

## Solemn assembly launches meeting for E-Committee

The Southern Baptist Executive Committee opened its fall meeting with a three-hour solemn assembly, then moved on to business in Nashville last week.

At several points in the solemn assembly, members confessed sins and prayed to "turn over to God" their burdens and personal pride.

Convention controversy, especially their firing of two Baptist Press staff members this summer, provided a backdrop for prayer and discussion.

"I have had deep resentment against moderates who think we're stupid and can't discern God's will," said one member. "I want to be free of any resentment."

Another suggested: "We have to forgive every person who spoke every word against us. We also must repent of words we have spoken."

"Forgive those who disagree with us," a member prayed.

Another cited the burden of leadership in the convention: "I know God will never move within us until fractured relationships are healed."

"I think if any group of people in the Southern Baptist Convention is going to bring a sense of peace and wellness, it has to be us."

When the 77-member committee turned to business, it focused attention on the Cooperative Program, the SBC's unified budget that funds ministries worldwide. Some moderates in the convention have approved an alternative missions-funding mechanism that would bypass the Cooperative Program and the Executive Committee, which they do not trust.

The committee unanimously passed a resolution urging "all Southern Baptists to stand together in support of the Cooperative Program so that many more individuals might come to know Jesus Christ as personal savior."

Similar resolutions have been adopted by the SBC's Home Mission, Foreign Mission and Sunday School boards.

(In a related action, executive directors of the 37 Baptist state conventions also adopted a resolution of CP support.)

The program's basic operating budget, which goes into effect Oct. 1, is \$137.3 million.

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## Baptist workers return to danger zones

Four Southern Baptist representatives have returned to their work in Jordan and Yemen despite rising political tensions in the area, a Southern Baptist official said.

Gerry Volkart and Pat Frost returned last week to their teaching posts at Amman Baptist School in Amman, Jordan, according to Dale Thorne, area director for Southern Baptist work in the Middle East and North Africa.

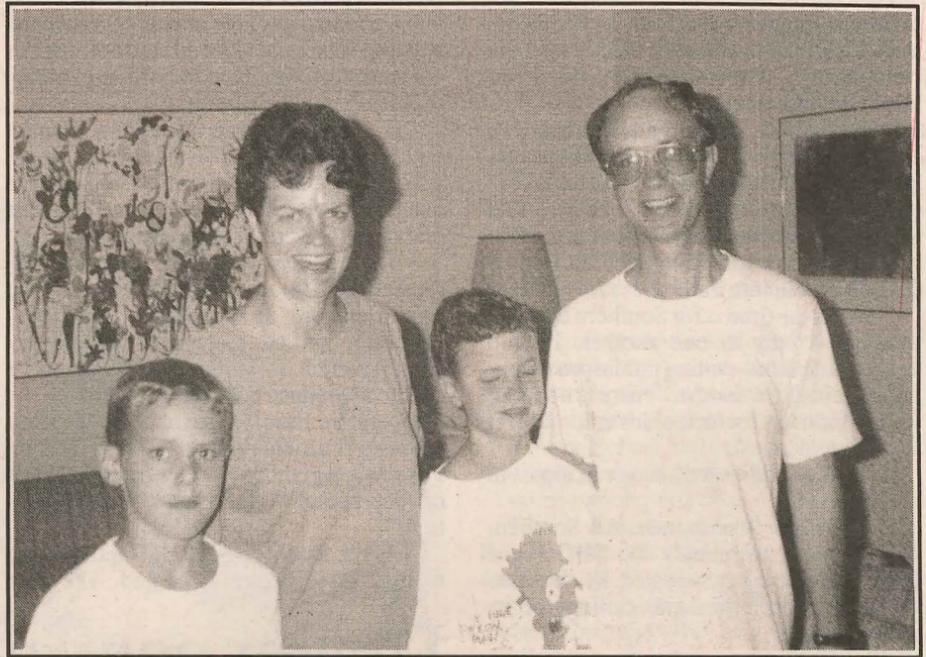
Cheryll Harvey also returned to her classroom at Ajloun Baptist School in Ajloun, Jordan, Thorne said. In Yemen, Beverly Thomas returned Sept. 18 to Jibla, Yemen, where she will resume her nursing work at Jibla Baptist Hospital.

Mrs. Thomas rejoined her husband, Robert Thomas, after evacuating to Cyprus with 11 other Southern Baptist workers in late August.

Mrs. Thomas temporarily has left her two children, Beverly and Ginny, with the 15 other Southern Baptist workers who evacuated to Cyprus, Thorne said.

Overseas messages from the returning workers did not say why they felt safe to return, Thorne said. However, he said he believes each person considered the situation carefully and determined that she could still be an effective worker despite rising anti-Western and anti-American feelings.

The current changes bring the number of Southern Baptist workers to 12 in Jordan and 11 in Yemen. (BP)



### Family in captivity

Southern Baptist workers Maurice and Laurie Graham and their sons, Aaron (left), 10, and Peter, 13, found that faith, family and a sense of humor helped them cope while living in the U.S. embassy compound in Kuwait City. This snapshot, taken by an American who was a hostage with the Grahams, shows them inside a building on the compound. "We found a great deal of strength in just being together as a family," Mrs. Graham said after arriving with her sons and other evacuees in Raleigh, N.C., this month. Her husband remains at the embassy with a handful of Americans. (BP photo)

## Moderates won't run slate for KBC offices

by Marv Knox, Editor

Moderates will not run a slate of candidates for Kentucky Baptist Convention offices this fall.

An ad hoc committee of moderate Kentucky Baptists—comprised of members of two groups, Baptists Committed to the Southern Baptist Convention and Friends of SBC Missions—made the decision last Saturday at Severns Valley Baptist Church in Elizabethtown.

Conservatives previously announced they will field a slate for four KBC offices when the convention holds its annual meeting in Paducah Nov. 13-14.

Conservatives on that slate are Wyman Copass, pastor of Farmdale Baptist Church in Louisville, for KBC president; C.C. Brasher Jr., pastor of Briensburg Baptist Church in Benton, for first vice president;

Charles E. Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland, for second vice president; and James K. Pierce Jr., pastor of Porter Memorial Baptist Church in Lexington, for president of the KBC Pastors' Conference.

Ad hoc committee Chairperson Don Mantooth discussed Moderates' decision not to field a slate.

"We probably will not change people's minds on either end of the spectrum. But we are concerned with Kentucky Baptists in the middle," explained Mantooth, pastor of First Baptist Church of Morehead.

"A large number of people are very opposed to this politicization of the process. We do not want to get into this."

"Kentucky Baptists will conduct a great referendum: 'Do those who involve themselves in Kentucky Baptist life prefer a political strategy or not?'" predicted Rich-

ard W. Bridges, pastor of First Baptist Church of Bowling Green.

"The finest thing we could do is reject a secular political agenda.

"We do not have to be in unanimity or lock-step. We need to be a people who will trust the Lord to bring a man or woman to lead us.

"We need to hear the message of the middle: 'Keep Kentucky free from the political machinations that have destroyed the Southern Baptist Convention.'"

The moderates do not plan to hand the conservative slate a victory by refusing to oppose conservative candidates, they said.

"What we're trying to say is we want to stop it here," said Mantooth. "The way we stop it here is to show up and vote. Whether we would have a slate or not, the important thing is to show up and vote. The other side

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## Baptists need cooperation, speakers tell rally

by Marv Knox, Editor

Baptists need cooperation now, more than ever, Bill Hancock told participants in a rally at Swiss Colony Baptist Church in London Sept. 18.

About 65 Kentucky Baptists, most of them ministers, attended the afternoon meeting. Cooperation received most of the attention from a trio of Southern Baptist Convention agency trustees from Louisville.

They were Hancock, pastor of Highview Baptist Church and chairman of the Foreign Mission Board; Wyman Copass, pastor of Farmdale Baptist Church, of the Radio and Television Commission; and Anthony Carson, pastor of First Southern Baptist Church, of the Home Mission Board.

The rally grew out of a summer meeting at Corinth Baptist Church in London, where conservatives announced a slate of candidates for Kentucky Baptist Convention posts, said the host pastor, Johnny Jervis.

The Swiss Colony gathering was an open meeting, he noted, countering criticism that the Corinth meeting was closed. And although Copass was announced as the candidate for the KBC presidency at Corinth, his candidacy was not mentioned at Swiss Colony.

"I want this meeting to be a positive meeting on cooperation," Hancock told the group. "I want us to share what is going on in our convention and what to do to keep it going."

"Many of you have heard dreadful things about the Radio and Television Commission," Copass noted. "I'm happy to share good news."

The RTVC's ACTS TV network "has become one of the most profitable" Southern Baptist ventures, reaching 9 million homes, he said.

Baptists need to recommit themselves to telling the story of Christ, in their TV ministry and in their daily lives, Copass added: "We all just need to do it. ... It's fun when

we do it."

"Southern Baptists, I believe, are in super-good shape today," said Carson.

As evidence, he noted they are on target to have 50,000 churches by the year 2000. Also, the Annie Armstrong Easter Offering for home missions has raised almost \$34 million, a 7.42% increase, and chaplaincy appointments are ahead of schedule, he added.

Calling on churches to increase giving to the convention's Cooperative Program unified budget, Carson said, "We don't have to have a lot to serve God."

"I'm here today to issue a call to cooperation," Hancock reported. That call has four parts, he said:

- Confession. Baptists need to admit they have not done all they could for Jesus and said things they should not have said about each other, he said.

- Commitment to a purpose. Hancock specifically cited missions. SBC President

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# SBC needs truth, compassion, Chapman says

by Marv Knox, Editor

Southern Baptists need truth and compassion, Morris Chapman told members of the convention's Executive Committee in Nashville last week.

"I call for a passion for truth and a compassion both for those fellow believers in the body of Christ and for those unbelievers who desparately seek a savior," said Chapman, president of the Southern Baptist Convention and pastor of First Baptist Church of Wichita Falls, Texas.

"This is the time ... for Southern Baptists to speak kindly to one another. I stand against all unkind, cutting public proclamations against one another. There is no room for unkindness, for lack of love, for refusal to communicate."

Chapman addressed a range of topics in his address:

- The Peace Committee. All Southern Baptists need to restudy the SBC Peace Committee's report, adopted by the convention in 1987, he said, calling for its redistribution.

"It is apparent to me that many Southern Baptists have either forgotten or ignored the call to peace and the conditions of peace which emerged from hours of prayer and days of deliberation."

- An Enlarged Tent. "I have promised to 'enlarge the tent' of (SBC) leadership," he said. "The enlarged tent of leadership will encompass those persons who are cooperating Southern Baptists, who are committed to the perpetuation of allegiance to God's perfect word through the institutional life of Southern Baptists and who are in agreement with the Peace Committee's statement on scripture. ... I will, as I have pledged, reach beyond perceived political parameters."

- The 'Real Issue.' Some Southern Baptists have attempted to "sidetrack and even obscure the real issue" facing them,

Chapman said, so he restated it: "The Bible is God's perfect word, which means that it is not errant in any area of reality. When the Bible speaks, it speaks truth and nothing but the truth historically, scientifically, philosophically and spiritually. ...

"If now the larger Southern Baptist family will stand side-by-side on this single issue, our beloved convention will make a quantum leap beyond excessive politics, real or perceived, of any persuasion."

