

'Don't make Bible an idol,' speakers urge Pendergraph audience at Jonathan Creek

by James H. Cox, Associate Editor

Two speakers at last week's Kentucky Baptist Pendergraph Conference approached Southern Baptists' debate over inerrancy of scripture from similar perspectives, although they had not collaborated in advance.

Gerald Borchert, professor of New Testament interpretation at Southern Baptist Theological Seminary, Louisville, told ministers and their spouses that the Bible "is not God, but a means to God."

Claiming to be "basically an errantist," Borchert said he believes in the Bible and has spent his life studying it. But, alluding to the Southern Baptist Convention controversy, he injected, "Anything that replaces God is an idol." He explained: "I didn't say I don't love the Bible. The Bible is my means to get to my God."

A short time later, he was followed to the platform by former SBC president H. Franklin Paschall, of Nashville, who had not heard Borchert's earlier remarks as part of an exposition on the book of Acts. Said Paschall: "I do believe in the inerrancy of the scripture, but I'm not a fool about it. I don't worship the Bible. I know it was saved from being just another book by Jesus Christ through his own word and life."

Paschall, SBC president 1966-68, acknowledged that Jesus "authenticated scripture" and that scripture "cradled the Christ."

Turning his attention to the seminars, which have been the focus of the political-theological struggle among Southern Baptists, Paschall declared, "When I came out of seminary I had a higher view of scripture than I ever had" before. He praised retired professor Dale Moody and the memory of late professors Clyde T. Francisco and W. O. Carver at Southern Seminary, his alma mater, for "living and teaching biblical truth."

In a later Pendergraph Conference address July 9-11 at Jonathan Creek Baptist Assembly, Aurora, Paschall—born and raised in Calloway County, Ky.—suggested that Southern Baptists have an "identity crisis" in their local churches.

"The truth of the matter is," said Paschall, "we don't know who we are. And if we don't know who we are, we don't know what to do." He termed the church "God's anointed body in the world" and warned Baptists to be careful how they conduct God's business because "we are the body of Christ."

In a Bible study session, Borchert noted that Baptists tend to assign different levels to various sins. But that's not the New Testament message, he said. "Sin is sin, and you'll die for it."

Borchert inquired, "Do you think there are any ministers in the Southern Baptist Convention who would lie?" He said Rev. 21:8 says, if so, they are going to "a lake of fire."

The annual conference is sponsored by the Kentucky Baptist Convention's Minister-Church Relations Department. The 1991 Pendergraph conference will shift to Oct. 14-16 from the traditional July dates, said Guy C. Futral, department consultant. The site will remain Jonathan Creek Assembly.

FMB's Parks asks faithfulness in missions gifts

by Mark Wingfield

Explaining that one-fourth of the world's population has never heard the name of Jesus, Keith Parks urged Southern Baptists to break down the walls that divide them and give sacrificially to missions.

Parks, president of the Foreign Mission Board, issued the appeal in a July 1 sermon to about 2000 people attending "Jericho: A Missions Festival" in Ridgecrest, N. C.

His plea for greater missions funding came just two days after Virginia Baptists announced they will create a new funding mechanism whereby churches may stop giving to agencies or institutions whose trustees or administration they oppose. Several prominent churches in other states have also threatened to stop giving to the SBC Cooperative Program, which channels 50 percent of its \$137 million annual budget to the FMB.

The protests are being led by Southern Baptists frustrated with changes in the denomination brought about by 12 years of internal strife.

Parks made no direct reference to what has euphemistically been labeled The Controversy.

However, he did call on Southern Baptists to break down walls built by ego, fear and ignorance.

Speaking from Eph. 2:11-22, Parks said Southern Baptists have built walls that keep them from reaching a lost world with the gospel. "The reason we do not move from our personal experience of salvation to sharing the gospel is because of these walls," he said.

Through Jesus Christ, God has broken down every barrier that separates mankind from God, Parks said, although humans continue to build walls that hinder the flow of the gospel.

"The wall that previously had been a separation between God and man is gone, but it is still up in the minds of many people," he said. "Nothing separates any human being from God in God's viewpoint, but there still are barriers between people. The walls that I build will prevent the spread of the gospel to the person next door or to the ends of the earth." (BP)



BUDGET SILENCES BTN—The Southern Baptist Sunday School Board has decided to discontinue its Baptist Telecommunication Network this fall. Despite the loss, the Kentucky Baptist Video Network is expected to take up the slack inside the commonwealth. See stories, page 2.

Missionaries may be targets of attacks

by Mary E. Speidel

Southern Baptist missionaries were among about 20 mission groups told by the U. S. Embassy in the Philippines that they could be targets of attacks by communist guerrillas.

Embassy officials told missionaries that the New People's Army (NPA), the armed wing of the Philippines' Communist Party, had reportedly issued a threat to an American missionary organization July 3 in Manila. The organization is not affiliated with Southern Baptists, according to officials of the Foreign Mission Board. The U. S. State Department has declined to identify it.

The warning came during a meeting at embassy headquarters in Manila July 5 with about 45 representatives of American missionary organizations in the Philippines, said Phillip Anderson, treasurer of the Southern Baptist mission, organization of Southern Baptist

missionaries in the country.

Embassy personnel are taking the threat seriously, said Sam Waldron, administrator of the Southern Baptist mission. But for now, at least, mission work will be affected only minimally, with missionaries planning to stay in place and projects by volunteers from Tennessee expected to go on as planned.

"At this time, we don't think the situation is dangerous enough to remove any of our missionaries," said Waldron. "We're continuing with almost normal operation." Missionaries are being "as cautious as possible and we're trying to keep a low profile. We're just going on with our work as best we can."

Anderson said the meeting had a "very serious" tone. "They didn't say we were targets. They did say we might be considered targets now." Until now, Southern Baptist missionaries have repeatedly said they have not felt they were being targeted by the NPA, de-

spite threats to other Americans.

After the meeting, mission administrators notified the 170 Southern Baptist mission workers of the situation, said Waldron. Missionaries in more remote areas were offered the option of moving into missionary housing in areas considered more secure if they feel in danger, he said.

Missionaries and Philippine Baptists plan to host a Tennessee Baptist volunteer group headed for the southern Philippine island of Mindanao Aug. 2-15. Also, eight Foreign Mission Board journeymen are scheduled to begin two-year terms of service in the Philippines in early August.

John Ingouf, a Foreign Mission Board administrator for Southern Asia and the Pacific, has sent a detailed advisory explaining the Philippine situation to journeymen and to Clarence Stewart, the Tennessee coordinator for the volunteer project. (BP)

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SSB trustees vote to discontinue BTN Oct. 1

by Linda Lawson

Emphasizing a continuing commitment of the Southern Baptist Sunday School Board to video production for churches, the trustee executive committee approved unanimously a recommendation from president Lloyd Elder that the Baptist Telecommunication Network "cease its satellite transmission and terminate subscription agreements and production contracts, effective Oct. 1."

"BTN has been a noble, valuable effort, but it was never intended to become a subsidized ministry to a small number of churches," Elder said. "It was always intended to be a self-supporting network in service to the churches."

At present, 1657 churches and other SBC entities subscribe to BTN, but a minimum of 3800-4200 subscriptions are needed for the network to reach a break-even point.

Elder said the board has invested about \$14.3 million in BTN and would have to continue investing about \$1 million per year.

The recommendation includes a com-

mitment to continued video production after a time of study and research.

A video production unit will be restructured in the office of general publishing to be a cost-recovery operation.

The recommendation also included a pledge to conduct "conversations" with

the Southern Baptist Radio and Television Commission "regarding the cooperative utilization of our resources, channels and convention program assignments."

Elder said about 25 full-time positions related to BTN will be deleted.

Kentucky link unaffected by BTN

The Kentucky Baptist Video Network will continue to assist churches in the commonwealth, despite the demise of its national cousin, BTN.

"I don't see the impact (of the discontinuation of BTN) as being significant," said Paul Lee, Kentucky Baptist media director. We're already implementing a network to assist our churches."

The Kentucky network was conceived about two years ago. It now offers more than 1400 videotapes on a free loan basis to churches and associations, Lee said.

And in Kentucky, KBVN's strength

has eclipsed BTN's. For example, 500 churches get the Kentucky network's premiere show, "Southern Baptist Report: Kentucky Edition," compared to 34 BTN subscribers.

"We're already seeking approval for expansion of our network," Lee reported. "About 13 affiliates—churches, schools, seminaries—are capable of video production."

"We hope to continue to produce video materials to meet churches' needs. We also will put into the network tapes from the (Southern Baptist) Foreign and Home mission boards and other agencies."

First consideration will be given to BTN employees in filling other vacant positions at the board and assistance will be provided for those seeking placement outside the board.

"The transition will be radical and it will be immediate, but it will be as caring and supportive as possible," Elder told BTN-related employees in a meeting June 20 prior to trustee consideration.

All BTN subscribers are being notified by immediate correspondence of the termination of the seven-year-old network, Elder said. Agreements will be worked out with all subscribers, and each subscriber will be dealt with in a "Christlike, businesslike way," he added.

He said some subscription contracts require 90-day notification of termination of the network while others require 30 days. Some subscribers have three-year subscriptions in return for free satellite dishes.

"We are expressing our regret to Southern Baptists," said Elder. "It is a necessary decision but one we make with regret." (BP)

Baptist Press staff turns down 2nd invitation to resign

by Lonnie Wilkey

Baptist Press staff members Al Shackelford and Dan Martin "have respectfully declined" a second invitation to resign their respective positions as director and news editor of the Southern Baptist Convention's news service.

