

## Soviets adopt historic religious freedom law

by Martha Skelton

After seven decades of religious repression in the Soviet Union, a historic law enacted last week forbids the government from interfering with religious activities.

The law, passed by the Soviet parliament, improves the legal status of religious organizations and gives Soviet citizens the right to study religion.

"We strongly believe it will have a positive influence on our churches," said Gregory Komendant, president of the Union of Evangelical Christians-Baptists. "This new law will protect us from all punishment."

For thousands of Baptists and other religious believers in the Soviet Union, the new law also clears the way for the Sunday schools, youth activities and charitable ministries they are operating already.

"We rejoice that it gives a legal basis for what is already being done. This is something to thank God for," said Keith Parker, the Southern Baptist Foreign Mission Board's area director for Europe.

The Soviet constitution long has guaranteed "freedom of religion," but in practice all but basic worship services were stifled. Christians were denied job advancement, higher education and housing because of their faith, and some were imprisoned. Places of worship were confiscated and put to non-religious uses. The state also financed campaigns to promote atheism.

Passage of the new law, observers agree, is a de facto acknowledgment that 70 years of atheistic teaching, propaganda and discrimination against believers has failed to diminish, much less eradicate, religious practice in the Soviet Union.

"All people are pleased and glad that such a law was developed and adopted," said Komendant. He addressed the deputies about a point in the third article of the draft law, and it was adopted with the revision he requested.

An equality provision in the law will affect both young and old church members. No longer will young people be excluded from educational opportunities because of their church involvement. And retiring pastors, like all workers, will be eligible for state pensions. "We are equal with all, equal in pay and pensions," Komendant said.

The educational rights have been extended to all churches equally, so students from the evangelical tradition will have the same prospects as Orthodox or Catholics.

The government will continue to have a religion department, but its function will change. It will be an information center, not a body monitoring the churches, said Komendant. Local authorities will be the governmental bodies with which churches will deal, he said.

The diminished government relationship to atheism is a key provision of the law. While atheism remains an integral part of communist dogma, the new law prohibits the government from funding either religious or atheistic activities and propaganda.

Observers of religion in the Soviet Union see ambiguities and unanswered questions in the new law and its implementation. But they expressed a guarded optimism that fundamental change has come to relieve decades of inequality for the nation's churches and believers.

Baptists also are concerned that the Russian Orthodox Church again will become the "national, institutional church."

Peter Reddaway, an expert on Soviet religion at George Washington University in Washington, estimates 50 million Muslims, 30 million Russian Orthodox, 6 million Catholics, 2 million Jews and 1 million Baptists live in the Soviet Union. (BP)



**FREEDOM OF WORSHIP**—A new Soviet Union law forbids interference with religious activities. Russian Orthodox leaders celebrated in the streets of Moscow. (RNS photo by Reuters)

## CP rallies cancelled following protests

by Marv Knox, Editor

Two rallies supporting the Cooperative Program unified budget have been cancelled in response to protests that they were to be political, organizers said.

The rallies—which had been scheduled for Lexington Oct. 11 and Murray Nov. 1—were announced at a previous rally, held Sept. 18 at Swiss Colony Baptist Church in London.

The rallies were proposed by an informal group of Kentucky Baptist pastors who meet regularly to discuss common concerns, said Allen Harrod, pastor of First Baptist Church of Bellevue.

Other pastors in the group, Harrod said, are Stanley Cole, of Kento-Boo Baptist Church in Florence; Mike Hail, of New Bethel Baptist Church in Verona; Bill Hancock, of Highview Baptist Church in Louisville; Mark Keith, of Hebron Baptist Church in Hebron; Wayne Lipscomb, of Fairlane Baptist Church in Alexandria; and

Jim Powell, of Crescent Springs Baptist Church in Covington.

"In view of recent announcements by some churches to escrow funds and bypass the traditional channels of supporting missions, two rallies were scheduled in Kentucky to encourage greater support of the Cooperative Program," Kentucky and Southern Baptists' unified ministry budget, the pastors said in a letter sent to the Western Recorder.

"It is unfortunate that the good intentions of rallying support for our Cooperative Program could be misconstrued by some to have an underlying 'political' motive," the letter said.

"Such was never the intent. To underscore that fact, these rallies ... are being cancelled.

"We continue to call upon all Kentucky Baptists and churches to reject any attempts to circumvent the Cooperative Program. We further urge all of our churches to prayerfully consider increasing their giv-

ing. While we respect the autonomy of all our churches in any of its decisions, we believe that the Cooperative Program is more than ever before the best way for Baptists to touch our world for Christ."

The problem with the rallies was in how they were interpreted, not in how they were conceived, the letter said: "We believe these rallies were a good idea and want to assure all that the motives were not political. The error was in the perception, not the intent. Thus, we request (Kentucky Baptist Convention Executive Director) Dr. Bill Marshall and the KBC administration to give strong consideration to sponsoring such rallies in the future."

The letter concluded with a call for support: "We believe the Cooperative Program is far more important than our differences, perceived or real. And we call upon our fellow Baptists to join with us in our pledge of support for what God continues to do through the Cooperative Program across Kentucky, our nation and the world."

## Joint Committee reduces SBC's delegation

by Dan Martin

The Baptist Joint Committee on Public Affairs has changed its bylaws to trim the official delegation from the Southern Baptist Convention from 18 to 11 members.

The committee also seated representatives from another Southern Baptist group created to support the work of the Washington-based religious liberty organization.

The bylaw change cuts the Southern Baptist Public Affairs Committee delegation while adding a new "national member body," the Religious Liberty Council, an umbrella organization representing Southern Baptist state conventions, churches and the Southern Baptist Alliance.

The action responded to the 1990 SBC annual meeting, in which messengers cut the BJC's convention funding from \$391,796 in '89-90 to \$50,000 in '90-91.

"The vast majority of our Southern Baptist funding will now come from state conventions and other Southern Baptist organizations," a document provided to BJC

members said. "We want to be responsive to these entities that will now be providing the lion's share of this agency's funding."

The bylaw change will go into effect March 4, 1991, at the conclusion of the BJC's executive committee meeting.

The change has been opposed by the SBC Executive Committee, which determined that if the change were adopted, the seven eliminated seats would be given to agency executives and the SBC president.

The BJC voted 32-12 to seat representatives from the Religious Liberty Council, whose application for membership was submitted by RLC Chair Grady Cothen, retired president of the SBC Sunday School Board.

Seated as new members were James Ralph Scales, president emeritus of Wake Forest University in Winston-Salem, N.C.; John Wood, pastor from Waco, Texas; Robert Wayne, pastor from Vinton, Va.; Douglas Watterson, pastor from Knoxville, Tenn.; and Jeannette Holt, associate executive director of the Southern Baptist Alliance.

"Most of us would rather not have to deal with this bylaw change," said BJC Chair John Binder, executive director of the North American Baptist Convention. "But there are new realities, and these include the SBC decision to reduce the funding from \$391,000 to \$50,000. This is painful to us, but there is hope and encouragement because another of the realities is that there are other groups working to support the Baptist Joint Committee."

J.T. Williams, a Public Affairs Committee member from Stockbridge, Ga., argued that the bylaw change "after only one year cut (in the SBC allocation) is premature."

Robert Tiller, an executive with the American Baptist Churches, expressed hope that some way can be found "to restore the lost seats by reversing the decision on funding" by the SBC.

In other business, the BJC:

- Added another "national member body," the National Missionary Baptist Convention, a new predominantly black

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October 9, 1990

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# Trustees divided over meaning of guidelines

by Pat Cole

Southern Baptist Theological Seminary trustees voiced differing perspectives on the function of new faculty employment guidelines.

At a called meeting Sept. 24 on the Louisville campus, trustees voted 36 to 14 to add the 1987 Southern Baptist Peace Committee report as a guideline for faculty hiring, promotion and tenure.

Julian Pentecost, editor of Virginia Baptists' Religious Herald, said trustees added "another layer" to the Abstract of Principles, the seminary's confessional statement since 1859. He noted that just three years ago trustees voted to add the 1963 Baptist Faith and Message Statement as a guideline.

Pentecost, chairman of the trustees' academic personnel committee, called the board's decision a "grievous error of judgment."

John Michael, a Louisville businessman, disagreed: "When we say that we are going to hire people who believe and teach according to our confessional statements, there has to be some interpretation of what that means. I don't see that as an additional layer of requirement. I see it giving guidance to interpret what we already have."

The board's action was an attempt to set guidelines for future employment practices "rather than go back and investigate past issues," Michael said. For current faculty, the guidelines will not be an issue unless they become candidates for tenure or a promotion, he said.

A possible exception would be if "someone raised an issue or complaint about someone's teaching," he added. "But I don't see that as the intent of it."

The guidelines will prevent faculty members from interpreting the Abstract of

Principles' article on inspiration of scripture in a "Heinz 57 Variety" of ways, said David Miller, an associational director of missions from Heber Springs, Ark.

"The days are gone when staff members can come on at Southern and say in a general sort of way, 'I believe in the Abstract' or sign the Abstract and turn around and interpret the article on inspiration as meaning something other than (biblical) inerrancy," said Miller.

However, Jerry Mahan, pastor of First Baptist Church of Cedartown, Ga., said he opposes using the Peace Committee report's "total lack of theological understanding or sophistication as a guideline in a theological setting."

Trustees' use of the word "guideline" in their adoption of the Peace Committee report is "very important," said Wayne Allen, pastor of Briarwood Baptist Church in Memphis, Tenn. He stressed the abstract still is "our constitutional requirement and our contractual requirement." (BP)



Trustee John Michael of Louisville (left) discussed Southern Baptist Theological Seminary issues with students from Kentucky. (Photo by Bradley Bull)

## Alum leaders ask board to reverse action

by Pat Cole

Southern Baptist Theological Seminary's National Alumni Association officers have called on the school's trustees to rescind new employment guidelines for faculty.

In a "Statement of Concern" issued following a meeting of alumni officers on the Louisville campus, association leaders said they fear the trustees' addition of the 1987 Southern Baptist Peace Committee report as a theological guideline for faculty personnel decisions is "another step toward creedalism." This is "the first time that specific interpretations of God's Holy Word

have been required of any Southern Baptist educational institution," they said.

The statement was signed by alumni association president Bob Terry, editor of Word and Way, newsjournal of the Missouri Baptist Convention; immediate past president Floyd F. Roebuck, pastor of First Baptist Church of Rome, Ga.; and president-elect Emmanuel L. McCall, director of the Southern Baptist Home Mission Board's black church extension division.

Baptists traditionally have resisted creeds, the statement said: "Historically, Baptists have refused to have any creed but the Bible. We have refused to elevate man's

words above God's word. The trustees have gone farther than the Peace Committee or the Southern Baptist Convention was willing to go."

Alumni officers expressed confidence that the Southern Seminary faculty is dedicated to biblical authority.

"Our faculty has repeatedly affirmed its commitment to the Bible by signing the seminary's Abstract of Principles (the seminary's confessional statement since 1859) and, more recently, the Baptist Faith and Message. These have been sufficient in the past. We believe they should be sufficient now." (BP)

## Southern Baptist teacher killed in Chinese Crash

### around the sbc

Chinese officials have confirmed that Southern Baptist teacher Mary Anna Gilbert was among 127 people killed in the Oct. 2 crash of a hijacked Chinese jetliner.

Gilbert, 23, of Alexander City, Ala., and co-worker Erin Thomas, 30, of Harrah, Okla., were returning to teaching assignments in Guangzhou, China, after a weekend trip. Thomas is in stable condition in a Guangzhou hospital.

They were in China through Cooperative Services International, a Southern Baptist service organization.

Among other news from across the Southern Baptist Convention:

**CAMPING GROWS.** Inauguration of Sunday school fast track conferences and increased participation in Southern Baptist Home Mission Board conferences pushed 1990 attendance at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers to 54,870, up by 1,705 over last year, the Sunday School Board reported.

Youth camps posted similar increases. Registration for combined conferences was 37,752 in 1990, compared to 31,328 in '89.

**BCMP NAMES OFFICE MANAGER.** Hettie Johnson has been named office manager for Baptist Cooperative Missions Program, Inc., the alternate funding mechanism for Southern Baptist mission support, created in Atlanta in August.

Johnson retired in 1981 after 13 years as

director of the business services division of the SBC Home Mission Board.

BCMP is related to "the fellowship," a coalition of moderate Southern Baptists.

### OBU PRESIDENT HAS LEUKEMIA.

Bob R. Agee, president of Oklahoma Baptist University in Shawnee, has been diagnosed as having a rare but treatable form of leukemia. Specialists have told him the disease is incurable, but not immediately life-threatening. Agee, 51, will undergo extensive treatment but will be able to resume his responsibilities at OBU if he reduces his travel schedule.

ume his responsibilities at OBU if he reduces his travel schedule.

### 1 DAY EQUALS 20 CONVERSIONS.

One hundred thirty-seven staff members of the SBC Home Mission Board recorded 20 professions of faith in Christ and 129 visits while testing a new one-day evangelism workshop.

### \$500,000 FIGHTS HUNGER.

When Peru announced an emergency plan to bolster its floundering economy, overnight it became

the most expensive nation in South America, with food prices jumping more than 300 percent.

Responding to the crisis, the SBC Foreign Mission Board approved a gift of about \$500,000.

### CLC 'FRIENDS' WITH NRLC.

The SBC Christian Life Commission joined the National Right to Life Committee in filing a friend-of-the-court brief with the U.S. Supreme Court asking that the Roe v. Wade decision legalizing abortion be overturned.

## PAC opposes change in Joint Committee bylaw

The Southern Baptist Convention Public Affairs Committee voted to oppose a bylaw change that reduces SBC representation on the Baptist Joint Committee on Public Affairs from 18 to 11 members and provides for representation from the Religious Liberty Council, a coalition of Southern Baptists representing some state conventions, churches and the Southern Baptist Alliance.

