

## Cooperative Program wins in most meetings

Messengers to most Baptist state convention meetings this fall reinforced the concept of the Southern Baptist Convention's giving plan, the Cooperative Program, and rejected alternatives.

Only one state—Virginia—approved a plan changing the unified giving method, which Southern Baptists have been using since 1925.

In North Carolina, messengers overturned a similar proposal that would have changed the way churches in the state participate in the worldwide missions, evangelistic and educational work of the 14.9-million-member SBC. However, the action allows churches to participate in an alternative funding plan similar to the one adopted in Virginia.

In most other states, messengers seemingly reinforced the unified giving plan concept by approving budgets that included increases in contributions to the national budget.

Other states took additional actions. Alabama, California, Indiana and Oklahoma passed strongly worded resolutions supporting the Cooperative Program as the means of funding missions. Florida Baptists declined to allow a supporter of an alternative giving plan to serve as a trustee of one of their agencies.

The Baptist Joint Committee on Public Affairs, a Washington-based religious liberty watchdog organization, failed to win support from most of the conventions where efforts were made to include it in the budget. Only at the Virginia annual meeting did the BJC receive funding as a budget line item.

At the 1990 annual meeting of the SBC, the budget allocation from the SBC to the BJC was slashed from \$397,461 in 1989-90 to \$50,000 in 1990-91.

Efforts were made in Missouri, Tennessee, Kentucky, New England and Hawaii to provide funding for the BJC. All failed. Maryland-Delaware messengers voted to give the BJC a lump sum of about \$4,500, the amount that would have gone to the BJC from Maryland-Delaware, had its allocation not been cut.

Since the 1990 annual meeting of the SBC, moderates have discussed means to bypass the SBC Executive Committee and to fund national entities of the SBC which would support their causes.

In two states, budgets were proposed which allowed alternative funding. In Virginia, the new funding plan won by a two-to-one margin; in North Carolina, it was defeated by three-tenths of a percent.

A record 4,700 Virginia messengers approved a budget that radically changes the way the state association distributes its contributions to world missions. The \$16.3 million budget is the same amount as the current budget. However, next year 64.5 percent will fund state ministries while 35.5 percent will be allocated to causes beyond Virginia.

The budget provides that the 35.5 percent to world mission causes will be divided in two ways. Half of the amount is to be sent to the SBC for distribution in line with the convention's Cooperative Program adopted by the SBC in June.

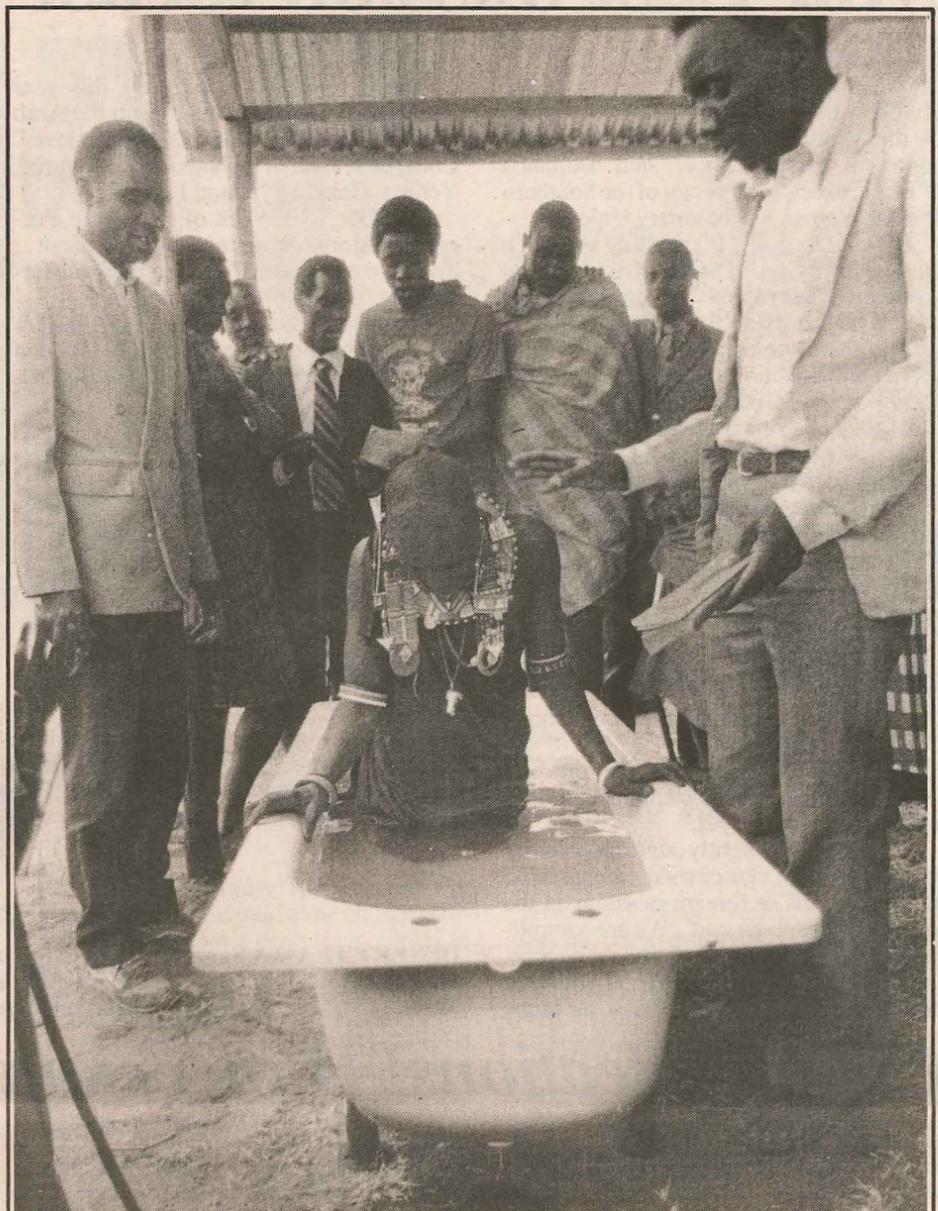
The remainder will be designated to eight causes: Foreign Mission Board, \$1,611,950; Home Mission Board, \$620,000; Annuity Board, \$25,000; BJC, \$75,000; Baptist World Alliance, \$100,000; Associated Baptist Press, \$60,000; partnership mission projects, \$134,150; and a fund to assist Virginia students attending Southern Baptist seminaries, \$150,000.

Interest in the budget apparently contributed to the unprecedented registration figure, which shattered last year's record attendance of 2,727. The unexpected crowd sent state association officials scrambling to print additional ballots and brought threats from the city fire marshal to close the doors to additional participants.

In North Carolina, passions also were intense over a budget that would have changed the distribution of funds in a method similar to the Virginia plan. A record number of 6,500 registered.

The proposed budget presented by the state convention's general board changed

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**BATHTUB BAPTISM**—Visiting pastor Joseph Kikuria (right) prepares to baptize Maasai believer Mary Maatana during the dry season in Kenya's Matapato region. Southern Baptist missionary Bruce Schmidt (not pictured) transports water and the bathtub to the area's churches. Southern Baptists hold their Week of Prayer for Foreign Missions Dec. 2-9. See related articles, pages 2, 4, 6 and 7. (Photo by Ron Ragan)

## Brazilians need aid of Kentucky partners

by Marv Knox, Editor

From preaching to building churches to serving the sick, Baptists in Brazil need help from their Kentucky partners.

Kentucky Baptists are engaged in a

partnership with Baptists in the state of Espirito Santo, Brazil. The Brazilian coordinator of the partnership, Ilton Pereira, this week completes a four-week tour of Kentucky, in which he has described the focus of the partnership.

"We need evangelism teams," Pereira said. "It is a first—very important for us, a priority. Evangelism is a priority.

"Brazil has open hearts for Jesus Christ. It's not hard work. Jesus said, 'The camp is right—the fields are white unto harvest.'"

A companion to the preaching is construction of chapels for the small, poor Espirito Santo churches, he explained. Real estate in the area is expensive, and the small congregations cannot afford to buy land and pay for construction of the buildings.

Consequently, Kentucky construction teams are a vital part of the development of strong churches, he said: "It is possible to construct a chapel in one week, because it's prefabricated. A chapel is suitable for 100 people; it's good space, not crowded."

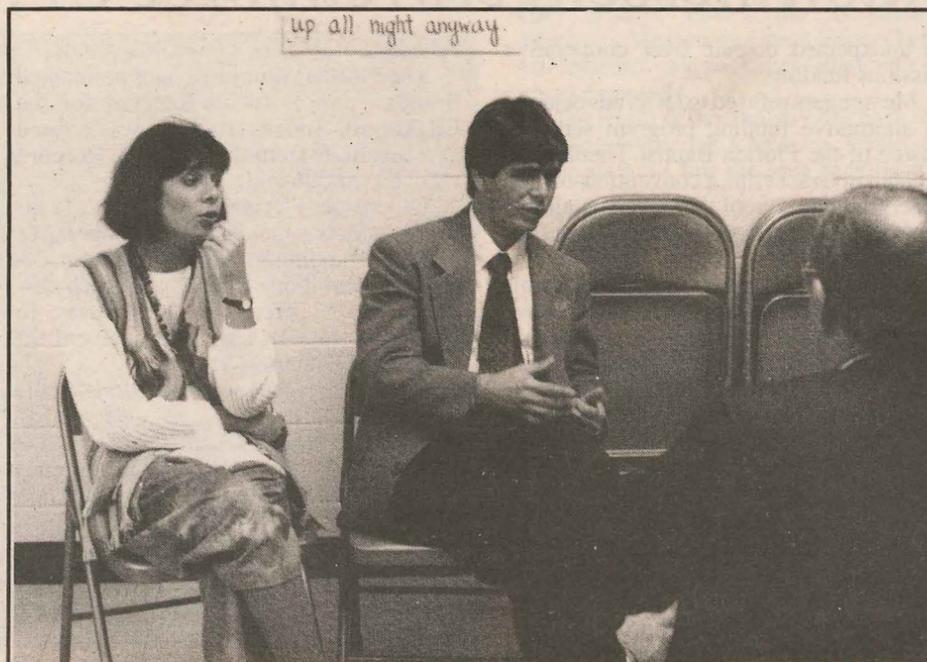
Kentucky teams typically work on the buildings during the day and lead evangelistic services at night. Many people come to the services because they are curious about the Americans and the rapid construction of the chapels, Pereira said, but when they come to explore, they get the gospel.

"Another big need is to help the children," Pereira added. "In Brazil each year, 350,000 children die because they don't have houses, food, medicine."

"They don't have love," added Pereira's wife, Suely.

"In Brazil, many, many children live in the streets, abandoned," he reported. "In Espirito Santo, there is only one Baptist

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**DESCRIBING NEEDS**—Suely and Ilton Pereira have spent the past month telling Kentucky Baptists about the need for volunteers in their partnership with Brazilian Baptists. (Photo by James H. Cox)

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November 27, 1990

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# Mid-East mission focus: 'miraculous' 'Come help us,' Brazilians ask

by Karen Benson

Southern Baptists' foreign missions focus on the Middle East this fall is no coincidence or happenstance, said Dellanna O'Brien, executive director of the Southern Baptist Woman's Missionary Union.

