

## Baptist worker still says 'hello' to captive mate

by Art Toalston

It only lasts 30 seconds, but Laurie Graham is saying a daily hello to her husband, Maurice, in Iraqi-devastated Kuwait.

The Grahams were Southern Baptists' first workers in Kuwait when Iraqi troops invaded Kuwait Aug. 2.



Laurie Graham



Maurice Graham

Graham and an undisclosed number of Americans remain in Kuwait at the U.S. Embassy compound. Mrs. Graham and her two sons, Peter, 13, and Aaron, 10, left Kuwait Sept. 12 with other women and children.

Mrs. Graham and her sons, now in a church's missionary residence in Nashville, have been sending daily greetings to Graham via a shortwave broadcast, Messages from Home, set up for families of U.S. hostages.

Relatives of hostages in Kuwait and Iraq may call a special number at the State Department to record a 30-second message.

The U.S. State Department also calls Mrs. Graham daily to report that her husband remains safe in the embassy compound.

"Periodically, they pass short messages to Maurice and back to me," she said. "Maurice says they have little to do and are very anxious to leave."

The Grahams have been "encouraged by the constant prayer support" of family, friends and Southern Baptists who have written to them, she added.

"Please continue to pray for Maurice to stay in good spirits and to be able to maintain his weight," Mrs. Graham said. "He has food, but tuna, rice and lukewarm water get monotonous."

She also asked for prayer for thousands detained in Kuwait. "Above all, pray for a peaceful solution" to the Gulf crisis, she said. (BP)

## Evangelists top missionary requests

by Donald M. Martin

Southern Baptist foreign missionaries worldwide want 454 new co-workers in 1991, a 22 percent increase over 1990 requests.

For 1991, overseas mission administrators have asked the convention's Foreign Mission Board to appoint 342 missionaries—or 75 percent of new missionaries requested—for evangelism and church-starting assignments. They requested that 112 of next year's new missionaries fill specialist roles in fields such as medicine, education and agriculture.

"We will always do a variety of things on the field," said Lloyd Atkinson, director of the board's personnel selection department. "But it's not surprising that three-fourths of our requests are for seminary-trained individuals who'll work in church planting and development—that's the main goal of the Foreign Mission Board."

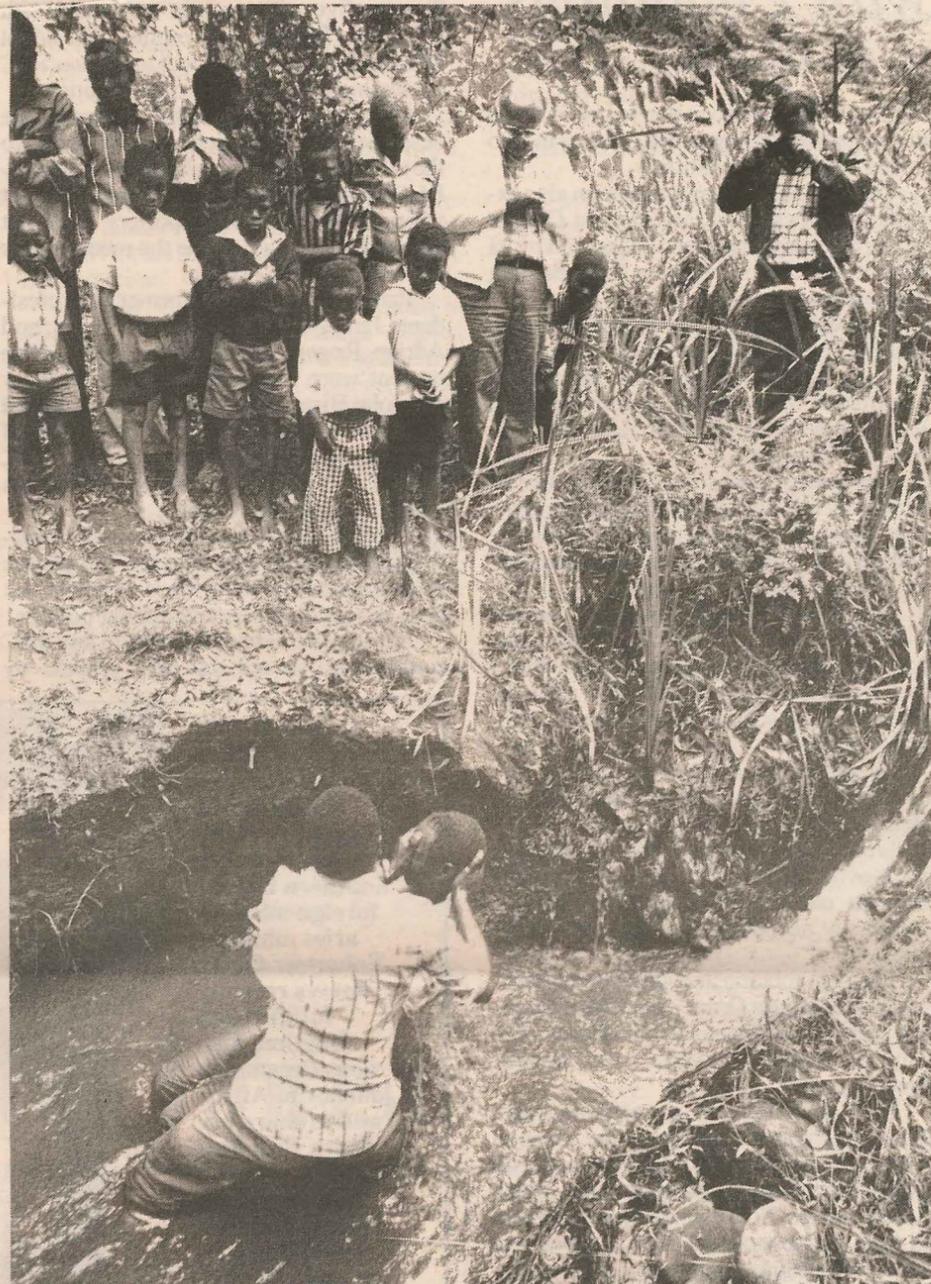
Mission area directors and regional vice presidents recently compiled a list of the top 30 missionary needs for 1991. A pastor for an international church who will also work as a church planter in Karachi, Pakistan, leads the list. A staff surgeon for Jibla Baptist Hospital in Jibla, Yemen, is second.

Sixteen top needs call for evangelists and church developers. Also, five nonresidential missionary requests appear on the list—three for Asia and two for North Africa or the Middle East. Nonresidential missionaries target unevangelized people groups in highly restricted areas from bases outside those areas.

While personnel requests have increased, the ratio of requests for evangelists and specialists has not significantly changed in nine years, said Atkinson. "When you look at the variety of assignments and the requirements for each position, you see it doesn't match up with some of the perceptions about who the Foreign Mission Board seeks to appoint," he noted.

Atkinson said a common misconception has emerged that the board only wants seminary-trained evangelists, although all missionaries, regardless of vocational expertise and assignment, go overseas to spread the gospel.

Another misconception Atkinson said he regularly encounters is the notion that the board rarely appoints singles, especially single women. However, in its last appointment service, the board appointed four single women.



MISSION BAPTISM—Southern Baptists want to baptize more new Christians on mission fields around the world. Consequently, new evangelists and church starters are priority requests from missionaries. (BP photo by Charles Ledford)

"There's a realization that there's a growing pool of singles studying in the seminaries that God may be calling as career missionaries," he said.

Currently 37 percent of those applying to become a missionary are single.

Analysis of requests from overseas also should dispel the belief that only a few slots are open to single women, he said. Among requests for 342 evangelism-related missionaries are 107 positions open to singles, with 46 open to single females. (BP)

## Chapman mentions SBC, focuses on 2nd Coming

by Marv Knox, Editor

Morris Chapman mentioned the meantime but focused on the end of time during a sermon in Louisville last week.

Chapman, president of the Southern Baptist Convention and pastor of First Baptist Church of Wichita Falls, Texas, spoke during the Real Evangelism conference at Highview Baptist Church.

Chapman mentioned the SBC, which has been engulfed in a theological/political controversy for more than a decade, during his opening remarks.

"I believe with all my heart God has a great future for Southern Baptists," he said. "I believe God wants to see us through this. God wants us to stay faithful and true to his word. God wants us to be gracious in our demeanor and deportment."

"When you stand firm on what you believe, believe it with all your heart and believe it out of the love of the Lord Jesus Christ, you don't have an argument with anybody."

"As long as Southern Baptists stay faithful to his holy word," Chapman added, "we can be sure God will bless us."

Turning toward his sermon topic, Chapman declared: "Our resources are in heaven and not on earth. If we will be faithful to preach the word of God, he will provide for this great denomination."

He went on to describe his interpretation of how God will culminate time as humans know it:

- Christ will return unexpectedly in mid-air, and Christians will be "caught up" to him.

- The Great Tribulation will follow on earth for seven years. The Antichrist will be disguised and reign over the earth for half that time. The Christian gospel will be preached by 144,000 Jewish evangelists, but only people who had not heard the gospel before Christ's return will be able to become Christians. New Christians will be persecuted mightily.

- At the end of those seven years, Christ will come for the second phase of the Sec-

ond Coming. Christ will lead his people into the Battle of Armageddon, and he will "speak the world into oblivion."

- Then Christ will establish a 1,000-year reign on earth. Satan will be bound, and the world will be at peace.

- Finally, Christ will release Satan one last time, only to throw his old adversary into hell.

The prediction should motivate non-believers to become Christians and Christians to lead others to faith in Christ, Chapman said.

"If you know Jesus, you will not stand at the great white throne," God's final judgment, he said. "We ought to pray and preach and plead with the people of the world that Jesus is the only one" who can provide ultimate salvation and security.

The Real Evangelism conference was sponsored by Bailey Smith, an evangelist from Atlanta and a former SBC president. It featured eight preachers and three musical acts. Bill Hancock is pastor of Highview Church.

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October 30, 1990

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## Elkhorn breaks racial barrier with 2 additions

by Marv Knox, Editor

Elkhorn Baptist Association knocked down the racial barrier last week, voting in two young black congregations.

The Lexington-area association also extended fellowship to First Baptist Church of Corbin, which had been ostracized by its district association last year for ordaining women deacons.

"Citadel Baptist Church and Morning Star Baptist Church (both in Lexington) are the first black churches that have been admitted to the association since the Civil War," said Harold G. Polk, Elkhorn's director of missions.

The black churches and First Baptist of Corbin were voted into watchcare membership status. Watchcare churches typically remain in that position for one year and then are granted full membership.

Citadel and Morning Star's entry capped a decade of effort, Polk said: "Ten years ago, we started working on this. We didn't feel we had a good relationship with the black churches here. (But) there's a lot going on now."

Citadel joined Elkhorn Association because the time was right, explained Pastor Henry Pointz: "We felt it would be a great gesture for race relations. We also felt they are moving in the right direction for white Baptists and for black Baptists. We felt somebody needed to take the lead, so we did it."

The new relationship should be beneficial, added Pastor Grant Coleman of Morning Star: "It will enhance our church. The way the people received us was inspirational."

Both churches also are affiliated with the Consolidated District of the General Association of Kentucky Baptists and with the National Baptist Convention Inc., black Baptist groups. Both churches have received \$1,000 grants from Elkhorn Association for their building programs.

"We hope to get our white brethren to help us," Coleman said. "The building we are in is dilapidated."

First Baptist Church of Corbin began thinking about joining Elkhorn Association after Mt. Zion Baptist Association disfellowshipped the church a year ago.

"We're very pleased at being voted into the watchcare of the association," said Pastor John Dunaway. "We debated what to do and concluded this was the best approach because so many churches (in Elkhorn) are like ours in terms of goals and mission beliefs."

Other geographically distant churches may join Elkhorn Association, which traditionally has been confined to the Lexington area, Polk said.

"This is something that's going to happen more," predicted Polk, who was honored for two decades of service to the association. "I've had churches ask about admission from several counties around here."

### Correction

A story on page 2 of last week's Western Recorder, "Fellowship OKs funding plans, convocation," contained an error regarding the new moderate organization's cooperative missions funding plan.

The story said Southeastern Baptist Theological Seminary will not be funded by either funding plan. In fact, the fellowship's "venture" plan does exclude funding for Southeastern Seminary, but the "regular" plan will channel money to the Wake Forest, N.C., school.

## Chapman, 25 pastors huddle in Dallas

by Greg Warner & Toby Druin

Twenty-five pastors met privately with Southern Baptist Convention President Morris Chapman this month to discuss SBC leadership and missions opportunities.

Chapman said he invited 36 pastors he described as "theological conservatives" to the two-day meeting at a hotel at the Dallas-Fort Worth airport. The meeting was not political, he said, but reporters were not allowed in because, while the meeting was not secret, it was private.

Participants included former SBC presidents James Draper of Euless, Texas, and Adrian Rogers of Memphis, Tenn. Also present were Texas pastors Joel Gregory and John Bisagno, both of whom endorsed Chapman for president under the banner of broadening SBC leadership. Former SBC Peace Committee Chair Charles Fuller was invited but did not attend.

Chapman said he sought input from participants on "enlarging the tent," his pledge to include in leadership those who have not been involved in denominational politics.

His appointment of Baptists to key SBC committees "is not the only process by

which persons can participate in Southern Baptist life," he said. He has considered naming a task force or ad hoc committee to emphasize other avenues of service, such as missions, evangelism and Cooperative Program unified budget support, he added.

Chapman said his standards for SBC leadership have not changed. Leaders must be cooperating Southern Baptists who are committed to "the perpetuation of allegiance to God's perfect word" through SBC institutions and who subscribe to the four examples of inerrancy cited by the SBC Peace Committee.

"While I want to include the larger family of Southern Baptists, there are those who by their own conviction are outside the tent," he added. Chapman said he disagrees with the term "taxation without representation" to describe the predicament of moderates who support the SBC financially but who are excluded from leadership. "Any person has the opportunity to participate in Southern Baptist life if he is a member of a Southern Baptist church," he said.

Chapman plans other meetings but noted he is not ready to decide whether to invite moderates.

Draper, who was host to a similar but smaller meeting of SBC leaders Sept. 7 in Dallas, said he and other conservatives are uncertain about including moderates because of threats some have made to the Cooperative Program.

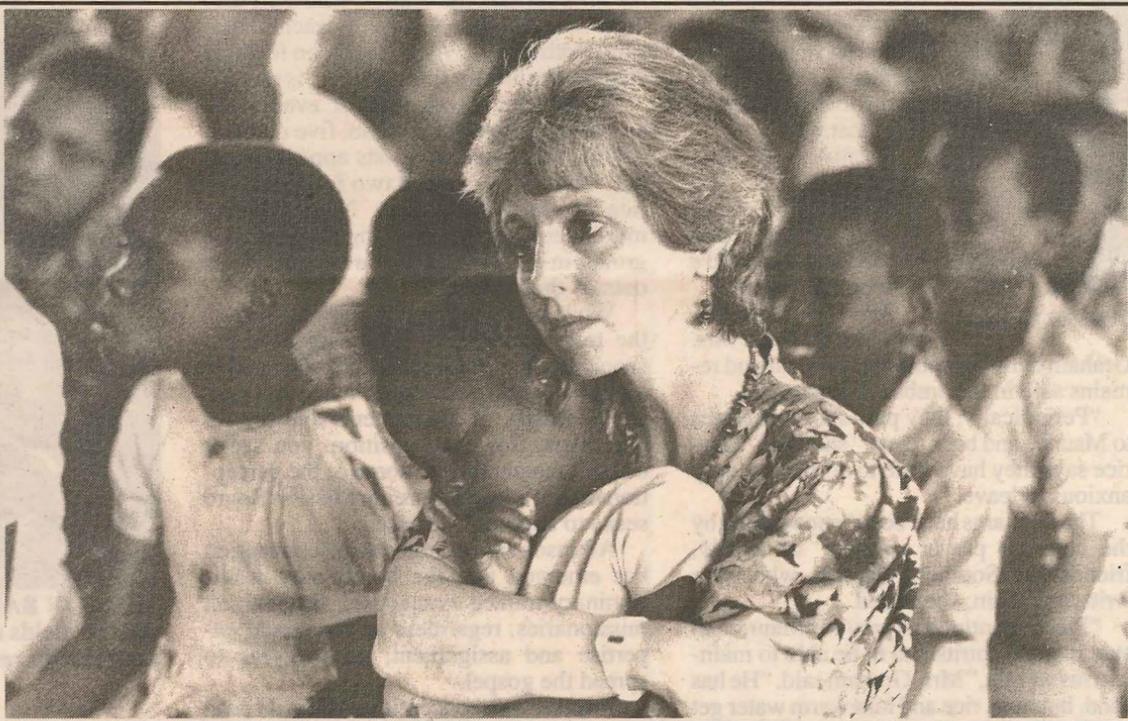
Including Southern Baptists who have threatened to cut or divert their financial support of the Cooperative Program would be "tantamount to submitting to an economic boycott," Draper said. "We are struggling with whether or not to let someone blackmail us into some sort of detente."

