

## Southern Baptists preparing, hopeful crisis won't mean their evacuation

by Art Toalston

If Iraqi troops cross the line President Bush has drawn in the sand, an outbreak of hostilities quickly would spell heartbreak for Southern Baptist workers in the Middle East.

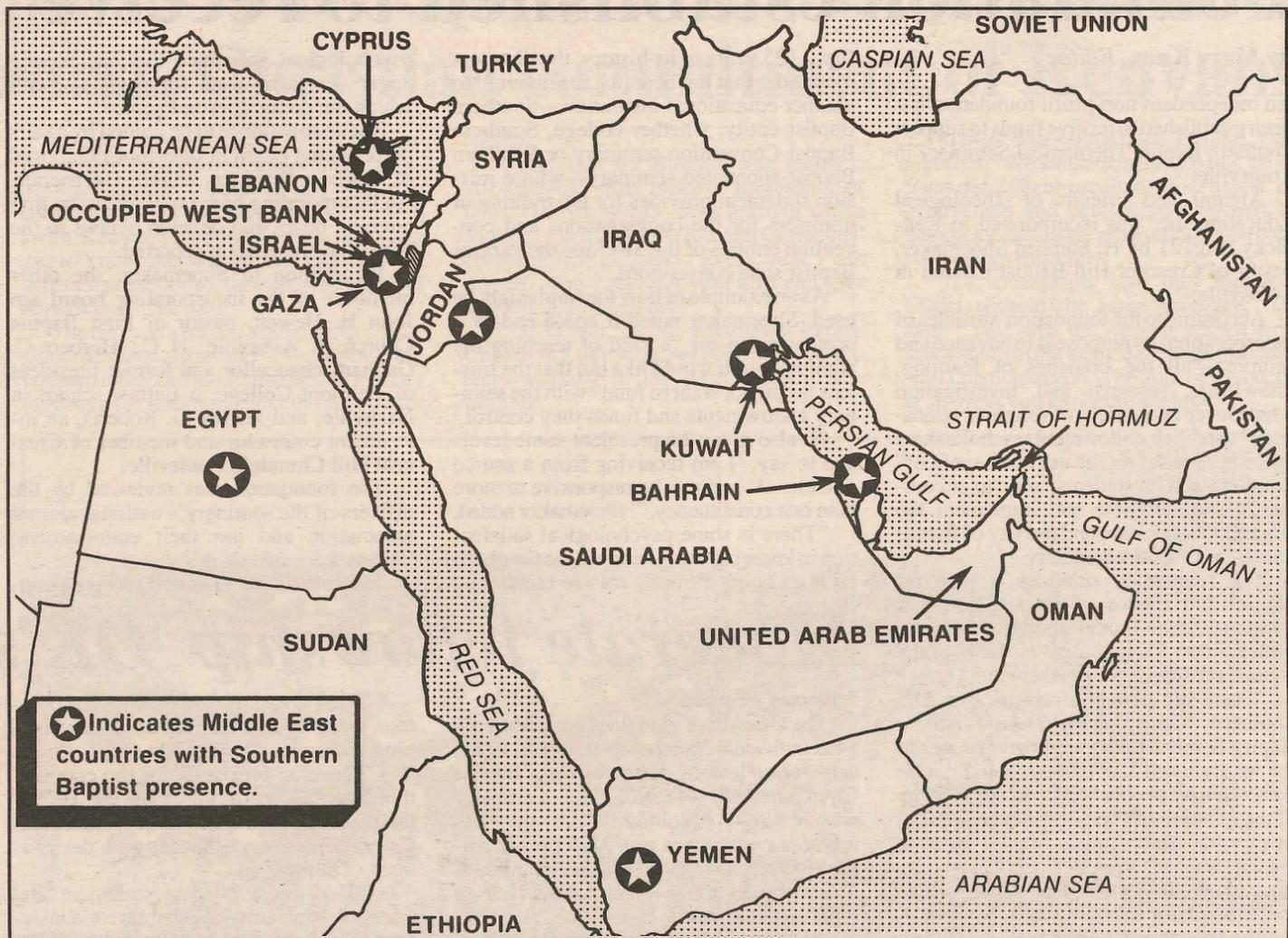
Heartbreak would come if, even temporarily, they had to abandon their ministries or, worse, if they had to evacuate the region.

"Even though it may be difficult right now, this is where we want to be," said Dale Thorne, director of Southern Baptist work in the region. "This is an area in need of the gospel. The very fact that we're having all these problems is an indication of that."

No Southern Baptists employed by the Foreign Mission Board have been stationed in Iraq or Saudi Arabia. However, the onslaught of Iraqi troops into Kuwait Aug. 2 has stranded one Southern Baptist couple, Maurice and Laurie Graham, of Shelbyville, Tenn. and Hutchinson, Kan., and their 13- and 10-year-old sons. The Grahams, who had lived in Kuwait only three months, have taken refuge in the U. S. Embassy there.

Southern Baptist workers are stationed in other countries of the region. Those countries quickly could be swept into the fray if war erupts between Iraqi troops amassed on one side of the border with Saudi Arabia and U.S.-Arab forces digging in on the other side.

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**MIDDLE EAST SITUATION**—No Southern Baptists employed by the Southern Baptist Foreign Mission Board are in Iraq or Saudi Arabia. Some 160 Southern Baptist workers are assigned to the Middle East and the Muslim countries of northern Africa. The countries and areas where they work (indicated by stars on the map) include Jordan, Israel, the West Bank and Gaza, Egypt, Yemen, Cyprus and Bahrain. Three Southern Baptist couples already have departed Jordan, where anti-American demonstrations are growing. (Map by Wayne Hundley)

## 'Fellowship' creates funding plan, elects leaders

by Marv Knox, Editor

Moderate Southern Baptists approved an alternative missions/ministry fund and elected leaders of a national "fellowship" in Atlanta Aug. 23-25.

The Consultation of Concerned Baptists attracted 3000 participants, about 60 percent of them laypeople, from across the Southern Baptist Convention.

They voted in near unanimity to create the alternative fund and to elect a 60-member interim steering committee.

The alternative fund will allow churches to bypass the SBC Cooperative Program national budget and give more directly to SBC mission boards, seminaries and other causes they support. Moderates have criticized Conservatives' control of the Cooperative Program, which is administered by the Conservative-dominated SBC Executive Committee, as "taxation without representation."

The interim steering committee will chart the course for the new organization—designated simply as "the fellowship."

Participants in the Atlanta convocation sounded repeated calls for support of Southern Baptist missionaries. They insisted upon inclusiveness in their ranks, urging that bridges be built across gaps of gender, race, age, geography, church size and ministerial calling. They urged loyalty to "traditional Baptist doctrines and principles," particularly the priesthood of the Christian believer, the autonomy of the local church and the separation of church and state.

They expressed feelings of abandonment by the SBC, which has been controlled by Conservatives since 1979, and revealed in their unity, describing the joy felt in meeting with like-minded Baptists.

Their major source of disagreement was where those feelings and their actions would lead them. Some openly talked of leaving the SBC and starting a new denomination. Others admitted a new convention might be conceived, but that the possibility is distant. Still others flatly refused to think of leaving the SBC, noting they only want harmonious fellowship and a more representative way of funding Baptist causes.

"Who knows what will happen?" said Daniel Vestal, who was elected chair of the steering committee. He is pastor of Dun-

woody Baptist Church in suburban Atlanta and was the Moderates' SBC presidential candidate in 1989 and 1990. The meeting was convened in response to his call for such a gathering issued the day after he lost the SBC presidential election this June.

"Our intention is not a new denomination; our intention is renewal," Vestal said. "I see what we're about as a new movement of spirit, vision, trust. I hope the renewal started here will be a big help to churches that are not related to us. To the degree that the renewal has spiritual vitality and vibrancy, it will not only help the SBC, it will further the cause of Christ."

Asked about the fellowship's relationship to SBC Conservatives, Vestal professed his belief in miracles and said: "If the present (SBC) leadership reaches out to us, I'm not ruling out reconciliation. But if the present leadership continues (its course) new structures might develop."

The alternative funding plan helps Moderates deal with transition, he said: "It gives Baptists ways to give that do not violate their consciences. It gives us some time, frankly, to see what God might do. It gives us time for planning...."

"We're not going to wean Southern Baptists away from the Cooperative Program. We're only offering an alternative to those whose consciences will not allow them to continue" undesignated giving to the national CP.

The proposal that ratified the alternative giving plan also:

- Directed the steering committee to develop a long-term proposal for the funding plan.

- Mandated that the proposal "take into account the input of this meeting; provide the opportunity for churches to fund new

ventures; and be in harmony with the spirit of Christ, the principles of cooperation and the historic ideals to which our forebears were committed."

- Approved implementation of a "make-shift plan," the Baptist Cooperative Missions Program, effective Oct. 1.

The BCMP, incorporated in Georgia Aug. 1, is a non-profit organization designed to receive mission contributions.

David Sapp, pastor of First Baptist Church of Chamblee in suburban Atlanta, called the program a "bucket" to receive Moderates' national missions funds.

The BCMP will be administered through an Atlanta bank, said Sapp, who coordinated discussion of the plan among consultation participants. It will disburse funds according to contributors' wishes. Or it will hold them in escrow until a ministry budget—to be developed by the steering committee—is approved by participants in the fellowship's convocation next spring.

The BCMP's 19-member originating board has five women and is to have at least nine laypeople. Included are Duke K. McCall, chancellor of Southern Baptist Theological Seminary in Louisville; Darold Morgan, retired president of the SBC Annuity Board; Carolyn Weatherford Crumpler, retired executive director of the SBC Woman's Missionary Union; Grady C. Cothen, retired president of the SBC Sunday School Board; and Randall Lolley, former president of Southeastern Baptist Theological Seminary.

"This is a first small step," said Bill Sherman, pastor of Woodmont Baptist Church in Nashville. "But in the minds of many of our people, this is a seismic step. We must take a first, modest step."

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August 28, 1990

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# Foundation established to receive SBTS funds

by Marv Knox, Editor

An independent non-profit foundation has been established to receive funds to support Southern Baptist Theological Seminary in Louisville.

Alumni and Friends of Theological Education Inc. was incorporated in Kentucky Aug. 21 by H. Stephen Shoemaker, pastor of Crescent Hill Baptist Church in Louisville.

According to the foundation's articles of incorporation, its purpose is to advance and promote "all the branches of learning, knowledge, research and investigation whatsoever in the field of religious education;" establish endowments, scholarships and other funds "for the use and benefit of" Southern and its students; and "to encourage, foster, promote and implement the continuous education and activity of friends and alumni" of the seminary.

The foundation provides a way for alumni and friends to support Southern Seminary, even though they do not agree with the new Conservative majority of the school's trustees, Shoemaker said.

"There are people afraid to give to a Southern Baptist agency like Southern Baptist Seminary who might give money to the institution if that money would not be controlled by people hostile to the heritage of the institution," he said. "My major motive for the establishment of this fund is to provide a means by which people can continue to give freely and in good conscience to the Southern Baptist causes they love."

The foundation's articles of incorporation stipulate that gifts will be considered endowment unless otherwise noted and that the principal of the endowment will not be spent.

The articles also note that if three-fourths of the foundation's directors conclude that Southern Seminary "no longer fulfills its mission in a manner consistent with the heritage of the institution during the

first...125 years of its history, the directors may order that the benefits...be diverted to another educational institution—Southern Baptist entity, whether college, Southern Baptist Convention seminary or Southern Baptist-sponsored seminary—whose mission statement provides for the training of ministers for the congregations and convention entities of the SBC and the various Baptist state conventions."

As an example of how the fund might be used, Shoemaker noted it could endow a professorship for "a kind of teaching the administration would like but that the trustees might not want to fund" with the seminary endowments and funds they control.

"It also gives the president some leverage to say, 'I am receiving from a source outside....I've got to be responsive to more than one constituency,'" Shoemaker added.

"There is some psychological satisfaction in knowing the gift is going to Southern without going through trustee hands and

psychological assurance that the money never would be used for purposes with which the donor does not agree."

The foundation is to be guided by a self-perpetuating board of directors, composed of Southern Seminary alumni and friends. An incorporating board will select the first ongoing board and develop bylaws in the first year, Shoemaker reported.

In addition to Shoemaker, the other members of the incorporating board are John H. Hewett, pastor of First Baptist Church of Asheville, N. C.; Herbert C. Gabhart, chancellor and former president of Belmont College, a Baptist school in Nashville; and Jeffrey G. Roberts, an investment counselor and member of Crescent Hill Church in Louisville.

The foundation was reviewed by the officers of the seminary's national alumni association and has their endorsement, Shoemaker said.

The foundation also will receive coop-

eration from Southern's development office, said Thomas Mabe, the school's vice president for development.

"Ideally, we would have it as it always has been—people giving through regular channels to the seminary," Mabe said. "Some people have indicated they cannot give through the regular channels.

"We would encourage them to give in this means, if they wish. Otherwise, we would not receive the money."

He added: "We see this as just another channel of giving to Southern Seminary. Some give through the Kentucky Baptist Foundation and other state foundations."

Noted Shoemaker: "We don't know whether this will be a big help or a little help, but we have brought it into being to help Southern Seminary.

"This may be a model for all SBC agencies and institutions, so they can receive money from people who would feel skittish otherwise."

## Moderate fellowship OK's new fund

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The alternative plan does cooperatively what individual churches could not do alone, said John Hewett, pastor of First Baptist Church of Asheville, N. C. "It is a ministry within; a voice of solidarity," he said. "It is a witness without, a profound public witness to the fundamentalists who control our annual meetings and institutions. It is a witness to the world.

"It lays the foundation for the future, which the Spirit of God is even now making new."

The BCMP board will work in conjunction with the fellowship's steering committee.

That group was given seven directives:

- "Promote understanding, harmony and community among those who choose to be a part of this fellowship.

- "Plan a spring convocation for common worship and for furthering the planning and action of this body.

- "Develop proposals for the cooperative distribution of funds by the BCMP (and) also approve interim distribution plans for contributions consistent with designations of donors.

- "Develop a mission statement and necessary operating documents for consideration at the spring convocation and take any further interim action necessary to function.

- "Receive, evaluate and develop specific strategies related to concerns expressed" at the consultation.

- "Communicate to the churches, agencies of the SBC and other Christian bodies our sense of renewal and our commitment to seek and do the will of God.

- "Develop a process for choosing a permanent steering committee to be elected at the spring convocation."

The 60-member steering committee has 34 ordained members and 26 lay members; 21 are female, and four of them are ordained. It also has African-American, Asian and Hispanic representation. Some members are affiliated with such groups as the Southern Baptist Alliance, Baptists Committed to the SBC and Southern Baptist Women in Ministry.

Kentuckians on the committee are Kenneth Chafin, pastor of Walnut Street Baptist Church in Louisville; Reba Cobb, a development officer for a non-profit organization and member of Crescent Hill Baptist Church in Louisville; and Gabe Payne, a pediatrician and member of Cadiz Baptist Church in Cadiz.

## Kentucky Moderates decry politicking, but propose slate

by Marv Knox, Editor

Politics should not infiltrate the Kentucky Baptist Convention as it has the Southern Baptist Convention, Moderate Kentuckians said during the Consultation for Concerned Baptists in Atlanta last week.

About 150 Kentuckians attended the meeting in Atlanta and caucused for almost two hours.

They voiced distaste for politics and its fallout. But in a straw poll, they indicated an

overwhelming inclination to counter politics with politics among Bluegrass Baptists.

Their primary topic of discussion was a slate of Conservative nominees for Kentucky Baptist Convention office, which had been announced earlier in the week.

"Never before have folks gotten together and put up a slate," said Jim Holladay, pastor of East Baptist Church in Louisville. "We don't need these problems in Kentucky."

"The one thing my people say is, 'Don't bring politics into Kentucky,'" reported Don Mantooth, pastor of First Baptist Church of Morehead.

