

## Vestal shares concerns with Kentucky Baptists

by Suzanne Darland  
State Correspondent

Southern Baptists have moved away from faith in Jesus Christ as its foundation to allegiance to a particular group and its creeds.

That's the warning Daniel Vestal, who has announced his candidacy for president of the Southern Baptist Convention, gave in Louisville Mar. 19.

"It's not enough to confess Jesus Christ as Lord, we must now confess our commitment to continuous control of the denomination," he stated to 150 persons at Parkland Baptist Church.

"When we try to make anything else the foundation we're going to be in trouble."

Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta, Ga. for two years, also spoke in luncheon and dinner meetings to pastors and Southern Baptist Theological Seminary professors during his one-day visit.

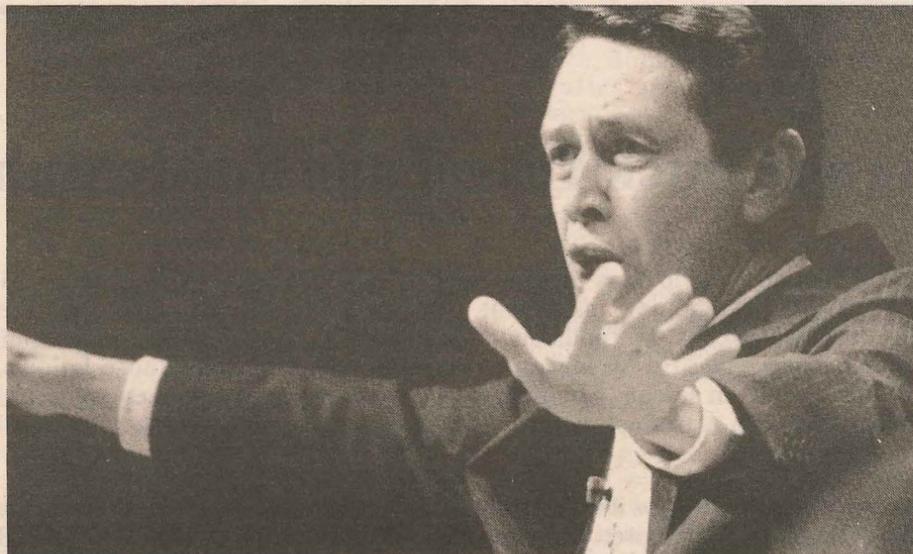
Vestal also indicated that the four examples listed by the 1987 peace committee report of common beliefs have wrongly become what conservative presidential candidate Morris Chapman called "bedrock Baptist belief." Those principles, that Adam and Eve were real persons, that named authors did write the biblical books attributed to them, that miracles were supernatural events and that the historical narratives in the Bible are accurate were never intended to be foundational. In an interview afterwards Vestal, who served on the committee, said he was told the principles "would not be used as a club."

"Those aren't the bedrock of Baptist belief," he told the supportive group last Tuesday. "It's Jesus Christ who was born of a virgin and lived a sinless life and died on a cross and was resurrected."

He said Baptists are being told they have to believe in a perfect Bible and says he does believe in the "perfect record of God."

"The problem is us," he added. "We're imperfect in our interpretation, application and proclamation of the Bible."

Vestal warned that historical Southern Baptist freedoms of interpreting scripture and sharing with others is



Daniel Vestal of Atlanta, Ga., candidate for the presidency of the Southern Baptist Convention, addressed a Kentucky audience in Louisville last week.

"being threatened by creedalism and conformity."

He said "control mentality" has arisen, that "thrives on caucusing as the essence of decision making" with secret pre-meetings that determine the agenda and actions. He said this is not only happening at the national conventions but "in every board and agency in our denomination."

"We don't need a college of cardinals who go on Caribbean cruises to decide what Southern Baptists should do," Vestal commented to a chorus of "amens."

He was referring to a January Bible study cruise led by four of the five former SBC presidents who have been leaders in an 11-year effort to turn the denomination in a more conservative direction. Baptist Press has said that potential candidates to carry the conservative cause were apparently discussed and a consensus reached.

Vestal added that centering power in

the hands of a core group of pastors was not healthy for the denomination.

"I want to go to the people."

In a question-and-answer session after he spoke, Vestal was asked about the Executive Committee's recent decision to propose on the floor of this year's convention that funding to the Baptist Joint Committee on Public Affairs be drastically cut.

"The Baptist Joint Committee has served us well for 60 years," he began. "What concerns me is that the Executive Committee voted to defund in direct violation of the will of messengers to the Southern Baptist Convention for five of the last six conventions." As recently as last year, messengers voted not to reduce funding.

Vestal said the Executive Committee led by Houston Judge Paul Pressler "knowingly and intentionally did this in a cavalier way. That's wrong; that's what's destroying the convention."

He also decried the name calling

dollars was given to missions. He hopes her candidacy shows he's serious about turning the focus of the convention back to reaching people for Christ.

"The responsibility of a cooperative missions effort belongs to every believer," he explained. "At the heart of being called a Baptist is to be able to interpret scripture for themselves and a mandate to share it."

Vestal, who calls himself a "denominational conservative," says he intends to bring reconciliation to the battle-scared Southern Baptist Convention by "neutralizing" its control.

"You can't shut people out for over 11 years and expect them to be cooperative," he added.

In a question-and-answer session after he spoke Mar. 19 at Parkland Baptist Church in Louisville, he pledged to be fair and share decision-making should he be elected.

"I'll not appoint anyone (to conven-

and accusations that he says have characterized the past 11 years.

"People are being labeled with threats and outright accusations" if their theology is not consistent with those in leadership positions, he charged.

He cited an article in the new Southern Baptist Communicator asking "Who is the Real Daniel Vestal?" A photograph shows him with former Southeastern Baptist Theological Seminary president Randall Lolley and Walnut Street Baptist Church pastor Ken Chafin. Cecil Sherman accuses Vestal of claiming to be a conservative but associating with "known liberals."

"Let me tell you," countered Vestal, "they're my Christian brothers. They have built their ministries on the word of God."

He allowed that they might have differences with him. But he claimed the strength in the denomination was the ability "to cooperate in the cause of Christ to take the good news of Jesus Christ to the world."

Vestal called for Southern Baptists to join together in a renewed emphasis to evangelize the world, despite doctrinal differences.

"It's the genius of our denomination to have a kind of cooperativeness in our diversity," he pleaded.

"With a commitment to cooperative missions," he said, Southern Baptists can be "people of the book who not only believe it but allow the Bible to shape, form and change lives."

He also called for "authentic spirituality."

"I don't want to run the fundamentalists out of the convention," he intoned. "Many are close friends, and they've made a contribution" to Southern Baptist life.

He noted that a strain of fundamentalism is "deep and wide" in the convention, "But there's a basic strain in the river that's deeper wider."

## Vestal says he's thinking and working as if he will win

by Suzanne Darland  
State Correspondent

When Daniel Vestal was nominated last year to challenge convention president Jerry Vines' traditional second term, he told his church, Dunwoody Baptist, Atlanta, Ga., he really didn't expect to win.

But that's all changed in 1990.

Vestal said he's "thinking and working" as if he will be elected.

"I like to think that this year there's a growing concern and a growing awareness" about the conservative-moderate split, noting that less than one percent of Southern Baptists are even represented in convention voting.

He said there's a call for peace after all the political bickering and predicted that even some "good-hearted people in the fundamentalist movement," tired of the infighting, will vote for him.

He was defeated last year by a vote of 10,754 to 8,248.

Vestal has asked former Woman's Missionary Union executive director Carolyn Weatherford Crumpler to be willing to be nominated as first vice president. She was also nominated last year, but lost to Junior Hill of Hartselle, Ala.

He notes that while she served as WMU executive director over a billion

tion committees) that will be controlled by someone else," he commented, adding that the 11-year rule of fundamentalist-conservatives has brought numerous such appointments.

"They'll have a servant's spirit and be committed to Baptist principles."

He didn't deny that the effort to change the direction of the convention would take some time.

"We didn't get in this mess in one year and we're not going to get out in one year," he allowed.

Another goal of his as president will be to "depoliticize" the presidency of the SBC.

"The power of the presidency has become something other than what it was intended to be by the framers," he intoned.

At the close of the session he asked those present to pray for the denomination. He also urged the sympathetic crowd to "go to New Orleans and vote."

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March 27, 1990

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## in the interim

### Bring on Chuck Yeager and Ed McMahon!

Watching the SBC presidential campaigns gearing up for New Orleans is getting to be a lot like watching television. Every week brings some new instalment, some new episode designed to get the attention of the SBC voting public. In recent weeks the fundamentalist camp has done most of the entertaining. Right now I'm waiting for Chuck Yeager and Ed McMahon to get involved. You know those fellows, two of the best product pushers on the television screen. Companies hire these men because they project sincerity and success. If they are identified with a product, consumers (so the advertising people say) are likely to trust that product.

That's about where we are in the SBC with the string of recent endorsements that have come out in behalf of Morris Chapman. Let's see, the list is pretty impressive at last count. First there was John Bisango of Houston, then Joel Gregory of Ft. Worth, then Jim Henry of Orlando and now Charles Fuller of Roanoke (though his statement was more an endorsement of John Bisango than Morris Chapman!). Who will be next?

What a year! First the former presidents (not all of them, mind you) meet on a cruise ship in the southern latitudes and select a candidate. Then John Bisango crosses everybody up by nixing Fred Wolfe and ordaining Morris Chapman, then Jerry Vines has to scramble to put on a good face at his pastor's conference in Jacksonville where the big announcement was to be made and now the big names are signing on with endorsements. And it's only March! Goodness gracious, what will April and May hold for us poor dumb folks in the pew who are waiting breathlessly for orders from above!

Somehow I have the idea that Southern Baptists aren't as witless as some people think. Watching this parade of political moves, it has occurred to me that something's afoot here. If Mr. Chapman is such a great leader, why does he need endorsements? Most folks stand on their own two feet, at least in the church and the church's work. Could it be that the party in power doesn't have confidence in their man Chapman? Do they think he's a weak candidate who needs the propping up of the big names from the pastor's conference circuit? Maybe there's another interpretation: could it be that the candidacy of Daniel Vestal has unnerved them a little? After all, what we've got is one conservative running against another conservative. And isn't that development one of the goals of the movement to correct the course of the convention? Please, please don't tell me that the fundamentalist camp is actually afraid of the conservative Mr. Vestal and thus must signal the troops that their man needs help. I'm so confused I don't know what's going on. Who knows, maybe Chuck Yeager and Ed McMahon really will show up and join in the selling of Morris Chapman. I really wouldn't be surprised.

If you can see any difference between the Chapman race for the presidency and some local race for secular politics you've got insight that I missed somewhere. The cherished Baptist characteristic of every man thinking for himself with God as the guide lies trampled back there in the dust somewhere. Would these same tactics go over in a local Kentucky church? No, they wouldn't. Any preacher who tried to get his slate of deacons elected by means of endorsements of prominent folks would find himself in real trouble. Baptists mistrust anyone, even if they use spiritual language, who tries to manipulate them into preordained decisions. The politics of endorsement is out of place, both for those who seek them and those who give them.

The issue, dear friends, is not conservative versus liberal, fundamentalist versus moderate. The issue is that old trusty Baptist doctrine our forefathers forged out of the blood and agony of persecution: the competency of the soul before the Lord God. The model of the Bible is God-chosen leaders selected through God-honored ways, with each man and woman deciding for himself who is to be set apart for service. It is the Holy Spirit that guides and not a group of super-apostles. Those who are calling for loyalty to a perfect Bible might want to practice perfect Bible teaching in their rush to hang on to ecclesiastical power. Baptists have survived worse, Baptists will survive this. God will not change his tactics of patient waiting for men and women of true spiritual greatness and humility to arise and lead out of the power of the Holy Spirit.

*Richard W. Bridges*

**western recorder**

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# baptist news briefs

## Two favor, two straddle, one quiet on Chapman

A proposal for a new Southern Baptist coalition "of those committed to a perfect, infallible Bible," has received the support of Charles Fuller, who was chairman of the Southern Baptist Convention peace committee.

Fuller, pastor of First Baptist Church, Roanoke, Va., wrote in his church newsletter Mar. 17 that the plan, first proposed in February by John Bisagno, pastor of First Baptist Church, Houston, Tex., has "refreshing potential."

Bisagno, calling for "all those who believe in a perfect, infallible Bible to stand up and say so," linked his "historic" new coalition of inerrantists with the announcement he will nominate Morris Chapman, pastor of First Baptist Church, Wichita Falls, Tex., for the presidency of the SBC at its annual meeting in New Orleans.

While Fuller gave support to Bisagno's plan, he stopped short of endorsing Chapman for the presidency.

Two other pastors who in the past have avoided overt involvement in SBC politics—including another member of the SBC Peace Committee—publicly announced they support both Bisagno's plan and Chapman's candidacy.

They are Joel Gregory, pastor of Travis Avenue Baptist Church, Ft. Worth, Tex., and Peace Committee member Jim Henry, pastor of First Baptist Church, Orlando, Fla.

Fuller said recommendation six of the peace committee report, adopted by messengers to the 1987 annual meeting, requests "all organized political factions to discontinue organized political activity."

In declining to endorse Chapman, Fuller said: "I choose to observe that request. I think it (his action) is the spirit of the peace committee report as well as the letter. I would not level accusations that people are violating it (with endorsements), but the request is there and I choose to recognize it and

honor it."

