

## Medical complex at Corbin to add \$7.75 million specialized wing

by James H. Cox, Associate Editor

The Baptist Regional Medical Center at Corbin broke ground Oct. 23 on a \$7.75 million psychiatric and chemical dependency addition. It is scheduled for occupancy in September 1990.

The 59,500 square foot wing will be connected to the present 210-bed main hospital by an enclosed walkway. The new three-story facility will add 73 patient beds, including 34 adult psychiatric, 15 adult substance abuse, 12 adolescent psychiatric and 12 adolescent substance abuse.

Four dining areas, high school class rooms, physician offices, exam rooms, rehabilitation rooms, activity and television areas are included in the design. A swimming pool, half court gymnasium and raquetball court will be provided.

Principals at last week's groundbreaking ceremonies included Roger Struble, president of Baptist Hospitals Inc., Louisville, the nonprofit corporation which owns the medical complex; and Baptist Regional Medical Center staffers Kerry Gillihan, administrator; Dan Barton, chief of medical staff; William Briscoe, chief of psychiatric medical staff; and Wayne Sibley, chaplain.

The Louisville architectural and engineering firm of Arrasmith, Judd and Rapp Inc. designed the addition. Robbins Construction Co. of Birmingham, Ala. will build it.

The Baptist Regional Medical Center opened three years ago and includes specialists in 20 medical areas, including southeastern Kentucky's only psychiatric unit. State-of-the-art equipment and services allow the center to provide "quality health care in a compassionate atmosphere," according to Bill Fortney, the center's director of planning and marketing. Care is offered all persons regardless of race or religious affiliation, said Fortney.

The Corbin medical complex is one of four owned and operated by Baptist Hospitals Inc. Other facilities are at Lexington, Louisville and Paducah.



The facility at right will broaden psychiatric and chemical dependency care by state Baptists at Corbin.

## Smorgasbord of activities awaits visitors, messengers at Frankfort state convention

by James H. Cox  
Associate Editor

At their first meeting in 115 years in the state capital, Kentucky Baptists will help Franklin Baptist Association mark its 175th anniversary. The state body gathers at Frankfort's Farnham Dudgeon Civic Center Nov. 14-16.

But commonwealth Baptists will do a lot more than simply meet for the 152nd time in this, their first complete session outside a church auditorium. They'll be asked to approve an operating budget of nearly \$20.7 million for the 1990-91 fiscal year. They'll elect new officers. They'll hear reports of every executive board department, and every agency and institution they own. They'll hear six speakers, including three denominational leaders, two pastors and a layman.

And there will be a variety of off-hours activities to accommodate every taste, including a concert by the Georgetown College Chorale (at the Kentucky Baptist Music Association), recognition by the Kentucky Baptist Director of Missions Fellowship of the DOM of the Year and other superlatives.

Kentucky Baptists' presence in the state capital will not go unnoticed by the commonwealth's First Family, either.

Some messengers have already been invited to the Governor's Mansion. About 125 Baptists are expected to attend the Campbellsville College breakfast there hosted by Gov. and Mrs. Wallace Wilkinson. Wilkinson is an alumnus of the school.

Mrs. Martha Wilkinson has been asked to address Kentucky Baptist ministers' wives while they are in Frankfort.

Here is Western Recorder's traditional preconvention listing of activities for the week reported to us in advance.

### MONDAY, NOVEMBER 13

- 10:30 a.m. Credentials Committee, Ramada Inn, 855 Louisville Rd.
- 10:30 a.m. Kentucky Baptist Convention registration, Farnham Dudgeon Civic Center
- 11 a.m. Kentucky Baptist Religious Education Association, Capital Plaza Hotel, 405 Wilkinson Blvd.
- 11:30 a.m. Kentucky Baptist Music Association officers' luncheon, First Baptist Church, 201 St. Clair St.

12 noon Kentucky Baptist Religious Education Association luncheon, Capital Plaza Hotel

1 p.m. Kentucky Baptist Convention executive board meeting, Assembly Ballroom, Capital Plaza Hotel

1 p.m. Kentucky Baptist Music Association registration, First Baptist Church

1 p.m. Kentucky Baptist Religious Education Association, Capital Plaza Hotel

1:30 p.m. Kentucky Baptist Pastor's Conference, Farnham Dudgeon Civic Center

4:45 p.m. Kentucky Baptist Instrumental Ensemble rehearsal, First Baptist Church

4:45 p.m. Kentucky Baptist Singing Women rehearsal, First Baptist Church

5:15 p.m. Western Recorder Press dinner, Cliff Hagan's, Franklin Square Shopping Center

6 p.m. Kentucky Baptist Music Association banquet, First Baptist Church

6 p.m. Kentucky Baptist Religious Education Association banquet, Capital Plaza Hotel

6:30 p.m. Kentucky Baptist Director of Missions Fellowship, Georgetown (Ky.) College Cafeteria

6:45 p.m. Kentucky Baptist Pastor's Conference, Farnham Dudgeon Civic Center

7:45 p.m. Kentucky Baptist Singing Women concert, First Baptist Church

8:30 p.m. Kentucky Baptist Youth Minister's Association open house, Capital Plaza Hotel

9 p.m. Kentucky Baptist Youth Minister's Association meeting, Capital Plaza Hotel

### TUESDAY, NOVEMBER 14

9 a.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center

11:45 a.m. Annuitants luncheon, Capital Plaza Hotel (advance reservations requested—contact: Annuity Department, KBC, Box 43433, Middletown, KY 40243, 502-245-4101)

11:45 a.m. Kentucky Baptist Women in Ministry luncheon, Immanuel Baptist Church, 1075 Collins Ln. (shuttle available)

12:15 p.m. Director of Missions appreciation luncheon hosted by Kentucky Baptist Homes for Children, Capital Plaza Hotel

1:30 p.m. KENTUCKY BAPTIST

CONVENTION, Farnham Dudgeon Civic Center

5 p.m. Kentucky Baptist Minister's Wives dinner, First Baptist Church (transportation from Civic Center at 4:45 p.m.—dinner reservations at \$6 must be made by Nov. 7 to Mrs. Julia Whitworth, 457 Versailles Rd., Frankfort, KY 40601)

5:30 p.m. Kentucky Baptist Historical Society dinner, Buck Run Baptist Church, Georgetown Rd. (reservations required)

6:45 p.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center

### WEDNESDAY, NOVEMBER 15

7 a.m. Boyce Bible School breakfast, Thornhill Baptist Church, Holmes and Dailey Ave. (\$3 each)

7:30 a.m. Cumberland College breakfast, Ramada Inn

7:30 a.m. Georgetown College breakfast, Ballrooms A & B, Capital Plaza Hotel

8 a.m. Campbellsville College breakfast, Governor's Mansion

9:15 a.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center

12 noon Midwestern Baptist Theological Seminary luncheon, Shoney's Restaurant, 1239 S. U. S. Hwy. 127 (reservations not required)

12 noon Southern Baptist Theological Seminary luncheon, Capital Plaza Hotel (order tickets in advance at \$10 from Paul M. Welch, 527 Allen St., Owensboro, KY 42301)

12:15 p.m. Southwestern Baptist Theological Seminary luncheon, Capital Plaza Hotel (make advance reservations with Jerry R. Kibbons, Campbellsville College, Campbellsville, KY 42718)

12:30 p.m. New Orleans Baptist Theological Seminary luncheon, Capital Plaza Hotel

1:45 p.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center

5:30 p.m. Bivocational Minister's Fellowship dinner, Capital Plaza Hotel

7:15 p.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center

### THURSDAY, NOVEMBER 16

9:15 a.m. KENTUCKY BAPTIST CONVENTION, Farnham Dudgeon Civic Center (convention adjourns at 11:45 a.m.)

Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

October 31, 1989

**Are you moving?**  
Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to Western Recorder, Box 43969 Middletown, KY 40243.

## in the interim

### "Mission Kentucky": A Bold Mission effort at home

Soon the messengers from nearly 2300 Southern Baptist churches will converge on Frankfort for the annual meeting of the Kentucky Baptist Convention. Handshakes and hugs, songs and celebrations, reports and resolutions, sermons and a little old fashioned Baptist politics will be the order of the day.

If nothing else, meeting as a convention of churches should remind us that we are not like Elijah, sitting in a cave in the desert complaining about being alone in service to our Lord. We are a strong convention with an amazing and diversified array of pastors, members, churches, missions and ministries. We should also be reminded that our sense of mission is indeed stronger than any disagreement that might seek to separate us from the cooperative nature of our convention.

With an emphasis on cooperative missions in our minds, special attention should be given to the report of the Direct Missions Department. In 1984 the KBC adopted "Mission Kentucky" with a five-year goal for starting 400 new churches, missions, Bible study points and satellite Sunday schools in the state of Kentucky. That program has been backed up with funds for salary support, rent subsidy and long term, low interest loans for purchase of property. To date, 282 new starts have been reported, and with a year to go, the goal is not out of reach.

A recent publication of the Home Mission Board's *Church Starting Index* (a study on the population, number of churches and number of nonChristians in each county) indicates there is a continuing need for starting new churches and new mission points all over Kentucky. Strategy studies by the Direct Missions Department also call for a wide variety of new work starts in metropolitan areas, rural areas, and towns and villages.

Both of these studies reveal a particular need for new work starts in the eastern part of the state. According to the *Church Starting Index* five counties in Kentucky have only one Southern Baptist church: Elliot, Menifee, Morgan, Robertson and Wolfe. Bath, Nicholas and Rowan counties have only two Southern Baptist churches, and Johnson and Powell counties have only three. Residents of areas where there seems to be a Baptist church on every corner may be shocked at the absence of Bap-

tist churches in these areas. In addition, the report states that Christians outnumber nonChristians in only 30 of the 121 counties in Kentucky. An extreme example of this is Elliot County where there is only one New Testament church for every 4605 residents and 96.6 percent of the residents are nonChristians.

The challenge is still before our convention. We are cooperating Baptists and it will take a cooperative effort to place churches and mission points where they are needed most in our state. Our Direct Missions Department has demonstrated its ability to develop the strategy and provide the leadership to meet the task before us. It is up to the messengers to the KBC to return to their home churches with a clearly defined message about "Mission Kentucky."

Frankfort may not be the geographic center of the state but she is certain to become the "Mission Crossroads" for Kentucky Baptists, the place where we either reaffirm our commitment to "Mission Kentucky" and the goal for starting new work in 400 locations around this commonwealth, or the place where we walk away from our mission task.

### A plan for the future

The "Mission Kentucky" plan will end Aug. 31, 1990. Funds and support systems established for the program will end at that time. What's next? The KBC made a good move when it employed D. M. Aldridge, J. Bill Jones, Kerry Smith and Harold Wainscott as mission strategists and placed them in four geographic areas around the state. These men are close to the work, can give hands-on attention to new work projects and are easily accessible to churches and associations. They have been called upon to develop a strategy for strengthening the work we have seen begun during this five-year program. They will also work toward developing a plan to encourage cooperation between churches as a way to make missions involvement possible for churches of all sizes.

The mission field is where we live in Kentucky. The best strategy we will ever develop is on the table before us—COOPERATIVE MISSIONS.

Don Mantooth

**western recorder**

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# mountains to the mississippi



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

## clear creek chronicle

### A check in the mail

The Foxes' Den student center fills up each day at 10 a.m. with students checking the mailbox. Letters from family and friends bring news, encouragement and sometimes a needed check. Edgar Roberts, 1949 graduate, recently visited the campus and recalled a visit to the mailroom which was then located near Kelly Hall. Earlier in the day Mrs. Roberts told him, "Ed, if we don't get some money to get Loretta (daughter) some shoes I'm not going to Pineville First Baptist anymore. I'm embarrassed to take the poor thing down there without shoes." Roberts didn't know how to get any money but he did know how to pray and asked the Lord, "You didn't send us here for my children to go barefoot. You know the need Lord; just show me what to do." He went to the mailbox and inside was a letter from Middlesboro First Baptist with a \$20 check. "I could buy shoes for Loretta and all the kids!"

After completing the three year program at Clear Creek Roberts moved to Detroit for a 21 year pastorate at Fairview Baptist. Without any organized Southern Baptist work in the area, Roberts saw membership grow from 89 to over 100 and reached a 358 average Sunday school attendance. After nearly six years at a Baptist camp and a mission, Roberts returned to Fairview as minister of education. This unique relationship was made possible by the supportive encouragement of pastor Mickey Nordin who succeeded Roberts in 1970. Mrs. Roberts died four years ago and he now lives with a daughter. "I still supply preach and do a little carpenter work. I am thankful for the Lord being with me and blessing the work."

The Lord continues to bless our campus families through the gifts of churches, classes, mission groups and individuals. Our families work hard—sometimes at two or three part time jobs; they don't want a hand out. But Christians who share enable them to keep going. One student recently gave me a check for another student; "We have enough and they need it so much."

It is not uncommon at Clear Creek to hear testimonies of God sending the need as the prayer request is uttered. The Father knows!

### missions



**Lee and Deborah Warf**



**Paul and Diane Davidson**

**Lee and Deborah Warf** have been appointed missionaries to Venezuela by the Foreign Mission Board. They will work in church development and outreach.

Warf is the son of Mr. and Mrs. Bronston Warf of Elizabethtown. He considers Severns Valley Baptist Church his home church. He received a BA degree from Georgetown (Ky.) College; he also holds a MRE degree from Southwestern Seminary, Ft. Worth, Tex.