But Rick White, pastor of Midlane Park Baptist Church in Louisville, noted Southern Baptist Moderates have voiced the same concerns for the dozen years that Conservatives have dominated the national convention.

"We're not going to come out of this with clean hands...if we're going to stay in

the Kentucky Baptist Convention," he said.

"The issue is not whether to resist fundamentalist officers, but how is the best way to do this," said Dick Allison, pastor of Georgetown Baptist Church in Georgetown. "There are those who are not political who have seen this for 12 years and are turned off by it...."

"We should say, 'We're not going to have this in Kentucky.'"

Russell Bennett, executive director of Long Run Baptist Association in Louisville, noted Moderates have an alternative to direct political confrontation of the Conservatives.

"It is widely known that Robert White, pastor of First Baptist Church of Paducah,...will be nominated," he said. "Although he is not part of this group, you might want to vote for Dr. White."

Mantooth, who presided at the meeting, asked for a straw vote on whether participants would prefer to run a slate of Moderate candidates for office or not. They voted overwhelmingly in favor of a slate.

Mantooth noted he would prefer to take the stand a steering committee of Kentucky Moderates took the week before, preferring to focus on issues rather than candidates. But after the vote, he said: "The straw vote has taken on the weight of bricks. We will listen to you."

Mantooth, who chairs the Kentucky steering committee—comprised of representatives from Baptists Committed to the SBC and Friends of SBC Missions—asked if participants would favor a unified organization of Moderates in Kentucky. They voted for the concept with one "no" vote.

## SBC Mission Service Corps assigns 3000th volunteer

### around the sbc

Mission Service Corps, Southern Baptists' volunteer missions force, has assigned its 3000th volunteer.

George Cotton's niche is Pine Ridge Mobile Home Community in Alpharetta, Ga., where he ministers among people he calls "very friendly but isolationists."

MSC volunteers work with missionaries. The program was started in 1977 at the suggestion of U.S. President Jimmy Carter. Now, 1260 self-supporting volunteers work in MSC.

Among other news from Southern Baptist Convention life:

**KENTUCKY CHURCH 1ST.** Madison Avenue Baptist Church in Covington was the first congregation to contribute to the

Baptist Cooperative Missions Program in Atlanta last week.

Moments after the program was approved, pastor Benjamin Owen presented a check for \$75. "This is the pennies, nickels, dimes and quarters we collected in vacation Bible school," he said.

**HMB SELLS HQ.** The SBC Home Mission Board has sold its 6.3-acre midtown Atlanta office site. Plans call for relocation in metropolitan Atlanta in five years.

AmProp Georgia I Limited Partnership of Chicago bought the site for \$14.5 million. The HMB will lease its current facilities from AmProp for five years. Proceeds from the sale will be invested and used as needed for relocation, said president Larry Lewis. SBC Cooperative Program and HMB Annie Armstrong Offering funds will not be used in the move, he said.

**A-BOARD ASSETS: \$2.9B.** Total assets

of the SBC Annuity Board are \$2.9 billion, reported treasurer Harold Richardson. Total earnings were more than \$100 million during the first six months of the year, despite a lackluster first quarter for equity and bond markets, he said.

**FMB SEEKS PENALTY OVERTURN.** The SBC Foreign Mission Board has asked a judge to dismiss a \$1.56 million verdict against the missions agency.

Former missionary Diana Sue Wade won the verdict on behalf of her four children this summer. She contended her children suffered trauma because board officials learned her husband, G. Thomas Wade Jr., was sexually abusing the children and did not disclose it to her so that she could stop it.

The board's attorney argued that board officials acted reasonably under the circumstances by telling Wade to inform his wife.

# Kentucky Baptists participate in Coastal Crusade; note receptiveness, Christian commitment of Kenyans

by Lawanda Smith, Staff Writer

Twenty-eight elders from different villages made professions of faith in Christ the first time Merl McBee preached in Kenya—under a tree.

And he's a schoolteacher, not a preacher. McBee, from DeHaven Memorial Baptist Church in LaGrange, was one of six Kentucky volunteers who joined more than 500 Southern Baptists in the Kenya Coastal Crusade this summer.

More than 56,000 commitments to Christ were recorded, and 84 congregations were organized during the crusade.

The trip marked the second time McBee had been to Kenya, and his first preaching opportunity. The South Oldham High School teacher worked with two teenagers, Anthony Powell, from DeHaven Memorial, and Nathan Burgess, from Valley View Baptist Church in Vine Grove. In two weeks, the trio led 258 people to profess faith in Christ.

Among them was a Muslim man. One missionary said in his eight years of Kenyan ministry, this was the first time he had seen a Muslim male accept Christ, McBee reported.

The Kenya experience was Powell's first trip to a foreign country. McBee's financial assistance helped sponsor the Oldham County High School junior.

Seeing how people live in a Third World country left a lasting impression, Powell said: "They seemed a lot happier, even though they don't have the comforts we have." The preachers don't get paid much, he said, but they share their faith because they want to. The Kenyan people were receptive and friendly, he added. "They may not make a profession of faith, but they will listen to you."

Bonnie Burgess, from Valley View Church, echoed Powell's sentiments, noting the Kenyans' openness and Christian commitment. "We walked three to 10 miles (with Kenyan laypeople) every day. You get to know the real person that way. In spiritual possessions, they are way ahead of Americans," she said.

The trip was a family affair for Mrs. Burgess, husband Ron and 14-year-old son Nathan. It marked the sixth mission journey to Kenya for the couple and the second for

Nathan.

A highlight for Burgess was seeing a 101-year-old man make a profession of faith. The two weeks' work left him with a challenge in light of the Kenyan Christians' commitment, he says: "Every year I ask myself, 'Am I really giving all I can give and doing all I can do?'"

J. J. Glenn, of St. Matthews Baptist Church in Louisville, was one of 95 volunteers working in the bush country near Malindi.

"It was like going back in time," she reported. "We walked on dusty paths just as Jesus did." Glenn credited the Kenyans' receptiveness and commitment, in part, to Kentucky Baptists' prior contact through partnership missions.

"It's so amazing how they turned to Christ without the same language," she said. "This was the harvest reaped from seeds sown in the Kenya/Kentucky partnership I participated in. The faith of the people is so great you expect miracles."



South Oldham High School teacher Merl McBee (back row) and Oldham County High School junior Anthony Powell, both members of DeHaven Memorial Baptist Church in LaGrange, joined more than 500 Southern Baptist volunteers in the Kenya Coastal Crusade this summer. The two are pictured here with the entire congregation of the Bale Baptist Church, located in the Kilifi district of Kenya. (Photo by Ben Hess)

## Hands proclaim Good News in 2 northern Kentucky churches

by Barbara Willie  
State Correspondent

Over 500 people in northern Kentucky hear through the hands of others.

Erlanger Baptist Church in Erlanger and First Baptist Church of Newport provide hands that proclaim the gospel of Jesus Christ and minister to the needs of the deaf and hearing impaired.

Erlanger's ministry began over 20 years ago when pastor Keith LeGessee's deaf daughter, Connie, needed a Sunday school teacher who could communicate with her. Mary Elizabeth Pidcock, a deaf member of a sister Baptist church, responded.

Maxine Browne, Pidcock's daughter, recalls that the congregation seized this opportunity to begin an ongoing ministry to the deaf. They planned Bible study and fellowship times in addition to worship.

With support from the church and volunteers, the deaf ministry continued to grow, and Erlanger Baptist Deaf Mission was established in 1988.

Timothy Bender, first pastor of the mission, reports that 25 to 30 people participate regularly in Sunday school, worship services and other activities. Eight were baptized last year.

The Erlanger congregation also has established a relay center for the deaf in the church offices. Through the leadership of pastor Bill Crosby, the congregation acquired equipment formerly used by the Northern Kentucky Hearing Service and enlisted volunteers to work the telephones 12 hours a day. These volunteers take written messages sent by the deaf over their teletypewriters and place the calls to hear-

ing people.

Although the relay center is housed in Erlanger church, it is a community project strictly operated by contributions from individuals, businesses and community organizations.

First Baptist of Newport began its ministry about two years ago when Barbara Haun, an American Sign Language interpreter, joined the church. Pastor Norman

Willie believes Haun provided the incentive to begin a ministry to the deaf and hearing impaired.

Not only have the deaf responded—three were baptized this year—but hearing members of their families participate regularly in the church's activities. Haun interprets at the Sunday morning worship and the midweek prayer services. With the exception of their Sunday school class, the

deaf worship and interact with the hearing members of the church.

On Language Missions Day, the deaf led in the morning worship service. Deaf members provided special music and testimony and Bill Roaden Jr., associate pastor of Deaf Missionary Baptist Church in Centerville, Oh., brought the message. Roles were switched as the hearing listened through the voice of the interpreter.

## Best revival in years for Burlington Baptist Church

**HERE'S HOPE**  
the story continues

by Denise Day Spencer  
State Correspondent

"The pastor would probably say it was the best revival since the 1940s. Many people would say it was the best ever," says Chris Barnett, minister of education and youth at Burlington Baptist Church in Burlington.

Either way, he agrees the Here's Hope simultaneous revival was a notable success for the church.

Evangelist for the April revival was Pat Cronin of Deerfield Beach, Fla. Eddie Rackley of Hollywood, Fla., was music evangelist.

Burlington pastor Paul Godsey and other leaders decided to conduct the revival "by the book," Barnett reports. The church followed the Kentucky Baptist Convention's Here's Hope guide for prayer, publicity and evangelism. Preparation began in January

with a commitment service. Over 200 people promised to be involved in revival efforts, and over 70 people served on preparation committees.

Drawing on a current prospect file, the Burlington congregation began weekly visitation two months before the revival. This was later increased to twice weekly.

The congregation prayed for revival at regular services and held extra prayer meetings as well, Barnett says. They also used Wednesday evenings for "prayer huddles," when members clustered in small groups to pray for individuals by name.

The congregation used "Revival Overview" to determine themes for each night, including "Bring a Friend Night," "Children's Hot Dog Supper" and "Host" and "Hostess" nights. They concluded the week with a Saturday celebration camp meeting.

Revival brought immediate results, Barnett reports. The congregation saw 23 additions that week, most by baptism. Many were teenagers. A 68-year-old man, a well-known leader in the community, made a profession of faith.

The continuing effects of Here's Hope have made it "an incredible experience," Barnett says. A total of 140 people were involved in revival planning and many are continuing their responsibilities months later. Burlington still uses newcomers in its services, and the Here's Hope prayer committee is planning for the fall revival. Burlington members have discovered that "the revival was a kind of standard for what we ought to be doing as a church."

Barnett believes in the advantages of simultaneous revivals. The Burlington congregation found the wealth of resources extremely helpful, he says, explaining, "It was all uniform, so the theme really caught on."

Having caught the Here's Hope message, Burlington members feel more responsible for sharing it now, says Barnett. "The ripple effect was that enthusiasm was raised and the people felt more ownership."

Perhaps this renewed sense of ministry is what made Here's Hope Burlington's best revival in years, he claims, "It showed us we can have revival in these days."

# Raise federal taxes on 'drug the nation drinks'

## Editorial

Marv Knox

Would you like to create a little political magic? You can help reduce the federal deficit and save lives, every day.

Here's how: Write your U.S. senators and congressional representative and urge them to support legislation to increase the federal alcohol tax.

They're already hearing from beer-drinkers, whipped up by advertisements sponsored by The Beer Institute, Anheuser-Busch and other brewers. You've probably seen the "ax the tax" spots on TV.

Blow the foam off those ads and look at the facts:

- The federal tax on beer and wine has not been raised since 1951. A General Accounting Office report notes the current \$9-per-barrel beer tax would be more than \$32 if adjusted to inflation over the past four decades.

A glass of wine (4.7 oz.) now is taxed at 0.6 cents, and a bottle of beer (12 oz.) is taxed 2.7 cents. If equalized to the rate for a shot of liquor (1.4 oz.), they would be assessed an 11-cent tax. And if the taxes on all three were adjusted for inflation since 1972, they would be taxed 26 cents.

- The federal deficit now is estimated to be a staggering \$200 billion-plus. Budget writers estimate a hike in the alcohol excise tax could trim the deficit by as much as \$15.3 billion per year.

- Alcohol abuse costs our society \$135 billion per year, according to research done by the National Institute on Alcohol Abuse and Alcoholism. The government's tab on that bill is five times as high as its alcohol tax collections.

- Alcohol claims 105,000 lives per year. Drunk people drive their cars across the center line, drown, shoot and stab folks, cause industrial accidents, set fires and die of cirrhosis. Daily.

The cost in wasted life is tremendous. The toll

those deaths extract from friends and loved ones is monumental. More crassly, the insurance premiums paid for all those senseless deaths and related injuries staggers the imagination.

- If you favor an alcohol excise tax increase, you're not alone. A Wall Street Journal poll showed that 83 percent of Americans do, too.

Of course, increasing the tax on a can of beer won't save all those lives. But the Center for Science in the Public Interest estimates it will keep beer out of the front seats of enough teen-agers' cars to prevent at least 1000 deaths a year—on our highways alone.

An alcohol excise tax increase also won't solve all our government's budget woes. But it's clearly a way to link taxes to an industry and product that costs Americans lives and money.

Contact your senators by writing to them at U.S. Senate, Washington, D.C. 20510. Write your representative at U.S. House of Representatives, Washington, D.C. 20515.

## 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*

### Exercising privilege

I have been a member of nine different Southern Baptist Convention and Kentucky Baptist Convention affiliated churches. I was pastor of each of these, except one. Since 1969, I have been to most of the Southern Baptist conventions. Many is the time that I have been disappointed in convention actions, which according to Baptist polity are not binding on churches, but never have I hinted at, much less have I suggested designated giving or withholding Cooperative Program gifts. Neither have any of these churches suggested even considering it. Certainly, I will not now, and knowing these churches, I do not think that they will either.

These churches struggled financially, but most of them gave above the average to the Cooperative Program. As a regular messenger to the conventions, I had as much voice in 1969 to 1979 as I have since 1979—no more and no less. Just because more Southern Baptists are taking interest and expressing that interest with one vote for one messenger is no reason to begin designating or withholding gifts from the Cooperative Program.

Years ago, when I first began attending the SBC and the KBC, I wondered why some churches never sent messengers. I think many of them were disillusioned and felt disenfranchised, and thought, "What's

the use?" In the last 12 years, we have been hearing from them as they came and cast their votes. The Baptist majority has never disenfranchised anyone, then nor now. Our constitution reads the same to each Baptist and each church. When Baptists vote, we are not taking advantage over anyone, we are exercising privilege and responsibility.

Ray Gilliland, pastor  
First Baptist Church  
Smithland

### Dealing in guessing

Our fathers spoke of bringing people under conviction. This meant establishing beliefs through evidence and experience. How necessary that is now. On every hand we are witnessing the dimming of Christian convictions.

I am often dismayed today when I read church periodicals and hear church proclamations. I find myself saying again and again, there is something wrong, something has happened here. This is not the Christ of the gospels. This is not Christianity of the New Testament.

Somewhere between Galilee and here there has been a great change.

How our times cry out for clear convictions of the great central truths of the Christian faith.

Our contemporary scene swarms with false philosophies and illusions, and how

they have befogged our faith.

It is tragic for men to deal in guesses or theories or mere imaginings in religion.

The world needs to know the platforms of beliefs on which we stand without any uncertainty.

If the trumpet gives an uncertain sound, who shall prepare himself for battle?

Charles C. Johnson  
Georgetown

### Root of heresy

More than ever I appreciate Bill Marshall's column when he alludes to church history. This applies especially to his article, "Mr. Spencer's gift," (July 31).

Just a casual reading of the table of contents of J. H. Spencer's Kentucky Baptist history should alert us that troubling parallels exist today. Though modern Baptists might consider themselves too keen to fall for heresy, they need once again to engross themselves in sound doctrine. Marshall lists sample chapters as "Regular and Separate Baptists in the State;" "The Jerks, Rolling, Running, Dancing, Barking, Laughing, Visions and Trances;" and "The Great Revival Among Baptists."

