

## Marshall to KBC board: 'What a dream we had'

by James H. Cox, Associate Editor

William W. Marshall painted "by the numbers" for the Kentucky Baptist Convention executive board last week. He sketched a sad portrait of the convention's future, unless those numbers change.

Marshall contrasted giving patterns to the KBC Cooperative Program unified budget, comparing the 1976-82 period to the eight years since his election as executive secretary-treasurer of the convention.

The budget grew an average of 11.4 percent during the first seven years, but it has increased an average of only 4.7 percent the past eight years, he said. The annual growth rate has fallen to 2.3 percent for the last three years, he added.

The convention determined to support greater missions giving and involvement before he was elected in December 1982, Marshall said. He cited 30 areas of growth and work begun by Kentucky Baptists since then, aided only by a modest increase in staff and no increase in program operating funds since 1987. Among the advances: domestic and foreign partnerships, simul-

taneous revival campaigns, upgraded facilities at Jonathan Creek Baptist Assembly at Aurora, establishment of disaster relief and construction teams, addition of several specialized conferences and construction of a new Baptist student center at Western Kentucky University.

Because the KBC voted to move toward providing 40 percent of its Cooperative Program receipts to the Southern Baptist Convention, money for Kentucky ministries has been reduced about \$700,000 annually, he said. Coupled with a downturn in support from churches, the 1991-92 KBC budget, which the convention approved last month in Paducah, reflects no increase.

"What that means is, we're cutting the budget," Marshall explained.

Two executive board staff positions and a \$26,000 operating account already have been deleted, and at present levels of income, another cut can be anticipated, he noted.

"It's in the hands of the churches," he said. "If the trend continues long into the final decade of this century, the optimism

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## Chapman seeks nominations

In an "Open Letter to Southern Baptists" released Dec. 12, Southern Baptist Convention President Morris Chapman solicited recommendations for SBC committee appointments from "any person within our Southern Baptist family."

Chapman focused attention on people to serve as members of the 1991 Committee on Committees, Resolutions Committee, Credentials Committee and Tellers Committee, all of which are appointed by the president.

In the letter, Chapman said: "I hope to appoint persons whose spirit reflects a deep love for and a fresh walk with our dear Lord Jesus Christ. People serving on these committees should have a genuine burden for lost souls."

Chapman reiterated three personal qualifications which he frequently has identified. The person appointed must:

- Be a cooperating Southern Baptist.
- Have a commitment to perpetuating an

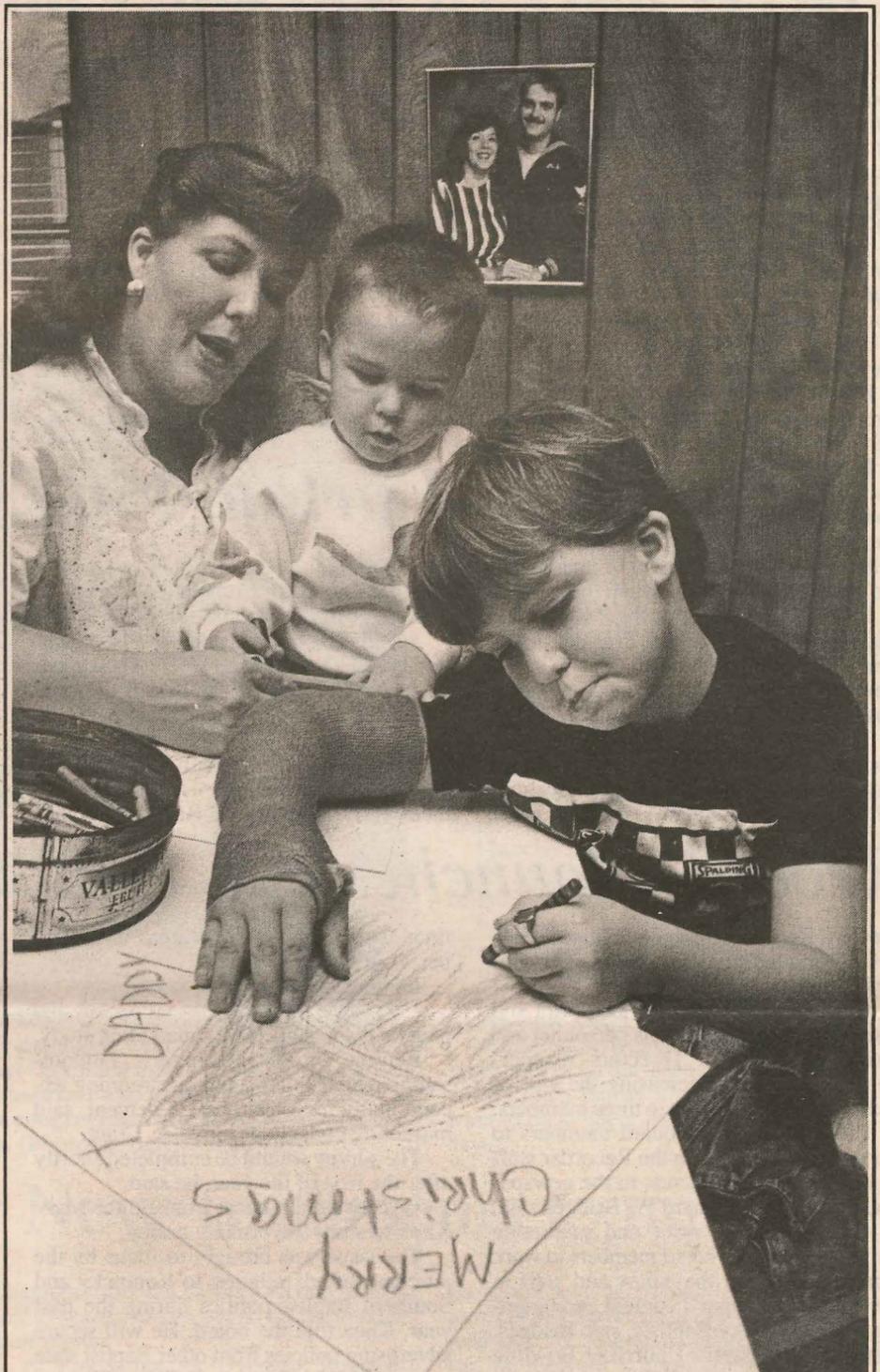
allegiance to God's perfect word through the institutional life of Southern Baptists.

• Be in agreement with the SBC Peace Committee's statement on scripture.

"While I will stay within these cooperative and theological guidelines in my appointments, I will, as I have pledged, reach beyond perceived political parameters," Chapman said.

Procedurally, Chapman asked that all recommendations be submitted on a form that may be obtained by writing Martha Gaddis, SBC Executive Committee, 901 Commerce St., Nashville, Tenn. 37203. Recommendations must contain all requested information and be postmarked by Feb. 22, 1991.

The letter concluded with a Christmas greeting to all Southern Baptists from Chapman and his wife, Jodi, that "every person who submits a recommendation can be assured of my careful and prayerful consideration." (BP)



**GONE FOR CHRISTMAS**—Thousands of children in Kentucky and across the country won't spend Christmas with at least one parent this year, thanks to Operation Desert Shield. Baptist churches are extending their heavenly Father's love to families separated by the Middle East crisis. See page 3 for a story on Kentucky Baptists' ministry to military families. (Sunday School Board photo by Jim Veneman)

## Kentucky budget lapses 13.5% behind goal

by Marv Knox, Editor

At the end of the first quarter of its fiscal year, Kentucky Baptists' unified budget lags 13.5 percent behind the pace needed to reach its goal.

The Cooperative Program has received \$3,869,435 during the 1990-91 budget year, which began Sept. 1, the Kentucky Baptist Convention's accounting office reported. November receipts were \$1,302,739.

Kentucky's Cooperative Program goal is \$17,894,462. First-quarter receipts are \$604,181 below the \$4,473,616 needed to keep pace with the budget.

Receipts also are \$83,176, or 2.1 percent, below receipts for the first quarter of the previous fiscal year.

Inflation now hovers at about 6.2 percent, according to the U.S. Bureau of Labor Statistics. Consequently, the buying power of the current budget is more than 8 percent below the strength of last year's budget.

The Cooperative Program has suffered

weak first and third months in its opening quarter. September receipts were 17.2 percent below September 1989, and 34 percent below budget. November income lagged 16.4 percent below November 1989 and 12.6 percent below budget.

William W. Marshall, the Kentucky Baptist Convention's executive secretary-treasurer, cited the financial woes during his report to the KBC executive board last week.

"The matter of our future concerning the Cooperative Program is entirely in the hands of the churches," he said. "I would hate to see our dream die now."

The slow start continues to hurt the overall budget, said Barry G. Allen, director of the KBC business division: "September will haunt us. We haven't had a September like that in five years."

But the specter of widespread designations of contributions has not haunted the budget, he added.

Contributions to the budget come from Kentucky Baptist churches. The KBC keeps

61.25 percent of undesignated receipts and forwards 38.75 percent to Southern Baptist Convention causes.

Some churches, expressing frustration with the rightward shift in the SBC, have determined to bypass the national convention's disbursing agency, the SBC Executive Committee. However, the KBC only counts as Cooperative Program receipts the funds it receives without designation.

"We've had very little designated giving to the KBC," Allen said. "But if you factor in Kentucky's portion of the designated funds, we're only about \$13,000 below last year, not \$83,000. So, in a practical sense, we're about even with last year."

The health of the budget will be determined more accurately after Jan. 1, as contributions from churches' new 1991 budgets reach the KBC, he noted.

Unfortunately, those budgets are susceptible to a fragile Kentucky economy, he explained, noting unemployment is up and taxes are about to increase.

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December 18, 1990

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# FMB trustees pray for Gulf, refer move proposal

by Robert O'Brien

Southern Baptist Foreign Mission Board trustees prayed at their December meeting for ways to influence the crisis in the Persian Gulf, noted an upsurge in missionary appointments and approved a proposal to study the location and facilities of the board.

Trustees noted prayer had been answered for Southern Baptist hostage Maurice Graham. He had prayed he would be released from the besieged U.S. Embassy in Kuwait in time to help promote the Lottie Moon Christmas Offering for foreign missions.

During the annual week of prayer for foreign missions, Southern Baptists across the United States also prayed, at the urging of FMB President R. Keith Parks, for a resolution of the hostage problem. Trustee Chairman Bill Hancock, pastor of Highview Baptist Church in Louisville, told trustees, "I don't think it's accidental or incidental" the hostages came home when they did.

Prayer also centered on the Persian Gulf crisis in general and Iraqi President Saddam Hussein in particular, that a board member could tell him "the message of redemption and hope in Jesus Christ."

Trustees also appointed 35 new missionaries and reappointed eight former missionaries at the December meeting, bringing the 1990 total to 414—the highest

number since 1985's record 429.

The board counted 3,846 missionaries assigned to 121 countries.

The FMB location study proposal was referred to the administrative committee. It would lead to establishing criteria for a possible relocation of the board and had been tabled in October. Speculation centered on belief that the motion was meant to apply political pressure on Virginia's state Baptist body, which approved alternative funding for cooperative SBC causes in reaction to the convention controversy.

However, Hancock said the board "has too much at stake to allow politics or emotion to prevail" in any such deliberations.

"The primary thing is to determine how

we can utilize and be good stewards of what we have" wherever the board is, he said.

In another action related to Virginia Baptists, trustees voted to consider a bylaw change at their next meeting. The change would eliminate by attrition the 12 local Virginia trustees elected to the board above the three Virginia Baptists elected on a population representation basis.

The trustee action followed a request by the SBC Executive Committee that SBC entities study the concept of local representatives for a possible amendment to their charters. Some observers said the change is aimed at Virginians because of the controversy, but supporters denied the charge.

Trustees also received copies of a state-

ment of beliefs drafted by European Baptists in response to recommendations Board trustees tied to their May 1989 transfer of the Baptist Theological Seminary in Ruschlikon, Switzerland, to European Baptists.

An FMB committee is to develop a report on European Baptists' response to trustees recommendations.

