

Chaplains comfort troops on lines of conflict

by Sarah Zimmerman

When Operation Desert Shield became Operation Desert Storm, chaplains moved to the front lines of conflict and comfort.

Chaplains do not carry weapons, but they are "going to be right where the fighting is," said Charles T. Clanton, Army Forces Command Staff chaplain at Fort McPherson, Ga.

Southern Baptists account for 155 of about 550 chaplains in the Middle East.

"Sometimes chaplains go into combat," reported Clanton, a colonel who spent two years in Vietnam as an Army chaplain. "I went with one troop wherever it went."

Clanton, who has been an Army chaplain for 25 years, pointed out that military chaplains "are not Casper Milktoasts." Chaplains have to pass the same physical tests required of their troops, he noted.

An armed assistant is assigned to each chaplain as a body guard. Yet the percentage of chaplains killed in previous wars is

second only to the percentage of infantrymen killed.

Chaplains go into combat zones "because the soldiers need us," Clanton said. The problem is "you can only be in one place at one time."

"If soldiers are wounded, you comfort them and help the medics. It's good to know some first aid. I've seen six to eight wounded and only two medics."

During lulls in the fighting, chaplains are involved intensely in counseling troops.

"If they've seen their buddies killed, they're looking for a chaplain. Some of them are torn to pieces about killing the enemy."

After the battle, chaplains conduct memorial services and visit the wounded.

Before the battle began in the Persian Gulf, Southern Baptist chaplains reported between 800 to 1,200 professions of faith and multiple Bible studies. In conflict, Clanton said, chaplains will continue to conduct religious services, but the groups will have to be kept small. (BP)

Missionaries: Terrors of war right next door

by Mary E. Speidel

"Face after face after face" flashed through her mind.

When she learned allied missiles had hit Iraq Jan. 17, "All I could see was faces," said a Southern Baptist representative now in Western Europe.

The faces were of Arab friends she made while working in the Middle East for more than a decade. "I know so many people there," she said of the region. "I'm praying that somehow out of this God would work some kind of miracle."

The woman was among many Southern Baptist missionaries worldwide who prayed for miracles as the Gulf war began Jan. 17.

Thirty Southern Baptist representatives had evacuated potential battle zones in the Middle East by Jan. 14 as the test of wills between the United States and Iraq approached a climax.

However, 25 other Southern Baptist workers have opted, for now, to stay in Israel, the Israeli-occupied West Bank and Gaza, and the island of Bahrain in the Persian Gulf—despite war over Iraq's invasion of Kuwait.

Another 18 workers are continuing to operate a hospital in Yemen, an Arab peninsula country that has aligned itself with Iraq.

And as war broke out, foreign missionaries—including those living outside the Middle East—realized they could be potential targets of terrorism against Americans abroad.

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CHILDREN'S PRAYER—Young children in the Philippines expressed the sentiment of people all over the world as war descended on the Persian Gulf. Southern Baptist chaplains and troops moved nearer the conflict even as some missionaries evacuated to safer regions. (Photo by RNS/Reuters)

Baptists drop to their knees as war begins

Kentucky Baptists fell to their knees as Allied bombers took to the Iraqi skies last week.

News of war reached the commonwealth as Baptists assembled for mid-week prayer services Wednesday, Jan. 16. Instinctively, they watched and prayed.

Feelings ran particularly high at churches near Forts Campbell and Knox. With numerous members deployed to Saudi Arabia and many others connected to the military facilities, news of war took on a personal tone.

Members of First Baptist Church of Oak Grove prayed, sang and read the Bible after they heard the news, said Pastor John Walker.

Located near Fort Campbell, the Oak Grove congregation is home to perhaps the largest number of Kentucky Baptists directly affected by the war.

At Henderson Memorial Baptist Church in nearby Hopkinsville, members spent most of their service in prayer before going home to watch President Bush's address to the nation.

As he led the prayer service, Henderson Memorial Pastor Doug Anderson echoed the statement of a young wife with whom he had just counseled, "What do we pray for?"

Similar questions and anxieties reverberated through churches near Fort Knox.

Members of Mt. Zion Baptist Church in Radcliff were "enthralled and overwhelmed" as they crowded into the church office to listen to the radio, said Pastor Mike Burnett.

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Elder retirement breaks impasse with trustees

by Marv Knox, Editor

President Lloyd Elder and trustees of the Southern Baptist Sunday School Board breached an impasse last week, agreeing that Elder will take early retirement.

Elder, president of the Nashville-based publishing house since 1984, has drawn criticism from conservative trustees during much of his tenure. The previous high point of their differences came in August 1989, when trustees debated a motion to fire him before the motion was withdrawn.

Differences between Elder and the trustees escalated in recent weeks.

Trustee displeasure particularly focused on the Elder administration's handling of a centennial history of the board. The book was written by H. Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Trustees charged that the book was unbalanced and last summer recommended that the administration not publish it; the administration complied.

However, new criticisms arose. They focused on the broad "access to sensitive confidential files" Elder gave to McBeth, Elder's failure to disclose information "fully supportive of the committee's decision not to publish this manuscript" and a letter from Elder to McBeth that "exacerbated the McBeth matter," said Dan Collins, an attorney from Taylors, S.C., and chair of the board's general administration committee.

"This committee determined there is a loss of confidence on this committee ... and the full board" in Elder, Collins said.

The committee also expressed concerns about Elder's management ability and charged that he secretly taped telephone conversations he had with the chair of the board's trustees and the board's attorney.

The special meeting of the trustees Jan. 17 in Nashville was mandated by a call from more than 15 trustees, as described in the board's bylaws, said trustee Chair Bill Anderson, pastor from Clearwater, Fla.

The board's general administration committee had studied trustees' relation-

ship to Elder and came to "some conclusions relative to the administrative impasse," Anderson said. Elder determined the "most viable alternative" was to retire early, Anderson added.

"We have looked at options in good will," Elder noted. He decided to seek early retirement after asking: What is best for the board? What is best for the Southern Baptist Convention? What is best for Lloyd Elder's effective leadership?

A workgroup of the general administration committee unanimously endorsed the proposal, Collins said.

The retirement agreement states: "The parties acknowledge and agree that employee's retirement is a result of honest differences of opinion between employee and the board with regard to management style, philosophy and performance. Employee believes that the board, the general administration committee and their respective chairmen have acted reasonably, responsibly and in good faith in reaching this

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Kentuckians watch, pray as Mid East war starts

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"We felt a part of us had just been drained," he sighed, noting a regular Bible study was scrapped for a prayer meeting.

A business meeting at Vine Grove Baptist Church, west of the base, lasted only three minutes. "We felt it was more important to pray than to conduct business," explained Pastor Stephen Ross.

Members took turns praying, he said: "I've never seen as much support. Folks were weeping, sharing burdens; there was concern for children, wives." After church, members took families of troops home with them to watch television and keep them company through the long night.

News of fighting looms larger than the usual prayer concerns for churches near the military bases. But many Kentucky churches also have members or relatives of members in Saudi Arabia or on alert.

Consequently, several pastors noted they were glad members could be in church when they heard the news of war.

"We've made this a matter of prayer from day one," said Bill Hurt, pastor of Valley View Baptist Church in Vine Grove.

At Stithton Baptist Church in Radcliff—with at least 20 members in the Middle East and 20 more relatives of members deployed—members watched events unfold on a large-screen TV, said Brian Voelker, minister of music and activities.

Pastor Howard Cobble of Severns Valley Baptist Church in Elizabethtown already had planned a special Middle East prayertime when someone told him fighting had begun. After prayer, members were "quiet, almost morgue-like, not talking or laughing as usual," he said.

The war hit home at churches across the

Pray for peace Jan. 27

Kentucky Baptist Convention President J. Robert White has declared Sunday, Jan. 27, a day of prayer for peace.

White, pastor of First Baptist Church of Paducah, issued the following statement last week:

"Truly these have been the most critical days for our world in my lifetime. Operation Desert Storm—with its successive attacks upon Iraq and Kuwait and the Iraqi attacks upon major population centers in Israel as well as upon fellow Arabs in Saudi Arabia—is by far the most remarkable danger that I have witnessed.

"It is unnecessary for me to call Kentucky Baptists to prayer in these days. We are all praying about this crisis now and have been for weeks. These are times which call for unified support and prayer for our president, Congress and the men and women on the front who are daily risking their lives for freedom's sake.

"I encourage all to join me in praying

for the immediate resolution of this war. Let us pray for the liberation of Kuwait, for protection of our troops, for protection of innocent civilians everywhere and for the safe return of all our people.

"I urge all Kentucky Baptist churches to join in concentrated simultaneous prayer for peace on Sunday morning, Jan. 27. Let us all provide for a time of unified prayer in our worship services on Sunday morning during which we join hands symbolizing the joining of our hearts in prayer with one another and Christians worldwide.