Draper himself was accused of proposing an economic boycott in 1985 when he said churches might withhold CP support if Atlanta pastor Charles Stanley were not re-elected SBC president. He said his plan was to escrow CP gifts until a solution is found, but recent plans will divert money to other causes, leaving a "cleavage of support."

While appointments and CP support were topics in Dallas, Chapman said most of the discussion focused on the "windows of opportunity" for missions and evangelism efforts, particularly in eastern Europe. He described the session as "a terrific, tremendous time of dialogue and prayer." (BP)

### SURROGATE HUG

Volunteers provided added impact in many places where Southern Baptist foreign missionaries minister. Volunteer Cindy Reeves recently fulfilled two longtime missions dreams: to journey to Africa and to share her faith with deaf people. She did both, and took time to cuddle a child during a worship service. (BP photo by Charles Ledford)



## Virginia report claims concerns 'were not heard'

by Robert Dilday

Concerns of Virginia Baptists about the relationship between the state association and the Southern Baptist Convention "were not heard," a Virginia report says.

The Baptist General Association of Virginia's two-year attempt to present a statement of concerns to Southern Baptists has not been realized, the BGAV's committee on denominational crisis said in a report to be presented to the general association's annual meeting Nov. 13-14.

A 1988 "memorial" from the BGAV to the Southern Baptist Convention expressed Virginia Baptists' discomfort with the more conservative direction taken by the SBC since 1979. It asked messengers to the 1989 SBC annual meeting to consider five items.

The requests were: that the relationship between the SBC and the Baptist Joint Committee on Public Affairs be maintained; that "negative designation" be made part of the SBC unified giving plan, the Cooperative Program; that the SBC foster "serious" theological education; that the SBC president appoint to the convention's committee on committees people nominated by the BGAV; and that the national convention

develop a "new style of relating" to state conventions.

The memorial was referred to the SBC Executive Committee, which formed a liaison committee. Following discussions with the BGAV committee, the liaison committee released its final report in September 1989, citing the "autonomy of each Baptist body." It did not recommend action on any of the five requests.

"All of our contacts with the SBC liaison committee have been marked by a courteous demeanor," the crisis committee's final

report says. "But ... we were not heard. The depth and seriousness of Virginia's distress was neither appreciated nor addressed."

The memorial was "in effect buried," the report notes. "Our cherished relationships continue to be strained, and our ongoing cooperation is made more difficult."

The report asks for creation of a committee to serve for three years to "inform Virginia Baptists about the issues and circumstances which affect our cooperation with the Southern Baptist Convention and other Baptist bodies." (ABP)

## Kentuckians invited to open house

Kentucky Baptists have been invited to join the Southern Baptist Theological Seminary community for the dedication of the Louisville school's \$12 million Campus Center Complex Friday, Nov. 2.

The day's activities will begin with a dedication service in Alumni Chapel at 10 a.m., which will include an address by seminary President Roy L. Honeycutt. The dedication will be Honeycutt's first official seminary appearance following recuperation from successful quintuple heart bypass

surgery in July.

The service will be followed by a ribbon-cutting ceremony at the new building. Open house, from 11:30 a.m. to 8 p.m., will include guided and self-guided tours of the new facility.

The 134,000-square-foot campus center houses comprehensive health and recreation facilities, student-related administrative offices, student commons area, a bookstore, small chapel, post office and medical clinic.

# Myriad of opportunities await KBC messengers

by James H. Cox, Associate Editor

Compacting their agenda from two and one-half days into two days for the first time in decades, Kentucky Baptists will converge in Paducah Nov. 13-14 for their annual meeting.

First Baptist Church will be the primary site of the convention, but arrangements have been made to transmit proceedings to Immanuel Baptist Church, three blocks away. Immanuel's sanctuary will seat anticipated overflow crowds and be equipped to send and receive pictures and sound to and from First Church.

The convention has met in Paducah only eight previous times in its 153-year history. During each of its last two visits to the city, a Paducahan was elected KBC president: John A. Wood in 1974 and Willis W. Henson in 1983.

Kentucky Baptists will do a lot more than wrestle with thorny budget issues and elect new officers while in the largest metropolitan center of the Purchase Area, however. They will hear reports of all of their agencies and institutions and the departments of their executive board. Four speakers will preach sermons, including two Kentucky pastors and two Southern Baptist agency executives.

And a variety of off-hours activities surrounding the convention will keep messengers busy. Events include a concert by the Campbellsville College Chorale during the Kentucky Baptist Music Association annual meeting, an announcement of the Kentucky Baptist director of missions of the year at the DOM Fellowship's dinner, plus other festivities. The convention and related events occur during a week in which host First Church wraps up a year-long celebration of its 150th anniversary as a Kentucky Baptist congregation.

Activities for the week include:

## MONDAY, NOVEMBER 12

10:30 a.m. Credentials Committee, Executive Inn, One Executive Blvd.

10:30 a.m. Kentucky Baptist Convention registration, First Baptist Church, 2890 Broadway.

10:30 a.m. Kentucky Baptist Religious

Education Association registration, Executive Inn.

11:30 a.m. Kentucky Baptist Music Association officers' luncheon, Lone Oak First Baptist Church, 3101 Lone Oak Rd.

11:30 a.m. Kentucky Baptist Religious Education Association luncheon, Executive Inn, International Room C.

1 p.m. Kentucky Baptist Convention executive board meeting, First Baptist Church chapel.

1 p.m. Kentucky Baptist Music Association registration, Lone Oak First Baptist Church.

1 p.m. Kentucky Baptist Religious Education Association, Executive Inn.

1:15 p.m. Kentucky Baptist Pastor's Conference, First Baptist Church.

1:30 p.m. Kentucky Baptist Music Association, Lone Oak First Baptist Church.

5:30 p.m. Kentucky Baptist Music Association banquet, Lone Oak First Baptist Church.

6 p.m. Kentucky Baptist Directors of Missions Fellowship, Immanuel Baptist Church, 3465 Buckner Ln.

6 p.m. Kentucky Baptist Religious Education Association banquet, Executive Inn, International Room C.

6:30 p.m. Kentucky Baptist Pastor's Conference, First Baptist Church.

7 p.m. Kentucky Baptist Music Association, Lone Oak First Baptist Church.

8:30 p.m. Kentucky Baptist Youth Minister's Association, Executive Inn.

9 p.m. Kentucky Baptist Instrumental Ensemble rehearsal, Lone Oak First Baptist Church.

## TUESDAY, NOVEMBER 13

9:15 a.m. Kentucky Baptist Convention, First Baptist Church. Overflow auditorium at Immanuel Baptist Church.

11:45 a.m. Annuity luncheon, Executive Inn. Reservations to Annuity Department, KBC, Box 43433, Middletown, KY 40253; (502) 245-4101.

12 noon Directors of missions' appreciation luncheon, sponsored by Kentucky Baptist Homes for Children, Executive Inn. By invitation.

12 noon Kentucky Baptist Women in Ministry luncheon, Immanuel Baptist Church. Reservations by Nov. 9 at \$6.50 to Carolyn Hale, Georgetown College, 400 E. College St., Georgetown, Ky. 40324; (502) 863-8147.

1:45 p.m. Kentucky Baptist Convention, First Baptist Church.

5 p.m. Bivocational Ministers' Fellowship dinner, Executive Inn, International Room C. Reservations by Nov. 9 to Michelle Turner, Minister-Church Support Division, KBC, Box 43433, Middletown, Ky. 40253; (502) 245-4101.

5 p.m. Kentucky Baptist Historical Society dinner, Executive Inn. Reservations by Nov. 7 at \$8.25 to Jo Ann Porter, Business Division, KBC, Box 43433, Middletown, Ky. 40253; (502) 245-4101.

5 p.m. Kentucky Baptist Ministers' Wives Fellowship dinner, Olivet Baptist Church, 5186 Highway 60 West. Reservations by Nov. 7 at \$5.50 to Mitzie Wilkerson, Rt. 3, Box 381, Princeton, Ky. 42445; (502) 365-6466.

6:30 p.m. Kentucky Baptist Convention, First Baptist Church.

9:30 p.m. Reception honoring Morgan W. Patterson, retiring president of Georgetown College, First Baptist Church fellowship hall.

## WEDNESDAY, NOVEMBER 14

7 a.m. Boyce Bible School breakfast, Shoney's Restaurant, Kentucky Oaks Mall.

7:30 a.m. Campbellsville College breakfast, Executive Inn.

7:30 a.m. Cumberland College breakfast, Executive Inn, International Room C. Reservations to Office of Church Relations, College Station Box 7934, Williamsburg, Ky. 40769.

7:30 a.m. Georgetown College breakfast, Immanuel Baptist Church.

9 a.m. Kentucky Baptist Convention, First Baptist Church.

11:45 a.m. Midwestern Baptist Theological Seminary luncheon, Bonanza Family Restaurant, 1017 Joe Clifton Dr. Information: Alfred Cobb, 220 W. Farthing St., Mayfield, Ky. 42066.

12 noon New Orleans Baptist Theological Seminary luncheon, Belview Baptist Church, 4875 Old Mayfield Rd. Information: Harland Williams, (502) 726-6944.

12 noon Southern Baptist Theological Seminary luncheon, Executive Inn. Reservations at \$10 with self-addressed stamped envelope to Billy G. Hurt, Rt. 2, Box 449, Sledd Creek, Gilbertsville, Ky. 42044; tickets \$11 at the door.

12:15 p.m. Southwestern Baptist Theological Seminary luncheon, First Baptist Church. Reservations to C. Benton Williams, Missions, Evangelism and Church Services Division, KBC, Box 43433, Middletown, Ky. 40253; (502) 245-4101.

2:05 p.m. Kentucky Baptist Convention, First Baptist Church.

5 p.m. Woman's Missionary Union dinner for missionaries, Executive Inn. By invitation. Reservations to WMU by Nov. 1; (502) 245-4101.

5:30 p.m. Past presidents' dinner, Executive Inn, Kentucky Room.

7 p.m. Kentucky Baptist Convention, First Baptist Church. Convention adjourns at 8:40 p.m.

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# McCracken couples convert nearly 400 people in 9 months

by Janice Hughes  
Special Correspondent

Bart Record is a 30-year veteran of lay evangelism. He has led hundreds of people to Jesus Christ, but little did he know that on Jan. 13, 1990, God would revolutionize his witnessing.

During a morning of outreach for his church, Mt. Zion Baptist just outside Paducah, he led nine people to faith in Christ. Among them was a young black couple, George and Rose Chappell.

Soon they began to bring family members to Record for him to show them how to become Christians. After all of them had accepted Christ as savior, the Chappells knocked on doors, canvassed the streets and stopped strangers on the sidewalk to ask about their spiritual condition.

As they located someone without Jesus, Chappell recorded information about that person in a notebook and made an appointment for follow-up. Record, his wife, Ludie, and the Chappells then visited the person sharing the plan of Christian salvation.

"There would always be one decision and lots of times two or three," says Record. "By the time Rose wrote a name in her book, she already knew that a person wanted to be saved."

This pattern continued until a cohesive witnessing team emerged.

Their cooperative spirit has brought at least 350 people to faith in Christ in the last few months. Record kept meticulous accounts of the decisions on a yellow legal pad.

"There have been 275 who got down on their knees with me leading the prayer," he

says. "This doesn't include my wife's (decisions). She didn't write hers down for awhile. She's had more than 80."

Although both of the Chappells know the plan of salvation by heart, they feel presenting it is not their role. They view themselves as part of a team, and they are out almost daily trying to locate the next prospect.

## Rawls tells historians how to plan for anniversaries

by Ron Chaney, Staff Writer

A church should start planning and making preparations early if it expects to observe a special anniversary, a Southern Baptist media specialist told about 100 Kentucky Baptist church historians.

Andrew B. Rawls, director of media services at Southern Baptist Theological Seminary in Louisville, suggested that several years of preparation is necessary for a major congregational celebration. He also advised history conference participants meeting Oct. 20 at the Baptist Building in Middletown that churches should spread the cost of the historical anniversary over several years of budgeting to avoid financial disaster.

"And very importantly, a church should involve as many people as possible to make the celebration a success," he said.

Rawls listed numerous ideas for observing church anniversaries:

- Have a special worship service in which the church's history is recounted briefly, or where charter members give their testimonies.

- Have a time for food and fellowship.
- Commission someone to write the church's history.

- Create displays showing the church's history. Put a time line on a prominent wall and add events each week in the life of the church, leading up to the anniversary.

- Dramatically present elements of the history.

"God put us together. Each one has his part, and as long as lost people are being saved, we will keep doing it this way," Record says.

Neither the Records nor the Chappells can say how long their approach will continue. For now, each one is content to be working toward the team's goal of "adding to the church daily."

An anniversary can be a strategic occasion to tell a community about the history of a church, added Doris B. Yeiser, archivist for the Kentucky Baptist Convention.

The church history conference, which drew representatives from 47 congregations, focused on collecting and preserving historical materials, writing the church history and celebrating anniversaries.

Additional program leaders included Karen Smith, assistant professor of church history at Southern Seminary, and A. Ronald Tonks of Nashville, Baptist historian and former assistant executive director of the Southern Baptist Convention's Historical Commission.

# Who's committed? The polls are poles apart

## editorial

Marv Knox

A recent Gallup Poll brings good news and bad news.

First, the good: Three out of four American adults claim to be Christians.

Now, the bad: They sure don't live like it. Only four out of 10 Americans attend church in a typical week. The Gallup organization could have paid almost any Baptist minister, Sunday school teacher or outreach leader for that information and saved a lot of money.

Their poll's latest findings indicate a record number of Americans claim to be committed to Jesus Christ. Researchers learned 74 percent of Americans say they are Christians. That figure is up from 66 percent in 1988. Either amount far surpasses the Southern Baptist Home Mission Board's estimate, 32 percent.

The disparity reflects a difference in how people define what being a Christian means. The Gallup Poll asked Americans if they had "made a commitment to Jesus Christ," and 74 percent said yes. Home Mission Board researchers took a more strict view, counting people who had forsaken "sinful" ways and made a personal commitment to the cause of Christ.

If attendance in a house of worship is a fair indicator, then the Home Mission Board researchers are more on target than Gallup's pollsters. The HMB estimate pairs more evenly with the actual practice of people who say they have committed themselves to Jesus.

Darrell Robinson, the board's vice president for evangelism, spoke to this issue when he noted the variance between the Gallup and HMB researchers.