One of the 10 recommendations suggested "a written statement of European Baptist principles common to all European Baptists" to define the seminary's biblical commitment and "to which seminary teachers would subscribe."

Seminary trustees have drafted such a statement, approved by European Baptists' executive committee. (BP)

## Furloughing missionaries give 'present'

Furloughing foreign missionaries gave the Kentucky Baptist Convention executive board an early Christmas present.

Seven missionaries attended the executive board's session last week. Their presence afforded board members a personal update on Southern Baptist foreign missions.

Their gift to the executive board is not exclusive. Furloughing missionaries make themselves available to Baptist churches

across the commonwealth.

Sixteen missionary families or single missionaries have Kentucky furloughs extending two months or more into 1991.

The missionaries, their type and place of service, furlough site and Kentucky phone numbers are:

- Tom and Phyllis Baker, support ministry, Spain; Louisville, (502) 589-3942.
- Dale and Ann Beighle, community development, Bophuthatswana; William-

stown, (606) 824-6433.

- Jim and Shelby Castlen, theological education/music, Australia; Louisville, 361-3614.

- Jim and Wanda Dobbins, theological education/social ministry, Chile; Bowling Green, (502) 842-1169.

- Sam and Margaret Drummond, theological education, El Salvador; Louisville, 897-0079.

- Alvin and Debbie Elmore, general evangelism, Kenya; Louisville, 776-4718.

- Mark and Ruth Fischer, general evangelism, Ecuador; Russellville, (502) 726-8082.

- Asa and Lydia Greear, general evangelism, Benin; Lawrenceburg, (502) 839-5483.

- Gary and Sandy Light, general evangelism, Peru; Louisville, 896-8399.

- Al and Edna Lindholm, support ministry, Yemen; Georgetown, (502) 863-3158.

- Jim and Jenny Musen, general evangelism, Kenya. Versailles, (606) 873-9169.

- Terry and Kathy Sharp, general evangelism, Brazil. Louisville, 239-0679.

- Dick and Jeanette Smith, general evangelism, Mali; Louisville, 425-7849.

- Mark and Fran Wakefield, general evangelism, Fiji Islands; Louisville, 897-4157.

- Carlton and Cornelia Walker, general evangelism, Japan; Louisville, 581-1573.

- Annie Windus, general evangelism, Korea; Louisville, 897-4164.

## Recorder launches new committee structure

Western Recorder directors inaugurated a new committee structure during their winter board meeting this month.

The 12-member board added print and marketing committees to its personnel and finance committees. Directors reapportioned themselves, decreasing the size of each committee from six to three members.

The change allows board members to work more closely with the Recorder staff on matters of vital interest to the newspaper, board Chair Richard W. Bridges said.

Addition of the print and marketing committees enables board members to work more closely with the editor and staff in developing the paper's content and targeting it for Kentucky Baptists, said Bridges, pastor of First Baptist Church of Bowling Green. The streamlined personnel and finance committees also will be able to con-

tinue their focus on those areas of the paper's operation, he added.

In other business, the board:

- Received an interim report on the paper's readership survey/marketing study.

Returns on the Recorder's random-sample survey of readers are running exceptionally high—almost 25 percent, said marketing consultant Floyd A. Craig.

The survey should be completed shortly after the first of the year, he said.

- Accepted a request from Editor Marv Knox to study advertising policy.

The issue was brought to focus by the purchase of ads relating to Kentucky and Southern Baptist politics during the past year, Knox told the board. He will secure advertising policies from other Baptist state papers, and the print committee will consider the issue.

- Received a status report on the update of the Recorder's covenant agreement with the Kentucky Baptist Convention.

A clerical error resulted in the omission of three paragraphs from that document when it was approved by the convention and the Recorder board in 1988, said Jim Hawkins, KBC executive associate. The paragraphs define the nomination procedure and terms of service for directors.

Inclusion of the omitted paragraphs has been approved by the KBC executive board and will be presented to messengers to the 1991 KBC annual meeting in Lexington.

- Re-elected officers to one-year terms. They are Bridges, chair; Gregory C. Earwood, pastor of First Baptist Church of Murray, vice chair; and Glenn W. Mollette, pastor of First Baptist Church of Pikeville, secretary.

## Executive board allocates leftover funds, hears Brazil update

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with which this convention adopted the 60/40 Bold Mission Thrust challenge (60 percent of income for KBC; 40 percent for SBC) will be no more.

"What a dream we had. Let us hope it never dies."

KBC President J. Robert White, who also chairs the executive board, asked board members to urge their churches to be faithful in supporting the Cooperative Program.

The Cooperative Program is "the life-line of Southern Baptists," said White, pastor of First Baptist Church in Paducah. "We cannot sacrifice it on the altar of conflict."

In business actions, the executive board, without dissension:

- Accepted the resignation of Greg L. Hancock as director of the KBC communications division, expressing "deep appreciation" for him and commending him "to the Lord."

- Appropriated nearly \$650,000 in state mission reserves, investment income and funds not used in the 1989-90 fiscal budget. The largest designation, \$225,000, completes the purchase of a computer system. Another \$100,000 will be applied to Mission Kentucky, a program to start 400

churches in the commonwealth, and \$50,000 will help finance a statewide evangelism project in 1995.

- Referred a motion directing the KBC Public Affairs Committee to work in close cooperation with the SBC Christian Life Commission as well as the Baptist Joint Committee on Public Affairs to the KBC constitution and bylaws committee. The motion was presented during the KBC annual meeting last month in Paducah.

- Created an executive board committee, to be chaired by C.C. Brasher, to consider providing materials to support evangelism efforts at future KBC meetings. Brasher, pastor of Briensburg Baptist Church in Benton, is first vice president of the KBC and first vice chair of the executive board.

- Approved including photographs in the KBC Annual, beginning with the 1990 edition.

- Adopted several revisions to a cooperative agreement made with the SBC Home Mission Board in 1976, essentially for clarification, to become effective Jan. 1.

- Reaffirmed earlier action authorizing the executive secretary to negotiate and complete the purchase of a 0.3-acre tract of land in Pike County adjacent to the Freeda Harris Center, a Christian social ministry site. The \$3,000 purchase price will be provided by the SBC Home Mission Board.
- Ratified correction of a "transcription error" in the covenant agreement between the Western Recorder and the convention, pertaining to terms and nomination of directors of the state newsjournal.

- Heard a report on the ministry partnership between Kentucky Baptists and Baptists in Espirito Santo, Brazil.

Tony Gray, a Southern Baptist missionary and field coordinator of the Kentucky-

Brazil partnership, told board members, "If the partnership were to end today, it would be a great success."

Relating needs for electricians, doctors and medical personnel, construction workers, preachers and others, Gray said, "Volunteer missions is for everybody."

Volunteer missions "could change some of the attitudes and division in the SBC," Gray said.

"You'll see more and more people (who have been volunteers) involved in home and foreign missions when they return home, for they have reached, touched, felt, seen and smelled missions. Come with an open mind, and God will bless you."

At the conclusion of the meeting, President White echoed the sentiments of numerous board members, who had revelled in the harmony of the sessions.

"I don't see any reason why we can't always work together this well," he said. "Kentucky Baptists have to work hard to be divided. We have to overcome a lot of love. ... We shouldn't work that hard. We ought to give up and work together."

The next meeting of the executive board will be May 6-7 at Cedamore Baptist Assembly, near Bagdad.

### Next week in the Recorder:

- Tough drunk-driving proposals
- Baptist Men live it 'up'
- Medical ministry in Brazil
- Missionary comes home

## At home and abroad

# Baptists spread cheer to families touched by Gulf crisis

by Betty Anderson  
& Suzanne Darland  
State Correspondents

The hostages may be home for Christmas. But for military families with members deployed to Saudi Arabia, this season will be anything but traditional.

Kentucky Baptists living near Fort Campbell and Fort Knox have taken note of it. In a variety of ways, they are attempting to bring joy to those affected by Operation Desert Shield—in the Persian Gulf, and at home.

Fort Campbell area churches have mailed Christmas cards to service personnel and held parties for their dependents. Several congregations published names and addresses of those serving in Saudi Arabia so members could mail holiday greetings. Care packages of homemade goodies and personal care items were sent.

Charles Burgett, pastor of Pembroke Baptist Church in Pembroke, said that church's Girls in Action and other Woman's Missionary Union organizations sent food and letters across the sea. Meanwhile, the church's Brotherhood helped those left behind by providing necessary home repairs. Five members of the congregation are stationed in Saudi Arabia.

Cadiz Church in Cadiz responded with Christmas boxes, said Pastor Harold Skaggs.

Michael Watts, pastor of Edgewood Church in Hopkinsville, noted that Royal Ambassadors and Baptist Young Men of that congregation mailed packages and letters.

Thirty-six members of First Church in Oak Grove, the Baptist congregation nearest Fort Campbell, are overseas. John Walker, pastor, said the church's prayer list includes 108 names. Efforts are focused in regular ministry and through Waiting Wives, a support group.

Henderson Memorial Church of Hopkinsville sponsors a Military Wives Support Group.

The night Baptist Women organization provided child care for 18 children of military families on a December Saturday so mothers could Christmas shop.

In the same congregation, a middle adult women's Sunday school class hosted a party for dependents. Children were given clothes and toys while their mothers received poinsettias.

Pastor Doug Anderson reported that, in November, the church's Woman's Missionary Union mailed 11 packages to personnel stationed in the Middle East.

Meanwhile, at Fort Knox, base officials cancelled traditional holiday leaves due to the Persian Gulf crisis.

As a result, 2,500 soldiers in the Fourth Brigade will be stranded on base Christmas day.

"This is probably the first time they've been away from home on Christmas," Jim Shaw, pastor of nearby Mill Creek Baptist Church in Radcliff, speculated. He said many are young recruits, 18- and 19-year-olds.

A few will be going home with their

families for the day only, if they live close enough. Most will remain on base, attending chapel or playing basketball in the gym, Shaw added.

Mill Creek members are among those who will make the day "a little less dismal," he said. They'll put together 1,000 zippered plastic bags filled with candy, gospel tracts and a message from Shaw.

On a recent Sunday, he asked for 50

volunteers to supply 10 bags each. More than 70 people responded, and he believes others also will step forward.

Mill Creek members are sensitive to the Fort Knox soldiers, he observed.

"Brigade members' hearts are open to the gospel. It's a lonely time. There's a good chance they'll be shipping out to Saudi Arabia. But if they belong to Christ, he will meet their need, no matter where they are," Shaw confirmed.

Stithon Baptist Church of Radcliff set a goal of filling 100 bags of candy and delivering 30 dozen cookies to the post, said Nadine Priest, WMU director.

"We really feel we'll have a whole lot more," she added.

About 20 Stithon members already have been deployed to Saudi Arabia. The plight of servicemen and women is on the minds of church members, said Priest.

Carol Bruning, wife of Chaplain Maj. Frank Bruning, who is spearheading an effort to obtain baked goods and candy for 10 troops, said that gesture will be appreciated.

Cookies will be available at the chapel, which will be open all day Christmas day. The bags of candy will be distributed as chaplains walk the barracks, being sensitive to soldiers needing someone to hear them.

Churches may send goodies through New Year's Day, another dreary holiday on base, Bruning added.

Immanuel Baptist Church in nearby Elizabethtown is soliciting families to take an officer home on Dec. 23, the Sunday before Christmas. Service personnel must be permanently assigned soldiers at Fort Knox.

"Some of these guys will be going overseas soon," said Sue Metcalf, a member of the church's family life committee. "We want to make them feel a part of the holidays."



**ALL SMILES**—Adam Blackmon (center) is delighted with gifts he received at a Christmas party for dependent children of Fort Campbell military families. An adult women's Sunday school class of Henderson Memorial Baptist Church in Hopkinsville hosted the party as one of several attempts the congregation is making to bring cheer to families affected by the Persian Gulf crisis. (Photo by Betty Anderson)

## Chaplains offer New Testaments to military

by Lawanda Smith, Staff Writer

Saudi Arabian officials may not permit bulk shipment of Bibles and other religious materials to United States military personnel stationed in the Middle East, but individuals still may carry personal religious material.