- Cooperative Program. Chapman addressed SBC moderates who are thinking of participating in alternatives to the convention's unified budget. "I urge every church which is inclined to abandon or drastically reduce contributions through the Cooperative Program to make no decision in haste. Participation in such a funding vehicle is a giant step away from the spirit of cooperation which is dear to this convention."

- Three Books. Southern Baptists need to read three books, he urged. They are

"Control in Conflict," by John Wallace; "Doctrines Baptists Believe," by Roy Edgemon; and "The Doctrine of Lordship," the 1991 SBC doctrinal study, by Robert Hamblin and William Stephens.

- Steps for Awakening. "America needs spiritual awakening," he said. "America needs the prayers of Southern Baptists. Southern Baptists need the prayers of Southern Baptists. Inevitably, the question becomes, 'What shall we do?'" He offered four suggestions.

First, he enlisted Jim Henry, pastor of First Baptist Church of Orlando, Fla., to head a task force to encourage Baptists to engage in solemn assemblies. He also plans to name others to the task force and "make a decision about incorporating 'A Call to Prayer for Spiritual Awakening' into the SBC annual meeting."

Second, he asked Landrum Leavell, president of New Orleans Baptist Theological Seminary, "to enlist people from all spectrums of our convention" to read

through the Bible aloud during the SBC annual meeting next summer.

Third, he asked Jack Johnson, president of the SBC Radio and Television Commission, to telecast the 1991 SBC annual meeting on the ACTS TV network, making it available to millions of homes.

Fourth, he has inquired about enlisting volunteers for partnership missions efforts in upcoming summers. "Crossover America" is to be the theme for the U.S. emphases, with special focus on Atlanta in 1991 and Indianapolis in 1992, sites of the SBC annual meetings those years, and possibly New York City in 1993. "Cross Overseas" is to be the theme for the foreign endeavor, with countries to be determined.

"We are poised to march into the '90s with new hope and renewed energies," Chapman said. "Historically, Southern Baptists always have been steadfast in doctrine, stouthearted in spirit, courageous in conviction and faithful in fellowship. By God's grace, we will stay the course."

## Draper convenes meeting to cure convention

by Toby Druin

Former Southern Baptist Convention President James T. Draper Jr. and eight other SBC leaders met for six hours Sept. 7 to discuss a cure for what Draper diagnosed as a "sick denomination."

Each participant was asked to write his impressions of the discussion and suggestions on what could be done, Draper said last week.

Draper will compile the impressions and suggestions, send the compilation to the others, "and we will see what we do from there," he said.

Discussion included ways SBC leaders can "broaden the tent" to include more

people "without compromise to our convictions," he said.

Participants were Draper, pastor of First Baptist Church of Euless, Texas; current SBC President Morris Chapman, pastor of First Baptist Church of Wichita Falls, Texas; former President Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn.; former SBC Peace Committee Chairman Charles Fuller, pastor of First Baptist Church of Roanoke, Va.; John Bisagno, pastor of First Baptist Church of Houston; Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas; Russell H. Dilday, president of Southwestern Baptist Theological Seminary; R. Keith Parks, president of the SBC Foreign Mis-

sion Board; and Harold C. Bennett, president of the SBC Executive Committee.

The meeting went well, Draper said: "It was one of the most fruitful times that I think I have ever seen. I don't know whether any good has come out of it, but I know no harm came out of it, and there is a lot of potential for good."

The group has no authority, "no power to do anything, just guys who ... had some sphere of influence and responsibility we are concerned about," Draper emphasized.

Recommendations will be publicized "when and if we are successful," he said, predicting that could be "very soon, because I see some things that could develop that might be tremendously helpful."

Draper declined to discuss the content of the discussion, but said he wasn't trying to be evasive: "It's just that we have a denomination that is sick, and we have to be able to do some things that are not prejudiced in people's minds when they happen."

"Our desire is to encourage churches to participate more strongly in the Cooperative Program (unified budget) and not pursue alternate funding procedures or plans. And we felt certainly that conservative churches across the convention need to increase Cooperative Program gifts; in fact, all churches need to do that."

The meeting was not a response to an August meeting in Atlanta, where moderates approved an alternative to the Cooperative Program for funding Southern Baptist causes, Draper said.

"I do have some strong feelings about the Atlanta meeting and feel they have set in motion the mechanism for a new denomination," he said. "But I don't feel we need to bribe them not to do that."

## Committee changes employee-selection bylaw

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In other business, the committee:

- Approved a bylaw change to allow its six officers to fill staff vacancies on an interim basis between meetings of the committee, when ratification by the full committee would take place.

The committee currently has four vacancies: vice president for business and finance, vice president for public relations and director of Baptist Press, and the news editor and feature editor of Baptist Press.

Usually, personnel selections are based upon the recommendation of the president to the administrative subcommittee, with final approval by the whole committee. That procedure is to be followed, except when the committee determines a vacancy needs to be filled before the next regular meeting. The committee invoked the exception, authorizing the officers to fill any of the four vacancies.

"In making such selections, the recommendations of the president/treasurer, any member of the Executive Committee and of any other Southern Baptist, may be considered and acted upon," the amendment notes.

President Harold C. Bennett said the most urgent vacancy is vice president for business and finance. He plans to recommend separating public relations and Baptist Press and to propose vice presidents for both.

- Ratified a plan for reducing Southern Baptist representation on the Baptist Joint Committee on Public Affairs from 18 to 11 members, if the BJCPA votes this fall to implement a reduction.

The BJCPA is a Washington-based religious liberty organization, which SBC

conservatives have said is too liberal. The SBC this year reduced its contribution to the BJCPA's budget from \$400,000 to \$50,000 and shifted its primary religious liberty portfolio to the SBC Christian Life Commission.

If the BJCPA implements the reduction, the six Southern Baptists who serve because they are heads of SBC agencies would lose their seats. The remaining Southern Baptists would be 11 at-large members, and Landrum Leavell, president of New Orleans Baptist Theological Seminary and an at-large member, also would go off the board.

- Determined no changes in funding national causes or in appointment of trustees to national agencies will result from a "memorial" sent to the SBC from Virginia Baptists.

## 'Stay; do not escrow money,' Hancock asks

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Morris Chapman's commitment to "enlarge the tent" of leadership involves a cross-section of Baptists in his missions initiatives, "Crossover America" and "Cross Overseas," as well as bipartisan support for the Lottie Moon Christmas Offering for foreign missions, Hancock said.

The SBC's success in missions—such as sending more than 10,000 volunteers overseas every year and sending missionaries to 120 countries, with seven more already approved—is the result of such commitment, he added.

- Conviction. Hancock cited concern that some Southern Baptists might start a

new denomination: "I would like for them to stay in the family. I believe there's room in the tent for all of us. ...

"If we have brothers ... who feel they can no longer with conviction walk with us, I want to love them as they find out where they can walk and who they can walk with.

"Those of our fellowship who feel their conviction is calling them somewhere else—it means that we've got to step up a step, tighten the traces and fill the void of leadership and in giving and in service for God. I wish everybody would stay with us and let us continue the pilgrimage together."

- Compassion. Baptists need to love each other, Hancock said. They need to

cooperate through humility, holiness, helpfulness and hopefulness, he added.

"There's been enough unrighteousness and unholiness to do until Jesus comes back," he noted. "We don't need to be indicting or complaining."

He pleaded with churches to continue their participation in the Cooperative Program: "I would beg people to stay and not escrow money. I don't think anything can do what the Cooperative Program has done."

Two more Cooperative Program rallies will be held in Kentucky this fall, Hancock announced: Oct. 11 at Porter Memorial Baptist Church in Lexington, and Nov. 1 at a site to be named in Murray.

# Kentucky students make strides in Espirito Santo

Thirty-nine professions of faith in Jesus Christ and 77 other public decisions resulted from the ministry of six Baptist students from Kentucky colleges and universities who spent nine weeks in Brazil this summer.

In addition, some unrecorded contributions also are impressive, said Calvin Wilkins of Middletown, partnership coordinator for the Kentucky Baptist Convention's direct missions department.

The six Kentuckians are Beth Bale of Georgetown College in Georgetown; David Bristow of Centre College in Danville; Doug Eades and Andrea Ramage of the University of Kentucky in Lexington; Robert Sutherland of the University of Louisville; and Joy Morris of Mid-Continent Baptist Bible College in Mayfield.

Don Finley, Southern Baptist foreign missionary to Brazil and director of the department of student ministry of the Baptist Convention of Espirito Santo, praised the students in a paper shared by Wilkins. Kentucky Baptists are engaged in a three-year partnership with Baptists in Espirito Santo.

Said Finley: "On top of this (the baptisms and other public decisions), scores of other high school, university and seminary students were deeply inspired and encouraged by the Kentucky students' ministry and by their friendship."

Because the Kentucky students were there, Brazilian Baptist students have since formed discipleship, ministry and evangelism training groups, Finley said. He cited a group presence and campus identity that

did not previously exist, spearheaded by team members who were linked with the Kentucky students.

The American and Brazilian students worked together to lead in revival services,

outdoor evangelistic meetings, youth emphases in local churches, high school events, door-to-door personal witnessing and a children's Bible club. The Kentuckians also took leadership roles at the annual state adolescents' retreat, a bi-annual youth congress and the annual meeting of the Espirito Santo state convention.

The Kentuckians lived in the homes of Brazilian Baptists, becoming close friends with their hosts. In several cases, the students with whom they were teamed spoke English and served as their interpreters on the field.

The summer had a profound effect upon the Kentucky students themselves. Angela Perkins, Baptist campus minister at the University of Louisville, recalled that the first thing Robert Sutherland, U of L BSU president, said to her on his return was, "You're looking at a changed man!"

Finley summarized the effect of the Kentucky students on Espirito Santo: "On one hand, our pastors and other state leaders saw how effective students can be in outreach efforts and other ministries. Student ministry gained a lot of credibility."

"On the other hand, our students saw that the BSUs aren't supermen. They're students, just like students here, with a common commitment to Christ. They realized that they can do student ministry, too. Now, they're ready."



Robert Sutherland (from left), Andrea Ramage, Joy Morris, Douglas Eades, Elizabeth Bale and David Bristow represented Kentucky Baptist students in ministry projects in Espirito Santo, Brazil, for nine weeks this summer.

## Creativity, flexibility highlight summer resort missions work

by Suzanne Darland  
State Correspondent

David Minix and Pete Stephens, summer missionaries at the Jellystone Campground in Cave City this summer learned creativity and flexibility pay.

After only 10 couples showed up for the first Sunday's outdoor worship service, the two hit upon the idea of posting signs on restroom doors to advertise the next week's

service.

"Everyone sees them that way," chuckled Stephens.

It worked. After that, from 24 to 30 people attended the weekly praise sessions.

But Sundays weren't the only days of ministry for the Eastern Kentucky University students. Each morning they led day camps for children and organized special events such as hayrides.

They also did a lot of informal minister-

ing, joining other campers for volleyball or horseshoes.

"People have needs," explained Stephens. "While we play, we can interject Christ without pressuring them formally."

As if the camp ministry weren't enough, Minix and Stephens also were active in Liberty Baptist Association churches over the summer, working in vacation Bible schools, leading youth meeting and lock-ins and preaching.

Russ Lievers, the association's missions committee chairman and pastor of Horse Cave Baptist Church, reported three professions of faith in Christ and much "seed sowing and watering" on the part of the two young men.

