

Ohio, Utah-Idaho linkups begin Jan. 1

by James H. Cox, Associate Editor

Partnerships with two Baptist state conventions were given green lights by the 167-member executive board of the Kentucky Baptist Convention meeting in Middletown Dec. 11-12.

A 1990-94 cooperative arrangement with the State Convention of Baptists in Ohio follows two previous back-to-back three-year agreements with that state convention (1982-84, 1985-87), a total commitment of 11 years.

A 1990-92 linkup with the Utah-Idaho Southern Baptist Convention will be Kentucky Baptists' first statewide venture into a U. S. area considered "pioneer territory." Southern Baptist history and strength is in fledgling and formative stages there.

In Ohio, Kentucky Baptists hope to help start at least 10 new churches there each year of that partnership, or 50 new churches in five years. A second goal is to strengthen 50 existing churches each year, or 250 altogether.

In Utah-Idaho, Kentucky Baptists will work toward 10 new church starts there for three years (total 30 new churches). An attempt will be made to tie Kentucky associations with the 11 Utah-Idaho associations in ongoing relationships. Finally, by 1992 it is hoped all Utah-Idaho churches participating in the partnership will be linked with a Kentucky church.

To accomplish these objectives in both of the state partnerships, six items were spelled out which will involve the state conventions:

1. To assist churches and/or associations in getting together to form partnerships.

2. To share information that is needed in making decisions regarding the establishment, continuation or curtailment of a partnership. The coordination of such information shall be done by the Direct Missions Department in Kentucky and by the missions departments in Ohio and Utah-Idaho.

3. To assist in equipping churches to strengthen each other and start new work.

4. To insist that the establishment of new work involve a sponsoring church and the director of missions.

5. To encourage sharing resources directly between churches, not through the treasurer of either state.

6. To foster the view of partnerships as a way of personalizing a part of a church's mission program and at the same time help churches realize the importance of increased giving to world missions through the Cooperative Program.

The partnership missions office of the KBC Direct Missions Department, Middletown, has a list of suggested guidelines to churches interested in participating in either partnership, available on request.

Examples of ways churches may work together as partners: prayer support, language missions, vacation Bible schools, backyard Bible clubs, surveys, choir concerts, building, remodeling, witness training, witness visitation, student ministries, starting a mission, working with black churches, big "A" clubs, revivals (pastor or lay-led), locating prospective pastors, helping pay a pastor's salary, developing church leadership, testimonies, training schools, inner city ministries.

IN OTHER BUSINESS LAST WEEK ONE PERSONNEL ASSIGNMENT was approved and more than three quarters of a million dollars of Kentucky Baptist executive board funds were appropriated by the board. In addition, several other housekeeping matters were acted upon and KBC agency and institutional executives reported on current progress where they serve.

The approval of Roger William Walworth as youth music contract consultant means that all six part time vacancies under a new staffing arrangement in the Church Music Department are now filled. Five other persons had been named earlier to other positions.

Walworth, 30, a native of Xenia, Oh., has been minister of music and youth at Northfork Baptist Church, Frankfort, since Oct. 1. Earlier, he filled church staff positions, principally in music and youth work, in Huntsville, Marion, Birmingham and Tuscaloosa, Ala. and at Memorial Baptist Church, Frankfort, Ky. (1983-87) and Paynesville (Ky.) Baptist Church (1981-83).

Walworth is married to the former Myla Erin Perry, a native of Hollywood, Fla., and they are parents of two children. He was educated at the University of Alabama, Tuscaloosa, and Southern Baptist Theological Seminary, Louisville (MCM degree). He has done post graduate studies at the Robert Shaw Institute, Atlanta, Ga.

THE LARGEST SINGLE SUM OF THE MONEY appropriated by the executive board last week is \$225,000 for equipment replacement. Other large designations include \$128,000 for Mission Kentucky, \$65,000 for Baptist Building operating and improvement (including major repairs/replacements and capital additions/improvements), \$60,000 for the international partnership with Espirito Santos Baptist Convention in Brazil and the same amount for retired group insurance.

Other appropriations: executive board special program projects, \$58,367; interstate partnerships (Ohio and Utah-Idaho), \$50,000; student centers capital additions and improvements, \$50,000; Student Tuition En-

dowment Project (STEP), \$30,000; ministers in need, \$14,000; Cooperative Program video, \$12,385; and disaster relief, \$5000. Grand total: \$757,752.

The only item which was challenged in these designations was the \$30,000 appropriation for STEP, a financial program that could ultimately support Kentucky Baptist students attending Baptist schools of higher learning in the commonwealth. A proposal brought to the executive board's agencies and institutions committee regarding STEP was recommended for further study because it qualified that only students preparing to attend the three senior liberal arts colleges would benefit. Questions were raised about including Clear Creek Baptist Bible College, Pineville. While the \$30,000 was approved for STEP, despite considerable "nay" votes, it was understood that further attention will be given the matter before a recommendation is brought to the full board, perhaps at its May 1990 meeting.

The executive board without discussion approved some language changes required by law related to the Southern Baptist Protection Program Church Annuity Plan and the Southern Baptist Protection Program Convention Annuity Plan. It also quickly dispatched an item calling for the principal and interest on Mission Kentucky loans repaid by churches to become available for loans to other churches. This matter will be reviewed by the board's business and finance committee in three years.

Several questions were raised concerning approximately .30 acres of land in Pike County adjacent to Marrowbone Baptist Center. The center is owned by the SBC Home Mission Board and the adjacent tract may be purchased by that board. If not, the KBC executive board authorized its executive secretary-treasurer, William W. Marshall, to negotiate purchase of the tract. It has a current estimated value of \$3000 to \$5000.

In other business the KBC executive board agreed to transfer a supervisory and support group for cooperative ministries known as the Baptist Joint Advisory Committee from an on-going relationship with one board committee to another. The 22-member BJAC body will relate in the future to the board's missions, evangelism and church services committee whereas in the past it related to the minister-church support committee.

MARSHALL, IN HIS REPORT TO THE BOARD LAST WEEK, suggested that "without a vision, the people perish." He went on to argue that without priorities, people and churches "flounder."

He recounted the fact that Southern Baptists had settled on Bold Mission Thrust—a plan to reach everybody on earth with the gospel message by the year 2000—"long before I came here (to Middletown)." Marshall noted that

people are now writing about that commitment, asking, "Whatever happened to Bold Mission Thrust?"

He said he believed there are "still people who want to see it happen, despite the improbability of it."

Using overhead cels, Marshall recalled his personal six primary objectives announced shortly after he became executive secretary-treasurer seven years ago, and reported on progress to reach them:

1. To increase the awareness of and involvement by Kentucky Baptists in the total world mission of God. Marshall cited 1985's "Good News America" and 1990's "Here's Hope. Jesus cares for you" simultaneous revival crusades as efforts in this direction. He further mentioned the partnerships with Kenya, Brazil, Ohio, Utah-Idaho as well as church with church linkups and association with association ties in the state.

2. To increase significantly the financial resources for Kentucky Baptists to support the total missions program. Marshall admitted this goal has "not been effectively met in many areas." He cited "Planned Growth in Giving" and the video presentation "Southern Baptist Report: Kentucky Edition" as means to reach it. He also said plans are currently being developed to strengthen the financial base of individual Kentucky Baptist churches. Marshall noted that Kentucky Baptists are traditionally a "generous people," averaging 11.7% of their undesignated church funds—second highest in the Southern Baptist Convention—to the Cooperative Program last year.

3. To heighten, among Kentucky Baptist churches, an awareness of the need for and involvement in local ministries of human need. The Church Training Department had, he noted, developed a human needs module and conducted regional seminars on this subject. The Brotherhood Department had created Baptist Builders and Disaster Relief programs. Marshall added, "We're not where we would like to be in this area."

4. To enlarge the emotional and economic base of support for Christian education in Kentucky. He referred to the STEP program, mentioned earlier.

5. To increase, at a more rapid pace, the development of Baptist missions and churches in Kentucky. Mission Kentucky's new church start goal of 400 was cited. Marshall reported 286 have now been started.

6. To minister more effectively to the ministers of our Kentucky Baptist family. He referred to the establishment of a KBC Minister-Church Support Division in 1984. At that point, Marshall recognized retiring director of that division William Rogers, who enumerated some of the accomplishments in the area.

Looking toward the future, Rogers concluded: "The need is not going to diminish. Secularization of the church is going to take its toll. Mobility of members, a demise of the status of the minister's role, less homogeneous congregations and a tendency to think we can do evangelism without caring for the individual will all have a bearing. The 'coach mentality' of getting a pastor to produce a winning team or get a new coach will have significant implications."

The next meeting of the KBC executive board will be May 7-8, 1990 at Cedarmore Baptist Assembly, near Bagdad.

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December 19, 1989

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No paper next week

In keeping with tradition, there will be no Western Recorder Dec. 26. Look for the next issue Jan 2.

in the interim

Why Christmas comes at the end of the year

Christmas is coming, and across the commonwealth the birthday of the king will be celebrated through proclamation, through song, through pageant, through offerings to missions, through acts of mercy and kindness—all of this in our churches. The day will be celebrated in our homes as well—through gifts, through decorated homes, through meals, through family gatherings. So many church events, so many personal schedules—all determined by the calendar and the day of Dec. 25.

Imagine my surprise, having carefully marked down the day of Dec. 25 as the day of the days since boyhood, when someone with far more brains than I explained that Jesus was not born Dec. 25. "What? Not on Dec. 25?" I replied. "No, not a chance." He then went on to tell me things I really did not want to know: dates of the conjunction of planets, dates of the census that called Joseph and Mary from Nazareth, the reign of Herod the great, the celebration of the sun by pagan Rome and so on and so forth. The conclusion of his revelation was that Jesus was born in October of 7 B. C. or 4 B. C. or 2 B. C.—but absolutely positively not Dec. 25. He almost ruined Christmas for me that year.