Shackelford and Martin were contacted July 7 by two officers of the SBC Executive Committee, chairman Sam Pace and Charles Sullivan, chair of the committee's administrative subcommittee.

Pace and Sullivan restated a previous offer that if Shackelford and Martin would voluntarily resign from Baptist Press they would recommend a severance package and Pace, as chairman, would cancel a called meeting of the Executive Committee July 17.

The two officers requested the resignations, effective Sept. 1, be on the desk of Harold Bennett, president of the Executive Committee, by July 9.

Pace and Sullivan, according to the statement released by Martin and Shackelford, said they were offering the same severance package as proposed earlier—six months' salary and benefits—with the addition of the possibility of negotiating an extension based upon hardship.

In prepared statements, both Shackelford and Martin declined the proposal.

Shackelford said: "I came to the position of vice president for public relations because of two strong convictions: that God had clearly revealed to me that it was his will that I accept this position, and that my God-called ministry to which I have given 35 years of my life is Baptists' right to a free flow of information. To resign would mean that I would turn my back on these two convictions."

Shackelford also noted in his statement that the issue "is not to control Baptist Press nor its director, but to control the right and responsibility of Baptist church members to know what is going on in their denomination.

"An indication of such control is the recent directive that Sam Pace's clarification statement was 'not to be edited in any fashion' and distributed through Baptist Press and establishing a new

policy that no other news releases on this subject would be released through Baptist Press."

Baptists historically have adhered to the principle of "freedom of conscience," Shackelford noted.

"We have trusted our Baptist church members with the right to discern truth and on the basis of that discernment, the ability to make proper decisions," he said.

Martin, in his statement, said he "listened carefully and prayerfully" to the latest offer from the Executive Commit-

tee officers.

"I heard them describe 'irreconcilable differences' between Executive Committee leaders and Baptist Press. I have waited for a legitimate effort at resolution and reconciliation of our differences," he said.

"In an hour-long discussion with Sam Pace in May and again when he sought me out at the annual meeting in New Orleans, I indicated a willingness and a desire to resolve the conflict regarding Baptist Press.

"I was ready then and am ready now

to sit down with honorable men of good will and common sense to discuss the whole issue, including perceptions and even the possibility that I may not be news editor."

Martin noted that instead of working toward resolution of differences, he was presented with "instructions to resign or be fired."

"I had counted on the integrity and Christianity of the leaders of the Executive Committee to want to deal with the issues, not simply hand down a request that I resign or be fired."

Editors affirm press staffers, 'right to know'

by Marv Knox, Editor

Southern Baptist newspaper editors have affirmed Baptists' "right to know" and supported Baptist Press staff members Alvin C. Shackelford and Dan Martin.

The Southern Baptist Press Association, comprised of the editors of the convention's 38 state newsjournals, took the actions during a called meeting July 6-7 in Irving, Tex.

Their meeting followed recent demands for the resignations of Baptist Press director Shackelford and news editor Martin.

The demands were made by the officers of the Southern Baptist Executive Committee, which houses the central office of Baptist Press, the convention's news service.

The right-to-know statement was adopted unanimously. Its preamble states: "Based on biblical and historic Baptist principles, we, the members of the Southern Baptist Press Association, believe in the right of and need for Baptists to have full, free access to the news and information of their denomination. We believe in the vital role Baptist Press fulfills in securing that right."

Those beliefs led to the four affirmations, the statement notes. They are:

- "We affirm our desire to continue the partnership with Baptist Press news service, which has served Southern Baptists well since 1946. We also express our strong desire for the Southern Baptist Convention Executive Committee to recognize this partnership by

seeking ongoing input to the operation of Baptist Press from the Southern Baptist Press Association, the members of which are the primary users of this news service.

- "We affirm the Operating Guidelines for Baptist Press, adopted by the SBC Executive Committee in 1986. We call upon the Executive Committee to ensure that Baptist Press be operated according to these guidelines and base all evaluation of Baptist Press employees upon these guidelines.

- "We affirm our commitment to enhance the six-year-old networking system of sharing news among the 38 Southern Baptist newsjournals. This includes having a representative of the Southern Baptist Press Association present for meetings of Southern Baptist Convention entities. It also includes covering and sharing news of national interest in our areas."

- "We pledge to Southern Baptists to work for the full, free flow of responsible, balanced, accurate information about Baptist witness and ministries in our respective states and the Southern Baptist Convention."

The editors' resolution states: "Unrestricted access to news and information, provided in an objective and balanced manner, is essential in maintaining the health and vitality of any organization, including the Southern Baptist Convention..."

Shackelford and Martin "have continued this tradition of professional service with exceptional skill and commitment

to Southern Baptists throughout the world and the larger Christian community."

"The editors record their profound disappointment and grave concern with the attempt by certain members of the SBC Executive Committee to suppress a free religious press and restrict the flow of indispensable information to Southern Baptists around the world."

The press association "wholeheartedly commends Mr. Shackelford and Mr. Martin for the excellence of their respective ministries; and ... expresses grave concern with publicly announced plans to remove Mr. Shackelford and Mr. Martin from their key positions of responsibility; and calls upon the SBC Executive Committee to provide Mr. Shackelford and Mr. Martin a fair and open forum for a discussion of any and all charges against them, with full opportunity for response."

The lone dissent to the resolution was made by Tammi Ledbetter, managing editor of the Indiana Baptist.

She later told her colleagues: "While there is much in this statement that I endorse, I cannot in good conscience affirm every element of this resolution. ...

"I am of the opinion that there have been failures on the part of Baptist Press in the reporting of our denomination. This resolution fails to acknowledge any problem. Furthermore, I believe it to be not only the prerogative, but the stated responsibility of the Executive Committee to address such matters and deal with them."

Dilday clarifies SBC comment following backlash

by Scott Collins

A statement of clarification about comments made during the Southern Baptist Convention in New Orleans has been issued by Russell Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Dilday said the statement is intended as a response to "persons who misinterpreted my intention in the comments I made in answer to a question during the Wednesday morning session (June 13) of the convention."

The president said he has received "a strong response of encouragement from across the convention." However, "there have also been numerous letters and calls" from Southern Baptists who have asked for clarification. Dilday's original comments came during a question from messenger Michael Haley of Lakeland, Fla., who said he overheard a press interview in which Dilday referred to actions in the SBC as "satanic and evil."

In his clarification, Dilday said the comment—"that crass, secular political methodology used in the takeover of the convention these past 12 years has satanic and evil qualities to which I am desperately opposed"—was "only one response I gave to many questions from reporters in a hallway interview."

The statement of clarification continues, "For 12 years I have publicly denounced political activity on both sides in the convention as contrary to our biblical mandate. My statement to reporters in New Orleans was an attempt to say again that political activity in the Lord's work is wrong. It has engendered a decade of hostility which in turn threatens Bold Mission Thrust, damages missions and evangelism, weakens our testimony to the lost world and divides not only the SBC but state conventions, associations, churches, friends and even families."

Dilday said his statement in New Orleans "was an attempt to express the

same concern the Peace Committee raised when it said, 'The extent of political activity in the convention at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord.'"

Dilday referred to Matt. 16:23, explaining, "when we use the ways of the world and not the ways of God, we become satanic; we become stumbling blocks to his work. The Bible says God's people should renounce 'disgraceful, underhanded ways, and refuse to practice cunning (2 Cor. 4:2),' " Dilday wrote.

"It is my belief that no matter how noble a cause may be, we must not use unrighteous methods to accomplish that cause. The end never justifies the means," Dilday said in the clarification. "Therefore, political methodology on any side is wrong."

In the section of the statement titled "apology," Dilday said "it is obvious to

me now that 'satanic and evil' have different connotations to different hearers, and that my choice of words blurred the intent of my statement, leading some to assume I had labeled fellow believers as satanic. That was not my intention, and if my statement was so perceived, I am truly sorry."

Dilday said he wanted Southern Baptists to understand that "I did not call the conservative movement in the convention satanic. I am a theological conservative and I am as determined as anyone to preserve our denomination's longstanding commitment to the Bible as God's perfect word. I did not speak in judgment of persons or motives—only methodologies and strategies that have been used by both contending groups."

The statement further states, "I certainly did not want to contribute to further erosion of our effectiveness in missions and evangelism, which is the very danger I have spoken against these past 12 years." (BP)

Indiana Baptists thank KBC men for tornado aid

Indiana Southern Baptists in Bedford have expressed gratitude to the Brotherhood Department of the Kentucky Baptist Convention for disaster relief in the wake of the June 2 tornado. Within hours of the storm the disaster relief team was in Bedford to help with whatever was needed, said James W. Abernathy, director of the Missions/Brotherhood Department, Indiana Baptist Convention.

"Your spirit of compassionate care during this tragedy which hit much of the southern part of the state has left a lasting impression," Abernathy told Bob Simpkins, director of Kentucky's Brotherhood Department.

Jim Hunt, pastor of the only Southern Baptist church in Bedford, also indicated that the witness of Kentucky Baptists would have a lasting effect on the entire community.



The 1990 Kentucky Baptist all-state youth choir is performing July 15-20. The 65-voice high school choir, sponsored by the KBC Church Music Department, was selected by audition. Concerts: First Baptist, Frankfort, July 18; Third, Owensboro, July 19; Rich Pond, Bowling Green, July 20; Severns Valley, Elizabethtown, July 22. All concerts at 7 p.m. and admission is free. Arnold Epley, School of Music, William Jewell College, Liberty, Mo., is conductor.

