer for Christ's sake. If we bear our trials nobly, others will want to know the secret of our joy and serenity of spirit, and will be attracted to Christ.



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433,
Middletown, KY 40243

on mission together

From a balcony seat

The crowd at the Evangelism Conference looked different to me this year. Sitting in several places, including two different locations in the balconies of Walnut Street, I saw many faces.

Many of the faces were those of friends I've known since college and seminary days. Some I'd come to know through my work with the Foreign Mission Board. And there were many

"new" faces--ones, many of whom, I've come to know these past three years since I've "come home" to Kentucky.

I'm aware that I would have different opinions from some in the crowd about some matters or issues. And I've been here long enough to know there would be those in the crowd who may disagree with "things in Middletown" or my administration. And I suspect there are some who, rightfully, can find some flaw of personality or disagreement with my "management style."

But as I sat there, I had the feeling of "family"...the feeling that "I belong." I rejoiced inwardly and was proud I was a "Kentuckian" and a Kentucky Baptist. I celebrated the reality that I did recognize so many faces, even if I couldn't call them all by name, yet. And, as my eyes wandered among the faces, I thanked God for those whom I knew that I could call in a moment's notice if I needed help. They would listen, and care, and help if they could.

But there were "hurting" people in that crowd, and beneath the faces of

some was great pain.

- One whose only son was in serious trouble.

- One still grieving the death of his wife.

- A pastor and wife whose church on the Sunday before had voted to ask them to leave.

- One whose marriage has just terminated.

- A dear, older minister whose terminally ill wife had insisted that he attend because she knew how much the fellowship meant to him.

During the two days I have written this article, our dear brother J. T. Miller has had a heart attack, Bill Bailey, chaplain at Central Baptist Hospital died of a blood clot and another Kentucky Baptist friend has just learned he has cancer of the liver.

Beneath the faces in the crowd are human beings--brothers and sisters in Christ--all of whom must bear our load until the time comes to lay it down..

It is hard to see an enemy through the eyes of Jesus.

Live teleconference answers nationwide missions questions

by Carol S. Garrett

"What can I do to help reach my country for Christ?" was the recurring theme of questions asked by Southern Baptists viewing the Feb. 8 Home Missions Teleconference.

Missions agency leaders and home missionaries fielded as many questions as the 1 1/2 hour format would permit, with more than 240 viewers from around the country calling the live Birmingham broadcast.

Approximately 6000 people viewed the teleconference over the Baptist Telecommunication Network (BTN). The American Christian Television System (ACTS) broadcasts the program for the first time this year adding a potential audience of three million people.

Churches can help win America for Christ by motivating their members to become personally involved, Home Mission Board president William Tanner told one caller.

"We are not telling people about Jesus Christ. Our greatest need is for 14 million of us (Southern Baptists) to be soul winners," he said.

Tanner said the local church should be training people to be soul winners by having them study home missions, and by teaching them to pray and give for home missions.

Dorothy Sample, national president of Woman's Missionary Union, said churches with WMU organizations have such missions education in place and available to church members.

"All around us are those hurting, broken people. WMU endeavors to help Southern Baptists look into their eyes and hearts and feel their hurt, see their need. When we see the need, the



James Smith president of the Baptist Brotherhood Commission discusses missions involvement with WMU national president Dorothy Sample during the recent Home Missions Teleconference. The third annual conference, which originated in Birmingham, made broadcast history for Southern Baptists when it was carried by both the BTN and ACTS networks.

compassionate love of Christ will compel us to respond," Sample said.

Home missionary Curtis Griffis works daily to help people see the needs of those around them. He is the area director of evangelism for Chicago, Ill.

"I'm not most people's idea of an evangelist," he said. "I'm a weird dude with a funny haircut and cowboy boots. Instead of preaching to millions of people, I plan with a few around a table."

Griffis' job is to determine ways to

penetrate a field of seven million people with the news of Christ, and get them to respond, one by one. "The toughest challenge in the city is to get us to see that it will be reached by each of us individually," he said.

Christian Social Ministries director Rebekah Sumrall discussed a different sort of challenge. Working in Gasden, Ala., the heart of the Bible belt, she has a difficult time getting church members to see their area as a home missions field.

"Yet one third of my county of 60,000

people is lost, and only 30 percent of those people are in any kind of church on any given Sunday," she said.

James Smith, Brotherhood president, pointed out that Brotherhood organizations in churches help men see the mission field around them. "There are all kinds of missions opportunities right where you're living, and it needs to start there," he said.

Paul Lewis, a director of missions in Cheyenne, Wyo., believes prayer motivates people to become involved in missions. "Prayer changes people and gets them involved. You get the people praying for missions, and they'll be involved," he said.

Lewis travels more than 40,000 miles a year in his two associations. In an area with few churches of any kind, and often 20 to 80 miles between churches, he works to keep pastors and their members from feeling isolated and alone.

Dottie Williamson works with people who live in a much different situation, but who have the same need to know Christ. In Chesterfield, Va., where Williamson is a church planter, there are many Baptist churches, yet 70 percent of the people are unchurched and lost, she said.

"We've got to find them (the lost), if as Christians we love the Lord and care about these people," Williamson said.