In his Mar. 1 church newsletter Gregory noted, "By the deepest conviction of my life and soul, I must endorse this attempt for unity with doctrinal integrity." He added Bisagno's call for a "historic new day" will "bring us to an end to this controversy a new coalition to put an end to these painful 11 years."

He said, "Dr. Chapman has promised to enlarge the tent. We will all be witnesses and jury as to what happens. We will know a year from now when the appointments are announced."

In his church newsletter in early March Henry told the Orlando congregation: "In deciding for the first time in my ministry to speak out on a presidential election, I am doing so not on the basis of personalities but of a far greater concern, a principle, the integrity and nature of scripture."

Another pastor, Ken Hemphill, of First Baptist Church, Norfolk, Va., like Fuller, endorsed the proposal but stopped short of endorsing the candidate.

"It is my earnest prayer that this would be the year Southern Baptists can put political rhetoric, divisive titles and character assassination behind us. I resonate with John Bisagno's call for peace now without compromise on the integrity of scripture. I long for an end to the struggle which has burdened all loyal Southern Baptists," Hemphill wrote.

"I support an end to political factions, a move to more inclusive leadership and a more harmonious and evangelical convention," Hemphill added in a statement he prepared for release to the press. The statement did not appear in his church newsletter.

The flurry of endorsements of both Bisagno's "coalition" and Chapman's candidacy grew out of conversations initiated by Gregory and Bisagno, Fuller said.

"Joel (Gregory) called to say John (Bisagno) had a statement he wanted to share with me and some others, and asked if I would listen," Fuller recalled. "Then I was asked if I would be

willing to be in on a conference call with several people."

He said Bisagno read a "rough draft" of the statement in the conference call, which included Gregory, Henry, Hemphill and Charles Carter, pastor of Shades Mountain Baptist Church, Birmingham, Ala., Fuller said.

Fuller and Hemphill endorsed Bisagno's plan but declined to endorse Chapman; Gregory and Henry endorsed the plan and endorsed the candidate; Carter, by mid March, had issued no statement.

Fuller responded to a rumor that the round of endorsements by prominent pastors was part of a political strategy orchestrated to foster the candidacy of Chapman and another win for conservatives in the presidential election in New Orleans.

"I do not believe this is part of an intentional, orchestrated strategy. If I thought I was involved in that I would feel I had not honored the peace committee report. (BP)

## Prominent pastors key to perpetuating control?

A new "coalition" of inerrantists and endorsements of its candidate is "very clear political strategy," Daniel Vestal said.

Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta, responded after four pastors endorsed a proposal to create a new coalition around the "perfect, infallible Bible," and two of the four endorsed the conservative candidate for the presidency of the Southern Baptist Convention.

Vestal, who announced in September he will again seek to be elected president of the 14.9-million-member denomination, is expected to challenge conservative candidate Morris Chapman, pastor of First Baptist Church of Wichita Falls, Tex., when the convention meets June 12-14 in New Orleans.

Chapman will be nominated by John Bisagno, pastor of First Baptist Church in Houston, who announced his "historic" new coalition "of those committed to a perfect infallible Bible."

"Morris Chapman is going to be nominated because the five former presidents (of the SBC) want him to be nominated," said Vestal.

"Southern Baptists don't need a college of cardinals to determine the direction. We particularly don't need a college of cardinals who go on Caribbean cruises and then come back and determine who will have a part in the decision making process."

Vestal referred to reports four of the five former presidents elected since 1979 went on a Bible conference cruise in January, during which decisions were made regarding the conservative candidate for president in 1990. Reports indicate Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn.; Bailey Smith, an Atlanta evangelist; Charles Stanley, pastor of First Baptist Church, Atlanta; and Jerry Vines, current SBC president and pastor of First Baptist Church, Jacksonville, Fla., were on the Templeton cruise. Not attending was James T. Draper Jr., pastor of First Baptist Church, Euless, Tex..

"What is happening is a very clear political strategy to 'enlarge the tent' of leadership in the central core. The college of cardinals is reaching out to a select group of influential pastors in order to perpetuate the control of the past 11 years by enlisting fresh leadership into it," Vestal said.

"This is part of the problem. The SBC does not need an episcopate, a presbytery, a college of cardinals. We do not need to be a centrally controlled denomination by a centrally controlling group determining who can and who cannot be part of Southern Baptist life."

"They seem to be extending their hands and their heart only to those who interpret the Bible the way they interpret it and only to those who will confess it the way they express it. That is not a broadening but a narrowing and a creedalizing. It is broadening only in the sense that a few individuals who are key and influential have been invited in.

"I would be naive not to recognize the influence these men have because they are leaders in the denomination. I respect that leadership but I would like to think Baptist people don't need anybody making decisions for them. People can see what the issue is. It is not the Bible; it is freedom and who is going to be part of the participatory decision making process.

"I think Baptist people will see beyond this carefully planned strategy and will say they don't want a perpetuation of the control of the past 11 years." (BP)

## Koreans, Brazilians will send U. S. missionaries

The Home Mission Board has agreed to cooperate with the Korean and Brazilian Baptist conventions to approve missionaries in the United States.

Under the agreement, approved in principle by the agency's board of directors during their spring meeting in Atlanta Mar. 12-14, Brazilians and Koreans appointed as foreign missionaries to the United States would become joint missionaries of the Home Mission Board.

Baptist leaders from Korea and Brazil spoke to HMB trustees about their desire to reach their own people who have come to America without the gospel.

Ki Man Park, pastor of Yoido Baptist Church in Seoul and chairman of the Korean Foreign Mission Board, told the group he was the product of Southern Baptist missionaries sent to Korea. In return, "we're going to send our missionaries to North America to reach my own blood and kinsmen for the Lord," he said.

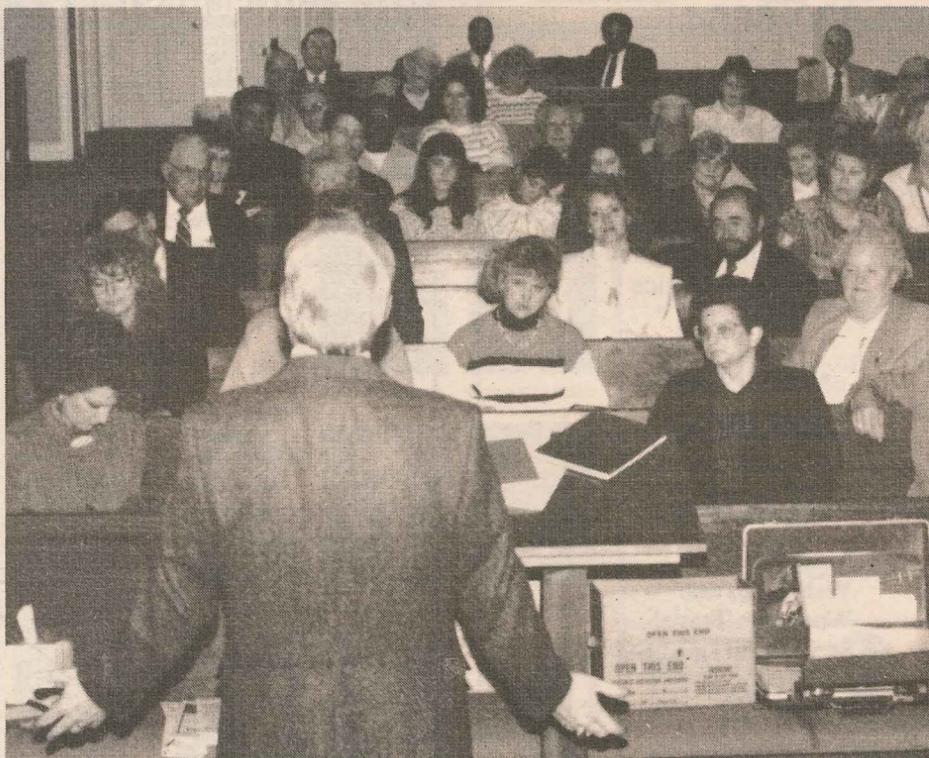
"We are eternally thankful for the Southern Baptists who so willingly and sacrificially committed their lives for the cause of evangelizing Koreans, both in Korea and the United States."

Because of this contribution from Southern Baptists Korean Baptists now want to reach out to other countries with the gospel, Park said. "America today needs Christ and this country is rapidly becoming a mission field. The Korea Baptist Convention would like to share our spiritual blessings with you by cooperating in winning America to the Lord."

Bill Ichter, a Southern Baptist missionary to Brazil and associate director of the Brazilian Baptist World Mission Board, also addressed HMB trustees.

"Today there are literally hundreds of thousands of Portuguese speaking people who have come to your country," Ichter said. "God has given us a sacred mission to reach these people.

"We Brazilian Baptists feel a great responsibility to these people. To us, they represent a challenge as great as the Philistine giant David faced." (BP)



Paul Blizard (above), First Baptist Church, Fairdale, was one of four leaders conducting conferences on cults at High Point Baptist Church, Mayfield, and Watson Lane Baptist Church, Henderson. Other leaders were Eunice Bryant and David Shirley, Home Mission Board interfaith witness associates, and Allen Harrod, First Baptist Church, Bellevue. Topics of discussion included the occult, Mormans, Jehovah's Witnesses and the New Age Movement. A total of 318 persons attended.

# baptist news briefs

## BHF

### BAPTIST HOSPITALS FOUNDATION

The following is a memorial by Allen K. Montgomery to C H Richardson, Jr. Delivered by Allen K. Montgomery, Jr. Feb. 14, 1990 at Richardson's funeral. Richardson's family requests that donations in honor of Richardson be given to the Baptist Hospitals Foundation and the Kentucky Baptist Foundation.

C H Richardson truly understood what it means to know God, to put trust in him, to be Christ's servant, to bear witness to the truth.

A witness speaks. His witness is his word. But most importantly, his witness is his life. Richardson's life made truth visible. What he said and did gave evidence to what he believed.

Richardson believed in service. He believed that as Christ's servants on this earth each of us has been given talents and abilities, and that God expects us to develop them and use them for his glory. Richardson expressed his commitment to Christ through many different organizations and ministries, but nowhere has his influence been more profound and his impact more lasting than through his many years of service to Kentucky Baptists.

For over 25 years Richardson served selflessly as board member or legal counsel to Kentucky Baptist Hospitals, the hospitals' foundation and the Kentucky Baptist Foundation.

While there are many words that I could share which characterize Richardson's long years of service to Baptist institutions two words which come foremost to my mind are integrity and humility.

I have never met a person who was held in such high esteem and respect by everyone who knew him. If Richardson said it, you could believe it. You could take what he said at face value. Richardson was a man of convictions. He was committed to doing what was right and he stood by it even if it was difficult or unpopular.

Richardson was a very humble man and he wore that humility quietly. He never regarded himself as being more important than others. He went out of his way to make others feel they were important and he did this consistently.

As legal counsel Richardson was wise and cautious. He never practiced for his own reward; he always had the best interests of his client at heart. He understood that the practice of law was part of his stewardship.

It is difficult for me to speak about Richardson's Christian service to Baptist institutions without saying a word about the three years I worked closely beside him at Baptist Hospitals. He was my teacher, my mentor and my friend. He taught me a lot about the law, but most importantly he taught me about matters of the heart.

He not only used his own gifts and abilities for God's service, but he helped and encouraged others to develop and use the gifts and abilities God has given them. Richardson believed that everyone is called to serve.

Richardson will be sorely missed. But for all who have had the opportunity to know him and to serve with him, we have learned and grown to be better stewards of the gifts and opportunities God has given us.

Yes, C H Richardson was a witness; he was God's servant; he had a servant's heart. His life gave form and shape to what he believed—the truth of God's love and the message he has entrusted to each of us.

## Defeat of Vestal to be big plus for Alliance?

The Southern Baptist Alliance is "past the easy part," in attracting membership, Stan Hasteley told the SBA membership Mar. 9 in St. Louis at the organization's fourth national convocation.

"I have a hunch we have already attracted most if not all of the alternative congregations, those willing to identify themselves as a different kind of congregation, where their difference is worn as a badge of honor," SBA executive director Hasteley said.

He reported 95 congregations are affiliated with the SBA, as well as 2700 individual members, giving the organization a membership of about 54,000. About two dozen congregations are listed as supporters.

The annual meeting of the Southern Baptist Convention in New Orleans, June 12-14, "has the potential of changing the SBA a great deal," Hasteley said. "If Daniel Vestal (the moderate presidential candidate) suffers a huge defeat—which is entirely possible—churches may be ready to move on to a new definition.

"A huge defeat for moderates has the potential of making the Alliance an attractive place. It could be similar to San Antonio (where moderates lost the presidency by a narrow margin). After San Antonio we gained one congregation a week for nine months. After Las Vegas (site of the 1989 convention) we have not gained a half-dozen new con-

gregations."

The Alliance membership figures, "certainly modest when compared to the size of the SBC, are nonetheless significant as a barometer of the discontent among true Baptists disillusioned with the direction our denomination has taken in recent years," Hasteley said.

"Yet, I am convinced our actual numbers to date represent but a fraction of those who share that discontent but who for a variety of reasons have chosen thus far not to join us." (BP)

## Stassen 'off the hook'; gets affirmation vote

Three trustees of the Southern Baptist Christian Life Commission met in Birmingham, Ala. with Southern Baptist Theological Seminary professor Glen Stassen of Louisville in an effort to resolve questions about recent trustee action involving future speakers at commission seminars and conferences.