Over the passing years I have confronted the historical realities for myself, carefully studied the gospel texts and bit by bit come to understand that the man was right—generally speaking. We really don't know exactly when Jesus was born. Then why Dec. 25? Why the celebration of the birthday of the king at the end of the year? Here is what I have decided:

Christmas comes at the end of the year, not by man's decision, but by God's. What better timing could he show than this, a celebration just six days before the end of the year. Think about it. A year of life, of dark places as well as light, of tragedy, toil, disappointment. Just at the time we are worn and weary from the accumulated emotional debris of a whole year Christmas comes! Just as many might be tempted to give up and give out, the angels sing again; God announces the good news to the world again, men and women come from near and far to worship, hope breathes again! Men and women, boys and girls look up and hope, look up and dream, look up and smile. Not even the crash of material values to which we have grown accustomed dims the message or the light. All may seem dark and dull, but the star of Bethlehem shines again! God is born into the world! Christmas comes at the end of the year as a wellspring of hope for the coming year, all the coming years!

And there is another reason, too, we should mention. I can easily understand the heavenly Father keeping secret the calendar date of the birthday of the king. Careless men, no matter how well-meaning, would seize it, corrupt it, tarnish it, much as we have done to Dec. 25. I rather think that the heavenly Father and his Son, Christ the Lord, hold their own birthday observance in heaven itself, perhaps even in the silence of love. For Christmas was wrought not by men, but by them—loving God, obedient Son. They have invited us to Bethlehem, they have sung the angel song, they have summoned the wise and the simple. It is their day.

Millions of us have followed the star, told the story, kept the faith. We celebrate Christmas at the end of the year—not a moment too soon, not a moment too late. Merry Christmas Kentucky Baptists! Light the lights! Sing the songs! Read the story! Let hope overcome you! Christ the Saviour is born!

Richard W. Bridges

western recorder

(ISSN 0043-4132)

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Western Recorder is published weekly by Western Recorder Inc., Box 43969, Middletown, Ky., except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address changes to Western Recorder, Box 43969, Middletown, KY 40243.

Subscriptions: Single, \$7.88; foreign, \$8.50; church budget, \$6.00. Payable in advance, except church accounts, which require tax exemption number.

Advertising: Rates available upon request. Institutional columns on an inside page are paid space.

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viewpoint

Questions for Bailey Smith

by Bill Thomason, Louisville

The following letter is addressed to Bailey Smith, Atlanta, Ga.

Dear Rev. Smith:

I read in Western Recorder (Nov. 7, 1989) that at the "Real Evangelism" conference recently held here in Louisville you said, "Nobody in hell tonight is glad they went to a liberal church." You said the same thing in your 1982 presidential address to the Southern Baptist Convention (and I suspect you've said it on many other occasions as well). This statement raises some questions I hope you can answer.

I am puzzled, first of all, at your ability to know who will be assigned to hell, since I thought the Bible teaches that only God makes that final judgment. In the parable of the sheep and the goats, at least, it is neither a sheep nor a goat that does the dividing, but rather the king (Matt. 25:31-46). I also thought that Jesus taught his disciples, "Judge not, that ye be not judged" (Matt. 7:1-2). Does that mean Rev. Smith, that if you go around consigning liberals to hell that you will go to hell too? I certainly hope not, but that conclusion does seem to be implied in what Jesus said about our judgments coming back to visit us. (Maybe what Jesus meant was that an unloving, unforgiving attitude toward

others eventually makes it impossible for God's love and grace, which alone can save us, to get through. I don't know, but it's a thought.)

Going back to the parable for a moment, another thing I've found troubling about it is that everyone except the king is surprised at the king's judgments. Those who believed they were going to get in were left out, and those who believed they had been left out were the ones who got in. Does that give you pause? It does me, especially when I'm tempted to start making judgments about someone's eternal destiny.

Furthermore—and I hate to keep dwelling on this one parable but it keeps generating all kinds of troublesome questions—the standard for judging the sheep and the goats is not theological (as you claim) but ethical. That is, the king looks at the way the sheep and goats have expressed (or failed to express) compassionate love toward those in need and on that basis judges them. Nothing here suggests that God judges us by our orthodoxy. So to say that people are in hell because they held liberal beliefs is to contradict the teaching of Jesus. I know you don't want to do that, but there it is.

And there's another passage, now that I think of it, that also raises a question. When the Philippian jailer asked Paul, "What must I do to be saved?" Paul responded (I'm sure you remember this), "Believe on the Lord Jesus Christ, and

thou shalt be saved, and thy house" (Acts 16:31). I grew up in a fundamentalist Southern Baptist church in Oklahoma City, and I remember my fundamentalist pastor saying, talking about this very passage, "It's your personal relationship to Jesus that saves you, not intellectual assent to a creed." (Those are the very words my pastor used.)

Am I now to understand that trusting Christ is no longer sufficient? Am I to understand that if I trust Christ but have some liberal beliefs, I will still go to hell? How many liberal beliefs are enough to send me to hell? One? Two? Half-a-dozen? What is a liberal belief? Are we supposed to amend Paul's answer to the Philippian jailer so that it now reads, "Believe on the Lord Jesus Christ and believe in the inerrancy of the original autographs of scripture and believe in the literal historicity of Adam and Eve and all the miracles in the Bible and believe in the virgin birth and believe in the substitutionary atonement and believe in the resuscitation of Jesus' corpse, etc.—and thou shalt be saved?" These are important questions, as I'm sure you recognize, since liberal beliefs according to you can send people to hell and (presumably) nonliberal beliefs can keep people out of hell.

I tell you, Rev. Smith, I have serious reservations about your program of amending the gospels and St. Paul. I have serious doubts about all these

things we're adding to Jesus' simple call of "follow me" (Matt. 4:19; Mark 2:14; Luke 5:27; John 1:43). I'm afraid we're in danger of falling into the trap the Pharisees fell into of "teaching for doctrines the commandments of men" (Matt. 15:9). If we do start setting up our traditions in the place of what Christ taught, don't we make the "word of God of none effect" (Mark 7:13)?

And don't we also run the risk of becoming like the Pharisees in another way as well? That is, don't we risk converting sinners to us rather than to Christ? Jesus was certainly aware of this problem: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves" (Matt. 23:15).

The more I think about the implication of your statement that "Nobody in hell tonight is glad they went to a liberal church," the more uneasy I get. Perhaps you can answer these questions. But until then, Rev. Smith, if it comes down to choosing between your understanding of Christ and my understanding of Christ, I think I'll stick with what has worked so far. I hope it doesn't come to that. But if it does I hope you understand that "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

baptist forum

Another Palmetto thanks

In annual session Oct. 24 the messengers of Screven Baptist Association expressed their unanimous appreciation for all the assistance the people of your state gave to our area during the aftermath of Hurricane Hugo.

We are grateful for Christian brothers and sisters who gave so willingly of their time, efforts and other resources and who cooperated so beautifully with others in this time of need.

May God richly bless you for this labor and gift of love.

David P. Brien, director of missions
Summerville, S. C.

In search of common ground

When Dellanna O'Brien was selected to lead Woman's Missionary Union my only fear was that the Foreign Mission Board might lose the services of her husband, Bill O'Brien. When Keith Parks announced that Dr. O'Brien would continue as a special assistant to the president I was delighted.

It disturbs me greatly that one-third of the trustees of the Foreign Mission Board have protested this appointment. Can it be that so many are unaware that Bill O'Brien is one of the leading missiologists on the Christian world scene today? It would be tragic for Southern Baptists to lose the service of this gifted and dedicated man.

For many years I have observed closely the work and conduct of Keith Parks. He is a man of unquestionable integrity. To charge him with "cronyism" in this matter is reprehensible. He has taken a step which will move Southern Baptists a bit closer to reaching the goals of Bold Mission Thrust.

Another disturbing point is in what this protest implies. Personally, I am a

conservative, denominational loyalist, but have never been identified with any organized group in our convention, whether it be "conservative" or "moderate." I have contended that both groups need and can learn from the other and that both can work in harmony within the convention. Does this mean I have to abandon that hope? Does this mean that one group is determined to ouster from agency leadership any person on the other side? Does this imply that the real agenda of some of the FMB trustees is to get rid of Keith Parks?

If we are to go forward in Bold Mission Thrust it will be necessary for those of both sides of the convention controversy to find the common ground on which we can stand together, and we do not have long to do it.

James L. Monroe
Ft. Walton Beach, Fla.

Moderates deserve equal space

Reporting the Southern Baptist news in Western Recorder should be unbiased and clear to every reader. It is in keeping with the action of the Southern Baptist Convention in St. Louis. Adopting the peace committee's report, the convention recommended that all political action among our brethren cease. It can be done! It happened in the peace committee.

Peace will not happen among Southern Baptists as long as editors continue to report statements as in your article "Real Evangelism" (Nov. 7): "Nobody in hell tonight is glad they went to a liberal church." "Liberalism is a big fat joke." "One of these moderates—a pussyfooter." "I believe the Bailey Smiths and Jimmy Drapers and Charles Stanleys and Judge (Paul) Presslers and Paige Pattersons are out front and everybody else is behind."

This kind of reporting will only add to a controversy that continues to grow. You are very clear in your article, but you are certainly not unbiased.

When Christian people with honest differences communicate and pray together in faith and love they will be led of the Lord to solve their difficulties. Unity in diversity has always characterized Southern Baptists. It always should do so. It can be done. It must be done!

