

## Executive Committee fires Baptist Press staffers

by Marv Knox, Editor

The Southern Baptist Executive Committee fired Baptist Press staff members Alvin C. Shackleford and Dan Martin during a called meeting July 17 in Nashville. Committee members deliberated for three hours behind closed doors, guarded by armed off-duty Nashville police officers.

The committee did not cite cause why BP Director Shackleford, 58, and News Editor Martin, 51, were fired.

Committee members voted to keep their deliberations secret and declined to discuss the actions after the meeting. A statement announcing the outcome was read by the committee's executive vice president, Ernest E. Mosley. The statement was attributed to EC chairman Sam W. Pace, who refused to meet with more than 300 Baptists, who had sung hymns while waiting for the meeting to adjourn, and reporters from across the country.

"The Executive Committee was voted by a margin of three to one to terminate Al Shackleford and Dan Martin from their duties at the Executive Committee and Baptist Press effective immediately," said the statement attributed to Pace, a director of associational missions from Lawton, Okla.

Two-thirds of the document dealt with the committee's decision to conduct its business in a closed session.

"We chose to meet in executive session even while recognizing the intense interest of Southern Baptists in matters which concern their right to information and a free press," it said.

"We held these deliberations in private to preserve the Executive Committee's privilege of conducting a full and free debate on personnel matters without fear of causing our employees a legal injury. ...

"Today, the Executive Committee felt the need to permit its members to debate the Southern Baptist Convention's business freely, without fear that lawsuits would be filed against them for expressing their opinions and without fear that their comments would needlessly damage the professional reputations of two Christian journalists."

The statement added: "We believe in the fundamental need for Southern Baptists to know how we are conducting ourselves and their business. We chose the only course open to us which secured



A crowd of reporters and interested Southern Baptists waited as Southern Baptist Executive Committee members entered their called meeting in Nashville last week. The committee convened to determine the fate of Baptist Press staff members Alvin C. Shackleford and Dan Martin, whom they fired in a closed session. (photo by Lonnie Wilkey)

our right to unrestrained debate, which protected the reputations of Christian brothers from false or defamatory attacks, which preserved our responsibility to keep our press free from expensive and destructive litigation and which would diminish the efforts on the part of any group to suppress the Cooperative Program (unified budget).

"The Executive Committee affirms the value of a Southern Baptist Press which honors the virtues of objectivity, credibility, balance and Christian deportment in journalistic pursuits."

The statement's expressions of concern for Shackleford and Martin's welfare are a "false guise," said Nashville

attorney Frank C. Ingraham, who provided legal counsel to the pair.

"My clients have asked for openness and charges and the opportunity to answer," he said. "This information about protecting their interests, their embarrassment is a farce."

The Executive Committee's administrative subcommittee, which met for two hours prior to the full committee meeting, invited Shackleford and Martin to speak to the subcommittee for five minutes each.

At that point, the subcommittee already had closed its meeting, and Shackleford and Martin each read a two-sentence statement: "As journalists who

are committed to openness, we cannot in good conscience participate in your closed executive session. As employees, we submit to you our written statements to do with as you please."

Shackleford's statement noted his 35 years as a Southern Baptist journalist and 41 months with Baptist Press. "I have long held to the Baptist Press adage, 'Tell the truth, and trust the people,'" he wrote. "For this adage to operate properly, Baptist leaders—whether in a church or denominational body—must fairly and objectively present all information to the members or messengers who will make the decision.

"A part of my trust of the Baptist system is that Baptists—the person in the pew—can be trusted with the truth, even when that truth is unpleasant. I believe Baptist state papers and Baptist Press itself must be as open and honest as possible with grassroots Baptists. Our people are smart enough to understand and to interpret for themselves the significance of an event or an issue. ...

"The real issue you face today is not the control of Baptist Press nor its director, but the control of the right and responsibility of Baptist church members to know what is going on in their denomination.... Your vote today must not be based on your perception of the journalistic abilities of Dan Martin and me, but on our commitment to trust our fellow Baptists and on your willingness to allow their right to discern truth as presented to them through an objective, free news service."

Martin's statement noted his 10 years at Baptist Press and cited his commitment—made to Conservative leaders his first week on the job—to be fair and to provide open access to Baptist Press.

"Baptist Press is a news service," he wrote in his statement. "The purpose of a news service is to inform, inspire, educate and even entertain its constituents. The events and personalities should be understandable to the person in the pew, who must have accurate information on which to base informed decisions. Some-

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## Kenyan leader receives Chapman, Draper

by Craig Bird

Morris Chapman, recently elected president of the Southern Baptist Convention, and a former SBC president, James T. Draper Jr., met with Kenya's head of state Daniel T. arap Moi for 30 minutes July 12.

The two Americans, in Kenya to participate with Southern Baptist volunteers in an evangelistic crusade in Mombasa and other coastal cities, thanked Moi for his part in creating a responsive spiritual climate in the country, shared information about Southern Baptist involvement in Kenya and prayed for him as leader of the nation.

Chapman, pastor of First Baptist Church, Wichita Falls, Tex., said the half-hour visit was "a most positive experience for us. Because of his background, the president readily identified with our heartbeat. He spoke favorably of Southern Baptists and then went on to speak of his own church and his love for the Lord." Moi is a highly visible member of the African Inland Church, an evangelical, Protestant denomination.

A letter of introduction for Chapman and Draper from Tom Jones, administrator of the Baptist Mission of Kenya, informed Moi that Kenya Baptist churches

baptized more than 47,000 people in 1989. It also said the number of churches has increased from 650 to more than 1600 in less than five years.

Travel arrangements for 536 Southern Baptists in the Kenya coastal crusade were coordinated through a Hurst travel agency and First Baptist Church, Euless, Tex., where Draper is pastor. From June 25 through July 9, 256 volunteers and 27 career missionaries organized 24 new churches and reported 20,814 made "commitments to Christ." Another group, with 280 volunteers, arrived July 9 and were to continue the crusade through July 23.

At the end of the session with Moi, Chapman asked if it would be appropriate to pray. Moi agreed. He "thanked God for the opportunity Southern Baptists have to witness in Kenya, for the strong Christian witness already in the country, and for divine wisdom for Kenya's president."

No mention was made of current tensions between the Kenyan government and the United States over the arrest of several advocates of a multi-party democracy for Kenya. The Southern Baptist Foreign Mission Board has a firm, written policy against political involvement by its missionaries.

## Honeycutt slated for triple bypass

Southern Baptist Theological Seminary president Roy L. Honeycutt was scheduled to undergo bypass heart surgery Tuesday, July 24.

The surgery was announced to the Louisville seminary community last week.

"The need for surgery was indicated after some heart blockage was discovered through stress tests on Thursday

(July 19), which were ordered following the president's routine annual physical exam on the previous day," a statement from Honeycutt's office said.

"At this point, his physician anticipates triple bypass surgery."

The statement added: "Please honor the need at this time for no phone calls or visits. Dr. and Mrs. Honeycutt are grateful for your prayers."

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July 24, 1990

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# Moderates to discuss alternate funding plan

Southern Baptist Convention Moderates have called a national meeting, to be held in Atlanta Aug. 23-25, to draft an alternate funding plan for Southern Baptists dissatisfied with the way the SBC Executive Committee divides the convention's Cooperative Program unified budget.

The meeting was requested by Daniel Vestal in New Orleans in June, the day after he lost the SBC presidential election to Morris Chapman of Wichita Falls, Texas. Vestal is pastor of Dunwoody Baptist Church in Atlanta.

The Aug. 23-25 meeting will be held at the Sheraton Atlanta Airport Hotel, beginning at 1 p.m. on Thursday and ad-

journaling at noon on Saturday. All sessions will be open to the public.

Vestal was joined in the announcement of the Atlanta meeting by the executive committee of Baptists Committed to the SBC. That committee met in Dallas, Texas, July 12-13, along with leaders of Southern Baptist Alliance and SBC Today to plan the conference.

Vestal told those meeting in Dallas: "We don't envision another political network to promote a presidential candidate in Atlanta in 1991. We are not out to create a new denomination.

"We just want to get on with the kingdom, with like-minded people. We need

to come together, to talk about how best to cooperate for world missions in the future, in keeping with historic Christian and Baptist principles."

The group which met in Dallas will make four proposals in Atlanta. One is that an alternate funding mechanism be put in place immediately, so churches unhappy with SBC budget allocations will have an optional vehicle for the SBC portion of their Cooperative Program gifts. It will be recommended that this alternate funding mechanism be based in Atlanta, through the trust department of a bank, with full accountability. SBC leaders will be nominated

as trustees of the fund.

The second proposal will be an interim budget for division of funds received through the alternate funding program.

A third proposal will be a structure for a new fellowship to give ongoing leadership to those who support the fellowship. Several names have been suggested for the new group; they will be presented for vote in August.

The fourth recommendation will be that an executive committee be created to plan for a national convocation next spring to recommend ongoing budgets, programs and structures beyond 1991.

# New news service to continue free flow of information

by Toby Druin

The Southern Baptist Press Association endorsed the "concept" of a new press service to ensure a free flow of Baptist news and information following the firing of the director and news editor of Baptist Press by the Southern Baptist Convention Executive Committee.

The SBPA, the organization of state Baptist papers in the SBC, endorsed establishment of Associated Baptist Press in a special meeting July 17 shortly after the termination of BP director Alvin C. Shackleford and news editor Dan Martin.

Shackleford, 58, who has also been vice president for public relations of the Executive Committee, and Martin, 51, were fired by a 3-1 vote of the Executive Committee during a closed-door session lasting almost three hours.

Following a press conference after the announcement of their terminations, Nashville attorney Jeffrey Mobley, who said he was legal counsel for the proposed news service, announced it would be housed in Nashville, would begin limited service by mid-August and full service would be available by mid-September.

Mobley said the news service is being established by "interested and concerned

state Baptist newspaper editors, pastors and laypersons," but declined to identify any of them at the present time.

