

Rejected couple cited for ordination controversy

by Art Toalston
and Eric Miller

An Oklahoma husband and wife, both ordained to the ministry, have been turned down for appointment as missionaries by a committee of Foreign Mission Board trustees.

The trustee committee voted 9-4 June 27 not to recommend appointment of Greg and Katrina Pennington of Ardmore, Okla. Board policies stipulate a rejected candidate must wait two years before again seeking appointment.

The Penningtons received publicity after both were ordained by Northwest Baptist Church, Ardmore, in November 1986 despite opposition of Enon Baptist Association.

Harlan Spurgeon, FMB vice president for mission management and personnel, said the committee rejected the Penningtons because of "the way (the couple) dealt with the issue or ordination in the climate of the local association."

The trustee committee's action does not mean ordained women no longer will be appointed as foreign missionaries, said trustee Gary Smith, one of the committee members and pastor of Emmanuel Baptist Church, Enid, Okla.

The same committee has approved two ordained women for appointment as missionaries in the past two years, Smith said. "The committee was pretty unanimous that (women's ordination) is a local-church issue and not a Foreign Mission Board issue."

Committee chairman Paul Sanders, pastor of Geyer Springs First Baptist Church in Little Rock, Ark., voiced concern that Baptists stay centered on sharing the gospel worldwide rather than "focused upon one individual or one couple or one cause. What we're about is much larger than that."

But Sanders said the committee was praying its vote would not be devastating to the Penningtons. "Evidently they are a very outstanding young couple that has been very committed to the Lord and his work," Sanders said.

The Penningtons, who put their house up for sale in May, said they began pre-

paring for foreign mission service 10 years ago at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. Both cried with their parents and friends after hearing the committee had rejected them, Pennington said.

Smith said the committee was in a "no-win situation" involving a Baptist association opposed to the couple's appointment as foreign missionaries.

Two letters opposing the couple's appointment were sent by Enon Baptist Association representatives to administrators at the mission board. The first letter was written in February 1987, the second June 7 of this year.

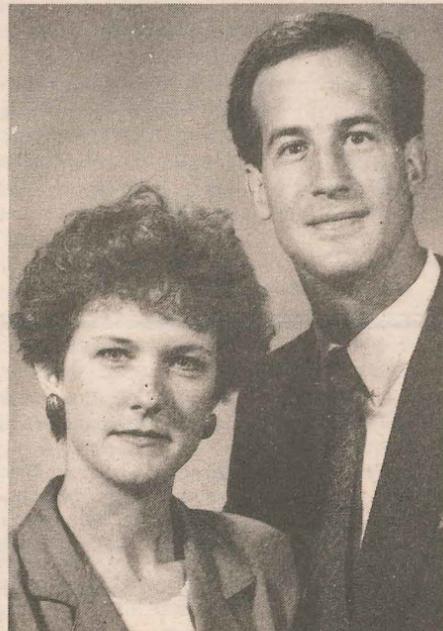
Pennington has been minister of education at Northwest Baptist since April 1984; Mrs. Pennington became part time minister of preschool education there two months later. They were not seeking pastoral roles as foreign missionaries. Pennington would have done youth ministry in Scotland; his wife would have been assigned to church and home ministries there.

Appointment of the Penningtons was recommended to the trustee committee by Foreign Mission Board staff members who work with missionary candidates. Trustee committee members discussed the couple's situation more than three hours, Smith said, without being "antagonistic or divisive in any way" with each other.

Smith said committee members weighed their options: if they approved the Penningtons, members of Enon Association "would feel we betrayed them." If the Penningtons were not approved, some Southern Baptists "would say it was a crusade against women who are ordained."

He added, "Every person on the committee has been there long enough to know that when we make these decisions, we're dealing with peoples' lives, not political issues. We know that what we did had deep ramifications to the family as well as those within our denomination who feel that women in the ministry are not getting a fair look."

Foreign Mission Board president R. Keith Parks said the trustee committee's vote against the Penningtons was "one of those rather rare instances where the judgment of the committee differed from the recommendation of the staff." (BP)



Katrina, Greg Pennington

Western Recorder board begins editor search, listening sessions

The Western Recorder board met July 10 in Frankfort to begin its search for an editor. Vice-chairman Greg Earwood was elected coordinator of the search process. Recommendations and nominations should be sent to Dr. Earwood, First Baptist Church, 203 South 4th St., Murray, KY 42071. Every Kentucky Baptist is encouraged to nominate a person as editor. Deadline for the receipt of written materials is Oct. 30, 1989.

The board also announced it is conducting listening sessions in various locations. The sessions are planned

to give individual Baptists opportunity to address the board of directors with any concern regarding Western Recorder. The first listening session was held at Buck Run Church, Franklin Association, July 11. Other sessions will be held at Paducah, Elizabethtown, Pineville, Ashland, Bowling Green and Burlington. "We want to know what Kentucky Baptists expect of Western Recorder," commented board chairman Richard W. Bridges, "and we as a board want to encourage Kentucky Baptists to meet with us and help us find God's man for this task."

Ministry joys, heartaches themes at Pendergraph

by James H. Cox, Associate Editor

A former Kentucky Baptist Convention president said the best advice he ever had came from a layman.

"In the morning, when you get up," the lay leader told Don Mathis, "as your feet hit the floor, don't let your knees be far behind."

As preachers, said Mathis, we ought to ask God to "give us an opportunity to serve but add, 'Dear Lord, don't ever take your hand off me or I'll mess it up.'"

Mathis was worship leader for the fifth Pendergraph Conference last week (July 10-12) at Jonathan Creek Baptist Assembly in Marshall County.

The pastor of Corbin's Central Baptist Church preached to ministers and their spouses in four worship periods. Cautioning his listeners, Mathis directed: "There's not a man or woman here whose ministry is not in danger of going down the drain. Let us continually pray, 'Keep me from evil.'"

Mathis went on to suggest that our world is having "a time" trying to find "a reason to get up in the morning."

"Most have no hope in death," he intoned. "Most don't know where the answer can be found. . . . Only through praying as your preaching be empowered to get in touch with human beings."

"Somehow in his marvelous grace," said Mathis, "God chose to make us joint heirs with his son, Jesus Christ. We can call him for the help we need."

Bible study leader for the Pendergraph Conference was Wayne E. Ward, professor of New Testament theology at Southern Seminary, Louisville. Ward taught 2nd Corinthians, Southern Baptists' 1990 Bible study book.

Said Ward: "There's no joy like you can have in the work of the Lord, and there's no heartache like you can experience there when the devil is tearing things up."

He told the ministers that the "hard road" they travel will be used by God one day "to help and heal the wounds of someone else's broken heart."

In a later session, Ward reminded his

audience "our ministry, no matter what it is, finds sufficiency in God."

"The only reason you dare preach or teach the word is because you know the one who inspired it is present in your own heart," he said.

Ward advised, "When you're at your lowest point and wonder if anybody cares, remember you aren't home yet. The things not seen are eternal."

The Pendergraph Conference, begun in 1985, is a tribute to the late J. R. Pendergraph who devoted much of his life to work with rural churches in Kentucky. His widow Jackie, of Louisville, endowed the state convention with funds to continue helping pastors in Kentucky. The conference is a result.

Guy Futral, KBC minister-church relations consultant, is director of the Pendergraph Conference. He said the annual event fosters three purposes among ministers: inspiration, Bible study and fellowship.

He also observed that the conference is continually set for the "three hottest days of summer." The problem was compounded last week when a faulty air conditioning unit at Jonathan Creek sent indoor temperatures soaring. The 50 or so participants seemed to take it in stride.

Other program leaders included Jim McMurtrie, minister of music, First Baptist Church, Madisonville, leading a workshop on worship planning; Nancy Futral, Pewee Valley homemaker and conference leader, conducting a workshop on ministry roles; and Futral, who led a small group session on managing conflict in church.



Mathis



Ward

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July 18, 1989

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in the interim

Las Vegas in the rear view mirror

A sin city stereotype

I believe the best thing I liked about Las Vegas was seeing the city in the rear view mirror when I rode back to the airport.

Las Vegas is not the kind of place where you would want to spend a family vacation. The casino gambling and slot machines on every corner became a little nauseating. I couldn't believe the slot machines that greeted me in the terminal as soon as I stepped off the plane. What I really couldn't believe was the folks (I'm sure they weren't Baptists), who rushed over immediately and started pitching quarters into those contraptions faster than greased lightning.

I believe if I had to live in Las Vegas I would start a sign company. Those hotel marquees surely must cost in the hundreds of thousands of dollars. I would just have to sell one a year to be rich. Or, maybe I could start a light bulb company. Somebody out there surely must have a big job keeping those lights shining and in repair. They are beautiful and dazzling. Matter-of-fact, I thought Las Vegas was a prettier town at night than during the day when all I could see was barren desert mountains.

The folks I met in Las Vegas were very congenial. Everyone connected with a restaurant, hotel, taxi or general resident was very nice. The city, I believe, wanted Southern Baptists to feel welcome. Yet, they did not seem overly impressed that we were in town. The headline story on the six o'clock news Sunday and Monday was the Leonard-Hearns boxing match. The fight drew more people and money to Las Vegas than our convention.

Southern Baptists spent too much time haggling over the location of the 1989 convention. I realize Las Vegas fits the stereotyped "sin city" image mainly because of its gambling. But you don't have to go to Las Vegas to gamble. I can gamble in Pikeville, Paducah, Lexington or Louisville. For example, we have lottery tickets everywhere. It reminds me of the frogs that plagued Egypt. They had frogs everywhere. They had them in their beds, in their shoes, in their bathtubs and you name it. That's the way it is in Kentucky. You can gamble on every corner. Or, you can drive to the horse track and bet big time. How many people have broken homes and broken lives because of betting on the horses?

I've wondered what kind of witness we were to the average citizen in Las Vegas. How would I feel if some organization for five years bad mouthed Pikeville and constantly spurted out stereotyped statements about "mountain poverty" and "appalachian ignorance?" I would resent it and the incoming group would never get to second base. We need to be careful about criticizing and castigating a host city even if it's Las Vegas. One of the principles in leading others to Christ is beginning where the person is and going from there.

Familiar names in a strange place

When Southern Baptists meet I believe they should use Southern Baptist people. Make no mistake Robert Schuller, Gary Allison, Fred Craddock and Jerry Falwell are talented men. God has greatly gifted them. We can learn a lot from these fellows. But when the convention meets I believe the program personalities ought to consist of Southern Baptists. With approximately 14.8 million members and 36,000 active pastors we ought to be able to find capable people to speak to us when we meet.

Southern Baptists have the best preachers, musicians and educators on earth. When we meet for convention we don't have to go outside our ranks for experts to tell us how to get the job done. Southern Baptists have a lot of great men and women who have been effectively doing the job and ought to be heard.

How many choirs, ensembles and outstanding soloists do we have in our convention? We have thousands. Yet, this year in Las Vegas we hear The Old Time Gospel Hour Trio, singing group who are members of an independent Baptist church who have never given one cent to our Cooperative Program ministries. We have seminary trained musi-

cians and church choirs from one end of our convention to the other who would love a crack at singing at the convention but were bumped by a group from a nonSouthern Baptist church.

Someone said joyfully, "We are becoming more ecumenical." I'm all for being a little ecumenical. We have much to learn from others. But when Baptists meet for a Southern Baptist Convention, Southern Baptists should be on the platform.

Jerry Vines

As expected Jerry Vines was elected to a second term as convention president. Daniel Vestal, pastor of Dunwoody Baptist Church, Atlanta, was defeated. Vestal and Vines are both good men. They love the Lord Jesus, the Bible and our convention. Let's pray for both men in the months ahead as they serve their respective churches and denomination.

I talked with Vines one on one the Friday before the convention. I accidentally came upon him in the hotel where many of the messengers stayed. He graciously talked with me for at least an hour. He was genuinely concerned that he might be defeated at this year's convention. He asked me how many I thought would be attending the convention, realizing a low number would not be in his favor. He talked about soul-winning and stated, "Personal evangelism would solve every problem of Southern Baptists." He clarified his statement by adding it would help church attendance numerically, finances because new converts would mean income and winning persons would help the general spirit of the church and denomination.

He also talked about attitude. "There is nothing worse than a bad negative attitude. You can't win people to Christ if you don't have a good attitude." Vines did well at the one press conference he attended after his election. Of course, when you are the winner it's always easier to have a good attitude. But to his credit he handled himself and the reporters well.

When I told Vines about the recent death of our baby, he took the time to tell me about a seminary experience. He and his wife had twin daughters and one was born with a handicap. "I was hurt and bitter for awhile," he said. He then put his hand on my shoulder and prayed for Karen and me. You can't dislike a guy who prays for you. Nor can you feel too bad toward someone who exhibits Christian grace as he did in that situation.

I believe if all of us would spend more time praying for each other and finding the good instead of the ugly in each other that our convention would do better. Instead we spend most of our time seeing the splinter in someone's eye while we have a tree stump in our own eye. I believe all of us as Southern Baptists, including me, need to come to the foot of the cross and realize we all have come short. Whether you like Vines or not, why don't you try praying for this man this year?

I want to give Vines two more words of commendation. I believe he did right in asking the Executive Committee to delay the recommendation for the Religious Liberty Commission. The new commission would only require more funds that we don't have as a convention to give. Since we cut our budgets to everything this year it would have been suicidal to have bought another horse to feed.

Also, I was glad to see Richard Jackson appointed to the Home Mission Board. Jackson has built one of the greatest churches in America. He is an able man and a good Southern Baptist. His appointment again speaks well of Vines and indicates a small token of reconciliation toward the conservative-moderates who have struggled for board appointments over the last two years.

Furthermore, we all rejoice over the 400 professions of faith and 2000 people who were involved in the witnessing experience. These good folks who were won to the Lord and may even become the catalysts for starting new Nevada churches will look back on the convention and remember it was because of Southern Baptists that they came to know the person of Jesus Christ.

Glenn W. Mollette

western recorder

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baptist forum

Looking for former members

As part of its centennial celebration First Baptist Church, Oklahoma City, Ok., is preparing for homecoming weekend, Aug. 12-13. Former staff and former members are being invited to attend the weekend event.

The church is looking for former members and encouraging them to contact the church at 1201 N. Robinson, Oklahoma City, OK 73106, (405) 232-4255.

Fran Wilkinson
First Baptist Church
Oklahoma City

Positive note for Las Vegas

I am writing to sound a positive note for the SBC which recently met in Las Vegas.

I found the people very nice and kind to the messengers from my church, East Baptist of Paducah. There were eight elected from our church. We all concurred that it was a beautiful city with beautiful people.

The parking was free and that stood out in bold relief to the enormous parking fees in every other convention city where we've met. The food was "cheap;" I started to say very reasonable, but cheap was a better word. It was food fit for any gourmet and it didn't take all of your church expense money to pay for it. When you can get prime rib and choice of 2-3 other meats, all kinds of vegetables, salad bar, drink and soft-serve ice cream and pie for \$2.90, you've really done something. Try doing that in Kentucky or any other state.

The witnessing on that Saturday before the convention was a spiritual uplift. Four-hundred-sixty-seven precious souls were saved and countless many hundreds more were brought into a closer relationship with Jesus. What if we had not gone to Las Vegas? Four-hundred-sixty-seven souls would still be in their sins and headed for hell.