Kentucky Army chaplains are offering New Testaments to every soldier deployed to the Middle East.

The pocket New Testaments, with desert sand-colored covers, are available for military personnel at deployment centers.

Chaplains offer the Bibles a second time as soldiers board planes bound for the Persian Gulf region.

At Processing for Overseas Replacement—for full-time military personnel, Army National Guard and Army reserves—soldiers go through nine different stations, explained Bill Harralson, installation public affairs officer at Fort Campbell. The last station is the chaplains' post, where deployed personnel are offered Bibles and other religious material.

"We don't actually give the Bibles to soldiers, but we make them available,"

Harralson said. More than 19,000 soldiers have been deployed from Fort Campbell, as well as 1,700 National Guard and reservists, he reported. Almost all of them took New Testaments.

More than 500 New Testaments have been given to personnel at Fort Knox, with more still available, reported Master Sgt. Ken Distler of that post.

The International Bible Society in Colorado Springs, Colo., makes the Bibles available to chaplains across the U.S. Robert Swales, IBS national accounts manager responsible for the military, reported that 50,000 New Testaments have been distributed nationwide through the grant program. Another 50,000 will be ready for distribution in January.

Numerous donors make the Bibles available at no charge to IBS or the chaplains. In addition, military chaplains purchase more New Testaments from IBS.

Gideons International also offers pocket New Testaments to new recruits and deployed personnel. Every day, a Gideon is at the Armed Forces Induction Center in Louisville, offering a Bible to anyone who will accept it. Most recipients are headed for basic training, but some are on their way to Saudi Arabia.

"There's really no way to tell how many Bibles we have distributed since the crisis began," said Gideon Gene Cartee of Louisville. "But I know of at least 800 we've given to chaplains."

People are more receptive to the gospel during crisis times, chaplains noted. The New Testaments may help offer personal hope during a national crisis, they said.

## History panel re-elects officers, sets budget

The Kentucky Baptist Historical Commission re-elected officers, approved a budget request and charted progress on several projects during its winter meeting Dec. 11.

The officers, all re-elected to one-year terms, are Ronnie R. Forrest, pastor of Mt. Pleasant Baptist Church in Lewisburg, chair; G. Truett Cocanougher, pastor of Central Baptist Church in Maysville, vice chair; Carson D. Bevil, pastor of Walnut Street Baptist Church in Owensboro, secretary; and Barry G. Allen of Louisville, director of the Kentucky Baptist Convention's business division, treasurer.

Commission members approved a \$7,300 budget request for the 1991-92 fiscal year. That total is the same as the current budget, with some modifications of line items.

The largest item is \$2,800 to provide an

index for the Western Recorder, the convention's weekly newspaper.

Among other items are promotion, \$1,500; local church history workshop, \$1,300; and meeting expenses, \$1,000.

Commissioners also heard a report on development of a brochure for churches that are disbanding.

The brochure is being designed to help disbanding churches wrap up their affairs decently and in order, and to help them preserve their churches' histories as they proceed, according to a draft outline of the material.

Commissioners referred the report back to committee—comprised of the three officers and J. Terry Wilder, pastor of Sand Spring Baptist Church in Lawrenceburg and president of the KBC Historical Society—for completion.

In other reports, commissioners:

- Heard that the project to index the Western Recorder continues on schedule, with the 1990 issues almost complete.

- Learned that the 1990 local church history workshop, held in October, was one of the largest such events ever conducted in the Southern Baptist Convention.

- Received a report that the recognition program for churches and associations that are celebrating anniversaries was well-attended during the Kentucky Baptist Convention annual meeting in Paducah last month.

- Learned that nearly all Kentucky Baptist directors of missions have taken advantage of the opportunity to receive "Baptist Heritage and History," a publication of the Southern Baptist Historical Commission.

# Bring 3 gifts to Christ this Christmas

## editorial

Marv Knox

"I like my freedom," the young American said. "But I like living. I can't think of anything I would die for."

She talked to a reporter for National Public Radio. They discussed the possibility of war in the Middle East. Unless you've already risked your life for a person or cause, you can't really know if you would die for any one or thing. But millions—martyrs, soldiers, heroes—have died for other people and causes.

"I can't think of anything I would die for." Not very Christmasy is it? But life-giving remains the central point of the Christmas story. The innocence of a virgin mother, the tenderness of a baby in a manger, the awesomeness of an angel choir thrill us at Christmas. But that little God-baby did not stay in a manger; he came to bring his Father's blessing to a sinful world. It cost Jesus—that

little baby, then grown up—his life.

This Christmas, we're reminded that others have placed their lives alongside Christ's, bridging the gap between a lost world and loving God. They have believed that sharing the message of salvation is worth risking lives.

Maurice Graham, our Southern Baptist representative to Kuwait, very nearly lost his life to Iraqi forces. Others before him died on mission fields.

This Christmas, almost 4,000 Southern Baptist missionaries in 121 countries believe the message of the first Christmas and Easter is worth risking their lives. Each day, they present their lives as living presents to Christ, and to the world.

In light of their sacrifice and Christ's, we can do no less than bring three gifts this Christmas: sacrificial contributions to the Lottie Moon Christmas Offering for Foreign Missions; daily prayers for all who share and receive the story of Christ; and the commitment of our lives to sharing that story in our own corner of God's world.

## See this season with child's eyes

### down home

A family together, decorating the Christmas tree.

That's not a favorite job for someone who (a) doesn't like messes, (b) is allergic to dust and (c) doesn't like messes.

Grouchy Daddy hunkered down into one of those let's-grit-our-teeth-and-get-this-over-with moods. You know, sort of a Scrooge with a family.

Make that a Scrooge with a family and a dog. Max batted about .387 with his ever-wagging tail, knocking ornaments all over the place. Between prancing kids and a swing-for-the-bleachers dog's tail, we'd be lucky to have enough ornaments to cover the blasted tree.

"Bah, humbug. Why can't we call Trees-R-Us, go out to eat, and come home to Christmas fantasy? We'll never get the bead rope untangled. And how do you suppose we'll get these little pine needles out of the carpet? Grrr. Grrr."

The ghost of Christmas past would have shrieked.

Grinch-Dad's lousy attitude almost stole the joy of Christmas present.

Then Molly intervened. Awash in boxes and tissue, she stopped singing and chasing the dog. Tugging on Daddy's pants' leg, she stared at the tree and asked an all-important question: "Wow! Can you believe it?"

Looking at a lighted Christmas tree through a child's eyes made a Dickens of a difference. Boxes and clutter and dust disappeared.

A tree of green—eternally green, a symbol of hope—took center stage.

Ornaments—each with a story, most marking milestones in our lives—glittered among the lights.

Nativity scenes lived again, bringing angels, wise men, sheep and donkeys, and the Christ-child—especially the Christ-child—into our home.

You know, of course, that neither little elves nor tiny angels arrived to clean the mess. Boxes, dust, packing tissue and a few down-and-out ornaments still cluttered the floor. But after glimpsing Christmas through young eyes, distractions didn't matter. The awesome can-you-believe-it spirit of Christmas had come in a child's excitement. And with Larnelle Harris singing "O Holy Night" from the tape deck, frustration melted into festivity.

May you see this Christmas through innocent eyes.

Drink deeply from the holiday cup of wonder, reveling in the love that sent God's only Son to live among us.

Eat generously at the table of hope, peace, joy and love, remembering that our Lord sacrificed to prepare the feast.

And rest gently near the fire of God's presence, knowing that no matter how cold the winter, the warmth of his grace always will embrace us.

— Marv Knox

## 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.

### No identification

Many wish the "controversy" would disappear, but ignoring it won't make it so. Attacks on "moderates" continue unabated. A "trustee" attacks a commentary, by the Southern Baptist Theological Seminary president, which was published when he was only one year old. One writer accuses moderates of being, "middle, neither hot nor cold ... just lukewarm."

Who are they and what do they believe? The dictionary defines moderate, "Kept or keeping within reasonable or proper limits; not extreme, excessive, or intense." The issue has never been belief in the Bible. Every moderate I know believes that "All scripture is God-breathed."

We don't believe in secret policy-making meetings for the party elite and man-made creeds that each Southern Baptist president changes.

President Chapman's new creed states, "When the Bible speaks, it speaks the truth ... historically, scientifically, philosophically and spiritually." Yet some conservatives say, "When we confront the difficulties of the Bible ... we are not to apply standards to the Bible that do not suit them. The scriptures were not written to give us a course in mathematics or in biology ... The language used in the Bible ... is the language of simple observation, not scientific empiricism." (W.A. Criswell, "Why I Preach That the Bible is Literally True," p. 61, 65) "Who is to say that Jesus wasn't in error about the fact of his return." (Paige Patterson, "Review and Expositor," Winter

1982, p. 111.)

Periodically someone questions how anyone can teach "that the Bible is full of flaws." Those who unquestioningly support the political machine which now controls the SBC should know the truth: Despite over 10 years of accusations, they have never identified a single professor who has ever taught that the Bible contains a single error or word they disbelieve. I have requested such proof several times and never received a response.

Richard A. Norris  
Youngsian, Korea  
Kentucky Baptist serviceman

### Learn from history

Recent calls for "freedom" within our Baptist ranks bring to mind the two extremes of absolutism and anarchy. All groups tend to move between these two poles, seldom reaching either end of the spectrum.

Today, Baptist "fundamentalists" stand accused of absolutism, and those of the opposite view issue calls which tend toward anarchy. True freedom is found in neither extreme. In the words of our great national hymn, "Confirm thy soul in self control, thy liberty in law."

In "The Lively Experiment" (Harper and Row, 1963), Sidney Mead discusses the cooperation of "rationalists" like Jefferson and "pietists," including many Baptists, in producing the First Amendment to our Constitution. They were strange collaborators, indeed.

He concludes (p. 62), "for neither the rationalists nor the pietists was acceptance of the principle of free, uncoerced, individual through individual whimsy ... they envisaged the individual's consent as first to the authorities and laws necessary for stability and order in the community. For both ... the individual became free only as he consented to necessary authority, discipline and responsibility."

If our "moderates" can hear that reminder, and those of more conservative views can remember that for Baptists the "necessary authority" is the Bible and not our views concerning it, we can work together. If not, surely Morris Chapman is correct in predicting that we will "not split but splinter." As has been said, those who will not learn from history are required to repeat.

R. Charles Blair, Director of Missions  
West Kentucky Baptist Association  
Clinton

### Show compassion

We were dismayed that the report on attempting to prevent teen-age suicides (WR, Dec. 4, 1990) failed to mention one significant cause. Studies cited in the U.S. Health and Human Services Secretary's task force report on youth suicide (January, 1989) show that gay youth are about three times as likely to attempt suicide as other youth.

The report says at one point, "Faiths that condemn homosexuality should recognize how they contribute to the rejection of gay youth by their families and suicide among lesbian and gay male youth."

Since we have no record of Jesus ever commenting on a person's sexual orientation, why can't we show his compassion as the sexual identities of our Baptist youth emerge?

David Tribble  
Jimmie T. Henley  
Louisville

## western recorder

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## viewpoint

# Gospel-spreading demands total involvement

by Beverly Cathey

At the heart of the great commission is world missions. Bowing before the lordship of our resurrected Christ demands total involvement in taking the gospel to all nations.

His last command to his church after his victory over death was to be witnesses unto him, "in Jerusalem, in Judea, in Samaria and to the uttermost parts of the earth." (Acts 1:8)

He made his Second Coming contingent upon this mandate with these instructions.

Therefore, at the heart of our service for Christ is the spread of the gospel. For the first time in the history of Christianity this monumental task of world evangelism is within the reach of God's people.

This is the goal of the Bold Mission Thrust.

We as Southern Baptists have before us

a challenge to complete the task for which our forefathers suffered untold hardships and martyrdom. Not to rise to this occasion constitutes not only disobedience to our Lord, but unfaithfulness to the trust of those who have run the race before us.

Serving as a first-term trustee of the Foreign Mission Board has afforded me the privilege to see the inner workings of the board and staff, and also to share in the vision and strategies of the greatest mission program in the world.