"Let us especially lift up our missionaries as they face heightened tensions in their places of ministry. I pray that God will use these days to help all Southern Baptists treasure the precious commodity of peace. How wonderful is the promise of God in Rom. 8:28: 'And we know that all things work together for good to them that love God, to them who are the called according to his purpose.'"

state, as well as those near the bases.

Two Louisville pastors, whose sons are deployed with the military, felt the news personally.

Anthony Carson of First Southern Baptist Church and Joseph R. Estes of Beechwood Baptist Church both said they support President Bush and the troops.

The war makes people "realize how vulnerable life is," said Carson. "Death is always in the future, but war brings it home."

War also permeates the lives of people

less-directly affected by missiles and bullets, said Phil Christopher, whose children are younger than Estes and Carson's.

"We all have birthdays to date our lives by," said Christopher, pastor of Highland Baptist Church in Louisville, "but now my children have a war to date theirs by."

Across the state, churches are offering help for people whose lives will be deeply marked by that war.

The Baptist Women's group at Vine Grove Baptist Church began a family-sup-

Early retirement breaks impasse at board

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agreement. This agreement is not a result of or based upon political or theological differences between the board and the employee, but rather results from the parties' honest and good-faith differences with regard to the board's management."

Elder will vacate the presidency "on the earlier of Jan. 31, 1992, or the date 30 days after the appointment of his successor by the board."

Afterwards, he will continue as a board consultant, available upon request of the new president, until April 1, 1993, when he will take early retirement. He will turn 60 May 8, 1993.

Until retirement, he is to be paid his full salary—reported to be between \$135,000 and \$140,000. Retirement salary will be 50 percent of his regular salary.

When he leaves the board, he will be allowed to keep his car and "his desk and certain other office furniture."

The retirement agreement contains a non-competition clause that stipulates Elder will not reveal confidential information about the board while he remains an employee and will not use confidential information about the board for the benefit of anyone but the board for a period of two years following his retirement. It also says he will not "directly or indirectly engage in any business competition with the board" during that time.

Missionaries face threat of Iraqi terrorism

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Iraq has warned a U.S. attack would cause that nation to unleash a wave of terrorism against American targets. In light of the threat, airports and U.S. military bases around the world have stepped up security.

Southern Baptist Foreign Mission Board officials in Richmond, Va., have sent the advisory to mission administrators living overseas, according to board officials. Those administrators decide how best to share the information with missionaries on the field, officials said. (BP)

port group for parents, grandparents, children and spouses of troops.

"We want to be an extended family, to really care in a spiritual way," explained member Lois Riffle.

First Baptist Church of Hopkinsville sponsors a military wives' support group. Two area churches, First Baptist of Oak Grove and Henderson Memorial in Hopkinsville, also have offered stress seminars for people in their communities, as well as members.

At least one congregation passed a resolution supporting the president's initiatives in the Middle East.

"We believe that our nation must align itself as a friend and defender of Israel and that God will bless us in so doing," stated the resolution, adopted by Bashford Manor Baptist Church in Louisville. "Seeing this threat to Israel and desiring to stand with Israel, we ... do support whatever action our president deems necessary, within moral reason, to halt the Iraqi aggression and so defend the nation Israel."

Whatever their specific approaches, churches stand united in prayer. Numerous congregations held vigils last week.

At Muldraugh Baptist Church, near the north gate of Fort Knox, Pastor Russ Gordon asked members to write prayers on slips of paper and place them in the offering plates.

The next morning, he looked at the overflowing offering plates as he entered the sanctuary. The top note read, "God save us all."

Contributors to this story were State Correspondents Betty Anderson and Suzanne Darland and Staff Writer Ron Chaney.

Board members affirm decision

Kentucky trustees on the Southern Baptist Sunday School Board expressed satisfaction that the decision to accept President Lloyd Elder's early retirement serves Southern Baptists well.

"It was a decision we made together as Christian brothers and sisters," said Don Mathis, pastor of Central Baptist Church in Corbin. "It was made after lengthy evaluation, deliberation and prayer."

"We tried to do the right thing," added Allen Harrod, pastor of First Baptist Church of Bellevue. "I go away happy. I think the Lord's will was done."

"It was right that we accepted Dr. Elder's resignation. Because the group voted as a whole, we arrived at a consensus. I wish it didn't have to be."

"I'm pleased that it was as peaceful as it was," added James Hume, a pharmacist from Jeffersonton.

All three trustees said they did not base their feelings on politics, but on the merits of the case.

"Southern Baptists are going to believe whatever they choose to believe," Mathis said. "For my part, my vote was not a conservative-moderate question."

"It is not a political question for me," Harrod said. "It is, Can we work with Dr. Elder?"

"I did not come with politics in mind," Hume noted.

"Lloyd Elder is a Bible-believing, committed Christian man with deep sincerity," Mathis said.

"He ought to leave the board in a situation of dignity and grace and be honored by the board."

The fourth Kentucky trustee, John Wilson, a civil engineer from Georgetown, was not present for the called meeting in Nashville last week.

stration would work closer with trustees and more tightly define areas of potential misunderstanding, he said.

Trustees said Elder had been more involved than they felt they had been led to believe, that McBeth had access to sensitive legal materials that should have been kept confidential and that some of Elder's statements after the decision not to publish the book inflamed Southern Baptists.

Regarding management, Collins noted three ventures—in telecommunications, computer systems and music publishing—had lost \$20 million to \$25 million.

Elder defended the board's business practices, noting he and his senior aides had made "tough decisions" to weather the board through gusty financial seas. Sales grew from \$133.2 million in 1983 to almost \$180.3 million in 1990, he said.

Charles Wilson, a business executive from Somerdale, N.J., said sales of literature, Convention and Broadman press materials and bookstore items decreased during that time, when inflation was counted.

Elder said he was surprised that trustees raised an "ethical concern" regarding secret telephone tapings.

Four trustees said Elder twice had denied secretly taping telephone calls. Collins said the board had affidavits claiming that he did.

"I'm in substantial agreement with these men about their memories," Elder said of the questions he received. "We have taped conference-type calls to do the work of the board. Your personal calls coming into my office are not taped."

Collins said Elder was not charged with doing anything illegal in regard to the calls.

The board did not name a search committee for a new president. The board will meet again Feb. 4-6 in Nashville.

'Give'—not 'take'—attitude may result from BSU trip to Mexico

by Virginia Flanagan
State Correspondent

Twenty-three Kentucky Baptist Student Union members gave themselves to Mexican people during Christmastime.

The students, enrolled at Northern Kentucky University in Highland Heights, were accompanied by BSU Campus Minister Rick Howerton and Dan Flanagan.

Flanagan was campus minister at Campbellsville College in Campbellsville until mid-1990.

Howerton encouraged the group to make the trip for two reasons: to know of "the hurting world" he saw on an earlier mission trip to Kenya, and to experience "growth in spiritual life" that he encountered then.

The 23 participants were responsible for their own expenses. Each one also contributed \$50 to purchase materials for a house being built in Mexico by Habitat for Humanity.

Arriving at the home of Southern Baptist missionaries Mark and Stacey Pennington in Mexico City Dec. 14, the students divided into three groups.

One assisted the Penningtons in a ministry with students at the University of Mexico. A second, led by Flanagan, worked in a section of Mexico City which has not recovered from a 1985 earthquake. The third group, led by Howerton, traveled about six hours north of Mexico City by bus to Huasteca, a small village signified by extreme poverty.

Working with students from the University of Mexico, the first group assisted a church that was moving. Opportunities for witnessing resulted as students went door-to-door telling people about the church. Twenty adults and several children made spiritual decisions, Pennington reported.

NKU freshman Kim Stewart noted that when a man she was talking to accepted Christ as savior, "It was the most awesome feeling that I have ever had in my life."

The group stationed in the area affected by the earthquake worked in evangelism

and with children.

More than 100 youngsters observed the students' puppet and musical performances, Flanagan said. Door-to-door witnessing and evangelistic meetings also were part of their effort.

Brian Davis, a NKU junior, noted: "We saw people won to the Lord. The Christians there were a reminder to me that I have so much and I do so little. I need to be more generous, even at home."

Students who went to Huasteca visited homes without running water, electricity and other amenities most Americans take for granted.

Working with Habitat for Humanity, the students helped build homes.

The students had an impact on people by the work they did, said NKU senior Tina Shouse. They also touched parents and children with "the joy they shared."

Howerton believes many students in the United States think the American way is "the Christian way." Many times that is interpreted, "Get all you can get," he said.

"The only way for students to realize what poverty really is," he explained, "is to see it first-hand. This experience should help these young American Christians become adults who want to give rather than take."



ON COMMON GROUND—Northern Kentucky University student Mark Schuerman shares with villagers in poverty-stricken Huasteca, Mexico. Schuerman is one of 23 NKU Baptist Student Union members who participated in volunteer missions south of the border this winter. (Photo by Dan Flanagan)

Musicians set strategies to broaden training

by Bradley W. Bull
State Correspondent

Kentucky Baptist church music leaders have orchestrated help for their colleagues who do not have formal training in music.