PAC members were encouraged by chairman, Albert Lee Smith Jr., of Birmingham, Ala., to "please vote against this motion and do some personal lobbying of other members of the Baptist Joint Committee."

The PAC held its semi-annual meeting in Washington Sept. 30-Oct. 1, in conjunction with the annual meeting of the BJC. PAC members represent the SBC on the BJC.

In its meeting, the BJC voted to approve the bylaw change but delayed its implementation until March 1991.

The PAC also:

- Adopted a motion authorizing a liaison committee to work with the Southern Baptist Christian Life Commission on religious liberty issues of mutual concern. Messengers to the 1990 annual meeting voted to revise the program statement of the CLC to include religious liberty issues.
- Tabled a motion that the PAC "present

a recommendation to the Southern Baptist Convention that the duties of the PAC be transferred to the Christian Life Commission" until the April 18-19, 1991, meeting.

Twelve appointments were made to PAC offices and committees by the chairman. No SBC agency executive was appointed, although seven are elected to the PAC by the SBC. (BP)

## BJC hires Chesser for info post

continued from page 1

convention of 1.5 million members.

• Adopted a 1990-91 budget of \$666,794, down from \$729,772. The budget counts on contributions from five Southern Baptist state conventions: Virginia, Texas, North Carolina, Tennessee and Maryland.

• Elected Larry G. Chesser, city editor of the Log Cabin Democrat in Conway, Ark., as director of information services. He will assume a post vacated by Kathy Palen, who

resigned in August to attend Yale Divinity School, and some responsibilities of Victor Tupitza, director of denominational relations, who is retiring.

Chesser, 42, was associate director of information and correspondent for the Washington bureau of Baptist Press, 1980-85.

• Heard Executive Director James M. Dunn declare the BJC "is alive and well, and will continue to be here and functioning." (ABP)

# Human need exists abroad, and 'right at our own front door'

by Glenn Mollette  
State Correspondent

When Southern Baptist churches observe World Hunger Day next Sunday, Oct. 14, their focus will largely be on feeding the starving in Third World nations, like Bangladesh, Ethiopia and India.

Human need also may be found at home, however, and even in Kentucky.

Two home missionary couples working in eastern Kentucky regularly respond in several ways to human need.

Charles and Margie Wilson serve in a remote section of Floyd County at Wheelwright. Greg and Alice Whitetree work in the Marrowbone section of Pike County. Their daily opportunities in ministry are not advertised widely, yet their contributions are significant.

"I am compiling a list for an organization that wants to provide Christmas toys for some of our kids," said Wilson. "There are probably 20 families in need, typically with three, four or five children each. Closer to Christmas, we will provide food, fruit and nuts to needy families."

The Kentucky Baptist Convention's direct missions department appropriates \$1,000, which it receives from the Southern Baptist Home Mission Board for emergency food supplies, during the holidays.

The Wilsons also attempt to address the need for hygiene. "One of the greatest needs of our immediate area is for basic personal care products such as toothpaste,

soap and shampoo," he said. "We help 25 to 40 families a month with these items."

A General Education Diploma literacy program at the Wheelwright center also is

meeting human need. The David School of the Floyd County council on literacy conducts a class Tuesday and Thursday afternoons at the center, helping area adults acquire a high school diploma equivalent.

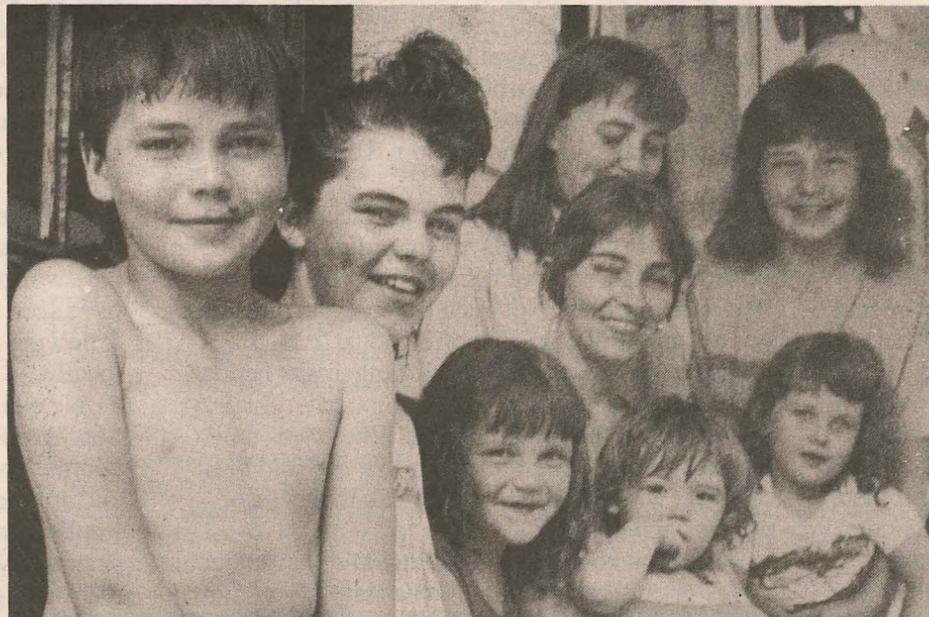
Meanwhile, at the Freeda Harris Baptist Center at Marrowbone, the Whitetrees offer several similar opportunities.

Alice Whitetree recalled: "Only the other day a family came by the center who was genuinely hungry. All that we had left in our food pantry was beans. I could tell how hungry that family was, for they were very happy to receive those beans."

"We really need clothes and shoes for the children. We normally receive a lot of adult clothes. But we seldom get children's clothes. When we do, they go very quickly."

Carl Boyd, director of missions for Pike Baptist Association, said centers such as those at Marrowbone and Wheelwright provide "a vital ministry to human needs, both physical and spiritual, above and beyond what local Southern Baptist churches are able to do."

While many of the people the Wilsons and Whitetrees help are not dying of starvation, they represent a segment of the American population in desperate need of some of life's basic essentials, Boyd confirmed. "They are people right at our own front door."



**HOME WORK**—While Baptists may approach World Hunger Day Oct. 14 as a mission overseas, people in Kentucky, such as these children at Wheelwright in Floyd County, benefit from cooperative and individuals' ministries to human need. (Photo by Lloyd Kelly Stratton)

## Warren centennial tied to roots; features Elder, Crumpler

by Bill Moore, State Correspondent

A tent meeting and return to its birthplace highlighted Warren Baptist Association's centennial observance Sept. 25-26.

On the first day, participants met at the association's oldest church, Providence Knob, founded in 1804. A large tent stationed outside the church suggested an earlier era, while a quartet enhanced the nostalgia by rendering old time gospel songs.

On the final day, Warren Baptists moved to First Baptist Church of Bowling Green, where the association was organized with seven congregations in 1890.

Lloyd Elder, president of the Southern

Baptist Sunday School Board in Nashville, and Carolyn Weatherford Crumpler of Cincinnati, former executive director of the Southern Baptist Woman's Missionary Union, were principal speakers.

Elder's theme was on "Building the House You Live In," based on Jesus' parable in Matt. 7:24-25 of the wise man who set his house on a rock.

Elder encouraged his audience to build upon Jesus to endure storms and reap the benefits.

In a missions address, Crumpler suggested that Southern Baptists live in "the best of times, and the worst of times, in missions history." She called for Baptists to accept their missions heritage, citing Paul's

message to Timothy to guard what he had received.

In a WMU report, Annie Armstrong, Eliza Broadus and Lottie Moon—for whom three mission offerings were named—were represented in costumes of their periods.

A history booklet detailing Warren Association's first 100 years was distributed. It indicated that the original seven congregations grew to 22 in its first decade.

By 1906, full time Sunday schools existed in 10 of the association's 25 churches. Another 9 provided half-time Sunday schools, with 6 having none at all. That year the association voted to employ someone for 30 days at a dollar a day to promote Sunday schools in the 6 churches without

them.

Still other highlights of the association's history include the operation of a Baptist academy before public schools were established. A Baptist newspaper was also published for a brief time.

The Kentucky Baptist Convention Annual for 1989 reported that Warren association included 43 churches and missions that year.

Director of Missions Frank Dorris cited the Warren Baptists' strengths today as unity, strategic church locations and balanced growth. "We believe in being better as well as bigger," Dorris said.

Jim Johnson, moderator, presided at the centennial meeting observance.

## Baptist men seek to 'extend the kingdom' at statewide session

by James H. Cox, Associate Editor

Under the banner, "Missions Involvement through Extending the Kingdom," the Kentucky Baptist Brotherhood convention heard testimony and song Oct. 4-5 bearing witness to that idea.

They also elected a Richmond school principal, Carl Powell, as their state president, and filled several other vacancies on their 1990-91 slate of officers.

On opening night at Radcliff's Stithton Baptist Church, two black Baptist leaders urged a predominantly white audience to make a combined effort of the races to reach people for Jesus.

Lincoln Bingham of Louisville, Kentucky Baptist consultant for cooperative ministries and superintendent of missions for the General Association of Baptists in Kentucky, called for black and white Baptists to "wake up to the opportunities around us and go forward together."

He is thankful Southern Baptists support a black church extension ministry and Kentucky Baptists maintain a cooperative ministries consultant, he said. Emphasizing joint efforts of both races, he declared: "We're a long way from where we ought to be, but thank God, we aren't where we used to be!"

"Wouldn't it be great if we went out to

win everybody we encountered, no matter who they are?" Bingham inquired.

Preceding his message, an all-black choir from Louisville's West End Baptist Church, directed by Sue Hunt, gave a 30-minute concert of Negro spirituals and gospel favorites. The group was received with a standing ovation following its presentation.

Earlier, Willie T. McPherson, associate director of the Southern Baptist Home Mission Board's black church extension division in Atlanta, addressed the Kentucky convention.

He suggested that black church extension exists because "a whole lot of black folks won't listen to you when they see the color of your skin, and a whole lot of white folks won't listen to me because they feel superior."

"There is no language barrier when it comes to blacks and whites understanding one another and relating to Jesus Christ. If we don't stand together, a lot of people will never know Jesus," McPherson said.

Sports and prison ministries were topics of other Brotherhood speakers.

"When the athlete speaks, young America listens," claimed Steve DeVoss, a Norman, Okla., youth minister. "In fact, the whole world listens."

"Sports is the biggest social phenome-

non in the world. Millions of Americans have no interest in God but worship sports. If we can get their attention, we can reach them."

"But until our agencies pick up the concept, budget for it and staff it, it will remain just a good idea," he said.

Reformed alcoholic, drug dealer and former convict Don Dennis, now a Houston, Texas, Baptist pastor, shared a personal testimony of his climb from depravity and despair. He urged Baptist men to witness to incarcerated men so those imprisoned might alter their lives before returning to society after their sentences have been served.

In a business session, more than 100 Kentucky disaster relief volunteers were recognized for their efforts in five recent emergencies, including central and southeastern Kentucky floods, South Carolina's Hurricane Hugo and Illinois and Indiana tornadoes.

Associate Brotherhood department Director John Lott of Middletown noted an enrollment increase in Kentucky Brotherhood of 1,279 over the previous year. Thirty-five more boys attended summer camps at Cedamore and Jonathan Creek assemblies than in 1989, "the largest number in seven years," he reported.

Elected Brotherhood convention offi-

cers, in addition to Carl Powell, were G. T. Cowan of Winchester, vice president; Calvin Bohannon of Hardin, recording secretary; and C. A. Easterling of Somerset, Southern Baptist Brotherhood Commission trustee.

Several program coordinators were elected: Randall Rogers of Greensburg, Baptist builders; Larry Koch of Campbellsville, disaster relief; Ray Acree of Greensburg, volunteers in missions; Leroy Highbaugh Jr. of Louisville, lay renewal; Paul Anderson of Somerset, lay-led revivals; Matt Sugg of Morganfield, prayer support; Jerry Vittitoe of Louisville, Royal Ambassadors-High School Baptist Young Men; Don Bratcher of Owensboro, prison ministries; and Regina Melton of Sebree, child care.

Elected regional directors were: Ralph McConnell of Hopkinsville, southwestern; Bob Bottoms of Fountain Run, southern; Jim Looney of Frankfort, north central; Lloyd Gray of Smithfield, central; Glen Canada of Campbellsville, south central; Don Hammonds of Barbourville, southeastern; Mike Saunders of Wurtland, northeastern; and Jim Baxter of Central City, western.

The 1991 Brotherhood convention is set for Oct. 3-4 at Beacon Hill Baptist Church in Somerset.

# World Hunger spent the night in our church

## editorial

Marv Knox

Their fork-speed captured everybody's attention.

We only brought a dozen homeless men into our church house, but they kept two servers busy for 45 minutes. We never saw people put away leftovers that fast before. Pork, baked beans, cole slaw — down the hatch. "Big John" went first and hopped back in line before most of the others took their first bites. He ate four huge plates of barbecue and trimmings before our people ever let go of their serving spoons.

Three other things surprised us:

- Their dignity. I'm not sure what we expected of homeless people, and I recall asking, "How did I get myself into this?" when our turn to house them came around. But they genuinely appreciated our church's hospitality. Men whose warm-weather homes are river banks and highway overpasses still remembered "please" and "thank you."

- Their priorities. They skipped the rich chocolate cake my children (and their daddy) think tops the list of basic food groups. They went straight for meat and vegetables, nourishment for another 24 cold hours on the street. Most passed over newspa-

pers, magazines and light conversation, opting instead for sleep.

- Their jobs. I expected homeless people to be jobless people. Indeed, most of our guests were unemployed. But several had jobs. Their families lived in other places while they came to the city to find work, and they opted to cut costs by living on the street and saving money so wives and children could join them.

