

180 in three years Kentucky may lead states in starting new churches

by Mary Royals Driskill
Staff Writer

"On a proportionate basis, Kentucky may be leading the way in new church starts among the old-line states," said William W. Marshall, executive secretary treasurer, Kentucky Baptist Convention. "Some have not even made this an emphasis as yet."

Kentucky is one of the older, larger state conventions. The 14 largest state conventions combined contribute more than 90% of the SBC Cooperative Program giving. One of the 14 largest state conventions, Kentucky may well be leading in new church starts. "I don't believe any other state is even close to 180 starts," stated Marshall. "It will help old line states realize there are numerous places in their state where new church starts should begin."

Mission Kentucky "comes out of the heart of Kentucky Baptists," said Marshall. Mission Kentucky is the goal of Kentucky Baptists to begin 400 new church starts by 1990. According to Marshall, "We're doing well proportionately. It's a good time to give credit to Kentucky Baptists."

This emphasis on starting churches is new. W. D. Jagers, associate in the KBC's Direct Missions Department, said Kentucky Baptists need to be "climatized" or redirected in their thinking.

"Some churches see new work as a threat instead of an opportunity to reach people for the Lord," explained Jagers. "We've not been thinking 'church starting'. This will help us get back on track."

In 1985-86 Kentucky Baptists had a goal of 35 new church starts. There were 32 realized. In 1986-87 the goal was 50. There were 56 that year. The goal for 1987-88 is 75. "As of today, we've had 57 preaching points, six churches, 28 missions and one black church which is dually aligned," stated Jagers. That brings Kentucky to a total of 180 new church starts.

The Home Mission Board defines new starts as (1) **Church**—a constituted, or-

ganized, autonomous congregation with fiscal policies that meets regularly for worship, fellowship, evangelism and Christian growth; (2) **Mission-type**—a congregation of believers that meets regularly for worship, Bible study, evangelism and fellowship in a location separate from the sponsoring church facilities but has a distinct identity; (3) **Preaching point**—a group of believers who may never become a church, who meet regularly for Bible study or preaching and fellowship in a location other than the sponsoring church. This may include such places as nursing homes, jails, camps or other locations that may not actually result in churches but where the gospel is reaching people.

"Kentucky has never accomplished such a number in such a short period of time," said Marshall. "The interest and commitment has had a 'snowball' effect in many parts of the state, assuring a long term commitment to new church starts after the project ends. All of this missions interest has generated interest beyond the state."

Statistically, the HMB has proven new churches reach more people for Christ through baptism and experience faster growth.

The Direct Missions Department has several approaches in helping churches and associations begin new church work. One way is by an Awareness Conference. "We meet in an association to discuss mission opportunities," said Jagers. They discuss demographics, motivations for starting new work and methodologies. "We look at what the association has and has not been doing. We compare this with the population growth of the area as well as with particular groups of people that are not being reached. We talk about reaching unchurched people." Another way is by a Probe. "We come in for a day or day-and-a-half and take a sophisticated windshield survey. We help associational leaders find new areas where work ought to be."

Authorities predict by the year 2000 more than 50% of the United States population will live in multiunit housing such as apartments, condominiums and mobile homes. Probes and Awareness Conferences take associational leaders off the beaten path and into un-reached places.

"We've had eight Probes and one mini Probe," said Jagers. Probes were conducted in Long Run, Pulaski, Warren, Northern Kentucky, Severns Valley, South District, Christian County, Shelby County, Pike and Sulphur Fork associations. A Lazer project (focus on a particular language group) was conducted by the Home Mission Board in Long Run Association. "You go in and look for a specific language and culture group and try to find out who they are, where they are and how they can be reached," stressed Jagers.

There are more than 1,000,000 unchurched people in Kentucky. In the Home Mission Board's Project 250, four Kentucky counties were listed among the top 250 counties needing new church work. Those counties were Pike, Floyd, Warren and Fayette. Four counties have only one Southern Baptist church. There are 84 counties with more than 50% of the population without faith in Christ.



Beggs



LaNoue



Jagers



Roy

Four address state Brotherhood at Madisonville meeting Oct. 7-8

by James H. Cox, Associate Editor

A southwide Baptist Men leader, a state Royal Ambassador and Baptist Young Men director, a KBC missions staffer and a lay leader will address plenary sessions of the 1988 Kentucky Baptist Brotherhood Convention.

Meeting Oct. 7-8 at Madisonville's First Baptist Church, participants will hear four messages on the convention's theme, "Mission Involvement."

Speakers: Douglas C. Beggs, director of Baptist Men, SBC Brotherhood Commission, Memphis, Tenn., on the subject "Pastors-Men: Supporting Each Other"; John L. LaNoue Sr., director of Royal Ambassadors and Baptist Young Men, Baptist General Convention of Texas, Dallas; William D. Jagers, associate director, Direct Missions Department, Kentucky Baptist Convention, Middletown, whose subject is "Support Through Involvement"; and Louisville Baptist layman Sam Roy, of Walnut Street Church, on "Witnessing Men-Praying Men."

Following a new program schedule this year, the convention opens at 12:55 p.m. Friday and concludes at 3:45 p.m. Saturday. Plenary sessions are slated for Friday afternoon and evening and Saturday morning and afternoon. There will be nine 30-minute Brotherhood fellowship groups convening Saturday morning. Each content area will be offered twice, allowing participants to attend two groups of their choice.

Mike Melloan, lay member of Yellow Creek Baptist Church, Owensboro, is state Brotherhood president. He will preside over the sessions at Madisonville.

He will be assisted by William E. Jones, of Beaver Dam, vice president. Randall Rogers, of Greensburg, is the group's recording secretary.

Four 30-minute worship periods are set near the start of each plenary session. Local Baptist Brotherhood members from the following will be responsible for these devotionals: Independence Baptist Church, Ohio County Association; Thompsonville Church, Central Association; Mt. Gilboa Church, Taylor County Association; and Blood River Association.

In addition, new this year will be reports of Brotherhood activities in eight designated regions of Kentucky, by region, two per plenary session.

During a Friday afternoon business session, committee reports, reports of the state Brotherhood Department and recognitions and awards are scheduled.

Musicians Gary Harper, Valarie Perry and Company, all of Clinton, Ky., and a Warren County lay revival quartet will be responsible for special music during the meeting.

A banquet is set for 5 p.m. Friday at the host church.

The annual state Brotherhood Convention is under auspices of the KBC Brotherhood Department, Middletown, Robert Y. Simpkins, director, and Robert W. Carr Jr., associate.

70 in Tates Creek launch state missions campaign

by Gregory L. Hancock
KBC Communications

Representatives of the 40 Southern Baptist Churches in Tates Creek Baptist Association met for breakfast at First Baptist Church, Richmond, Saturday, Aug. 20 to kick off their 1988 state missions offering drive.

Over 70 church leaders were brought together by Hurstle Laxton, director of missions for Tates Creek Association.

They heard presentations by Dixie Mylum, associational WMU director; Carl Powell, associational Brotherhood director; Ross Figart, KBC director of mountain missions; and William W. Marshall, KBC executive secretary-treasurer.

Marshall brought the keynote address. He encouraged his audience to "right thinking, right hoping and right acting" in order to accomplish God's purposes in Tates Creek Association, the Kentucky Baptist Convention and the

world.

Music was provided by a men's quartet from Redhouse Baptist Church, Richmond, and Irene McPhearson, soloist from First Baptist Church. Patsy Presnell, from Redhouse, accompanied the musicians.

The state missions offering, known as the Eliza Broadus Offering for State Missions, is collected annually for the purpose of funding missionary projects in Kentucky. Proceeds from the 1988 offering will go to interracial work, church building grants, Christian social ministries and other causes.

The offering is sponsored by the Woman's Missionary Union, auxiliary to the Kentucky Baptist Convention. It is named for Eliza Broadus, Kentucky proponent of state missions work who died in 1931.

The offering is promoted in September of each year. This year the Woman's Missionary Union anticipates proceeds in excess of \$500,000.

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sanford's perspectives



Jack D. Sanford

Boycott is a powerful weapon

We learned from the civil rights movement that boycott is one of the most powerful weapons people who have no power can use. Suddenly powerless people have moxie to see changes made.

Larry Braidfoot, general counsel for the Southern Baptist Christian Life Commission, has suggested the best way Christians can combat the insidious garbage of such films as *The Last Temptation of Christ* is to boycott those who produce and distribute trashy material.

One of the first opportunities to do mischief to Universal Studios is to boycott the home video version of "E. T.: The Extra-Terrestrial." This popular film will go on sale for home use around Oct. 1 at a cost of \$25 per tape.

If Christians would see the film, make comments to local television, radio and newspaper people they would get a much better hearing and exert much more influence than those who walk picket lines, make loud noises and generally make a nuisance of themselves.

We have said before, and we repeat, the money line is the line most people understand better than any other. If we learn how to hurt porn producers,

smut dealers and trash distributors in the pocket book we will have learned how to deal a fatal blow. They all know what it means to lose money.

Braidfoot said we can make E. T. pay because Universal never intended for Southern Baptists to buy tickets to see *The Last Temptation of Christ*. But Universal products, particularly its home videos, are targeted at audiences that include vast numbers of Southern Baptists.

Two ways are open to each of us. One, do not buy the video or rent it when it becomes available. Two, write Universal and tell them you refuse to purchase their products because they have foisted onto the American public a piece of trash in the form of a motion picture which ridicules, castigates and blasphemes the Son of God. Include a flyer from your local video store to demonstrate you know what you are talking about.

Here again, this sort of action is done quietly in your own home. It does not call attention to itself. It does not excite the news media. It does not create any stink. But it will work because it will cost Universal money. That after all is what movie making is all about.

The annual associational meeting

Those of us who work in denominational positions have been on the associational circuit for some weeks and are now in the midst of the busiest time of the year.

We are honored to have a few minutes on the program of the associational meeting. It is what most of us consider the best chance we have to meet the people we are trying to serve and to share with them the work God has laid upon us.

What is most enjoyable about these meetings is the lack of ostentation. All the brothers and sisters gather as friends in a local setting, eager to hear what God is doing in sister churches and ready for a good time of fellowship.

What is most distressing about these meetings is the fact that baptisms are down almost everywhere and income is not accelerating at the rate we would like. Many churches are discouraged because they are not reaching people in greater numbers, and many other churches are

discouraged because their financial situation is not getting any better.

In spite of this most associations we have visited seem to be in good condition as far as local fellowship is concerned. The cloud which hangs over the Southern Baptist Convention, with all the distrust and suspicion, does not seem to be a very significant factor in local associations. For this we all thank the Lord and pray this condition would spread to our larger Baptist family.

We who serve all the churches are privileged to preach in many churches each year and have fellowship with many pastors and leaders at various times. However the best time for us is that little bit we can spend among the people who make all our work go forward. We thank you for allowing us to be part of your annual meeting and with our thanksgiving we offer our prayers for God's richest blessings on all who labor in the local association.

Watch out for this one

In last week's paper we called attention to a move by some members of Madalyn Murray O'Hair's American Atheists to eliminate "In God We Trust" from our currency.

This is not the first time this has been tried, nor will it be the last, but it will be done and we must be alert.

A simple note to your congressman stating your wishes that we maintain this symbolic link to the Almighty would be in order. This is just another way we can exert some influence in the affairs of our nation without making fools of ourselves.

Most members of Congress will listen to your views and if enough of us say the same thing they

must hear us. The fact that assaults upon every vestige of our loyalty to God are being made is reason enough to be concerned. Of course it will not make a great deal of difference in how we live if the phrase "In God We Trust" is removed from our currency. But it will make a difference in the quality of our life if we fail to challenge fringe groups like the American Atheists whenever they seek to belittle our heritage.

This is one of those small matters which can slip by unless we watch what is happening and take positive action. Write your congressman and tell him how you feel. It is the least any of us can do and perhaps it is the most we should do.

western recorder

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mountains to the mississippi



Curtis C. Mooney
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homes for children

A delicate task

One of the joys of my job is to learn about the decisions our children make in their spiritual walk. I have asked staff to let me know about the significant events in each child's life and there is nothing more significant than a personal decision for Christ.