If one wonders how such heresies come about, they need only realize that when people miss true interpretation of Scripture, they back themselves into all kinds of ridiculous corners. Most of that basic doctrine is the sovereignty of God. Everything of sound teaching stands or falls upon that basic concept. This is objective truth. It is founded upon the authority of God and not upon any human opinion. As over against this being objective is being subjective. This means one relies upon feelings and opinions. Matters of eternity rest upon more than anyone's feelings about truth. Sound

Bible teaching rightly divides the "word of truth" in allowing the Bible to be its own best commentary. There is no mere opinion in this blessed unity of Scripture.

Donald O. Cassidy  
Premium

### Time is short

Recent events lead me to believe that the sole aim of the "fundamental" group of the SBC is to gain complete control of all our agencies. I do not believe that this struggle for power stems from the church that was instituted and died for by my Savior and Lord, Jesus Christ or reflects one iota of Christian love for close to half or more of the church members labeled as "moderates." This group is most liberal in its giving to the Cooperative Program; therefore, denying them the representation they deserve is very like taxation without representation and smacks of totalitarianism. God forbid that this should happen!

I am neither "fundamental" nor "moderate." I believe I speak for a lot of wonderful Christian people who are tired of the constant bickering and underhanded politicizing. I prefer to be called a "born again Christian."

Time is short for us to win our generation to Christ; so why not put aside all the talk about differences and get on with the all-important task of winning souls for Christ?

Gladys Holtzclaw  
Danville

### Think before you lead

I have not been one to get involved in the political business that has been going on in

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**western recorder**

(ISSN 0043-4132)

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

Postmaster: Send address changes to Western Recorder, Box 43969, Middletown, KY 40253.

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

Advertising: Rates available upon request (502-245-4101). Institutional columns on an inside page are paid space.

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# How to 'fly' through SBC thunderstorms

## viewpoint

by Donald L. Zuberer

I have been a Christian and a Baptist for 47 years, also pastoring Kentucky Baptist churches since 1955. I have been loyal to my denomination and plan to continue. We are in a firestorm of controversy that is burning hot. Although it is severe, this is not the first time we as Baptists have been in great conflict, and it will not be the last. Southern Baptists were born out of the slavery issue in 1845.

Through the years my theology has not changed, and I maintain the cardinal biblical/Baptist doctrines. My position is the same. I am a Southern Baptist.

Viewing the intense situation, I see people acting and reacting, making statements, wringing their hands saying, "Oh isn't it terrible? What shall we do: stop giving, designate our offering, pull out, form a new convention, join somebody else's?"

There are two things I would say.

First, God is still on his throne, and he is far greater than Southern Baptists and is sovereign over all things. Just maybe God wants us to learn some things. What is God saying to us? Often times God permits trouble to come that we might examine ourselves.

Second, there is only one way to fly through a thunderstorm. I am a professional flight instructor, an instrument-rated pilot who has taught people who are now flying for airlines. I have inspired others to fly who are now with the Air Force and NASA. What do you do when you find yourself in a storm? You keep your wings level, your nose attitude right, and don't over-control by too much pressure on the controls, lest you rip the wings off. The severe up and down drafts will put too many 'G' forces on the aircraft, and it will come apart in the air. In a storm, you ride with it, getting jarred and bounced. You don't overact or react and you keep your eyes focused on the instrument panel to keep your airplane upright. In other words, you fly your air-

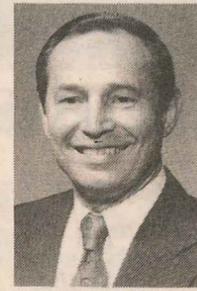
plane. Throttle back. Slow down.

If you are a loyal Southern Baptist, keep your eyes focused on God. Our faith is in him, never in man. Witness, work and serve him, being faithful to the cause. Saturate the throne of God with prayer and petition. Don't overact or react. God is in charge of the storm. He is above it. He is greater and bigger than we are.

Where is our faith? If we keep the faith, God will bring us through. Stay with your denomination. Don't quit, ship out or run off. Be faithful. Stay in and fly through the situation.

Maybe Southern Baptists need a lesson on how to fly through thunderstorms: (1) Keep your head. (2) Fly your airplane in the storm. (3) Believe in your aircraft (God). I know this is only poor symbolism, but it's truth. If we keep our heads, personally commit ourselves to our beloved denomination, pray and trust God, we will survive with "flying colors."

*Zuberer is pastor of First Baptist Church of Russellville.*



## on mission together

**William W. (Bill) Marshall**  
Executive Secretary-Treasurer  
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## Quinquennium

Rare word, that one. But it has a particular relevance for this column, having just returned from the 16th Baptist World Congress in Seoul, Korea.

Each five years, Baptists affiliated with the Baptist World Alliance meet together in an area of the world, rotated to assure fair representation. The five year period between congresses is called a "quinquennium." The next (17th) congress will convene in 1995 in Buenos Aires, Argentina.

The General Council of the Baptist World Alliance meets once each year during the "quinquennium." The various committees, commissions and work groups of the Alliance meet at these times to conduct their ongoing assignments and to prepare for the next congress.

I have the privilege of serving on the "World Evangelization Strategy Work Group." Each work group member must commit to participate in at least two of the four meetings scheduled before 1995. Most of the group are from other nations—few Americans.

Since I had not participated in a Baptist World Congress since 1965 in Miami, I was impressed by several significant realities:

- The world Baptist family has continued a strong growth pattern. In 1985 there were an estimated 32 million Baptists. By 1990, we number 36 million. (Including family members, not yet baptized, the worldwide Baptist community numbers about 70 million.)

- The leadership of the Baptist World Alliance has become increasingly "international." I remember being impressed in Miami that the leadership was largely "western and white."

- Korean Baptists, who were the predominant crowd at the Congress in Seoul, reflect an evangelistic fervor which signals that God's plan of redemption is very much alive—maybe more so—outside the white man's world.

- While Southern Baptists were well represented at the Congress, it was obvious that we are, even if significant, only a small part of the Baptist world fellowship. It was deeply meaningful to experience the larger Baptist reality.

Baptists have always been a "freedom people." As Baptists from around the world celebrated the "falling of the Berlin Wall" and the renewed freedom of many peoples of the world, I could not contain my tears when Baptists of the Soviet Union stood, and as a choir sang for the entire body.

"If God can surprise the world with the unexpected destruction of the Berlin Wall," I thought, "is there not some glimmer of hope for the breaking down of our Southern Baptist wall?"

As a Baptist believer, I will not cease to hope.

## baptist forum

continued from page 4

our convention. In fact, I have avoided it like the plague. But, when I hear of brothers who plan to withhold, designate or escrow their Cooperative Program funds in an effort to punish our conservative brothers, I feel I have to speak out.

The Cooperative Program is the heart and soul of our mission effort as Southern Baptists. It is the distinctive of our convention. To withhold these funds is to strike a blow at our heart. It is to cut a little piece out of our Bold Mission Thrust. And the more little pieces that are cut out, the more damage to the heart. In other words, the fewer missionaries on the field, the fewer lost won to the Lord.

And to withhold these funds is to forfeit one's voice in the SBC. At this point in time, our voice is being ignored, even persecuted, but we still have a voice and it must

be heard. When we take our money out, we have no right to say anything.

Please, brothers, think hard and long before you lead your people to do something you and they will long regret.

*Charles A. Overton, pastor  
Woodlawn Baptist Church  
Lebanon*

### Destiny awaits

The issue between the two opposing camps in the Southern Baptist Convention—the radically conservative fundamentalists and the moderate liberals—is not whether the Bible is true but whether each person who reads the Bible shall be free to apprehend the Truth he recognizes in it, or whether he shall accept what someone else tells him is the Truth in it. Not whether the Bible is the Word of God but whether each one of us is free to hear what God is saying to us in it, or whether we must believe what the self-styled defenders of orthodoxy tell us that

God is saying to us in it.

On the outcome of this issue hangs the future and destiny of Baptists as a people of God. In the medium and atmosphere of freedom we can live and be an instrument of life to others; in the absence of freedom we will die and forfeit our role as life givers to the world. If we are willing to fight this encroachment upon our freedom, to risk the loss of every brick and stone and printing press in the Southern Baptist Convention, even to lose every position on every board and every school faculty in the convention, in order to be free, then we can preserve our true identity as Baptists, but if we submit out of the fear of reprisal to the tyranny that now seeks to control our minds and to harness the tongues and the pens of teachers, writers, ministers and simple believers, then we will lose our special role as an instrument of God to speak to the men and the issues of our day.

*Henry A. Buchanan  
Murray*



**James H. Cox**  
Associate Editor

## fourth estate

### Overnight guests

With the exception of visits to some patients over the years, I had never spent much time at Louisville's Baptist Hospital East. That changed July 23 when I became a "paying guest" for several days at that medical complex. As a result of my stay, which included surgery, I can attest—from a patient's

viewpoint—Baptists should be proud to have their name on such a facility.

Initially I approached my confinement skeptically, for an odd reason. I was influenced by another Baptist hospital in another city and state where our three children were born.

When we arrived for the birth of the last one, they wheeled my wife off to the labor rooms while I went to the admitting area to complete necessary forms. At the time, I was employed by a respected local Baptist college. When the woman who was typing the forms inquired where I worked, I named that school of higher learning, certain that all within 300 miles recognized its celebrated reputation. Not so. "And where is that located?" she pondered.

When it dawned on me she was deadly serious, I said, "Lady, that's the Baptist school right here in town! This hospital and that college are owned by the same Baptist body!"

"Oh," she absently nodded.

That was my initial discovery that not every employe of every Baptist hospital is Baptist nor appreciates Baptist polity. Today, I am happy to see even a vague recognition of the term "Kentucky Baptist Convention" when I confess the

name of my employer to local hospital admitting personnel.

Back to the present.

The treatment and service at Baptist Hospital East is second to none. My infrequent calls for help were typically answered within five seconds of signal. That means a lot when you're in pain or disoriented or in need of comforting assurance. I also observed that they know when a patient is to receive medication. Dutifully, a nurse brings it on schedule to her charge, without the patient having to request it, a first in my experience.

The nursing staff is first class. The best to care for me among them is a young graduate of Bellarmine College, an avowed Catholic. There are also some dandy Southern Baptist ladies in uniform. Sympathetic caregivers, all.

If I have a complaint, it's in cuisine. But then, how often do you write home about institutional food?

Would I choose Baptist again? Indeed.

By observation, when most folks decide to let the good times roll in their lives, they never consider a hospital setting. Those who have been the best customers of these facilities much prefer to be visitors only instead of checking in as their overnight guests.

# World Baptists celebrate, pledge prayer, evangelism

by Michael Chute

Winds of newly won freedom around the world swept through Seoul, South Korea, Aug. 14-18 as Baptists attending the 16th Baptist World Congress celebrated their unity, stressing prayer and continued efforts in world evangelism.

Congress participants also elected Danish Baptist leader Knud Wumpelmann to a five-year term as president of the Baptist World Alliance, succeeding Noel Vose of Australia. Wumpelmann, 68, recently retired as secretary-treasurer of the European Baptist Federation.

A total of 10,649 Baptists from 85 nations "had their hearts warmed" by the "happy spirit" of their Korean Baptist hosts, noted Denton Lotz, BWA general secretary.

More than 50,000 Korean Baptists shouted the challenge, "Go to the world!" during the congress welcoming ceremony, punctuating the call by shining individual lights to illumine the darkened Olympic Stadium, site of the 1988 Seoul Olympics.

"People all over the world are waiting for someone to tell them the name of the one (God) they have been searching for," R. Keith Parks, president of the Southern

Baptist Foreign Mission Board, told the crowd. "In a way never before since the days of Jesus, God is opening doors."

The opened door was seen perhaps most dramatically in the participation of 177 pastors and laity from Eastern European nations. Baptists from Bulgaria, Romania, Yugoslavia, the Soviet Union, Czechoslovakia and East Germany attended the congress, marking the first time in decades Baptists from some of these countries were free to attend an international Christian gathering.

"We in Estonia are in darkness," said Ingmar Kurg, editor of an Estonian church newspaper, following the opening ceremony.

"I was crying when the lamps came on (in the stadium). Perhaps this light coming from Asia will be a light for us too."

No more than six Soviet Baptist leaders from the Soviet Union had ever before attended a BWA meeting. In Seoul, about 150 Soviet delegates were visibly moved when Korean Baptists cheered and applauded as they entered the stadium. The delegation reportedly was the largest Russian group ever to attend a religious meeting outside the Soviet Union.

Two baptism celebrations held during the congress and the observance of the

Lord's Supper to close the meeting were called firsts in BWA history. About 2000 new Korean Christians were baptized at the Olympic Rowing Site Aug. 13, and another 8000 Christians were baptized Aug. 18.

The opening session's parade of banners, representing the BWA's 145-member conventions and unions, offered a glimpse of Baptists around the world. Each banner was carried by a Korean Baptist and a representative of the respective convention dressed in national costume.

The five-day congress provided worship, study, prayer sessions and concerts by musical groups from around the world. The congress also featured meetings of the women's, men's and youth departments of the BWA. World Baptists heard reports of BWA work ranging from evangelism and education to Baptist world relief aid and efforts to protect human rights.

The congress theme, "Together in Christ," was apparent during the congress' business session as six resolutions passed in less than three minutes with no visible dissent.

Among the resolutions, the Baptist body endorsed the Seoul Covenant, a seven-part agreement committing Baptists around the globe to make evangelism a priority. The covenant challenges them to present the

gospel of Jesus Christ to every person around the world by the end of this century.

BWA officials said they hope Christians will take the covenant back to their countries and share the message of Christ's love "in the context of where they live so it can be evangelistic, authentic and meaningful," said covenant author Tony Cupit, an Australian and the BWA's newly elected director of evangelism and education. "We are calling for people to gossip the gospel."

In other business, Baptists denounced religious persecution and intolerance—particularly the reappearance of anti-Semitic practices and slogans—and decried violence against any person or group. The congress also called on Baptists to foster movements for peace, justice and preservation of the natural creation.

Baptists also expressed "Christian compassion for the families of South Korea and North Korea who have been separated for 44 years" because of ideological and political differences.

BWA General Secretary Denton Lotz told participants, "The strongest commitment Baptists can show to reunification is to pray earnestly. The prayer of Christians brought down (the Berlin Wall) because God said, 'Now is the time.'"

Throughout the five-day meeting, congress leaders and speakers prayed repeatedly for God to open doors into North Korea, China and parts of the Soviet Union where the gospel message is hindered.

Soviet pastor Sergei Nikolaev implored Baptists to "pray to the Lord to reveal his glory" and to believe that God is ready to do the impossible.

Nikolaev said the problem with most Christians is not political systems or economic problems, but a lack of vision that prevents people from seeing "the glory of God."

Outgoing BWA president Vose told Korean Baptists that the congress met in South Korea to learn about "the country's amazing growth of Christianity" and the strength of its people's prayers.

Baptist women, whom Vose called the "two-thirds minority of the Christian church," were heavily involved in the week's congress.

Vose said the BWA wanted to see the perception and place of women enlarged. Congress delegates followed up on that desire by electing women to four of the BWA's 12 vice presidential posts.

At a women's celebration during the congress, Catherine Allen told her peers that men should not bear the main responsibility for evangelizing the female population of the world.

"Let us not send a man to do a woman's work," said Allen, a longtime Southern Baptist women's leader and the newly elected president of the BWA Women's Department. "While the needs are great and the doors are open, we must evangelize women."

The BWA general council, meeting during the congress, unanimously approved Buenos Aires, Argentina, as the site of the next Baptist World Congress meeting, July 11-15, 1995.

The council also approved more than \$1.7 million in funding goals for Baptist World Aid projects for 1990. Hunger relief projects received \$300,000, while the council appropriated \$300,000 for distribution of Bibles in the Soviet Union.