If this article is a factual report of the "Real Evangelism" conference then the moderate members of the convention should have equal column space. As long as editors continue to write biased one-sided articles such as this one, our quest for peace among Southern Baptists will remain aloof.

James A. Gammon, pastor
New Highland Baptist Church

Ah, sweet diversity!

Premium Baptist Church is located in Letcher County near Whitesburg. It was my privilege to be with this congregation and its gracious pastor, David Banks, in revival.

What impressed me about this Baptist congregation was the manner in which they worship. There was so little pretense and so much joy in all the services. The people showed their love to each other with handshakes, hugs and words of encouragement and love. Often the preaching was punctuated by hearty amens. The song service was not what one might find in the average Baptist church but it was joyful and full of praise.

I came away from Premium Baptist Church feeling I had been loved, that I had been in the company of saints and that here is a people who truly love one another and the Lord Jesus Christ.

This experience reminded me of the diversity among the people called Baptists. I also was reminded of the two different traditions which have contributed to the character of Baptists. Separate Baptists can generally be traced back to Sandy Creek, N. C. Their worship was often noisy, informal and with little organization. On the other hand, General Baptists, with roots going back to Charlestown, S. C., fostered a style of worship that was stately and orderly. Across these more than 200 years of Baptist history in America we have always been a diverse people.

If the current trend, which moves ever closer toward creedalism and enforced conformity, continues I fear we may lose the genius of freedom which has marked our effectiveness. We should all be able to eat at the same table without insisting that every biscuit has to be identical.

Ben A. Baird
Hazard

Such gracious hosts

What a delight it was to be in Frankfort for the Kentucky Baptist Pastor's Conference and the Kentucky Baptist Convention meetings. Brother Earl S. Bell and the Franklin Association did an excellent job in preparing for the convention and meeting all the needs of the messengers.

The Civic Center seemed tailor made to accommodate such a meeting. The hotel, dining and parking facilities could not have been better. I look forward to meeting at Frankfort again in the near future.

Again, thank you brother Bell and Franklin Association for helping to make the 1989 Kentucky Baptist Convention meeting such a success.

Roy S. Faulkner, pastor
Evarts Baptist Church

baptist new briefs

IRS increases rate for 1990 in advance

The IRS has announced that the standard mileage rate for business use of an automobile in 1990 will be 26¢ a mile, up from the 25½¢ for 1989.

This marks the first time the IRS has disclosed the annual adjustment to the mileage rate in advance; the business rate for a year is usually announced about two months before the end of that year. The 25½¢ per mile rate for 1989 was announced about a month ago.

The IRS also made clear that the 26¢ per mile rate applies to all business miles, not just the first 15,000 miles.

Churches reimbursing ministers and other church employees for business mileage based on actual mileage accounted for by the employee to the employer do not have to report this as income. Automobile allowances that are nonaccountable to the employer must be reported as taxable income.

SB Alliance affirms SBC workers, politics

Directors of the Southern Baptist Alliance have voted an expression of support for beleaguered denominational workers within the strife-torn Southern Baptist Convention and urged SBA members to continue participation in the denomination's political processes.

With only two dissenting votes directors adopted a statement presented by H. Stephen Shoemaker, pastor of Crescent Hill Baptist Church, Louisville. The

statement reads: "We express our deep regard and support for all those in SBC agencies and institutions who are seeking to serve Christ and our denomination with integrity. In the interest of upholding Baptist freedom, we encourage our members to participate fully in local, state and national decision-making processes shaping the future of Southern Baptists."

In a separate action, directors adopted a motion presented by Bill Puckett of Raleigh, N. C., inviting the group Baptists Committed to send a representative to future meetings of the SBA board. Puckett is one of the organization's 22 founders.

Both actions were taken against a backdrop of ongoing questions about the purposes of the SBA and its relationship to Baptists Committed, the Houston-based group seeking to turn control of the SBC from fundamentalists to moderates.

Organized in February 1987, the Alliance's statement of purpose reads, "The Southern Baptist Alliance is an alliance of individuals and churches dedicated to the preservation of historic Baptist principles, freedoms and traditions and to the continuance of our ministry and mission within the Southern Baptist Convention."

At the time of its formation, SBA founders said the new group was designed to provide a forum where moderate Southern Baptists newly excluded from the denomination's decision-making processes might find mutual encouragement and to provide assistance to persons and causes injured during the

fundamentalists' consolidation of power. This apolitical agenda has been stated repeatedly.

By inviting Baptists Committed to send a representative to future board meetings, Alliance directors expressed the desire to cement a strong relationship with the Houston-based organization. At the same time, the Alliance itself is not expected to begin endorsing candidates or conducting campaigns on their behalf.

As of Nov. 30, Alliance membership stood at 54,512. Of these, 2,795 are dues-paying individual members. In addition, 97 congregations have voted to join the organization, while another two dozen churches support the Alliance financially.

Newport Baptist facility dedicates new wing

The Baptist Convalescent Center, Newport, officially opened the doors of its new \$3.3 million wing with a dedication ceremony Nov. 12.

The new wing includes facilities for 59 patients, dining room and kitchen. The center is a nonprofit organization sponsored by Northern Kentucky Association.

Speakers for the occasion included Randy Stone, director of missions for the association; Arnold Caddell, former center administrator; Marie Weber, long time supporter of the center; Newport mayor Steve Goetz; and Paul Hemmer Sr., board director of the firm that built the facility, Paul Hemmer Construction.

Lee Hopkins is administrator of the center.

Shouse to coordinate KBHC continuing care

Scott Shouse, former director of activities, Spring Meadows Children's Home, Kentucky Baptist Homes for Children, was named continuing care coordinator for the homes. Shouse replaced Robert Warren, who resigned the position in November.

Shouse received the BS degree in parks and recreation and the MA degree in student personnel services from Western Kentucky University, Bowling Green.

He first came to KBHC in 1987 as a child care worker at Spring Meadows Children's Home. Shouse has been director of activities since February.

In the past, Shouse worked as admission representative for the Louisville College of Medical and Dental Careers. He also held several positions while at WKU, including graduate assistant for the office of admissions, academic advisor for the women's basketball team and practicum administrator for alumni affairs. Shouse has been a summer missionary and a chairman for Area Special Olympics and Kentucky Special Olympics.

As continuing care coordinator, Shouse works with graduating high school seniors at Glen Dale and Spring Meadows children's homes. He assists them in making the transition to college, vocational school or a job. Shouse continues to supervise students after high school graduation.

"It's exciting for me because it's something I've wanted to do for a long time," says Shouse. "When I went to college, I wasn't motivated. But as time went on, people motivated me. And that's what I'll be doing for these youth. Every young person has potential to go far. My job is to find out what best suits each one."

SS leaders seek push to develop growth

Southern Baptist Sunday school leaders hope a final push for their current enrollment effort and plans for the next five-year emphasis will break a three-year enrollment plateau.

Concentrated efforts, innovative approaches and spiritual commitment are needed to move beyond stagnant enrollment growth and reach unchurched people in America during the 1990s, Harry Piland, director of the Baptist Sunday School Board's Sunday School Division, told state convention Sunday school leaders meeting in Nashville Dec. 4-6 for annual planning sessions.

Piland and other Sunday school leaders are seeking ways to break the three-year stall in enrollment that interrupted a six-year climb started in 1979. Piland believes Breakthrough, the Sunday school emphasis for 1990-95, can move Southern Baptists back to Sunday school growth.

The emphasis focuses on the need for Southern Baptists to undertake evangelistic efforts to involve more people in Bible study. Major elements of the plan are Sunday school program and curriculum improvements and a project to have a growth consultation with every church and mission in the convention.

Before the Breakthrough emphasis begins in October 1990, Sunday school leaders plan a four-month finale to Challenge 10/90, the 1985-90 goal of 10 million people enrolled in Bible study by Sept. 30, 1990, that Piland said could "catapult us into a true breakthrough." The Challenge 10/90 goal has been elusive; the plateau was reached early in the five-year emphasis. Enrollment has remained just below eight million for the past three years.

In the Final Four, a June-to-September 1990 emphasis, state conventions, associations and churches will be encouraged to promote enrollment and outreach efforts to involve more people in Sunday school.

Piland said he believes the Final Four push can change the pattern and provide the momentum to begin the Breakthrough emphasis. The goal for 1990-95 is a Southern Baptist Sunday school enrollment of 11 million by 1995—an ambitious but attainable goal, he reported.