Recently as I walked into the office, Mike Dixon, director of Christian education for Spring Meadows, was calling to tell me that eight of our children had rededicated their lives to Christ while attending the production of "A Toy-maker's Dream," an allegorical presentation of the gospel. We rejoice with this wonderful news and our staff will continue to counsel and guide the youth.

In the last two months five other young people from Elizabethtown shelter and from Spring Meadows have made professions of faith in Christ. In two of the baptisms which followed the change of life for the child led to a renewal of family relationships which had become terribly strained. In one situation the mother who came to see her son baptized made her own profession of faith after the service.

We appreciate the role child care staff played in each of these decisions and recognize the delicacy of their task. It is extremely important they be able to guide a child to establish a personal faith and not accept an imitation of the staff member's faith. I have known child care workers who stated with pride that every child in their care became a Christian within just a few days of placement. I confess I wondered if the children had a true life changing experience or if they simply responded to please the adults who cared for them. On the other side of the delicacy, staff may err by failing to share with the child what Christ means to them personally out of fear of pressuring the child.

Our task is like that of all parents: to live a life in front of the children so they see Christ in us and to share with them what Christ has done in our own lives.

We must never pressure a child to accept Christ to please us for that is not genuine faith, only manipulation. Its results can be more devastating than never sharing in the first place. Please pray we will always have the courage and wisdom to witness as we should.

personnel

John R. Jones has resigned as pastor of Weaver Baptist Church, Laurel River Association, and has been called as pastor of Pleasant Grove Baptist Church, Laurel River Association.

Kenneth Wilhoit has resigned as pastor of White Oak Baptist Church, Laurel River Association.

Rockhold First Baptist Church, Mt. Zion Association, has called **Jim White** as pastor.

Twentieth Street Baptist Church, Mt. Zion Association, has called **Bill Clouse** as pastor.

Neal Wade has resigned as pastor of Burnetta Baptist Church, Pulaski Association.

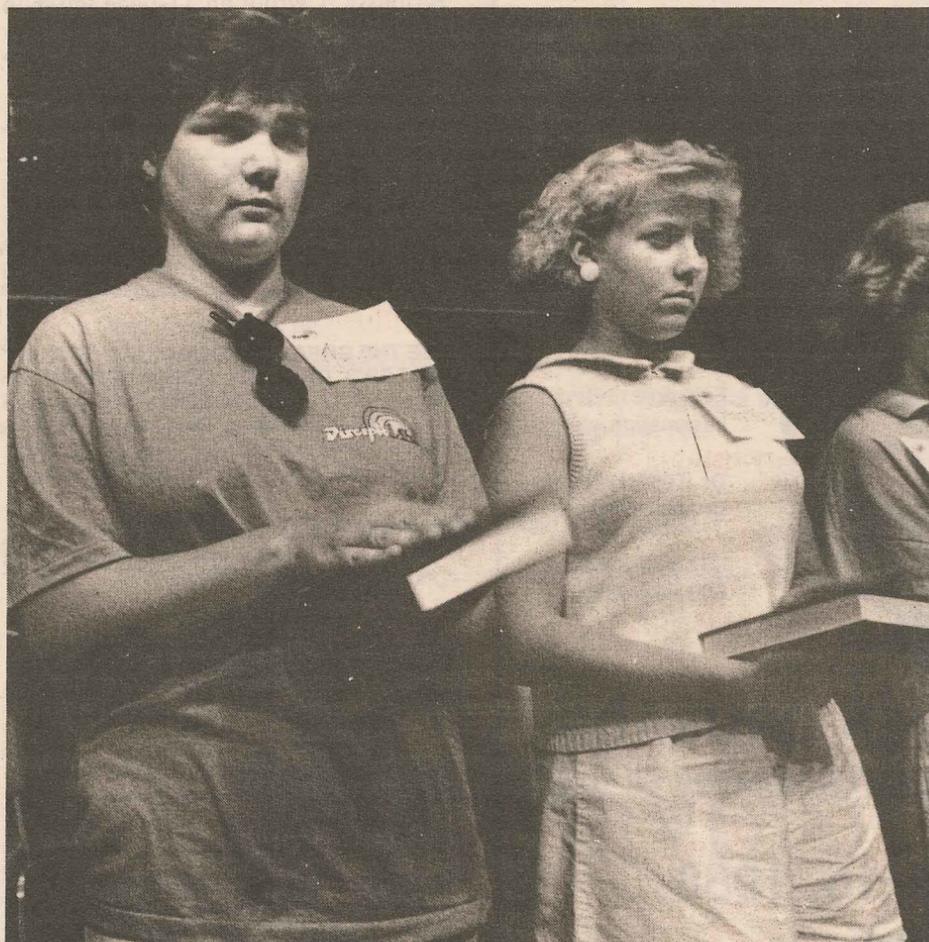
George Grubbs is retiring from Ivory Hill Baptist Church, Boones Creek Association. Pastor Grubbs will be 87 Oct. 1.

Dennis Morgan is the new pastor of Thomas Baptist Church, Boones Creek Association.

Blackburn Avenue Baptist Church, Greenup Association, has called **Bronnie McKenzie** as minister of youth and music. Pastor of Blackburn is Ron Riley.

Ricky Vaughn is the new pastor of Howard's Mill Baptist Church, Boones Creek Association.

Donnie Releford has resigned as pastor of Watts Chapel Baptist Church, Lincoln Association, and has accepted a position as associate pastor of Dry Branch Baptist Church, Mercer Association.



Heather Hall (r), of Little Flock Baptist Church, Shepherdsville, the Kentucky Bible drill winner, participated in a drill demonstration at Ridgecrest Baptist Conference Center during the midJuly Church Training Leadership Conference. She is shown with Julie Gladding, Grace Baptist Church, Ogdensburg, N. Y.



Kristy Robinson, of Spears Mill Baptist Church, Paris, gives the speech that made her the Kentucky state speakers' tournament winner during worship services at the Church Training Leadership Conference at Ridgecrest (N. C.) Baptist Conference Center.

Clifty Grove Baptist Church, Pulaski Association, has called **Leon Lawson** as pastor.

Daniel Keith Miller has been called as pastor of Cedar Hill Baptist Church, Owen Association.

Ervin Easley has resigned as pastor of Pleasant Home Baptist Church, Ten Mile Association.

Warsaw Baptist Church, Ten Mile Association, has called **Timothy Kirby** as pastor. Kirby goes from New Haven Baptist Church, Nelson Association.

South Fork Baptist Church, Owen Association, has called **Charles Stephens** as pastor.

Gary W. Conner has been called as pastor by Long Ridge Baptist Church, Owen Association. Conner goes from Mt. Olive Baptist Church, Boones Creek Association.

missions

Main Street Baptist Church, Mt. Zion Association, took 17 youth and adults on mission to Ashtabula, Oh. Working with Ashtabula Baptist Church, they conducted four backyard Bible clubs, puppeteered in a local nursing home and day care center, and led in worship. Jerry Lowrie is pastor of Main Street.

Ronnie and Freida Adams, missionaries to Valencia, Venezuela, South America, have arrived in the states for furlough (306 Broach St., Murray, KY 42071, (502-759-1264). He was born in Cairo, Ill. and considers Cunningham, Ky. his home town. The former Freida Gupton of Kentucky was born in Paducah and grew up in Cunningham. They were appointed by the Foreign Mission Board in 1984.

Roy and Dena Brent, missionaries to Kenya, have arrived for furlough (1967 B 41st St., Los Alamos, NM 87544). He is a native of Campbellsburg, Ky. and she is the former Dena Hutto of San Diego, Cal. They were appointed by the Foreign Mission Board in 1972.

Nadine Lovan, missionary to Ghana, has arrived for furlough (940 Covington, Bowling Green, KY 42101). Born in Calhoun, she lived in several Kentucky towns. She was appointed by the Foreign Mission Board in 1958.

Charles and Cheri Orange, missionaries to Tanzania, have arrived for furlough (140 Ithaca, Colorado Springs, CO 80911), their home town. He was born in Greenville, Ky. and she, the former Cheri Sallee, in San Diego, Cal. They were appointed by the Foreign Mission Board in 1977.

James and Jane Park, missionaries to Liberia, have completed furlough and returned to the field (Box 1416, Monrovia, Liberia). They are natives of Paducah; she is the former Jane Parsons. They were appointed by the Foreign Mission Board in 1972.

Clayton and Charlotte Rock, missionaries to Argentina, have completed furlough and returned to the field (Bolanos 141, 1407 Buenos Aires, Argentina). They are natives of Kentucky. He is from Hodgenville and she is the former Charlotte McDonald of Barbourville. They were appointed by the Foreign Mission Board in 1982.

revivals

Twentieth Street Baptist Church held revival in July with Charlie Rice, Pineville, leading services. They report two professions of faith and three new members.

Twenty-eight churches from the South Louisville area and Long Run Association, are holding a revival Aug. 28-Sept. 1 at the Iroquois amphitheater. Nightly services will begin at 7 p.m. with noon-day services Tues., Wed. and Thurs. at Kenwood Baptist Church. Angel Martinez is the evangelist and Steve Taylor is music leader.

baptist news in brief

Southeastern's troubled times linger, survey says

Southeastern Baptist Theological Seminary is "a very troubled campus and divided institution," according to a report filed with the Association of Theological Schools in the United States and Canada.

The report says trustees of the 38-year-old school in Wake Forest, N. C. apparently are "clearer about their role as agents of the Southern Baptist Convention than about their full fiduciary role as trustees."

It details events at the seminary during the past year, including measures taken by trustees to more closely control faculty selection, the resignations of the school's president and top administrators and campus concern over those events.

A three-member committee visited the seminary on behalf of the association in mid-March and interviewed representatives of administration, trustees, faculty and students. Its report was presented to the association's executive committee in mid-June and released to faculty and trustees in early August.

Visiting committee members were Jim L. Waits, vice president of Candler School of Theology, chairman; Jack L. Stotts, president of Austin Presbyterian Theological Seminary; and Leon Pacalla, the association's executive director.

The association's conclusions eventually will determine whether Southeastern will continue to be accredited by the organization. The seminary currently is

accredited by the association and the Southern Association of Colleges and Schools, which is scheduled to make an on-site accreditation visit Sept. 14-16.

Trustees' actions last fall—which insured that only biblical inerrantists will be added to the faculty and which gave trustees and the president, not the faculty, primary responsibility for selecting faculty members—prompted the resignations of president W. Randall Lolley, Dean Morris Ashcraft and six other administrators.

One of the major issues in the dispute is the manner in which faculty members are recruited and elected. The report notes: "In October 1987, the board, without prior knowledge of the president, altered substantially the procedures for all faculty appointments."

The report adds: "The rationale offered by the board for the changes posed several unresolved questions for faculty, administrators and students. The major reason given for the changes was the need to reinforce and strengthen the role of the president in faculty appointments."

The visitation committee also focused attention on the fact that the Articles of Faith, the official document of the seminary for doctrinal guidelines for the faculty since the school's inception in 1950, was not the sole criterion used by the trustee committee on instruction in interviews with candidates for faculty appointment. Such non-seminary documents as the Chicago Statement on Iner-

rancy also were used which, according to the report, "caused considerable concern throughout the seminary and resulted in confusion regarding the status and authority of the Articles of Faith and other official documents of the school."

Another point of concern is the "Plan of Action" recommended by Lolley and approved by the trustees in their March 1987 meeting, designed to harmonize relationships between the seminary and its larger Southern Baptist constituency. "In October 1987, the newly constituted board of trustees, without rescinding the previously approved plan, undertook a course of action that was not in accordance with it," the report says.

"The metaphors used by various seminary constituencies are those from military rather than academic settings," the report notes. "The present situation was described in terms of 'armed camps' dominated by a 'fox hole' mentality in search of 'defenses' against external and internal threats.

"It is the general finding of the visit-

ing committee that Southeastern Baptist Seminary is currently confronted by the realities and events that intrude upon its orderly life and work; that these realities and events threaten or even abrogate the capacity of the seminary to operate according to its duly constituted documents and organizational provisions that are internal to the seminary; and to this extent, the events . . . reflect serious threats to institutional integrity . . . and to the freedoms that are the condition of such integrity.