Minix found it "incredible" that some children at the campground told him they'd never heard the Christian gospel before.

"We tell people the gospel," he said. "It's up to God after that."

## 'Keep Kentucky free,' Moderates urge; nix slate for KBC posts

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has a slate and a strategy for getting people there to vote."

"I'm very appreciative that we will not have a slate," said William Shoulta, pastor of First Baptist Church of Providence. "The issue is not that you have a slate; it's the people who come to vote and the number of votes."

Added Malcolm Lunceford, pastor of Emmanuel Baptist Church in Frankfort: "They still have to get 50 percent of the vote. Even if we have six so-called moderates, if their candidate does not get 51 percent, then a moderate will be identified in the run-off."

Asked for names of possible candidates to support in opposition to conservatives, Mantooth said: "It's very well known that Bob White of (First Baptist Church of) Paducah will allow his name to be submitted for president. He is non-aligned, but a person we can support."

Other potential candidates are not known, Mantooth said, adding: "Kentucky Baptists need to trust each other and have discipline. The point to remember is to go to Paducah. Kentucky Baptists are smart enough to go to Paducah. ... They know what to do."

"The political fundamentalists have brought slate politics to this state," charged Bridges. "There are many people in this state who will vote against a slate politician, whether it is a moderate or a fundamentalist."

"The message to this state ought to be very simple: 'Keep Kentucky free.' There

is no need for any other message."

The moderates' strategy for getting votes to oppose the conservatives has two parts, Mantooth said.

First is to "reach people in one-to-one

## Phony O'Hair rumor still circulates across state

A 15-year-old rumor concerning atheist Madalyn Murray O'Hair has surfaced again in Kentucky.

The rumor—that "all Sunday worship services being broadcast, either by radio or

television, will be stopped"—is false. The rumor accompanies a petition, referenced "RM 2493," asking signers to oppose O'Hair's alleged action to stop worship broadcasts.

contact," encouraging them to go to Paducah. Second is for seven area directors to contact Kentucky Baptists on a larger scale, seeking their participation at the annual meeting.

"The path we have chosen may not be a winning strategy this year," he said. "But we think it is a winning strategy in doing things with an ethical base, in a positive manner."

The Federal Communications Commission issued a bulletin in response to the situation: "On Aug. 1, 1975, the FCC unanimously denied this petition," it said. O'Hair never was involved, it adds.

## Brotherhood scheduled to meet at Radcliff Oct. 4-5

"Missions Involvement through Extending the Kingdom" will be the theme of the Kentucky Baptist Brotherhood Convention Oct. 4-5 at Stithton Baptist Church in Radcliff.

The convention will open at 7 p.m. EDT Thursday, continuing through 9 p.m. Friday.

A golf tournament at Lindsey Golf Course at Fort Knox will follow the convention, Saturday, Oct. 6, at 9 a.m.

Three people will deliver major addresses: Willie T. McPherson of Atlanta, associate director of the Southern Baptist Home Mission Board's black church extension division; Lincoln Bingham of Louisville, Kentucky Baptist consultant for cooperative ministries and superintendent of missions for the General Association of

Baptists in Kentucky; and L. E. "Chief" Lawson of Albuquerque, N.M., director of the Brotherhood department of the Baptist Convention of New Mexico.

On Friday morning, participants may attend any five of 10 half-hour special-interest discussion groups. That afternoon,

a business session and focuses on sports and prison ministries are programmed. The state disaster relief vans will serve dinner Friday at 5 p.m.

Information on motels in the area is available from the Brotherhood department in Middletown at (502) 245-4101, ext. 319.

## Ministers return for Swan Pond's 100th

Six former pastors returned to Swan Pond Baptist Church for a week-long centennial. Denvil Taylor, pastor for nine years, welcomed former ministers Lloyd Centers, H.C. Chiles, K.S. Clendaniel, K. Maynard Head, John Partin and LeRoy Peterson to the pulpit. Each preacher delivered a doc-

trinal message.

Clear Creek Baptist Bible College students, staff and graduates have been pastors for one-third of Swan Pond's existence. A mission-minded congregation, the church sent pastor Taylor to Africa during the Kentucky-Kenya mission partnership.

# Keep churches off tax rolls; vote 'yes' on Amendment 4

## editorial

Marv Knox

Do you want your church property to be taxed?

If not, you need to speak loudly and clearly from your voting booth Nov. 6. You can do so by voting "yes" on Amendment 4.

The amendment will ask, "Are you in favor of providing a tax exemption for the real property owned and occupied by, and personal property, both tangible and intangible, owned by institutions of religion?" Vote "yes" if you want to keep the tax collector from beating on your church's door.

A little history: For ages, Kentucky's tax codes have allowed the taxation of church real estate. Everything more than one-half acre owned by city churches and everything more than two acres owned by country churches can be taxed. Up to now, tax collectors have blinked when they passed church grounds. But with government increasingly in need of cash, and with respect for the separation of church and state eroding, churches are being seen as attractive sources of tax money.

William W. Marshall, executive secretary-

treasurer of the Kentucky Baptist Convention, addressed this issue in a letter to Kentucky Baptist pastors. He predicted: "What is being called the 'Church Taxation Amendment' to the Kentucky Constitution will be on the November ballot. If this amendment is not approved, church property—including both real estate and intangible investments—will almost surely be taxed."

You may be asking several questions: "What's so bad about taxing churches? Why don't we do our fair share to help our state and communities? Why should churches be exempt; they own valuable property like everybody else, don't they?"

Several answers are appropriate:

- First, our American forebears went to war with Great Britain because they knew the truth of the maxim, "The power to tax is the power to control." In this case, government's ability to tax allows it to interfere with the affairs of a church. In some instances, it could cripple the financial strength of a local congregation.

- Second, the establishment and free exercise clauses of the U.S. Constitution historically have mandated separation of church and state. They declare that government cannot establish a church, nor can it hinder the free exercise of a legitimate church. Taxation tramples the free exercise clause

and erodes our religious freedom. The establishment and free exercise clauses work best in tandem. We should not expect the government to pay for our churches, but the government should not expect churches to bankroll the state.

- Third, church taxation punishes an institution the state depends upon to help society. Especially during the Reagan era, government called upon churches and the non-profit sector to provide social services previously supplied by government. President Bush picked up this theme with his "thousand points of light" metaphor.

However, church taxation could dim or even snuff out hundreds of those points of light. Consider a Baptist church that gets strapped financially because of taxes. Will it drop worship and Sunday school, or will it dissolve its day care center? You know the answer. We need worship and Bible study, but our communities also need the other services we provide. Our churches should not be forced to pay for the state to provide resources, especially after they already have provided similar services.

These principles alone cannot preserve our churches' freedom from taxation. Only Kentucky voters can do that. Go to the polls Nov. 6. Vote "yes" on Amendment 4.

# Cooperative Program enables Southern Baptists to minister globally

## guest editorial

by A.R. Fagan

When God first called me to preach, I was in awe of the pathway before me. I started out held by the conviction that God would never ask a person to do anything that he would not enable that person to do. Since that time, God has strengthened this conviction in many ways.

One of the awesome tasks to which God has called every Christian is found in Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

How does God enable every Christian to go into all the world? The way every Christian can go into all the world is outlined in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come

upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The method has taken many forms, some more effective than others. For all, it begins with being a witness where you are. Variations arise, but most Christians witness as a part of a church.

Churches, even Southern Baptist churches, have used many different methods. However, since 1925 Southern Baptists have combined resources in what is now called the Cooperative Program unified budget. In this way God enables us all to be faithful witnesses "into all the world" in a way that is the envy of every other method in use today. Just look at what we can do by being a part of the Cooperative Program.

We can:

- Assist in establishing new churches.
- Care for neglected and abused children.
- Provide for the aging.
- Feed the poor.
- House refugees.
- Provide literature to make and grow disciples.
- Give counsel to government in religious affairs.
- Help keep Baptists aware and informed in mis-

sions, estate planning, Christian stewardship, history, current events and moral concerns.

- Rescue those caught in illegal and immoral habits.
- Provide emergency relief to victims of floods, storms and earthquakes.
- Help in relocating workers who have lost jobs.
- Be a part of Christian witnessing in all 50 states and over 116 countries.
- Support the 7,500 plus Southern Baptist missionaries.

He is able to do even greater than we are able to think. As we are led by his Spirit, new horizons are opened every day.

It thrills me to think that not only am I being an obedient servant through the Cooperative Program, but I am proclaiming the gospel 24 hours a day as over 9,000 souls a week are being saved. That is three times more than the number at Pentecost.

"Eye hath not seen nor ear heard, what God hath prepared for those who love him." What yet will he enable us to do?

A.R. Fagan is president of the Southern Baptist Stewardship Commission.

## western recorder

(ISSN 0043-4132)

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# baptist forum

## No humility

After having read the Aug. 28 edition of the Western Recorder, I feel compelled to offer these observations:

Now that the conservative forces within the convention have gained an upper hand, the leaders of the moderate forces are speaking of the need to dialogue, to establish a common ground. I do not remember this theme being prevalent when they were the ones in control of the convention. On the other hand, the only dialogue the conservatives seem interested in is one that begins and ends with total agreement to their strict interpretation of what it is to be a Baptist.

Both forces within the convention seem to forget one important factor, and that is, that they are messing with God's business. Our self-righteous fighting for the leadership of our convention has destroyed the momentum of Bold Mission Thrust and is eroding the spirit of our people.

I am reminded of II Chr. 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, then will I hear from heaven, and will forgive their sin, and will heal their land."

I don't see much evidence of humility before God in this struggle. What I do see is two groups of proud people, each intent on having its own way.

William L. Fultz  
Louisville

## Poor thinking

I am writing in appreciation of the Sept. 4 letter in the Baptist Forum by Don Mathis, pastor of Central Baptist Church, Corbin. I have great concern along with Keith Parks, Larry Lewis, Morris Chapman and others concerning negative and alternate funding plans. The Cooperative Program has served Southern Baptists with all of our causes well through the years; it has been tested and has been blessed of God.

I was very disappointed to read that a former Southern Baptist president recommended in a meeting in Atlanta designating gifts in such a way as to bypass the Cooperative Program. He and others previously had urged us to be faithful in our giving through the Cooperative Program.

I feel this kind of poor thinking is a threat to all we are trying to do in the Lord's work. It sounds like little children who don't like

the rules and so they are going to take their marbles and go home. This is the same kind of thing that happened here in our state a few years ago concerning our state convention when Kentucky Southern College was started against the wishes of the rest of the state. I am sure that no thinking Southern Baptist wishes to hinder or damage the work of God, wherein we have been so richly blessed. This ought to be a matter of special prayer. This disturbing action is causing a number of good churches to increase their giving through the Cooperative Program. We have no better plan for supporting our work and it has been so God honored.

Guy M. Deane, interim pastor  
Central Baptist Church  
Hawesville

## Share redemptive work

Whereas, we the members of First Baptist Church, Middlesboro, Ky., as brothers and sisters in Christ, believe that men and women share in the dignity of creation and

Whereas, our Lord Jesus Christ by his word and deed affirmed the worth and dignity of all people, showing no difference because of gender, race, status or religious belief and

Whereas, the early New Testament Church followed the example of our Lord Christ by using all believers in his redemptive work and

Whereas, Baptists from our beginning have always insisted that each believer should, as led by the Holy Spirit, be used in the redemptive work of God.