Another \$100,000 was allocated for earthquake recovery in the Philippines and to the Baptist seminary in the Soviet Union. Needs related to civil strife in Nicaragua and El Salvador were awarded \$50,000 each. (BP)



A SPIRITUAL 'WAVE'—More than 50,000 people swayed in celebration in Olympic Stadium as Korean Baptists welcomed the 16th Baptist World Congress to Seoul, South Korea. (BP photo by Adrian Vaughn)

## BWA participants elect 2 Southern Baptist vice presidents

by Mike Creswell

Knud Wumpelmann of Denmark was elected to a five-year term as president of the Baptist World Alliance during the 16th Baptist World Congress Aug. 14-18.

Harold C. Bennett, president and treasurer of the Southern Baptist Convention's Executive Committee, was elected a vice president. Catherine Allen, executive director of Samford University's sesquicentennial commission and a former Woman's Missionary Union executive, was elected president of the Women's Department.

Wumpelmann, 68, retired last year after serving nine years as secretary-treasurer of the European Baptist Federation, a fellowship of more than two dozen Baptist bodies throughout Europe.

He was general secretary of the Baptist Union of Denmark from 1964 to 1980 and earlier served 14 years as a pastor. He has been a member of the BWA executive committee and general council since 1965.

In a press conference following his election, Wumpelmann pledged close attention to churches in the eastern and southern hemispheres, explaining that the geographical center of the Christian church is moving away from Europe and North America.

He affirmed the diversity among world Baptists. "Some get scared of differences, but variety is a gift of God which enriches us."

Wumpelmann called on Baptists to lend their spiritual strength to the world. "We do not know what will happen in the next five years but we know there will be a great need for a new moral and spiritual strength to build a new world. We need new people."

Eleven other vice presidents also were elected. They are:

- Shirley Bentall, past president, Canadian Baptist Federation;
- Jachin Y. Chan, president, Baptist Convention of Hong Kong;
- Irmgard Claas (widow of the late BWA general secretary-treasurer Gerhard Claas),

Union of Evangelical Free Churches, West Germany;

- Edna Lee de Gutierrez, past president of the BWA Women's Department and Baptist women's leader in Mexico;

- Mary Kalil, treasurer, Baptist Association of El Salvador;

- Warren R. Magnuson, former general secretary, Baptist General Conference, USA;

- Joseph S. Mans, president, Sierra Leone Baptist Convention;

- John O. Peterson, pastor, Alfred Street Baptist Church, Alexandria, Va.

- Charles Smith, former president, Caribbean Baptist Fellowship/Bahamas National Baptist Missionary and Education Convention;

- Cora Sparrowk, past president, American Baptist Churches in the USA, and chairman, BWA Commission on Christian Ethics and the Study and Research Committee;

- Janos Viczian, president, Baptist Union of Hungary. (BP)

# East European Baptists revel in freedom to attend BWA

by Mike Creswell

Baptists in Eastern Europe, swapping repression for freedom, came to take their place with other Baptists from around the globe meeting in Seoul for the 16th Baptist World Congress Aug. 14-19.

Baptists from Bulgaria, Romania, Yugoslavia, the Soviet Union, Czechoslovakia and Yugoslavia attended the congress. It was the first time in decades Baptists from some of the countries have been free to attend such a gathering.

More than 150 Soviets came to the congress, reportedly the largest Soviet Baptist group ever to attend a religious meeting outside the Soviet Union. They were welcomed warmly, even receiving a police escort from the airport. In press conferences and dialog sessions with other congress delegates, Baptist leaders from Eastern Europe talked of their joy over new freedoms as well as frustration, in some cases, about lacking even simple gospel tracts to share with fellow countrymen interested in Christianity.

"We have lived through special times and big pressure on our churches. We have seen we have a mighty Lord who can help us in all circumstances," said Theodor Angelov of Sofia, Bulgaria. Baptists in Bulgaria number about 1000, with 15 congregations, he said.

It was the first Baptist World Alliance meeting for Angelov, and the first time in 44 years Bulgarian Baptists have been allowed to attend. Now that they are free to tell people in public places about Christ, Bulgarian Baptists' biggest need is to evangelize their nation, Angelov said. Their second need is church buildings, some of which were seized or destroyed in earlier times.

Angelov was moved by being with so many fellow Baptists. "This is the first Baptist World Alliance Congress we Bulgarians could visit and see with our own eyes. We have to tell our people about all we have seen—about the spirit, the singing, the fellowship, about the prayer, about the Korean church, of course. About the Korean food, too!" he added with a smile.

Konstanty Wiazowski, president of the Polish Baptist Union, said, "Censorship has been removed and we can do social work outside the church, work among children. Before, we had to register and ask permission."

While they are free to print church materials, Polish Baptists still have problems doing so because paper is so expensive in the country's shaky economy, Wiazowski said.

Zelimir Srnc, general secretary of the Baptist Union of Yugoslavia, said he plans to tell Baptists back home about the unity he saw at the congress. Yugoslavia, he explained, has more than 30 different nationalities threatening to split into separate countries. Baptists are being tempted to do the same.

"There is a great spiritual hunger" in the Soviet Union, said Soviet Baptist leader Gregori Komandant. "People take up any tract, any spiritual brochure," but Soviet Baptists do not have enough printed literature or enough Baptists trained in theology or as pastors, he said.

Bulgarian Baptists face the same situation, said Angelov. "We need to go out on the street and evangelize, but we haven't enough Bibles and books to give out. Trained people, too—that's a big need."

The Eastern European delegates also reported some positive developments in their countries: Srnc said Yugoslavian Baptists have made progress with their two

printing houses, producing Bibles and other Christian literature not available from any other publisher in the country.

Polish Baptists are building a new seminary and office complex outside Warsaw, said Wiazowski. Romanian Baptists have had a successful training program called "School of the Prophets," which has led to more than 20 young men being ordained as pastors, reported Nicolae Gheorghita, senior minister of Second Baptist Church in the Romanian city of Oradea.

All the representatives said it is now possible for foreign missionaries to work in their countries, and all welcomed help from Baptists in other lands. Gheorghita said Romanian Baptists would like to talk with Korean Baptists about setting up a radio broadcast ministry in Romania. But he also warned against outside church groups bringing divisiveness that might polarize Romanian Baptists.

Southern Baptists, through the Foreign Mission Board, have made about \$3.25 million available to assist in Bible distribution, evangelism-related programs and literature, hunger relief and capital projects in Eastern Europe. (BP)

## Baptist leaders address human rights issues

by Gary W. Griffith

Four Baptist leaders reported human rights violations in their countries and asked for international support during the meeting of the Baptist World Alliance's Commission on Human Rights Aug. 15.

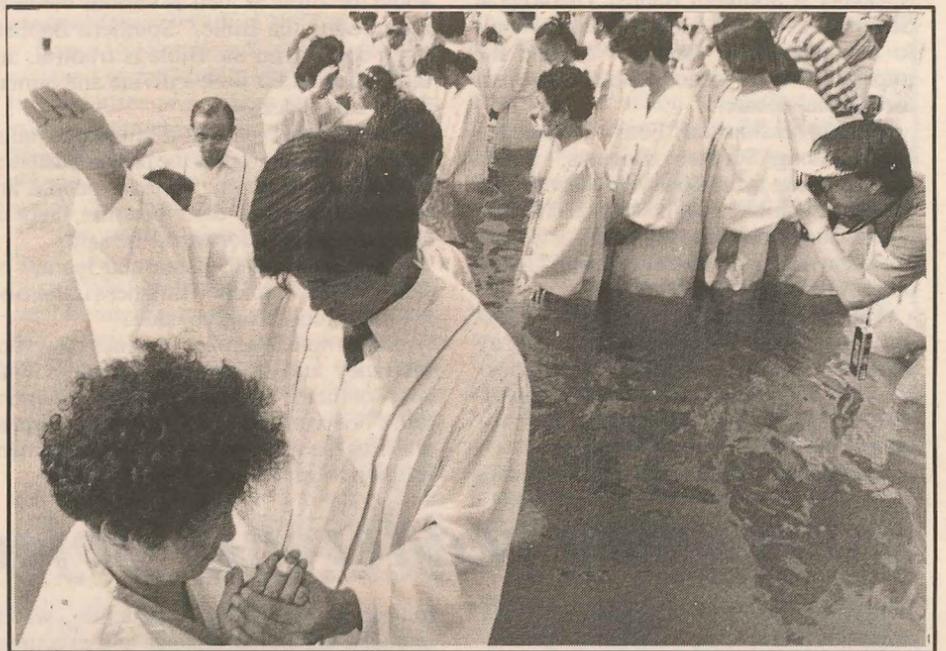
Cited violations involved South Korea, Nicaragua, El Salvador and South Africa. The commission endorsed the reports and encouraged Baptist churches and leaders in those areas to pray and work for justice and peace, noted Thorwald Lorenzen, commission chairman.

Donald Black, secretary for social affairs in the Baptist Union of Great Britain, reported 50 Korean students were arrested the previous afternoon after participating in demonstrations demanding the reunification of the two Koreas.

The demonstrations took place in Seoul, the host city for the 16th Baptist World Congress.

Black said 567 students have been arrested as "prisoners of conscience" during the last decade in South Korea. Others arrested in that category include 432 workers as well as teachers, farmers, publishers and even soldiers and police.

The heart of the reunification debate is



A TIME TO IMMERSE—More than 10,000 people were baptized in the Han River in a kilometer-long stretch of the Olympic Rowing Site during the 16th Baptist World Congress in Seoul, South Korea. (BP photo by Paul Obregon)

the division of the Korean peninsula and resulting tensions between the Democratic People's Republic of Korea in the north and the Republic of Korea in the south, Black said.

"The people of Korea do not want the division," Black claimed, adding that 10 million families remain divided by a demilitarized zone cutting across the peninsula.

He urged Christians around the world to join Christians in North and South Korea in an annual day of prayer for peaceful reunification. The day of prayer is scheduled each year on the Sunday prior to Aug. 15, leading up to the Biblical Jubilee year of 1995. At that time, Koreans will celebrate the 50th anniversary of their independence from Japan.

Another Baptist leader, Tomas Tellez, executive secretary of the Baptist Convention of Nicaragua, told the commission of developments in his country since the election of Violeta Chamorro as president in the spring.

Tellez accused Chamorro and her government of showing "clear favoritism" toward the Roman Catholic Church and erasing social benefits he claimed the country had gained under the Sandinista regime.

Baptists and several other Protestant groups received similar favored treatment from the Sandinista regime while Catholics were attacked, according to other observers.

Tellez urged fellow Christians to help Nicaragua by praying and giving to allow churches there to meet immense needs. "The needs are overwhelming," he said. "Now we have peace, now we have democracy, but what is that all about when we are hungry, when we are jobless, when we have no homes?"

Another leader, Carlos Sanchez, general secretary of the Baptist Association of El Salvador, sent a document on human rights violations in his country to the commission. Salvadoran Baptist leader Mary Kalil read the report on behalf of Sanchez, who was unable to attend the meeting.

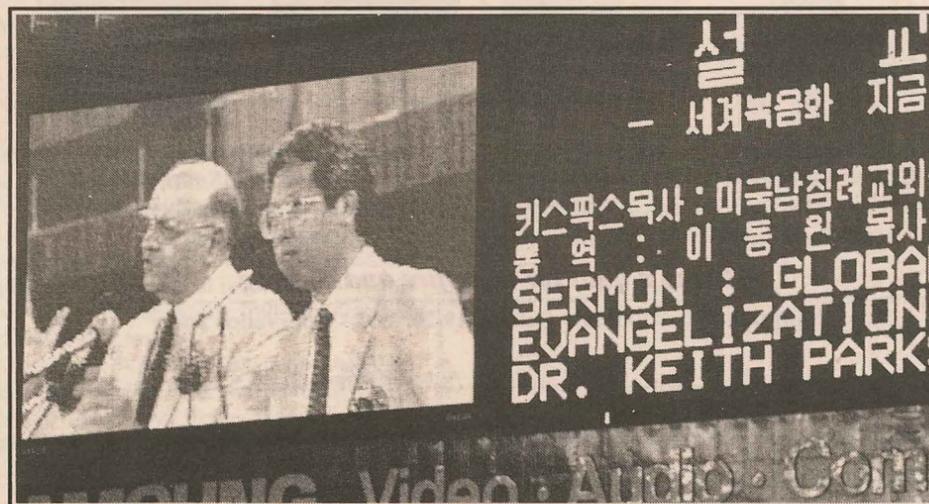
Recently, 111 people have been killed for political reasons—76 deaths caused by the military and police and 35 others by death squads—from July 1989 through June 1990, Sanchez reported. (Hundreds also died last year in the assault on San Salvador by leftist rebels, who used civilian areas for cover.)

During the same time, 101 people have disappeared, including a Baptist pastor, Miguel Angel Portillo, Sanchez related. "There is no hope that they will be found alive," Kalil noted that Portillo preached a sermon on peace before he was last seen. She believes he has been murdered.

Meanwhile, 923 people were "captured for political reasons," Sanchez said. A total of 117 have disappeared, 370 have been released and the rest have been imprisoned.

El Salvador has sunk almost to the level of barbarity, where "whoever has a weapon can decide what side justice is on," Sanchez wrote. Investigations into political killings are obstructed despite clear evidence against government army personnel, he charged.

The final Baptist leader, Per Midteide, general secretary of the Baptist Union of Norway, reported advancements in the fight against apartheid in South Africa. But the white minority rulers can preclude the participation of blacks in the governing process by economic and governmental control, he said. Glaring rights violations continue for blacks, such as no voting rights. And, in 77 percent of South Africa, blacks cannot own land, Midteide said. (BP)



A GLOBAL MESSAGE—R. Keith Parks, president of the Southern Baptist Foreign Mission Board (l), appeared on a TV image magnification screen overlooking Olympic Stadium where 50,000 people gathered to launch the 16th Baptist World Congress in Seoul, South Korea. Daniel Lee, a Korean pastor from Silver Springs, Md., interpreted Parks' sermon. (BP photo by Deborah Aronson-Griffin)

# Scholars at Louisville discuss going past impasse

by Pat Cole

Speakers at Southern Baptist Theological Seminary's Pastor's School discussed ways to move Southern Baptists "beyond the impasse" in the denomination's current theological debate.

During sessions on "Four Views of the Bible among Southern Baptists," seven scholars spoke at the Louisville school about the nature of biblical authority and interpretation. They also proposed ways for Southern Baptists to find common ground in the present theological controversy.

Papers presented at the Aug. 7-10 Pastor's School will be published in a book by Broadman Press co-edited by David Dockery, chief editor of academic books at Broadman, and Robison James, professor of religion at the University of Richmond.

During the conference, Dockery said

Southern Baptists will have to decide if "we can hold together tensions on various views about the Bible as well as various views of interpreting the Bible." Southern Baptists must understand the Bible is truthful, authoritative and is both a divine and human book, said Dockery.

James observed that a "fundamentalist type of inerrancy is now the presumed norm" in the denomination. Unless "people are willing to rethink their position there is certainly no way forward," he said.

"I am willing to listen and learn," he said. "But how much willingness is there on the other (conservative) side?"

James noted there are "various views" of inerrancy and he has "no problem with some of them." Yet he said the "fundamentalist" view of inerrancy "makes it impossible for the full, authentic New Testament religion to get through to us."

Another speaker, R. Albert Mohler Jr., editor of the Christian Index, newsjournal for Georgia Baptists, said Southern Baptists need to try to build a theological consensus based on scripture and historic Christian theology.

He maintained that a Southern Baptist consensus on scripture will have to "include an affirmation of biblical inerrancy," but he added that inerrancy will have to be "carefully defined in a way that can allow the vast majority of Southern Baptists to articulate their understanding of biblical authority."

Mohler described inerrancy as "an important issue" but it "isn't the most important word about scripture." He urged those who cannot affirm biblical inerrancy to "articulate with specificity a model of biblical authority that makes clear it accomplishes the purposes that inerrancy was

intended to accomplish." The denomination will have to deal with inerrancy because the debate about biblical authority has centered around that issue, he said.