Afterward, the three commissioners issued an affirmative statement about Stassen and his stand on abortion.

The 31-member commission voted Mar. 2 to request commission staff to refrain from inviting speakers to seminars and conferences who are outspoken on pro abortion issues. During the discussion, some trustees expressed concern about a statement on abortion signed by Stassen in 1977.

Afterward, Stassen issued a statement expressing concern that his name had been brought up without being in-

vited to discuss the issue with the commission.

Stassen's name surfaced because of his role as a speaker at the commission's annual seminar in Birmingham Mar. 12-14. Stassen spoke Mar. 13 on "How to Apply Transforming Initiatives to Family Conflicts that Arise from Addictive Behavior."

The three commissioners' statement says:

"What we see in Dr. Stassen is a man whose life is pro life. His wife and son afford him a unique opportunity to live what many profess. We appreciate his life for God and his calling to work for peace. We hope that his example in this regard will continue to be a blessing to our whole convention." (BP)

## Lottie Moon tops goal 1st time in nine years

Gifts to the 1989 Lottie Moon Christmas offering for foreign missions will total about \$81.3 million, meeting the goal for the first time since 1981, according to Foreign Mission Board projections.

By Mar. 12 the agency had received about \$61.5 million in Lottie Moon gifts toward a goal of \$81 million. Projections based on actual receipts from Baptist state conventions indicated that by the final tally May 31 the total will amount to about a 3.2 percent increase over 1988 giving.

"I certainly am encouraged the projections at this time indicate we're anticipating meeting our goal for the first time in nine years," said board president R. Keith Parks. But Southern Baptists should note the percentage increase only equals the inflation rate, he cautioned.

"I would have to acknowledge reality and say that while we're grateful for the increase, it still doesn't provide the bold mission funding Southern Baptists need if we're going to take advantage of the great evangelistic opportunities that are opening, such as those in eastern Europe," Parks added. (BP)

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Kentucky Central Life, Lexington, Ky. Newlife graded premium life insurance from No. 76232. Above premiums are first year only. Premiums increase annually to age 85 and then remain level.

### Alliance resolution repents of slavery

The Southern Baptist Alliance formally and publicly repented of the "sin of slavery" during its fourth annual convocation in St. Louis, Mo. Mar. 10.

A resolution presented by James Strickland, pastor of Heritage Baptist Church, Cartersville, Ga., declared: "The sins of slavery and of condoning slavery committed by Southern Baptists are spiritual blight upon the relationships between African-Americans and whites in the South which has lasted unto this generation. The time is long overdue for Southern Baptists to repent of these sins."

Strickland's resolution, adopted without opposition during the SBA business meeting, says that members of the SBA, "as members of the Southern Baptist family, publicly repent and apologize to all African-Americans for condoning and perpetuating the sin of slavery prior to and during the Civil War."

The resolution, as adopted, calls on the SBC, at its annual meeting in New Orleans June 12-14, "to help cleanse our denomination of the blight of racism by adopting a similar statement of confession and repentance."

One other resolution, presented by Steve Watkins of Arkadelphia, Ark., commended former president Jimmy Carter and his wife, Rosalyn, for their "servant lifestyle," for work in Habitat for Humanity and for contributions he has made toward peace in Ethiopia and

Nicaragua.

SBA members elected Richard Groves, pastor of Wake Forest Baptist Church, Winston-Salem, N. C., as president, succeeding Anne Thomas Neal of Wake Forest, N. C. Other officers: Betty McGary, president of Southern Baptist Women in Ministry and minister to adults at South Main Baptist Church, Houston, Tex., vice president; and Bill Puckett, a travel agent in Raleigh, N. C., secretary. (BP)

### Former WMU leader nominated by NABF

Carolyn Weatherford Crumpler, recently retired executive director of the Southern Baptist Woman's Missionary Union, has been recommended by the executive committee of the North American Baptist Fellowship as its next general secretary. Mrs. Crumpler was selected by the NABF executive committee and will be presented to a meeting of the NABF general council in Nashville May 20-22.

If she is elected she will be presented to the August meeting of the BWA general council in Seoul, South Korea, for election as a BWA regional secretary.

The 11 Baptist organizations comprising the NABF represent a combined membership of 29,496,834 in 90,802 churches in the United States and Canada.

Mrs. Crumpler retired as executive director of the WMU in August to marry Joe Crumpler, pastor of Carmel

Baptist Church, Cincinnati, Oh. In January she announced she would be nominated as first vice president of the SBC, the running mate of moderate presidential candidate Daniel Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta, Ga. (BP)

### Missionary associate role now open to more Baptists

Prospective missionaries have responded positively to a new policy that opens Southern Baptists' foreign missionary associate program to a larger group.

The qualification changes, approved by board trustees Feb. 15, lower the minimum age for missionary associates to 24 and allow vocational skills and experience to supplant formal education in some cases.

They also allow the spouse of a person with the primary missionary assignment to qualify for service without formal education beyond high school when other requirements are met. A substitution of experience for education also may be allowed in some primary assignments such as mission office secretaries, builders or even pastors who have many years of experience but lack the normally required master of divinity degree.

Missionary associates work on four-year, renewable terms. The missionary associate program seeks people with existing skills for limited-term assignments in foreign missions, whereas the career missionary program emphasizes

preparation for work that spans a person's career. (BP)

### Panamanian Baptists hold national campaign

"Operation Just Cause" may have slowed their preparations, but it did not stop Panamanian Baptists from mounting a national evangelistic campaign in the U. S. invasion's aftermath.

Fourteen Georgia Baptist volunteers joined Panamanians and a dozen Baptist evangelists from Latin America to lead mass crusades and simultaneous revivals in three Panamanian cities Feb. 28-Mar. 11. Final statistics on spiritual decisions are not yet available but early reports indicate "very good" response, Southern Baptist missionaries said.

Panamanian Baptists had been planning the campaign since 1988. But when U. S. military forces launched their "Operation Just Cause" invasion of Panama Dec. 20, Baptist leaders were not sure how to proceed.

"They decided to go ahead with the campaign," said missionary Larry McCoy of Statesville, N. C., a crusade coordinator. "This says something about the Panamanian people. They're resilient."

Three Latin American evangelists led the citywide crusades. Other Baptist volunteers preached simultaneous revivals in more than 50 Baptist churches. Eight Hispanic pastors from the Georgia team preached in Spanish speaking churches. (BP)

# NATIONWIDE BIBLE CONFERENCE

**"DECADE OF DESTINY:  
A POWER CONFERENCE FOR THE '90s"**

**MAY 16-19, 1990  
BELLEVUE BAPTIST CHURCH  
MEMPHIS, TN**

#### FEATURED SPEAKERS



ADRIAN ROGERS



STEPHEN OLFORD



MANLEY BEASLEY



JOHN MacARTHUR



JERRY VINES



RON DUNN



CHARLES STANLEY



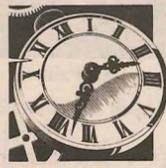
JEAN LUSH

#### GENERAL SESSION TOPICS WILL BE:

- How to Have a Ministry That Changes Lives
- How to Prepare Sermons That Honor God and Meet Needs
- How to Present Pageants That Reach the Multitudes
- How to Be Secure in Your Role as a Minister's Wife
- How to Double Your Church's Baptisms in One Year
- How to Use TV, Radio and Other Media to Impact the Masses
- How to Administrate With the Anointing of the Lord
- How to Bring Glory to God Through the Use of Banners

#### A SAMPLE OF TOPICS FOR LADIES WILL BE:

- Janet Vines . . . "Overcoming Depression"
- Joyce Rogers . . . "The Lord Shall Choose for Me"
- Marthe Beasley . . . "How to Have Victory over Adversity"
- Jean Lush . . . . . "Solutions for Tensions in the Life of a Minister's Wife"
- Heather Olford . . . "My Husband is My Ministry"
- Anna Stanley . . . "Journey to Freedom"



**DECADE OF DESTINY**



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# baptist news briefs

## Compromise plan to save seminary's accreditation?

Trustees adopted a compromise faculty selection process for Southeastern Baptist Theological Seminary Mar. 13.

Faculty selection has been the core of controversy at the Wake Forest, N. C. seminary since October 1987 when the trustees' new conservative majority changed the way the school picks professors. Those changes reduced the faculty's influence and gave more power to the president, who reports directly to the trustees. Trustees spoke of a need to make faculty additions reflect the conservative nature of the Southern Baptist Convention. Faculty expressed concern for academic freedom.

Subsequently at least 18 faculty and administrators resigned or retired. Both of Southeastern's accrediting agencies launched investigations which still have not determined the fate of the school's academic standing.

A focal point of the new plan is provision for a search committee—comprised of the president, vice president for academic affairs, three faculty members and one trustee—to propose candidates for each faculty vacancy. A nominee must get a two-thirds vote of the committee to make the final list of candidates given to the president.

Trustees ultimately elect the new faculty member, based on the president's recommendation. The president is not required to recommend

someone from the search committee's list or someone endorsed by the faculty. But if he does not, he must tell trustees the faculty does not concur and provide them with the faculty's objections.

The process will be implemented for a year and evaluated at the trustees' March 1991 meeting. Vacancies already have been declared for four positions: one in Christian education, one in New Testament studies and two in Old Testament studies. (BP)

## HMB enlisting witnesses for New Orleans project

Organizers of the "Sharing Hope with Greater New Orleans" project now are recruiting 3000 people willing to share their Christian faith with residents of the host city for the 1990 Southern Baptist Convention annual meeting.

More than 600 pastor-teachers already have responded to a request for 250 people to lead training sessions for the door-to-door witnessing effort in New Orleans June 8-9, according to officials of the Home Mission Board.

Southern Baptists will gather in New Orleans June 12-14 to conduct business and hear reports from their agencies and institutions. As a precursor to that event the Home Mission Board and Louisiana Baptist Convention are planning an evangelistic blitz in the city similar to the door-to-door witnessing done during last year's Las

Vegas, Nev., convention. Last year nearly 1000 people made professions of faith in Jesus Christ.

The evangelistic event will begin with an orientation for pastor-teachers Friday, June 8, at 3 p.m., followed by a rally for all participants at 4:30 p.m. Both events will take place at Victory Assembly Baptist Church, 5708 Airline Dr., in Metairie.

The pastor-teachers will lead training sessions in local churches beginning at 8 a.m. Saturday morning. Then all participants will go out for door-to-door witnessing from 10:15 to 12:15 and 1:15 to 3:15 p.m. The witnesses will gather back in the churches for a report time at 3:30 p.m.

Youth rallies will be held in New Orleans, Baton Rouge, Homma, Hammond and Slidell Saturday night. Churches throughout the New Orleans area will host joint Sunday school for youth and adults and "Harvest" services Sunday morning to conclude the project.

Anyone willing to participate in the evangelistic blitz should register by writing the Home Mission Board's Personal Evangelism Department, 1350 Spring St., N.W., Atlanta, GA 30367. (BP)

## CLC's annual seminar focuses on addictions

Americans are addicted to everything from alcohol to drugs, from sex to

money, from gambling to work, and Christians need to deal with their own addictive behaviors and to help others recover from their addictions, speakers at the Southern Baptist Christian Life Commission annual seminar in Birmingham, Ala. said.

The seminar, which drew 222 registrants Mar. 12-14, was titled "Addictions & Family Crises."

"Sexual addiction is alive and well in the Southern Baptist Convention," said Dallas, Tex. sex therapist and counselor Nancy Badgwell.

"Sexual addiction is the hidden addiction, the most shameful and guilt producing of all the addictions," she said.

Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, outlined seven steps from the Sermon on the Mount that he said help individuals overcome addictions: admitting powerlessness; talking; taking transforming initiatives through the use of kind, courteous deeds; providing justice that produces peace within families; showing Christian love and seeing others with compassion; praying with an emphasis on "listening" to God; and practicing forgiveness.

Idolatry is the root problem of addictions, said C. Mark Corts, pastor of Calvary Baptist Church, Winston-Salem, N. C. Idolatry starts as an experiment, moves to an obsession and becomes an addiction, he said, noting, "Idols are not just representatives of God but the replacement of God." (BP)

## "Share Hope Through Homebound and Cradle Roll"

### HOMEBOUND MINISTRY

The Homebound Department of the Sunday School ministers to persons who are confined to their homes or to their beds. In addition to providing Bible Study at least once a month, the department seeks to minister to the unique needs of homebound persons and to help them feel needed and useful.

### CRADLE ROLL MINISTRY

A Cradle Roll Department is a Sunday School ministry that reaches into homes of children under two years of age who are not enrolled in Sunday School, and also ministers to expectant parents who may or may not be enrolled in Sunday School.

### THESE WHISTLE STOP CONFERENCES WILL SEEK TO:

1. Help church leaders become aware of the need for a Homebound and Cradle Roll Ministry.
2. Outline a simple organization for getting the ministry started.
3. Familiarize prospective Homebound and Cradle Roll workers with available materials and literature.
4. Provide some training in the methods of Homebound and Cradle Roll ministering.

### HOMEBOUND



James Berthelot

- April 23, Mayfield, First Baptist Church, 1:00-3:30 P.M.  
118 West South St.
- 23, Princeton, First Baptist Church, 7:00-9:30 P.M.  
300 West Main St.
- 24, Owensboro, Third Baptist Church, 1:00-3:30 P.M.  
First and Allen St.
- 24, Bowling Green, First Baptist Church, 7:00-9:30 P.M.  
621 E. 12th St.
- 25, Ft. Mitchell, Ft. Mitchell Baptist Church, 1:00-3:30 P.M.  
2323 Dixie Highway
- 26, Middletown, First Baptist Church, 1:00-3:30 P.M.  
11721 Main St.