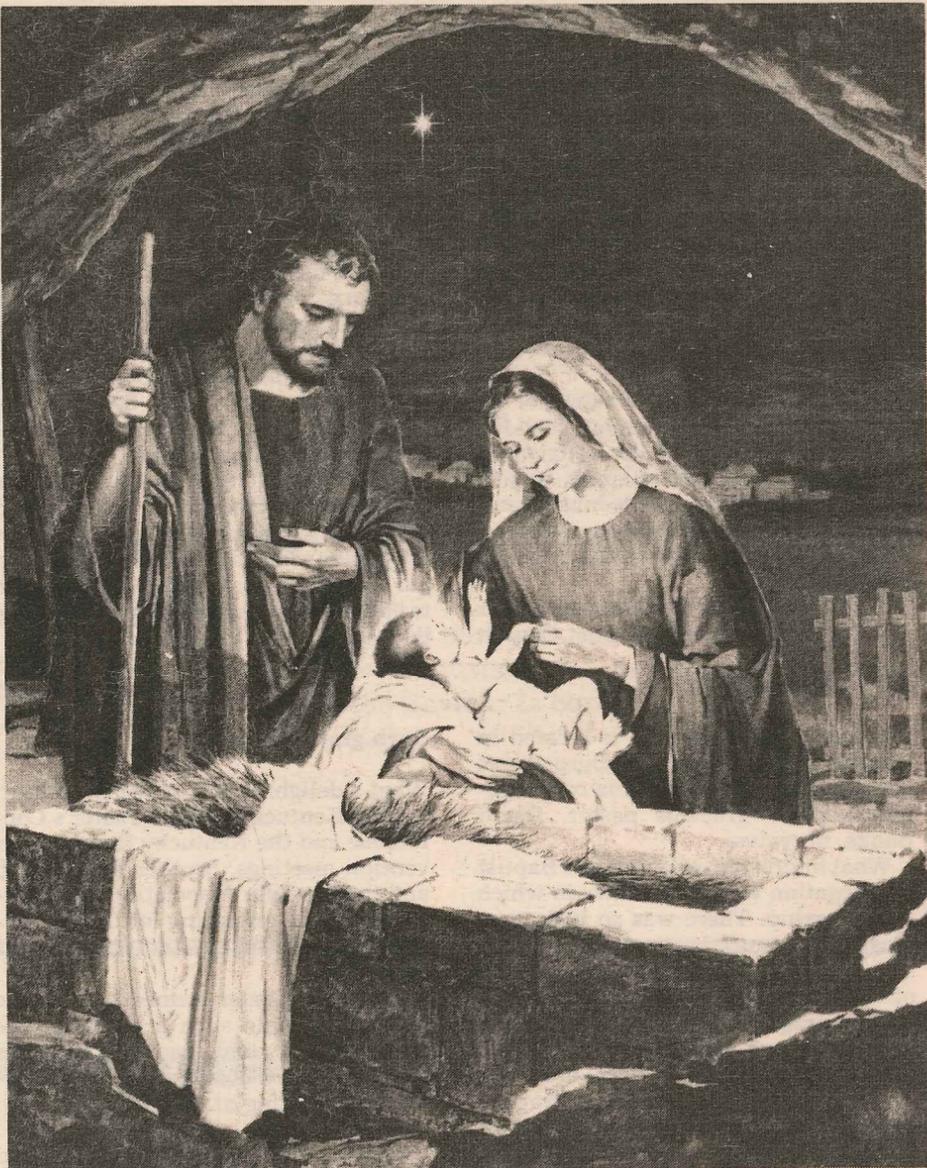
Rather than promote the national goal as has been the practice with previous efforts, annual church goals for enrollment, attendance and other areas will be the focus of promotion efforts. (BP)

Wayside Mission to help over 2000 individuals

With the help of numerous individuals, churches and businesses in the community, Wayside Christian Mission is helping provide clothing, food and toys for over 2000 homeless and needy individuals this Christmas.

Saturday Dec. 16 and 23 from 8 a.m. to 8 p.m., family members will be escorted through the Christmas store at Wayside. They will select gifts for their loved ones from the donated items. At the end of the line additional volunteers will locate the family's donated clothing and wrap their gifts.

Some families still need sponsors. The mission needs more volunteers to provide needed clothing, toys and gifts for men, women and children who otherwise would not be remembered on Christmas. The mission can be contacted by calling Tina Greenlee at 584-3711.



This painting by Paul Karch is from a collection of children's teaching illustrations used in literature published by the Baptist Sunday School Board. Karch and his wife Pat, who live in Plano, Tex., have done numerous biblical and child experience teaching illustrations for the Sunday School Board. Paul Karch is also the illustrator for the Holman "Read to Me Bible."

christian education

cumberland college

Robert Dunston has been named chairman of Cumberland (Ky.) College's Religion Department. He is a native of



Dunston

Richmond, Va. and received a BS degree from Virginia Tech, MDiv from Midwestern Baptist Theological Seminary, Kansas City, Mo., ThM from Union (N. Y.) Theological Seminary and PhD from Southern Baptist Theological Seminary, Louisville. Married to the former Norma Burnett, he has two daughters, Beth and Emily.

Dunston joined the Cumberland College faculty in 1983. He teaches Old Testament, Hebrew and sign language.

campbellsville college

Creative writer Bea Carol Opengart will be artist-in-residence at Campbellsville (Ky.) College from January through May 1990. Miss Opengart will be teaching two creative writing workshops at night for eight weeks each on the college's campus. The workshops are for beginning and advanced writers respectively.

Those interested in the workshops should contact Clara Metzmeier, in-

structor of English at Campbellsville, as soon as possible since the workshops have limited space. Mrs. Metzmeier can be reached at the college at (502) 465-8158, ext. 6242 or at home at (502) 465-6104.

georgetown college

Three Georgetown (Ky.) College faculty members have completed requirements for doctorates according to Joe O. Lewis the college's vice president for academic affairs.

Pamela Carroll is in her first year at Georgetown. She was previously instructor in education at Auburn (Ala.) University. She holds an EdD from University of Kentucky.

Marilyn Greenlee is assistant professor of education. She also earned an EdD from University of Kentucky.

Ann Solomone, another first year faculty member, is assistant professor of French. She has a PhD from Ohio State University.

Georgetown (Ky.) College's office of public relations is among the winners in the 1990 Council for the Advancement and Support of Education's district III news and public information awards competition. The office and Marc C. Whitt, director of public relations, have received the Award of Merit in the Total Public Information Program category. Only three colleges and universities in the Southeast have earned the award and this is the first time Georgetown has been honored by CASE.

Criteria for the competition included objectives, quality, use of resources and innovation and results of the news releases and feature stories.

Carolyn Hale, dean of student life at Georgetown (Ky.) College, has been named to chair a national task force on educational publications for the Association for Student Development in Southern Baptist Colleges and Universities.

The task force is working with the National Student Ministries Division of the Baptist Sunday School Board to develop materials which address several issues of concern pertinent to college and university students.

The first of several publications, *AIDS: A Christian Student Response*, is scheduled for publication in June, 1990. It will be followed by *Alcohol: A Christian Student's Response*, in 1991 and *Abuse: A Christian Student's Response* in 1992.

baptist seminary

Baptist Seminary, Richmond, Va. has received its second \$100,000 pledge in less than a month according to an announcement by acting president Morris Ashcraft.

Ashcraft told directors of Southern Baptist Alliance the pledge, made by an anonymous donor, will be paid within the first half of next year. It brings to \$291,000 in cash and pledges the amount given the new institution, Ashcraft said during a progress report to SBA directors meeting in Washington, D. C. for their semiannual meeting. The seminary is sponsored by the Alliance.

The pledge was made only weeks after the announcement that Calvary Baptist Church, Richmond, Va., had voted to give approximately \$100,000 of its assets to the new school. The congregation disbanded this summer and joined another Richmond church.

Before making his report to SBA directors, Ashcraft received a standing pledge of continued support and appreciation for his leadership. Ashcraft is the former dean of the faculty at Southeastern Baptist Theological Seminary, Wake Forest, N. C. Along with former president Randall Lolley and several others, Ashcraft resigned in protest of new policies implemented by a predominately fundamentalist board of trustees.

mid-continent college

Mid-Continent Baptist College, Mayfield, announces the implementation of a deaf ministry program. Mayfield native Lana Williams, a fully qualified sign language instructor, will be in charge of the program.

Miss Williams said the ministry to the

deaf program would prepare students for entry into the interpreting field and teach the skills necessary to complete the state screening test for interpreters.

The program will consist of a major in Bible with another 28 hours of concentration in ministry to the deaf but students do not have to be in a degree program to take these courses. They may also take the courses for credit or non-credit. Four of the eight courses will be offered during the coming spring semester. For information: (502) 247-8521.

Mid-Continent Baptist College will conduct registration for the spring semester Jan. 8-12.

Mid-Continent begins its 41st year of providing Christian education by offering more than 30 courses, including an Old Testament course which will be taught every other Saturday.

First time students are advised to contact the registrar's office now. Financial aid is also available to any qualified student. Classes start Jan. 8. For information: (502) 247-8521.

southern seminary

Southern Seminary students in the 90s will be older and from more diverse backgrounds if anticipated enrolment trends hold true. White male, recent college graduates have historically been the undisputed mainstay of enrolment at the Louisville school. However, demographic data and vocational preferences among college students indicate fewer students of this type will be attending seminary.

Since 1983 the number of white 22-year-olds in the U. S. population has declined by 17.71 percent and may drop another six percent by 1994. The number of college students who have expressed an interest in ministry vocations has declined at a faster rate than the college-age population.

Enrolment statistics depict an older, more diverse student body. During the past 10 years the average age of Southern students has climbed from 29 to 33. Nonwhite enrolment has jumped from 3.5 percent to 12 percent and the percentage of females has increased from 19.5 percent to 27 percent.

Ellis, Hardy named veeps at Campbellsville College

by Joan C. McKinney
Public Relations Assistant

Campbellsville (Ky.) College president Ken Winters has announced administrative changes including creation of an executive vice president post and reassignment of another vice president.

Ron Ellis of Bayton, Tex. assumed the newly created position of executive vice president. Ellis' role will center around internal operations of the college allowing Winters to devote more time for development projects.

Al Hardy, former vice president of business affairs and treasurer of the college, is now vice president for development and will supervise alumni affairs and financial development. Hardy has been employed by the college since 1968.

Ellis was executive assistant to the president of Lee College, Baytown, for a year before going to Campbellsville. From 1987-88 he was assistant director of institutional research and testing at Baylor University, Waco, Tex.

For three years he was registrar and coordinator of church and associational relations at Louisiana College, Pineville. From 1977-80 he taught history at Hornbeck (La.) High School.