Mrs. Warf, formerly Deborah Buchanan, is the daughter of Mr. and Mrs. Don Buchanan of Elizabethtown. She considers Cecilia (Ky.) Baptist Church her home church. She holds a BS degree from Texas Wesleyan College, Ft. Worth, and attended University of Kentucky, Lexington.

The Foreign Mission Board announced the appointment of **Paul and Diane Davidson** as missionaries to Nigeria. The Davidsons will be involved in outreach ministries and Davidson will teach church music at the Nigerian Baptist Seminary.

Davidson has been instructor of music at Southern Seminary, Louisville, and associate pastor of music and education at Bullitt Lick Baptist Church, Shepherdsville. He is the son of Harriet Davidson and the late Robert Davidson. He holds a BS degree from Michigan State University, East Lansing; a MDiv from Northern Baptist Seminary, Lombard, Ill.; a ThM from Lutheran School of Theology, Chicago; and a MCM from Southern Seminary, Louisville.

Mrs. Davidson, formerly Diane Hill, is the daughter of Mr. and Mrs. James Hill of Brandenburg. Rockford Lane Baptist Church, Louisville, is her home

church. She holds a BA degree from Eastern Kentucky University, Richmond, and a MA degree from University of Louisville. She has been a teacher at Pleasure Ridge Park High School, Louisville.

**John East**, Ohio River Association director of missions, leaves Nov. 1 for a mission trip to Uganda. He will spend two weeks teaching at the International Baptist Seminary, Jinja. He will also be preaching and witnessing to students.

**Waddy Baptist Church**, Shelby Association, heard members **Ernie and Joyce Cloyd** report about their mission trip to Brazil. The Cloyds were members of the first evangelistic team sent to the country with which Kentucky Baptists have formed a partnership.

### associations

**Henry County Association** is sponsoring a divorce recovery seminar Nov. 7, 14, 21 and 28. The event will be held at the Henry County Public Library in Eminence—not in Campbellsville as previously reported.

During the annual meeting of **Daviess-McLean Association**, Charles Parks was elected moderator. The association also reported that the number of baptisms increased 40% over the past year.

### congregations

**Liberty Baptist Church**, Little Bethel Association, held a churchwide Sunday school rally Oct. 11. The event, attended by 189 people, took place aboard the Executive Queen Riverboat docked in Owensboro. Doyle Eddings is pastor.

**Hartford Baptist Church**, Ohio County Association, surpassed its goal for Oct. 8 Sunday school high attendance day. The church sought 200 and 237 were present. It was the highest attendance since 1973. David Bullock is pastor.

**Bedford Baptist Church**, Sulphur Fork Association, reports a successful 1988-89 church year. The church gained 45 new members and experienced the fastest Sunday school growth in the association with an increase of 18%. The church also called two new staff members: **Stuart Clem** is minister of music, and **Scott Thraikill** is minister of youth. The church is pastored by Kevin Shrum.

**First Baptist Church**, Russell, Greenup Association, broke ground for its completely new physical plant. The \$750,000 project will relocate the church, currently in a downtown area, to a suburban area. The new sanctuary will seat 300 and is designed for easy expansion that could double its size if needed. Chris Johnson is pastor.

### personnel

**M. Keith Tingle** accepted the pastorate of Owingsville Baptist Church, Bracken Association.

**Tommy Brown** resigned as pastor of Olive Baptist Church, Blood River Association.

**Mike Nolen** is no longer minister of music at Bellview Baptist Church, West Union Association.

**Gamaliel Baptist Church**, Monroe Association, called **H. Kenneth Dick** as new pastor. He leaves Davis Memorial Baptist Church, Long Run Association.

**Washington Street Baptist Church**, West Union Association, is now pastored by **Kent Johnson**.

**Ed Trammell** is new pastor of Wice Baptist Church, West Union Association.

**Louis Shepherd** resigned as director of missions of Freedom Association. However, he remains in the position in Russell and Wayne County associations.

**Hank Cayce** is new pastor of Bainbridge Grove Baptist Church, Christian County Association.

**Tim Johnston** accepted the call as minister of music and youth at Liberty Baptist Church, Little Bethel Association.

**Western Baptist Hospital**, Paducah, announced the employment of a new director of pastoral care. **Gary Bennett** is replacing **Harley C. Dixon** who is retiring after 27 years at the position.

Bennett is a graduate of Lexington (Ky.) Baptist College and received master's and doctorate degrees from Southern Seminary, Louisville. He leaves Baptist Regional Medical Center, Corbin.

**Ben and Henrietta Taylor** celebrate their 50th wedding anniversary Nov. 4. A reception in their honor is planned for that day at Hall Street Baptist Church, Owensboro, Daviess-McLean Association. The reception begins at 2 p.m. Taylor has been pastor of several churches in Kentucky.



**Ben and Henrietta Taylor**

### ordinations

**Lewis Lane Baptist Church**, Daviess-McLean Association, ordained **Eugene Howard** to the ministry. Howard is pastor of Hopewell Baptist Church in the association and is an employe of Baptist Book Store, Owensboro. Lewis Lane is pastored by James Gentry.

**Ed Adair, Frank Atkins and Garland Young** were ordained deacons at First Baptist Church, Williamsburg, Mt. Zion Association. Harold Mauney is pastor.

**Twelfth Street Baptist Church**, West Union Association, ordained **Glenn Young** a deacon. David Wilkerson is pastor.



James H. Cox  
Associate Editor

## fourth estate

### Behind closed doors

An 85-page memo received by trustees of Southwestern Baptist Theological Seminary from their chairman in late September offered immediate visual proof that something was afoot.

The mailing contained documents alleging that president Russell H. Dilday Jr. had engaged in "political activity." It was sent to the trustees shortly before an October board meeting.

The chairman introduced the strong possibility of an "executive session" as the trustees met. (This later transpired.) In plain English, that means the exclusion of anyone who isn't a trustee—supporting Baptist constituency, press, faculty, staff, students, alumni, donors—everybody.

Is this the way Baptists want to do business? Is this what Dilday prefers?

On the contrary, he stated that only in delicate matters which might embarrass someone should the doors be closed. "I would not be embarrassed if this is discussed," said Dilday in an Oct. 10 account in Western Recorder. "I hope the board will not vote to make it a closed session because I think Baptists have every right to be fully informed about the work of their institutions."

Right you are, sir. We gave them birth, we own them, we affirm them, we support them—some with our sons and daughters as well as our tithes and offerings. They are accountable to us for everything they do. We have the right to know how they are managed, who's calling the shots, what decisions are made and the full implications of those decisions.

In the last few years there has been a growing trend by the boards of SBC agencies and institutions toward more and more executive sessions. Are we too fragile to handle the facts? Must we be protected from ourselves?

For as long as I've been a Christian journalist I've heard the phrase *Tell the truth and trust the people*. I believe most Baptists in the pulpits and pews still want to know what is happening and are capable of dealing with it responsibly.

Have you ever entered a darkened room where you had earlier seen roaches? When you turned on a light, they fled into the shadows because they feared the exposure.

It seems all too true that some leaders are like that. They carry out insidious schemes when out of the spotlight, sometimes completely undetected until foul deeds are done.

Southwestern escaped this time, but other Baptist entities have not been as fortunate. Perhaps Baptist state newspapers can serve no greater purpose than to pursue the truth—whatever it is—and bring it to light, trusting Baptists to react with integrity.

# Pennies are worth a lot for KBHC says LaFayette Baptist Church, Hopkinsville

by Beth W. Prassel

Although most Kentucky Baptist churches won't begin collecting money for Baptist Homes for Children until time for the annual Thanksgiving offering in November, members of LaFayette Baptist Church have been raising money for the homes since September with their own campaign.

Garry Thomas, pastor, is leading the church to save pennies for a "Going the Extra Mile" campaign. LaFayette

church, near Hopkinsville, has set a goal to collect enough pennies to make a mile. "Laid end to end," says Thomas "that is about 85,000 pennies (\$850)."

Thomas does not take credit for the original idea of a penny campaign, although he says he wishes he could. He got the idea when he read in a newspaper column about a church involving its children in a penny drive.

Thomas liked the idea and suggested it to his own church. Although the campaign was originally planned to involve

children, the idea "looked as if it was going to be so good and so big that we wanted to involve everyone," says Thomas. The church council decided to establish a church-wide campaign.

"We made our own rules as we went along," he says.

On the first Sunday of the campaign, "I just had everybody stand up and empty their pockets. We caught everybody off guard," laughs Thomas.

To highlight the campaign, the church invited a KBHC staff member to speak in the morning worship service Oct. 8. Robin Oldham, director, Development/Communications Services, spoke about the ministry and funding of the homes.

Thomas says Oldham's message stimulated a lot of people because many of them had no idea what the children's homes were like. He noted that one of Oldham's most effective comments dealt with immediate care for children. Thomas believes it is important that we "take care of people's needs right now without going through a lot of 'red tape.'"

Nov. 26 the campaign will end with a demonstration. "We're going to physically lay the pennies out on the highway," explains Thomas. "We will start in front of the church and go away from the church for a mile. We want to stretch them out so people can see what the value of a 'worthless' penny really is."

Thomas expects television and newspaper coverage for the mile-long display of pennies.

Why go to all this trouble? Thomas believes when you "physically handle the money . . . you have a better understanding why you're doing it and you don't forget it quite so easily."

For Thomas and approximately 160 resident members of LaFayette Baptist Church, raising \$850 really is "going the extra mile." Obviously, many other larger churches have more finances to complete such a project. "It's going to put a strain on our people," he says.

But Thomas believes his church has a responsibility to support the children's homes. Because most of his church members do not see the direct results of KBHC's ministry, "It's easy for us to say, 'Somebody else can take care of it,'" he says. "But we've got just as much responsibility in our part of the state (as anyone)."

Thomas hopes the campaign will encourage other churches to conduct similar money raising projects for the children's homes. "After all," he concludes, "(the children) are our future."

## Farmdale Baptist, Frankfort: it's a church on the move

by Kima Jude, State Correspondent

Farmdale Baptist Church in Frankfort lately refers to itself as a church on the move.

In their brief eight-year history, the congregation has moved many times.

The church initially met in a warehouse. Then it worshipped in a barn. Three years ago the church opted for permanence with the completion of a new house of worship located on U. S. 127, a major highway artery in the state, putting the church in a prime position with high visibility.

But today the congregation, on the move once again, meets in a local high school. And their house of worship no longer rests in the same location.

It now sets some yards away from where it was built, picked up and moved a short distance away to make room for the revamped three-lane highway that would have passed right through its center.

Pastor Tony Stennett, who has just finished only his third month at Farmdale, got to worship in the church just one week before the doors were locked.

"One of the first things shared was that the church has been in transition since it began," says Stennett, who is a native of Alabama but arrived in Frankfort via LaCenter, Ky.

Stennett says he was aware of the impending church move when he arrived on the scene, but the church had not

foreseen the highway renovations when it was built.

But what might have been a disaster for a church was not. It's been a blessing.

When the state appraised the building and property, purchasing four and a half acres for its use, it worked to the advantage of the church, according to Stennett. With the \$35,000 that changed hands the church was able to pay off the debt on its current building, pay for the facility's relocation and have enough money left over to proceed with transforming their current facility into educational space and build a new sanctuary.

"We feel very strongly the Lord has some positive growth out of this, and it's helping us grow closer together as a church," Stennett says.

Many church members are losing homes to the road construction as well, according to Stennett. He said the congregation, which averages 50-55 in Sunday school, is comprised of a variety of persons from all walks of life.

The congregation plans to be back in the building by early November. To relocate the building, all of its contents had to be emptied, so furnishings must be replaced, electricity, water and sewage restored.

But Stennett is optimistic about the church's outlook. "We feel very positively the Lord is going to use it in some way."

It's a church on the move.



The congregation of Farmdale Baptist Church in Frankfort was forced to move its three-year-old sanctuary when road construction would have demolished it.

## Baptist East offers classes for diabetics

Baptist Hospital East in St. Matthews is offering diabetic outpatient classes Monday-Thursday, Nov. 13-16, 7-9 p.m. in the hospital's board room on the first floor. The classes review control for persons previously diagnosed with diabetes and reinforce physicians' orders for individuals newly diagnosed.

A fee of \$15 will be charged to cover cost of materials.

Friends and family are invited. Pre-registration is required by calling the Baptist Hospital East information center at 897-8131.

# Oakland pastor narrowly escapes road collapses

by Jim Newton

Oakland Baptist pastor K. David Johnson forever will remember Oct. 17.

Only by the "mercy of God" did he escape being on the Bay Bridge between Oakland and San Francisco when it collapsed at 5:04 p.m., when a major earthquake hit.

Normally at that time on Tuesday, Johnson is crossing the bridge or driving along Interstate 880 from Oakland to San Francisco to teach a 6 p.m. seminary extension class in San Francisco.

For more than 18 hours, his wife, daughter and members of Koinonia Baptist Church in Oakland were afraid he had been killed on the Bay Bridge or in the collapse of a mile-long section of Interstate 880 that claimed the lives of an estimated 85 people.

Looking back on the experience three days after the earthquake, Johnson said he wasn't sure who was most frightened—his wife and church family or himself.

Because of the world series game that day, Johnson decided to leave early for the trip from his church in Oakland to Galilee Baptist Church in San Francisco. He teaches classes in church history and evangelism each Monday and Tuesday night through Golden Gate Baptist Theological Seminary.