### CRADLE ROLL



Ann Liles



Jack Palmer

- April 23, Pikeville, Immanuel Baptist Church, 1:00-3:30 P.M.  
Route 3
- 24, Somerset, Calvary Baptist Church, 1:00-3:30 P.M.  
1403 East Mt. Vernon St.
- 24, Lexington, Gardenside Baptist Church, 7:00-9:30 P.M.  
1667 Alexandria



Jewell Nelson

# ***HERE'S HOPE JESUS CARES FOR YOU***

**SIMULTANEOUS REVIVALS  
IN KENTUCKY BAPTIST CHURCHES  
MARCH 18 – APRIL 29, 1990**

- *Pray Diligently*
  - *Visit Vigorously*
    - *Witness Willingly*
      - *Attend Revivals Faithfully*
        - *Repent Completely*
          - *Live Joyfully in Christ*

**For information: Call Office for Evangelism, Kentucky Baptist Convention – (502) 245-4101**

**Bill Jagers, Director**

**Billy Compton, Associate Director**

**Eugene Enlow, *Here's Hope* Coordinator**

# HERE'S HOPE

## HOPEFUL SIGNS

- Over 300 attended a Here's Hope prayer revival rally Mar. 5 at Utica Baptist Church, Daviess-McLean Association.
- Apollo Heights Baptist Church, Owensboro, has contacted 1200 homes in its people search and scripture distribution. At least two professions of faith have resulted to date.
- Prospect discovery efforts at Eastwood Baptist Church, Bowling Green, resulted in 200 prospects found in one Sunday afternoon of visiting. Two hundred marked New Testaments were distributed to these prospects.
- Sixty-eight attended three sessions of a prospect discovery seminar held Feb. 20 at Central Baptist Church, Corbin; Feb. 21 at Second Baptist Church, Greenville; and Feb. 22 at Second Baptist Church, Madisonville.

## LIFE IMPACT

Today, 37-year-old Dennis Keagle is a freshman in college. He has a good job, a loving wife, two daughters, plus plans for the future. Sunday mornings you will find him and his wife teaching a couples' class in their church.

But it has not always been so. Keagle can count four different grade schools and five high schools he attended. By the time he was 21 years old he had experienced being homeless, drinking every day, being deeply in debt, losing his girl because of his drinking, trying Alcoholics Anonymous and having a friend murdered.

The next ten years were not much better.

"I was in a lot of trouble," Keagle recalls. "I had lost my driver's license and stood a good chance of losing my business. Alcohol was tearing my family apart."

Trying to get hold of his life, he entered a care unit and began attending A.A. again. But work schedules interfered with his going regularly and the old urges for alcohol began to creep in.

Fearing what was about to happen, he told his wife Karen, "We've got to do something or I'm going to start drinking again. Let's go to church. If that doesn't work, I've got to find a way to get back in A.A."

Keagle glows now as he relates the changes Christ has made in his life.

Dennis Keagle plans to invest his life as a counselor helping men and women caught in the same grip of alcohol he has experienced. He can attest: *Here's Hope. Jesus cares for you.*

Barbara Willie

## DIRECTIONS

"For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently. In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us...."

(Rom. 8:24-26, NIV)

## Compton at Campton: pointing the way to a new home of 'unbroken fellowship'

by James H. Cox, Associate Editor

### HERE'S HOPE: WEEK 1

"In my intellectual moments it seems to me there's a heaven to seek and a hell to shun," evangelist Billy Compton told a nearly packed house one night last week.

Speaking at a five-day crusade at Campton (Ky.) Baptist Church in the first of six weeks of simultaneous Southern Baptist revivals, Compton continued: "But even if I couldn't reason that in my own mind, I would know the promise of a heavenly reward is mine to claim. Why? Because my name is already written there" (1 Pet. 1:3-4).

Compton, 41, associate in the Kentucky Baptist Convention's Office for Evangelism, Middletown, termed heaven "a place of unbroken fellowship." He urged Christians to begin telling those they encounter daily "here's hope—Jesus cares for you."



Compton

Noting at least a half-dozen ordained ministers were in his audience, including pastors of local United Methodist, Church of Christ and Church of God congregations, Compton suggested: "In all our divergent theological persuasions we may not agree on

everything. But I think we do agree that Jesus came and died for our sins and provided a way for us to spend eternity with him."

While no one walked the aisle that night, more than 100 persons present had gained new glimpses of heaven. Some lost persons in the crowd were reportedly weighing carefully what they had heard.

The Campton revival, one of the first during the Here's Hope crusades, offered some unique aspects:

- The man who planned it, Ray Redden, resigned as pastor earlier this year to devote more time to Red River Association, which he had also served as director of missions while pastor. He attended the revival.

- The new pastor, Harry Hoover, a Clear Creek Baptist Bible College graduate now enrolled at Southern Baptist Theological Seminary, led revival music. He previously pastored Beech Grove Baptist Church, Boone's Creek Association.

- Pack-a-pew night was observed as Compton preached about heaven. Two individuals were responsible that weeknight for 30 persons in attendance.

- Other distinctives: Pastor Hoover had difficulty calling evangelist Compton by his right name, mistakenly referring to him as "Billy Campton," saying "Billy's down here trying to change the church's name to 'Compton' Baptist Church!" The local Methodist preacher, Kenneth Jett, rendered a solo ("Jesus Paid It All") at the Baptist revival. Before they went home, the congregation went forward to greet the visiting evangelist, new pastor and three ministers of other faiths. It was small town America, and even though they were of differing persuasions it was obvious everybody knew everyone else—and they were united by a single purpose.

### Profile of Campton Baptist congregation

**Beginnings:** Constituted July 8, 1848 as Swifts Camp Church. Initial log structure situated one-half mile from present site, before Wolfe County was formed and Campton became a village.

**Present facilities:** Dedicated Sept. 16, 1956. Education building named Beechmont Hall for many in Louisville's Beechmont Baptist Church who offered financial assistance to Campton's building program. Wendell Belew, who would become a Home Mission Board leader, drew plans for the church buildings and pastorium and painted the baptistry scene. He and Beechmont pastor J. Ray Dobbins were dedicatory speakers.

**Pastors:** Total of 34 individuals in 142-plus years, including current one, Harry Hoover, who started Mar. 18, opening day of the Here's Hope re-

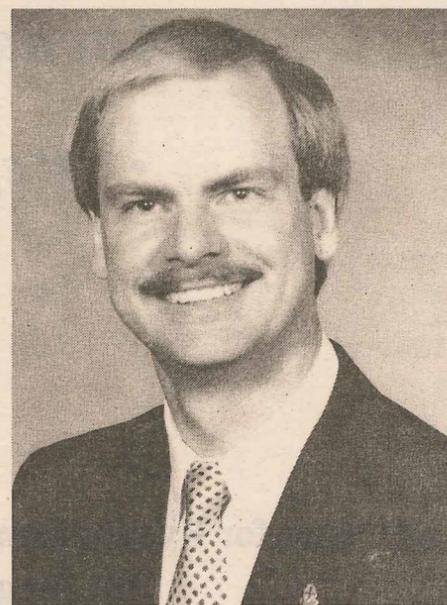
vival. One individual (John M. Tolson) was called by the congregation on five occasions as pastor in the years between 1898-1920. L. M. Brown and D. B. Center each filled the pastorate twice in that same time period. In the early decades of this century three men with the surname Center pastored the church. Longest pastorate: C. M. Hanks, 1849-87 (38 years). Shortest: At least 15 of the tenures were less than a year, several less than a month, prior to 1945.

**Current statistics:** According to the 1988 KBC annual the congregation included 201 resident members, 301 total members and baptized 25 that year. Sunday school enrolment—178; "Training Union" enrolment—289. The church received \$72,315 in undesignated gifts, sending \$6712 to the Cooperative Program and \$2799 to Red River Association.

## Just when you least expect it—witnessing

by Marc C. Whitt  
Special Correspondent

"How strong a witness are you for the Lord?" asked then-Westport Road Baptist Church pastor Jim Lewis in the fall of 1987. As I sat in the Louisville church's choir loft that Sunday morning, the question pierced my thoughts. In fact, it haunted me for days yet to follow. How strong a witness was I for the Lord?



Marc Whitt

Witnessing to a world riddled with despair and callousness can cause many of us as Christians to cringe with the fear of being unable to bear our testimonies before unsaved friends, neighbors and business associates.

For many, witnessing is something the other person is gifted with instead of us.

But when we as Christians least expect it, God can use our words and actions to open doors for his soul-filling message. This happened to me three years ago in my workplace in Louisville.

Lunchtime was approaching and I was looking forward to a meeting I was to have with a business associate. Five minutes before noon I received a phone call from my lunch appointment. He explained he was going to be unable to meet as we had planned.

Now without plans for lunch I decided to spend my hour in the office complex's lounge area. As I entered the

**FRONTLINE**



## Morningstar Mission 'offers more than a warm meal and room'

by Janice Hughes  
Special Correspondent

"Morningstar Mission is a sanctuary for the hurting to experience Christ," says Karin Thomas. "It is a place to learn Christian behavior."

Mrs. Thomas, her husband Dennis and friend Gene Morgan began their ministry as a result of work at McCracken County Jail. As they saw inmates released to the streets with no place to live, the "Lord led them to do something about it."

In September 1988 Morgan gave his home, two apartments and 14 acres to begin a place for the homeless. Mr. and Mrs. Thomas sold their home and moved onto the premises.

They added a dormitory, dining hall and chapel. The name was selected from Rev. 22:16 where Jesus calls himself the Morning Star. It fit the purpose of their ministry.

"We wanted to offer more than a meal and a place to stay," says Mrs. Thomas. "We wanted these hurting people to find Jesus."

"We share the gospel with everyone who comes here whether it is a workman, a visitor, or a person in need," says Morgan. "We are seeing so many come to the Lord that I'm scared it will become commonplace."

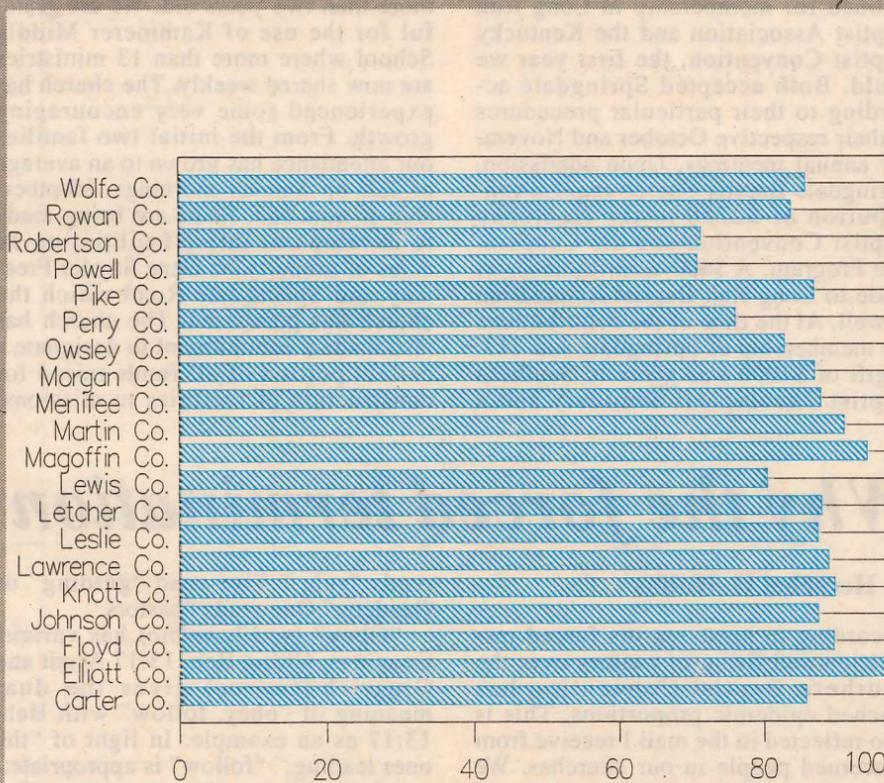
Mrs. Thomas adds, "Many who come to us don't have a personal relationship with Jesus. As we share the principles and purposes of a Christian ministry it leads right into sharing Christ."

Ample opportunities are planned for Christian growth. Each weekday begins with devotions. Worship is held every Tuesday night.

Residents accompany them to Mt. Zion Church in Paducah for Sunday services and prayer meeting.

Over two hundred have registered at the mission since it opened.

## Percentage of Estimated Lost Population Evangelism Index 1980



This graph represents the percentage of estimated lost population in Kentucky according to the Evangelism Index, 1980. These are the "Top 20" counties in lost population in the commonwealth. All of these counties have more than 50 percent of their population who are not counted among the evangelical denominations. Southern Baptists hope to change percentages like these during the *Here's Hope. Jesus cares for you* revival emphasis.

## COUNTDOWN

Bethel and Logan Associations will hold a *Here's Hope* rally at 7 p.m. Mar. 28 at Post Oak Baptist Church. Billy Compton, associate, Office for Evangelism, KBC, is speaker.

Allen Association's *Here's Hope* emphasis at the semiannual meeting is set for Mar. 29, 7 p.m. at Bay Fork Baptist Church. Billy Compton is speaker.