Therefore, be it resolved, that we the members of this church, in keeping with the doctrine of the priesthood of the believer and following the examples and teachings of Jesus Christ encourage and affirm the right and responsibility of sharing the redemptive work.

Be it further resolved, that we encourage all believers to continue to explore further opportunities for Christian service.

Be it finally resolved, that we as members of this fellowship of believers, encourage one another as we continuously strive to serve in the redemptive work of God's kingdom.

First Baptist Church  
Middlesboro  
Bill Daniel, pastor

## No better off

I wish to add my voice concerning the appropriateness of alternative giving to cooperative missions. At this point, the conservative takeover has 10 years of public record since coming into leadership. What has happened to us during the 1980s?

- The establishment of an independent foreign missions entity called the Genesis Commission, against the pleas of Keith Parks, who counseled continual cooperative support for our foreign missionaries.

- The public discussion by the trustees of the Sunday School Board whether Lloyd Elder should be fired.

- The recent action by the same trustees not to publish McBeth's manuscript honoring the Sunday School Board's 100th anniversary because it might cause offense.

- The forced resignation of Randall Lolley from the presidency of Southeastern Baptist Theological Seminary and the resultant drop in student enrollment from 1,400 to 400, jeopardizing the school's accreditation.

- The defunding of the Baptist Joint Committee on Public Affairs.

- The accusation by a first-year trustee at Southern Seminary that President Roy Honeycutt simply does not believe the Bible.

- The SBC Executive Committee fired Baptist Press editors Martin and Shackelford.

- The election of several SBC presidents whose churches give minimal support to the Cooperative Program.

- The admitted policy of placing in position only trustees who adhere to one viewpoint concerning biblical inspiration.

- And, finally, Jerry Vines said the loyalty of a Southern Baptist church is not to be measured by its giving to the Cooperative Program or its use of Southern Baptist literature.

All of this has been done in the name of a conservative correction to a much-talked-about-but-never-documented liberal shift in the SBC in the 1970s.

Are we better off? I think not. When the record is weighed, it makes good sense to me that an alternative funding approach to genuine cooperative missions be established.

Mark Hopper, pastor  
First Baptist Church  
Frankfort



William W. (Bill) Marshall  
Executive Secretary-Treasurer  
Box 43433  
Middletown, KY 40253

## on mission together

### China: singing his song

It seems we have never been at home to celebrate our anniversary. Our thirty-third, on Aug. 10, was no exception. However, we would never have imagined that we would celebrate an anniversary in Beijing (Peking), China.

Having arrived on the evening of the ninth and not wanting to miss a moment of our last stop in China, five of us wandered from the hotel about 10:00 p.m. On the map, Tian An Men Square seemed near. Forty minutes later we realized that it was still distant.

Gusting winds hurried people homeward to escape the coming rain. Locust leaves were falling, and against the dim and distant street lights, resembled a storm of soft, wet snow. Then the rain came—in buckets. We took refuge beneath the awning of a vegetable market, potatoes and tomatoes still out though the vendors were gone for the night. We finally flagged a tiny taxi which took us to the now infamous square where hundreds of students had been killed a year before. Tonight, it was bare and empty though we would see thousands there the next day.

Perhaps it was because it was our "anniversary eve;" perhaps the unforgettable "locus leaf" storm, or the awesomeness of so large a square—empty and lonely; or the thought of those defiant youths who were willing to risk and give their lives for the cause of freedom! Whatever the reason, it was a night to remember.

North of Beijing is the portion of the Great Wall most tourists visit. With rivers of bicycles flowing to our left and right, we inched through this city of eight million, trying to reach the only man-made object which can be seen with the naked eye from outer space. In its day, it made difficult an invasion from the north. Today, modern weaponry has diminished its value to a mammoth artifact.

Soon we were atop the wall with thousands of others, almost none of whom were white; fewer still were American. Five horses wide, the wall had also been a road over which soldiers and their cargo could move much more swiftly than over the mountainous terrain below. Longer than America is wide, it is impossible to comprehend the difficulty and manpower required to complete it. Nothing I saw in China was more reflective of the patience and perseverance of the Chinese people.

Between the Great Wall and the Ming Tombs, we began to sing hymns. Our attractive young guide, who asked us to call her "Vera," turned to face us. Not a person in our group was unaware that something was happening to Vera, who understood and spoke English quite well. We persisted for more than 30 minutes singing mostly gospel hymns.

Later she asked Bill O'Brien what the hymns meant; questions about faith; about Christ.

We would leave Vera and China the next day. But we all were certain that "one" of us would "stay behind" and, with the Bible we left for her to read, would keep on "singing his song" to her.



James H. Cox  
Associate Editor

## fourth estate

### Larger than ourselves

An exercise during the Sunday School Board's report to the Southern Baptist Convention last June in New Orleans was a visible reminder of how influential this board is on us all. The board is currently observing its 100th anniversary. It may have touched us more than any other denominational entity.

At New Orleans, people were asked to stand if they had ever taught Sunday school using literature produced by the board. Thousands stood. If they had learned to speak before an audience through BYPU or BTU, they were asked to join those standing. Thousands more responded. Then, those who had sung in a choir using music produced by the board were asked to rise. The standing throng grew decidedly larger. Finally, such groups as those who had made life-changing decisions at Ridgecrest or Glorieta; who had attended vacation Bible school; who had shopped at Baptist Book stores; or who had been impacted by the materials and programs of the Sunday School Board in other ways were asked to stand.

The exercise completed, the platform leader noted: "As I look about this great assembly of tens of thousands of people, I see few—if any—among you still seated."

It made an indelible impression on us. During the board's New Orleans report, we heard the familiar strains of the standup chord from vacation Bible school. Thousands rose to their feet, then laughed at themselves for their automatic involuntary response to such a familiar

symbol from the past.

Other reminders of the board's contributions to our lives included segments on sword drills, Arthur Flake's formula for Sunday school growth, an early Bible study series known as *Kind Words*, BSU, the familiar hymns of board church music pioneer B. B. McKinney, Holman Bibles and more.

Now stop and think. No matter where you were raised (as a Southern Baptist), and no matter when, wasn't the first physical touch of your denominational awareness through the Sunday School Board? It may have been a quarterly, an offering envelope, a hymnal or the old Eight Point Record System. Whatever—somehow, some way it must have eventually dawned on you that your church was a part of something larger than itself. At some point you realized there must be other churches using the same books and literature pieces and visual aids and other instructional devices as you.

There were. Thousands more. And all of it united us.

I'm grateful for the materials and services of our Sunday School Board. In my opinion, these go a long way in underscoring the distinctiveness we practice as Southern Baptists.

# Love can cancel church, SBC problems: Messer

by Marc C. Whitt  
Special Correspondent

Kentucky Baptist Convention President Bill Messer has called for state Baptists to show love for one another and to demonstrate more commitment, cooperation and creativity during the conflict in the Southern Baptist Convention.

Messer, pastor of First Baptist Church of Ashland, urged restraint during a Kentucky Baptist deacon, pastor, spouse retreat Sept. 14-15 at Cedarmore Baptist Assembly, near Bagdad.

Nearly 200 persons from 21 of the state's 78 Baptist associations heard Messer challenge them to return to local churches and "bring Christ to the lost."

"Your conviction and mine are the same tonight—to reach people for Jesus Christ. There is no way we can expect to reach people for Christ unless we show love for one another," Messer said.

"There is no problem in your church or our convention if we have love for one another. Love is the highest motive I know to bring people where they are to Christ. A heart filled with love is the greatest motive of all."

Messer told the audience, "My church's greatest need, as is yours, is for people to bring our lost before the presence of Jesus Christ." He added that Kentucky Baptists must show sincere commitment to the "right cause" of winning souls.

"We have a common enemy, the devil. We have a common savior, Jesus Christ. Our churches and convention must find

new ways to do the job," Messer said.

The deacon, pastor, spouse retreat is one of a series of events programmed annually by the KBC family ministry and church administration department.

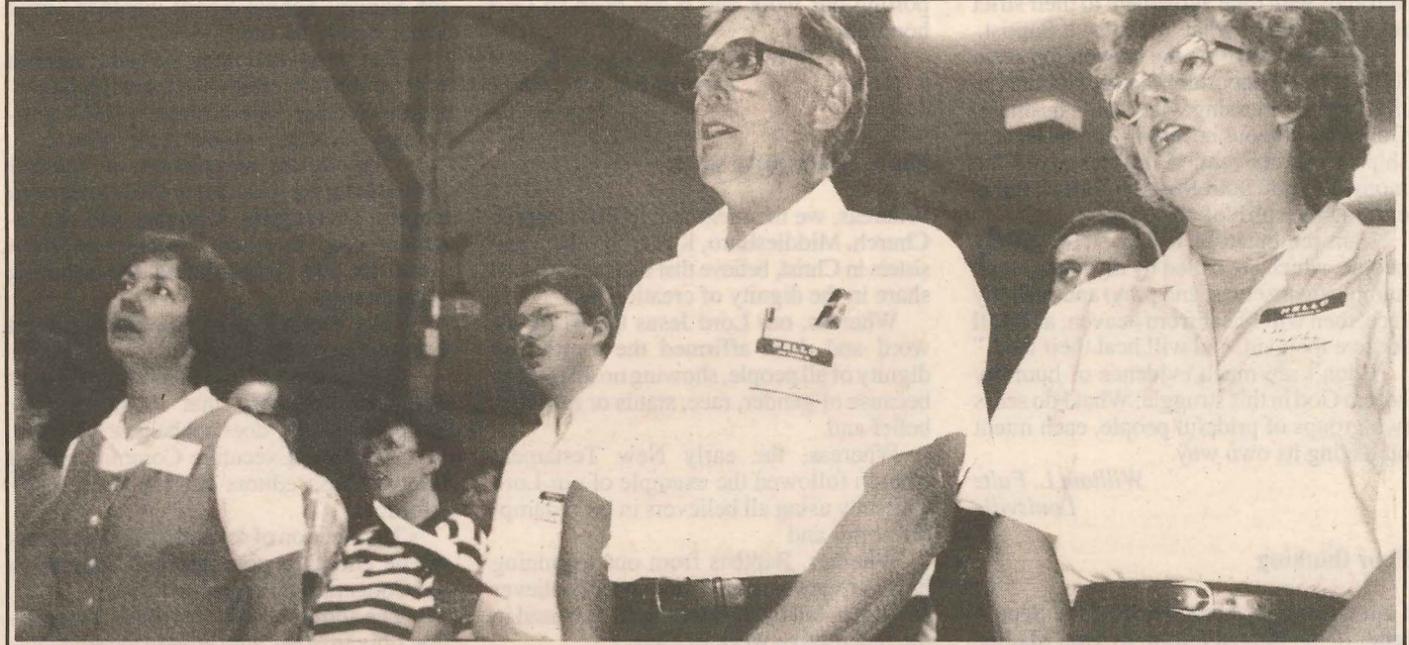
John Lepper, director, said the retreat focuses on ways to help laypeople and ministers work together in church partnership.

Said Lepper: "When I was a pastor and the deacons and I could cooperate together, that church flourished. This retreat has a ripple effect on the whole church. Deacons, pastors and spouses find it to be a time of training, catching a new vision." Some churches, he insisted, attend every year.