John P. Newport, recently retired provost and vice president for academic affairs at Southwestern Baptist Theological Seminary in Fort Worth, Texas, stressed that the denomination's six seminaries have made efforts to build consensus in the denomination. He pointed out the seminary presidents developed the "Glorieta Statement" which pledged fidelity to biblical authority and promised conservative views would be treated fairly in seminary classrooms.

He said seminary leaders have given their "life blood" to try to bring about a theological consensus. He questioned whether conservatives are interested in consensus building.

During a discussion about the value of the historical-critical method of biblical study, Paige Patterson, president of Criswell College in Dallas, said the historical-critical method had "shattered" the faith of many who have embraced its conclusions.

## Increasing readership object of WR plans

Western Recorder will conduct a readership study and develop a marketing/promotion plan during the next six months.

The Recorder board of directors approved a proposal for the endeavor during their summer meeting in Louisville Aug. 20.

Craig Communications of Nashville will conduct the research and develop the marketing/promotion plan for \$20,000 or less. The organization's president, Floyd Craig, is a former staff member of the Southern Baptist Christian Life Commission and has done similar work for other Baptist state newspapers and agencies.

"We need to do the investigation. We need to learn what we need to know to reach the younger generation" of Kentucky Baptists, said board member Glenn Mollette, pastor of First Baptist Church of Pikeville.

"The point is to develop tools to provide a better ministry to Kentucky Baptists," added Denzel Dukes, associate pastor of Lone Oak First Baptist Church in Paducah.

Recorder directors also approved a change in their committee structure, creating two standing committees.

They added print and marketing com-

mittees to the previous structure, which included personnel, finance and executive committees.

The print committee will deal with all printed material in the paper except editorials. It will "make an evaluation of all other content of the paper and...serve as a consulting group on all news, features, advertisements and other printed matter" and "deal with all concerns of format and the mechanical reproduction of the paper," according to new committee guidelines.

The marketing committee will "deal with all matters related to subscriptions and purchasers," deal with the church page concept and other promotional programs, and "serve as a church relations and customer relations group."

The four standing committees will have three members each, and the executive committee will be comprised of the board chairperson and the chairs of the standing committees.

The new committee structure will enable board members to focus more intently on the various aspects of the newspaper and provide greater expertise to the staff, said board chairperson Richard W. Bridges,

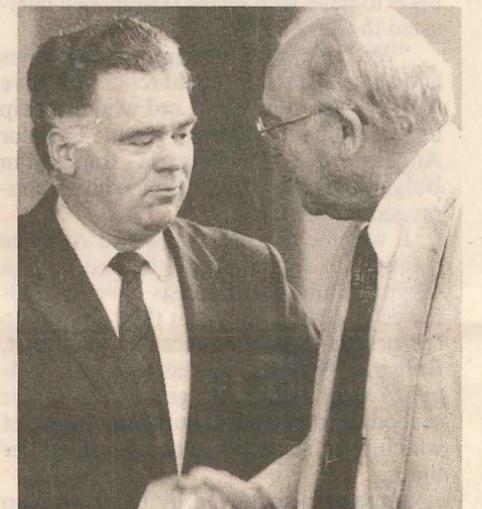
pastor of First Baptist Church of Bowling Green.

The directors also heard of plans to broaden the paper's newsgathering resources.

The Recorder will continue to use Baptist Press, the Southern Baptist Convention's news service, as well as information provided by Southern Baptist agencies and institutions, reported editor Marv Knox. It also will continue to use its in-state resources—staff and interns, an extensive network of correspondents, writers for Kentucky Baptist institutions and news received from churches and associations.

The paper plans to expand its sources of news by subscribing to Religious News Service, an inter-denominational organization in New York, and Associated Baptist Press, a supplemental Southern Baptist news service.

"The picture of religious life—in Kentucky and around the world—is expanding daily," Knox said. "We are committed to developing our resources, so that Western Recorder provides Kentucky Baptists with the best possible coverage of faith-related developments."



Paige Patterson (l), president of Criswell College, and Walter Harrelson, emeritus professor of Hebrew Bible at Vanderbilt University Divinity School, were among speakers at Southern Baptist Theological Seminary's Pastor's School. (Photo by Tony Aja)

Furthermore, he said, pastors whose training involved the historical-critical approach often serve churches that "show alarming tendencies to loss in attendance and especially to decreasing evangelistic impact." He concluded "one could not resist the suspicion that there may be a substantive connection" between the historical-critical method and a lack of evangelistic zeal.

Walter Harrelson, professor emeritus of Hebrew Bible at Vanderbilt University Divinity School, said the historical-critical method is "indispensable" if the church is to pass on its tradition "faithfully and in tact." He emphasized that the historical-critical method is an ally to biblical faith rather than its enemy.

In the week's concluding address, Molly T. Marshall-Green, associate professor of Christian theology at Southern Seminary, called for a "functional view" of the Bible.

"Holy scripture serves the church by pointing us to the story of salvation," she said. "The center of gravity in the Bible is its faithful narration of God's mighty acts, not the perfection of the text as a document itself."

Scripture's function is to "bring us to God through Jesus Christ," Marshall-Green said. "I'm simply saying we should not ask of scripture to be other than it purports to be. I do not look at my watch to try to see how much I weigh nor do I look to scripture to find a scientific description of all of reality." (BP)

### A Retreat for Wives of Kentucky Baptist Ministers

Early Bird Conferences - 3:30 PM  
Opening Session - 6:00 PM

October 19-20, 1990  
Cedarmore Baptist Assembly



**ROOTS & WINGS**

For further information contact  
Michelle Turner, KBC, 502/245-4101



Worship Leader  
**Esther Burroughs**  
Home Mission  
Board Consultant



Music Leader  
**Joyce Cordell**  
Music Educator,  
Soloist



Campfire/Early Bird Conference  
**John & Nell Smith**  
Missionaries to Indonesia,  
Philippines & Norway



Bring a quilt for campfire and sharing

Minister's Wives Retreat - October 19-20, 1990 - Reservation Form

Name \_\_\_\_\_ Husband \_\_\_\_\_

Address \_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_ Church \_\_\_\_\_ Assoc. \_\_\_\_\_

Social Security # \_\_\_\_\_ Roommate(s) \_\_\_\_\_

Include \$15.00 reservation fee or \$35.00 total fee for each person Total enclosed \$ \_\_\_\_\_

(\$35.00 fee includes program fee, lodging, three meals)

Send reservations to: Cedarmore Baptist Assembly - P.O. Box 37 - Bagdad, KY 40003

# SSB trustees consider myriad of business items

by Jim Lowry

Finances, products and planning commanded the attention of trustees of the Southern Baptist Sunday School Board during their semiannual meeting in Nashville Aug. 13-15.

In financial matters, the 91-member board approved a 1990-91 budget of \$190.4 million which is \$6.7 million more than the current year's budget.

Trustees heard an update on the progress of The New American Commentary, including the announcement of the first volume for publication in the 40-volume set.

In June 1991 the board will publish a volume containing commentary on Philipians, Colossians and Philemon, written by Richard R. Melick Jr. of Mid-America Baptist Theological Seminary in Memphis, Tenn. The four volumes which likely will follow in 1992 include I, II Timothy, Titus; Mark; Acts; and Romans. All volumes of the 40-volume set are scheduled to be published by 1997, trustees were told.

Final approval was given to an average 5.8 percent increase in church literature prices to become effective with April 1991 issues. Also, Sunday school periodicals will be increased an additional 4.4 percent, effective October 1991, to cover additional costs related to Breakthrough Sunday school literature improvements being introduced that quarter. The combined increase is expected to be 7-7.5 percent.

Because of inflation, operating costs and facility maintenance, trustees approved an average seven percent rate increase for 1991 summer conference center rates.

Trustees unanimously approved the opening of a new Baptist Book Store in Charleston, S. C., on or about July 1, 1991.

Strong support and numerous requests in recent years from Southern Baptists contributed to the decision to open the 63rd store in the chain there, according to Bill Graham, director of the book store division.

Johnnie Godwin, vice president for general publishing, told trustees about the board's involvement, along with the Foreign Mission Board and other evangelical groups in the Moscow Project, a plan to provide four million New Testaments for distribution in Moscow the summer of 1991.

Godwin called the opportunity to participate in the project "an open door" into the Soviet Union for Southern Baptists and other Christians. He said canisters will soon be available in all Baptist Book Stores to allow contributions directly to the Moscow Project from interested book store customers. No Cooperative Program dollars are involved in the support of this project.

The recommendation was received and approved to name the new office/conference tower, under construction atop the board's operations building, the Centennial Tower, since the building will be completed and occupied during the centennial year of the board. (BP)

## Evacuation won't be necessary in Mid East, missionaries hope

continued from page 1

Some 160 Southern Baptist workers are assigned to the Middle East and the Muslim countries of northern Africa, Thorne said, counting those currently in the United States for furloughs, vacations or leaves of absence. Southern Baptist work in the region dates back to 1923.

"The whole region is a bit like a tinderbox," Thorne said from his office in Cyprus. "Who knows what's going to happen? Being Westerners, being Americans, being Christians in this particular situation are all potential liabilities," he added. Southern Baptist workers are maintaining a low profile while, as much as possible, going ahead with their work, he said.

They also have made evacuation plans addressing such matters as transportation options to countries where they could seek refuge, which families should evacuate first and how they would arrange for living expenses in another country.

The 19 Southern Baptist workers in Jordan have become accustomed to daily demonstrations in favor of Saddam Hussein.

"The anti-American, pro-Iraqi sentiment has grown," stated Arylis Milligan of Tulsa, Okla., who heads the group of Southern Baptist representatives in Jordan. "We are all staying in as much as possible." Even so, she said, "None of us feels in any immediate danger." Workers in Jordan primarily help the country's

Baptists start churches or teach at one of two Baptist schools in the country.

What happens in Jordan could trigger Israel to take action. Israel has declared Jordanian territory to be the "Red Line" that, if entered by Iraqi troops, will provoke a military response.

Saddam reportedly would like nothing better than to draw Israel into the conflict. Speculation abounds in diplomatic circles that he might provoke hostilities with Israel to make fellow Arabs direct their energies against the Jewish state, meanwhile minimizing their opposition to his invasion of Kuwait.

Twenty-six Southern Baptist workers are stationed throughout Israel. They help Arab Baptists start churches, support congregations of Jewish believers in Jesus and assist in meetings that bring Arabs and Jews together in worship.

Sales of gas masks are soaring in Israel because of Saddam Hussein's past use of chemical weapons in his war against Iran and against the Kurdish minority within Iraq. He also has threatened to "burn" half of Israel with chemicals.

Recent demonstrations also have been fueled by Arab resentment at Kuwait and Saudi Arabia for not sharing more of their good fortune with poorer Arabs, and by suspicions that the oil-rich Persian Gulf kingdoms have been too cozy in their relations with the West, particularly the United States. (BP)

## Resolution Against Direct Funding

WHEREAS, the Kentucky Baptist Convention has done well in continuing to work together during these years of controversy in the Southern Baptist Convention;

AND WHEREAS, the Cooperative Program has been a sustaining factor in this work together;

AND WHEREAS, any form of direct funding from Cooperative Program funds is against the very nature and character of Southern Baptist;

AND WHEREAS, direct funding by our state convention sets an example for associations and churches to follow, which would be the beginning of the end of the Cooperative Program;

AND WHEREAS, the special committee of the BJCPA clearly stated in their report "The committee recommends that the Kentucky Baptist Convention affirm the integrity and plan of the Cooperative Program. Believing that allocating funds from the Cooperative Program for designated causes is the beginning of the demise of the Cooperative Program, we recommend that Cooperative Program funds not be designated for the support of the Baptist Joint Committee on Public Affairs" (1989 KBC Annual, p. 160).

AND WHEREAS, the KBC has already had to make cut backs because of lack of fund through the Cooperative Program and there has been a deficit for the previous two years (Minutes of the Budget and Finance Committee of the KBC Executive Board, March 30, 1990, Items III & IV);

AND WHEREAS, direct funding by the KBC will cause some of our churches to bypass the KBC and send their Cooperative Program funds directly to the SBC;

AND WHEREAS, we now have a strong and distinct Southern Baptist voice in Washington through the Christian Life Commission who will be sympathetic with and responsive to the views of Southern Baptist;

AND WHEREAS, individuals and churches do now and have always had the right to support the BJCPA or any other cause they deem worthy without forcing others who feel differently to support it through their Cooperative Program giving;

BE IT THEREFORE RESOLVED, that the Little Bethel Association of Baptists in Kentucky go on record as strongly and emphatically opposing any direct funding by the KBC to the BJCPA;

BE IT FURTHER RESOLVED, that Bill Marshall, the KBC Budget and Finance Committee and all employees of the KBC who have any persuasive powers with Kentucky Baptists be strongly encouraged to help lead us clear of such a divisive and detrimental practice as direct funding;

BE IT FURTHER RESOLVED, that our state paper, the Western Recorder, be asked and encouraged to help in this matter by informing Kentucky Baptists of the dangers of direct funding and by putting forth a strong and positive attitude about our long standing and effective practice of working through the Cooperative Program;

BE IT FURTHER RESOLVED, that copies of this resolution be sent to William Marshall, Bill Messer, the Budget and Finance Committee, the Executive of the KBC and that it be printed in the Western Recorder now and again one or two weeks prior to the Kentucky Baptist Convention. The association will bear the expense for having it published if necessary. Further, those who wish to reprint or distribute this resolution may do so at their discretion and expense;

BE IT FINALLY RESOLVED, that even though this is a resolution, we encourage those to whom it is directed to take it very seriously.

Little Bethel Baptist Association, Madisonville, Ky.  
Adopted by action of the Executive Board, August 6, 1990  
Rev. Clark Brown, Moderator, Mrs. Alisa Beeny, Clerk

## CONTINUING WITNESS TRAINING (CWT)

A National Seminar for Pastors/Leaders is scheduled at the Hardin Baptist Church Hardin, Kentucky

Monday, Oct. 15, 1:00 p.m.  
thru

Thursday noon, Oct. 18 (central time)

**Cost — \$75 per person**

(Room, board and travel are not provided)

Co-sponsored by

Personal Evangelism Department, Home Mission Board, SBC  
and

Office for Evangelism, Kentucky Baptist Convention

Bill Jagers, Director; and Billy Compton, Associate

Telephone: 502-245-4101

### Registration for CWT Seminar

Church Name: \_\_\_\_\_ Phone No. \_\_\_\_\_

Address: \_\_\_\_\_  
Street City State Zip

Pastor/Leader's Name: \_\_\_\_\_  
(Person responsible for leading CWT in local church)

Tuition Fee enclosed (\$75.00)

Make checks payable to: Kentucky Baptist Convention  
Mail to: Office for Evangelism, Kentucky Baptist Convention  
P. O. Box 43433, Louisville, KY 40253-0433

Instructions for preparation for the seminar will be sent on receipt of your registration.

# Breakthrough must happen in individual churches

by Frank White

"Breakthrough" must begin with growth in individual churches, Ken Marler told pastors and ministers of education at a conference in Ridgecrest, N. C. "Breakthrough" is the theme for the 1990-95 nationwide Baptist Sunday school enrollment emphasis.

Sunday school can be a catalyst for the achievement of Bold Mission Thrust, the Southern Baptist Convention goal of sharing the gospel with every person in the world by the year 2000, said Marler, a consultant in the Sunday School Board's Sunday school division.

Churches are being asked to set goals to achieve a 9.1 percent increase in Sunday school enrollment during 1990-91, Marler pointed out.

"The goal is something any church can relate to, no matter what size it is. It's a goal that can be personalized to each church," he said.

A pastor from Ohio and a minister of education from Maryland were among several conference participants telling of growth successes their churches have experienced.

John Hays, pastor of Jersey Baptist Church in a rural area outside Columbus, Oh., said his church started a second Sunday school last year and plans to start a third this year against all recommendations that the church was too small for multiple Sunday schools. Hays said the church averaged 277 in Sunday school in July for an increase of about 50 over July 1989 as a result of dual Sunday schools.