Ellis' PhD is from Texas A&M University where he majored in higher education administration with a labor relations minor. His MS is from Baylor and his BA from Houston (Tex.) Baptist University.

Ellis has been a part time and interim pastor at several small Baptist churches. Since 1975 he has preached approximately 1000 sermons in Southern Baptist churches in Texas and Louisiana.

Ellis and his wife Jane Dowden Ellis



Ellis

Hardy

have two children, Ashton and Zachary.

Hardy was Campbellsville's vice president of business affairs and treasurer, 1980-89. He was advancement vice president, 1975-80.

Hardy was acting student life vice president from 1978-79 and director of admissions and financial aid, 1968-75.

Previously, he pastored several churches, was book store manager at Georgetown (Ky.) College, a chaplain with the Kentucky State Police and a teacher in Anderson County schools.

Hardy has been on the Campbellsville City Council seven terms and was elected mayor pro-tem by the council in 1986, still serving in that capacity.

He received the MA degree from Western Kentucky University, Bowling Green, and BA from Georgetown. He has attended Campbellsville, Southern Baptist Theological Seminary, Louisville, and Middle Tennessee State University, Murfreesboro.

Hardy and his wife Peggy McKnight Hardy have three children, Pam Hardy-Durham, Jim Hardy and Kathy Price, and five grandchildren.



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Philippians 1:6

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East German Christians want 'windows and doors' in wall

by Martha Skelton

The Berlin Wall need not fall entirely, but it must have doors and windows, said Siegfried Holtz, an East German Baptist youth leader.

Every house has walls, doors and windows, Holtz said. Many East German Baptists, like their countrymen, do not want to tear down their "house." But they want doors and windows of more freedom, equality and justice.

East German churches have played a key role in the dialogues and demonstrations that led to the sweeping changes of the past weeks.

Two years ago the Ecumenical Council of Churches started emphasizing themes of freedom, justice and stewardship of God's creation, said Siegfried Reichelt, pastor of Cantian Street Baptist Church, East Berlin. In the forefront have been East Germany's Lutheran churches, which have opened their large buildings to meetings and published reports of government injustices.

Religious words and symbols are found in the reform movement. For instance reform groups called for people to form a human chain across East Germany Dec. 3, north to south and east to west, in the form of a cross.

Small peace groups have met in churches, and various pastors and youth leaders have participated in demonstrations and meetings on reform. The political group New Forum has used the Cantian Street Church building for meetings. Several weeks before the Berlin Wall opened Baptists sent a letter to the government supporting initiatives for justice and reform. Similar letters also were sent by the Lutheran church and others.

The government tried to discredit them. The communist youth magazine charged East German Baptists used a European Baptist Federation meeting in Budapest last summer as an excuse to flee the country. "That was a poisonous lie," said Reichelt. "All who registered (for the meeting) came back."

Now new government leaders and new policies are in place. While no constitutional changes related to religion are yet underway, the government's relationship to churches has changed. The new minister of religious affairs is no longer a communist functionary, but a Lutheran lawyer.

Christians face the challenges of living and working redemptively in the merging order. Healing of spiritual and physical rifts now is possible.

When the wall was built men and women lost their jobs, bisected neighborhoods deteriorated, families and friends were denied the chance to stay close. One Baptist man from East Berlin gave an example of this quiet cruelty. His son lay dying of cancer in a Potsdam hospital. Relatives in the West applied for visas to come east to see him one last time, but they were not allowed to come. The man also prayed his daughter would live to see the day she could visit the West. They both have lived to see it.

"For a week now I've cried and cried," he said shortly after the wall opened. "If you can't cry as a German in these days, you're not human."

An East German man sitting in a tearoom operated by a Baptist church in West Berlin remarked on his first visit to that part of the city in 30 years. "I

feel like I'm able to dismantle the picture of the West as the enemy," he said. He was a member of a reserve military unit 25 years. "I will never put on that uniform again," he promised.

Evangelicals are finding a need for public expression of their privately held beliefs.

Friedhelm Sachse, youth secretary for the East German Baptist Union, will represent free churches on a committee working toward an officially recognized Christian youth organization. Currently only the government-sponsored communist youth organization is allowed.

"It's important for evangelical youth to not only see a duty to proclaim the gospel, the main work of the church, but to be active politically. It's a special moment in time, like Martin Luther King in the United States," he said, stressing that Christian voices should be heard as new parties organize and discussions are held about the future.

Christian goals in the national debate include the right to assemble in places besides churches, have a free press, organize student work, do more youth and children's work and have alternatives to military service and participation in communist school organizations.

"We want a school to be a neutral place," said Ulrich Materne, general secretary of the East German Baptist Union.

Christians also question the pledge of allegiance to the state and its atheistic tenets which young people must sign at age 13 or hurt their education and work prospects. Discussions have begun about changing wording so Christians can accept it, said Manfred Sult, Baptist union president.

The country faces hard times, especially economically. But the church has a role to play even in economics, Sachse said, noting, "The church has never said material things are what it's all about."

Rebuilding economic structures will take some time, Materne added. "People are seeing the West, seeing what they don't have. Will they be willing to sacrifice?" he asked.

"It's still the responsibility of the church to proclaim the gospel here. It hasn't lost its role; life has more meaning than travel, open borders. At the end of trips, spending money, are they any happier?" asked Sult.

"People have already changed. The prevailing fear is gone. They say what they think. But that doesn't make them wonderful people. Society may have good ideals, but normal people do not realize society needs regenerated people," said Materne.

"When the euphoria is over there will be hard years ahead," predicted Hans Guenther Sachse, church growth secretary for East German Baptists. "We always knew the country was in bad shape. Now we are learning how bad. Many will be unhappy. The church has a big role. Many people will be open to Christ. Historical events are times of revival."

He has tried to introduce innovative ways of evangelizing over the years, so he doesn't see any sudden changes in evangelism methods, which include weekend retreats. Church members invite non-Christian family members or friends to attend where they can hear the gospel and consider it in a quiet atmosphere. Tent revivals also are



Friedhelm and Cornelia Sachse and their children, Franciska, 6, and Jonathan, 4, walk into West Berlin from their home in the East. They were coming to visit friends and show their children some of the West for the first time. Friedhelm heads Baptist youth work in East Germany.

planned for next summer.

"Our number one problem is too many Baptist members with no spiritual basis from which to do evangelistic work in society. We need more mature and effective church members, although Baptists are in better shape than some," he said. He has adapted a West German version of the MasterLife discipleship program for use in East Germany, and he links discipleship training with evangelism so one can nourish the other.

East German Baptists face their own changes as they adapt to their new context and possibilities for ministry.

Some church members have been active in reform efforts, but others have objected to any political role for the church. Siegfried Holtz, who works with youth groups in the East Berlin area, has marched in demonstrations for change, as have young people and some pastors. He and his wife took their children to one such march to show them "this is our thing to do and say."

But Holtz has no interest in leaving East Germany. "I love this country. It's my home," he said. "I've heard the call

in my life of Jesus to full time service. Here are people who need Jesus. Because I'm one of these people, growing up here, Jesus wants me to be here and tell the good news."

Some tensions were felt before the Berlin Wall opened among church members who considered emigration and those who felt strongly believers should stay.

When many East Germans started fleeing the country through Czechoslovakia and Hungary, Baptist pastor Uwe Dammann and deacons of Lichtenberg Baptist Church in East Berlin wrote an open letter to the congregation encouraging them to stay. They warned of the danger of becoming "enslaved to the modern societal drive for luxury, travel, freedom. It would be a shame to have one's worldly goods replace love for God and neighbor."

They admonished the church to put God's kingdom first. "We believe God's kingdom should be built all over the world, including (East Germany). The desire to leave the mission field of (East Germany) is not from God. God trusted us with service in this land; he will help us complete it," they said.

Paul Gerhart Boese, pastor of Blankenfelde Baptist Church, East Berlin, said the open wall will help address this problem. "The opening of the wall relieved so much pressure. We won't lose many more. People are talking openly with hope of changes," he said.

"I hope the evangelical free churches realize we can't hold ourselves out of the society in which we live. To be credible as a church we've got to do more than proclaim the gospel. We must be socially and politically active," Reichelt said.

The amazingly quick and comprehensive changes have East Germans trying to adjust and assess what they mean. "For me it's a sign that God makes history, not only man," said Ulrich Materne. "Whether all that's new is totally positive is another question. What people do with the new possibilities is their responsibility."

The wall may not fall soon but if enough doors and windows open in it, East Germans may thrive without suppression and isolation. A sign near the Brandenburg Gate in East Berlin warned, "National militia only." After the wall opened someone penciled underneath, "And everybody else." (BP)

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

clear creek chronicle

Sent . . . to serve

The campus WMU and Brotherhood directed a meaningful foreign missions emphasis and encouraged the campus family to reach a \$1200 Lottie Moon goal. Taiwan missionaries Doug and Brenda Martin broadened our world vision. Four faculty families have a total of 35 years in overseas mission service. Members of these families made the student body aware of how the Lottie Moon offering blessed their lives. At the conclusion of the week of prayer \$3085 was received.

1981 graduates Jim and Jenny Ditty are among Southern Baptist missionaries supported by our foreign mission offering. Now in language training in Pusan, Korea, Ditty sent this recent news. "We have had much joy in our church as a result of a month long intensive effort to share the gospel. Everyday twice a day teams went out to seek the lost. Sunday our pastor will baptize at least four new believers—a tremendous blessing from God. Our church sits below one of the largest Buddhist temples in Pusan. How sad it is to ask a person if they are satisfied with Buddha and they say yes. I asked that of a sailor who had little opportunity to go to a temple or faithfully practice his religion, yet he said he needed nothing else. Our task is to be ambassadors of the Father. His Spirit will do the rest, which is so evident from those who do realize their need of the Savior and believe!"