The new service has been necessitated, Mobley said, by "the continued harassment of Baptist Press," public

statements by members of the Executive Committee "which suggest their intention to install a publicity arm to report information which is favorable to a single political agenda" and the "unjustified and grievous dismissal" of Shackleford

and Martin, "two of our convention's most trusted and competent journalists."

"We believe this leads to no other conclusions than Baptist Press will cease to be a fair and balanced news service reporting the business and events of the Southern Baptist Convention," Mobley said.

"Associated Baptist Press is aligned with no political group—nor will it ever be," he said. "Its goal will be to provide a source of information which will be guided by the highest tenet of professional journalism and the standard of Christian ethics.

"ABP will be neither the servant nor savior of any group among Southern Baptists. A guiding principle for ABP will be to tell Southern Baptists the facts and to trust them with those facts. ABP will not serve as a 'press agent' of any political group or groups among Southern Baptists."

The service will be offered to state papers and other media on a subscription basis such as is currently done by Religious News Service and Evangelical Press Association.

Bob Terry, editor of Word and Way, the Missouri state Baptist paper, asked the Southern Baptist Press Association to "endorse the concept" of the new press service and a free flow of information.

## Kentuckians decline comment

Kentucky members of the Southern Baptist Executive Committee declined to comment directly on the decision to fire Baptist Press staff members Alvin C. Shackleford and Dan Martin.

Three of Kentucky's four members of the committee attended the called meeting July 17 in Nashville, when the decision to fire the duo was made. David Gray, an attorney from Radcliff, had a court date and could not attend.

"It was fair," Dewey R. Keys Sr., pastor of East Rhodes Creek Baptist Church in Glendale, said of the executive session. "Because of it being a closed session, we're not at liberty to comment" on specifics of the meeting.

"Both sides got to talk. I didn't see where anybody was trying to be unfair."

"There was a lot of discussion, and everyone voiced their opinions," said

Terry Norris, a dentist from Owensboro. "After the meeting, everyone was cordial. There were no hard feelings."

James E. Jones, pastor of Campbellsville First Baptist Church, also declined to comment on the specific issues of the meeting, noting he feels bound by the committee's rules of confidentiality.

The committee members declined to say how they voted. "I think that's protected by the confidentiality of the meeting," Norris said.

"I just pray for the future of Baptist Press, that we get on track and get everything over with and have a free and fair Baptist Press," he added.

Keys noted: "There's got to be an end to all this picking. I would like to see us get back to bold missions. I haven't seen anything about bold missions, and the year 2000 is right on us."

# BP staffers dismissed by SBC committee

Continued from page 1

times the facts are hard and difficult, but never require intentional injury or hurt to individuals. In the words of (the apostle) Paul, we have not rejoiced in iniquity, but have rejoiced in the truth."

Shackleford and Martin were not invited to address the full Executive Committee, but their written statements were distributed to the members.

After the committee adjourned, members declined to discuss the issue and say why the staff members were fired.

Shackleford told reporters, "We were not given cause when we were told to resign (June 19) and have not been given cause since then." Last year, Baptist Press carried 1298 articles, and the staff was challenged on 10 or less of them, he said.

"I think we were fired because they want their own minister of information," Martin said. "They're going to want somebody who's going to be a 'spin doctor,' who's going to put the spin on stories the way they want them.

"That is why I think we were dismissed, because the last thing revolutionaries who succeeded in taking over the palace want is a free press and an objective observer."

Ingraham said the firing resulted in three losses. "There was a loss of journal-

istic integrity, a loss of credibility of leadership of Southern Baptists and a loss of voluntary cooperation among our churches," he noted.

Responding to reporters' questions, Ingraham said legal action against the Executive Committee is not pending on behalf of his clients: "I have never been engaged to bring any legal action or consider any legal action. I was asked to be an agent of reconciliation. Any talk you hear about fear of lawsuit...is inconsistent with the facts that I have continually related."

Shackleford and Martin said they do not know what jobs they will hold next. "We felt we needed to get beyond this meeting today," Martin said. "Now it's past, and we'll start looking at options."

Their severance arrangement "provides for them to continue receiving their full salaries plus their normal retirement, medical insurance and life insurance benefits for a period of seven months, which includes accrued vacation" of four weeks each, Pace's statement said. Ingraham provided the committee with an independent study of fired executives in middle Tennessee. It indicated people with responsibilities and salaries comparable to Shackleford and Martin's got an average of 12 months' pay and benefits.

Pace and committee president Harold

C. Bennett were unavailable for comment after the meeting, but Mosley said the actions regarding Shackleford and Martin were the only ones taken.

"By counsel and vote of the Executive Committee in executive session, I am prohibited from sharing information from the meeting," he said. "I believe...I am free to say there was no other business."

With the firings of Shackleford and Martin and a previous resignation, the entire professional staff of the Baptist Press central office is vacant. The service has five bureaus and also receives information from other Baptist sources.

"I am not aware of any decision that has been made by Dr. Bennett in terms of distribution of news or other tasks related to BP," Mosley said of the immediate future.

Cost of the called meeting, which about 60 members attended, is not certain, Mosley said. Previous estimates began at \$50,000.

Employment of the armed off-duty Nashville police officers apparently was arranged by the committee's legal counsel, James P. Guenther of Nashville, and the committee's six officers, Mosley said.

The full committee's meeting violated Robert's Rules of Order because it was closed before the members voted to close it, Ingraham said.

## BP to continue, Bennett reports

by Lonnie Wilkey

Baptist Press will remain in publication, said Harold C. Bennett, president of the Southern Baptist Executive Committee.

"Nothing is in place," Bennett said the day after the two Baptist Press journalists were fired by the committee.

However, a process will be established to "publish Baptist Press with the staff we have left," he said. Those people are not in danger of losing their jobs, he added. The committee's executive vice president, Ernest E. Mosley, is to work with them "to keep BP flowing."

The five BP bureau chiefs said, "As long as Baptist Press can continue to operate with journalistic integrity within historic guidelines, we pledge our effort to cooperate within the system."

"An interim BP director will be employed as soon as the process can be completed," Moseley said.

The committee next meets in September, and Bennett said he did not know if he then would have nominations for the vacancies.

Regarding the firing of Shackleford and Martin, Bennett said: "I felt Al and Dan did a good job. I'm disappointed the Executive Committee felt they had to take action as they did."

# 'Winner take all' to result if SBC splits: Paschall

by James H. Cox, Associate Editor

A split in the Southern Baptist Convention would be "difficult, if not impossible" to achieve, former SBC president H. Franklin Paschall theorized.

In light of domination of the convention by Conservatives at last month's SBC meeting in New Orleans, both Conservatives and Moderates have suggested one solution to the differences is to divide the house.

But west Kentucky native Paschall, SBC president from 1966 to 1968, said he would not recommend a split. He discussed the situation in an interview July 10 at Jonathan Creek Baptist Assembly, Aurora, Ky., where he addressed the Pendergrass Conference.

For one thing, "the loser goes away with nothing," he said, noting the loser would have to "start all over again."

"We agree on too many things to break up," Paschall continued. He cited belief in basic biblical and theological truth and a program of missions.

At the same time, Paschall, who was born at Hazel, Ky., placed major responsibility for peace squarely on the shoulders of Conservatives.

Conservatives are in control, and they have the opportunity and ability to consolidate their gains and include all Southern Baptists in their planning, said Paschall. They have "won the war" and a winner "can afford to be magnanimous," he added.

Yet, he warned, to follow the path of

total domination will ultimately destroy the Southern Baptist Convention "as we have known it."

Paschall, a retired minister whose pastorates have included the First Baptist churches of Bowling Green and Nashville, said that one point of view had never uniformly dominated the SBC and "it cannot be achieved now."

He admitted, however, that this mindset exists "among some conservative leaders—but not all." He said he hoped to see more openness and inclusiveness. Yet he cited "distressing fallout" in fellowship, and it is "all but certain fallout" will afflict Cooperative Program unified budget support.

Conservatives are asking for "taxation without representation," he explained.

"There's really no other way to put it."

Paschall observed that the SBC Executive Committee is currently "rolling heads" of Baptist Press staffers Alvin C. Shackelford and Dan Martin and predicted "some more (in the denomination) will roll." Individuals, he said, are important, but not as important as the total cooperative effort of Southern Baptists. "Both are in jeopardy now," he continued.

Paschall said he was not ready to give up on the idea of Baptists cooperating together, although he definitely is more pessimistic than he was two years ago.

The only way for the denomination to remain united is "in Christ as revealed in the Bible," he said. Southern Baptists need to do their work "spiritually and not politically."

## Elkhorn tent meeting comes to aid of homeless people

by Marc C. Whitt  
Special Correspondent

Torrential summer rains did not dampen the revival spirit of 12 Kentucky Baptist churches in the greater Lexington area as more than \$9400 was collected to help the homeless in the state's second-largest city. The money was raised during the participating churches' "Here's Hope for the Homeless" revival July 11-14 at South Elkhorn Baptist Church, Lexington.

Originally scheduled underneath a large, yellow tent, the second annual mid-summer revival was forced indoors because of bad weather.

Revival organizers, however, were not discouraged by the sudden change in plans. More than 600 people each evening attended the revival services.

Harry Hargis, pastor of Cane Run Baptist Church, Lexington, and revival committee chairman, said this summer's crusade tried to accomplish two things: reach the lost and unchurched population of the greater Lexington area and provide funding to aid agencies for the homeless.

"According to estimates of Elkhorn Baptist Association, 53 percent of Fayette County's population is lost or unchurched," said Hargis. "In addition, 1200 or more are homeless or are near homeless."

Hargis said that the revival, in his estimation, brought attention to these two matters.

Another goal, although not as publi-

cized, was the level of cooperation among the 12 congregations from Fayette, Jessamine and Scott counties.

Referring to the decade-long conflict within the Southern Baptist Convention, Todd Toole, pastor, Great Crossing Baptist Church, Georgetown, commented

that the mid-summer revival was "positive" for all Southern Baptists. "We were also trying to show Southern Baptists in a positive light. All three goals were realized because it involved the spirit of God and demonstrated cooperation between people and their pastors."