The report also observes: "To the extent that these general findings are affected by or the consequences of events surrounding the series of administrative resignations, the committee discerns a common thread running through them all; namely, the provisions and principles internal to an academic institution have been severely threatened and in some instances abrogated. It is the judgment of the committee that until these internal principles and provisions are restored, the immediate future of the seminary will remain a troubled one." (BP)

SEBTS officials answer report concerns

A cautionary report from a major accrediting agency has produced concern among Southeastern Baptist Theological Seminary officials.

The Association of Theological Schools in the United States and Canada sent a site visitation committee to interview trustees, administrators, faculty and students at the Wake Forest, N. C., school in March.

The report has been forwarded to the association's accrediting commission, with the request that the commission examine Southeastern more closely.

Trustee chairman Robert D. Crowley told Baptist Press: "I'm taking it (the committee's 18-page report) very, very seriously. I wrote an 11-page letter in reply to ATS, but I don't feel at liberty to comment (on the specifics of the issue).

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"I think it is extremely critical that we do not lose our accreditation. I do not feel there is any basis whatsoever for us to be called into question about our accreditation.

"I will do everything in my power to see that Southeastern does not lose accreditation."

Drummond downplayed the impact of the association's statement: "It's just a compilation of what they put together from the various interviews on the campus. It's what they understood from the various interviews, which took place the very day I was elected.

"They haven't made a report yet, in the sense of any kind of recommendation."

Drummond said he does not believe Southeastern's accreditation is in danger, adding: "We're doing fine, I think. Getting ready for a good fall."

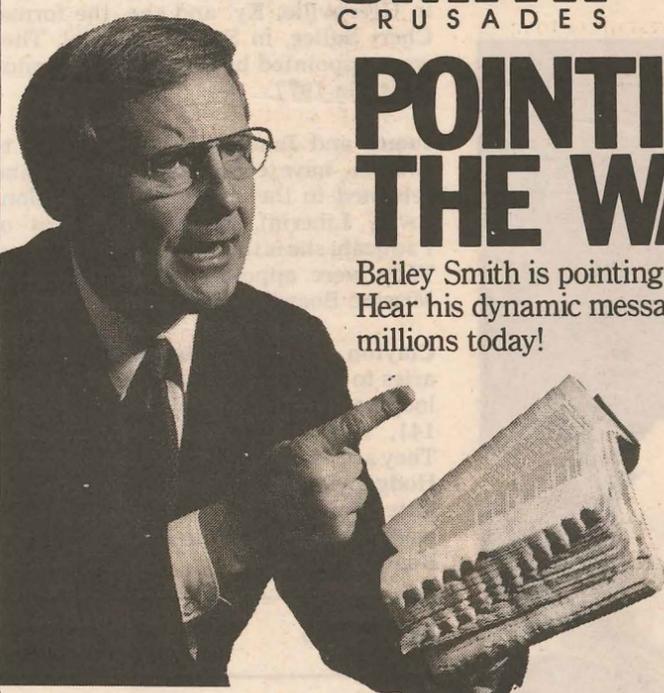
However, Richard Hester, outgoing president of the Southeastern chapter of the American Association of University Professors, took a different view. "I think the accreditation is in question," he said. "These processes move slowly, but . . . the accreditation status certainly is in question."

A press statement issued by the American Association of University Professors' chapter noted: "The report of the ATS executive committee makes clear that the initiative now lies with the administration and trustees of Southeastern Seminary to respond to concerns raised by the ATS. A prompt, positive response . . . is needed.

Hester noted the report did not question the actions of the faculty and pledged the faculty's support and cooperation.

The Association of Theological Schools "is not in the business of kicking schools out," said Leon Pacala, executive director of the organization. He affirmed the value of Southeastern for theological education and said the association works to strengthen schools, not find excuses to deny accreditation.

"Southeastern is a very significant resource for theological education," he noted. "Its well-being is a very important matter for the association. We want to make sure that whatever we do we do in the best interest of Southeastern." (BP)



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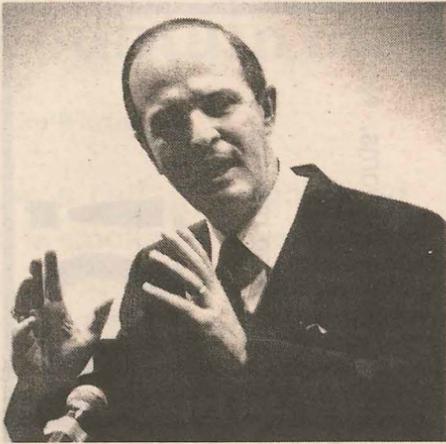
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Vines

Vines urges churches to increase CP gifts

In a statement "on cooperation" SBC president Jerry Vines stated he would "ask our church to increase its Cooperative Program giving by 20% over last year."

Vines also urged pastors to "join me in leading (your) congregations to increase Cooperative Program gifts significantly." He further stated Southern Baptists enjoyed working together in "voluntary cooperation."

Vines, pastor of First Baptist Church, Jacksonville, Fla., said his church had "steadily increased its giving to the Cooperative Program in the last several years." First Baptist, Jacksonville, Fla., gave \$183,334 through the CP according to the 1987 Florida Baptist Convention Annual. Vines said some of his critics have incorrectly reported his church's CP giving. They claim contributions of 2.7% of its \$7.4 million budget.

"Our budget is \$5.9 million," Vines added. A 20% increase would raise their CP giving to 5.08 percent.

Vines commented that many SBC churches are "giving significantly to Southern Baptist causes through the CP. The time has come for all of us to follow their commendable example."

BSSB can't agree on new commentary name

Trustees of the Baptist Sunday School Board delayed naming a new conservative multivolume Bible commentary until February 1989 to see if a "better" name can be chosen.

During the board's August meeting in Nashville, the trustees' publishing and distribution committee recommended the new commentary be titled "The New Evangelical Commentary," with a front-line, or secondary title, of "A Theological Exposition of Holy Scripture."

Larry Holly, a physician from Beaumont, Tex., who made the motion to postpone naming the commentary, questioned the name, noting he was "not excited about the title." Holly added the name does not have the "dignity and gravity" that the "most significant publication of the Baptist Sunday School Board in this century" deserves.

James W. Clark, senior vice president of the board's office of publishing and distribution, told the trustees the name had been approved unanimously by the commentary's six consulting editors who were elected at a called trustee meeting last October.

Clark noted the editors considered 50 titles before agreeing on the proposed name. The consulting editors felt the title "would open trade markets beyond the Southern Baptist Convention," he added. (BP)

Trustees hope for more revenue from telecommunication network

Financial reports and budget adjustments facing the Baptist Sunday School Board occupied a major portion of time for trustees attending the Aug. 15-17 semiannual meeting in Nashville.

E. V. King, vice president for finance, told trustees revenues for the first nine months of the current fiscal year were \$3 million below budget but almost \$6 million above last year. Some bright spots point to improved revenues in the upcoming year, he added.

He listed several causes for the \$3 million lag in revenues, which included church literature sales 2.2 percent below budget, Convention Press sales 5.9 percent below projections and Baptist Telecommunication Network revenues 15.5 percent below budget.

The Holman Division was cited by King as one area of increased sales for the first nine months of this fiscal year, with sales of more than \$6 million, 23 percent above budget, and \$2.02 million, or 49.8 percent above last year. Other components experiencing growth over the past year were Baptist Book Stores,

Broadman Press and Genevox, the music publishing component.

The 1988-89 budget approved by trustees is \$176.65 million, a 5.6 percent increase over the present budget, and 7.4 percent, or more than \$12 million, over 1987-88 projected revenue.

Included in the budget was a reduction of \$494,160 for Baptist Telecommunication Network, which includes the elimination of five employe positions in the Telecommunications Department. This follows a budget reduction last year of \$400,000, which also included five jobs cut in that department.

Board president Lloyd Elder told trustees administrators are prepared to "make an all-out effort. I have found out again and again there is wisdom in this board being committed to a future that includes telecommunications. However, we need the commitment of trustees and an increased commitment on the part of subscribing churches in the convention."

Elder issued an appeal: "As president

of the board who is responsible for visionary leadership, I see that the board cannot carry out this commitment to BTN without the widespread support of churches."

The business and finance committee reviewed the continuing investment losses by the board in BTN, which are more than \$11 million since 1981. It issued a letter of support for the training network, recommending three growth expectations for the 1988-89 year.

These expectations are a minimum of 300 new subscribers, sales of video tapes totaling at least \$92,500 and rental income from the satellite transponder of \$205,000.

Levan Parker, trustee from Birmingham, Ala., and chairman of the church programs and services committee, shared a report from the administration to trustees that recommended "significant budget cuts and tight financial management" because of continued costs to support the network.

The changes reported by the administration to trustees to strengthen the financial contribution of BTN include a goal of increasing the number of subscribing churches to about 4000 from the current 1381 to reach a financial break-even point for the network.

One step recommended by the administration but changed by the trustees was to discontinue coverage of the annual sessions of the Southern Baptist Convention. Trustees directed the administration to allocate the necessary money, expected to be about \$30,000, to continue providing the service to local churches. (BP)

Human needs emphasis at four sites

Four human needs awareness conferences across Kentucky will explore what Southern Baptists are doing in this regard, according to Douglas T. Strader.

Strader, director of the Kentucky Baptist Special Ministries Department, Middletown, said the four conferences are set for 7-9:30 p.m. at these locations:

—South Side Baptist Church, Covington, Sept. 15

—Northside Baptist Church, Princeton, Sept. 19

—First Baptist Church, Henderson, Sept. 20

—First Baptist Church, Prestonsburg, Sept. 22

Speaking at all four conferences will be Nathan Porter, national consultant for disaster relief, domestic hunger and

migrant ministries with the Home Mission Board, Atlanta, Ga.

Others scheduled to appear: Earl Goatcher, consultant, human needs ministries, Foreign Mission Board, Richmond, Va.; Robert Y. Simpkins, director, KBC Brotherhood Department, Middletown; Ed Richardson, Christian social ministries intern, KBC Direct Missions Department; and Strader.

Four conferences are scheduled at each location:

—How to find local resources to meet human needs

—How can literacy help in meeting human needs?

—What can my church do?

—How can Baptist men help?

Windermere Annuitants' Conference

October 3-7, 1988

Mail Reservations to:
Windermere Baptist Assembly
State Road A.A.
Roach, Missouri 65787

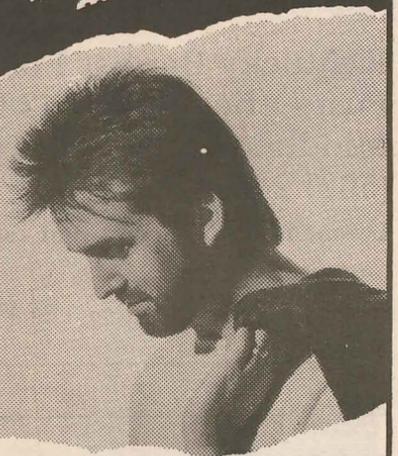
Total Cost: \$93.00 each —
2 per room
Registration \$10.00 per person —
Applies to total cost

Annuity Board, Southern Baptist Convention



LIVE - IN CONCERT

Wayne Watson



Friday, September 9
8:00 p.m.

Love Offering

Highview Baptist Church
7711 Fegenbush Lane
Louisville, KY 40228

contact:
Joel Walker 502-239-3269

Booking Information:
Christian Image / P.O. Box 91337, Mobile, AL 36691
In Alabama: 205 473-4327 / USA, Toll-Free: 1 800-255-1361

Kentucky Baptists' Best Kept Secret ???

Interrobang (?) is a punctuation mark designed for use especially at the end of an exclamatory, rehetorical question. It came into existence in 1967 and is not widely used.

Your **S**tate Baptist Foundation is Kentucky Baptists' best kept secret and is also not widely used. It exists to serve the estate stewardship needs of Baptist individuals and families. Contact Barry Allen for more information about how your state foundation can assist you.

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OWENSBORO HOTELS AND MOTELS

(Add 8% tax to rates quoted.)