The Dittys recently established a scholarship for a Clear Creek student preparing for foreign missions service. Each month they send us a check which goes into endowment. May many others go from Clear Creek to the ends of the earth. The fields are white unto harvest and the laborers are few.

Hal Wingo, assistant managing editor of *People Weekly* suggests no one is sent without a sender. "There is no service to be offered if there is no sustaining support which makes it possible for others to go," declares Wingo, whose sister Nanci is a foreign missionary. "The sadness and the shame is that much of the world may not know of that love without our participation, either in service of life or in support of that service."

personnel

Randy Stallings resigned as pastor of Sacramento Baptist Church and has accepted the call to pastor Pleasant Memorial Baptist Church. Both churches are in Daviess-McLean Association.

congregations

First Baptist Church, Whitesburg, Three Forks Association, is sponsoring a "Lottie Moon Post Office." Members can

send Christmas cards to one another via the intrachurch system and the postage saved is donated to the Lottie Moon Christmas offering. Thomas Stokes is pastor.

The youth of **Immanuel Baptist Church**, Henderson, Green Valley Association, received 101 coats during a drive to collect clothing for those in need. Dennis Plank is pastor and Tommy Tate is youth minister.

Hurstbourne Baptist Church, Louisville, is sponsoring two projects to provide goods to needy families. The church is holding a food drive to provide 30-35 local families with food baskets. Two

singles classes are also collecting items to be sent to Haiti. Robert Montgomery is pastor.

ordinations

Charles Nimo was ordained to the ministry at Ashby Lane Baptist Church, Long Run Association. Wesley Clark is pastor.

Ralph Meade, pastor of Goshen Baptist Church, Breckenridge Association, was ordained to the ministry Aug. 21. He began his pastorate at the church in July.

missions

The youth of **Calvary Baptist Church**, Danville, South District Association, report a successful mission trip to Campton. The group of 13 youth and adults led Bible studies at two locations. There was one profession of faith. Ernest Martin is pastor and Dan Stallard is youth minister.

Six Baptist Student Union members from **Berea (Ky.) College** will spend their January short term in Israel.

Traveling and working under the leadership of Norman and Martha Lyttle, Southern Baptist missionaries, the team will do general maintenance on the buildings and assist with food service and recreational activities at Baptist Village, a conference center near Petah Tiqwa. The team will also do on-site study at many religious and historical locations in Israel.



Berea Baptist Student Union students who will spend their January short term in Israel are (front row) Deborah Jeremiah, Caprecia Kilburn and Kevin Slempe; (back row) Lisa Caldwell, Nathan Platt and Tina Jones.

Happy Holidays!

Sandy League
James H. Coit
Ann Tatum
Lawanda Smith
Gray Hayes
Holly B. Oliver
Brad Bull

from the staff of
Western Recorder



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

sunday school lessons

LESSONS FOR DEC. 24, 1989

Life and work series

Telling the good news

Luke 2:22 Forty-one days after the birth of the Saviour a ceremony of purification for Mary took place in the temple at Jerusalem. At the temple there came into the picture an aged seer, Simeon, who was noted for his piety and was "just" in the sight of men and "devout" in the sight of God. This aged seer was Spirit-annointed, Spirit-enlightened and Spirit-led. He had been waiting for the appearance of the Messiah, having received the assurance of the Holy Spirit that he would see the Christ

before he departed this life.

Luke 2:25-32 The Holy Spirit bore witness to Simeon that the Christ-child was the Messiah for whom he had been waiting and watching. With gratitude in his heart the venerable old saint concluded that the appearance of him for whom he had been commanded to watch entitled him to be released from further duty. Now that his hope had been realized fully, Simeon was perfectly satisfied and ready to depart this life. He prayed: "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation."

Luke 2:36-38 As Simeon concluded his earnest prayer and turned to leave the temple, an aged widow, Anna, entered the temple, heard Simeon's last words in the presence of the family, recognized the Messiah, expressed her personal faith and shared the good news about Christ with those who needed to know the Saviour.

Both Simeon and Anna were deeply grateful to God for providing the long-promised and much-needed salvation for both the Jews and the Gentiles. As in the case of these two godly and wonderful people, the yearnings of any and all are satisfied completely when they exercise a genuine faith in Christ, the wonderful Saviour and Lord.

International series

The word among us

John 1:1-5 One of the names of Christ is "the word." Therefore it is not surprising that John's gospel opens with the statement "In the beginning was the word." Here we are taught Christ is coeternal, coexistent and coequal with God the Father. The statement, even

though an inseparable union existed between the Father and him. Of all things that exist in the material universe there is nothing that came into existence apart from Christ; therefore, he is God. Christ is the source of all life and every living being is dependent upon him for the sustenance of life. He is also the source of all light.

John 1:9-18 Christ "came unto his own." This verb "came" denotes a definite act—the incarnation. "Unto his own," refers to his own possessions or things which he created. "And his own received him not." "His own" means his own people; he came to be their redeemer and saviour, but they rejected him. As a nation Israel refused to receive him.

There were individuals who received him and became the children of God. As many as did receive Christ were given the right, the privilege and the ability to become the children of God.

Verse 13 corrects three erroneous ideas that are still prevalent, namely that regeneration comes by heredity, through self effort, or through the efforts of organized society. The impartation of the divine nature to a human being takes place upon his acceptance of Christ as personal Saviour.

While Christ sojourned on earth he brought the glory of God within human view, understanding and appreciation and he exhibited the Father in such a way that those who came to know him knew the Father also. Believers in him beheld his glory and drew from his inexhaustible supply of divine wisdom, power and love. From us he rightfully expects an absolute trust in him and an unquestioning obedience to him. Let us gladly testify to his grace, mercy and power! Let us live for his praise and glory.



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

homes for children

The Christmas story

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: you will find a baby wrapped in cloths and lying in a manger. Suddenly a great company of the heavenly host appeared with the angel praising God and saying, "Glory to God in the highest, and on earth peace to men on whom his favor rests."

When the angels had left them and gone into heaven the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened which the Lord has told us about."

So they hurried off and found Mary and Joseph and the baby, who was lying in the manger. When they had seen him they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. But Mary treasured up all these things and pondered them in her heart. The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told. (Luke 2:1-20 NIV)



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Tender loving care

Can you imagine having over 100 sick girls and boys to take care of at one time?

For most of this past week, the 11 dorm parents of Oneida have had that many sick with a flu like virus. As some have become well others have become ill.

Not only have our dorm parents been extra busy, but so has Dr. Richard Schroeder who is now in his sixth year of ministry to our campus family.

Periodically all schools, public and

private, have such a problem. But unlike the public school we cannot dismiss school and go home. Our 500 girls and boys live right on our campus in our dorms. The are at home. We cannot dismiss classes. If 100 are sick 400 are well and they must be kept occupied. The best thing, regardless of the situation, is to maintain the normal routine as much as possible.

Whatever the situation our tremendous staff rises to the occasion. In the process our students are taught valuable lessons. In a crunch, with a little leadership, our students also rise to meet any situation. I have seen that happen countless times since I first came to Oneida as a student myself 42 years ago.

Seeing dean of boys "Bud" Underwood with a rolling cart of juices and medicines going down one of the dorm hallways took me back in memory to February 1963. Nearly 27 years ago we had a similar situation with many sick. I was assistant dean of boys. One of those ill was a young teenage boy named "Bud" Underwood. I recall going to his room during his illness. How much things change and yet how much the same!

Our virus seemed almost to have two strains. At least our students reacted in two very different ways. Many had burning fevers as high as 104 degrees. But the majority had temperatures several degrees below normal.

Over the days of their sickness our students drank huge quantities of juice and water. We poured potato soup and tomato soup into them. I ordered the cooks to make large quantities of jello until further notice. That food is wonderful to slip down a sore throat. Various medicines were used including many hundreds of tylenol.

Mixed in with it all were huge doses of tender loving care. As everyone knows that is an extremely important ingredient with any type of illness.

Some staff members also became sick, but others covered for them in addition to their regular duties. Most everyone is back on their feet now, and we are moving forward toward the Christmas holidays.

While all the above was going on we kept our regular schedules. We got word that our band had received a second place trophy in the annual Lexington Christmas parade, the largest such event in the state.

Recent letters include the following: "I visited your campus in August with three other ladies from Earlington. I was very impressed with the concern you all have for the individual child."

Writing from Providence: "We were very impressed with the work your staff is doing for the children. We enjoyed your talk and the choir when you came to Sturgis First."

A Louisville grandmother writes: "Another word of thanks to your wonderful staff for all your help and love for my two grandsons. Oneida set the foundation for their progress which I am so proud of. Chip got straight As and was invited to Washington for the Congressional Youth Leadership Council. Tony played football and they won all their games except one. He had four Bs, two As, one C.

From Paducah: "We have never been to Oneida but know from others you are doing an unusual and tremendous work for our Lord."

Christmas is coming and the new year. Is Christ being remembered in your giving? He is the reason for the season.



**on
mission
together**

William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433
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Georgi's Christmas

I had not thought of Georgi in years. The "revolution" in Eastern Europe and the Soviet Union punched the brain cells which retain that memory. And it all played back.

It was 20 years ago in Cyprus that we first met him. He was about 40 then, studying Greek with us in Andreas Koumoulis' school for foreigners. Georgi was Russian, a communist and assigned to the Russian Consulate.

He seemed to enjoy our company and his English was good. I suspected that he enjoyed the company of my pretty wife, but his flirtations were never inappropriate.