Bedford Baptists find renewal from springtime revival

HERE'S HOPE
the story continues

by Kevin L. Shrum
State Correspondent

The Here' Hope revival at Bedford (Ky.) Baptist Church afforded the congregation I am privileged to pastor an opportunity to express its character and desire to serve God.

God blessed the church's revival preparation with 19 professions of faith, 25 rededication and two joining by statement. But these results were no accident.

We followed, as much as possible, the revival preparation manual provided by the Home Mission Board. This kept us from wrestling with a preparatory structure or revival ideals.

The next task was to put together a revival preparation committee.

A flexible calendar of prerevival events was outlined. Information was shared with the committee in a meeting that took place in late December.

Several events played significant parts in building desire and excitement for revival. The first was a prerevival kick-off banquet in January. Billy

Compton, associate in the Office for Evangelism at the Kentucky Baptist Convention, was guest speaker. The revival date of May 20 was announced.

During February and March materials were ordered. Beginning in April the major portion of our revival plans were implemented. I began to preach a series of practical sermons on how to personally and cooperatively prepare for revival. On Wednesday evenings our prayer leaders began to initiate prayer huddles. The people began to be drawn back to their spiritual roots as they communed with God and one another.

By the end of April revival events were taking place each week. Special music, preaching and the entire focus of the church was directed toward revival.

The two most significant preparatory events took place one week prior to revival. On Mar. 13 the church had a pre-revival rally. The presence of the Holy Spirit was so evident that two persons joined the church that evening.

Saturday, May 19, we had an all-church visitation blitz. We planned to cover the entire city and as much of the county as possible. By the end of the day we had knocked on over 700 doors, contacting 1500 individuals. People didn't

want to go home. It was exciting.

One other significant factor was the selection and training of revival counselors. In faith we anticipated many decisions. Together with Bob and Dawn Haney, our revival committee leaders, we selected competent individuals to be counselors. Two training sessions were held prior to the revival.

All of these varied prerevival events maintained the focus of the revival. The people began to sense that God was moving and working in his church.

Our preparation did not take place in a vacuum, but within the context of God's redemptive plan.

Then, the revival arrived. However, the revival itself was just a continuation of what had been happening among God's people. Decisions occurred the first service and each evening those feeling their need for Jesus or their need to walk closer with the Lord came during the invitation. The results were astounding and outstanding.

As pastor of this great church I was happy not only about the many decisions that were made, but I was especially glad that God honored the people's faith and faithfulness in prayerful preparation by giving us such a special visitation of revival and renewal.

It is my personal conviction that two significant things happened at Bedford Baptist that led to such a great revival.

First, our feeble attempts to plan and prepare for revival were honored by God. It was decided early on that the focal point of all our plans would be the savior, Jesus Christ. Our preparation did not take place in a vacuum, but within the context of God's redemptive plan for Bedford. The people of the church genuinely believed this, and still do. I like to think of it as a church taking care of those prerevival "ifs" and then God taking our efforts and shaping them into a tapestry we call revival.

Finally, I believe that we discovered revival does not occur on the calendar but in the process of preparation. Revival had already begun before the evangelist arrived. Our church has been deeply humbled by God's special visitation in our midst. We are grateful for his power and work in our life.

Independents' immigration presents challenges

Editorial

Marv Knox

Symbolism overwhelmed Southern Baptist history buffs this summer. First Baptist Church of Fort Worth, Texas, voted to join its local Baptist association.

That congregation stands out in the annals of our history. Its former longtime pastor, J. Frank Norris, was a Fundamentalist leader known for his attacks on Southern Baptists and their convention.

Under Norris, First Baptist Church of Fort Worth discontinued use of Southern Baptist literature in 1920, according to the Encyclopedia of Southern Baptists. In 1921, he attacked Baylor University for teaching "evolution and infidelity." Every Sunday morning, Norris sent a spiteful telegram to George W. Truett, to be delivered just before the Baptist statesman entered the pulpit of First Baptist Church of Dallas.

"Because of his spirit, methods, acts of non-cooperation and the unbaptistic practices of his church, the association withdrew fellowship from the church," the encyclopedia says. "The Baptist General Convention of Texas censured Norris in 1922, refused to seat him in 1923 and, after he had increasingly directed his criticisms against Baptist leaders and institutions, permanently excluded him in 1924." He formed the World Fundamental Baptist Missionary Fellowship and led First Church of Fort Worth until his death in 1952.

Now, his church voted to re-join the Southern Baptist Convention. After the SBC annual meeting this summer, pastor Bill Ramsey "came home with a peace

in my heart that the time was a good time to pursue this within our church," he told the Baptist Standard, Texas Baptists' weekly newsmagazine. The step was prompted a couple of years ago, when Ramsey became "excited about the movement within the Southern Baptist Convention toward its historic moorings."

Historians see symbolism in the church's action because it is a potential bellwether for other Independent, Fundamentalist congregations. Will these churches join the SBC en masse?

Moderates are concerned that an influx—possibly including Jerry Falwell's Thomas Road Baptist Church in Lynchburg, Va.—may be pending. Some believe an immigration of Independent congregations is the next tactic of Conservatives to seal control of the SBC and take charge of state conventions.

Indeed, Paige Patterson, president of Criswell College in Dallas and an architect of the Conservative movement, told the Wall Street Journal, "We'll more than replace" Moderate churches that drop out of the SBC. He cited renewed interest in the SBC on the part of Independent, Fundamentalist churches.

However, one of the most visible Independent Baptist leaders said he doubts that Independents will join the SBC in significant numbers. James O. Combs, editor of the Baptist Bible Tribune, told the Baptist Standard: "The Conservatives in the SBC need not expect a great influx, and the Moderates need not expect an invasion....I would not think we will lose a dozen churches, and that is probably an overestimate."

Nevertheless, Kentucky and Southern Baptist response merits thoughtful consideration.

It is an issue that transcends theology. Of course, In-

dependents are more closely aligned to the theology of Conservatives than they are to some specific interpretations of Moderates. But historically, Moderate and Conservative theological differences have been miniscule compared to the differences they both have with the Independents' evaluation of cooperation.

If Independents enter the SBC without radically departing from the Norris concept of cooperation, they could erode the SBC's strength. An illustration: Some state conventions, unlike Kentucky, do not place a quota on the Cooperative Program unified budget contributions a church must make before its staff can receive supplemental annuity funds. Therefore, some churches already take more than they give. The drain on the SBC Annuity Board alone could be staggering.

The drain on what's left of the SBC's cooperative spirit could be even worse. Norris thrived on sowing discord and refusing to cooperate with others. The inheritors of his legacy may not be as fierce as their forebear, but if they come into the convention with similar attitudes, they will bring divisiveness and distrust into district associations and state conventions. After 11 years of controversy at the national level, we cannot stand it closer to home.

Surely, we want to work with like-minded Christians of goodwill to reach the world with the gospel of Jesus Christ. Our heritage has been one of toleration and acceptance, as long as we can work together in missions and evangelism. Others may join us, and they will help us if their aim is to strengthen the whole rather than enrich the individual. If they come in large numbers, our future will depend upon their attitudes.

baptist forum

Get on with work

I was really educated as I read the July 3 edition of the Western Recorder. I learned from a letter written by Michael Spencer of Shepherdsville that I am an independent fundamentalist!

Evidently Mr. Spencer came to this conclusion from reading the article, "Breaking the Silence," placed in the Western Recorder. I do not know how he reached this conclusion, but I do know that since I have been pastoring, I have always supported the Cooperative Program.

The church I am presently pastoring has increased its gifts to the Cooperative Program over 400 percent in just over five years. We now take offerings for Lottie Moon, Annie Armstrong, Eliza Broadus and child care offerings for the children's homes. We have begun RAs, Baptist Women, GAs and two groups of Mission Friends. We have also increased our gifts to our association by 400 percent.

If this makes me an independent fundamentalist, so be it. Since I have been pastoring, things have occurred in our convention with which I did not

agree but I have never suggested that we withhold gifts to the Cooperative Program or designate our gifts.

We give cooperatively. I believe that is the way it should be done. However, when one disagrees with the way things are going, one has the privilege to vote. Our convention has done this for the past 11 years.

I wonder when some people will wake up. The people have spoken. Let us get on with the work that the Lord has called us to do.

Dwight D. Bond, pastor
Bellview Baptist Church
Allegra

A New Day

The "grand compromise" is now over. We are unequivocally a fundamentalist denomination. Theological parameters have been drawn narrowly to intentionally exclude. We who differ from the present leadership are advised to go elsewhere.

I have a dream that a new breed of Baptist will be born from our 12-year struggle and that we will rediscover what it means to be Baptists. Let's recover our birthright.

As a new breed of Baptist I believe in the inspiration of the scriptures and hold them as the unique authoritative witness to God's saving acts. But I confess only Jesus as the "inerrant Word of God." I

believe in evangelism, not "soulwinning," and that the proclamation of the good news of Jesus Christ involves the call to repentance and faith, reconciliation and hope, social and economic justice. I believe all truth is God's truth and do not fear modernity or scholarship. As a new breed of Baptist I can love God with mind as well as heart. I long to connect with the larger Body of Christ and reject the grandiosity of a parochialism that would attempt to single handedly "win the world for Christ by the year 2000." I rejoice that God's spirit is calling and empowering women to ordained servant leadership and look to the end of oppression for all people.