Last year, leaders and members of the seven-year-old church learned how to start an additional Sunday school and how to enlist teachers. Those lessons will be applied to the church's venture into a third Sunday school in October, Hays said.

The moving force behind the growth is the Sunday school director, Tom Cook. "He started teaching me about Sunday school and how we could grow by developing the organization," Hays explained.

Despite stereotypes that Sunday school is an organization that only flourishes in the South, Hays has learned "Sunday school

growth also is possible in the North."

Jersey Baptist Church will start 10 new Sunday school units in the fall and eventually will need to build additional space in spite of the multiple Sunday school approach, he said.

Dennis Richards, minister of education at Middle River Baptist Church near Baltimore, said vacation Bible school has given the church a prospect list that has caused church members to see potential for growth.

The church had a VBS goal of 400 and had 507 enrolled with 37 decisions. "But the best thing was the 300 prospects we

found in VBS," Richards said.

"Now our people have a new mentality of wanting to prepare to grow. They are planning new units that weren't considered before VBS," he said.

The 45-year-old church outside the Baltimore Beltway has suddenly realized new potential, Richards said.

Other pastors and ministers of education told similar stories of growth against the odds. Marler said similar success stories are needed in churches throughout the SBC if Sunday school breakthrough growth becomes a reality. (BP)

## HMB to launch emphasis on marketplace evangelism

by Mark Wingfield

A new emphasis on marketplace evangelism will be launched Nov. 1-4 in the first of two national conferences sponsored by the Southern Baptist Home Mission Board.

Marketplace evangelism is a new term being used by the HMB's lay evangelism department to describe a witnessing and ministering lifestyle of Christians in the workplace.

"Marketplace evangelism is the natural extension of what we've been doing for years in lay renewal," said Reid

Hardin, HMB director of lay evangelism. "This is our effort to encourage the 'laos'—the people of God—to renew their faith and then move out into their communities to minister to others."

The board is recruiting 100 churches nationwide to be pilot churches in the marketplace evangelism emphasis. Pilot churches will share results of their launching marketplace evangelism through a variety of strategies and models.

Southern Baptists will receive the first glimpse of the new emphasis during "The Laos in Marketplace Evangelism," a four-day conference to be held in Boston Nov.

1-4. Hardin said the conference differs from many HMB-sponsored events because it is designed for laypeople as well as for pastors and denominational workers.

The conference will include models of marketplace evangelism, workshops, creative presentations, a prayer walk through the Boston Commons and conclude with a commissioning service for marketplace ministers.

A separate track is planned for students, in conjunction with the national student ministries department of the Southern Baptist Sunday School Board. (BP)



## Children's homes depend on you for September Food Round-up

The Kentucky Baptist Homes for Children Women's Advisory Board will sponsor the annual **September Food Round-up**. The project helps provide food throughout the year for youth at Spring Meadows and Glen Dale children's homes, the Baptist Youth Ranch and KBHC's temporary shelters in Morehead and Dixon.

Each September, KBHC invites individuals, churches and organizations to contribute food, money and other items to help support residents in the homes.

**Suggested foods** include canned foods, mixes, potatoes, dried beans, cereals, flour, sugar and other items that will not spoil. (The agency can-

not accept homemade or home canned foods.) Youth at the homes, most of whom are from ages 12 to 16, also need personal items such as soap, shampoo, toothpaste and deodorant.

**Persons wishing to donate** to the September Round-up should pack all items in boxes with tops and bring gifts to the nearest regional pick-up point. (See list below.) KBHC personnel will collect items from these points and deliver them to the homes.

**Financial gifts** may be sent to Robin Oldham, director, Development/Com-



munications Services, Kentucky Baptist Homes for Children, 10801 Shelbyville Road, Middletown, Kentucky 40243.

**For more information**, call 1-800-456-1386.

### Regional pick-up points

#### Western region:

- Green Valley Associational Office, Henderson
- Muhlenberg County Associational Office, Central City
- Little Bethel Associational Office, Madisonville
- Daviess-McLean Associational Office, Owensboro
- Ohio County Associational Office, Hartford
- Ohio Valley Associational Office, Sturgis
- Blackford Associational Office, Hawesville

#### North central region:

- Erlanger Baptist Church, Erlanger
- Porter Memorial Baptist Church, Lexington
- First Baptist Church, Morehead

#### Southwestern region:

- West Union Associational Office, Paducah
- First Baptist Church, Mayfield
- Caldwell/Lyon Associational Office, Princeton
- Christian County Associational Office, Hopkinsville
- First Baptist Church, Murray
- Little River Associational Office, Cadiz

#### Central region:

- Glen Dale Children's Home, Glendale
- Spring Meadows Children's Home, Middletown

#### South central region:

- First Baptist Church, Somerset
- First Baptist Church, Danville
- First Baptist Church, Greensburg

#### Southern region:

- Bethel/Logan Associational Office, Russellville
- Warren Associational Office, Bowling Green
- Calvary Baptist Church, Glasgow

#### Southeastern region:

- First Baptist Church, Hazard
- First Baptist Church, Barbourville
- Three Forks Associational Office, Viper
- Island Creek Baptist Church, Manchester
- Central Baptist Church, Corbin

#### Northeastern region:

- Unity Baptist Church, Ashland
- First Baptist Church, Prestonsburg
- Pike Associational Office, Pikeville
- Campton Baptist Church, Campton

# Baptists discuss wallpaper during house fire, chaplain says

by Mark Wingfield

"Our house is on fire and we are still discussing what kind of wallpaper we want in the dining room," a Southern Baptist chaplain said of his denomination. Larry Ellis, a Navy chaplain, made the statement during "Jericho: A Missions Festival" at Glorieta, N. M. Ellis was the morning Bible study teacher for the week-long missions conference.

As a military chaplain, he claimed to have a "different perspective on Southern

Baptist life" than the average pastor or layperson. He told the group Southern Baptists should take a lesson from chaplains and learn to cooperate despite minor doctrinal differences.

"From where I stand, when I read about the differences between the various factions of our convention, it frustrates me greatly," he explained. "While I know the differences must loom large in individual minds, to me they really fade to relative insignificance in the face of our larger world mission."

"Our differences are real, but compared to the world, compared to those billions of people who don't know Jesus...those differences, regardless of how big they may seem to us, are really about the filigree on the cup. They aren't about what's in the cup."

"We're not in the business of giving away pretty cups, we're in the business of giving away the Lord Jesus Christ," he said.

Ellis said Southern Baptists always have had differences but previously submerged those differences in a common commit-

ment to missions. "If that's not important enough for us to submerge our differences, then we need to pray and ask God to break our hearts and the Spirit of the Lord to fill us until it becomes important enough," he declared.

The chaplain said Southern Baptists need to learn where to draw the line between essentials and nonessentials.

"In my world we are constantly making decisions about what is essential and what is not essential, what we can do in good conscience and that we can't do," he said. In his environment, where only one of nine people profess Jesus Christ, Christians learn to work together, he added.

"Fifteen years ago we were poised to do wonderful things, and perhaps our time is not yet past," he said. "We are still a great church. We are still filled with many saints. We still have a biblical message and we still have a degree of zeal in our hearts."

"But unless we begin to allow the Holy Spirit to unify us and bless us and break our hearts and forgive us for our sins, we will become a stagnant backwater. We will lose our birthright. We will have the torch taken from our hands."

Despite problems in the denomination, Ellis said he finds hope in one side effect. "I suspect there are more people praying for Southern Baptists right now than have ever been praying for Southern Baptist life and work. We're being bathed in prayer."

Ellis is currently force chaplain for the chief of naval technical training in Memphis, Tenn. He was pastor of churches in Virginia and Kentucky before becoming a chaplain in 1968. (BP)

## James Smith: pray for end to SBC 'preacher fight'

by Mike Creswell

The president of the Southern Baptist Brotherhood Commission is calling on Southern Baptist laypeople to pray for spiritual renewal within their convention to end political strife.

James Smith made the plea in a report to the Fifth World Conference of Baptist Men. The men's meeting was being held in conjunction with the 16th Baptist World Congress of the Baptist World Alliance this summer in Seoul, South Korea.

Smith characterized the Southern Baptist Convention conflict as "a preacher fight" and claimed most lay Southern Baptists do not even know of the conflict. "Many of the people who are members of our churches are not aware of even the dimensions or the significance of what is going on," he said.

Smith said he has been urging laypersons "to pray and go on praying for a great

spiritual awakening within our midst."

The Brotherhood leader said he does not think the fight can be won on a political basis. "I do not think that is God's way."

The task of evangelizing the world, Smith said, "is too big for the preachers to do," explaining that "world evangelization was not in God's plan to be a preachers' movement. It's going to take this great task force of the laity."

After his speech, Smith told a reporter that the political strife currently crippling the Southern Baptist Convention is "primarily a spiritual problem and secondarily a preacher problem."

Increasingly, he added, Southern Baptist laymen are involved in performing ministry and "doing things" rather than merely attending meetings.

Smith reviewed for the delegates recent highlights in the mission ministries of almost 600,000 Southern Baptist men and boys.

These included construction of some 300 church buildings in the United States last year, saving some \$20 million in construction costs, and putting roofs on more than 50 hurricane-damaged houses on the Caribbean island of St. Croix. Also, in South Carolina, Baptist men provided 350,000 meals and did extensive reconstruction and cleanup work for weeks after Hurricane Hugo last year.

This year, he said, volunteers have helped with evangelistic campaigns in Kenya that have led more than 50,000 people to make commitments to Jesus Christ.

In South Korea, where Christianity has spread rapidly in recent years, the Brotherhood Commission is paying the salary of a full time professor teaching lay ministry at the Baptist seminary. The course, required for all students, will help students go out with "more of a vision to utilize the ministries of the laymen," Smith said. (BP)

## The Kentucky Baptist Convention meets in Paducah November 13-14, 1990.

### Make your hotel reservations early.

(Rates available on reservations made through October 22, 1990. Tell reservations clerk you are attending the Kentucky Baptist Convention.)

**Please Note:** *The Executive Office and the Communications Division of the KBC Executive Board make every effort to advise Convention messengers concerning good lodging at a variety of prices in any host city. Messengers should be aware, however, that lodging other than that listed may be available. Also, individuals are expected to exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel if you have specific questions about its services or policies.*

\*9.18% Tax = 6% Kentucky sales tax; 3.18% city tax

All 800 telephone numbers are toll free.

Hotel/Motel	Rates (add 9.18% tax)*	Phone
Budget Host 1234 Broadway Paducah 42001	\$33.53 (tax included) 1 person, 1 bed \$38.93 (tax included) 2 persons, 2 beds \$43.26 (tax included) 4 persons, 2 beds	502/443-8401 800/234-2911
Best Inns of America US 60W at I-24 Paducah 42001	\$29.88 plus tax (1 person, 1 bed) \$36.88 plus tax (2 persons, 2 beds)	502/442-3334 800/BEST INN
Days Inn US 60W at I-24 Paducah 42001	\$28.00 plus tax (1 person, 1 bed) \$34.00 plus tax (2 persons, 2 beds)	502/442-7501 800/325-2525
Comfort Inn I-24 at Exit #3 Paducah 42001	\$32.00 plus tax (1 person, 1 bed) \$43.00 plus tax (2 persons, 2 beds)	502/442-1616 800/228-5150
Drury Inn US 60W at I-24 Paducah 42001	\$37.00 plus tax (1 person, 1 bed) \$43.00 plus tax (2 persons, 2 beds) (includes quickstart breakfast)	502/443-3313 800-325-8300
J.R.'s Executive Inn One Executive Blvd. (downtown) Paducah 42001	\$40.00 plus tax (1 person, 1 bed) \$44.00 plus tax (2 persons, 2 beds) \$50.00 plus tax (4 persons, 2 beds)	502/443-8000 800/866-3636
Thrifty Inn US 60W at I-24 Paducah 42001	\$30.88 plus tax (1 person, 1 bed) \$33.88 plus tax (2 persons, 2 beds) Free coffee in lobby each morning.	502/442-4500
Westowne Inn US 60W at I-24 Paducah 42001	\$28.00 plus tax (1 person, 1 bed) \$34.00 plus tax (2 persons, 2 beds)	502/442-5666

# christian education



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

## clear creek chronicle

### Welcome new students

New student orientation packs information, introductions, advising and fellowship into five full days.

Thirty-five experienced this beginning Aug. 13-17. The week included dinners hosted by Pineville and Binghamtown churches and the second-year class. We made the traditional president's reception an informal cookout. The weather was perfect for some to enjoy supper on the family life center balcony.

These facts demonstrate the diversity of our freshman class: five women and 30 men; 28 married, seven single. They have 42 children and four families are expecting a child.

Students came from eight states: Kentucky, 16; Tennessee, seven; Ohio, six; South Carolina, two; one student from New Hampshire, North Carolina, Mississippi and Virginia.

Three of the students have pastoral experience. Former occupations include farmer, janitorial, word processing and telecommunications, landscaping, heavy equipment operator, factory, painter, life insurance, plumber, merchandising, cable TV, welder, truck driver, restaurant, parts manager, carpenter, secretary, nursing assistant.

As has been true for many years, most students came upon the recommendation of a graduate. Two are sons of alumni.

To pay school and family expenses some have already secured campus employment. Others will commute from an established job; most will need financial aid. I shared the news with one couple they had been "adopted" by a supporter.

Although we are open to individuals of every educational level, each student had completed high school. One had a GED; 13 have previous college work. One spouse was excited to discover we could help her secure a GED.

Orientation and graduation weeks are two of my favorite times at Clear Creek. God's sovereignty call is again affirmed and we observe amazing growth. What happens in the lives of these students is our biggest reward.

Campus athletics received a boost from the freshmen. They beat the second-year class in softball 38-6!

### campbellsville college

Campbellsville (Ky.) College will offer **experiential credit toward a new major in organizational administration.** The first class will begin Oct. 9 and will be limited to 25 people. Students must be age 23 or older and must have completed at least 60 prior semester hours of college work, among other requirements. Courses will be offered in the evening program on campus and at extension centers off campus. Students can receive up to 32 semester hours of credit for a portfolio prepared about prior experience.

Campbellsville College has received a grant from the Kentucky Humanities Council and the National Endowment for the Humanities to plan for the Janice Holt Giles Symposium May 17-18, 1991.

Giles, who moved to Spout Springs near Knifley in 1949 and died in 1979, was "one of Kentucky's most prolific novelists of recent time and a very successful writer of historical fiction dealing with the Kentucky frontier," said Clara Metzmeier, English instructor at Campbellsville.

Campbellsville College will host "Study in the Scriptures" Sept. 13-14 led by Frank Stagg, professor emeritus of Southern Baptist Theological Seminary in Louisville. He will lead the study of the book of Acts. The program is part of the Biblical Studies program of Campbellsville which attempts to interrelate the College's church relations council and the former "Summer Studies in the Scriptures" program.

### georgetown college

CBS News, in cooperation with the Japan/America Society of Kentucky, was in Georgetown this summer shooting a national news story about foreign cooperation in America. The segment, to be aired on the CBS evening news by correspondent Bruce Morton, focuses on Toyota motor manufacturing's move to the central Kentucky community. The campus of Georgetown (Ky.) College was one of a select group of sites chosen by CBS for the story because of Toyota's recent gifts to the institution.

Georgetown College will launch an advertising campaign beginning this fall in the Louisville and Lexington metropolitan areas. The campaign, "Making a Difference," is the theme for the institution's five-year capital campaign. Magazines, business newspapers and television and radio stations in the two cities will be targeted.

Historic Pawling Hall at Georgetown College is receiving a \$1.87 million facelift. The building was erected in 1844 to provide housing for financially-poor young men who were seeking to become Baptist ministers. Today, Pawling houses classrooms and faculty offices. The structure is the last of three antebellum buildings on the campus to undergo restoration. Completion is slated for January, 1991.