Name/Address	Single	Double	Flat Rate
HOLIDAY INN* (8 minutes from FBC) Phone: (502)685-3941 Highway 60 West Owensboro, KY 42301 Restaurant, 6AM--10PM	N/A	N/A	\$37.00 up to 4 persons
EXECUTIVE INN (6 blocks from FBC) Phone: (502)926-8000 One Executive Blvd. Owensboro, KY 42301 Restaurant, 6AM--1AM	\$38.00 38.00 35.00	\$42.00 42.00 39.00	N/A N/A N/A
DAYS INN* Phone: (502)684-9621 Highway 231 at Highway 60 By-pass Owensboro, KY 42301 Restaurant, 6AM--9PM	N/A	N/A	\$32.00 up to 4 persons
MOTEL 6* Phone: (502)686.8606 4585 Frederica Street Owensboro, KY 42301	\$23.00	\$27.00	N/A

Messengers and visitors are responsible for making their own lodging reservations. In order to receive special price considerations, if any, at the hotel or motel of choice, inform the reservations clerk you are attending the Kentucky Baptist Convention.

Note: All Owensboro hotels and motels provide free HBO and Cable TV in rooms. None of the above properties offer X-rated, pay-for-viewing video.

*Has limited number of non-smoking motel rooms. Request when making reservation.

At the annual meeting of the Kentucky Baptist Convention... OCCUPY OWENSBORO!

CASH ONLY

Mountain missions needs still remain in eastern Kentucky

by Jim Burton

Atop a collage of gold and red is smoke. Somewhere in the mountains under the cover of fall foliage, homes are hidden, nested against creeks. Pot-bellied stoves warm those homes with burning coal.

As was life in the 1880s, so goes life in the 1980s. Some things never change in Appalachia—the land of the sky, called by some the chosen land of God.

After Southern Baptists organized work on Indian reservations the region was the second area of institutional mission efforts, beginning in 1885.

Mountain missions captured the heart of Southern Baptists, said Wendell Belew, associate vice president for missions strategy interpretation at the Home Mission Board.

"They were likeable people," said Belew. "The Appalachian people are basically of Welch and Scotch stock. They have an intriguing vernacular, music and way of living.

"I suspect the mountain feuds helped to emphasize the depravity. And those were pretty well known."

Until the Great Depression, Southern Baptist mountain missions efforts centered primarily upon establishing schools. Mars Hill and Gardner—Webb Baptist colleges in North Carolina grew out of that effort.

But a drop in missions giving during the Great Depression and an embezzlement scheme cost the Home Mission Board millions in unmet pledges and misused funds. The Home Mission Board could not maintain the mountain schools, which accounted for nearly 7000 professors of faith in Christ dur-



Martha Sue Baldrige plays the accordion during a Saturday afternoon lay-led worship service at a mission center in Pippa Passes.



The Home Mission Board operates three Christian Social Ministries programs in Appalachia. In Pippa Passes the program provides a place for this woman and child to get clothes.

ing their existence. So the Home Mission Board reworked its strategy.

Belew, who was director of mountain missions in Kentucky from 1951-56 before joining the board, was in charge of mountain missions for the convention.

"We made some new efforts in Kentucky," he recalled. "We established church-centered missions programs which ultimately became the pattern for pioneer missions programs at the Home Mission Board.

"We would support a county seat church with good leadership and then use their laymen in establishing missions.

"One time we had 300 missions operating in eastern Kentucky."

Southern Baptists owe more than their strategy for the pioneer missions to Appalachia. In the 1940s and 50s, thousands of Appalachians went to the industrial centers of the north seeking a better life.

Those who were Southern Baptist took their faith with them. Many pastors went along, working in factories and planting churches.

Today, about 20 million people live in Appalachia, which covers portions of 13 states from Alabama to New York. Southern Baptist mountain missions efforts originally were focused on the southern highlands area.

Appalachian counties have 8823 Southern Baptist congregations with about 2.7 million members, said Gary Farley, associate director of rural-urban missions for the board.

The mountain areas are among the most under-evangelized sections in America, according to a Home Mission Board document, "The History of HMB Involvement in Appalachia." In many counties less than 25 percent of the residents are church members.

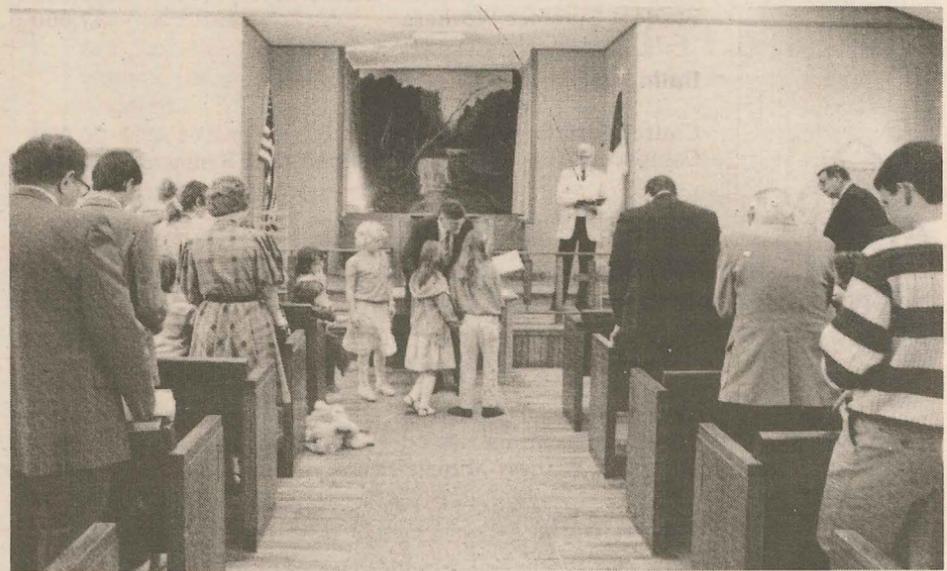
"We've never put as much money in Appalachia as the other mainline denominations have," said Farley, "but we've always been closer to the people."

Farley points to the bivocational di-

mension of Southern Baptist work in Appalachia as a successful model for ministry. Clear Creek Baptist School in Pineville prepares Appalachian preachers for ministry.

"It takes these guys and gives them some theology to go along with their calling and prepares them to do the work at the head of the holler," said Farley.

Church planting probably is the greatest need in Appalachia, reported Ross Figart, mountain missions director for the Kentucky Baptist Convention.



Home missionary Lawrence Baldrige receives converts during the invitation at Caney Creek Baptist Church.

"We really haven't had that spirit of reaching out and starting (mountain) missions for a number of years," he said.

Several obstacles block church planting and growth in eastern Kentucky.

"The inborn culture of the mountains is primarily from old Regular Baptists," Figart said of the region. "The emphasis is completely unevangelistic, (even) antievangelistic and missions. They are also strongly against paid and educated ministry."

But culture isn't the only obstacle. Southern Baptists typically base their strength on the work of the local church. But in Appalachia, the human needs surrounding churches often are overwhelming.

"Our emphasis on the local church as the primary place of ministry is a correct emphasis," said Figart. "But if the church doesn't have that vision and concept, then the model of what they tend to do and be is limited.

"The churches where the needs are greatest are for the most part very weak," he said. "They are struggling financially, they have limited leadership and resources for their own needs."

The board is experimenting with new strategies that will assist in economic development to meet human needs.

Farley points to a quilting factory in Pound, Va. that was assisted financially by the board. The factory produced the Southern Baptist Woman's Missionary Union centennial quilts.

Farley, a former eastern Tennessee county politician, said that instead of trying to capture runaway industries from the north, Appalachia needs to develop local entrepreneurs.

"I think the Southern Baptist Brotherhood could do some terrific things there," said Farley. "You've got people in Brotherhood who have the expertise that would help people put a business together.

"Mountain people are pretty resourceful. They don't need a lot of money. But if we can figure out some ways to help them have some cash money, then those who want to live in that setting can and should."

With more than 100 years of mountain missions work, the board's strategy has changed.

It has no unified approach to mountain missions. Most of the effort is directed by Farley, but other areas of the board, the Church Extension and Christian Social Ministries departments also have programs there.

"We don't have a (mountain missions) program," said Gerald Palmer, the board's vice president for missions. "We cooperate with the state conventions in a program to meet the needs of the mountains.

"I think we need someone to link things together in a constant link at what's being done. If we took all that's being done, we are probably doing more than we know. But we may also be ignoring a lot of places with unmet needs."

Theme interpretation: "What mean ye by these stones?"

by Bonnie Hartley

Moses is dead. The spies have entered Gilgal and been sheltered by Rahab. As promised, God has prepared the land for his children.

"Joshua, the time has come for you to lead the children of Israel across the Jordan into the Promised Land," said God.

Joshua calls out representatives of the 12 tribes to carry the Ark of the Covenant in the Jordan River. The Ark is to remain mid river until the passing has been completed. The waters will cease to flow and the water upriver will stand in a heap. The priests remain in the Jordan's parted waters as the people pass into Gilgal.

Upon completion of the crossing Joshua is commanded by God, "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priest's feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night" (Joshua 4:2-5).

This will prompt your children and your children's children to ask, "What mean ye by these stones?"

God did not want the past forgotten. Yesterday gives meaning to the present. Neither are we to forget our heritage in organized missions work. The faith and perseverance of our ancestors will strengthen us for the task ahead.

So what do we mean when we say today in Kentucky, "What do these stones mean?" God instructed the children of Israel to explain and to remind

future generations of the significance of the altar of 12 stones. The question could be directed toward us in this manner, "What does it mean to have been involved in organized missions for 100 years?"

Once, states were asked by the Southern Baptist Convention to consider organizing a women's committee for the purpose of "accomplishing God's appointed task of compassion, salvation, instruction and nurture." Many pastors regarded this as an interference. Yet, the women prevailed and all over the convention monies were raised for missions work. When we remember these early beginnings of mite boxes, missionary barrels and small pamphlets, we know God was using talents and energies to accomplish tasks heretofore left to isolated offerings.

Our altar of remembrance is not made of 12 stones, but made of ongoing and short term projects that have changed lives and brought hope. He might have asked us to bring an object representative of aid to the heathen in Missouri, or bricks to represent the church building programs, or letters of appeal for funds to send more missionaries to China. Whatever the structure of the altar, he calls us to remember.

It is not simply a matter of being dutiful in remembering. Experience is our greatest teacher. The Hebrew people were always called back to the pronouncement that "I am the God of Abraham, Isaac and of Jacob." We, too, remember the women of yesterday who established the foundation of Woman's Missionary Union.

Remember the importance of these

women. They were commissioned by God for a specific task and by faith fulfilled the challenge to organize.

Remember, too, the Sunbeams and Girls in Action who grew up to be missionaries the world over. Remember the Young Women's Association who shared in white Bible ceremonies and became strong, committed women. Remember the women in the missionary societies who gave of their egg money to clothe Indian children in Missouri, who prayed fervently for God to send laborers to relieve missionaries already serving, who spent hours in community missions projects, who taught endless mission study books throughout the Southern Baptist Convention.

These women were dauntless in their efforts. The roll call could include your mothers and grandmothers. As you remember this, our past, let us not forget the work of today.

The present calls us to action through faith. The children of Israel crossed the Jordan in faith. They had seen the Jordan overflow her banks and knew of the strength of the current. Even so, they knew God would make the way clear for them to cross into Gilgal. Today, we walk **by faith** as we are on mission for Jesus Christ. **By faith** we set allocations for a year's missions work throughout Kentucky:

—faith that knows the funds for carrying out our programs and plans will be sufficient;

—faith that causes us to seek new areas of work such as literacy programs for internationals;

—faith that cause us to remain strong in sustaining ministries that need our

constant funding.

Today in Kentucky, just as with Joshua of old, we praise God for bringing us to this period in our lives. Our altar is not of 12 stones; however, we call ourselves to remember and to carry on.

When tomorrow we are asked what these stones mean, we will answer that they remind us that God was in the midst of his people, guiding and guarding. We have taken as projects areas of missions work in Kentucky that seemed doomed to fail. But, with conscious awareness of God, we have forged ahead. Tomorrow we are challenged to meet internationals, introduce them to our language, teach them ways to function in America, and tell them about Jesus Christ. We are challenged to provide worship experience in the languages of internationals. We are challenged to continue our support for the chaplaincy program at Luther Lockett Correctional Center. We are challenged to remember our beginnings, the foundation for the Eliza Broadus State Missions Offering, and the women who pioneered WMU in our state.

These women are countless. They could be any of the Kentucky Baptist women of today. They, by faith, made themselves available to God to carry out his plan for telling the good news.