Johnson crossed the Bay Bridge an hour before the earthquake hit and was visiting with a fellow pastor, Henry Davis, at First Union Baptist Church in San Francisco. Both are black churches affiliated with the Southern Baptist Convention.

First Union church survived the quake with no major damage, but it was a terrifying experience for both Davis and Johnson. The church is located less than a mile due south of the Marina section that erupted into a blazing inferno which shocked thousands of television viewers nationwide.

Roads in the area were blocked. Johnson was afraid to move his car. He and Davis did not know how bad the earthquake was and decided to wait inside the church until power was restored and telephones were activated.

Fire and police sirens were blaring everywhere. They felt helpless, utterly dependent upon God, Johnson said.

Finally, at 3 a.m., power was restored at the church, allowing Johnson and Davis to get the first radio reports on how bad the damage really was.

Johnson worried about the safety of his wife, Debra, and his 5-year-old daughter, Shannon. But he could not telephone to let them know he was safe or find out about their safety.

It wasn't until 11 a.m. that he was able to get his car out of the blocked streets, cross the Golden Gate Bridge, and find a telephone not far from Golden Gate Seminary to call his wife.

All night long church members had been calling her, asking about their pastor's safety. Many members prayed for him all night. Most feared the worst.

"Some people actually counted me among the dead," Johnson said. "My wife was almost hysterical."

When he got home and saw the video reruns of the bridge and interstate he had driven on just before the earthquake hit, Johnson was dumbfounded.

"I realized that but for the mercy of God, I could have been on the bridge or the 880 freeway at that very moment," he said.

Seeing the damage to the double



Three rescue workers head toward the I-880 Nimitz Freeway in Oakland following the devastating earthquake that collapsed the upper level onto the freeway below. Southern Baptists have established a counseling center for residents, rescue workers, police and volunteers at White Oak Grove Baptist Church just four blocks away from the freeway.

decker freeway three days later was an emotional experience. "It makes you think about judgment day," he observed. "The people on the freeway didn't have a chance. Within 15 seconds after the quake began, the upper level of the interstate crushed their cars and their lives in an instant."

About 10 members of Koinonia church have called their pastor, asking him to pray for them as they struggle with questions raised by the earthquake. Most of them, he said, are asking the question, "Why?"

One member of his church, Michael Williams, witnessed the one-mile section of interstate collapse in Oakland. Williams had gone to pick up his wife and baby as usual, and instead of driving on I-880 decided to take an alternate route beneath the elevated freeway. When the earthquake hit, he watched in horror as the upper deck crashed onto the lower deck.

"They don't teach you how to handle situations like this in seminary," he commented. "Even if they did, you couldn't be prepared."

## Russell First Baptist Church breaks ground for the future

by Glenn Mollette  
State Correspondent

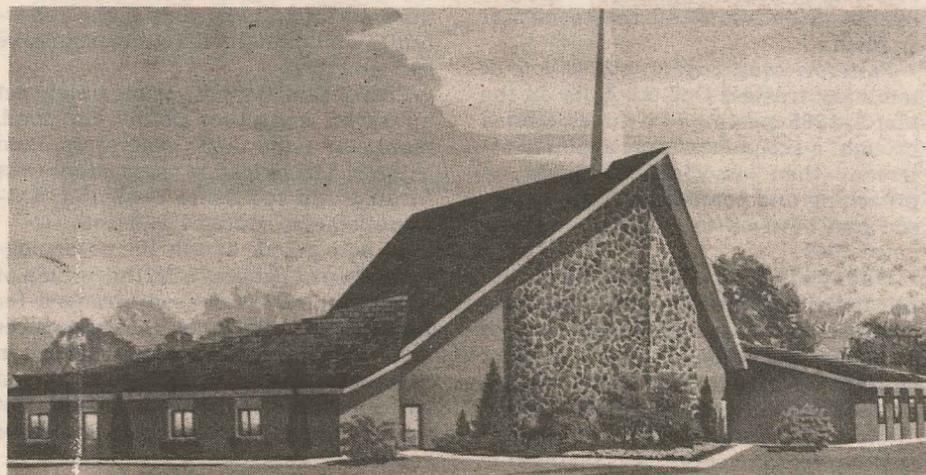
First Baptist Church, Russell, broke ground Sept. 10 for a complete new physical plant. The groundbreaking was the result of many years of planning and preparation by the church to relocate from its present downtown location on the Ohio River to Ashland Drive in suburban Ashland.

The new plant will cost about

\$750,000 and will provide space for about 300 in worship.

Pastor Chris Johnson noted: "The best thing about the entire project is what the building program has done for the spirit of our church. We had 30 additions last year and our giving has been excellent with \$370,000 pledged in a 'Together We Build' campaign."

The new facility under construction by Goodman Church Builders, Joplin, Mo., is expected to be completed in one year.



Plans for FBC Russell's new church building.



Curtis C. Mooney  
President  
10801 Shelbyville Road  
Middletown, KY 40243

## homes for children

### A special day

Last week we had a special evening for Baptist Homes for Children. We held our first President's Dinner and awarded the first V. V. Cooke award. The dinner was our way of saying thank you to some special friends.

Our board voted in July to create an annual award named in honor of V. V. Cooke, a layman who worked long and hard in the late forties and fifties to bring Glen Dale Children's Home and Spring Meadows Children's Home together under one board. He was the first president of that board and Cooke Hall on the Spring Meadows campus is named for him.

The award is to be given annually to an individual who has made a special contribution in the spirit of V. V. Cooke's dedication and support of our work.

This year's recipient was Ken Hall, chairman of Hall Contracting Corporation, a major construction firm in Kentucky and some 16 other states. Hall is a past president of the board of Kentucky Baptist Homes for Children and has been a very generous donor to our work.

In addition to his generous financial support, Hall has helped with several campus construction problems at Glen Dale and Spring Meadows. At Glen Dale he provided bulldozers for our staff to use, as well as trucks and drivers to move hay from Beaver Dam to our campus. He also set the 4-H farm program underway. Any time he was consulted, he was eager to listen and provide help.

Ken Hall has also been very active with the Boy Scouts and is past president of the Old Kentucky Home Council of the Boy Scouts of America. He is also a trustee of Southern Baptist Theological Seminary, Louisville. A former school teacher, Ken Hall is a successful businessman and a special friend to children.

Tim Isaacs, a Glen Dale graduate and currently a student at Georgetown, brought his testimony in song and Kenneth Chafin, pastor of Walnut Street Baptist Church, Louisville, brought the first President's Dinner address. Walnut Street was the founding church of our ministry back in 1869.

It was a very special evening in the life of our work and we are grateful to so many for making the evening possible.

## baptist new briefs

### SBC budget ends year with \$137.3 million

The Cooperative Program ministry budget closed its fiscal year with receipts of \$137,332,523, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

"This is \$2,544,980 more than was received last fiscal year and we are grateful for the increase," he said. The budget's fiscal year runs Oct. 1-Sept. 30.

The 1988-89 Cooperative Program received \$2,544,981 more than the previous year's budget, for a 1.89 percent increase, Bennett reported.

The Cooperative Program's basic operating budget goal was \$137,610,000. Receipts were \$227,477 below that goal, marking the first time since 1984-85 that the Cooperative Program has not reached its basic operating budget.

The Cooperative Program's gain over the previous year was 1.89 percent, less than half the U. S. inflation rate, which has been hovering around 5 percent.

The \$137,332,523 total will be the maximum 1990-91 Cooperative Program goal. (BP)

### Bay area needs money more than manpower

Two days after being jolted by a major earthquake, Southern Baptist leaders in the San Francisco Bay area said they will need money more than manpower for immediate disaster relief and cleanup.

A mobile feeding unit from the Texas Baptist Men organization had left Dallas the afternoon of Oct. 18 headed for San Francisco but turned around at Santa Rosa, N. M. Units from Texas, Oklahoma, Louisiana and Missouri that were on standby also were released.

Red Cross officials notified the Southern Baptist Brotherhood Commission that mass feeding was not needed because the most serious earthquake damage was concentrated in small areas, allowing local volunteers to handle feeding operations adequately.

"The response from other state conventions has been phenomenal," said Edd Brown, Baptist Men director for the

California Southern Baptist Convention, who is coordinating Southern Baptist response in the bay area. "Right now, we are in a status of trying to determine the real needs.

"The greatest need here is for money," added Larry Fisher, director of missions for East Bay Baptist Association, which encompasses Oakland, where a portion of Interstate 880 collapsed. "None of the churches have earthquake insurance, and we will have to find a way to replace and repair buildings."

Southern Baptists who wish to assist California's earthquake victims should send contributions to the Home Mission Board, designated for California disaster relief. (BP)

### State Baptists surveyed on pastoral leadership

Approximately 1000 Kentucky pastors and lay leaders are being asked to participate in a survey this fall that seeks their opinions on effective pastoral leadership.

The survey is a joint effort by the Kentucky Baptist Convention and Southern Baptist Theological Seminary, Louisville. It is intended to help Southern Baptists better understand the qualities and characteristics of good pastors, identify pastors who are seen as particularly capable and determine the best ways for Southern Baptists to nurture those who are called to be pastors, said project director Daniel O. Aleshire, professor of psychology and Christian education and director of professional studies at Southern Seminary.

The pastors and lay leaders are from 200 churches that were chosen at random, he said. In addition, state convention staff members, Baptist Student Union directors/campus ministers and religion professors in Baptist colleges are participating in the survey.

Southern Baptists in eight states are involved in the survey which is the first of several activities of a research and program development grant awarded to Southern Seminary from the Lilly Endowment Inc. It is one of 10 grants to different denominations or seminaries to identify ways to nurture quality candidates for the ministry.

### Fired prof files suit against Dilday, SWBTS

A former professor at Southwestern Baptist Theological Seminary, fired in 1985, has filed suit against the seminary and its president, Russell Dilday.

T. Farrah Patterson, the only tenured professor to be fired in the history of the Ft. Worth, Tex. seminary, filed suit in 352nd District Court in Ft. Worth Oct. 19, alleging he had been deprived of his livelihood and suffered severe mental anguish.

Patterson was fired on a 27-2 vote of seminary trustees Oct. 22, 1985. In the March 1985 meeting of trustees, Dilday brought a six-point charge against Patterson, then associate professor of preaching and communication. Patterson had been on the seminary faculty since 1969.

Dilday's charges alleged political implications by Patterson and alleged the professor was a "profane man," a poor teacher, insubordinate and a poor churchman and that he had made an "intentional distortion of the truth." The political controversy in the Southern Baptist Convention was featured in the discussion of Dilday's charges.

Trustees voted in the March 1985

meeting 19-12 to fire Patterson, two short of the required two-thirds majority needed. After the meeting, three members of the seminary administration devised a "reengagement" process designed to return Patterson to the classroom. He had been suspended prior to the board meeting.

The matter came before the trustees again in their October 1985 meeting. Trustee Chairman J. Drew Gunnells, a pastor from Mobile, Ala., reported Patterson, then 52, would not follow the plan and would not meet with the administration about it. Trustees voted to fire Patterson for his failure to respond to the "reengagement" process, and they did not act on Dilday's original charges.

The suit alleges Dilday was "motivated by his personal animosity" toward Patterson and wrongfully interfered with the professor's employment. It said Dilday caused the loss "of past and future wages and benefits," as well as the "infliction of severe mental anxiety." It seeks compensatory damages "the full extent of which is not known to plaintiff at this time," as well as "exemplary damages as a punishment to defendant Dilday and to deter his similar wrongful conduct in the future." The seminary, the suit said, "wrongfully breached and terminated plaintiff's contractual tenured employment agreement . . ."

Dilday and seminary officials declined to comment on the suit until they have talked with legal counsel. Seminary officials said legal papers had not yet been served. (BP)

### California Baptists help earthquake victims cope

Southern Baptists shaken by shock waves of the Oct. 17 "world series" earthquake are seeking to shore up unstable spiritual foundations in northern California.

"Baptists are praying that the earthquake will wake Californians up to their need for God," said Larry Fisher, director of missions for East Bay Baptist Association in Oakland.

During the association's annual meeting just three days after the earthquake Fisher said he hoped the earthquake also would awaken Southern Baptists in California to the challenge of ministering to people in need on a consistent, year-around basis.

Don Dent, a retired electrician who directs the emergency food distribution ministry of Calvary Baptist Church in Hayward, Cal., commented that thousands of hungry people in the bay area face a disaster every day of the year, but Baptists don't realize it or do much about it.

Dan Cookson, church and community ministries director for East Bay Association, challenged church members in the association to respond to the opportunities for ministry that the earthquake had provided.

Fisher said Baptists immediately set up seven collection points for food, blankets, tents and generators, and shipped a truckload to assist people less fortunate in the Santa Cruz and Watsonville areas south of Oakland.

To help people handle the psychological stress of dealing with the trauma of the earthquake, Cookson arranged for Baptists to provide counseling services at White Oak Grove Baptist Church in Oakland. Cookson said the church and association will provide counseling not only for residents of the area but for rescue workers, police and volunteers.

Baptist churches in the area miraculously escaped major damage. The needs

appear to be greatest not in the big cities of Oakland and San Francisco but in the smaller towns of Los Gatos, Santa Cruz, Hollister and Watsonville to the south.