The theme of the retreat was "On Mission Together." Workshop sessions were

held on deacon ministry, lifestyle evangelism, family stress, dealing with crisis, using gifts, improving attendance and family enrichment.

Similar deacon, pastor, spouse retreats will be offered in 1991 on Feb. 15-16 and Sept. 13-14 at Cedarmore and Feb. 22-23 at Kentucky Dam Village State Resort Park, near Gilbertsville.



**HYMN FAVORITES**—Nearly 200 persons attending the Kentucky Baptist Convention deacon, pastor, spouse retreat Sept. 14-15 at Cedarmore Baptist Assembly sang their favorite

hymns before an address by KBC President Bill Messer of Ashland. Messer called for love for all and concern for lost people as denominational imperatives.

## 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.*

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

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

All 800 telephone numbers are toll free.

# Denominations aim for 33 percent church planting growth

by Sarah Zimmerman

If 32 denominations reach their goals, North America will have 33 percent more churches by the end of this century.

During an interdenominational dialogue on church planting Sept. 7-8, the 32 evangelical groups reported 167,624 churches this year. Their collective goal is to have 223,460 congregations by the year 2000, an increase of 55,836 churches or 33.3 percent.

"That tells me we're not alone in trying to church America," said David Bunch, assistant vice president for strategy development at the Southern Baptist Home Mission Board. "We all have a concern for lost people, and we're trying to find the right way to reach them."

## CLC board OKs D.C. office budget

by Louis Moore

The Southern Baptist Christian Life Commission approved a new budget for 1991, allocating almost 35 percent of the agency's \$1.4 million annual resources for its expanded Washington office, and the remaining 65 percent for its work in Nashville.

The allocation of \$489,284 for the CLC's Washington office includes the \$365,328 increase given the agency in June by the Southern Baptist Convention. It includes what the agency has spent in the past for its Washington office as well as a transfer of some funds from its Nashville operation to its Washington office. The commission opened its Washington office part-time in 1987. It added its first full-time staff member there in September 1989.

At their semi-annual meeting in Nashville, commissioners also elected two new program staff members for the Washington office and authorized the hiring of a receptionist/secretary there. Michael Whitehead, a lawyer and deacon from First Baptist Church of Raytown, Mo., was unanimously elected as general counsel and director of Christian citizenship and religious liberty, and Tom Strode, a journalist on the staff of

Southern Baptists' goal is to have 50,000 churches and church-type missions by the end of the century. The convention now has about 43,000 congregations.

Getting acquainted with other church planters was a highlight of the meeting, said HMB President Larry Lewis, who called the group together. "We tend to be suspicious of people we don't know. This helps us see each other not as competitors but as companions," he said.

Wesley Johnson of the Evangelical Free Church commented: "Sometimes you become myopic and think you're the only one doing God's work."

In addition to sharing goals, the 63 participants exchanged church planting strategies and frustrations during the two-day meeting.

A common concern was the need to recruit gifted church planters. Bill Cline, director of new church planning for American Baptist churches, said several predictors have emerged from his denomination's search for successful church starters.

One is a sense of God's call to church planting. Other predictors of success Cline cited include a person who is energized by being with new people, is skilled in people management, has a vision and is able to communicate that vision and is a self-starter with a sense of humor.

In addition to recruiting, participants considered training essential. Educational programs for church planters vary from four-day workshops to seminary courses.

Participants also expressed a need for bivocational leaders who can support them-

selves financially with secular employment while starting a church.

A frustration with planting churches in North America is challenging the attitude that there are already enough churches, participants said. Paul Taylor of the Presbyterian Church in America reminded the group that in 1900 there were 27 churches for every 10,000 people in the United States. He said that figure has decreased to 12 churches for every 10,000 people.

An issue among all the groups was funding church starts. Some advocated buying land for future church sites as investments. Others stressed building a strong congregation before building a facility. However, the consensus was that approaches must be diverse because one model will not work in every situation. (BP)

Bellevue Baptist Church in suburban Memphis, as its director of news and information/Washington.

The SBC in June expanded the Christian Life Commission's program statement and budget to include religious liberty issues.

CLC Executive Director Richard D. Land said commissioners interpreted the votes in June as a strong desire on the part of the convention for the commission to upgrade its Washington office.

In other action, the commissioners:

- Approved 10 speakers for the agency's 1991 annual seminar March 25-27 in Fort Worth, Texas, on "Christians and the Environment: Finding a Biblical Balance Between Idolatry and Responsibility."
- OK'd holding the agency's 1992 annual seminar in Washington.
- Endorsed a statement referred by the SBC in New Orleans to all agencies stating that no commission personnel were involved in convention politics.
- Affirmed the agency's support for higher federal excise taxes on beer and wine and its call for pro-health messages on all broadcast and print advertisements for alcoholic beverages. (BP)

## Colson earns 1990 CLC service award

The Southern Baptist Christian Life Commission voted 29-1 to present the agency's 1991 Distinguished Service Award to Charles "Chuck" Colson of Prison Fellowship Ministries.

Colson, 59, a former White House aide to ex-President Richard Nixon, was convicted and served seven months of a federal prison sentence after pleading guilty to a Watergate-related charge in 1974. Before going to prison, he became a Christian. After he was released from prison, Colson began a prison ministry that eventually took the title Prison Fellowship Ministries.

He became a Southern Baptist in 1977 when he joined Columbia Baptist Church in Falls Church, Va., where he still is a member.

Prison Fellowship has a staff of 170 and a network of about 30,000 volunteers who work in more than 500 prisons. Colson says more than 250,000 inmates have benefited from the ministry of Prison Fellowship.

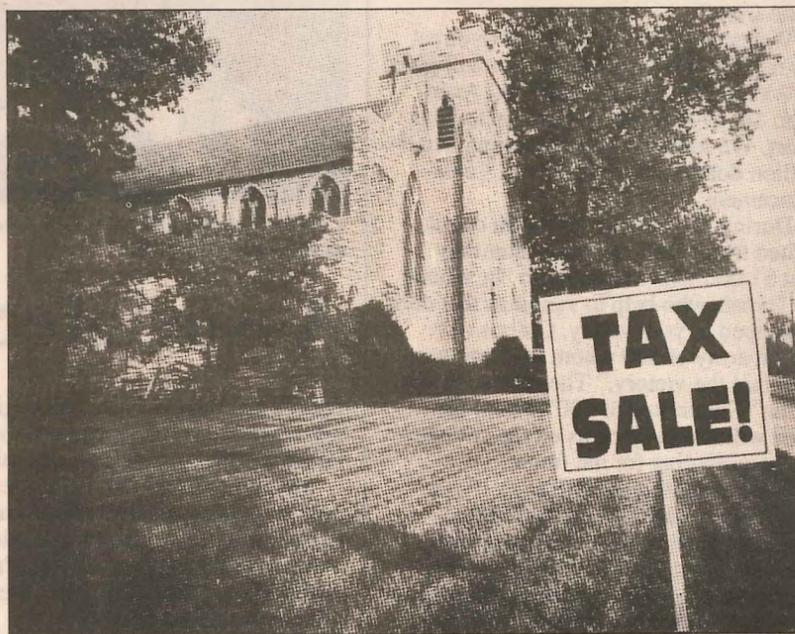
In nominating Colson for the Distinguished Service Award, CLC Executive Director Richard D. Land said: "Chuck Colson has distinguished himself through his ministry as well as his writings. Many believe he is rapidly taking up the mantle of the late evangelical theologian-author Francis Schaeffer."

Colson will receive the award during the commission's 1991 annual seminar March 25-27 in Fort Worth, Texas. (BP)



JORDAN VALLEY, ORE.—As a bivocational pastor, John Richards' income comes from his work at DeLamar Silver Mine where he drives a truck with a capacity of 85 tons. (BP photo by Jim Veneman)

## "You've got to be kidding!"



## "It's No Joke!"

Will our churches be taxed for the first time ever in Kentucky?  
It could happen, unless you vote yes on November 6th.

# YES Amendment 4

Artwork provided by Kentuckians for Constitutional Amendment #4 • John Hawkins, Treasurer

### —classified ads—

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

**WANTED:** I would like to interview a couple who can enter child care in the near future. There are no immediate job openings. This is an opportunity for employment and a ministry to ten teen-aged youth. A mature couple who can give warmth and supervision to troubled youth will be needed. College training is preferred. The salary range is \$20,000 to \$23,000 per couple depending on education and experience. A one bedroom apartment and meals on duty are provided. If you can love the prodigal, contact Charlie Belknap at Spring Meadows Baptist Children's Home, (502) 245-2161. 9-25-2T

**NOW HIRING FULL TIME:** New distribution outlet now open. We need 15 people immediately for help in distribution, warehouse and management. Salary up to \$362 per wk. Training provided. Call 502-964-1363 for appointment. 9-25-1T

**NEEDED:** Organist, regular and special services, 10-12 hours weekly, send resume: Victory Memorial Baptist Church, 3805 Southern Parkway, Louisville, KY 40214. 9-25-1T

# mountains to the mississippi



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

## clear creek chronicle

### 40 days of prayer

A prayer chapel on the first day of classes launched 40 days of prayer among the campus family. At a designated time each day individuals from the campus family gather in the Kelly Hall prayer room. Each day prayer is offered for a different first-year student and for a senior. We pray for their adjustment, family needs and progress in ministry. We also ask the Father to send us more new students. We remember prospects who visit us, praying they will follow God's direction and make a commitment to ministry preparation.

Other prayers focus on our need for resources to continue this ministry, \$1.8 million needed for the 1990-91 year which started Aug. 1. We have no idea where 70 percent of this amount will come from.

We are also asking the Lord to direct our need to 300 individuals who will give \$1,000-\$1,500 to retire our debt. As of Sept. 14, 19 individuals have joined this effort. We look forward to burning a half-million dollar note at the May 13 commencement.

During the summer a Florida couple visited the campus. A week later they sent \$1,000 with the desire to "be among the friends who help to vanquish that debt encamped in your valley. Gideon only had an army of 300 whom the Lord used to obtain the victory." They were the first of the "Committee of 300" whom the Lord will use to place us on the strongest financial footing for the future.

Reaching this goal will save 10 percent interest and free nearly \$60,000 annually, most of which is going for interest. Critical needs for classrooms, equipment, faculty support and student housing wait for these funds. Through friends who believe in our work, significant progress has already been made to become debt free and return to a "pay as you go" faith operation. In July 1988 Clear Creek owed \$1 million. By the time you read this article, the debt will be about \$430,000. He who made and owns the world has the resources available to pay this off. Are you one of the 300 we have prayed for during our 40 days of prayer? Vance Havner said of prayer, "God sees the heart and when we have prayed our hearts into acceptance of his will and our wills into obedience to it, we may calmly wait for the answer." Clear Creek waits for the answer.