Become a part of today by participating in the work at hand. Become a part of remembrances tomorrow, if you are a woman, by strong supportive work in today's Woman's Missionary Union. Leave a legacy for the future through participation in missions by praying, studying, giving and going.

Eliza Broadus Offering Allocations 1988-89

KENTUCKY BAPTIST CONVENTION BUDGET

Missionaries

Salaries and Benefits (state missionaries) \$110,000
Student Summer Workers 17,000

Buildings

Church Building Grants 20,000
Camps and Assemblies Major Repairs and Renewals 35,000

Interracial Work

Fellowship Center Workers 15,000
Language Missions 47,500

Special Ministries

Christian Social Ministries 55,000
Rural Urban Ministries 30,000
Interfaith Witness Ministries 2,000

Student Work

International Student Ministry 16,000
Reach Out 88-89 6,000
Student Mission Action Projects 9,600

Special Projects

"Mission Kentucky" 25,000
Ministers' Wives Retreat 2,000
Disaster Relief 5,000
Human Need Projects 5,000

TOTAL \$400,100

WMU ACTIVITIES BUDGET

Missionaries and Family Nurture

Western Recorder to Foreign Missionaries \$ 1,500
Foreign Missionaries Gifts 1,000
MK Retreats 1,000
Furloughing Missionaries Dinner, KBC 750

Scholarships

Campus BYW Presidents 1,500
Deaf Work 1,000

Interracial Work

Field Workers 1,500
Simmons Mission Department 500
Friendship International Ministries 6,000
Ethnic Women's Work 1,000

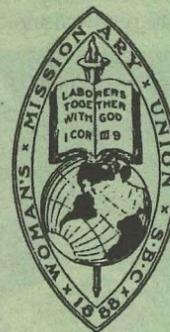
Activities

State Missions Week of Prayer Material 20,000
WMU Activities 21,020
Age-Level Activities 12,200
Cedar Crest Camp and Workshop 30,000
Jonathan Creek Camp 12,000
Camp Promotion 1,000

Miscellaneous

Clear Creek (Nursery) 2,500
Oneida Baptist School 2,500
Mountain Missions Conference, Oneida 750
Marrowbone Center Van 5,000
Luther Lockett Correctional Complex (Seminary Interns) 5,000
Race Track Ministry, Long Run 3,600
Resort Ministries Land Between the Lakes Area 500
Infant Resource Project 5,000
Undesignated 13,080

TOTAL \$149,900



1988 OFFERING GOAL \$550,000

WEEK of PRAYER for STATE MISSIONS

September 11-18



Prayer requests:

Mission Kentucky

1. Pray that more churches in Kentucky will get involved in Mission Kentucky efforts.
2. Pray for the Praxis team that will help start new work.
3. Pray for an awareness of unreached people in your own community.
4. Pray that more churches will be committed to supporting new work, churches and preaching points.
5. Pray that property and meeting places will be provided for new work.
6. Pray that people will come to know the Lord as a result of new work in Kentucky.

Christian Social Ministries

1. Pray for more opportunities to work with the influx of internationals coming into your area.
2. Pray that more churches will get involved in Christian Social Ministries.
3. Pray for the ministries of the Baptist Centers in the state: Baptist Fellowship Center, Marrowbone Baptist Center, Jefferson Street Chapel, Wheelwright Baptist Center, East Baptist Center, Caney Baptist Center, Pippa Passes, Long Run Association and Elkhorn Association.
4. Pray for the safety of those who minister in inner-city situations.
5. Pray for the children involved in after-school programs.
6. Pray for the homeless in Kentucky.
7. Pray for the mentally ill who live on the streets.

Language Missions

1. Pray that the deaf will be convicted about the lost deaf in their community. Pray that they will be active in witnessing.
2. Pray for more willingness by hearing congregations to encourage deaf involvement.
3. Pray for the 36 churches in Kentucky that minister to the deaf.
4. Pray that the ministers will find a way to meet the needs of the growing Filipino community in Kentucky.
5. Pray that Filipinos will be led into a personal relationship with Jesus Christ.
6. Pray that Bibles in different Filipino dialects will be available.
7. Pray for the weekly Bible studies and for contacts to be established.

Special ministries

1. Pray for the new chaplain, the Clinical Pastoral Education program and ministry to the inmates at Luther Lockett Correctional Complex.
2. Pray for the part time assistant chaplain who is funded by WMU through the Eliza Broadus offering.
3. Pray for the inmates at Luther Lockett, the spiritual prison that surrounds their souls and spirits.
4. Pray that the overcrowded conditions in the Luther Lockett Correctional Complex, built to accommodate 500 but frequently housing 600, will be alleviated.
5. Pray that the inmates will be responsive to God's love presented through the volunteers and staff.
6. Pray for the volunteers and church groups who come every week to provide worship services, fellowship and Bible study.
7. Pray that people who cannot read or write will have the courage to reach out for help from Kentucky Baptists.
8. Pray that more Kentucky Baptists will get involved in literacy missions.
9. Pray for the men and women who are learning how to read and write. Pray that they will also learn about saving faith in Jesus Christ.

International missions

1. Pray for the internationals who are struggling to learn English.
2. Pray for more workers and instructors.
3. Pray for transportation needs to be met.
4. Pray that more Baptist Young Women will get involved.
5. Pray that cultural barriers will continue to be broken.
6. Pray that volunteers will have opportunities to share Christ with international friends.
7. Express thanks to God for the Kentuckians presently representing us in Foreign Missions.
8. Pray that your church will create a climate that will encourage youth and adults to hear and answer the challenge of a call to missions.
9. Pray for extended families of Kentucky missionaries: parents and children who have to be many miles apart and go for extended periods of time without seeing each other.
10. Consider choosing specific missionary parents or missionary children who are in Kentucky for an ongoing mission support activity.

christian education

Inaugural speakers announced

Arizona pastor Richard Jackson and ministries specialist Bruce Grubbs will be featured speakers for the inaugural conference of the Center for the Ministry at Southern Baptist Theological Seminary. The conference, titled "Competence and Calling in Ministry," will be conducted at the Louisville, campus Sept. 22-23. In addition to addresses by Jackson and Grubbs, the event includes workshops led by Southern Seminary faculty.

Jackson, pastor of North Phoenix Baptist Church since 1967, has led the church to grow from a membership of less than 1000 to more than 18,000. He is a graduate of Howard Payne College and Southwestern Theological Seminary, Ft. Worth, Tex. He has served one

term as president of the Arizona Baptist Convention.

Grubbs, manager of the pastoral leadership/administration section of the Baptist Sunday School Board, Nashville, has written and spoken widely on such topics as shared ministry, forced ministerial terminations and church growth. His books include *The First Two Years* and *Helping the Small Church Grow*. He and Joe Stacker coauthored, *Shared Ministry: A Journey Toward Togetherness in Ministry*. He is a graduate of Bethel College and Vanderbilt University.

For more information, contact the seminary continuing education office toll free at (800) 626-5525. In Kentucky, call (502) 897-4315.



Martha Wilkinson, center, wife of Kentucky Governor Wallace Wilkinson, toured the campus of Campbellsville College this summer. Mrs. Wilkinson, who attended Campbellsville College, was joined on the tour by W. R. Davenport, left, who retired recently as president of the college, and Connie Kelly, right, executive assistant to the governor's wife. Kenneth W. Winters is president of Campbellsville.

SEBTS prof resigns to join Virginia staff

Robert D. Dale, professor of pastoral leadership and church ministries at Southeastern Baptist Theological Seminary, has been elected by the executive committee of the Virginia Baptist General Board as director of the division of church and minister support, effective Jan. 1, 1989.

Dale is a graduate of Southwest Baptist College (AA), Oklahoma Baptist University (BA) and Southwestern Baptist Theological Seminary (BD and PhD). He did postdoctoral studies at Southern Methodist University, Kansas University, Dallas Pastoral Counseling Center and the Center for Creative Leadership at North Carolina Central University.

A native of Missouri, Dale is married to the former Carrie Lou Kandy. They are the parents of two children, Cass Steele Dale (17) and Amy Dawn Dale (14).

Dale has authored many books. Among them are *Growing a Loving Church*, *To Dream Again*, *Ministers as Leaders* and *Keeping the Dream Alive*.

As director of the newly created division of church and minister support he will be supervising and leading the members of the staff who are responsible for church-minister relations, church training development, church administration, church music, retirement and insurance services and Christian life concerns.

Teachers of John: help available at SBTS events

Southern Baptist Theological Seminary is hosting three fall conferences to equip persons who will be teaching the gospel of John during the 1989 January Bible study.

Two conferences will be one-day events led by Alan Culpepper, James Buchanan Harrison professor of New Testament interpretation at Southern Seminary. These conferences are set for Thursday, Sept. 29 and Monday, Dec. 5.

A three-day conference will be held Oct. 19-21. In addition to Culpepper, workshop leaders for the October event will be preaching professor Raymond Bailey and theology professors Wayne Ward and Molly Marshall-Green.

For further information, contact the seminary's continuing education office toll free at (800) 626-5525 or in Kentucky call (502) 897-4315.

Media Workshop

Conferences for church media librarians and television ministry teams

Saturday, September 24

8:30 a.m.-3:00 p.m.

Immanuel Baptist Church, Lexington

Conferences

How to Process Media
How to Administer and Promote a Church Media Library
How to Start and Maintain a Cassette Tape Ministry
How to Conduct a Library Staff Meeting
Leadership Learning Styles
Communication Possibilities for Television Ministries
Basic Technical Procedures for Video Production
Camera Presence

PROGRAM FEE: \$10

(includes a catered luncheon plus conference materials)

Reservations are due by **SEPTEMBER 15!**

Make checks payable/mail to: Kentucky Baptist Convention, Communications Division, P. O. Box 43433, Middletown, KY, 40243-0433. Call (502) 245-4101, ext. 212, for more details.

Program Personalities

Alice Arnett, media library director, Walnut Street Baptist Church, Louisville
Margie Bowling, media library director, Lyndon Baptist Church, Louisville
Gregory Hancock, director, Communications Division, Kentucky Baptist Convention
Denise Hawkins, promotions specialist, Communications Division, Kentucky Baptist Convention
Bill Hoff, minister of media, Walnut Street Baptist Church, Louisville
Paul Lee, director, Media Department, Kentucky Baptist Convention
Tom Wilson, director, LBC Television Ministries, Latonia Baptist Church, Covington

Sponsored by

Communications Division, Kentucky Baptist Convention

Our next Media Workshop is Saturday, April 29, 1989 at First Baptist Church, Bowling Green!

UNTIL JESUS COMES

*He which hath begun a good work in you
will perform it until the day of Jesus Christ.*

Philippians 1:6

For more than 16 decades your state Baptist news journal, Western Recorder, has been the principal means of transmitting news of interest among Kentucky Baptists. It continues a proud tradition today, telling Baptists the facts—accurately, honestly, rapidly.

But escalating postal, paper and printing costs threaten that freedom in contemporary times. These culprits are demanding more and more dollars which otherwise would be available to missions causes. In a recent year Western Recorder had to rely on the Cooperative Program for nearly \$2 of every \$5 it spent.

There is a way to reverse the trend, however—through endowment. Gifts to the Kentucky Baptist Foundation in Western Recorder's name will help the paper hold the line on rampant inflation.

Your gift will provide a permanent informational supply line to thousands, even millions of readers yet unborn.

The interest it generates will underwrite Baptist communications needs from now until eternity.

Won't you help us by sharing what you can until Jesus comes?

Clip the coupon and mail it with your check to:

Kentucky Baptist Foundation, Box 43433, Middletown, KY 40243



I want to share something with Western Recorder that will outlive me, providing for others until Jesus comes. Enclosed find my gift of (check one):

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\$2500

\$1000

\$500

\$250

\$100

\$50

\$25

\$10

Another amount \$ _____

Name _____ Street/Box No. _____

City, State, Zip _____

Gifts are tax deductible and will be acknowledged. If you would like to designate your gift as a memorial to individual(s) living or deceased, include name(s) here:

baptist forum

Baptist Hospitals Foundation Can Show You How To

"GIVE IT TWICE."

ESTATE OF
MR. AND MRS. JOHN B. BAPTIST
\$100,000—NET WORTH

Upon the death of the first spouse, the entire estate passes tax-free to surviving spouse.

