



Jones



Lewis



Huff



Patterson



Cheyne



Haynes

State convention to meet outside a church first time at Frankfort arena Nov. 14-16

by James H. Cox, Associate Editor

In what is believed to be a first complete meeting held outside a church, Kentucky Baptists gather Nov. 14-16 at Frankfort's Farnham Dudgeon Civic Center for their 152nd annual session. It will also be only their second meeting in Frankfort, the first since 1874.

The oval-shaped multitiered 6800-seat auditorium will accommodate an anticipated KBC crowd of 2000 messengers and visitors. Every seat should offer unobstructed views of the platform and be enhanced by excellent sound and lighting systems. In recent years overflow auditoriums have been required to accommodate the crowds meeting in churches.

Yet what conventioners gain inside may be lost outside.

Baptist exhibitors will be confined to one small room off the corridor circling the arena and portions of the hallway. That hallway will already be packed with people much of the time. There is no room for commercial exhibits in the civic center. They will be housed in the Capital Plaza Hotel, about 500 yards from the arena.

One-way streets and parking lots near the complex will be overtaxed by cars of local citizens and others who transact state business in the city. The few area motels and hotels will be booked early.

The purpose of meeting in Frankfort is to help Franklin Association Baptists celebrate their 175th year. The convention previously voted to meet at First Church, Paducah, in 1990 and Immanuel Church, Lexington, in 1991. A church site will probably be recom-

mended this year for 1992.

Despite inconveniences, Kentucky Baptist meetings are usually characterized by warm fellowship. The 1989 session may be no exception.

CARRYING THE 1990 SIMULTANEOUS REVIVAL CRUSADE BANNER

"Here's Hope, Jesus Cares for You" as their theme, Baptists of the commonwealth will hear six major addresses which will encourage them to prepare for an evangelistic harvest.

James E. Jones, pastor of Campbellsville (Ky.) Baptist Church, will preside. The agenda calls for the convention to open at 9 a.m. Tuesday and conclude at 11:45 a.m. Thursday.

In between there will be seven sessions devoted to convention business and reports of agencies, institutions and executive board programs; inspiration; singing; praying; education; and fellowship.

The election of a new president is set for 3:30 p.m. Tuesday.

SIX MEN WILL ADDRESS KENTUCKY BAPTISTS

at Frankfort: Jones, delivering the customary presidential address; Larry L. Lewis, president of the Home Mission Board, Atlanta, Ga., with a home missions message; Henry B. Huff, Louisville attorney, bringing the convention sermon; W. Morgan Patterson, president of Georgetown (Ky.) College, offering the traditional Christian education message; John Cheyne, director of the Foreign Mission Board's Human Needs Department, Richmond, Va., with a foreign missions address; Frederick Haynes III, pastor, Friendship-West Baptist Church, Dallas, Tex., concluding speaker.

Jones, of Campbellsville, has served his current pastorate eight years. Earlier churches include student pastorates at Clanton, Ala.; Smithfield, Ky.; and Avoca, Ind.; and full time service at West End Baptist Church, Selma, Ala., 1962-64; Valley View Baptist Church, Louisville, 1964-73; and Eastern Hills Baptist Church, Montgomery, Ala., 1973-81.

The Birmingham, Ala. native is a graduate of Samford University of that city and holds BD and DMin degrees from Southern Baptist Theological Seminary, Louisville.

Lewis has been president of the Home Mission Board two years, going from the presidency of Hannibal-LaGrange College, Hannibal, Mo., where he served six years. Previously he had been pastor of Tower Grove Baptist Church, St. Louis, Mo., 1974-81, and before that, director of religious education for the Baptist Convention of Pennsylvania-South Jersey, Harrisburg, Pa., 1971-74.

The Mexico, Mo. native's earliest pas-

torates were in Ohio and New Jersey, although he was on church staffs in Missouri and Ohio before that. He is a graduate of the University of Missouri, Columbia; holds BD and MRE degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; and the DMin from Luther Rice Seminary, Jacksonville, Fla.

Huff was born in Louisville and graduated from Wake Forest (N. C.) University with BS and JD degrees and the University of Louisville with an MA. He has practiced law in downtown Louisville most of his life.

An active layman, member of Louisville's Crescent Hill Baptist Church, Huff has been second vice president of the Southern Baptist Convention (1985-86) and a member of several SBC committees. He was president of the Kentucky Baptist Convention in 1975-76, has been the convention's general counsel since 1970, a trustee of Campbellsville (Ky.) College, member of the KBC executive board, past moderator of Long Run Association, Bible teacher and deacon chairman of his church.

Patterson, who has been president at Georgetown five years, was on three seminary faculties. From 1956-59 he was assistant professor of church history at New Orleans (La.) Baptist Theological Seminary. At Southern Seminary he was director of graduate studies in the School of Theology and David T. Porter professor of church history (1959-76). For eight years he was dean of academic affairs at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. He pastored churches in Alabama and Mississippi.

A native of New Orleans, Patterson graduated from Stetson University, DeLand, Fla., receiving MDiv and ThD degrees from New Orleans Seminary.

Cheyne was born in Chicago, Ill. and educated at Alabama Polytechnic Institute, Auburn; Southwestern Seminary (BD and EdD degrees); and Southern Seminary (MRE).

His experience includes foreign missions service in Rhodesia, Ethiopia and Kenya. He went to a staff position with the Foreign Mission Board in 1978.

Haynes has been pastor at Friendship-West Baptist Church, Dallas, since 1983. Earlier he was secretary of the executive committee of the Department of Evangelism, National Baptist Convention, U. S. A., Inc. Before that he was executive secretary of the evangelistic board of Northwest District Association.

A third year student at Perkins School of Theology of Southern Methodist University, Dallas, Haynes is a graduate of Bishop College of that city.

RLC idea dumped; Executive Committee would increase CLC

by Marv Knox

The Southern Baptist Executive Committee has rescinded its recommendation to create a Religious Liberty Commission and is considering giving the convention's religious liberty assignment to its Christian Life Commission.

Executive Committee members approved the measure 43-25 Sept. 18 during its fall meeting in Nashville.

Their action halted creation of the Religious Liberty Commission, which would have required approval of messengers to two consecutive Southern Baptist Convention annual meetings, held each June.

Changes in the Christian Life Commission's program assignment, which are necessary for the commission to work on religious liberty issues, would not take effect until approved by messengers to an SBC annual meeting.

The Religious Liberty Commission was proposed by the Executive Committee last February "as an alternative to accomplish the program and funding" of the Baptist Joint Committee on Public Affairs. The Baptist Joint Committee is a First Amendment/religious liberty organization comprised of nine Baptist denominations, based in Washington.

The Baptist Joint Committee has been a point of contention within the SBC for most of this decade. Detractors have said the BJC is too liberal, faulting it for not supporting school prayer and antiabortion amendments. Supporters have said it upholds the historic Baptist belief in church-state separation and cannot get involved in moral concerns except as they deal with religious liberty.

Three special Baptist Joint Committee study committees have been appointed by the Executive Committee since September 1986. Messengers to the SBC annual meetings have turned back motions to defund the BJC.

The original Religious Liberty Commission proposal was to come before messengers to this year's SBC annual meeting in Las Vegas, Nev. But SBC president Jerry Vines asked the Executive Committee to "defer its recommendation" for a year. Vines, pastor of First Baptist Church, Jacksonville, Fla., asked for the delay in order to keep the focus of the annual meeting "on presenting Christ in Las Vegas."

The issue probably will be presented to messengers to the SBC annual meeting next summer in New Orleans, said William F. Harrell, pastor of Abilene Baptist Church, Martinez, Ga.

"The program and budget subcommittee will begin the task of studying the revision of the program statements," Harrell said. "We may have a special meeting of a study group but we probably will expand our January meeting (in which the subcommittee annually prepares the next year's allocation budget) by a couple of sessions, but the preliminary work will be done.

"Then we will work on it some more in February (during the full Executive Committee meeting) and should have a revision ready so the convention can work on it in June." (BP)

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in the interim

Who controls a Baptist church?

One of the cherished distinctives of Baptists from their beginnings is congregational church government. Entrusting the control of a church to the people in the pews is based upon New Testament teaching and practice. Though some members in New Testament churches were more influential than others, it was understood that every member had the same access to the Holy Spirit and the mind of God as the pastors, the deacons and other members in key places of leadership.

Unfortunately the New Testament model did not last long in the main stream of Christianity. Early in church history and for centuries afterwards churches, with the exception of some dissenters, were completely dominated and controlled by the clergy. Often kings and other civil authorities were allied with the clergy in ruling churches.

The New Testament pattern of congregational control of churches was not easily won and preserved by Baptists. People in the pews were not considered qualified to have a voice in church control and were not even permitted to read the Bible in their own language. For the first 1500 years of the Christian era only those who could read Greek, Hebrew or Latin could study the scriptures for themselves.

William Tyndale, an English reformer, was strangled and burned at the stake in 1536 for translating and publishing the New Testament and part of the Old Testament in English.

The Reformation brought some relief from Roman Catholic exclusion of lay participation in church affairs. However, most of the reformers, including Luther and Calvin, stopped short of congregational control of the church. Most of the churches coming out of the Reformation retained varying degrees of church control for the clergy and elite church members. Baptists, who insisted on complete autonomy of the local church and full participation of every member, were regarded as extremists doomed for disruption and disorder because of no centralized control.

Patterns of church control have not drastically changed since the Reformation. Broadly speaking, there are four types of church government. The following description of types of church government is not a church history textbook treatment but an effort to show how Baptist church control differs from that of other mainline denominations.