The 42-point span between the Gallup and HMB surveys reveals that Americans don't understand the concepts of sin and salvation, at least as most Southern Baptists define them, he said. Americans also don't understand the relationship between commitment, morality and ethics, he added.

Other Home Mission Board research indicates Southern Baptists don't have a corner on the commitment market.

In an average year, 235 Southern Baptist churches die. Dwindling attendance and insufficient financial support usually cause the deaths, said research director Orrin Morris. "Many dropped churches were small and financially weak," he explained. "Most had shown no gain in members or attendance for several years."

Additional research indicates that, in average terms, 25 percent of the 350 Southern Baptist churches started every year will die within 15 years. The main reasons, again, are low attendance and anemic financial support.

Lest we get lost among facts and figures, let's get back to the basics: First, more people say they are committed to Christ than their actions reveal. Second, this lack of core commitment—at least among Southern Baptists—results in a loss of churches, the spiritual first aid centers in communities across the country. Statistics don't come close to revealing how the ministries of "healthy" churches suffer for want of willing workers.

Researchers and ministers cite a variety of reasons for the problem: Society is at fault; culture is pulling people away from their Christian roots.

Young adults just aren't as committed as their parents were. Life is too tough; people don't have the inner resources to give of themselves for others. Families are too busy; working moms and dads don't have time to give to their churches. Christians have bought a "fire insurance" policy for hell, but they don't care enough about others to become fire fighters themselves. You know the reasons.

Anyone who has served on a church nominating committee has experienced the frustrating search for people who have "made a commitment to Jesus Christ." On the one hand, you'd like to knock some heads when nobody will take the 3-year-olds in Sunday school, and you could just spit when the umpteenth shy person offers the zillionth excuse for not taking a public role of any kind in the life of your church. On the other hand, your heart bleeds for the single mom whose energy runs out just keeping her kids fed and clothed. You cry inside when the widower turns you down, knowing he still can't bear his own pain, let alone other's. And you feel the heat of embarrassment when the strong young newcomer won't take that teen boys' class and you realize it's because he can't read.

Commitment and compassion. We all need more of both, don't we? God needs more of us willing to do more for him. While we're at it, we need grace to empathize with those who don't have the strength or maturity to be committed. And we need commitment to them and their needs, to nurture them to commitment and companionship in Christian service.

The Lord only knows how many of us are numbered among his believers—32 percent, 74 percent, more, or less. But we all know he can use all who are committed to reach those who are not.

## Join Baptist women worldwide for Day of Prayer Nov. 5

### guest editorial

by Catherine Allen

On Nov. 5, Baptist women will braid a threefold silken cord of prayer. They will weave in both the sufferings and the privileges which fall upon them because they are women, because they are Christians and because they are Baptists. The boundless adhesive of the Holy Spirit will make the silken cord reach around the world.

The Baptist Women's Day of Prayer Around the World will first dawn upon the women of New Zealand, home of Jan Bowman, president of the Baptist Women's Union of the South West Pacific. She will be praying amid duties at the university.

Before daybreak, the beautiful women of Korea, our hostesses for the recent world meeting of Baptist women, will be on their knees at church. A few whispers of prayer will be heard in Siberia, and a great chorus will resound in Japan. Perhaps there are yet

women in China who have not forgotten this tradition of nearly 40 years.

Sweeping across many Asian nations, next the prayer chain will be seized by women of India in graceful saris. Mercy Rao, president of the Asian Baptist Women's Union, will take time from her duties as principal of a large Christian school to lead in prayer.

The Baptist Women's Union of Africa, led by Beatrice Nokuri, a social worker, will next take up the threads of prayer, dancing and swaying as they walk long miles to prayer meetings. They will be joined far across the equator in Moscow. This year, Eastern European women will be able to pray with more openness than ever before, led by the European president, Julia Gero of Hungary.

The lengthening cords of prayer will be winged across the Atlantic to Latin America. Clelia Machinandiarena in Argentina will marshal the prayers of the Latin nations. Soon, the North American Baptist Women, led by Dorothy Sample of the United States, will widen the silken chain.

The cords will drape protectively over the women's international headquarters near Washington, D.C.

Before the day closes among the Eskimo Baptist women in Alaska, more than 17 million Baptist women in 152 Baptist unions and conventions will have been drawn into the safe, strong and silky net of prayer.

The prayer bonds renewed Nov. 5 will become visible and tangible when an offering is given. As customary since 1951, the offering collected on the Day of Prayer will support the women's department of the Baptist World Alliance and its six continental unions. The women's department is an auxiliary to the BWA. It always has been self-supporting. In fact, the women's offering provides some support to the BWA.

By the way, the women cordially invite the brethren to join in the praying and giving.

In recent years, the offering has totalled approximately \$300,000. Although many of the participants live in currency-restricted countries or extremely depressed economies, the funds are nevertheless sufficient

to fund world meetings, continental meetings, workshops, publications, a small staff and relief projects.

The women's department has blossoming visions of larger organization and wider evangelization of women. These dreams have big price tags. If the women seriously desire to be instruments of world reconciliation, if they really believe that women can evangelize women, then we must give this year more generously than ever before. We must pray more devotedly than ever before.

After almost 40 years of experience in praying and sharing internationally, Baptist women can testify to the spiritual power suggested in Ecclesiastes 4:9-12. The world can be a big, dark, frightening place for many Baptist women, but working together in Christ, they give each other security and reward. The Day of Prayer is an exercise in spiritual lift and warmth.

"A threefold cord is not quickly broken."

Catherine Allen, of Birmingham, Ala., is president of the Baptist World Alliance women's department.

**western recorder**

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# Fly high, always be honest, never retreat

## ministerially speaking

*Editor's Note: Ministers love words. Most ministers use them well, and share them with their church members in weekly newsletters. They often write workaday words, thoughts about Sunday school attendance, the nominating committee, next Wednesday's potluck dinner. That's as it should be; an effective church newsletter is like a refrigerator door—a good place to put notes so everybody who needs to will see them.*

*Once in a while, ministers write words whose meaning transcends congregational boundaries. Funny, sad or instructive, they're words that shine a new light on faith and church life. Folks from outside a particular church deserve to read them.*

*"Ministerially Speaking" is the Western Recorder's attempt to share some of those words. We hope you will enjoy this occasional feature, words from Kentucky Baptist ministers.*

## Cap a steeple

It was the first question asked when I got down. Why did you change your mind and do it? Good question.

Last week, the steeple was put on the new sanctuary. There was a cone-shaped piece that had to be inserted at the top after the steeple was in place. Someone had to sit on a seat like you would find on a swing and be lifted by the crane to the top of the steeple. Once there, that person would insert the final piece to the steeple. That person had to be lifted about 110 feet in mid-air. Now you understand the significance of the question, "Why did you change your mind and do it?"

When I was first approached by Mr. Eastham, our building committee chairman, and asked if I wanted to do this job, I said, "No, thank you." I even laughed, because I wasn't sure he was serious. He was.

I continued to think about the offer as the steeple erection was nearing completion. I went and stood in front of the sanctuary and looked up. It sure was a long way to the top of that steeple. I started talking to myself.

"Bob, you may never have another opportunity to put the cap on a steeple. You will certainly not have another opportunity to do that for this church and these people

you love so dearly. Take advantage of this opportunity."

I did it. Actually, I enjoyed it and found it to be a meaningful experience. I certainly felt the presence of God. We talked the whole way up and down. I even thought I got a glimpse of his face when I was lifted about 15 feet above the steeple before my descent.

Back to the question asked of me. Why did I do it? I could not pass up an opportunity that may never come my way again.

My response was reminiscent of Paul's advice in Ephesians 5:16a, "Make the most of every opportunity." Do not pass up the opportunity to share your faith with a lost person, to encourage someone who is downtrodden, to visit a lonely individual, to pray for someone in need, to spend time in meditation, to forgive, to worship with fellow believers, to write a note of appreciation, to feed a hungry person, to throw a ball with a child, to right a wrong, to laugh, to say, "I love you."

You may never have the opportunity to put the cap on a steeple, and may not want that particular one. You do have the opportunity, however, to make a positive difference in the lives of many people. Do not let one get by you. You will feel so good, and the world will benefit from your good deeds. Take it from a "high-flyer" who knows.

*Robert F. Browning, pastor  
First Baptist Church  
Somerset*

## Honest as Coach Fry

How far will you go toward breaking the rules to win? Will you always tell the truth? It is becoming ever-so-popular in our world to "do whatever it takes to succeed."

Recently, the University of Colorado won a football game over Missouri because of an inadvertent extra play.

Hayden Fry, the University of Iowa football coach, told the Associated Press he would forfeit a game rather than win on an inadvertent fifth-down play.

"I wouldn't hesitate," he said. "'Hey, we won the ballgame illegally; we didn't deserve it.' Heck, yeah, the ballgame's over after fourth down. ... You've got a right and a wrong. That's not right to beat somebody with an extra play."

Coach Fry also instructs his receivers to tell officials if they are awarded a catch they did not make. "I tell my players: 'You're cheating. You tell that official you dropped

the ball,'" the coach said. "Now when I tell my players something, they're going to believe me because they know I'm honest."

The Bible tells us we are supposed to be honest. When you tell someone something, do they believe you because you have been honest? Or will you do whatever it takes to succeed; even mislead others?

*Mark F. Boes, pastor  
Cecilia Baptist Church  
Cecilia*

## Be 'civil'

Take a moment to consider two stories from the American Civil War. (I was exposed to them some time back; I don't remember where.)

That blood conflict really began on July 22, 1861, when Confederate forces routed the Northern troops in upstate Virginia. Much of the battle took place on the farm of a man named Wilmer McClain. When a Union shell exploded in his kitchen, McClain decided he disliked living in a war zone and moved his family south, far away from the fighting.

His new home? Appomattox Court House, where, just over three years later, Gen. Robert E. Lee would offer his surrender to Gen. Ulysses S. Grant. McClain used to say that the war began in his front yard and ended in his front parlor.

The second story comes from the Battle of Shiloh, fought on April 6 and 7, 1862. It seems that a wounded soldier was told to lay down his rifle and go to the rear. He followed orders, but returned a few minutes later and growled, "Gimme another gun. This blame fight ain't got any rear."

Retreat and neutrality are not the way of Christian warfare. When Israel would seek spiritual neutrality, Joshua demands decision. When the nation vacillates on Carmel, Elijah calls for a showdown. Jesus tells his hearers, "He who is not with me is against me; and he who does not gather with me scatters." We are servants of Christ or enemies of Christ, and there can be no separate peace.

So heed the trumpet that blasts our call to arms, and fall in with God's mighty army, marching forth with the gospel. Some may choose to hang back, but as for me, "Gimme my Bible. This blame fight ain't got any rear."

*William E. Day, pastor  
DeHaven Memorial Baptist Church  
LaGrange*



## on mission together

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

## Gray and growing

I have been intrigued by a new book, "Age Wave," by Ken Dychtwald and Joe Flower.

Well-known author of Megatrends, John Naisbitt, states: "Age Wave raises questions and consequences we never dreamed of. It will change our view of the future."

Some of the data is of significant consequence to Southern Baptist churches.

Although they represent only 25 percent of the total U.S. population, Americans over 50 now:

- have a combined annual personal income of over \$800 billion and control 70 percent of the total net worth of U.S. households, nearly seven trillion dollars.
- own 77 percent of all the financial assets in America.
- own 80 percent of the in U.S. savings-and-loan institutions.
- purchase 43 percent of all new domestic cars and 48 percent of all luxury cars.
- spend more money on travel recreation than any other group.
- purchase 80 percent of all luxury travel.
- spend more on health and personal-care products than any other group.
- spend more in the drug store than any other age group.
- purchase 37 percent of all spa memberships.
- spend more per capita in the grocery store than any other age group.
- eat out an average of three times a week.
- purchase 25 percent of all alcoholic beverages.
- gamble more than any other age group.
- watch television more than any other age group.
- read newspapers more than other age group.
- spend more on quality children's clothing for their grandchildren than the children's parents do.

And it's the over-50s who are the "new school children." In 1975, its first year of operation, Elderhostel (a program of leisure, learning, and travel), had 220 course enrollments at five sites.

By 1988, it counted over 170,000 course enrollments at 1,000 sites in 37 countries, and growing at a rate of 20,000-30,000 students per year.

And if census figures are accurate, by 1995 there will be five million fewer 18- to 24-year-olds than there are today, increasing the need for older workers.

Who knows? I could live to be the most exciting 100-year-old executive secretary around.

# Evening in Paris: Baptist ministry in the 'City of Light'

## missionary update

by Bill Clark Thomas

On the third Sunday evening after my return to Paris from furlough, 16 people were present at our vesper service, the International Baptist Fellowship, which meets downtown on the Avenue du Maine near the Tour Montparnasse in the heart of the City of Light.

What a fascinating group it was! Six white Americans and one black—myself and another Dr. Thomas (Michael, a teacher from Texas studying French at the Sorbonne); Hal Lee, the Southern Baptist Foreign Mission Board's associate area director for Europe; David Baumonk, who works for the United Nations; and Jan, a young lady from Richardson, Texas.

A young white man from Mississippi

State University was there with his friend, a black American soldier stationed in Heilbron, Germany. (They had been high school buddies and were visiting Paris together.) There was a man from Romania, and a young Japanese woman enroute to a job in Miami.

There was a Canadian couple who have now sold their business and are traveling awhile before he enrolls in a Bible college in Vancouver this fall. The Philipps brothers from England sang for us. They had been singing in the Paris Metro the week before, collecting some money for a visit to the Holy Land.

And then there was the Segrans family. I met Raja and Grace almost 20 years ago, when they were teen-age members of a church in Malaysia and I was a missionary there. Now Raja directs Singapore Airlines in Paris. Their lovely daughter, Bessie, is named in honor of Elizabeth Hale, saintly Southern Baptist missionary who led them

to Christ in Alor Star.

After an hour of singing, prayer and Bible study, this multinational, multiracial congregation (the majority of whom had never met before) stayed at the church for yet another hour sharing their faith and their recent experiences.

Reluctantly, at last we parted, saying to some, "Blessings on your journey to Germany, to Israel, to Canada, to the States." And to others, "See you next Sunday evening."

*Bill Clark and Ruth Thomas, a couple known to many Kentucky Baptists, are serving their second term at Emmanuel Baptist Church of Paris, where he is pastor of the only English-language Baptist congregation in France. The ministry Thomas described is their "attempt to reach tourists and transients, as well as people living in the inner city," where they can "literally minister to the world in a few Sundays' time," he reports.*

# FMB overseas human needs spending could reach high level

by Marty Croll

Southern Baptists this year could appropriate one of the highest amounts ever to help people overseas meet bodily needs even while the Foreign Mission Board plans to increase its focus on evangelism and starting churches.

Last year overseas human needs appropriations sank to \$5.2 million, the lowest total since 1981. The number of FMB human needs projects slipped to 191, from 245 in 1988.

But through September of this year the mission board had already released \$5.4 million, and planners project a total as high

as \$10.2 million by year's end. Southern Baptists' largest expenditure for overseas human needs in one year was \$10.9 million in 1988.

"Contrary to the perception some people might have, the board is not cutting back on its human needs efforts, but is making a more effective use than ever of its funds,"

said John Cheyne, associate director of FMB research and planning. Cheyne has guided Southern Baptists' overseas human needs efforts for 13 years.

Late last year board President R. Keith Parks, as a result of a boardwide study for streamlining staff, dissolved the human needs department and moved the administration of world hunger and general relief programs into the portfolio of strategy research and planning.

But Cheyne believes the move confused some people, including missionaries. During the first part of this year requests from missionaries for human needs money only trickled in. In May Cheyne asked Parks to reiterate to field administrators the importance of designing human needs programs. After that, funding requests picked up markedly.