In Watsonville Arthur Road Baptist Church offered its facilities as a housing shelter for families whose homes were destroyed in the area. Only one Southern Baptist church in the region was declared structurally unsafe and closed by building inspectors—First Baptist Church of Freedom, a small town just north of Watsonville about 40 miles south of San Jose. (BP)

### 2/3 students belong to a church, but 1/3 attend

About two-thirds of the nation's college students claim membership in a church or synagogue but far fewer attend worship services regularly or participate in campus religious organizations, according to a recent Gallup poll.

Among students surveyed 67 percent said they belong to a church or synagogue. Female students outnumbered male students in claiming church membership by a margin of 72 percent to 62 percent.

Students in the South (76 percent) and Midwest (72 percent) are more likely to say they belong to a church than students in the West (49 percent) or East (64 percent).

But only 34 percent of all students surveyed said they attend religious services on a weekly basis. Of the remainder, 18 percent said they attend worship services about monthly, 25 percent said they attend a few times a year and 23 percent said they almost never attend.

Young women (39 percent) are more likely to attend church on a regular basis than young men (30 percent), according to the poll. Lowerclassmen (36 percent) also are more likely to attend than upperclassmen (30 percent).

Only 12 percent of the students surveyed said they participate in a campus religious organization. (BP)

### Poll says TV evangelists have lost much respect

Public opinion of television evangelists is at an all time low, according to a new Gallup poll.

A large majority of the American public now believes television evangelists are untrustworthy in dealing with money, do not have a special relationship with God and are uncaring, dishonest and insincere.

Of the people surveyed, 79 percent said television evangelists cannot be trusted with money given them by donors. That number contrasts with only 36 percent who agreed with that position in 1980.

During the same nine-year period the number of people who said they believe television evangelists have a special relationship with God decreased from 47 percent to 23 percent.

But survey responses did not reveal a lower evaluation of organized religion as a whole. Three in 10 Americans said they have a "great deal" of confidence in organized religion, 22 percent have "quite a lot" of confidence, 26 percent have "some" confidence and 20 percent have "very little" or no confidence.

The harshest critics of the television evangelists tended to be whites who are under age 50, have a college degree, are middle or upper income and live in the East. (BP)



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## Youth directors blamed for teen deficiencies

Southern Baptists stand to lose a generation seeking careers in Christian ministry and need to prepare for leaner days if the trend is not reversed, a denominational social worker warned.

Anne Davis, dean of the School of Social Work at Southern Baptist Theological Seminary, Louisville, said the downturn can be traced to recent years when church youth directors became more concerned with entertaining young people than challenging them with a sacrificial life of Christian ministry.

"When we shifted our youth programs from Bible study to entertainment and pizza parties, we lost an entire generation who no longer has the commitment to ministry," she told a group of Baptist center workers meeting in Louisville.

"Too many young people today want a youth minister who will take them on more trips and plan more activities," she told the workers representing Baptist centers in 14 states.

The downtrend will not be reversed until youth directors begin to instill a higher level of commitment and a dedication to Christian ministry in the lives of young people, Miss Davis said.

The problem does not stop with a lack of future ministers and lay volunteers but also will show up in lower levels of giving to fund budgets for churches and the denomination. Miss Davis said: "Whatever happened to tithing? We have so many alternate ways of raising funds for mission trips that when these young people get to be adults, they're going to think the way you support your church or home missionaries is through bake sales and car washes."

Consequently, a lack of financial means to fund missions "may very well spell our doom as a denomination long before our theological differences," she predicted. (BP)

## First term missionary succumbs to hepatitis

Barry Nottingham, a first term Southern Baptist missionary to Burkina Faso, died Oct. 23 of hepatitis and subsequent complications. Nottingham, 35, had contracted the disease a week earlier. His condition deteriorated rapidly Oct. 21 and he was flown from Ouagadougou, Burkina Faso, to a hospital in Abidjan, Ivory Coast. He died there before medical evacuation to the United States was possible.

Nottingham, of Waco, Tex., was the father of three children. He was pastor of First Baptist Church, Bynum, Tex., from 1982 until he and his wife, the former Dana Lamb of Pasadena, Tex., were appointed as Southern Baptist missionaries in 1987.

"We have suffered a great loss," said Bob Cartwright, business manager for the 30 Southern Baptist missionaries assigned to Burkina Faso, a country of nearly nine million people in West Africa. "We're going through the shock of it, asking why. Even though we know the Lord is in control, it is difficult to understand right now."

"They were the cream of the crop," said Cartwright's wife, Kay. "They were missionaries in every way. They were what you would expect of dedicated missionaries."

The Nottinghams studied French for a year in Tours, France, before arriving in Burkina Faso in October 1988 to begin work as Southern Baptists' first missionaries among the Bissa people.

The Bissa people number some 750,000 and are considered by missiologists to have only minimal exposure to the Christian gospel.

After her husband's death, Mrs. Nottingham reportedly told a fellow missionary that she has had a call to missions since childhood and hopes someday to return to the mission field.

Survivors include his wife and three children, Jeremy, 10, Kaci, 7, and Zachary, 1. Other survivors include his parents, John and Bobbie Nottingham of Waco, a brother and sister. (BP)

## Coed plan to let teens do mission action work

Southern Baptists' first coeducational missions education/action program for youth was approved at the October meeting of the denomination's Brotherhood Commission.

Targeted for youth from age 15 through high school seniors, the new program is called World Changers—Southern Baptist youth making a difference. It consists of 10 training sessions, typically led by a local church's youth leadership, and culminates in a nine-day missions project.

"If we are going to function in today's culture, we have to function in a coeducational environment," said Brotherhood Commission president James H. Smith.

"Involving Baptist teenagers in a project of the magnitude of World Changers can help shape a world view out of which comes a heightened receptivity to ongoing missions education and participation," said Dellanna O'Brien, Southern Baptist Woman's Missionary Union president.

World Changers will be piloted next summer with churches in Tennessee's Shelby Baptist Association, where the Brotherhood Commission is located.

Two hundred youth are expected to participate in a summer project tentatively slated for Appalachia. Long range plans call for three national projects each summer and one international project. Each would require up to 400 youth.

Brotherhood officials said World Changers will enhance existing High School Baptist Young Men, Pioneer Royal Ambassador and Acteen programs by providing an option for cooperative missions involvement. In churches that currently have youth missions education programs, the different groups would meet once monthly 10 times for missions study prior to the summer project.

World Changers also is designed for churches without a youth missions education program that wish to provide missions involvement experience. The desire behind World Changers is for these churches to develop High School Baptist Young Men and Acteen programs after participation in World Changers. (BP)

## Couples' priorities focus of Ridgecrest speaker

Worship, relationship, finances, communication, celebration and forgiveness comprise the priorities of marriage, participants in a Southern Baptist marriage enrichment conference were told.

Clyde Besson, director of Christian Growth Ministries, Tyler, Tex., illustrated the conference theme "The Priorities of Marriage" at Ridgecrest (N. C.) Baptist Conference Center.

Besson's session was one of eight conferences sponsored nationwide this fall by the Baptist Sunday School Board's Family Ministry Department.

"What are the priorities of marriage?" Besson asked his audience, about 550 couples.

"My mind always begins with worship," he answered. The second priority is one of relationship, Besson said, focusing primarily on the relationship between spouses.

"Don't you ever get so busy at church that you forget your mate," he warned. "Don't let your job ever be so important you can't say no to your boss to say yes to your mate. Wives, don't marry the children. Put your husband first, and let the children flow from that."

He suggested couples affirm each other verbally; "get out of the rut" by doing things that are "a little unusual," such as trying new restaurants or taking trips together; and "celebrate physically," realizing "the sexual relationship is a celebration of the one-flesh principle" of the Bible. (BP)

## Veteran seminarian John Seelig retiring

John L. Seelig, vice president for public affairs at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., will retire Jan. 31 after 30 years of service.

During his tenure at Southwestern Seelig, who turns 65 in December, has helped raise more than \$65 million for the school while directing the seminary's public relations/development program.

In June he was honored by Southwestern's alumni association with the Distinguished Alumni Award. Seelig has been active in several public relations groups, including serving as president of the Baptist Public Relations Association and the Texas Baptist Public Relations Association. He is accredited by the Public Relations Society of America and certified by the National Society of Fund Raising Executives.

Before joining the staff at Southwestern Seelig was minister of education at Evans Avenue Baptist Church, Birchman Baptist Church and Travis Avenue Baptist Church all in Ft. Worth, and Highland Baptist Church, Dallas. He also worked for the Dallas Baptist Association and the Baptist General Convention of Texas. (BP)

## IRS raises mileage rate to 25.5¢ for all 1989

The standard mileage rate for cars used in business during 1989 has been increased to 25.5¢ a mile for the first 15,000 miles. The rate was formerly 24¢ a mile.

Churches reimbursing their ministers and staff for business miles should now use the 25.5¢ per mile rate and are encouraged to reimburse the additional 1.5¢ for miles traveled to date in 1989, says Don Spencer, Kentucky Baptist Convention Annuity Department director.

Because of changes in the tax laws in recent years it is to the advantage of ministers to have their car expense on a reimbursement basis rather than an allowance basis. Care should be taken to make sure the reimbursement plan is a valid reimbursement plan by IRS definitions. Otherwise, additional taxes may be due on some of that money, Spencer concludes.

## Parks next target? Trustees displeased

The appointment of William R. O'Brien as a top special assistant to the president of the Foreign Mission Board drew protest in a letter from 28 of the board's 89 trustees in October.

FMB president R. Keith Parks disagreed strongly with contents of the letter in a point by point written response to all 89 trustees Oct. 24.

The letter to Parks, sent to him by trustee Bob Claytor of Rome, Ga., on behalf of the signers, listed five areas of disagreement with Parks' decision regarding O'Brien. Parks named O'Brien to the post after O'Brien requested to step down from the board's executive vice presidency when his wife, Dellanna O'Brien, accepted the executive directorship of Woman's Missionary Union. The O'Briens, former missionaries to Indonesia, now live in Birmingham, Ala.

The letter, received by Parks Oct. 16, said the signers disagreed with O'Brien's selection on grounds it (1) has the "appearance of cronyism," and makes an exception not available to other employees; (2) has "the appearance of linkage of two separate national organizations, the FMB and the WMU," which should operate independently; (3) is not cost effective in light of board emphasis on budgetary cuts; (4) makes it difficult for O'Brien to supervise employees from out of town; and (5) puts a person (O'Brien) with "open identification with the moderate faction in the Southern Baptist Convention" in a role the 28 trustees find objectionable.

Claytor, pastor of Fellowship Baptist Church, Rome, said the 28 trustees had no intention of questioning Parks' integrity or character but wanted to correspond with him to express an opinion.

Parks said he was "astounded" the 28 trustees felt the need to send the letter after receiving advance information on the selection and hearing a full discussion of it in several settings during a trustee meeting Oct. 9-11 in Richmond. Claytor said some trustees "didn't have an opportunity to respond in an appropriate setting" and chose to write Parks rather than deal with it publicly at the trustee meeting.

Noting his awareness of "accusations of political identity" made about O'Brien, Parks declared: "If this board ever reaches the point where 'perceived' Baptist political identity is viewed as a primary qualification for any staff position or for appointment as a missionary, we will greatly damage and probably destroy the weakened cords of cooperation that barely manage to hold us together. Thus far, this has not been a qualification and we have a mixture of both political viewpoints on staff and among missionaries. It must remain so if we remain the cohesive force of Southern Baptists." (BP)



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## viewpoint

# Activities of the Baptist Joint Committee 1970-1986

by Hugh Wamble

Sept. 18, 1989 the Executive Committee of the Southern Baptist Convention decided to recommend that the SBC reassign matters pertaining to religious liberty—from the SBC Public Affairs Committee (PAC) to the SBC Christian Life Commission (CLC)

The effect of this proposal, if ratified by the SBC, would be to withdraw from participation in the Baptist Joint Committee on Public Affairs (BJCPA), an entity which the SBC helped create a half-century ago. Whatever the intent of the Executive Committee may be, the effect would be to end a long relationship and to chart a new direction in Southern Baptists' handling of issues related to the religion clauses of the First Amendment.

The purpose of this article is to provide information. A reader should investigate the matter for himself or herself. To assist in the checking of what appears below, I shall provide documentation in parentheses.

### Background

In 1986 the convention referred to the Executive Committee a motion of miscellaneous business calling for "an exclusive Southern Baptist presence in Washington, D. C." and for "withdrawal from the Baptist Joint Committee . . . as soon as possible" (SBC Annual, 1986, items 51,167,179, pp. 40, 67, 68).

Responding to this referred motion, the Executive Committee set up a special fact finding committee to investigate the BJCPA's performance. The chairman of this special committee asked me to do a research project on the BJCPA's activities since around 1970. (A doctoral dissertation had detailed BJCPA work to around 1970).

In conducting the research I reviewed BJCPA reports to the SBC, SBC resolutions having any relevance to the BJCPA's assignment, BJCPA testimonies before congressional committees, friend-of-court briefs filed with courts on behalf of the BJCPA, issues of *Report from the Capital* (BJCPA's monthly paper), pamphlets released by the BJCPA and other pertinent documents.

My research resulted in a 27-page paper, supported by 269 endnotes, many with multiple citations to documents—because of my belief that, given the controversial setting of the issue, there should be documentation of all factual information presented. I sent the paper to the special committee's chairman in late 1986.

### St. Louis Convention, 1987

At the 1987 convention in St. Louis the Executive Committee recommended and the SBC adopted a "five part recommendation of the work of the Special Fact-Finding Committee" (SBC Annual, 1987, item 107, p. 49). Four recommendations called on the SBC to receive certain information.