As you might imagine, I didn't sleep well that night. Not because my lawn chair didn't have boxed springs, and not because Big John snored like a freight train. Not even because the quiet one got up and turned on the coffee pot at 2:15. I couldn't sleep because World Hunger was bedded down in our fellowship hall.

I wondered about these men. Where was their last real home? Would they survive the cold blast of urban winter? Would they break the cycle of poverty and hunger?

And what about their families? Did their parents, wives or children even know the state where they lived? Did their children have enough supper and a warm place to live? (Lindsay and Molly, my daughters, slept three blocks away—well-fed, under heavy blankets. I thanked God, as never before, for the "basics" my family takes for granted.)

Our church's night to provide a "Room in the Inn" brought poverty, homelessness and hunger into our comfortable suburb. Nothing heroic, just hot food, decaffeinated coffee and a dry cot. Looking back, I realize the guests in our church gave us more than we offered them. Their appreciation told us that a small congregation—even a few individuals—could make a difference in fighting hunger.

That's exactly the point we need to remember this Sunday, World Hunger Day. We can't eliminate world hunger; global economics and politics have seen to that. But we can make a difference by following my pastor's adage, "Think globally; act locally."

We can give to the hunger relief funds of the Southern Baptist Home and Foreign mission boards. This money buys food across our nation and around the globe. (Incidentally, Kentucky Baptists contributed \$446,164 to these funds last year, an average of \$0.58 per person.) Missionaries see that it gets onto the plates of hungry people.

We also can look around our own communities and discover our hungry neighbors. They may not be as obvious as a city's street people, but they're there.

With Christian compassion and initiative, we can help them.

## What will we do in a hungry world this year? We must act

### guest editorial

by Robert M. Parham

Physicians investigating hunger found that Pat Jones' refrigerator contained only a jug of water, a slice of cheese and three eggs. They learned that her 3-year-old son had not had milk to drink in three weeks and that he had eaten his last bowl of cereal with water.

Pat Jones and her son, residents of Montgomery, Ala., were at dire risk of hunger.

Hundreds of miles away, in Roses Creek Hollow, Tenn., Letta Casey and her two boys eked out a living in the Appalachian Mountains. She eagerly waited for school to start in September so that her sons could get decent breakfasts and lunches.

These news stories represent the ongoing reality of poverty and hunger faced by countless people at

home and abroad.

Hunger is a grinding reality which causes a host of problems. Lack of adequate nutrition between conception and age 3 can cause permanent brain damage. Daily hunger can dull the ability of children to learn in school, diminish the productivity of adults and weaken the immune system of aged adults.

The reality of chronic hunger compels us to ask what we can do to alleviate the problem. Our modern-day question is similar to another which has echoed down through the ages of history.

When the multitude heard John the Baptist's call for repentance and righteous living, they asked him, "What then shall we do?" They desperately wanted to know what they could do to avoid judgment and to live rightly.

John the Baptist replied, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (Luke 3:11). John expected concrete actions as a sign of righteous living.

We, too, ask the question, "What shall we do in a hungry world?" We, too, hear the answer, "We must act."

Consider the following concrete actions:

- Pray that those who are hungry might have bread and that those of us who have bread might have a hunger to act.
- Study your Bible about the causes of and the cures for hunger.
- Organize the missions committee in your church to study and to act on the problem of hunger.
- Give to the hunger ministries of the Southern Baptist Foreign and Home mission boards.
- Volunteer at a soup kitchen or night shelter.
- Observe World Hunger Day in your church, this Sunday, Oct. 14.

What will you do in a hungry world this year?

*Robert M. Parham is an associate director of the Southern Baptist Christian Life Commission and is responsible for hunger concerns.*

**western recorder**

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# Southern Seminary action 'unacceptable'

## viewpoint

by Jeffrey M. Twyman

The outcome of the Southern Baptist Theological Seminary trustees fall retreat is unacceptable.

I am angry. I am tired of polite rhetoric. I am tired of these trustee persons dallying with my theological education; they are ignorant of what goes on in my classroom. I am fed up with their pharisaical behavior. I am disgusted by their cocky, self-righteous smugness. As the meeting was adjourned early Tuesday morning, several trustees stood, laughing and back-slapping as if they had just finished a relaxing round of golf. In actuality, they had just defied the students they are supposed to serve. Only moments before, a representative number of students had loudly applauded the minority opinion read by Julian Pentecost.

These trustee persons, with the exception of Pentecost et al., barely deserve my

respect. I am angry! Personally, I cannot yet forgive Jerry Johnson. He has not satisfied me until he recants and apologizes to each person identified in his document and then to their families and then to this student body. These people don't deserve to be called trustees. They have violated any trust I could have in them. Where is their integrity to basic Baptist principles? These people are not Baptist with their clandestine, closed-mouthed, sworn-to-secrecy meetings. Their shrouded sessions do not serve to protect the truth. The truth will not be kept behind the closed doors of an executive session meeting hall.

These people are power tripping. They've lost sight of their purpose. Don't they know that they risk cutting off their own legs? Listen trustees! Who is going to serve once you've amputated the rising class of ministers? I want you to know that you have done violence to my soul. You have soured my desire to serve. I don't want to be associated with the likes of you. You are shaming the body of Christ. You have made me ashamed to be a Baptist. I thought all we needed was a love for Christ and a

desire to serve as Christ taught us.

Don't think you've appeased us by not "re-visiting" the Peace Committee report. We are not fooled. You have "shelved" accusations on "The Six" under pretenses of reconciliation, but in actuality you are remodeling our faculty by attrition so that you can avoid blame. We know what you're doing. We see you. We will hold you accountable.

Are you aware of what you've created? Years from now people will gather and say, "Were you there? I was there. Were you there when the scaffold was being erected? Were you there when they hung our faculty? I was there. Will you be there when the bulldozers come? I'll be there."

Now I know this final dark image is not yet upon us, but an eclipse has begun as the hands of our trustees turn the axis of this earth to blot out the Son.

I am not through with this war yet. I pray to God for forgiveness in having waited so long to step onto the battlefield.

*Jeffrey M. Twyman is a student at Southern Baptist Theological Seminary in Louisville.*



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**William W. (Bill) Marshall**  
Executive Secretary-Treasurer  
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## Decisions, decisions, decisions

The best attended and most popular events at Cedarmore and Jonathan Creek Baptist assemblies are the nine summer youth weeks directed by the student department of the Kentucky Baptist Convention.

In 1983, the year the Jonathan Creek board signed an agreement to turn over this assembly to Kentucky Baptists, there were only five youth camps, all at Cedarmore.

Since then four youth weeks have been added, resulting in six at Cedarmore, the larger facility, and three at Jonathan Creek.

Tom Smoot, student department associate responsible for this assignment, reports this past summer as one of the best yet.

Almost 2,000 youth (1,928), grades seven through 12, attended one of the nine weeks.

The summer's theme—"Decisions, Decisions, Decisions"—characterizes very accurately the life-stage of this vibrant, changing age group.

A 30-page Bible study booklet was prepared by Angela Perkins, campus minister at the University of Louisville.

The state BSU Son Teams, an umbrella title which includes five smaller BSU teams consisting of 27 college students, led the Bible studies for youth. Nine camp pastors conducted the adult Bible studies. In addition, counselors from the individual churches provided spiritual support and guidance (and discipline!).

One hundred and thirty-one Kentucky Baptist churches sent groups of youth ranging in number from three to 42, the higher figure achieved by two churches—Eastwood in Bowling Green and DeHaven Memorial in LaGrange.

When the (youthful) dust of summer had settled and the statistics were gathered, it was obvious once again that the youth camps had made a lasting, spiritual impression on the lives of many youth and—as well—staff and counselors.

Fifty-two young people made first-time decisions to accept Jesus Christ as savior and over 300 youth and counselors made public commitments to Christ.

Only the story stops here, for the churches which sent them will receive the blessing of their decisions as they witness their baptisms, hear their testimonies and observe the lives that are changed.

By the end of the last youth week, the leadership is pooped and the camp managers not altogether unhappy to get back to a more normal schedule.

And I suspect God has a special smile when that last group of summer gets into the church bus and heads home.

## baptist forum

### Turn America around

The fresh wind of God's Spirit is moving across our nation today. May all of us who follow him move with that wind.

Can we move with that wind, I wonder? The United States of America is a nation that was founded in the belief in God by our founding fathers. So strong was that belief that even our currency is inscribed with "In God We Trust." Do we?

This being true, then how can a minority group of people led by an atheist, Madalyn Murray O'Hair, go to the Supreme Court and have them rule in her favor? Stripping our schools of the right to pray and have "God's Holy Inspired Word," the Ten Commandments, stripped from the walls.

This nation, the United States of America, has been a playground for Satan the devil every since.

When are the churches going to stand and be heard? This decision by the courts can be turned around, but only if we believe strongly enough in God and in the power of God.

Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). A true believer in Jesus should have that same power. If a born-again believer has this kind of power, why do we wait? Why should this nation fail because of a small minority that had enough power to speak? When are the churches going to answer and see how much power they have?

*Richard Frantz  
Marion*

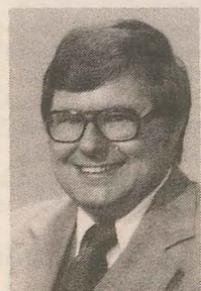
### 'Moderate' inspired

A recent letter criticized the use of the word "moderate," wondering what it meant and

then wrongly characterized those who were moderate Baptists. I do not know the origin of the label that has been attached to many of us, but if moderate means something distinctive from "independent, fundamentalist" Baptist, then I suppose it has some value.

However, if some of the brethren do not like to be called moderate or have a dislike for moderate Baptists, I suggest that they take their problem to the Lord. I believe the Lord inspired our current Bible, and he inspired the words that say, "Let your moderation be known to all men" (Philippians 4:5). If someone does not like the Lord for inspiring us to be moderate, or if someone does not like moderation among Baptists, then I am sure that with the proper responses, the Lord who inspired moderation will also forgive those who trespass against it and him.

*W. Robert DeFoor, Pastor  
Harrodsburg Baptist Church  
Harrodsburg*



**James H. Cox**  
Associate Editor

## fourth estate

### We are survivors!

I have seen the following piece at least twice. It had an impact on me, and perhaps it will on many of you who may need a smile today:

Those born before 1945 surely are survivors!

Consider the changes.

We were born before television, penicillin, polio shots, frozen foods, Xerox, plastic, contact lenses, Frisbees and the pill.

We were before radar, credit cards, split atoms, laser beams, ball point pens, pantyhose, dishwashers, clothes dryers, electric blankets, air conditioners, drip dry clothes and man on the moon.

We got married first and then lived together.

In our time, closets were for clothes, not for "coming out of." Bunnies were small rabbits and rabbits were not Volkswagens. Designer jeans were scheming girls named Jean or Jeanne. Having a meaningful relationship meant getting along with our cousins.

Fast food was what Jewish people ate during Lent. Outer space was the back of the Rialto Theater.

We were before househusbands, gay rights, computer dating, dual careers and commuter marriages. We never heard of FM radio, tape decks, electric typewriters, artificial hearts, word processors, yogurt and guys wearing earrings.

For us, time sharing meant togetherness—not computers or condominiums, a chip was a piece of wood, hardware meant hardware and software wasn't a word!

In 1940, "Made in Japan" meant junk. "Making out" referred to how you did on an exam. Pizzas, McDonald's and instant coffee were unheard of.

We hit the scene when there were 5- and 10-cent stores where you bought things for 5 and 10 cents. Ice cream cones sold for a nickel or a dime. For a nickel, you could ride a street car, make a phone call, buy a Pepsi or enough stamps to mail a letter and two post cards.

In our day, cigarette smoking was fashionable, grass was mowed, Coke was a cold drink and pot was something you cooked in. Rock music was a grandma's lullaby and aids were helpers in the principal's office.

We were certainly not before the difference between the sexes was discovered, but we were surely before the sex change—we made do with what we had. We were also the last generation to think you needed a husband to have a baby.

No wonder we're so confused and there's such a generation gap now!

# Ex-WMU presidents endorse board action

by Susan Todd

The five living former national leaders of Southern Baptist Woman's Missionary Union have endorsed and affirmed recent action taken by the national WMU executive board.

The WMU executive board met in Richmond, Va., Sept. 21-22 in a called board meeting to discuss the impact of the convention controversy on Southern Baptist missions efforts.

The board adopted a statement affirming the denomination's traditional channels of missions giving—the Cooperative Program, the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions—while affirming as well the "right of individuals, churches and state conventions to choose other plans for cooperative missions giving."

"I rejoiced but was not surprised in learning of the open meetings, free discussions and unanimous vote," said Helen Fling, national WMU president from 1963 to 1969.

"During many eras of drastic change and crisis periods, WMU has always responded by re-examining its purposes and reaffirming God's call—then redesigning its structure, program, materials and methods as needed," Fling said.

Christine Gregory, national WMU president from 1975 to 1981 added: "I think the timing is excellent, because we've gotten far enough away from this year's convention to look to the future rather than the present or the past. "You can't just sit placidly by and let the whole mission program go down."

Dorothy Sample, national WMU president from 1981 to 1986, said: "We love the denomination. We love the missions program. I feel sure that all these women just really want to find the best answers to continue doing what we've been doing all these years for missions."

WMU's two former top executives also responded to the action. Alma Hunt, who led WMU from 1948 to 1974, applauded the decisions.

Carolyn Weatherford Crumpler, WMU executive director from 1974 to 1989, added, "I'm in total agreement with what the WMU executive board has said, because it has come to the point that they really did have to speak out because missions has been hurt

and will continue to be hurt."