In comparison to funds spent for one-time disaster relief efforts, money sent overseas for projects that enable people to raise their overall standard of living shows a marked increase this year over years past, he said.

Some recent appropriations include:

- In the Philippines, \$123,502 to help teach families effective home farming, nutrition and simple health techniques;
- In Brazil, \$4,610 to teach backyard gardening, small animal production and trades such as sewing;
- In Ecuador, \$24,252 to help people break out of the poverty cycle by teaching them how to farm fish in ponds;
- In Senegal, \$45,000 to dig 10 wells to provide clean drinking water.

In Romania, Southern Baptists' readiness to help people get their farms producing again after a drought has raised the credibility of local Baptists in their communities, reported Cheyne. Last March, after Romania opened to the West, the Foreign Mission Board sent \$1 million in seeds, herbicides and insecticides. Government officials there estimated it would have cost them \$7.6 million to purchase the same supplies for themselves, Cheyne said. (BP)



**TEAMWORK**—Young Jordanian Baptists gather almost daily at Amman Baptist Church to make thousands of sandwiches for refugees from Kuwait. The effort not only helps

refugees but gives Baptists opportunity to spread their faith. Stacks of pita bread lie in the foreground ready for filling. (Photo by Don Rutledge)

## Southern Baptist missionaries bolster east European churches' evangelism

by Art Toalston

Full-time Southern Baptist workers will begin assignments in every Eastern European country except Albania within a year.

The workers will play a key role in helping Eastern European Baptists evangelize their nations and strengthen their churches, said Keith Parker, director of Southern Baptist work in Europe.

But they also face the challenge of helping Eastern Europeans sift through a flood of aid offers from Christians in the West, Parker said. Those offers, while generous, could disrupt Baptist unions, or conventions, by ignoring key priorities they have adopted for work in their countries, he said.

As communism began its dizzying tumble from power last year, Southern Baptist Foreign Mission Board consultations with Eastern European Baptists resulted in plans to expand the number of Southern Baptists assigned to the region from 10 to nearly 100.

The board has made three major allocations this year to assist European Baptists: \$1 million for Bibles, gospel films and other resources for church planting, evangelism and discipleship; nearly \$1.25 million for church construction and renovation and other capital projects; and \$1 million for hunger relief donations for seeds and supplies for needy Romanian farmers.

But full-time personnel are "the long-lasting way to build trust and make an impact," Parker said. "One solid missionary who can relate to the people, win them to Christ and plant indigenous churches and

win the trust of national pastors and learn from them, and them from him, is of far more value than all the cars, chapels and moneys the Foreign Mission Board can give."

Southern Baptists' first full-time workers in the Soviet Union, George and Veda Rae Lozuk, will begin work in Moscow in November. Baptists in the Leningrad and Kiev areas have asked for Southern Baptist workers, Parker said.

During the board's October meeting, trustees approved opening work in Bulgaria. The board will transfer a veteran couple there as soon as possible.

Southern Baptists' first contingent in Romania will consist of six volunteers. Two animal husbandry specialists and two nurses have begun short-term work there. A doctor and his wife, a nurse, will join them soon. Parker anticipates a request from

Romanian Baptists for the official opening of Foreign Mission Board work there with several full-time personnel.

A Southern Baptist couple, the denomination's first representatives to Poland, moved there in September, and two Southern Baptists will begin work in Czechoslovakia early next year, Parker said. Screening is continuing for four other couples to work in Czechoslovakia, he said. Southern Baptists already have personnel active in Hungary, Yugoslavia and former East Germany.

Parker said the long-awaited Baptist seminary in Moscow will open, initially in a local church, in January with 15 to 20 students. The Foreign Mission Board allocated \$200,000 for the seminary in 1989 from the Lottie Moon Christmas Offering for foreign missions for release when Soviet Baptists obtain a permanent site. Lead-

ers of the Union of Evangelical Christians-Baptists are negotiating with the government for property.

Three Southern Baptists are part of a six-member group assisting the seminary in behalf of the Baptist World Alliance. John David Hopper, a Southern Baptist missionary and president of the Baptist Theological Seminary in Ruschlikon, Switzerland; Lewis Drummond, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.; and Larry McSwain, dean of the school of theology at Southern Baptist Theological Seminary in Louisville, Ky., have been involved in the BWA effort to help the seminary develop its curriculum and select guest professors.

An additional \$300,000 in Lottie Moon funds was allocated in 1989 for a range of projects in Eastern Europe, including Albanian-language gospel broadcasts. (BP)

## FMB cooperates with Baptist Response-Europe in relief projects

by Art Toalston

U.S. dollars will not necessarily help the churches of Eastern Europe.

"Dollars can be destructive; they also can be very constructive," said Keith Parker, who directs the work of the Southern Baptist Foreign Mission Board in Europe. "It's how those dollars are applied to the churches' needs."

The Foreign Mission Board is intent on using the funds it has budgeted to help Eastern European Baptists in a cooperative

way—to meet key needs in evangelism, Bible distribution and other areas singled out by Baptist bodies in the region, Parker said.

Accountability is another of the cornerstones of Foreign Mission Board aid to Eastern European Baptists, he noted.

"We're defining very clearly what's really needed in the Eastern European countries," he said, citing the work of Baptist Response-Europe, a cooperative venture by the Baptist World Alliance and a range of Baptist organizations in Eastern and

Western Europe and North America.

By coordinating Baptist aid efforts, Baptist Response-Europe has been recognized by governments in Eastern Europe as a bona fide humanitarian agency exempted from customs charges on relief aid sent to a country, Parker said.

The Foreign Mission Board, in all its efforts to aid Eastern Europeans, "can assure that every penny given for evangelism or Bible distribution or a relief project through Baptist Response-Europe is accounted for," Parker said. (BP)

## More than 200 SBC churches die annually

by Mark Wingfield

An average of 235 Southern Baptist churches die each year, with dwindling attendance and financial support the most common causes of death, a Southern Baptist Home Mission Board study reveals.

The findings were reported by Orrin Morris, director of the HMB's research division. To conduct the study, Morris and his staff looked at statistics reported on the SBC Uniform Church Letter for the past 19 years. A more intensive study was made of the 764 churches dropped from SBC rolls in 1985, 1986 and 1987.

Currently, the SBC has more than 37,700 churches nationwide.

Between 1971 and 1989, there were 4,496 churches dropped from the conven-

tion's rolls. The largest number was recorded in 1974, when 289 churches were removed. The low was in 1988 with 198 drops.

"Many dropped churches were small and financially weak," Morris said. "Most had shown no gain in members or attendance for several years. Most were located in the Old South. But this is about as far as one can generalize the situation."

Texas, the state with the largest number of Southern Baptist churches, recorded the largest numerical loss of churches during the 19-year period. The Lone Star state dropped 686 churches.

Texas and eight other states accounted for 60 percent of all dropped churches, Morris said. The other states—most of which are among Southern Baptist strong-

holds—are Georgia (361), North Carolina (341), Tennessee (275), Alabama (234), California (233), Missouri (219), Kentucky (217) and Florida (203).

Morris classified deceased churches into eight major categories: (1) churches in transitional communities; (2) churches that split; (3) churches that failed to evangelize; (4) churches that never developed financial stewardship; (5) churches with weak lay leadership; (6) churches with weak pastoral leadership; (7) churches started by weak sponsors; (8) churches appealing only to a narrow population niche that suddenly moved away.

The detailed study of churches dropped between 1985 and 1987 showed three common evidences at the time of death.

First, most dropped churches had few members. One-half of those studied had fewer than 50 resident members. Another 25 percent reported fewer than 100 resident members.

Second, most dropped churches had few people attending. More than 75 percent reported fewer than 50 people attending Sunday school.

Third, most dropped churches were older churches. One-half were at least 25 years old when dropped. However, 20 percent listed an organization date of 1980 or later.

Because of the HMB's emphasis on church starting, Morris took a closer look at those 156 young churches that died.

He discovered most of the young churches which died were in states with a longer history of Southern Baptist work. Older state conventions dropped 103 churches, compared to the 53 dropped in newer conventions.

Few of the dropped young churches were economically viable, Morris said. Only 25 percent had total incomes of \$50,000 or more. Further, only nine percent of the dropped young churches were showing even a slight increase in membership or attendance over the previous year.

"The study of young churches reveals many were constituted before they had gained sufficient strength to become self-supporting," Morris concluded. "There are many reasons for this, ranging from poor support by the mother church to the eagerness of the infant congregation to be free from accountability to the mother church." (BP)

## HMB study reveals SBC loses one-fourth of new churches

by Mark Wingfield

Southern Baptists constitute as many as 350 new churches each year but lose one-fourth of those churches within 15 years, according to a Southern Baptist Home Mission Board study.

The Church Lifecycle Study was conducted by Clay Price and Phillip Jones of the HMB's research division. To conduct the study, the research division staff tracked all new SBC churches organized between 1972 and 1987.

The study focused on 5,095 churches that both constituted and reported on the SBC Uniform Church Letter during those years. Churches are constituted when they move from mission status to become self-supporting.

The number of churches constituted each year remained fairly constant during those years, the study says. On average, 325 to 350 churches are constituted each year.

Of the 5,095 churches studied, 750 were dropped from convention rolls during the study period, for an overall loss rate of 14.7 percent.

Price and Jones relate the number of drops to the age of the churches. About 10 percent of new churches are dropped within the first seven years of existence; 15 percent within 10 years; 20 percent within 13 years; and 25 percent within 15 years.

The study also found that while the majority of SBC churches are located in rural areas of less than 2,500 people, the majority of new churches are located in urban areas.

"Although the majority of SBC churches are now started in urban areas, urban areas are still under-represented in new church starts," Price and Jones report.

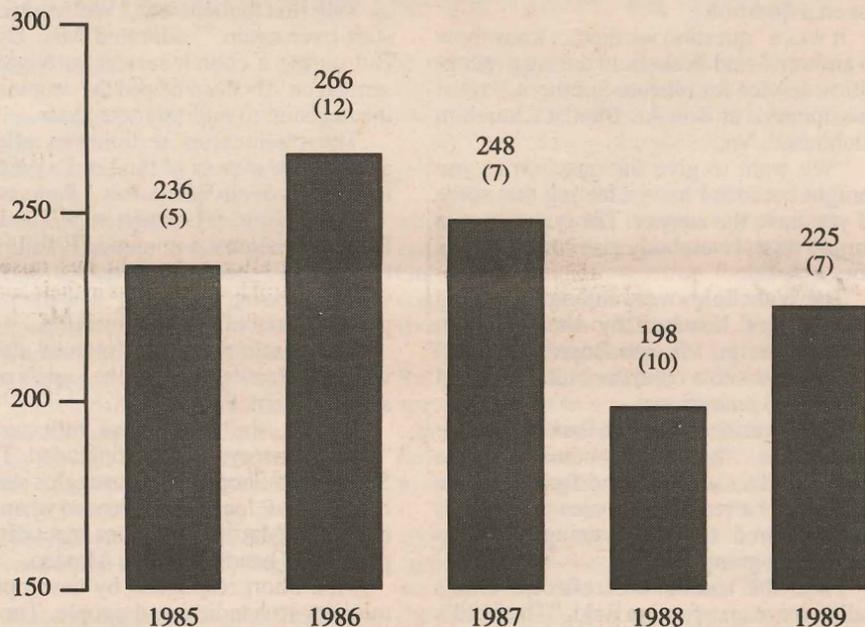
The typical new church begins small and stays small, the study says. According to median statistics, a typical Southern Baptist church starts with 56 members and grows to 134 after 10 years.

"Small, new churches should recognize they are typical and affirm the strengths they possess," Price and Jones suggest.

However, new churches could see these statistics as motivation to aim for higher goals, the two researchers say. (BP)

### Number of churches dropped from the Southern Baptist Convention during the last five years

(Numbers in parenthesis represent Kentucky churches)



## Princeton sociologist predicts shift away from local congregations

by Pat Cole

Christians will increasingly look beyond their local congregations to fulfill their spiritual yearnings, predicted a sociologist of American religion.

Robert Wuthnow, professor of sociology at Princeton (N.J.) University, told a Southern Baptist Theological Seminary conference that "a variety of options" will confront Christians in the 21st Century.

Wuthnow addressed a conference on "The Church as Community: Being the People of God" at the Louisville seminary. The conference was sponsored by the seminary's Dehoney Center for the Study of the Local Church and funded with a grant from Pew Charitable Trust in Philadelphia.

"Religious knowledge can be sought in the college classroom, or if not there, in the pages of any of the hundreds of religious magazines and books available through the mail or a local religious book store. Emotional support can be sought at the counseling center and through twelve-step groups. For inspiration, put some religious music on the CD-player. For an angry prophetic voice, turn on religious television."

While the church may remain the primary place of community for "a core of active laity," others will treat the church as

only a "referral service," said Wuthnow, noting that in recent years churches have tended to be larger, more program oriented and less personal.

Intimate fellowship is more likely to be found in smaller groups such as singles and young married ministries, choirs and other special interest groups, he said.

"The church as a whole has been strengthened by these groups, and, thus far, managed fairly well to serve as a kind of a clearinghouse for them," said Wuthnow. He added, however, that the groups may not always benefit congregations: "Increasingly, people start house churches that have no official denominational connection, seek spiritual direction at centers operated separately from local churches and pray the Lord's Prayer at twelve-step groups to their 'higher power.'"

The training of children, he said, will be "the greatest gap" left by these alternative forms of religious community: "It is little wonder, therefore, that those concerned most about the survival of the church have turned much of their attention toward the family and toward other agencies of socialization such as schools and television. Should the congregation be replaced by the shopping mall and the soap opera, we might well fear for the survival of both the church

and our culture itself."

Another speaker, theologian Langdon Gilkey, stressed the church must be devoted to the biblical gospel, its ethical mission and personal piety.

Churches must make the biblical message relevant to the modern world, said Gilkey, Shailer Matthews professor of theology at the University of Chicago Divinity School. The church, he said, should engage in a "reflective effort to understand our biblical truth and its past interpretations in relation to the major viewpoints and 'truths' by which we in modern, scientific, psychological and political culture live out our lives."

"Any church that ignores this task does not save its biblical message, for it has no way of bringing that message into the world which we actually inhabit," he observed.

Gilkey commended churches involved in the struggle for social justice. Yet, sin affects both social structures and the personal lives of people within them, he said, adding that sin takes on such forms as "sexual abuse and irresponsibility, alcoholism, drug abuse, violence—leading to broken homes, lost individuals and deserted and maimed children."

In response to these problems, the church should function as a "refuge from the deadly

storm, a community that recognizes, accepts and takes these crises into itself," he said.

Within faith communities, there is also a need for spirituality if "the church is to live again," said Gilkey, noting that he had been exposed to little emphasis on spiritual development during his formative years. Disciplines such as meditation, Bible study and silence are needed to "help inwardness grow," he said.

Gilkey said many who left Christianity for other religions have told him their conversions were due to the lack of spiritual emphasis in Christian churches.

Spirituality also can aid the church in its prophetic role, emphasized Miroslav Volf, professor of systematic theology on the Evangelical Theological faculty in Osijek, Yugoslavia.

Volf said the "community of Christian prophets" needs a renewal of "orthopathy," which he defined as "the experience of the personal presence of the Holy Spirit that makes them love both God and God's world."

Spiritual devotion does more than inspire and motivate prophets, he said: "It aids them also in understanding how one can bring the word of God and the situation into an effective interface." (BP)

# WMU reorganizes to lead SBC in 'new era in missions'

by Susan Todd

Southern Baptist Woman's Missionary Union has reorganized to lead the organization through "a whole new era of missions involvement," according to one of the national executives.