Ninety percent of Kentucky Baptist ministers of music do not have formal training in music, said Jim Cordell, director of the Kentucky Baptist Convention's church music department.

Cordell cited the statistic at a Jan. 10-11 strategy session of the Kentucky Baptist

state music council in Louisville.

"Some of our best ministers of music have had no formal training. They just love music," he said. "We want to provide opportunities for these people to learn new skills and methods that will improve their ministries."

The council set plans to implement eight objectives for reaching that goal.

Increasing participation in events ranging from state choir festivals to associational training seminars is a focus. Target groups span preschool choirs to adult hand-

bell choirs, and range from volunteer accompanists to full-time ministers of music.

Greater involvement in state and overseas mission projects also is part of the goal.

Thirty-two people comprise the state music council. Seven of them are KBC church music department staff members. Others are music leaders representing the spectrum of Kentucky Baptist churches and schools.

"We could do this planning in our office," Cordell asserted. "But the more people involved, the more ownership they feel."

Highland helping those with special needs

by Lawanda Smith
State Correspondent

More than 6 million mentally handicapped people in the United States are waiting for someone to accept them, says Keitha Brasher, a member of Highland Baptist Church in Louisville.

She thinks church can be that place of acceptance.

Brasher puts her words into actions. She teaches a special needs Sunday school class at Highland for a dozen residents of Central State Hospital in Louisville.

Her ministry began when she was a student at Southern Baptist Theological Seminary in Louisville. During the summer of 1989, she earned class credit for working with mentally handicapped adults in the residential section at Central.

"I fell in love with the people," she said. With the help of Minister of Education Anne Smith, who had experience in special needs ministry, Brasher organized a Sunday school class at Highland for the Central residents.

At first, she planned to bring a half-dozen people to Bible study and Sunday morning worship. But because the weekend staff at Central was minimal, the program never really got off the ground.

But Brasher didn't give up. Brenda Bland, mental health educator and evening shift program unit leader at Central, suggested that Brasher conduct the class on Wednesday evenings. Bland volunteered to transport residents to Highland.

Brasher organized a Bible study to meet following the mid-week fellowship supper. The class began with six participants from Central. Within a year, that number has doubled, including one man from the Highland community.

Southern Seminary students David Popham and Ann Owen assist Brasher in teaching. Even though Bland no longer works the evening shift at Central, she still accompanies two or three other staff members who transport the residents.

Bland believes community interaction helps the residents. "They look forward to going to Highland," she said. "They know when Wednesday is here, and they ask me if they are going to church. To hear them sing and pray is rewarding to me."

While other members of Highland work to mainstream mentally handicapped children into Sunday morning Bible classes, mainstreaming is not a possibility for adults, Brasher said.

"They are all at least 40 years old," she explained. "They've been institutionalized all their lives. It's difficult to mainstream them."

Still, the ministry gives the congregation an opportunity to affirm the importance of including everyone in the church body. "Including the socially unacceptable was what Jesus' ministry was about," Brasher insisted.

The ministry also is an educational process for church members, she added. "The residents know they are different. Their table manners might not be great. Commu-

nicating with them is difficult. Some of our people may feel uncomfortable, but they are moving beyond that point."

The task of ministry is to enable others, Highland Pastor Phil Christopher affirmed. The congregation is trying to help Central residents achieve their potential as God's children.

"We don't see our friends at Central State so differently. They remind us that we all have special needs," he said.

"These people help us remember that God looks on the heart. All of us have the capacity to understand and share the love of God. We've learned to look for the face of Christ in each other. Our friends are a joy and gift to our congregation."

For the mentally handicapped, the risk is greater, said Brasher: "Staying at the hospital is safer. Coming out can be frustrating. They know they are different, and they fear rejection. But staying isolated doesn't help them reach their full potential. God has given us all special gifts to help each other."

Highland's ministry is almost saturated, she added. The number of people that can be integrated is limited.

"Churches should be intentional in this ministry. People claim they don't have any mentally handicapped people in their congregations. They never will have them if they don't plan programs," she asserted.

"These are unique, wonderful, God-created individuals. They help us remember to move at a more humane pace, not to rush so much. They teach us that value is in who we are, not what we do."

3 congregations help underwrite mobile clinic

partnership missions

Three Kentucky Baptist churches are helping turn a Brazilian Baptist dream into reality.

Southern Baptist missionary Tony Gray and Pastor Addison Cintra, Baptist executive secretary of the state of Espirito Santo, Brazil, shared a longtime dream for a mobile medical clinic. It needed to be equipped with dental and medical supplies, a public address system and a 16-millimeter movie projector.

Then Bill and Lonnie Day of LaGrange worked last year with Baptists in Espirito Santo, with whom Kentucky Baptists share a partnership. They came home impressed about the need for the mobile medical clinic.

Day, pastor of DeHaven Memorial Baptist Church in LaGrange, presented the need to his people. The church has collected \$2,257.12 for a bus to be customized into a mobile medical clinic.

Two Marshall County Baptist congregations—Vanzora and Lakeview—also have contributed to the project, said Calvin Wilkins, Kentucky Baptist Convention partnership coordinator.

Attitude fuels climb from plateau to mountain

editorial

Marv Knox

Do you remember "The Little Engine That Could"? It's the story of an optimistic railroad locomotive facing an almost-impossible task.

The story begins with a trainload of toys. They need to be pulled over a huge mountain to the children in the next valley. All seems lost when their locomotive gives out. Their plight deteriorates when other locomotives turn down their request for a pull, making all kinds of excuses.

Finally, a tiny blue engine comes along. Surely this small locomotive cannot pull the toy-train over the mountain. But when the toys ask for help, the little engine responds, "I think I can."

Up the mountain pass the mighty mite strains, chugging steadily, "I think I can. I think I can. I think I can!" And you know what? The little engine succeeded. The toys found homes with happy children, all because the brave locomotive saved the day.

You've heard that old tale scores of times. We use it to motivate and inspire children. We hope they will capture the virtues that pushed the little engine over the mountain—optimism, perseverance, a willingness to try something bigger than themselves.

Those qualities stand out in the articles on pages

8 and 9 of this issue of the Western Recorder. The stories deal with plateaued and declining churches in the Southern Baptist Convention. Obviously, the statistics are grim: 52 percent of our churches have leveled off in their growth, and another 18 percent are shrinking. But what shines through those stories is the "I think I can" spirit of the churches that have reversed decline or blasted off from plateaus.

Churches with vision for the future seem to be the ones that dynamically affect their communities. Energetic pastors often articulate that vision. But in many of the churches, the laypeople also dream the dream, see the vision and share in the ministry that charts a growing future.

Growing churches also courageously say, "I think I can," even as they pull uphill. They enthusiastically embrace hard work—evangelistic outreach; caring, relevant Sunday school; vibrant worship; painstaking planning; compassionate, thoughtful community ministry; global missions.

Stories of this type often depress many Baptists. They say, "Our church can't have growth like that, no matter what we do." That's true for many churches. Take a rural congregation with an aging membership, for example. No matter how well the members minister to their church field, they may not be able to baptize as many people as they bury. The limits of geography and population work against them.

Still, hear a word of encouragement from Jere Allen, director of the Southern Baptist Home

Mission Board's metropolitan missions department. Allen acknowledges that location and age are "virtually uncontrollable factors" in church growth. However, he counsels against judging churches solely on statistical records. Spirit and attitude also count.

"Some of these churches are in areas where it would be very difficult to grow, but there is an internal growth, a carrying out of the Great Commission," Allen explains. "Real growth is Great Commission growth—reaching the pagan pool—which may not show statistical net growth."

Adds Home Mission Board President Larry Lewis, "In God's sight, some of the most successful pastors are those who stay by the stuff, even though they're in a hard situation where growth is all but impossible."

Strong spirit. Great attitude. "Staying by the stuff." Those are goals attainable by all churches. We can share the salvation story with people who do not know our Christ. We can feed the hungry, give water to the thirsty, house the homeless, clothe the naked, visit the sick and the prisoners.

We can follow that wonderfully simple advice passed from parent to child for generations, "Just do your best." And with the Lord's help, we can change our communities—be they sprawling suburbs, aging neighborhoods, rural counties—if we climb our mountains of opportunity, chugging to ourselves, "We think we can. We think we can. We think we can."

Redefine 'church growth' for places where churches don't grow

guest editorial

by Ebbie C. Smith

Numerical increase, important as it is, does not exhaust the meaning of church growth. There are situations that render numerical increase in churches most unlikely. There are peoples who remain hard as flint against the gospel.

I affirm those men and women who respond to God's call to remain and serve in the dry, less-productive areas where need for God's ministry continues.

God wants his churches to grow; every church should, therefore, strive to increase. Some churches, pastors and missionaries, however, face situations that make rapid growth impossible and even slow growth difficult. What is to be said for and to congregations and leaders who serve where churches don't grow?