The first type of church government is the Monarchal (Roman Catholic) in which one person is the ruler. The Reformation rocked the Roman church but the Monarchal form of rule remained intact. The absolute monarch is the pope who speaks infallibly for God. The chain of command is clear. The pope's control is passed down through the cardinals, the archbishops, the bishops and ends with the priests. Catholics in the pews can voice their views but they are not involved in church government.

The second type of church government is the Episcopal, the name coming from the Greek word translated "bishop." In this type of church control the rule of the pope is rejected but control of the church is retained for the bishops. Anglicans (Episcopalians) in the pews can influence the bishops but the bishops always have the last word.

A modified form of this method of control is found in the Methodist Episcopal Church. Methodist laypersons have ways of influencing policies and even pastoral ap-

pointments but they have to deal with the bishops who appoint pastors and set policies.

The third form of church government is the Presbyterian which is a step below the Episcopal system. The name comes from the Greek word translated "elder." In this control method used by the Presbyterians the pastor and church leaders known as elders are the decision makers for the congregations. Here, as with the Methodists, the congregation has ways of influencing church authorities.

The other form of church government is the Congregational. Baptists and some newer denominations along with Independents use this method. It differs from the others in that the congregation is on the top of the power structure instead of on the bottom. In this system the congregation chooses the pastor and determines church policies. In Baptist churches the pastor, the deacons and committees usually are authorized to recommend staff members and policies to the church but final decisions remain in the pews.

The congregational form of church government has been challenged in more and more churches in recent years. In fact, it is being abandoned by some Baptists and especially in larger congregations. The argument is that the congregation cannot handle some issues on the floor of a business meeting.

Obviously, as a church grows larger and larger with a multiple staff and a more complex organization, it becomes harder to involve the entire congregation in every item of church business. The tendency in such churches is to put more and more power in the hands of the pastor, deacons and key committees. Some pastors encourage this as do some laymen who think the church operates better under the corporate business plan they use as business executives. Under this plan the executives run the business and report annually to the stockholders.

The result is some Baptist pastors today are virtual dictators and strategic church committees expect to make final decisions without the ratification of the congregation.

Doubtlessly this is a more efficient and expeditious way to get something done. And there is no reason a congregation has to approve every minor business item but the problem comes when the congregation differs with the pastor and committees over what is major and minor.

Methods for conducting church business may vary with the size and the organization of a Baptist church but principles don't change. A basic principle in Baptist polity is that the pastor, the deacons and church committees serve the congregation and not the other way around.

Another step in the pastor and committee control style is to dispense with monthly church business meetings and to report to the congregation quarterly or less frequently actions already taken and for presentation of major items for church considerations.

Every Baptist church is completely autonomous and therefore can use any form of church government it chooses from the Monarchal to the Congregational. But every Baptist should realize that placing control of a Baptist church in the hands of committees is more Presbyterian than Baptist. He should also realize he is giving up a God-given privilege and responsibility.

Chauncey R. Daley

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mountains to the mississippi



Bill D. Whittaker
President
Clear Creek Baptist Bible College
Pineville, KY 40977

clear creek chronicle

Associations

Annual Baptist associations convene during these days and Clear Creek will be represented when local church messengers gather at 20 of these meetings. Aug. 2, I met with Allen County Baptists and will conclude the circuit with the doctrinal message at the McCreary County Missionary Baptist Association Oct. 19.

Kentucky's first association organized with five churches June 25, 1785 at South Elkhorn Church near Lexington. Seventy-nine associations now cooperate with the Kentucky Baptist Convention. Clear Creek receives a warm welcome in association meetings because of our practical emphasis on training missionary-minded preachers.

Booneville-Irvine director of missions Bob Blevins testifies on the significant role Clear Creek graduates have in his area: "The Booneville-Irvine Baptist associations have had a wonderful working relationship with Clear Creek down through the years. Proof of this relationship is reflected in the fact we have 11 pastors in Booneville Association and three in Irvine who are graduates or students from Clear Creek. Also my wife and I graduated in 1973. It goes without saying our two associations need these families and the school very much.

I suppose we could say the short distance to Clear Creek is the reason we have as many pastors as we do. The sweet spirit and warm fellowship these families experience with our churches is also a reason. However I believe the real reason is these men and their families are Bible believing, Bible preaching, soul-winners who have been taught to love and pastor in the name of Jesus. These hard-working, never-tiring and self-giving men were trained at Clear Creek to be administrators, counselors and evangelists in a Southern Baptist Church. They have been taught to support and promote missions in every part of the world until the last person has received our precious Saviour as Lord. These are the main reasons Booneville-Irvine associations have, and will continue to use Clear Creek families. We love the school and what it stands for."

personnel

Tim Elliott resigned as minister of youth at Russell Cave Baptist Church, Elkhorn Association.

Paul Lee resigned as interim pastor of Burgin Baptist Church, Mercer Association.

M. Keith Tingle resigned as pastor of Corinth Baptist Church, Crittenden Association. He accepted the call as pastor of Owingsville Baptist Church, Bracken Association, where he made his profession of faith and was baptized as a child.

Tony Rose resigned as pastor of Columbia Baptist Church, Russell Creek Association.

Marshall Eastham resigned as pastor of Bethany Baptist Church, Russell Creek Association.

Fry Baptist Church, Russell Creek Association, called **Shannon McCubbins** as pastor.

Crossroads Baptist Church, Elkhorn Association, called **Albert Gisler** as pastor. He goes from First Baptist Church, Danville, South District Association.

Bert Hall resigned as pastor of Eden Baptist Church, Pulaski Association.

Pleasant Run Baptist Church, Pulaski Association, announced the resignation of pastor **David Jones**.

Oaklawn Baptist Church, West Union Association, called **Jack Naylor** as new pastor. He leaves King's Baptist Church, Long Run Association. Oaklawn also announced the resignation of minister of music **Art DeWeese**

Youngers Creek Baptist Church, Severns Valley Association, announced the calling of a new pastor and new minister of music and youth.

H. M. White accepted the pastorate of the church. White is a graduate of Eastern Kentucky University, Richmond, and Southern Seminary, Louisville.

Eddie Howell is the new minister of music and youth. Howell is a graduate of Campbellsville (Ky) College and Southern Seminary, Louisville.

Rick Howell joined the staff of Lyndon Baptist Church, Long Run Association. Howell is the new minister of pastoral counseling.

ordinations

Eddie Coomes and **Ronald Chinn** were ordained deacons at Audubon Baptist Church, Green Valley Association, Sept. 24. Rodney Groff is pastor.

Union Baptist Church, Ohio River Association, will ordain **Joe Heady, Jack Hall** and **Gary Bozeman** as deacons Oct. 1. A. C. Hodge is pastor.

Sept. 24 **Harry Freeman** was ordained a deacon at Crabtree Avenue Baptist Church, Daviess-McLean Association. Wallace Morris is pastor.

Crescent Hill Baptist Church, Long Run Association, held two ordination services. Ordained as deacons were **Chris Conner, Ruth Culpepper** and **Tom Sherwood**. **Jim Barnette** was ordained to the ministry. Stephen Shoemaker is pastor.

Sept. 17, Good Hope Baptist Church, Pulaski Association, ordained **Burney Lee Manning II** to the ministry.

congregations

Audubon Baptist Church, Long Run Association, held a banquet to kick off the funding and construction of a new family life center. David Green is pastor.

Sept. 17, **Gethsemane Baptist Church**, Long Run Association, celebrated homecoming. Bobby Wright was guest speaker. Louis Walters is interim pastor.

Magnolia Baptist Church, Severns Valley Association, held "Grandparents Night" Sept. 16. A dinner was served to grandparents and their grandchildren. The children's choir presented the musical "Amazing Grace." James Hill is pastor.

revivals

Bethlehem Baptist Church, West Union Association, announced two professions of faith following a revival led by Missouri evangelist Randy Marcum. Raymond Malotte is pastor.

David Fletcher, pastor of **Cane Creek Baptist Church**, West Union Association, reported a high attendance of 52 at the church's recent revival.

missions

Richard and Carmela Bartels are on furlough in Elizabethtown, Severns Valley Association. The Bartels are missionaries to Benin, Africa. Churches wishing to schedule the Bartels to speak should contact the Severns Valley associational office.

Georgetown prof's gift of music crosses the Atlantic

by Marc C. Whitt

Tony Whitfield of the Georgetown College Department of Music shared with West Germans this summer a language of love that breaks down all cultural barriers—the international language of music. Whitfield spent one week conducting a choral clinic in Tirschenreuth, a classic east Bavarian hamlet located about three hours from Munich. His story, though, began five years ago.

While in St. Lorenz, Switzerland in 1984 Whitfield was approached by four people from Tirschenreuth's local choir who invited him to bring a piece of Americana to their pine forested region. He later received a formal invitation from the mayor and the local president, a position similar to that of county judge-executive in the United States.

Whitfield accepted an invitation that, in his estimation, was one of the best decisions he has ever made.

"The 32 musicians in the choir were wanting to learn American music," said Whitfield. "I taught them how it was to be performed and lectured on its history. They love American music, especially spirituals."

The Kammerchor Choir, as it is known in West Germany, also wanted to learn and sing the music



Whitfield

of George Gershwin.

"Breaks in the music rehearsals were scheduled," exclaimed Whitfield, "but they were so excited that they didn't want to take them!"

Most of those in the Kammerchor Choir are men and women who are music directors and teachers, Whitfield said. The others are simply gifted musicians. The conductor of the choir is also director of the music

school in Tirschenreuth, the Musik Schule of Eastern Bavaria.

Whitfield pointed out that the professional attitude of the choir members and their desire to learn made his experience even better.

"I came to deeply appreciate the love of music the people have in Tirschenreuth and throughout eastern Bavaria. The people love good music. They want to learn about it as much as possible and they demonstrate (that love) through their educational support of music schools."