I came away with a very good impression of the folks who live in Las Vegas. I am opposed, vehemently, to gambling,

prostitution and all of the other sins that were prevalent there. But are they not present where we live?

Praise God for the victories won for our dear Lord there and the positive impact our convention had on Las Vegas. God bless every messenger who saw the need to go and count for Jesus there.

James O. Green, pastor
East Baptist Church
Paducah

Affirming the majority

I just *had* to respond affirmatively to the article on the Southern Baptist majority in the June 20th edition of Western Recorder. My husband, a December 1988 graduate of Southern Seminary, and I have been ministering in a mission chapel in a small village in New York for six months. In your article you stated how the Southern Baptist majority "help our children in Bible school and they sacrifice their vacation time to be sponsors of a youth trip." Even as I was reading those very words some of your own Kentucky "majority" were living them out right here in Waverly, N. Y. The youth group from Woodland Baptist Church, Middletown, is here with us this week leading backyard Bible clubs and creative worship experiences in our mission chapel and in our community.

A comment made at one of the first statewide meetings that we attended in New York was in response to a question regarding the political controversy among Southern Baptists and its effect on work in New York. The response, much to my glee, was something like this: "We don't have time for that up here. We're too busy trying to get the work of missions done."

Though I think it prudent to be an informed Southern Baptist, I just say "hallelujah" to the fact that there is a real live, day-by-day "majority" of Southern Baptists trying to live out the great commission and show the world the love of Christ in cooperation with one another rather than just a "majority" that ends up in the headlines once a year.

Donna Martin
Faith Baptist Chapel
Waverly, N. Y.

Political rhetoric moratorium?

How about declaring a moratorium on political rhetoric in the Southern Baptist Convention (especially in Western Recorder)? It seems that everybody wants the fight to be over but nobody seems willing to get out of it. Cases in point are the editorials written by Richard Bridges and included in the June 20th issue of Western Recorder. Speaking of the wisdom of the average Baptist, Bridges stated they "have the common sense to know that a denomination based on controversy will lose its power to serve." What a shame that these editorials added fuel to the fires of that controversy.

There can be no doubt that James Jones is one of the finest gentlemen and leaders among us but why search for a hidden agenda in the failure of the Executive Committee to elect him as an officer?

I am serious about a moratorium. Suppose Baptist Press and our state papers refused for a period of three years to editorialize about the controversy in any way? Suppose the political organizations of our convention were dismantled? President Jerry Vines has publicly stated that the theological issues have been settled. I predict that this action

would return us to normalcy within three years.

Usually the only way to get out of a fight is for one party to refuse to fight. It's time for all of us to decide to "let Congress pass the laws, let Wall Street handle the finances, let Vegas put on the shows (including the fights), but let's you and I be winners of souls, going as the Lord has commanded us."

Larry W. Brown, pastor
Immanuel Baptist Church
Somerset

Southern Baptist Alliance responds

With respect to your comments ("Las Vegas, 1989: Giving the Majority Its Due," June 20 WR) about who constitutes the true majority in Southern Baptist life today, permit me the following word of clarification about the Southern Baptist Alliance. First, this organization has not claimed to represent the majority of Southern Baptists. To do so—whether by SBA or any other group—would be nothing short of presumptuous. Clearly, a two-year-old group with 51,000 members in 90 churches would not claim to represent the majority.

At the same time, you make a mistake by choosing to marginalize the Alliance as "a mainly regional body clustered around the remnants of 'old' Southeastern Seminary." Yes, most of our members are to be found along the eastern seaboard. Yet this organization already has a dozen state and regional chapters, including affiliates in Kentucky, Missouri and Texas—all west of the Appalachians. Our current individual membership list reveals that Alliance members live and serve in 39 states and the District of Columbia. Furthermore, we are growing at the rate of approximately one congregation weekly, and I predict that as the fundamentalist leadership in the Southern Baptist Convention consolidates its power and proceeds with ever more naked exercises of that power, our growth will accelerate.

Although I agree with your assessment that the true power of Southern Baptists "comes out of individual churches at the side of the road, in the center of great cities and in the midst of the suburbs going about their task of worship, witness and service week after week," I must say that it is of no credit to them if after the past turbulent decade such congregations still are not aware of the fact or do not care that our very foundations have been shaken. The time long since has passed when pastors, laypeople and, yes, editors pulled their heads out of the sands of complacency and denial and awakened to the hard reality that the Southern Baptist Convention as we have known it no longer exists.

While those of us in the Alliance are yet a small minority within the SBC, we have the satisfaction of standing for those historic principles and practices that have distinguished Baptists throughout our noble history, even in the face of opponents who scorn us and editors who belittle us.

Stan Hastey
Executive Director
Southern Baptist Alliance

Thanking disaster relief team

On behalf of the people of Bell County and southeastern Kentucky and Bell Association I want to personally express my appreciation for the KBC "Minute Man" disaster relief team that came to our aid during the recent flooding that left hundreds homeless.

Our disaster team was on the scene quickly and responded to the needs immediately. They cooperated beautifully with the American Red Cross, local agencies and First Baptist Church, Pineville, to see that even those in the most remote areas were fed, clothed and given every consideration (over 10,000 meals). I was proud to be a Kentucky Baptist and to know that we cared enough to be there when disaster struck.

I would not attempt to tell you all the good that was accomplished by these dedicated volunteers. Not only did they give food but they gave themselves. Witnessing and counseling is a way of life with these men and women. Many lives were changed.

Since I can't mention all the names, let me thank Bob Simpkins for his leadership role in bringing this team to us and suggest that any person who is interested in contributing to this organization or volunteering your services contact the state Brotherhood Department of the Kentucky Baptist Convention.

Charles F. Jones, pastor
First Baptist Church
Pineville

Singing in Las Vegas

Due to a Saturday wedding and the morning worship service in our church, I did not arrive in Las Vegas until about midnight Sunday evening. This made Monday's sessions of the Pastor's Conference my first convention events. Needless to say, a great deal about Las Vegas seemed quite foreign to me.

After the Pastor's Conference my wife Betty, Mrs. Linda Principe, a member of our church, and I found ourselves needing a way back from the convention center to our hotel. At length a local bus stopped and we caught it.

The driver asked how many of us were in town for the SBC. The applause indicated about half of us. A further question indicated that most of the SBC group was pastors and their families.

The driver thought for a few minutes and then asked, "Do you know 'I Need Thee Every Hour'?" After a short pause he began to sing it. Spontaneously the SBC group joined in. Many knew and could sing the harmony parts. It was quite lovely. After it was completed the driver with a cross between a smile and tears said, "That was lovely. I want to thank you. That's what they were singing when I was baptized." Then he asked, "Do you know 'Jesus Wants Me for a Sunbeam'?" We sang it. This time many on the bus applauded. We proceeded to sing, "Amazing Grace," "How Great Thou Art," "Onward Christian Soldiers" and many more.

We sang a few more songs and then we were at our hotel stop. We thanked the driver for a delightful ride and he responded that he was the one who should be doing the thanking. As we walked on to our hotel, I uttered a silent prayer of thanksgiving for one of the loveliest experiences of my life and it had happened in Las Vegas, of all places.

Billy D. Marcum, pastor
First Baptist Church
Brandenburg

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.

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baptist news briefs

HMB trustee nominations may involve politics

Mississippi's two representatives on the 1989 Southern Baptist Convention committee on nominations are angered over the committee action which they said ignored a recommendation they made.

Both men, Eugene Simmons of Jackson and Dean Register of Gulfport, claim convention politics was involved when their recommendation of a trustee to serve on the Home Mission Board was ignored and another man, recommended by a leading conservative pastor, was named.

In March Simmons and Register nominated Tommy Vinson, pastor of Crossgate Baptist Church, Brandon, to fill a vacancy on the Home Mission Board. Register told the Baptist Record, newsjournal of the Mississippi Baptist Convention, Reynolds told them they needed to nominate a layman instead of a pastor in order to keep the board of trustees in balance between laity and clergy. In late March, the two mississippians recommended Jerry Caffey, a layman from First Baptist Church, Gulfport, who agreed to serve, as their nominee and informed Reynolds of their choice.

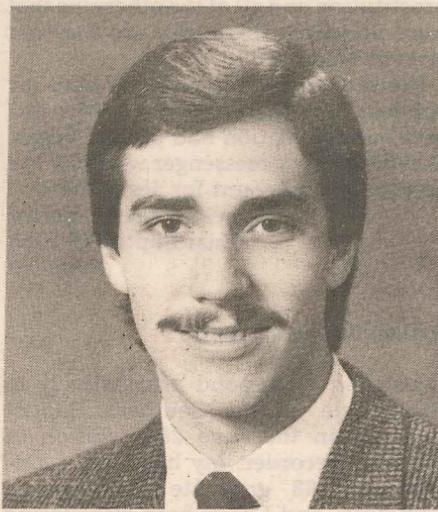
Simmons and Register both said they thought their recommendation would be accepted. Neither was on the subcommittee, and Register did not attend the annual meeting. Simmons was a messenger from First Baptist Church, Jackson. Simmons was surprised when the nominees were named in the Convention Bulletin June 13, which listed

not Caffey as the nominee to the Home Mission Board, but instead listed Greg Martin, pastor of Commission Road Baptist Church, Long Beach, Cal.

The Mississippians told the Baptist Record the written policy of the committee on nominations states that when a person declines to serve or is otherwise ineligible, "the subcommittee is responsible to nominate a person to fill each vacancy, seeking first to obtain the suggested nomination of both state members from the state in which the vacancy occurs, but in no case shall the subcommittee nominate a person to fill the vacancy without the knowledge of at least one state member." Register and Simmons said they were not informed of a change.

The Baptist Record contacted the Jackson pastor, Gerald Harris, of Colonial Heights Baptist Church and a leading conservative. Harris said he had heard of an opening on the Home Mission Board and that he wanted a conservative named to the board. He also noted he did not want a member of First Baptist Church, Jackson, named because the church already has four members on SBC boards or committees.

Martin told Baptist Record he was surprised to hear he had been named to replace another nominee. "I had nothing to do with it," he said. He said Harris had told him of the plan, but he did not know the Mississippi representatives had already nominated Caffey. Martin said he planned to accept service on the HMB and ask that next year's nominating committee invite Caffey to serve on either the Home or Foreign Mission Board. (BP)



Bradley W. Bull

Tennessean to be staffer at Western Recorder

An entering student at Southern Baptist Theological Seminary, Louisville, has been named to a journalism internship at Western Recorder.

Bradley W. Bull, 23, of Talbott, Tenn., will be a staff writer with the paper starting Aug. 16, according to James H. Cox, associate editor, who announced his appointment last week.

The licensed minister is a graduate of Carson-Newman College, Jefferson City, Tenn., where his father is a faculty member. He has been active in public speaking, writing for his college literary journal and local newspaper and in counseling.

Bull was assistant minister of activities at Central Baptist Church of Fountain City, Knoxville, Tenn., before moving to Louisville this summer. He has been president of his college student government association. He was a BSU summer missionary to the Philippines in 1986 and recently went there on another mission trip.

A native of Ft. Worth, Tex., Bull is married to the former Connie Cruze of Knoxville. She will also be a seminary student.

He is the 42nd Southern Seminary student to participate in the Recorder's journalism internship program, Cox said.

Students participate in editing, writing, photography, layout and proofreading assignments on the weekly newsjournal. Most pursue careers in religious communications upon seminary graduation.

Soviet Baptists call for exchange with California

Soviet Baptists, pleased with a visit by a delegation of California Southern Baptists, are calling for an annual exchange of delegations to promote understanding and mutual encouragement.

In mid May leaders of the California Southern Baptist Convention made a 15-day tour of churches in the Ukraine. In November Ukrainian Baptists will visit California. The visits were the first phase of a relationship between the two groups which has been in planning since 1984.

In addition to the visits, the new partnership may feature the California Baptists providing assistance to the Soviets in the form of literature, teaching aids and office equipment.

The idea for the relationship between the state convention and the Soviets was suggested in 1984 but did not come into being until 1989, when circumstances in the Soviet Union favored such an exchange. (BP)

Baptist East has first codependency program

Louisville's Baptist Hospital East will offer a five and one half day residential codependency recovery program July 30 for people whose lives have been disrupted by addiction to relationships, people or substance.

According to Kathy Lay, director of Baptist East chemical and codependency recovery programs, the hospital has been providing codependency treatment on an outpatient basis nearly two years. "Now with our residential program, individuals can seek recovery in a safe, nurturing environment away from the dysfunctional atmosphere that led to their addiction," she says.

Sessions begin Sunday at 1 p.m. and end Friday afternoon. Ten sessions are scheduled during the remainder of 1989 through Dec. 1. Cost is \$750 with a 50% nonrefundable deposit required at registration. A free assessment and consultation is available upon request.

More information about codependency and the residential program is available by calling Baptist Hospital East Center for Behavioral Health hotline at (502) 897-8138.

Nearly 1000 accept Christ during Las Vegas witness

Nearly 1000 professions of faith were recorded in Nevada during the evangelism emphasis held in conjunction with the 1989 annual session of the Southern Baptist Convention June 13-15 in Las Vegas.

A week of statewide revivals and a one-day visitation of Las Vegas neighborhoods resulted in 978 professions of faith, according to information compiled by the Home Mission Board.

The effort featured saturation visitation, lifestyle witnessing and simultaneous revivals coordinated by the Home Mission Board, the Nevada Baptist Convention and the Southern Nevada Baptist Association.

Some 2025 volunteers knocked on about 120,000 doors in Las Vegas neighborhoods in heat that pushed temperatures near 100 degrees, said Howard Ramsey, director of personal evangelism for the board.

Armed with an eight-point religious opinion survey, the volunteers from 38 states and the District of Columbia reported 471 professions of faith and 5000 prospects for church membership in the city's 40 Southern Baptist churches and missions, he added.

By the time the convention closed, Harris reported, 15 of the 25 churches targeted to begin in the state this year had been started. (BP)

Kentucky Sunday School Summer Activities



Six Church Leadership Assemblies in 1989

August 11-12	Cedarmore	Sunday School Overnight
August 19	Laurel Lake Camp	Sunday School Drive-in
August 26	Jonathan Creek	Sunday School Drive-in
August 26	Ashland, First Baptist	Sunday School Drive-in
September 2	Cedarmore	Sunday School Drive-in for Small Church
September 9	Pineville, Clear Creek Baptist Bible School	Sunday School Drive-in

Contact the KBC Sunday School Department for registration and conference information

Chip Miller, Director

1-502-245-4101

Together . . . through the COOPERATIVE PROGRAM

September-June 1989 gifts

	Month	YTD 8 mon.
June 89	1,558,444	13,786,341
June 88	1,537,657	13,401,686
\$ Chg.	20,787	384,655
% Chg.	1.4	2.9
Budget	1,419,655	14,196,546
\$(under)/over	138,789	(410,205)
%(under)/over	9.8	-2.9

Year	\$ Over/-Under Budget to Date	% Increase/-Decrease Over Prev Year
88-89	(410,205)	2.9
87-88	(248,839)	1.6
86-87	185,991	9.3
85-86	(940,157)	5.8
84-85	(634,491)	3.3
83-84	(208,277)	4.4
82-83	662,765	9.2

Union University prof Clyde Tilley resigns

A Union University religion and philosophy professor has resigned amid disagreement over the doctrine of apostasy with officials of the Tennessee Baptist school in Jackson.