Seeing the concern and commitment of our leadership to the spread of the gospel has been a reviving and life-changing experience.

We have visited the mission fields and worked with our missionaries first hand. We have seen the often-impossible conditions under which many of them labor. We have felt their concern and sensed their devotion to the call of God that has taken

them to a strange and often dangerous places in order to share the gospel of Christ. They have literally laid their lives on the line to fulfill the great commission. We at home "hold the ropes" through our prayers and giving. We cannot let them down, nor our Lord, nor the precious souls for whom Christ died.

This is why I support so enthusiastically the Lottie Moon Christmas Offering. It represents clean water to the thirsty, food for the hungry, clothes for the naked, medicine for the sick, hope for the downtrodden, training to the national pastors, literature for the hungry minds and a thousand other things in the name of Christ. Most of all, it means the preaching and the teaching of the gospel to the lost.

I want to encourage all Kentucky Baptists to give sacrificially in light of the open doors God has set before us.

Beverly Cathey, of Ashland, is a Foreign Mission Board trustee.



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William W. (Bill) Marshall  
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## Lottie Moon is still for all Southern Baptists

by H. Stephen Shoemaker

In mid-October at the invitation of Dr. Keith Parks, president of the Southern Baptist Foreign Mission Board, and Dr. Bill Hancock, pastor of Highview Baptist Church in Louisville and chairman of the Foreign Mission Board, I with two other Kentucky pastors, Howard Cobble and James Jones, journeyed to the Foreign Mission Board headquarters in Richmond, Va. We joined about 50 other pastors from around the Southern Baptist Convention to be briefed on the work of the FMB all over this world and to join in conversation about how best to promote the Lottie Moon Christmas Offering for Foreign Missions.

We were from all theological perspectives in our SBC. The meeting was the brainchild of Bill Hancock, and he challenged us to challenge churches all over the SBC to increase our Lottie Moon giving by at least 10 percent over last year.

It was a challenge I was eager to take up before the trip and one I even more eagerly took up upon my return. I am doubling my own gift to Lottie Moon this year, and I challenge you as Kentucky Baptists, as I challenged Crescent Hill Baptist Church, to give more generously than ever to support our foreign missions through Lottie Moon. I have seen mission work face to face in Brazil, Portugal, Spain, Israel and Egypt. One cannot witness such remarkable work and not want to give sacrificially.

Our convention is going through an unhappy time, and our unhappiness is having financial consequences. But our world is wandering lost far away from God, and we must not let our theological controversies dampen our mission zeal. I can give unhesitatingly to Lottie Moon because every penny of it is going to meet requests of our missionaries overseas. I pray you can, too.

The FMB briefing gave us exciting and profoundly moving pictures of what is going

on all over the world. For example, in Africa our missionaries are trying a new preaching strategy with people-groups who have oral culture rather than written-language culture. They are teaching how to share the Bible orally—story-telling the Bible—when written scriptures are not possible. It also was inspiring to see how the FMB is preparing people to go to people-groups now unevangelized and to countries where missionaries are not allowed. I also was moved by the caliber of person being appointed to go overseas. God's spirit is calling, and calling our best.

Don't give way to sentimentalism—Christ cannot be shared except by the giving of lives and money—or give in to cynicism—theological controversy must not dishearten the heartbeat of our common life, missions.

Just give! For the world's saving! And may Christ be praised.

H. Stephen Shoemaker is pastor of Crescent Hill Baptist Church in Louisville.

### From under the sofa

The tree is decorated once again. With the passing of the years, some of the ornaments are missing. They now mingle with other ornaments on the Christmas trees of our older two children; new generations of Christmas trees.

They took to their homes the ones which for them have the most meaning.

But we have kept some for ourselves, unwilling to part entirely with our special memories.

In every room of our house there are signs of Christmas-past, like the white porcelain choir of angels from Munich where we were assigned from the Middle East in 1975. Several nativity sets remind us of other places and times—the one made by Palestinian refugees, the one from Chile; another from Kenya; and the most recent one, hand-crafted of clay, from Brazil.

A hand carved olive wood nativity rests atop a walnut table belonging to Alice's great grandmother. One leaf of the old table bears the burn marks of its use as an ironing table by this maternal ancestor.

In the olive wood set, the Christ Child is carved separately from the crib in which he lies. And when I pass it, a particular Christmas memory is reborn.

Many years ago we visited Charles and Carolyn Warford (now missionaries in Germany) when he was pastor in Maryland. Our oldest two were about 4 and 3 respectively, our youngest unborn. The Warfords had decorated their coffee table with a nativity set. Some time during the course of our visit, it was noticed that the baby Jesus was missing. We all searched for him, including the waste baskets and the larger garbage bin, thinking he might have been thrown out with the wrappings from the Christmas gifts we had exchanged.

Our son, Stephen, was very quiet, not as enthusiastic as the rest of us about locating the missing figure. It, too, was a fine olive wood set purchased by the Warfords when they served as volunteers in Jerusalem in the late 1950's.

I can't say that I remember the look on his face when our son crawled along the front of the sofa, reached under it and pulled out the baby Jesus. For whatever reason can be found in a child's mind, he had "hidden" the Christ Child.

We were all relieved to have baby Jesus back where he was intended to be.

For whatever reasons we hide the Christ Child under a "sofa," under a "bushel" or in the rubbish of our tattered lives, it is the Christmas season which calls to the little child within us; calling us to bend our prideful knees to bring back out to his rightful place—the savior of the world—our "King of kings, our Lord of lords."



HOLY LAND SCENE—A woman makes her way home riding a donkey along a hilltop in the Judean desert, homeland of Jesus. Such scenes repeat themselves daily in the land

of the Bible and remind Christians of Mary, who gave birth to our Savior almost 2,000 years ago. (RNS photo by Richard Nowitz)

# Twelve-step programs meet needs churches ignore

by Ken Camp

Twelve-step programs for recovery from addiction often resemble the New Testament church more than established congregations do, according to Christian author

and lecturer J. Keith Miller.

Miller was keynote speaker at the first annual Regional Clergy Conference on Addiction in the Religious Congregation in Dallas. Sponsors of the conference, which drew about 250 participants from at least 10

denominations and several secular organizations, included the Texas Baptist Christian Life Commission and Dallas Baptist Association.

Twelve-step programs patterned after Alcoholics Anonymous are the fastest growing spiritual movement in the United States, and the 12 steps offer a model for Christian spiritual healing and growth, Miller said.

"The program operates on biblical principles so tough that we aren't using them in the church," he said, pointing to the shared intimacy of 12-step groups with their emphasis on personal moral inventory, confession, authentic spirituality and unconditional acceptance. "The program is very much like the New Testament church—no paid leaders, no money, no buildings, no evangelism program, and no one wants to join," Miller said.

Although the language of A.A. and similar 12-step programs is not explicitly Christian, the character traits of the "Higher Power" in A.A. literature are the same traits of God revealed in the Bible and in the person of Jesus Christ, Miller maintained.

"Jesus is the Higher Power," he said. "Jesus is loving enough and caring enough to do this program anonymously."

Miller challenged churches to discover "where the pain is" in their communities and to become servants to hurting people.

"Jesus only spends his Sundays in church," he said. "He spends his work week with people in pain—the poor, the prisoner, the naked and the hungry. If we want to get with Jesus, we'd better get with them."

At least one church member in four either has an addiction or has chemically dependent loved ones, according to conference organizer Lester Wigley, a Southern Baptist minister.

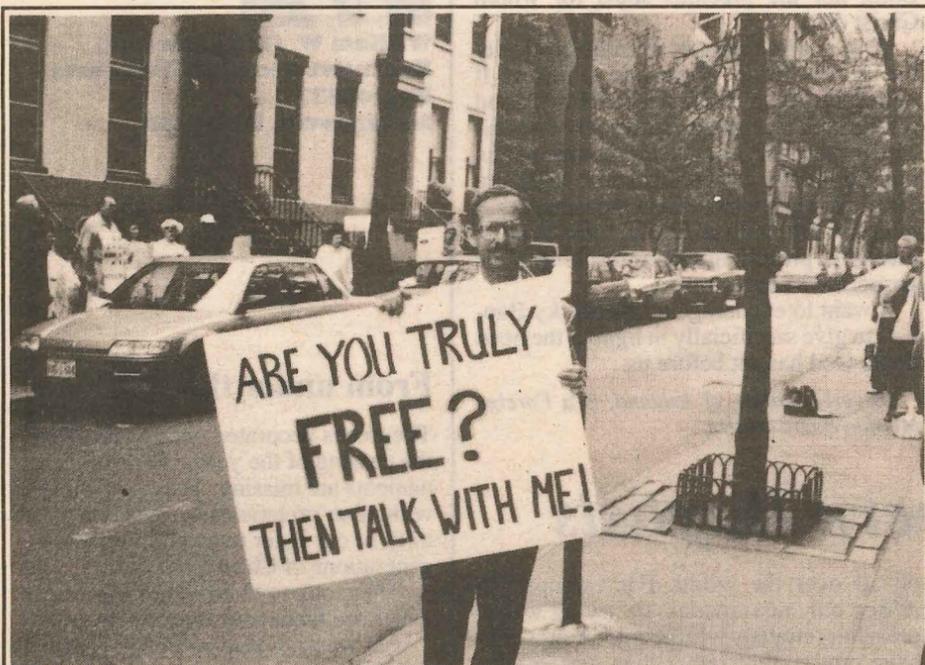
In his practice last year as director of Rebirth, Inc., a Christian-based chemical dependency program that grew out of a support group at Midway Road Baptist Church in Dallas, Wigley said he saw 327 Christians with addiction problems.

"Most said they couldn't talk about it in their church. Many feared their Christian values would be discounted if they entered a program in a hospital. The secular and the Christian communities must work together on this," he said. "These are not bad people trying to get good. These are sick people trying to get well."

Rather than just reacting when addiction occurs and dealing strictly in crisis intervention, churches should offer pro-active educational programs to teach coping skills to younger children, said Shelly Vaughn, drug education consultant with the Texas Baptist Christian Life Commission.

Youth ministers and Sunday school teachers working with teenagers and children whose parents may suffer from addiction can help them by emphasizing the power of play and by stressing the unconditional love of God, Vaughn said.

"Also, teach them the wonderful gift of ambivalence," she said. "Let them know it's OK to love their parents and at the same time not to love what their parents are doing." (BP)



Former Witnesses demonstrate at headquarters—Fifty former Jehovah's Witnesses gathered at denominational headquarters in Brooklyn, N.Y., to witness to employees about "false doctrines" of the Witnesses. The group opened the rally with prayer and sang hymns as they walked with signs. (RNS photo)

## Church-state separationists battle growing opposition in nation

by Darrell Turner

Proponents of strict separation of church and state said there is a great need to educate the public about their cause in view of an increasingly hostile climate in the legislatures and courts.

Several speakers at a conference on "200 Years of the Bill of Rights: The Outlook for Church-State Separation," held by the New York Committee for Public Education and Religious Liberty (PEARL), said that dissatisfaction with public schools has been a major factor in creating a climate more favorable toward "accommodation" toward religious groups on the part of government.

"We really have a job to do in every meeting with our public education officials," said Arnold Fege, director of governmental relations of the National Parent-Teacher Association (PTA). In a panel on government support for religious schools, he said there is no champion of strict separation in the Congress today comparable to former Senator Lowell Weicker of Connecticut, and that as a result, movements like PEARL are no longer able to muster majorities to vote down measures that would

threaten church-state separation if they were to get to the floor from committees.

Fege said that "the right is getting together with the left in the abuse of church-state accommodation." As an example, he said that the U.S. Catholic Conference has been on the same side with 140 other organizations, including the Children's Defense Fund, in supporting child-care measures in Congress that would provide some form of government aid to church-operated day care centers.

Randi Weingarten, legal counsel for the United Federation of Teachers, said that the concept of school choice is being used "in the newest assault on public education." While she said the concept of allowing parents to select what public schools they can send their children to "is an attractive alternative to schemes for public funding of private education," she warned that the concept of choice in education is also being used by proponents of vouchers and other aid to private schools.