The schools of music in West Germany are funded by the state. Students from grade school through high school attend. The school located in Tirschenreuth, a community whose income derives from porcelain and the manufacturing of natural buttons, has nearly 1100 students studying the language of music.

Whitfield hopes to return to his summer memory the summer of 1990 when the Georgetown College chorale tours Europe.

"We will give a concert of American spirituals in that city," Whitfield said. "The next night the chorale will perform with the city's choir."

Whitfield will fondly relive his summer days in Tirschenreuth for days and years to come. His memories are as golden as the summer days he spent in a far off land.

baptist news briefs

Baptist Hospitals names new corporate staffers



Profitt



Goldschmidt

Baptist Hospitals Incorporated named two new corporate office staff appointments, both to newly created positions.

William D. Profitt has been named director of administration for the corporate office of BHI. He is responsible for employee benefit program administration, executive payroll processing and other personnel matters. Previously Profitt was vice president of Health Data Network (computer services division of BHI prior to reorganization) and has been employed by BHI since 1976.

Anne O. Goldschmidt joined the corporate office as analyst. She is responsible for performing financial analyses and planning and marketing statistical studies. Miss Goldschmidt was formerly a healthcare consultant with the Cincinnati office of Ernst and Whinney.

RTVC reports ACTS network is stable

Members of the Southern Baptist Radio and Television Commission, meeting in Ft. Worth, Tex., Sept. 11-12, were told the number of households able to receive programs of the ACTS television network remains stable in the face of predictions to the contrary.

The commission also adopted a \$7.75 million operating budget for 1989-90 and learned experimental delivery of its radio programs via satellite would begin in September.

RTVC officials said the number of households available has remained stable for the past six months. In April, a deal to sell ACTS to a for-profit Texas corporation collapsed.

The \$7.75 million operating budget for the RTVC and ACTS would enable the agency "to pay the remainder of our short term operating loan and service the long term debt of the commission as well as continue at about the present level of operation," according to interim president Richard McCartney. (BP)

CLC calls for higher alcohol excise tax

In order to curb drunk driving and to reduce the nation's budget deficit the Christian Life Commission has called upon Congress to increase federal excise taxes on alcoholic beverages.

"Higher prices brought about by an increase in excise taxes on alcoholic beverages would prevent or delay underage, illegal drinking and reduce heavy consumption," Richard D. Land, executive director of the commission, said in a letter to members of the Senate Finance Committee and the House Ways

and Means Committee.

"The end result would be a significant reduction in more than 24,000 fatalities and 500,000 injuries each year from alcohol-related traffic crashes.

"Increased excise taxes on beer, wine and distilled spirits could provide up to \$20.6 billion in new revenue, far beyond the present \$5.7 billion in revenue. Such new revenue could go a long way toward balancing the federal government's expenditure on alcohol-related programs."

Federal excise taxes on beer and wine have not been increased since 1951, costing the government over the years as much as \$100 billion in revenue, he said. (BP)

Journeyman spirit lives on in new FMB program

Foreign Mission Board officials have said they want the spirit of Southern Baptists' 25-year-old journeyman program to live on, although the program has become only one part of a broader approach to using nonmissionary personnel overseas.

Board officials have said they are responding to a growing number of Southern Baptists interested in serving overseas as nonmissionaries. Beginning in 1990 they plan to send these people through the International Service Corps, a new program they hope will meet needs overseas more effectively, said Tom Prevost, director of the International Lay Missions Department.

International Service Corps bases its goals on those first adopted by the Journeyman Program, which was designed to offer recent college graduates a chance to work overseas alongside career missionaries for two-year terms. But it brings together mission personnel of all ages and categories—including journeymen—who take an overseas assignment for four months to two years. (BP)

Vines calls for SBC to settle BJCPA issue

The Southern Baptist Convention should have an opportunity to determine its relationship to the Baptist Joint Committee on Public Affairs "in a clear-cut, uncomplicated way," SBC president Jerry Vines urged.

Vines made his plea during a sermon preached to the SBC Executive Committee Sept. 18 in Nashville.

The request came just after the Executive Committee voted to rescind its proposal for a Religious Liberty Commission in Washington and to consider assigning the convention's religious liberty program to the SBC Christian Life Commission.

"I would like to request that you ascertain the facts concerning the funding of the Baptist Joint Committee and provide the same for publication in our Baptist papers, thus enabling our people to clearly understand them.

"Further, I request that this committee provide the messengers at the New Orleans convention with the opportunity to settle this issue among us in a clear-cut, uncomplicated way. Let it be done with Christian grace, denominational statesmanship and without rancor.

"Whatever the outcome, let the majority not gloat, the minority not gripe, and let us move on."

Moderate Southern Baptists have defeated several attempts to remove SBC funding for the Baptist Joint Commit-

tee. Asked if he would encourage conservatives to "move on" should moderates sustain full support for the Baptist Joint Committee next summer, Vines told Baptist Press: "I will take no position on the matter. I'm just saying, let's take it to the convention and settle it once and for all."

James Dunn, executive director of the Baptist Joint Committee, said the Executive Committee's proposal to move the religious liberty assignment to the Christian Life Committee ignores SBC mandate.

"Once again, the Executive Committee is ignoring the repeated, explicit and clearly understood action of the convention," Dunn said, citing a "54 percent to 46 percent vote not to tinker with the budget of the Baptist Joint Committee last summer in Las Vegas."

Of the process for proposing the program assignment change, Dunn added: "They're changing the way Southern Baptists function by making the Executive Committee a governing board or ruling body. That bodes ill for the future of a vital denominational process in the SBC." (BP)

L'ville Peacemakers hear Ken Sehested

by Brad Bull, Staff Writer

Sept. 15, Ken Sehested, executive director of the Baptist Peace Fellowship of North America, addressed local "Peacemakers" in Louisville. Sehested brought news and encouragement to the members of four local chapters representing Deer Park, Crescent Hill, Highland and Jefferson Street Baptist churches.

Sehested announced that an agreement has been reached that will see a merger between the Memphis-based BPFNA and *Baptist Peacemaker*, a journal which has been published in Louisville. *Baptist Peacemaker* sought the merger due to low finances and dwindling free student labor. Sehested said that the BPFNA will attempt to move the journal to Memphis and hire a full time administrator to oversee its publication.

BPFNA is an organization concerned with the promotion of world peace. Its members are predominantly Southern or American Baptists but there are also members from nine other Baptist denominations.

Sehested stated that BPFNA is concerned with much more than antinuclear campaigning and anti-war work. "Biblically, absence of war is not peace," he said. "Peace has to do with well-being. Peace happens when the hungry are fed ... when worship is done properly.

"Our goal is revival," Sehested continued, "revival of churches to the habit of following Jesus. We are children of God and children take on the characteristics of their parents. The kingdom [of God] is not located behind the clouds—it is here with us."

Sehested referred to Martin Luther King Jr. as the "patron saint" of the Baptist Peace Fellowship. Then, quoting King, Sehested challenged the group, stating that "The hardest job we have is the most essential—and that is to get people to work together."

WMU head meets press in first public encounter

In a news conference with editors and associate editors of Southern Baptist state papers, the new executive director of the convention's Woman's Missionary Union dodged controversial questions, declaring she hopes to keep the auxiliary focused on its primary task of missions.

Avoiding the denomination's ongoing theological political controversy does not reflect lack of courage or conviction, Dellanna O'Brien said, explaining she is "interested in providing leadership for all the women in the denomination."

At the end of her second week on the job Mrs. O'Brien hosted a one-hour news conference for members of the Southern Baptist Press Association attending an orientation session at WMU's Birmingham, Ala. headquarters. It was her first official appearance before any group after assuming office.

Her predecessor, Carolyn Weatherford Crumpler, had at times stated her perspective on current Southern Baptist Convention issues such as ordination and the auxiliary status of WMU. The editors asked Mrs. O'Brien if she would make statements of conviction in the same way as Mrs. Crumpler and two other agency heads who have been chastised by their boards for speaking out—Russell Dilday of Southwestern Baptist Theological Seminary and R. Keith Parks of the Foreign Mission Board.

"In responding to controversial issues, I will attempt to do what is in the best interest of WMU," Mrs. O'Brien answered.

"We are serving women who represent many views in our convention. Our goal is to see that the story of Christ and his redemption is circulated throughout the world. We would like to be able to focus on that and not on issues that we consider to be not that important."

Mrs. O'Brien said she had not been instructed by her board to avoid speaking on controversial issues. "I have not been asked by any board member, the board as a whole or any staff member not to speak on any issue," she noted.

Mrs. O'Brien was asked about specific controversial issues such as ordination of women. Ordination is "not an issue" for missions involvement, she said: "It is not something that will equip or prevent service in missions. It is still a function of the local church." She acknowledged that certain positions, such as chaplains, may require ordination.

But when pressed to give her own view on ordination, she declined: "My own view is only important as it relates to my local church. I will continue to follow the position of WMU that ordination is a local church matter."

However, Mrs. O'Brien added one disclaimer, noting, "The instant WMU requires me to do something against my convictions, I will leave."

She also refused to express an opinion about the controversial decision of a trustee committee of the Foreign Mission Board that denied appointment to Greg and Katrina Pennington of Ardmore, Okla. Because the denial appeared to have been related to an ordination controversy in the local Enon Baptist Association, the FMB has received hundreds of protest letters from WMU groups, pastors and other laypeople.

She described it as "a very unfortunate experience" but said she would have to see a pattern develop over time before making a judgment. "If the situation is repeated, WMU might want to respond," she said. (BP)

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Louisville hunger walk sets \$100,000 goal

The 11th annual hunger walk, sponsored by Louisville United Against Hunger, will be held Sunday, Oct. 15, 1989. The walk will begin and end at the main entrance of the University of Louisville's Belknap Campus.