Clyde Tilley, a member of the Union faculty since 1966, resigned effective June 9, ending a conflict which began about four years ago.

Union president Hyran Barefoot told Baptist and Reflector, weekly newsjournal of the Tennessee Baptist Convention, the problem has centered around the doctrine of apostasy, a position which holds a person can lose salvation.

Tilley said he agreed that "all believers are eternally secure." He noted, however, that he affirms "both the eternal security of the believer and the possibility of apostasy." Apostasy is "not a moral lapse by which one loses his salvation, but is a reversion to unbelief whereby one deliberately renounces his salvation," he said. "This view is compatible with the eternal security of the believer, since the apostate would no longer be a believer."

Barefoot said the matter has little to do with the convention's problems. "This (teaching of apostasy) is out of character with the Southern Baptist Convention's position," he said. "It really did not make any difference whether it came up now or had been brought up 20 years ago. The reaction would have been the same." (BP)

Two SS assemblies to feature singles

Single adults will be featured at two Sunday school summer assemblies, "Sunday School Overnight" Aug. 11-12 at Cedarmore Baptist Assembly and "Sunday School Drive-In" Aug. 26 at Jonathan Creek Baptist Assembly. The purpose of both conferences will be to equip and train persons to start, expand or undergird a ministry to single adults.

For information contact KBC Sunday School Department, Box 43433, Middletown, KY 40243, (502) 245-4101.

Cooperative Program rebounds again in June

Southern Baptists' Cooperative Program ministry budget rebounded again in June, pushing almost 12% ahead of receipts for the same month last year.

The conventionwide budget received \$11,485,504 in June, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee. That amount is an increase of \$1,217,384 over receipts for June 1988, or a gain of 11.86%.

June receipts pushed the year-to-date total to \$103,701,109 at the end of nine months of the current fiscal year, Bennett said. That is a gain of \$3,435,831 or 3.43%, over the first three quarters of last year, he noted. The current U. S. inflation rate is 5.4%.

"I am very gratified at the increase in last month's receipts over receipts for the previous month and over receipts for June 1988," Bennett said. "I am still optimistic that the Cooperative Program receipts will go beyond the basic budget by a positive percent."

To reach its \$145.6 million overall goal, Cooperative Program monthly receipts must average \$13,966,297 for the final three months of the fiscal year. To reach its \$137.61 million basic operating goal, the budget must take in

\$11,302,964 each month.

Since November, Cooperative Program receipts have alternated between months in which they were lower than the same month the year before and months in which they were higher. However the budget's strong months—particularly January and April, the second- and third-best months in Cooperative Program history—have kept the year-to-date pace ahead of 1987-88. (BP)

Land urges thanksgiving for court abortion ruling

The U. S. Supreme Court's latest ruling on abortion rights was "less than the proliferers desired and more than the proabortionists wanted," said Richard D. Land, executive director of the Christian Life Commission.

On the last day of its 1988-89 term, the court issued five separate opinions in Webster v. Reproductive Health Services, a dispute challenging the constitutionality of a Missouri antiabortion law and though granting states greater control over abortion, the court refused to overturn Roe v. Wade, the 1973 landmark abortion decision.

"We can all give thanksgiving to God that this Supreme Court decision today (July 3) makes this Fourth of July one when we can celebrate at least the beginning of the opportunity to end this dark night of our nation's soul where so terribly many of the most defenseless among us, our unborn, have been denied the right to life, the right without which all other rights have no meaning," Land said.

"This decision by the U. S. Supreme Court does not mean the struggle to preserve preborn life is over. To paraphrase Winston Churchill during a significant turning point in World War II, this decision does not signal 'the beginning of the end,' but it will perhaps mark 'the end of the beginning' of the battle against abortion." (BP)



Bernie Hargis, director and editor of the Radio and Television Commission production "China: Walls and Bridges," poses with "Emmy," the award presented to the program by the Academy of Television Arts and Sciences for outstanding achievement in program production. Hargis was responsible for editing the program which was aired on ABC television in March 1989.



Brazil, Southern Baptist editors compare hymnals

When Southern Baptist church musicians met during Church Music Leadership Conference with the editor of The Baptist Hymnal to be published by the Sunday School Board in 1991, one participant had a special reason for asking questions.

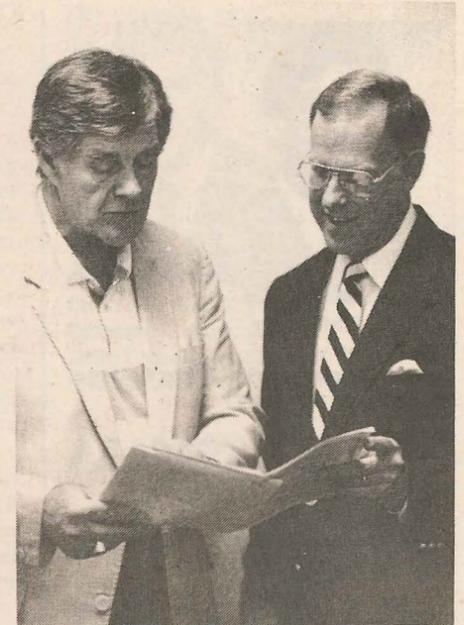
Clint Kimbrough, like Wesley Forbis, is a hymnal editor working toward a 1991 publication deadline. While Forbis is director of the board's Church Music Department, Kimbrough is executive secretary of the Music Department for the Sunday School Board of the Brazilian Baptist Convention.

Kimbrough, on furlough from his position as a Southern Baptist music missionary to Brazil, has found similarities in the two projects to be remarkable, particularly since Brazilian Baptists have no recent hymnal publication experience.

"In many respects our plan of work is parallel," Kimbrough observed. "We developed a biblical basis for this music ministry much like the Baptist Faith and Message statement being used for The Baptist Hymnal, though ours is particularly geared toward music."

Brazilian Baptists will keep approximately 200 of the 400 hymns from their previous hymnal. Southern Baptists will retain approximately 300 of the 512 hymns in Baptist Hymnal, 1975 edition.

When Brazilians unveil their hymnal in 1991, they will mark the 100th anniversary of their previously published hymnal. Southern Baptists will present their new hymnal that same year, the 100th anniversary of the Southern Baptist Sunday School Board and the 50th anniversary of the board's Church Music Department. (BP)



Wesley Forbis (left), editor of The Baptist Hymnal to be published in 1991 by the Baptist Sunday School Board, and Clint Kimbrough, editor of Brazilian Baptists' hymnal, compare the unusual parallels, including release dates, in their projects during a visit at Ridgecrest Baptist Conference Center.

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mountains to the mississippi



Bill D. Whittaker
President
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Pineville, KY 40977

clear creek chronicle

Graden Sears scholarship

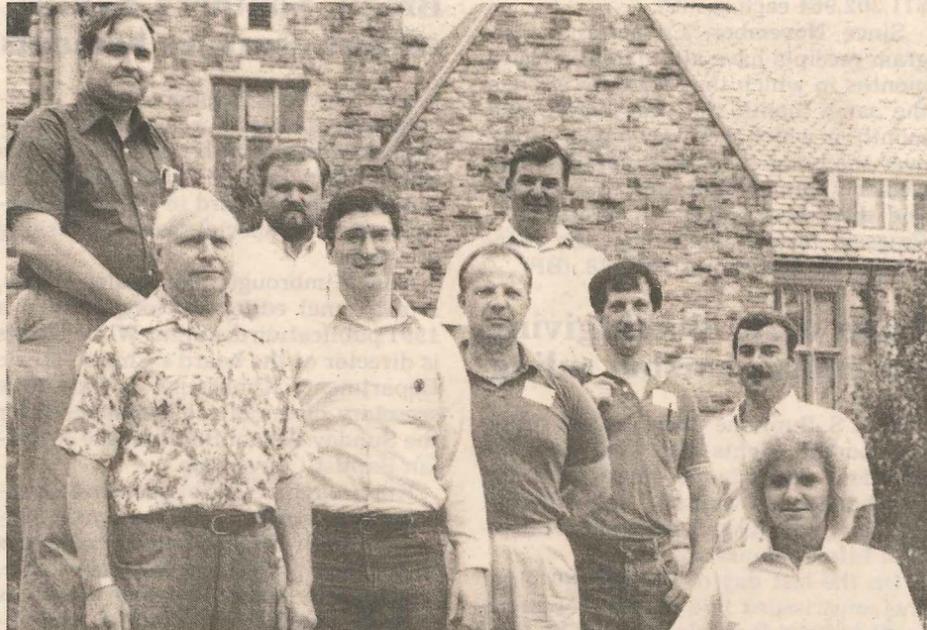
As an unconverted boy, Graden Sears played church and baptized his young neighbors in the creek. Family members remember him preaching to them from a tree stump as they worked in the garden. His call to preach went unanswered until age 22 but Sears has kept at it ever since and in January observed the 50th anniversary of his ordination.

Having completed the eighth grade, Sears' early ministry was "hampered by poor reading and grammar skills." He knew a preacher needed to know the word, "so I went to Clear Creek to better prepare to rightly divide the word of God." The 1939 summer session was the first of several he attended. He later lived on campus for the regular semester. His Clear Creek training was his only formal education. He remembers with appreciation the first professors—Kelly, Mahan and Dance. Sears was in the first group of students to attend classes in Kelly Hall.

Like many of our present students others provided resources for Bro. and Mrs. Sears to attend school. Mt. Zion Association and Williamsburg First Baptist provided financial support.

Sears' pastorates total 44 years in Corbin, Harlan and Indiana. His wife was the first convert he baptized. He has had a part in 20 men entering the ministry. He continues to supply pulpits and conduct revivals.

Graden and Catherine Sears are enjoying their 53rd year of marriage, blessed with three children, 12 grandchildren and four great grandchildren. In appreciation for their parents and as a "lasting memorial to Dad's life and ministry" his children established the Graden Sears Endowment Scholarship. The funds are invested with the Kentucky Baptist Foundation and the interest has already provided two scholarships for Clear Creek students. Friends of the Searses may wish to add to this scholarship. Individuals like Graden Sears still come to us with a calling from God and a limited educational background. We will do our best to equip them for the task of serving local churches and the Sears scholarship will help provide support.



Approximately 292 people attended Royal Ambassador University, a four-day national training meeting for RA leadership held in Memphis, Tenn., sponsored by the Brotherhood Commission. Pictured from Kentucky are (front) Patty McMackin, Marion; (second row l-r) John Campbell, Louisville; Brian Pretorious, Louisville; Mike Driver, Paducah; Kurt McMackin, Marion; Roger Maynard, Pikeville; (third row l-r) Tom Burgett, Versailles; Jerry Vittitoe, Louisville; David Childress, Princeton. Other Kentucky participants not pictured were Steve Baker, Versailles; Dick Brock, Versailles; John M. Cain, Versailles; David Cheatham, Taylorsville; Becky Driver, Paducah; Timothy Duncan, Louisville; Jimmy Durham, London; Druie Garrett Jr., Louisville; Robert Jones, Salvisa; Bill Polley, Wickliffe; Jim Skiles, Wickliffe.

personnel

First Baptist Church, Lawrenceburg, Anderson Association, called **Gordon Lunceford** as youth minister.

Jack Brooks, associate pastor of education and singles, resigned from Florence Baptist Church, Northern Kentucky Association. He assumes similar responsibilities at First Baptist Church, Henderson, Tex.

Centertown Baptist Church, Ohio County Association, called **Roger Taylor** as pastor.

Mark Payton resigned as pastor of Concord Baptist Church, Ohio County Association.

New Panther Creek Baptist Church, Ohio County Association, called **Denzil Probus** as pastor.

Leroy Rearden resigned as pastor of Pleasant Grove Baptist Church, Ohio County Association. He goes to Cherry Hill Baptist Church, Muhlenberg Association.

Gary Upchurch resigned as pastor of Rosine Baptist Church, Ohio County Association. He goes to Curdsville Baptist Church, Daviess-McLean Association.

Kimbrough Simmons resigned as pastor of West Point Baptist Church, Ohio County Association. He goes to Lake Spring Baptist Church, Simpson Association.

Germantown Baptist Church, Bracken Association, called **Pete DeMoss** as minister of education. He goes from a similar position in First Baptist Church, Wichita Falls, Tex. He and his wife Mary Kay have two children, April and Jeremy.

Rand M. Eller has joined Baptist Hospitals Inc. as director of Baptist Hospitals Information Systems. He is responsible for the development and management of information services.

Formerly with the accounting firm of Coopers and Lybrand, Eller has 16 years of healthcare data processing experience, including six years of consulting. He has held positions with University of Kentucky Albert B. Chandler Medical Center, Lexington; American Society of Clinical Pathologists; and University of Chicago Medical Center.

W. B. Casey is interim pastor of Boones Creek Baptist Church, Boones Creek Association.

Fleming Baptist Church, Pine Mountain Association, called **Ray Wilson Sr.** as interim pastor.

Poplar Ridge Baptist Church, Sulphur Fork Association, called **John Dawson** as pastor.

Rod E. Ellis resigned as minister of music and youth at Bedford Baptist Church, Sulphur Fork Association. He is available for concerts, revivals and other music needs. He may be contacted at Box 1478 Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, KY 40280, (502) 893-6382.

David Rayburn resigned as pastor of East View Baptist Church, Severns Valley Association. He goes to West Palm Beach (Fla.) College as a professor.

Gary Sharp resigned as pastor of Berean Baptist Church, Severns Valley Association.

Sassafras Ridge Baptist Church, West Kentucky Association, called **Thomas J. Regain** as pastor.

Todd Stewart resigned as minister of music/youth at Worthville Baptist Church, Whites Run Association.

Michael Doane is new pastor of Corinth Baptist Church, Breckinridge Association. He goes from Bethlehem Baptist Church, Central Association.

Truman Johnson retired as pastor of Cloverport Baptist Church, Breckinridge Association.

Mark D. Johnson resigned as youth minister at Crescent Hill Baptist Church, Long Run Association. He goes to Finchville Baptist Church, Shelby Association.

Robby Adkins is summer youth minister at Hartford Baptist Church, Ohio County Association.

David Stancil is minister of pastoral care at St. Matthews Baptist Church, Long Run Association.

Leo Buscher resigned as pastor of Fairview Baptist Church, Greenup Association.

Duane Holland is new pastor of Hickory Baptist Church, Graves County Association.

Ashland Avenue Baptist Church, Northern Kentucky Association, called **Charles E. Lowe** as pastor. He goes from First Baptist Church, Hopkinsville, Christian County Association, where he was associate pastor. He and his wife Benita have three children: Charles Jr., Angela and Shannon.

Louanne Marshall Mathis is Church Training procedures writer for July and September *Baptist Adults*. She is the wife of J. Timothy Mathis, pastor of First Baptist Church, Danville, South District Association.