In fact, she said, "It's nothing short of a miracle from God." The focus right now on the Middle East region "can only be attributed to the Lord," O'Brien said.

The theme selections, areas of focus, curriculum direction and other plans for the 1990 Foreign Mission Study, the Dec. 2-9 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering were determined in late 1986 through early 1987—years before the current crisis erupted in the Persian Gulf region.

Now, O'Brien said, it is evident that "the Lord knew what he was doing four years ago when he directed our planning."

The 1990 plans were developed using a standard, formal process that involves input from representatives from the convention's Foreign Mission Board, Brotherhood Commission and WMU.

An important feature of the process, O'Brien said, is that the planning meetings are "bathed with prayer."

"We don't take lightly our responsibility for planning the churchwide emphases on home missions or foreign missions in the local churches," she said. "We are committed to preparing, with the Lord's guidance, the best plans possible for local churches during the seasons of emphasis on home

and foreign missions."

The Foreign Mission Study this year focuses on "Baptist Ministries in the Arab World: Crossing Barriers with Love." Countries featured include Jordan, Cyprus, Yemen, Gaza, Egypt and Lebanon.

The Dec. 2-9 Week of Prayer for Foreign Missions focuses on the theme "Sent... To Serve All Nations" and features a different part of the world each day.

"I am confident that this year is the year Southern Baptists will reach the Lottie Moon Christmas Offering goal," said FMB presi-

dent R. Keith Parks. The goal this year is \$86 million.

"The Lord is offering Southern Baptists a perfect opportunity to turn our attention and our energies away from our internal conflicts and on to a world full of desperate needs," Parks said.

"The crisis in the Middle East, the emerging opportunities in Eastern Europe, the tragic situation in Liberia—the list goes on of places throughout our world that need our prayers, our money and our commitment to share the gospel." (BP)



**DESERT TEA**—A Saudi bedouin pours tea for U.S. Army Sgt. Marvin Smith as they dine at a desert air base. Southern Baptists will study the Middle East during their Week of Prayer for Foreign Missions Dec. 2-9. (RNS/Reuters photo)

## Communications' Hancock takes hospice job

Gregory L. Hancock, director of the Kentucky Baptist Convention executive board's communications division, will become executive director of Hospice of the Kentucky River Jan. 1.

The hospice serves a multi-county region in central and eastern Kentucky and provides medical services and counseling to terminally ill patients. Its headquarters is in Richmond.

Hancock has been KBC communications division director for five years. His responsibilities have included the news, media and promotions services of the convention. He also has been executive board staff liaison to the convention's public affairs, resolutions and order of business committees. And he has published the

convention's major documents, the Convention Annual and the Book of Reports.

Hancock became the first director of the new communications division in 1986. He inaugurated a news service for the 750,000-member convention. He also developed marketing opportunities that now include

opening day at the Kentucky State Fair and sponsorship of the boys' "Sweet Sixteen" state high school basketball tournament.

In 1988, the communications division was rated the best overall public relations program affiliated with the Baptist Public Relations Association.

## SBC-made show airs Dec. 2

"Winds of Freedom," a Southern Baptist-produced television documentary about Christianity in Eastern Europe and Russia will be aired nationally over ABC-TV Sunday, Dec. 2.

The program explores the role individual Christians and some churches played in

moves toward democracy and its effect upon spreading the gospel. It was videotaped on location by the Southern Baptist Radio-Television Commission.

Some stations are expected to air the documentary at other times. Viewers should check local listings for times/dates. (ABP)

## Most state convention messengers reinforce CP, nix alternatives

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the distribution but not the figures from the current budget. It proposed to divide receipts 65.83 percent for North Carolina causes and 34.17 percent to the SBC.

In the SBC portion, 20.3 percent would have been sent undesignated to the SBC, while the balance would have been designated to SBC entities approved by North Carolina.

The proposed budget provided for churches to choose as an option that all of the percentage going outside the state would be sent undesignated to the SBC.

After the budget was presented, C. Mark Corts, a pastor from Winston-Salem and a past president of the state convention, proposed a substitute that reversed the formula. Under his proposal, if churches make no choice on the use of their gifts beyond the state, all would be sent undesignated to the SBC. Churches would have to choose their funds divided along the proposed percentages.

The Corts amendment passed by 122 votes out of 6,004 cast.

In Florida, messengers participated in

an unexpected dispute over cooperative missions funding.

Messengers refused to let an advocate of an alternative funding program serve as trustee of the Florida Baptist Theological College in Graceville, a convention-owned undergraduate school that receives almost \$1 million from the state Cooperative Program.

Although the state committee on nominations had recommended Patrick Anderson of Lakeland be re-elected to a second term as a FBTC trustee, messengers intervened. They first rejected the committee's entire report, then reconsidered, approving the other 75 nominees and asking the committee to submit another nomination for Anderson.

Anderson, a professor of criminology at Florida Southern College in Lakeland, was state coordinator for the moderate organization Baptists Committed to the Southern Baptist Convention this spring.

He also led a workshop at the August meeting of moderates in Atlanta where an alternate funding plan, the Baptist Cooperative Missions Program Inc., was estab-

lished.

The Florida committee later nominated Brandon pastor Robert Reccord for the FBTC post. Anderson's name was offered as a substitute from the floor, but Reccord was elected 296-211.

Otherwise, Florida Baptists did not directly address the issue of cooperative missions funding, approving without debate a \$24 million state budget which designated 50.75 percent for state causes; 46 percent to the SBC; and 3.25 percent for ministerial annuities.

Several states passed resolutions on the Cooperative Program.

Alabama Baptists said the CP is the "chief means through which the churches of Alabama ... shall support our mission endeavors."

Oklahoma Baptists encouraged all Baptists to reaffirm commitment to the Cooperative Program while discouraging "any deviant plan to the existing method of mission support."

Indiana Baptists warned that "negative designation could ultimately lead to the demise of our missions support program."

## 'Come help us,' Brazilians ask

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orphanage—'Lar Batista,' Baptist Home.

"Eighteen little girls live there. We would like to receive more children, but we don't have space."

Kentucky Baptists could expand the ministry by building a second story on the facility, he said.

The Espirito Santo-Kentucky partnership also needs medical teams, Pereira said: "This is very important for us, too. Many people wait a long, long time for doctors. The doctors say you need this medicine, but the people don't go to the pharmacy because they don't have the money."

Medical teams provide a dual ministry, he explained: They provide needed medical attention and medicine, but they also share the gospel while patients wait to see doctors. Needed are ophthalmologists, dentists, pediatricians, gynecologists and "all kinds of support staff," he said.

"Another good project is teaching English," Pereira said. "There is fruit because of this work. The church has had baptisms."

Many Brazilians, especially young people, want to learn English, he explained. The volunteer teachers, who stay in Brazilians' homes for a month, use the Bible as their English textbook and lead many of their students to faith in Christ.

The Brazilians also are expecting a music team next July, which will sing at their state convention and tour the area. They also can use teams that will lead vacation Bible schools for children in the daytime and revival services at night.

All together, Baptists in Espirito Santo need at least 200 volunteers from Kentucky in 1991. "That's the minimum," said Pereira, who also is a pastor, seminary teacher and president of the state pastors' conference. "More is better."

"It's not only for pastors and young people; it's for everybody. ... Another possibility is for people who cannot go to buy the tickets for volunteers who can."

"The American people, especially in Kentucky, have one (reason for existence): mission work in the world for Jesus, especially in Espirito Santo. Espirito Santo needs Kentucky."

Kentuckians can get details about participating in the partnership by contacting its Kentucky coordinator, Calvin Wilkins, at P.O. Box 43433, Middletown, Ky. 40243-0433, phone (502) 245-4101.

They resolved to "declare our continued support and affirmation of the Cooperative Program." They also said they "express our profound disappointment in any attempt to decrease or withhold missions giving."

In regard to the Baptist Joint Committee on Public Affairs, Missouri, Kentucky, Tennessee, New England and Hawaii rejected efforts to include funding for the organization. In Missouri, efforts to include the BJC as a line item for \$15,000 failed 711-500.

In Tennessee, a proposal was made by the executive board to include the BJC in the 1991 budget for \$28,000. The proposal, however, was withdrawn in a meeting of the executive board on the eve of the state convention annual meeting, in what was called an effort to promote harmony and peace.

At the convention session, an effort was made to restore the allocation, but was defeated.

New England Baptists rejected an effort to fund the BJC as a line item, and Hawaii Baptists referred a request for funding to its executive board. (ABP)

# Paducah 1st marks 150th anniversary with lots to celebrate

by James H. Cox, Associate Editor

Applause and standing ovations punctuated worship at First Baptist Church of Paducah Nov. 18.

The enthusiasm came naturally, for members had much to celebrate:

- The weekend climaxed a year-long observance of their 150th anniversary.

- High attendance day netted 1,246 in Sunday school, roughly a 25 percent increase over current patterns.

- They marked completion of their debt-free education and office complex, pressed into service immediately before the Kentucky Baptist Convention and related meetings, which the church hosted Nov. 12-14.

- They recognized the start of the year-long KBC presidency of Pastor J. Robert White, whom a predecessor—John A. Wood, of Waco, Texas—identified as “the pastor of nearly 2,300 churches across Kentucky with a combined membership exceeding seven and three-quarters of a million people.”

Wood, pastor of First Baptist Church of Waco, and a former KBC president, served the Paducah congregation from 1964 to 1981, and was anniversary speaker.

The past is merely prologue, he said: “Sanctify yourselves today, for the Lord will do wonders among you tomorrow. Ask God to set yourselves aside, and renew your vows, so he can use you in ways you never thought possible.”

Wood was one of three of the church's four living former pastors who returned for the festivities. Thomas D. Brown, of Greenville, S.C., 1948-52, and Hankins F. Parker, of Louisville, 1955-62, reflected on their days with the congregation.

A pageant written and directed by White highlighted four periods of the church's 150-year history and was a focal point of



**SURROUNDED BY LOVE**—Principals in ceremonies signifying the 150th anniversary of First Baptist Church in Paducah Nov. 17-18 included Pastor J. Robert White (left) and his predecessor, John A. Wood of Waco, Texas. White is newly-elected president of the Kentucky Baptist Convention; Wood



was KBC president in 1974-75. “Linking the Past with the Future” was theme of the weekend's high attendance day in Sunday school. A chain of 1,246 paper strips—one for each person attending—linked members of the congregation at a worship hour. (Photos by James H. Cox)

activities. Scenes dramatized:

- The Dec. 14, 1860, constitution of the church—previously a mission of New Bethel Baptist Church in the Gum Spring community of McCracken County—by 21 charter members.

- Seizure and occupancy of the church's new building as a hospital from 1861-66 by Union forces during the Civil War.

- The great revival of 1905, which continued for five months, netting about 1,000 new Christians.

- A quarter-century span termed the “glorious years,” in which the church relocated in 1965 from a downtown corner to spacious property on Paducah's western edge, inaugurated a TV ministry in 1973, expanded facilities in 1980, 1983 and 1990 and paid all indebtedness in 1985.

In addition to a drama cast and crew of more than 80, an 85-voice adult choir and nine instrumentalists participated.

The congregation paused to reflect on seven other Paducah area churches it

launched in its first 150 years: Washington Street, 1855; Island Creek (now East), 1891; Second (now Immanuel), 1894; Twelfth Street, 1907; Arcadia (now West End), 1923; Grace (now Littleville), 1955; and Park Avenue, 1965.