Registration begins at 1:30 p.m. The 10 kilometer (6.2 mile) walk will begin at 2:30 p.m., rain or shine. Walkers or joggers are encouraged to get sponsors to pledge money for each kilometer walked. Pledge forms are available and interested groups may call LUAH (897-7319) or Dare to Care (966-3821) for locations.

LUAH has set an ambitious goal of 3000 walkers and \$100,000 raised for the hungry. Last year 1534 walkers raised \$44,936.

Going up, again: AB's church medical rates

Faced with the challenge of meeting another year of spiraling health care costs, the Annuity Board will raise rates Jan. 1 in the church comprehensive medical plan an average of 20 percent, localize the rate structure to reflect the health care costs of an area and set premiums for six months.

"For the last 10 years medical costs have increased 152.7 percent. That's twice the total increase of all other consumer goods," according to John Dudley, senior vice president of insurance services at the Annuity Board, the Southern Baptist agency that administers the plan.

"There will be some folks who will face less than a 10 percent rate increase, while some will have increases above 20 percent," he said.

Dudley advised churches to budget 30 to 35 percent rate increases in 1990 to be prepared if the board has to adjust rates at the end of the guarantee period.

"I caution plan participants against dropping their medical coverage," said Dudley. "We know of former participants who bought other insurance at lower rates and were canceled after they filed a claim. The Annuity Board does not cancel participants because they have claims," he said.

"Anyone who leaves the church medical plan must give evidence of good health before they can reenrol. We cannot take back people who leave the plan and become uninsurable," said Dudley.

Dan, Jan survive Hugo at Guadeloupe mission

For 12 terrifying hours Sept. 16 and 17 the roaring winds of Hurricane Hugo blew trees, rain and gravel past their home in Guadeloupe.

But Southern Baptist missionaries Dan and Jan O'Dell survived, and so did the house, which sustained only a broken window. The O'Dells live in a house built on solid rock, 50 feet from the shore, in one of the hardest-hit areas on the island. Almost all the homes in their neighborhood were destroyed, along with the homes of 12,000 residents of the island.

"I did not fear personally for our lives," said O'Dell, of Snowville, Va. But during the climax of the storm, when the concrete house vibrated and almost moved, "I suddenly had the feeling that everything was going to go—the house and everything. I just didn't see how the house could take anymore. Yet it kept going."

Four Baptist churches were destroyed on the island, two of which were built by Southern Baptist volunteer teams, O'Dell said. The hurricane leveled a public school. Five people were confirmed dead and more than 80 were injured, according to early reports.

With winds of up to 140 miles per hour, Hugo was reportedly the strongest hurricane to rip through the Caribbean in a decade. After battering Puerto Rico Sept. 18 Hugo missed the Dominican Republic and was headed toward the southern United States. (BP)

3 missionary couples evacuate from Colombia

Amid Colombia's escalating drug war, several Southern Baptist missionary couples returned to the United States in mid September, Foreign Mission Board officials reported.

In addition, five Foreign Mission Board volunteer projects in Colombia have been postponed, officials said. The projects, slated for September and October, involve volunteers from Alabama, North Carolina and Texas.

The missionaries leaving Colombia will take early furloughs, said Don Kammerdiener, board vice president for the Americas. Texans Arnold and Lucy Pessoa and Missourians Charles and Jamie Ruede were assigned to Medellin, the Colombian city that is headquarters for the world's largest cocaine ring. The other couple, Larry and Linda Booth of New Jersey was assigned to Bucaramanga, near the Venezuelan border.

The Pessos, of Morton, Tex., have moved with their two children to Miami. The Ruedes and their two children have gone to Faucett, Mo. The Booths and their four children were scheduled to go to Raliegh, N. C. (BP)

Honeycutt upholds vote banning gay seminarian

An appeal by an avowed homosexual student at Southern Baptist Theological Seminary has been denied by president Roy L. Honeycutt.

Honeycutt's decision upholds disciplinary action requiring Missouri student Kevin Kouba to withdraw from the Louisville school.

Charging he had been misled in the initial hearing and that the seminary's policy on homosexual behavior is unfair, Kouba had appealed the original decision to two seminary disciplinary groups and then to Honeycutt. His appeal was denied each time.

Honeycutt said the school's policy is "clear and unambiguous" in stipulating that "homosexual behavior" and "heterosexual misconduct" are "unacceptable." Honeycutt noted that the policy and Kouba's actions "relate to actual behavior and not just (sexual) orientation."

Kouba, who had planned to graduate next May from the seminary's School of Church Music, had anticipated Honeycutt's ruling and said he would consider reapplying for admission for the spring semester. (BP)

Conservative slated as Mercer trustee

Mercer University's president has nominated three conservative Baptist ministers to fill one of Mercer's trustee slots, apparently a conciliatory gesture to the conservative-dominated Georgia Baptist Convention.

The names of two of the nominees, Nelson Price of Marietta and Jerry Mahan of Cedartown, were announced Sept. 12 at a GBC executive committee meeting in Atlanta. The third nominee is George Barnett of Marietta, according to Eugene Tyre, and executive committee member and cochairman of the special GBC panel studying Mercer's financial problems. "One of those three will be chosen," Tyre said.

Mercer and the selection of trustees for the Baptist-affiliated university was the main topic at the meeting. The Mercer study committee, which Tyre cochaired with GBC president Dwight (Ike) Reighard, presented its report calling for the formation of a 92-member GBC advisory board for Mercer. (BP)

Colorado Christian staff supplies SE PR man

Paul T. Borck has been named director of public relations/communication at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Brock, formerly director of public relations for Colorado Christian University, Denver, replaces Rodney V. Byard, who resigned in 1988.

Brock began his new position Sept. 4 (BP)

24-year-old to be CLC's 'Washington presence'

Trustees of the Southern Baptist Christian Life Commission unanimously elected James A. Smith as the organization's first full time staff member based on the nation's capital.

Smith, 24, was elected assistant director of the CLC's Washington office, effective Oct. 1. He will work with members of Congress and other government leaders on legislation and other matters.

Smith was formerly director of research and communications for the U. S. House of Representatives Republican Study Committee. He is a 1987 political science graduate of Dallas (Tex.) Baptist University.

A trustee committee approved printing a new commission pamphlet on abortion and set the wheels in motion for final completion of a new four-part pamphlet series on AIDS.

In other action, trustees:

- Voted unanimously to name Richard Goodgame, a physician and Southern Baptist medical missionary to Uganda, recipient of the commission's 1990 distinguished service award. Before making the decision on Goodgame, trustees sought assurances, which they received from family and colleagues, that he is pro-life in his beliefs and practices.

- Approved a 1989-90 budget of \$1,028,508, up \$11,358 over the 1988-89 budget.

- Recommended asking the Southern

Baptist Executive Committee to increase the CLC's Cooperative Program unified budget allocation by \$310,850 during fiscal 1990-91. The requested allocation is \$1,208,358 up from \$897,508.

- Decided to give Land a "salary adjustment package" of \$10,000. The adjustment would increase his annual salary and benefits from the current \$70,971.85 to \$80,971.85. (BP)

Meeting with Virginians to feature limited to pics

A "memorial" sent from Virginia Baptists to the Southern Baptist Convention could be addressed next Friday in a meeting between Virginia Baptist leaders and members of the SBC Executive Committee.

However, the scope of the discussion has been limited to "matters related to the funding of cooperative ministries" by a liaison committee named to receive the "memorial." The committee, appointed by the Executive Committee, adopted a purpose statement, historical background and set of parameters during its initial meeting Sept. 18.

The Virginia memorial was sent to messengers at the 1989 SBC annual meeting, who referred the matter to the Executive Committee. The seven-member liaison committee was established by the Executive Committee last February to deal with such matters. Four Virginia representatives met briefly with the liaison committee Sept. 18 to request a formal dialog. The liaison committee has invited Virginia's task force on the denominational crisis to meet with it in Nashville Feb. 19, 1990.

The Virginia memorial asks to open a continuing dialog between the Baptist General Association of Virginia and the SBC. It raises five major issues for consideration: (1) continuing support of the Baptist Joint Committee on Public Affairs, (2) allowing for "negative designation" of Cooperative Program funds, (3) the nature of SBC theological education, (4) allowing the Virginia Association to nominate its two representatives for the SBC committee on committees and (5) developing a "new style of relating" between the state and national bodies.

Parameters set by the liaison committee will likely eliminate some of those issues from consideration. (BP)

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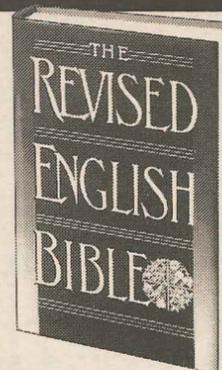
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baptist news briefs

Cobble bylaw proposal only one to get by panel

Members of the Executive Committee of the Southern Baptist Convention acted on 27 motions referred to it at the 1989 annual meeting of the SBC in June during their Sept. 18-19 meeting in Nashville.

The committee declined to make the changes suggested in 20 of the motions; declared one matter moot although it will continue to study the issue involved; opted to continue studying four other issues; recommended one bylaw change; heard a report on another referral; and encouraged support of another item.

Most of the motions related to proposed changes in the constitution or bylaws of the SBC. Such proposals are referred to the Executive Committee for study by the committee and the convention's legal counsel.

Under annual meeting procedures, when a messenger makes a motion, if the proposal refers to internal operations, changes in the annual meeting, revisions of the operating documents, or needs further study, the motion is referred to the Executive Committee or the agency mentioned in the motion. Whatever action is taken must be reported to the subsequent annual meeting.