The reorganization targets the entire church, Baptist associations and age-level WMU organizations as major focus areas for the decade of the '90s.

"These are new days, and we need to seek innovative ways for keeping the global mandate alive in the hearts of every Southern Baptist," said Dellanna O'Brien, national WMU executive director. "We hope we will better be able to do this through reorganization and new focus."

Woman's Missionary Union has identified three strategic directions for this decade. The first strategy calls for WMU to be a missions force in the church, association and the Southern Baptist Convention.

"The reorganization fits in beautifully with the first of our strategic directions," O'Brien said. "We believe this new focus will help us to strengthen WMU in the church by developing approaches for involving the total church in missions and to strengthen WMU in the association."

"In addition to undergirding our first direction, reorganization will also help us to equip state WMU leadership to be mission strategists and to maintain an effective base of operation."

Under the reorganization, three new sections in the missions program system will replace the current publications section and interpretation section. The mis-

sions program system is the WMU division charged with the responsibility for field services, publications, programming and language work.

The new sections are the age-level involvement section, the churchwide involvement section and the associational relations unit.

Bobbie Sorrill, associate executive director of the missions program system, directs the work of the system in addition to overseeing the work of the associational relations unit.

The main objectives of the associational focus will be strategy planning, missions growth, equipping leadership and creating a missions vision, Sorrill said.

"We're on the brink of a whole new era of missions involvement and the WMU associational leadership can be the movers and shakers."

Lynn Yarbrough will oversee the

churchwide involvement section, which will provide field servicing and magazine and product production for churchwide audiences. The staff also will target special groups such as black and language churches, families, seminary students, ministers' wives, church staff members and women's ministries programs.

"We are excited about the opportunity to work with WMU and other church leaders to involve every Southern Baptist in missions," Yarbrough said.

"We will do this through multiple avenues for short-term activities of ministry and witness, intercessory prayer and mission study. We will provide information, incentive and training for volunteers in missions," she said.

The churchwide section also will launch new approaches to missions education for unreached audiences, she said, "including using creative publishing efforts."

"We will also seek to involve people in missions through missions awareness tours and special conferences for spiritual enrichment and equipping for service."

Betty Merrell will direct the work of the age-level involvement section, which will include field servicing and magazine and product production for WMU age-level organizations. The age-level missions organizations are Baptist Women, women 35 and older; Baptist Young Women, women 18-34; Acteens, girls in grades 7-12; Girls in Action, girls in grades 1-6; and Mission Friends, preschool boys and girls.

"Our objectives are toward growth, both in quantity and quality," Merrell said. "We can't attract people into the organizations if we are not meeting the needs of the church and individuals' needs. So that's our goal—to reach out to women and girls and preschoolers to help them be involved in missions through age-level organizations." (BP)

## Retiring missionaries' stories reflect common themes

by Mary E. Speidel

Bob and Margie Wakefield's 27-year missionary career ended with a question they could not answer.

One last time before returning to the United States, they visited the Khonds, a tribal group in the eastern highlands of India. The Wakefields, from Hartville and Tribune, Mo., had worked with the Khonds as itinerant missionaries for several years.

The couple spoke to the Khonds during their final church service in India. When the

worship leader asked if anyone in the congregation wanted to say something to them, a small man stood in back of the church and asked a question.

It was a "question we did not know how to answer," said Wakefield during a recognition service for retiring Southern Baptist missionaries at Bon Air Baptist Church in Richmond, Va.

"We want to give the question to you tonight because I have a feeling that some of you have the answer. The question was simply this: 'Is anybody else coming?' It's your question."

The Wakefields were among 71 retiring missionaries honored by the Southern Baptist Foreign Mission Board. The missionaries served a combined total of 2,164 years in 43 countries.

FMB President R. Keith Parks called the missionaries "heroes and heroines in the faith." Parks said he found four common themes as he read testimonies the retirees had prepared for the evening service's printed program.

First, the testimonies reflected God's call to serve on a foreign field. "The Lord's calling is woven throughout the tapestry of their testimonies," said Parks.

For some of those missionaries, God's call also moved them to a different location in the middle of their mission careers. That was the case for Bert and Ruth Dyson, Southern Baptist missionaries to Nigeria and Sierra Leone. The Dysons, of Nash-

ville, and Mobeetie, Texas, had worked for 28 years in Nigeria when they sensed God's call to begin mission work in Sierra Leone.

"My first thought was, 'We're too old to start over again,'" admitted Mrs. Dyson. But during a church service in Nigeria, a sermon on Abraham helped the couple make the decision to pull up roots again.

The missionaries' testimonies reflected a "sharp awareness of the Lord's presence in all kinds of circumstances," Parks noted.

David King, of Livingston, N.J., said his Bible now almost automatically falls open to Psalm 91 because he read it so much while working in bloody Lebanon. The psalm speaks of God's protection.

The missionaries' testimonies also revealed their awareness of the Lord's provision for them, Parks said.

Finally, the testimonies reflected the "Lord's victory," Parks concluded. Texan Sarah Beth Short told of struggles she and her husband, James, experienced when their daughter, Martha, was born mentally and physically handicapped in Mexico.

Mrs. Short responded by developing a ministry to handicapped people. The program now reaches both the handicapped and their families in several areas of Mexico.

Amelio Giannetta, retiring missionary to Italy and Brazil, challenged Southern Baptists to love and accept one another. "Don't spend your time talking about your brother," he said. "Talk about Jesus." (BP)

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At an FMB recognition service in Richmond, Va., retiring Southern Baptist foreign missionaries urged others to embrace the all people for Christ. "There's a world...that's in desperate need of hearing the gospel," one said. "Let's reach it." (RNS photo)

# Chaplains find spiritual renewal in Middle East crisis

by Sarah Zimmerman

Along with scorpions and viper bites, Southern Baptist chaplains report professions of faith and baptisms during Operation Desert Shield.

Letters received by the chaplaincy division of the Southern Baptist Home Mission Board reveal both physical hardships and spiritual renewal. As of Oct. 11, more than 70 Southern Baptist chaplains from every branch of the military were stationed in the Middle East.

Due to military security, names and locations of chaplains are omitted from this story.

One chaplain reported nine professions of faith. Without rivers, lakes or swimming pools, the chaplain used a decontamination tank for a baptism. The tank's rubberized liner on a metal frame is designed to decontaminate people and equipment after chemical warfare.

Another chaplain wrote that "soldiers are anxious to hear from God. I've even done a baptism in the desert; it may be the first in this Moslem land."

That chaplain is with the most forwardly deployed ground unit. He says he conducts "platoon-size" worship services, and it takes four days to cover his 13 ministry points because the troops are so dispersed.

Another chaplain reported eight professions of faith and asked for 25 copies of the Survival Kit for New Christians workbook for adults and 600 evangelistic tracts. The HMB chaplaincy division will send the material to him.

"Worship services have been fantastic," another chaplain wrote. Attendance at the morning worship service he leads has grown from 11 to 52, and the evening attendance has grown from 12 to 42. Daily Bible study attendance has grown from six to 43 with nine choir members. He reported seven professions of faith.

The chaplains told of hardships such as desert heat and biting wind. One chaplain reported that the tent city is up and showers are installed. "I know because I helped the troops with both projects," he wrote. "You can't be a real chaplain unless you're out there sweating with others and helping carry their burdens."

He added: "Although there are hardships for everyone, this has been an active and exciting time spiritually."

"There is something very special about worship at night with a platoon of hardened infantry scouts on the side of a sandy hill with nothing but a red lens light and God's word," one chaplain noted. "Every day I thank God for this experience, even if I've

got to put up with those pesky flies and camel dung beetles."

The chaplains' prayer requests include safety for troops, protection for their families, peace and a quick return to the United States.

One chaplain requested prayer for "Muslims who need the true Messiah and his grace." (BP)



As American soldiers train for possible chemical warfare in the Middle East, many are turning to God in crisis time. One Southern Baptist military chaplain reported baptizing soldiers in a tank designed to decontaminate people and equipment after chemical warfare. (RNS photo by Reuters)

## Church leaders urge review of policy

by William Bole

Seven Protestant and Catholic leaders have called for an end to the American-led military mobilization in the Persian Gulf. They hope to encourage a more critical stand by churches toward President Bush's policy.

The church leaders, including the presiding bishop of Bush's denomination, the Episcopal Church, launched an effort to build a church movement against the U.S. policy at a news conference on Capitol Hill.

For the most part, the official statements of major church denominations have generally urged caution in responding to Iraq's invasion of Kuwait but have stopped short of opposition to "Operation Desert Shield."

Bishop Edmund Browning, presiding bishop of the Episcopal Church, questioned the motives behind the military buildup in the Gulf.

"For what reason have we unleashed the greatest military force since the Vietnam

War?" he asked. "Is not the reason economic, having unimpeded access to oil? Have we not sent our young men and women to the Gulf, as our president has said, to protect our way of life?"

Although the Christian leaders were seeking a broader religious campaign against U.S. military intervention in the Gulf, an immediate reaction to the news conference came from a group of conservative Christians who defended U.S. policy.

The Washington-based Institute on Religion and Democracy criticized the speakers on several points, including their contention that the Bush administration has failed to pursue all diplomatic avenues toward a resolution of the Gulf crisis.

"While necessary, diplomacy is slow and grinding. It cannot stand alone for peace against an experienced imperialist aggressor like (Iraqi President Saddam) Hussein," the Institute said in a statement released a few hours after the news conference. (RNS)

## Religious groups oppose food as weapon

U.S. church groups, while taking a generally low profile in the Persian Gulf crisis, have recently begun to speak out against one element of the Bush administration's policy—the use of food and medicine as a weapon.

In recent statements, the organization representing the U.S. Catholic hierarchy and an ecumenical Christian coalition have voiced concern about the embargo against Iraq.

"We urge that in the implementation of

the embargo against Iraq the utmost care and sensitivity be exercised so that innocent civilians are not deprived of those essentials for the maintenance of life, i.e., food and medicines," said Archbishop Roger Mahony of Los Angeles.

Churches for Middle East Peace, a coalition of 15 national Protestant and Catholic organizations, said it believes "that the U.S. makes a grave moral and political error by including food and medicine in the sanctions." (RNS)



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## CUMBERLAND COLLEGE ALUMNI AND FRIENDS BREAKFAST

# Baptist World Alliance establishes new Soviet seminary

In answer to the prayers of Baptists in the Soviet Union and around the world for more than 75 years, a new Baptist seminary in Moscow has been established to begin full-time studies in January with an expected class of 15 to 20 students.

The seminary was established by the newly-formed Baptist World Alliance Theological Assistance Group and the Soviet Baptist leadership appointed to oversee the seminary development during a BWA-sponsored visit to Moscow by Baptist theological educators from Europe and North America in October.

"Following prolonged, detailed and harmonious discussions with the Soviet leadership, the combined meeting is delighted to announce the establishment of the Baptist seminary in Moscow," said Denton Lotz, BWA general secretary.

In agreement with the Soviet seminary leadership, which includes Baptist from Estonia, Russia, the Ukraine and other ar-

reas of the Soviet Union, the BWA Theological Education Group "will guide the new seminary in the selection of guest professors, curriculum development and the initial development of library and audio-visual resources."

The BWA group and the seminary leadership said, "The purpose of the seminary is to teach, train and equip Christian leadership in spiritual growth, and especially

## Russian doors open, missionaries tell students

by Chip Alford

Stunning changes in Russia and Eastern Europe have created an open door for evangelism and church planting, a Southern Baptist missionary told students at Southwestern Baptist Theological Seminary during a missions day program.

"There is a tremendous hunger on the

pastoral leadership for churches associated with the union and its member bodies in various republics of the USSR.

"The seminary will seek to develop such leadership on the basis of God's self-revelation in the Bible and will enable students to grow in their understanding of biblical theology, the study of the scriptures and the history of the church."

The BWA Theological Assistance

part of the Russian people for the Bible and the gospel of Jesus Christ," according to Earl Martin, director of the Institute for Missions and Evangelism at Baptist Theological Seminary in Ruschlikon, Switzerland. Martin, who has been involved with mission projects in the Soviet Union, spoke during Southwestern's Missions Day chapel in October. This year's theme was "From/To Russia With Love."

Also speaking at the event was George Lozuk, Southern Baptists' first fraternal representative to Russian Baptists. He and his wife, Veda, will leave next month for Moscow where they will be involved in evangelism and religious education.

"God has opened so many doors in Europe," said Lozuk, a former missionary in South America. "And there is all the difference in the world in a closed door and an open door. The openness is an opportunity before you. It's a beckoning."

Lozuk shared with seminary students the challenge of working in the Soviet Union. "Do you realize that the Soviet Union is a land of some 290 million people?" he asked. "When the sun sets on the western-most part of this land it is already rising on the eastern-most part. This land has 11 time zones from east to west and it covers one-sixth of this globe we call earth."

The Lozüks will be working along side Russian Baptists. The Union of Evangelical Christians-Baptists reports a membership of 250,000 in 3,000 churches.

Lozuk said the new religious freedom in the Soviet Union, spurred by the recent passage of the "freedom of conscience" act,

Group, which has been asked to evaluate and recommend all guest professors to the seminary, is currently seeking guest professors from the Baptist world fellowship to serve the seminary during its first semester in cooperation with teachers from the Soviet Baptist union.

In the meantime, negotiations will continue for the possession of a permanent site for the seminary.

is opening a door for the fulfillment of the Great Commission.

"We are told to go and disciple all nations," he said. "We see that God has called many, and is calling others, and will continue to call them as he opens doors."

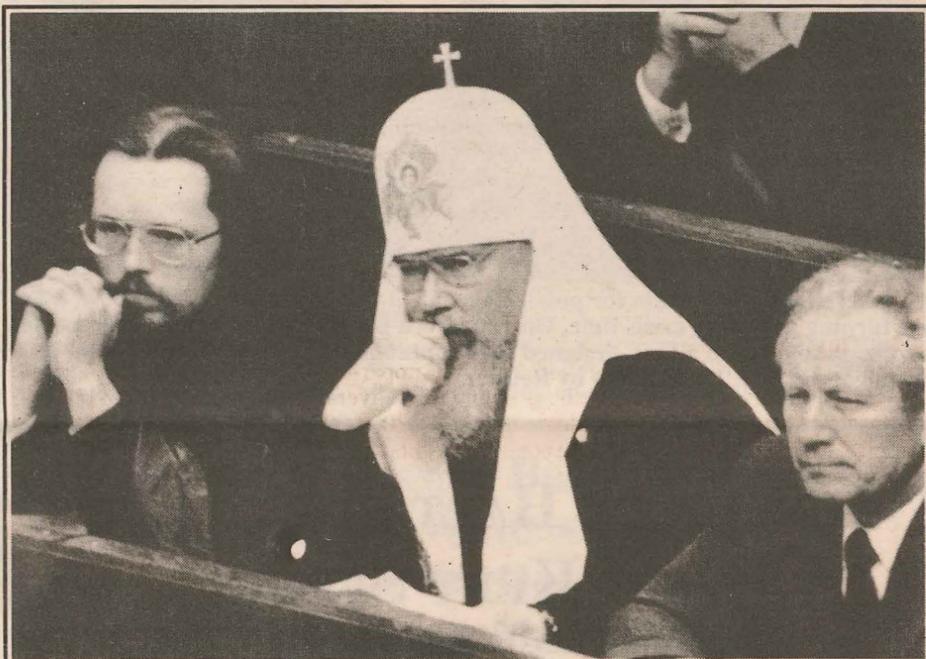
Lozuk told students God expects Christians "to be the light in dark places. We can go in and we can share Christ. We can share where true joy comes from," he said.

One Southwestern student did exactly that on a missions trip to Leningrad this summer. Joe Kelley went to the Russian city with a group of Texas Baptist students to help renovate an old cathedral which is now being used as a Baptist church. During the Missions Day chapel, he shared with students how he was able to help lead a young Russian college student to Christ.