Upon the death of the second spouse, the estate (\$100,000) would be placed in a Charitable Trust with earnings paid to children for as many years as it takes to equal the full value of the estate, i.e., \$100,000 (usually less than 10 years).

MARY BAPTIST
DAUGHTER
\$50,000

JOHN B. BAPTIST, JR.
SON
\$50,000

After satisfying the needs of the children, the principal of the Trust (still \$100,000) would go to the Lord's work.

Contact the Administration Department at your Baptist Hospital or the Foundation if you would like more information about how you can "Give It Twice."

Baptist Hospitals Foundation

4007 Kresge Way
Louisville, KY 40207
(502) 896-5000

Paul could not be a missionary today

It is a sad day when the Foreign Mission Board fires a missionary on the vague and unspecified charge of "doctrinal ambiguity," particularly when the letter which raised the issue contains highly questionable doctrinal statements.

If the Baptist Faith and Message provides the theological norm for missionaries, then Keith Parks is morally bound to specify what article in that document Michael Willett violated.

Parks has grounds for questioning the theology of Willett's accuser, Michael McGinnis. McGinnis charged that Willett "says Jesus did not resurrect physically . . . he won't say how he resurrected." Behind the language lies both unbiblical and possibly heretical theology. As the Baptist Faith and Message states, Jesus "was raised from the dead with a glorified body . . ." Scriptures always use the passive voice: "He was raised," that is, God raised him. By saying Jesus "resurrected," McGinnis seems to imply he was not human but only "God in a bod," to use Campus Crusade language.

We had better inquire more deeply into McGinnis' view of the resurrected Christ. The Baptist Faith and Message agrees with the Apostle Paul that the risen Christ had a "glorified body," not just the body placed in the tomb. Paul declares to the Corinthians, "You foolish man. What you sow does not come to life unless it dies. And what you sow is not the body which is to be . . . But God gives it a body as he has chosen . . . It is sown a physical body, it is raised a spiritual body."

All of this causes me to ask whether the Apostle Paul could serve as a missionary under the Foreign Mission Board today. I doubt it.

E. Glenn Hinson
Louisville

Stop acting like Pharisees

I want to say Henlee Barnette is right on target. I speak from the "trenches" where many of those so-called "pastors" seem never to have been. Although I am qualified for endorsement to the chaplaincy, I'm in the Navy as one of the crew—not as a chaplain.

Many of those with the most strident voices seem to display little knowledge of a broken, dying world. They appear to waste all their energies arguing over issues those in pain seldom care about in a world Jesus lived, bled and died to save.

Who really cares how many angels can sit on the head of a pin or some of the other fights we bicker with one another over? Does it make a difference to us when we approach suffering?

The people to whom I have ministered knew all about condemnation, what they had not heard about was the loving grace of the risen Lord. Some were too intimidated by our "churchy" ways to come, others looked at the witness our family brawls provide, some had been condemned by those sent to find them, and the list goes on.

I have no wish to cast stones, just a burning desire to motivate as did the prophets who called Israel to be Israel not something less.

Let us be nothing less than sinners found and called out to be saints, then justified and sent out in search of others lost as once we were. Let us be the church God intended us to be. Let us not be like the Pharisees, good men of high respectability in their communities, men of traditional and orthodox views, but rejected by the father

for their lack of gentle spirits, for their lack of real commitment to justice and mercy, for their lack of zeal for him.

Remember, he is big enough to defend himself.

God knows even better than my peers, that I am a sinner but I hope he has not found me to be a Pharisee.

Helen Spalding
U. S. Navy

Missionaries available to churches

I would like to share some information with your readers. We are Victor and Lucinda Lyons, missionaries to Chile since 1980. We will be on furlough from August 1988 through February 1989.

My wife and I are willing to speak in this area. We have a limited number of dates available. If any church would like to use us they could locate us at this address: Southern Baptist Seminary, 2825 Lexington Rd., Box 1444, Louisville, KY 40280.

We are guests in the missionary home of Broadway Baptist Church and want to be a blessing to the churches in this area while we are here.

Victor S. Lyons
Louisville

What is a Southern Baptist?

I am becoming more and more disturbed by the events in our convention. We are moving rapidly down a path which could destroy our identity as Southern Baptists. Somehow we need to find a way to get along.

I hear reports about actions which the Alliance group is considering. If I were to claim allegiance to one wing of the convention, which I will not do, the Alliance would be the wing. However, I cannot believe my ears when I hear nor my eyes when I read reports Alliance members are seriously considering withholding Cooperative Program funds.

No matter that they are going to give funds to the agencies and people they deem worthy in the convention, this move is an attack at the very roots of who we are as Southern Baptists.

The distinctive of Southern Baptists is not a certain theological position, though theology is important. Our distinctive is our means of supporting our mission vision—the Cooperative Program. Withholding funds and designating these funds destroys that distinctive and moves us backwards 65 years.

When people cease to support the Cooperative Program, no matter how high the motives, they cease to be Southern Baptists. Is this not one of the problems we have with the current leadership, their lack of support of the Cooperative Program?

Such a move by the Alliance would be a disaster for the future of Bold Mission Thrust. Please, my friends, do not do this.

Charles A. Overton
Lebanon

Letters for baptist forum: maximum length, 300 words. Longer letters will be edited for space or returned for revision. Writer's signature, address, phone number and church affiliation required. No form letters will be printed. Letters must deal with issues and not make personal attacks.



James H. Cox
Associate Editor

fourth estate

Wordsmiths forever

There were four of us.

Two women. Two men.

All married. None to each other.

Age-wise, there's at least a decade between each of us.

Every one of us is a dyed-in-the-wool Southern Baptist.

But the common thread that has bound the four of us more than a decade is an insatiable desire to write for publication.

There was Lucien Coleman, former distinguished journalism professor at Southern Seminary. Lucien may be the most prolific contributor to Southern Baptist magazines of this generation. I suspect his byline appears more frequently in more denominational periodicals than anyone else's.

Denise George is the motivational one, the most enthusiastic scribe I have ever met. When one of us is not writing and Denise hears of it, woe be unto him or her! I think she has an overfixation with using one's talent. She's an idea factory whose work has blossomed beyond her denominational roots to *Guideposts*, *Redbook* and other national publications.

There's Helen Parker, a "find" in one of Coleman's writing classes. Blind from birth, Helen never lets her handicap keep her from producing materials in a steady stream to benefit the millions who read a printed page. She, Denise and Lucien are all Broadman authors. In addition, for years Helen has produced devotionals, articles, plus a monthly column for *Outreach* magazine.

I have relished my association with this loosely knit foursome. Each one has been an encourager to the others. We'd have lunch now and then—by twos, threes and fours—whomever we could get together to share current writing pursuits.

But that old gang of mine is breaking up. Lucien moved to Texas awhile back. Each time he paid a return visit to Louisville, Denise would arrange a luncheon date for the four of us.

We were stunned last February to learn Helen has inoperable cancer. Never one to quit, she has continued to produce her magazine column and write honestly about her illness, fulfilling all commitments and taking new ones.

Then, Denise's husband, Timothy, also a seminary professor, accepted a position in Alabama last June. One by one, our little group has scattered.

Yet as I write this, the four of us are still at our keyboards, although separated by the miles. A common theme binds all four: "My tongue is the pen of a ready writer" (Ps. 45:1).

None of us would have it any other way. For each one of us, our pulpit is undeniably the printed page.

Meade County church builds without borrowing

by Suzanne Darland
State Correspondent

In the past 2½ years Buck Grove Baptist Church, Salem Association, has built a fellowship hall, enlarged its sanctuary by 30 feet, added 100,000 square feet of office and classroom space, put a new roof on the educational wing and blacktopped the parking lot.

The price tag?

Almost \$300,000. And, they did it all without borrowing a penny from the bank.

Pastor Floyd Price thinks this is significant for the rural Meade County church that averages a little more than 200 in Sunday school and has an annual budget of \$128,000.

He also advised a pay-as-you-go plan is good stewardship.

"If we had borrowed \$300,000 over 15 or 20 years, this much construction would have cost \$500,000 to \$600,000," Price commented. "This church will be able to do ministry for the next five years with the money saved."

Price said the price tag might have risen even higher had it not been for church members who donated their time to do electrical and heating work. Church members poured the outside sidewalks by themselves and installed wainscote trim inside the sanctuary.

"We have two retired men who have been here like they punched a clock," Price noted. He detailed how they took the original baseboard from the sanctuary, scrubbed each piece with steel wool, brushed on a base coat and two coats of white paint for the renovated sanctuary.

"They were really glad when we said we were just going to varnish the baseboard in the foyer," Price chuckled.

Price feels sure the idea of members doing much of the work themselves contributed to the success of fund raising.

"Even people who didn't actually work rolled up their sleeves financially," he noted.

He added there were "no wealthy benefactors. It was all nickles and dimes. But everyone was doing it together."

The campaign began in August 1985 with a canvass of members' homes for pledges. Work began simultaneously on a 50 x 60 foot building immediately south of the educational wing, housing a fellowship hall and kitchen.

In the past 2½ years Buck Grove added \$300,000 worth of facilities—all without borrowing a penny.

"It cost \$85,000 and was paid for when we walked in," Price stated.

In May 1987 the fellowship building was dedicated and work began on a sanctuary addition in June.

Plans originally called for a 30-foot addition to the back of the sanctuary with wings on either side of the newly-created foyer. But glitches developed and better options presented themselves once the project was underway—like replacing the entire roof while the pastor was on vacation.

Workers found that once the back wall of the church was knocked down, the roof might as well be replaced. It was hand sawed in 10-foot sections and lifted off with a crane.

Buffalo Lick celebrates centennial

by Todd Deaton, Staff Writer

Buffalo Lick Baptist Church, Cadiz, Little River Association, celebrated its 100th birthday July 30-31.

Five former pastors participated in the event: Eldon Byrd, Clifton Cortney, W. G. Sullivan, Clint Adams and Jack Geurin.

Buffalo Lick's newest pastor, Tim Miller, who began duties in mid August launching the church's second 100 years, sent a letter of congratulations to the congregation.

Historical books were printed by the church and provided to each member and guests attending the celebration. Mugs with a print of the present church building were also made available to members.

After the morning worship July 31, 100 balloons were released with a message inside requesting persons who found them to let the church know how far the balloons traveled.

Buffalo Lick Baptist Church was organized July 30, 1888 with 24 charter members. Jim Spurlin and neighbors built an arbor for a revival on the spot where two large oak trees now stand to the side of the present church building. Spurlin was called as first pastor.

The following year a one-room church building was erected. In 1922 the first building was demolished and a second sanctuary constructed. In 1947 four

educational rooms were added on the east side of the sanctuary. Later, two more additions were added to the front and rear of the building.

The present church was completed in 1968. Indebtedness was paid in 1977 and celebrated by a dedication service Sept. 11.

In 1985 a multipurpose building was constructed to provide more Sunday school classrooms, a kitchen and storage facilities. The main church building was remodeled to provide space for a growing church library.

Nineteen pastors have served at Buffalo Lick Baptist Church since it was constituted in 1888. L. L. Spurlin holds the longest tenure with a total of 18 years during three separate stints. He was named pastor emeritus in December 1962.

Historically, the mission-minded people of Buffalo Lick have supported the work of the denomination's programs. Sunday school was established in April 1895. A Woman's Missionary Union was organized in July 1935. The church has held vacation Bible school each summer since 1948 and a Baptist Training Union was formed in March 1950.

Eighteen members of Buffalo Lick went on its first mission trip in 1983. Since then the church has sponsored four more mission trips, including one this year.

All that was left of the sanctuary when Price and his family returned home were "studs, bricks and the original floor," Price recalled.

People began to wonder if they had done the right thing.

"I did, too!" Price added.

The choir loft was enlarged and light and sound systems were installed.

An arch over the baptistry follows the arch of the existing Thomas Jefferson stained-glass windows. Two new windows to match were donated.

Pulpit furniture is now white, instead of lightly stained. Olive green aisle runners and hardwood floors have been completely covered with mauve carpeting. Wood moldings were replaced with white ones and the entire sanctuary, recently drywalled, has been painted white.

Instead of a flat ceiling, a vaulted ceiling sports candelabra chandeliers.