Revival participants listened attentively to sermons during this summer's crusade in the greater Lexington area. More than 600 people attended nightly and collected money to help the homeless.

The revival featured several old-time gospel favorites, testimonies and a different speaker each evening.

Wednesday night, John Lindgren, news anchor for ABC-TV affiliate WTVQ, Lexington, gave his testimony.

John Landon, pastor, Southside Baptist Church, Lexington; Todd Toole, Great Crossing; Steve Smith, pastor, Tates Brook Baptist, Lexington; and Jerome Browne, pastor, Rosemont Baptist, Lexington, brought the revival messages respectively.

"This revival meeting was a throwback when evangelism, soul-winning and concern for the lost were the primary goals of Southern Baptists rather than being divisive," lamented Toole.

"When we get our eyes off what we want and place them on what God wants we'll see miracles happen in our churches," Hargis added.

Last July, a tent revival was sponsored by five Kentucky Baptist churches. Revival gifts for the homeless amounted to \$5000. This year's goal was \$10,000. The summer crusade brought in \$9477.

During Saturday's service, Hargis announced that he had received encouragement from a lady who called him and from others to evaluate the need for a Baptist mission for the homeless in downtown Lexington. The idea, said Hargis, would be prayed about and studied.

Money collected during the revival will be distributed by Elkhorn Association to Lexington mayor Scotty Baesler's Commission on the Homeless.

## At Booneville's New Prospect, multiple professions result

**HERE'S HOPE**  
the story continues

by Beth Wyatt  
State Correspondent

*Here's Hope. Jesus cares for you* emphasis continued beyond the actual revival meeting in a modern-day miracle situation in rural Clay County.

New Prospect church members put to practice what had been preached and saw 40 people make professions of faith, plus numerous other decisions. The group averages 70 in Sunday school and 120 in morning worship.

New Prospect, a Booneville Association church, has a frame structure with limited facilities. The building is located literally on the side of Hwy. 11, about nine miles from the nearest town, Man-

chester. The only parking available is along the dangerously busy highway.

Two years ago Sunday school attendance was six and on a good Sunday, worship service netted an even dozen.

But things have changed.

Evangelist Joe Moberly led the Here's Hope revival. Each night saw overflow crowds and the services were extended for three nights.

Wayne Reid assumed the New Prospect pastorate in 1988. A local man, Reid made his profession of faith as an adult. Shortly after his conversion, he accepted God's call to preach and subsequently his first pastorate.

For the past several decades, students from Clear Creek Baptist Bible College, about 50 miles away, commuted on weekends to pastor the church. Many times during cold, snowy weather, four dedicated members kept the fires burn-

ing and the door open.

Reid attributes successful growth of the church to several aspects:

- Prayer—Ask and believe what God has instructed.

- Evangelism—Have an evangelistic lifestyle, sharing Jesus with others everywhere.

- Missions—At home and abroad, be a missionary. In addition to ministering in the New Prospect community, Reid has made one foreign mission visit to Haiti.

- Bible study is imperative.

An active bus ministry goes into the hills and hollows of Clay County, gathering young people whose parents are unconcerned. Many times these youngsters have led their parents to Christ. Members are encouraged to be seed-sowers and trust God to give the increase.

"We want New Prospect to be an ex-

ample of the first New Testament church, setting an example for the world to see that we have compassion for the lost and a preaching-teaching ministry to equip others for soul-winning," Reid said.

Across the road from the present structure, a new sanctuary is under construction. When completed, the building will seat 300, with educational space tripled. The structure is several hundred feet from the highway and has adequate parking facilities.

The new building has been put under roof with volunteer help from sister churches and a small sum in the building fund. About \$10,000 is needed for brick-

ing. "Giving hope to people and glory to God is our emphasis, and we endeavor continually to tell the world there is hope—Jesus loves you," Reid concluded.

# Armed guards, legal barricades protect leaders

## Editorial

Marv Knox

When was the last time armed guards kept you from attending a Baptist meeting? And when was the last time participants in a Baptist business session declined to tell you about their discussions, saying they were afraid they would be sued?

That happened to more than 300 of your Southern Baptist sisters and brothers last week. They were in Nashville to attend a called meeting of the Southern Baptist Executive Committee, where members voted to fire Baptist Press director Alvin C. Shackelford and news editor Dan Martin.

The Executive Committee's meetings typically are open and held in a large auditorium that seats about 400 people. This meeting was moved to a conference room that was snug for 70 participants.

When about a dozen journalists attended a meeting of the committee's administrative subcommittee earlier that morning, they immediately complied with the subcommittee's vote to close the session and to request visitors to leave the room.

Outside, the reporters met off-duty Nashville police officers, who sealed the room for both the

subcommittee and full Executive Committee meetings.

You should know that the rank-and-file Executive Committee members were unaware that the security officers were armed. In fact, two of Kentucky's three members who were there expressed doubt that guards would bring loaded firearms into the Baptist Building. Reporters were told the guards were hired based upon a decision made by top officers and legal counsel.

Officer Fuqua of the Nashville police confirmed, "We're required to be armed." When another officer sat and crossed his legs, his revolver was visible, holstered to his ankle.

And how did the crowd—kept at bay with armed guards—respond to being locked out of the important meeting? They sang "Amazing Grace," "It is Well With My Soul" and "The Church's One Foundation," many with tears streaming down their cheeks. Violent people.

As if a wall of armed guards were not enough, top officers chose to hide the committee's action behind a legal barricade. Some observers questioned whether their meeting was legal, since the chairman, Sam Pace, declared it to be closed, even before members could vote to close it.

Pace would not talk to the Baptists who came to observe the meeting, but in a written statement he said the committee closed its meeting so it

could act "without fear that lawsuits would be filed against them for expressing their opinions and without fear that their comments would less damage the professional reputations of two Christian journalists."

Those two Christian journalists, Shackelford and Martin, repeatedly said they had no intention of suing the Executive Committee, and indeed have not. Those two Christian journalists repeatedly asked that the specific charges against them be presented in a public forum, where they could respond.

Why did the top officers of the committee lead members to close the session? Was the threat of suit a legal strawman, designed to protect them from the real issue? Did they fear that their charges would wither in the bright light of fair public scrutiny?

Lay aside this disastrous decision to fire Christian brothers for trying to be honest reporters. Look at the process by which it was achieved—behind armed guards and legal barricades. Ask yourself, "What have we come to?"

Preacher-novelist Will Campbell showed up for the Baptist Press trial. A friend kidded him about the guards, "Will, did you have to check your gun at the front desk?" He replied, "No, only my Bible."

Dear God, please help us.

## baptist forum

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

### Crucifying the chairman

I have just reread an article in the June 16 issue of Western Recorder which complains about the pastor who chaired the committee on nominations.

If the writer of this article was present, then he heard the explanation that the pastor had accepted the call to a small struggling Southern Baptist mission, which had total annual receipts of something like \$14,000. Further explanation was given that the struggling mission had given a gift of \$250 through the Cooperative Program, and believed their pastor could serve as a messenger. However, the mission gift had been sent prior to the closing of the previous year, and the pastor returned his ballots.

According to the SBC Constitution, Article III. (1.) for messenger requirements: "One messenger from each church which is in friendly cooperation with this convention and sympathetic with its purposes and work, and has during the fiscal year proceeding been a bona fide contributor to the convention's work."

Involvement on the local level is SBC work. Further, what is "friendly cooperation"? Many local associations require only that a church provide an annual "report" to remain in the association. Reporting in an annual letter can be classified as "friendly cooperation."

Read closely the first statement for messengers. There is absolutely nothing which requires a church to give \$250 in order to have one messenger!

What I saw in New Orleans were a group of Baptists uninterested in finding out the facts, but wanted to "crucify" someone because they perceived his views were different from theirs! That sounds like slight shades of something that happened a couple of thousand years ago!

J. Duane Holland, pastor  
Hickory (Ky.) Baptist Church

### Don't be misled by ads

Recent TV spots paid for by the Consumer Tax Alliance are against raising the federal excise tax on alcohol and tobacco.

Federal excise tax on a glass of wine is less than one-half cent. A 12 oz. beer is

2.7 cents and a shot of whiskey, 80 proof, is 11 cents. Beer and wine taxes have not been increased since 1951. Federal taxes on liquor were increased once since then by 19 per cent in 1985. The total federal alcohol tax collection in fiscal year 1988 was \$5.7 billion. The annual cost of alcohol problems is \$137 billion.

Beer and wine drinkers have been paying much less than their fair share of over \$23 billion that alcohol problems cost the federal government each year in direct expenses and lost tax revenue. At today's rates, beer and wine taxes contribute only 35 per cent of the federal alcohol excise tax revenues, while beer and wine account for 66 per cent of all of the alcohol consumed.

Congress is serious about raising the excise on alcohol and tobacco. Do not be misled by a TV spot. Only those individuals choosing to use that product will be affected; and that is the way it should be, pay the piper.

Claude M. Witt, executive director  
Temperance League of Kentucky

### How long?

How long will the nearly fifteen million members of the SBC ignore the turn of events of the past twelve years within our convention? How long will Southern Baptists believe the guise that our leaders are seeking to "purify" our ranks?

How long will Southern Baptists criticize their Bible-believing and Bible-teaching pastors for upholding the Biblical doctrines of religious liberty and the priesthood of every believer?

Wake up, Southern Baptists! Our convention is being led by wolves in sheepskins! We have witnessed the persecution of women by our Home Mission Board. We stood by while Southeastern Seminary lost its president and its accreditation was put on probation. Southern and Southwestern Seminaries presently face similar fates. Recent SBC presidents have repeatedly denied committee appointments to all holding opposing views. Support for the BJCPA has been reduced. Now the officers of the Executive Committee seek to silence the Baptist Press.