The leaders were grateful to WMU for recognizing alternate cooperative missions funding plans.

"For 65 years WMU has been unwavering in its promotion of the Cooperative Program," Hunt said. "Not until a growing number of churches appealed to WMU or

otherwise expressed their need for an alternate plan did the national organization face the necessity of responding."

"I'm really, really grateful that WMU has affirmed the right of individuals, churches and state conventions to choose other plans for cooperative missions giving," Crumpler said. "I think in light of the

circumstances in the denomination, it was time for WMU to say something."

"I see this as a way to get money flowing again into the missions program," Sample said. "I appreciated that the WMU national leadership affirmed the right of churches and individuals to give cooperatively in other ways." (BP)

## Views on Cooperative Program in conflict

by Susan Todd

Southern Baptist mission board leaders agreed on the history of the Cooperative Program, but they did not agree on the current state of the convention's funding program in their reports to Southern Baptist Woman's Missionary Union leaders.

The two missions leaders—Keith Parks, president of Foreign Mission Board, and Larry Lewis, president of Home Mission Board—spoke during a called meeting of the WMU executive board.

Both leaders agreed that the Cooperative Program traditionally has been an effective means of funding missions.

"Certainly I concur that our Cooperative Program is the preferable plan," said Parks. "But the question I'm asking is, 'Will it remain intact?' Never in my experience has that question been as frequently asked and frequently discussed than in the last few months." Parks questioned whether the Cooperative Program could be maintained as a dependable source of funding in its present state.

"We are in a desperate situation if those who are promoting the Cooperative Program most are supporting it the least," Parks said.

"I'm hearing things such as, 'If all Southern Baptists are to be equally supportive of our plan, as we have in the past, then there should be a give and take in the control of our convention.'"

"There's enough perception of exclusion that until that exclusion is moderated and decreased, we're really fighting a struggle to say 'You really ought to support our cooperative plan of giving.'"

Lewis was adamant in his appeal to the national WMU leaders for their endorsement of the Cooperative Program as the sole channel of missions funding for Southern Baptists.

Referring to action taken by HMB trustees regarding the Cooperative Program, Lewis said, "We do affirm the Cooperative Program ... as the preferred method of missions funding. And we oppose efforts to circumvent the Cooperative Program."

However, even though the HMB op-

poses alternate funding plans, it does acknowledge the right of any state convention, church or individual to support missions in any way they choose and will accept funds from those sources, he said.

But, Lewis added, "We're not talking about 'the' right, but what 'is' right."

When asked if the FMB will accept money from alternate funding sources, Parks replied: "You've got to be kidding! We've never checked the orthodoxy of anyone wanting to send money to the FMB."

But Lewis urged caution, describing the impact of indefinite funding sources through alternate plans as "horrendous."

"When we begin to tip our hat toward any of these plans, we're opening Pandora's box, and it may well unravel the Southern Baptist Convention as we've known it," Lewis said. "We certainly don't need another issue to drive us further apart."

Both men reported that their budgeting and program planning processes are relatively buffered through 1991 from any impact from alternate funding or negative designations. (BP)

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**LEWIS AND PARKS EXPEDITION**—Southern Baptist Woman's Missionary Union executive board members during a special called board meeting Sept. 21-22 questioned mission board leaders about problems facing missions efforts. Larry Lewis (left), president of Southern Baptist Home Mission Board, and Keith Parks (right), president of Southern Baptist Foreign Mission Board, answered questions about funding, programing, trustees and the convention controversy.

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# Chaplains assure recruits of God's strength

by Mark Wingfield

If U.S. soldiers cope with the tensions of the Persian Gulf crisis, it could be because chaplains have helped them deal with previous trials in their military careers.

Southern Baptist chaplains like Norman Drummond often have contact with military personnel from the first day they hit boot camp. The ministry done in those first weeks can set the course for a recruit's future, he says.

"This is the one great opportunity we have to impact their lives," Drummond says of his work at the Parris Island Marine training camp. "We realize what happens later on may depend a great deal on what goes on here."

Since U.S. forces began challenging Iraq's invasion of Kuwait, training at Parris Island has proceeded as usual. "We do the same things we have done before, but we're reminded more that we have to make the best of the time we have with the recruits," Drummond says.

Parris Island, located about 90 miles south of Charleston, S.C., is one of two training camps for Marine recruits. From 3,500 to 5,500 recruits and support personnel are stationed at Parris Island at all times.

Most recruits spend only 11 weeks at Parris Island before moving elsewhere for more specific training. However, during those 11 weeks the 18- and 19-year-old Marines are likely to be more open to ministry than at any other time, Drummond explains. The recruits are open, he says, because they are frightened and lonely.

Recruits arrive at Parris Island by bus from Charleston between midnight and 1 a.m. The first person to greet each bus is a drill instructor.

After spending about 45 minutes filling out paperwork, the recruits are issued uniforms and allowed to bundle their civilian clothing up to be shipped home. They are not allowed to sleep until the next night.

"From that day until the day they leave,

the drill instructor will tell them everything to do," Drummond says. "They find out immediately what it's like to be in the ranks." That's where the chaplains step in.

"When the recruits get here they find out the training is so difficult mentally and physically that they have to find some strength to help them get through.

"We teach that God is able to give out

strength. If they learn that lesson here it is going to help them through all of life."

Drummond supervises six chaplains who serve in the five recruit battalions. Those chaplains spend as much time as possible in the field with their recruits. When the recruits do physical training, the chaplains exercise with them; when the recruits go on a nine-day trip into the woods, the chap-

lains pack a tent and go with them.

Drummond is motivated by his own experience as a Navy recruit 20 years ago. "As an enlisted person in the Navy, there were a lot of times I needed help—spiritual encouragement—and it wasn't there. The Lord spoke to me through all of that to give my life to help other young guys out there who are like I was." (BP)



Norman Drummond is a Southern Baptist chaplain stationed at Parris Island, S.C., one of two training grounds for Marine

recruits. Chaplains work alongside recruits to assure them of God's presence. (BP photo by Mark Wingfield)

## Surplus materials will give sailors chance to study Bible

by Frank Wm. White

Sailors aboard the USS Flint in the Persian Gulf will be receiving surplus devotional and Bible study materials from the Southern Baptist Sunday School Board, and efforts are being made to provide materials to United States military forces on the ground in Saudi Arabia.

Debra Saul, wife of U.S. Navy Chaplain Richard Saul, recently called the Sunday School Board requesting surplus materials

for her husband aboard the U.S. Navy vessel in the Persian Gulf, according to Woody Parker, manager of the special education section in the board's special ministries department.

The section has coordinated a project since 1987 to provide surplus materials to military chaplains. Saul apparently was aware of the program but had not participated in it previously, Parker said.

Based on the request for Bible study and devotional materials, 200 copies each of

Home Life, a leisure-reading magazine; Open Windows, a daily devotional guide; and Bible Book Study for Adults, a Bible study quarterly, are being sent to Saul aboard the ship, Parker said.

Parker said he has not had contact with Saul but provided the materials based on his wife's request.

Her call has been the only such request for service members involved in Operation Desert Shield, the military operation in the Persian Gulf which began following the

Iraqi invasion of Kuwait, Parker said.

"We have thought about taking a proactive approach on this and providing materials but want to see for sure just what the restrictions are," Parker said.

However, the restrictions have not been established by the military or the postal service, according to Lt. Col. Joseph Allred, a spokesman for the U.S. Army chief of chaplain's office.

Allred said the restrictions are from Saudi Arabian customs officials. "There are about 25 items they will not accept through the mail," he said.

"Any religious material that appears to be for mass distribution will be confiscated or returned to the sender by Saudi officials," Allred said. "We are not saying 'Don't mail it.' We are just suggesting that people be aware of the problem."

Earlier, military officials had interpreted the restrictions to include items for personal use. However, a clarification of the restrictions indicates that Saudi customs officials will allow U.S. soldiers to receive religious items intended for personal use rather than distribution to Saudis, according to Capt. Barbara Goodno, a spokeswoman for the U.S. Army chief of chaplain's office.

Allred said there has not been any problem with servicemen and servicewomen taking personal religious items into Saudi Arabia. "They can take their Bibles, devotional materials, crosses or other religious symbols as long as they are obviously for personal use," he said. (BP)

## Sunday school teacher reaches out to military family

by Frank Wm. White

The departure of four members of Paula Hemphill's Sunday school class to the Middle East has become one more opportunity to meet needs.

For Hemphill, wife of pastor Ken Hemphill at First Baptist Church of Norfolk, Va., and teacher of a class of young married adults, one ministry opportunity came in the form of a 3:45 a.m. trip to the hospital with a mother having a baby.

Hemphill had just returned from South Carolina where she had been caring for her own father who had suffered a heart attack. She stopped to check on Diana Randall, a class member who was nine months pregnant and whose husband was commanding a submarine headed for the Persian Gulf.

Don Randall was one of at least 45 members of the church who have been sent

to the Mid-East from nearby Norfolk Naval Station and Portsmouth Naval Hospital.

"The doctor had told her she wouldn't make it through the week without delivering the baby. She said she planned to drive herself to the hospital," Hemphill recalled. "I told her she shouldn't plan to drive herself and to call me."

The call came at 3:45 a.m., Sept. 7. "I got there at 4:10 and at 10:45 Gabrielle was born," Hemphill said.

Hemphill said her own family crisis and her need to help a church staff member whose husband had a heart attack have prevented her from facilitating her class's caring for Randall and her three children.

"The class has pulled together to meet the family's needs because that's what they learned this summer. If this class had not been ministering in other situations, we wouldn't have been able to minister in the

Gulf crisis situation," she said. "It's not possible to make a grand effort in a crisis if the base is not already established."

Hemphill's class is just one example of how the church is ministering to military families affected by the deployment through the normal channels of Sunday school and discipleship training, said Dick Baker, minister to married adults.

"We stress caring in Sunday school. Deacons serve as care leaders in the Sunday school, and that's their only responsibility," Baker said. Church committees handle business while deacons handle ministry.

A military bulletin board has been placed in the church lobby. New information about the Middle East situation is posted twice weekly.

The military support ministry is an opportunity for the church to highlight its family role, Baker said. (BP)

# Slow drain from mainline denominations continues

by Gary O'Guinn

The bad news continued, though in smaller doses this year, for several U.S. mainline Protestant denominations where the membership decline that began in the mid-1960s continued through 1988, according to the latest Yearbook of American and Canadian Churches.

Roman Catholics and more conservative denominations, on the other hand, recorded gains in membership. Both gains and losses were small, with figures hovering around 1 percent of the 1987 membership. The loss figures, in many cases, were smaller than those recorded in recent years.

Among the liberal mainline churches,

the Evangelical Lutheran Church in America lost 36,696 members for a 5,251,534 total, a slip of 0.69 percent. One conservative denomination that bucked the conservative growth trend was the Lutheran Church-Missouri Synod, which lost 10,157 members, a 0.39 percent drop to 2,604,278.

Catholics increased to 54,918,949 from 53,496,862, a gain of over 1.4 million, representing a 2.66 percent increase from 1987 to 1988.

The 307-page 1990 Yearbook of American and Canadian Churches, the 58th in a series of reports since 1916, was released Sept. 7. Edited by Constant H. Jacquet Jr., the 'bible' for church statistics and general information on denominations was prepared

by the National Council of Churches Communication Unit. Abingdon Press in Nashville publishes and distributes the yearbook.

Despite more than 10 years of bitter internal wrangling between conservatives and moderates in the nation's largest Protestant denomination, the Southern Baptist Convention gained 40,227 members in 1988 for a 0.27 percent increase and a total figure of 14,812,844 members.

Other denominations that lost members:

- The Christian Church (Disciples of Christ), down 13,549 (1.25 percent) to 1,073,119
- The Episcopal Church, down 6,878 (0.28 percent) to 2,455,422

- The Presbyterian Church (USA), down 38,173 (1.25 percent) to 2,929,608
- The United Methodist Church, down 69,430 (0.76 percent) to 9,055,145
- The United Church of Christ, down 17,787 (1.07 percent) to 1,644,787.

There were no new figures given for the two major Orthodox churches with members in the United States. The last reported membership figure of the Greek Orthodox Archdiocese of North and South America,

## Southern Baptists gained 40,227 members last year

which includes Canada and Central America, was 1,950,000 in 1977. The Orthodox Church in America, which includes Canada and is an offshoot of the Russian Orthodox Church, reported 1 million members in 1978.

Per capita giving increased by an average 4 percent for the full, or communicant, members of the nine major U.S. Protestant denominations the yearbook compares annually. But that average figure fell short of the 4.4 percent rise in the nation's inflation rate for the year, resulting in a loss of real income for the churches.

The nine U.S. denominations reporting giving data suffered a 0.4 percent decrease in full membership in 1988.

The 219 U.S. religious bodies reporting figures for 1989 showed a nearly 1.5 million increase in the total number of Americans belonging to a church, synagogue or other religious congregation, totaling 145,383,738 or 58.7 percent of the population. (RNS)

## Many baby boomers making a decision to return to religion, new study confirms

The baby boomers are returning to religion, especially the younger boomers, according to a study in the just released annual Yearbook of American and Canadian Churches.

In addition to comprehensive data on the ups and downs of church membership, attendance and giving, the yearbook contains reports on a 10-year trend in seminary enrollment and a study of women in ministry in Canada.

In Return of the Baby Boomers to Organized Religion, Wade Clark Roof, of the department of religion at University of California at Santa Barbara, reports that many of the 75 million baby boomers who make up roughly one-third of the U.S. population are joining churches and synagogues. This "second coming" is a "critical phase" of the post-war generation that has so shaped American culture, Roof reported.

"To the extent there is a dominant direction to changes for the baby boomers in the 1980s," he wrote, "it is into family formation and parenting, mid-life career concerns and some reassessment of value commitments, the latter often in a more 'conservative' direction."