May God help us as we new Baptists find each other and see what things God has for our future. A new day has indeed dawned!

R. Dale McAbee
Louisville

Executive Committee's duty

When a religious body loses its way, it loses its purpose. When a religious body loses its way, it loses its independence of judgment.

This, in my opinion, has happened to the Executive Committee of the Southern Baptist Convention. Instead they, at least in some actions, represent not the best interest of the denomination, but the

pettiness of one person toward others.

This was evident several years ago when he had them question the responsibility of the Baptist Press because they reported unfavorable statements he had made. The Baptist Press reports news; it does not editorialize. Then he has had them fight the Baptist Joint Committee, in my opinion, because of a personal dislike of and disagreement with James Dunn. If both personalities were out of the picture, then cooperation could continue. This was followed by the Executive Committee's condemnation of Bill Moyers because he had the audacity to question one member's political action on public television. The most recent embarrassment is the decision by the officers to call a special Executive Committee meeting to fire the Baptist Press leadership of Al Shackleford and Dan Martin.

I feel, as one who has been in the Executive Committee, that they have abdicated this responsibility as spiritual and visionary mission leaders of this denomination, and have sublimated their independence to the selfish motives of one individual.

The Executive Committee has lost its way. The convention has lost its purpose, and we have lost our witness to the world. God forgive us. God help us.

John Dunaway, pastor
First Baptist Church
Corbin

western recorder

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viewpoint

Vast difference separates old & new SBCs

Ask not for whom the bells toll, they toll for the Southern Baptist Convention. Overtaken by a deadly virus 11 years ago, the final rites were conducted in New Orleans in June.

As the old convention died, a new organization which had been developing in the womb of fundamentalism for a decade was born. And the tragedy is that the new convention has little resemblance, except the name, with the the denomination God and our Baptist forefathers built from 1845 to 1979.

The difference between the old and the new is vast. The difference is not only in how to interpret Scripture but in the basic concepts of what a denomination should be. The old was characterized by freedom and soul liberty, the new is characterized by repression and forced conformity. The old was inclusive, the new is exclusive. The old found unity in diversity, the new coerces conformity with creedalism.

Creedalism is the death blow to freedom and the priesthood of every believer. Creedalism exists when particular interpretations of Scripture are made the standard and are used to judge the orthodoxy of all Southern Baptists. This is exactly what happened when the architects of the new convention inserted four specific interpretations of Scripture into the

findings of the Peace Committee and proceeded to use them as a test for all nominees for committees and boards. And this in spite of another part of the Peace Committee report which said, "Baptists are noncreedal in that they do not impose a man-made interpretation of Scripture on others."

The old convention made an honest effort to be a spiritual democracy though admittedly it failed in some instances. The new convention is totalitarian. If this word sounds too strong, consider Webster's New Collegiate Dictionary definition of totalitarian, "Of or pertaining to a highly centralized government under the control of a political group which allows no recognition of or a representation to other political parties." An indisputable example of this totalitarianism is the recently revealed plan to replace the highly respected Baptist Press with a managed news organization.

Another distinctive of the old convention which is disdained by the new convention is religious liberty through the separation of church and state. Our Baptist forefathers went to prison for this principle, but inerrancy leaders have been given a key to the White House in exchange for the promotion and practice of ultra-right-wing poli-

tics and the endorsement of nominees for Supreme Court justices and candidates for political office. Such union of church and state was unthinkable in the old convention.

Baptist historians are now faced with compiling a new list of Southern Baptist distinctives. Soul freedom, the priesthood of every believer, separation of church and state and other distinctives precious to Baptist of other days died with the old convention. Creedalism, totalitarianism and a controlled press will head the new list.

Thank God there's one Baptist distinctive yet alive. It is the autonomy of every local Baptist church. The time has come when every Baptist congregation will have to consider the issues and decide how to relate to the new Southern Baptist Convention. This is especially true for the churches represented by an average of about 45 percent of convention messengers during the last 11 years. These churches have been systematically disenfranchised and disinherited since 1979. It will not be easy but this 45 percent remnant will find ways to fulfill its divine destiny without submitting to creedalism and the ruling junta of inerrantists.

C. R. Daley
Editor emeritus



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

**on
mission
together**

Moments in time

The Kentucky Baptist Historical Commission and Society meet Friday and Saturday in Louisville this week. We owe a great debt to those who have preserved our history.

The following are a few of the many significant moments in our history.

- Erected in 1829 by "noble Christian men," Georgetown College sought to educate young ministers. But Alexander Campbell's furious attacks on "theological education" and "hireling preachers" rendered their efforts almost useless during the first ten years of its existence.

- During the years between 1830 and 1840, because of Alexander Campbell's opposition to missions, numbers of church members and pastors were excluded from church fellowship for "contributing to or advocating the claims of missions."

- On Friday, Oct. 20, 1837, meeting in a Baptist meeting house (which is now Walnut Street Baptist Church), the General Association of Baptists in Kentucky was established. Present were 19 ordained ministers, one licensed preacher and 36 "private church members." This meeting amounted to a "revolution" in the way Kentucky Baptists would carry out their future ministry.

- In 1915, the General Association (now KBC) adopted a "unification" plan of budgeting which precedes by ten years the adoption of the SBC plan now known as Cooperative Program.

The recommendation which the special committee unanimously presented in 1915 at the annual meeting in Somerset is as follows:

"That we adopt the budget plan for the collection of funds for the support of all objects under the control and direction of the General Association, including foreign missions, home missions and other denominational interests fostered by Kentucky Baptists."

- In 1856, the General Association (now KBC) appointed a "general agent" for each of four major districts of the state. Unsuccessful, this system was dropped in 1859.

- It was not until 1946 that the "general agent," by then called "general secretary and treasurer," became a permanent position when William Cook Boone was extended an "indefinite" call. (That makes me only the fourth. I feel older!)

- In 1909 the constitution was interpreted to mean that only men might be messengers (to the General Association), although the constitution was never altered to reflect that interpretation. But it was not until 1956 (our daughters find this hard to believe) the General Association granted to women the right to serve as messengers and to speak from the floor.

baptist forum

Forget politics

"Party"—"Partisan political function"—"conservatives' victory celebration." You'll have me out here—am I reading the Western Recorder's coverage of our Southern Baptist Convention, or am I reading a secular newspaper's coverage of a Republican or Democratic national convention?

Although it has been quite apparent for some time now that we, as part of the Southern Baptist Convention, have been thrown into a political arena, the article in the June 26th edition of Western Recorder overtly recognizes that fact through the use of specific terminology.

One of the examples Webster uses in defining 'partisan' is "one exhibiting blind, prejudiced and unreasoning allegiance." God forbid that any of us ever find ourselves in such a prejudiced allegiance that we lose sight of our vision and mission. If we get so caught up in which 'party' we belong to rather than ministering to people, then what have we gained?

I say that it is about time (past time) we begin focusing on the real ministry of the church and forget these political tactics that are extremely close to destroying the greatest mission organization in place—the Cooperative Program.

I, for one, am getting tired of the we/they mentality that prevails within our convention, and want to say let's just get on with it. This is not meant to be a reflection on the author of this particular article, but rather a reflection on the behavior Southern Baptist people have been exhibiting which creates this type of environment.

Let's we forget—"in our hearts we're undivided" (or should be undivided).

Judy K. Carpenter
Erlanger

Mommy, what's a messenger?

Monday, as we waited in line for SBC registration, my wife looked at three little girls standing with their mother at the next registration booth. The youngest was no bigger than our music minister's three-year-old daughter. The mother obtained four ballot sets and nametags. As she pinned a name tag onto her youngest daughter's "toddler-four" size dress, her youngest asked,

"Mommy, what's a messenger?"

"Never mind, darling," came the response. "I'll let you know what to do."

What is a messenger...?

Tuesday evening, my friend was walking through the French quarter when he came upon a street preacher. The preacher was proclaiming the need for all people to get right with Jesus before they died. Three men in suits bearing messenger nametags approached the preacher and asked him if he believed the inerrant Bible. An argument ensued as to whether this shepherd of the streets believed in apostasy and, ultimately, if he believed the Bible at all. A gospel sermon degenerated into a theological debate punctuated by personal attacks.

What is a messenger...?

Thursday morning, I saw another friend. He experienced a dramatic conversion during his college years and surrendered himself to full time Christian service. I asked him how he felt about the events of the last few days.

"I left the church because I was Catholic," he replied. "I felt that the hierarchy was oppressive in the way that it forced you to believe exactly the way they did. Now I'm back in a church with the same hierarchy. I'm back to square one. Now I don't know who I am or where I need to go."

What is a messenger...?

I don't think I know anymore. And I don't think I want to know. I'd rather be a Baptist.

James R. Barnette, pastor
Harrods Creek Baptist Church
Brownsboro

Pray for Christian homes

Undoubtedly we've all heard the alarming statistics of divorce. Even more frightening are the rising statistics of divorce in Christian homes. The attack comes from Satan (John 10:10).

God ordained the home and family before the church. The Bible is explicit concerning divorce. In the beginning, God ordained marriage to be a lifetime relationship, and Jesus reaffirms this plan. God hates divorce (Mal. 2:16).

Marriage vows are a covenant between a man, woman and God. A covenant is a life-and-death agreement which expresses the ultimate commitment. The marriage covenant, which lasts a lifetime, is the most important vow a person can make outside accepting Jesus as Savior.

Christian couples are reconciled to Jesus by the blood of his cross. We are to be also reconciled to each other regardless of anything we have done to one another in the past (Col. 1:20-22).