During the September meeting of the Executive Committee members declared moot a proposal to remove Curtis Caine, a medical doctor from Jackson, Miss., as a commissioner of the Southern Baptist Christian Life Commission.

Caine aroused the ire of some Southern Baptists with remarks on apartheid and race during a September 1988 meeting of the CLC. Caine completes his first four-year term on the CLC at the 1990 annual meeting and "consideration of his renomination . . . is a decision to be made by the commissioner and the SBC committee on nominations."

The committee is continuing to study three other matters. One relates to the possibility of having weekend sessions of the annual meeting; another concerns local and at-large members of boards of trust; and the third relates to the assignment of separation of church and state and religious liberty items to the CLC (see separate story on the Religious Liberty Commission, p. 1).

The Executive Committee will recommend to messengers at the 1990 annual meeting a bylaw change which extends

a prohibition against committee on nominations electing a fellow committee member or spouse or a member of the previous year's committee on committees, or that member's spouse, to a first term on an entity board of trust.

J. Howard Cobble, pastor of Severns Valley Baptist Church, Elizabethtown, Ky., proposed the bylaw change because the current bylaw "is being violated by the practice of electing the spouse of a church or denominational employe and counting that individual as a layperson."

"Such practice means the perspective of the pew is not fully represented. The spouse of a church or denominational employe will tend to represent the view of the vocational person rather than the view of the layperson," Cobble said in a letter to the bylaws workgroup of the Executive Committee. (BP)

Motley report supports Southeastern, gains ok

The Southern Baptist Executive Committee has adopted a document supporting the role of trustees at Southeastern Baptist Theological Seminary.

The Wake Forest, N. C., seminary is being examined by it accrediting agencies, the Southern Association of Colleges and Schools and the Association of Theological Schools in the United States and Canada.

Both agencies began their examinations in 1988. The studies came at the end of an academic year in which conservatives became the majority on the school's trustee board, president W. Randall Lolley and other top administrators resigned and new president Lewis A. Drummond was elected.

The Executive Committee statement was offered by Julian M. Motley, pastor of Gorman Baptist Church, Durham, N. C., at the end of its fall meeting Sept. 18-19 in Nashville.

Drummond expressed gratitude to the Executive Committee for its support. "I appreciate this very, very much," he said. "The Executive Committee, with counsel, has produced a very viable document that will be of positive benefit with our accrediting agencies."

Motley said he felt he had an obligation to introduce the statement to the Executive Committee. "Because of my proximity to Southeastern and my awareness of what has happened on

campus, I felt I had some responsibility to support the trustees," he said. "And the Executive Committee had some responsibility to give moral support to the trustees and administration in this time that they are trying to retain accreditation." (BP)

Takeover in states next, moderates warn SBC

Baptists Committed to the Southern Baptist Convention charged conservative forces in the SBC will begin attempts this fall to gain control of state conventions as they have the SBC in the last 10 years.

Saying the SBC is in the throes of a "moral crisis," laymen Steve Tondera of Huntsville, Ala., and John Baugh of Houston, Tex., spoke at a half-hour-long news conference at the Park Plaza Hotel adjacent to the SBC building in Nashville immediately before the opening session of the SBC Executive Committee Sept. 18.

Tondera, of Huntsville, Ala., and past president of the Alabama Baptist Convention, warned that conservative political forces this fall will begin with the Texas convention an attempt to ultimately control every state convention.

Tondera said a meeting of so-called young conservatives at First Baptist Church, Euless, Tex., in May prior to last June's meeting of the SBC laid the groundwork for a pastors' conference in Texas that will be used to promote support for taking over the Texas convention.

Laymen and pastors must "wake up to this takeover threat" whose ultimate goal is control of the 54 colleges and universities and even local associations and churches," affiliated with the state conventions, Tondera said.

Baugh repeated his charge the state conventions have been targeted by conservative political forces but claimed the plan is part of a larger scheme of Reconstructionism, an attempt by "zealots who are passionately committed to dismantling democracy and replacing it with a theological oligarchy" in the United States.

Whether "that crafty scheme" is successful, Baugh said, depends on whether Southern Baptists and the American people "are willing to forego individual liberty and religious freedom."

Baugh said Reconstructionist dogma teaches that such SBC doctrines as "freedom of choice and individual liberty, democracy and separation of church and state" are anti-Christian. (BP)

Accountability urged as Vines faces panel

The denomination must maintain accountability to churches and support them in evangelistic efforts, Southern Baptist Convention president Jerry Vines said in an address to the SBC Executive Committee.

"The process of theological renewal is underway and must continue. The trustees of our institutions are accountable to see that this is done."

For example, he said, "accountability would require that our convention in (annual) session receive an update" on recommendation V of the Southern Baptist Peace Committee report, adopted at the 1987 SBC meeting in St. Louis. Recommendation V called on trustees to "determine the theological positions of the seminary administrators and faculty

members. . . ."

All six Southern Baptist seminaries have responded to the SBC since the Peace Committee report was adopted by SBC messengers in St. Louis.

While noting that theological problems still exist in the SBC, Vines said "those who believe there are errors in the Bible are in a pronounced minority in Southern Baptist life."

Vines described himself as "high" on the Southern Baptist Convention. "It's surely wise for us to do together what we cannot do separately. Though we must never allow the SBC to become a god, we must strive to make it very good," he said. (BP)

SBC still reconcilable: moderate Dan Vestal

Reconciliation within the fractured Southern Baptist Convention is still possible, according to a 1988 candidate for the SBC presidency.

Daniel Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta and the moderate candidate for the SBC presidency last June, expressed his optimism during a visit to Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Vestal was on the campus Sept. 12-15 speaking at the school's annual revival meeting.

Vestal's belief that reconciliation still is possible in the 14.8-million-member SBC will guide his decision regarding another attempt at the SBC presidency when the convention meets in New Orleans in June, he said: "I really want a reconciliation in this denomination. Whatever I do in terms of my personal involvement in the denomination, I'm going to work for that. That's going to be my goal."

Vestal, who grew up in Ft. Worth and received two degrees from Southwestern, said the revival at the seminary was a "spiritual renewing time for me personally. I have sensed on this campus a great hunger and yearning for the things of God.

"I sense an openness to the messages, an openness to commitment and I have a real feeling that God is stirring in the hearts and minds of these students in a way that is going to have lasting impact." (BP)

Ridgecrest, Glorieta fall off pace in 1989

Combined summer conference center attendance at Glorieta (N. M.) and Ridgecrest (N. C.) Baptist conference centers registered a slight decrease in 1989 from the previous year, according to statistics compiled at the Baptist Sunday School Board, Nashville.

Combined attendance this summer at both conference centers was 53,165, compared to 54,371 in 1988. Attendance at Ridgecrest was up by 302 over 1988 while Glorieta attendance was down by 1508.

Offerings given by summer conference participants, which are designated to the Cooperative Program, totaled \$57,418.

Combined attendance at six Sunday School leadership conferences at Glorieta and Ridgecrest was up by 240 from the previous year: 12,054 attended this summer.

Centrifuge youth camp attendance at Glorieta and Ridgecrest totaled 11,157 a gain of 401 over 1988 attendance.

Attendance at church recreation, Church Training and WMU conferences decreased from 1988. (BP)

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Pisgah Baptists' ministry spans from George Washington to George Bush

by Brad Bull, Staff Writer

Sept. 17, 1789, George Washington had been President of the United States for just four months. The Bill of Rights had been drafted but not yet presented to Congress. Kentucky was not a state and would not be for three more years. Meanwhile, on the other side of the Atlantic, the *Times of London* reported the news of the day: the Prince of Wales had missed a fencing match due to "indisposition."

This was the world of 200 years ago—the world into which Pisgah Baptist Church, Breckenridge Association, was born, conceived in faith and dedicated to the proposition that all men and women must be born again.

Sunday, Sept. 17, 1989 members and friends of Pisgah Baptist Church gathered near Cloverport to commemorate the church's two centuries of service. Under the leadership of pastor Ervin Elsey the church successfully contacted and drew enough former members and friends to fill the sanctuary and several chairs on the front lawn. A loudspeaker was placed in the front door so those outside could hear.

A. B. Colvin, professor at Boyce Bible School, Louisville, and former KBC president and executive board staffer, delivered the morning message. Colvin encouraged the congregation to be thankful for the past, faithful in the present and have courage and hope to face the future.

Colvin pointed out that there are only 25-30 churches still in existence in Kentucky that existed when Pisgah was established. He added that the church could not have survived for 200 years without experiencing difficulties, and it would continue to meet difficult times. "But without difficulties," he concluded, "there can be no accomplishments . . . We are like airplanes that must take off by flying into the wind."

Following the message, the congregation received copies of a history book compiled by the pastor. Elsey's labor of



Filling the shoes of the saints Nancy Chancellor shows off a pair of shoes worn by Mattie Anderson, who was born in 1877.



Ervin Elsey, pastor of Pisgah Baptist Church, Breckenridge Association, presents a copy of the church's history book to church clerk Mildred Keenan during bicentennial festivities.



Past, present and future meet. Alicia Priest and Melanie Mingus dressed up for the special day and read a tombstone on the front lawn of their church.

love traced the church's history to 1854. All the records for the previous years were destroyed by fire. Elsey's book lists all the church's known pastors and clerks and highlights significant events from business meetings and revivals.

According to Elsey's book, Pisgah was originally in Hancock County, but it later joined the Breckenridge Association. As of 1854 the church was named the "United Baptist Church of Jesus Christ at Bennetsville." Later, however, the congregation began meeting at Tar Creek School under the name "United Baptist Church of Jesus Christ of Pleasant Point." Finally, in 1870 the church's name was changed to "United Baptist Church of Jesus Christ at Pisgah," and in 1895 the church voted to pay \$15 for the land on which the church now stands. The current structure was built in 1928 and cost about \$900 to construct.