James Kirby resigned as pastor of Mt. Olivet Baptist Church, Lynn Camp Association.

Carl Gallion resigned as pastor of Riverside Baptist Church, Bell Association.

Denzel Dukes is new assistant pastor at First Baptist, Lone Oak, West Union Association.

Charles Johnson resigned as pastor of First Baptist Church, Albany, Freedom Association. He goes as pastor of Second Baptist Church, Lubbock, Tex.

Billy Gregory is minister of music and youth at First Baptist Church, Albany, Freedom Association. He is a student at Campbellsville College.

Walnut Grove Baptist Church, Bethel Association, called **Tim Menser** as minister of music and youth.

congregations

Tom Melzoni, pastor of **Ninth and O Baptist Church**, Long Run Association, presented the children's vacation Bible school with a dilly of a challenge: fill a five-gallon pickle jar with money for the Cooperative Program and he'd eat a one-gallon jar of dill pickles. The jar was filled on Tuesday morning of Bible school (and topped with a bottle of Pepto-Bismol). In fact, the children were so committed to the pastor's cucumber condition that they went on to fill four more one-gallon jars.

Proving "you are what you eat," Melzoni appeared as "Mr. Pickle" in the Friday session to sound anything but a sour note: the children had given \$749 to be used for Southern Baptist missions.

A group from **Livermore Baptist Church**, Pine Mountain Association, conducted Vacation Bible school at **Fleming Baptist Church**, Pine Mountain Association. There were eight professions of faith.

With the help of Pulaski Association director of missions David Aker, **Calvary Baptist Church**, Somerset, honored three couples and two widows on Annuity Board Sunday. Mr. and Mrs. Billy J. Turner, Mr. and Mrs. Lloyd Senters, Mr. and Mrs. Charles Jenkins, Mrs. E. R. Prather and Mrs. Earl Hacker were given plaques and "13th month" \$200 checks during morning worship. There were 14 decisions including one for baptism and three for full time Christian ministry. Pastor of Clavary is Doyle G. Searcy.

Providence Baptist Church, Laurel River Association, held a note burning service June 11. The church paid for its new education building in four years.

Oct. 23 **Cerulean Baptist Church**, Little River Association, conducted "Dream Your Dream Sunday" under the leadership of new pastor Eddie Smith, former pastor of Dyer Hill Baptist Church, Ohio River Association.

The church had a record attendance of 168 in Sunday school. Members set priorities such as youth, enlarging church building and grounds, missions and evangelism, bus ministry, Bible study and Church Training.

From April 1988-May 1989, Cerulean has had 57 additions, 29 by letter and 28 by baptism. Mother's Day the church bus began a routine route with 18 riding the bus to Sunday school. May 21 members voted to build a \$31,200 education building; construction will begin when half the estimated cost is in hand.

New Hope Baptist Church, Springfield, Central Association, observed homecoming May 28. Sunday school attendance was 117 and worship attendance was 180. Former pastor M. L. Hahn brought the message, which resulted in one profession of faith. The church licensed David Jones to the ministry. Services were concluded with a noon meal and evening singing.

Harrodsburg Baptist Church, Mercer Association, will celebrate its 150th anniversary July 23. Activities include 11 a.m. worship, lunch at the church and 2 p.m. program. Guest speakers will be former pastors Chauncy Daley, Wallace Carrier and John Carter. Robert DeFoor is pastor.

deaths

L. Ray Slaughter, 58, died May 9. He had pastored several Kentucky churches. Slaughter is survived by his parents Taylor and Nellie Slaughter of Russellville, wife Joyce, five children and seven grandchildren.

Felix Paul Roberts, pastor of Central Baptist Church, Blackford Association, died recently.

ordinations

Mark Allison was ordained to the ministry at Edmunson Road Baptist Church, St. Louis, Mo. He received a BBA degree from Baylor University, Waco, Tex., in December 1984. He recently graduated from Southern Seminary, Louisville, with a MDiv degree.

Allison plans to continue his education at Southern Seminary, working toward a PhD in New Testament studies. He is married to the former Debbie Vetter.

Claude Alexander was ordained to the ministry by Boones Creek Baptist Church, Boones Creek Association. He is youth minister at Boones Creek Church and is a recent graduate of Georgetown College. He and his wife, the former Leigh Ann Winters, reside in Lexington. W. B. Casey is interim pastor at Boones Creek.

Luther Norene and **Larry Norrid** were recently ordained as deacons of Brownsville Baptist Church, Warren Association. Jimmy York is pastor.

Curby Randolph and his son **Jamie Randolph** were licensed to the ministry at Calvary Baptist Church, Pulaski Association. Doyle Searcy is pastor.

Mike Jones was ordained to the ministry at Lakewood Baptist Church, Long Run Association. He is minister of youth and children at Lakewood.

Steve Haddix was licensed to the ministry by Smithsboro Baptist Church, Three Forks Association. Pastor is Glenn Noe.

West Cumberland Avenue Baptist Church, Bell Association, ordained **Bob Dixon** to the ministry. He will be pastor of First Baptist Church, Cumberland Gap, Tenn. Pastor of West Cumberland Avenue is David Bullock.

revivals

Greenmount Baptist Church, Laurel River Association, held a weekend revival with evangelist David Walters. There were three professions of faith. Claud Maggard is pastor of Greenmount.

Two professions of faith resulted from a recent revival held by **Hazel Patch Baptist Church**, Laurel River Association. Owen Smith was evangelist. Clyde Eversole is pastor of Hazel Patch.

First Baptist Church, Lewisport, Blackford Association, held revival June 5-11. Randy Stallings Sr. was evangelist and Charles Coomes led music. There were two professions of faith and several rededications.

There was one profession of faith and several rededications during revival at **Swiss Colony Baptist Church**, Laurel River Association. Carl Evans, pastor of Calvary Baptist Church, Lynn Camp Association, was evangelist. Johnny Jervis is pastor of Swiss Colony.

Weaver Baptist Church, Laurel River Association, held revival. There were three rededications and one addition by letter. Joe Miller of New Salem was evangelist. Pastor of Weaver is David Evans.

Rural church VBS exceeds SS

by Suzanne Darland
State Correspondent

For the past three years East Rhudes Creek Baptist Church, Severns Valley Association, has averaged more than 250 in vacation Bible school, even though Sunday school attendance runs about 165.

What's their secret? They bus the youngsters in. The church has two vans and rented a school bus to travel to subdivisions in Elizabethtown for pickups. By Wednesday of Bible school they had to borrow another van.

"Kids just come out of the woodwork," mused Joyce Morris, director of VBS for the past nine years. "The kids are just eager to go."

Dewey Keyes, pastor of the rural Hardin County church, notes that

East Rhudes Creek emphasizes Bible school as an evangelism tool.

"We've got cows for neighbors," he pointed out. "But we can look and see families who have been reached as a result of VBS." The church baptized more than 40 last year.

Flyers were passed out Saturday before Bible school, this year June 19-23. Then buses rolled more than an hour before the scheduled start of the evening school. Keyes also taught an adult VBS to about 16.

Throughout the week, youngsters earned game tickets for a picnic and carnival June 24. They received tickets for attendance and completing skills such as scripture memorization.

The next day helium balloons with the plan of salvation attached, one for each VBS enrollee, were launched after the morning service.



Joyce Morris, director of East Rhudes Creek VBS, also leads music for VBS.



Curtis C. Mooney
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

homes for children

Daring to risk

This past Saturday during Child Care Day at Glen Dale I spent some time talking with one of our young men who has lived there for the past year.

As we talked, he shared with me that he was often homesick for his family, but he knew he would stay at Glen Dale until graduation and that would be best for him. I could tell that he was having a good experience at Glen Dale, especially when he told me he was going to try out for the basketball team this year. He said, "I didn't try out last year because I didn't think I would make the team."

His willingness to risk himself this year is a real tribute to the staff and other youth at Glen Dale. He knows that even if he does not make the team, they will still care for him and accept him. With that knowledge he is free to risk himself among others.

I grew up in a family where I knew I was accepted and loved for myself. My parents wanted me to do my best, but I knew that no matter what happened I could always go to them and they would still love me. I believe that type of acceptance is really crucial to anyone's success. We all want to be loved and accepted for ourselves, not because of what we do.

For me that is also the crucial aspect of God's grace. As we accept Christ, he receives us as we are. We do not and cannot earn his love and care no matter what we may do. Knowing he loves us no matter what, we are free to risk ourselves. Like the young man at Glen Dale, we can try out for life and if we do not make the "team" in a particular area, we have the security of knowing that we are still loved and valued by our Father.

Part of our role at Glen Dale, Spring Meadows and our other programs is to extend that concept of unconditional love to the children who come to us. It is very difficult to understand the concept of God's unconditional grace if one has never seen anything which resembles it.

As our children experience our attempt at unlimited acceptance of them as valued people, they come closer to understanding God's wonderful grace and plan for them.

FBC, Pineville, marks 100 years of community joys and struggles

by Beth Wyatt, State Correspondent

Circuit-riding preacher R. C. Medaris went to Pineville June 7, 1889, meeting with a group desiring to start a Baptist church. They met at the old Pineville High School. A hundred years later, First Baptist Church of Pineville is just around the corner from that initial meeting place.

Thirty charter members called Medaris as pastor. Charles Jones, present pastor, reports 550 members today. From its beginning the church has been strong in missions and even though floods and a fire have caused much adversity and distress, the people have rallied back stronger than before.

W. A. Borum (1894-96) followed Medaris. Medaris was instrumental in establishing churches in Harlan, Middlesboro, Williamsburg, London, Pittsburg and Mt. Vernon. He was also prominent in establishing Williamsburg Institute, predecessor of Cumberland College.

Other pastors during the church's first century have been R. M. Mays (1902-03); E. L. Andrews (1903-04); Lucius Robinson (1904-05); L. B. Arvin, S. H. Tabb and R. M. Mays (1905-13); W. C. Sale (1913-15); J. A. McCord (1915-19); H. D. Allen (1919-20); L. C. Kelley (1920-43); Clyde Widick (1943-45); Wayne Dehoney (1945-48); Charles Jolly (1948-52); Raymond Sanderson (1953-59); Charles Jones (1959-present).

The church has met in three buildings. The first, built at the corner of Park and Tennessee Avenues in 1890, was used until the erection of a new structure on Holly and Kentucky streets in 1918. A fire devastated that building in 1965. The present structure was erected in 1968, and although severely damaged by the flood of 1977, stands as a beacon in the small mountain town.

During the 100th birthday celebration, three former pastors addressed the congregation: Wayne Dehoney, Raymond Sanderson and Charles Jolly. Mrs. Herman Moore, daughter of the late L. C. Kelly, represented the Kelly family.

Following the flu epidemic in 1923, Kelly took a walk down the railroad tracks and stopped to pray by a cornfield. The Lord spoke to him during that prayer meeting. He and the people of Pineville began what is now Clear Creek Baptist Bible College, a school training men and women for ministry in Kentucky and throughout the world.

The bell that rang in the first building was secured in a bell tower for the birthday celebration. Bricks bearing the names of current church members and former members surround the historic bell.

In his remarks on the church yesterday, today and tomorrow, Wayne Dehoney, now of Louisville, recalled great revivals of days gone by. In these days he heard the church's janitor, Ed Diamond, calling out to God in prayer before the services. "Pineville First gave me my first glimpse toward the Baptist world when it sent me to my first Southern Baptist Convention in 1948," he stated.

Since that time Dehoney has carried the gospel throughout the world and is currently active in Baptist World Alliance. "It was in Pineville we experienced the worst disasters the area had

been through, the mine disaster at Four Mile, where a number of workers were buried in a mine, and the flood of 1947, when the waters lapped around the pews in the sanctuary and to the second story of the parsonage. A friend brought a boat to lift me from the roof. The fine people of Pineville rose victoriously to each occasion," he reported.

Dehoney told of a summer-long revival-vacation Bible school effort. Each Monday the tent was moved to a new location. Vacation Bible school was conducted during the day and revival services at night that entire summer. "It was a grand and glorious time," Dehoney observed. From these efforts and the cooperation of D. M. Aldridge and Clear Creek missions were begun in Newtown, Whipple, Ferndale, West Pineville, Calloway and Dorton Branch.

Taking his text from Rom. 1:16 Dehoney admonished the people to keep their eyes off themselves and on the things of God—missions, education and evangelism, attempting to win the world to Christ.

Raymond Sanderson now of Oak Ridge, Tenn., is credited with organizing many things that are carried on today by the church. He was a young man when he assumed the pastorate and credits the church with his first look at Baptists at large when he was sent to the Southern Baptist Convention in St. Louis in 1952.

Sanderson recalled the building of the first educational plant. "We had talked a great deal about the building," he said, "On Monday morning I stopped by to

see members, Dr. and Mrs. Brandenburg. Their first words were 'What are we going to do about the educational building?'"

"We are going to build it," answered Sanderson. "How much are you folks going to be able to give toward the building?"

"I left their home with a check for \$5000," he smiled.

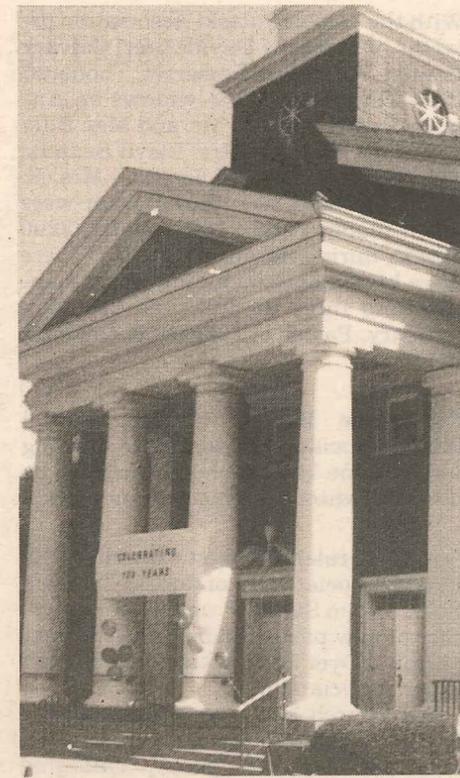
He continued, "I stopped by the Pineville hospital and ran into Dr. Edward Wilson Sr., affectionally called Big Doc and his son, young doctor Ed, a current member of Pineville First. I told Big Doc about Dr. and Mrs. Brandenburg's gift and before dark that night he gave me a check of equal value.

"That is the story of the building fund for the educational complex," he said. Taking his text from Exodus 14, he challenged, "My children, go forward. This is our Jerusalem."

Former pastor Charles Jolly was introduced as a modern day Paul. Jolly, who now resides in Seattle, Wash., told of the time difference and how he and Mrs. Jolly pray for the Pineville church each morning at breakfast. Admonishing the people to look to the future and not dwell on the past, he reminded them of the women and men who have heard the voice of God and obeyed.

"There are more people in the world than ever and the need is greater than ever before," he said. "You people have a more adequate facility that is completely paid for. Pray for your pastor and work to reach more people.

"The best is yet to come," he said, and



closed his remarks with Rom. 13:1.

Bill Whittaker, president of Clear Creek, presented Dr. and Mrs. Jones with tokens of appreciation from the church. "The Jones family has served faithfully through fire and flood and we love them very much," he said.