David Price, another Southwestern student, worked on the same project in Leningrad with a group of Mississippi Baptists. He was impressed with the Russian Baptists' zeal for God and evangelism.

As the door to missions opportunity continues to open in Russia, Martin said it is important for Southern Baptists to avoid a "Messianic" mentality. "Russian Baptists don't need us to bring revival to them, they are already experiencing it," he said. "We need to work along side them, as a link and liaison to help make things happen."

Martin said one of the biggest needs among Russian Baptists is theological education. Southern Baptists working through the Baptist World Alliance, will play a part in the development of the seminary in Moscow, he said. (BP)



**RELIGIOUS FREEDOM NEARS**—The patriarch of the Russian Orthodox church, Aleksiy the Second (center) attended the October session of the Supreme Soviet as deputies gave final approval to a law guaranteeing freedom of worship. (RNS photo by Reuters)

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## European Baptist reports good/bad news

Alexander Firisiuk, Secretary and Vice-President of the Union of Evangelical Christians-Baptists, recently spoke with European Baptist Press Service about encouraging as well as discouraging conditions in the Soviet Union. Having served as Superintendent for the Byelorussian Republic, he was elected to his present position in February, 1990.

"When my wife finally moved to Moscow a short time ago," he stated, "she was astonished to learn of the great shortages of nearly everything in Moscow. 'At

least we had bread in Minsk,' she said. 'Here, we don't even have bread.'"

Firisiuk also described as serious and alarming the number of people in Byelorussia—up to 70 percent of the population—adversely affected by the radioactive fallout from Chernobyl.

Firisiuk also reported positive news: the average number of baptisms among the Baptist churches in the USSR is likely to be twice the number of previous years. "In Minsk, already the church has baptized 90." For many years the Baptist Church of Minsk baptized only 30-40 per year.

One of the most discouraging items Firisiuk discussed is the news that the government continues to refuse to assign property for the Baptist Seminary in Moscow. This, in spite of many promises in the past that property indeed had already been granted.

"Nobody is refusing us," said Firisiuk, "but nobody is giving us property either." He believes the reason for the continual hesitation is the likelihood that property will eventually be sold to private individuals, breaking a long-time Communist axiom of state-ownership of property. "Why give it away when in a few months the government will receive money for it?" asked Firisiuk.

He also stated that six new churches in the Moscow area are also awaiting promised property from the government. Thus far, nothing has been finalized. (EBPS)

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# Resort ministers reach people outside Baptist mainstream

by Sarah Zimmerman

By working where crowds gather, resort ministers are reaching people most Southern Baptists seldom encounter.

Home missionaries assigned to resort areas told of serving people outside the Southern Baptist mainstream during the National Resort Ministries Conference in September. More than 200 people attended the meeting at First Baptist Church of Hilton Head, S.C.

• Randy Cowling's office is two blocks from the boardwalk in Atlantic City, N.J. He leads a ministry to thousands of tourists hoping to strike it rich, as well as down-and-out residents who tried their hand at luck and lost. "Don't tell me about fun and games," Cowling said. "Tell me how to comfort the dying and the crying, the disappointed and the sorrowful."

• Sam Worley, missionary in South Lake Tahoe, Calif., told of a casino card dealer who became a Christian. When the man died, Worley was asked to lead the funeral service. "At the funeral I shared the gospel of Jesus Christ with every gambling executive in the United States," Worley said. "They didn't all rush forward to accept Jesus Christ, but they heard the gospel."

• People attending a sport camp in Grandby, Colo., also heard a clear presentation of the gospel. Jim Doremus said the

campers included the entire local Mormon youth group.

• In North Carolina, one man told Carlene Evans that the day camp the Wilmington Baptist Association provides at the beach is the only opportunity for his granddaughter to hear the gospel. The girl's mother does not take her to church, but she visits her grandparents at the beach two weeks each summer.

• Another man told of preparing to lead a worship service at a lake. A curious child asked what he was doing. The man said, "We're going to have church." The child asked, "What's church?"

• In the Estes Park, Colo., ski area, Steve Hoekstra led the manager of a mountain top restaurant to become a Christian. The manager in turn led eight of his employees to faith in Jesus.

In addition to testimonies, the conference featured creative worship services and training seminars.

One worship service, held at the beach, highlighted a sand sculpture by Randy Hofman of Ocean City, Md. Hofman, a wood carver by trade, used shovels, a water hose and a plastic knife to carve a life-size sand sculpture of Jesus calming the storm.

Hofman said the spectacle of sand sculpture draws a crowd, and he is able to share the significance of the sculpture and his testimony as people watch him work. (BP)



Randy Hofman uses shovels, a water hose and a plastic knife to create life-size sand sculptures. Hofman, a wood carver by trade, says the spectacle of the sand sculpture draws a crowd and gives him the chance to share the significance of the art and his testimony. (Photo by Sarah Zimmerman)

# Non-traditional churches reach new generation of urban blacks

by Mark Wingfield

A new generation of black church starters is emerging to reach a generation of adults not being reached by traditional churches.

When George Ferguson started Christ Creative Baptist Church in suburban Washington, he chose the church's name deliberately. "I'm trying to break through the molds of tradition and say to people, 'You don't have to regurgitate the same old stuff you have for 20 years. You can be creative.'"

When Willie Scott began Providence Community Baptist Church in suburban Atlanta, he also intentionally took a new direction. "The program God has given us would not work in an existing church," he says.

Though separated by hundreds of miles and working in vastly different communities, Ferguson and Scott share a common vision: presenting the gospel to young urban blacks who have not been reached by traditional churches.

"We need churches that can respond to the new cultural person," says Emmanuel McCall, director of black church extension with the Southern Baptist Home Mission Board.

As an example of changes in culture, McCall cites the increase in the number of black professionals. "Black churches have traditionally addressed blue collar workers. Celebration in worship met their needs. Now you have black people who are corporate executives. They need more than celebration. They need someone who can help them apply the truths of scripture to their daily lives."

In the next 10 years, McCall hopes to increase the number of predominantly black Southern Baptist churches from 1,500 to 5,000.

By that time, he says, Southern Baptists should be starting 400 predominantly black churches annually. Nearly 100 such congregations were begun last year, the HMB's first year of concentrated effort in starting new black churches.

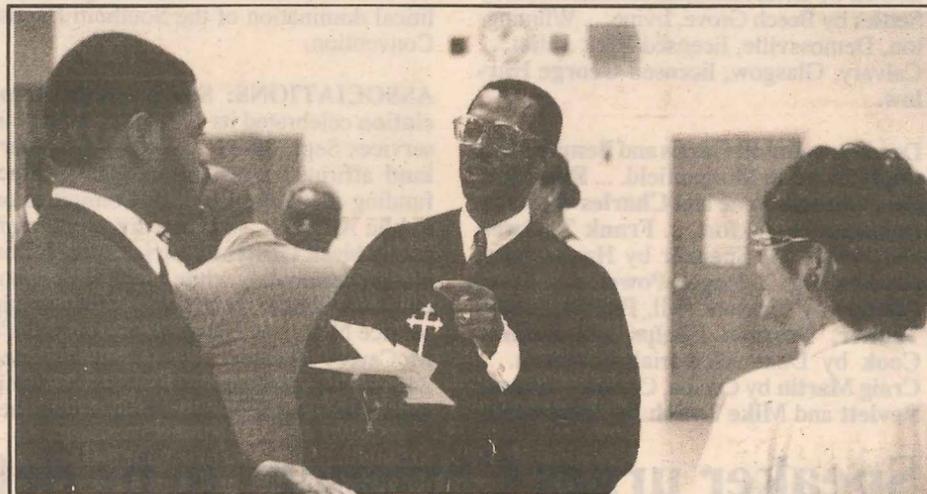
Previously, the HMB focused on building relationships with existing black Baptist churches. In recent years the focus has shifted to intentionally starting new black

congregations.

There are now 34 home missionaries under appointment with the sole responsibility of starting churches in predominantly black communities. Dozens of other church starters are involved in the same task either bivocationally or in conjunction with other ministries.

"This is a faith journey," says Ferguson, who is a bivocational church starter. He makes his living as a contracts management consultant. In addition to a graduate theological degree, he holds a graduate business degree from the University of Missouri and is a chaplain in the Army Reserves.

That background helps him relate to



At the conclusion of Sunday morning worship, Pastor George Ferguson visits with those who attended. Ferguson has started Christ Creative Baptist Church in Largo, Md. (Photo by Mark Wingfield)

## Report of the Travis Estate Fund for Elderly Baptists and Ministers and Families Crises

October 1, 1989 through September 30, 1990

Medical (elderly Baptists) .....	\$3,244.74
Ministers Crises .....	7,684.23
Misc. Expenses (postage, etc.) .....	138.66
<b>Total Expenditures .....</b>	<b>\$11,067.63</b>

Note: This assistance is limited to members and ministers of churches of the Daviess-McLean Baptist Association.

Largo, Md., where he ministers. Largo is an upper-class suburb of Washington, where an average home sells for \$180,000 to \$200,000. The population is 50 percent black.

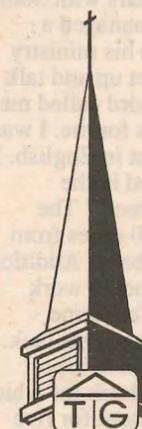
Ferguson says a hallmark of his new church will be concrete social action. "I'm about the business of liberating and freeing people. Church is not just jumping up and down to feel good."

While starting new churches, McCall wants to build black Southern Baptist churches "that are so equipped in missions and social awareness that they change the character of their communities."

At Providence Baptist Church, Scott has proved a church can make that happen. In nine years, he has transformed an abandoned church building in Marietta, Ga., into a thriving ministry center.

With a \$2,500 loan from a bank across the street, Scott leased the building though he had no church members. The first service was attended by 21 people, who gave an offering of \$28.05.

Today Providence has 800 members and 18 paid staff in its various ministries. The growth has come through meeting the needs of the community, Scott says. (BP)



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## clear creek chronicle

### Involved pastor

"You can't move, you're a cornerstone of the community," was one of many compliments paid to Science Hill pastor Bobby Slagle. He has concluded an eight-year pastorate at Northside church and moves to Calvary Baptist, Newcastle, Ind. Involvement understates Slagle's relationships in the community and church. The 436-member Northside congregation enjoys a beautiful remodeled facility, a strong Sunday school and an active athletic program. The church gives 13% through the Cooperative Program, 4% to the association, and regularly supports Clear Creek, Oneida and Pulaski Baptist Park. Eight softball teams have resulted in 83 additional members for the church. The men's softball team secured fourth in the world series; the women's team was 1989 state champion. Slagle was assistant girls basketball coach at Somerset High. Although Slagle will miss his many friends in Pulaski County, he is excited about the work in Indiana. The Newcastle church is the mother of five other congregations and many other opportunities for new work await his leadership.

Slagle and his wife, Beverly, have three children, college students Sean and Suzanne and "miracle baby" Sheridan, born last year. Slagle often takes her with him visiting. "I have many people calling to ask why I haven't brought the baby by to see them. She opens many doors formerly closed," Slagle notes. Mrs. Slagle is executive secretary at Somerset Home Healthcare.

Slagle worked eight years with Somerset Oil and eventually managed a service station. He recalls his ministry beginnings, "I couldn't get up and talk before people when the Lord called me. Miss Starkey did miracles for me. I was probably her worst student in English. I would never have survived in the ministry without Clear Creek." The family commuted 113,000 miles from Cave Springs Church, Albany. Additional support came from the student work program. They once arrived home without money and an empty gas tank. The local judge soon called to report collection on a \$15 cold check for which he had sought reimbursement for five years.

Many books describe qualities of a successful pastor and how to grow churches. Bobby Slagle demonstrates the essentials: personal involvement with people and hard work. Kentucky's loss is Indiana's gain.

**PERSONNEL:** Pastors—Billy Joe Foster to Mt. Olivet Church, Munfordville. ... Jim Powell resigned Crescent Springs, Crescent Springs. ... Duane Watkins to Muddy River, Auburn. ... Bobby Slagle to Calvary, New Castle, Ind., from Northside, Science Hill. ... Roger Eakin to First, Fulton. ... George Gardner to Antioch, Bardwell, from Obion, Hickory. ... Bill Griggs retired from New Hope, Fulton. ... Wayne Reid resigned New Prospect, Manchester. ... Robert Moore resigned Roundstone, Mt. Vernon. ... James L. Kirby to Roundstone, Mt. Vernon, from Middle Creek, Hodgenville. ... Timothy Glass to Brush Creek, Summersville. ... William L. Jewel to Fry, Greensburg. ... Verlin Kruschwitz to First, Mt. Washington, as interim, from Providence, Campbellsburg, as interim. ... Jim Taylor to Park Hill, Corbin. ... Cecil Warren to Level Green, Corbin. ... Tommy Patrick to White Oak, Williamsburg. ... Ron Jeffers to Fairview, Jellico, Tenn. ... Jeffrey Branum to Highland Park, Heidrick, from River, Barbourville. ... Doug Plumlee resigned Elmburg, Pleasureville. ... Alan Medders to Mt. Sterling, Mt. Sterling, from Mt. Moriah, Mt. Eden. ... Raymond Gross to Closplint, Smith. ... Robert Davis to Stephensport, Hardinsburg. ... Darlye Mullins to Blackey, Blackey. ... Ken Bolin to Manchester, Manchester. ... James Overbee resigned Heidelberg, Heidelberg.

Others—Joe Hammond to Hillsdale, Louisville, as minister to youth. ... Morgan Owen to Hillsdale, Louisville, as interim music minister. ... Tommy Tate resigned as minister of youth at Immanuel Temple, Henderson. ... Dwayne C. Martin resigned as minister of music, children, and activities at Columbia, Columbia. ... Donny Kauffman to Worthville, Worthville, as minister of music/youth. ... Jeff Pence to Whites Run, Carrollton, as minister of youth.

**ORDINATIONS:** Ministry—Kenneth W. Brown by Lynn Acres, Louisville. ... Terry Settles by Beech Grove, Irvine. ... Wilmington, Demossville, licensed Rick Juliet. ... Calvary, Glasgow, licensed George Harlow.

Deacons—David Curtis and Bennie Mattingly by First, Morganfield. ... Ron Morgan, Guthrie True and Charles Wolfe by Immanuel, Frankfort. ... Frank T. Owen and Wayne A. Spencer by Hardinsburg, Hardinsburg. ... Roger Powell and Steve Phillips by Pleasant Hill, Benton. ... Bill Tanner, Norman Phelps and Sammy Cook by Duke Memorial, Somerset. ... Craig Martin by Cecilia, Cecilia. ... Jimmy Revlett and Mike Lynch by Sacramento,



The 1990 Senior Adult Choir Festival was held at the Hurstbourne Hotel and Conference Center, Louisville, Oct. 8-9.

Sacramento. ... Russ Cloyd by East Bend, Burlington. ... David Hoffman, Hugh Tuttle, Arthur Craig and Lester Combs by Central, Winchester.

**CONGREGATIONS:** Anniversaries—Bethabara, Philpot, 165, Oct. 7. ... Fern Creek, Louisville, 36, Oct. 14. ... Immanuel, Louisville, 100, Oct. 7. ... Immanuel, Frankfort, 29, Oct. 15. ... Old Orchard, McKee, 2, Sept. 30. ... Lewis Lane, Owensboro, 35, Sept. 30-Oct. 7.

Homecomings—First, Oak Grove, Nov. 4.

Others—First, London, broke ground for its new building, Oct. 14. ... Cove Hill, Carrollton, passed a resolution against political domination of the Southern Baptist Convention.