Elsey filled his book with many other interesting facts. One novel entry created a great deal of conversation during the afternoon meal. The entry reads: "Nov. 28—Dec. 8, 1927, revival services. Result: three converts. Larena and Laretta Kennan and Lucy Mae Jackson were baptized Dec. 10, 1927 in Tar Creek. Broke ice to do it."

During a service after lunch, Joe Wheatly, who pastored Pisgah from

1956-61, referred to such outdoor baptisms. He recalled that in his day baptisms were performed at "old Goggle Eye Hole."

Von Reynolds, pastor from 1981-83, jokingly reminded the congregation of his first Sunday at Pisgah. His wife was four months pregnant and had to use an outhouse that had no door. Subsequently, Reynolds led the church in installing indoor plumbing in 1982.

Other former pastors who attended the event were Lonard Newton (1944-46), Oliver Hawkins (1951-55) and David Cave (1986-88).

Pastor Elsey concluded the day with a challenge to the congregation. He pointed out that the present generation is responsible for laying the foundation for those who will celebrate the church's 400th anniversary.

The congregation left the building with a noticeable sense of renewal. Just as Moses looked into the promised land from the Pisgah Mountains, reflection on their journey brought a revival of the need to look ahead. It was an appropriate vision for a church in Kentucky, a state whose name came from an Indian word meaning "land of tomorrow." Pisgah Baptist Church now moves into a new century of working toward "the promised land" in the land of tomorrow.



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Compromise

Charles Swindoll in his book *The Quest for Character* notes that there was a time in his life when he took pride in his refusal to compromise. He would not even hear the other side's opinion and so closed any avenue for dialog.

He goes on to note that of course there are some basics in which we cannot compromise but so often we do not think for ourselves about what those basics are. We accept the opinion of our group and refuse to even listen to ideas beyond that.

The ultimate life of one who refuses to compromise is a very lonely existence for in actuality to get along with people in any relationship requires compromises.

In a family setting a husband or wife who refuses to see the other's point of view will ultimately part or one will live in complete subjection to the other.

A few weeks ago I was struck by the article in *Western Recorder* about one of the early pastors of the First Baptist Church, Henderson, who set such rigid standards that ultimately the church almost went out of existence because no one could meet them and he refused to compromise.

Our whole system of government is one of compromise. At the start of each legislative session thousands of bills are introduced but in the end only a very small percentage of them are passed and those are the results of compromise.

We must live in a real and imperfect world. All of us have strong opinions in many areas of life. The truth is, our ideas or opinions are no better than the next guy's but our refusal to even discuss the differences so often results in nothing happening.

I believe that all of us could use some help in learning the art of compromise. Relationships in families, churches, denominations and governments in which there is no compromise produce nothing but problems.

In Phil. 2:3-4 we are told, "Do nothing from selfishness or empty conceit but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests but also for the interests of others."

State correspondent relives story of summer volunteer mission work in Africa

by Jane Taylor Howell
State Correspondent

On the other side of the Atlantic Ocean in a western African country is Kenieba, Mali. It may well be one of the most remote corners where the Foreign Mission Board has mission work.

My husband Gerard and I spent three weeks in July in Mali as volunteers for the FMB. Mike and Pat Krahwinkel, with children Karissa and Kamille, are agricultural missionaries on the Kenieba station. They are also members of Bellevue Baptist Church, Owensboro.

Kenieba is an isolated community of 5000 people in the southwest corner of Mali. It has no running water, electricity or adequate medical facilities. It is a two-and-a-half hour plane trip from Bamako, the capital city, or if not the plane, an eight hour African train ride and then a five or six-hour four-wheel drive ride over poor dirt and mud roads for the remaining 100 kilometers.

We began our nearly 6000 mile trip in Owensboro July 6. We arrived in Dakar, Senegal on Saturday night, July 8. There we were met by missionary volunteers Dick and Hilda Minor and on Sunday worshiped with them in the English speaking International Church of Dakar.

Sunday night we flew to Bamako, Mali. Missionaries Norman and Beverly Coad helped us obtain additional visas and purchase tickets for the train ride from Bamako to Mehina Wednesday.

When we finally drove into the Kenieba mission station Wednesday July 12 at 11:10 p.m. we were just 10 hours short of one week's travel.

Mali is very much a male dominated society. During the rainy season the government closed the gold mines so that all people would work the fields. They had begun to plant the fields of rice, millet and corn. Family gardens will not be planted until late fall. Men work the fields while women do all the household chores, cooking, marketing, selling and tending the children.

It is not unusual to see a woman with a large load of goods in a basket on her head and a baby tied in a pane on her back, walking down the road to the market to sell what little she may find.

The principle ethnic group and language is Malinke. Malinke is also an unwritten language. We wrote sermons, music and puppet shows in English. Krahwinkel simplified them and then translated them into French. Fakuro, a young Malinke interpreter, translated them into Malinke using his phonetic

French to aid his memory. When we spoke or sang, Fakuro was always around to translate.

The people in Kenieba and the three mountain villages where we held services are unusually friendly. We may have been frightened of the steep road up the side of the mountain but never of the Africans. We shook hands when we greeted them with "A-nee-kay" and shook hands again when we left with "Am-bay-so-gam-ma." Children always held our hands and led us through the narrow village paths.

The chief of the village Goleah, Jumbo Sissoko, had us to eat with him the three times we visited and held services. His offering in a time of want was truly a feast for us. He offered us couscous—a dish of millet sugar and milk, gateaux—a dish of corn with bean leaves sauce, and to drink, hot water, canned milk and half a box of sugar cubes!

Farming and house work is very primitive. Every man has a doba, a very short handled ax-hoe combination. He plants, weeds and covers with the same tool. Every woman has sunggalo, a pestal like stirrer to grind up spices and peanuts and beat liquids together. They cook outside over an open fire. They sleep on mats on raised beds of limbs stripped together and live in a round mud brick hut with a steep grass roof.

In Bamako the unemployment is 80-90%. Literacy is only 15%.

In the mountain villages there is no school. If children go to school they go down the mountain to study. There they study in French and only until the ninth grade. They then take a test and very few are allowed to go away to continue their studies.

Mission work in Mali is only five years old. Norman and Beverly Coad were the first missionaries in the capital city. They now research the best methods of African evangelism. Other missionaries in the Mali mission are mission specialists—agriculturists, business managers, literacy workers, vocational teachers or engineers. Journeymen are recreational directors and teachers for the missionary families' children.

Coad will follow the house church approach for evangelism in Bamako. They will begin with cell groups in house churches in 10 districts and later form one church from these. As leaders are trained the emerging African leader will take over and the missionary will back off.

Krahwinkel has started his mission work by helping the people with their farming needs. He has a rice cooperative

of 100 acres managed by 70 families. With this he hopes to help them enlarge their productivity and then help others with their production.

In the villages Krahwinkel has distributed seeds from Mississippi Baptists to see what can grow best in the climate. Peanuts stand alongside Mississippi corn. Other vegetables are being tried to raise the nutritional level of the people.

Our task while in Mali was to work with the people in preaching, music and teaching. Because it is an agricultural based society, we could not begin our services in the "traveling revival" until after dark.

During the daytime hours we prepared puppet shows or wrote songs or rewrote and translated sermons for the evenings' use. I also baked many loaves of bread for the meals and Mrs. Krahwinkel did the dinner preparation during the early morning hours.

Bellevue Baptist Church's Baptist Young Women made three brown-skinned puppets with clothes to tell many different Bible stories. Puppet shows were a big hit in the mountain villages when Mrs. Krahwinkel operated the puppet show and Faquoro told the story in the Malinke language.

We also carried an electronic keyboard to the mountain services. The people liked any kind of music. They sang when I played something they knew. We taught them new songs that we translated during the hour-long trip up the mountain. The words were simple but the message was the same. "Know him, know him, everybody know him. Jesus is Lord."

There were many that expressed interest in knowing more about the messages we brought to them. Discipling is a slow process for those that first hear Christianity. They have seen Christ's love through the lives of the missionaries and in the ways they have helped them. They claim to be Christian villages and often send messages for Krahwinkel to come again and again to preach to them.

Other missionaries on the Kenieba station are Dick and Jeanette Smith from Arkansas, who will be in Lyndon (Ky.) Baptist Church's missionary house in 1990 while on furlough. Smith is re-



Jane Howell holds Jeneba, the daughter of Funamuso, the house girl for missionary Shirley Farley.

sponsible for the well digging projects conducted in the area. Because of these wells the people have water to drink all year round.

To celebrate the success of the wells, the Smiths treated the workers to a "fet" or party. The women came early one afternoon and pounded the beans for the bean leaf sauce and did the cooking for the evening. The Smiths' house was overflowing with workers, their wives, girlfriends and babies and all the missionaries and their families.

Also visiting the Kenieba station during the fet were Craig Bird, journalist missionary for Africa, and Don Rutledge, photographer for the Foreign Mission Board.

John Head, Owensboro, came out to visit on our last day. He had been in Bamako teaching English for the summer term.

Other missionaries include Linda Wilson, journeyman from Tennessee, who teaches the four young children on the Kenieba station. Shirley Farley, Sparta, Tenn., is literacy missionary and is beginning to teach some of the mission workers to read.

The relationships formed during the visit will last through eternity.



From left: Gerard Howell and Faquoro translate while Jane Howell and Pat Krahwinkel prepare the puppets for the evening puppet show.



Krahwinkel and Howell begin the day's work weeding the rice plantation with the 70 families. They helped form a line, a human cultivator, weeding the field by hand.