Jones concluded, "Tomorrow we will begin our next 100 years. The events of this weekend will be soon forgotten. One day another group of Baptists will meet and open the time capsule, reading the legacy we left behind. This will go on and on until one day Jesus will come back to claim us for the grand reunion in the land where we will never grow old."

Spiritual warfare has new meaning for students

by Chip Alford

Spiritual warfare took on a new meaning for two students at Southwestern Baptist Theological Seminary, students who ventured into a "War Zone" to share the gospel.

During their seminary careers, Virginia natives David Fuller and Todd O'Brien were involved with Project Hope, an inner city ministry in an area of south Dallas known as the "War Zone" because of its drug-related violence. The program, designed as a social and evangelistic ministry, is jointly sponsored by the Dallas Baptist Association and Strategies to Elevate People (STEP).

The War Zone is controlled by drug dealers who run drugs in and out of apartment complexes, said Fuller, who served as director of Project Hope until his graduation from seminary May 12. "There was hardly a day that went by that I didn't hear gunshots being fired," he said.

Both Fuller and O'Brien had close calls in the neighborhood themselves. Once Fuller was sharing the gospel with some men on the street when he was approached by a man with an "offering" for his church.

"I knew it was drug money, but I wasn't sure what to do," he said. "I didn't want to offend him, so I took the money and asked who (the offering) was from. The guy said it was from 'Carl,' who was a drug dealer and is now serving time in jail. I told him I'd like to meet Carl and thank him personally. He

told me he'd set it up for me."

The police were looking for Carl, too, though, and on the morning of Fuller's appointment with the drug dealer, Carl was arrested. When Fuller walked into the dope house, he was confronted by Carl's heavily armed associates who thought he had turned their boss in to police.

"I got out if it, but it was pretty scary," Fuller said. "I just feel like the Lord is sovereign. I know he's in control of what goes on (in the War Zone) just as much as he is anywhere else."

Fuller and O'Brien's friendship began in 1980 when they met at a factory in Roanoke, Va. They were saved that same year within a few months of each other.

"One of the first things we did together was go out street witnessing," said O'Brien, who will graduate from Southwestern this summer. Both men feel a call to inner city ministry.

"When I came to seminary all I really knew about was the traditional role of the pastor," said O'Brien. "But as I began to preach at different churches around Ft. Worth I felt something was missing, so I found myself street witnessing again. I really have a burning in my heart for the poor and needy."

Fuller, the son of the Southern Baptist leader Charles Fuller, also felt uncomfortable in the traditional pastoral setting. "I knew I didn't want to be pastor of a traditional suburban church and I couldn't be a minister of education or a minister of music," he said. "But one thing I knew I could do is share Jesus with people I came into contact with."

The two men joined forces and began witnessing outside bars on the streets of east and west Ft. Worth. Cornerstone Baptist Church in south Dallas found out about their work and invited Fuller to serve as copastor. He later became linked with the Dallas Baptist Association as director of Project Hope and O'Brien soon joined the ministry.

In addition to street evangelism, Project Hope has organized study halls, tutoring programs, food and clothing distribution centers and after-school Bible studies in south Dallas schools. Another successful evangelistic tool for ministry has been its academic training program for welfare recipients with no high school diploma.

"Despite all the violence and problems, there is a real openness and an acceptance of the gospel in that community," Fuller said. "It really doesn't matter if you're white or black. If people can see Jesus in you, that's all they really need to see."

Though their work in south Dallas has ended, Fuller and O'Brien are only beginning their work in inner city ministry. Starting July 1, the two will begin church planting efforts in Ft. Myers, Fla. "We're really excited about the opportunity," said O'Brien. "A lot of doors have already been opened for us."

Both men said they would like to see Southern Baptists become more involved in inner city ministry.

"I don't think everybody is called to inner city ministry," Fuller said, "but I do think we all bear the responsibility for making sure everybody is reached with the gospel."

DeHaven paints rainbows after storms

by Lawanda Smith, Staff Writer

When Berna Gambill of DeHaven Baptist Church, LaGrange, first became interested in a volunteer divorce ministry, she naturally focused her attention on single adults.

Until she realized the magnitude of a ministry with children in single parent homes.

An estimated 20 million children in the United States today live in single parent families. Projections are that by 1990 more than 50% of all children will have had to cope with losing one parent to death or divorce.

"Our Rainbows help offer hope in painful traumatic and difficult circumstances."

Sensing the need in her community coupled with her own divorce experience led to Mrs. Gambill's initial interest in the children's ministry. Later she heard about a specific children's support group on a television talk show. Her interest was peaked when several months later she read a magazine article about the same program.

With the help of a friend, Mrs. Gambill found detailed information on the program. Six months later she began "Rainbows for All God's Children" at DeHaven.

Developed by Suzy Yehl, divorced parent of three sons, and Medard Laz, both of Chicago, Rainbows is a support group program for children who have lost a parent by death, divorce or other painful transition. The purpose is to help these children meet new friends who have shared similar experiences, to have caring adults work with them while they sort through their grief and to help them come to a healthy acceptance of what has happened in their families.

Trained by Teresa Gillis of Owensboro, Mrs. Gambill coordinates DeHaven Rainbows. Each week 17 children from age four to grade 12 meet one hour with their facilitators, Pat Gonterman, Bruce Thomas, Barbara Stivers



Dustin Kiste begins Rainbow sessions with an art activity.

and Wes Roy, minister of education and administration at DeHaven, all of whom have been trained by Mrs. Gambill. Children are divided into age groups.

The format for sessions is the same. Each is divided into four parts: theme, activity, discussion and closing reflection. Each child has a workbook for his or her own grade level which helps the child deal with topics and feelings such as anger, hurt, trust, belonging and family.

In the two years since the program's inception, Mrs. Gambill has seen visible success. Created originally for schools, Rainbows is organized into two six-week sessions, one for each semester of the school year. But the DeHaven participants have become so enthusiastic the church offers Rainbows year round.

Though some children are from the church, most come from the surrounding LaGrange community. The largest group is the four- and five-year-olds whose parents have chosen for them to come. But the children can choose to stay in groups until they graduate from high school. Because the ratio of children to facilitator is limited there is a waiting list of children wanting to take advantage of the support group.

Children have overcome some hostility as they have learned to trust their facilitators. "They feel like they belong," Mrs. Gambill explains. "They all really fit here. They have their own peer support group. This is home and it is so important that they feel they have a home."

"This is a good ministry," adds Thomas, who has been working with

fourth through sixth graders since the beginning of summer.

"A lot of people don't realize the pain these children go through. My kids have been open and honest in sharing with me and with other kids who are hurting the same way they are."

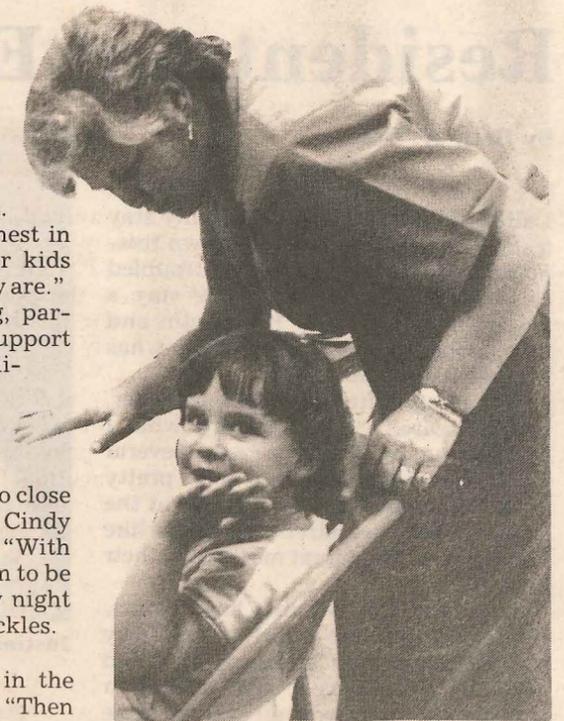
During the children's meeting, parents also meet in their own support group, with Mrs. Gambill as facilitator. Parents expressed that becoming involved in Rainbows is one of the best things which has happened to their children. "Our children may be too close to a parent to discuss feelings," Cindy Kiste, mother of two, notes. "With facilitators they feel more freedom to be open. My kids would come every night if they had the chance," she chuckles.

"Paul gets his questions out in the open now," Sandy Berrier adds. "Then I can explain that our situation is not his fault."

According to Mrs. Gambill, the entire church has been overwhelmingly supportive. Since the program is completely financed by the church there is no cost to participants.

Pastor Bill Day sees Rainbows as an outreach to the community. "The ministry began with seeing a need in our church and in our community and seeking to meet that need," he relates. "This is a unique program coordinated with parents and children together."

Other staff members also support Rainbows. Minister of recreation Robby Speer has opened the family life center to participants on Monday evenings.



Facilitator Barbara Stivers works with four-year-old Kristie Kiste

Minister of education and administration Roy is facilitator for two 13-year-old boys through summer.

But Roy expects to develop an ongoing relationship with his participants as a result of the 12 weeks of dialog. Both boys are from DeHaven church. Although they come from different situations—one experiencing his parent's divorce and one his father's death—both are very open, Roy says.

"The rainbow symbolized God's promise of hope after the flood," Roy continues. "Our Rainbows help offer hope in painful, traumatic and difficult circumstances, even though the kids don't see the hope at the end of the rainbow at first."

"We are here to assist children to verbalize where they are in life regarding divorce or death," he explains.

Mrs. Gambill has high hopes for the future. At present she is seeking to train more facilitators to work with children on the waiting list. She also hopes to attend a one-week training school in Orlando, Fla. to become a certified program director. As such she plans to train other directors in churches throughout Kentucky.

"This is a wonderful opportunity to reach out to hurting children," Mrs. Gambill concludes. "At DeHaven, we are painting rainbows in their lives."



Berna Gambill, coordinator of DeHaven's "Rainbows for all God's children."

Personal philosophy of worship stressed at Ridgecrest meeting

by Charles Willis

To effectively plan and lead worship, a person must first have a personal philosophy of what worship is, a minister of music asserted during the Church Music Leadership Conference at Ridgecrest (N. C.) Baptist Conference Center.

"The first time someone asked me to define worship, I just sat and stared at the wall," said Mary Rome Foster, minister of music at First Baptist Church, Camden, S. C.

But Miss Foster soon came to the conviction that "if I am going to plan a service where people are going to meet the Lord, I had better know what my philosophy of worship is."

In trying to determine for herself the what, why, when and how of worship, Miss Foster said she realized God calls her personally into communion with him, that he wants both her worship and her fellowship.

"There are times I feel we welcome guests in our service more than we acknowledge the presence of God," she reflected. "People in church have every kind of pain and burden. Every person who walks through the church door has a very specific need. And they all want contact with God."

Miss Foster said she believes every worship participant should know that if they come into God's presence earnestly seeking him, they will find him. Modeling that belief during a

worship service can be difficult at times, she acknowledged. Being responsible for the details can bring the service planner to worship time with a preoccupied mind and frazzled nerves.

"I'm the leader. I've got to help these people have an experience with the Lord," she said. "If I am not prepared to worship, how can I lead others in worship?"

Miss Foster said her solution has been better planning to avoid last minute problems and a decision that during the worship service "I will concentrate on God and I will not let the distractions of the world take me from that."

"What I want to do more than anything else is to worship God myself and provide an opportunity for others to worship," she said. "All of us (worship planners) will use almost anything to excuse our lack of planning but the ultimate price for that is not being able to worship."

Musicians should take seriously planning the elements of a worship service and preparing their specific musical contribution to worship she said.

"God requires the very best we have," she declared, "but I also believe there is a lot more within us than we ever dreamed."

Church Music Leadership Conference was sponsored by the Baptist Sunday School Board's Church Music Department.

Residents say Elizabethtown shelter feels like home

by Beth W. Prassel

LaRon Raglin knows he will only stay a short time at the Elizabethtown temporary shelter. Most of the troubled children and teens who come stay a maximum of 30 days. For Raglin and many others, however, the shelter has become like home.

When Raglin first came to the shelter, he was scared. "I didn't know what I was getting into," he says. After several days, however, Raglin "felt pretty good." He now feels comfortable at the shelter. The house parents "treat me like I'm at home. They treat me like I'm their own kid."

Originally a community boys' ranch, the facility became a part of Kentucky Baptist Homes for Children in 1981 and officially opened as a boys' shelter in March 1982. Boys from all over the state come to the shelter to wait for foster care, long term care at Spring Meadows or Glen Dale or care in other facilities.

Many boys like Raglin think of the shelter as home because workers strive to maintain a family atmosphere. Although the facility itself promotes a feeling of family, with a roomy two-story house and 10 acres of land, many factors contribute to the success of the family.

Dwight Moore, KBHC metro Louisville coordinator and director of the shelter, admits successes do not come easily "with regard to the temporary nature of the shelter. But it's a very unusual crew there in our shelter," he says, referring to the house parents. "They are able—through their Christian commitment, their ministry and their experience in child care—to build very quick and lasting relationships with the young people."

Luella Christerson, who has been at the shelter as house parent since its opening, says she relates to a variety of personalities in different ways. "It's something you learn to do through the years."

After raising five children of her own, Mrs. Christerson knows about young people. She says she can't imagine any of her own children facing the same situations as some of the boys in the shelter. "I think of a lot of times that, except for the grace of God, there goes one of my children."

Justina "Teeny" Jewell came to the shelter as a house parent three years ago. She feels a sense of connection with the boys through her own background.



Justina "Teeny" Jewell

"I went through about as much as most of these kids. It's like giving something back. I have a godmother who stood behind me, got me going on the right track. I'm trying to help out and do the same for someone else."

Unlike Miss Jewell and Mrs. Christerson who live at the shelter, Hank Duncan commutes from his home in Bardstown each day. During his four and a half years as house parent, he has drawn from 11 years experience as a foster parent.

Duncan sees honesty as an important factor in building relationships. He tries to deal with immediate problems. "I don't think the boys need sympathy; I think they need understanding. A lot of times you tell them things they don't want to hear, but facts are facts."

One of the most effective methods utilized by shelter workers is the weekly group meeting attended by all staff and residents. According to Moore, group sessions "tie the family unit together and keep the cohesiveness going."

During group sessions, the boys discuss feelings, problems and experiences. Workers do not participate as authority figures, but as equals with the boys so that feelings may be expressed without fear of discipline.

"There are other times for discipline," says Moore. "This is a time to find out what's going on (with the boys), to get things out in the open. It breaks down barriers of distance between young people and house parents."

During each meeting, workers announce the "example of the week." Recognition is given to a youth "who really seems to understand what we're doing



Luella Christerson

in the program and tries, not only to take care of his own behavior—which is good and praisable—but to go beyond that and to help bring someone else along."

Peer influence plays an important role in group meetings, according to Moore. He explains that when youth do not respond to the efforts of house parents, positive influence from peers can often help change attitudes.

Workers cultivate much of the family atmosphere through activities with the youth, such as fishing and riding the three horses at the shelter. The boys also enjoy playing pool in the game room and basketball on the shelter's court.