Several associations begin their revivals this week. Among them:

- Bell: Mar. 25-Apr. 8
- Breckenridge: Mar. 25-Apr. 1
- Central: Mar. 25-Apr. 1
- East Lynn: Mar. 18-Apr. 29
- Franklin: Mar. 25-Apr. 1
- Gasper River: Mar. 18-Apr. 29
- Goshen: Mar. 25-Apr. 1
- Graves: Mar. 18-Apr. 1
- Grayson: Mar. 18-Apr. 29
- Henry: Mar. 25-Apr. 1
- Little River: Mar. 25-Apr. 1

## PERSPECTIVE

Simultaneous revivals trigger all kinds of great memories for me.

I remember the conventionwide Million More in Fifty-Four campaign. I was a student pastor of a small congregation but we were excited that we could be a part of that great campaign. In those days, we trusted and cooperated with each other as well as with the Lord. Because of that, the '54 revivals proved to be successful.

It is my prayer that our *Here's Hope* revivals will also be successful. I pray they will bring the miracle of healing that our great convention needs.

God still performs miracles. I have seen it happen in revivals. In one service I concluded an invitation and called on a deacon to pronounce the benediction. The evangelist, Wendell Belew, and I walked to the rear of the sanctuary to greet the people. The deacon was not able to pray because of his brokenness that no one had responded to the invitation.

After a long period of total silence, Wendell whispered, "Pastor, the Lord did not want us to conclude this service." We went back to the pulpit and extended the invitation. Several people were saved, including my daughter. Revival came then and it can again, if we depend on God and not ourselves.

God has promised to "hear from heaven if we will humble ourselves and pray and seek his face and turn from our wicked ways."

Curtis Warf, pastor  
First Baptist Church, Richmond  
and former KBC president

## HOPE QUOTE

"We are all witnesses at some level every day."

Billy Compton, associate  
Office for Evangelism, KBC

"We hope (*Here's Hope*) will be far more profound than just what happens Mar. 18 through Apr. 29."

William D. Jagers, director  
Office for Evangelism, KBC

## ing opportunities for the not-so-bold in spirit

tan colored room two of my coworkers sat around their own tables. One was reading the latest edition of *The Courier-Journal*. The other was a young lady of 23 whose head was buried face down on a table. She was sobbing. She was sobbing so hard that the corners of her face were beet red.

As I quietly sat down so not to disturb her, I whispered to the other person and asked what had happened. My friend explained to me that the young lady had just received word that her mother had been diagnosed with liver cancer. Apparently her mother had but a few months to live.

My heart sank for her. I could empathize for her in many ways because I had also lost my 25-year-old brother to a rare liver cancer only months before. The crushing pain from my loss was tempered by being a Christian. For this lady, however, there was no such comfort. She was not a Christian.

She raised her head from the table to look at me. Tears streaming down, she asked me how I had handled my recent tragedy. My heart soared when I realized God had opened a door for me to reach into her heart and to share his word.

As I spoke to her she listened to

each word and measured its significance with question after question. Her soul was starved for salvation. She was like a sponge soaking up God's life quenching message.

She fired off the question, "Why does God want my mother to die?" Admittedly, I panicked inside because I did not have "the" answer. But before I outwardly showed my uncertainty I was filled with the warmth of the Holy Spirit and quickly gave her the answer she was seeking.

My response surprised even me! Calmness came over her as her tears turned to a sweet, gentle smile.

The person sitting across from me had sat there the entire time listening to the plan of salvation I had presented. This person, too, had had her share of problems.

At age 25 she had been married three times and was on the verge of another divorce. While explaining to her God's healing power, I noticed coworkers began bringing in their chairs to hear what I was telling these two about God's promises to us as his children.

Before long, 12 people, nearly half the company's staff, had crammed into the small lounge area that lunch hour.

It was an unbelievable experience. God's presence in that room was overwhelming.

After sharing my testimony with these 12 soul-searching individuals I realized I had talked for 45 minutes without interruption.

Slightly embarrassed for having talked so long, I apologized to the group. A man in his 40s looked up from the floor at me and said, "No need to apologize. We needed to hear this."

When the group disbanded I was so moved by what God had done that hour I had to leave the building to catch my breath.

God had used my simple testimony to plant a seed in 12 hearts. As Christians we are responsible to reach the world for Jesus Christ. During this year's simultaneous revivals, *Here's Hope. Jesus cares for you*, let us remember his commandment:

"'You are my witnesses,' declares the Lord, 'and my servant whom I have chosen, so that you may know and believe me and understand that I am he.'"

(Isa. 43:10, NIV)

## viewpoint

# Pastor responds: Springdale not a "zero" church

by David Butler

Introductions are a common way of getting acquainted. Without them we are left to assumption, speculation and sometimes misinformation. Unfortunately, that may be what happened in the editorial presented in the Feb. 20, 1990 edition of Western Recorder.

For that and other apparent reasons, let me introduce Springdale Baptist Church to Kentucky Baptists and readers of the Western Recorder.

Springdale Church began as a mission church of Ninth & O Baptist church, Louisville, Kentucky, Sunday, Nov. 15, 1987. Initially, only two families came from the sponsoring church. Soon after, eight other families became part of the Springdale mission ministry.

The mission began without any financial assistance from the sponsoring church and has never received any financial support outside its own church family and friends.

Springdale Church was planted in the largely unchurched area of east Jefferson County—the fastest growing section in the Louisville area. New developments are common with projections of many more to come. Repeated studies by Long Run Baptist Association have targeted this area as prime for new church starts.

Springdale was happy to be a part of this vision. The former pastor of Ninth & O Baptist church, LaVerne Butler, was instrumental in seeing that vision become a reality by leading Ninth & O to plant Springdale as a new church.

The mission grew rapidly and was able to petition the sponsoring church for constitution. June 25, 1988 Springdale was constituted as a new church. The services were held at Broadway Baptist Church. Several Kentucky Baptist leaders participated in the service, including executive secretary Marshall and director of the KBC Missions Department Bob Jones. representatives of Long Run Association were also present. Since that time Broadway Baptist Church, as well as Crescent Hill, Harrods Creek and First Baptist Church, Prospect, have offered their support and encouragement through the use of their facilities.

In 1988 we received our first offerings for Lottie Moon and Annie Armstrong, totaling \$3500. Cooperative Program gifts for 1988 had been given through the sponsoring church until our constitution.

We were also fortunate to have two members elected as trustees of two SBC institutions at the 1989 SBC in Las Vegas. In essence both of these were in the form of reappointments. The first of these, John Michael, had been elected a trustee of Southern Baptist Theological Seminary in 1985, while a member of Highview Baptist Church. Because he shared the vision of Springdale, he became an active member in July, 1988. He was re-elected to a second term in Las Vegas in 1989 as a member of Springdale.

Gayle Butler had previously been a trustee of Golden Gate Seminary while living in Tennessee. Upon moving to Kentucky she was unable to finish the remaining years of her first term.

Last year the members of Kentucky's committee on boards saw her acquaintance and experience as a trustee as a major asset and nominated her as a trustee to Golden Gate Seminary. She was also elected at the 1989 SBC in Las Vegas. In effect, it was

again another reappointment in a manner of speaking.

During 1989 Springdale Church petitioned for membership in Long Run Baptist Association and the Kentucky Baptist Convention, the first year we could. Both accepted Springdale according to their particular procedures in their respective October and November annual meetings. Upon admission, Springdale Baptist Church made a contribution of \$2750 to the Kentucky Baptist Convention and the Cooperative Program. A \$600 contribution was made to Long Run Baptist Association as well. At the time of the contributions the membership of Springdale was 117. A gift of \$1000 was given to Southern Baptist Theological Seminary and a

\$4000 offering was also received for Lottie Moon and Annie Armstrong.

Springdale Church is now a little more than two years old. We are grateful for the use of Kammerer Middle School where more than 13 ministries are now shared weekly. The church has experienced some very encouraging growth. From the initial two families our attendance has grown to an average of 220 on Sunday mornings. Membership is now 167. Plans are being made to develop our future facilities on 18 acres of property on Gene Snyder Freeway and Springdale Road which the church has purchased. The church has also made a commitment to designate a certain portion of all funds raised for construction of facilities to missions.

That commitment has already been put into action. Portions of money raised for the property purchased were given to an inner city SBC church for its ministries to Louisville's street people.

We look forward to a great future as God continues to accomplish his plans and purposes through a church family called Springdale. Hopefully, now that you know us, you'll also recognize that we are certainly not a zero church as was suggested by the Western Recorder editorial. Introductions do have a way of letting people and even churches get acquainted. Thank you for the opportunity to introduce you to a new church that is on the cutting edge of bold missions at its best. We're right beside you in both effort and support.

## Why the forced termination epidemic?

by Herschel H. Hobbs

According to press reports forced resignation and firing of pastors over the Southern Baptist Convention has reached epidemic proportions. This is also reflected in the mail I receive from concerned people in our churches. We have always had a certain amount of this. But why the sudden increase?

Of course a blanket diagnosis does not fit all cases. For instance in some cases we have always had a few people who feel that it is their "Christian" duty to run off the pastor every two or three years. But this does not explain the present epidemic.

One suggestion is that the secular standard of success has entered our churches. In other words the pastor is rated by the number of new people and dollars brought into the church. Little or no consideration is given to the depth of spirituality developed in the lives of the people.

But again, this condition was present when I entered the ministry in 1929. In 1933 in a seminary class Dr. Gaines S. Dobbins said that most churches "count noses and nickels"—how many came and how much money they gave. It is reflected in our emphasis upon statistics and the traditional "brag sessions" in pastors' conferences on Monday morning. Actually they are reports of pastors as to attendance and new member figures for the previous day. In truth, the pastor reporting one person saved may be doing a better job than the one who reports ten saved—when their respective opportunities are considered.

Based on the mail I receive and the reports I hear it seems that this epidemic is based upon the concept held by some pastors that the pastor is the ruler of the church. Baptists are a people of the book. So what saith the scriptures?

To support this concept reference is made to Heb. 13:17. "Obey them that have the rule over you" (KJV). The Greek participle rendered "have the rule" is *hedgeomai* meaning to lead or guide. In *Twenty-Six Translations of the Bible* (Atlanta: Mathis Publishers, Inc., Vol. III, edited by Curtis Vaughan, Southwestern Baptist Theological Seminary, 1967) of eight versions cited all but three read "leaders" or "guiding" (Heb. 13:7). In Heb. 13:17 three of six versions cited read "guiding" or "leaders." In Heb. 13:24 of eight versions cited, only the King James Version

reads "rule." Five read "guiding" or "leaders." One reads "pastors."

"Obey" (v. 17, *peitho*) has various meanings. Citing Heb. 13:17 Arndt and Gingrich (*Lexicon*) gives the dual meaning of "obey, follow" with Heb. 13:17 as an example. In light of "the ones leading," "follow" is appropriate.

"Submit" (v. 17) means "to give place to." As I understand it in this context should the church and pastor propose different programs and cannot reach a solution, the church should give way to the pastor. If a program fails it should be one of his choosing, not one thrust upon him. The reason given is the pastor's accountability, not his authority.

In the first century, while the New Testament was being written and assembled, Christ bestowed an authority upon the apostles, but it was not passed on to others. And even "pastor" is not the equivalent of "apostle" (Eph. 4:11). Even the apostles preferred to use persuasion instead of authority. In 2 Cor. 2:24 Paul denied that he had "dominion (lordship) over your faith." Referring to "elders" (pastors) Peter told them to "feed the flock of God...neither as being lords over God's heritage, but being ensamples (examples) to the flock" (1 Pet. 5:2-3).

In Acts 20 Paul spoke to the "elders" (*presbuteros*) of the church in Ephesus (v. 17). He called them "overseers" (v. 28, *episkopous*, bishops) and told them "to feed" (*poimainein*, to tend as a shepherd) the flock of God. "Elder" originally denoted an old man who by virtue of age and experience was able to give wise counsel. An overseer was one who oversaw the work of others, like a foreman, to see that they correctly did their work. "To feed" means to do for one's flock all that a shepherd did for his sheep. As I understand these they refer to the three du-

ties of the same person: respectively to serve as a counselor, administrator and pastor (from the Latin equivalent of the Greek *ainein*). The nearest thing to authority is an "overseer." But it is the authority of leadership and example, not of command.

Pastors are the undershepherds of the great shepherd (Heb. 13:20). He alone is Lord of his churches. In the new Testament the earthly center of authority is in the local church which acts through democratic processes under the Lordship of Jesus Christ (Acts 6:2-4; 1 Cor. 16:3; 2 Cor. 8:19).

Our supreme example for pastors is Jesus Christ (Mark 10:42-45). To his status-seeking apostles Jesus said, "Ye know that they which are accounted to rule over the Gentiles (pagans) exercise lordship over them (lord it over them) and their great ones exercise authority over (tyrannize) them. But so shall it not be among you: but whosoever will be (wills to be) great among you shall be your minister (servant); and whosoever of you will be (wills to be) the chiefest shall be servant of all. For even the son of man came not to be ministered unto (served) but to minister (serve) and to give his life a ransom for many." "For many" was the Hebrew saying for all.

There is no place for a "boss" in a New Testament church. "Jezebel" (Rev. 2:20) may refer to a woman who dominated the church in Thyatira. But the one clear reference to a church boss is in 2 John 9: "Diotrephes, who loveth to have the preeminence." It is not clear whether he was a pastor or a layman. In either case he is spoken of in a negative way.