Jesus commands us to forgive as we are forgiven. The home is the best place to practice forgiveness. Marriage is a trial period of this age for life with Jesus in the next. This is a profound mystery (Eph. 5:23).

A couple's commitment to their marriage is directly related to their commitment to Christ. If your marriage is on the rocks, place it on the Rock. Jesus loves us steadfastly; therefore we must do likewise. A right relationship with Christ will settle all relationship problems.

How can we evangelize the world if our Christian homes don't stand as an example that Jesus can and does make the difference? All things are possible through Christ. If a particular counsel, decision or action is inconsistent with the inerrant word, then we must realize it is not God's will for our lives, homes or families.

Divorce is far greater wounding than death. Pray for Christian homes.

Helen Lynch Norris
Owensboro

Commission OKs accreditation report

by Tim Fields

Members of the Southern Baptist Education Commission adopted an interim report from a special accreditation task force during their annual meeting and voted to present a report of the committee's work to the Southern Baptist Convention in June 1991.

Commission members also expanded the 7-member task force by adding two additional members who are not professional educators and extended their work at least through the next meeting of the commission in June 1991.

The two new members were added after discussion of a motion referred to the commission by the Southern Baptist Convention.

David B. Wood of North Carolina made the motion from the floor of the recent Southern Baptist Convention in New Orleans which requested a committee "to study the feasibility of establishing a Southern Baptist Convention accrediting agency for our seminaries and colleges. This study committee should be composed of Southern Baptist pastors, educators and lay persons whose training and experience relate to this subject."

William Cotton, commission chairman, said the request of the motion already was being fulfilled by work of the existing task force.

The commission appointed James E. McDaniel, pastor of First Baptist

Church, Brinkley, Ark., and James H. Roach Sr., a layman and president of Briarcliff Corporation of Shreveport, La., to the task force.

The interim report, drafted by commissioner Bob Agee, president of Oklahoma Baptist University in Shaw, at the request of the task force, said, "There seems to be a widely held perception that accrediting agencies such as the Southern Association of Colleges and Schools and the Association of Theological Schools represent external forces which apply pressures which prevent Baptist

colleges and seminaries from being as distinctively Christian as our Baptist constituencies want them to be."

According to the report, the task force reported it is not the purpose of accrediting agencies to prevent Southern Baptist districts and colleges from fulfilling their distinctively Christian mission statements. The report further says the formation of a Southern Baptist accrediting agency probably is not a workable mechanism to assure correction of the perceived concerns of some Southern Baptists. (BP)

Clapp resigns Southern Seminary post

Donald B. Clapp, executive vice president at Southern Seminary in Louisville since 1987, announced his resignation effective July 31.

"I have done most of the things I planned to do when I came here three years ago," said Clapp, a Baptist layman and former administrator at the University of Kentucky. He said the seminary's budgetary challenges also played a role in his decision, adding that financial resources devoted to his position could best be used in other areas.

Clapp, 53, emphasized he had reflected on the decision some time prior to the announcement. He said he is "still in the process" of making a decision concerning future career plans.

The Southern Baptist Convention

controversy, he said, had nothing to do with his resignation. He said he has enjoyed positive relationships with seminary trustees and other denominational leaders. He also expressed confidence in seminary president Roy L. Honeycutt and his efforts to "reach out to everyone in the denomination." He said he was "deeply appreciative of having had the opportunity to work with president Honeycutt and to be a part of this institution under his leadership.

"I have been and continue to be the most optimistic person in the institution as to how Southern Seminary will come through the controversy," he said. He added, however, that he regretted the controversy's "impact on the institution and on people in the institution." (BP)

Accrediting agency decides not to punish Southeastern Baptist Theological Seminary

by Erin Kelly

An accrediting agency has decided not to place Southeastern Baptist Theological Seminary on probation, the school said.

The news from the Association of Theological Schools came as a relief to the seminary at Wake Forest, N. C., which has been under fire from its two accrediting agencies for almost three years.

The Association of Theological Schools has criticized Southeastern for giving too much power to the conservative-dominated trustee board.

At the same time, the national ATS said, professors were being excluded from important matters, such as the hiring of new faculty members.

Southeastern still is waiting for a ruling from its other accrediting agency, the Southern Association of Colleges and Schools, which issued an official warning to the seminary in December. That ruling could come this year.

The accrediting agencies have been monitoring the seminary closely since October 1987, when conservatives gained control of the trustee board. The trustees voted to change the faculty-hiring procedure to give themselves more say so and professors less. (BP)

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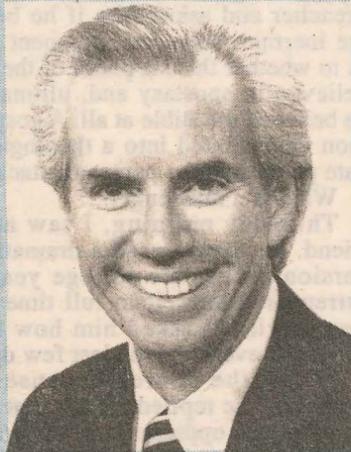
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Supreme Court rejects 'absolute right to die'

by Kathy Palen

The Supreme Court has ruled the U.S. Constitution contains no absolute "right to die." In a 5-4 decision, the high court held a state may require "clear and convincing evidence" of an incompetent person's wishes in deciding whether to discontinue nutrition and hydration of that person.

The court also held the Constitution's due process clause does not require a state to accept the "substituted judgment" of close family members in such decisions.

The decision blocked a request by

the parents of Nancy Cruzan, a 32-year-old Missouri woman who has been in a "persistent vegetative state" since a 1983 automobile accident, that their daughter no longer be administered food and water artificially.

Writing for the court in *Cruzan v. Director, Missouri Department of Health*, Chief Justice William H. Rehnquist said the question before the court was whether Cruzan has a constitutional right that would require a hospital to withdraw life-sustaining treatment from her.

Although the court assumes the Constitution would grant a competent per-

son the right to refuse lifesaving hydration and nutrition, Rehnquist wrote, an incompetent person is unable to make an informed and voluntary choice about such treatment. That right of choice, he added, must be exercised by some sort of surrogate.

"Here, Missouri has in effect recognized that under certain circumstances a surrogate may act for the patient in electing to have hydration and nutrition withdrawn in such a way as to cause death," Rehnquist said, "but it has established a procedural safeguard to assure that the action of the surrogate conforms as best it may to the wishes expressed by the pa-

tient while competent."

The court held a state is entitled to guard against potential abuses in such situations, as well as to assert an unqualified interest in the "preservation of human life to be weighed against the constitutionally protected interests of the individual."

Although the high court previously has upheld the constitutionality of states' favoring traditional family relationships and relying on family decision making, Rehnquist said, those holdings may not be turned into constitutional requirements that states must follow such practices. (BP)

Court strikes down parental notification

The Supreme Court has struck down a Minnesota law requiring minors to notify both parents before obtaining an abortion. But the court also said such laws are constitutional if they include a judicial bypass provision.

The high court split 5-4 on both parts of its decision in *Hodgson v. Minnesota*. Justice John Paul Stevens wrote for the majority—which also included Justices William J. Brennan Jr., Thurgood Marshall, Harry A. Blackmun and Sandra Day O'Connor—that held the Minnesota statute unconstitutional.

Requiring a pregnant minor to notify both parents is "not reasonably related to legitimate state interests," Stevens said.

Although part of the majority voting to strike down the abortion restriction, O'Connor joined the court's four other members in upholding the two-parent notification requirement as long as the law gives minors the opportunity to ask a judge to waive that requirement.

O'Connor—along with Chief Justice William H. Rehnquist and Justices Byron R. White, Antonin Scalia and Anthony M. Kennedy—held the addition of a judicial bypass option corrects any constitutional problems contained within the two-parent notification requirement.

In *Ohio v. Akron Center for Reproductive Health*, a 6-3 court upheld a state law that requires physicians to notify one of a minor's parents before performing an abortion on that minor. (BP)

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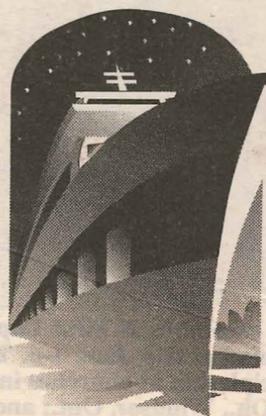


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Bill D. Whittaker
President
Clear Creek Baptist Bible College
Pineville, KY 40977

clear creek chronicle

President Christian

Student body president Gordon Christian worked earlier this month in vacation Bible school at East Cumberland Church, Middlesboro. It reminded him of his VBS conversion at Belmont Baptist Church, Kingsport, Tenn.

Following high school graduation, Christian began what he thought would be a retail management career. On the job he met Donna Robinette; they were married Aug. 12, 1978. They joined Sunnyside Church in Kingsport where Christian taught a boys' Sunday school class, sang in the choir and served as a deacon. They became the parents of Sarah Elizabeth on Mar. 18, 1982.

A 1987 commitment to Christian ministry brought them to Clear Creek. After completing his first year he knew God wanted him in an equipping ministry. "The Lord continues to burden my heart concerning the lack of discipleship within our churches," Christian related. As East Cumberland's youth director Christian has tried to help with the problems of youth and their families. This has refined God's calling and his intention to secure a master's degree in counseling.

When the Christians first visited Clear Creek and saw some of the facilities they said, "This isn't for us, but we will stay and look at it. We soon experienced the love and spirit of the campus family and knew God wanted us here. My experience has been a journey in faith. It was a step of faith to turn in my keys where I worked, but the Lord has provided."