He was lonely. His wife and daughter remained in a small town outside of Moscow, the name of which was always too difficult to pronounce.

Following our early morning class, we often went to a nearby restaurant for Turkish coffee and baklavah. Later, he would order a drink. He could never understand why we wouldn't drink with him.

On numerous occasions we talked about religion. There was never any misunderstanding about what was going on. He was trying to impress me with communism. I attempted to share with him my personal experience with Christ. He even read the gospel of Mark in Russian, he said.

He was curious about Baptists because, in Russian, they are very different from the Orthodox. He spoke of them as "rebellious." I gave him a small booklet on Baptists and what we believe.

It was several weeks before he brought it back. As he laid it on the top of the coffee shoppe table, I expected some leading questions. Instead he said, "Weak stuff, Bill. Weak stuff. Communism is much stronger."

Georgi's travels and mine diminished the frequency of our meetings. Then one day I learned that he had been transferred. I never saw him again.

I want to believe that somewhere in the world Georgi still lives. I hope that something will touch his memory button and he will remember my testimony, the gospel of Mark and the little book on Baptists.

Most of all, as communism undergoes the most radical revolution of its brief existence, I hope he will remember having one day said to me of Baptists: "Weak stuff, Bill."

May Georgi discover, as the power of Christ emerges in that ancient Russian Orthodox church, that it is atheistic communism which will not stand the test of time.

Wherever you are in the world, Georgi, "Joy to you—the Lord is come!"

Chronicle of troubled family journey helps parents of teen drug abusers

by Linda Lawson

Pat Fulbright, her husband Bob and their four children constituted the all-American Southern Baptist family—living in the suburbs of Nashville, attending church as involved members, enjoying family vacations, dealing with the kinds of family crises that are almost routine in large families—until the spring of 1975.

That was when their oldest son Todd, a junior high school student, began to undergo dramatic mood changes. His grades slipped and his whereabouts often were unknown. By fall the source of the problem was discovered when a collection of pills was found in his room.

The nightmare escalated with a series of arrests, detention, legal problems and continued substance abuse by Todd, who by then preferred to be called Derek. Those problems multiplied when the Fulbrights later learned 14-year-old Mandi, their third child, also was abusing drugs and alcohol.

Mrs. Fulbright, who now lives in Kirkwood, Mo., where her husband is minister of education at Kirkwood Baptist Church, has chronicled their family journey in *Troubled Teens—Troubled Parents* published in July 1989 by Broadman Press of the Baptist Sunday School Board.

In writing the book, "I wanted to be of help to other parents, to say this is what you will be facing if your child is

doing drugs," said Mrs. Fulbright. "I also wanted to help parents respond more quickly and not to try and hide their problems."

She speaks regularly to church, school and civic groups of parents and teens. She warns them of the consequences of drug and alcohol abuse and urges them to give their lives instead to Jesus Christ.

She lifts up the importance of support groups.

"I think a support group has saved my sanity. I realized others were going through the same thing. We were a help to each other," Mrs. Fulbright said.

She urges churches and leaders to give greater attention to the burgeoning crisis of drug and alcohol abuse among teens.

First, she suggests, drug education should be emphasized at church with children, youth and adults. Parents need to know what to do if a child is abusing chemicals, before the problem arises.

Second, as one way to demonstrate concern churches should allow support groups such as Alcoholics Anonymous, parents of teens using drugs and co-dependents to use their facilities for their meetings.

Third, churches should practice "loving support for families" struggling their way through the crisis of substance abuse.

Finally, transformation rather than condemnation should characterize the actions of churches.

"It's not the business of a church to judge and condemn and criticize but to transform lives," said Mrs. Fulbright. "We need to accept people where they are and take them where they need to be."

"Churches need to open their eyes. We're going to be dealing with this problem more in the future."

Mrs. Fulbright has nothing but positive words for the members of Kirkwood Church where they moved just days after Mandi had been released from her first treatment in Nashville.

"We shared this with the church, and they prayed. I think their prayers have helped more than anything. They are proud of her progress," said Mrs. Fulbright.

Mandi, now 21, recently married Lonnie Speer, St. Louis policeman of the year in 1988. She "is recovering and doing well," said Mrs. Fulbright.

Derek lives in a West Coast city and has no permanent home or job.

"We hear from him occasionally. He doesn't seem to be angry," she said.

With the release of her book Mrs. Fulbright describes herself as "recovering" and points to the telling of her story as one evidence.

Also she has sought to be for others what significant people have been for her through the years—"bonus people" who stick with friends.

"One of the ways we recover is to become a bonus person to someone else," she said. (BP)



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

sunday school lessons

LESSONS FOR DEC. 31, 1989

Life and work series

The foundation for service

Mark 1:1-5 When God needed a man with a flaming message of judgment who would be entirely obedient to his will he chose, called, equipped and commissioned John the Baptist for the important task of preparing the way for the coming of Christ.

The preaching of John the Baptist attracted the multitudes and to them he proclaimed the word of God without fear. He condemned sin and warned of judgment and then gave his listeners the assurance of the forgiveness of their sins on the condition of their repentance.

Mark 1:7-11 At the very peak of the wilderness revival the flaming evan-

gelist, John the Baptist, was baptizing in the Jordan River. Quietly and deliberately Jesus Christ came to be baptized by John the Baptist.

As Christ sank beneath the baptismal waters he prefigured the death which he was to die upon the cross, and as he arose from beneath the water our Lord symbolized his resurrection from the dead. As Christ was coming out of the baptismal waters, the heavens were rent asunder and the Spirit came upon him in a dove-like form.

Mark 1:14-15 The public ministry of Christ began in Galilee after the ministry of John the Baptist ended with his imprisonment. Preaching was the first work of Christ's ministry. As he came into Galilee the theme of his preaching was the glad tidings of the kingdom of God. These tidings did not consist of outward ceremonies and observances, but rather of forgiveness, salvation, peace, righteousness and joy.

Christ called upon the people to repent not only of their sins and vicious manner of living, but also of their wrong opinions concerning a temporal kingdom of the Messiah. He admonished them to relinquish their erroneous beliefs concerning justification by works and salvation through the observance of ceremonies. His preaching centered around two great doctrines, namely, repentance and faith.

International series

Jesus reveals himself through health

John 5:1-15 In Jerusalem by the sheep market was a pool called Bethesda, meaning "the house of mercy." When the waters bubbled up intermitly in

the pool they were reputed to contain elements of a medicinal and curative nature. The impression was widespread that the healing virtues of the disturbed waters were applicable only to the one who got down into the pool first.

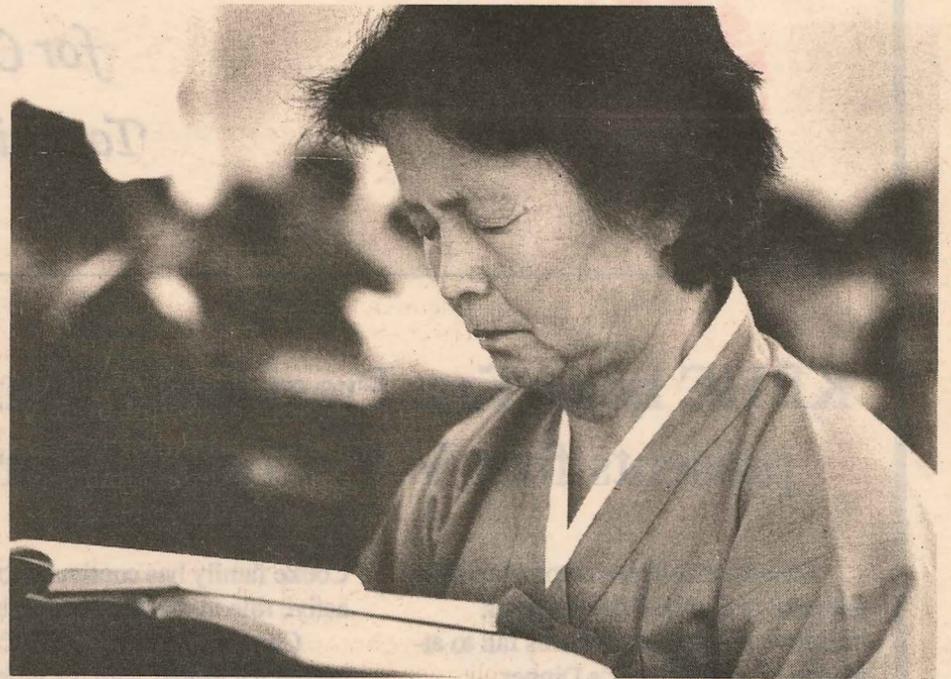
Around this pool five porches had been erected for the comfort of those who were waiting for a cure. Among those who thronged the porches was a man who had suffered from a disabling infirmity 38 years. At least half a lifetime he had waited for healing from his infirmity.

As Christ, the great physician, walked along in the midst of the afflicted, he was unrecognized and unwelcomed. Christ's query, "Wilt thou be made whole?" indicated that he did not intend to heal the man against his will. When the man signified his willingness and desire to be healed Christ challenged his faith, saying "Rise, take up thy bed and walk." Because Christ's command constituted an enablement this afflicted man was cured immediately and he took up his bed and walked.

When the Jews saw the man carrying his pallet on the Sabbath they objected. When the man told them his physician had commanded him to do so, they sought to discover whom the physician was but failed to discover who had healed him because Christ had conveyed himself away. The healed man went to the temple to thank God for the mercy which he had bestowed upon him. There Christ met him and revealed himself as the Saviour and charged him against yielding to a temptation to indulge in his former sins. The healed man returned and disclosed to the Jews Christ was the one who had brought about his cure. As soon as the man's physician was identified the Jews persecuted the Saviour and attempted to slay him.