My dear brethren, shun the role of a Diotrephes in your ministry! Follow the pattern given by Jesus. As their leader your flock will follow you in love and respect.

## baptist forum

One party rule

Without peacemakers, there will be no peace.

Recently praise was heaped upon John Bisagno of FBC, Houston, for ceasing to attempt faction and joining a particular faction. This only

serves to further drive the wedge between us.

Isn't it ironic that while East and West Germans are discussing reunification some Southern Baptists are celebrating one party rule?

Z. Allen Abbot  
Burlington

# We're all in this together



**Pauline Stegall**



**Betty Anderson**



**Bill Moore**



**Denise Spencer**



**Greg Hodnett**



**Barbara Willie**



**Polly Ward**



**Glenn Mollette**



**Beth Wyatt**



**Jane Howell**



**Virginia Flanagan**

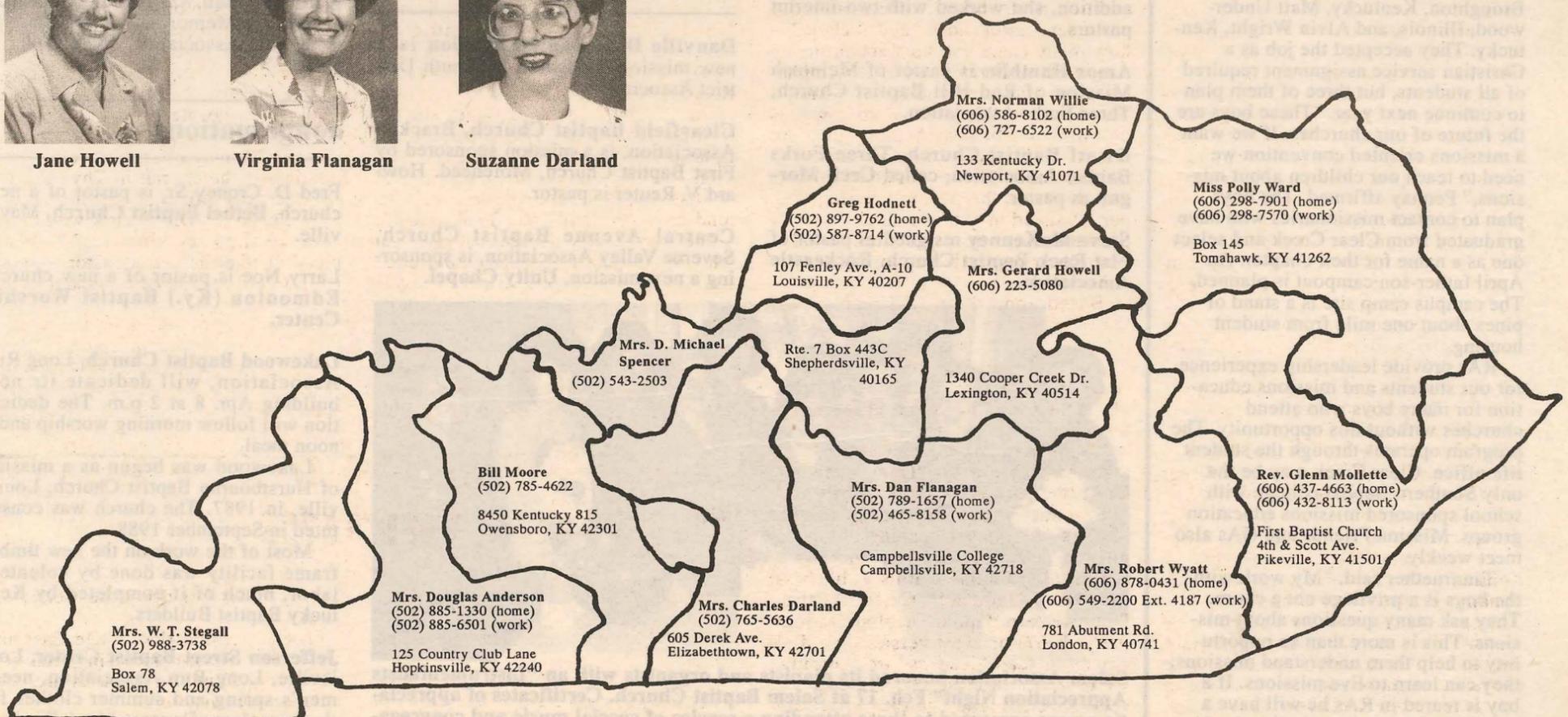


**Suzanne Darland**

Twelve Kentucky Baptists, journalists by trade either vocationally or avocationally, are committed to bringing us informative stories about timely subjects. These 12 Western Recorder state correspondents, strategically situated across the commonwealth, keep Kentucky Baptists abreast of what's going on among their people and their churches.

They're available to help you, your church and your association. You may call or write your regional correspondent with information you'd like to share with readers of your state paper. Ask your church to place your local correspondent on its mailing list for your church mail out. By helping each other, we all do a better job of keeping each other informed.

## People are important to us



# mountains to the mississippi



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

## clear creek chronicle

### Royal Ambassadors

An excited group of boys, parents and counselors gathered near the Foxes' Den (student lounge) on the afternoon of Mar. 6. Nineteen boys pitted their six-inch wooden racing cars against each other on the Royal Ambassador raceway. The boys had worked on their cars for several weeks, many of them making it a family project. Three first grade students received trophies. Justus Stallard won five heats to gain the championship. Second place went to Paul Dixon and Craig Chadrick took third place. Dixon was also awarded the "most awesome car" trophy for the best looking car in the meet. The Middlesboro Cub Scout pack loaned the RAs their race track.

Twenty-eight boys participate in the campus Royal Ambassador chapter. Five first year students provide leadership: codirectors John Pennay, Missouri, and Chris Tannruether, Ohio, and counselors Eddie Broughton, Kentucky, Matt Underwood, Illinois, and Alvin Wright, Kentucky. They accepted the job as a Christian service assignment required of all students, but three of them plan to continue next year. "These boys are the future of our churches. If we want a missions oriented convention we need to teach our children about missions," Pennay affirmed. The boys plan to contact missionaries who have graduated from Clear Creek and select one as a name for their chapter. An April father-son campout is planned. The campus camp site is a stand of pines about one mile from student housing.

RAs provide leadership experience for our students and missions education for many boys who attend churches without this opportunity. The program operates through the student life office. Clear Creek may be the only Southern Baptist college with school sponsored missions education groups. Mission Friends and GAs also meet weekly.

Tannruether said, "My work with the boys is a privilege not a chore. They ask many questions about missions. This is more than an opportunity to help them understand missions; they can learn to live missions. If a boy is reared in RAs he will have a better foundation for missions leadership in his church."

### associations

Leadership training was held at Camp Schaefer Feb. 23-24 for Acteens, GAs and Mission Friends leaders in Daviess-McLean Association. "Understanding" series books were taught for the three age groups. Janet Dillard, missionary to Kenya, was speaker. Attendance totaled 41.

Several churches in Greenup Association contributed \$1600 to have 21 tons of potatoes transported from North Dakota to Oneida (Ky.) Baptist Institute. The Society of St. Andrews, a charitable organization, donated the potatoes, which were delivered to the school Feb. 16. Lt. Colonel Vance Houston, a layman at a Methodist church in the area, helped start the project. Churches involved were Central; Worthington; First Baptist Church, Ashland; Rose Hill; Lloyd; Fairview; Greenup; Richardson. Charles Young is the association's director of missions.

### personnel

Grover Westover resigned as pastor of Clarkson Baptist Church, Grayson County Association. He goes to Burton Memorial Baptist Church, Warren Association, Apr. 8.

Springfield Baptist Church, Central Association, called Sam Carmack as pastor. He goes from First Baptist Church, Chattanooga, Okla. He is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Carmack and his wife Nancy have two children: Will, 5, and Laura, 3.

Mt. Freedom Baptist Church, Wilmore, Elkhorn Association, hosted a reception in honor of Mrs. Hallie Dieter who retired as church secretary after 12 years. She is married to Dr. Melvin Dieter, professor at Asbury Theological Seminary, Wilmore. Mrs. Dieter worked with three pastors: Jerry Hopkins, Don Reed and current pastor Bill Wright. In addition, she worked with two interim pastors.

Amos Hamblin is pastor of McIntosh Mission of Red Hill Baptist Church, Three Forks Association.

Dwarf Baptist Church, Three Forks Baptist Association, called Cecil Morgan as pastor.

Steve McKenney resigned as pastor of Flat Rock Baptist Church, Rockcastle Association.



Salem Association honored its pianists and organists with an "Instrumentalists Appreciation Night" Feb. 17 at Salem Baptist Church. Certificates of appreciation were presented to those attending a service of special music and congregational singing. A reception followed.



Mrs. Dillard



Peck

Terry Peck is pastor of Scottsville Baptist Church, Allen Association. He goes from the Baptist Sunday School Board, Nashville, where he was church staff support consultant, Church Administration Department.

Spring Bayou Baptist Church, West Union Association, called Dan Granstaff as minister of music and youth. He goes from First Baptist Church, Wellington, Fla.

Kenneth Felty is new pastor of Horse Creek Baptist Church, Booneville Association. He goes from Manchester Baptist Church, Booneville Association.

Allen Durrett is new pastor, Life Gate Baptist church, East Lynn Association.

Jack Burns resigned as pastor of Harmony Baptist Church, Bell Association.

B. Gordon Brown resigned as pastor of Pine Grove Baptist Church, Laurel River Association.

John Helton resigned as pastor of Buck Creek Baptist Church, Pulaski Association.

James Wallace Vaughn is new pastor of Milburn Baptist Church, West Kentucky Association.

Hopewell Baptist Church, Booneville Association, called George Blair as pastor.

### missions

Danville Deaf Baptist Mission is a new mission sponsored by South District Association.

Clearfield Baptist Church, Bracken Association, is a mission sponsored by First Baptist Church, Morehead. Howard V. Reuter is pastor.

Central Avenue Baptist Church, Severns Valley Association, is sponsoring a new mission, Unity Chapel.

Burlington Baptist Church, Northern Kentucky Association, is sponsoring Victory Mission.

Chris and Elizabeth McCool, long time members of First Baptist Church, Owensboro, Daviess-McLean Association, were selected by the California Southern Baptist Convention as the outstanding Mission Service Corps missionaries of 1989.

In the three-and-a-half years the McCools have worked in California they have conducted 36 lay renewal weekends and 13 lay ministry weekends. Associational training seminars for Bold Mission Prayer Thrust in 1990 is another aspect of the McCools' work.

"After a lay renewal weekend with the McCools our church has literally been transformed," one pastor said. "Attendance at all services has increased; members are praying for each other; there is a genuine caring, sharing spirit pervading our people."

California Southern Baptists expressed thanks to Kentucky Baptists for sharing this couple.

Kentucky Baptist Convention partnership missions coordinator Calvin Wilkins requests that Kentucky Baptists donate old eye glasses to be used in a medical missions project in Espirito Santo, Brazil in November 1990. The glasses can be donated to area directors of missions.

### ordinations

Carroll G. Quisenberry was ordained a deacon Mar. 4 at Pellville Baptist Church, Blackford Association.

Altona Baptist Church, Blood River Association, licensed Buck Dowell to the ministry. He is available for supply work. Seibert Keith Sullivan is pastor.

Milton Baptist Church, Sulphur Fork Association, licensed Troy Dean to the ministry. Ferrill Ray Davis Sr. is pastor.

Keith Carman was ordained a deacon at Victory Memorial Baptist Church, Long Run Association. Mike Baker is pastor.

### congregations

Fred D. Croney Sr. is pastor of a new church, Bethel Baptist Church, Maysville.

Larry Noe is pastor of a new church, Edmonton (Ky.) Baptist Worship Center.

Lakewood Baptist Church, Long Run Association, will dedicate its new building Apr. 8 at 2 p.m. The dedication will follow morning worship and a noon meal.

Lakewood was begun as a mission of Hurstbourne Baptist Church, Louisville, in 1987. The church was constituted in September 1988.

Most of the work on the new timber frame facility was done by volunteer labor, much of it completed by Kentucky Baptist Builders.

Jefferson Street Baptist Center, Louisville, Long Run Association, needs men's spring and summer clothes for the homeless. Contact Magi Davis at (502) 584-6532.



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

## sunday school lessons

LESSONS FOR APR. 1, 1990

Life and work series

### The occupied tomb: courage

**John 19:32-42:** Four times God said the place where Jesus died was the place of the skull. There was nothing beautiful at the cross. At the foot of the cross the crowd watched the spectacle of Christ's death. When he said, "It is finished," they doubtless thought it meant that his life was at an end. But through the ages these words have grown richer in meaning, fuller in content and more spiritual in significance. These words do not denote defeat, but victory. They are words of

hope, shining in the darkness, dispelling gloom and ushering in hope and life abundant. In the phrase "it is finished" is contained the ground of the believer's assurance. There is no work left for us to do for salvation. People can be saved only by entering into the finished work of Christ.

Jesus died on Wednesday night and was in the earth for three days and three nights. Because it was the Pass-over sabbath, the authorities would not allow the bodies to remain on the cross. God had an eternal plan in that. Jesus was to be taken down from the cross, but not until he had died. When they came and examined Jesus they found that he was dead already, which was something that Pilate could scarcely believe. It was not customary for a man to die who had hung six hours on the cross. Pilate called the centurion, the one who had charge of the crucifixion of Christ and the two malefactors. The centurion had to be absolutely sure that a man was dead before he was taken away and buried.