### —classified ads—

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

**WANTED:** Church secretary: typing, 60 wpm, accounting procedures, computer skills, filing and good interpersonal relations, confidentiality. Resumes: 515 Monticello Blvd., Lexington, 40505. 8-21-3T

**WANTED:** Minister of Music (part-time) for small southwest Jefferson County Baptist church. Respond with resume to: Music Committee, 4913 Mt. Holyoke Dr., Louisville, KY 40216. 8-28-2T

**Andy's Coming**

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## Dixon Shelter's Heaton celebrates 10th anniversary

by Beth W. Prassel

A 14-year-old girl, recently abandoned in a motel by her mother, found refuge at Kentucky Baptist Homes for Children's Dixon Temporary Shelter, near Madisonville.

"She is from Michigan," says Bill Heaton, KBHC's western region coordinator and director of the shelter. "(She) has no one in Kentucky and no one in Michigan wants to take her." At the shelter, however, "she's doing well although she is homesick. She loves the shelter and has made friends."

Under the direction of Heaton, who celebrated 10 years of service with KBHC this summer, the Dixon Shelter has been giving refuge to many young people for eight years.

When Heaton first came to KBHC as regional coordinator in 1980, Dixon Shelter did not exist. He placed children at Kentucky Baptist Homes for Children's Glen Dale and Spring Meadows children's homes and in some foster homes.

"We got more and more calls for placement," explains Heaton. "Youth were getting too troubled for foster homes. So I began to talk about what we could have here in terms of emergency/temporary placement."

Heaton talked with area Baptist directors of missions about the possibility of associational support for such a facility. "They said if you can keep it going, we'll support it," he reports.

Local Baptists have kept that commitment. "I really do feel a lot of support from Kentucky Baptists, especially my home church (First Baptist, Madisonville) and association," he noted. He receives help

from Sunday school classes, Brotherhood organizations and other local church groups: "Checks come in; people come by the shelter...I feel really loved, appreciated, cared for. They're really good to us. I really want Baptists to stay involved with us."

Since he came to KBHC, he's seen a lot of changes. "Kids are more troubled today than they were 10 years ago. There's more abuse...the suicide rate is greater," he explains, noting youth placed with the agency today are older.

But the ministry of KBHC and the Dixon Shelter has changed with the times, says Heaton. Placements into the shelter are more on an emergency basis, rather than just temporary. "We'll take them any time during the night...We've moved more to a how-can-we-help-you attitude, and that's really where we want to be."

In spite of changing times, one thing hasn't changed—Heaton's commitment to his task. His ministry began 17 years ago at Missouri Baptist Children's Home, where he spent seven years.

The years have not hardened him. His greatest frustration, he says, is "to see...the pain that the kids go through. It bothers me as much as it did 17 years ago. And I'm glad it does, because if it didn't I may as well get out of (child care)."

Heaton has remained in child care for several reasons. Obviously, he says, child care is "not a money-making career. But it has kept me in touch with another part of life that most folks don't know about. It's a darker side of life."

He says his work also keeps him in touch with reality: "Sometimes we get so carried away with our own importance. Child care

brings you back down."

How does Heaton measure success in such a sobering career? "You're successful when you can bring a kid in and stabilize him, when he can walk out the door in better shape emotionally (as well as physically) than he was when he came in."

He tells of one boy who, while at the shelter, kept getting into trouble. Heaton had doubts about his success in helping him. But "somehow, he got it together," and Heaton was able to place him at Glen Dale. When Heaton went back to visit Glen Dale later, the boy was doing well. "He ran up to me and put his hand on my shoulder," Heaton recalls. "(Before) I just didn't think he had a chance at all."

He adds: "Last year has been our best year. We've had more kids than ever." He feels he has "brought a stability, a sense of security" to the region. People "can depend on us to be here."

His ability to enjoy "meeting and being around people," Heaton says, helps contribute to a successful program at the shelter. "When someone calls at 4:30 to place a child and I'm ready to go home, I have to be just as excited and just as willing to help them then as I would at 8:30 in the morning. You've got to let people know you're interested."

Heaton has thought about getting out of child care, he admits: "Sure. I've thought about that. There've been times I thought, maybe things are going to change so much I should get out. But I've never felt God's leadership pulling me out of child care. I feel God called me to this ministry. As long as I still think I can make a difference, I'll stay."



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

## homes for children

### Saying no

"Just say no" are the words which we teach our children to say lately, particularly in relation to drugs. They are very good words, and I believe that the campaign is having an impact on youth today.

But you know, saying no is not that easy to do. Most of us adults think that it should not be a problem to say no to drugs, and for us it isn't, but then we are not worried about how other young people feel about us.

All of us want to be liked and we learn very early that saying no is not the best way to be popular. Two-year-olds haven't learned that yet, so we frequently hear no from them. But part of the socialization for all of us is the realization that people like us better when we say yes.

Just think of how many times you have agreed to serve on a committee or perform a job that you really did not want to do, but you did not want to disappoint the person asking. It was easier to say yes and then try to fit it into your schedule.

Unfortunately, when I do that, and I suspect it is true of others as well, my heart is not in the commitment and I do not do my best at it. I can always find a good excuse for why I did not do the job as it should have been done, but I know it was not my best.

Perhaps all of us need to adopt the slogan of learning to just say no to those tasks that we know we really cannot do. The one who is asking may have some initial disappointment, but in most cases it will be much less than the disappointment they will feel when the job is not done or not done well.

I have grown to admire those individuals who know what they can do and what they cannot. In the end that is the person you can really count on, for they will be committed to the task at hand.

Perhaps our whole society needs to learn to say no more often. It would be easier for children if they saw adults handling that difficult task more often.



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

## sunday school lessons

LESSONS FOR SEPT. 2, 1990

Life and work series

### Study and pray

**II Tim. 2:15** It is only through a study and application of scripture that we can grow and mature as Christians and be thoroughly prepared for every good work. Christians need to be well-grounded in the scriptures, which were recorded by people who were divinely inspired to write God's messages for the instruction of human beings.

Paul admonished Timothy to continue his daily study of the scriptures and his strict obedience to their teachings. The God-breathed scriptures challenge all Christians to consistency in living, continuance in laboring and constancy in loving.

**II Tim. 3:14-17** The scriptures are the best guide available to us. They are instructive to salvation, profitable for teaching and learning and helpful for instruction in right relationships with God and people. The Bible meets our deepest needs when we study, believe and obey it. By sharing the scriptures with others we can win the Lord's approval and render service to others.

**Matt. 6:5-8** Christ taught the importance and necessity of prayer. He contrasted the insincere prayer of a hypocrite with the acceptable prayer of a faithful child of God. To engage in prayer merely to attract the attention of others and to make an impression upon them is wrong.

Christ tore away the mask of hypocrisy and called his followers to secret prayer. He wants us to be conscious of our needs, to desire that they shall be supplied and to ask him to do for us what we are unable to do for ourselves.

**Luke 22:40** After the last supper in the upper room, Christ went to the Garden of Gethsemane accompanied by eleven disciples. Knowing he would be betrayed, arrested and carried away for trial, Christ felt a special need for human companionship. He left eight of the disciples at the garden's entrance and took the three most intimate ones—Peter, James and John—with him into the inner recesses. Withdrawing from the disciples, Christ knelt and prayed. Our knowledge of this fact should encourage us to follow Christ in complete devotion to the will of God.

### International series

#### Samuel and Saul

**I Sam. 10:17-25** When the Children of Israel had settled in the land to which God had led them, they noticed that each nation was ruled by a king. So, they asked to have a king to rule over them, too. They desired a visible military leader rather than depending on God. God's permissive will was accompanied by his declaration of judgment. Unwilling to heed Samuel's advice, the people said, "Nay, but we will have a king that we may also be like all the nations."

At the call of Samuel, the people assembled at Mizpeh. Saul fled in the opinion that he was not qualified to guide Israel. He was reluctant to become the king. Samuel gave the people an opportunity to recognize God as their ruler. But Saul was exceptionally attractive. His impressive bearing commanded the admiration and respect of a nation that was fond of pomp and grandeur.

It was revealed to Samuel that Saul would be chosen, so he anointed Saul with a vial of oil and informed him that he would be the first king of Israel. When Samuel introduced him to the people, they shouted, "God save the king."

After the coronation, King Saul went home, but he did not go alone. "There went with him a band of men, whose hearts God had touched." They had joined to support and assist the new king. God's touch upon their hearts was strengthening. These men realized that the king needed somebody to help him with his great task. Saul ignored the disgruntled people who did not like him and "held his peace." He was able to lead his forces to victory and went on building constructively for the Lord.



75 years of caring



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

## oneida journal

Elise Sams Patrick was a remarkable woman. I knew her as a friend. Most of all, I knew her as one of God's very choice servants. She once told me: "God does not call people to his service in the mass. He called the disciples one by one. He calls us one by one." Her statement made a deep impression on me, for it was spoken by one who was called to service.

I first knew her while a small boy attending Oneida school. She was a friend of the school. She came summer after summer, bringing girls to GA camp. She also worked each year as a counselor. She was a great believer in Christian summer camps.

She was a lifelong public school art teacher. While I was overseas in Peace Corps service, she taught some night art classes at Oneida, driving from her home 20 miles away. Before leaving for the Peace Corps, I served two years as assistant to the president of Oneida. Mrs. Patrick's daughter, Frances, was a recent graduate of Georgetown and came to be Oneida's music teacher and choir director.

When I returned eight years later as Oneida's president, a younger Patrick daughter, Margaret or "Peggy," also a Georgetown graduate, had already been a home economics teacher at OBI for one year. She continued teaching the first two years of my administration, and Peggy also served ably as dietitian.

Each of these daughters reflected the great influence of a wonderful Christian home, the training given by a remarkable Christian mother and an equally devoted and loving Christian father. Both girls rendered tremendous service here, as they have all the years since in other places.

Mrs. Patrick had a strong Christian heritage. She was the daughter of a Baptist minister, Rev. E. R. Sams, and Edna Cart Sams. They did much pioneer mission work in Lee County. Her mother was active in WMU.

Mrs. Patrick had a serious illness and much pain the last months of her life. She was an inspiration to all who knew and loved her to the end. It was my privilege to visit her last, two weeks before her death. Peggy was there with her two children when I arrived, and Frances came a few minutes later with one of her two daughters. I had not expected to see either one, as one lives in Indiana and the other in Tennessee. I commented to Mrs. Patrick as I said "goodbye" that seeing the two daughters and grandchildren was "extra special," along with seeing her and Mr. Patrick. She smiled and said, "One always gets something extra special when visiting the Patricks." It was true. Those were her last words to me.

With permission, special arrangements have been made for this much enlarged column that you may share the wonderful blessing of a daughter's tribute to her mother.

"Elise Catherine Sams Patrick—hers was the first human sound I knew—the sound of her breath and the beat of her heart from inside the darkness of her womb, the nourishment from her body to mine. Through her pain and sacrifice, she brought me into the world and welcomed me and taught me by heart. Her words I learned by heart. Her deeds I pondered in my

# Happy Birth Day, Mama!

heart. She lived life with all her heart and taught me the way.

"She introduced me to God. By heart, she gave me knowledge of his nature and his provision for us:

*God is great! God is good!  
Let us thank him for this food.*

"By heart she taught me his protection:

*Now I lay me down to sleep.  
I pray thee, Lord, my soul to keep.*

"I learned to treasure God's word seeing her, every morning, open these pages and hearing her read at the breakfast table, seeing how she carried it with her to church, on trips and in other places where it would be read. She knew by heart where the pages would fall open and between the pages and in the margins were notes of sermons and our own history and God's daily presence in our lives. September 13, 1959—'Frances' last message before going to college.' 'George Williamson—from Proverbs 4:'

*My son attend to my words; incline thine ear to my sayings. Keep them in the midst of thine heart; for they are life unto those that find them.*

"So many verses she quoted by heart to meet special needs:

*The Lord is my shepherd. I shall not want.*

"She disciplined me with her heart and wild cherry switches and the solid cherry butter paddle and taught me the consequences of sin, respect for authority and obedience. But I learned obedience not only from fear of the rod, but from seeing that sin breaks relationships and hurts the heart of God. One day, after I had sassed her for the seventy-seventh time, she walked out of the house. When I looked up a few minutes later, through the kitchen window, I saw her sobbing. That day I knew she was a person like me. That day I knew my sin hurt her. That day she taught me with her tender, human heart that my sin also hurt my Savior. That day I quit sassing.

"She taught me that we need God to wash away our sins. She taught in numerous illustrations, as we lived our lives, and she found sermons in our experiences. I wanted some red paint. She wasn't home. I thought we could get it, use it, put it back and maybe she'd never know. It was oil-based paint, on the highest ledge, on the back porch. I boosted Anne up to get it. The lid was loose. It spilled all over clothes, blonde hair, the porch. 'We can clean it up,' we thought. 'Take off the clothes, put on clean ones, get the broom, dip it in the rain barrels full of water just caught for washing clothes and sweep hard and fast.' Mama came home to an enormous mess.

*'You know,' she said. 'This is just like sin. We do something wrong. We try to cover it up or fix it ourselves and we just make it worse. We have to go to God, admit our sin and let him forgive us and make us clean.'*

"She taught me faith in God for life and death. When I was sixteen, I became afraid of death. I doubted my salvation. I was afraid I wasn't really 'a Christian.' For weeks, I rode only with her and Daddy—afraid that something would happen if I were in another car. My fear got bigger and heavier. I couldn't tell anyone. I thought I was a terrible person to doubt God. One day, standing with Mama by the washing machine in the basement, my heart and my mouth blurred it out. She understood in her deepest heart. She told me she had had the same experience as a young lady. I wasn't ter-

rible. Mama and I were alike. She prayed with me. The heavy burden of fear rolled away. She taught me faith by heart. I had a friend. I could tell her my deepest fears.

"She taught me that doubts and temptation come.

*'We can't keep them from happening,' she said, 'but we don't have to give in to them.'*

*'You can't keep the birds from flying over your head; but you can keep them from building a nest in your hair.'*

"Doubts and temptations can lead us grow in grace and faith and make us strong.

"She taught me to live my life for God and others, to be generous because God had given so much. Many times she quoted:

*'...and must I be giving and giving again?' my selfish and querulous answer came.*

*'Oh, no,' said the angel. His eyes pierced me through.*

*'Just give till the Master stops giving to you.'*

"The quote put everything in perspective. I watched her give generously, her time, her money, her knowledge and expertise. She taught me about missions and took me to play a portable organ at a mission many Sunday afternoons to share God's greatest gift with people who had not heard.

*We are ambassadors for Christ.*

"She taught me responsibility, determination, and hard work.

*Once a task is begun;  
Never leave it till it's done.  
Be the labor great or small;  
Do it well or not at all.*

"I watched as people gave her jobs and she volunteered for jobs, and everyone knew, if she took on a job, it would be done and done in an expert manner. I saw the joy of a sense of accomplishment. She did her work with her whole heart.

"As to the Lord and not unto man' she taught me to see potential for beauty and good in everything. In an old house in Booneville, with wallpaper falling off the walls, that became a home filled with beauty; in empty roll-on deodorant bottles she filled with paint, for her elementary school children, with such enthusiasm she forgot the potential that Dad could get hold of one from the bedroom dresser and smear his underarms.

"She saw potential in brown glass Malox bottles carefully collected and stored under the basement stairs for a glass sculpture. Seeing potential for students' learning, she wrote proposals for federal money for her school. She saw potential in individuals sitting in her classroom and challenged them to experiment and to go on and develop their talent and reach their potential. We have done many things in our lives because she saw the potential and believed we could do it.

"She taught me to see and hear beauty in nature. She never lost the spontaneity of a little child, discovering, for the first time, things God had created.