The \$40,000 required for the sanctuary renovation could have cost the church as much as \$750,000 without donated labor and prudent use of materials, Price estimated.

Insulation was stuffed into plastic garbage bags and used again. Wide molding was stripped, rerouted and varnished for use as accent pieces on the balcony railing and pulpit area. Church members put up wood trim, some of which they made themselves.

"There's a real sense of pride in the changes because of what they've done," Price said.

He added there were no ill feelings during the project. "To spend \$300,000 and not have any major differences is surprising," he commented.

This past Easter Sunday was the first worship service in the remodeled sanctuary. Since about 100 seats were added to the 300-seat auditorium in the previous foyer and balcony, Buck Grove decided to have a single service instead of its customary two on Easter.

"It was really an exciting day," Price recalled. "Many had not seen the transformation to white and bright."

Price said there were some awkward times. Pews were moved into the fellowship hall for the duration of the sanctuary renovation. A small choir riser served as a podium for worship services.

In the winter a candidate for baptism chose the gutted, unheated sanctuary over borrowing another church's baptistry.

"We heated the water as best we could and people put on coats and stood in a group to watch," Price related.

Baptisms climbed—as did giving to the Cooperative Program—during the campaign, Price stated. He attributed the spirit of sacrifice with pulling the congregation together. "Everybody doesn't give the same, but everybody sacrifices," he explained. "Many put in two tithes."

Along the way some areas have been remodeled to better serve a growth-oriented Sunday school organization, Price noted.

Work should be drawing to a close this fall with the completion of the wings attached to the sanctuary foyer. The wings will contain 11 classrooms, office space and restrooms on the ground floor and a basement.

"This is the time God set aside for Buck Grove to do this construction," Price mused.

He quoted from Ecclesiastes 3: "For everything there is a season." This was a time to build.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

'Remold our broken son'

There are many wonderful parents who bring their children to us. It is an act of love on their part. They have a desire for their children to have the many advantages of the type of education Oneida provides. But they miss their children and often we have as much difficulty with "homesick" Momma or Daddy as with "homesick" son or daughter.

Recently a fine couple wrote, "Just wanted to share a few things about our daughter. We enjoyed a super "home-going" (one weekend a month) with her. She was ready to go back to Oneida on Sunday but I still get pretty emotional about it. Although, for her sake, I don't let her see my tears. She said, 'Mom, sometimes I just sit in my bed and think, 'Wow! I'm really at Oneida. I did it!' My husband and I are very positive about her being at Oneida and we try to come across that way. She really loves her coach and has been very impressed with the devotions they have been having during basketball practice.

"We asked her to share feelings she had about the school. Her biggest thing so far is the teachers. Everyone is so loving and kind. She notes such a contrast with some she's had in the past. Her dorm room gets crowded, but she is adjusting. One of her roommates has had a good influence on her. They are supporting each other in trying to keep their room free of bad language. When other girls come in their room mouthing off, they say 'no way, not in here' I hope I haven't bored you but we are thrilled

with her attending Oneida and wanted to let you know."

A mountain mother writes, "Thank you for giving our son a chance to go to school there. There has been some change in him and I give that credit to the Lord and the school. I felt the Lord's direction in sending him there. One of the best things that has happened is his giving his heart to the Lord and becoming a Christian. Now he can open up and at least talk about things."

Another mother, "Our daughter is loving Oneida more than I thought possible. We came to visit her this weekend. The visit was good for all of us. We could see first hand that she is well cared for."

And a grandmother, "Many thanks for the months and years you and your staff have given to our grandson's growth and development. His overall attitude has changed for the better, and he has pride in himself and is happy there."

This letter from a father who is also a lawyer "As of the coming homegoing our daughter will not be returning to Oneida. We have made a family decision to bring her home. She likes Oneida but misses family and friends so much. Perhaps at a later date it shall be God's will to re-enroll her or others of our family. Thank you, as this has been a wonderful time of growth for all of us. We plan to remember Oneida in our prayers and gifts."

Another father writes, "I will ever be indebted to you for giving my son another chance. He seems to have come to the end of his rope and wanted very much to make a fresh start." About the same boy his mother wrote, "Our family and close friends spent many hours in prayer as our boy made his way to Oneida last weekend. I want to thank you for accepting him back. If God can use you and OBI to remold our broken son, I shall be forever grateful. Yours must often seem a very tiring thankless position." Some months later, this young man is still with us, has given himself to the Lord, and has become a true Christian influence on our campus.

And another mother, "How much my husband and I appreciate the work you are trying to do at Oneida. Each time our son returns home we see some change and always for the better. But he still hasn't quite found himself."

An Indiana mother writes, "Thank you for the love and guidance our boy has received. I've noticed such a change in him since he has been there."

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H. C. Chiles
Clear Creek Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR SEPT. 4, 1988

Life and work series

Giving in response to God

Genesis 28:12 While fleeing from Esau, Jacob sought a place of rest. As he dreamed Jacob received a vision of God pushing a golden ladder out the window of heaven and placing the base of it on the ground where he lay. Angels kept him company as they descended and ascended. The vision of God above the ladder taught Jacob that God is the ruler over all.

Genesis 28:13-15 In his vision Jacob saw the Lord standing at the top of the ladder and heard his gracious words of assurance. He knew the Lord had not forgotten him. God promised Jacob he and his seed would possess the land, and that all the world would be blessed wonderfully through his seed (verses 13-14).

In verse 15 God promised Jacob four things of great importance:

1. *His presence.* "Behold, I am with thee, . . . I will not leave thee." God promised Jacob to be with him then and thereafter. When God is with a person there is no reason for fear or failure.
2. *His power.* "And will keep thee" is indeed a promise of his power. God has promised his children all the power they will need for the accomplishment of his purposes in their lives.
3. *His protection.* God has promised his children he will keep them safe from

all harm "in all the places whither thou goest."

4. *His providence.* "And will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Genesis 28:16-22 When Jacob awoke the next morning, he knew he had experienced an encounter with God. He immediately acknowledged the presence of the Lord, saying: "Surely the Lord is in this place!" His fear was due to a sense of guilt. He had been unbrotherly and deceitful. The realization that all he had done was known in heaven made him ashamed and afraid.

In deepest reverence Jacob gave the place a new name. He called it "Bethel," which means "The House of God." At Bethel Jacob made solemn vows to walk with God and to serve him faithfully as long as he lived.

International series

Satan tempts Job

Job 1:1-3 Job was a man of sincerity, uprightness, integrity, piety and consistency. He feared God and did what was right. God blessed Job with a large, happy family and great riches.

Job 1:8-11; 2:4-6 With delight God praised the character of Job saying, "There is none like him in the earth." What a commendation! In cynical tones Satan challenged God's statement, charging that Job served God for self-interest. Satan contended if Job's possessions were removed he would curse God and renounce him openly. God accepted Satan's challenge by giving the adversary permission to test Job in any manner which he desired except taking his life. Here we note the mystery of God's permissive will and the limitations of Satan's power.

Job 1:20-21 Job realized his afflictions were due to the permissive will of God. Although Job did not understand he was convinced that God had some good purpose in permitting him to suffer. Job maintained an implicit faith in God and determined he would remain submissive, loyal, true and faithful to him regardless of what it cost.

Job 2:9-10 Perhaps the hardest blow Job suffered was when his wife urged him to give up his faith in God, and commit suicide. Job reprimanded his wife for her foolish and sinful suggestions. From Job's example we learn it is more important to have the right attitude toward our afflictions than to know the reason for them.



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

on mission together

A good partner

Mission Kentucky has already been one of the most successful missions programs ever launched by Kentucky Baptists. As of this writing 180 confirmed church-type starts have been initiated in just a little over two years. Folks, that is remarkable!

The idea of "partnering" (partnerships) with other churches to accomplish missions tasks, according to Ross Figart and Bill Jagers, is at an all-time high.

An example of just what happens in a "partnership" between churches is seen in this letter from Bobby Case, Brotherhood director of Clayvillage Baptist Church in Shelby County.

"Twenty-one volunteers from Clayvillage Baptist Church made the

two- and one-half hour trip to the Old Orchard Missionary Baptist Church near McKee, Kentucky for three days of work and revival services, July 8-10. Even though the temperature rose to over 100 degrees, the volunteers painted the concrete block church building, built a front porch, tuned the piano, did cleanup work inside and out and carried on a three-service revival!

"We've 'lived' in the beautiful woods surrounding the church, setting up tents and picnic tables. Someone even hung a five-gallon water container in a tree to be used as a portable shower. The work on the church building was completed by noon Saturday, so the volunteers went to the local 'swimming hole' for the afternoon to cool off and relax.

"Our minister of music and youth, John Ayers, led the singing for each revival service and Rev. Tim Duke of Clayvillage Baptist preached. Other members of our church gave testimonies and provided special music.

"Following Sunday morning services,

members of the Old Orchard Missionary Baptist Church provided 'dinner on the grounds.' This gave us an opportunity to meet their members and fellowship with them. Their members are very good cooks, and we were thrilled to eat good food instead of hot dogs and beanie weanies.

"This project was a churchwide effort for Clayvillage. Our members contributed \$725 to be used to purchase paint, building supplies, Bibles and church literature. Following the Sunday morning service, Clayvillage Baptist presented Old Orchard with a silvertone communion service as a gift and a reminder of this partnership.

"We at Clayvillage are thankful to the KBC for their help in organizing this project. But most of all, we are thankful to God for providing this opportunity, giving our volunteers the strength to endure the work and heat, providing us safe travel and allowing us to share our love and talents with other Christians."

Let the tribe increase!

Church music pioneers reunited to share past, discuss future

by Barbara Denman

In January 1946 the first five music secretaries serving Southern Baptist state conventions met with famed music pioneer B. B. McKinney to chart a new course for Baptist church music. The only living participants of that historic meeting, Ruth Nininger and C. A. Holcomb, were reunited in Jacksonville, Fla., in August.

In 1944, the Baptist Sunday School Board decided to encourage each state convention to employ a person to promote church music by offering to pay one-third of the salary. Arkansas was the first to accept the board's proposal.

Mrs. Nininger became Southern Baptists' first state music secretary when she assumed that role for the Arkansas Baptist State Convention in 1942. From the beginning, she "went to war against mediocrity and sorry music," Holcomb recalled. Now 93, Mrs. Nininger lives with her daughter in Jacksonville.

Holcomb, 80, lives in Nashville but recently returned to Jacksonville to attend Florida Baptists' summer music camps.

Holcomb first met Mrs. Nininger, whom he calls "the first lady of Southern Baptist church music," when the pair went to Ridgecrest (N. C.) Baptist Conference Center as state-approved music workers in 1943. They were reimbursed for their travel at 2 cents per

mile. Two years later, Holcomb moved to Florida, becoming the fifth state leader among Southern Baptists.

In 1946, at McKinney's request, the five state music secretaries met for the first time in Nashville, where they planned future music activities for Baptists.

As pioneers in church music, Holcomb and Mrs. Nininger faced many obstacles. They had no manuals on how to establish a church music program. Instead of volunteer choir members, many churches used paid quartets, which often were not Southern Baptist. Song leaders in smaller churches were chosen on the basis of loudness or gall rather than ability, the pair said.

Controversy existed between liturgical and entertainment musical styles. "We had highbrow and lowbrow and nothing in between," Holcomb said.

Looking at trends in church music today, Holcomb praised the greater depth of music education among choirs. "Even sixth graders can read notes and know theory," he said.

But he deplored the tendency to overuse electronic and taped music, noting that in some churches he has visited: "I would not have known if I was in a church or nightclub.

"If anything dominates a worship service and calls attention to the person doing it, rather than to the Lord, then it's out of place."

Homebound ministry expands, broadens scope of outreach

by Frank White

Forty-four active, involved members of First Baptist Church, Gardendale, Ala., have not been inside the church building in the past year and probably never will be.

They are members of the fastest growing Sunday school department in the church—the homebound department.

Last year Mary Willis attended a conference at Ridgecrest (N. C.) Baptist Conference Center on work with the homebound and returned to her church to help establish a homebound ministry.

What began with 16 members now has grown to 44 with 14 ready to enrol.

Ten visiting teachers visit the members who are unable to attend the church, lead a Sunday school lesson and provide other services. Homebound people include those with health problems, handicaps or those who care for others in the home.