The fourth member of the panel, New York State Assemblyman Daniel Feldman of Brooklyn, said he felt himself in disagreement with many of the strict separationist positions taken by PEARL, even though in "virtually every other context, I am regarded as someone who supports the separation of church and state."

Feldman said he favors such measures as providing state aid for the administrative

costs of government-required immunization programs in religious schools, as well as allowing state aid for special education programs for Hasidic Jewish schools in the Hasidic village of Kiryas Joel, N.Y., to aid emotionally disturbed children who would not be able to function if forced to attend such programs in public schools.

Alan Dershowitz, professor of law at

Harvard University, told the gathering in a luncheon address that the battle for church-state separation is "the struggle that we're always going to be in a minority on."

He stressed the importance of fighting for the religious liberty and other First Amendment rights of all people. "Fighting for the religious freedom of ourselves is very easy to do," he said.

## Evangelicals losing war on morality

by Brena Kent Paine

"While gaining political and numerical victories, evangelicals are losing the war of morality," Robert L. Thomas told more than 475 theologians who attended the 42nd annual meeting of the Evangelical Theological Society at New Orleans Baptist Theological Seminary.

"Our greatest need is for more individuals whose lives are holy," Thomas insisted.

Thomas, professor of New Testament at The Master's Seminary in Sun Valley, Calif., delivered the presidential address during the largest-ever meeting of the organization for evangelical Christians. New officers were elected and theological papers were presented on the general subject "Morality and Ethics."

"About 40 million people in America call themselves evangelical Protestants," Thomas said. According to a June 1990 Gallup poll, "The percentage of Americans affirming a personal commitment to Jesus Christ has risen from 60 percent in 1978 and 66 percent in 1988 to 74 percent in 1990; and 95 percent of these testify to a born-again experience," he said.

"Since evangelicals are generally recognized as the base center for this nation's morality, one could predict an environment of higher ethical standards than ever as we begin the last decade of this century. Instead, however, we seem to have reached an all-time low in national behavior.

"We see legal abortion claiming the lives of 1-plus million fetuses a year; a pornographic industry that annually brings in \$8-\$10 billion and is still on the increase; 18 million people addicted to alcohol and 28 million to drugs; homosexuality, a thoroughly disapproved lifestyle 30 years ago, is now accepted, is legal, and is increasingly respectable." (BP)

## First sanctity of life lessons appear in 1991

by Frank Wm. White

Sunday school lesson planners are interrupting ongoing study units to provide the first annual sanctity of human life lesson on Jan. 20, 1991, for all older children, youth and adults using Southern Baptist Bible study materials, according to a curriculum manager responsible for the project.

Youth lessons were written by Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., with Ozzie Ingram, minister to youth at Immanuel Baptist Church in Lexington, writing teaching procedures. (BP)

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# Vision, leadership and Sunday school make growth possible

by Mark Wingfield

Vision, pastoral leadership, Sunday school, evangelism and ministry were repeatedly touted as keys to church growth during the first national church growth conference sponsored by the Southern Baptist Home Mission Board. The conference was held at First Southern Baptist Church in Scottsdale, Ariz.

Speakers ranged from denominational leaders to mission pastors. They represented suburban churches, inner city churches, black churches, ethnic churches and small-town churches.

In the closing session, HMB President Larry Lewis urged participants to remember the basic principles they had heard and adapt them to their unique situations.

"If you tried to implement every idea you've heard here, you would likely perform such an operation that the patient would never recover. Don't just do what comes down the pike from Atlanta or Nashville. Every church field is different. Every pastor needs his own vision," Lewis said.

The idea of vision was central to every testimony given.

"It's one thing to be a man of God, but it's another thing to have the plan of God," said Johnny Hunt, pastor of First Baptist Church in Woodstock, Ga.

Darrell Robinson, HMB evangelism vice president, urged pastors to "get a vision from God and stick with it."

Successful church growth requires that vision to be transferred to the people in the pew, said Ken Hemphill, pastor of First Baptist Church in Norfolk, Va.

"Pastors may have a vision for church growth but fail to communicate that vision. The result is chaos."

Hemphill said church members will respond to new ideas and strategies if the

## Youth evangelism lacking in SBC

by Mark Wingfield

Churches don't suffer a lack of ideas for youth ministry today, but a lack of evangelism, a youth ministry expert said.

"We've got a crisis in the Southern Baptist Convention and it's in youth baptisms," said Dean Finley, a youth evangelism specialist with the SBC Home Mission Board. Finley led a workshop during the HMB's first national church growth conference in Scottsdale, Ariz.

He cited statistics showing that youth baptisms declined from 130,000 in 1972 to less than 90,000 in 1987. Youth baptisms increased slightly in 1988 and 1989 and are projected to increase slightly in 1990.

From 1972 to 1987 when youth baptisms declined by nearly 40 percent, the youth population declined only 12 percent, Finley observed. Also, the long-term decline in youth baptisms occurred when resources for youth ministry proliferated.

"We don't suffer from the lack of ideas today," he declared. "We suffer from the lack of evangelism."

"When was the last time a teenager got saved in your Sunday school?" Finley asked. "Could a teenager get saved in your Sunday school if he wanted to?"

"Too many times the answer is no. That's the scary part."

Evangelism should be the purpose of everything done in youth ministry, including every activity, Finley said.

"Evangelism is the spark. If you have teenagers show up for activities and you don't do Jesus, they'll stop coming. If we don't meet their spiritual needs, they'll go look somewhere else." (BP)

pastor will take time to explain what needs to be done and why.

Pastoral leadership was another recurring theme of the conference.

"If we're going to reach this country for Christ, pastors have got to turn around," Robinson said. "Pastors are the key. The speed of the leader is the speed of the team."

The kind of pastoral leadership that produces growth requires more than an 18-month commitment, another speaker said, referring to the average tenure of a Southern Baptist pastor.

"Most pastors only stay about 18 months and wonder why growth doesn't happen. They don't stay long enough to develop fellowship," said Keith Wiginton, pastor of First Baptist Church in Altus, Okla.

Wiginton said it took him seven years to win the complete trust of his congregation that led to growth. He described a power struggle that inevitably develops between a new pastor and a congregation. "The pastor should be the leader," he explained. "But he's a dumbo if he doesn't realize he needs those deacons, he needs those other people."

The place to make the best use of those church leaders is Sunday school, speakers agreed. Sunday school remains a staple of growing Baptist churches, said Bernie Spooner, director of the Sunday school division of the Baptist General Convention of Texas.

## Openness required for 21st century, speaker says

by Mark Wingfield

The kind of openness to change that made Southern Baptists boom in the early 19th century will be necessary for growth in the 21st century.

That's the assessment of Paul Pearson, a Presbyterian and dean of the school of world missions at Fuller Theological Seminary. Pearson spoke to Southern Baptist state directors of missions during their annual meeting in Scottsdale, Ariz.

"As societies change throughout history, God raises up new forms of the church. Our task as Christians is not simply to repeat tradition but to ask how we can best communicate the gospel to our generation," he said. "The kind of people to whom our traditional churches appeal is decreasing."

Pearson cited a number of trends churches must grapple with in anticipation of the 21st century:

- Absence of denominational loyalties. "The old denominational loyalties are weak for those inside the church and even weaker for those outside the church," he said. "Denominational labels of a half century

"Sunday school is a transferable approach to church growth," he explained. "Many of the things I see coming on the scene today are not transferable; they require a certain kind of leader."

Pastors should use their best workers as Sunday school teachers, making that the front line of ministry, he explained. "The strongest among us need to be challenged and convicted that Sunday school is where they should be doing their work."

Additionally, growing churches set bold goals for Sunday school and then work to meet those goals, he said.

Spooner said the time-tested principle of adding new units for growth still holds true. "Most of our plateaued and declining churches could grow if they would just add a new class or a new ministry."

Ultimately, Sunday school should be used as an evangelistic tool, he said. "The great strength of the Sunday school is not in education alone, but in mobilizing the church to get out into the community."

"The primary purpose of Sunday school should be for evangelistic outreach," Hemphill added. "The heart of the Sunday school must always be evangelism."

Speakers called for a holistic approach to evangelism as an ongoing mindset rather than an occasional strategy.

"If you think evangelism is to do two crusades a year, you're not doing evangelism"

ago are increasingly irrelevant to the people we're trying to reach. Our goal is not to pin this or that label on people. Our goal is to communicate the gospel."

- Lessons from the success of the charismatic movement. While not a charismatic himself, Pearson said he believes the evangelical church should learn a few lessons from the success of that movement.

Namely, he cited the need for relating God's power to the everyday crises of life. Charismatics have "shown us God is not an absentee landlord, but that he's alive and working today," Pearson declared.

- Missiological renewal. "Theological renewal in itself is not enough," Pearson said. "We also need missiological renewal."

He suggested pastors should look at their communities with the eyes of a missiologist and attempt to turn the church's focus outward rather than inward.

- Internationalization. During the 20th century, the focus of evangelical Christianity has spread beyond North America and Europe, Pearson said.

At the beginning of the century, only 5 percent of evangelical Christians lived in

ism" said Jorge Navarro, pastor of Iglesia Bautista Nuevo Nicimientto in Wilmington, Calif.

"Evangelism is not a strategy or a technique so much as it is a spirit," Lewis declared. "It's an attitude."

Hemphill agreed: "Evangelism begins with an atmosphere, and it is created by the pastor. You can call 14 evangelism directors, but if the pastor doesn't promote it, it won't do any good."

The proper attitude produces the proper atmosphere for church growth, Wiginton added. "In most of our churches we've got an attitude problem which produces an atmosphere problem. We get what we expect."

A holistic approach to evangelism also will include ministry, speakers said.

"The average Baptist church has limited its field because it wants to be a comfortable social club," Wiginton said. "It wants to reach out to the whites, the rich. But there are only so many of those people in any community."

"It's time we got back to the biblical pattern," Wiginton declared. "We must be a rescue squad for Jesus, reaching all people."

"Are we reaching out to the downtrodden, to the helpless?" Lewis asked. "Growing churches have a compassion and concern for the people around them." (BP)

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## Soul winning encounter announced

by Mark Wingfield

Southern Baptists will get a second chance to tell America, "Here's Hope."

A national soul winning encounter slated for 1995 will carry the same theme as the denomination's 1990 simultaneous revivals: "Here's Hope. Jesus cares for you."

Internal publicity for the year-long emphasis will carry a slightly different theme: "Here's Hope. Share Jesus Now."

Rather than emphasizing only simultaneous revivals, the 1995 emphasis will be expanded to include personal evangelism leading up to simultaneous revivals.

The national soul winning encounter will consist of two phases—60 days of personal evangelism and six months of "harvest revivals."

The HMB will enlist 1.5 million people

who will commit to witness to one person each day between Jan. 8 and March 9, 1995. Those 60 days of personal evangelism will be followed by a nationwide emphasis on revivals between March 12 and Sept. 30.

Within that framework, suggested dates for revivals will be determined in each state. Some will be held simultaneously statewide; others will be held simultaneously by associations.

The soul winning encounter concept has been endorsed by state evangelism directors and will be planned by a steering committee from that group. Resourcing and coordination will be handled by the Home Mission Board.

Adoption of the Here's Hope theme was announced to evangelism directors during their annual meeting in Scottsdale, Ariz. (BP)

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## clear creek chronicle

### Second career

When the Secrists get together, you can count on hearing some preacher jokes. Beginning with grandfather Joseph R. Secrist I, other preachers in the family include father, three sons, two uncles and three cousins. Seven of these provided the preaching for an August revival near the Secrist homestead of Winona, W. Va.. Second-year student Bernard Secrist opened and closed the revival.

Bernard Secrist walked the aisle at age 13 and made a decision, but "nothing happened." Secrist recalls his conversion at age 28: "On Sunday night Sept. 17, 1966, the Holy Spirit spoke to me of my spiritual condition. I accepted the Lord that night, and my life changed. God blessed me with a church to serve in for the next 23 years." Secrist has filled most jobs in First Baptist Church, Suitland, Md.—chairman of deacons, Brotherhood director, Bible teacher, trustee chairman, treasurer, MasterLife instructor, lay-renewal speaker. He preached at missions and churches all over Maryland.