Speaking for many staff members, Ken Dean, minister of education from 1955 to 1966, said: “What a wonderful church you are. (The years in Paducah) were just embryo days for what you have now. The very best years of our lives were spent here.”

## Franklinton tobacco fields become mission field for migrants

by Kevin L. Shrum  
State Correspondent

When Marvin Rose and Wayne Shyrock, members of Franklinton Baptist Church in Henry County, hired a group of migrant workers to help in their tobacco fields, they didn't realize it would turn into a great mission project.

Their concern for these migrants might be labeled “foreign missions at home.”

After hiring the workers, Rose and Shyrock felt a desire to meet the migrants' spiritual needs. Helping them develop a

relationship with God soon became a focus of the Franklinton congregation.

But many challenges had to be overcome.

The first was language. Initially, seven migrants attended the Sunday school and worship services of the church. “Though the workers were warmly welcomed, they couldn't understand a single word of the service,” said Pastor Scott Hamric.

Through a contact with Tony Aja, a Southern Baptist Theological Seminary student and intern in the Kentucky Baptist direct missions department, the church got

help from Jaime Deljado, a SBTS student and native of Colombia, South America. He began to teach the migrant workers in their own language, in their own class.

The church has received the migrant workers in spite of their cultural and language differences. Although most of the workers have nominal Catholic or Indian mystic backgrounds, the church has responded in love and compassion, members said.

Through the help of Pam Cobb, director of missions for Henry County Baptist Association, and Lori Ridall, a Southern Seminary student intern, the associational Woman's Missionary Union leaders helped put together care packages filled with personal essentials.

The result of the ministry has been three decisions to become Christians. While some migrants have left the area seeking work

elsewhere, others remain because of their warm reception.

Pastor Hamric noted several things that the church has learned from the experience.

- The church has benefited from direct involvement in a mission project, where cultural and language differences have forced the members to act lovingly and responsively.

- Missions and evangelism have become more tangible concepts. In fact, the church can't wait until next year when the workers return and the Franklinton congregation can share its faith with other migrants.

The church will be better prepared for next year's influx of migrant workers, Scott said.

All they must do now is wait for Rose and Shyrock to hire more workers to farm the fields while the church prepares to bring in a harvest of souls.

## Corn Creek witnesses 93 responses

by Marv Knox, Editor

An invitation to sing launched a three-week revival at Corn Creek Baptist Church, near Woodbine.

The series began when Corn Creek's youth choir was invited to sing for a weekend at nearby Cedar Gap Baptist Church in Rockhold, reported Janus Jones, director of missions for Mt. Zion Baptist Association.

The Cedar Gap meeting lasted six days. Four people made professions of faith in Christ, and 15 rededicated their lives to God, Jones said.

Four days later, Corn Creek Church decided to continue the revival in the community, with participation from Cedar Gap

Church and Corn Creek Free Pentecostal Church.

That decision resulted in a six-day meeting, followed by a youth rally. Together, they yielded three new Christians and 40 rededications.

The next night, “heaven came down,” Jones said. “The joy of the Lord was expressed all over the building. There were people visiting from 13 different churches that night. One other soul was saved, and 30 rededicated their lives.” Consequently, the church added a week to the meeting.

“God wonderfully blessed,” Jones noted, “reviving the churches present and bringing a true spirit of revival to the entire Corn Creek community.”



**FIELDS OF MANY COLORS**—Scott Hamric (second from left), Lori Richall (fourth from left) and Jaime Deljado (third from right) extend a warm welcome to migrant workers at Franklinton.

# You're the key to reaching our Lottie Moon goal

## editorial

Marv Knox

You've heard the story. The year is 1969, and Junior pipes up on the way home from church: "Mom, Dad, can I have \$5 for church? We need to help the astronauts." Curious Mom and Dad ask about his request. "Well, you know, they're taking up money for 'lotta moon missions,' and I just want to help the astronauts."

Southern Baptists' Lottie Moon Christmas Offering for foreign missions has been the focus of

good-natured joking in the convention family for years. Kids especially like the "moon" part. But our Christmas offering is a serious matter.

The Lottie Moon Offering goal is \$86 million. That represents the lion's share of the 1991 Southern Baptist Foreign Mission Board's \$182.7 million budget. It's \$13.5 million more than board officials expect from the convention's Cooperative Program unified budget. We must reach the goal if we're going to fund the heart and soul of our world missions program.

But the Lottie Moon Offering is more than money. It's what places 3,822 full-time missionaries all around the globe. It enables them to live and

serve in 120 countries and minister non-residentially in 20 others. Without it, millions of people never would hear the good news of God's love expressed through Jesus.

Dec. 2-9 is our week of prayer for foreign missions. Please pray for our missionaries. Also, pray for yourself, that you'll give what God wants you to give.

Kentucky Baptists voted this fall to urge our churches to increase their gifts to the Lottie Moon Offering by at least 15 percent. The first step toward reaching that goal—and the next step toward reaching the world for Christ—begins when you pick up your checkbook.

## Eyewitness perspective: Catch vision of global missions

### guest editorial

by James A. Smith

I was an eyewitness to the unexpected opening of the Berlin Wall. As the news broke of the opening borders, I was sitting at "Checkpoint Charlie." I had been working at a Masterlife conference at the East German Baptist Seminary and was on my way back home to West Berlin.

My first reaction was disbelief. The Berlin wall had become part of my routine in ministering to and with the Baptists of East Germany. Since we live in West Berlin, enclosed by 128 miles of the wall, we had to constantly go through the tightly-controlled wall in order to reach any destination besides the city of West Berlin.

As the new era in East/West relations unfolded, my family found itself swept along in the rapid flow of events. We had not expected the reforms in Eastern Europe, and we were not alone.

Yet, we are not the only ones trying to adjust to the crumbling of the iron curtain.

The Baptists in East Germany are now able to do open and unlimited evangelism. Baptists in Hungary and Czechoslovakia have been trying to catch their breath as the members testily try out new avenues for them to "do church."

In Moscow, Soviet Baptists are organizing massive evangelism rallies. In Estonia, Baptists are conducting their version of backyard Bible clubs. Romanians have responded to their newly won freedoms by almost doubling the number of congregations registered with the government. Everyone wants to move quickly while the freedoms are still in place.

Some are fearful when venturing out on this new and unsure path. Many have painful memories of being called into police stations and being drilled for hours concerning simple attempts of evangelism in their churches. For these Baptists, these new chances are wonderful but still carry the possibility for real danger from their perspectives.

Southern Baptists have tried to help their European brothers and sisters in these days of shock and joy. The channels of commu-

nication already were established from years of careful discussions and visits from Foreign Mission Board representatives.

Now, these Baptists are asking us, above all others, for assistance. They trust us and want us to help them. This is remarkable.

However, the dimensions of their needs are almost impossible for us to imagine. In one meeting alone, East European Baptists presented needs exceeding \$3.5 million, and these were only immediate emergency needs. Churches were not permitted for more than 40 years to expand or to do necessary repairs due to aging or weather. New churches for new living areas were not permitted to be established. Religious literature was not permitted to be printed. Seminaries and Bible schools were not deemed in the national interest of the communist governments. So many things which we have had and enjoyed for decades in the United States are non-existent—yet urgently need in light of the new freedoms.

Our brothers and sisters in Eastern Europe have asked Southern Baptists to send new missionaries to assist them in reaching their countries with the gospel. Countries

formerly closed to a missionary presence have asked for more than 90 new full-time workers to come and live among them for the next two years.

This miracle has happened, however, in one of the worst times financially for the FMB. Giving, although sufficient for the current level of missionaries, will not support increased levels of missionary presence in these formerly closed areas.

East European Baptists also are asking for assistance in establishing printing presses, seminaries, Bible schools and building new church buildings. The Soviet Baptists need large video projection units and audio systems to show films and preach to large audiences throughout the Soviet Union.

God has clearly opened these doors in Eastern Europe. My question is: Will Southern Baptists open their hearts for this new challenge? In order to reach the world in this new day of opportunities, sacrifices will be required on the part of Baptists living in the United States.

*James A. Smith is a Southern Baptist fraternal representative to Eastern Europe.*

## Integrity in theological education requires open dialogue

### viewpoint

For historic Baptists, indoctrination is a hard concept. True, childhood faith knows little else; young minds are critically unable to distinguish theological alternatives. But 20 years on, toothless innocence has moved from Sunday school classroom to seminary classroom.

No longer a child, he has become his own arbiter of opinions, and knows quite well that the Spirit's leadership is his alone to follow and not someone else's to follow for him. Following the model of Jesus (Lk. 2:46 KJV), whom "they found ... sitting in the midst of the doctors, both hearing them, and asking them questions," he gladly participates in and with God's Spirit, bearing witness to the freedom and responsibility which define human "being."

So the gulf between child and adult, Sunbeam and seminarian, suggests another between indoctrination and education. The suggestion is right, to the chagrin of wishful thinkers who have so muddled that distinction as to make the gulf a rather tenuous groove.

And as probing are the arguments banded to bound orthodoxy, Baptists are being asked (?) more basic questions concerning both the nature of theological education and whether indeed it is education that we wish to happen in our seminaries. Authentic education constructively bridles human curiosity: it is sufficiently conservative to encourage responsibility, yet sufficiently liberal to permit creativity—that is, to let the Spirit do his work. A healthy liberality, tempered by faith, correctly addresses education, the search for Truth, as a dynamic endeavor. If it is to that kind of

theological education that Southern Baptists aspire (one wonders), then it must be free. Scholars must be free. Students must be free. And surely the Bible must be free from the words of men, which fetter and enslave the Spirit's power to speak his word to men and women.

The hymn is right: "My faith has found a resting place/Not in device nor creed." Creedal religion, from the right or left, presumes ultimate faith in human words. Its presuming, however, to have the truth, its exponents expose their painful ignorance: God's Truth is never something we have, but rather something to which we submit in faith. For some, that reveals a lack of theological nerve; they fail to see the majesty in a God who does not always speak in absolutes. But the God whose Spirit moves hearts and souls, moves minds as well. And at Southern Seminary, minds must be al-

lowed to move as partner-followers with God's Spirit, confessing faith in he whose Truth lies beyond even the most consecrated grasp.

Integrity in theological education is bound up with open dialogue between scholar and Spirit, in which the Spirit as teacher sets his own parameters, allowing students to follow him freely. With their narrow doctrinal "guidelines," Southern's "conservative" trustees have jeopardized that sacred conversation, arrogantly usurping the Spirit's role with human barricades of majoritarian theology. Their action is an affront to theological education. And to theological educators, for whom academic freedom—enlightened by Christ's faith—is daily bread; with the hymnwriter, they need no other argument. Nor do any of us.

*John E. Head  
Owensboro*

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## baptist forum

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

### View from the pew

Because I am a Kentucky Baptist layman with a view from the pew, I read with deep concern the two guest editorials in the Nov. 6 issue of the Western Recorder.

Each of those articles voice the particular "wants" of Kentucky Baptists as perceived by their writers. One spoke for the wants of the conservatives; the other spoke for the wants of the moderates. The fact that both of these articles were written by pastors may serve as another indication that the hostility is really between those professional ministers who stand on the highest hills around the SBC.

The awareness I hope to raise concerns the frustration of Kentucky Baptist laity who may feel like victims of a controversy in which they have no collective voice.