I am a follower of the church growth

school. I seek ways to work with the Spirit to increase the harvest. I also realize that circumstances in many places legitimately limit the growth I crave. Some might use these words to excuse slow or non-growth where harvest awaits. I do not condone slow growth where harvest remains a possibility. I affirm men and women who accept God's call to remain and serve where the harvest is thin and the gathering difficult.

I would like to express several ideas about church growth in areas where circumstances limit numerical growth and people remain determinedly resistant to God's message:

- Churches grow by other than numerical increase. Churches can and should grow bigger. They also can and should grow better by increasing their ability to serve their members and their communities as the body of Christ. They can and should grow broader by missions and ministry. Churches and ministry remain a need where numerical increase lags. That adequate and successful ministry can be

and are being realized in such areas should not only be recognized but gratitude expressed for them.

- Churches and missionaries should remain in resistant areas. People who need the Lord and his ministry remain in areas of slow growth. God's churches and ministers also must remain. Who knows but in the providence of the Lord the resistant will turn responsive. A church leaves a ministry vacuum when it simply deserts an area. Remaining and serving in a limited field often constitutes commendable obedience to God.

- Christians and denominations should affirm churches, pastors and missionaries who minister among resistant peoples and in slow-growing regions. When the Lord calls a person into a resistant, slow-growing ministry, God judges his servant by his or her faithfulness, not just by his or her fruitfulness. It is not only the leader of the large, well-known, fast-growing church who does the will of God. Ministry faithfully performed in difficult surroundings is valid and honor-

able work. God calls men and women to such ministry and honors them therein.

- Southern Baptists should honor and affirm those who are called to labor in the resistant, difficult, small, slow-growing congregations and regions. These persons are men and women of God who are serving in noble and demanding ways. Shepherds, who for the Lord tend small, even diminishing, flocks grazing on rocky soil, serve him equally well as those who care for great herds where the water runs deep and the grass stands luxuriant. We must honor and affirm those who serve in the small and difficult places as we affirm and honor those who serve in the larger, more visible positions.

Let us redefine success. Let us see success as simply serving faithfully in the place God chooses for each of us. If God has called you to labor in a limited setting, accept the call, serve faithfully, be affirmed, and at peace.

Ebbie Smith, professor at Southwestern Baptist Theological Seminary, was a Southern Baptist missionary to Indonesia for 14 years.

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Diversity, expression define world Baptists

viewpoint

by Stanley Crabb

Do you want to know who Baptists are? Just ask any denominational leader and he or she will tell you. Right?

Wrong. It's not as simple as that, as 80 of them discovered during a meeting of the European Baptist Federation Council.

The leaders and theologians, representing 22 of 28 national Baptist unions in Europe, discussed the elusive topic "Baptist Identity." In the end, the evasive definition still was out of sight.

Grenville Overton, an Oxford-trained civil magistrate and Baptist pastor, defined Baptist identity in four relationships: with God, in the church, between churches and to the state.

The identity begins with radical conversion to Jesus, he noted, and authority in the church "is always the Christ-like authority of service." Churches are bound to each other through their relationship to Christ, and they are defined as missionary as they relate to the state.

Denton Lotz, general secretary of the Baptist World Alliance, agreed to a point—that identity is found in Baptists' commitment to missions and evangelism. It also is found in its character as a lay movement, he added.

Others provided insights:

- Theo Angelov of Bulgaria said Baptist identity is different in the East, where society formally has been atheist, and in the West, where Christians have not had to stand over-against government that denies God's existence.

- Alexei Bichkov of the Soviet Union said, "I cannot accept that only Baptists are

to be identified by the words 'mission' and 'lay.'" He spoke of a broader identity, as reflected in the name of his Baptist union, the Union of Evangelical Christians-Baptists.

- Paolo Spanu of Italy stressed that specific identity varies. "One fundamental principle is our particular history," he said. "All of us have a history."

As I listened, it became clear how difficult it would be, once past the basics of faith, to find an agreed-upon element of our identity as Baptist Christians.

But then the light dawned: The openness of such a discussion itself was one definitive element of our identity. Our diversity—and the freedom to express it—is solid evidence of the unfathomable riches which the Holy Spirit has spread among us.

Southern Baptist missionary Stanley Crabb is director of European Baptist Press.



on
mission
together

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

January 16, 1991

I don't know if "frustrated" is the right word or if there even is a single word which can adequately describe the average American psyche at the moment I am writing this. Anger, fear, helplessness—each word only partially describing the feelings inside.

We do not normally have a radio here in our office but we did today. It was distracting for those of us who are not accustomed to it. But we were distracted anyway. We couldn't block out the anxiety of an impending war.

I volunteered for the Marine Corps in 1953 and the Korean War ended not many weeks after. As an infantry rifleman and squad leader, I was trained to kill. But I didn't have to kill another human being or be an enemy target.

The Lord knows I've vacillated in my feelings about this matter. Saddam Hussien has made a world-shaking mistake. I have experienced the feelings of wanting to "wipe him out."

I have also lived some years in the Middle East and among Arab peoples, many of whom are dear friends and who live there now.

I remember the beautiful faces of Arab children; high schoolers whom Alice and I taught; primary and middle schoolers whom, years later, I visited frequently in our Baptist schools in Nazareth, Beirut, Ajloun and Amman.

I remember our stay on the Israeli "kebootz" (settlement), working and living alongside new Jewish immigrants; bright and hopeful in their new nation, only nine years old at the time.

I remember our Gaza hospital and its ministry among the Palestinian refugees; the negotiations in which I was involved each year with UNRWA leaders to assure that they kept up their end of the financial commitment we had made jointly to these poor, displaced persons—still displaced after 42 years! I know Arab feelings toward Israel.

The problems of the Middle East are real and deep. They will not go away—even if Iraq is soundly defeated.

But the war began tonight, Jan. 16. Many are surprised by the precision and the capability of allied weaponry. Iraq has been dealt what some are already calling the "fatal blow," and with relatively few American or Allied casualties. All of us pray now for a quick end of the war.

At some point in time, Americans will get back to "life before Iraq"—economy watching, sports and trying to have the "good life." But Iraq's and millions of the world's Muslims will not easily forget or forgive.

And the world's infrastructure of human relationships has taken another blow—though we dare not speculate that it might be fatal.

baptist forum

Arrest steering wheel

Dietrich Bonhoeffer, Christian martyr and theologian, was ordered hanged by Hitler just before World War II ended.

While in prison, Bonhoeffer was asked by a fellow prisoner how he as a Christian minister could participate in a resistance movement to destroy Hitler. He replied that "if he, as a pastor, saw a drunken driver racing at high speed down the Kurfurstendamm, he did not consider it his only or his main duty to bury the victims of the madman, or to comfort his relatives; it was more important to wrench the wheel out of the hands of the drunkard." (Otto Duzus in "I Knew Dietrich Bonhoeffer.")

Bonhoeffer was both a theologian and a person of action. He practiced what he preached. The church must do more than engage in ambulance service to pick up the wounded and dead on our highways; it must seek to curb the causes of destruction. The

minister must do more than conduct funerals and comfort the loved ones of the victims of drunken drivers. They must participate in political action to prevent alcoholic-related accidents on our highways.

Urge your legislators to pass tough laws against drunken driving.

*Henlee Barnette
Louisville*

Only good news

Praise the Lord! What a joy it was to read the December 25th edition of the Western Recorder. For once it was filled with almost nothing but good news. No controversy, no name-calling, no mud-slinging, nothing negative, just positive edifying reports of victory.

I for one believe that it is time for our paper to heed the words of Duke McCall, which were printed in this edition, and that is to "take the high ground" in the current controversy "and stay out of the valley where little men are slashing each other with their shibboleths."

Give us more good, positive news of

what God is doing in our local churches, our state and national conventions and on the mission fields. I am sure that there is enough of this good, positive, edifying news to fill the Western Recorder without wasting space and ink on the words of the "little men" on both sides of the controversy that has already weakened, and threatens to destroy, our fellowship.

*Rev. Leonard Martin, Interim Pastor
Harmony Baptist Church, Louisville*

Correction

In a case of self-correcting copy, the Western Recorder last week inadvertently corrected a typographical error writer Joel F. Drinkard Jr. presented to illustrate mistakes in the Broadman King James Version Bible.

In the sixth paragraph of the Viewpoint article "God still uses our Bible to bear witness," Drinkard noted the Broadman Bible uses the word "mall" instead of the word "man" in II Samuel 3:34. However, the Recorder "fixed" the copy and printed the word "man" instead of "mall."



James H. Cox
Associate Editor

fourth estate

Letting the cat out

Despite everything you read in 1990 which suggests otherwise, good times were once commonplace at meetings of the Executive Committee of the Southern Baptist Convention. I recall a typically

hilarious incident I witnessed in September 1959.

The Executive Committee was then housed on the third floor of the Sunday School Board in downtown Nashville. Its plenary sessions met in the board's first-floor chapel.

The undisputed star of the melodrama that transpired was a wiry, gutsy little lady named Agnes Ford. Agnes was the Sunday School Board's first full-time public relations officer, the title of press representative. This creative individual had been invited by the Executive Committee to favor it with a live performance of her "New PR Gadgets and Gimmicks" show which had received rave reviews before several audiences.