Secrist moved from West Virginia to Washington, D.C., in 1959 and went to work for a moving-storage firm. Eight years later, he and a brother bought the business. Most of his 30 years in Washington he "lived at work. I loved my work. It was lots of fun. I met many nice people, made lots of money and had a sense of accomplishment." The years included marriage to Washingtonian Sandra Snellings on May 12, 1962, and the birth of their daughter Stephanie in 1972. In 1989, he sold his business and started ministry training at age 50.

Unlike most Clear Creek students, the family purchased a beautiful home in Cumberland Gap, Tenn. The quiet setting with ducks in the back field is quite a contrast to his busy Washington life. That has been his biggest adjustment. "I had forgotten how slow it was in the mountains. Washington businesses could not survive the way they operate here."

Secrist is a ministry intern at Pumps Springs Church, Harrogate, Tenn. He feels called to pastor small struggling churches. The promise to Joshua is his assurance for the years ahead: "Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go" (1:9).

## mountains to the mississippi

**PERSONNEL:** Pastors—Herbert Stephens to Obion, Hickory, from Pilot Oak, Water Valley. ... Phillip Beckner to Oak Forest, Smiths Grove. ... Ronnie Adams, former missionary to Venezuela, to Twelfth Street, Paducah. ... Lee Roy Dillehay to Cave City, Cave City, from Fordsville, Fordsville. ... James Wright resigned Be-

thany, Louisville, to go to Arizona. Others—Craig Holloman to Bellview, Paducah, as minister of music and youth. ... Jimmy Allen to Union, Union, as minister of music.

**ORDINATIONS:** Ministry—Peter John Coleman by First, Highland Heights. ...

Immanuel, Covington, commissioned Earl and Marlene Jewel as inner-city missionaries. ... Randy Shaw by Edmonton Worship Center, Edmonton.

Deacons—Richard Chamblee by Immanuel, Covington. ... Mark Turner and Don Twehues by Decoursey, Covington.

## Balanced program aims at student evangelism

by Frank Wm. White

While evangelism has been a hallmark of Southern Baptist student ministry, a new plan to balance elements of student evangelism training could improve the focus and increase the numbers of student professions of faith.

Evangelism is not a separate program for student ministry but "runs through the fabric of all we do," said Brad Gray, consultant for evangelism in the Sunday School Board's student ministry department, told state directors of student ministry meeting in Nashville in annual planning sessions.

Uniform Church Letter reports for 1989 indicate a total of more than 9,900 college student baptisms. In a separate reporting system, campus student ministry directors

reported 6,600 student conversions through Baptist Student Union in 1989-90.

"Teaching students how to share their faith is the most effective and important thing we do in student ministry," Gray said.

A balanced program that involves ongoing weekly evangelism efforts and lifestyle evangelism as well as special events for mass evangelism and semester training efforts helps maintain a continued focus on evangelism, Gray pointed out.

"A balanced program is the only way to reach a large number of students because it involves a variety of approaches," he said.

Two new products will be available in April 1991 to support student ministry evangelism efforts.

A revised SHARE Seminar Workbook written by Milt Hughes, student ministry

department editor, will have an added section on building relationships.

Dealing With Life's Questions written by Jerry Hayner, pastor of Forest Hills Baptist Church in Raleigh, N.C., will be a collegiate version of Outreach Bible Study materials. Outreach Bible Study is an eight-week Bible study for non-Christians. Previously student groups have used the adult and youth Outreach Bible Study editions.

As many as 5,000 students will be trained to use the Collegiate Outreach Bible Study materials during Ridgecrest, N.C., and Glorieta, N.M., student conferences in August 1991. Conference Bible study sessions led by Hayner will feature the content of Collegiate Outreach Bible Study. Small group sessions following the daily Bible study will deal with leading Collegiate Outreach Bible Study groups.

Outreach Bible Study specifically designed for college students will help further the results already seen from Outreach Bible Study groups, said Bob Lee, director of student ministry for the Baptist General Convention of Oklahoma. "Hundreds of students are being reached weekly through Outreach Bible Study on campuses across our state," Lee told fellow state directors.

Training for students in evangelism, such as the Collegiate Outreach Bible Study training at conference centers in 1991 and on-going witness training on campuses are effective in increasing professions of faith, said Dale Robinson, state director for the California Southern Baptist Convention.

"In goal planning, we have discovered that the more people we train in evangelism, the more professions of faith we have. We've decided to focus on evangelism training," Robinson said.

During the meeting, state student ministry directors decided to plan a national student missions conference in 1994 at a time and location to be determined later.

The 1994 conference was recommended by the student ministry long-range planning committee based on a petition from students and requests from Southern Baptist mission agencies following MISSION 90, the national student conference held in Fort Worth, Texas, in December 1989. (BP)

## Former athlete depends on God

by Breena Kent Paine

"People are making millions of dollars in football and baseball, but if they are lost," Garry Harper said, they are missing out on the best things of life.

A former star quarterback from Miami, who is now a student in the master of divinity degree program at New Orleans Baptist Theological Seminary, Harper tells aspiring athletes, "Don't define your own personal success in life by what you do or do not do on the athletic field, or ... by what others do or do not say about you; but define success by what you feel in your heart about your relationship with God. ... We can accept God or we can reject him, and our success hinges on that question."

It took some difficult circumstances, however, for Harper to discover that for himself. Recognized in high school for his athletic skills, he was drafted by the Cincinnati Reds to play baseball. Harper turned down the offer and accepted a football scholarship to attend the University of South Carolina.

His first semester in college, however, the 18-year-old failed four out of five classes, and his parents went through a

divorce. Then, as a third string quarterback, Harper fumbled the ball on an important play; by the spring semester, he was sixth string.

Harper's 265-pound, Christian roommate/teammate found him alone in his dorm room, crying in desperation.

"I told him I was ready to quit," Harper said. "He picked me up by the collar over his head, then threw me down. ... Then he told me he loved me and God loved me. He shared Jeremiah 33:3 and Romans 8:28 with me. I got on my knees and asked Jesus to come into my heart."

That spring of 1978, he moved from sixth string to second string, and by the fall of his sophomore year, he was USC's starting quarterback.

Harper completed his college career third in career passing and sixth in career total offense. He played in the 1979 Hall of Fame Bowl against Missouri; and in the 1980 Gator Bowl against Pittsburgh. He played against Michigan in front of 104,000 people, and against the University of Southern California in Los Angeles' coliseum.

"It all boils down to obedience," Harper said. "I haven't lost anything by following God; I've gained so much more." (BP)

## America's poor need Christian love and assistance

"The Bible says if you say you love God and you hate your brother, you are a liar," said Nathan Porter to a Missionary Day audience at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Christianity "stands by the side of those who are hurt to share their despair, fear, embarrassment, shame, blame and hopelessness; just as Jesus did for us," added Porter, assistant director of church and community ministries department at the Southern Baptist Home Mission Board.

America bears the burden of more than 52 million people hovering near the poverty line, struggling to provide life's essentials for themselves and their families, Porter said. "One out of five children that reach the age of 18 is a functional illiterate who is unable to fill out a job application, read the want ads, read John 3:16 or read those

witnessing tracts we believe so many people are helped by reading," he added. "The poor in America are the little people of the Bible—the old, women, children, those that are sick both mentally and physically, those who are powerless ... the very people for whom Jesus came into the world."

"If we are followers of Jesus, there should be hope for the poor because as followers he also has anointed us and gifted us to do the very same thing he did when he was here in the world—to minister, to love and care for those in need," Porter said. He said he believes the current trend of declaring a self-centered gospel which stresses personal spirituality and ignores the needs of others is selfish and self-serving.

"What stands in the center of your faith? The Bible or Jesus?" he asked the seminary audience. "My faith is focused on Jesus.

Only he leads us to the Father. Jesus is the one who sends us the Holy Spirit to dwell on our lives and gifts us for ministry and service. The gospel calls for repentance, total faith in Christ, humility, acceptance and love for one another, daily cross bearing, giving, sharing, and being on a mission in today's world."

In conclusion, Porter urged people to respond to the call of missions by taking the opportunity to give money, in cooperative effort, to the Annie Armstrong Easter offering and to serve as volunteers. "Our call is to be on a mission to penetrate culture, to impact the world, to change lives and to change society." He reminded the listeners that Christians have a transforming influence. "Love must not be words and talk. It must be true love that shows itself in action." (BP)



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

## sunday school lessons

LESSONS FOR DEC. 23, 1990

Life and Work Series

### Worshiping the King

**Matt. 2:1-2** The scriptures do not disclose the wise men's number, their names or the country from whence they came. They were students of astronomy. They were also men of rank, wealth and influence.

**Matt. 2:3-6** When they inquired about the newborn king the whole city was

troubled; Herod the Great was greatly disturbed lest he should lose his throne and his power. Many of his subjects hated their ruthless ruler so much that they would have been glad if all his power had been taken from him.

**Matt. 2:7-8** Troubled by the news that a king had been born, Herod worked out a scheme for action. Feigning respect and love for the new king, Herod, instructed the wise men to locate him. Pretending that he desired the information in order that he might go and worship the messiah, his only desire was to put him to death, but God thwarted his evil purpose.

**Matt. 2:9-10** The wise men started immediately to Bethlehem in search of the young king. As they left, the star which they had seen in the East again appeared to them and led them to the very spot where the Lord Jesus was.

**Matt. 2:11** The wise men were filled with joy when they stood in the presence of the young child and his mother. They were sure he was the one for whom they were searching. They rejoiced when they found the king whom they had come to worship. After they had worshiped him, they opened their treasures and presented to him their gifts of gold, frankincense and myrrh. They gave to Christ the very best they had.

International Series

### The Good Shepherd

**Luke 2:8-12** While shepherds watched over their flocks by night, they were visited by an angel who said to them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in

the city of David a savior, which is Christ the Lord."

The angel announced the most wonderful news ever given. The heavenly hosts sounded forth praise to God because of the birth of the savior. Soon after the departure of the visitor from heaven, upon seeing the savior lying in a manger, the shepherds manifested awe and joy. When they returned, they were "glorifying and praising God for all the things they had heard and seen." They rejoiced because they had seen the son of God who was to bring so many blessings to this world.

The shepherds set themselves to the task of proclaiming to others the good news they had seen and heard. In this respect, they set for us an example. If people are to become Christians, they must hear about the one who can save them. Let us be faithful in witnessing for Christ.

**John 10:11-18** Christ took some commonplace things such as the shepherd, the sheep and the sheepfold and made them the vehicle of certain truths. In teaching how essential to life he is, Christ said "I am the door."

Christ is the door to salvation. One who enters this door will find protection from the pangs of the past, the perils of the present and the fears of the future. Christ came in order that we might have abundant life—the life which lifts us above the changes and circumstances of this world. In him there is an all-sufficiency to satisfy our needs.

Christ our savior, who calls himself "the good shepherd," watches over his sheep. He knows all our weaknesses, dangers, cares, temptations, struggles and needs, and provides for all our physical, intellectual, material and spiritual needs.



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

## homes for children

### Warning signs

Did you ever notice how many warning signs there are in our society? Our highways are lined with signs indicating dangerous curves or other hazardous conditions. Most products we buy today have warning labels and instructions to be sure and read all of the directions before the product is used. We are warned about cigarette smoke, alcohol consumption, saturated fats and the need to be more conscious about our environment.

I believe these warning signs are important, and I know we are becoming a healthier society because of them. The problem is that in the area which is so vital to all of us, relationships between husband and wife and between parents and children, we have had few detailed instructions to go by.

A key warning sign in this area has to do with communication. In our time when both parents work and have so little time to spend with each other and with the children, it is vital to talk to one another.

Yet, how much time do you spend talking with your spouse just about the happenings of the day? How often do the two of you take time to just enjoy each other's company? Many of us spend much more time talking with people at work than we do with our spouse. The relationship between husband and wife has to be constantly nurtured. With so many marriages ending in divorce today, it is obvious that we are not communicating enough.