*My heart leaps up when I behold a rainbow in the sky.*

"She could see colors and designs I never saw. She opened my eyes to shadows, lights and darks. 'Crows are not ugly,' she said, 'look at all the colors reflected in the black wings.' She painted beauty on canvases and then I saw more detail and color in the real world, seeing through her eyes. 'You never know what you



**Elise Catherine Sams Patrick**

will meet in life,' she told me last Sunday. 'Did I tell you about my wren? I kept hearing my doorbell ring, and I went to the door and found a little wren was making trips back and forth, taking pieces of string from the cord on my doorbell to put in her nest. Every time she took one, she rang the doorbell.'

"She taught me the excitement of learning.

*You're never too old to learn! You can learn something from everybody!*

*It's not bad not to know something. Say you don't know it and find out.*

"Five weeks ago, she took a water color class from a former student. She told me about organizing it and taking it. 'Did you learn anything?' I said. 'Oh yes, I always learn.'

"She taught me to teach, to treat every student with respect and expect the best from him or her; to break down information into manageable bites; to make learning fun, and perhaps she even gave me her school-teacher eyes.

"She taught me a love for words, entertained me as a child and adult by reading and telling stories; writing stories such as the one from the point of view of a piece of clothing going through a new-fangled washing machine. She taught us poems 'from the sublime to the ridiculous' and beat us saying tongue twisters faster and clearer.

"She taught me to love by heart. She loved me unconditionally. She loved all of us in this room. She taught me love for a husband, love for a child, love for sisters and brothers, love for nieces and nephews, love for friends—love not contingent on that love being returned.

*We love because he first loved us.*

Proverbs 31:28:  
*Her children rise up and call her blessed.*

"I hear my childish voice in my own ears,

*Let me, Mama! Let me! I celebrate your life. I thank God for giving you to us. I thank God for the lessons you taught us by heart in word and deed. I thank God for your faithfulness. Today I rise up and call you blessed.*

"Her death is her birth. Living these 75 years in this small womb of earth, with its darkness and its limitations, she's been growing, and through her Father's feeding, to be ready to survive outside that womb, and now she's been pushed from that darkness through the narrow tunnel of pain into the light to see, face to face, the Father, whose heartbeat and spirit she has known intimately from inside the womb of earth. She has heard him say:

*I love you little one. Enter into the joy that I have prepared for you.*

And we say, 'Happy Birth Day, Mama!'"

*Eulogy by a daughter, Frances Patrick Clark, July 29, 1990.*

# Benin layman uses deformity, doorway to spread gospel

by Craig Bird

Constantin Fanougbo is not Jewish. But his doorposts hint at a Hebrew heritage.

The Bible tells how the children of Israel marked their Egyptian doorposts with lamb's blood to let God's death angel know where to pass over. Fanougbo paints his doorposts with red enamel so people know where God can be found.

The west African Baptist layman didn't search for historical or theological reasons when he picked up his brush. It just seemed natural to him to letter his name and address on one side of the entrance to his yard and a Bible study invitation on the other side.

When you play host to a Bible study in your home every Friday at 7 p.m. with hopes of growing a church for your neighborhood, it doesn't hurt to advertise.

Not that Fanougbo relies primarily on outdoor advertising to entice people to ask him how to become a Christian. "Constantin shares the gospel from 'Who Is Jesus?' like he has memorized the entire book," explained Southern Baptist missionary Asa Greear, a church developer in Benin. "Who Is Jesus?" is the first book in the Bible Way correspondence course.

A Bible study in Fanougbo's home was a natural outgrowth of his desire to provide proper Christian training for his eight children. They were attending Etoile Rouge Baptist Church, 10 miles away from their village of Godomey. But the entire family seldom went on the same Sunday. Public transport for 10 people costs almost \$35, more than he could afford and still feed his children.

His neighbors, he knew, were just as isolated. No church of any kind existed in the area. So he shared the need with the Etoile Rouge church. He discovered another deacon in the congregation who lived in the village next to Godomey and had the same spiritual burden.

Greear, a first-term missionary from Ashland, Ky., offered to help, so the trio began going door-to-door to measure the interest in a church in Godomey.

Any doubts about God's leading vanished at the first house.

"A young woman opened the door and we walked right into a crisis," Greear recalled. "She was holding a three-year-old who had been born with only one arm. In Benin a birth defect is thought to be connected with fetishism—black magic—and the strain on the family was almost too great for them to bear."

But when Fanougbo spoke he had the parents' rapt attention. They couldn't help but stare at the stump where his left arm should be. Quietly he told of his own painful childhood, when his parents and others

tried to keep him from talking. They believed the fetish which had deformed him since birth also empowered him with terrifying ability to control the future and "anything I said would come true."

His intellectual world widened when a stubborn schoolteacher finally convinced his parents he should attend classes with "normal" children, he related. And his spiritual world opened when he moved to Cotonou, Benin's capital, to attempt to sell his paintings.

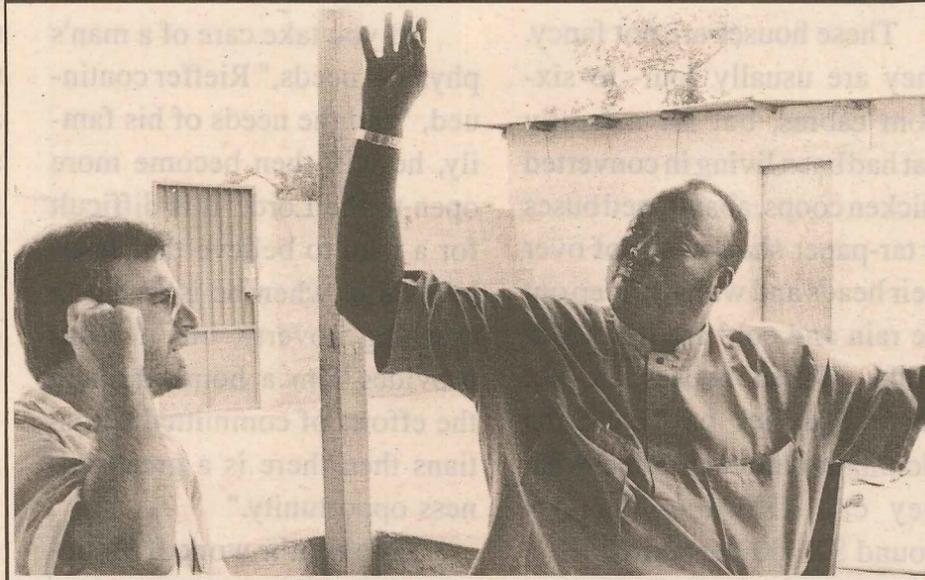
There another Southern Baptist missionary, Dutton Bonnell (now retired), kept visiting him but never buying anything. "I'd ask what price he'd give me and he'd ask me if I knew the value of my life, because God knew how much I was worth and that was why he'd sent his son to earth to die to save me," Fanougbo said of the process that led him to Christianity.

"I overcame this handicap and the fear of a fetish through the love of Jesus," he told the parents. "This baby can too if you love and support him."

The three men visited homes for eight weeks, encountering dozens of people who said they were under the bondage of fetishes and spells. Each time Fanougbo could speak from his own experience of the power of Jesus Christ. A Tuesday prayer meeting and a Friday Bible study were launched.

After the first three months, with attendance as high as 20, the nucleus of a church was formed in Fanougbo's house.

The "death angel" of fetish worship now has to pass over more and more people in Godomey. The red marks on Fanougbo's doorpost explain why. (BP)



Baptist layman Constantin Fanougbo (r), seen here with missionary Asa Greear, has overcome the lifelong handicap of a partial left arm—as well as cultural aversion to the handicapped in Benin—to become a lay evangelist. (BP photo by Craig Bird)

# Multiple signs help start Kenyan church for hearing impaired

by Craig Bird

Put together enough silent miracles and you get a church. At least that's what happened in Mombasa, Kenya, last month.

Skeptics might call it the "String of Incredible Coincidences Church." But the real name is Coast Baptist Church for the Deaf. And folks involved don't mind describing the circumstances of its birth in spiritual terms, along with the rebirth of more than 300 deaf Kenyans as Christians.

The American component started in Denver with two members of Applewood Baptist Church. Robert Payne, a U. S. Geological Survey employee and a deaf evangelist, and Barb Coffan, a professional interpreter for the deaf, were among 18 from the church who decided to participate in the big evangelistic crusade that brought more than 500 Southern Baptist volunteers to the Kenya coast in June and July. The church also operated a 24-hour prayer chain during the crusade. At first neither volunteer knew the other wanted to share the Christian faith with deaf Kenyans.

Meanwhile Cindy Reeves, a first-year student in deaf interpretation in Charlotte, N. C., and deaf education specialist Elyse Sanderlin of Euless, Tex., also signed up to be part of the crusade—but as part of regular evangelism outreach. They didn't know about a deaf program.

In Orlando, Fla., David Causey didn't have time or money to consider a trip to Kenya. In addition to working at Disney World, he is minister to the deaf at First Baptist Church and the only deaf person in a group of 24 students in a seminary extension program.

Nine thousand miles away in Kenya, Benedict Tsuma was busy heading up the Pwani Deaf Association. Two students at Pwani Bible Institute were praying about starting a Bible study at Ziواني School for the Deaf in Mombasa. And teacher-pastor Joram Magore was frustrated by his inability

ity to tell the deaf son of a close deaf friend about Jesus.

Debbie Pugh, a Southern Baptist missionary from Decatur, Ga., was looking forward to working with the evangelism volunteers in any capacity needed. A deaf outreach didn't pop into her mind, but Ziواني School for the Deaf is less than a block from Mombasa Baptist High School, where her husband teaches.

Here's what brought all these folks together:

Causey heard about the Kenya evangelism project a month before it started when Coffan spoke in his deaf Bible class. Two people in his church canceled their reservations to go on the trip, his boss approved his vacation request to go and unexpected monetary gifts swamped him, so he got a Kenya visa.

A deaf minister friend in Charlotte showed Reeves, a member of Hickory Grove Baptist Church there, a newsletter from Applewood Baptist Church telling of the evangelism project. She called Coffan.

Sanderlin, one of many Kenya volunteers from First Baptist Church of Euless, saw the deaf signing group in the London airport enroute to Africa, found out what was planned and joined the dream.

The deaf ministry group prayed about goals for their two weeks in Kenya and decided to establish a church for the deaf, to share the gospel with the deaf themselves and to try to awaken interest in the deaf among hearing churches and teach Kenyan Baptists sign language so they could continue the ministry.

The first meeting the volunteer team held at Mombasa Baptist High School to

begin teaching pastors and lay people how to use sign language and evangelize the deaf attracted the team members—and no one else.

Discouraged but undaunted, the group decided to walk the few blocks to First Baptist Church and see if the pastor there was interested. He wasn't there, but they were offered the use of a Sunday school classroom.

"We were sitting there planning when a man walked in and sat down," Coffan said. "(Missionary) Debbie Pugh didn't recognize him so we figured he had come to learn about deaf ministry and we started teaching him to sign." In a few minutes another man walked in, then another, then two more.

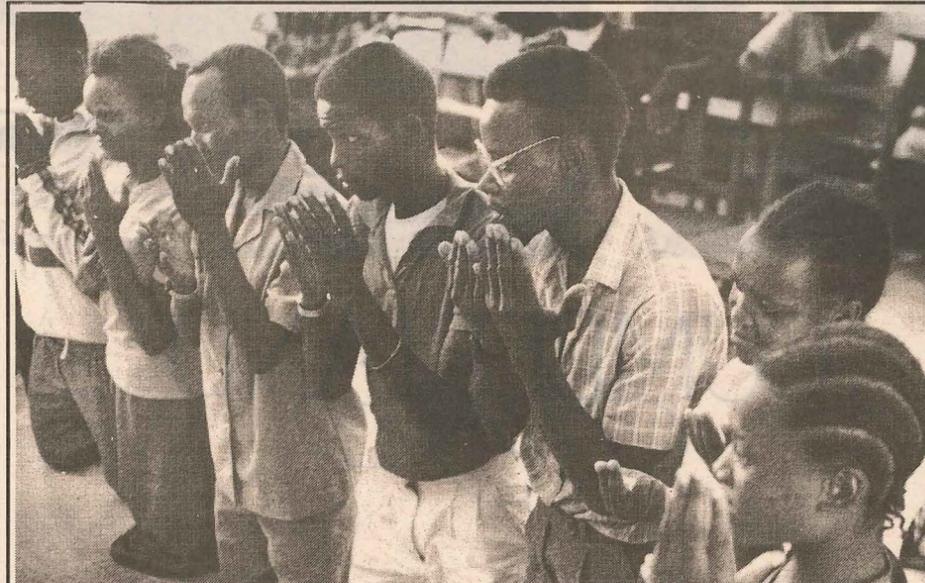
Only after all five were well into talking with their hands did one of them ask what was going on. They had come for an associational pastors' meeting; no one told them that meeting had been canceled.

But one of them, pastor-teacher Magore, caught the vision. He told of his deaf friend and the friend's deaf son and excitedly offered to spend the week with the team. It was the only time in months he could take off from his teaching duties; students were preparing for exams.

Meanwhile Pugh had put the volunteers in contact with the headmistress of Ziواني School for the Deaf, who in turn had introduced them to Tsuma, head of the school.

But Tsuma wasn't a Christian. "These people kept telling me about how Jesus loved me and died for my sins but I kept refusing," he said. "But at night I would dream about what they said." After a week he said he wanted to become a believer.

At the organization service of the Coast Baptist Church for the Deaf July 1, the miraculous connections continued. When Payne shared through signs and pictures the way to become a Christian, 11 teenagers and young adults responded. The first to raise his hand was the son of Magore's deaf friend. (BP)



Hearing-impaired teenagers and adults made professions of faith in Christ at the organizational service of the Coast Baptist Church for the Deaf in Mombasa, Kenya, in July. Two hours later the church held its first baptism service in the waters of the Indian Ocean. (BP photo by Charles Ledford)

241 Volunteers Serve God and Man

## Cumberland's Mountain Outreach Project Provides Housing, Christian Witness

The summer months are traditionally times of rest, relaxation and fun in the sun. For the people involved in Cumberland College's Mountain Outreach project, though, summer is a time of work and missions.

Each summer, student volunteers at Cumberland College work with volunteers from churches throughout America providing the basic living quarters for dozens of poverty-stricken Appalachian families. This year, Cumberland students worked along side 241 volunteers from twelve churches representing ten states. These volunteers built homes for five mountain families, finished repair work on three homes, helped construct a Children's Home in nearby Jellico, Tennessee, put in four septic systems and drilled four wells. All

of this work done through volunteer labor with supplies bought from donations to the Mountain Outreach fund.

These houses are not fancy. They are usually four- to six-room cabins, but for a family that had been living in converted chicken coops, abandoned buses or tar-paper shacks, a roof over their heads and walls to keep out the rain and cold are true God-sends. These houses are not free. Families pay back the Mountain Outreach Fund what they can afford — usually around \$25.00 per month.

According to Rick Rieffer, director of Mountain Outreach, he believes that the summer project was a major success, not only because housing was provided but because "several of the families were lost, but made commitments of their lives to

Christ as their personal Lord and Savior due to the work on their homes and the groups' witnessing efforts.

"If you take care of a man's physical needs," Rieffer continued, "and the needs of his family, he will then become more open to the Lord. It is difficult for a man to believe that Jesus loves him when he is living in crushing poverty, but if Jesus provides him a home through the efforts of committed Christians then there is a great witness opportunity."

Through the work of Mountain Outreach, more than sixty Appalachian families have received new or repaired housing. Yet, Mountain Outreach was not the only group which came to campus to assist mountain families. This summer, volunteer groups from churches came

through Cumberland's Appalachian Ministries project to hold Bible Schools and minister to youth in the area. Working with the college's students, volunteers went into the mountain areas and witnessed to children and youth by providing recreational activities combined with a study of biblical materials.

With the help of these dedicated volunteers and the financial support of interested people, the Mountain Outreach and Appalachian Ministries projects are making a substantial impact upon the people in the impoverished mountains of Kentucky. Providing both physical and spiritual needs, these organizations are putting the principles of Christian Love into action and giving hope and inspiration to hundreds of lives that they touch.



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