Hosts for the teleconference were LaWanna McIver, who is seen regularly on the ACTS network's Lifestyle program, and Jay Durham, Media Department director for the Home Mission Board.

The 1986 Week of Prayer for Home Missions will be Mar. 2-9. The Annie Armstrong Easter Offering goal is \$33,500,000.

Lana Natter

Children's worker shares training with other VBS teachers

by Frank Wm. White

A background in education is helpful for a Sunday school or vacation Bible school worker, but specialized training opens entirely new possibilities for church workers, Lana Nattier has found. Mrs. Nattier, a children's worker at First Baptist Church, Clarksville, Ind., has attended associational clinics and Sunday School Board conference sessions and wants to share what she learned with others.

"It's so exciting to know all about this training. I've been a Southern Baptist for nine years and didn't know the training was available."

Her first opportunity to share her training will be in March when she leads VBS clinic sessions for children's workers in Indiana.

She dreams of more opportunities to train others--perhaps during Sunday school conferences at Ridgecrest. "That's my goal, but it may be years away," she said.

"I have an education degree and I thought I knew how to teach a class," Nattier said while attending a January VBS Institute at Ridgecrest for state training clinic leaders.

It was not until she attended an associational Sunday school clinic that she learned about the large group/small group concept and projects for Sunday school sessions.

Those plans were discussed in the teacher materials, "but I thought I knew how to teach and didn't need all that stuff."

"It was amazing how it all fell into place when I tried it the way it was supposed to be done," she said.

Last August, Nattier attended a



Lana Nattier prepares materials during a VBS Institute here that she will be using later in state training session for associational VBS leaders.

Sunday school conference at Winona Lake. "It made all the difference in the world. That smoothed out the rough edges on what I already had been doing," she explained.

What upsets her now is why she didn't take advantage of the training before and why others don't attend the training sessions that are available.

"It's so exciting to know about all this training. I've been a Southern Baptist for nine years and didn't know the training was available," she said.

A metro training/enrolment clinic in the Louisville area last September offered an opportunity for others in her church, First Baptist, Clarksville, Ind., to receive specialized Sunday school training.

That training has helped others in her church learn more about Sunday school work, but Nattier has uncontained excitement about encouraging people to attend available training sessions. "There's got to be a way to motivate people to attend training," she said.



Baptist Hospitals, Inc.

During 1986 many new services will be implemented to enhance those services already offered by the divisions of Baptist Hospitals, Inc. Listed below are some of those services by division. Each division would be happy to respond to any question you might have concerning their services.

WESTERN BAPTIST HOSPITAL Paducah

Western Baptist Hospital continues to provide unparalleled services in the western Kentucky, eastern Missouri and southern Illinois area. The Open Heart Surgery Unit is far ahead of its projections for the fiscal year and plans are already being finalized for the new Cancer Treatment Center. The residents of the area serviced by Western Baptist Hospital are very excited about the construction of the Center.

CENTRAL BAPTIST HOSPITAL Lexington

The WomanCare Plaza has been well received since it opened in January. Women patients can now have all of their services provided for them on a specially designed and equipped unit for women. Specialists in women care have added new and very appreciated services to the already highly respected services at Central Baptist Hospital.

BAPTIST HOSPITAL EAST Louisville

The new Doctors Office Building is almost full. Physicians are very pleased with the design and location of the Doctors Office Building. Plans are proceeding for the 98-bed addition at Baptist Hospital East with hopeful completion in 1986. The spacious campus also provides room for future expansions.

BAPTIST HOSPITAL HIGHLANDS Louisville

The newly opened 60 PLUS Healthcare Program addresses the unique healthcare needs of those individuals 60 years of age and older. The 60 PLUS Healthcare Program is the most comprehensive of any hospital in this section of the country. There's no higher charge for healthcare services on the 60 PLUS floor.

HEALTH DATA NETWORK Louisville

The information system services for all Baptist hospitals in Louisville, Corbin, Lexington and Paducah is provided by Health Data Network. A new facility is planned to house HDN, located across from Baptist Hospital East with rental space available on a portion of the third floor. PRIMA, a data processing software product for doctors, has acquired many new clients and continues to be a front runner in its field.

BAPTIST HOSPITALS FOUNDATION Louisville

The Baptist Hospitals Foundation, Inc. was established to assist BHI in obtaining philanthropic resources for each of its operating units. Its 18-member Board is divided into the following subcommittees: Leadership Fund, Finance, Philanthropic Grants, Planned Giving, Education, Publication and Promotion and Capital Fund Campaign.

BAPTIST HOSPITAL SOUTHEAST, INC. Corbin

The newest member of the Baptist Hospital, Inc. family will have its new Baptist Regional Medical Center and Doctors Office Building ready for occupancy by July, 1986. The construction process has been flawless and has become a community project of great pride for Laurel, Whitley and Knox Counties. Contributions to the Baptist Regional Medical Center can still be made by contacting the Development Office at (606) 528-1212.

For additional information about Baptist Hospitals, Inc. and any of its services contact Ben R. Brewer, President, Baptist Hospitals, Inc., 768 Barret Ave., Louisville, Kentucky 40204, (502) 561-3277