With both political camps seeking to make disciples, the laity appears to have been targeted for indoctrination. Those persons leading the battle give little indication that there is any serious interest in the view from the pew. Sad it is that the leaders of the strife are rapidly driving the laity to the fork in the road, where the decision as to which label one will wear must be made.

It would be far too presumptuous for me to attempt to voice the "wants" of the Baptist laity in Kentucky, but I will ask a question: Whose war is it, and who is in the position to stop it?

*Skip Ford  
Louisville*

### Conservative, stand up

Our distinguished brother and Kentucky Baptist leader from Corbin, Don Mathis, in his article included in the Nov. 6 issue of the Western Recorder correctly stated that he could not speak for others within any group. But as his article progresses, he identifies himself as being in the minority on the administrative committee of the (KBC) executive board "conservatively speaking."

Being a member of the administrative committee allows me the freedom to take issue with this assessment.

Bro. Mathis, nor anyone else, has the ability, prophetic knowledge or foresight to determine who is conservative and who is not. If being conservative means believing that God provided a way of salvation through his son, Jesus Christ, then I and many others are as conservative as anyone. But if being conservative means I have to commit to memory C.I. Scofield's notes, be a dispensational premillennialist and read only a King James Version of the holy Bible, then I may not fit the criteria. If being from western Kentucky makes you conservative, then I qualify, but if wearing a "Jesus First" pin or spouting words like "inerrancy" and "fundamental" or "grassroots" determines conservatism, then I have failed the test. If believing that God's holy word is "truth without mixture of error" is a qualifying standard, then I can qualify. But because I choose to differ on items of extreme importance to Kentucky Baptists with Bro. Mathis does not in any way provide reason for his assessment that there is an imbalance of doctrinal differences on the administrative committee.

I, along with the majority of Kentucky Baptists, are as "conservative" as Bro. Mathis, and I think it behooves each of us as God's children to conduct ourselves in such a manner to exalt Jesus Christ and him crucified, instead of exalting terms and terminologies.

*D. Gene Crowder, pastor  
Columbia Baptist Church  
Columbia*

### Spirit is a person

In (a recent) article, the Holy Spirit is referred to as "it," which to me is highly offensive. I dare say many others reacted as did I when reading.

Scripture refers to the Holy Spirit as a person, a member of the trinity. I trust that

in these days of spiritual confusion, we shall all rejoice in the gift of the Holy Spirit and daily remember our bodies are temples in which he, the Holy Spirit, dwells.

*H.B. Kuhnle  
Lexington*

### Divorcing from God's rule

When the SBC leadership could not force Lee Porter out of his elected position, they chose another way to hurt him. I know what he said to the Southern Seminary students, and it did not warrant "summary dismissal." I was there.

Sitting six feet in front of Lee Porter June 13, I heard him describe, at times through tears, the distress he has suffered as a result of SBC troubles. He told us of a once-strong, straightforward convention, one whose goal was to win souls to Christ, now subjected to misdirection by persons whose methods are different from historical Baptists'. I felt that pain myself as I thought back over my 26 years as a Southern Baptist who trusted the convention.

When I came to Southern Seminary in 1989, I hoped that the rumors of fanaticism at the core of the organization were only rumor. With the "summary dismissals" of Dan Martin and Alvin Shackleford and Lee Porter's demotion, that hope died. There are no more ideals to destroy, no more false notions to explode. The Southern Baptist Convention, born in racism and dissent, now prepares to depart the scene in a blaze of worldly political glory, like some Fifth Avenue advertisement gone amok. What happened at Southeastern Seminary was a symptom, and Southern Seminary seems headed in the same direction.

Thanks to trustees and an Executive Committee who have lost sight of the original goals of the convention and its institutions, one seminary is essentially dead, another has begun to experience the darkness and the convention itself is attempting to divorce itself from God's rule. Would that our "leaders" would submit themselves to God and repent of their hurtful ways. Maybe then the rest of us could continue working as the body of Christ.

Hope may not spring eternal.

*Jon A. Dainty Sr.  
Louisville*



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

**on  
mission  
together**

### Helping children: A Baptist priority

Denton Lotz, general secretary for the Baptist World Alliance, will be one of the primary speakers next year during the annual meeting of the Kentucky Baptist Convention.

In a recent letter to friends of the Baptist World Alliance, he shared the following Thanksgiving event from the Moscow Baptist Church in Russia:

"Two weeks ago we were moved to see the Harvest Festival gathering of fruits and vegetables stacked high around the Lord's table and pulpit. Our Russian brethren said that it was a custom after their Harvest Festival to distribute the food to the poor and needy.

"An unusual part of the Russian Thanksgiving service was that the program was sponsored by the newly formed Sunday school of young people. What a joy to see 400 children packed into the church.

"They sang and answered with loud voices the Bible questions which popped out of balloons pricked by the children who volunteered. For example, 'Where was Jesus born?' Everyone yelled, 'in Bethlehem!' On and on went the question and answer session.

"A special part of the service was the welcoming of the children from the orphanage, a state-operated school for children abandoned by their parents or for children without parents. The Baptists in Moscow received permission last year to visit the orphanage and now many of these children attend Sunday school.

"At the end of the service, each of the children of the church presented a child from the orphanage with presents. Then they sang and told of Jesus' love."

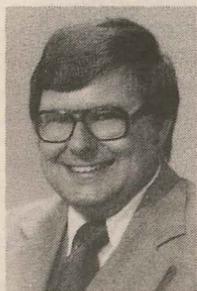
Baptists celebrate Thanksgiving in many ways across the world but the theme tends to be similar wherever:

"We have much for which we can be thankful; there is no better way to express gratitude to our Maker than by sharing what we have with others."

One of the significant ways by which Kentucky Baptist churches celebrate Thanksgiving is through the Thanksgiving offering for our Kentucky Baptist Homes for Children.

The offering goal this year is \$800,000, just a few more dollars than last year's actual offering receipts of \$772,988.

Though we will do it in a different way, just as surely as the Baptists of Moscow care for their more unfortunate children, so will Kentucky Baptists. The offering is one of our "family ways" of giving thanks to God and a celebration of thanksgiving in which everyone can participate ... even a child with two or three pennies.



**James H. Cox**  
Associate Editor

## fourth estate

### No argument

David Smith is one of the best friends I have in the whole world.

Literally.

I don't get to see him as often as I would like, but occasionally he gets home to Louisville on scheduled or unsched-

uled trips. Those infrequent visits are never long enough for me.

Smith and his wife, Marsha, are Southern Baptist missionaries to Israel. They, and their sons Joel and Nathan, made a surprise visit home in July.

David and Marsha felt the tug of missions long before they got there in 1983—in fact, long before they met in Marsha's native Louisville, where David had gone to prepare for God's call. The daughter of retired career missionaries to Spain, Marsha has spent most of her life overseas.

She and David met at seminary, fell in love and were married. While there, our paths crossed. Smith's writing ability offered a common interest. We also found we are both diehard Cincinnati Reds fans. After awhile, he became a Western Recorder journalism intern. In the process, we became fast friends.

In a recent communication from Israel, Smith related several incidents which most of us would label "terrifying" if we experienced them in our own neighborhoods. An example will suffice: "There was a stabbing three blocks from Joel's school yesterday, another adjustment."

He reported that the local news media confirmed that Saddam Hussein had biological weapons and the means to

deliver them. We are aware Hussein has threatened the lives of people living in Israel. Smith confirmed in a later phone call that each member of his family had acquired gas masks as part of their precautions against the risks.

"It seems that each time new dangers occur, we adjust our lifestyle and call the situation 'normal,'" said Smith.

He added: "I truly believe that we will be safe and will see you next summer (on furlough) in Louisville."

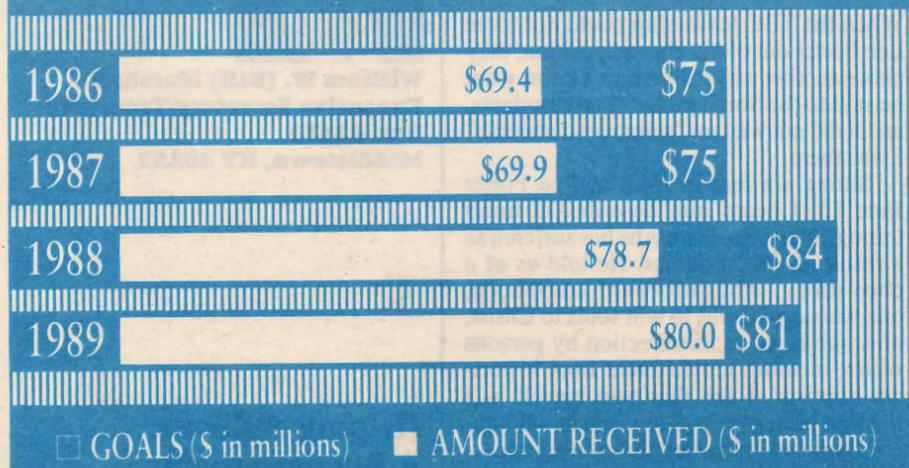
I've been blessed in knowing scores of foreign missionaries. All seem to exude the warmth and care that is characteristic of David Smith, even in adverse situations that severely test their faith. I thank God for them.

Because our denomination is fragmenting in support of the Cooperative Program, some predict the Lottie Moon Christmas offering for foreign missions may reach new highs this year.

I hope so. It's good to be reminded that virtually all we give to Lottie Moon makes its way to the field. Our contributions are tangible expressions to people like David and Marsha Smith, and 3,800 others like them, that, thankfully—on the question of missions and evangelism—there is no argument among Southern Baptists.

# Today's foreign missions: still cr

## LOTTIE MOON CHRISTMAS OFFERING GOALS



SOURCE: FOREIGN MISSION BOARD

ILLUSTRATION BY JEFF HATCHER

## Annual foreign missions offer

by Jim Burton

More than 100 years ago, a young Virginian woman made a critical decision which affected her entire life. In fact, the decision eventually cost her her life.

Lottie Moon accepted the call to foreign mission service and spent most of her adult life in China. But during her years of work there, China faced a famine, and the Southern Baptist Foreign Mission Board faced a financial crisis. Lottie Moon gave what money she had to buy food for the Chinese, neglecting her own well-being. Eventually, she died of starvation.

Her commitment to missions captured the hearts of Southern Baptist women. In 1918, Southern Baptist Woman's Missionary Union named

its annual foreign missions offering after Lottie Moon. To date, Southern Baptists have given more than \$1 billion to foreign missions through that annual Christmas offering.

Just as Lottie Moon made critical decisions regarding missions, each Southern Baptist must make decisions during this Christmas season, mission leaders say. They must decide in dollar amounts to what degree they will support the work of foreign missions through the 1990 Lottie Moon Christmas Offering.

"It is extremely critical to us," said R. Keith Parks, Foreign Mission Board president, of the offering. "It is our single largest source of income."

Since 1961, the Foreign Mission Board has received more each year

## Soviet Baptists walk through open ministry doors

by Martha Skelton

Soviet believers still go to prison. Only now they go by choice—to sing and testify of hope through Jesus Christ.

They can also be found in hospitals, schools, rehabilitation centers and children's homes. In Leningrad, several men from a local Baptist church go into a facility for drug and alcohol addicts to speak about Christ. Residents of a home for the elderly in Uzbekistan come together to see the movie "Jesus," shown by the local Baptist church. All of this would have been unheard of only a year or so ago.