"We do a lot of things together," says Duncan, "but I think unconditional love is the main thing. We don't look at backgrounds. We try to get to know the boys on a personal level. We're not looking at what they've done in the past; we take the kid as he is and go from there."

Because of past mistakes, many of the boys have been taught they are bad people, explains Moore. "We make a big distinction between who they are and what they're doing. We say, 'You're a good person but your behavior lately is rotten, and we're going to have to do something about your behavior so it will match who you are.'"

Workers try to help youth see their potential and learn better ways of acting. Each boy is treated according to individual needs, personality, goals and length of stay at the shelter. "We treat them very differently, because they are on very different levels."

The boys attend Sunday school and church at Tunnel Hill Baptist Church,

just down the road from the shelter. House parents agree, however, that religion is never "pushed down their throats" and that "preaching only turns them off."

Miss Jewell explains that the boys need to learn about Christianity from the everyday lives of the house parents. Then "the kids will be interested in what you've got that they're missing."

"Most of them," says Mrs. Christerson, "while they're here, will get on the subject of religion and then you'll get your opportunity. If I get my opportunity, I'll tell them about (Christianity)."

House parents admit some boys do not respond to the family concept. Some boys come to the shelter, says Miss Jewell, and "when they leave, all we know is that they were here. It doesn't happen a lot, but you occasionally get that type."

Because of previous rejection, some of the boys are initially afraid of the family approach, explains Miss Jewell. "It's hard (for them) to believe that three people who don't know you from anybody else are willing to give that (love) out to you. A lot of them watch how we react to the others boys so that they'll know this isn't a game, that they won't be smacked in the face and hurt again."

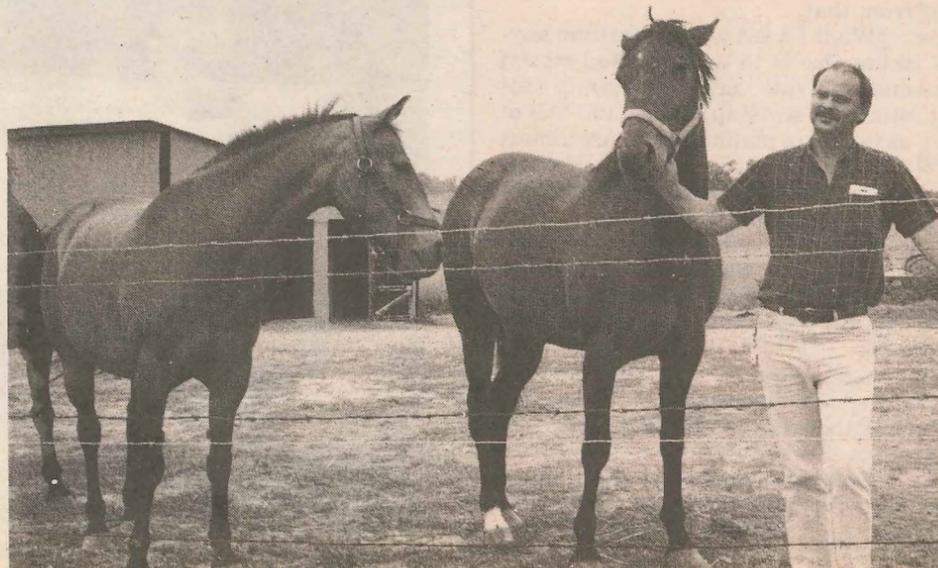
She believes that the family atmosphere appeals to most of the youth in the shelter. "Most of them are starving for that and they pick it up fast."

Many former residents return to the shelter for overnight or weekend visits. "They have come from as far as Louisiana," says Moore. They still call the shelter home and still refer to Mrs. Christerson as "Mom."

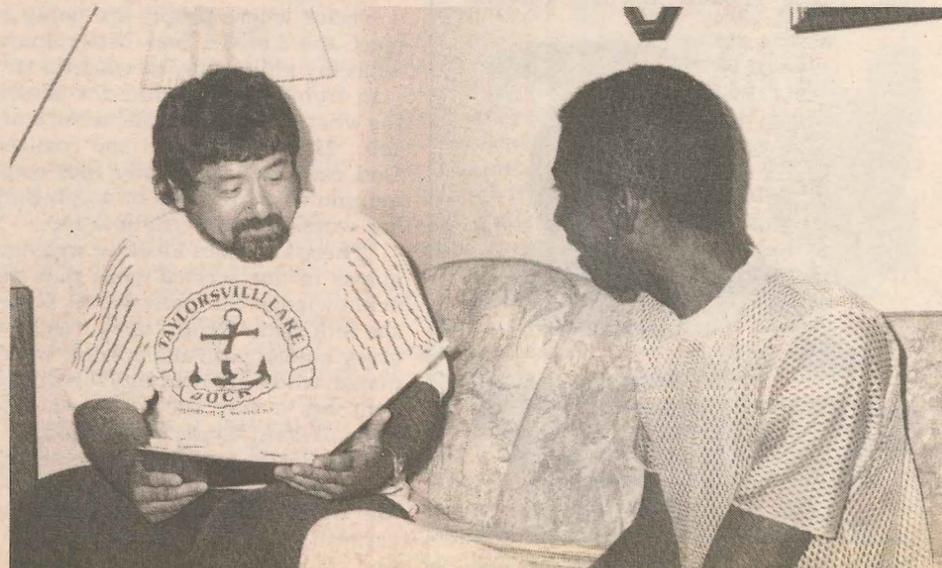
"We're surprisingly successful," says Moore, "given the dynamics of some of the young people who come through." Many, he says, are "tired of everything happening to them so they use their temporary shelter as a thinking time in turning their lives around."

House parents know, however, they can't help everyone in the shelter. When boys turn 18, they may leave the shelter. But Mrs. Christerson fears many are not ready to be on their own. Although house parents do what they can, they cannot prepare them for independent living in such a short time.

LaRon Raglin knows he'll be leaving the shelter soon. But he also knows he's welcome to come back and visit his home any time. In the meantime, Raglin will remember the shelter as "one of the best places I've ever been."



Hank Duncan, houseparent, supervises care and riding of the shelter's three horses.



Dwight Moore (left), shelter director, counsels LaRon Raglin (right), shelter resident.

Georgia volunteers raise the roof at Mallard Point near Georgetown

by Greg Hancock
KBC Communications

Sawdust drifted across the unfinished floor in the occasional breeze that cooled those attending prayer meeting. The worshipers didn't mind. This was the first service under their new church roof. The 49 men and women who, only three days before, journeyed from Noonday Association near Atlanta, Ga., to raise that roof, sit with the locals to pray and praise God. There were 64 people attending.

This Mallard Point mission represented one of 279 new church starts in Kentucky since 1985. Kentucky Baptist Convention church starter strategist Dan Cobb coordinated this particular project but he enlisted volunteer support wherever he could.

Jimmy Lewis, pastor of Locust Grove Baptist Church, Smyrna, Ga., learned about Mallard Point's building needs when he petitioned the Home Mission Board for some leads regarding new church starts. Church starting was no new thing to the Locust Grove congregation. In the six years of Lewis' tenure the church has helped start five new missions, the latest of which conducted its first services only two months ago.

"We call the new church Cumberland Ridge Community Church," Lewis explained. "It is a Southern Baptist Church and, just like our congregation, the members give 12% through the Co-operative Program and 3% to associational missions, but we put the church there to minister to the people moving into our area from the north and most of them don't understand 'Baptist.' We don't want anyone to be estranged be-

cause they have a preconception about a denomination."

Locust Grove was not the catalyst for Mallard Point, however. The Georgia volunteers came to build a building, not to start a church.

Scott County grew rapidly on the coattails of a new Toyota automobile plant in 1988. Kentucky Baptists sensed the opportunity for diversified ministries in the area and the Mallard Point mission resulted from their evangelistic thinking. The Direct Mission Department of the Kentucky Baptist Convention awarded a \$7500 building grant to the Mallard Point project and committed to a \$100,000 loan through a sponsoring congregation, in this case, Georgetown Baptist Church. Elkhorn Baptist Association donated more than \$15,000 and made the project a \$25,000 interest free loan with payments not due for three years.

On land donated by MARIC Development, Georgetown, a Lexington architect and Baptist layman, Stan Marcum, contracted for construction of the new church. Marcum agreed to let volunteers assume major blocks of the building strategy, thereby saving money the infant church could use to start program and develop staff.

When the Locust Grove group arrived in Kentucky Saturday night, MARIC Development had already excavated the building site and Marcum Associates had poured footers and laid a foundation. Necessary building materials had been delivered and were waiting for the guests to start driving nails. Housing had been arranged at Georgetown College and Georgetown Baptist Church turned over its kitchen facilities to

Georgia missionary cooks.

Sunday was given over to relaxation and worship, with volunteers visiting and speaking in several Elkhorn Association churches. Everyone was fed and rested when the work call sounded Monday morning.

Jimmy Julian, a building contractor back home in Smyrna, was chairman of the Locust Grove missions committee and foreman of the construction crew. He and his wife Jan were especially committed to missions. They were products of mission work.

The Julians were given a copy of the Bible by the Locust Grove congregation during the "Good News America" evangelistic emphasis of 1986. Although Julian had previous church experience Mrs. Julian had never made a public profession of faith. Neither was involved in the church at that time. Through reading of scripture and follow up visits from pastor Jim Lewis they made personal commitments to Jesus Christ. They not only joined the Locust Grove church, they became active in the very mission work that had reached them.

"You don't need a 'megachurch' to do good mission work," Lewis contended. "You just need to pick a spot and start 'doing.'"

"If you wait for everything to come together just right and for all the figures to balance, you're just not going to do missions. I love businessmen but businessmen spend too much time being practical. Starting churches and reaching the lost isn't always practical. It's just what God expects us to do."

Later the breezes will be sealed out of the auditorium and the Georgia team



Dan Cobb, a church starter strategist for the Kentucky Baptist Convention, explains the blueprints for the new Mallard Point Baptist Church sanctuary to local volunteers and media representatives.

will pack their tools and turn the job back over to Marcum Associates for finishing. But in the first worship service, Dan Cobb had a hearty welcome for those in attendance and Jim Lewis prepared a sermon based on the story of David and Goliath. There was a cappella music and there were prayer requests and prayers. Worshipers could see, through the open framing of their new building, the sunset over the trees at Mallard Point. And those who dreamed the dream could use their minds' eyes to imagine where the altar will receive those seeking Jesus Christ in generations yet to come.

Believers joined hands across two states to warm the threshold.

Proclaim Peace

(Deuteronomy 20:10)



Observe Day of Prayer for World Peace
August 6, 1989

Sponsored by the Christian Life Commission of the Southern Baptist Convention

God is a God of peace

by Larry Braidfoot

God is love and truth and peace. In a broken world, where nations set themselves against each other in postures of war, we need reminding that God is a God of peace. The hope, the good news he extends to nations, is one not of war but of peace.

We find it easier to talk of peace in times when we do not feel threatened. This may be in the absence of conflict or when the conflict is almost over.

But the call of God is to proclaim peace when the world would proclaim words of war. God indeed calls us to proclaim peace as battle nears.

The words from Deuteronomy are striking. God was moving the chosen people into the land where he would establish them. With God as the ultimate king and with human kings ruling as his representatives, the noblest of all political visions was before them.

Warfare was commonplace in a more barbaric time, as were slavery and other forms of inhumanity. But in the midst of warfare, in the quest for the promised land, destruction of the enemy was not something God desired. As he did with slavery and the treatment of women and the poor, God revealed a higher way than the way practiced by the neighbors.

In the very act of conflict, the people of God were to proclaim peace. The hope

of God was that peace could be established among the peoples of the land. This hope was not an idle one. It was one which God commanded his people to share and to do. Obedience to God required his people to proclaim offers of peace to their enemies.

No nation today is like Old Testament Israel with God as the king and with human rulers as his representatives. However, our responsibility to proclaim peace is at least as great as that of the people of Israel.

Rahab accepted the message of peace and, as a result, her family was delivered. The message of peace today, delivered by Christians working in obedience to God through the governments of the world, will deliver others from warfare and destruction. We will discover that among those delivered are our sons, our daughters and ourselves.

The Day of Prayer for World Peace is a day to view the world through God's eyes and to discover that prayer changes people, including ourselves. A dimension of the good news of the gospel is the call to proclaim peace.

Braidfoot directs Christian citizenship concerns for the Christian Life Commission of the Southern Baptist Convention and is responsible for issues related to peace with justice.

Newly elected state WMU president Delores Spears sports boundless enthusiasm

by Pauline Stegall
State Correspondent

Wife and mother, baby-sitter, world traveler. Soft-spoken, out-going, versatile. Possessor of a ready smile and a humble spirit. Avid church worker with boundless enthusiasm for missions. These attributes belong to native Paducahan Delores Spears, newly elected Woman's Missionary Union state president.

"Dee," as she had always been called, was surprised when nominated and shocked when elected. Most WMU state presidents have come from other parts of Kentucky.

"I felt many women were much more qualified," Mrs. Spears, a member of Lone Oak Baptist Church, Paducah, insisted. "But I prayed about it and felt the Lord was putting me there."

Almost immediately after she took office a confusion of names occurred. "What are we going to do about this?" laughingly asked Dee Gilliland, WMU executive director.

"I will be Delores," Dee Spears volunteered.

Mrs. Spears, saved at nine, attended WMU meetings with her mother and grandmother. As a young married, her husband in service, she was invited by an aunt to share her testimony in a WMU meeting. Her serious involvement in the organization stems from that momentous occasion.

"I have always felt that WMU is where the Lord really wants to use me," she reflected.

But her commitments have reached into all parts of Lone Oak Baptist

Church, West Union Association and Kentucky. Sunday school teacher, choir member, Sunbeam director, vacation Bible school worker, associational WMU director, state executive board and on and on.

With three married children scattered from Paducah to New York to Chattanooga, she has strong family ties.

Pointing to a crib in one corner of her attractive home, Mrs. Spears smiled, "I love to baby-sit."

Bookcases with brightly jacketed books and mementoes from foreign countries fill her study. Polished pieces of furniture attest to her love of antique collecting and colorful quilts on display to her hobby of collecting quilts. She raises herbs when she can find time.

Her travels have taken her to four continents. Most of the trips have been mission oriented.

In 1979 she and her husband Bill, who is part time music director at another Paducah Baptist church, took a mission tour with the Kentucky Baptist Chorale, singing in European churches.

In 1986 she went to Kenya as a member of the Kenya Star Team to start WMU groups. The American women were put in teams of two. She and Jewel Holton of Hopkinsville went to churches in several cities around the Rift Valley. Ladies who were leaders came in, learned the material, returned home and started WMUs.

Mrs. Spears' husband has applied for a Brazilian mission trip next year. "If the Lord leads that way, I'm willing to go," she stated.

As state president, Mrs. Spears will be traveling, presiding, planning, study-



Delores Spears, newly elected WMU state president, displays one of the many quilts in her collection.

ing and working on boards and committees. Her position automatically makes her one of 33 vice presidents of national WMU. She will be making many speeches, both required and invitational.

Probably her most demanding job will be presiding at the state executive board meeting. "It is such a responsibility," she stressed. "I want to do a good job and represent the Lord. It is a humbling experience."