Christian believes both husband and wife should have a "call to Clear Creek. Without my wife's help and support I could not have made it."

They came to campus without any job guarantee. Two weeks later, in a department store, he saw a man who looked familiar. It was the assistant manager with whom he had worked 10 years earlier. Christian was told, "When you want to come to work, let me know." Soon after Christian obtained a job in the men's clothing department, the manager was transferred to another city. Mrs. Christian is secretary to the dean of students.

This isn't the first presidential election Christian has won. He served two terms as president of the Ft. Henry Mall Merchants Association, Kingsport.

missions

A commissioning service was held June 10 at First Baptist Church, Central City, for **Darrell and Barbara Everly** who have been appointed ministers of outreach and religious education at Grace-mont Baptist Mission, Marysville, Mich., and Calvary Baptist Mission, Port Huron, Mich. They were assigned through the new church extension division of the Home Mission Board.

associations

Camp Joy Day June 9 celebrated the opening of summer camping season at Camp Joy in Brownsville. Attendance was over 200. Each person brought a food item that could be used during camp. The day included a hamburger cookout, volleyball, swimming and music. Camp Joy serves associations in southern Kentucky.

personnel

Pike Association director of missions **Carl Boyd** is interim pastor of Jenkins First Baptist Church and Faith Baptist Mission, Myra.

Steve Rice resigned as pastor of Island Creek Baptist Mission, Pikeville, to accept the pastorate of Belfry Baptist Church. He was ordained June 3 at First Baptist Church, Pikeville.

Faith Baptist Church, Regina, called **Jeff Combs** as pastor.

Bracken Association director of missions **David Royalty** resigned to go to First Baptist Church, Joelton, Tenn.

Warren Dean, interim pastor, and **Jon Black**, minister of music and youth, resigned at Pollard Baptist Church, Ashland.

Calloway Baptist Church, Calvin, called **Benny Ingram** as pastor.

Pioneer Baptist Church, Kettle Island, called **George Atkins** as pastor.



Forever, the youth vocal ensemble of First Baptist Church, Winchester, completed its annual music mission trip June 1-6. The group presented music and drama concerts about discipleship at churches in Dry Ridge, Winchester and Ft. Boonesboro, Ky., Toledo, Oh., Windsor, Ont.; and Madison Heights and Portage, Mich. **Gerald Chafin** is minister of music and **Sonja Chafin** is youth minister.



The children and youth of Oak Island Baptist Church, Morning View, will perform a musical drama "The Greatest Show on Heaven and Earth" in Kentucky and West Virginia this summer. The group is under the director of **Wayne and Rhonda Diehl**. Cast members include (l-r) **Angel, Amber and Andrew Norris; Luke and Steve Clifford; Katie Black; Adam, Troy and Travis Wills**.

Ronald Idol is new pastor of Dunlap Baptist Church, Middlesboro.

Mt. Pleasant Baptist Church, Somerset, called **Roy Vincent** as pastor.

White Hall Mission called **Lemar Lyon** as pastor.

Melvin Hampton, former director of development at Campbellsville (Ky.) College, has moved to Paducah. He will be available for supply, interim or pastorate. Contact him at 325 Lone Oak Rd., Paducah, KY 42001, (502) 442-2645.

C. Michael Watts resigned as pastor of Ft. Mitchell Baptist Church. He goes to Edgewood Baptist Church, Hopkinsville. **George Munro** is interim pastor of Ft. Mitchell.

Harry A. Dooley resigned as pastor of Hardinsburg Baptist Church to accept a pastorate in West Virginia.

J. Dan Cooper completed his active tenure as pastor of Calvary Baptist Church

in Lexington July 1. He began a leave of absence based on medical disability following a stroke suffered two years ago. He will remain a member of the church staff for 1990. The church honored the Cooper family at a reception July 8.

Lyndon Baptist Church, Louisville, called **Raymond Bailey** as pastor. Bailey is professor of preaching at Southern Baptist Theological Seminary, Louisville. He has been interim pastor of Lyndon for the past year.

Al Hardy is interim pastor at Good Hope Baptist Church, Campbellsville.

Friendship Baptist Church, Campbellsville, called **Fred Miller** as pastor.

J. Chester Badgett is interim pastor of Robinson Creek Baptist Church, Campbellsville.

Northside Baptist Church, Princeton, called **Charles David Wilkerson** as pastor.

deaths

Donald Richmond, 58, died at his Loyall home June 18 following a brief illness. He was pastor of Lenarue Baptist Church, Coalgood. Funeral was June 21 at Lenarue. Survivors include his wife, **Helen Christian Brooks**, Loyall; one daughter, **Donna Jo**, Knoxville, Tenn.; his mother, **Reba**, Loyall; four brothers: **Elmer**, Cataula, Ga.; **Robert**, Columbus, Ga.; **Connie Franklin**, Loyall; and **Charles**, Orlando, Fla.; one sister, **Jewell Dean**, Dayton, Oh.

Edna Ward Howard, of Bledsoe, 83, mother of Southern Baptist missionary **Fran Turner**, was fatally shot and her house set fire May 19. Funeral was May 22. State police said two men were arrested and charged with murder, burglary, robbery and arson. **Lonnie and Fran Turner** are missionaries to Zambia. Messages of sympathy should be sent to Trinity Baptist Church, 1675 Strader Dr., Lexington, KY 40505.

congregations

Members of **Melber (Ky.) Baptist Church** gave over \$12,000 May 27 to pay off the church's family life center. The church also purchased a bus and had a freedom celebration July 4.

Kento-Boo Baptist Church, Florence, dedicated its new sanctuary July 1.

Calvary Baptist Mission, a mission of Ohio Valley Baptist Church, Ledbetter, constituted as a church June 3. **Eddie Smith** is pastor.

ordinations

David Fletcher, pastor of Pine Grove Baptist Church, Middlesboro, was ordained at Northside Baptist Church, Middlesboro.

Crescent Springs Baptist Church, Covington, licensed **Mitch Ash, Shane Brewer, Earl Hinte** and **Shawn Courtney** to the ministry.

Wilmington Baptist Church, Demossville, will ordain **Jerry Spegal** and **David Mann** deacons July 29.



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

sunday school lessons

LESSONS FOR JULY 22, 1990

Life and work series

Live holy lives

I Peter 1:13-19, 23 Peter challenges his readers, who know and love the Lord, to gird up the loins of their minds, to think high and helpful thoughts. To counteract the tendencies to do wrong, he bids us to live hopefully; looking for the return of our savior, we can endure the trials of the present, knowing that for the believer the best is yet to be. This Christian hope is based on the grace that is being brought to us during the progressive revelation of Christ. The culmination of the blessings of his grace will be experienced in the second coming of Christ.

Since God is holy, he has a right to demand that his children be holy. We can depend on him to provide the power for us to live in a manner acceptable to him. Inasmuch as we have been redeemed from sin by Christ, we should certainly live for him.

These verses remind us that we cannot procure salvation either with our gifts of money or by our so-called good work. Money can do many worthwhile things, but it cannot purchase salvation.

II Peter 1:5-8 Peter exhorted the children of God to add to their foundation of personal faith in Christ seven marvelous graces. Virtue involves moral excellence, character, courage and determination, which are required in living out the truth which has been received. Knowledge is that intelligent understanding and discernment which enables us to distinguish things that differ and to discover the mind and will of God through a study of God's word. Self control includes the proper mastery of desires, impulses and ambitions, and this is made possible by the indwelling Spirit. Patience means endurance of disappointment, trial, hardship and suffering. Godliness is the result of communion with God. Brotherly kindness is the manifestation of love to the brothers and sisters in spite of what they sometimes do. Charity includes love for all.

International series

Proverbs in pictures

Prov. 30:18-33 Proverbs is a practical manual for everyday life. In verses 18-20, the writer uses images to make his points about human behavior.

The eagle's strength is shown in its

swiftness, the great height to which it flies and the heavy food it can carry. It can rise from its rest at noon and go soaring toward the sun. On sand or soft ground, a snake's movements may be traced by the impression made, but this cannot be done on hard rock; it can push itself along on such a surface without leaving any track. A ship's course can be traced while it is near land or within sight, but when it reaches the open sea, you can follow its course no longer. Certainly there is fascination and mystery about the flight of a bird, a serpent's movement, a ship's ability to stay afloat and the process of courtship.

In verses 21-23, the writer mentions four intolerable situations. These four evils destroy social life, uproot the bonds of society and endanger the safety of a nation. The first is a slave who becomes a king. The second could be unwillingness to work when a person has all he or she wants to eat without it. A third is a person who is unpopular, but gloats when she finally obtains a husband. Fourth is a person who rises to high position or has power over others and becomes arrogant, selfish, unbearable.

In verses 24-28, the writer notes the nature of insects and small animals. Tiny ants secure their food and store it for the future. Verse 27 indicates the locusts have no king, yet they show discipline, guidance and order. The lizard is agile and clever enough to make its way into the palace of the king.

The "lesson" in these pictures appears in verses 32-33. Shut your mouth if you have been "arrogant" and "plan evil." Second, beware of pride stirring up anger, because it is a similar pressure that turns milk to butter and makes the nose bleed.



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

homes for children

The journey to Glen Dale

Mrs. J. W. Singer Sr. of Stamping Ground recently shared with me her remembrances of her family's journey and the first day they spent at Glen Dale. They went to Glen Dale in 1915, the first summer of operation.