There is a springtime of spiritual interest and effort in the Soviet Union and in other eastern European countries following events of the past 18 months. What happened was unexpectedly quick and comprehensive. The prayers of believers in these countries and those of their brothers and sisters in Christ around the world were answered in these changes.

Many previously unheard-of moments have happened in the Soviet Union in the past year.

- Joosep Tammo, pastor of a Baptist church in Parnu, Estonia, teaches a religion class in a special academic course at the local high school. His students know almost nothing about Christ or Christianity, he says. For instance, when he asked them why Sunday was a holiday, no one knew.

- At the Mozhaik Women's Prison outside Moscow, a bus full of chattering children, their parents and church members from Moscow Baptist Church make a regular visit to sing and give talks about God and his love for the inmates.

- On the Soviet Union's first charitable telethon, in April, 1990 for victims for the Chernobyl nuclear accident, two Baptists were among church representatives asked to appear. They are Alexander Firisiuk, a Baptist Union vice president of the Baptists in the Russian Federation. Including the

religious community in such a national event was unprecedented.

- Young people are expressing great interest in the gospel. In Latvia, which declared its independence earlier this year, they want to get answers to spiritual questions, says Edgar Mazis, union youth secretary. But they are looking at Christianity as well as Hare Krishna, Hinduism and an early national Latvian pagan religion.

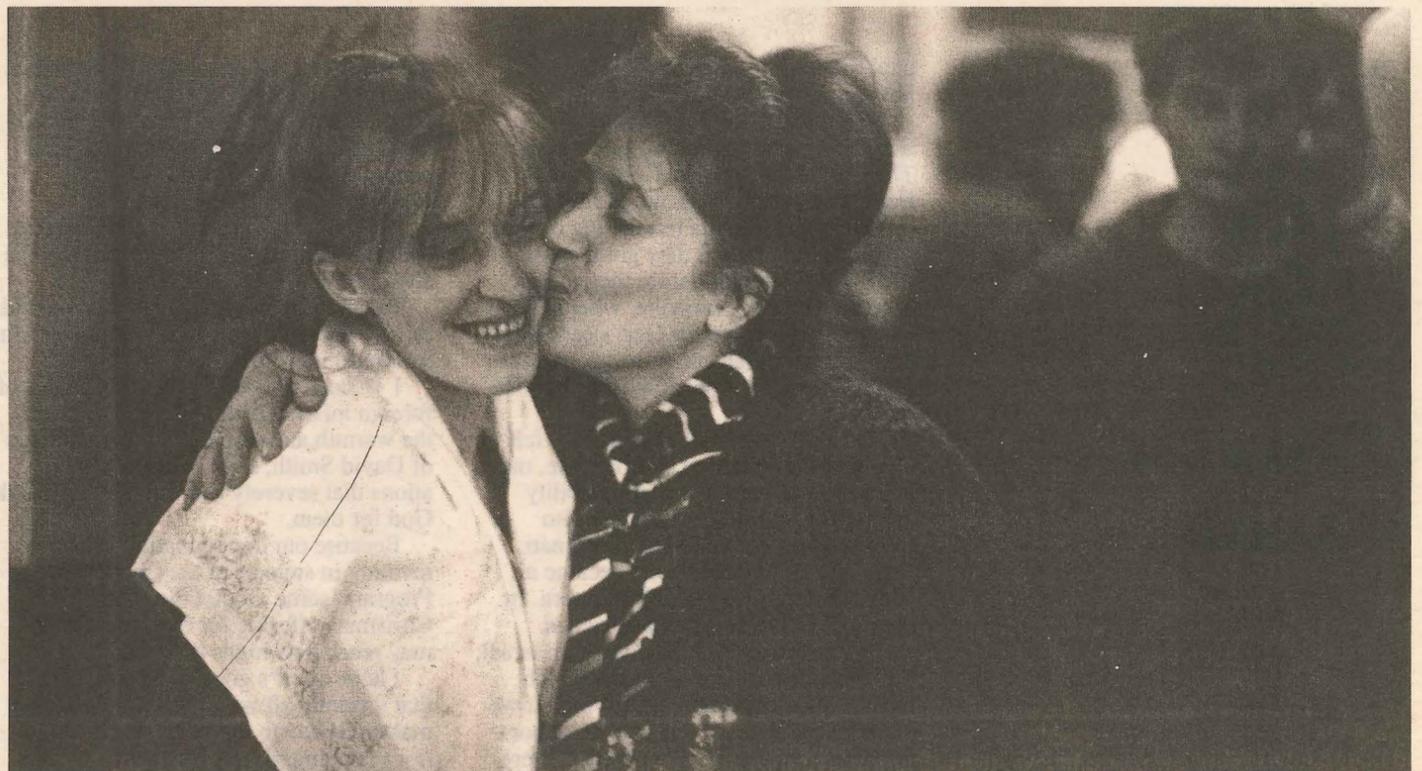
- In several parts of the country, regional seminaries are reopening after decades of inactivity. Training is under way.

- Baptisms are increasing. In Latvia, with 4,500 baptized members in 59 churches, they averaged about 120 baptisms a year in the "era of stagnation," a reference to the years of Leonid Brezhnev's Soviet rule. In 1990, they had baptized 200 people before June. Ulo Meriloo, superintendent of Baptist work in Estonia, tells of the Oleviste church's experience. "During stagnation, 10-20 people came to be baptized a year. Last year, we baptized 130."

- Christians in America were able for the first time to send volunteers to work on a

project in the Soviet Union. The Volunteers were 40 Baptist Student Union members from schools in Alabama, Kentucky, Mississippi, Tennessee and Texas. They provided part of the labor force on a construction project.

All of these stories, and many others, excite and encourage believers everywhere who have prayed and given to reach the lost in Eastern Europe. In 1989-90, Southern Baptists allocated approximately \$5.3 million for providing Bibles and Christian literature, undergirding evangelism efforts.



**WOMEN IN PRISON**—Olga Petrova, right, a member of the Moscow Baptist Church, says goodbye to Natasha, a prisoner at the Mozhaik Women's Prison outside Moscow. Natasha became a Christian after church people started visiting the prison. Petrova, active in her church's charity ministry, has visited the prison a number of times, and she and Natasha are good friends. (FMB photo by Don Rutledge)

# crucial after Lottie Moon's time

## Offering meets critical needs

from the Lottie Moon Christmas Offering than from the Cooperative Program, Southern Baptists' unified plan of giving.

Equally crucial is Southern Baptists' ability to respond to open doors throughout the world, Parks said. In Eastern Europe alone, Southern Baptists will soon begin entering eight countries with 88 missionaries.

This year, hundreds of Southern Baptist pastors and laypeople have participated in a volunteer evangelism project in Kenya. An estimated 56,000 professions of faith have been made and 84 churches have been started.

Since 1986, the total Lottie Moon offering receipts have fallen nearly \$17 million short of annual goals. That shortfall has been absorbed each year by the Foreign Mission Board,

said Carl Johnson, FMB vice president for finance and treasurer. But it creates hardships.

It costs a nickel a minute to support one missionary for one year. Southern Baptists have more than 3,700 career missionaries serving throughout the world.

With each Southern Baptist increasing his or her Lottie Moon offering by 10 percent, the 1990 goal of \$86 million is well within reach, Parks said. And he encourages churchwide participation.

Big or small, new-work state or main-line state, to reach the 1990 goal of \$86 million, Southern Baptists must once again give evidence of a growing commitment to missions. Missions leaders say it's a commitment that is more critical than ever.



**SENT...TO SERVE INDONESIA**—Southern Baptist missionary Michael Hampton (left) and an Indonesian join in singing after a Baptism service in the Bengkula area of Indonesia. More than 3,800 Southern Baptist missionaries serve in 119 countries around the world, but there are still nations and people groups virtually untouched by the gospel. (FMB photo by Joanna Pinneo)

## Burgeoning Muslim world remains Christian challenge

by Art Toalston

The number of people praying to the Allah of Islam is increasing faster than the number of people praying to God in the name of Jesus.

Islam became the fastest-growing of the world's major religions long before the Arab oil states jolted the world by flexing their economic muscle, long before the Ayatollah Khomeini routed the Shah of Iran and long before Iraq invaded its tiny

oil-rich neighbor, Kuwait.

"Could Islamic renewal be God's way of making us notice these people who were lost long before they scared us?" asks Frances Fuller, a Southern Baptist publications worker in the Middle East.

Muslim populations have climbed into the millions in countries as far removed from the Middle East as Indonesia, Malaysia and Nigeria—even China, the Soviet Union and India. Of the world's 5.3 billion people, nearly 1 billion now are Muslims.

Since the turn of the century, Islam has soared 468 percent worldwide, with high birthrates accounting for much of the growth, said David Barrett, noted missions researcher who works with the Southern Baptist Foreign Mission Board. Christianity has grown by 315 percent since 1900.

Further growth in Muslim numbers is certain. Muslims comprise the majority in some 40 countries worldwide—and their numbers are increasing eight times faster than the populations of such developed

countries as the United States, according to the Population Reference Bureau, a non-profit institute in Washington, D.C., that monitors world population trends.

Today, Christian researchers count some 1.3 billion people as "unevangelized"—never having heard in a clear way how to put their faith in Christ. Muslims comprise as many as 70 percent of the world's unevangelized people.

With mission workers making more and more use of modern research methods and computer technology, new approaches to Muslim evangelism are at hand.

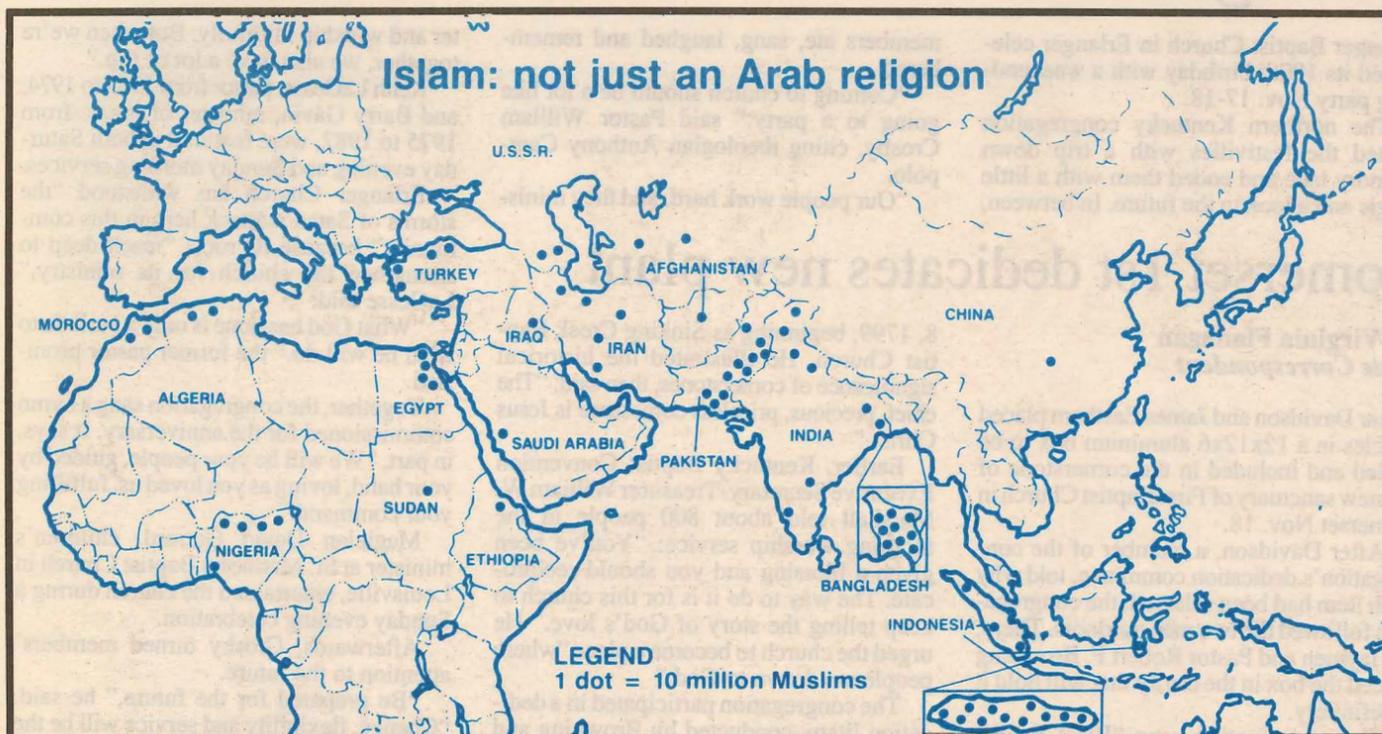
At the forefront of these efforts is the non-residential missionary, who seeks to open avenues of witness to a country, city or language group beyond the reach of traditional missionary methods, often because of restrictions against or animosity towards Christian workers.