We live under a tyrannist state! Paul tells us that love is patient and kind, not boastful or arrogant. Do our leaders exemplify the love of Christ? Or do they practice self-centered exclusivism aimed at furthering their own cause and at eliminating all opposition? Do our leaders "cooperate" or do they lead their churches to spend their multi-million dollar budgets on the self-centered interests of their own churches?

Seen in this light, our "inerrant" leaders appear as they really are: wolves in sheepskins seeking to devour the SBC.

J. Michael Raley, pastor  
Sanders Baptist Church

## western recorder

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**James H. Cox**  
Associate Editor

## fourth estate

### Visitors welcome

With vacation Bible school, music, mission and youth activities in full swing in summer, the Baptist Building in Middletown likely entertains more guests at this time of year than any other season.

## baptist forum

### Consider alternatives

Disappointed though some of us are over recent events in our convention, it is unfortunate that some large and exemplary Kentucky churches have decided to take a step which moderates abhor—namely, withholding funds from the Cooperative Program. By placing these funds in interest-bearing accounts, these churches seem to be saying that they have no better use for the money at present.

The Cooperative Program and Baptist missions have long been the rallying cry of moderates. If missions programs falter or fail now, will conservative leaders hesitate to put the blame on churches that take such actions? There are other, more effective channels for expressing dissatisfaction with the leadership, without defunding the programs on which Baptist generally agree.

If any church decides that it must take financial steps, I offer some alternatives.

Escrow is a classical financial channel for holding funds until certain conditions are met. By using escrow accounts, churches leave no question as to their intent for the money.

Specify missionaries or programs which the church will support directly rather than use the Cooperative Program. This reduces the effective range of the church's support, but does not remove it from missionary causes.

Any number of excellent causes exist which a church can support without compromising itself theologically nor isolating itself financially. This may be viewed as a step toward disassociation.

A church which cannot conscientiously adopt one of the above alternatives should consider disassociating and re-associating itself. Problems in the convention cannot be solved by causing more dissent.

*Charles M. Anderson  
Fairdale*

### Thank you, Kentucky Baptists

Having served as coordinator for the "Here's Hope. Jesus Cares for You" revivals this spring, I wish to thank all the churches, pastors, church committees, directors of missions, associational directors of evangelism, their steering committees

Yet throughout the year there are trips there by senior Baptists, GAs, Acteens, RAs, BSUs and mixed church groups without organizational ties.

These visitors are in addition to thousands more who arrive for denominational committee meetings of various kinds which are scheduled throughout the year.

Yet I have always wondered if there isn't a hesitancy by most Baptists to "intrude" on the work being done at their state headquarters. Even those who live within comfortable driving distances often seem reluctant to come by.

I am convinced that giving folks an opportunity to view this work strengthens all of what we are about. As they see it for themselves Baptists become enlightened about how their money is spent, who is spending it and they discover little known programs and services that are available to them, without charge. I suspect most visitors leave with an enlarged appreciation of their denomination's assets.

None who are employed by Kentucky Baptists own any of this work. Neither is the space in which we do it ours. We are called by you to satisfy

and the state steering committee for the excellent response to the statewide emphasis for the Here's Hope revivals.

The statistics are still coming in. The effects of the revival still are being realized. Some churches are still in revival enthusiasm and evangelistic mode.

The final report will be published in the Western Recorder from information tabulated by Bill Jagers, director of the Kentucky Baptist office for evangelism.

I am grateful for the privilege of working with the splendid leadership of the Kentucky Baptist Convention, our associations and churches. As we face the decade of the nineties, we pray that Here's Hope revivals will bring a new day to our hearts and churches.

*Eugene I. Enlow, coordinator  
Here's Hope Revivals  
Louisville*

### Our goal is to glorify Jesus

I would like an opportunity to respond to letter in the Baptist Forum on July 3, 1990. As one of those individuals who signed the advertisement "Breaking the Silence," I feel that I can respond to the allegations in the article.

Neither I nor any other persons that I know personally who signed the advertisement are "independent fundamentalists." I am a Southern Baptist, saved, called to preach and ordained in a Southern Baptist Church.

If the person writing the letter meant that I believe in the deity of Jesus Christ, in substitutionary atonement, and the bodily resurrection of Jesus Christ, then I am indeed a fundamentalist. I do not know how one can be Christian or Baptist otherwise.

As far as the reference to our takeover of the Kentucky Baptist Convention, neither I nor anyone of whom I am aware is planning or has planned to takeover the KBC.

As far as our efforts have damaged the cooperative work in our state, I think my conservative brethren and I have a better record than our moderate brothers. We have continued to support the Cooperative Program and other cooperative efforts in the KBC. Now, when our moderate brothers are going to have to share the decision making process with us, they want to destroy the cooperative program by designating where their funds go. In my opinion, anyone who would so

needs which you have determined are important in fulfilling the cooperative mission of your church and 2250 others. We are temporary custodians, faith keepers. Part of this includes maintaining the facilities for you.

The Communications Division's Denise Withers is eager to welcome you and your group to the Middletown offices. You may tour even after normal work hours, 8:30 a.m. to 4:30 p.m. ET, Monday-Friday. "Of course, you'll have a better picture of what takes place if you come when folks are in their offices," says Gregory L. Hancock, division director. "But appointments may be made for any time," he adds.

You may call Mrs. Withers at (502) 245-4101. Group size isn't important, if she anticipates your arrival.

Tour leaders give you a packet of mementos, show you a video of the work done in the building and walk you over the premises, allowing you to ask all the questions you wish.

More than 100 persons fulfill their call to God's ministry in the Baptist Building each working day. The facility belongs to him and to you. Why not see it for yourself this year?

try to destroy the Cooperative Program was never a real Southern Baptist.

Christians should never be enemies. Satan is the enemy and unfounded accusations are the tool he is using to attempt to destroy the Southern Baptist Convention.

Our only goal is to glorify Jesus Christ and bring as many as possible into his kingdom.

*Danny R. Zickefoose  
Hickman*

### Dye has been cast

The recent election of Morris Chapman as SBC president has supposedly "settled once and for all" the inerrancy issue. As a recent messenger to the convention in New Orleans, I voted my conscience on matters of business and the election of officers. My question to my new president is this, "Sir, did you mean to infer in your news conference (Western Recorder, June 19, page 6, paragraph 6) that those who did not vote for you do not believe in the authority and reliability of the scriptures?" In the quote, those voting "otherwise" seem to be lumped into one group as non-inerrantists. The "other side" are people of conscience, aren't they? Would you respect them more if they voted contrary to their feelings? If this was your intent, have you not just cut off 42-46 per cent of your fellow Baptist brothers and sisters who may have voted "otherwise" for other, just as spiritually correct, reasons?

Regretably, it would seem the dye has been cast. We must vote in agreement with those in power to be Bible-believing Christians. And we must not allow our own personal interpretation of the events, much less the scripture, keep us from 'trusting' our leaders. Let our president earn our trust. Let him show his pastor's heart and establish the dialog between the two groups that will bring about real peace. After all, if Baptists are a free people, why are we not free to vote our conscience even if we disagree with those who win? I pray God will speak to us as Southern Baptists and let us exercise "the spirit of unity in the bond of peace." I was saddened by the tenor of our president's words. I pray we will be encouraged and gladdened the next time he speaks.

*Alan G. Son, Pastor  
First Baptist Church  
Monticello*



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

## on mission together

### Wildflower

The road from Mayfield to Louisville is long, even if one takes an Interstate all the way. Some would argue, probably from experience, that one can make the journey in three and a half hours. Not counting two stops along the way, it took me four the other day.

A few miles before I crossed the bridge over the Green River into Ohio County, a dazzling array of wildflowers caught my attention. So much, in fact, I pulled over, backed up along the shoulder, and stopped alongside the spectacle.

Yellows, reds, blues, whites and purple clover, too. Not selectively planted by any human hand, nature had chosen her own colors and the arrangement. She had claimed an unlikely place for her exhibition; perhaps a promotional error if she had anticipated a large audience. There were no other cars there; I almost missed it. There were no signs. Maybe it didn't matter to her that few would notice. I felt suddenly special. She and I, there, alone with each other.

A gentle breeze stroked her colors, prompting her delicate dance. Her beauty was breathtaking. I wanted to dance with her but there was no hand to hold. I think King David would have selected her for his harem.

Swaying in the breeze, she danced within the boundaries of her stage. She was only free to be herself within her limitation. Yet all that she could be, she was. And what she was surely must have pleased her Creator.

My stage is larger than hers and to that extent, I have more freedom. But dare I say that all that I can be, I am. It is more difficult to be a man than to be a wildflower. Still, we are of the same stuff, earth. If not now, then one day. Perhaps that is why wildflowers grow so well in unkept cemeteries.

There was something holy about her. And mine was not a lusty gaze; not the looks of passing passion which never looks into the soul. She was purity; she was from God a gift to me and to all who discover her.

I almost missed her on that summer afternoon. I might well have been dictating letters and memos, or preoccupied in listening to some instructional audio tape.

Her colors will have faded when I travel that way again. And I, too, shall be older. But she will be beautiful next summer when she becomes again what she was made to be.

Someday, too, in the Great Summer, I shall be all that I was made to be. And I shall meet The Maker of the wildflowers and me.

## baptist forum

### Still in business

When you trust the Lord and tell people the truth, Baptists will ultimately do the right thing.

We are convinced that Southern Baptists as a whole believe profoundly in the separation of church and state and support vigorously the principled, non-partisan, focused work of the Baptist Joint Committee on Public Affairs.

Baptists have never needed the BJC more. The Congress threatens both separation and free exercise with child-care legislation that would pump billions of dollars into church day care programs.

The Supreme Court has gutted the First Amendment in its Orgeon vs. Smith case by dismissing the free exercise of religion as an legal luxury.

The BJC's view of the proper role of religion in the public school was vindicated by the Supreme Court in an 8-1 decision June 4, 1990. The Equal Access legislation which we helped to draft, pass and defend was held to be constitutional. Now it must be interpreted and implemented.