The younger part of the generation—born in a 15-year period from the late 1940s to the early 1960s—are returning to religion in greater numbers than their older counterparts. Married boomers without children are the "least religious segment" of the post-World War II birth boom, according to Roof. (RNS)

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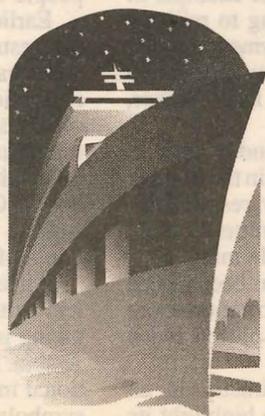


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# Graves County Baptists help black Baptists realize a dream

by Pauline Stegall  
State Correspondent

The one-room church on the hill was supported by props because termites had taken their toll. The siding was missing in strategic spots. Each year services were called off when the winter wind howled through the floor.

"I didn't know what we would do when our church fell down," said Marian Tyler, secretary and treasurer of St. Paul Baptist Church, a black congregation in Wingo.

But she had reckoned without considering the Graves County Baptist Association.

Today there is a gleaming new St. Paul near the spot where the old church, built in 1884, stood. Already in service, it will be ready for a dedication service October 28.

Lincoln Bingham, state consultant for cooperative ministries of the Kentucky Baptist Convention, led a revival at Fairview two years ago. Fairview, at nearby Mayfield, is also a black congregation.

"Lincoln said to me one day, 'Go to Wingo and look at St. Paul,'" Charles Simmons, director of missions, recalled.

Simmons did look, and became burdened for the tiny congregation. He asked the associational missions committee to investigate.

"Our church invited the members of St. Paul to join our congregation," Barry Har-

dison, pastor of Wingo Baptist Church and member of the missions committee, said. "They would have been welcome at other churches, too. But they decided they had their own mission to do."

Four other small black communities

Churches donated money. Lumber companies gave beyond expectations. Baptists came with equipment and materials, sacrificed precious leisure hours at the end of regular working days. Ladies cooked huge meals and brought food.

Baptists, during a renovation process, gave their used pews.

The auditorium, which seats 100, was ready for worship.

Graves County churches have given \$20,000 and the General Association of Baptists in Kentucky (black Baptist organization) gave \$500. St. Paul will borrow \$10,000 from the KBC through the current Mission Kentucky emphasis.

The church has called a bivocational pastor, Mitch Bumpus, and has gone from one Sunday a month to full time. Attendance has climbed from a half-dozen to 35.

Bumpus, who works as a counselor for drug abusers at Friedman Hall in Paducah, stated, "We want a good youth and senior ministry, and want members to come to church and be effective in winning souls to Christ."

Marian Tyler, the congregation's secretary and treasurer, marveled at the generosity of the people, then said, "I didn't think we could ever have anything like this."

*"I didn't know what we would do when our church fell down.... I didn't think we could ever have anything like this." —Marian Tyler*

without churches are scattered over the section. Since St. Paul is centrally located, the membership felt they could minister to them.

Hardison's church volunteered to sponsor St. Paul, "Not as a new church sponsor, but as an assisting group to a renewed church," Simmons explained.

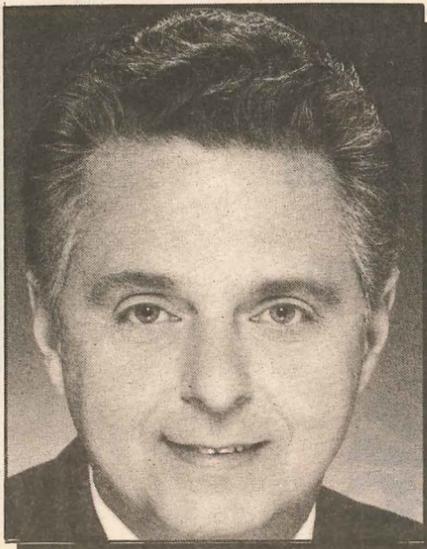
St. Paul, then down to a score of members, petitioned Graves County Association for watchcare membership. Simmons proposed that the association assume the building of a new church as a project. The labor and materials were to be donated.

It was started in December. The old building was pushed over with a dozer. Foundations were laid.



**CHURCH SURVEY**—Charles Simmons, director of missions for Graves County Baptist Association, surveys the result of sacrificial labor by associational volunteers, the new meeting house of Wingo's St. Paul Baptist Church.

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# Differences strengthen marriages, authors believe

Couples who can recognize and accept their differences are on the right track to a satisfying marriage, authors of a marriage enrichment book said.

"Your differences are much more a source of strength and growth than a weakness in your marriage," said Mike Stedham, a family life minister at First Baptist Church of Abilene, Texas.

Stedham and his wife, Mary, co-wrote "Marriage on the Run," the 1990-91 theme book produced by the Southern Baptist Sunday School Board's family ministry department.

The couple led several seminars at a Fall Festival of Marriage conference held for the first time in San Antonio, Texas.

The Stedhams said couples in early courtship or marriage are so busy being "in love" they do not recognize their differences.

"I remember when Mary and I first got married, I thought we were so much alike," Stedham said, noting he eventually began noticing traits in his wife that sometimes bothered him.

"I started to realize that the things she needed to work on were places where she wasn't like me."

Mary Stedham, a licensed professional counselor and director of enrichment of the ministry of counseling and enrichment at Abilene First, said to fight the gifts and differences of a spouse only hurts the spouse and the marriage.

"We have to say, 'I love myself, and I accept my gifts; I love my spouse, and I accept his or her gifts,'" she said.

Mrs. Stedham cited researchers Ed Ford

and Steven Englund, noting four other elements in creating a sense of balance: individually affirming activities, mutually affirming activities, effective communication and ability to compromise.

"As Christians, we would add a fifth need: the power and presence, the nature of Christ at work in the marriage," she said.

Individually affirming activities are those which are personally satisfying to one part-

ner and not the other, she said.

Mutually affirming activities are those which both partners enjoy doing together.

"There are bound to be things that you and your partner enjoy equally. Sometimes it just takes a while to find them," Mrs. Stedham said.

Ineffective communication in marriage is one of the problems counselors hear about most often, the Stedhams said.

Their book lists basic communication skills which the Stedhams said they have discovered over the years in the marriage:

- Look at the person you are talking to.
- Speak for yourself, not the person you're speaking to.
- Let a person know if you are changing the subject.
- Avoid negative tones of voice.
- Avoid unpleasant volume levels.
- Avoid laughing at the other person's opinions or feelings.
- Express your feelings in words as well as in looks, sighs or actions.
- Do not abandon the communication vehicle in the middle of the journey. Proceed to a reasonable stopping place.

The authors said while effective communication is a very important element of a successful marriage, the ability to compromise is equally significant.

"People like to do (things) their own way," Mrs. Stedham said. She noted a pledge to honor each other sometimes stops short of respecting others' opinions or methods.

"That's unfortunate at best, and undoing at worst," she wrote. "We must honor the other persons' thoughts, ideas, feelings and dreams in growing accepting marriages."



Mary and Mike Stedham, authors of the 1990-91 Fall Festival of Marriage theme book, "Marriage on the Run," sign autographs following one of their seminars. The Stedhams are on staff at First Baptist Church of Abilene, Texas. (Photo by Terri Lackey)

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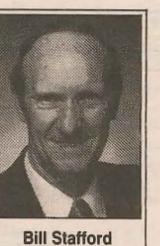
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# Alliance directors consider split with convention

by Bob Allen

Steering a course they believe leads to an eventual split of the 14.9-million-member Southern Baptist Convention, directors of the Southern Baptist Alliance are recommending action to distance the organization from the conservative-dominated SBC and open doors for ministry relationships outside the nation's largest non-Catholic denomination.

The Alliance was begun four years ago as a haven for moderates committed to staying in the SBC but unhappy with changes imposed in their denomination by more conservative leaders. The group's board of directors, meeting this fall in Washington, envisioned a post-SBC Baptist Alliance.

The directors voted unanimously to strike from the purpose statement in the SBA constitution a reference to "the continuance of our ministry and mission within the Southern Baptist Convention" and replace the phrase with, "to the expression of our ministry and mission through cooperative relationships with other Baptist bodies and the larger Christian community."

They also voted to draw nearer to the American Baptist Churches, U.S.A., and the predominantly-black Progressive National Baptist Convention.

Both moves will come as recommendations to SBA delegates at their annual convocation March 14-16, 1991 in Richmond, Va. The directors also pledged to recommend in March a new name for the organization, which would remove reference to Southern Baptists.

The proposals flow from a consultation of "concerned Baptists" held Aug. 23-25 in Atlanta. Though not shared by every stripe of moderate, SBA leaders are moving toward a consensus that a fellowship forged at the Atlanta gathering is the first step in an exodus from the SBC.

"The question Daniel Vestal (the defeated candidate for SBC president in 1990 who called the Atlanta meeting) will have to face most frequently is 'Are you becoming a new denomination?'" predicted Stan Hasteley, SBA executive director. "Despite all the disclaimers, there is no escaping the fact that what happened in Atlanta may be a precursor to a constitutional convention."

"The kind of schism we have avoided so long is now inevitable."

He added: "I personally am not going to invest my life in starting another white, regional body in the South. If Baptists wish to talk about getting together instead of splitting farther—if that is what God is about in our time—we must be a part of it."

Some Alliance members "invest great hope in the fellowship as a new movement

(and that) in time the Alliance should flow into the larger stream." Others, however, caution that principles in the Alliance's seven-point covenant not be bargained away in discussions with fellow moderates who might not share SBA stances such as support for women's ordination.

In other action at the Washington meeting, SBA directors adopted a resolution reaffirming the Alliance's commitment to the equality of women and men in society and in the church. The resolution came as a recommendation of the board's standing committee on women in the church.

Directors debated semantics at length before adopting their statement affirming dialogue with American Baptist Churches representatives. The discussions have been underway since February 1987.

Among recommendations for next March's convocation is a \$60,000 challenge offering, above and beyond a 1991 global missions offering goal of \$55,000, to place a Southern Baptist couple on a mission field outside the United States through the American Baptist Churches.

SBA directors also heard a report that M. Vernon Davis had been elected president of the Alliance-sponsored Baptist Theological Seminary at Richmond, but subsequently decided not to accept the position citing an "inability to find peace in the decision."

And they adopted a resolution expressing "support for all faculty, staff and students in Southern Baptist seminaries who are seeking to pursue the truth of God with integrity during these difficult days for Southern Baptists." (BP, ABP)

## Baylor moves away from Texas convention

by Toby Druin

Moving to free the school from the perceived threat of a conservative takeover, trustees have voted to change the Baylor University charter to put distance between the university and Texas Baptist control.

Trustees voted 30 to 7 with one abstention to replace the current 48-member board of trustees with a 24-member board of regents who will have "sole governance" over the Waco school, said trustee Chair W. Winfred Moore.

The charter change is effective immediately, he said.

The Texas Baptist convention has elected trustees up to now. Under the new arrangement, the convention would elect the trustees, but their responsibility only would be to elect one-fourth of the regents, be liaisons between the convention and the university, and help with fund raising.

Three-fourths of the regents would be

elected by the regents; they would have to be Baptists, but only six would have to be Texas Baptists.

The charter change without approval of the Texas convention violates the convention's constitution.

But school officials said Texas law and Baylor's charter pre-date the constitution and give trustees sole authority to amend the charter.

The change was made without prior notification to Texas Baptist officials because "the fundamentalist forces would have obtained a restraining order or some other injunctive relief and the window of opportunity would be gone," said Baylor Presi-

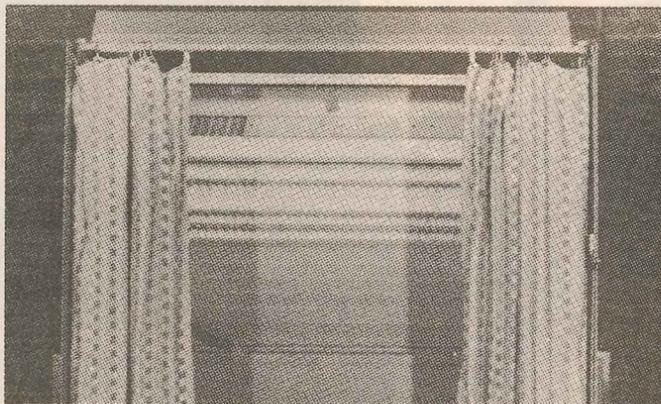
dent Herbert H. Reynolds.

Conservatives who control the Southern Baptist Convention "said early on they were going for the jugular in their attempts to gain control of the denomination, and the jugular was the boards of trustees of the agencies and institutions," Reynolds said. Trustees acted to protect Baylor from the fate of SBC seminaries, now controlled by conservative trustees, he said.

Trustee Bill Grubbs, who opposed the charter change, called it "a classical story on how to steal a school."

Texas Baptist leaders have set aside up to \$30,000 to study "legal, relational and financial aspects" of the action. (ABP, BP)

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# mountains to the mississippi



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

## clear creek chronicle

### Taxidermist-pastor

Jimmy Baxter's taxidermy began as a hobby; it now provides support for pastoral training. Largely self-taught, he attended seminars and watched others until opening a shop in Henderson. The owner of a Middlesboro sports store hired him at their first interview and he went to work that day. Since December, Baxter has mounted 136 deer heads, and 100 fish wait in the freezer. A wild boar killed in Crossville, Tenn., takes honors for his most unusual work.

Baxter was converted the night of his wife's baptism. Four years later he surrendered to the ministry. "God had already confronted my wife with this; she knew it was coming," Baxter said. Henderson pastor and alumnus Ron Payne told them about Clear Creek. "I knew I had to know God's word, so it wasn't a hard decision." Baxter left a machinist's job and sold their home.