The body of Jesus was removed from the cross by Joseph of Arimathea and Nicodemus, with the former providing the tomb in which his body was buried; Nicodemus furnished the spices in which he was buried.

International series

### Tried and condemned

**John 18:28-40:** To the Jews Pilate was a loathsome stranger and detested barbarian. He incurred their wrath by hanging gilt shields in the palace of Herod, making Jerusalem the headquarters of his army, directing his soldiers to carry portraits of the emperor

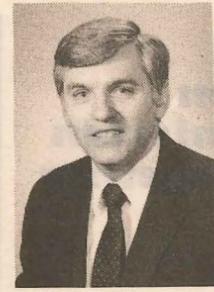
emblazoned on their standards and taking money from the sacred treasury and using it to build aqueducts. Pilate resided in Caesarea but was in Jerusalem at the time of the great feasts. He wanted to satisfy both the enemies and friends of Christ by adopting what is sometimes called a "middle of the road" policy.

Having Christ at their mercy, the elders, chief priests and scribes brought him before the Sanhedrin for a thorough examination. There was no intention of giving Christ a fair trial. Christ was rushed to the official residence of Pilate and they demanded that he pronounce the death penalty upon Christ immediately.

Pilate descended to go out into the open court and ask, "What accusation bring ye against this man?" They refused to name the crime with which he was charged. When Pilate called for specific accusation they preferred three charges against the savior—perverting the nation, forbidding them to pay taxes to Caesar and claiming Jewish kingship.

Christ not only acknowledged his kingship but declared that God had sent him into the world to "bear witness unto the truth." Upon concluding that Christ was only a harmless religious enthusiast Pilate returned to the multitude and announced that the accused was not guilty. Christ's accusers renewed the charge that he was a disturber of the people all the way from Galilee to Jerusalem.

After questioning Christ and not being able to find anything wrong with him, Herod gave vent to his wrath by punishing him, mocking him, clothing him in a scarlet robe and returning him to Pilate.



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

## homes for children

We are all different

Did you ever notice how easy it is for most of us to live someone else's life? "Why if I were that person, I know what I would do," or "If she were smart, she would do this." Most of us seem to be able to see the beam that is in our brother's eye and know exactly what we would do, but when it comes to even the small problems in our own lives, the previously clear answer gets quite muddy.

Recently our church (Lakewood) had a team building session on a Saturday morning. Jon Rainbow from the seminary helped us through a testing mechanism see that within that small group of people we all looked at the world from different vantage points and in different ways. Some of us are much better at focusing on the emotional level of an issue while others look only for facts. Some are very detail oriented while others tend to see the big picture but not worry about the details.

Hopefully as our church grows this session and possibly others will help us to grasp the truth that just because a brother does not see it my way one of us is not wrong and the other right. Instead of clashing over differing viewpoints, hopefully we will be able to take advantage of the differing perspectives God has placed in our church in order to see the situation more completely.

I came away from that time realizing again how important it is to allow the children in our care to develop as the unique creation God planned them to be. We want to teach them what is important in life and to learn to live in the real world. But then they need to be able to develop as unique individuals which may not be exactly the way I would have wanted them to be.

I place a strong value on education, but I am having to realize that not all of our youth are able to excel in school. As noted in Prov. 22:6 we need to equip them in the way they should go and when they are old they will not depart from it.



75 years of caring



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

## oneida journal

Entertaining yet worshipful!

How long has it been since you were moved to tears during a high school drama production?

Have you ever been to a play where the only suitable way to end the evening was to have prayer?

Our Oneida Players production of "The Robe" Mar. 9-10 were such evenings.

Marcellus, in a throw of the dice on Good Friday night at the foot of the cross, wins the robe worn by Christ. The conversion of this young Roman, one who helped crucify Christ, to a staunch Christian condemned to death by the cruel emperor Caligula (por-

trayed by Michael Sadoff, a junior from Covington) is the plot.

Eric Rigney, in Oneida stage productions since he enrolled seven years ago in our sixth grade, gave a sensitive performance as Marcellus. This Lexingtonian has played many roles including the youngest Von Trapp son in "The Sound of Music" and the lead role of "The King and I."

Celeste Lanham, a sophomore from Springfield, made a beautiful Diana, who chooses to die as the wife of Marcellus and as a Christian rather than to renounce Christ and be Empress of Rome. Celeste has been in every production since enrolling as an eighth grader. Both she and Eric have also been very active in Oneida's choir and band programs.

J. R. Bodenheimer of LeMarque, Tx. gave a memorable performance as the courageous slave Demetrius, faithful servant of Marcellus and early Christian convert. J. R. has also been active in Oneida's drama, band and choir programs since sixth grade. Now a junior, he was selected most outstanding actor of the region last fall in his role as the father in Anton Chekov's "The Wedding Proposal."

Demetrius (J. R.) is nearly killed by those loyal to Caligula. Dr. Sarpedon, played by Isaac Yoder, sophomore from Berea, says he cannot live.

However, Simon Peter arrives on the scene. T. J. Cook is a junior from London. With his huge shepherd's staff, he made a very commanding Simon Peter. Demetrius recovers from his terrible beating and nearly fatal loss of blood.

Freshman David Waggoner, who also enrolled as a sixth grader from Covington, made a very convincing emperor Tiberius. With his long white beard, his voice deep and quavering with age and rage, his movements that of one old and ill, this remarkable Oneida honor student gave a memorable performance.

Bryan Tharp, a sophomore from Louisville, made Pontius Pilate live again as convincingly as he was the prime minister of Siam in "The King and I" while a freshman.

Eighth grader Patrick Reed of Columbus, Ind. gave an effective performance as a Roman centurion at the foot of the cross. Hance Young, a sophomore from Greenville S. C. gave a sensitive portrayal of the martyred Stephen. Ray Richardson, junior from Shelbyville, made a convincing drunken Roman soldier gambling for Christ's robe. Both Hance and Ray are very active also in band. Ray is band president and this is his fourth year in choir.

Freshman Christine Byrd of Huntsville, Ala. played both Sarah and Salome, doing each role so effectively I did not realize the same girl had done both until I reread the program.

Freshman Adam Swiggett, Lexington, Dawn Hamman, Dayton Oh., sophomore Jenny Dreuth, Louisville; seniors Megan Carter, Highlands, N. C., and Paul Menifee, Wilmore; juniors Nikki Braden, Louisville, and Yvonne Briggs, Pasadena, Cal., Keith Shively (a straight "A" student), Shelbyville; Robin Patton, Cincinnati, were also very effective in their supporting roles.



**on  
mission  
together**

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

## Peach blossoms and snow

It would be difficult and I was grateful that Alice was to be with me two weeks ago for this final journey to a very special place.

When we returned to Kentucky in 1983 we kept a piece of Virginia—a small farm in the Blue Ridge mountains. Twice each year we would spend a long weekend there and in March I would go alone for about a week of "therapy"—clearing rough acreage for pasture!

From my neighbor, Alec Kidd, I learned to string barbed wire, to sharpen a chain saw and to identify most of the trees on the mostly mountain land.

Alice and I stopped for a few groceries at Amherst before heading north on 151 to the farm. Emotions bubbled and I nurtured every field and mountain.

Two days later we would sit in an attorney's office, finalizing the sale of our farm to the young couple across the table.

Most of Monday Alice and I spent walking "our" hills. An early spring had brought blossoms to the peach, cherry and locust. It was the first time in the nine years we had owned it that we were there for blossoms.

Neither had we been there during a fresh snow. But on Monday night God spread a beautiful white blanket across Hat Creek valley.

Blossoms and snow—our going away gift from God.

Early Monday evening I went over to Alec's. He was piddling around his assortment of fowl which included peacock, pheasant and partridge.

The big man smiled a smile that told me he was glad to see me. We walked and talked awhile before we went in to be with Sis, his wife of 40 some years.

In time I told them of our decision to sell. "Eight hours is a long way and I'm not getting any younger." I looked at pictures of their grandchildren and we talked about things at their little Baptist church up the road.

After an hour or so, we came to the moment I dreaded. I hugged Sis first. Then I took Alec's hand and pulled him into a hug—he wasn't accosted. We turned our tearful faces away and I walked out the door. "I'll be back one of these days," I said, but I knew I probably wouldn't.

It was the same on Wednesday morning when Alice and I closed the trailer door for the last time and looked up through the fields and into the mountains.

I tried to voice a prayer of gratitude for this special place, but I couldn't. So we just stood there holding each other while God sorted out our words through our tears.

## U.S. evangelism seeing new kids on the block

by Mark Wingfield

Interfaith witness remains a vital concern for Southern Baptists, despite budget and staff cutbacks at the Home Mission Board, the denomination's interfaith witness leader said.

Gary Leazer, director of the HMB interfaith witness department, spoke to state interfaith witness coordinators during their annual meeting in Nashville Mar. 3-6.

"1989 was a roller-coaster ride for us in interfaith witness," he said, explaining that the department lost two staff positions and a percentage of its operating budget as a result of financial cutbacks at the HMB last year.

"I still believe interfaith witness is a much-needed program in our convention," Leazer added. "We're one of the few denominations who have a program to help people understand other religions and how to deal with them."

Leazer cited increasing religious pluralism in the United States as a primary reason for interfaith witness. He reported that 836 new religions had been started in the U. S. since 1940, with 710 of those surviving.

"Where we as Southern Baptists are strongest is where other groups find their mission field," he said. "We need to be aware of these people who are all

around us and equip our people to witness to them."

To illustrate, he cited statistics on a variety of religious groups:

■ Roman Catholics number 53.5 million in the U. S. and are experiencing significant growth in the Bible Belt.

■ America is the largest Jewish nation in the world, with 5.9 million Jews.

■ Islam is the fastest-growing religion in the United States with 4.7 million adherents and will surpass Judaism in number of followers by the year 2000.

■ Mormonism still is growing in America, with 4 million members, counting infants and children.

■ Buddhism and Hinduism are moving into traditional Bible Belt areas such as Nashville, presenting their Eastern doctrines in sermon and Sunday school formats that appeal to Western minds.

■ Jehovah's Witnesses are growing three percent each year, which Leazer noted is not a high growth rate but outpaces Southern Baptists' growth.

Leazer called on interfaith witness coordinators to lead Southern Baptists in understanding false doctrines. "The question Jesus asked of Peter, 'Who do you say that I am?' is still the most important question we can ask."

When confronted with other religious groups, Christians should ask, "What does this group believe about

Jesus?" he asked.

Interfaith witness serves two roles in evangelism, Leazer said. The first is that of pre-evangelism, or building witnessing relationships.

"You cannot demand the right to be heard by people of other faiths," he said. "Interfaith witness allows you to build relationships with people so they will listen to your gospel."

The second role is as a complement to traditional evangelism programs, Leazer said, explaining that conversion of people of different faiths is usually the result of months or years of conversation with someone concerned about interfaith witness.

Also at the meeting, Roy Edgemon of the Baptist Sunday School Board urged participants to reach children for Jesus. "People who care about children bring them to Jesus," he said, noting the various traumas children face.

Two men received awards for their work in interfaith witness. Cary Worthington, a pastor from Quitman, Miss., was named interfaith witness associate of the year. Don Otwell of the Florida Baptist Convention was named state interfaith witness coordinator of the year. (BP)

## Teleconference shares Christ

by Susan Todd

"Telling the good news" wasn't just something Southern Baptists talked about during the 1990 Home Missions Teleconference. They did it.

During the teleconference, several Southern Baptist telephone operators shared their faith with callers.

Among others, the teleconference brought calls from two drug addicts, one professed Satan worshiper and one homeless woman.

Betty Jo Lewis, wife of Larry Lewis, president of the Home Mission Board, talked with a woman who called to say she lived in her car and needed help.

"She was very bitter about the way her parents had raised her and about her situation," Mrs. Lewis said. After exploring several options with the woman, Mrs. Lewis told her there was hope for her.

After what Mrs. Lewis described as a long, bitterness-filled conversation, the two prayed together. "I felt she softened," Mrs. Lewis said. "I just left her with the Lord."

While telephone operators were handling 198 calls that came from 30 states, host Jay Durham of the HMB and hostess Alanna Davis of New York City interviewed home missionaries. (BP)

### — classified ads —

**WANTED:** Southern Baptist church is seeking full time Minister of Music and Education. Send résumé to Personnel Committee, P. O. Box 776, Nicholasville, KY 40356. 3-20-2T

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## Korean Woman's imprisonment reminiscent of Paul and Silas

by Michael Chute

Handcuffed with her arms crisscrossed over her chest, Ohm Hyun Suk heard the heavy steel doors of Seoul Prison slam behind her, shutting off the world she knew.

Jailed after a fire devastated the Baptist church kindergarten she supervised, Ohm crossed into another world—a world of murder, drugs and treason. In prison she was not a pastor's wife, a mother of three, or a kindergarten principal. She was just like everyone else—a common criminal.

She was alone, cold and afraid.

Instead of giving up Ohm resolved to make the prison her place. By the time she was released three months later, more than 200 women had professed faith in Christ. She had trained many of them to share their faith. Prison officials lamented her release because of her influence on the other prisoners.

When her husband, Han Myung Guk (David Han), became pastor of Seoul Memorial Baptist Church, Ohm set out to rebuild its kindergarten into a model program with six teachers and 150 students. She taught Bible to the students' mothers and 30 accepted Christ as savior and began to share their faith.