The fifth recommendation was that the SBC "continue to relate to the Baptist Joint Committee on Public Affairs through the Public Affairs Committee" in keeping with SBC Bylaws and the PAC's program statement (p. 50).

The 1987 action was the last substantive statement made by the SBC pertaining to its relationship with the BJCPA. The SBC dealt with budget matters in 1988 and 1989.

### Two Proposals

Since the 1987 meeting the Executive Committee has come up with two proposals, the effect of which would be to nullify the decision of 1987 to continue the SBC's relationship with the BJCPA.

The first proposal, fashioned by the Executive Committee after the San Antonio meeting in 1988, was to create a separate Religious Liberty Commission. The Executive Committee honored president Jerry Vines' request that it not bring up this issue at Las Vegas in 1989. Sept. 18, 1989 the Executive Committee rescinded its decision about this proposal.

The second proposal, recently made, is to reassign religious liberty concerns to the CLC. It is this proposal which, presumably, messengers will vote on in New Orleans on or about June 12, 1990.

### BJCPA Activities, 1970-86

In concluding my research paper on BJCPA activities, 1970-86, I offered five observations supported—in my opinion—by my research:

(1) The BJC has looked to the SBC (and to other cooperating Baptist bodies) for both general and particular guidance as it formulates its positions and establishes priorities for its work.

(2) The BJC has acted in keeping with positions adopted by the SBC—with one specific exception, namely, the 1982 resolution on the Reagan amendment (discussed in detail in the paper, pp. 15-18). The 1982 resolution, it seems to me, differed from preceding and subsequent positions of the SBC on the subject of prayer, and the BJC followed the basic position set forth by the SBC at other times.

(3) The BJC has reported annually, in a forthright manner, to the SBC about its major activities, and its press releases and issues of *Report from the Capital* are public expressions of its faithfulness to its assignment.

(4) The BJC has been remarkably successful in protecting values related to the Non-Establishment Clause of the First Amendment (e. g., see court cases and legislation relating to parochial aid); its major failure pertains to diplomatic relations with the Holy See, due to Federal Courts' refusal to address constitutional issues.

(5) The BJC has a mixed record with respect to values inherent in the Free Exercise Clause. It has generally succeeded in defending individuals' exercise of religion (e. g., equal access) and equality among religions (e. g., solicitation, ministers' housing, pensions). It has not always succeeded in defending corporate religion against government's expansive reach (e. g., integrated auxiliaries, lobbying, intelligence activities). However, with respect to this matter, the BJC has been faithful in alerting Baptists to the dangers of governmental intrusion into religious matters.

My conclusion was—and still is—that the BJCPA "is the kind of 'watchdog' agency which it was set up to be about a half-century ago.

### Prayer Issue

Without a doubt, the issue of religious exercises in public schools has been the

most emotional issue with which the BJCPA has dealt in the last quarter century. It seems wise to me, therefore, to review SBC positions on this issue—in order to clarify my second observation quoted above.

Two decisions of the U. S. Supreme Court in the early 1960s raised the so called prayer issue.

In 1962 the court ruled unconstitutional a practice in New York. The board of regents, the state's board of education, approved a 22-word prayer. By regulation it ordered each public school classroom to begin the school day by reciting this prayer. The court ruled that this practice violated the prohibition against "an establishment of religion." (Having found the practice unconstitutional on this basis, the court did not reach the question whether the state's requiring teachers and students to recite a certain prayer violated the guarantee of "free exercise of religion.")

In 1963 the court ruled unconstitutional practices in Pennsylvania and Baltimore. Governmental authorities required public school children and teachers to engage in religious exercises at the beginning of the school day—namely, Bible reading and/or recitation of the Lord's Prayer. These practices, the court held, involved government in actions "respecting an establishment of religion."

In 1964 the SBC first addressed the matter, though the BJCPA had previously reported to the SBC about the two cases (SBC Annual, 1962, pp. 244-245; 1963, 258). After the court rendered its decisions, there were calls for amending the Constitution to overrule the effect of the decisions. In 1964 the SBC opposed "any further amendment" respecting this matter (SBC Annual, 1964, p. 80), thus siding with the First Amendment as written and interpreted.

In 1966 the SBC affirmed "the adequacy of the First Amendment" and went on record opposing "all attempts to modify this guarantee" (SBC Annual, 1966, p. 92).

An SBC resolution of 1971 reaffirmed the 1964 resolution. While voicing "belief in voluntary prayer on the part of all people," this resolution clarified that it must be "voluntary and uncoerced by governmental or ecclesiastical authorities" (SBC Annual, 1971, p. 78).

In view of continuing public debate about the prayer issue, the SBC in 1980 stated that the Supreme Court "has not held that it is illegal for any individual to pray or read his or her Bible in public schools"; the SBC went on record against "attempts, either by law or other means, to circumvent the Supreme Court's decisions forbidding government-authored or -sponsored religious exercises in public schools" (SBC Annual, 1980, p. 54).

An SBC resolution of 1981 deplored and rejected "the arrogation of the right of any group to define and pronounce for all people what is the Christian faith, and to seek through political means to impose this faith upon the American people" (SBC Annual, 1981, p. 54).

### Reagan Amendment

Prior to President Reagan's call May 6, 1982 for a prayer amendment the SBC had adopted five resolutions contrary to the position favored by the President.

The SBC resolution of 1982 declared support for the specific amendment proposed by President Reagan. This

amendment called for "individual or group prayer in public schools or other institutions" and for exempting persons who objected to such prayers. The SBC resolution assumed that the proposed amendment did not call "for government-written or government-mandated prayer" (SBC Annual, 1982, p. 58).

The resolution's assumption was at odds with the White House's own explanation of the proposed amendment. The White House released a document entitled "President's Proposed Voluntary Prayer Amendment" which contained the following:

Since the voluntary prayer amendment will eliminate any federal constitutional obstacle to voluntary school prayer, states and communities would be free to select prayers of their own choosing. They could choose prayers that have already been written, or they could compose their own prayers. If groups of people are to be permitted to pray, someone must have the power to determine the content of such prayers (quoted in *Report from the Capital*, April 1984, p. 6; emphasis added).

The White House was allegedly involved in getting the 1982 resolution before the SBC (*Report from the Capital*, September 1982, p. 8).

Even supporters came to realize that the Reagan amendment "could not be implemented on the local level without . . . government sponsorship" or even "state-written and state-mandated prayer" (*Report from the Capital*, June 1983, p. 3). Therefore, they shelved the Reagan amendment and pushed less ambitious amendments, none of which passed Congress.

### 1983 Resolution

In 1983 the SBC adopted a resolution consistent with positions taken by the SBC prior to 1982. Some features of this resolution are:

—Reaffirmance of Southern Baptists' "determination to safeguard the genuine free exercise rights of every U. S. citizen";

—Encouragement of Southern Baptists "to oppose efforts to use governmental institutions and processes to promote the particular interests of a religious constituency or by favoring those who believe in no religion over those who have a faith commitment"; and

—Expression of "confidence in the United States Constitution, and particularly the First Amendment, as adequate and sufficient guarantees to protect these freedoms" (SBC Annual, 1983, p. 63).

### Conclusion

The BJCPA's actions have been completely consistent with SBC positions stated in 1964, 1966, 1971, 1980, 1981 and 1983. The 1982 resolution is at variance with these positions—possibly because it was encouraged, if not inspired, by the White House. Southern Baptists, in my opinion, should resist efforts of government to "employ religion as an engine of civil policy," to quote James Madison's "Memorial and Remonstrance" of 1785.

Hugh Wamble is professor of church history, Midwestern Baptist Theological Seminary, Kansas City, Mo.

## viewpoint

# Seven key points in our Baptist heritage

by Art Toalston

If someone said, "All denominations are the same and all are a long ways from God," would you agree? Would you agree or beg to differ?

All denominations have shortcomings and sad chapters in their history, including Southern Baptists.

But despite our differences of opinions and even spats, there's much to be said for being a Baptist and, indeed, a Southern Baptist. We are part of a faith tradition marked by:

### Lion-heartedness

Back in the 1500s, at about the time of Martin Luther, our Baptist forerunners were called Anabaptists. They broke away not only from the Catholic church, but also from Luther and other Protestant reformers on the issue of infant baptism. The Anabaptists believed that new birth should be the basis for baptism and church membership. Catholic and Protestant authorities put thousands of Anabaptists to death—some by drowning, some by being burned at the stake. The first Anabaptist martyr was a preacher, Eberli Bolt, who died May 29, 1525.

### Fervency for freedom

In 1788 influential Virginia Baptist preacher John Leland threatened to oppose James Madison in an election to represent the town of Orange in the state convention to ratify the Constitution. Numerous Baptist ministers had been jailed for their preaching and Leland warned that the proposed Constitution, which Madison advocated, did not guarantee religious freedom. Before the election, however, Madison spent half a day with the preacher. Leland apparently felt he got his message across: he dropped his opposition to Madison—and Madison later sponsored the Bill of Rights.

### Worldwide vision

English Baptist preacher William Carey set sail for India in 1793, where he labored as a missionary until his death 40 years later. Carey and his family endured much hardship, but their example sparked the interest of the English-speaking world in the missionary enterprise. Christians from English-speaking countries have since accounted for four-fifths of non-Catholic missionaries worldwide.

### Missions mobilization

American Congregationalist missionary Luther Rice studied the question of infant baptism as he sailed for India in 1812, knowing he would encounter Baptist missionaries from England there. His Bible study, however, stirred him to embrace believer's baptism and resign as a Congregationalist missionary. He returned to America to raise support among Baptists for foreign missions. Within two years, Baptists created their first-ever national missionary society.

### Beginnings that keep us humble

The Southern Baptist Convention came into being, in large measure, because of the slavery issue. But back when England launched its trade of slaves in Virginia in 1619, it was vigorously resisted by southern colonists. In the early 1800s, some Baptist associations and churches in Virginia, Ken-

### Seven key points

1. Lion-heartedness
2. Fervency for freedom
3. Worldwide vision
4. Missions mobilization
5. Beginnings that keep us humble
6. Cooperative effectiveness
7. Global partnering

tucky and Tennessee called the practice into question, and most Baptist southerners were not slaveholders. As the South's cotton-based economy became dependent on slavery, however, even Christians sought to justify the practice. Still, many Baptist leaders in the North and South labored for unity

in missions.

But the break came in 1844 when the foreign and home mission societies refused to appoint slaveholders. Virginia Baptists initiated efforts for the Southern Baptist Convention's formation the following year.

### Cooperative effectiveness

Southern Baptists, since 1925, have enhanced their effectiveness through the Cooperative Program, a channel of church support for ministries of local Baptist associations, state conventions and the SBC. The Cooperative Program was preceded by a five-year campaign encompassing key Baptist causes. In foreign missions, for example, more than 11 million dollars was raised, compared to 12.5 million during all of the SBC's previous 74 years. Prior to the Cooperative Program, churches faced an array of requests for special offerings, and SBC agencies spent large sums just to solicit funds. In 1883, for example, the Home Mission Board spent 53 cents of every dollar for fund-raisers' salaries.

### Global partnering

In recent years Southern Baptists have been at the forefront of what may

become a turning point in world missions. In 1985 leaders of the Foreign Mission Board and 20 overseas Baptist conventions active in missions met to explore new ways of working together. Two subsequent meetings involved leaders of North American denominations and Christian organizations for similar discussions. And in January 1989 FMB leaders helped bring together 300 Christian leaders from 50 countries committed to world evangelization by AD 2000. FMB research has targeted 30 countries where the gospel is virtually unknown, along with 1000 major cities and 2000 ethnolinguistic people groups. If Christian groups can share responsibility for developing ways to carry the gospel to each unevangelized segment, it will mark the first time in history that such a degree of Christ's great commission has been achieved.

In short, Baptists have died and been jailed for their faith, advocated religious freedom for all and set a key example in cooperation to spread the gospel throughout the world.

*Art Toalston is a news writer with the Foreign Mission Board, Richmond, Va.*

## Campbellsville freshman's interest sparked by Kentucky-Kenya partnership missions

by M. Jeanne Sea

Imagine swimming in a shining blue ocean every day and walking along a clean, white beach. Imagine pineapples, coconuts and mangos growing at your back door. And imagine living in a tropical warmth all the time and never having to think about snow and ice.

Betty Mwachiru, a 27-year-old freshman from Mombasa, Kenya, said she willingly gave all of that up to attend Campbellsville College.

### She came to Campbellsville for a better education and as an interpreter for the Kentucky-Kenya partnership.

She came to Campbellsville for a better education and as an interpreter for the Kentucky-Kenya partnership.

"A couple with our group (from the Kentucky partnership) said at Campbellsville College, I could grow spiritually. It's been wonderful," she said.

"The United States' school system is just too good," Miss Mwachiru said. "There are a lot of books, computers and reference material," she said. Educational materials, as well as education itself is not readily available in Kenya.

It's a big privilege to go to school in Kenya. A lot of people drop because it's too expensive to go to school," she said.

"The higher you go in education, the smaller the number of students," Miss Mwachiru said. "We don't have a lot of high schools, and there are only five universities in Kenya." She said the col-

leges only accept those with very high grades, so academic achievement is very important.

Miss Mwachiru said that parents are responsible for the total amount of high school students' education. "If you are coming from a poor family, it's very hard to go to secondary school," she said. In Kenya, if a student makes poor grades, he is simply pulled from the school.