Mrs. Karen Baxter dropped out of nursing after one year at Henderson Community College. All credits transferred to a local nursing program, where she completed the RN and now works at Middlesboro Hospital. Sixth grader Cammy and second grader Roger enjoy school and campus friends.

Baxter also pastors Fonde Baptist Church, 27 miles from school on the Tennessee state line. Two have been saved and evening worship resumed after stopping in 1977.

Baxter's biggest adjustment has been "learning how to study. I could not have made it without Mrs. Terry (assistant librarian) and Mr. and Mrs. Sleeker (tutors)." They are helping him earn a GED so he can enter the degree program. "If I get a degree praise God, but I'm just here to get training." Individual attention and encouragement also come from New Testament professor Earl Clark, who tutors Baxter and another student an extra hour each week.

A big boost to Baxter's life came on a return visit to Henderson. His dad came to hear him preach, his first time in church since youth, except when the children married.

Baxter has mounted a seven-foot black bear, and a male lion hide is in the freezer. He enjoys hunting and taxidermy, but the big thrill now comes from learning God's word in preparation for a lifetime of ministry.

**PERSONNEL:** Pastors—Walter Lay resigned from Bethel Church, Campbellsville. ... Paul Pearson to Clover Bottom Church, Berea. ... Edwin Verlon Talley from Hillcrest Church, Frankfort, to Parkway Church, Lexington. Larry Gritton to New Hope Church, Booneville, as interim.

**ORDINATIONS:** Deacons—Bruce Boone and John Carter by Pleasant Memorial Church, Owensboro. ... Michael "Mike" Martin by Smithfield Church, Smithfield.

Others—David C. Henson and Larry Gritton were licensed to preach by Oneida Church, Oneida.

**ASSOCIATIONS:** Warren celebrated its 100th anniversary Sept. 25-26.

**CONGREGATIONS:** Anniversaries—Walnut Street Church, Louisville, 175, Oct. 28. ... First Church, Paducah, 150, Nov. 18. ... Erlanger Church, Erlanger, 100, Nov. 18.

Homecomings—First Church, Russellville, Oct. 14.

**REVIVALS:** Hazel Baptist Church, Hazel, held revival in August with eight professions of faith.

**MISSIONS:** Lytleton Church, Manchester, started Wildcat Mission. ... Bonnie Morgan Walker of Smithfield Church,

Smithfield, went on a 10-day mission trip to Brazil.

**EVENTS:** Kentucky Baptist Homes for Children is offering a support group for couples who have adopted or hope to adopt. Meetings will begin Oct. 12, 7 p.m. at KBHC, Middletown.

**MISSIONARIES:** In the states—Thomas and Phyllis Baker, Spain, from Kinsley, Ky., and Louisville, at 1123 S. Third St., Louisville, KY 40203. ... Dwain and Kathy Brown, French Guiana, from Crofton, Ky., and Columbia, Tenn., at Rt. 7, Box 287, Columbia, TN 38401. ... Jim and Shelby Castlen, Australia, from Owensboro and Clintwood, Va., at 300 Clear Creek Rd. Pineville, KY 40977. ... John and Vivian Conrad, Korea, from Falmouth, Ky., and Louisville, at 3800 Wayland Dr., Fort Worth, TX 76133. ... Sam and Margaret Drummond, El Salvador, from Camdem, Tenn., and Louisville, at 3700 Nanz Ave. Louisville, KY 40207. ... Robert and Edwina Fields, Middle East, from Covington, Ky., at Rt. 1, Box 397, Mt. Vernon, KY 40456. ... Ray and Beverly Hicks, Israel, from Cincinnati, Ohio, and Georgetown, Ky., at 8705 Kenwood Rd., Cincinnati, OH 45242. ... Alvin and Edna Lindholm, Yemen, from San Luis Obispo, Calif., and Cadiz, Ky., at 514 East Main St. Georgetown, KY 40324. ... Dennis and Margaret McCall, Burundi, from Vicksburg, Miss., and Louisville, at 3331 Old Canton Rd., Jackson, MS 40291. ... James and Jenny

Musen, Kenya, from Franklin, Ohio, and Center, Ky., at 343 Princess Cir., Versailles, KY 40383. ... Larry and Edwina Rowell, Burkina Faso, from Moultrie, Ga., and Guston, Ky., at 35 Cherokee Rd., Moultrie GA 31768. ... Jim and Donna Shemwell, Togo, from Greenville, Ky., and Cold Spring, Ky., at 15 Brookview, Little Rock, AK 72209. ... Van and Mary Thompson, Malawi, from Owingsville and Calhoun, Ky., at 4600 Highway 81N, Calhoun, KY 42327.

On the field—Stanley and Patricia Crabb from Louisville and Hopkinsville, Texas, at Gheistrasse 31, 8803 Ruschlikon, Switzerland. ... Larry and Marie Harris from Bellevue, Ky., at 169 Boundry St., Kowloon, Hong Kong. ... Robert and Mavis Hardy, from Logan County, Ky., and Frisco City, Ala., at Kamiyama Ambassador 209, 18-6 Kamiyama-cho, Shibuyaku, Tokyo 150, Japan. ... Harold and Clara Matthews, from Ohio County, Ky., and Sadieville, Ky., at Box 141, Davao City 8000, Philippines. ... Gene and Jackie Phillips, from Murray, Ky., and Easley, S.C., at B.P. 221, 33021 Bordeaux CEDEX, France. ... Billie Scaggs, from Greenup County, Ky., at Baptist Mission, Box 2376, Sere Kunda via Banjul, The Gambia. ... Leslie and Edna Smith, Guam, from Gatesville, Texas, and Hebbardsville, Ky., at 53-K Choong Lye Hok, Penang, Malaysia. ... Bill Clark and Ruth Thomas, from Hopkinsville and Cadiz, Ky., at 20 av de Buzenval, 92500 Rueill-Malmaison, France.

## No pigmentation in growth principles: Ford

by Linda Lawson

Southern Baptist church growth principles work best when applied with flexibility, Noble Ford preaches and teaches.

A former pastor, Ford works as a church growth consultant with the Baptist State Convention of Michigan, the Southern Baptist Sunday School Board and the Home Mission Board as well as individual churches.

He attended a small Sunday school leadership conference at Glorieta Baptist Conference Center in Glorieta, N.M.

Ford emphasizes church growth through basic Bible study—Sunday school, vacation Bible school, backyard Bible clubs, outreach Bible study and other methods. This process for growing churches ran counter to traditional black church emphases on reaching people through worship in the late 1970s when Ford first became involved in church growth.

"Sunday school is the pool you draw from to develop the church. Before you can reach out, you must develop a base," said Ford, who in seven years led Prospect Baptist Church of Pontiac, Mich., to grow from seven members to more than 250.

He left that congregation earlier this year to give his full time to helping churches grow.

Before Ford begins working with a church, he surveys the community to determine needs. Then he studies the organizational structure of the church.

Ford works with the pastor and the congregation to identify and develop strategies, goals, a structure and a training plan to accommodate the growth.

"The principles of growth don't have any pigmentation," he laughed.

Whether working with a black, white or multiethnic congregation, Ford emphasizes a four-step process.

"First, you agonize. That's prayer," said Ford. "Then you strategize. That's planning. Then you organize and implement."

"The reason I became a Southern Baptist," Ford explained, "was because of the Christian education program and the denomination's support of missions. The

Southern Baptist program is a smorgasbord, "and you choose whatever you can use at the time to meet the needs of your community."

Ford, who has helped to develop and implement a five-year growth training plan in Michigan, believes the potential for growth among Southern Baptist churches is unlimited.

"We need to go back to the drawing board and rethink some of our strategies to build in flexibility," he said. "We don't live in a black society or a white society. We live in a pluralistic society."

With constant population shifts, a neighborhood "that is black today could be Anglo tomorrow. What is Anglo today could be Asian tomorrow. We have to look at the

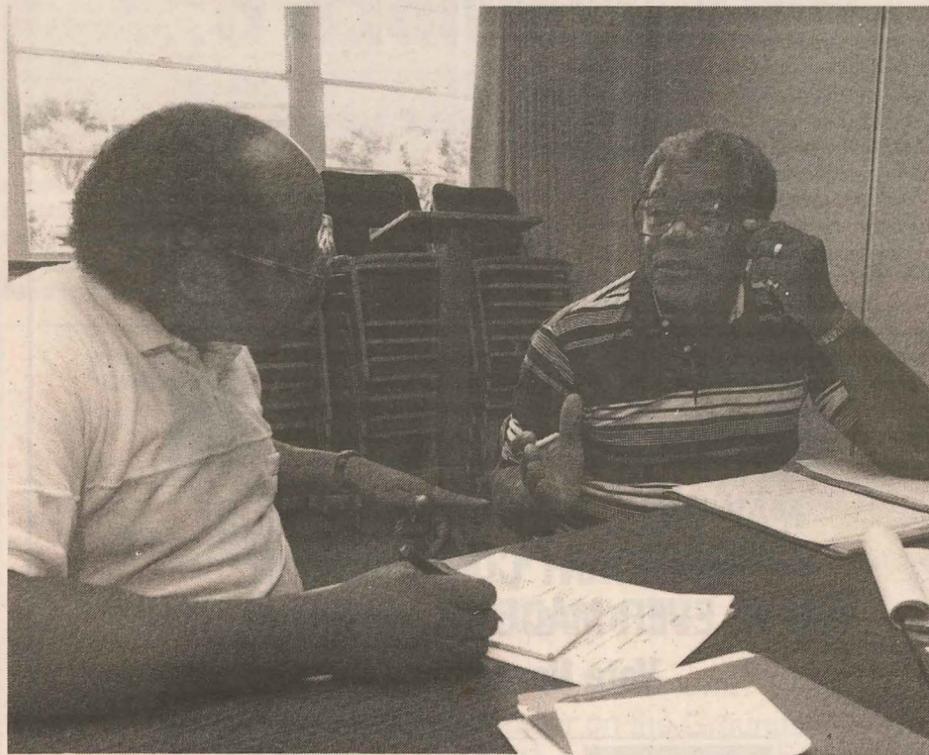
whole body of Christ in kingdom building."

Ford envisions a future that includes not only more multiethnic Southern Baptist churches but also churches of one culture group sponsoring missions of other groups.

"The biggest drawback is not resistance to reaching other groups but that one group does not know how to put together an organization and plan for reaching another group," said Ford.

"If our denomination is going to impact communities, our nation and even the world, it must begin with the local church."

The small Sunday school leadership conference was sponsored by the Sunday School Board's Sunday school division in cooperation with the special ministries department. (BP)



Noble Ford (right) and Dennis Mitchell, a contract worker for the Baptist General Convention of Texas, participated in conference planning sessions for black church leaders during a small Sunday school leadership conference at Glorieta Baptist Conference Center. (Photo by Jim Veneman)



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

## sunday school lessons

LESSONS FOR OCT. 14, 1990

Life and work series

### God's redemptive channels

**Exodus 3:1-2** Moses had fled from Egypt to Midian for fear of his life. There he married Zipporah, the daughter of a Midianite priest, and settled down as a shepherd for the next 40 years. In Midian Moses learned many things about God and his will. Only utter dependence upon God could fit him to accomplish the task

which was before him.

**Exodus 3:3** While Moses was keeping the flocks of Jethro, his father-in-law, his attention was arrested by an inexplicable sight. He saw a flame burning in a bush, but as he looked more closely, he was amazed to see that the bush was not being consumed. Moses approached this strange phenomenon so that he might examine it more closely.

**Exodus 3:4-5** As Moses drew near the bush, God told him to remove his shoes because the ground upon which he was standing was holy because God was there. The call of Moses was a call to be an instrument in the accomplishment of God's purpose. God revealed to Moses his desire for the shepherd to help his afflicted people.

**Exodus 3:6-9** God had seen the Israelites' affliction even though, up to that time, he was apparently not taking any action for their relief. Knowing about them, in compassion God announced the divine purpose to Moses, saying that he had come down "to deliver them out the hand of the Egyptians and to bring them up out of the land unto a good land, flowing with milk and honey."

**Exodus 3:10** Moses was to be the human instrument which God would use in bringing his people out of Egypt. Moses was qualified and fitted for the position which God intended for him to fill.

International series

### Amos and Amaziah

**Amos 7:7-9** God used a plumb line to represent how far Israel had departed

from the divine standard. With this figure God revealed to Amos the inconsistency, half-heartedness and rebellion of his people; it showed their condition as truly as a plumb line determines the condition of a wall against which it is laid.

**Amos 7:10-17** Amos went to Bethel, the capital of the northern kingdom, which had acquired so much wealth and power, resulting in pride, luxury, self-indulgence, corruption and idolatry. There Amos delivered to the people of Israel the message of solemn warning which he had received from God. He refused to change God's message to please the king and the people, or to avoid persecution.

Amos' message provoked Amaziah, the priest in charge of the idol worship at Bethel, to falsely accuse him of conspiracy against the king. Such false accusations did not frighten Amos, for he had faith in God and his protecting care. The accusations made him more determined to speak for God. Amos was willing to suffer, if necessary, in order to deliver the message God had imparted to him.

When Amaziah ordered Amos to go back to his own country and prophesy to his own people, Amos refused. Knowing that God had selected, summoned and sent him to be his spokesman, Amos was determined to carry out his assignment regardless of the consequences. He repudiated the charge that he was a self-appointed or professional prophet.

After denouncing Amaziah, Amos predicted what would befall the priest when God's inevitable judgment came upon Israel. He denounced injustice in every form and tried to persuade all sinners to repent.