**PERSONNEL:** Pastors—James M. Blackerby to Robinson Creek Church, Campbellsville .... W.C. Campbell resigned New Clover Creek Church, Hardinsburg .... Brian Cole to Bewleyville Church, Irvington .... Mike Critchfield resigned Stephen-sport, Hardinsburg .... John Duty to Rutledge Road Church, Louisville .... Leon Eskridge resigned Orville Church, Pleasureville .... Douglas Heaton to Mount Mary,

Middlesboro .... Mark D. Hail from Floyd Switch Church, Eubank, to Bethany Church, Somerset .... A.J. James resigned Little Union Church, Taylorsville .... Donnie Jessie to Russell Heights Church, Columbia .... Ivan Jones resigned Bethany Church, Columbia .... E. Keevil Judy to Hyland Church, Henderson, as interim .... Brian Law resigned Turners Station Church, Turners Station .... Merle Little to Top-

most Church, Topmost .... Jim Miller to South Fariston Church, London .... Tim Pace resigned Mount Hermon Church, Bedford .... Tom Patterson to Robinson Creek Church, London .... Billy Riley resigned Cave Springs Church, Smithland .... Kennon Roark from Dewitt Church, Dewitt, to Second Church, Providence .... Timothy Shirley resigned Corinth Church, Buffalo .... Carlos Stanley resigned Nollynn Church, Hodgenville .... Jimmy Tarrant resigned First Cedar Creek Church, Bardstown .... Tom Woodson from Penrod Church, Penrod, to Forest Hills Church, Forest Hills.

Others—Trent Argo resigned as minister of music at Pleasant Hill Church, Campbellsville .... June Bale resigned as minister to youth at Severns Valley Church, Elizabethtown .... William H. Rogers, retired director of the minister-church support division, KBC, is the first recipient of Long Run Association's Wayne Oates Award.

**ORDINATIONS:** Pastors—Marvin Neal and Jerry Smith by Friendship Church, Irvine.

Deacons—Arthur Alexander by Hyland Church, Henderson .... Frank Cook and David Taylor by Lewisport Church, Lewisport .... William Gosset by Vine Grove Church, Vine Grove.

Others—Tim Crawley, as minister of youth at Nassau Church in Houston, Texas, by Pleasant Hill Church, Campbellsville.

**CONGREGATIONS:** Anniversaries—Barnetts Creek Church, Hartford, 150 .... Erlanger Church, Erlanger, 100 .... Friendship Church, Greenville, 150 .... Mount Gilead Church, Allensville, 175 .... New Columbus Church, New Columbus, 100.

Homecomings—New Heights Church, Louisville, sixth annual on Sunday, Oct. 7 .... Immanuel Church, Louisville, 100th anniversary and homecoming on Oct. 7.

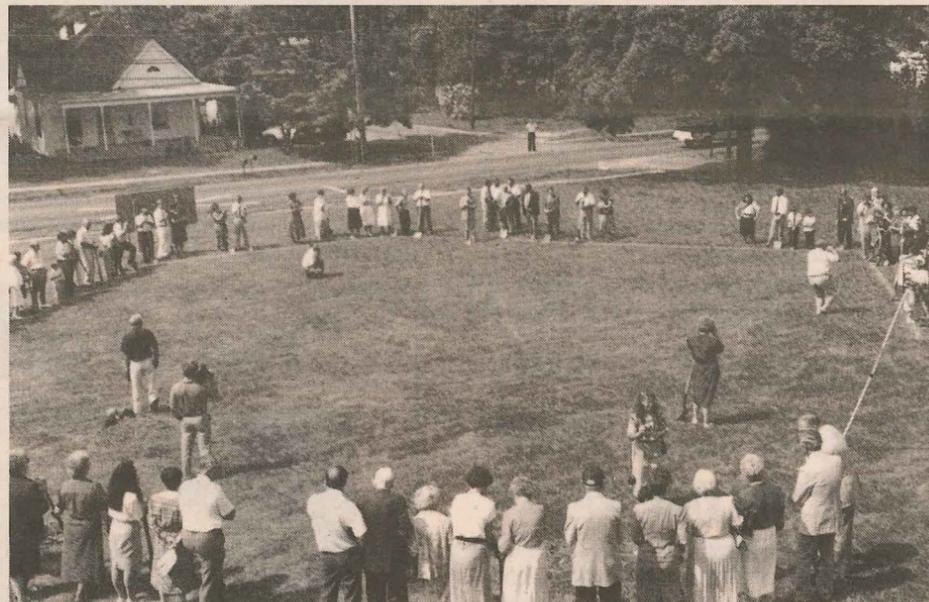
**ASSOCIATIONS:** Severns Valley sent a five-member team to First Church, Hurricane Valley, Utah, to conduct VBS.

**REVIVALS:** Macedonia Church, Owensboro, held services Sept. 9-12 with 33 saved and 25 rededications.

**EVENTS:** The Kentucky Baptist Student Union convention will be held Sept. 28-30 with Eastwood Baptist Church, Bowling Green .... The Haworth Conference at Cedarmore Baptist Assembly near Bagdad Oct. 1-2 has been cancelled due to insufficient response.



Ray Granade (left), chairman of the Historical Commission, SBC, and Lynn E. May Jr. (right), commission executive director, visit with new Kentucky commission member Doris Yeiser during an orientation meeting held in Nashville. Yeiser is archivist for the KBC.



Cecilia Baptist Church, Cecilia, broke ground Sept. 2 for its new 400-seat sanctuary and fellowship hall.

## Associated Baptist Press to begin this fall

Associated Baptist Press will begin reporting news from major Baptist events this fall, ABP directors determined this month.

The directors met in Nashville to draft a mission statement, elect officers and establish a preliminary plan of operation.

They also have named Dan Martin, formerly news editor of Baptist Press, as interim news editor of ABP.

The charter for ABP was announced July 17, the day the Southern Baptist Executive Committee fired the two remaining professional staff members of Baptist Press, the convention's news service—Director Alvin C. Shackelford and Martin.

"Our purpose is to provide a professional news service guided by high journalistic and ethical standards," said ABP Chairperson Charles L. Overby.

"ABP will not serve as a press agent for any person or any group," said Overby of Fairfax, Va., president of the Gannett Foundation and a former Pulitzer Prize-winning newspaper editor.

"It is designed to tell Baptists and others

the facts about events of interests to Baptists in an accurate manner without bias or political agenda."

The ABP mission statement emphasizes the organization's independence and professionalism.

"The ABP will be guided by journalistic standards common to the profession and by Christian ethics and fairness," it notes. "A guiding principle for ABP will be to give Baptists the facts and trust them in belief that a majority will make the right decisions individually and corporately, based upon truth."

Martin, 51, has been contracted to coordinate news gathering for ABP until the end of the year, Overby said. ABP will cover major news stories of interest to Baptists during that time and will seek to provide a once-a-week news service during its formative period.

"The appointment of Dan Martin assures Baptist editors and the public at large that news about Baptists will be reported fully and fairly," Overby said.

Martin pledged to cater to no SBC political agenda.

"I will try to report the news without fear or favor, and to tell the truth and trust the people," he said.

In addition to Overby, officers are James Pleitz, pastor of Park Cities Baptist Church in Dallas, vice chair; Judy Strother, attorney from Mountain Home, Ark., secretary; and Julian Pentecost, editor of the Religious Herald in Richmond, Va., treasurer.

The Kentuckian on the board is Carl Kell, professor of communication and broadcasting at Western Kentucky University and a member of First Baptist Church of Bowling Green.

Other directors are Catherine Allen, Birmingham, Ala.; Anna Olive Bannister, Augusta, Ga.; Ardelle Clemmons, Greenville, S.C.; Don McGregor, Jackson, Miss.; Raymond McDaniel, Shreveport, La.; R.G. Puckett, Raleigh, N.C.; Shackelford, Franklin, Tenn.; Donald Sharp, Chicago; Hal Wingo, New York; and Dan Yeary, Coral Gables, Fla.



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

## sunday school lessons

LESSONS FOR SEPT. 30, 1990

Life and work series

### Tell the Good News!

**Mark 5:19-20** When our Lord stepped into the boat to depart, the saved man begged Christ to let him go also, thinking he should show his gratitude by doing so. Christ refused to grant his request. He commissioned the man to go home and to tell his loved ones and friends what the Lord had done for him. Many more are called to witness for Christ in their homes and local communities than have the

opportunity to witness in regions beyond. **John 15:26-27** Now that Christ's bodily presence was soon to be withdrawn, he assured the disciples that he would send them the Holy Spirit, who would bear witness to the deity and redemptive purpose of Christ. He would impart to them protection, guidance, inspiration and power which they would need. Through Christians the Holy Spirit would carry on the work Jesus had begun.

**Psalm 40:9-10** In this Psalm, David dealt with sin, salvation and security. In the ancient underground prisons, the floors consisted of filthy, miry clay. Any prisoners' efforts to get out only caused them to sink deeper into the mire.

David had been lifted by the Lord from the pit of sin and his feet had been placed on the solid rock. The grace of God brings a penitent sinner to a place of spiritual stability and to a place of spiritual advancement. Christ's keeping power is as great as his saving power.

**I John 1:1-2** John writes of Jesus Christ as the eternal Logos who existed with the Father before all time and became incarnate in the flesh and with whom people have personal experiences. Real fellowship involves reciprocal knowledge, love and endeavor. It means knowing each other intimately, loving each other devotedly and doing things for each other as true partners.

International series

### Micaiah and Ahab

Even though he had allied with Ahab, Jehoshaphat was not willing to venture into a conflict without discovering the Lord's

will. Instead of doing what Jehoshaphat requested, Ahab assembled 400 false prophets. Dissatisfied with the declaration of these prophets, Jehoshaphat insisted on hearing a messenger of Jehovah before entering another Syrian campaign.

**I Kings 22:13-16; 19-23** Complying with the wish of Jehoshaphat, Ahab sent for Micaiah, an inconspicuous man of God. The messenger who brought Micaiah informed him what the other "prophets" had declared and then advised him to speak favorably of the project also.

Being a faithful servant of God instead of a people-server, Micaiah declared to the king's messenger that his message would be exactly what God directed him to say, even though it might result in his own imprisonment and starvation.

He intended to listen to God and then speak for him regardless of the consequences.

Contrary to what the 400 had said when they had predicted a great victory for Ahab, this prophet of the Lord declared that pursuit of such a course would end in Ahab's defeat and death.

**I Kings 22:26-28** Ahab's anger was so great that he ordered Micaiah taken back to the city and imprisoned until the victory was won and the king returned triumphantly. Abuse, imprisonment, persecution and suffering were the immediate results of the prophet's faithfulness to God and his devotion to duty. Ahab was slain just as God's servant had predicted. God's prophet had suffered for standing true and firm, but his preaching was vindicated in the death of Ahab.



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

## homes for children

### Living today

Have you ever noticed how difficult it is to live today? Living today means taking care of those mundane chores that we would like to put off. Living today means facing the problems that each one of us has and dealing with those problems.

For some of us it is much easier to live in the past. We can remember the good old days when we did not face such problems, when the world was so much better. The truth is, our memory is not that good. We tend to remember the positive, happy situations and forget those which were problems for us. The today of our past was just as difficult as the today of our present, but we gain comfort in escaping to it and remember "happier" times. Meanwhile, the chores of today go undone.

For others of us, living in the future is a way of escaping today. In the future today's problems have gone away and we can imagine ourselves in any situation we want. It is good to think and plan ahead, but when such planning does not focus on the problems of today, then we are ignoring the real world and living in one of dreams.

Paul tells us in Phil. 4:11 that we are to be content in whatever state we find ourselves. That does not mean sitting back and taking it easy; it means accepting our current time and place for what it is and figuring out how we can make a difference where we are. The expression "bloom where you are planted" captures that thought best of all.