"I used every gimmick and gadget then known," she recalled in an interview. We included pretty girls, stamp pads, even balloons showering down from the balcony. "When a gun was picked up, someone in the audience punctured a balloon and everyone thought the gun had fired. Bedlam broke loose until I calmed them down and told the audience that was not in the script!"

As this mirth and laughter gone awry continued, one of those pretty girls walked on the stage toting a paper sack.

At the appointed time, she opened the sack, releasing a live kitten. At that very moment, the ill-trained cat spied a mouse dashing for refuge in a hole in the stage wall. The cat took off in hot pursuit. At that, the cast disregarded scripts, abandoned characters and made a collective lunge for the borrowed feline! This created still more pandemonium for the audience, now roaring in uncontrollable laughter! Whatever good intentions Agnes Ford originally may have had seemed destined to evaporate.

But not quite. For weeks, the Sunday School Board reaped line after line of newspaper copy related to the incident. The crazy cat stayed in the bowels of the board's building precisely 40 days and 40 nights. When at last it did resurface, a quick-thinking security guard cornered it, called Mrs. Ford, and the evening paper gave it page 1.

"I had borrowed the cat from an employee who had borrowed it from her two young neighbors," she remembers. "They were clamoring and crying all that time for the cat to be restored. It finally was, and great was the rejoicing!"

Can you believe, after 1990, the Executive Committee spent an afternoon like that? If I hadn't been there, I might not believe it myself.

4 Baptist workers perish in plane disaster

around the sbc

Four Oklahoma Baptists, including two employees of the Baptist General Convention of Oklahoma and a professor at Oklahoma Baptist University with ties to Kentucky, died Jan. 14 when their light plane crashed south of Oklahoma City.

Killed were Paul Magar, 46, the convention's director of church music and his wife, Judy; Mary June Tabor, 60, assistant director of church music for the convention; and James D. Woodward, 58, artist-in-residence and former dean of the college of fine arts at the university.

Woodward, the pilot, was born in Lexington, received a bachelor's degree from the University of Kentucky in 1954 and master's in church music from Southern Baptist Theological Seminary in Louisville in 1956.

He was a church music consultant for the Oklahoma convention.

His survivors include his wife, Betty Shaw; daughter, Julia, 32; son, James David Jr., 30; and mother, Julia. His mother, of Lexington, has been active in Kentucky Baptist service through the Western Recorder and Woman's Missionary Union boards.

The four had been in Woodward, Okla., for a concert with the Singing Church Women, and were on final approach to Will Rogers World Airport at Oklahoma City when the plane went down. No cause was immediately determined.

Olive Hill ranks 1st in training awards

First Baptist Church of Olive Hill in Carter County ranked 19th among all Southern Baptist churches and led Kentucky in study course awards for 1989-90, with 858, according to the Southern Baptist Sunday School Board.

Third Baptist Church of Owensboro was second in the state, with 433 awards, and Severns Valley Baptist Church of Elizabethtown was third, with 432.

Texas led all states in the Southern Baptist Convention in church study course awards earned for 1989-90, with 88,050. Kentucky ranked eighth, with 30,326 awards.

First Baptist Church of Jacksonville, Fla., ranked first among the top 25 churches in the SBC in total church study course awards earned for 89-90, with 6,371

Reimbursement set at \$.275

Change in the U.S. Internal Revenue Service reimbursement policy for business miles driven in personal autos affects churches, said Don Spencer, director of the Kentucky Baptist annuity department.

An IRS ruling increased the standard business mileage rate from 26 cents per mile to 27.5 cents per mile, Spencer reported.

"Churches should be reimbursing their ministers and staff for business-related miles in their ministry," he said. "Those churches on a reimbursement plan should now use the 27.5-cents-per-mile rate for this year."

"Churches not using a reimbursement plan for automobile expense for their ministers should be aware that they could be costing their ministers additional tax dollars."

In other Southern Baptist Convention developments:

HMB adult volunteers increase 36 percent. The number of adult volunteers serving through the Home Mission Board's Christian Service Corps increased 36 percent in 1990. That growth contributes to a 7.9 percent overall increase in the number of volunteers serving in short-term and long-term home mission projects.

Christian Service Corps is a program for adults who serve one year or less. In 1990, a total of 25,469 people served in CSC, compared to 18,635 in 1989. The number of people serving in CSC has increased by at least 28 percent annually since 1986.

Don Hammonds, HMB volunteer division director, attributes the increase in adult volunteers to a better reporting system and to increased awareness of the need for volunteers. "Given the opportunity, adults want to serve and make a difference," Hammonds said.

Fixed fund exceeds projected rate. Earnings of the Southern Baptist Annuity Board's fixed fund exceeded the projected crediting rate for a second straight year in 1990, according to Senior Vice President John R. Jones, head of the investment division.

"Consequently," Jones said, "we have credited earnings at an effective rate of 9.1 percent for 1990." The projected crediting rate for 1990 was 8.9 percent.

Last month the board announced an 8.8 percent projected earnings rate for the fixed fund in 1991.

The fixed fund, with more than \$1 billion in assets, has primary objectives of preservation of principal and predictable returns. The Annuity Board announces a fixed fund rate each December for the coming year to help members decide how to allocate contributions and accumulations among retirement plan funds.

System problems cause literature delays. Shipment of Southern Baptist dated church literature fell "considerably short" of a new distribution system goal to streamline order fulfillment to churches, a Sunday School Board official said.

Problems in filling 145,750 church literature orders for the January, February and March quarter had resulted in late and incorrect orders to church customers, "some of whom did not get their materials in time for the first Sunday in January," Andy Dodson, director of the board's distribution services division, said.

The total order volume for the quarter included 62,318 mail orders and 83,532

telephone orders, Dodson said, adding, 53,545 of the telephone calls came in December, causing all 51 incoming lines to be busy.

FMB area director asked to resign. William L.C. Richardson has been asked to resign as area director for work in Brazil and the Caribbean by administrators of the Southern Baptist Foreign Mission Board.

Richardson, 56, is being asked to consider reappointment for missionary service. Board officials cited the need for stronger administrative skills to fulfill the responsibilities of an area director.

In a letter to mission chairmen and administrators of the 470-missionary area, Richardson indicated that while he does not agree with the decision, he would step down because he does not want to "hinder the work of missions."

Sign-up time for childcare. Registration for on-site childcare for preschool children of out-of-town messengers to the 1991 Southern Baptist Convention in Atlanta is being accepted.

Parents should write immediately for materials, for space is limited. Address: SBC Preschool Child Care, c/o WRBC, 3626 Peachtree Road, N.E., Atlanta, Ga. 30326.

Tornado victims helped. A Mississippi Baptist disaster relief crew responded to a call for help when a tornado touched down at Vaiden, Miss., Dec. 21.

Large sections of the small community were destroyed. A 12-year-old girl in Vaiden Baptist Church died.

A church disaster committee received more than \$28,000 for relief efforts within a week. Five church families lost everything in the tornado.

The volunteer disaster crew operated a five-day feeding effort at Vaiden High School, while school was in recess for Christmas holidays. Between 1,600 and 1,800 hot meals were prepared.

China requests teachers. Cooperative Services International, the SBC aid organization that sponsors teachers and other workers in countries barring missionaries, needs teachers. Educational institutions in China and Mongolia have requested 39 teachers to begin Sept. 1. Two-year commitments are preferred. Positions include 34 teachers, three language students and two elementary school teachers. Interested Southern Baptists should contact Judy Brummett at (804) 353-0151, ext. 356.

CSI also has positions for teachers of English as a second language for the period

from July 4 to Aug. 19. Contact Anita Mahoney at (804) 353-0151, ext. 501.

Youth to bike through New England. The SBC Brotherhood Commission is sponsoring a High School Baptist Young Men's adventure week in New England. The bike trip, June 22-30, will take the youth through Massachusetts, Vermont, New Hampshire and Maine. The youth will conduct surveys, visit jails and run sports clinics. For more information, contact the Brotherhood Commission at (901) 272-2461, or write Adventure Week, 1548 Poplar Ave., Memphis, Tenn. 38104.

HSBYM rally to be held in Gatlinburg. The High School Baptist Young Men's rally will be held March 1-3, in Gatlinburg, Tenn. Program personalities include comedian Jerry Clower, dramatist Doug Berky and Brotherhood Commission President James H. Smith. Reservations can be made through the Brotherhood Commission in Memphis.

Librarians support Bible study. Church media library leadership conferences will focus on practical ways for libraries to support individual and group Bible study this year.

Sessions are planned for media library personnel at Ridgecrest, N.C., July 13-19, and Glorieta, N.M., Aug. 3-9.

Reservations may be made starting Feb. 1 at Glorieta Baptist Conference Center, Box 8, Glorieta, N.M. 87535, or Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N.C. 28770.