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A death in Mississippi

Brad always had a big smile for everyone.

I first saw that smile in the summer of 1982. It was a bit of a grudging smile that first time. An older brother had been one of our students three years before. Now Brad was coming to be an Oneida boy. Like most kids he did not want to leave his friends in Lexington. He had no real desire to go away to boarding school.

However his parents had decided that he needed to do his seventh grade year over. They wanted that to happen at Oneida. Education has always been very important to the Dorrough parents. Brad's dad at that time was professor of toxicology at the University of Kentucky and his mother was a secretary there.

Brad came to us the classic under-achiever, quite capable, but unmotivated. He had played little league baseball. He had sung in the youth choir of his church.

He began classes with us in August, 1982. A very handsome and healthy young man, always smiling, he was soon one of the more popular boys in the school.

He was all "boy" and the other fellows liked him. He sometimes failed room inspection, talked in class, didn't have his homework at times. He was corrected for this and that, but never anything very serious as I recall.

The girls liked Brad a lot and he liked them. He never got really serious about any one of them. But he always had a

girlfriend.

His grades did improve. He liked Oneida and we liked him. He came back for his eighth and ninth grade years.

Through it all, his loving parents followed his progress and occasional lack of progress closely.

It was discovered that he had allergies and our school doctor administered the proper shots twice weekly. He had to have his tonsils out one summer.

In the spring of 1984 his parents made a trip to South Africa. They left careful instructions of who to contact, what to do, in case of any emergency with Brad. Fortunately there were none.

In the summer of 1985 the family moved to Starkville, Miss. Dorrough went there to be head of the biology department at Mississippi State. Brad and his family decided that he would finish his high school at home.

During his junior year, one and a half years after leaving Oneida, Brad wrote me a long letter. "Well Mr. Moore, you told me I would miss the people at Oneida and I do. I learned so much at Oneida. I picked up one of my yearbooks and got to thinking of many things.

"I used to think I didn't like it but deep down I really did. I should have listened to you and the staff a little closer. I might come up for homecoming. Thanks (underlined three times) a lot Mr. Moore! Love your friend, Brad."

Brad loved radio and after high school graduation got a full time job with station WKOR. He was the late night on-air personality "Zeke Osborn." Several of his mentors at the station said he was a "natural." With his wit and gift of gab there was no blank air time. His voice was smooth as silk coming over the airwaves.

Several weeks ago he was killed at 8:54 a.m. on a Sunday morning in a car wreck. The driver was seriously injured but another passenger was not hurt.

Our first news of his death was memorial gifts coming, for his family had asked that such be sent to Oneida. His mother wrote: "His time at Oneida was happy and productive and set a lot of the tone for his future. You would have been proud of him. Over 500 people attended his funeral and the outpouring of love to him and us was overwhelming. We believe he truly touched people's lives, not just knew them. So many times we were told how he had helped them, was such a good friend, always there to listen or help, never too busy to stop. Though he was special to us, apparently he also was to others."



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

sunday school lessons

LESSONS FOR OCT. 1, 1989

Life and work series

The urgency of missions

Genesis 3:6-9, 24 Having insisted that God had cheated Eve out of life's highest privileges, Satan appealed to her pride by promising her two things provided she would eat of the forbidden fruit: that her eyes would be opened and that she would be as a god knowing good and evil. After Eve and Adam had disobeyed God, they became afraid and tried to hide from God from whom their sin had separated them.

Psalms 14:2-3 The Psalmist pictures God as looking down on all men and observing that without exception they have gone astray from him. All who rebel against God and go their own sinful ways display they are lacking wisdom. It is a mark of wisdom for one to seek, to discover and to do the will of God. In going astray from God man experiences the burden of guilt and remorse and deprives himself of the greatest blessings and joys.

Acts 4:12 To his listeners Peter proclaimed the necessity of salvation through the very cross they had ordered to be erected. In verse 12 he made it plain that salvation does not come through anything man can do for himself, but by and through the one who was crucified and buried by men and raised and glorified by God.

Romans 10:14-15 Because God's message of salvation by grace through faith in Christ is for all, it must be

carried to all who have never heard it. Before people can trust or believe on Christ for salvation they must hear about him. It is our Christian privilege and imperative duty to share the gospel of Christ with all who have never received it. To this end we need to recapture the vision of a lost world, the missionary passion and the spirit of sacrifice.

International series

The triumph of God's kingdom

Daniel 2:31-36 Nebuchadnezzar was greatly troubled about the future of his great world empire of which he had suddenly found himself the possessor and controller. Through an impressive dream God spoke to Nebuchadnezzar in a language which he could understand and which would satisfy his curiosity. That dream had made a remarkable and lasting impression upon the mind of Nebuchadnezzar.

It is not difficult to imagine the excitement which prevailed throughout the king's court when the announcement went forth that Daniel was going to disclose the contents of Nebuchadnezzar's dream and explain its meaning. With remarkable skill Daniel reviewed the essentials of that unforgettable dream. In the dream, as explained and interpreted by Daniel, God spoke to him by using an image of gigantic dimensions. Its size and appearance were awe-inspiring, as well as terrifying. The head of the huge statue was of pure gold, the chest and arms of silver, the belly and thighs of brass (or bronze), the legs of iron and the feet a mixture of iron and clay, a mixture which denoted great strength united with that which was both fragile and weak. From the head of gold to the feet of clay there was a steady deterioration of quality and descending value of the metals.

Daniel 2:39-44 Nebuchadnezzar, the king of Babylon, was the first great world ruler. Daniel made it clear the kingdom which would follow that of Nebuchadnezzar immediately would be inferior to his and it was known as Medo-Persia. The third kingdom was the Graeco-Macedonian empire and it was presided over by Alexander the Great following his extensive conquests. In due time the Greeks were in turn subdued by the Romans, who established the fourth and last of the world's universal monarchies.



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

on mission together

Heavenly fun

Sometimes a phone call will make my day... sometimes I will let one spoil it. In this work, there are multiple opportunities for both!

Not many days ago a call came from Paintsville Baptist Church indicating that the church had a special gift to present to me for the Cooperative Program. As it turned out, I was already scheduled to be in that general area the day before and it was easy to arrange to be present for their Wednesday night service.

Alice and I arrived a bit early, expecting a modest gathering as is so often the case on Wednesday evenings. Instead, the sanctuary was generously peopled by members of the congregation.

Pastor Don Yeager had invited me to speak prior to the presentation of the

gift. I highlighted several of the significant ways in which the Cooperative Program touches eastern Kentucky—institutional ministries such as Oneida, Clear Creek and Cumberland as well as direct mission ministries. I was aware that over \$20,000 of Cooperative Program funds was used this year to help the association support its well loved director of missions, Jim Smith, who was present that evening.

I doubt that many Kentucky Baptists realize that Cooperative Program funds are used to help associations provide support for every director of missions in our state convention.

Following my message, church treasurer Tom King presented me a check for \$28,750 designated for Cooperative Program.

This gift was more than money. The Paintsville church had received an estate to be used as the church desired. Mrs. Roberta Frye, the deceased donor, wanted to keep on blessing through this church which had meant so much to her.

Her generosity stimulated further generosity by the church. They had decided among other distributions to provide from her gift to them the same percentage that the church contributes through the Cooperative Program. Other Baptist ministries either have or will receive blessings from this dear lady's estate through this generous church.

No sensitive person could fail to see the joy that the Paintsville folk had written across their faces. They could have kept the entire estate for themselves; they have local needs, too.

As we headed back to Louisville that night I had the distinct impression that it would be heavenly fun to do this more often... not for the money, even though it greatly helped our slumping Cooperative Program... but to experience that special joy which is generated by generous hearts.

I also suspect that Mrs. Roberta Frye was having some "heavenly fun" that night as well.

New breed of associational director of missions emerging

by Jim Newton

A new breed of associational director of missions is emerging in the Southern Baptist Convention, giving renewed hope for the future among denominational leaders, according to observers of the trend.

The "new breed" of associational director of missions is younger, better trained, better educated and more concerned about strategy planning and use of computer technology than the previous generation.

These are the characteristics described by more than two dozen associational directors of missions and denominational leaders interviewed during the National Convocation on the Baptist Association at Ridgecrest (N. C.) Baptist Conference Center.

In the past, explained one denominational leader, Baptist associations have tended to employ older pastors as their directors of missions. In such cases the director's primary role was to be a pastor to other pastors in the association and to promote fellowship and denominational programs among the churches.

"The new breed see themselves as mission strategists and administrators, rather than as a pastor to other pastors," said Larry Rose, associate director of the Metropolitan Missions Department at the Home Mission Board.

The trend is stronger in larger associations in cities with more than one million population, where the demand is for strategy planners, motivators and catalysts, he added.

Smaller towns and rural areas also are reporting the trend, observed Leon

Boyd, director of Rural-Urban Missions Department at the Home Mission Board.

"It is affecting the rural-urban associations as well as the metro associations because state leaders see this (trend) as essential to state missions strategy," Boyd said.

The new breed does not include many women, blacks and ethnics, denominational leaders said. The Home Mission Board does not keep records based on gender or ethnic background but identified about eight of the 978 directors of missions as women.

Rose and Boyd each listed two dozen "new breed" directors of missions who have come into the position during the 1980s.

Among rural-urban associations the new breed is more apparent in new work areas where Southern Baptists are not very strong, Boyd said.

Glenn Igleheart, state missions director for the Baptist Convention of New York, agreed on the trend but expressed doubt that it is sweeping the nation.

"One of the things that has been obvious to me during this convocation is how white and middle-aged everyone is," said Igleheart.

The New York convention is an exception.