"We are taking the church to them and meeting their needs. We do everything for them we do for any other church members," Mrs. Willis said.

The pastor and deacons also visit the homebound members to conduct the Lord's Supper, Mrs. Willis said.

A homebound ministry is not just a delivery service for materials and tapes; it is an active, involved ministry, said James Berthelot, adult Sunday school consultant at the Baptist Sunday School Board.

Berthelot led sessions on homebound ministries during three Sunday School Leadership Conferences. He is also the author of the Convention Press book, *The Sunday School Providing for*

Homebound Adults.

"I believe in 10 years the homebound ministry will be one of the largest ministries of the Sunday school," Berthelot said.

Currently, about 125,000 persons are enrolled in homebound ministries in Southern Baptist churches. A goal calls for doubling the enrolment to 250,000 by 1995.

Nationwide, an estimated seven million people are homebound.

The program of ministry with homebound persons began in 1910 through the Sunday School Board with what was called a home department, Berthelot said.

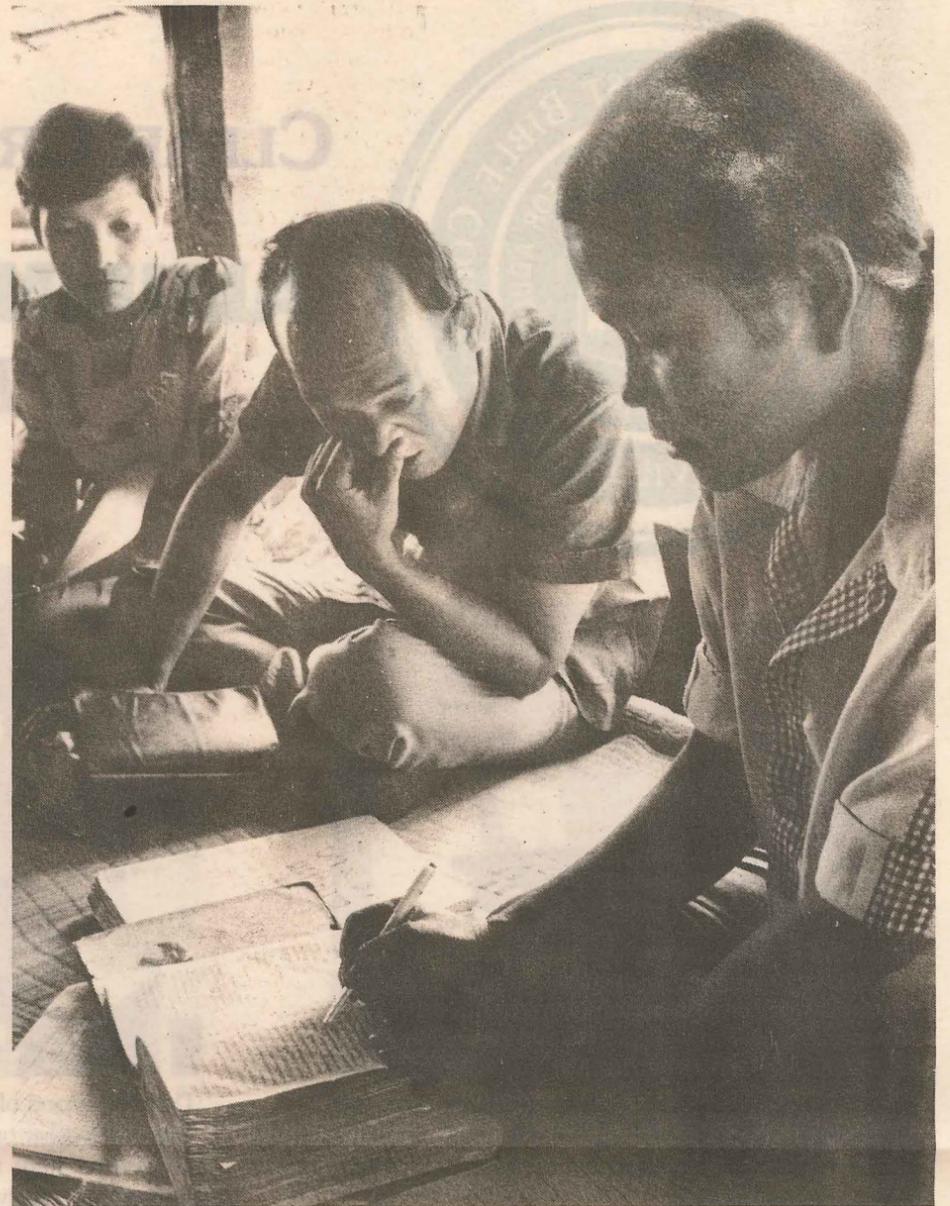
In 1970 the board suggested that the homebound department be included as part of an adult Sunday school department.

Enrolment in homebound ministries declined steadily from 225,000 in 1970 to 80,000 in 1980, Berthelot said, when a renewed emphasis on homebound ministry was launched.

"It is one of the most evangelistic tools a church can have," he explained. When the church cares for homebound people, it reaches not only those individuals but also their family members who see the concern.

The purpose of a homebound ministry is to provide Bible study—at least once a month, minister to the needs of members and prospects and help homebound adults feel needed and useful, he said.

For a homebound ministry to be effective, Berthelot said the pastor and other staff members must be committed to it. The church should vote to support it, workers should be enlisted and trained and members enrolled.



These believers in the village of Tha Atong Dam, Thailand, are there to get every word. Southern Baptist missionaries say they are beginning to see the fruit of many years' work in the Southern Asian nation, where firmly entrenched Buddhism is the state religion. About 90 Southern Baptist missionaries work in Thailand.

Baptist campus ministers urged to teach students our heritage

by Bill Bangham

Baptist students need to be taught about their heritage, because a consistent model of concern for their history can help alleviate some of the controversy in the Southern Baptist Convention, a seminary professor told a group of campus ministers.

The challenge, issued during student conferences at Ridgecrest (N. C.) Baptist Conference Center, was addressed to student workers gathered from college and university campuses across the United States.

"If you don't teach your heritage, you lose it," said Ronnie Prevost, associate professor of Christian education at Southern Baptist Theological Seminary.

"I am very troubled that we have students so ignorant about who Southern Baptists have been that they are therefore ignorant about who Southern Baptists are," Prevost told the group. "We owe it to those who have gone on before to make 'Baptist' mean something again. In so many places, it doesn't. Many, because they have no sense of the past and no commitment to the future."

Some historians attribute current convention controversy to a deemphasis in history that took place among Southern Baptists in the mid 1960s, Prevost reported. He also said this lack of

emphasis continues, particularly in publications and conferences designed for students.

"You've heard it said," he noted, "we've all heard it said, 'Teach those students what we believe.' I think what they were saying is to teach them our heritage."

In order to share Southern Baptist traditions with students, Prevost said, directors of student ministries must become versed in Baptist history and be able to demonstrate that knowledge.

A willingness to be inclusive marked early Baptist efforts, particularly cooperative efforts in missions, Prevost said, noting minutes of the first Southern Baptist Convention in 1845 demonstrate that fact.

Going further back in history, Prevost pointed to Baptist influence in the formation of the nation. "The recent 200th anniversary of the constitution (last year) should have been a primary emphasis for Baptists," he said.

He maintained most Baptists do not know the influence their forefathers had on the foundation document of the nation. The move from the colonial system of state-run religion to a freedom of religion was the result of Baptist efforts, stemming in part from long-held belief in the doctrine of the priesthood of the believer.



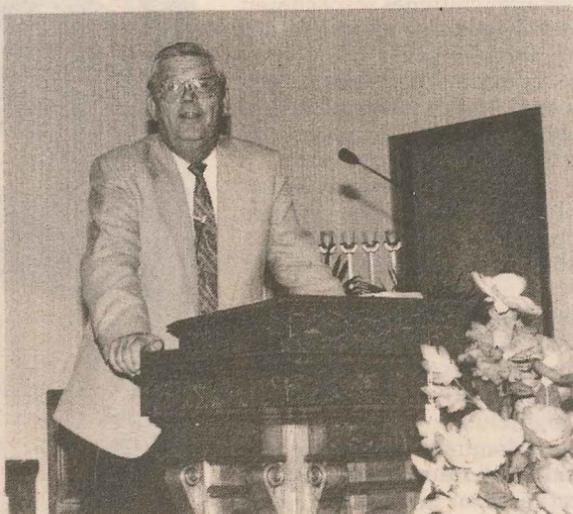
CLEAR CREEK BAPTIST BIBLE COLLEGE

ALUMNI CONFERENCE 1988

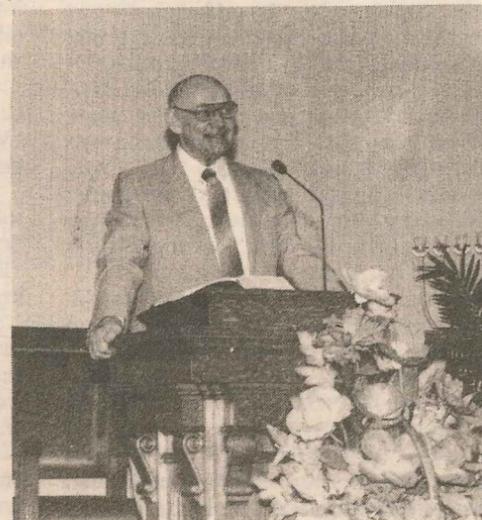
"Facing The Future"



1988 Alumni President Robert Spradlin presents Evangelist Ray Wilson, Sr. (1971 alumnus), with the gavel. He was elected president of the Alumni for 1989.



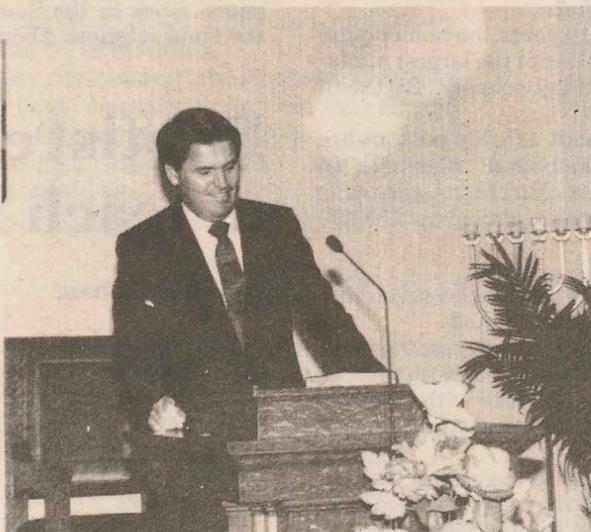
Dr. Fred Wood of Memphis, Tennessee, was the featured speaker on the theme "Facing the Future". Dr. Wood kept the crowds attention with his humor and positive thinking.



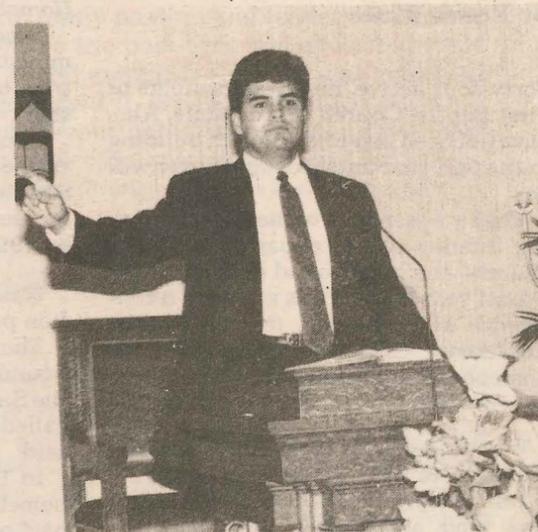
Dr. Jackson Robertson, Professor of the Kelly Chair of Biblical Interpretation, was the Bible teacher for the conference.



Interim President Carvin Bryant introduces newly elected President Dr. Bill Whitaker.



President Bill Whitaker greets the Alumni. The group gave Dr. Whitaker a warm welcome.



Clear Creek Baptist Bible College student Mike Ketterer, led the singing of praise during the meetings.



Former President Aldridge joins in the fellowship in Kelly Hall.

Photographs by
CCBBC student
Royce Addis



The conference this year was one of the highest attended ever.