Miss Mwachiru said that if a student is lucky enough to make it through high school he can obtain loans to go to college. But she said he would later have to work for the government until his debt was paid.

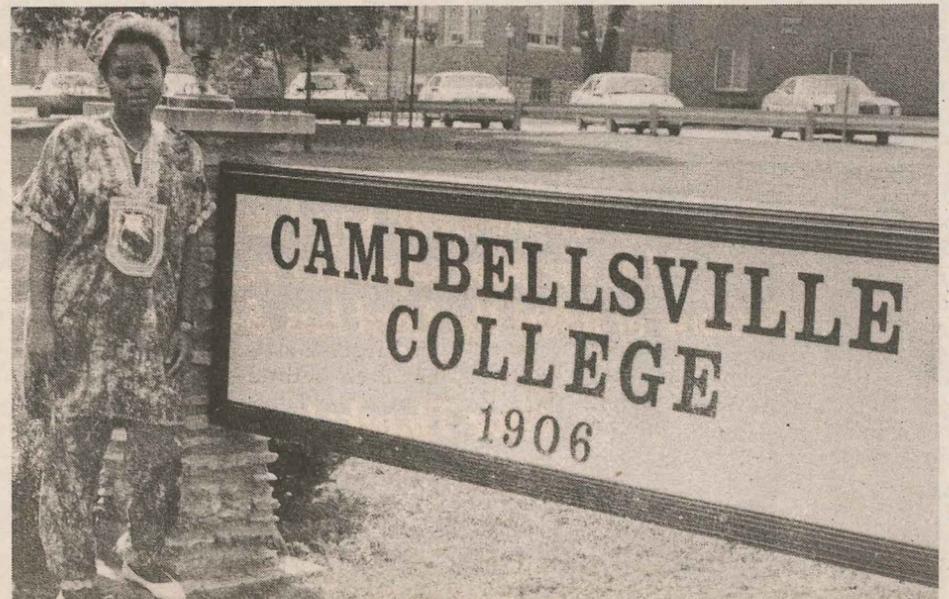
Although Miss Mwachiru was a high school teacher in her own country, at Campbellsville College she is majoring in business administration and minoring in computer information systems. She said knowledge of computers is in high demand in Kenya.

Miss Mwachiru has an overall plan to get a well paying job when she graduates and returns to Kenya. She wants to help children who cannot afford to go to school. "It really hurts me to see someone do well in school and then not be able to continue," she said.

Miss Mwachiru also likes the abundance of Christian churches in America. She said Kenya is three-fourths Moslem, with the other fourth being divided between Christians, Hindus and Buddhists.

Christian worship is also different in America, Miss Mwachiru said. In Kenya, "We clap our hands and dance. We participate rather than view," she said.

Miss Mwachiru said that although Kenyans do not have as many material goods as Americans, it's more of a communal life. "Life there is simpler. There's no way you grow up thinking I have to have this," she said.



Betty Mwachiru



# Give Thanks With A Grateful Heart

Share your Thankfulness...  
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*And now let the weak say I am strong.  
Let the poor say I am rich,  
Because of what the Lord has done for us.*

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## Kentucky mother with AIDS finds hope in caring church

by Linda Lawson

Shock. Confusion. Sadness. Hope. These stages marked Belinda Mason's journey toward acceptance of the reality that, with a transfusion of untested blood, she also had received the deadly HIV virus that could lead to a full-blown case of AIDS.

The news in the spring of 1987 that she had tested HIV positive came on the heels of a victory over death.

In January of that year, at age 28 and pregnant with her second child, Mrs. Mason suffered a stroke and cardiac arrest. Her son, Clayton, was born healthy, but for days she hovered, blind and paralyzed, between life and death. Prayers of family and friends from East Hartford (Ky.) Baptist Church made the difference, she believes.

"I had had such a feeling of victory when my baby was OK," she recalled. "So many people were holding me up in prayer. It didn't occur to me to worry because I couldn't walk or I couldn't see. I thought, 'This is great. I've beaten this sucker. I'm going to be OK.'"

As her sight returned and she went through rehabilitation to begin recovery from other effects of the stroke, Mrs. Mason began to experience the first signs of the HIV virus in her system—fatigue, swollen lymph glands, no appetite. By July, she was sick enough to be eligible for AZT, a drug which slows down reproduction of the AIDS virus in the system.

"I was shocked and felt in some ways like this victory had been a mistake," she said. "I can't say I was ever angry but I was so confused. Then I felt an incredible sadness, a grief and a loss."

The focus of her sadness was her family—husband Steve Carden, a professor of philosophy at Owensboro (Ky.) Community College, and her children, infant Clayton and Polly, then 3.

"My little girl already was suffering from me not being able to be her mom like I had been," she said. "I just really pined and worried about the future a lot, like who was going to take care of them and who was going to make sure Polly's hair got braided in the morning."

At her wit's end, Mrs. Mason prayed.

"I didn't feel it was too good for me to ask God to make me whole again. I figured if he wanted to do that, he could," she said. "So I asked to have the sadness lifted away from me. I feel that was the reason I was delivered. Once I stopped worrying about dying, it was like I was ready to live."

With the lifting of the sadness came two other challenges—how to spend the rest of her life and how to tell people, especially those at East Hartford Baptist Church, she was HIV positive.

"I knew they (church members) didn't have a lot of experience with what AIDS was except for probably negative experience," said Mrs. Mason. She anticipated acceptance from pastor Bill Holladay but worried that fear might cause members to stay away from church if she attended.

However, when she told Holladay of her fears, he asked her permission to share the information with the congregation.

At a Wednesday night prayer service, "I simply laid out the facts to the church. They wept openly in the service," he said.

Added his wife Lucille Holladay: "In

our little church we all get involved in each other's lives. When our prayers for Belinda's recovery from the stroke were answered, we believed that was our miracle. We told everybody how she had been saved to rear her children."

To the announcement about AIDS, "the response of the church was so wonderful," Mrs. Holladay recalled. "We all just about dehydrated."

And, Mrs. Mason added, when she and her family arrived at church the next Sunday, "they met me at the door and they were hugging me, like always."

A short time later, Mrs. Mason, reared a Presbyterian, and her husband, a member of the Disciples of Christ church, were baptized together into the fellowship of the congregation that had prayed for them and wept with them.

Acceptance by the church did not guarantee total acceptance in the community. An incident at a swimming pool where some people left the water when she entered caused Mrs. Mason and Carden to decide to move where no one knew them or their circumstances. After several months in Indiana, they returned to Hartford.

A former reporter, a free lance writer and a promising playwright, Mrs. Mason had numerous options for making contributions in the time left to her. Instead, she came to believe God had given her a special mission.

**Mrs. Mason believes her most important work is to go before church and community groups, . . . providing information and encouraging them to reach out . . .**

"I had always known I was supposed to do something, like I had a mission. But I never wanted to give myself completely over because I was so afraid of where I would end up. I was afraid I would go to Africa or something," she laughed.

"After I got delivered from the sadness and felt hopeful, I knew there was a reason I had been spared. I felt like I wanted to pray and really get close to God so I could figure out what the reason was. I really believe this work that I do is the work that he wanted me to do."

"This work" includes heading up the National Association of People with AIDS and serving on the National AIDS Commission.

But Mrs. Mason believes her most important work is to go before church and community groups, allowing them to see into the life of a person living with AIDS, providing information and encouraging them to reach out to patients and family members with love and support.

Balancing opportunities to change attitudes about people with AIDS and having time for her family requires constant attention.

"The time I have with my family is limited. It is for all of us, though all of us maybe aren't aware of it. I want to have some of that time, however much that is, with Steve and my kids." (BP)



Belinda Mason describes her ministry of helping people reach out with love and acceptance to people with AIDS and their families.

## Mason says churches should reach out with hands and hugs

by Linda Lawson

If Belinda Mason had her way, churches would reach out with hands—and hugs—to people living with AIDS.

In this kind of atmosphere of openness, a mother coping with the secret of a homosexual son who has tested HIV positive could share her fear and grief with Christian people and receive support and compassion.

"If we can just get people in our churches, in our small towns, to respond with their hearts, then we can turn this country around on this disease. It's not going to come from Washington by making a law," said Mrs. Mason, president of the National Association of People with AIDS and a member of the National Commission on AIDS.

But as a person living with AIDS, Mrs. Mason's strength comes from her family, her church and her Christian faith—not from the organizations with which she works.

After receiving a blood transfusion early in 1987, Mrs. Mason, now 31, learned a few months later she also had tested positive for the HIV virus and could develop AIDS. She now is termed to have AIDS related complex.

The members of East Hartford (Ky.) Baptist Church have rallied to the support of Mrs. Mason, her husband Steve Carden and their two children, Polly, 6, and Clayton, 2. Prayers on behalf of Mrs. Mason became the beginning of a prayer ministry for the church. Belinda Mason's name remains first on the list each week.

"Why can't we have the kinds of churches and communities where people can come forward with their deepest hurts such as AIDS?" Mrs. Mason asks when she speaks to groups and often is the first person living with AIDS they have seen.

"I just don't think it's fair for people to have to grieve in silence. It's not right," she said.

She challenges Christians simply to model their lives after Christ. He did not ask how people got into difficulties before he helped them, she insists.

"Some people have said to me, 'Well, you got AIDS from a blood transfusion and it's a real tragedy.' Well, it's a tragedy for anybody. It doesn't matter how they got it. It doesn't matter," she said.

Bill Holladay, pastor of East Hartford, sought to educate himself and his church about AIDS, collecting and disseminating facts. But love more than

information has enabled church members to accept and support and minister to Mrs. Mason, he said.

To other churches, he urges, "Respond like our church did and like any Christian should."

To Southern Baptist people and churches which have not yet been directly impacted by AIDS, Mrs. Mason warned: "If AIDS hasn't touched them yet, it will. 'The idea that AIDS happens to other people was never true. It especially will not be true in the future.'"

"Everybody who has AIDS is somebody's child or somebody's cousin. And all of us are God's children, whether or not we're walking the walk and living the life."

"What I really hope to do, my best hope, is to try as hard as I can to be Christlike."

"I think it's highly possible for Christian people to do the right thing. I've seen people turn around in their attitudes. I've seen them say, 'I was wrong' or 'I didn't realize' or 'What can we do to help?'"

Helping church members be prepared for the inevitable time when they are impacted personally by AIDS is a task pastors and church leaders should be involved in now, said Doug Anderson, director of the Family Ministry Department of the Baptist Sunday School Board.

"AIDS is such an insidious problem that within the next few years everyone will know someone with AIDS or have a family member with the disease," said Anderson, also convener of an ad hoc task force of Southern Baptist program leaders developing resources to help churches deal more effectively with AIDS.

"I am increasingly coming to understand the AIDS crisis as one of the very best opportunities for Christians and churches to focus on the mission and ministry of Jesus Christ," said Anderson. "Church leaders must bring the attention of their congregations to the problem of AIDS and prepare their churches to be proactive in caring."

A national conference, AIDS: Crisis for Church and Family" will be held Feb. 12-13, 1990 in Nashville, Anderson said. The conference will be sponsored by the Christian Life Commission, Home Mission Board and the Family Ministry, Church Administration, Discipleship Training and Student Ministry departments of the Baptist Sunday School Board.

# baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder.—James H. Cox, Associate Editor

## Are you off base?

If the task of the local association is to assure doctrinal uniformity, as proposed in your recent editorial, then we should also change the title of the director of missions, as that title has clearly become a misnomer. No director of missions will have time for directing area mission efforts if his task is to oversee the doctrinal conformity of all member churches. The association as local synod, presbytery or ruling council may be a part of some Landmarkist Baptist heritage, but it's certainly not going to be a part of mine.

Doug Couch  
First Baptist Church  
Corbin

## Where are Baptists going?

Today Baptists are being threatened about their public life or politics. Unless "politics" conforms to the standards of reigning politicians in our Southern Baptist life denominational employes and others are being threatened. Institutional trustees and others are trying to muzzle any dissenting or unapproved voice from their constituents.

Two recent cases document this attempt to get Baptists to give up their freedom of speech and conscience. Lloyd Elder, president of the Baptist Sunday School Board, was instructed to refrain from any "political" activity (presumably SBC politics) and to instruct all writers and employes to do the same. Russell Dilday, president of Southwestern Seminary, is also being told by trustees, who achieved their positions through political conniving, to refrain from any speech or conduct which they consider political.

Where are we going as Baptists? Would any of these trustees who are pastors remain silent if one of their church

members told them to be silent, reminding them that "I pay your salary?" Would any trustee who is a layperson in a local church get very far trying to convince the church or pastor to give up freedom of speech or the right to a free pulpit?

What next Southern Baptists? Do you have to join the reigning political party to speak freely, or even be political? Some seem to enjoy a dispensation that allows them to speak freely and loosely even while trying to muzzle and suppress others. Will we take the next steps and develop an official "imprimatur" which gives papal-like approval for interpretations, books, speech and conduct? Unless change occurs, next steps are inevitable.

No real Baptist would turn from Jesus who said, "if the Son makes you free, you will be free indeed." Or as Paul (the apostle) later said, "For freedom, Christ has set us free. Do not submit again to a yoke of slavery." No real Southern Baptist would try to get a fellow Christian to give up his Baptist and Christ-given heritage.

I suggest a modern beatitude: "Blessed are those who are not muzzled and who do not try to muzzle others, for theirs is the legacy of Christ."