Network specials announced. The ACTS Satellite Network will feature a Super Bowl prayer breakfast, Sunday, Jan. 27, from 7 to 8 a.m. EST. The Bart Starr Award will be presented to the NFL player who has shown moral and family ideals in his on-field performance.

Candidates include Barry Sanders of the Detroit Lions, Mike Singletary of the Chicago Bears and Christian Okoye of the Kansas City Chiefs.

The January-February "Baptist Hour" will feature Ed Young, pastor of Second Baptist Church of Houston, Sundays 12-1 p.m. and Mondays 11-12 midnight, and Joel Gregory, pastor of First Baptist Church of Dallas, Sundays 8-9 p.m. and Fridays 6-7 p.m.

The 1991 Home Missions teleconference, "Missions: Giving People Hope," will be broadcast over ACTS Sunday, Feb. 3, 4-5 p.m.; Saturday, Feb. 9, 6-7 p.m.; Thursday, Feb. 14, 7:30-8:30 p.m.; and Sunday, March 3, 5-6 p.m. EST.

Offering doubles at Grafenburg

Women and children pushed Grafenburg Baptist Church in Waddy to new heights of missions giving this winter.

The church more than doubled its 1989 Lottie Moon Christmas Offering for foreign missions, climbing from \$1,775 to almost \$3,800, reported David Head, pastor. The gifts topped Grafenburg's previous record, \$3,401, by almost \$400, he added.

"The people are so excited," he said. "We've got a fabulous group of Baptist Women, Baptist Young Women and GA's (the missions group for girls).

"They held a rock-a-thon, an auction, a Lottie Moon post office for Christmas cards and our mission study.

"Then we held a missions march the last Sunday before Christmas. That really put it over the top."

Franklin 1st observes 100th birthday of 2nd oldest missionary, Floy Jacobs

by Bill Moore
State Correspondent

A Kentucky-born missionary who served for 18 years in China celebrated a centennial milestone last week.

Floy Wright Jacobs, Southern Baptists' second-oldest foreign missionary, turned 100 Jan. 18.

The Franklin native, who has lived with a daughter in West Point, Miss., since leaving Franklin in 1989, maintains her membership in First Baptist Church of Franklin. Members of the congregation, led by the Woman's Missionary Union, sent a shower of letters to Jacobs in celebration of her 100th birthday.

Floy Wright left Kentucky to go to the mission field in 1922. Her fiancé, Robert Jacobs, already was in language school in Japan. The two married at the home of a missionary couple and went on to their appointment in China.

She and the couple's four daughters returned to Franklin in 1940 as war threatened. Jacobs was detained by the Japanese until 1943.

The couple was reappointed to Hawaii in 1952. But they never made it, due to Jacobs' illness and subsequent death.

Mrs. Jacobs is surpassed only by Lora Clements of South Carolina as the oldest retired Southern Baptist foreign missionary. Clements will be 102 next month.

Kenyan missionaries cooperate in Wycliffe jungle camp

by Ron Ragan

"And then he called me a wimp!"

That exclamation came from Beth Wright, a Wycliffe Bible Translators missionary from Wilmington, N.C. She was laughingly describing her husband Doug's reaction to her screams the night a swarm of African army ants invaded their tent.

The Wrights and 32 other new Wycliffe missionaries participated in Wycliffe's annual "jungle camp" training exercises on property near Matapato, Kenya, owned by Southern Baptist missionaries in the east African country.

The Wrights awoke to hordes of army ants crawling over their cots, clothes and other belongings. "We looked over, and a blob of ants were on top of the baby's crib. But fortunately we had a mosquito net over the crib and they couldn't get inside," Mrs. Wright said.

The "jungle camp" is the first cooperative effort in Kenya between Southern Baptists and Wycliffe Bible Translators, who have translated the Scriptures into hundreds of languages worldwide.

A Southern Baptist missionary couple in Matapato, Bruce and Martha Schmidt of Virginia Beach, Va., provided Wycliffe with a site adjacent to their home deep in the bush country of southern Kenya near the Tanzania border. They also encouraged contacts with the local people.

The army ant incident was just one of many stories told around the campfire as the new Wycliffe missionaries and their 28 children communed with nature and the

Maasai people of Kenya. Participants in the six-week experience came to Kenya from the United States, Germany, Canada, Scotland and Northern Ireland. Afterwards each missionary was scheduled to live with an African family for three weeks in a village.

Jon Arenson, Wycliffe's director of orientation in Kenya, said the Schmidts, who live in the remote area with their three children, were instrumental in organizing the training exercise.

"Bruce has bent over backwards to help us," said Arenson. Indeed, Schmidt approached local governmental officials, tribal leaders and others in a position to either help or hurt the project.

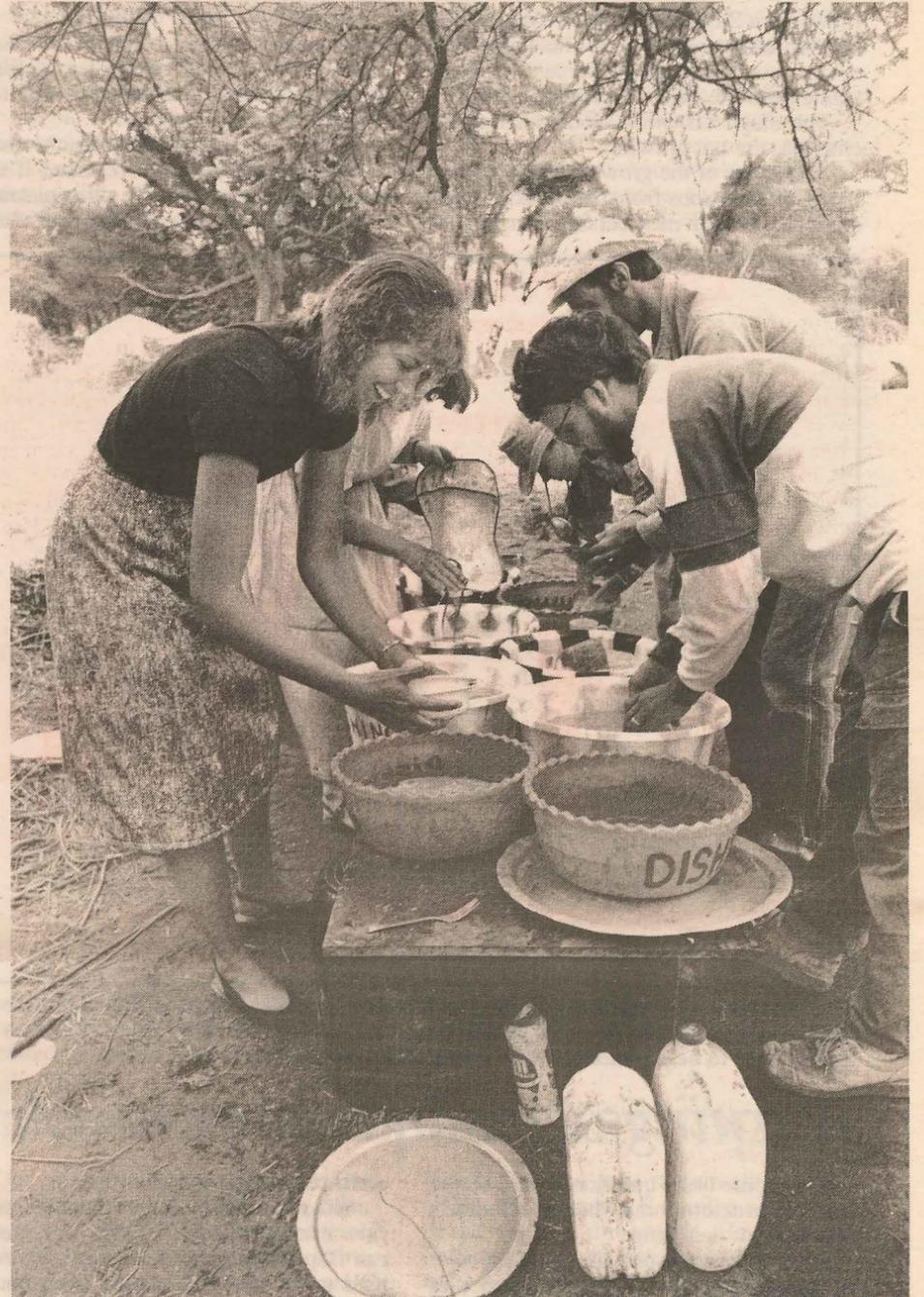
Schmidt's aid was especially valuable in making contacts with local Maasai villagers, Arenson said. "One of our main purposes for being here is to teach our people to understand and appreciate Africans, to know what's going on in their heads and feel good about them," he explained. "Bruce was our man on the ground here. His knowledge of the local Maasai people and their customs made it just that much easier to integrate into the local population."

Southern Baptist missionaries are working toward more cooperation with other "Great Commission" evangelical groups like Wycliffe Bible Translators in an effort to speed up world evangelization.