Cooperative Services International, the Southern Baptist organization spearheading the non-residential missionary approach, has assigned workers to about 20 countries, cities or peoples virtually ignored by the world's Christians. More than half of these assignments center on Muslims.

The advent of the non-residential missionary, however, does not signal the end of direct Southern Baptist ministries to Muslims.

Southern Baptist workers in the Middle East, for example, help Arab Baptists produce evangelistic radio broadcasts, books, tracts and discipleship materials. They help correspond with people who write seeking spiritual counsel, prayer and Bibles in the Arabic language. They are on faculties of several Baptist schools.

"Muslims are sometimes tolerant, sometimes hostile," said Dale Thorn, director of Southern Baptist work in the Middle East and heavily Muslim north Africa. "Differing attitudes call for differing strategies in the attempt to give a meaningful and challenging witness to the message of Christ."



**ISLAM'S BREADTH**—Muslims of the Middle East comprise only a minority of the world's nearly 1 billion Muslims. The number of Muslims in Indonesia alone is estimated by some experts to be as high as 140 million, compared to the 165 million or more Muslims in the Middle East. Muslim populations have climbed into the millions even in China, the Soviet Union and Nigeria. The breadth of Islam worldwide is underscored on the map with each dot representing 10 million Muslims. (FMB photo by Burriel Perry and Sandy King)



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

## clear creek chronicle

### Convention memories

Five days in West Kentucky is like a trip home. The Paducah convention provided an opportunity to visit our son John, a Murray State freshman, and to renew ties from a seven-year pastorate at Murray First. Memorable experiences will be savored a long time.

Like most convention goers, I always enjoy fellowship in the exhibit area. A major portion of my time now is at the Clear Creek booth. 1990 graduate Randy Chestnut helped out this year; other staff were in Indiana and Tennessee. Visitors took one thousand pencils, bookmarks and plenty of candy. We are excited by several prospective students whom we hope will visit. The compliment of the week: "Every graduate of your school I've known has been a good one." If you know the other kind, he didn't get it from us.

Prior to the election, I had asked both presidential candidates to speak in our chapel. The new officers reflect our diversity. Our personal actions of respect and trust will be needed to bring genuine cooperation and reconciliation. Second vice-president Orville Hickey is a 1950 Clear Creek graduate.

The closeness of the Persian Gulf crisis hit home when we heard the husband of the Paducah mayor would soon leave for Saudi Arabia.

Western Baptist Hospital spiced the hall talk with their health screening. Back to the grapefruit and exercise!

Retiring Georgetown College President Morgan Patterson received the convention's appreciation. I appreciate his personal encouragement.

Former convention presidents gathered for dinner, a delightful experience begun by James Jones and continued by the executive board. The entire convention needed the laughter generated by Eldred Taylor's dramatic storytelling.

As the Lord often does, some of the best was saved until the last. Southern Seminary President Roy Honeycutt issued a masterful call for unity and cooperation.

During my travels around Kentucky, these and other convention memories will resurface as I listen to the Paducah First Baptist choir. I'm glad to be in Kentucky.

## Hospital retiree reads Bible through 100 times

by Ron Chaney, Staff Writer

Earl Duckwall has read through the Bible 100 times, but he's more concerned about knowing the author than reading the book.

"I'd be lost without Jesus," says Duckwall, 84, of Louisville, a member of Clifton Baptist Church.

He's more than halfway through the Old Testament on at least his 101st trip, Duckwall reports. Actually, he's read through the Bible more times than that, but he didn't start counting until 56 years ago.

Duckwall retired as head chef at Baptist Hospital in Louisville in 1968. And although he can't get out much, he still reads,

reads, reads.

Insomnia has contributed to his reading regimen. When he can't sleep, he gets up and reads and prays until he can sleep. If he wakes up again, he reads some more.

Scripture isn't the only literature he enjoys, Duckwall confesses, describing an affection for westerns and mysteries. But the Bible draws him back to its pages, time and again.

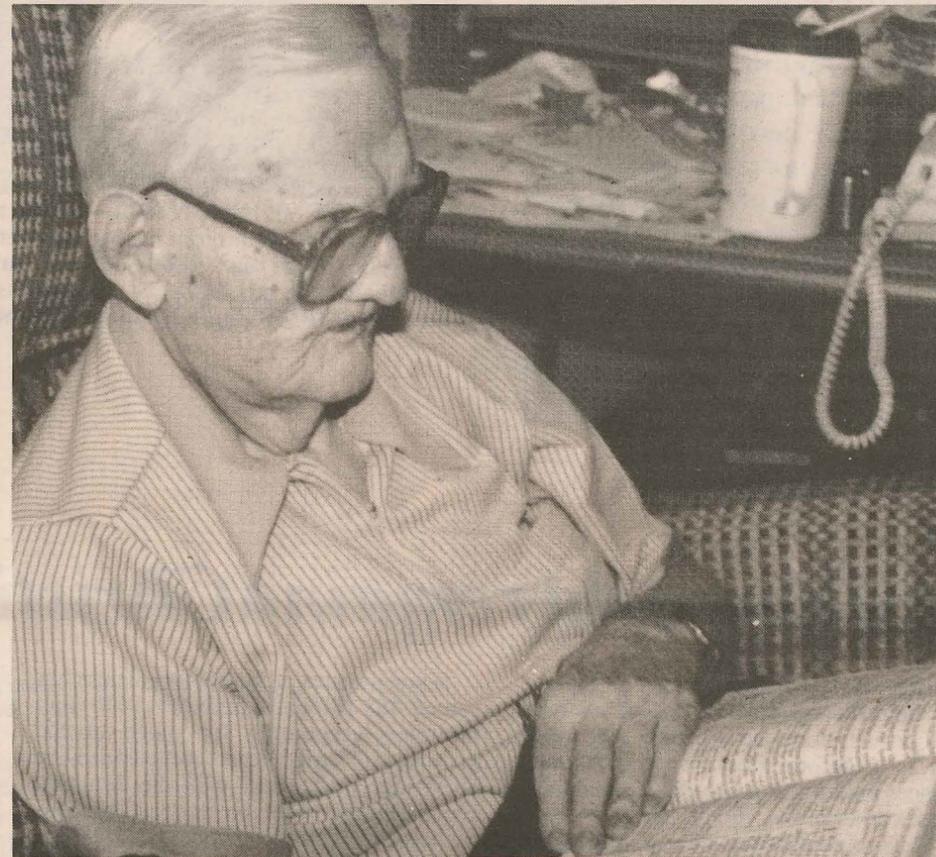
"You find something different every time you read it," he explains. "You can learn something from the Bible every day."

For example, the Bible tells how to have peace, even when armies seem to be gearing up for war, Duckwall notes. He quotes

2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

After all those times through the Bible, Duckwall's favorite verse still is the one his mother loved the most. It's John 14:1: "Let not your heart be troubled. Ye believe in God; believe also in me."

The words Duckwall uses when he quotes scripture give away his favorite Bible translation, the King James Version. And diminished eyesight dictates the format, large print.



**IN THE WORD**—Louisvillian Earl Duckwall, 84, has read the Bible through more than 100 times. But the avid reader hasn't quit yet. (Photo by Ron Chaney)

## Volunteers sought for Camp Rabro facilities' repairs

by Ron Chaney, Staff Writer

After two decades of wear and tear, Kentucky Baptists' missions camp for boys needs a facelift. "Many needs exist at Camp Rabro in the way of repair, restoration and maintenance," said Stu Butler, Kentucky Baptist Brotherhood intern and director of the summer camping program for boys.

Butler hopes to improve the facilities at Rabro and also strengthen the summer Royal Ambassador camping program.

The facilities at Rabro, part of Cedarmore Baptist Assembly in Shelby County, were built in 1970 and need renovation, Butler said. The camp is closed for the winter, but Butler is lining up repair teams to get the work done. When spring arrives, he hopes to accommodate overnight teams.

A group of seven men from Poplar Level Baptist Church in Jeffersonton already has volunteered to renovate buildings. They built a loft in the dining hall that will be used for storage. They also rewired some of the lights. Materials for repair are supplied by Cedarmore. "Most of the work is basic and could be done by an average team of volunteers," said Butler.

## Erlanger marks 100 at weekend festivities

Erlanger Baptist Church in Erlanger celebrated its 100th birthday with a weekend-long party Nov. 17-18.

The northern Kentucky congregation started the festivities with a trip down memory lane and ended them with a little magic and a look to the future. In between,

members ate, sang, laughed and remembered.

"Coming to church should be a lot like going to a party," said Pastor William Crosby, citing theologian Anthony Campolo.

"Our people work hard, and they minis-

ter and worship faithfully. But when we're together, we also have a lot of fun."

Keith LaGesse, pastor from 1965 to 1974, and Barry Gavin, minister of music from 1975 to 1982, were featured at both Saturday evening and Sunday morning services.

Erlanger Church has withstood "the storms of Satan's attack here in this community" because its roots "reach deep to strengthen the church for its ministry," LaGesse said.

"What God has done is only a prelude to what he will do," the former pastor promised.

Together, the congregation sang a hymn commissioned for the anniversary. It says, in part, "We will be your people, guided by your hand, loving as you loved us, fulfilling your command."

Magician David Garrard, children's minister at St. Matthews Baptist Church in Louisville, entertained the church during a Sunday evening celebration.

Afterwards, Crosby turned members' attention to the future.

"Be prepared for the future," he said. "Change, flexibility and service will be the order of the day. Our church will find itself having to adapt to change more rapidly than ever before."

"Multiple offerings (such as a variety of times for worship and Sunday school) will be the norm. That's what people of today and tomorrow are expecting—options."