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

## homes for children

### Glen Dale update

On Saturday, Sept. 29, we held the last of five celebrations in honor of the 75th anniversary of Glen Dale. This celebration was a luncheon to honor those who have had a part in helping us spruce up the campus and make some much-needed repairs on the campus.

Thanks to the donations of money from many and the volunteer labor of hundreds from several churches across Kentucky, we have been able to renovate old Covington Cottage, to complete all of the needs for the Mercer Activities Center, put a new roof on and paint old Drake Cottage which is being made into the 4-H building, complete part of planned work in Gardner Hall and purchase a new metal maintenance building, along with several other repairs.

We still have a lot to be done and are hoping that more gifts will be forthcoming. We still need the furnishings for Covington Cottage at a cost of \$28,680 before we can open it for 10 more boys at Glen Dale. We still need \$40,649 to complete the work in Gardner Hall where the kitchen and dining room are located. Another \$10,300 is needed to complete the 4-H building and there are several other projects which we hope to do. If you would like to help with any of these, please contact Buckley Carlin at Glen Dale or myself.

One of the most exciting things about the anniversary has been having the volunteers come and help us do the work. Ed Hodges from Severns Valley Baptist Church, a retired contractor, has helped coordinate the work of each of the groups. He made sure that the work was laid out, supplies were ready and he was there to supervise each of the projects.

If you or your church would like to be a part of the work at Glen Dale, it's not too late. There is still plenty left to do.

It has been a great year of celebration and we express our thanks to everyone who had a part.



75 years of caring



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

## oneida journal

### A special invitation

As a Christian, as a Baptist, you are a part of the Oneida family. Perhaps you are one of those very involved with Oneida. You may pray for us regularly. Perhaps you are one that donates from time to time to help the more than 500 girls and boys who live and go to school on the Oneida campus. Maybe you are one that helps make others aware of this vital work.

In any event, you have a special invitation to visit Oneida Saturday, Oct. 13. There will be events all day long that will interest you, however little or much you

are personally acquainted with Oneida. That day will be Family Day. It is primarily for the parents, grandparents, brothers, sisters and cousins of our enrolled students. At the end of the day's activities, each student will accompany family members as they leave for our first week-long "break" of the current school year.

But you are also invited. Bring along your family members, or Sunday school class, or members of your WMU or Baptist Men's group. For you are a part of our greater or "extended" family.

A cross country competition involving our own students and those from about 12 other schools will begin the day's activities at 10 a.m. During the day there will be a volleyball game and a soccer game with Somerset.

The Mountaineer marching band has been working for weeks preparing for their field show on this special day. That will follow a special concert by the Oneida choir at 3 p.m. and a talent show. All of the above events, and lunch, will be free of charge. You can't beat that price!

Paying events will include those sponsored by the senior class as a part of their fall festival, raising money for their annual trip to Washington and colonial Williamsburg. These will include throwing mashed potatoes at your "favorite" person, dart board (pop a balloon, win a prize), a baseball home run derby, a bake sale, the duck game (for children under age 8; every duck in the pond wins a prize), a ring toss (to win a soda), putt-putt golf, the greased pole contest, etc.

The school grill will be open before and after lunch where one may buy hamburgers, cheeseburgers, fries, pizza, shrimp, beef sandwiches, and much more.

The seniors also will be operating concession stands in the old gym during the volleyball game, the new gym throughout the afternoon and on the athletic field from 10 a.m. until 3 p.m.

One may meet Oneida's teachers in their respective classrooms in 10 different buildings on the campus. The Oneida log cabin museum and craft house will be open throughout the day. There, a vast array of quality student-made crafts can be purchased at much less than usual craft prices. For sale are beautiful handmade pillows, quilts, bonnets and aprons, hand-stitched or hand-painted sweatshirts from \$1 to \$20, beautiful flowers made from corn shucks or wood shavings, prints, wooden rocking horses, a large assortment of wood crafts, a variety of handmade dolls and hundreds of other beautiful and useful items.

Also, the Oneida books are for sale: "Dawn Comes to the Mountains," "Dear Hearts and Friendly People" and "Mountain Rising."

Throughout the day in the library, there will be a continuous viewing of the most recent OBI color movie, "Oneida: A Special Place."

There will be several guided tours of the campus. Also, maps and materials will be available for self-guided tours. You can tour Oneida's oldest building, columned Anderson Hall, or walk Oneida's newest swinging bridge across Goose Creek to the school's farm.

Our drama group, the Oneida Players, will present their first production of the new year Friday night, Oct. 12, at 8 p.m. in the school's auditorium. It is a hilarious comedy titled "More than meets the eye."

Literally tens of thousands of hours have been spent in preparation. Come see the results and join in the fun!

# Report and recommendations of the KBC executive board

As provided in Article VIII of the convention's constitution, your executive board presents the following recommendations for publication 30 days prior to the annual meeting:

## Budget goals

The business and finance committee of the executive board met Sept. 6 to consider the final record of Cooperative Program receipts and to review trends in giving before recommending budget goals and percentages for 1991-92. The executive board had voted May 8, 1990 to delay action of these goals until the total receipts for 1989-90 could be studied. The Sept. 6 recommendation of the business and finance committee was mailed to the executive board members for consideration. The executive board approved the recommendation in a poll-by-mail vote in late September.

The recommendation presented here is a carefully analyzed frugal approach to budgeting and projecting Cooperative Program receipts. Costs of operations will have to be trimmed in 1991-92 as fixed costs continue to rise.

Consideration was given to the downward trend in percentage of increase in Cooperative Program receipts. To call for an increase when the 1989-90 budget was underfunded by 3.4 percent seemed unrealistic. Earlier, the executive board approved a plan for addressing any financial crisis. That plan is reported in detail in the 1990 Book of Reports to be distributed at the annual convention.

It has been a good year in terms of an increase, though modest, in total Cooperative Program receipts. The increase was \$341,626 or 2.0 percent over 1988-89 receipts for a total of \$17,118,788. This marks the 58th consecutive year Cooperative Program giving has increased over the previous year. We are very aware that these are financially constrained times for many churches who are also funding major repairs to their buildings and responding to local requests for ministry support.

## Recommended 1991-92 budget goals and percentage distribution

It is recommended that the Kentucky Baptist Convention approve the following:

1. That the 1991-92 Cooperative Program operating budget total remain the same as 1990-91, \$17,894,462.
2. That the percentages for the division of the operating budget between KBC and SBC causes be 38.763 percent for SBC and 61.237 percent for KBC. This is in accordance with the previously adopted formula for determining the SBC percentages. That this division be subject to the executive board's decision to implement the financial crisis plan approved May 8, 1990.
3. That the 1991-92 challenge goal remain the same as 1990-91, \$1,300,000.
4. That 57.21 percent of any challenge funds received be distributed to SBC causes and 42.79 percent to KBC causes. Should the total of \$1,300,000 challenge goal be attained, SBC causes will have received 40 percent of all Cooperative Program receipts in this year.

## Convention recommendations

The annual Cooperative Program goals, as well as the percentages for the division of Cooperative Program funds between KBC causes and SBC causes, are determined by the KBC in annual session.

Upon recommendation of the executive board, the convention at Frankfort Nov. 14, 1989 set the 1990-91 goals and percentages as shown below. The executive board now recommends to the convention in Paducah Nov. 13, 1990 the 1991-92 goals and percentages as shown below (adjacent column):

	1989-90 Budget	1990-91 Budget	Proposed 1991-92 Budget
I. Cooperative Program goal			
A. Operational budget	17,717,289+4%	17,894,462+1%	17,894,462+0%(d)
1. SBC causes (a)	6,865,449 38.75%	6,934,104 38.75%	6,936,430* 38.763%
2. KBC causes (b)	10,851,840 61.25%	10,960,358 61.25%	10,958,032 61.237%*
B. Bold mission challenge	1,300,000	1,300,000(c)	1,300,000(c)
1. SBC causes (a)	503,750 38.75%	743,681 57.21%	741,355 57.027%*
2. KBC causes (b)	796,250 61.25%	556,319 42.79%	558,645 42.973%*
Total CP goal	19,017,289	19,194,462(c)	19,194,462(c)
II. Other estimated income	1,478,068	1,556,298	1,573,298
III. Total budget goal	20,495,357	20,750,760	20,767,760

(a) The distribution of these items is voted by the Southern Baptist Convention.

(b) The distribution of these items is voted by the executive board, KBC.

(c) If challenge goal is attained, total CP through SBC would equal 40%.

(d) See general recommendation II for priority item.

\*Subject to executive board decision to implement financial crisis plan approved May 8, 1990.

## General recommendations to the convention for the 1991-92 budget

1. We heartily recommend that all our churches seriously consider increasing their support through the Cooperative Program in their new budgets.
2. That Cooperative Program Day be observed on April 19, 1992, or the nearest convenient Sunday. Churches which do not regularly include the Cooperative Program in their budgets are urged to take a special offering on this Sunday. We hope all churches will consider the possible appropriateness of observing this additional offering.
3. We recommend that the vacation Bible school offerings be given to world-wide missions through the Cooperative Program.
4. We further recommend that all contributions received and identified for Bold Mission Thrust be channeled through the Cooperative Program.
5. That we approve the following special offerings: (a) the annual Thanksgiving offering for our Kentucky Baptist Homes for Children; (b) the annual Mother's Day offering for charity work in our hospitals; (c) the annual Lottie Moon Christmas offering for foreign missions; (d) the annual Annie Armstrong offering for home missions; (e) the annual Eliza Broadus offering for state missions; (f) the annual world hunger/relief offering as promoted by the agencies of the Southern Baptist Convention.
6. That (a) future special offerings being proposed for inclusion in the Kentucky Baptist Convention calendar be carefully and prayerfully considered before being offered, and be referred to the executive board; (b) no change in dates and present special offerings as authorized by the Kentucky Baptist Convention be recommended at this time; (c) the special offerings have a focus in the church of not more than two weeks; (d) we urge continual support and increased emphasis on the purposes, missions and ministries of the Cooperative Program of the Kentucky Baptist Convention.
7. We look with favor on the request of the American Bible Society for church contributions to print and distribute the sacred scriptures.
8. The Kentucky Baptist Convention does not recognize or approve any other special offerings aside from these mentioned above. We request single institutions not to make appeals to be included in local church budgets. We also disapprove of any financial campaign through our churches, organizations in the churches, or lists of members from the churches by institutions or agencies sharing in the Cooperative Program receipts except campaigns that are approved by the convention. This recommendation does not preclude personal appeals for support from individual friends in any amount.
9. That we ask the Sunday schools to observe State Missions Emphasis Day for its institutional and educational value.
10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish a copy of their latest annual audits, made by a certified public accountant, to the office of our treasurer on or before Nov. 1 of each year. The treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the date indicated.
11. That any cost of the Church Annuity Plan (CHAP) in excess of \$580,000 be considered a priority item in the 1991-92 Cooperative Program budget and funded by deducting the balance from the Cooperative Program allocations of the institutions and agencies, the Southern Baptist Convention and the executive board appropriation in proportion to each's approved share of the total Cooperative Program funds received for this budget year.

# International student decries racism as stumbling block

by Frank Wm. White

Racism is a stumbling block to spreading the gospel on college campuses today, an

international student told fellow students at Ridgecrest (N.C.) Baptist Conference Center.

Kelvin Sauls, a freshman at Hiwassee

College in Madisonville, Tenn., from Johannesburg, South Africa, told students that he suffered from racism in his home country but also sees it on college campuses in the

United States today.

"I see racism as a stumbling block to God's kingdom. It is one way the devil is using to keep revival from coming on our campuses," Sauls said.

"Many Christians lock themselves into witnessing to people of their own color. We need to love with our heart and not our eyes. We need to see people's needs, not their skin color."

The effects of racism he suffered in South Africa made accepting Christ difficult for him, Sauls said.

"I saw God as a white man's god and part of the oppression. I began to accept God only when I realized that Christ was oppressed and he stood for the oppressed," he explained.

Although he grew up attending a segregated church, Sauls accepted Christ as a high school junior after working through his feelings about God and racism.

He came to the United States in January on a scholarship and plans to return to South Africa after graduation.