Southern Baptists have simply decided in six SBC votes and two dozen votes in various state conventions over the last six years that they will fund the BJC in a different way. That fresh funding approach will be closer to the people, truer to our Baptist heritage, nearer to those who believe in church-state separa-

tion and freer of secular party pressures.

Because of the encouragement and tangible support of hundreds in your state we shall continue with you to defend freedom. The Baptist Joint Committee will be stronger and freer.

With the Lord's strength, your partnership, and the support of state conventions, local churches and individual Baptists the BJC's best days are ahead.

*James M. Dunn, Executive Director  
Baptist Joint Committee  
Washington, D. C.*

### Families deserve better

Today is July 4, 1990, Independence Day, a time for nationwide celebration of mankind's endowment by the Creator with "Life, Liberty and the pursuit of

Happiness." My heart was stirred by that thought as I raised my flag but my stomach was stirred by nausea as I opened our family newspaper and editorial on "The Pursuit of Happiness" (Louisville's Courier-Journal, July 4).

The Centerpiece, July 4, is a joyous scene from the San Francisco Gay-Lesbian Freedom Day Parade. As a witness to that bawdy, bizarre demonstration our editor saw in it the ethos of the American mind and character. He exulted, "It was an extraordinary event, full of high spirits and good humor...But it's hard to imagine a clearer expression of what the Founding Fathers intended 215 years ago when they endorsed in the Declaration of Independence the notion that all of us have a fundamental human right to try to be ourselves and to do what brings satisfaction or pleasure...Let the fireworks boom tonight for citizens who strive to make the definition of happiness as broad as possible."

My dictionary defines that concept of happiness under nihilism. What are they smoking these days in the editorial office? Such an editorial is a classic acknowledgement that liberal editors revel in their role as the avant-grade in the drift of our culture to the point of no return in its wholesale degeneracy and depravity.

As an educator I can testify that such editorial tributes to permissive, value-free attitudes and behavior reflect the educational philosophy that has wrought ruin in the classrooms and lives of America's children in the form of drugs, alcohol, sexual promiscuity and perversion, delinquency, violence, vandalism, teen pregnancy, hostility, rebellion and suicide.

Our families deserve something better from our family newspaper.

*Sam B. Peavey  
Louisville*

### Pastor-Son to Pastor-Dad

Expressing appreciation for someone who has so significantly touched the lives of so many people is a challenging task to attempt. Words often seem an inadequate conveyance of our deepest feelings. We search for the right phrase or the proper word which will reflect gratitude, respect, and love. But no matter what is said or written, it always seems that there should be something more, something greater, something on a grander scale that can be shared to communicate true appreciation. And yet, in a format such as this, mere words must suffice.

James W. Abernathy retired from full-time service to the Indiana Baptist Convention July 1. He served Indiana Baptists well since August of 1980 in several areas of ministry including evangelism and missions. Prior to that he served his Lord as a director of missions in the Northeast and as a pastor in churches in Kentucky, Indiana and Tennessee. Through nearly 40 years of full-time ministry, God used him in a mighty way to spread the light and hope of Christ. There are many today who have been strengthened by his words, challenged by his example, humbled by his gentle spirit and welcomed into the kingdom family of Christ. His strengths and weaknesses have been seen by those who know him best and he has emerged as a man loved and respected.

In an era when integrity seems to be in question in the Southern Baptist Convention, James Abernathy has remained a man of integrity, true to the call of Christ and true to the way of Christ. I am grateful for such an example, honored by such a heritage and proud to call him my father. Thanks, Dad.

*James K. Abernathy, Pastor  
Central Baptist Church  
Paris*

# WOW

## WIN OUR WORLD



DEAN FINLEY  
NATIONAL COORDINATOR

The WOW workshop is for ministers of youth and youth Sunday School outreach leaders. This workshop will certify participants as equippers to use both the WOW Event and WOW Advance Training materials. Participants must attend all training sessions to be certified. WOW Advance materials can be ordered only by a certified equipper.

Registration is \$28, postmarked 30 days before the workshop, and \$38, up to 14 days before the workshop. Full refund of registration up to the 14-day deadline. No registrations or refunds will be made after the 14-day deadline. Registration fee includes all materials. It does not include travel, food or lodging. Workshops with less than 20 participants will be rescheduled. To register, send registration form and check payable to Home Mission Board. Mail to Home Mission Board SBC • Personal Evangelism Department • WOW Registration • 1350 Spring Street, NW • Atlanta, GA 30367-5601.

(tear off)

Please call 404-898-7707 for other dates and places.

### Registration Form:

October 1-3, 1990  
Gardenside Baptist Church  
Lexington, Ky.

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Telephone Number (\_\_\_\_) \_\_\_\_\_

Workshop Date \_\_\_\_\_

Workshop Location \_\_\_\_\_



HOME  
MISSION  
BOARD, SBC

Office for Evangelism, Kentucky Baptist Convention  
Bill Jagers, Director      Billy Compton, Associate

# Youth at Paris First Baptist have a 'first' of their own

by Jane Taylor Howell  
State Correspondent

Performing at the winter youth celebration at Ridgecrest (N. C.) Baptist Conference Center was a first for Creative Ministries of First Baptist Church, Paris.

It was not the group's first performance, according to youth minister John E. Smith. It was the first time a youth group from a local church was hired to perform to other youth at the assembly.

Creative Ministries had participated in a talent show at Ridgecrest the previous summer. Clyde Hall of the Baptist Sunday School Board's Discipleship Training Department was their witness and persuaded Smith to bring his group to do the theme

interpretation, "Making Good Choices," at the winter youth celebration.

FBC Creative Ministries began two years ago as a ministry of the church's youth program. "We were looking for a different medium to bring out the talents of our young people. We saw it as a way to witness and get across the message of the gospel," Smith said.

In addition to using skits from various drama resources, the group does puppets, music, recreation and are beginning to add clowning, Smith said: "We do whatever a church may need when they ask us to come."

Youth in grades seven through 12 participate. They have given programs in Franklin Association, at the state Broth-

erhood convention, the RA conclave at Cedarmore, Glen Dale Children's Home, Bourbon County fair and last summer in Detroit, Mich., on mission trip. The group must limit its travelers 10, but all the members know most parts and can interchange positions.

Summer 1990 finds Creative Ministries at Daytona Beach, Fla., doing sand and surf clubs. Evenings they witness at hotels by providing entertainment for the vacationers.

Bruce McDonald, a charter performer, was known as Mr. Shy. "At Ridgecrest there were about 1250 young people," McDonald recalled. "I had been on stage but hadn't looked out. When I saw the crowd I almost died. I know

prayer works because at practice nothing was right. But we prayed and performed. There were a lot of surprises when we were through."

Flexibility is the key for the group's success. "Our ministry is for others. We do what they need even if it is not what we plan," Smith said.

### Budget planners' memo: literature costs to rise

Increases in the cost of paper and printing for church literature produced by the Baptist Sunday School Board and improvements in Sunday school materials will result in two price increases during the 1990-91 budget year.

In February Sunday School Board trustees approved an increase for April 1991 of 5.8 percent to cover the higher cost of paper and printing. An additional increase also was approved for October 1991 of 4.4 percent to cover improvements. It is estimated that the average price increase for local churches will be 7 to 7.5 percent for the 1991 calendar year.

# Former state staffer fulfilled in local church

by Greg Hodnett  
Special Correspondent

Byrd Ison directed Kentucky Baptist annuity programs for a dozen years, but his work is not finished yet.

After retiring, Ison accepted the interim pastorate of New Salem Baptist Church in Louisville.

"I accepted the interim position and eventually agreed to serve a two-year term as pastor," he recalls. That was more than five years ago.

Ison, 71, is convinced of the need for retired people to remain active. "The key to a successful retirement is to try to stay

young and keep thinking," he notes.

His ministry at New Salem has helped him fulfill that goal and produce results for the church.

"I came to New Salem at a time when they needed a pastor with the experience to handle a challenging situation," Ison says. "I was able to accept a smaller salary than many pastors could, and together we've been able to accomplish quite a bit."

During Ison's tenure, the church has enjoyed progress:

- An increase in Sunday school attendance from the 40s to the 70s.
- Addition of a children's center and playground.

- Paving the church parking lot.
- Remodeling the fellowship hall and kitchen facilities
- A new roof on the main building
- Building a fellowship shelter for outdoor activities.
- A Wednesday night children's choir attendance of 20.

Ison does not take credit for all the improvements: "All I did was provide some leadership and inspiration. The members did the work."

Other retired ministers ought to stay involved in church work, Ison insists, adding: "I'll never really retire. I'll just change my work status."

### AUTHORS WANTED BY NEW YORK PUBLISHER

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## 1990 Kentucky Baptist Sunday School Church Leadership Assemblies

# BREAK THROUGH REACH TO WIN

### DATES - LOCATIONS

August 10-11	CEDARMORE
August 18	LAUREL LAKE
August 18	JONATHAN CREEK
August 24-25	JONATHAN CREEK
August 25	ASHLAND, FIRST BAPTIST
September 1	CEDARMORE SMALL CHURCH
September 8	CLEAR CREEK SCHOOL

Pastors/ General Officers	Pastors/GO	Pastors/GO	Pastors/GO - Small Church
			
WAYNE ETHERIDGE	BILLY COMPTON	LARRY SHOTWELL	DARYL HEATH

*These conference leaders and others will be giving the latest information on teaching methods, outreach methods, leadership skills, new resources, curriculum choices and much more during Sunday School Assemblies.*

Pastors/GO	Outreach	Youth	Preschool/Children	Single Adults
				
CHIP MILLER	JACK PALMER	JEFF HICKS	JEWELL NELSON	CHRIS HENSON

### SCHEDULE

<b>DRIVE IN — SATURDAY</b>	
8:00	Registration and Coffee
9:00	General Assembly
9:45-12:00	CONFERENCE TIME
Noon	Lunch
1:15-4:00	CONFERENCE TIME
<b>OVERNIGHT — FRIDAY:</b>	
4:00-5:30	Registration
5:30	Supper
7:00	General Assembly
7:45-9:30	CONFERENCE TIME
9:45	Fellowship/Snacks
<b>SATURDAY:</b>	
7:00	Breakfast
8:15	General Assembly
9:00-12:00	CONFERENCE TIME
Noon	Lunch
1:00-3:00	CONFERENCE TIME

Additional Brochures are available by calling  
Kentucky Sunday School Department 502/245-4101

# mountains to the mississippi



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

## clear creek chronicle

### Florida volunteer

Volunteer workers stretch our limited funds. I hope the Lord sends us more like Julian Gibson. His daughter, Cindy, married Clear Creek alumnus Byron Elington, Parksville pastor.