W. Robert DeFoor, pastor  
Harrodsburg

## Bewildering Baptists

I don't know if your paper is the proper place for me to air my frustration with all the negative things I read and hear about the Southern Baptist Convention. Let me state that I am a Baptist by choice. I have also, in the past, been a member of the Presbyterian and the Methodist churches, none of which comes between me and my relationship with the Lord Jesus Christ which is the head of all.

also indicated the church would have to resurface its gravel parking lot.

Asked what assistance his church might need, Wilson responded, "I hate to be picky, but we need folding tables and chairs—[stationary] tables and chairs are just too hard to get out."

The storm brought flooding to Oneida (Ky.) Baptist Institute for the fourth time this year. School personnel reported damage to buildings, fences and athletic fields along Goose Creek.

In Bell County, the state's southeastern most county, Victory Missionary Baptist Church was more fortunate than others. Danny Robbins, pastor of the church, said the only damage his church sustained resulted from water which backed up a drainage pipe and damaged the baptistry's water heater.

The church was able to assist several hundred people affected by damaged or lost utility services. Working with relief agencies, church members used two buses to deliver nearly 3000 hot meals over the course of a week. Robbins said that many individuals commented the church was the only source of help they had seen.

It seems to me that as much as we Baptists like to lay claim to our independence that we are in fact alluding to the idea that the convention holds the place of power and we as individual churches guide ourselves by what comes down from the top. In this kind of structure I can see why we have controversy. Are we then trying to build a hierarchy? Do we in fact want our convention to serve as our "pope" doctrinally? It has been my understanding in the past that the convention exists because it is a means whereby we can work together toward mutual goals in the areas of our gifts of talents and monies. How then did that existence get caught up in who believes what? I think we Baptists should examine ourselves to see where we are headed in the power structure and decide if we can work together as has been demonstrated in the past.

Those who serve in places of leadership and responsibility in the convention should be there because they hold this view of working together to obtain the goals of the local churches who support them and not as doctrinal dictators.

I have probably said very badly what I want to say but I feel better now that I have said it. Can you shed more light on why the convention exists for me?

Gladys Moss  
Louisville

## German pastorate open

East Bavaria Southern Baptist Church, Grafenwoehr, West Germany, 70 miles northeast of Nurnberg, is seeking a volunteer retired pastor or chaplain to pastor a growing English language congregation ministering to military personnel. Great potential with 8000 new troops and families scheduled for arrival in 1990. Comfortably furnished three bedroom parsonage provided, also utilities, car and expenses, plus stipend. If interested send resume to Doyle Lumpkin, Box R 12, APO NY 09114.

Doyle L Lumpkin

## Truth will set you free

As a Southern Baptist serving overseas I share with Bill Steele (Baptist Forum, Sept. 19) the pleasure of reading about events in the KBC and SBC in the WR. However my feelings are mixed because of problems such as the Pennington situation.

Bill Hall, Danville, writes that "vocal" and "polemic" critics saw only a word or phrase and began criticizing matters of "which they have no knowledge." Even this issue of WR states that "An FMB trustees subcommittee refused . . . to recommend the couple for missionary appointment, charging the Penningtons . . . acted inappropriately in their pursuit of ordination." In an earlier WR article the FMB publicly stated that "ordination" itself was not the reason for the Penningtons' rejection but their "adamantly" seeking "ordination" indicated an inability to work in harmony with others, a prerequisite for missionary work. The FMB's stated source for that information was the association's unsolicited letter.

Hall berates critics because they cannot know the "inner workings of the FMB" which "operate in strict confidentiality." Yet he states "the members of those committees are Southern Baptists . . . of impeccable integrity" who "suffer grief when a candidate . . . must be rejected." Since they are "confidential" how can he know what they suffer?

Hall's views are refuted by at least one FMB appointee, Kentucky missionary to Africa, Paula Settle, citing the

Pennington affair. In closing I join her in saying to WR, "Keep telling them the truth."

Richard A. Norris  
Yongsan, Korea

## Another bad bet?

As a pastor's wife I was upset when I read in Western Recorder this week (Oct. 10, page 7) that Martha Wilkinson may be speaking to the ministers' wives at their luncheon in Frankfort in November. At the same time I read this news, I heard the news from local broadcasters that Gov. Wilkinson will be in our area this coming Tuesday to initiate the lottery lotto game. The news releases created contradictory vibes within me as a Christian.

Is Martha Wilkinson a born again Christian, living daily for the Lord? Is she against her husband's strong stand for the lottery? If so, I'd like to be informed.

If it's not so, then why should she be speaking to the minister's wives, who should be spiritual leaders in our churches, working alongside their husbands, promoting God's love and righteousness?

I appreciate Martha Wilkinson's efforts in improving education in Kentucky. But as for me, I would want to hear encouraging words from a dear saint of God who understands the path in which I walk as a Christian pastor's wife.

Peggy Walker  
Oak Grove

## Shame on somebody!

In a recent issue (Oct. 10, page 5) Western Recorder reported Kentucky's baptism record for 1988. The total was broken down by age groups and the paragraph reported that Kentucky Baptists baptized 68 preschool children in 1988.

As a pastor and former youth minister, I cannot understand the promotion of this information. Are we proud to have reported 68 preschool baptisms? Should we be encouraging the baptism of preschoolers in our churches? Is there a goal for this age group in 1990? Should we not, instead, be ashamed at such practice?

I am concerned that the continual focus on evangelistic results is affecting our collective judgement as a denomination. While it may be good for the denomination to report 68 preschool baptisms, I hesitate to believe it is good for these children.

Our Baptist ancestors would not have accepted preschoolers as candidates for baptism. Most Baptists in other nations would refuse to baptize preschoolers or even children. Many youth ministers can testify to the delayed confusion such early religious profession causes our teenagers. What pastor has not rebaptized persons who feel such an early experience was premature? If our theology of salvation is to have integrity, our evangelistic methods must have integrity as well.

I encourage Western Recorder to avoid such reports in the future. I encourage our Evangelism Department to refuse to promote the baptism of preschoolers and to think seriously about the issue of baptizing younger children. I encourage my fellow Baptists to refuse such an easy and shallow practice.

Michael Spencer  
Shepherdsville

Note: your point is well made. Recognize the fact the material you refer to appeared in a paid ad and is neither researched nor endorsed by Western Recorder. (JHC)

# Eastern Kentucky floods real to those who experienced them

by Brad Bull, Staff Writer

After the floods which struck eastern Kentucky in June many of the region's senior residents said it was the worst flooding they had seen. It has only been four months and already that claim is obsolete.

Unfortunately, October's flooding has been overshadowed by recent events in Charleston and San Francisco. In addition, an unseasonable snowfall in western Kentucky detracted from news of the floods at the other end of the state. However, the flooding was very real to home owners and church members who saw their property damaged.

Members of Rockhouse Baptist Church, Hyden, were remodeling their basement which was damaged during the June 15th flood. Now they must begin again. Ray Wilson, pastor of the church in Three Forks Association, reported that the basement took over seven feet of water. The water eventually drained but left between 6-10 inches of mud behind, according to Wilson. "We got a lot out, but most everything was destroyed," he said. Wilson

# UNTIL JESUS COMES

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

Philippians 1:6

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

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

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

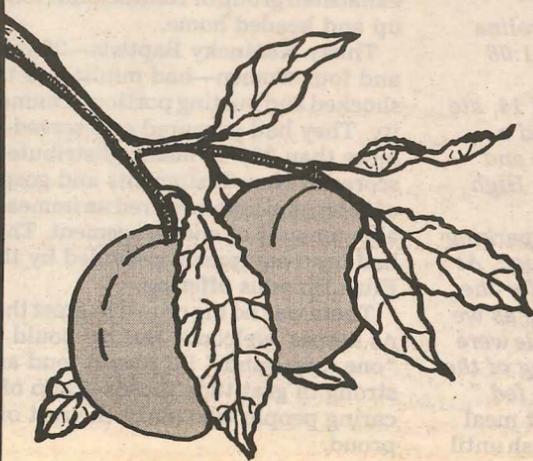
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Gifts are tax deductible and will be acknowledged. If you would like to designate your gift as a memorial to individual(s) living or deceased, include name(s) here:



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### 4th flood in 8 months

We have just had our fourth flood in the past eight months! Sheets of rain fell through Monday night, the after effects of hurricane Jerry far to the south.

By 8 a.m. the rivers about Oneida were rising rapidly. Goose Creek, Red Bird Creek and Bullsken Creek come together at Oneida to form the south fork of the Kentucky. The three rivers combined drain a total of 486 square miles.

For the first time in the 90-year-old history of the Oneida school, there was not a student on campus to help in the flood emergency. They were all away for a 9-day fall break. Also most of our staff was away. Farm manager Jack Tillman first sensed that we were about to have our fourth flood in recent months.

He contacted our assistant principal Henry Walter. Then he got hold of Len

Sandusky, our art teacher and Beachel Blanton, an autobody man who has been with us less than one month.

Joining the effort was J. L. Burns, a 1953 graduate, who did thousands of hours of volunteer service after-hours over many years while still working as a foreman for the state highway. Burns brought up the backhoe to move the heavier pieces of equipment, and help get them loaded onto trucks.

No one worked harder than 80-year-old Preston Baker, chairman of our board of trustees. He appeared with a large truck and worked for hours though he has had a stroke and three heart bypasses in recent years. He can still physically outdo many men half his age.

Randy Schmittendorf, in his fifth year of service, who supervises our water purification and sewage treatment plants, daily worked very hard as usual in the flood effort. At his side was Charlie Wicker, two years with us as a maintenance man, who always has a smile and a good word even in the most difficult circumstances. Ken Stapp, a retired mechanical engineer, in his sixth year of service with us without a dollar of pay, pitched in to help. He teaches our geometry and physics classes, and one class on energy. Also, Rick Coffey, our biology teacher came to help.

Blake Godbold, in his third year as assistant farm manager, and farm worker Bob Byrd also worked hard, as did OBI graduate Darrell Burns, in charge for several years now of our buses and working in maintenance the past five years.

Jerry Pierce, our bookkeeper, who left the vice presidency of a Greensburg bank and took a cut of income several fold for what we are able to pay him, worked very quietly but extremely effectively as usual.

Joining the emergency crew after a dash from the Smokies when they heard the flood news was the leader of the last three flood efforts, dean Bud Underwood and his son Harold, our auto mechanics teacher and coach of soccer, baseball and wrestling.

"Pal" Atto, in his sixth year of teaching Latin for us without salary, and Bill Atto, assistant manager of our campus store, also were part of the effort from the beginning.

So we have been through another battering, have again suffered losses, the most critical being the late corn we planted after the June 16 flood. Fortunately much of it had already been gathered as silage.

Can you help?



**H. C. Chiles**  
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## sunday school lessons

### LESSONS FOR NOV. 5, 1989

#### Life and work series

#### The work of missions

**Matthew 9:35-38** On a tour of Galilee Christ sought to minister to many. Observing listeners, loiterers and laborers our Lord readily acknowledged "The harvest truly is plenteous, but the laborers are few." He then commanded: "Pray therefore the Lord of the harvest, that he will send forth laborers into his harvest."

**Acts 12:2-3** Members of the first Gentile church at Antioch realized their responsibility of witnessing to others. While they were in the pathway of Christian duty, the Holy Spirit commanded them saying, "Separate me Barnabas and Saul for the work whereunto I have called them."

After fasting and praying they laid their hands on Barnabas and Saul and sent them forth as their missionaries. They were convinced that, inasmuch as Christian brethren had brought the gospel of Christ to them, they should carry it to the unsaved elsewhere.

**II Thessalonians 3:1-2** In this section Paul emphasized the vital relationship between belief and behavior. In these two verses Paul urgently requested the steadfast workers among his readers to pray for him. He urged them to pray

specifically that God's word might not be hindered but have a free course and be glorified, as had been the case in their midst. He also requested the steadfast workers to pray that he and his companion might "be delivered from unreasonable and wicked men."

**III John 5-8** This brief epistle was written by John to Gaius. John declared his earnest wish and prayer was that Gaius' financial prosperity and physical health might come to match his spiritual condition.

Gaius was famous for his extending hospitality, kindness and graciousness to the missionaries and Christians who traveled through the city in which he resided.

#### International series

#### The redeeming lamb

**Revelation 5:1-12** The book of Revelation contains a record of the apostle John's vision which came to him while he was exiled on the Isle of Patmos in the Aegean Sea. While there John received a marvelous vision of the greatness of God and of Christ the Saviour.

John declared he had observed God seated in majesty on his throne with a scroll in his hand. This scroll was sealed securely with seven seals. In verse two John informed his readers in his vision he had seen a "strong angel" calling loudly for someone worthy to loose the seal. When the seer learned no worthy man volunteered to render this service, he was deeply grieved and "wept much."

One of the elders walked over to the seer and remarked to him, "Weep not: behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof." This "lion of the tribe of Judah" was eminently qualified, for he was none other than the Messiah who sprang from the lineage of David.

Having taken the scroll from the hand of God, the living Lord held the roll of history in his hand. Christians, to whom the future is a mystery, can experience peace and joy in the assurance that he holds the future.

The lamb's act of taking the scroll from the hand of God was a signal for a great chorus of praise from the 24 elders and the four living creatures as they prostrated themselves in genuine worship and praise.

The book of Revelation was written to assure early Christians of their security in the hands of God.