## Somerset 1st dedicates new plant

by Virginia Flanagan  
State Correspondent

Oscar Davidson and James Eastham placed articles in a 12x12x6 aluminum box to be sealed and included in the cornerstone of the new sanctuary of First Baptist Church in Somerset Nov. 18.

After Davidson, a member of the congregation's dedication committee, told why each item had been selected, the congregation followed the two men outdoors. There, the laymen and Pastor Robert F. Browning placed the box in the cavity that will hold it indefinitely.

The congregation sang "Blest Be the Tie" and departed to a reception in the church's fellowship hall.

The cornerstone laying was preceded by an address by Browning's predecessor, Eldred M. Taylor of Louisville, who served the congregation from 1958 to 1981. Taylor reviewed the church's history from June

8, 1799, beginning as Sinking Creek Baptist Church. He illustrated the historical significance of cornerstones, then said: "The chief, precious, priceless cornerstone is Jesus Christ."

Earlier, Kentucky Baptist Convention Executive Secretary-Treasurer William W. Marshall told about 800 people in the morning worship service: "You've been given a blessing and you should reciprocate. The way to do it is for this church to keep telling the story of God's love." He urged the church to become a place "where people are drawn to God."

The congregation participated in a dedication litany conducted by Browning and two staff ministers—Mark Johnston, youth; and Larry Earhart, music.

The new sanctuary, completed at a cost in excess of \$2 million, is decorated in soft blue tones and has a seating capacity of 900.

A church committee has been appointed to determine future use of the old sanctuary.



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

## sunday school lessons

LESSONS FOR DEC. 2, 1990

Life and Work Series

### Savior of the world

**John 4:10** Christ was anxious to save the Samaritan woman at Jacob's well. He asked her to help him by giving him a

drink. Ignoring the barriers of race and custom, Christ began the conversation. He told her that the water which he gave would satisfy completely all who drank it. By suggesting that the thirst of her soul might be satisfied, Christ aroused her desire for the living water about which he spoke.

**John 28:35** When the disciples returned from seeking food, they were astonished to find their Lord engaged in conversation with this solitary Samaritan woman. It was very unusual for any rabbi to be engaged in conversation in public with a woman, but more especially with a Samaritan. But Christ refused to turn his back on the woman simply to conform to the social standards of that day. The woman accepted him as her personal savior.

**John 4:39-42** The Samaritan woman hastened back to her townspeople and gave testimony of what Christ had done for her. A good number of Samaritans believed in the woman's testimony and accepted her urgent invitation to go to Jacob's well and hear the one who had done so much for her. After hearing Christ in person, many of them believed in him.

International Series

### The prodigal son

**Luke 15:11-12** With a longing for sights unseen and experiences untried, and with

the expectation of inheriting a portion of his father's estate, the younger son requested his father to let him have his share immediately.

The father reluctantly granted his request and divided his estate, and each son received his rightful share.

**Luke 15:13** As soon as he received his inheritance, the young man went forth to do as he pleased and to make both a name and a fortune for himself. In the "far country" he soon found plenty of "fun," but it led to sorrow. He became wasteful and soon spent all of his money in riotous living.

**Luke 15:14-16** Ere long he was penniless and friendless in a strange land which was overswept by famine. Facing the stern realities of life without its bare necessities, he soon became so desperate that he was on the verge of eating the pods of the carob tree which the hogs ate.

**Luke 15:17-19** The young man's reflection soon ripened into resolution. He promptly left the scene of his wickedness and made his way back to the father against whom he had sinned.

**Luke 15:20-24** The young man's father was waiting and watching for him to return. When he had recognized his son and had compassion on him, the father ran to him, threw his arms around him and kissed him. He was willing to give the highest place of honor to the one who had repented and returned. The reception and restoration were full and complete.



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

## homes for children

### Fritzi-Boy

Each Thanksgiving I am reminded of the loss of a special friend. Some 28 years ago my dog, Fritzi-Boy died on Thanksgiving, the result of old age and chasing one too many cars.

Fritzi-Boy was quite a dog, though in retrospect others may not have seen his value as I did. He was given to us by a family named Duncan who was moving to Indianapolis. We lived in the country and all agreed that Fritzi was a dog who would never make it in the city. The Duncans stopped by to see me one day this past summer as I was visiting my wife's parents in Clay. We talked mostly about the dog, so I think they had seen his value as well.

Fritzi was a large dog with long black and white hair. He was part Collie, but there were so many other parts there that he was indeed a one-of-a-kind dog. He was an outside dog and even in the foulest weather would not come in the house.

What made Fritzi-Boy special was he was my best friend. When I got into trouble, which happened occasionally, I'd go outside and talk to Fritzi-Boy. I can remember lying beside him and telling him all about my problems. He never cared what the subject was or how much trouble I was in, he would sit as long as I wanted to talk. He was also a constant companion as I walked over the hills on our farm and neighboring farms. He went with me each Christmas to cut the Christmas tree, and he was there to greet us as we got home from school.

Everybody has or needs a Fritzi-Boy in their lives. All of us need to feel that we are loved no matter how much trouble we are in. I have never had another dog like him and doubt that I ever will, but he was there at a special time in my life.

As I read about and observe the children coming to our care, I realize how much they need that kind of a friend. They have known so much pain and misery in their young lives, and in many cases have never been close to anything. Animals can help, and it really plays a part in our work at Glen Dale, but these children need more than that at this point in their young lives. They need adults who really care and can love them when they are their most unlovable.



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

## oneida journal

### Begging for another chance

For years he nearly drove me crazy. Greg left, ran away or was expelled seven differing times. Each time he would beg, plead, write, telephone for forgiveness and readmission. With time and each succeeding occurrence, and many broken promises of better things, I was much harder to persuade.

I remember once he insisted on leaving. There was no persuading him to stay. His stepfather came for him that evening. I had just arrived at my desk the following morning when Greg came walking through the door. "What are you doing here?" I was flabbergasted to learn that he had "run away" from home in the wee hours of the morning, and hitchhiked to our door. All of his clothes and things were back home. I was furious.

I telephoned his parents. The stepfather drowsily answered. They were still in bed. Imagine their surprise when I told them Greg was in my office! Later that day they brought his clothes back to school. So it went.

Finally I had to expel Greg once more. By then he was legal age. I told him that if he showed his face again on our campus, I would have him arrested for trespassing. Within days he was appealing again to return. I was determined this time. There would be no more coming back. I told him that I had gotten off the merry-go-round. He persisted. I remember that once there were three letters in a single day. There were phone calls. He even dared to come and plead in person. Still I refused. Remember this sort of thing had gone on over a period of not months, but years. Sometimes there were so many letter and promises of better things that I didn't have time to open and read them.

Then there were months of blessed silence. I heard from time to time that Greg was here and there. His own mother and father had to close their own door as well. It was a rough year for Greg. Sometimes he found odd jobs and a little money, sometimes not. He went without eating at times. Sometimes he slept on a bench or wherever he could and was cold. A year passed.

Finally he made one final, supreme, persuasive plea and was again a student at Oneida. I felt like a fool. Most of my staff thought I was losing it. But Greg went on to make a marvelous student. He matured daily. He became one of the few students in our long history to be allowed to drive a school tractor.

He made good grades. He was so excited about learning. It was a growing miracle and still is. It was my great joy not only to give him a diploma but to honor him with a President's Award. Many of his family shared the occasion

including a grandfather who never learned to read and can only write his name.

On his own initiative, Greg made arrangements to go to college. He did not have a cent. He is still there. Here is a recent letter:

"It really feels great to write and not be begging for another chance. I want to thank you, more than I'll ever be capable of expressing, for not giving up on me. You're about the only man alive that hadn't given up. What the school did for me is something I'll never be able to repay.

"My senior year I saw and learned things I never dreamed of. I saw love, caring, concern and trust. I felt special. I feel special now because I know as long as I live, I do have a family at Oneida and people there who care about me.

"I am sure if I had not gone back to Oneida, and opened my eyes to what life is really about, I would have ended up as one who writes from prison or one whose parents writes to you after the child has committed suicide.

"At midterm I received English B+, Health C+, Math A, Speech A. I'm working toward a teaching degree. Would it be possible for me to come back and help out this summer? I don't expect a cent of salary. But could it go towards the bill I have?

"Read this to the students as they go for Thanksgiving: Go home and tell your parents you love them. For those who don't have a family life, you really do now at Oneida. You are among a group of faculty members who care more about you than anyone. They may be hard on you at times, and they may make mistakes. We all do. Take advantage of what you have the chance to experience. Anyone can change. Don't blow it. I love you all."

Greg became a Christian while at Oneida.

# Women claiming to seek refuge from Satanists cons churches

by Mark Wingfield

Churches are warned to beware of a woman who has conned at least four Alabama churches by claiming to be a Satanist trying to escape death by ritual sacrifice.

Three Assembly of God churches and one Southern Baptist church in Mobile, Ala., have given the woman food, clothing, bus tickets and other assistance. The tickets were later cashed in and not used for transportation, says Doug Shelton, an interfaith witness associate trained by the Southern Baptist Home Mission Board.

The woman left Mobile several weeks ago, supposedly en route to North Carolina. However, she never arrived at her destina-

tion and was reportedly seen later in Washington state, where she claimed to be on her way back to Alabama.

Shelton, minister to children at Sage Avenue Baptist Church in Mobile, reported the incidents to Tal Davis, associate director of interfaith witness at the HMB's Atlanta headquarters.

The Home Mission Board's interfaith witness department warns churches to use caution in dealing with people claiming to be escaping cults. While all such claims should be taken seriously, church leaders should take the time to check out stories before becoming involved, Davis said.

When Davis first heard about the Alabama case, he thought the woman claiming

to be a Satanist might be Bobbie Dintino, who conned numerous churches in 1988 and 1989 by claiming to be a former Mormon.

Dintino, who escaped from a county jail in Utah, was identified with incidents in Pennsylvania, Florida, Georgia, West Virginia, Kentucky and Indiana.

However, Davis and others now say they don't believe the woman recently helped by Alabama churches is Dintino, even though there are some similarities in the way the women operate.

A counselor at Mike Warnke Ministries, who asked not to be named, said the Alabama woman has been in contact with her for at least two years. Warnke is a Christian

comedian who was heavily involved in the occult before his conversion.

"She calls for help, wanting out," the counselor said. "She's wanting people to help her. She says they're going to kill her, they're going to sacrifice her. I think there's something deep down inside her really wanting help."

Shelton said the woman claims to be 18 years old, but could be as old as 24. She has shoulder-length blonde hair, is approximately 5 feet 8 inches tall and weighs about 230 pounds.

She has used several names, including Melanie Cartwright, Melanie Lexington, Stacy Thornton, Carrie and Ariel.

The woman left Mobile last month after Dauphin Way Baptist Church sent her to a Teen Challenge camp in North Carolina. However, she never made it to the camp, says youth minister Stuart Hall.

Since that time, another group supposedly sent the woman to a ministry in Alaska—where she never arrived. Hall said the woman was last seen in Washington state, where she told several people she had to get to Mobile.

Meanwhile, another woman who claims to be the mother of the suspect has appeared in Mobile with a similar story about Satanism. She has not approached churches for assistance but is currently being helped by a local ministry, Hall said.

The second woman claims her daughter is coming back to Mobile to kill her because she is leaking information about the occult, said Cpl. Danny Walker of the Saraland, Ala., police department.