With our children we must also work to maintain communication. Though talking with an adolescent is never that easy, one of the most important aspects of the relationship is that your child feels that he or she can come and talk with you about anything. That type of relationship starts before adolescence, and it requires you to communicate constant acceptance of the child. You need to punish inappropriate behavior, but let the child know that you still love him or her unconditionally. Children need to know there is nothing they can ever do which would stop your love for them.

How is your family communicating today? Why not evaluate it together?



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

## oneida journal

### Sad beginning, happy ending!

Brad is a husky, 6'2", 200 pounds in weight. He is the younger of two sons, but raised practically as an only child. His brother is 15 years older. A product of an active Christian home, Brad has a pleasant, outgoing personality. Normally he is smiling. Brad accepted Jesus and was baptized some years before coming to Oneida.

Brad has had no discipline problems either in his home or school environments. Unlike many teenagers, he has never had alcohol or other drug involvement. He doesn't smoke. There has been no running away from home, no skipping school, no problems with the law.

One of Brad's blessings has been a stable home. His dad owns an insurance agency and his mother is a secretary. They actively help others.

However like many, Brad was "lost" in his public school. Most such schools are very large. "Consolidation" has made it true even in most rural areas. American young people average about eight hours weekly waiting for or riding a school bus. Because of sheer numbers enrolled, not to speak of distance and transportation difficulties, most students are cut out of any meaningful extra-curricular participation.

Brad needed more individual attention than he was able to get in his local Ohio school. He was doing very poorly academically. That made him ineligible to participate athletically. He felt defeated.

His concerned parents located a noted Christian boarding school in Florida. Brad went through their admission process. He was accepted. He and his family were very excited. Many of his personal effects had already been shipped to Florida including his bicycle. Then came the crushing word that Brad could not be admitted. Someone had made a mistake.

Brad's father began desperately calling Christian friends to ask for prayer and for help in finding a school willing to take Brad on such short notice with school ready to start. That is how they found Oneida.

Brad's happiness and progress here are added evidence of the truth of Romans 8:28: "And we know that all things work together for good to them that love God, to those who are called according to his purpose." Brad himself, his parents and various ones here are convinced that it was truly God's will that Brad come to Oneida. The Florida rejection seemed a disaster at the time. But the very fact of it, the way it all happened, is evidence that it probably wouldn't have worked

out for Brad had he gone to Florida.

With Oneida's 1-10 teacher-student ratio, our staff living on campus, the more individual attention, supervised evening study hall, the challenge of such a varied program, the "in this together" spirit, Brad has made great progress. He is on track for graduation next spring. Because of past academic difficulties, he still has much to learn, much to accomplish. Brad already has plans to go to a Bible college after graduation.

With improving grades, Brad was able to get in some wrestling. Age now makes him ineligible for athletic competition. However, he loves to kick a soccer ball when he gets a chance. Also, no doubt he will be an enthusiastic user of Oneida's recently built tennis courts.

Brad's parents have been wonderfully supportive of Brad. That is so important to any child's success. Many of our young people have not had such support. But, because of that very support, Brad came to us.

Also Brad's father and mother have been very supportive of our staff as they have worked to better motivate Brad, and help him to develop the many talents that he has. When the adults in a child's life allow the child to set father against mother, or parents against teachers, ultimately it is the child that is greatly harmed, even destroyed. We see so much of that. Often, because of it, our best efforts come to naught.

Brad is a good illustration of the fact that there are as many reasons for boys and girls to come to Oneida as there have been students enrolled over 90 years. Every student that ever attended here was a unique individual. It is not possible to generalize the circumstances that permit Oneida to minister to each that enrolls.

For every story that we can share, there are a hundred that we cannot. But there are many miracles of changed lives.

## christian education

**NABPR**—During its November annual meeting in New Orleans **The National Association of Baptist Professors of Religion** resolved to support Southern Baptist Theological Seminary in Louisville and its professors. The resolution requested the trustees of the seminary to "reconsider and reverse their recent actions so that the seminary can continue to occupy its traditional and respected role as a center of free, responsible and creative Baptist theological work." In a second resolution, members endorsed the principle of religious liberty in academic contexts and urged Baptist institutions, agencies and offices to pursue

policies in accord with that "historic Baptist position."

**CAMPELLESVILLE COLLEGE**—The Children's Theater production this spring will be "Punch and Judy" with tryouts scheduled Jan. 17-18 from 3 to 5 p.m. in the alumni building theater.

**GEORGETOWN COLLEGE**—The department of biology has received a grant from Johnson & Johnson for \$25,000 to conduct a pre-college student science training program in biology, chemistry and math/computer sciences.

**CUMBERLAND COLLEGE**—New officers of the college church relations board are **Bruce Walzer** of Middlesboro, president; **Ralph Cordell** of Tennessee, vice president; and **Kenneth Dick** of Louisville, secretary. The board dedicated a new organ for Cralle Chapel, donated by board member **Tom Raper** of Richmond, Ind. ... **Joe Tarry** and the college music department led the Christmas celebration with the hanging of the greens. **Harold Wortman's** madrigal singers presented "Ye Olde Madrigal Christmas Feaste." "A Season of Lights" was aired on area television stations.

## Churches should create family among people

by Terri Lackey

Churches should play integral, active roles in creating a feeling of family among members, a seminary professor and family ministry leader agree.

"All God's children need a family, and sometimes the families we create in a church setting are like foster families," said Diana Garland, professor of Christian social work at Southern Baptist Theological Seminary in Louisville, Ky. Garland was guest speaker for annual December family ministry planning meetings in Nashville. The meetings were sponsored by the Southern Baptist Sunday School Board's family ministry department.

"Churches ought to be about the business of creating family relationships," agreed Doug Anderson, director of the board's family ministry department. "It is important to help the unmarried and the no longer married to create family-type relationships. Healthy singles have families of choice outside the church, and we should be in the business of creating those types of family networks inside the church."

Garland and Anderson agree that relationships lead to personal wholeness.

"The centerpiece of leading people into wholeness is to lead them into families," Garland said. "It is a great challenge (of churches) to deal with people who are 'family-less' in this world."

Anderson said a person does not have to be married to be whole.

"But you do have to be in relationships," he noted.

"The gospel is fundamentally about relationships," Anderson added. "Jesus was about the task of creating new family relationships. (Through his friendships with others), Jesus redefined the family as more than just legal or biological."

Just as families should focus on their strengths rather than their weaknesses, Garland said church members should focus on their strengths and the gifts they can offer one another as a family of friends.

Churches can begin developing families within the membership, Anderson said, by focusing on strengths, not faults.

"Every individual has some strengths, and we should work out of those strengths in the church," he said.

He also said churches "should become intentional" in their efforts to unite members as a family.

"Churches should be in the business of making a difference in the lives of our members," Anderson said. He cited the analogy of parents sending their child to the school. If the child learned nothing after a year, the parents would likely question the credibility of the curriculum. Likewise, Anderson said, if a church member, after a year of study, has not grown or matured in Christ, the church should stand back and take a look at its intentions.

Among the resources the family ministry department introduced to state directors as a tool to strengthen families, Anderson said, is the new Parenting by Grace course, "Christian Self-Esteem: Parenting by Grace." The course, which recently was field-tested by about 1,500 people, is expected to be released in October 1991.

Christian sex education resources will be field tested in the spring, according to Anderson, who said the "much-needed" materials will be released in 1992. They are designed to be used by parents for teaching Christian values in sex education.

Evangelism resources for senior adults, single adults and families are presently available, he said. (BP)



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## STAR OF LOUISVILLE

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# Resort churches minister to lifestyle groups

by Sarah Zimmerman

As more Americans discover their favorite vacation spot is also a great place to live, Southern Baptists are challenged with starting churches in resort communities.

In 1988, 130 million or 53 percent of Americans lived within 50 miles of America's major coastlines, according to the Census Bureau. That figure is more than double the 61 million Americans who lived near a shoreline in 1940. In the study, major coastlines included the Atlantic or Pacific oceans, the Gulf of Mexico or the Great Lakes and St. Lawrence River but not Alaska's or Hawaii's coasts.

Charlie Ellisor, resort minister in Gulf Shores, Ala., describes the array of people living along the shoreline. The typical business owner, he says, is a 28-year-old male who has never been married or is divorced and living with someone who is not a relative.

"He's a college graduate with a degree in business management. He skis, drinks some, comes from a nominally Christian home and is up to his ears in debt."

In addition, resort areas lure college drop-outs who work seasonal jobs, retired people living in recreational vehicles and people who lived in the area before it became a popular resort, Ellisor says.

The diversity of people migrating to such areas demands that "we think about lifestyle groups, not geography, in church starting," says Bo Simms, home missionary

in Conway, S.C. "You could start five or six churches in the same geographic area and not reach everybody."

Simms works in the Myrtle Beach, S.C., area which doubled its population in the last two years. Eight Southern Baptist churches have begun there in the past five years.

John Farris, director of associational and resort missions in Missouri's Lamine Baptist Association, also works in an area with an exploding population. Six malls were built in six years to keep up with population growth and tourism at nearby Lake of the Ozarks with 1,231 miles of shoreline.

In his 18 years with the association, Farris says 10 churches have begun, including eight in resort areas. The newest church meets in a condominium clubhouse and has 100 people in its Sunday morning worship services.

The ministers find resort churches need to be flexible about where they meet and when they meet.

"People within three blocks of a church won't go to that church, but they can be reached on a river bank," Farris explains.

Several of the new churches in Lamine Association started as summer preaching points. Area churches and summer missionaries lead worship services at campgrounds or lodges each year. Farris leads worship services from a pontoon boat known as the floating church. Prospects for a church start are discovered through such activities.

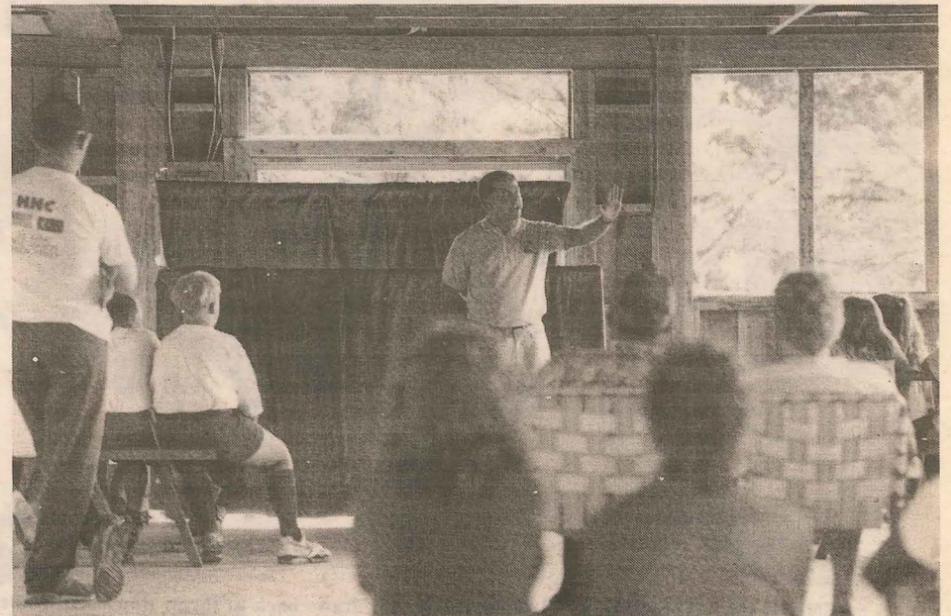
"Having church at other than normal times is often the key to success," Simms

says. Farris says 8:30 a.m. is a good time for worship services for tourists, because 11 a.m. services disrupt their day's activities.

The biggest obstacle to starting churches in resort areas is the attitude of long-time residents. "Myrtle Beach is a small-town tobacco farming community that doesn't want the resort area to exist," Simms says.

While the Myrtle Beach area population mushrooms, Simms says the existing churches' baptism rate and Sunday school enrollment have remained flat.