Gibson is a "Florida cracker," and lives within three blocks of his Madison birth place. His grandfather was clerk of the Florida Baptist Convention and his father was a deacon. Gibson's conversion came early and he was baptized in a local pond.

After World War II action as part of the Navy landings on Pacific islands, he returned and earned an electrician's license. In 1950 he began a 30-year employment with the postal service and did electrical service to retain his license. For eight years Gibson drove a 110-mile rural route with 555 boxes. "I saw something new every day and met so many nice people," he gratefully recalls. Vegetables were often placed beside the mailbox and one lady loved to fix him fried green tomatoes.

Mrs. Gibson worked for the last ten years as a physician recruiter for Madison County health services. She is a Presbyterian and Gibson "felt we should worship together. We were without an auto and the Presbyterian church was the nearest." One of his proudest moments came as a commissioner to the organizing general assembly of the Presbyterian Church in America. The church has the strongest evangelistic statement of any Reformed church.

Gibson "retired" eight years ago but found plenty of electrical work. While on campus he installed new 100 amp breaker boxes in six Bear Trail cottages and new service in a faculty home. Gibson and his wife, Elise, enjoyed a Kelly Hall guest unit and fellowship with faculty and summer school students. Extra opportunities included weekend visits with their grandchildren and a trip to the Stephen Foster Story, Bardstown.

Baptist Brotherhoods sometimes ask Gibson to be guest speaker. He plans to share his Clear Creek experience and seek their involvement for volunteer work and funding.

When the inspector came to approve Gibson's campus work, he said, "I hope you come back; it's a pleasure to work with you." We agree and look forward to his return to help us improve 13 more cottages.

### personnel

**Terrell Bradley** is new pastor of Duke Memorial Baptist Church, Somerset. He goes from New Liberty (Ky.) Baptist Church.

**Shirley Haynes** retired June 29 as secretary to Cathi Roy-Sanders, accounting services director, Kentucky Baptist Convention, after 21 years.

**Jack Naish**, former minister of education at Beechmont Baptist Church, Louisville, and recently retired minister of education at Wieuca Road Baptist Church, Atlanta, Ga., has received the distinguished leadership award from the Southern Baptist Religious Education Association.

**Ronnie McPherson** is pastor of Woodson Baptist Church, Central City.

**Thomas Baker** resigned as pastor of Mussel Shoals Baptist Church, Owenton. He is available for supply and interim.

First Baptist Church, Frankfort, called **Mark Edward Hopper** as pastor. He goes from Fern Creek Baptist Church, Louisville. Hopper received MDiv and PhD degrees from Southern Baptist Theological Seminary, Louisville. He will begin duties Aug. 16.

Kentucky Baptist Homes for Children has hired **Sherra Still** as maternity/adoption coordinator. She joined the staff last year as part time social worker in pregnancy counseling and adoption and began full time duties June 11. She received an MSW degree from Southern Baptist Theological Seminary, Louisville, in May. As maternity/adoption coordinator, she will continue pregnancy counseling and working with adoptive couples. She will work toward expansion of these services, hoping to establish pregnancy counseling services in several regions across the state.

**Craig Bratcher** is new minister of education and youth at Hartford (Ky.) Baptist Church.

**Joe K. Morrow** resigned as pastor of Parmleys Grove Baptist Church, Monticello. He is available for pastorate, supply or revivals. He may be contacted at Rte. 3, Box 343K, Monticello, KY 42633, (606) 348-7730.

**Tom Coffey** resigned as pastor of Allendale Baptist Church, Buffalo.

Shively Baptist Church, Louisville, called **Gary Hollingsworth** as pastor. He goes from Central Baptist Church, Oak Ridge, Tenn., as associate pastor.

**James A. Weaver**, from North Carolina, is new pastor of First Baptist Church, Madisonville.

**Charles Driggers** resigned as pastor of Dundee (Ky.) Baptist Church.

East Fork Baptist Church, Fordsville, called **Johnny Daugherty** as pastor.

**Willis McCracken** retired as pastor of Pond Run Baptist Church, Echols.

**Terry Bright** is pastor of Saloma Baptist Church, Campbellsville.

**Troy L. Morrison**, 58, of Montgomery, Ala., has been elected secretary-treasurer of the Alabama Baptist State Convention. He will succeed A. Earl Potts, who

will retire Sept. 1. Morrison received bachelor of divinity, master of divinity and doctor of ministry degrees at Southern Baptist Theological Seminary, Louisville. Before going to Alabama he pastored three churches in Kentucky: Bethlehem, Springfield; First, Carrollton; and Farmdale, Louisville. In addition, he was on the Kentucky Baptist Convention executive board.

### ordinations

**Vernon Clemans**, **Glenn Hawkins**, **Darren Hawkins** and **Richard Mitchell** were ordained deacons at Oaklawn Baptist Church, Paducah.

Second Baptist Church, Hartford, ordained **Jackie Johnson** a deacon.

**Leo Taylor** was ordained a deacon at Rosine (Ky.) Baptist Church.

**Kevin Glenn Traugher**, who grew up in Lone Oak Baptist Church, Paducah, was ordained at Isabella Baptist Church, Mt. Pleasant, Mich., where he is minister of education and youth.

### congregations

The fourth annual **Kentucky Baptist ministers' golf tournament** will be held Aug. 6-7 at Lincoln Homestead State Park near Springfield. All Kentucky Baptist ministers are invited. Registration fee is \$25 and includes green fees. For information: C. Wyman Copass, Farmdale

Baptist Church, 1238 Durrett Ln., Louisville, KY 40213, (502) 366-1434.

### missions

**Jim and Janet Dillard**, missionaries to Kenya, are on the field. Address: Box 895, Nyeri, Kenya. She is the former Janet David of Owensboro.

**Harold and Deborah Nowell**, missionaries to Taiwan, have arrived in the states for furlough. Address: Rte. 1, Box 399, Murray, KY 42071. She is the former Deborah Moody of Murray.

**Jerry and Carol Robertson**, missionaries to Ivory Coast, are on the field. Address: 01 BP 3722, Abidjan 01, Ivory Coast. He was born in Owensboro.

**Lonnie and Frances Turner**, missionaries to Zambia, are on the field. Address: Box 320196, Lusaka, Zambia. They are natives of Harlan.

The Foreign Mission Board has named 97 as journeymen through the International Service Corps program. Those from Kentucky include **Dawn Buff** of Paducah, Tanzania; **Wendy Chesser** of Chaplin, graduate of Campbellsville (Ky.) College, Bermuda; **Jamie Lynn Davis** of Winchester, Philippines; **Scott Payne**, graduate of Southern Seminary, and his wife **Valerie**, Thailand; **Jeff Riddle**, graduate of Southern Seminary, and his wife **Llewellyn**, eastern Europe; **Karen Robertson**, graduate of Campbellsville, Philippines.

## STOP TAXPAYER FUNDING OF OBSCENE "ART"

In recent years the National Endowment for the Arts has used tax funds to pay for paintings and photographs depicting:

- Children with their genitals exposed, photographs that TIME Magazine referred to as child pornography (\$30,000)
- A picture of Christ injecting drugs into his arm (\$15,000)
- Jesus Christ on the cross immersed in a jar of urine
- The Roman Catholic Pontiff immersed in urine
- Another \$25,000 was used to fund a porn star's live performance of sex acts on a stage
- Much more that is just too vulgar to mention.

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## sunday school lessons

LESSONS FOR JULY 29, 1990

Life and work series

### God's special people

**I Peter 2:1-5** A dedicated Christian will not play at witnessing for Christ, but will rid himself or herself of ill-will, deceitfulness, jealousy and slander, all of which deprive a child of God of happiness, impair Christian fellowship and dishonor the Lord. That person thrives on God's Word and as a result grows into a strong Christian whom the Lord can use most effectively in His service.

One of the great doctrines of the Christian faith is the priesthood of believers in Christ. All of us whom Christ

has saved are 'priests' and are enabled to share in the continuing work of the Lord by offering ourselves in obedience to Him and in service to others for Him.

The office of a priest is never earned but always bestowed through God's grace. Whatever dignity, privilege, power and responsibility there may be in the royal priesthood, we must remember that it belongs to all believers in Christ. As members of the priesthood we come into God's presence, bringing our gratitude, praises and worship and also interceding with Him and for others. God is seeking worshipers, workers and witnesses. The open doors of opportunity call for our very best efforts to proclaim the Gospel of Christ to all who have not received Him as their Savior. We are challenged to present our bodies as living sacrifices unto God because of what he has done for us, what he desires to do in us and what he wants to do through us.

**I Peter 2:7-12** Having been lifted to an exalted position, we have direct and immediate access to the presence of God. Out of the gladness and gratitude of our hearts for the salvation which we have received from Christ, we should praise Him to the limit of our ability faithfully proclaim the excellencies of Christ and introduce as many as possible to Him.

### International series

#### All is vanity

**Ecc. 1:2-8** Solomon discovered that the acquisition of knowledge cannot satisfy the mind and heart. In fact, there is no real satisfaction for the one whose horizon of life does not go higher than the sun. Life with God left out does not offer true satisfaction. Those who leave God out of their lives and throw all their

powers into endeavors to get the riches and pleasures of the world and the emoluments of life will discover that what they obtain is not worthy of their efforts.