**ASSOCIATIONS:** South Union Association celebrated its 175th anniversary in services Sept. 28-29. ... Upper Cumberland affirmed a resolution against direct funding of the Baptist Joint Committee on Public Affairs. ... Baptists from predominately black Central District Association and predominately white Long Run Association will have their annual joint worship service Nov. 1 at 7:30 p.m. at Louisville's McCauley Theater. ... Greenup reported 242 messengers and visitors at its semi-annual meeting Sept. 24. ... Fifteen churches

in Greenup hosted pastors from Australia who led revivals in October. ... Mercer held a county-wide crusade Sept. 23-30.

**EVENTS:** Crescent Hill, Louisville, will host the Logos Choir from Moscow Baptist Church, Nov. 2, 7:30 p.m. ... The KBC international student conference will be held Nov. 2-4 at Cave City Convention Center in Cave City.

**MISSIONS:** Rollin Bradshaw, pastor of

Lyttleton, Manchester, traveled to Idaho Oct. 21 for a partnership missions project. ... Larry Noe, pastor of Edmonton Worship Center, Edmonton, returned Sept. 12 from a partnership missions trip in Brazil. ... Sandy Brady, member of Deer Park, Louisville, left Oct. 4 for the Ivory Coast where she will serve as a volunteer missionary for six months.

**DEATHS:** J. B. Head, pastor of Victory Memorial, Louisville, from 1927-39, died Oct. 14. ... Odessa (Mrs. George R.) Ferguson of Louisville died Oct. 21. She served as Kentucky Woman's Missionary Union executive 1949-70.



Mrs. Ferguson

## Speaker urges Christians to be determined witnesses

by Brena Kent Paine

"Are you in the way or on the way?" Bobby Sunderland asked students and faculty at New Orleans Baptist Theological Seminary during a recent chapel service. "Are you bringing someone to Jesus ... or just listening to the sermon?"

The director of the direct evangelism division of the Southern Baptist Convention's Home Mission Board told Christians they are "in the way" if they are not actively trying to win the lost to Christ.

"One of the greatest tragedies in my life, and one of the places where Satan gets me the most, even though I've worked in evangelism all of my life, is that I become apathetic toward the lost," Sunderland said.

"It's easy to become a bureaucrat. It's easy to become a paper-shuffler. It's easy to get caught up in the agenda and the schedule and the programs, and forget the reason that Christ has put us into the ministry is to focus on those people who are bound for a devil's hell," he continued. "Sometimes, I

become so apathetic toward the lost that God has to almost drop them into my lap.

"The second problem is keeping the excitement about what God can do in the lives of people to change them for the better, ... how Jesus Christ can give eternal life beyond the grave, and how he can give life now."

"I have a difficult time getting beyond tradition," Sunderland said. "We've done things the same way for so long, and we find ourselves with the same methodology and the same tricks, and the same techniques and the same procedures."

Instead, he said, Christians should have compassion for those who need "the touch of Jesus." They should recognize a person's lostness and go out of their way to see that he hears the gospel and has the opportunity to experience Christ's love.

"You've got to come to the place in your life that you believe that Jesus Christ can straighten out the mess in people's lives," Sunderland said, "and convey it to people in a convincing way."

Christians must be "tremendously creative in the face of difficult circumstances." Sunderland quoted evangelist Billy Graham as saying, "I'm anchored to the rock, but I'm geared to the times."

"The message of Christ never changes but the methods must," he continued. Instead of being defeated or discouraged, the Christian should be determined; and the words, the efforts, and the testimonies of friends can encourage a lost person to come into the presence of Jesus and be changed.

Sunderland said many times Christians are like the people in Mark 2 who were crowded into a man's home listening to Jesus preach. "The people on the roof were on the way to Jesus to bring someone to Jesus, and the people in the living room and dining room listening to his sermon were blocking the way."

"Every day of my life in the Lord's work, I'm either on the roof or in the living room," Sunderland concluded. "How about you: are you in the way or on the way?" (BP)



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

## sunday school lessons

LESSONS FOR NOV. 4, 1990

Life and Work Series

### Acknowledging the Son

**John 1:1** John's gospel opens with the statement, "In the beginning was the word." Here we are taught that Christ is co-eternal with God the Father. There was never a time when he did not exist. The statement, "The word was with God," reveals his separate and distinct personality, even though an inseparable union existed between the Father and him. "The word was God," is a clear

declaration of the deity of Christ.

Christ is the source of all life and every living being is dependent upon him for sustenance of life. Through all the intervening centuries, Christ has kept shining in the midst of all the darkness, ignorance and hostility of the world, but the darkness has never been able to extinguish the light.

**John 1:14** John asserted that Jesus Christ was both divine and human. While sojourning on earth, he exhibited the Father in such a way that those who came to know him knew the Father also. He came to reveal God to humanity and to redeem them from sin. From us, Christ expects absolute trust in him and obedience to him.

**John 1:29-34** John the Baptist pointed to Christ and said, "Behold the lamb of God which taketh away the sin of the world." Only the lamb of God can take away sin. After the savior was lifted from the baptismal water, he received audible approval from the Father in the words, "This is my beloved Son, in whom I am well pleased."

**John 3:16** God loved all people enough to give his Son to die to save them. This love has rescued multitudes from despair, brought hope into their hearts and influenced them to put their trust in Christ alone for salvation. Only through believing in Christ will condemnation be lifted and salvation received. Salvation is never an achievement of humanity, but always a gift from God.

### International Series

### God responds

**II Kings 22:10-20** Josiah, the 16th king

of Judah, was the son of Amon and Jedidah and was born in Jerusalem.

Ascending the throne at the age of eight, Josiah's handicaps included his youth, the degeneracy of his people and the fact that his father was one of the worst kings who ever reigned over Judah. But Josiah "did that which was right in the sight of the Lord and walked in all the ways of David his father and turned not aside to the right hand or to the left." God gave Josiah strength to serve him and then crowned his efforts with success.

At age 26, Josiah gave orders to Helkiah, the high priest, for the house of the Lord to be repaired. In the process of clearing the rubbish from the temple, workers found an old scroll, the book of the law in the scriptures, buried in the debris. When Shaphen inquired about the progress of the work, Helkiah replied, "I have found the book of the law in the house of the Lord." When Shaphen read it to Josiah, the latter searched his heart. The book convinced Josiah that his people had not only been doing things which they ought not to have done, but they also failed to do many things which they should have done. Distressed over how far his people had departed from the revealed will of God, Josiah decided to search for a prophet to ascertain if punishment might be averted.

Josiah's emissaries found Huldah, the prophetess. Huldah informed Josiah that punishment could be avoided through genuine repentance, earnest prayers, sincere efforts at reformation and hearkening to the words of the book. Huldah assured Josiah that although the penalties would be inflicted, they would be withheld until after his death because of his sincere efforts toward repentance.



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

## homes for children

### Institutions

In 1974 when I entered school, virtually all of the then current thinking was that institutions were bad. All of them should be closed down and community-based programs brought in line.

In the past 16 years, I have spent my career working with children, primarily through institutions. In the early days, I did so almost apologetically, but in more recent years, I have increasingly recognized the fallacy that we can do without institutions.

Last week, I read an article about the tremendous number of mentally ill patients who make up the homeless, living on the inner city streets. In the 60s, the population of the mental institutions in this country was cut by 75 percent and new community mental health centers came on line. Unfortunately, those centers were never funded at the level of need and not all of the patients sent home could function without the structure of an institution.

This week in U.S. News and World Report there is an article about "The New Orphanages." I have a problem with the title because it brings to mind the Charles Dickens picture of cruel places. But the content of the article is about the failure of the foster care system and family support systems to provide for many of the needs of children today. It argues for institutions for some children today in light of the breakdown of the family and the social service system.

What 16 years of experience has taught me is that we do not live in an ideal world and great social experiments seldom work as they are conceived. In addition, the people we are experimenting with can really hurt as is the case of so many today.

We are living in a time when there are growing numbers of mentally ill adults and neglected and abused children. As a society, we are going to be stretched to the limit to meet their needs. Institutional and community-based programs are desperately needed to meet the needs of these hurting people.



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

## oneida journal

### "Saved from a life of crime"

Last year we had to expel a young man from our school. His father manages one of Kentucky's cities. Some months later, the boy wrote me asking to be readmitted at Oneida.

"I attended OBI for about seven months last school year. Now I would like to return to Oneida because I work better with people there than at public school. Before I got expelled I was almost an A+ student. I will try very hard to stay out of trouble and do my best if I could come back to Oneida."

This young man returned and five weeks later we rejoiced to see him claim Christ as his personal savior; I also was

able to be present for his baptism in the same baptistery where I was baptized 40 years ago.

Seeing girls and boys come to know Christ is the ultimate joy of service at Oneida. That is what keeps us going amid financial struggle, long hours and often seemingly little understanding or appreciation for what is being attempted and accomplished here. Caring for over 500 young people, three meals a day, seven hours of daily classroom instruction, 17 hours in work, play and sleep is all a tremendous responsibility. Without faith, love and the blessing of almighty God, it would be impossible.

Over 80 of our young people have claimed Christ in recent weeks. I am writing a sentence or two about them and their motivation for coming to OBI.

"An only child, out of control, just wants to party." Son of a lawyer, mom a teacher, "won't apply self but charming and capable." One of four brothers, all in second year at OBI and doing well. Daughter of a former OBI student, at OBI for same reason her mother came in 1954, "a better opportunity." Grandson of a former missionary volunteer to Zimbabwe, "potential honor roll, but needs constant supervision."

"Has lived with his grandparents for 10 years and they are getting too old to care for him daily." Father dead, great potential academically and athletically, raised in a Catholic home. Parents long distance truck drivers, boy came to Oneida after a tragic wreck involving him and three others, one dead. "Poor choice of friends, single mom can't control. Son of engineer, biological mother dead, "will work his heart out." "Since father died, he does not have any interest in school, maybe change will do good." One of three sisters, all at OBI, father dead, came for a "better educational opportunity."

Son of a detective, Catholic back-

ground, uncle attended OBI and "has turned into a wonderful human being. His family feels his good character and maturity are results of OBI efforts." Girl is second of four children, without a father for eight years, mother works long hours, more supervision needed. Father an accountant and deacon, mother a nurse, both very active in church, lots of problems at large high school, need for more opportunity to take part. Terrible problem between boy and alcoholic father. Both parents dead for a number of years, older sister is guardian, need for more discipline.

Only child of an Ethiopian family living in U.S. for seven years. Boy came along for ride with cousin who was enrolling at Oneida, begged mother to also come because OBI "has more to offer." First came to Oneida six years ago, father a doctor, have seen son grow to nearly 6'5". "Lots of problems, unmotivated always in her own world, no father figure."

"Can't get along with other kids, parents divorced nine years." "Boy crazy, has run away several times." "A very badly abused child before adoption, loves all sports, very capable." Parents have tried everything, are afraid that they "will hurt child in their anger."

"Wonderful writer, she writes stories one would think are copied." "Rebellious and belligerent" we were told when we enrolled him four years ago. We have watched him grow into a fine young man, now our brother in Christ. Two sisters made their professions of faith in separate services, but were baptized together.

Written 11 months ago: "Beautiful handwriting, does cartoons. I am so grateful OBI took this boy in. I'm sure you've saved him from a life of crime. If he will just give his heart to the Lord, it will be an answer to prayer." Two weeks ago, prayer was answered!

# Kentuckians appointed by Foreign Mission Board

Eight couples with Kentucky ties were named missionaries by the Foreign Mission Board Oct. 9 at Derbyshire Baptist Church, Richmond, Va.

David and Cathy Brandon are from Greenville and Glendale. He is a graduate of Campbellsville College, Campbellsville, and presently attends Southern Baptist Theological Seminary in Louisville. She also graduated from Campbellsville College and currently is the director of Cecilia Baptist Church preschool. They are members of Cecilia Baptist Church in Cecilia. They will serve in Burundi.

Travis and Keri Collins will work in Nigeria. He attends Southern Baptist Theological Seminary and presently is pastor of Valley Creek Baptist Church in Elizabethtown. He also was pastor of Lucas Grove Baptist Church in Upton. She is a nurse at Hospice of Central Kentucky in Elizabethtown.

William and Lucy Curl are from Louisville and Georgetown. He graduated from Georgetown College, Georgetown, and Southern Baptist Theological Seminary. He was pastor of First Baptist Church of Mount Sterling, and was associate pastor of Rosemont Baptist Church in Lexington. She received a degree from Georgetown College. They will serve in Wales, U.K.

John and Deborah Enos are from Fort Thomas and Louisville. He is a graduate of Eastern Kentucky University in Richmond and Northern Kentucky University in Highland Heights. He presently attends Southern Baptist Theological Seminary. She received degrees from Morehead State University in Morehead and Northern



David and Cathy Brandon



Travis and Keri Collins



William and Lucy Curl



John and Deborah Enos



J. Robert and Gloria Gellerstedt



Paul D. and Cynthia Howard



Steven A. and Susan Jett



Joseph L. and Tamira Korn

Kentucky University. They are members of Highland Hills Baptist Church in Fort Thomas. They will serve in Burkina Faso.

J. Robert and Gloria Gellerstedt graduated from Southern Baptist Theological Seminary. They will serve in Japan.

Paul D. and Cynthia Howard earned degrees at Southern Seminary. He was pastor of Richland Baptist Church in Owen-ton. They will serve in Zimbabwe.

Steven A. and Susan Jett are from Knoxville, Tenn., and Williamsburg. He graduated from Cumberland College in Williamsburg and Southern Baptist Theological Seminary. She lived in Williamsburg and Newport and considers Mainstreet Baptist Church in Williamsburg her home church. They will serve in Germany.

Joseph L. and Tamira Korn are from

Mount Vernon and Louisville. He graduated from Berea College in Berea and presently attends Southern Baptist Theological Seminary. He also is a veterinarian at Blue Cross Animal Hospital in Louisville. She is a graduate of Berea College and currently is a nurse at St. Anthony Hospital in Louisville. They consider Mount Vernon their home town and First Baptist Church of Mount Vernon their home church. Presently they are members of Highview Baptist Church in Louisville. They will serve in Togo.

## Georgetown College Breakfast at the Kentucky Baptist Convention

November 14, 1990, 7:30 a.m.

Immanuel Baptist Church

3465 Buckner Lane

Paducah, Kentucky

(one block from convention site)

**FREE to all alumni and friends!**

Clip and sent to:  
Alumni Office  
400 E. College  
Georgetown, KY 40324

There will be \_\_\_\_\_ in my party at the Georgetown College Breakfast (KBC) on November 14.

Name: \_\_\_\_\_

## Missionaries puzzled over taxes

by Michael Chute

Southern Baptist mission leaders are working on two fronts to try to solve a \$1.6 million Korean tax puzzle.

Under a new government ruling, that's what it would cost the Southern Baptist Foreign Mission Board annually in taxes unless it sells about two-thirds of its property in South Korea now classified as "excess" property.

The board, through its missionary organization in South Korea, has been seeking a way for some time to sell property it no longer considers vital to its work in the country. It had hoped to take at least part of the proceeds, along with sale of unneeded property in several other countries, and use the money to help meet missionary housing and other property needs worldwide.

But the Korean government agency that regulates religious activity in the country says proceeds from such property sales must be reinvested in Korean property.

Sam James, director for the FMB's work in East Asia, said he sees some hope for a solution. Government officials have told him and Korean mission leaders that they will work with them to try to determine ways the funds could be used in line with the Korea Baptist Mission's charter.

As a first step toward seeking a solution, FMB trustees at their October meeting in Richmond, Va., authorized the mission organization in South Korea to sell three missionary properties containing multiple missionary residences.