Farris agrees. "The old timers have a power struggle. They resent the growth. 'Foreigners' are not welcome in the Ozarks and in many of those churches." (BP)



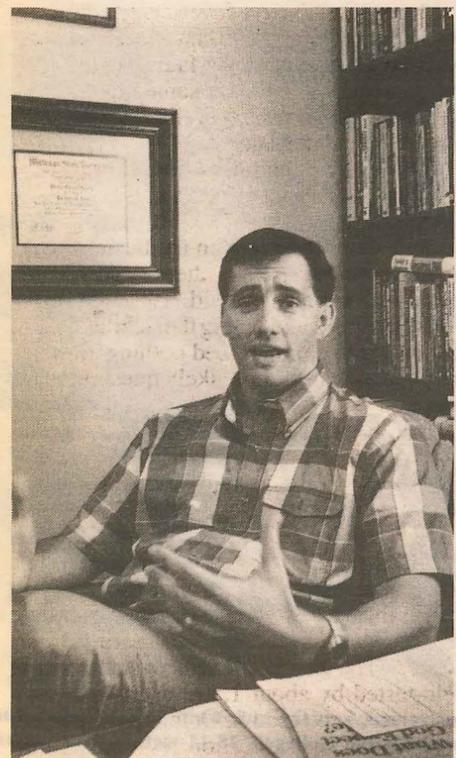
Bo Simms leads a Bible study in the Myrtle Beach area which attracts people who may not attend church. Simms, a home missionary, says Southern Baptists must consider lifestyle groups, not geography, when starting churches in resort areas. (BP photo by Everett Hullum)

# Mission pastor manages Bennigans, not Burger King

by Sarah Zimmerman

In a denomination of Burger Kings, Phil Rogers is managing a Bennigans.

Most Southern Baptist churches, like the fast food chain, offer the same menu in the same environment, Rogers says to explain his analogy. Sunday school is followed by a worship service that includes hymns, special music, the offering and a three-point, 30-minute sermon.



Phil Rogers, pastor of West Plymouth Community Church in Plymouth, Mich., caters to residents who have rejected the traditional church package. He compares his church to a Bennigans restaurant which serves the same basic foods as a Burger King, just in a different style. (BP photo by Sara Zimmerman)

"I'm not saying that's bad," Rogers says. After all, his earliest spiritual nutrition came from Burger King-type churches. But Rogers sees the need to offer an alternative to people who resist the routine of hamburger, fries and soft drink.

Rogers, 30, compares his church to Bennigans restaurants. It offers the same basic food as Burger King; it's just served differently.

Four years ago, Rogers graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas, and moved to Plymouth, Mich., to start a church with the support of the association and state convention.

He and his wife, Diana, spent about nine months in the affluent suburb of Detroit trying to whet the community's appetite for a church. They asked literally hundreds of people, "If you were going to start a church here, what would you do?"

Though Rogers was born in Arkansas, he was raised in Michigan where his father was a mission pastor and is now an associational director of missions. So Rogers wasn't surprised to find Catholics and Episcopali-

ans who had rejected the traditional church package. Also, he learned that residents equate Baptists with narrow-minded, hell-fire and brimstone preachers.

Based on the survey findings, Rogers chose to name the church West Plymouth Community Church and to meet in a middle school cafeteria. Before the first service, 15,000 brochures were mailed to Plymouth residents, highlighting a sermon series on stress management.

The first worship service attracted 52 people. Average attendance grew to 65 the second year and 85 the third year. If that growth rate continues, Rogers calculates the church will average 800 people in 10 years.

The church has grown without the basic ingredients of most Southern Baptist churches. It does not offer Sunday school or Sunday evening worship services. The congregation sings choruses instead of hymns. Rogers' message is called "life application" rather than a sermon. There is no altar call, but people are encouraged to register decisions on cards during a spiritual inventory phase of the worship service.

Public professions of faith are made when people are baptized. In three years, Rogers has baptized 50 people, only eight of whom were less than 18 years old. Baptismal services are held in the swimming pool at the home of a Polish-Catholic couple who opened their house for the group's first Bible study.

The church does not have "Baptist" in its name because of the community's attitude toward Baptists, but it is Baptist in its doctrine.

Rogers notes that the church gives 10 percent of its budget to the Cooperative Program, 3 percent to associational missions and 2 percent to the Baptist Student Union at Michigan State University.

This month the church began operating without financial assistance from the state convention or association. Among Rogers' goals are to hire a staff member for music, youth and drama and to stay on target in reaching the community. Building a church facility is not on his agenda.

"When people ask me, 'When are you going to build a church?' I say, 'That's what I'm doing.'" (BP)

# Pastor ministers through flea market, radio station

by Sarah Zimmerman

Being a Southern Baptist pastor in South Dakota means Jesse Moore has a table at a flea market, works at an auction and plays Christian music.

The Oklahoma native can't assume that simply being Southern Baptist will open doors in Sioux Falls, a city that is 70 percent Lutheran and 23 percent Catholic.

"People are probably never going to knock on my door," says the pastor of Ridgecrest Baptist Church, one of only three Southern Baptist churches in the city of 100,000. "I have to work very hard to integrate myself into the life of the community."

The first step for Moore, his wife and

their two children was moving to the lower middle class community near the church. "If you can't live with the people you're serving, how in the world do you think they'll come to you with their problems?" Moore asks.

Next, Moore scheduled a meeting with the parish priest. He decided the priest, who had served there for years, could tell him more about the neighborhood than anyone else. Three years later, Moore still is using information gathered in that visit.

Every Saturday morning, Moore can be heard hosting a two-hour program for the local Christian radio station. Moore and his partner play Christian rock music, which is foreign to the station's regular easy listening format but welcomed by the city's

younger listeners.

Moore also can be found selling goods at the flea market, working during an auction or practicing with the church's band. The band plays Christian music once a month during Sunday evening worship service.

With an average Sunday morning worship attendance of 70—up from 25 the first Sunday Moore preached—Ridgecrest Baptist Church also ministers in more traditional ways. It serves hot meals to people in need twice a month and operates a food pantry and clothing closet.

Though South Dakota is not close enough to the Bible belt even to be considered a belt loop, Moore never thought of it as a mission field. "I was just called to be pastor of a church up here," he says. (BP)

# Campbellsville College quarterback feels football is like 'family'

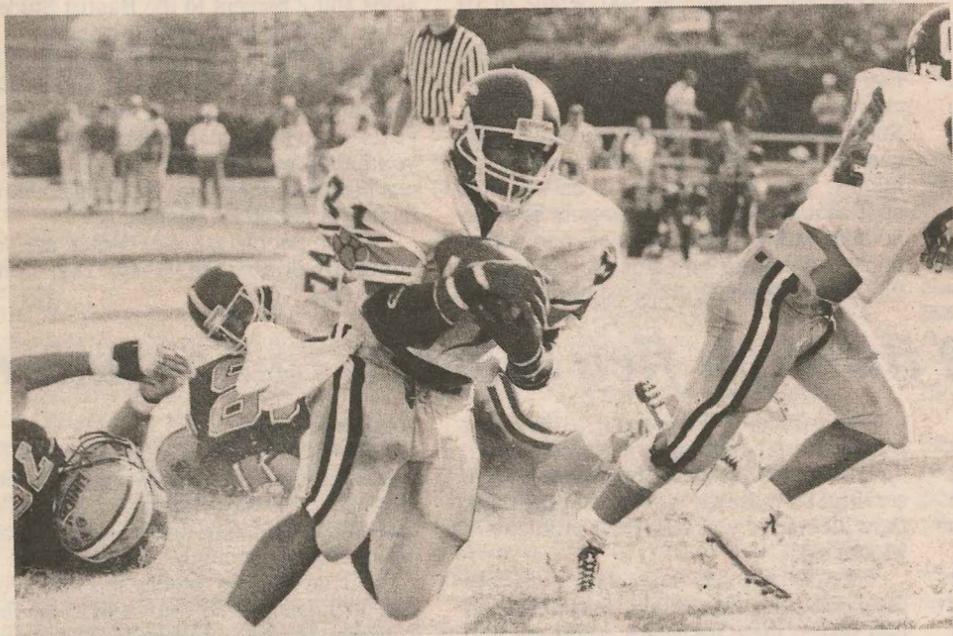
**Editor's Note:** Campbellsville College's Fighting Tiger Football Team's overall record was 8-2 this season, the third varsity season since being re-instated in 1987. The following was written by Mike Mason, who is a sports writer in the Campbellsville College Sports Information Office and a senior quarterback and co-captain of the 1990 Tiger Football Team.



**SENIOR QUARTERBACK MIKE MASON, 15, draws back to throw downfield while sophomores Tim Yantz, 67, and Mike Genton, 74, right, provide protection.**



**CAMPBELLSVILLE COLLEGE TIGER fans give support to their Tigers during a football game at Tiger Stadium. (Campbellsville College Photos by Ayo Olaniyan)**



**RODERICK BURNS, 31, a fullback for the Campbellsville College Tigers, turns upfield looking for running room in their victory against Union College Nov. 3.**

The first varsity season was the best education I have received on life. No one can imagine the humiliation and sense of worthlessness we felt going 0-11. But we also were developing that bond both as a "football family" and as a "spiritual family." That spring in weight training there was a new-found confidence in our "family" and a belief that perseverance would lead to success.

The greatest feeling, besides becoming a Christian, had to be after that first victory the season following our 0-11 adventure. We had arrived as a team.

Even though we only won two games that second season, Gilbert Rollins and Steve Strange of Louisville, David Delk and Jim Sears of Russell Springs, Herb Wiseman of Fort Myers, Florida, Lew Gregory of Liberty, Joe Pangallo of Newport, and myself of Cincinnati, Ohio, began to emerge as the leaders, and we started to instill our faith and hopes throughout the team. The coaching staff began drawing upon that faith in us leaders by making us go the extra mile on and off the field.

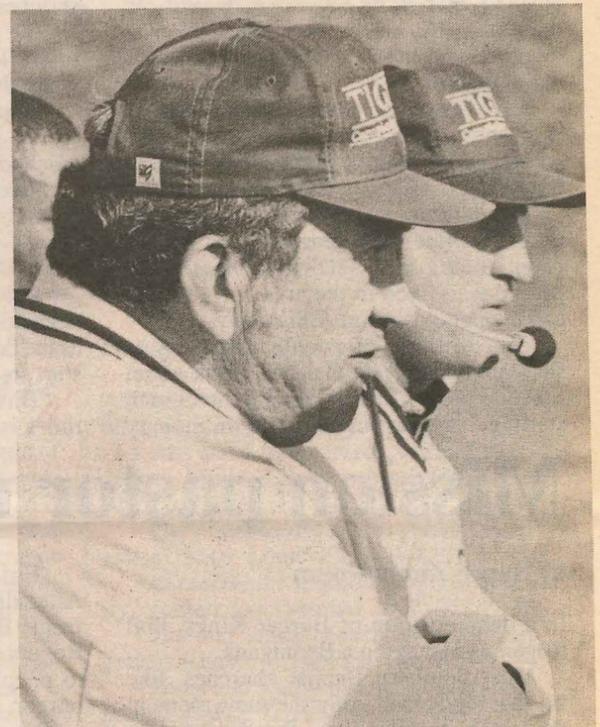
The nucleus of the "family" was formed and prepared for 1990 as once again confidence grew in everyone.

For us seniors it was a chance and a challenge to prove ourselves and an opportunity to illustrate the growth of us not only as players but as people.

As I and the rest of the seniors hang up our cleats and begin the trek toward graduation, we all want to express our love and gratitude to our families and our College Family as well.

I want to thank God for my teammates and coaches and my College family and my own family as well — but for most of all, His son Jesus.

As we pass the hat to the juniors and seniors of next year, we remind them to, as the coaches all put it, "Remember Who You Are, Whose You Are and What You Represent."



**TIGER HEAD COACH RON FINLEY, center, and assistant coach Haywood Riner, background, look on from the sidelines as Campbellsville College's Tigers pursue another victory.**



**GILBERT ROLLINS, 77, a senior defensive end, gets the sack while fellow senior, Joe Pangallo, 68, takes on two blockers in Campbellsville College's 28-11 victory over Union College Nov. 3.**