Mr. Spurlin took us to the station in his car. We took the L&N train. We were the first passengers on the train. I think the train was one made up at Central City. Mama was allowed to get on to see that we were okay. She told me that since I was the oldest, I would have to take care of Nora and Buster, especially Buster. I was nine, Nora six and Buster three. She had an especially hard time parting from Buster. The time came for her to leave us, and they had to force her off the train. I remember watching out the window. The car was parked near the station, and I could see Mama weeping. Bro. Lawrence went with us—he paid a lot of attention to Buster and sat with his arm around him all the way, and called him his little preacher boy.

The train went through Russellville to Bowling Green, where we had to change trains. Mama had prepared a lunch for us when we had to change trains in Bowling Green. We ate our lunch in a park, and Bro. Lawrence said he had to see someone and he wanted us to wait until he came back. We waited and waited until soon the train was taking on passengers. Bro. Lawrence had not come and soon the conductor came and told me to put my group on. I was concerned about Bro. Lawrence but we had to get on the train. Just as the train was leaving, we saw Bro. Lawrence come running. The conductor helped him on. He was concerned about us. I never knew who he went to see. My conjecture now is that it was my Uncle John McKinney, who owned a store in Bowling Green.

All day we rode on this hot train. The windows had to be opened, and the hot cinders and soot came in. The train was a local that kept stopping at every town.

(To be continued next week.)



75 years of caring



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Baptist Student Union

Emily came to us from a large mountain county seat town in her junior year. Her father had died three years before and she lived with her widowed mother.

She became first chair flute in our band, was captain and most valuable twirler in our flag corps, traveled thousands of miles with our choir in concert.

Most importantly she found and grew in the Lord Jesus Christ, was missions chairperson in our Baptist Student Union. Upon graduation she went to college and will begin her junior

year this fall majoring in elementary education. She hopes someday to teach at Oneida.

I recently received the following letter from Emily: "This summer I am serving as a BSU summer missionary at Russell Springs. On Sundays my partner and I are in charge of children's church and a creative ministry team we started. On Mondays we have day camp at the church for different ages and Tuesday through Friday we run a day camp at Cumberland State Park. We also make weekly visits to a nursing home. I love what I am doing and feel that I owe you a thank you for being there. If I had not been introduced to BSU through Oneida, I might not be here today!"

Started in 1950 at Oneida by Georgetown graduate Martha Bain, Oneida's BSU is the longest continuously active high school BSU in the United States. It is one of many opportunities that Oneida students have, unlike most of their counterparts in our nation.

Martha Bain was a tremendous English teacher at Oneida for 12 years and then a college professor until her retirement two years ago. Also she was an excellent drama coach, one of her outstanding products being Russ Mobley, long-time drama professor at Campbellsville College. But her starting BSU at Oneida has had more profound and lasting influence than, perhaps, any other single thing in her very productive career.

Not only is Emily doing summer missionary work, but countless other Oneida young people have done so through the years because of that ini-

tial spark while they were part of the Oneida family. I count myself as one of those. I served as BSU president here at Oneida several years and in my senior year had the privilege of speaking to the 1957 state BSU convention. The other day I came across part of what I shared on that occasion about Bible schools we helped conduct near Oneida.

"Sir Lancelot, our car, often sat down on his exhaust pipe in the mud holes. He was loaded with six workers, a portable organ, gallons of Kool-Aid. One of our Bible schools was held in a one-room school house which had washed off its foundation in a flood. The building contained several very rough desks which had been hewn out of logs. The only light provided was from the windows, which were held up by cornstalks. How those children wanted to learn and to hear of the love of Christ! How they loved to sing 'Climbing up Sunshine Mountain' or 'I'm in the Lord's Army.'

"We came to the last day and found ourselves locked out of the building. There was a pickup truck nearby, and near it a log. We placed our organ on the truck bed, we sat on the log and worshiped under the sky. That is a worship service I will never forget. Neither will those mountain children. Yes, it is Christ in you the hope—the hope of such spiritually starved people. 'I will lift up my eyes unto the hills, where the field is white unto harvest.' That is the challenge of the mountains."

Memories. Youth. But the same Lord, the same need, the same mission today.

Southern Baptists send hunger relief to Iran

Southern Baptists have sent \$50,000 in hunger relief funds for Iranian Christians to use in feeding some of the 500,000 people left without homes after an earthquake June 21.

That money, and an additional \$10,000 received by the Foreign Mission Board from the Baptist World Alliance (BWA), will be forwarded to a council of Christian churches inside Iran through

Elam Ministries in London, England.

The Southern Baptist money will buy food inside Iran to be distributed by the Christian council. The BWA money will buy supplies such as blankets, building materials and other items not directly related to hunger.

"We understand it's relatively easy to buy food common to Iran inside the country," said John Cheyne, who directs

human needs strategy for the Foreign Mission Board. "We would like to do a good bit more, but we have to take this direction because of restrictions by the (Iranian) government. We have not been able to get in any kind of western personnel."

Southern Baptists who want to help can send donations to the board to help underwrite the \$50,000 it has appropriated. It would be impractical for them to

send commodities into Iran, said Cheyne, who has received numerous calls from people asking what they can do.

The quake measured 7.3 on the Richter scale and was centered on the southwestern corner of the Caspian Sea about 10 to 15 miles from the cities of Banda Anzali and Rasht. Rasht is the center of the Gilan province, the most fertile region in northern Iran.

The government has declared the cities of Rudbar and Abhar 100 percent devastated, the cities of Manjil and Loshan 90 percent devastated, and Rasht 50 percent devastated.

The unofficial death toll stands at more than 70,000. Wounded number more than 200,000. (BP)

classified ads

WANTED: Junk boats, outboard motors, stern drives, trailers, complete units preferred, immediate settlement, call today 502-969-7617. 7-17-50T

AVAILABLE: Rev. Charles Thompson Jr. of Ewing, Ky., is available to pastor a church. Contact him at P. O. Box 186, Ewing, KY 41039. 606-267-3661. 7-17-2T

NEEDED: Highly motivated Youth Director to coordinate and lead church youth program. Mail resume to: Centenary United Methodist, P. O. Box 38, Shelbyville, KY 40066-0038 7-17-1T

FOR SALE: New and used quality industrial china, flatware, glassware, cookware and all types of kitchen equipment. Perfect opportunity to furnish a church kitchen reasonably. Please call 502-423-1354 or 502-895-0463 and ask for Cathy for details. 7-17-1T

DIRECTOR: Bethany Baptist Church will be accepting applications for our Mothers Day Out Director position. Responsibilities will include the administration, supervision and coordination of the programs, staff, curriculum, finances, equipment and facilities. The responsible applicant should possess a background in early childhood development and must be able to provide a positive environment for the enrichment of the children in attendance. All resumes should be forwarded to: The Mothers Day Out Committee, Bethany Baptist Church, 2319 Taylorsville Road, Louisville, KY 40205. No telephone calls please. 7-17-1T

WANTED: Social Worker for maternity home setting of a national Southern Baptist agency. MSW preferred, BSW considered. Must have casework skills. Send resume to Director, Sellers Baptist Home, 2010 Peniston St., New Orleans, LA 70115. 7-17-4T

RECOGNITION OF KENTUCKY BAPTIST LEADERS

The KBC Obituaries Committee wishes to include in its 1990 report information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1989, through August 31, 1990.

These persons may be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has had an impact beyond the local church.

We need your help to gather the following information:

1. Full name of deceased
2. Date of death
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information as quickly as possible to:

Calvin Perry, Chairperson
Committee on Obituaries
308 West Main St.
Alexandria, KY 41001

These obituary entries will be reported to the 1990 KBC annual meeting in Paducah. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.

Calvin Perry, Chairman, 1989-90 Committee on Obituaries



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FBC Leitchfield correction

The July 3 article "Operation Andrew turns Sunday school around at FBC Leitchfield" stated the church's project took place in 57 weeks. The church actually enrolled 56 people in Sunday school in 57 days.

SPECIAL

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Farmdale Baptist Church
1238 Durrett Lane
Louisville, KY 40213
502-366-1434

Pond Run Church ministers to children's homes

by Beth W. Prassel

When members of Pond Run Baptist Church in Echols wanted a mission project, Tom Shelton, director of missions in Ohio County Association, suggested Kentucky Baptist Homes for Children. The church began supplying hay for Glen Dale Children's Home in 1985. Since then, the 143-member congregation has given more than 13,000 bales of hay and 7000 dozen ears of corn to Glen Dale and Spring Meadows children's homes—a combined total worth more than \$23,000.

The church also gave more than \$5000 cash to the homes and supplied fertilizer, seed and other farming expenses worth more than \$6000.

"That's not bad for a church that had only 30 to 35 in Sunday school when I first came here," says Willis McCracken, former pastor. McCracken went to Pond Run in September, 1984, and retired in June this year.

Although the church seems to have come alive during his tenure, McCracken does not take credit for increased interest in missions. He says the people were inspired by a world missions conference in 1984, soon after he began pastoring there.

The conference, plus efforts from both McCracken and Shelton "to get the people mission-minded," led the congregation to get involved in mission projects. The church increased giving to all mission efforts but "really took off" with the children's home project, says Shelton. "They wanted to do something first-hand."

Pond Run member Bill Burden owns the land where the corn and hay are produced. According to Shelton, he is "the backbone" of the project.