**Ecc. 1:12-17** In his search for happiness, Solomon first tried wisdom, but he found it entirely inadequate to satisfy his soul. Then he decided to conduct experiments in the realm of pleasure but it did not take him long to discover the inability of pleasure to bring real satisfaction. Even though he had ample pleasure, his experience was very disappointing.

Solomon also toiled for the accumulation of material things. After amassing far more wealth than either of his predecessors, it dawned upon him that he was very foolish to spend his life in accumulating possessions that others would dissipate immediately after his death. One's life will never be meaningful and satisfactory until Christ is received as Savior and enthroned as Lord. He is the answer to every problem and need in every life.

**Ecc. 2:24-25** In his pursuit of happiness and satisfaction Solomon tried wisdom, wealth, works and wine. Those who attempt such usually reach the point where they think they have outgrown any need for God and His help but they are merely demonstrating their own folly. A frank acknowledgement of personal inadequacy and need of divine help is a mark of wisdom. Although surpassing all of his predecessors in possessions, power, prestige and pleasures, he was not satisfied. True happiness is available only through right relationships with God and faithful obedience to His will. True and lasting joy comes only from God to those who trust in Him, to those who depend on Him for strength and guidance and do His will. Complete dependence on God in work and in leisure will result in victory.



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

## homes for children

### Arrival at Glen Dale

(Part II of Mrs. Singer's remembrances of going to Glen Dale in 1915.)

*At dusk we arrived at Glen Dale, and it was time for us to get off the train. Bro. Lawrence picked Buster up in his arms and carried him as Nora and I followed. When we were getting off the train, five children and one matron came running to meet us. There was a supper waiting for us when we came to the building. We were greeted by the superintendent and Bro. Gardner.*

*We were all so exhausted that we were put to bed together. I was in the middle and Nora and Buster were on either side of me. I, being the oldest, had to comfort them.*

*The following morning I dressed Nora and Buster in fresh clothes. Our train clothes were black with soot. We went downstairs and waited for Bro. Lawrence. He had left early to catch the train going home. Besides, he had a tender heart and couldn't stand to tell us goodbye.*

*The first morning we were separated. Grant (we were informed that Buster could no longer be called 'Buster,' since his real name was Grant) was taken from me and placed in the boys' department. The matron's name was Mama Gooch. She was a large woman, but was so kind. She didn't stay with us long. I don't think she could stand the homesickness of Grant and the other incoming children. Nora had to go to the girls' department. I was taken to the older girls' department. At the separation Nora never showed her feelings, but little Grant was only three, and he missed Mama and cried for her.*

*There was one matron I dearly loved, Miss Lula Nunnelle. She was so kind to all the children and was in charge of all the girls. She was connected with the Louisville Baptist Home but the Baptists allowed her to come to Glen Dale to assist us in getting started. She stayed with us for a few years, then left to return to the Louisville Home.*



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

## oneida journal

### The true measure of a man

John is the youngest of three children. He grew up without a father. There was no child support, no food stamps. His mother worked whenever she could and, somehow, made ends meet. We took him without one dime of money. Over a semester he ran up a bill of over \$200 in loans for supplies, etc. He did average school work but failed to come back after Christmas. That was some years ago and he is now legal age. I have just heard from him:

"Do you remember I owe the

school? My mother refused to give it to me. She says it is my debt and I must earn it. I have drifted, not doing much of anything. She still refuses to pay my debt. She said that 'the true measure of a man is being responsible for all your own actions.' I have worked and saved the money that I owe you. Also I have worked and saved up enough money to pay you \$50 a month. I really need my education. You work hard to get minimum wages. I have to get an education to do better. I realize how stupid I was trying to get by the easy way.

"Please let me come back and get my education. Oneida Baptist Institute is the best thing that ever happened to me. You and your staff care about our future. You all worked with us to achieve. If you can find it in your heart to let me come back, I will be eternally grateful."

Now what shall we do about this young man's request?

You know what *we* are going to do. What are *you* going to do?

Can we count on your prayer support? Are you going to be one of those that will help to pay his way? It takes approximately \$600 monthly to feed, house, teach each girl and boy. We have about a \$1200 a month program for each child. However, with each of our staff working for very low salaries, 20 percent of our staff working without any salary at all, raising much of our own food, processing our own water and treating our own sewage, doing our own printing, doing our own janitorial, many other things large and small, we cut the actual monthly cost from \$1200

to \$600.

John is able to pay \$50 a month through having worked and saving over a long period of time. Who is going to pay the other \$550? We can expect about \$48 from the Cooperative Program of Kentucky Baptists. We are grateful for that assured support. But that leaves \$502 unaccounted for. What part of that will *you* be responsible for?

There are many things beautiful about the Oneida work.

One of the principal things is that Oneida is a place that helps people to help themselves. John and every girl and boy at Oneida have chores to do that teach responsibility, that help cut costs, that help each to have pride and self-respect.

Come see with your own eyes.

Visit and see what our young people have done, are doing. See the beautiful dining tables they have built using table legs salvaged and stored from worn out tables of former years, bed frames salvaged from worn out army cots and thick stained plywood. The average cost of each beautiful table, seating eight, has been \$17.

Look at the hundreds of school desks discarded by other school systems that Oneida students have refinished, repainted and made usable for years to come. To have bought these desks would have cost over \$50,000. Salvaging them cost less than \$2000 with a lot of hard work.

Look at Oneida's waxed floors. Not one dollar has been given a janitor in 91 years. Oneida students have always taken care of all janitorial duties.

# Buena Vista Church, Owensboro, aids local housing effort

by Bill Moore  
State Correspondent

Buena Vista Baptist Church in Owensboro is promoting housing for people living in substandard buildings by participating in Habitat for Humanity as a covenant church.

A covenant church makes a substantial commitment of finance and volunteer labor for a specific Habitat project. Buena Vista has committed \$10,000 and is lining up volunteers. Groundbreaking for the project was June 19. The goal is to finish by the end of the year.

Though two other churches are considering a covenant relationship, Buena

Vista is the first covenant church of Owensboro.

Habitat of Owensboro completed its first home last December and hopes to be involved in two this year. Homes are sold with no profit for Habitat and no interest to families who cannot qualify for a home bank loan. The family has to put in 300 hours of labor or "sweat equity" on their house or another Habitat house.

Nationally Habitat has about 450 chapters and works in 40 foreign countries. Each U.S. chapter gives 10 percent of cash raised for foreign projects. Kentucky has 10 chapters, with several more being organized.

Founders Millard and Linda Fuller

are Southern Baptists as are Habitat's most famous volunteers, former U.S. president Jimmy and Rosalynn Carter. Many SBC youth have worked on Habitat projects.

"Our participation in Habitat will do several things," pastor Bob Jolly of Buena Vista said. "First, it will help us put our faith in action. Second, it enables us to look at others' needs more than our own problems. Third, it is helping us show Owensboro that we mean it when we say God cares and we care."

Jolly had known about Habitat for several years. The church had a building fund for buying adjacent properties but none of them were for sale. Jolly men-

tioned giving the sum from the building fund to Habitat to several members who liked the idea. The deacons approved with some reservation, but after hearing a Habitat speaker, the deacons and the church approved the action.

Thirteen Buena Vista members went to Glendale Baptist Children's Home recently to put a new roof on a building and paint an office. They came back more excited about the Habitat project.

Buena Vista gives 20 percent of its budget to the Cooperative Program and four percent to Daviess/McLean Association, but they believe "hands on" mission work is important to a church's missions vitality.

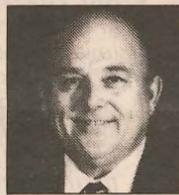


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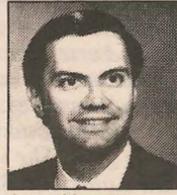
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# Baptist chaplains stand with vets at Arlington

by Mark Wingfield

When America's veterans are laid to rest in Arlington National Cemetery, a Southern Baptist chaplain stands beside the families with a word of hope.

Major Gerald Knighton has attended the graves of more than 700 veterans receiving their final military honors at Arlington. As he left the cemetery after three years, Captain Joel Rayfield, another Southern Baptist chaplain, continued his ministry.

Both Knighton and Rayfield are Air Force chaplains endorsed by the Southern Baptist Chaplains Commission, which is housed at the Home Mission Board. Knighton left Arlington July 3 for a new assignment in Guam. Rayfield arrived in February from Elmendorf Air Force Base in Alaska.

Across the rolling hills of the 612-acre cemetery, about 20 funerals are performed each weekday. The Southern Baptist chaplain, one of five fulltime chaplains assigned to the cemetery, may perform as many as five of those services.

If everything goes according to plan, the chaplain counsels with the family by telephone in advance and meets them about 30 minutes prior to the funeral. But because families travel to the cemetery from across the nation, that doesn't always happen, Knighton says.

"Sometimes I literally have a minute and a half to get acquainted with the family before the service," he explains.

In each case, though, the chaplain attempts to personalize the message and give a word of hope specifically for that family. "We try to deal with them on a personal basis without making it seem

like some kind of assembly line process," Knighton says.

"There's just enough variety to keep you on your toes. You can't say, 'I've done it like this before.' You always have to be ministering to that family and not the one before or after."

Knighton estimates only 20 percent of the families burying their loved ones at Arlington have an active Christian faith. The remaining 80 percent are either nominal church-goers or have no Christian background, he says.

Dealing with death opens a door for ministry to those without faith, Knighton says. "This is an open door—for some a wide-open door, for some just a little bit

open. For some it is the first time they have been open in a long time. This may be the only time they'll ever hear a gospel message."

However, taking the gospel through that open door requires sensitivity, Knighton explains. "You have to show the love of Jesus Christ in a delicate way, in a positive way. You have to plan your sermon to meet the needs of where the people are.

"I do not compromise the gospel, and there is a clear plan of salvation," he adds. "But it's done with a gentleness that encourages people rather than hitting them over the head."

After his first months on the job, Ray-

field agrees that ministry at Arlington requires sensitivity and prayer.

"Each service must be preceded by prayer," he says. "Without prayer I cannot have the ability to minister to that family's basic needs.