Arenson, in his fourth year with Wycliffe's Africa operations, sees Southern Baptist cooperation as a positive trend. "I've lived and worked with (Southern Baptist missionaries) Sam and Ginny Canata in the Sudan. I taught many Southern

Baptist missionary kids at Rift Valley Academy in Kijabe, Kenya. So working

closely with Baptists is nothing new to me," he said. (BP)



JUNGLE CAMP—Missionaries with Wycliffe Bible Translators participated in annual "jungle camp" on property owned by Southern Baptists in Kenya. (BP photo by Ron Ragan)

Migrants see love in action

by Barbara Denman

Fernando Barrientes of LaBelle went to Florida Baptists' migrant camp expecting it to be "boring," but he found instead it was "a lot of fun."

The 14-year-old also learned about Jesus. "You've got to take him into your heart, and your life will change," Fernando said. Changing lives was what the camp was all about.

Nearly 200 children of migrant and seasonal farm workers from across the state attended Florida Baptists' first migrant camp for children at Lake Yale Baptist Assembly. The youngsters traveled by car and church van from places like Immokalee, Homestead, Mascotte and Lake Placid.

They were greeted by volunteers instructed to "give these kids all the love and attention you can," said Brenda Forlines, associate in the missions ministries department and camp director. "I want them to go out of here having a positive experience. I want them to see Christ living in each of us."

An estimated 88,000 to 150,000 migrants come to Florida each year to harvest crops between October and March. Because the families travel from state to state, renting low-cost homes and trailers, most of the children lack stability, education and many of the simple pleasures of childhood.

Forlines had initiated the camping experience after learning that because migrants are not usually in Florida during the summer months, their children have not been able to participate in camps held for children's mission groups.

It was with that in mind that all of the activities during the three days were planned. Children painted T-shirts, joined in on a hayride, heard a clown who told them that Jesus solves problems, watched a magician as he shared about God's love.

But not all things went as planned. The weather refused to cooperate, turning bitter cold and icy wet. Most of the children from

South Florida came unprepared for the change in climate, some bringing only things in place of shoes.

After a few calls, churches from Lake County Baptist Association, the workers at the Lake Yale assembly and counselors donated sweaters, sweatshirts and coats to clothe all of the children. Counselors purchased sneakers and socks for children who had none.

The opening of hearts to provide clothes was overwhelming, according to Forlines. She said she had been amazed at how Florida Baptists had responded to the entire project. (BP)

Chinese instructor finds 'family' at William Jewell

by Elizabeth A. Webb

"It is like a family here. The teacher-student relationship is like that of a sister and brother. I teach the students, and they help me."

With these words, Shuhui "Nettie" Ma, instructor in music, described her impressions of life at William Jewell College. Ma, a fourth generation Chinese Christian whose grandfather heard the gospel from a Baptist missionary, has become part of the Jewell family. She is assisting in elementary music

Teaching is a good way to show Jesus' love.

education courses, in addition to lecturing and performing throughout the community.

Ma said she enjoys both teaching and performing, but added, she views teaching as a special form of ministry.

"Teaching allows you to share more with people than performing does," she said. "God gave me a personality suitable to being a teacher. In China, you cannot share the gospel outside of church. Teaching is a

good way to show Jesus' love to children and young people through the way you act."

"In China, the traditional teaching method is teacher-centered," Ma explained. "Everything comes from the teacher, who 'feeds' the students. With the creative method the teacher teaches the students how to learn, and leads them to gather something by themselves."

William Jewell College President Gordon Kingsley responded to an inquiry from a sponsoring pastor regarding the possibility of a teaching position for Ma at Jewell. After meeting with Kingsley and some music department faculty members, Ma and her 13-year-old daughter, Mary, settled in Liberty.

Because of the current political climate in China, Ma and her daughter must remain in the United States, while her husband and their 18-year-old daughter live in Shanghai. Having her family separated is difficult at times, although it is a situation to which most Chinese families are accustomed. Since the government in China arranges jobs, many husbands and wives are forced to work and live in separate cities. Ma and

her husband were married five years before they were able to live together. Some couples are separated until they retire.

"It's a different way of looking at things," said Ma. "The government thinks of the whole country, not individual people. I've heard that now they're keeping families together now."

While in China, Ma was able to be with her husband several times a year. But now it has been four years since her family has been together. Ma says it is very difficult to raise a teenage daughter on her own. She also regrets that she did not have more time to give her older daughter.

"Because I was always working so much, my older daughter was almost raised with an absent mother," said Ma. "I gave so much to my country that time was taken from her."

The church and her faith are very important to Ma in adjusting to her life in the United States.

"My family is not here, but I have the international Christian family," said Ma. "Friends are so important to me. I am not alone. I know that someday God will reunite our family." (BP)

Most SBC churches are not growing

Stories by Mark Wingfield

If Southern Baptist churches were a family of children getting medical check-ups, the doctor would declare 52 percent of them stunted and another 18 percent critically ill.

The diagnosis: Most Southern Baptist churches are not growing.

And many of the growing churches are living off infusions from their sickly sister churches through membership transfers. It

is a phenomenon one expert has dubbed "the circulation of the saints."

"Plateaued" and "declining" are the terms most often used to describe churches that aren't growing. However, defining which churches are plateaued or declining is neither easy nor popular.

In one association in the southwestern United States, pastors were asked if they thought their churches were either plateaued or declining. Few, if any, pastors said their

churches fell in those categories.

Yet statistical records revealed that 80 percent of the association's churches had not shown a net growth in the past 10 years.

"Many churches that are feeling good about themselves are plateaued," notes Ebbie Smith, professor of missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "Some of them just haven't recognized that they're plateaued."

"They may get along real well and baptize people every year, but when you really figure it out, they are just sort of maintaining themselves."

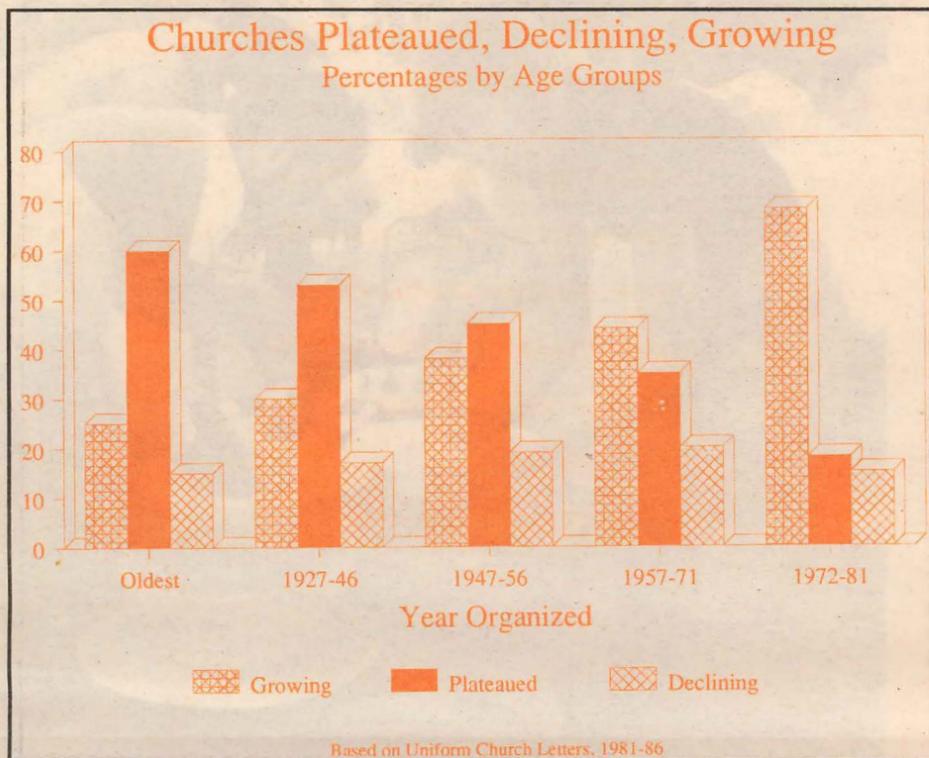
The most common way to objectively measure church growth is through statistics. An annual net growth rate is determined by looking at membership additions and losses and changes in average attendance. Churches realize net growth when the number of people coming in the front exceeds the number slipping out the back.

Among Southern Baptists, the most thorough statistical study on plateaued and declining churches has been done by Kirk Hadaway of the Sunday School Board.

For research, Hadaway defines growing churches as those showing more than a 10 percent increase in membership over a five-year period. Declining churches are those showing more than a 10 percent decrease in membership over a five-year period. Plateaued churches are those showing neither a 10 percent increase or decrease.

Using that criteria, 52 percent of all SBC churches are currently plateaued and 18 percent are declining. When the criteria is narrowed to plus or minus 5 percent growth, 32 percent of churches are plateaued and 21 percent are declining.