That blooming means that we must work with the people around us, even the ones we do not like. It means we must find real solutions to the problems we face, not just solutions that sound good. It means that we must examine each situation for the truth and practicality that is there.

Living today is not as glorious as yesterday nor as glamorous as the future, but it literally is all we have to work with.



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

## oneida journal

### Choice people

In three months four of the Mobley family have gone to be with the Lord. Imon Mobley, president of Oneida's 1950 class, lay in state in our chapel last Friday night (Sept. 14). Most of his adult life was lived in Ohio, but Oneida was home. His "roots" were here.

Saturday afternoon, Sept. 15, tribute was paid to Imon's memory by family and friends. The Oneida choir sang "Holy, Holy, Holy" and "Amazing Grace." The warden of Ohio's largest prison recalled the 25 years he and Imon worked together. Many of those years Imon was his assistant. He reviewed some of Imon's many accomplishments in law enforcement, important cases he worked on with the FBI, Secret Service,

etc. He remembered much important work that Imon led inside the prison and out. For example, his arranging to have crippled children brought to the prison, where the prisoners would play with them, help to give them needed exercise, good for prisoner and child alike. He recalled Imon's traits as a teacher.

The prison chaplain also spoke movingly of his association with Imon. A very special part of the service was the congregation singing "God Bless America," remembering Imon's outspoken patriotism. Holding hands, the congregation also had prayer together for all prisoners, and those who work with and minister to them, wherever. Also there was special prayer for our men and women serving in Saudi Arabia.

It was my privilege also to share memories of Imon while a schoolboy and a letter he wrote his classmates this past April on the occasion of the 40th reunion of his class at Oneida. Already quite ill, Imon wrote:

"I am constantly amazed at the reaction one gets from the word 'terminal' in its biological sense. I share with all of you this elementary fact: our physical bodies, since birth, have been 'terminal.' I want to further assure you that my mental, emotional and spiritual life has no loose ends.

"I love every one of you in a special way. Each of you holds a very special memory. I would enjoy knowing about your children and grandchildren.

"With all our frailties and hard knocks, people have more fun than anybody! Enjoy every moment, no matter how fleeting, to the utmost. Squeeze out every drop of happiness, joy, wonder and serenity that comes your way. Those who have spiritual joy will truly have a double dose. All too many of us spend our time actively looking for calamity, either real or imagined. Please don't fall into that self-destructive trap. Life is too short, too

precious and too full of hope and joy to squander even a fleeting moment.

"A brief summary of my family causes a surge of joy and pride. First I married that wonderful Betricia Dunigan, Oneida class of 1951. All through these years she has been my best friend, my helper, my love and always by my side. Now she is doting on me like a mother hen. Our daughter Rebecca has two daughters and is a teacher. I have three grown sons. Eric is 6'8" and an honor student at University of Kentucky dental school. Keith is 6'4" and a teacher with plans to study law. Lee is 6'3" and in medical training in Dayton. (In the words of the old Oneida cheer), they do *not* drink, smoke, curse or chew, and they try to avoid politely those that do. Potential brides need only meet a few requirements! (1) Natural-born Kentuckian. (2) Good solid teeth. (3) Good solid set of feet! Spend this time in pure joy and happiness."

We fondly remember Imon as exactly one week before, we had similarly paid tribute to his uncle, Pleaz Mobley, who was here in April with 11 of his classmates to celebrate their 60th class reunion. Pleaz had served two terms as county court clerk, was an officer in World War II, served as a railroad commissioner, was the Republican nominee for Lt. Governor in 1959, was appointed a federal judge by President Eisenhower and had been a state senator. A lifelong lawyer, Pleaz was famous for singing mountain ballads, recordings of which are preserved in the Library of Congress.

Jessie, Pleaz's wife, a great Christian lady, preceded him in death by two months. Also Imon's mother, whose nine children all attended Oneida, died only a month ago. These four members of the Mobley family, each a part of our Oneida family, are buried within a few feet of one another and three preceding generations near our campus.



75 years of caring

# Southern Baptists continue work despite crisis

by Erich Bridges

In some parts of Jordan, "it doesn't pay to look like an American right now," says Roger Wall.

So the Southern Baptist worker from Taylorsville, N.C., stays out of those areas, as do his wife, Trudie, of Hudson, N.C., and their four children.

Southern Baptist teacher Gerry Milligan of Tulsa, Okla., doesn't walk around the campus of the University of Jordan in

Amman, where he teaches psychiatric nursing, and he carefully avoids daily anti-Western demonstrations there. His wife, Arylis, of Tulsa, Okla., no longer goes downtown alone.

Single teacher Beverly Richardson of West Plains, Mo., calls colleagues Graydon and Betty Hardister of Pine Bluff and Benton, Ark., every night before bedtime to let them know she is OK. Keith and Tammy Summey of Charlotte, N.C., keep "one ear to the radio and one ear to God."

Why the precautions? The initial fury has died down a bit, but many Jordanians, particularly among the large Palestinian population, remain deeply angry about the U.S. and Western military response to Iraq's invasion of Kuwait. Many strongly support Saddam Hussein, and some claim the United States has "invaded" Saudi Arabia and now threatens the entire Arab world.

That anger—and an undercurrent of tension and fear about a regional war that still could erupt at any hour—combine to

make life uncomfortable for Americans in Jordan, including the nine Southern Baptist workers left in the country. Uncomfortable, but not impossible.

"You just use a little common sense," explained Mrs. Milligan. "You see a crowd, and you go in the opposite direction."

Richardson encountered a few protesters at the height of the anti-American reaction while driving between Ajloun and Anjara. Initial reports indicated several young protesters beat and kicked her car, but she later confirmed only one youth hit the car. Others quickly protected her and the vehicle. Later people in the village apologized to her for the incident, Richardson said.

Despite the relative calm of recent days, nine Southern Baptist workers and their families, who temporarily evacuated Jordan in the early weeks of the Gulf crisis, remain in Cyprus along with 12 evacuees from Yemen.

For the nine who remain, the main challenge is doing the work of 18. Besides their own work, they are helping Jordanian Baptists run two schools, two book stores and other ministries. They also are helping shelter up to 200 Philippine refugees from Kuwait at the Amman school.

Most disturbing to the Southern Baptists is the anti-Americanism they see creeping into the churches. And, they say, it is growing. One church member recently approached Mrs. Milligan after a worship service and asked, "Why are the Americans trying to kill us?"

The hostility is not directed at the Southern Baptist workers personally, but if American forces stay in the region for long, that might change.

"I think we can be encouragers now," said Mrs. Wall. "We tell them we believe the Lord sent us to Jordan, and this is our home. We don't want to be unwise; we have four children. But we had no peace about leaving."

That could change tomorrow or next week, she acknowledged. But until things change, they are staying. "We love Jordan; this is home." (BP)



A teacher at the Baptist school in Amman, Jordan, helps with food donations for some 200 Filipino refugees seeking shelter there. Southern Baptist workers still in Jordan have provided necessities. (BP photo by Don Rutledge)

## Gulf threat may jolt Muslim faith, says expert

by Art Toalston

Many Saudis probably are wondering, "Where is Allah?"

Samuel Shahid, executive director of Good News for the Crescent World in Fair Haven, N.J., believes the crisis in the Middle East has placed troubling questions about the Islamic faith in the minds of many Saudis, and other Muslims around the world.

Saudi Arabia, which counts more than 99 percent of its 15 million people as followers of Islam, is the religion's birthplace.

Especially for Saudi Muslims, monumental questions arise from Iraq's invasion of Kuwait, the threat of Iraqi troops lining Saudi Arabia's borders with Kuwait and America's military buildup on Saudi soil, says Shahid, a Middle East native who has lived in the United States the past 13 years.

Shahid earned a doctorate in Middle Eastern studies from the University of Chicago and, earlier, a master's degree in the same field from the American University in Beirut, Lebanon. He founded Good News for the Crescent World in 1987 as a ministry for educating Christians about Islam. And he is a member of Monmouth Baptist Church in Tinton Falls, N.J.

Explaining the impact of the crisis in the Mid-East on Saudi Muslims, Shahid notes that Saudi Arabia sees itself as "the protector of Islam." And many Muslims around

the world accord this status to the Saudis.

Shahid notes the troubling questions confronting Saudis in the Iraqi threat and the American military buildup within their country: Why did Allah fail to protect them as his trusted followers? Why has a fellow Islamic country, Iraq, become such a threat? Why did they have to resort to asking for help from non-Muslims, namely the United States and its military, made up of Christians, atheists or "infidels" (a term Muslims use for those who reject Islam), and women?

In short, where is Allah?

"From a religious point of view, these are questions that will create a turmoil in the minds of many Muslims," Shahid says. The Saudis had taken their key role in Islam for granted—until the current crisis, he says. "Now it's going to make them think and ask questions."

America's use of women soldiers is particularly at odds with Saudi culture and religious practice, Shahid says. Saudi women traditionally have not gone out in

public unless they wore a veil over their face and were accompanied by a male relative. In early September, however, the continuing crisis prompted King Fahd of Saudi Arabia to call for wider participation by women in the labor force. In time, women may move into jobs involving regular interaction with men.

As Muslims begin pondering the religious implications of the Middle East crisis, Christians should intensify their witness to Muslims, Shahid says. Christians in the United States, for example, can minister to thousands of college students who come to the United States from Saudi Arabia and other Muslim countries—and to numerous other Muslims who now account for 15 percent of all immigrants here, Shahid says.

"Muslims do not have a personal relationship with God," he says. "Islam is a matter of 'do' and 'do' and 'do' so that you may be able to go to heaven. But if you ask them, 'Are you sure that all your sins are forgiven?' they will never tell you, 'Yes.' They say that forgiveness of sin and assurance of salvation depends on God's will and his mercy. There is always doubt."

Christians, meanwhile, can offer Muslims a faith of "full assurance of salvation ... the love of Christ toward us, the peace of mind that God gives even in times of turmoil ... his promise that he will always be with us," Shahid says. (BP)

### American Muslims condemn U.S. and Iraqi forces

More than 5,000 American Muslims who met in Dayton, Ohio, during the Labor Day weekend condemned both the presence of foreign military forces in the Persian Gulf and the actions of Iraqi leader Saddam Hussein.

The criticisms were included in a statement issued during the 27th annual convention of the Islamic Society of North America.

"Worldwide Muslim sentiment rejects in principle the presence of foreign military forces in the birthplace of Islam," the statement said. "It is a dangerous precedent, sparking memories of colonialism, the lasting repercussions of which remain devastating to the life, liberty and culture

of the region and its ecology. It is more resented since it is seen as emanating from a principal ally of the Israelis as well as a superpower that cannot readily be compelled to withdraw."

In criticizing Hussein, the statement said, "Disingenuous sloganeering that uses Islamic terminology in an attempt to legitimize personal ambition, regional power and national economic interests is hollow rhetoric that should deceive no one, least of all world Muslims. Muslims should be firm in rejecting those who conveniently raise the call of Islam, yet are reputed for their open oppression and massive extermination of innocent people for daring to speak out." (RNS)

# Kenya dancers accept Christ, ask lifestyle questions

by Craig Bird

The "Drum of Africa" dance troupe recently hacked out a new village in the 6-foot-high brush and coral rock along Kenya's coast.