In South Korea, as in a number of other countries, the Southern Baptist mission organization bought large lots in the 1950s

and 1960s for single-family residences when property was relatively inexpensive. When missionaries completed work in an area and moved away, the property was sold. As property values escalated in South Korea, the mission organization received considerably more funds for the land than it originally had paid.

For the past 30 years, the government's Ministry of Culture has insisted that funds received from the sale of property must be used to purchase more property. Much of this property was needed as the work and the number of missionaries in the country grew. But through this process, the Southern Baptist mission organization has become the largest foreign, non-profit property owner in the country. James said it is the only mission organization that still holds title to a large number of properties.

The Korean Ministry of Construction said that the Korea Baptist Mission, to avoid a heavy tax liability, must dispose of a large portion of its property. The construction minister calculated "excessive" property as any land around a structure more than four times larger than the square footage of the structure's ground floor.

South Korea's new tax law is aimed at keeping major corporations from buying land as speculative investments. The government maintains that speculation buying in the past has forced potential Korean homeowners out of the market.

Published reports say just 6 percent of the corporations operating in South Korea control nearly 80 percent of all property in the country. Government officials believe putting speculative land back on the market will lower property values. (BP)

# American Muslims listen to Baptists present the gospel

by Sarah Zimmerman

If black flags represent people groups which have not heard the gospel, an enormous black flag could be raised over Detroit.

In parades of flags representing places where Southern Baptists have foreign missionaries, solid black flags are often used to represent countries or groups which limit the presentation of a Christian message.

Muslims are among the people groups represented by black flags. Though mission work is stifled in countries which are Muslim strongholds, Muslims can be reached on the home mission field, says Doc Lindsey, director of missions for Greater Detroit Baptist Association.

Islam is one of the fastest growing religious groups in Michigan. The conservative estimate of 250,000 Muslims in Michigan is a 43 percent increase since 1980. Ten mosques have opened in the Detroit area since 1986. The growth is attributed to immigration, births and conversions.

Dearborn, a western suburb of Detroit, has become the mecca for Muslims in North America. Valerie Kaniarz, member of Detroit's First Spanish Baptist Church, can see the homes of five Muslim families from her Dearborn home.

In August, Kaniarz hosted a Backyard Bible Club and hardly expected any of her Muslim neighbors to attend. She was pleasantly surprised when half of the 40 children were from Muslim homes. Some Muslim parents also attended, including one mother who whispered "Allah" to her child each time Jesus' name was mentioned.

One of the students asked for a Bible at the end of the week. Others asked questions that convinced Kaniarz they were struggling with the issues of Christianity.

One Backyard Bible Club activity was to make bracelets with different colored beads representing man's sin, Jesus' death on the cross, God's forgiveness and the promises of abundant and eternal life. Several weeks after the Bible club, one neighborhood child told Kaniarz he still had his bracelet, but he kept it hidden in a drawer.

"The kids are wide open to learning about Christianity because they see the discrepancy between the bondage of their religion and the freedom around them," Kaniarz says.

Rochelle Davis, pastor of Temple of Faith Baptist Church located two miles north of Dearborn, says the church is surrounded by Muslim-owned businesses.

Church members are trained to dialogue with Muslims they meet as they shop or work in the neighborhood. Davis says it's essential to know how to talk intelligently with a Muslim about his faith.

Davis has learned that Muslims try to please God with their own virtues. In talking to a Muslim, he might ask, "Is Allah satisfied with your righteousness? If he is not satisfied today, do you think he'll be satisfied tomorrow?"

"The missing dimension in Islamic faith is that Jesus is the one to bridge the gap to make people right with God," Davis says.

In April, Davis led a Muslim to cross that bridge and give his life to Christ. "What

helped him was to realize Jesus Christ did for him what no one else could do, not even Muhammad."

Leading Muslims to Christ is a slow process that requires cultivating relationships, Davis explains. "We're not reaching them by the thousands, but we do have a process."

At nearby Wayne State University, 1,700 of the 32,000 students are international students. Beverly Barclay, Baptist campus minister, does not know how many of the international students are Muslims, but she says the largest religious gathering on campus is the Islamic prayer meeting.

Barclay's ministry consists primarily in

talking individually with students and sharing her faith. She makes a point of keeping Bibles in various languages in her office. Students often will pick up a copy just to read something in their native language.

Another way to open doors with international students is leading conversational English classes. Barclay, a Mission Service Corps volunteer, also attends a weekly coffee hour to meet international students.

Wayne State University is part of the Muslim World Project, a program initiated by the Southern Baptist Home Mission Board and Southern Baptist Sunday School Board to train Christian students to witness to their Muslim peers. (BP)

## Guidelines given for witnessing to Muslims

by Sarah Zimmerman

Witnessing to the estimated 4 to 6 million Muslims in the United States requires a knowledge of the Islamic faith and sensitivity to the Holy Spirit, according to the interfaith witness department of the Southern Baptist Home Mission Board.

Maurice Smith, associate director of the interfaith witness department, makes the following suggestions about witnessing to Muslims:

- Recognize that Islam teaches some ideas with which Christians can agree, such as God is one, God is creator and he is sovereign. Affirm that God reveals himself and his will and that he wants

people to respond to him in faith and submission.

- Show respect for the worship, fasting and almsgiving of Muslims and their sense of peoplehood and unity.

- Point out contradictions between Islam and Christianity, such as the roles of Jesus and Muhammad, the role of the Koran and the sufficiency of God's revelation in Jesus.

- Deal graciously with Muslim's objections to Christianity and help clarify any misunderstandings about Christianity.

- Introduce Muslims to the Bible and help them become familiar with it. Let the Holy Spirit validate the Bible as it is left in the hands of an inquiring Muslim. (BP)

# Christianity makes inroads in Islamic community in Africa

by Vicki Brown

Lajabu Ndulu came to learn to read. He left with Jesus Christ.

Ndulu, a man of 50-odd years and bent because he spent too many of them hunched over a hoe, shuffled up to a four-wheel drive vehicle one day and asked, "Is the reading class today?"

"No, I'm sorry," Southern Baptist missionary Calvin Brown said. "My wife will begin that next week. But, if you can, please join us for Bible study."

When Ndulu accepted the invitation, Brown scrapped his lesson plan for the afternoon to present the plan of salvation. Listening intently and interjecting a question from time to time, the Muslim accepted Christ at the end of the session.

A few months later, in a waist-deep pool of muddy water, Brown baptized him. As a symbol of his new life, Ndulu changed his name to Edwardi Lajabu.

His conversion illustrates the sometimes slow—but progressive—inroads Christianity is making into a cluster of 11 villages known collectively as Mikese. Located 15 miles east of Morogoro, Tanzania, Mikese stretches about 18 miles east along the main road leading to the port city of Dar es Salaam, the nation's capital.

William Msimu, the first Muslim in the area to convert to Christianity, believes God is rewarding his six years of persistent and patient witness. He accepted Christ in 1984 as a result of inner conviction. "I just felt in my heart that Jesus is Savior. No one told me about him," he explained. Msimu did not even have a Bible until a Pentecostal woman in town gave him one.

In search of knowledge and fellowship, Msimu rode into Morogoro town by bus to attend a different church each Sunday morning. After visiting them all, he chose to align with Baptists.

Through Msimu's witness over the next few years, an older man, his son and another

young man embraced Christianity. Shortly after stepping into his role as a church developer in the Morogoro area, Brown baptized the three.

During the past several months Msimu and Brown have witnessed door-to-door each Thursday. Twenty-three villagers, most of them Muslims, accepted Christ.

Though Msimu admits change moves slowly, he is encouraged by what has already taken place. "People more readily accept Christians in the community now than they used to," he explained. "They usually ask why we have come, which gives a Christian the opportunity to witness."

## Christians and Muslims find common ground in Jordan

by Erich Bridges

For the first time in a long while, most Christians and Muslims in Jordan seem to be united.

The majority Muslims and minority Christians, who comprise about 5 percent of Jordan's 4 million people, apparently agree on two things: helping refugees pouring into the country from Kuwait and opposing the Western military buildup in the Mideast. Both responses have helped Christians gain new recognition and respect from Muslims and the Jordanian public, at least for the moment.

But Christianity's association with the West in the Arab mind could create new problems for Christians in Jordan and throughout the Middle East if U.S. and Western forces stay in the region very long.

Jordanian churches and mosques are helping lead a countrywide effort to assist thousands of refugees flooding into Jordan from Iraqi-occupied Kuwait. For example, Jordanian Baptists, the largest evangelical denomination, are housing Philippine refugees at the Amman Baptist School and delivering food to other refugee centers.

At least in Mikese, Muslims converting to Christianity generally are no longer ostracized or forced to leave their families or communities, he added.

Most young people remain reluctant to rebel against established family or tribal tradition, Brown said. "That's why older men like Msimu and Lajabu are so important to the spread of the gospel here. Age is highly respected." Brown meets with Msimu weekly to teach him basic Bible doctrine and skills he needs to lead the Mikese preaching point.

Although the area is predominantly Muslim, the Anglican church and the Roman

Catholic church hold services each Sunday in the village school. Only a smattering of local residents attend. The membership of both congregations is made up of workers brought in to staff the police station and install an oil pipeline that will eventually stretch from the Indian Ocean coast to Zambia.

Msimu prays for others in the community to turn to Jesus and for a building to house the fledgling preaching point. "We just must give them God's word. We must explain God's word so that they will accept Jesus, because of him, not because of other things we might give them." (BP)

The effort not only is aiding the refugees, but is giving Baptists new opportunities to spread their faith among Jordanians.

"You are different," a refugee camp official told one Baptist volunteer. The Baptist had delivered clean, neatly wrapped meals to the camp, in contrast to unsanitary boxes of food brought by some other groups. Another Baptist took food to refugees staying in Muslim mosques. One religious leader received the aid with enthusiasm; several others reacted with open-mouthed amazement. The refugee ministry is a humanitarian and religious impulse everyone can agree upon.

Jordanian Christians don't want a holy war, but they join the chorus of voices angry at Western actions in the gulf.

"This is Arab land, it is Arab oil, and it is the Arabian gulf," said Speer Matalaka, a prominent Baptist businessman. The gulf crisis should be solved by Arabs without outside interference, he insisted.

"We must show our loyalty to this area," said Fawaz Ameish, pastor of Amman Baptist Church. "The way we look at it, there were mistakes and unwise decisions taken in the West, like we sometimes have

unwise decisions here. Some people may go to hating, but we Christians try to be loving in all situations."

Ameish said he is working hard to keep hatred out of the church. As for Christian-Muslim relations, Fawaz reported "there is a little change—to the better. Before this crisis we had a current of Muslim fanaticism. But this is a time of unity between all groups. We come nearer to each other, so fanaticism is less a little bit."

In the long run, however, Christianity's association with the West in Muslims' eyes could work against the church, Christians acknowledge. Some radical Muslim leaders are joining Saddam in calling for "Jihad," or holy war, to drive out Western Christians and "crusaders" (the Arabic word for crusader means "follower of the cross").

"It may make it more difficult (for Christians), because Muslims consider everything coming from the West as Christian," Ameish explained. "They don't separate the state from religion." Ameish added that Christians could possibly face difficulties because Muslims may say "Look, you're Christians; they came to take the oil and the land from outside." (BP)

# What They're Saying About Cumberland College KENTUCKY BAPTISTS' BEST KEPT SECRET . . .

1. President Bush named Cumberland College's building program, Mountain Outreach, his 220th Point of Light and his letter of August 13, 1990, stated ". . . from now on in America, any definition of a successful life must include serving others. Your efforts provide a shining example of this standard."

2. Barron's, Profiles of American Colleges, lists Cumberland College as one of our nation's "Competitive" colleges.

3. The "Wall Street Journal" states on August 27, 1990, that the kids at Cumberland "don't let obstacles get them down. They know education is their only hope."

4. Former President Carter said on April 18, 1990, "quite often

I've seen the universities of our great country become increasingly isolated from the communities around them — somewhat reluctant or maybe a little too isolated in their academic life from the people that they're supposed to serve. Cumberland College, however, has a different set of standards, . . . (and) never forgets the moral and ethical and service basis of an education . . . We can be successful in life: humility and love." He then challenged the college to ". . . not ever be satisfied with what Cumberland is and has been doing, but in an environment of learning and an environment of inquisitiveness of searching, of self-analysis, to expand the benefits of the college even further . . . It's only when we have the courage to look at ourselves and say: what can we do that

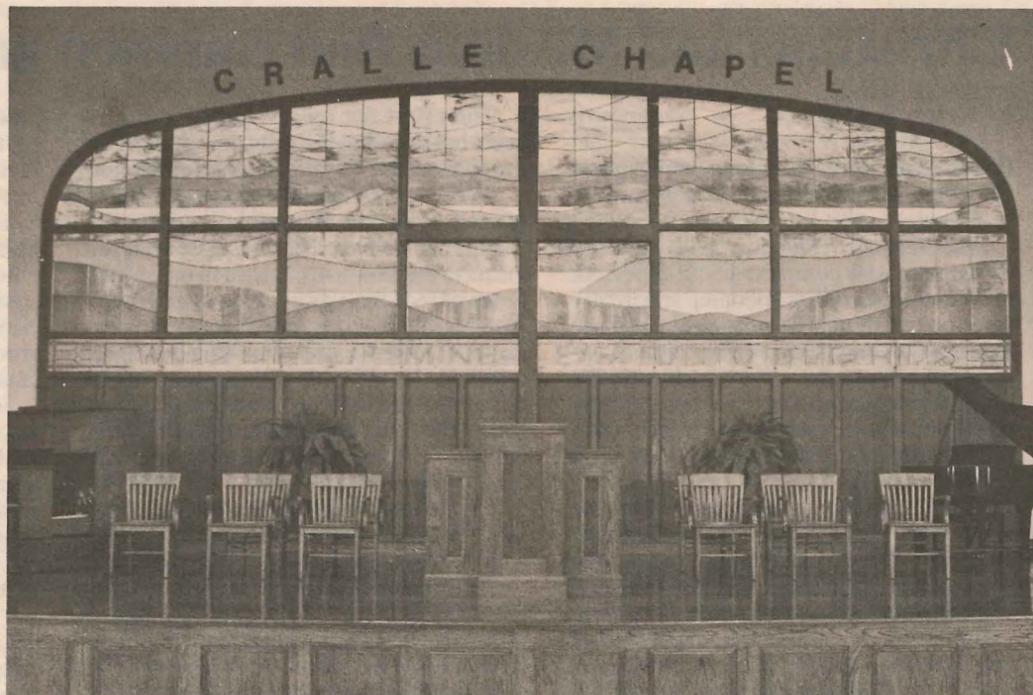
exceeds what we are presently doing; what can we do to expand our hearts, to expand our lives, to reach out to others that we can have that joy and that peace that transcends what we previously imagined. So service to others may seem to be a sacrifice, but usually it turns out to be life's greatest blessing."

5. Arco, a Division of Simon and Schuster, in its The Right College, lists Cumberland College as having a selectivity rating of "Competitive" and notes that Cumberland is "a liberal arts college with a strong focus on service to the surrounding Appalachian region. Cumberland enrolls more Appalachian students than any other private college in the country. The college incorporates a self-help

feature which calls for a large part of students' financial assistance to be granted through remunerative employment. Examples of student work include jobs in the cafeteria, the maintenance department, and Appalachian outreach programs."

6. "U.S. News and World Report" recognizes Cumberland College as one of America's Best Colleges, 1990.

7. Esther Burrough's book, Empowered!, published by the Woman's Missionary Union of the Southern Baptist Convention, described the work of Mountain Outreach by saying that the students who work in this program are "empowered . . . with a passion to make a difference in this world."



The Cralle Chapel, a beautiful place of worship named in honor of the generosity and support of the Cralle Foundation, Louisville.