Members of Bongsu Christian Church worship in their new church building, constructed by the North Korean government with funds collected by the congregation. The membership of the church is middle-aged.



One of more than 250 worshipers at Bongsu Christian Church, this woman, wearing traditional Korean dress, prays during a Sunday morning service at the church in Pyongyang, North Korea's capital city.

North Korea sees improved church-state ties

by Michael Chute

In November the Bongsu Christian congregation celebrated its first year in the only Protestant church building in all of North Korea.

Its sole Catholic counterpart is located in another section of Pyongyang, the nation's capital.

The communist government built both churches in 1988 with funds collected by the church in North Korea and Christian organizations located primarily in the United States and Japan. The two church buildings are the first to stand in the north since Korea was partitioned in 1945.

Many house churches also meet in North Korea, a substantial number of them in Pyongyang, according to Ko Gi Jun, secretary of the government's nondenominational Korea Christian Federation.

The churches offer evidence that Christianity was not completely eliminated in North Korea by president Kim Il Sung's government, as rumored in the West over the past four decades. Until recently little communication had occurred between the North Korean church and foreigners since Kim consolidated power in 1948.

Ko said, "Believers gave the money to build the (Bongsu) church building," a state-sanctioned, nondenominational church. The 350-seat church building, which cost \$250,000, usually is full for its one worship service each week.

"All land is owned by the state," Ko explained. "But if a congregation wants to build a church the state gives the land free of charge. Also the believers buy building materials from the state at a reduced price and the state builds the building for them."

Ko said a second 100-seat Protestant church building is under construction in another part of Pyongyang. A congregation will move in early in 1990.

"Not all believers in Pyongyang come to this church to worship," Ko said on the steps of the Bongsu church. "In Pyongyang and in other cities believers meet in houses. If the people get enough money then maybe they can build a church in other areas."

Two types of house churches reportedly exist in North Korea. Some con-

gregations apparently meet in homes because they have not yet proved a need for a building or lack the financial resources to build one. North Korean Christian leaders say that Pyongyang congregations are trying to develop a building fund and encourage foreign Christians and organizations to invest in it—a pattern followed in other cities.

Other Christians reportedly meet in homes because they are not sure of their freedom to meet. They do not want to subject themselves to government control, so they meet secretly.

Ko claimed 10,000 Protestant Christians now live in North Korea, which is double the figure he reported to a Christian delegation visiting Pyongyang in 1985. The 10,000-member figure is confirmed by a number of independent sources, including U. S. Presbyterian mission leader Syngman Rhee, a native North Korean who has visited his homeland several times in recent years.

About 2000 Catholics also worship in the communist nation. Kim's government has been more accommodating than China by allowing Catholics to reestablish contact with the Vatican.

Although 12,000 Christians may worship regularly in North Korea that number is low even by Asian standards. The total is tiny compared to that of South Korea where government figures show 29 percent of the population proclaims Christianity.

North Korean Christians total 0.05 percent of the country's 19.3 million people—the lowest per capita total of any Asian country except Mongolia, which has less than a dozen known Christians. It falls far below the region's traditional Christian lightweights—China at 0.8, Japan at 0.9 and Thailand at 0.5—in the percentage of Christians in the population, according to government and church estimates.

Surprisingly, the northern part of the Korean peninsula once was the showpiece of Christian missionary work in Asia. When Korea opened its doors to foreigners in the late 1800s missionaries found Koreans exceptionally responsive to the gospel.

Despite hardships of the Japanese occupation in the early decades of this century Christian numbers in Korea grew until the country ranked second only to

the Philippines among Asian nations. Estimates placed 500,000 believers in Korea prior to 1945. Approximately 13 percent of Pyongyang's population alone was Christian. The city was often called the "Jerusalem of the east."

That changed when the government began controlling the church shortly after Kim consolidated power in 1948. Informed sources say many Christians were imprisoned and some martyred during this period. The Marxist regime also closed all churches and banned the Bible. Any Bibles found reportedly were burned.

In addition, many Christians were among the one million Koreans who

died in the Korean War, 1950-53. During the fighting the vast majority of Christians remaining in the north sought refuge south of the Military Demarcation Line.

Today a thaw in church-state relations may be occurring in the north. The Korea Christian Federation, similar to China's Protestant Three-Self Patriotic Movement, has operated for the past five years. The country's first public celebration of Easter in 43 years was held last spring in the Bongsu church, with news media from the Soviet Union, China and North Korea attending.

Since the North Korean church does not operate a printing press of its own the government printed 10,000 copies of the Bible in 1983. A year later it printed scripture portions of the Old and New Testaments. Hymnals also have been printed in recent years. Soon the church will ask for more Bibles to be printed.

"Believers give money to the state for the purpose of publishing Bibles," said Ko. "It will be necessary to publish more Bibles because the believers have increased." He added that Christians in other countries such as the United States and Japan have sent Bibles to North Korea: "We can receive them, no problem." Some of the believers (in Bongsu church) are using Bibles from other countries."

Ko indicated that the government prints Bibles only for believers and that the church is responsible for verifying the number of Christians. Apparently government regulations restrict Bible totals from exceeding the number of Christians. Bibles are distributed through the Bongsu church free of charge since church donations pay for the printing.

The Bongsu church also operates a seminary in one room of its educational building. Eight students—six men and two women—study theology in the school. They attend classes after completing their work assignments.

Five of the students come from Pyongyang, Ko said. The other three come from rural areas and live in a dormitory the church operates. They attend classes daily. The seminary needs books for its library. The school has books from other countries, but not many. No theological books are published in North Korea.



This building of the Bongsu Christian congregation is the only Protestant church structure in all of North Korea. Ko Gi Jun (c) told Lewis Myers (facing l), director of Cooperative Services International, a Southern Baptist aid organization. Ko is secretary of the government's Korea Christian Federation. Sam James (r) is a Southern Baptist official, Li Young Nam (l) was the interpreter-guide for the visiting Southern Baptist delegation.



Kentucky Baptist Homes for Children Touching Lives



KBHC holds first President's Dinner, presents first V.V. Cooke Award

Friends of children across Kentucky gathered in Cooke Hall on Spring Meadows Campus earlier this fall to attend the first President's Dinner.

The dinner honored a number of KBHC friends who have exhibited exceptional interest in and support of Kentucky's child care ministry.

Kenneth E. Hall, a Louisville businessman and civic leader, received the first V.V. Cooke Award presented at the dinner. Hall was honored for his unselfish devotion to Kentucky Baptist Homes and other worthwhile ministries and organizations.

The V.V. Cooke Award is named in memory of V.V. Cooke, Sr., a Louisville businessman and Baptist layman who devoted much of his life to KBHC.

Special tribute was paid to Mrs. V.V. Cooke, Sr., and other members of the Cooke family. Through the years, the

Cooke family has continued to play an active role in the child care ministry.

Curtis C. Mooney, KBHC president, hosted the dinner with his wife SuEllen. Kenneth Chafin, pastor of Louisville's Walnut Street Baptist Church, was the featured speaker.

Other program personalities included William Marshall, executive secretary-treasurer, Kentucky Baptist Convention; Lindsey Horn, KBHC board chairman; and Tim Isaacs, former Glen Dale resident and current Georgetown College student.

The dinner and presentation of the award are intended to become annual events.

Founded in 1869, Kentucky Baptist Homes for Children is the oldest child caring agency in the Southern Baptist Convention.



Dr. Kenneth Chafin spoke.



Tim Isaacs sang.



President Curtis Mooney presented the V.V. Cooke Award to Kenneth E. Hall.

Mooney addresses convention messengers

Curtis Mooney, KBHC president, represented the homes at the Kentucky Baptist Convention held in Frankfort's Civic Center, November 14 -16. He presented his report in the Tuesday morning session.

Noting that this year marks the end of 120 years of ministry for KBHC, Mooney reminded KBC messengers that, since 1869, we've been "reaching out to children whom others have regarded as throw away children.

"This year has been a year of planning," he said, "and from this [planning] has come a strategy for the future."

Mooney talked about six goals for the future. The first goal is for KBHC to have "a distinctive Christian witness.

... Others must see Christ in it." He said KBHC also wants "to develop a continuum of care... programs to meet individual needs of children."

According to Mooney's report, other goals include: developing regional programs across the state; prevention, i.e. "working with children before they reach the crisis point"; meeting current needs; and diversified funding.

Messengers learned about KBHC's recent program changes: the new Baptist Youth Ranch, the Spring Meadows Crisis Intervention Shelter and pregnancy counseling and adoption.

Mooney also reported on plans for Glen Dale's 75th anniversary in 1990.

"Next year will be a year of celebration," he said. At Glen Dale, "children have found direction for life [throughout the years]. . . . We will stop and celebrate what God has done there."

Mooney invited all Kentucky Baptists to visit Glen Dale next year.

KBHC board member elected KBC president

Bill Messer, KBHC board member, and pastor, First Baptist Church, Ashland, was elected president of the 1989-90 Kentucky Baptist Convention. Messer received 74% of the votes cast at the annual convention held last month.

A member of KBHC's Board of Trustees since 1988, Messer has remained active in his first term on the board.

Messer says his membership on the board is important to him "because the child care board is involved in helping hurting people and seeking to bring wholeness to broken people. . . . That's the reason I'm so supportive of its work."

He believes his position on the board will have a positive effect on his term as KBC president. As president he will have opportunities to meet many people in need.

"I see the entire KBC as a service and a ministry to people," he says, "and in that way the two jobs would coincide."