Dreaming of the future she told her husband that one day she would like to work in prisons. Just a week later her words became prophetic. The kindergarten caught fire Oct. 16, killing six children and injuring 23 others while the couple was out of town at a Chris-

tian retreat.

Rushing back to Seoul the two agreed someone would have to take the blame. In Oriental tradition that person likely would go to jail. As pastor Han declared he would accept the consequences but Ohm wouldn't hear of it.

"I'm the responsible person and I'll take the punishment," she said. "You take care of the family and the church. It's right that I do this." Back in Seoul that night Ohm turned herself in at a police station. She carried only her Bible. Because she accepted full responsibility for the fire the police released two kindergarten teachers they were holding.

Ten days later she was transferred to a cell in Seoul Prison. She was surrounded by seven other women. None were Christians.

"They were women with very frightening faces," Ohm recalled. "One woman had killed her baby. Another was a drug addict. Another was a thief. One had sold women into slavery. Still another was an accused traitor.

The prison food was not very good, and she could not eat much. With little heat in the dead of winter her feet were frostbitten and Ohm became ill.

When she became too sick to speak, all she could think to do was embroider Acts 16:31 on her towel: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." She draped it around her shoulders, wearing the Bible verse on her back.

But she couldn't evangelize in prison, a guard told her. He took away

the towel and tried to rip it but it would not tear. He threatened to put Ohm into solitary confinement but did not. Soon after she began to get well.

The drug addict, Pyon Ok Nan, frightened Ohm the most. But Ohm forced herself to look straight at Pyon, smile and be friendly. Ohm always read her Bible, prayed or talked about Christ to the other women. She read the New Testament through 25 times. These actions irritated Pyon so much that she later admitted she wanted to hit the Christian woman.

But Pyon developed a skin rash all over her body. She scratched so much that after 11 days her body was covered with bloody sores.

"One night I woke up and went to her and she was also awake," Ohm remembered. "I told her that God loved her and witnessed to her. She broke down and cried. She prayed to accept Jesus as her savior."

The rash was gone by morning, Ohm said. So were the sores. Pyon was so happy she ran to the exercise yard and yelled to all the women there: "God lives! Believe in the Lord!"

Back in the cell, Ohm and Pyon sang hymns Ohm had taught her cell mates. The others joined in. Soon inmates in other cells sang along.

From that time on things began to change for Ohm. Guards who had treated her harshly softened their approach. They allowed Ohm to have Bible studies and worship services in her cell. More than 30 women attended this "church."

Ohm's cell was like a revolving door; women came and went. High inmate turnover gave her constant opportunities to share her faith and reach many women, even an uncontrollable one she said God freed from demonic possession. Her reputation spread. The warden even made a special request of her—to visit Kang Young Li, who had been on death row three years for killing her husband. The death threat had caused a deep depression.

Ohm discovered that a Korean Baptist pastor had visited Kang earlier, and she had accepted Christ. Ohm taught her "Peace with God," a gospel tract she had memorized. Kang still does not know when she will die but was encouraged by her new friend and told her she wanted to spend what time she has left as a witness for God.

Just as abruptly as Ohm was placed in jail, she was released. Prison officials simply told her she was paroled and could leave. A hasty call to her pastor husband brought more than 100 church members to the prison gates to celebrate her release.

Back in her own world the tragic consequences of the kindergarten fire had not changed. Children had died, others were seriously burned and the kindergarten was closed. Tears well up in Ohm's eyes when she talks about it.

But the prison experience has changed her forever. God has given her a new commitment and opportunity, she said. She wants to be South Korea's first woman chaplain to women prisoners. (BP)

## Many church librarians dust rather than reshelve books

by Charles Willis

When Donna Pool became director of her church's media library, the first thing she did was close the doors.

As the successor to the knowledgeable, long time library director at First Baptist Church, Belton, Tex., Miss Pool was experienced only in checking out resources for her own use. Her predecessor, Daphne Kerley, associate librarian at the University of Mary Hardin Baylor in Belton, had accepted a job in another city, preventing opportunity for a leisurely transition.

"So until I could recruit some help and take a crash course in how to run a library, I shut the doors," Pool recalled.

Her educational approach was a self-study program through Sunday School Board-produced books purchased at the Baptist Book Store.

As a free-lance professional photographer, Pool found an unexpected way to unite her vocational skills with her new church role during the transition in library leadership.

"During one of my work sessions," she recalled, "I discovered this lovely cobweb on the bottom shelf in a corner of the library and ran home to get my camera before someone cleaned house! It was too good to pass up."

Pool's photograph, distributed nationally this year for Church Media Library Emphasis Week, came to the attention of Sunday School Board photojournalist Jim Veneman during a photojournalism workshop at Southwestern Baptist Theological Seminary, Ft. Worth.

While Pool is new to media library work, her enthusiasm, combined with

deep Southern Baptist roots, have made a significant difference at First Baptist Church, according to Charlie Robinson, minister of education.

"Donna's efforts are right in step with the heart of our church right now to be equipped as effective servants," Robinson said. "We see the focus of the media library as being central to that effort."

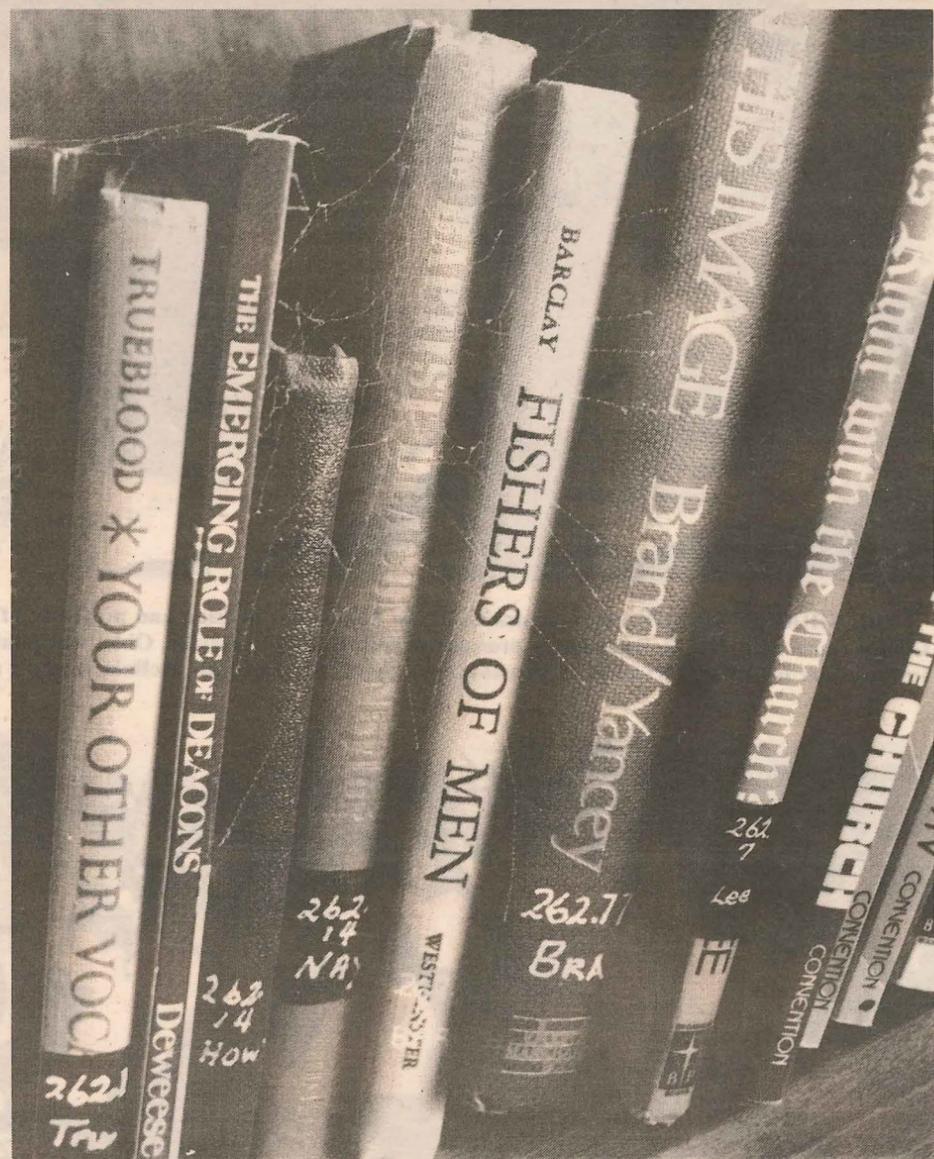
Pool literally grew up with "Bro. Blotz" and "Pete the Partner," cartoon characters created by her minister of education father, Doug Dillard. Both characters addressed library topics during the 1960s and Pete the Partner was almost exclusively a medium to deliver messages on library subjects.

Her experiences as the daughter of a church staff member included an interest in the library as a young reader. She recalls the limited resources of one church where she said she "read practically the whole library."

Today, she said her foremost interest is in meeting the needs of library users and in cultivating an appreciation for the variety of opportunities a media library offers.

"There are tremendous resources in the media library—all the wonders of God and all the spiritual treasures," she asserted. "We can use them or leave them on the shelf."

Media Library Emphasis Week is sponsored in April by the Baptist Sunday School Board's Church Media Library Department. The 1990 emphasis theme is "Media Libraries....Touching Lives to Strengthen Ministry." Resources to support the emphasis in churches are available through the board's toll-free order number.



Unused church media library resources collecting cobwebs represent missed opportunities to strengthen ministry. "Media Libraries....Touching Lives to Strengthen Ministry" is the theme for Church Media Library Emphasis Week in April, sponsored by the BSSB Church Media Library Department.

## Campbellsville College Has 'One of Best' Spring Preview Days

"It was one of the best."

That's how Phil Hanna, director of admissions, described Spring Preview Day at Campbellsville College Saturday, March 10.

Hanna said about 70 students "got acquainted" with the College during an "excellently-produced program." The students met with professors to discuss classes, took campus tours -- just learned about Campbellsville College.

Parents also learned about the College in an "informative" session, Hanna said. He said some parents brought as many as seven relatives with them -- making about 200 people on campus.

Campbellsville College holds two preview days a year, and Hanna felt this was "one of the best" ever.

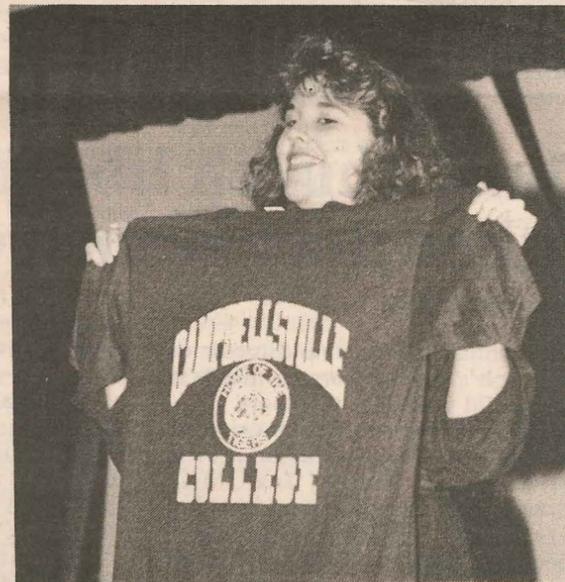
*Campbellsville College Photos by Ayo Olaniyan*



**CHRIS BROWNING**, left, of Harrodsburg High School talks with **Dr. Frank Cheatham**, professor of math and computer science, about the computer science program at Campbellsville College. Browning filled out an application to attend the College at Spring Preview Day and is interested in playing football at the College.



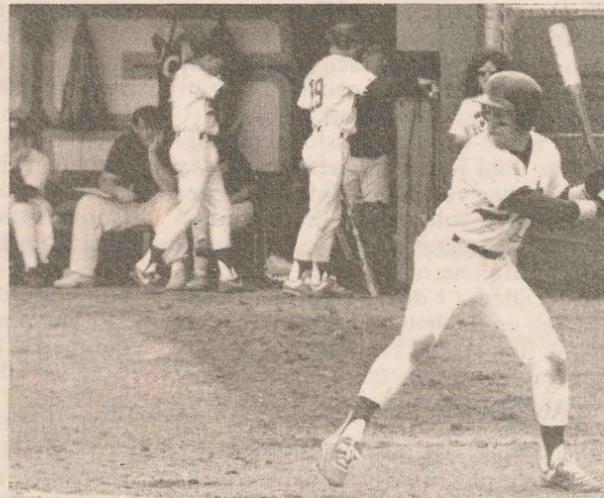
**DR. SHIRLEY MEECE**, right, chairman of the humanities division and professor of English at Campbellsville College, talks with **Tesi McBain**, left, a prospective student of Waynesville, Ohio, who's interested in studying music. In the center is **Connie McCloud** of Waynesville, a good friend of Miss McBain's, who's a freshman at the College.



**CINDY CROWDER** of Elkhorn City, president of the senior class, displays a College t-shirt door prize won by prospective student **Andrea Bishop** of Green County High School.



**ABOUT 200** prospective students, their parents and relatives gather for a beginning session of Campbellsville College's Spring Preview Day March 10.



**GARY GETTINGS** of Russellville batted during the Campbellsville College vs. Indiana University Southeast baseball game March 10. The Tigers lost the first game, and the second was rained out. Prospective students were admitted free to the game.