She feels the greatest need of WMU is involving more women in missions. It is hard because so many things divert their attention. "The youth organizations are growing but it seems WMU is not keeping pace," she offered.

Mrs. Spears thinks WMU members should radiate so much enthusiasm about their organization that others would clamor to join. The national program is organized so that working

women can participate through the prayer calendar and self-study.

"WMU is the greatest place in the church for a woman to serve the Lord," she asserted. Adamantly believing in mission education, she stressed the fact that the only purpose of WMU is missions. Members need to inform the churches as to what WMU has done in the past. Women should tell it every time they get a chance. It helps further the Cooperative Program and the work of the Home and Foreign Mission boards.

Mrs. Spears quoted from a book, *A Century to Celebrate*, by Catherine Allen. The writer tells of the many accomplishments of WMU as a minority group then compares them to what might have been done had WMU been a majority group.

"Our future mission leaders are in the younger groups. We must teach them. The most challenging and wonderful opportunities anyone could have is teaching children missions. We must teach—not baby-sit. Missions are learned here."

National WMU has set six priorities for the 21st century: equipping young girls and women for missions leadership by stressing Acteens; involving the total church missions; encouraging tithing; enlisting new members and enlarging organizations; confronting moral issues; communicating missions in a new way.

Women should attend as many associational, state and national meetings as possible and hear missionaries and outstanding speakers, she believes. Then they will understand WMU much better.

Mrs. Spears' family has been extremely helpful. "I would not attempt it (the presidency) if my husband wasn't supportive."

Bill Spears does not fail to lend his support in any way. He even goes to the state meetings with his wife.

"If the men in our churches would attend the annual state WMU meeting, they would appreciate what WMU is all about," he asserted.

Former hippy is Clear Creek Baptist Bible College class pres

by Greg Hodnett

Classmates describe Charles R. "Chuck" McMahon as clean-cut and stable. But the story he tells seems out of character. McMahon was a hippy in the 1970s. Now he is a Baptist preacher and his peers elected him president of the 1988-89 Clear Creek Baptist Bible College senior class. How does McMahon explain this dramatic change in character? Was it a change in priorities? Or did he simply turn over a new leaf?

No. He found Jesus, and he took the scenic route—from Indiana to California to Kentucky.

McMahon explains, "I didn't see myself as a hippy. I was just reacting to my military experience." McMahon got out of the Air Force in 1971. He had become involved in drug use. By the time he and his wife Linda settled down in Richmond, Ind., McMahon was using and selling marijuana and LSD.

He remembers, "I came home from work one day with my severance pay in my hand. I told Linda I had quit my job and I was going to California to find myself. I said she could come if she wanted to. We loaded the kids and all our belongings into the Volkswagen van and headed out for California."

McMahon intended to "live free off the land," but soon realized he would have to get a job. Financial problems pressed in on him. Elusive dreams of peace and contentment gave way to reality as the McMahons returned to Richmond.

McMahon admits, "Things were not any better in Richmond than they had been in California. By 1974 Linda and the kids left me."

McMahon tells of the desolation he faced. "I found myself in a barn, drunk. It was cold, but I was too sorry to build a fire. I sat shivering in the cold. Linda had taken most everything, except a Bible. I opened it and began to read. It sounded so good to me. I decided I wanted my family back."

McMahon began contacting Mrs. McMahon and trying to get her to come back to him. After he found a job and convinced Mrs. McMahon he meant business, she agreed to go back to him under two conditions, that he would take her to church sometimes, and that he would control his drinking and drugs.

A Southern Baptist preacher stopped by the house one day and spoke with the McMahons. Answering the pastor's invitation to attend worship and Sunday school McMahon insisted, "No, we don't go to church. I

don't even believe in God." But he began to think about the commitment made to his wife.

Despite every attempt to talk himself out of it, McMahon took his family to church the next day. The grass and weeds were overrun with warm, loving people who "surrounded us and loved us from the very beginning," McMahon smiled.

One of the young church members asked McMahon, "Are you a real hippy?" Almost without thinking McMahon responded with a question of his own. "Are you a real Christian?"

The young man looked puzzled. McMahon went on, "If you're a real Christian, then I guess I'm a real hippy."

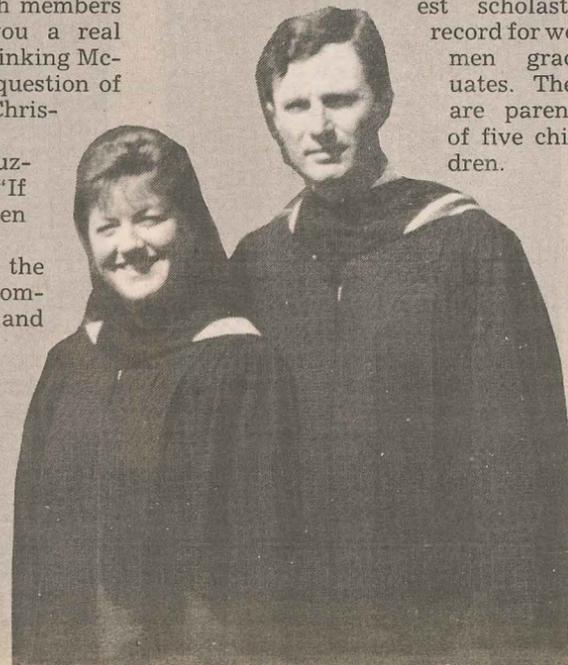
After a few more weeks the McMahons made their commitments to Jesus Christ and the church.

McMahon has worked in Brookville Road Baptist Church, Oxford, Oh., and Fairview Baptist Church, Richmond, Ind. His pastoral experience includes pastor, First Baptist Church, Hagers-town, Ind., and his current position as associate pastor, First Baptist Church,

Harrogate, Tenn.

At Clear Creek senior awards chapel, McMahon received the Edgar Mitchell Award given to a student who exhibits a positive attitude, stability, good academic standing, integrity and appearance. Mrs. McMahon received the Jeannette Robertson Award for exemplifying the ideal wife of a minister. She also had the high-

est scholastic record for women graduates. They are parents of five children.



Seeds planted long ago blossom into recent marriage

by Pat Cole

Charles and Dixie Lusher planted seeds of friendship in the 1930s that blossomed into marriage in the 1980s.

Yet those seeds planted by Lusher, then a student at Southern Baptist Theological Seminary, and Mrs. Lusher, then a student at the Woman's Missionary Union Training School, lay dormant for more than 50 years. They met while working as volunteers at the Sunshine Mission in the west end of Louisville.

After graduation, they went their separate ways and never saw each other again until 1987. Lusher said the two had a "professional relationship" during their days at Sunshine Mission. Each of them, he noted, had a "steady" in other states.

"The only date I ever had with her I took her to the graduation party," he said. "I just remembered her as being a very wonderful person, a fine Christian gal, very talented and very committed."

Upon leaving Louisville, Lusher became an American Baptist pastor in Ohio, and Mrs. Lusher became a field worker for Kentucky WMU. Lusher married his sweetheart from college and Mrs. Lusher married a Kentucky pastor.

Mrs. Lusher added that since both of them belonged to different Baptist denominations their paths had little chance to cross. "We never were in any meetings together," she said. "My husband and I were Southern Baptists and we went to the Southern Baptist Convention and the Kentucky Baptist Convention. In the meantime, he was going to the American Baptist Convention and the Ohio (American Baptist) Convention. We would go to Ridgecrest (a Southern Baptist conference facility), and he would go to Green Lake (an

American Baptist conference facility)."

Lushers' wife died in 1987. "About three months after Gladys died, I began to feel that I was not a loner," he said. "I wanted a companion. I was praying one day, asking the Lord to guide me and Dixie's name came to my mind."

Lusher then drove to Southern from Ohio to see if he could locate Mrs. Lusher through the seminary's office of alumni relations. At first, he was told that the seminary had no information on Mrs. Lusher. However, a secretary did some further checking and found out that Mrs. Lusher was widowed and that she had been married to Kentucky pastor Otis Brantley Mylum.

Lusher began to search Kentucky Baptist Convention annuals and discovered that Mrs. Lusher's husband had died in 1974. He continued his search of the annuals and found Mrs. Lusher's name and address printed in a list of convention annuitants.

He visited Berea, and, although Mrs. Lusher wasn't home, Mrs. Lusher's neighbor gave Lusher a "run down of where she was and what she was doing." He went back to Ohio, contacted Mrs. Lusher and planned a reunion for the following month.

They then began comparing notes about the 50 years. Lusher had served several Ohio churches and had spent 10 years in evangelistic work for American Baptists in Ohio. Twenty years of Lusher's pastoral service was spent at Tabernacle Baptist Church in Chillicothe, Oh., a congregation he served on three different occasions. He is now pastor emeritus of the church. Lusher married his college sweetheart in 1939 and the couple raised four sons.

Mrs. Lusher married in 1938 and resigned her WMU post. She and her husband spent 22 years of their career at Berea Baptist Church. Mrs. Lusher took classes at nearby Berea College and eventually earned a master's degree in history from Eastern Kentucky University, Richmond. In 1965, she joined Eastern's faculty and taught there until retiring in 1984. She also authored the *History of WMU in Kentucky* in 1978 and updated the history 10 years later. She and her husband had a son and a daughter.

After the reunion, the couple courted for a little over a year and married Nov. 26 of last year. One of their outings during their courtship was a trip to Southern Seminary to attend the National Conference on Biblical Preaching. The visit evoked pleasant memories for both of them. "It was a lot of fun to walk around campus, go to the library and eat in the cafeteria," Mrs. Lusher said. The visit was so enjoyable they came to this year's conference as newlyweds.

The couple lives in Berea, but they spend summers at a farm in Brown City, Oh., that has been in Lushers' family for five generations. They still pursue church interests. Lusher does supply preaching, and Mrs. Lusher remains active in WMU work. Lusher is also writing a book about his travel experiences in the Middle East.

Mrs. Lusher said she got two reactions from people when she announced her intention to marry: "It was either 'Ah, that's wonderful,' or 'You are what?'" Lusher likes the advice he got from his physician about the marriage: "He said 'I predict this will add more years to your life, and I'm sure this will add more life to your years.'"



Southern Baptist Theological Seminary student David Wirth danced in numerous productions, including "The Nutcracker."

Professional ballet dancer leaps into ministry at SBTS

by Pat Cole

As a teenager, David Wirth trekked across the campus of Southern Baptist Theological Seminary en route to his ballet lessons and a career as a professional ballet dancer. Today he walks through the halls of the Louisville school on his way to a career in Christian ministry.

Wirth, who grew up less than a block from the seminary, was not a Christian and gave little thought to what went on inside the red-brick Georgian structures that dotted the beech-laden campus. "I thought it was some sort of Bible college," he recalled.

Even though he had accomplished a long-standing career objective, Wirth sensed a spiritual vacuum.

Wirth, 29, began taking ballet lessons at age 12 when his mother encouraged him to enrol for free classes. Not long after signing up for the lessons, he was cast for a role in the "The Nutcracker," and his interest grew. "The Nutcracker" performance was "the thing that really hooked me," he said. "It was very magical, and I enjoyed it."

He finished high school in three years, and at age 16 enrolled at the University of Cincinnati's Conservatory of Music with the goal of becoming a professional ballet dancer. He spent three years at the conservatory and danced with the Cincinnati Ballet during his last two years there. After a summer of study at the School of American Ballet in New York, he danced for two years with the Louisville Ballet.

In 1981, Wirth auditioned in New York City and landed a position with Ballet West, based in Salt Lake City, one of the five largest ballet companies in North America. The opportunity to dance with a prestigious company ful-

filled a long-held ambition.

Despite professional success, Wirth began to long for companionship after arriving in Salt Lake City. "I had loaded my car and driven 1500 miles, and I realized I was alone," he said. "The only person I recognized when I drove into town was the guy who hired me."

Having grown up around the seminary and in a family that occasionally attended nearby Crescent Hill Baptist Church, Wirth decided to look for friends at a Baptist church. He chose Central Baptist, a small Southern Baptist congregation in Salt Lake City that averaged about 30 people in attendance.

"They kind of became my family," he said. "It was an awakening for me to walk in and find acceptance and to find a depth of relationships."

In that church, Wirth also found a relationship with Christ. Although his new friends in Utah had an impact on his decision to accept Christ, Wirth can see influences throughout his life that led to his becoming a Christian.

"When I look back, I can see God working in my life trying to get me to surrender my life to him," he said. "I wasn't really willing to do that until I was about 21."

Even though he had accomplished a long-standing career objective, Wirth sensed a spiritual vacuum. "My goal had been to get into a ballet company like Ballet West that had a good amount of prestige and paid well. I had worked hard and was accomplishing my goal, but I felt empty on the inside. Achieving my vocational goal and being successful in a career wasn't what it was cracked up to be."

At the church in Salt Lake City, he met his wife, Patty, a student at the University of Utah, who had grown up as a Baptist in a small, predominantly Mormon town in southern Utah. Wirth also found time in the midst of his busy schedule to complete a BA degree at the University of Utah.

Wirth retired from ballet at age 27, which he said is a fairly typical retirement age for ballet dancers in America. Most dancers, he said, either go into teaching or start a second career after retirement. For Wirth, plans for his second career began about two years after his conversion, when he started to sense a call to ministry.

"Physically, I could have gone on (in ballet), but emotionally and spiritually I was ready to do something else," he said.



Charles and Dixie Lusher



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Volunteers fill the gap

I am writing this column as I wait for a group of 15 men to arrive sometime before midnight from Liberty Baptist, Scottsville. It will be the first time at Oneida for most of them. They will work a full day tomorrow (Saturday) on a variety of projects. Such volunteers render tremendous physical aid to our work as well as giving us new courage.

Groups coming to work an entire week during July include many churches who have sent groups here three or four times in recent years. These include Robards Baptist near Henderson; 14 from Downtown Baptist, Orlando, Fla.; Ballardsville Baptist. Others expected for a week include nine men and eight women from Olivet Baptist, Paducah, this coming Sunday afternoon; about 15 from Kuttawa Baptist later in the month; a group from Turner Ridge Baptist; a first time group of 30 from a Baptist church in Quincy, Fla., to work a week.

Here for shorter periods of time will be a small RA group from Lexington's Porter Memorial and for day or overnight visits are 45 men and women from Little Flock Baptist in Bullitt Co.; Richmond First Baptist; 40 boys and girls from Harrodsburg's Fellowship Baptist; the Nicholas County band for a week in camp; a large group from Greenup Fork Church in Owen County;

12 couples from Crescent Springs Baptist overnight; several hundred others in smaller groups.

We are having summer school each day for nearly 200 girls and boys. By the end of the summer at least 100 of our students will have worked at least a month helping on various projects. Of course those students in class also do one and a half hours of chores daily and four hours on Saturdays. These young people have been outdoing themselves on their work projects this summer. We are so proud of this evidence of their growth and maturing to be useful citizens in the wider world someday.

Both older boys' dorms have been completely repainted by students this summer. Also extensive painting has been done in the girls' dorm, our largest building, and the younger boys' dorm, our newest. Many classrooms have also been repainted. Considerable painting has been done in our gym. Every hand-rail on campus, many of them made by our welding students, has a new coat of shiny black paint.