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## on mission together

### Mission of mercy

Within 24 hours of Hugo's hit on South Carolina the Kentucky Baptist Brotherhood's Disaster Relief team was placed on alert; 48 hours later the Disaster Relief unit would depart from Louisville.

The unit's ultimate destination would be Sumter, S. C. where property damage in the county exceeded \$320 million including 218 permanent homes and 1063 mobile homes destroyed with almost 2000 additional homes suffering major damage. The wake of the devastation left an estimated 3200 families with no place to go.

Getting there to help was no easy task as the report of C. A. Easterling reveals:

"The Disaster Relief unit got on the road at 7:10 p.m. in Louisville traveling only 20 minutes when the Ryder rental van blew its engine. A replacement van

was brought on the scene and the convoy moved eastward, stopping in Lexington to pick up Larry Koch, the on-site coordinator, bringing to eight the number of Minutemen aboard.

"The convoy arrived in London around 3:50 a.m. Six others became part of the convoy, departing again at 4:55 a.m.

"We arrived at the South Carolina Baptist Building, Columbia, at 1:08 p.m. on Sunday the 24th.

"Our team, now consisting of 14, ate lunch, got showers, and received a briefing before departing again and arriving at 8:40 p.m. at Sumter High School.

"We parked in the high school parking lot for the night, had our devotion. At daybreak we began setting up for the first meal. Much had to be done as we had no water or electricity. People were staying in the activities building of the school, hungry and ready to be fed."

They began serving their first meal around 1:30 p.m. and did not finish until

5:25. The evening meal began 30 minutes later and extended on into the evening. More than 2250 meals were served that first day. It was not until 11:30 p.m. that the group could have their devotion and find a place to bed down.

On Friday morning, 10 days later, an exhausted group of Kentuckians loaded up and headed home.

Thirty Kentucky Baptists—26 men and four women—had ministered to a shocked and hurting portion of humanity. They had prepared and served-up more than 25,000 meals; distributed scores of New Testaments and gospels of John; and administered an immeasurable amount of encouragement. They had used equipment provided by the Eliza Broadus offering.

There was no big crowd to greet them; no heroes' welcome. But if I could be a "one man band," I'd play it loud and strong in gratitude to this group of caring people who make the rest of us proud.

# God, not Gorbachev, took her west, Soviet says

by Jim Newton

"It wasn't Gorbachev who let us go! We know that God provided us the safe journey," declared Baptist Martha Plitt, who arrived this year in West Germany as an immigrant from the Soviet Union.

She is among 20,000 or more Soviet Baptists who will settle in West Germany during the year, part of some 100,000 Soviet citizens making the move. Mrs. Plitt, her husband and their six children are living in a refugee home set up by West German Baptists with funding help from the provincial government.

The home, a former estate house in a town south of Frankfurt, was a Baptist orphanage between 1947 and 1987, when it closed because West Germany's declining birthrate has resulted in fewer orphans. The large house has been converted into a group of efficiency apartments now sheltering 10 immigrant families from the Soviet Union and one family from Poland. Two babies have been born among the families since they arrived at the home.

Unlike the East German refugees who have fled across borders and in some cases forded rivers to get to the West, these immigrants arrived in an orderly fashion by plane or train. One family took a three-day train ride to Moscow before catching a plane to Frankfurt. Some came with only suitcases; others were able to ship some household goods. The West German government provides them with clothes, spending money and other help during the adjustment period.

Before coming to the Baptist home, the 11 families spent a week in one of the eight reception centers in West Germany. They may stay at the home up to a year before housing is available. Space is tight for some families, especially those with children, but the house is clean and well kept. Each family has a private sleeping area and kitchen.

Most of the families were average Soviet citizens, families whose husbands and fathers held jobs as equipment operators, locksmiths, electricians. They are learning new job skills

and brushing up on German for new work and new lives. They easily obtained West German driver's licenses and some already have cars. Most speak German well and expect few problems fitting into society. Most have relatives still in the Soviet Union they hope to help come to the West.

Afternoons are lively, as more than two dozen immigrant children pour into the home for after school snacks, then settle down at desks for homework. A teacher from the local school system arrives to help them. After some initial dismay at their numbers, local teachers warmed to the well behaved, neatly dressed children, said Hans-Werner Wehmeyer, administrator of the home.

Why have the Soviets come? Immigrant Baptist Katharina Siemens explained that ethnic Germans in the Soviet Union often endured persecution and ridicule from Russians still angry with Germans because of World War II. Their German names made them easy targets, she said.

"Even our children were called fascists, though they had never seen Germany," she said. Conditions have improved somewhat in recent years but discrimination still is a problem, she said.

They also felt a need to be with others in the German culture, Mrs. Siemens said. Most members of her Soviet Baptist church now are in West Germany. "Whole villages are coming over," she said. Life will be hard for the few ethnic Germans still in small Soviet villages, she believes.

Despite problems in Soviet society, the German settlers got along well with Soviet Baptists, she said. In marathon Sunday services lasting more than two hours, members sometimes heard four messages from four preachers—one in German and three in Russian. German hymns also were sung along with Russian ones.

The immigrants also point to the ongoing economic problems of living in a land where foodstuffs perpetually are in short supply. Most of the 11 families at the Baptist home said they had built themselves houses with help from

neighbors and friends. To come to the west, they walked away from their hard-won property and now are starting life anew with little. Some older immigrants admitted to homesickness for Russian culture but said they have no regrets about leaving.

The freedom of West Germany is good, said Mrs. Siemens. "But maybe there is

too much freedom," she added, pointing to publicly displayed nudity and other aspects of contemporary West German society.

"Their churches have very strict rules. It is impossible for them to understand the freer German culture," explained Wehmeyer. Still, most settlers are fulfilling long-held dreams. (BP)

## Twenty-four SBC congregations baptized more than 300 last year

by Joe Westbury

Twenty-four Southern Baptist churches reported more than 300 baptisms in 1988, a net gain of one from the previous year, according to figures released by the Home Mission Board.

Although one additional church was on the 1988 list, the average church in the group baptized fewer individuals.

The 23 churches in 1987 reported 11,458 total baptisms, while the 24 in 1988 reported 11,546, or a net increase of 88. The average per church dipped from 498 to 481.

Phil Jones, a director in the board's Research Division, based the report on information compiled from the Southern Baptist 1988 uniform church letter statistical survey.

Five churches that were on the 1987 roster did not make it on the 1988 list but six newcomers made the ranks of churches with the highest number of baptisms in the denomination, Jones said.

The top five churches were the same as the previous year, but only one—Bellevue in Memphis, Tenn., in fifth place—reported an increase.

Leading the list was North Phoenix (Ariz.) Baptist Church which again reported the most baptisms in the denomination with 1118, down from 1206. Richard Jackson is pastor of the congregation.

Ranked second was First Baptist Church, Jacksonville, Fla., where current SBC president Jerry Vines is pastor. The Florida congregation reported 915 baptisms, down from the previous year's 950.

Remaining churches in the top five, and their current and previous years' baptisms, are First, Dallas, 683 (919); Second, Houston, 655 (701); and Bellevue, 640 (622).

With the exception of the Arizona congregation, 19 of the 24 top churches are from the Bible belt, where Southern Baptists are deeply rooted, Jones said. The top-ranking states were Texas with eight churches, Florida, six, and Georgia, five.

In addition, the churches are located in large cities or suburbs of metropolitan areas where they draw from a large population base, Jones added.

Newcomers to the 1988 list, their baptisms and ranking are: First, Springdale, Ark., 374, 13th; First, Moore, Okla., 355, 15th; First, Leesburg, Fla., 339, 19th; First, Snellville, Ga., 337, 20th; Hebron, Dacula, Ga., 333, 22nd; and First, Euless, Ft. Worth, Tex., 316, 23rd.

Remaining churches include: San Jacinto, Amarillo, Tex., 635, sixth; First, Ft. Lauderdale, Fla., 590, seventh; First, Woodstock, Ga., 579, eighth; Westside, Jacksonville, Fla., 442, ninth.

First, Houston, 416, 10th; First, Orlando, Fla., 399, 11th; First Southern, Del City, Okla., 387, 12th; Sagemont, Houston, 356, 14th; First, Atlanta, 348, 16th; Hyde Park, Austin, Tex., 343, 17th.

First, West Palm Beach, Fla., 341, 18th; Prestonwood, Dallas, 334, 21st; and Rehoboth, Atlanta, 311, 24th.

Churches that placed in 1987 but did not appear on the 1988 list, their baptism totals and their rank include: First, San Antonio, Tex., 462, eighth; Retta, Houston, 348, 16th; Metropolitan, Houston, 329, 18th; First, Ferguson, St. Louis, 323, 19th; and Champion Forest, Houston, 311, 23rd.

Orrin Morris, director of the Research Division for the Home Mission Board, defined the churches as the result "of a great personality or series of personalities."

They are the products of men with extraordinary vision and spiritual commitment."

However, he cautioned pastors of smaller congregations from using the churches as models on which to base personal success or failure.

"Nothing like this is going to happen to the average Southern Baptist church unless it is in a fast-growing area. You have a lot of 'First Baptist' type churches here that have the resources and population base to get these figures.

"They are to be greatly applauded but they are unique unto themselves and are in a class all their own," he added.

Darrell Robinson, HMB vice president for evangelism, said he was encouraged by the baptism totals and the increasing emphasis on conversions and telling about faith in Christ among the denomination's churches.

"Two primary elements make the difference in a church reaching people," he said. "First is the pastor's leadership in evangelism that makes soul winning a priority in his own life and equipping members for soul winning and witnessing a priority in his ministry.

"Second is strong lay leadership and involvement in soul winning and witnessing, both in the organized church programs of evangelism and in everyday life."

Robinson also said the churches represent "thousands of smaller churches in lesser populated areas that have a great heart for Jesus and his mission to reach the lost." (BP)



Beate Hanf (left), a teacher from the local school system, helps immigrant children do homework after school at the Baptist refugee home in Bensheim, West Germany. The home helps new arrivals from eastern Europe and the Soviet Union settle into West German society.

## Kentucky Baptists' Best Kept Secret

# Kentucky Baptist Foundation seminars offer local churches opportunities to learn useful information

General estate stewardship counseling.  
Endowment and capital giving education/promotion.  
Investment management.

These are the Kentucky Baptist Foundation's three primary programs.

But the Foundation offers another opportunity especially for local churches--seminars which can give useful information such as the importance of making a Christian will.

"These seminars are a chance for us to minister to a local congregation although they may never give an endowment to the Foundation," explained Richard Carnes, director, Kentucky Baptist Foundation. "Most churches aren't aware that this ministry [seminars] is free of charge."

Carnes added that "every Baptist needs their financial estate in order and a proper will drafted." By providing general education, individuals can "benefit from such information which can enable them to be better financial stewards."

Sam Roberts, pastor of Baptist Tabernacle, an inner city Louisville church, asked Carnes to present a seminar to his congregation in a recent Sunday evening service. The Foundation seminar followed the church's month-long stewardship emphasis.

Carnes' 45-minute presentation focused on wills and estate planning from a stewardship emphasis. The seminar informed the congregation of how their money can benefit others, whether it is family, a Baptist institution or a Baptist agency.

"The seminar gave general facts which were easily understood by everyone," Roberts remarked. Roberts said his congregation responded with several specific questions concerning financial planning and estates.

Although the event had already been on the Baptist Tabernacle church calendar for some time, the seminar came in the aftermath of a death in a congregation member's family which, with no will provided, has resulted in some serious financial consequences. "The timing of this occurrence and the seminar really helped in making someone's finances and good stewardship more relevant," Roberts reflected.

If a person has not drafted a will prior to their own death, the state will have one for them and monies may go to other sources rather than the original individuals or institutions one had intended.

"It is frightening to see how dollars are allocated if someone has not planned ahead and made their own will," Carnes explained.

The Kentucky Baptist Foundation has many free brochures available on request which are helpful in explaining necessary steps in financial planning. One brochure is entitled, "What You've Always Wanted to Know About Wills." It emphasizes that a do-it-yourself approach, home-made will is not advisable. Most people cannot keep up with the continuing changes in federal and state laws to justify drawing up a will without professional help.

Other points made in this specific brochure are: How do I go about making a will?; How does a will actually work when I die?; What if I have a will but am not satisfied with it?; How much does a will cost?; Is it possible to set up a trust in my will?; Do spouses need wills?; and How can a charitable bequest benefit me?

Other brochures available include:

- Women's Financial Planner
- Your Guide to Effective Giving
- Better Estate Planning
- How to Make a Will That Works
- What You've Always Wanted to Know About Wills
- Tributes: Creative Ideas for Remembering Others
- An Estate Planning Quiz
- How to Give More By Giving Securities
- Questions and Answers About Gift Annuities
- When Should a Woman Have a Will?
- Giving Real Estate
- Giving Through Life Insurance

The Kentucky Baptist Foundation also offers free bulletin inserts, especially if your church is planning an emphasis in making a Christian will. January is Make Your Will Month across the Southern Baptist Convention.

"The Kentucky Baptist Foundation is looking for arenas which to share," Carnes related. "We're excited about opportunities to give worthwhile information."

If your church or organization is interested in having a Kentucky Baptist Foundation representative speak on wills and general estate planning during a Sunday service or Wednesday evening service, contact Richard Carnes, Kentucky Baptist Foundation, Kentucky Baptist Convention, P. O. Box 43433, Middletown, KY, 40243, (502) 245-4101.