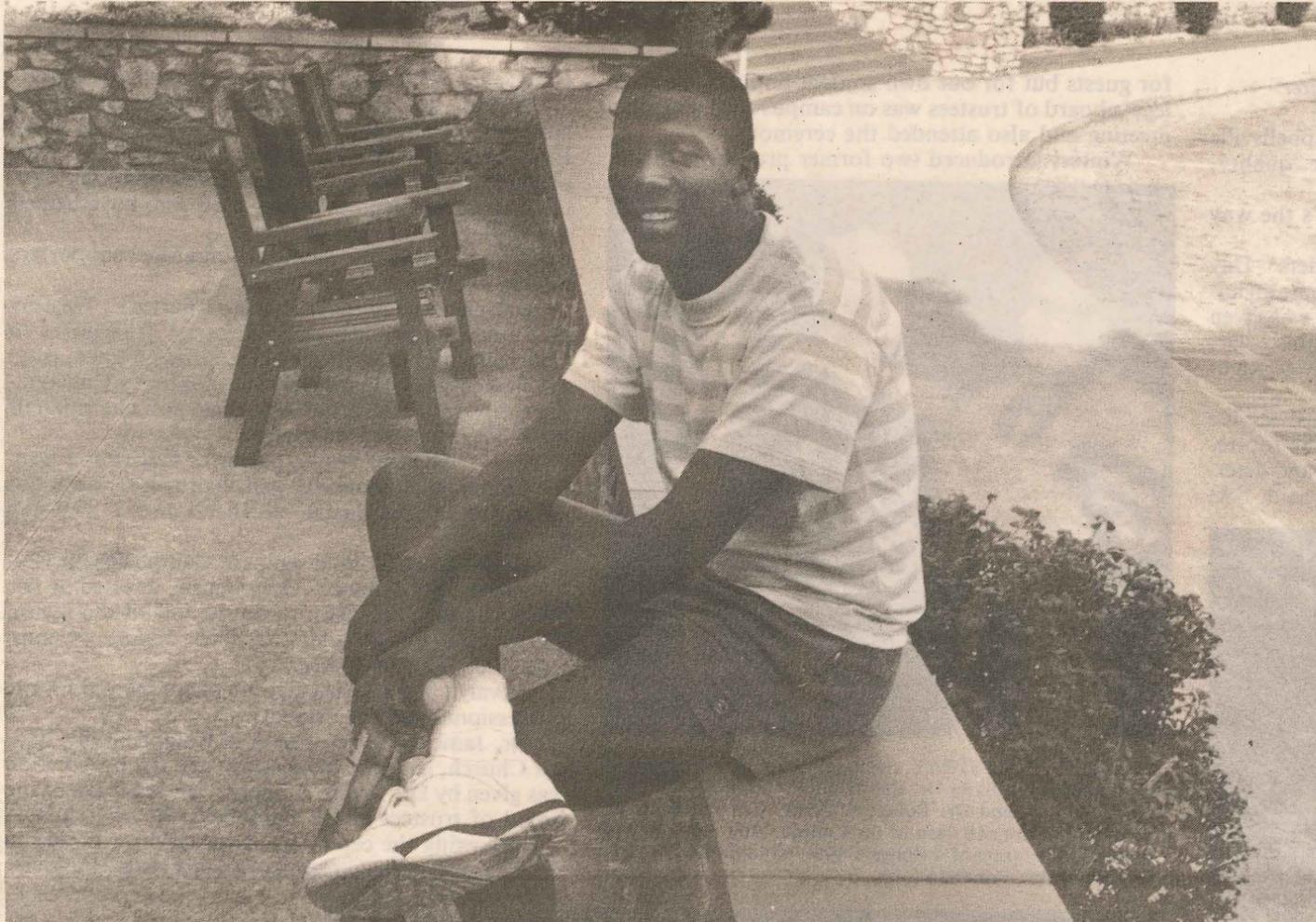
Sauls recalled that he attended an international student retreat with the BSU his first weekend on campus.

"The BSU helped me to get my feet on the ground in this country. They have expressed concern for me. They have shown love to me," he said.

Before he came to the United States, Sauls already had decided to seek theological training. Because of BSU training and involvement in retreats and leadership conferences, he is getting a broader scope much quicker than he ever expected, he said.

While in the United States, he said, he hopes to see students take up a role on campuses to stand up against wrongs such as racism.

"Don't feel complacent because you are not a racist. Work to stamp out racism in a loving and humble way," he said.



Kelvin Sauls has experienced the pain of racism in a township of Johannesburg, South Africa where he grew up. A student at Hiwassee College in Madisonville, Tenn., he hopes to return to South Africa as a minister to an interracial community. (Photo by Frank Wm. White)

## South African report says Archbishop Tutu targeted for assassination

A high-ranking member of the South African military offered a former policeman money to assassinate Anglican Archbishop Desmond Tutu and another leading anti-apartheid churchman, according to a report from the South African Council of Churches.

According to the report, revelations of the plan to assassinate Archbishop Tutu and South African Council of Churches General Secretary Frank Chikane came in an affidavit filed with the official government panel investigating claims of military sponsorship of undercover "hit squads."

The South African Council of Churches (SACC) said the former policeman, Hendrik Marinus Thiant, claims in the affidavit that he was offered 20,000 Rand, now worth about \$7,800, to carry out the assassinations by Mayor General Eddie Webb, chairman of the Army's covert Civil Cooperation Bureau, which was formed to infiltrate anti-apartheid and black nationalist groups. Thiant said he told the major general he would "think about" the offer but never followed up on it.

Meanwhile, a second witness has also testified to the investigative panel, known as the "Harms Commission," that he was asked to assassinate Archbishop Tutu, according to the Council of Churches. That witness, identified as Peaches Gordon, said Tutu and Chikane were both considered enemies of the government and that a member of the Civil Cooperation Bureau, Slang van Zyl, asked him to murder the archbishop.

A third witness, Ferdie Barnard, also a member of the Civil Cooperation Bureau, testified that Chikane's name appeared on a computer printout maintained by the bu-

reau. Contacted about the Council of Churches report, John Davies of the South African consulate in New York said he could not comment because the Harms Commission had not concluded its investigation.

The church group raised suspicions that the Civil Cooperation Bureau may have been behind the bombing of the Council's Khotso House headquarters in Johannesburg in August 1988 and the subsequent apparent attempted poisoning of Chikane.

In its statement, the Council said, "The SACC is seriously concerned about these revelations which the state seem(s) not to be interested in seriously pursuing. The SACC has always suspected that both the

attack on Khotso House...and the poisoning of its general secretary...last year involved one or another arm of the state.

"The SACC urges the South African government to vigorously pursue these leads and bring the culprits to justice. The SACC also urges the international community to put pressure on the de Klerk (South African President Frederik W. de Klerk) government to act on this matter."

According to Thiant's written testimony, Major General Webb asked him, during a meeting the two had on Jan. 28, 1989, at the Burgerspark Hotel in Pretoria to assassinate Tutu and Chikane.

Thiant said he did not know who Webb was at the time of the meeting because the

general refused to identify himself or reveal his employer. Thiant said it was only recently, when he was in prison for an unrelated murder charge, that he recognized Webb from a newspaper photograph.

According to Thiant, the general attempted to force him to agree to a contract on Tutu and Chikane by threatening to tell Thiant's employer about his prior criminal record.

President de Klerk has said he was not told about the covert Civil Cooperation Bureau when he was briefed on secret military matters by former President P.W. Botha in August 1989. According to de Klerk, he learned of the secret unit only in January. (RNS)

## Baptist leaders describe human rights violations

by Gary W. Griffith

Four Baptist leaders reported human rights violations in their countries during the meeting of the Baptist World Alliance's Commission on Human Rights.

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

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

Black said 567 students have been arrested as "prisoners of conscience" during

the last decade in South Korea. Others arrested in that category include 432 workers as well as teachers, farmers, publishers and even soldiers and police.

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

Tellez accused Chamorro and her government of showing "clear favoritism" toward the Roman Catholic Church and erasing social benefits he claimed the country had gained under the Sandinista regime. Baptists and several other Protestant groups received similar favored treatment from the Sandinista regime while Catholics were attacked, according to other observers.

Another leader, Carlos Sanchez, general secretary of the Baptist Association of El

Salvador, sent a document on human rights violations in his country to the commission.

Recently, 111 people have been killed for political reasons—76 deaths caused by the military and police and 35 others by death squads. Hundreds also died last year in the assault on San Salvador by leftist rebels, who used civilian areas for cover. El Salvador has sunk almost to the level of barbarity, where "whoever has a weapon can decide what side justice is on," Sanchez reported.

The final Baptist leader, Per Midteide, general secretary of the Baptist Union of Norway, reported advancements in the fight against apartheid in South Africa. But the white minority rulers can preclude the participation of blacks in the governing process by economic and governmental control, he said. (BP)

# Campbellsville College's Founders' Day Reflects History, Future of College

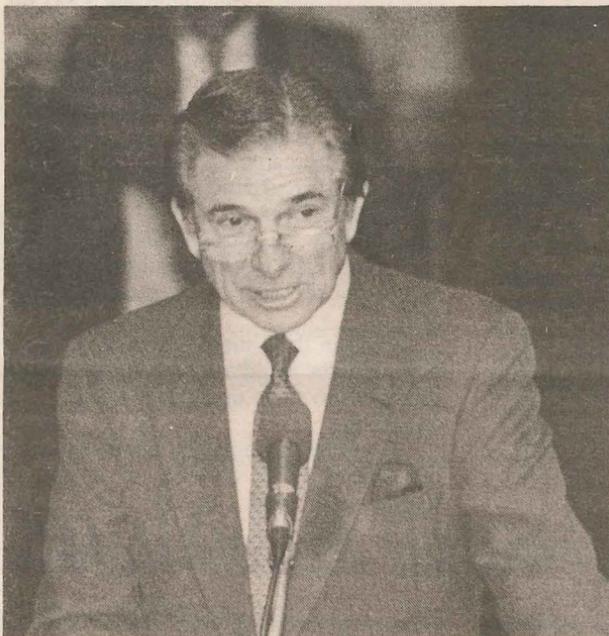
By Missy Malone, student news writer

Throughout all of its changes, "Campbellsville College has maintained its reputation for 'quality, dignity and distinction.'"

Quality, dignity and distinction -- that's the way the day went.

Campbellsville College had a Founders' Day Ceremony Sept. 20 which is planned to become an annual event. And the Founders' Day address was given by one of the College's most prestigious alums -- Dr. Bruce Heilman, chancellor of the University of Richmond in Richmond, Va.

Heilman, a 1949 graduate, stressed Campbellsville College's proud history and its impact on the future. "Campbellsville provided substance, desire and determination to take the right road," Heilman said. "At



**DR. BRUCE HEILMAN**, chancellor of the University of Richmond in Richmond, Va., gave the Founders' Day address at Campbellsville College. (Campbellsville College Photo by Sandy Cribbs)

no other college that I've attended," he said, "have I seen as much human consideration as I found at Campbellsville."

Heilman said Campbellsville College is worthy of recognition because it serves both the individual and the society. He said the College makes an impact on its students who in turn make an impact on the world through their services.

Heilman noted the College's positive growth over the years. The institution originated as Russell Creek Academy in 1906 and developed into a junior college and eventually became the four-year liberal arts college that it is today.

Heilman reflected on funny moments of his college career with his wife, Betty June Dobbins Heilman, who graduated in 1948. He said that his generation is as proud of what the school was to them as what it has become for today's students.

He said the people who lived Campbellsville College's past are proud of their part in its history. "But," he added, "the past cannot compare with what the College has become and what it is capable of becoming."

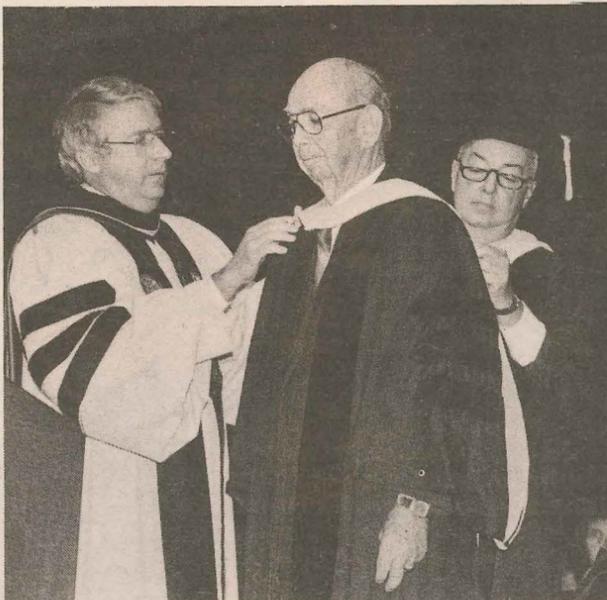
Dr. Ken Winters, Campbellsville College's ninth president, said, "I'm extremely pleased with how the program went."

He was pleased with the community and local acceptance and "attendance was outstanding." He said Heilman did a "tremendous job."

The faculty dressed in academic regalia and marched into the College's Alumni Building, and Winters said the pageantry was "a good experience not only

for guests but for our own student body." The College's board of trustees was on campus for its regular meeting and also attended the ceremony.

Winters introduced two former presidents of the



**CHARLES WESTRAY**, center, of Louisville is helped into his academic regalia by Dr. Ken Winters, Campbellsville College president, and Dr. Robert S. Clark, vice president for academic affairs and dean of the College, after receiving his honorary doctorate of business degree. (Campbellsville College Photo by Ayo Olaniyan)

College Dr. W.R. Davenport and Dr. John C. Carter. Winters, Dr. Robert S. Clark, vice president for academic affairs and dean of the College; Dr. Ron Ellis, executive vice president, and Al Hardy, vice president for development, presented honorary doctor of business degrees to two men who have helped the College in numerous ways.

Winters called the men "distinguished supporters of our institution."

Recipients of the degrees were Charles L. Westray of Louisville, president of Industrial Enterprises in Louisville, and Lawrence Hall of Elizabethtown, partner in Kentucky Guard Rail and Kentucky Galvanizing Company. Hall is the immediate past chairman of the College's board of trustees.

Dr. C. Michael Watts, pastor of Edgewood Baptist Church in Hopkinsville and chairman of the board of trustees, read Isaiah 43:10-12 and I Timothy 6:11-19.

Chris Casey Trout, a senior at Campbellsville College, sang "My Tribute." Other music, directed by Dr. Mark Bradley, professor of music, included a hymn, "Trust and Obey" and the alma mater, "Campbellsville, We Love Thee."

Nevalyn Moore, instructor in piano, played for the processional and recessional.

Dr. James E. Jones, pastor of Campbellsville Baptist Church, gave the invocation, and the benediction was given by Dr. Forest F. Shely, vice chairman of the board of trustees and a Campbellsville physician.

Following the ceremony, a reception was held in the Campbellsville College's Administration Building.



**FACULTY MEMBER** Dr. Robert Doty, left, professor of English, talks with Jennie Stotts, retired secretary to the president of Campbellsville College, at a reception following the Founders' Day Ceremony. (Campbellsville College Photo by Ayo Olaniyan)

**CAMPBELLVILLE COLLEGE** President Dr. Ken Winters, left, shows Lawrence Hall of Elizabethtown, former chairman of the College's board of trustees, his new honorary doctor of business degree. (Campbellsville College Photo by Ayo Olaniyan)