Associations in Syracuse, Rochester and Buffalo are directed by men in their thirties who portray the characteristics typical of the "new breed," Igleheart said.

Such characteristics, he said, include perception of their role as a professional position and not as a stepping stone to another job; concern for continuing education and training for themselves

and other church leaders; use of computers in strategy planning based on census data; concern for developing support systems to sustain personal, emotional and spiritual lives of pastors and their families; and a world view of missions.

Don Venosdale, director of the Missions Growth Division for the California Southern Baptist Convention, said the new breed is emerging on the West Coast.

"They are more flexible than some of the older associational DOMs of my generation," Venosdale observed. "They are capable of dealing with diversity because most of them come from that kind of culture and background."

Several denominational leaders cited the election of Jim Herrington as director of missions for Union Baptist Association in Texas as an example of the new breed. In April Herrington, 36, became director of missions of the largest Baptist association in the nation with 431 churches and missions. Previously he was associate pastor of Willow Meadows Baptist Church in Houston.

In an interview Herrington said he was surprised the association wanted him for the position and cited two major reasons it turned to him:

"First there was a keen sense of frustration that we are losing the ballgame in the city and what we have been doing in the past is not working. They felt we needed someone who was innovative... who would try something new.

"Second I had a credible track record in the association as associational finance committee chairman when we faced a major crisis and had to cut \$200,000 from our \$1 million budget.

"They wanted me," Herrington summarized, "because they felt I was articulate, because I was deeply committed to missions and because I understood and could speak the language of the information age."

Another example is Bill Tinsley, who at age 39 became missions director for Denton (Tex.) Baptist Association. Tinsley moved to the position in one of the fastest-growing counties in the state from the staff of the Baptist General Convention of Texas.

Rose pointed to Tinsley and to W. Daniel "Doc" Lindsey, who recently resigned from the Home Mission Board staff to become director of missions in Detroit, as individuals who are exchanging state conventions and national agencies for associations, which provide more direct contact with local churches.

"Some of our sharpest state convention staff and SBC agency staff members are accepting positions as directors of missions in some of the best associations," Rose said. In some associations salaries are better than for state and national agency staff positions, he added.

Both Rose and Boyd agreed that staff members of state conventions and SBC agencies often strongly recommend new breed directors to associations when vacancies occur. It strengthens the partnership between state conventions and denominational agencies when the association is directed by someone who sees strategy planning as a priority, they said.

"The 'good ol' buddy' system is changing," Boyd said. "Associations now want directors of missions who are qualified, committed and creative in planning for the future." (BP)

Seminary students, churches grow as a result of summer praxis

by Chip Alford

After spending their summer planting "seeds," 47 students at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., are praying for a special kind of harvest this fall—churches.

The students participated in Summer Praxis 1989, a church planting program cosponsored by the six Southern Baptist seminaries and the Church Starting Department of the Home Mission Board. The 10-week program allows students to earn seminary credit by starting churches. The Southwestern group joined 57 students from the other five seminaries in planting churches in 22 states.

"It's been a very positive experience," said Debbie Griffin, who worked alongside her husband Rick starting a church in Cle Elum, Wash. "While you're at

seminary it's easy to forget how difficult ministry can be. We have a real challenge to take back to Ft. Worth."

Planting a church in Cle Elum, a small town populated mostly by loggers and retirees, proved to be a difficult task for the Griffins. The town is known as the worst drug and alcohol abuse area in Washington.

"The people, in general, are open to you but it is hard to get them to commit to anything," Griffin said. "Most of our prospects were people who have never been involved in church before."

The Griffins had to use innovative approaches such as telephone surveys, park concerts, backyard Bible clubs to reach Cle Elum residents. They even entered a car in a centennial parade to spread the word that a Baptist church was being organized.

Many praxis participants worked in



Gene and Beth Jennings worked as church planters this past summer. The Jennings started a church in Marietta, Ga., as part of the praxis program of the Home Mission Board and the Southern Baptist Convention's six seminaries. Jennings graduated from Southwestern Seminary last May.

areas of the country where Southern Baptists have little exposure.

"A lot of people thought we were part of a cult," said Gail Shipley, who helped start West Towne Bible Fellowship in West Madison, Wis. "The people were mostly Lutheran or Catholic but between 30% to 40% of the doors we knocked on were answered by people who had no church background whatsoever.

"The whole west side (of Madison) is high tech," Miss Shipley said. "These

people got their money, their jobs and their houses on their own so they don't think they need God."

Miss Shipley and her partner Susan Healy did have success though. More than 30 people made professions of faith during their 10-week stay, including many children who accepted Christ at backyard Bible clubs.

"We had a really great response," Miss Shipley said, "especially from the kids. We used them as a bridge to reach the parents."

In contrast to the upper-class atmosphere of Madison, Darrell and Lisa Blaine worked in economically depressed Lawrenceville, Pa., a blue-collar suburb of Pittsburgh. They also met with some skepticism as they did door-to-door surveys in the heavily Catholic city.

"We had difficulty getting through to them and a lot of people were unsure what we believed," Blaine said.

The Blaines had to try a different ministry approach to reach the people of Lawrenceville. "We found the key was developing relationships, growing closer to the Lord through prayer and learning to be patient," Blaine said.

The Blaines were able to start two home Bible studies during their stay in Lawrenceville and are considering returning to the northeast after graduation to do full time mission work.

Dan Crawford, director of evangelism and missions practica at Southwestern, said Summer Praxis is helpful because "people are saved, churches are started and students are able to put classroom knowledge into practice. They learn what works (in church planting) and what doesn't work and that brings them back to the classroom with a new perspective."

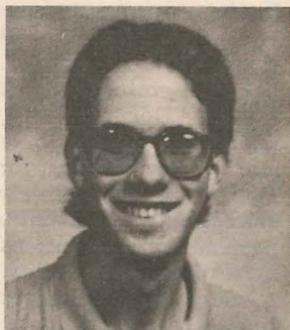


Gene Jennings preaches during a Sunday morning worship service in Marietta, Ga.

"How I Spent My Summer Vacation"

For many students, summer means a well-deserved break from classes, assignments and studying. Below are a few of the Cumberland College students who spent their summer "vacations" in research labs or classrooms or on Capitol Hill in-

involved in the continuing process of learning. It was no day at the beach for these students, but the benefits of an intensive summer session provide additional experiences which makes for a stronger academic and professional background.



Todd Hamilton

A senior from Franklin, Ohio, Todd Hamilton is a chemistry major at Cumberland College who spent his summer vacation attending classes and conducting research at San Jose State University in San Jose, California.

One of a select group of 24 college students chosen nationwide to receive the fellowship, Hamilton attended classes and conducted research in the areas of nuclear chemistry and radiochemistry.

A chemistry major with a minor in physics, he plans a career in chemical research and development following his graduation from Cumberland.

Hamilton has received both the George I. Alden Scholarship for science students and the Dr. J.T. Vallandigham Award for science achievement.

His education at Cumberland has given him the knowledge and the support which has led to his success.



Amir Tabatabai

A chemistry and biology double major with a 3.98 grade point average, Amir Tabatabai spent his summer at Columbia University in New York City conducting research in organo-physical photochemistry.

Tabatabai was one of 12 students nationwide chosen for the project. His fellow classmates were Ivy League students from Princeton, Columbia, Yale and a variety of famed institutions. How did his Cumberland College education prepare him to compete? He was asked to write two papers for the National Science Foundation and his final project was selected as the best in the class and, he says, it was the comprehensive and personalized instruction he received at Cumberland that prepared him to earn the respect and admiration of one of the nation's most prestigious graduate programs.

Tabatabai plans to attend medical school.



Laura Vinson

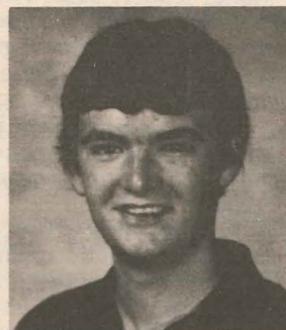
A senior at Cumberland, Laura Vinson spent part of her summer at the Atlanta Botanical Gardens.

As curator of Cumberland's herbarium, Laura used her expertise in the area of plant species classification to conduct an inventory of the tropical conservatory at the gardens.

A biology major, she feels that the background and experience she has received as a Cumberland College student made her time in Atlanta successful.

"I was most definitely prepared and knowledgeable in the area of classification and I feel that I was successful in my assignment," she said.

Following her graduation, Miss Vinson hopes to find a job full-time doing what she has done at Cumberland and at the Atlanta Botanical Gardens.



Burton Wilson

Burton Wilson, a senior, took the summer to measure "The Enthalpy of Solvation of a Series of Carboxylic Acids," during a summer research project at the University of Tennessee.

Sponsored by the National Science Foundation and the Science Alliance, Wilson was chosen for the fellowship by a panel of scientists at the university.

It was his education and his experience gained at Cumberland that granted him the opportunity to take part in the research, he believes, saying that he was "prepared and experienced" in conducting the testing.

A chemistry major, he plans to become a research scientist following his graduation from Cumberland.

The ten-week project gave Wilson additional knowledge and experience in his chosen field.



Donald Wood

Donald Wood, a senior at Cumberland College from Florence, is one of a very select group of students who participated in the prestigious Institute on Comparative Political and Economic Systems at Georgetown University in Washington, D.C.

Sponsored by Georgetown University and the Charles Edison Memorial Youth Fund, the I.C.P.E.S program consists of a six semester hour academic program, internships with federal agencies and elected officials, morning briefings on Capitol Hill and evening seminars and lectures from notable political spokespersons.

The experience allowed Wood the chance to witness first-hand the workings of the political system.

A history and business administration double major, Wood plans to go into law after receiving his bachelor's degree from Cumberland.