The first woman told Hall she was sent to Mobile specifically to curse two churches, Dauphin Way Baptist and Knollwood Assembly of God. He claims she has a book with addresses, telephone numbers and even home phone numbers for pastors of prominent churches across the United States. (BP)

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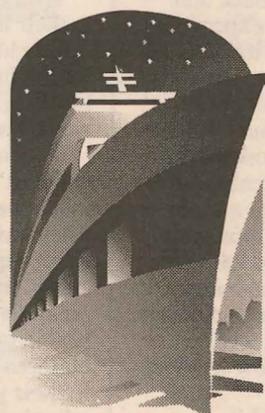


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## Russian American plans a return home to share gospel

by Gary W. Griffith

Nikolai Alexandrenko has been denied two freedoms since emigrating to the United States in 1951—the freedom of returning to his birthplace near Bryansk, Russia, and the freedom of telling his Russian family about Jesus Christ.

However, the retired professor and preacher may exercise both freedoms in the coming months. He anxiously awaits word on going to Russia via short-term foreign missions service.

He has applied through the Southern Baptist Foreign Mission Board's Cooperative Services International to teach and preach in his home country. Last year, he retired after 30 years as professor of languages and religion at Louisiana College in Pineville, La.

In July, Alexandrenko received a letter from his 74-year-old sister, Natalia, who he had not seen in 50 years, and one from his

64-year-old brother, Vladimir, who he had not seen in 60 years. They gave brief information on their families, extended an invitation for Alexandrenko to "come visit soon" and wrote that his seven other siblings had died.

"Right away I sent them a letter answering their questions and sent pictures of my wife, Mae, and six children and seven grandchildren," the professor says. "I was excited and surprised that my sister was still alive. In Russia, living is hard. And my brother wrote that I probably did not remember him, since I saw him last when he was four years old.

"But I remember," Alexandrenko says. "I do not have any pictures or personal items of them, but I remember."

The first letters were short, and Alexandrenko eagerly is awaiting a second letter from his brother and sister. He is interested to find out their response to his Christian testimony, which he wrote briefly in his

second letter.

"To be open and up front, I reminded them that before I left home I was the Communist Youth organizer in high school and the leader of the Militant Atheists," Alexandrenko says. "But now, after learning how God works in mysterious ways, I'm not only personally a believer in Jesus Christ but a Baptist preacher to boot."

Alexandrenko has great hopes of personally sharing the plan of salvation with his sister and brother. He says their first letters gave him no conclusive indication of their spiritual condition, but one thing in Natalia's letter gave him cause for optimism.

"In school, we were all taught to be atheists," he relates. "However, in my sister's letter, she wrote that God must have spared me in the war and it was a miracle."

Last year, Alexandrenko received the same response from a Russian writer who was visiting the Central Louisiana area.

"I mentioned to him I was in World War II and was born in 1922," the professor recalls. "He said: 'You are one of the very, very few Russian males born that year who survived the war. A study was done and only 2 percent of the males born that year survived the war that killed 30 million Russians.'"

As a result, Alexandrenko says he is excited about the possibility of mission service in Russia but not impatient. He does not know when he will receive word from the Foreign Mission Board concerning his application.

"I'm really living my second life, and I should have been dead 45 years ago. I'm not worried about the timing of my serving in Russia. If nothing works out this year, something will work out next year. And if necessary, I will collect my money and go to the village and town where my sister and brother live and preach there on my own." (BP)

## Moscow choir seeks to build bridges, destroy images

by Linda Lawson

Replacing "enemy images" with friendships between Christian brothers and sisters who happen to live in the United States and the Soviet Union was the purpose of the 23-day U.S. tour of the Logos Choir of the Moscow Baptist Church.

Jointly sponsored by the Baptist Peace Fellowship of North America and New Call to Peacemaking, the three-week tour includes stops in nine states and Washington. In Nashville, the 42-member choir and orchestra performed in chapel services at the Southern Baptist Sunday School Board and the Southern Baptist Convention building before heading north through Kentucky.

"We want to correct misconceptions, misunderstandings and mistrust between our countries," said Eugene Rouzski, associate director of the international department of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union.

"We came with love, to build bridges and destroy enemy images between us. This is our hope, that the Lord will give us mutual understanding," said Rouzski.

The Sunday School Board chapel service concluded with the choir and employees singing "Blessed Assurance" and "God Be With You Till We Meet Again" together in Russian and English.

Bill Anderson, editor of *The Church Musician*, gave a selection of music produced by the board to Evgeni Goncharenko, director of the choir and a composer/arranger.

"We hope our relationships will not stop with our concerts here," said Goncharenko. "We hope for future cooperation between our churches." He cited the possibility of regular exchanges of Christian music groups between Baptists of the U.S. and the Soviet Union.

Established in 1986, the choir made its first appearance outside the Soviet Union that year at the International Conference of Itinerant Evangelists in Amsterdam, The Netherlands. The choir sings in twice weekly services at the Moscow Baptist Church in addition to regular appearances at evangelistic crusades and in hospitals and prisons.

The repertoire of the choir includes classical church music, contemporary and traditional Russian hymns as well as western Protestant music and contemporary American gospel songs.

"The Lord is doing something in our great country," said Rouzski. "You (Southern Baptists) have been praying for years for the liberty of all Christians to worship. The aim of this choir is to evangelize people through music." (BP)



Bill Anderson, editor of "the Church Musician" magazine at the Sunday School Board, gave copies of his magazine to Evgeni Goncharenko, director of the Logos Choir of the

Moscow Baptist Church, during a visit by the choir to the board.

(BP photo by Jim Veneman)

## Sunday school work exploding in the Soviet Union

Sunday school work is exploding in the East. A group of Baptist Sunday school leaders from the Moscow area and from the Russian Federation met in October with Karl-Heinz Walter, General Secretary of the European Baptist Federation (EBF). The Christian education representatives reported that Sunday schools and Bible study groups are "exploding everywhere throughout the Soviet Union."

For many years under stricter Communist governments it was uncompromisingly forbidden in Christian churches to organize Sunday school or Bible training courses of

any kind for children or adults. Only the State, it said, could have schools. Suddenly, this is now possible, and Baptists there need materials and training.

The group which met in Moscow decided to organize a conference at the national level during the last half of May, 1991, and the EBF has promised them help. "We will build a team of experienced children's workers from Europe and North America," said Walter. "Their expertise will be available to Sunday school workers in the Soviet Union."

While in Moscow, Walter attended a

thanksgiving service with more than 400 children from Moscow churches. The festive evening program included two children's choirs.

Romanian Baptists also report growing Sunday schools in their churches. Karl-Heinz Walter participated last week in a Sunday school planning meeting in the Golgotha Baptist Church in Bucharest. A training conference analogous to the one projected for next May in the Soviet Union is being planned through the Children's Department of the Baptist Union in Romania. (EBPS)



# Georgetown Focus

Georgetown College, Georgetown, Kentucky

December 1990

## GEORGETOWN STUDENT APPOINTED TO NATIONAL SCHOLARSHIP ADVISORY BOARD

Charlotte Jonsdorf Payne, a junior American studies major at Georgetown College and a native of Denmark, has been appointed to serve a three-year term on The College Board's Scholarship Service Student Advisory Committee. Payne was one of three new members selected nationwide to serve on the committee, and was chosen from among 75 nominees across the United States. She will be representing a 10-state region which includes: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia.

The purpose of CSS and the advisory committee is to bring together both large and small private and public institutions and to determine an equitable American financial aid system. Payne said that the committee, comprised of students, helps advise The College Board, based in New York City, in determining fairness in providing financial aid to students.

Payne, who has been enrolled at Georgetown College since 1988, met with the committee for the first time on September 28 in New York City and will return there this February or March to attend the spring conference. In addition,

Payne will represent all Southeastern institutions at The College Board's national forum in San Francisco and at the regional forum in Louisiana.

Payne replaces David Brown, a student from the University of North Carolina at Chapel Hill, who was the former chair of the student advisory committee. She now joins Eastern Kentucky University student G. Hunter Bates on the committee.

Payne, a resident director at Georgetown, was nominated by financial aid officers at the college to serve on the national advisory committee.

"I would like to thank (Georgetown College). It's a real big opportunity for me," said Payne.

Payne is the daughter of Charles Edward Payne, formerly of Shelbyville, Kentucky and Margit Jonsdorf Payne.

The student committee will initiate an outreach campaign to college and university students in 1990-91 that is designed to increase awareness of the impact of federal legislation on financial aid. The campaign will identify CSS Student Advisory Committee members as resource persons for students concerned about financial aid.

## GEORGETOWN TO HOST COMMUNITY MESSIAH IN LOUISVILLE

Georgetown will sponsor its first "Community Sing-It-Yourself Messiah" Sunday, December 16 at 3:00-4:30 p.m. in Louisville's Macauley Theatre. Tickets for the performance of Handel's traditional Christmas favorite are \$3.00. Reservations may be made by calling (502) 451-2286.

The "Community Sing-It-Yourself Messiah" is the brainchild of Sylvia Watson, director of regional development for Georgetown College and a resident of Louisville.

This performance of *MESSIAH* is unique in that persons in Louisville are invited to bring their musical score of Handel's masterpiece and sing.

The "Community Sing-It Yourself Messiah" is being conducted by Stephen King, assistant director of music at Georgetown and director of the college's Oratorio Chorus.

In addition to King and the Oratorio Chorus, the performance will feature a 21 piece orchestra, four soloists, and singers from the college staff and faculty. The bulk of the performers, however, will be the anticipated 1,400 singers from the Greater Louisville area.

Persons wishing to sing must bring either the Watkins Shaw or the Schirmer edition of *MESSIAH*.

For further information, contact the college at (502) 863-8054 or 863-8174.

## CAMPUS MINISTRY COUNCIL SELECTED

Sixteen students have been selected for the Campus Ministry Council of Georgetown College, 1990-91, according to Dr. Jack Birdwhistell, campus minister.

These students will meet regularly with Birdwhistell to plan events such as Christian Emphasis Week and campus-wide Christian activities.

This year's council includes: Lisa Biggs, Somerset, Ky.; Ruth Brooks, Frankfort, Ky.; Doug Crisp, LaGrange, Ky.; Bart Daily, Albany, Ky.; Lindy Ebbs, Grand Blanc, Mi.; Amy Elbon, Paducah, Ky.; Gretchen Fern, Frankfort, Ky.; Lee Ann Gibbons, Taylorsville, Ky.; Julie Day Hillen, Louisville, Ky.; Tony Jones, Calhoun, Ky.; Lisa Ladd, Rineyville, Ky.; Kelli McNight, Paducah, Ky.; Craig Mullins, Walton, Ky.; Earl Pinkston, Harrodsburg, Ky.; Leslie Stratton, Lawrenceburg, Ky.; and Michael Wolfzorn, Southgate, Ky.

## CHRISTMAS EVENTS FILL THE AIR AT COLLEGE

Sunday, December 2, 1990

"MESSIAH" Oratorio  
Chorus and Georgetown  
Combined Choirs, Hill Chapel  
3:00 p.m. (502) 863-8100

Friday, December 7, 1990

"Christmas Concert"  
Georgetown College Chorale  
Hill Chapel, 8:00 p.m. (502) 863-8100

Thursday, December 13, 1990

"Band Concert"  
Hill Chapel, 8:00 p.m. (502) 863-8118