"It is important to walk alongside families and show them God is the source that can get them through," Rayfield says. "I attempt to feel where they are and in the brief time I have with them reflect Jesus Christ in my own life. The best way I know to do that is to show them love and caring."

In the process, the chaplains take upon themselves some of the grief the families bring. "If you feel for the family, you're going to feel some of the hurt," Rayfield says. "I don't think I can allow myself not to get involved.

Despite those traumas, what might appear to be a gloomy job has its rewards, the chaplains say. Both requested their assignments at Arlington.

"This has been the best job I've ever had," says Knighton. "The people look you in the face and thank you with a sincerity you know has to be real. It makes up for the moments of great sorrow."

Services at Arlington include a number of emotional symbols in addition to the chaplain's message: a uniformed honor guard, the firing of a military salute, presentation of the American flag and the playing of taps. In some cases, the casket is carried from chapel to graveside by a horse-drawn carriage.

"It's amazing what the blowing of taps says to people. It is saying, 'This person really is dead,'" Rayfield notes.

"I don't ever want to get numb to that." (BP)



Captain Joel Rayfield (saluting), a Southern Baptist chaplain, stands at attention as an honor guard presents the American flag during a veteran's burial in Arlington National Cemetery. (BP photo by Mark Wingfield)

# Cancer didn't derail one foreign missionary's calling

by Art Toalston

Jane Gilbert had just started her missionary career, unaware that an extended bout with cancer loomed ahead.

Gilbert and her husband, John, still were adjusting to the rigors of the Costa Rican language school where they would learn Spanish before moving to Chile to begin their work as Southern Baptist missionaries.

"Lord, I really want to love it here," she wrote in her prayer notebook three weeks after entering the school in January 1984. "Help me to praise you and give thanks and to see the good things even through the hard times."

Those hard times, she thought, would come during the year of intensive study. She expected it to be "the hardest thing I was ever going to face."

Spanish indeed was arduous for her. She admitted to times when she secretly prayed, "Lord, just send me some honorable way out of here. I'll go home and say, 'I gave it a try and it didn't work.'"

But she didn't know how hard times would get.

Less than five months into language school, she scheduled a doctor's appointment after noticing a slight discharge of blood from one breast. No lumps were found, so she wasn't too worried about cancer. A lab test came back "inconclusive," and minor surgery was scheduled for a suspected lesion.

The surgery ended up taking several hours. The doctor emerged from the operating room and told her husband that malignant cancer cells had been confirmed and that a mastectomy would have to be done. "He went back and was

gone a long, long time," Gilbert said. "When he came out, he said it was worse than he had expected, so he had to do a radical mastectomy."

"All of a sudden I had cancer," Mrs. Gilbert, now 41, recounted. "I had an honorable way out. How much more honorable can you get? We could have turned in our resignation. But never for one minute did I want it as my out at that point."



Jane Gilbert has passed the five-year point in overcoming cancer. The missionary now is busy in the city of Temuco, Chile, in church and musical work. (BP photo by Warren Johnson)

Several days before surgery, she had read Psalm 55:22: "Cast your cares on the Lord and he will sustain you; he will never let the righteous fall."

"I claimed that promise," she said. "I laid the problem at Jesus' feet, truly trusting that everything was in his care. As soon as I was out of the fog of the anesthesia, I returned to reading the Bible. Every time, it spoke to me and met my need."

No family members or comforting pastor were in Costa Rica for her to lean on. "There was John, but I knew that he was suffering too," said Mrs. Gilbert, a native of Comanche, Okla.

Fellow missionaries sought to help. "But everybody was so broken" by the situation "they weren't in any condition to feed me spiritually. It was a time when nobody could really minister to me. But the Lord did. He really did. I didn't feel alone. I didn't feel abandoned."

Her family upbringing also helped her avoid depression. "Nobody in the family had ever had cancer, but we've been through some other things," she said. "We just didn't have the habit of looking on the down side—we looked on the up side."

"Losing a breast is not a wonderfully exciting thing," she reflected. "But I had three children and it was wonderful that I had a chance to nurse those babies."

Mrs. Gilbert left the hospital after a five-day stay, hoping the worst was over. But a lab report came back the next day confirming that the malignancy had spread to her lymph nodes. The news brought language studies to a halt; the Gilberts had no choice but to return to the United States for a battery of tests, chemotherapy and radiation treatments.

"I never really thought I was going to

die," she said. "But certainly all the possibilities went through my mind. We just took it one day at a time."

Gilbert, however, braced himself for the worst. "I honestly didn't think she was going to survive," said the Joplin, Mo., native. "I thought we were going back to the states and that would be it." Even so, he said, "We never really asked the question, 'Why me?' There was never any bitterness." They took the attitude: "This has happened. We don't know why, but now what are we going to do? What we do from here will determine the kind of people we are."

After returning to the United States and reviewing the case with doctors, the family began sensing a measure of hope. They began to believe they would make it back to the mission field someday. Well-meaning friends "would call us and say things like, 'How do you feel now that you're not going to be able to go back?'" Gilbert recalled. "We said, 'What do you mean, not go back?'"

By the end of 1984, the Gilberts received medical clearance to return to Costa Rica and finish language school. In July 1985, a lump in Mrs. Gilbert's other breast was found, but tests showed it was a benign tumor. The next month, the Gilberts and their three children headed to Chile.

Although they had never set foot in the country, "It was like we finally made it home when we landed at the airport," Gilbert said. In starting work as a religious education specialist in the city of Temuco, "I had no adjustment problems at all," he added. "I looked around, I saw what the needs were and I went to work. I'm having a ball." (BP)



## KENTUCKY WOMAN'S MISSIONARY UNION



### Meet Eliza Broadus

Richard Foster, author of *Celebration of Discipline*, writes that prayer "catapults us onto the frontier of the spiritual life. It is not prayer in addition to work," he states, "but prayer simultaneous with work."

Such an understanding surely existed in the life and ministry of Eliza Somerville Broadus. Born in 1851 in Charlottesville, Virginia, Eliza was the eldest child of Dr. John A. Broadus, pastor, professor and second president of The Southern Baptist Theological Seminary.

Broadus held a warm place in his heart for his eldest daughter. Eliza's mother died when she was six, and father and child grew even closer. Consequently, Broadus encouraged "Lida," making sure she was educated, established and cultured.

He personally tutored his daughter, marking portions of Tennyson, Shakespeare and Wordsworth for her reading and aiding her in Latin grammar and French. Even after her father remarried, he and Eliza remained close, the two often taking walks together through the streets of Greenville, South Carolina, where Broadus had moved to teach at the young Southern Seminary.

Once, Eliza records in her diary, "We excited wonder by going to walk in the rain."

Eliza's support and concern for her father took an active role when he ministered on the Civil War battlefields. She began mending her father's clothes, keeping close contact with him through the mail. It was a task she kept for a lifetime.

It was also during this time that Eliza's Christian commitment became an integral part of her life. Her father, writing from the battlefield, urged Eliza and the family to trust in God.

"Oh may God give you the grace to put your trust in the Savior, and to devote your lives to his delightful service—that I and my House may serve the Lord."

Shortly afterwards, Eliza did make public profession of faith in Christ, was baptized and began aiding her father in distributing literature. At fifteen she was bright, capable, efficient and hard working, thus aiding Dr. Broadus greatly in his work and ministry.

When he agreed to come with Southern Seminary to Louisville in 1877, Eliza moved with the rest of the family. She began making herself at home and soon joined a Woman's Missionary Society at Walnut Street Baptist Church. She had previously participated in a similar group in Greenville.

The Southern Baptist Convention had recommended in 1875 that a Central Committee for missions be formed in each state for women's missions efforts. Shortly after coming to Walnut Street, Eliza was one of six unmarried ladies asked to do so for Kentucky. Although "many pastors and churches looked on the women's efforts as interfering and upsetting," Eliza's father encouraged her to read, study and speak on the cause of missions.

In 1884, she helped raise more than \$1,200 for missions work. She continued serving on the state's Central Committee and in 1887 was elected its chairperson, a position she held until 1919.

It was also in 1887 that Eliza and the women's society gathered together during the Southern Baptist Convention meeting in Louisville. They laid the groundwork to estab-



lish a conventionwide auxiliary for women interested in missions. The following year the Executive Committee of Woman's Missionary Societies, Auxiliary to the Southern Baptist Convention was organized, and a woman from each of the 10 originating states was elected vice president. Eliza was elected as the vice president from Kentucky. Amid her growing involvement in missions activity, Eliza continued keeping house for her father's assorted crowds. She "kept everything going," her sister wrote of her.

She assisted her father in his writing, found time to aid her brother-in-law, Dr. A.T. Robertson, in penning *Life and Work of John A. Broadus* (1910), and personally wrote articles for *Western Recorder* and other publications. She also prepared annual reports for missions work in the state and presided over the 1903 organization of Woman's Missionary Association of Kentucky at First Baptist Church, Winchester.

Her motivation and strength rested in her faith and vision. "Make choices, don't wait for chances," she taught. She called together women and presented the idea for a training school for women at the seminary. When the WMU Training School was established there in 1904, she was named to its Board. She served in that capacity for twenty years.

*Set apart to pray* meant *set apart to respond* for Eliza Broadus. For her, that included more than fifty years supporting missions work and its organization in Kentucky. On her eightieth birthday, Miss Broadus was honored for her public services. One week later, October 7, 1931, she was struck by a car and killed outside her home.

In 1976, Kathryn Jasper, at that time the Kentucky WMU executive director, proposed the annual state missions offering be named in honor of Miss Broadus. It seemed right to do so.

Eliza Broadus set herself apart to pray and to do—not just for a moment of her life, but for its entirety. As Kentucky Baptists enter upon this concentrated study and support of state missions, they can pledge themselves to do no less.

Her words, "We stand facing a marvelous opportunity awaiting a Christless world," remain sure.

**WEEK OF PRAYER FOR STATE MISSIONS IS SEPTEMBER 9-16, 1990**