Nearly every room of our oldest building, historic Anderson Hall, has been repainted including all the wood-work of the house. Four of our staff live in the house and we host up to 12 guests nightly. Windows have been washed, wooden floors waxed, carpets cleaned, furniture rearranged and polished, new picture arrangements, many improvements, all done by students with minimum of adult supervision.

Students have built forms and poured new sidewalks, doubling the width of some in areas of heaviest traffic.

Other students have worked repairing furniture or motors, lawnmowers or weed eaters.

Adult volunteers from many places have helped in many ways including major projects of covering Britton Hall, Walker Hall and Double Creek School, all wooden buildings, with vinyl siding. That gives added protection to the buildings and will save much painting in the future.

Also adult volunteers have helped repair dozens of potato crates, put new roofing on a large hog shed, worked on windows, built wooden porches and decks and have done extensive work in our craft house. Plumbers, carpenters and electricians have been kept busy at many tasks. Smaller repairs of every sort have been accomplished.

Our regular full time staff cannot do all the things that need to be done on a daily basis. Volunteers fill the gap.

Never an idle day at Oneida!



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

sunday school lessons

LESSONS FOR JULY 23, 1989

Life and work series

Experience God's love!

Psalm 103:1-5 Life's greatest blessing, the forgiveness of sins, was procured by Christ on the cross, is proclaimed in the gospel, is received by faith and is known and appreciated by the believer.

Psalm 103:8-11 As we think of God's dealings with us, there arises within us the sense of wondering awe that God has been and is so merciful to us in releasing us from the penalty, the pollution and the power of sin. It is only through his grace and mercy that our transgressions are forgiven and our sins are removed.

Psalm 103:13 God's relationship to Christians is father. Even when we fail to do what he has commanded, because of his love for us, he has a father's heart of compassion and pity toward us. While he loved us prior to our being saved, he has a special love for us and compassion toward us since we have become his children.

Psalm 103:15-18 God's righteousness is manifested in his dealings with men, all of which are just and right. Since his mercy is infinite, God is far more interested in extending mercy than he is in pronouncing judgement. It is only through the grace and mercy of God that our transgressions are forgiven and we are released from the penalty of sin, the power of sin and eventually the presence of sin. He has never failed any person who has trusted him. It is cer-

tainly encouraging and strengthening to know that we can always rely upon him to give us the strength which we shall need to face the opportunities, the challenges and the responsibilities of life.

International series

Delivered by God's power

Judges 7:2-8 When the Israelites cried unto the Lord for mercy and deliverance, God demonstrated his matchless grace by hearing their cries and by raising up a deliverer to bring them out of their bondage. Gideon was the one whom God selected to meet the emergency. Aware of his limitations and insufficiencies when he received his call from God, Gideon protested at first against assuming such tremendous responsibilities.

Assured of the Lord's presence, Gideon called his people together to fight the Midianites and 32,000 volunteered their services but God preferred to defeat the enemy with a few rather than with so many. When the test of earnestness and zeal was applied, only 300 qualified for such a hazardous undertaking. What was even more strange, God took away all the weapons of the 300 before he allowed them to go into battle.

Gideon's tactics were unusual. He and his servant, Phurah, moved cautiously to the camp of the enemy to reconnoiter, an unusual task for a general. When he returned, he so inspired his 300 men by his courage that they were willing to go anywhere at his command.

Judges 7:19-21 To each of his men was given a trumpet in his right hand, a pitcher in his left hand and a lamp or torch inside the pitcher. At the appropriate time and at a given signal, each man blew his trumpet, smashed his pitcher on the rocky ground and held high his torch as he waved it to and fro and said, "The sword of the Lord and Gideon."

Awakened from sleep, the Midianites heard the blaring of the trumpets and the crashing of crockery and seeing the glare of the 300 lights, they concluded that Gideon's forces had surrounded them. In the confusion and panic, they rushed hither and thither in the darkness and killed many of their own. When the bloody tragedy was ended, many had been killed and the rest had fled without one of Gideon's men receiving a scar.



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

on mission together

Living erroneously

The executive director-treasurer of the Georgia Baptist Convention is Dr. James Griffith. He was elected by our Executive Secretaries' Fellowship to serve as our president for this coming year. Jim is also a former newspaper editor and writer. His June 22 column in Georgia's *Christian Index* is timely.

"Poet Edgar A. Guest once said, 'It takes a heap of living to make a house a home.'

"To go a step further, it could be said from the Christian standpoint that it takes a lot of right living to make a life more than just a mere existence.

"The following items represent, for most of us, some of the common errors in living:

1. "To attempt to establish your own standards of right and wrong and expect everybody to conform to them.

"The natural response to this attitude might be the question from the scripture, 'Who appointed you judge over Israel?'

"Our standards will be to little avail in the lives of others unless we have embraced the Lord's standards.

"In these perplexing times the only safe time framework within which we may operate is C.S.T.—Christ Standard Time.

2. "To expect uniformity of opinion.

"Not only is this difficult to attain in our day—it is an impossibility. Achieving uniformity and unanimity is about as easy as changing the law of gravity.

"In fact, it is no exaggeration to say that 'where two or three Baptists are gathered together, there could be two or three differing opinions.'

"In counseling with discouraged young ministers, I have tried to point out that, considering the climate of controversy, they must accept the fact that there may not be a unanimous vote in their churches. And yet the work can go on.

3. "The third error in living is to look for perfection in others. The age-old problem: some will accept *their* shortcomings—but not the imperfections of *others*.

"You recall that the man who said to a pastor, 'When I find the perfect church, I will join it,' was told, 'If you ever find the perfect church, then don't join it—for when you join, it will no longer be a perfect church.'

"One way to correct this error in living is to remember the scripture which teaches that 'we are to be judged as we judge others' and we are to be 'forgiven to the same degree that we forgive others.'

"Keep these truths in your heart and your life will be looking up."

Miracles still happen

Pastor has new haven of love for miracle children

As he lifted two-year-old Kalli from her orthopedic chair, Jim Rhodes cupped the little girl's head in his hands and kissed her cheek.

The victim of child abuse, Kalli suffered a broken leg, two black eyes, a dislocated hip and a spinal injury. "They told us she would never sit up," Rhodes said.

As he talked Rhodes laid Kalli on her back and told the girl to touch his hand with her leg. A smile creased Rhodes' face as Kalli responded with both legs.

"This is what the Lord has done," Rhodes said. "Look at her now. She is a miracle child."

But Kalli is not the only miracle child in the Rhodes' home. Phillip lives there, too. Like Kalli, Phillip was the victim of abuse. When he was five months old, his parents locked him in a closet and argued about whose turn it was to feed the baby. When Phillip was almost dead they took him to a hospital. Starvation killed 55% of his brain and he was nearly blind. He weighed only 4 lbs. 8 oz., one pound less than when he was born. Today Phillip brings home good conduct certificates from school.

Altogether Jim and Margie Rhodes have adopted nine miracle children and had three of their own biological children. Two four-month-old babies also live with them.

And while the Rhodeses have seen miraculous changes in the children, perhaps the greatest transformation is their own lives.

Seeing them today in the old boarding house they bought by paying back taxes, it is hard to imagine that nine years ago they were making \$150,000 a year, owned two houses, an airplane and a cabin cruiser.

The change came in a Baptist church in Oklahoma when Jim walked the aisle to join the church because he thought it would be good for business. But he realized he was playing games with God and later made a genuine profession of faith in Christ.

A year later he applied to attend Southwestern Baptist Theological Seminary, Ft. Worth, Tex. But they faced the obstacle of selling their veterinarian laboratory and other possessions. "Margie made two phone calls in one day and sold everything," Jim said. "It was a miracle."

While the Rhodeses were at Southwestern, doctors found cancer in Margie. Surgery prevented them from having more children. It was a blow to Mar-

gie, who had dreamed of having 10 children.

Down but not defeated, the Rhodeses adopted a baby with cerebral palsy. The girl, Robin, had been beaten and doctors said she was retarded and would never walk.

"They tell us that nothing can be done medically for these children," Margie said. "We tell them that we know a greater physician."

Five years later, Robin is a bright-eyed girl making As and Bs in school.

The two story house in Mineral Wells in another miracle, Jim said. It is also a testimony to the family's hard work. When they bought it last year, the house was being used by drunks and was full of sickening odors. It was falling apart.

Today it has 10 bedrooms, a new kitchen and a large family room.

Slowly Jim is working his way through the house, fixing rooms as money allows and using his skills as a carpenter to build what he needs. He gets supplies where he can because they depend on help from churches and individuals. "I look at it this way," Jim said. "If God wants it to be here, then God's going to take care of it."

They named their home New Haven because "to a child home is a haven, a retreat," Jim said. "If something goes wrong and the child has to leave, he or she has to find a new haven and that's what we are, a place of refuge for the ones that nobody else wants."

A soft-spoken man, Jim is pastor of the Baptist church in Whitt, just outside Mineral Wells. The church has grown steadily since Jim became pastor.

Jim also credits people in the church for helping him and Margie continue with the children. "You can't have these children without having that love of your congregation. My people love the children. They love to love and to help. They have grown so greatly in loving others and in ministry."

Although the Rhodeses have a house full, they still cry "because there are so many that we feel like we could help if we could only feed them."

While Jim and Margie provide what they can for their children, they believe the greatest provision they make is love.

Love is so thick at New Haven at times it seems to hover like a cloud over every room. Jim and Margie attribute the progress of the children to love.

All they want, Jim said, is for each child to be all God intended for him or her to be.



Jim and Margie Rhodes pose with eight of their miracle children.

Glorieta youth celebration prayers play part in miracle

In early June 1988 Heather Preas was near death in a Dallas hospital, while hundreds attending Summer Youth Celebration at Glorieta (N. M.) Baptist Conference Center were praying for her.

Today Heather is a survivor of severe aplastic anemia, a rare bone marrow disease that eats away the body's immune system, and her mother, Cynthia Preas, believes the miracle is due in part to the fervent prayers of young people.

Heather was diagnosed with the disease in January 1988 after returning home from a ski trip with the youth group at her church, First Baptist, Midland, Tex. She was badly bruised, lethargic and bleeding from the gums.

Her mother rushed her to the doctor only to learn Heather had one of two illnesses—acute leukemia or aplastic anemia, a disease which infects only five out of every one million people.

"The doctor told us to pray for leukemia," her mother said.

Heather was given four months to live. "They told her she wouldn't live to see her 16th birthday," her mother said, adding that the sequence that followed reads like a chapter in the life of Jesus when he went around answering prayers and healing the sick.

At the time Heather, now 17, was diagnosed only she and her mother had joined the Midland church. Her father Cecil and sister Holly, 15, became members soon after the diagnosis.

"Heather was the first one to go to the church. She felt a real urgency to join," Preas recalled.

When the church and community learned of Heather's illness, they rallied to her rescue, donating much-needed blood.

The church, which operates a blood bank, had to hire extra people to meet the demands of people wanting to donate blood for Heather, said youth minister Charlie Dodd.

Others volunteered to take bone marrow transplant tests. To survive Heather would need the transplant from someone whose tissue matched hers. However, each test cost \$500.

"One man from New Mexico donated enough money to take care of 200 of those tests," Mrs. Preas said.

Members of the youth group who could not donate blood donated their time in prayer and by visiting Heather in the hospital, Dodd said.

"The kids, many who didn't really

know Heather all that well, would go to her hospital room and just stand," he said. "They just didn't know what to say."

Heather lived to her 16th birthday Apr. 15, but by May 13 she was dying and knew it.

"She had made out all her funeral plans. She wanted to have a pizza party for all the kids at church to thank them for their prayers and visits, said her mother. "At that point, I gave her to God. I had a lot of peace about it."

Thirty minutes later, in their Midland home where they had brought Heather to die, the Preases received a call from doctors at Baylor Medical Complex in Dallas saying they had located not one, but five bone marrow donors in London.

"It wasn't until I had given Heather to God that a donor was found," Mrs. Preas said.

Heather went for her transplant in 1988, the week youth from the church were attending Summer Youth Celebration at Glorieta.

"On the night of her transplant, the whole congregation prayed for her, Dodd said.

After the successful surgery, Heather finally was released from the hospital in September 1988.

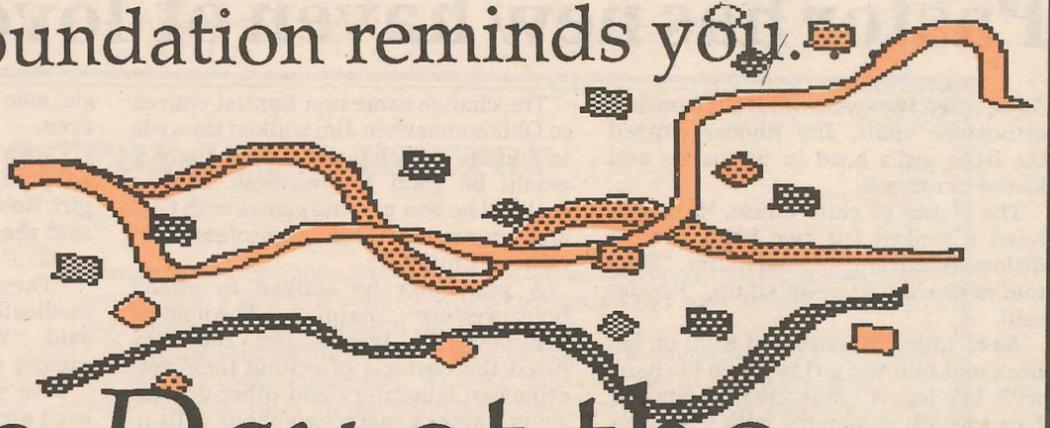
While Heather is not totally free from medical problems, her mother is "completely confident that miracles do still happen."

"Heather is a walking example of how God can work and how young people can help make it happen," she said. (BP)



Charlie Dodd (left), youth minister at First Baptist Church, Midland, Tex., talks with (from left) Holly and Cynthia Preas and family friend Tiffany Galbreath.

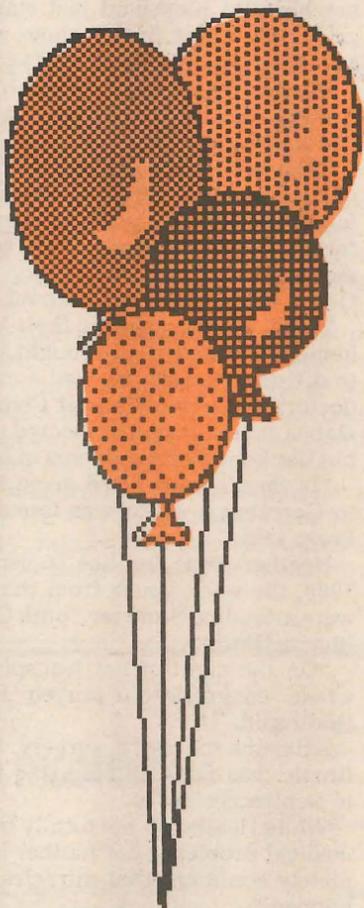
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Thursday, August 17, 1989 from
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