The church's ministry to the homes began when Burden and McCracken stopped by KBHC's central office in Middletown "to see if they could use some sweet corn," says Burden. Glen Dale director Buckley Carlin, who was there at the time, told Burden he could use corn but also needed hay.

"I had about 20 acres of hay that I didn't really need," Burden recalls. "So I said, 'Maybe we can help you.'"

Burden returned to his church and discussed the idea with the congregation. The church agreed to furnish the necessary expense to cut the hay. That year (1985), says Burden, Glen Dale received 1530 bales of hay from the church.

But Burden says, "I couldn't do it if not for the church," and explains that many others are involved in the process. Although he can no longer work the land due to illness, Burden explains that other church members do the actual planting, cultivating and other work.

At harvest time, residents and staff of the homes also come to work. Burden says the ladies of the church fix meals for youth and staff.

Transportation of hay has also been provided, most recently by Rose Brothers Trucking Company in the local area, and in the past by Hall Construction Company of Louisville.

Glen Dale and Spring Meadows profit from the gifts of hay and corn. But members of Pond Run Church may be the ones who profit the most.

"(The project) has been one of the highlights of the church," says Burden. "It has allowed every member to take a bigger interest in the children's homes. No one begrudges anything being spent on it."

"We've been able to see some of the

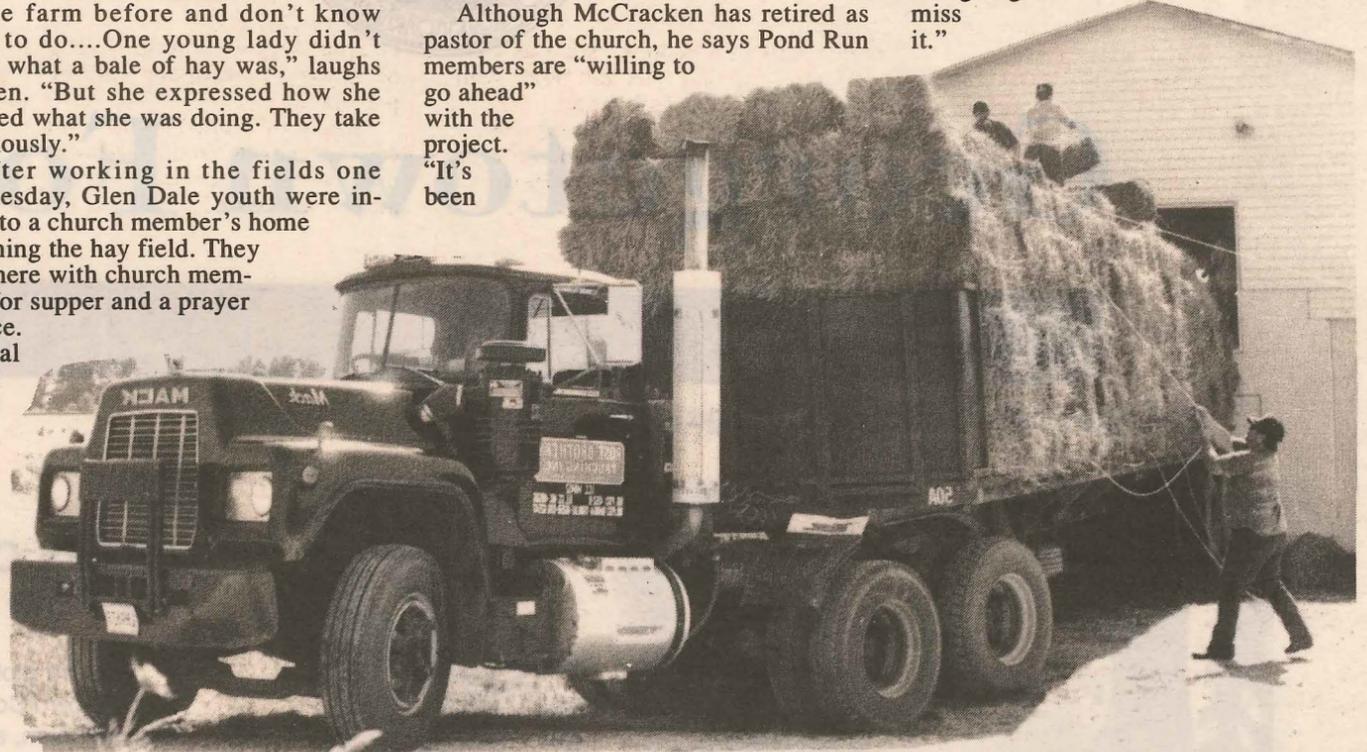
young people there develop. We see the good that is being done with these kids," he adds. "Some never have been on the farm before and don't know what to do....One young lady didn't know what a bale of hay was," laughs Burden. "But she expressed how she enjoyed what she was doing. They take it seriously."

After working in the fields one Wednesday, Glen Dale youth were invited to a church member's home adjoining the hay field. They met there with church members for supper and a prayer service. Several youth

gave personal testimonies of salvation and told what Glen Dale meant to them.

Although McCracken has retired as pastor of the church, he says Pond Run members are "willing to go ahead" with the project. "It's been

an inspiration to us as much as it has been to (the homes). I'm going to miss it."



Small churches, "You Can" present a musical

by Charles Willis

Gail and Greg Skipper have realized a dream of providing the "impossible" for small churches.

Gail, a special education teacher for multi-handicapped children, and Greg, manager of the Genevox marketing section at the Baptist Sunday School Board, remember their contact with

small churches in south Alabama during their college days. While Greg was part time minister of music in a church of about 500 members, numerous smaller churches populated rural communities nearby.

"Members of these smaller churches would come to our church to hear Christmas and Easter musicals," Greg recalled. "Though it was always a good feeling to

have visitors come to hear the program which we had worked on so hard, we wondered if there was not a way for a small church to present its own music program on these special occasions."

"Tell Me the Story," a Christmas musical and the first release in the "You Can" music series from Genevox Music Group, was written by the Skippers to help small churches accomplish what some had thought was impossible.

"The 'You Can' music series means just that," Gail said. "You can sing and present a musical with limited resources. No choir loft or pianist are needed, though they may be used if they are available. Optional solos and an optional narrator add to the flexibility, tailoring the musical to the number of people available to participate."

Each "You Can" packet contains all the basic materials and step-by-step instructions needed for a pastor or volunteer to lead a successful musical. The packet for "Tell Me the Story" includes 10 books, a stereo rehearsal cassette, a performance cassette, three posters, newspaper advertising art, a suggested order of worship, sermon outline suggestions and complete instructions.

The Skippers said they believe a musical presentation can create outreach opportunities that expand ministry, increase attendance, provide visibility for the church, strengthen fellowship and begin or build a music program.

"Small churches may have size in common, but they are all different," Greg observed. "One may have a good pianist but no soloist. Another may have several good voices but no accompanist other than a teenager who has had three years of lessons. Some may have no musical instrument at all. We've tried to take all these possibilities into account."

"We hope small churches like those we have known will present their own musicals instead of watching one at a larger church," Gail added. "Above all, we want God's people to tell the story of his Son."



Gail and Greg Skipper work to blend her text with his music for the "You Can" series of musicals for small churches. (BSSB photo by Jim Veneman)



Georgetown Focus

Georgetown College, Georgetown, Kentucky

August, 1990



U.S. Senator Wendell Ford spoke to the media following his commencement address at Georgetown College in May.

CLASS OF 1990 CONTRIBUTES GIFT TO COLLEGE

Before diplomas were in hand, more than 55 percent of Georgetown College's graduating class contributed \$2,100 to the institution, according to J. Richard Carlton, vice president for development.

Students donated \$20 apiece. The gift will be used toward the construction of a brick plaza behind historic Pawling Hall, an antebellum structure now under renovation. Each donor's name will appear on an individual brick.

"We at Georgetown College are very proud of this year's graduating class," said Carlton. "What an example they are! In spite of large educational debts and an uncertain job market ahead of them, these brand new alumni have established a benchmark for alumni giving at Georgetown."

The Class of 1990 made the presentation during Georgetown's 161st commencement service Saturday, May 12 to college president Dr. W. Morgan Patterson.

COLLEGE SELECTED FOR INCLUSION IN FIRST DIRECTORY OF PRESTIGIOUS SCHOOLS

Georgetown College has been selected for inclusion in the first edition of *The Barron's 300*, a directory of America's top academic schools.

According to Grace Freedson, publicity director for Barron's, Georgetown was selected from an initial pool of 450 schools. During the course of the past year, author Lucia Solorzano, former education reporter with *U.S. News & World Report*, researched those colleges and universities across the nation which provide quality academic programs at prices below the national average.

The top 300 schools were chosen based on their tuition rate as compared with the average rate for all colleges, colleges in their region, and colleges of similar academic emphasis. Other objective criteria included were average test scores of entering freshmen, percent of faculty with Ph.D.'s, data on room and board, and percent of stu-

dents who graduate and go on to seek higher degrees.

The colleges and universities which are included in the first edition of *The Barron's 300: Best Buys in College Education* have provided additional data on their academic, extracurricular and financial aid programs which, said Barron's Freedson, "warrants their placement in so select a group."

"At these schools," said Freedson, "students continually report that they are getting their money's worth in terms of faculty attention, inspiring and useful programs, and personal and professional development. We congratulate (Georgetown) on making the dream of a college education a reality for many deserving students."

The Barron's 300 college directory will be made available at leading national booksellers August of this year.



Earth Day, April 22, was recognized at Georgetown College by student environmentalists, faculty, staff and President W. Morgan Patterson.