Dance leader Cosmos, better known as Bwana Safari, wanted to be nearer the string of luxury tourist hotels where the troupe performs traditional dances and songs almost every night.

That decision gave them more than a new home; it added a new meaning to life after the move brought them into contact with Christianity.

Five young men from the "Drum of Africa" were resting under a tree in the Moses' Corner neighborhood of Ukunda, Kenya, on a July afternoon. They had torn down their old houses and bundled up the saplings used for frames for their new homes.

They weren't looking forward to the one-hour walk hauling the heavy wood to their new village. So when Southern Baptist missionary David Sorley stopped to talk, they willingly visited with the tall American doctor who spoke Swahili.

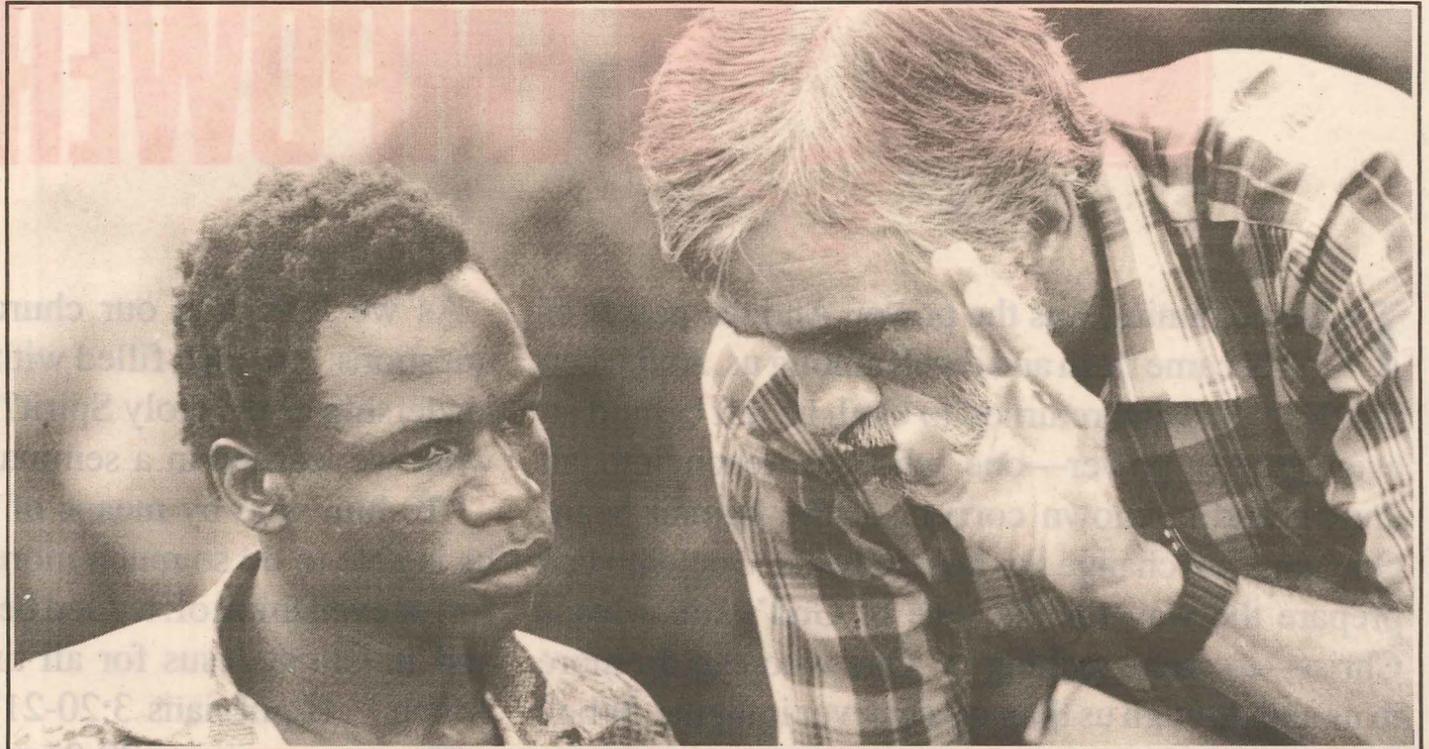
Sorley, a Minneapolis native who operates a medical clinic in Nairobi, was in Ukunda to take part in the Kenya Coastal Crusade.

The intensive evangelism effort combined about 60 Southern Baptist missionaries who work in Kenya, 540 Southern Baptist volunteers from America and scores of Kenyan Baptist pastors and lay workers to saturate the Kenya coast with the Christian message.

"As we talked I asked if they knew about Jesus Christ and if they were interested in eternal life," Sorley said. "They responded (positively) but at the same time told me they were members of a drumming and dancing group, and many Christians condemn what they do."

But as Sorley shared the gospel with the young men, all five prayed to become Christians. "They each said an individual prayer," he recalled. "I didn't want them to just repeat what I said or what someone else voiced."

They asked Sorley to come to their new



**MEANING OF LORDSHIP**—Emmanuel (left) was one of five young men sitting under a tree in Kenya when missionary David Sorley stopped to visit. Sorley talked about the opportunity for eternal life through a man called Jesus Christ. Emmanuel and the other four prayed to receive Christ but immedi-

ately began asking what such a decision would mean in their lives, especially their work in a group that performs traditional dances steeped in witchcraft and spirit worship. (BP photo by Charles Ledford)

village and talk to the others if it wasn't too far out of his way. It wasn't. Not only were Sorley and the Southern Baptist volunteers in town staying in one of the hotels where the "Drum of Africa" performs, they were in the one closest to the land the dancers were reclaiming from the bush for their village.

That night Sorley and Patrick, a Kenyan Baptist pastor, followed Emmanuel, one of the dancers, for a mile along a narrow trail. Bwana Safari greeted them warmly and said he was interested in hearing what they had to say, but it was late; they would have to return the next day.

When they returned the next morning, Bwana Safari decided he, too, wanted to become a Christian. So did six women. "As

the women prayed they laughed," Sorley explained. "Some of it was nervousness from praying in front of the men, but I had the feeling mostly it was from the joy of the Lord they were feeling." Later two other men became Christians.

Pointing at Sorley, Bwana Safari declared, "Until that man came and told us about Jesus, we had left all religion aside for a long, long time. We had forgotten about God. All we did was work and eat and sleep. Now we sleep better, feel stronger." Laughter greeted his next comment as he patted his ample stomach, "and I'm eating better."

Like anyone knowledgeable about the hospitality of Africans and their desire to tell any visitor whatever makes him happy

in order not to be rude, Sorley wanted to see if the responses were valid.

He was impressed that the group persisted in asking what being a Christian would mean in how they lived. "Over and over they asked if Christians could dance and drum. They were serious about living the kind of life Jesus would want them to live."

Sorley told them those decisions were between them and God. "As you study the Bible and pray, the Holy Spirit will guide you," he stressed. "But what you say in a song and who the dance is for is probably the most important thing. Do you do something for the glory of God or does it glorify Satan and the spirits?"

Two days later Sorley returned to the village and led a Bible study on assurance of salvation. He noticed the drums and shakers were used to accompany the Christian choruses Patrick taught the dancers.

That night the "Drum of Africa" performed at Sorley's hotel. Another young woman, one he had not seen before, came to him after the show. She, too, wanted to be a Christian.

Sorley continued to grab time in the village in between visits to other areas for door-to-door evangelism efforts. His wife, Darlene, accompanied him to encourage the women and demonstrate they could pray, too.

The village—seven huts with walls and roofs made of palm fronds, housing 10 men, seven women and 10 children—responded avidly when Sorley shared Psalm 150 with them. The psalm describes various instruments used to praise God in the Jewish temple. When Sorley asked for the tribal names of equivalent instruments, almost everyone joined the conversation.

Bwana Safari even asked if the Bible mentioned a whistle—a key to setting the rhythm in their dances. Apparently it doesn't, but the dancers were overjoyed to find that God does not disapprove of music.

Sorley is confident even more members of the dance troupe will become Christians and he hopes the new believers will become active in a Baptist church a 20-minute walk from their village.

"They have a lot of difficult decisions to make," he said. "But I don't think God is through working there yet." (BP)



**DANCING TO A DIFFERENT MASTER**—The "Drum of Africa" troupe, which performs traditional dances at tourist hotels along the Kenya coast, has been spiritually transformed. Fifteen of the 25 men and women who perform with the troupe became Christians in one week after missionary David Sorley

(right) met five of the young men and was invited to come to their homes. Here Sorley and his wife, Darlene, lead the village in gospel choruses after a Bible study on musical instruments used to praise God in the Jewish temple. (BP photo by Charles Ledford)



# EMPOWERED!

**I**n the beginning was the power. And the power of God became flesh and dwelt among us. And when the flesh died and returned to God, he left behind an even greater power—one who can reach into all known and unknown corners of the human heart. One who can change the human heart. One who can prepare the way for the love of God's life—Jesus Christ—to come rushing in. One who can do more in us and through us than we can ever imagine. Who? The Holy Spirit.

From the beginning of time there has existed a need on the part of humankind to believe in some power, some being outside themselves. Some believe in objects crafted of wood or stone. Some mold figures of clay. Some think it is green or shaped like a car or house or even another person. There is not real power in any of these. The only true power comes from God. We must rely on Him and the resources He offers.

Our world is and always has been a world full of hate and bitterness. Nations fight against nations. People war with other people; races against races. Individuals and families fight against each other. Even within ourselves, good and evil do battle.

William Barclay, in his comments on Ephesians, says: "Before Christians can bring God's love to others, we must find Christ's love within Christ's Church." (*The Letter to the Ephesians*, William Barclay, p. 156)

It is the power of the Holy Spirit that enables Christ's Church to do His work—corporately and individually. That happens as Christians are joined together in fellowship. It happens as Christians know and experience fully how complete and limitless is Christ's love. It happens when we trust and rely on the Holy Spirit.

The Apostle Paul teaches us that it is through the church that we are to be instruments to show others the way to God. A heart full of the love of Christ and filled with the power of the Holy Spirit can reach far beyond anyone's imagination.

As we look into our churches, let us ask some questions. Are they filled with and dependent on the leadership of the Holy Spirit? Or do we rely only on what we learned in a seminar last week?

"To him who by means of his power working in us is able to do so much more than we can ever ask for, or even think of: to God be the glory in the church and in Christ Jesus for all time, forever and ever! Amen." (Ephesians 3:20-21)

The verses prior to 20-21 provide us with as broad a human understanding of the love of Christ as Paul can muster. In verse 16 we are told that the Spirit works within us to give us power to face the world and all that it brings to our doorstep. We sometimes ignore what the Spirit can do and so our power is diminished.

The Holy Spirit empowers us far beyond anything we can ever imagine. Often his power takes us by surprise. Our comprehension of God is broader and we are humbled.

With the Holy Spirit, we are:

- Empowered to meet the chores of everyday living;
- Empowered to go to the inner city or the countryside with the Gospel;
- Empowered to go to another country and take Jesus with us;
- Empowered to set a positive Christian example with our neighbors, co-workers, families;
- Empowered to touch the carriers of social, moral and physical disease;
- Empowered to send missionaries to places where we are unable to go;
- Empowered to change our churches into thinking and doing missions;
- Empowered to be carriers of and not barriers to the Gospel;
- Empowered to work together as Christ's Church;
- Empowered! Empowered by the Holy Spirit as only He can empower us.