Churches of all sizes and all theological shades may fall into these classifications. The phenomenon is experienced in all geographic locations. (BP)



This chart is based on a study of the growth rate of Southern Baptist churches between 1981 and 1986 taken from Uniform Church Letters, 1981-86. Older churches are more likely to be plateaued or declining than younger churches.

Warning signs indicate church decline or plateau

Asking some basic questions could be the first step in determining whether a church is plateaued or declining.

Church growth specialist Lyle Schaller offers a seven-point test to indicate whether Southern Baptist churches are headed for plateau or decline.

Although not a definitive list, these items are common indicators of churches that are not growing, says Schaller, a popular church growth author and parish consultant with the Yokefellow Institute in Richmond, Ind.

1. How long has the church been meeting in this particular space? "If more than 15 years, you're probably headed for decline," Schaller says. The reason: growth causes churches to adapt their space to meet new needs.

2. When was the last adult Bible class started? "If more than two or three years, get nervous," he warns. "In larger churches, three months is too long to go without starting a new class."

3. Is the church accumulating capital or consuming capital? "If you are in a capital accumulation stage, you're probably headed up. If you're living off accumulated capital, you will tend to go down," Schaller says. The reason: growing churches will add to their capital assets each year as a result of their vision for the future, while dying churches will survive off the fruits of the past.

4. Do baptisms exceed deaths? "In a growing church baptisms should exceed deaths by at least two to one, ideally three to one," Schaller says. Net growth results when there are more people coming into the church than leaving the church either by death or transfer.

5. Is the adjusted value of member giving going up? Growing churches will show

an increase in giving every year.

6. Do transfers in from other denominations exceed transfers in from other Southern Baptist churches? Growing churches tend to attract more people from outside their denomination, which reveals the attractiveness of the church in the local mar-

Vision is key to leaving plateau

Pastoral leadership and vision are the two most important factors in taking a church off a plateau, researchers and pastors of growing churches contend.

One professor explains this by an equation: "Pastoral vision shared with the people and implemented by the two together equals breakthrough," said Ebbie Smith, professor of missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Smith and other experts know a renewed vision is essential to moving a church off plateau. What they can't say is where to find that vision or how to sell it to a congregation.

"This is where you get into a very spiritual dimension," Smith said. "This is where all our graphs and percentages fall apart. A pastor has got to demonstrate a concern for the people, and they've got to be convinced that things are going to work."

But charts and graphs do show some things clearly. For one thing, there is a statistical correlation between the arrival of a new pastor and the time churches begin to grow off a plateau. This was documented in a 1989 study comparing churches which remained on a plateau and churches which grew off a plateau.

The research, done by Kirk Hadaway of the Southern Baptist Sunday School Board,

ketplace, he says.

7. What is the most exciting landmark in the life of the congregation? "By this I mean the one event that everyone in the church recalls and says, 'Ever since then, we've never been the same.' If that was more than 15 years ago, get nervous." (BP)

found that almost half of breakout churches called their current pastor immediately before they began renewed growth. Breakout churches are those that break away from a plateau with a new spurt of growth.

"Apparently a new pastor is often necessary to revitalize a stagnant church, and if a church is going to follow its pastor off a plateau the change usually occurs within the first few years," Hadaway said.

The key is the vision the pastor communicates to the congregation. New pastors more frequently bring a new vision which results in growth, Hadaway said.

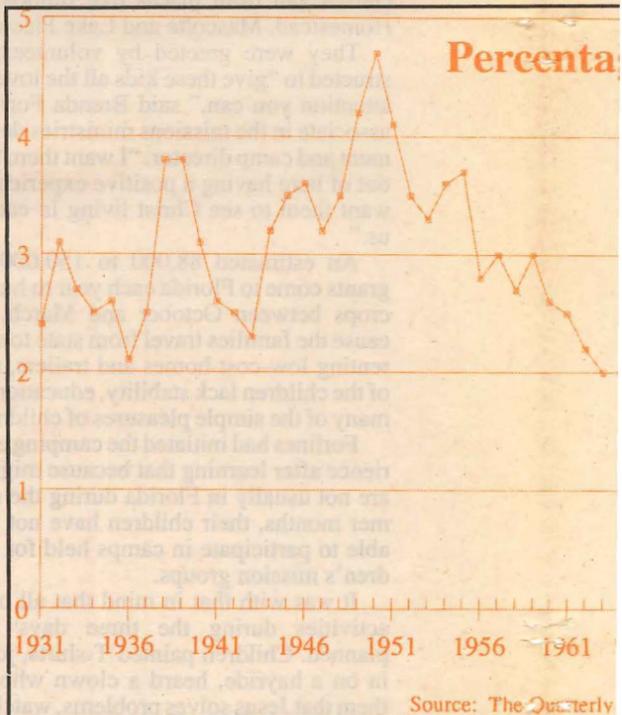
Such a change in an existing pastorate often comes on the heels of a sabbatical leave, a fresh study of the meaning of the church or a personal crisis, Allen said.

The success of breakout pastors is not based on preaching ability, seminary education, administrative skills or an authoritarian leadership style, Hadaway and Allen concluded.

Instead, the ability to convey a vision of what could be is the critical difference. "The pastor who is able to generate enthusiasm is the one most likely to move a church off the plateau," Allen said. "A church needs a clear and simple, biblically based vision toward which all the other dreams lead." (BP)



OUT OF BUSINESS—Unless the flow of plateaued and declining churches starting will be in the graveyard of Southern Baptist churches. An estimated 52 percent of Southern Baptist churches are declining. (BP photo by John Swain)



PERCENTAGE GROWTH IN SBC—This chart shows the percentage growth in total membership, the rate at which new members are added. Source: The Quarterly review.

Growth achieved through evangelism

Once a church and its pastor renew their vision for ministry, the road to growth is paved with hard work, church growth specialists say.

Research shows churches which grow off the plateau don't usually do anything extraordinary, they just do the basics better and harder.

There are a variety of ingredients commonly found in breakout churches:

Evangelism. "If breakout churches do any one thing better than plateaued churches, that thing would be evangelism and outreach," Hadaway said. "Most churches talk about it, but breakout churches do it."

This renewed concern with evangelism usually includes an emphasis on spiritual growth and prayer, he found. "We are not dealing with quick fixes instituted by fly-by-night evangelists. The renewal which takes place tends to produce a well-rounded church with a rare mix of evangelism, spirituality and social concern."

Joe Finrock, pastor of First Baptist Church in Gentry, Ark., said his church has baptized 400 people in five years with a basic approach to evangelism. "I believe the pastor has to be willing to set the example in personal soul winning," he said.

Using this approach the rural Arkansas church has grown from 100 to nearly 400 in average Sunday attendance.

Sunday school. Hadaway's research shows that breakout churches also tend to have better Sunday school programs than churches which remain on a plateau.

"We just came back and did nuts and bolts Sunday school," pastor Anthony Jordan says of the growth at Northwest Baptist Church in Oklahoma City. In eight years the church has grown from an average Sunday attendance of 690 to 1,000 despite its location in a transitional neighborhood.

This is a key element of a joint commit-

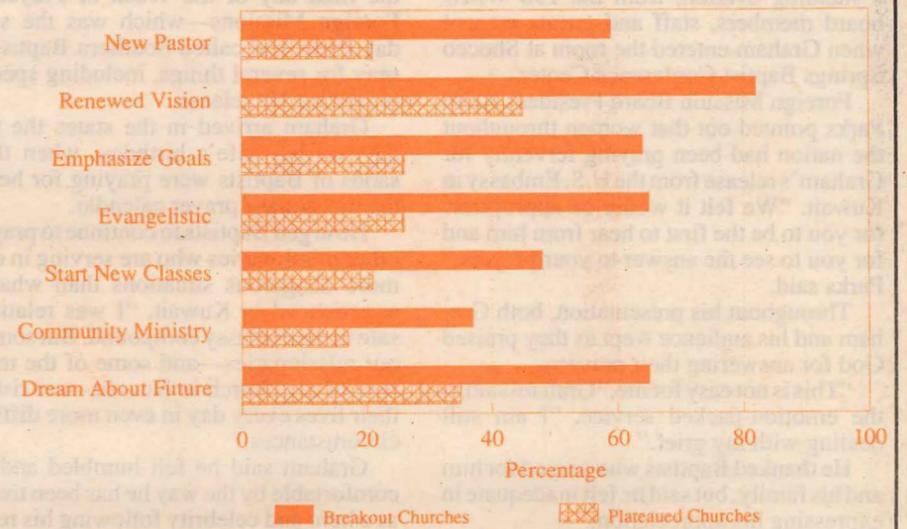
ment of the Home Mission Board and Sunday School Board in fostering church growth, said Sunday School Board President Lloyd Elder.

"We are committed to sound, holistic church growth," he contended. "Churches reach people most effectively through the Sunday school. They receive personal contacts and ministry. The Sunday school program is our point of thrust onto the mission field of our communities."

In rural Franklin, Ky., pastor Steve Curtis has proved that concept true. By emphasizing Sunday school, Providence Baptist Church has grown from an average attendance of 50 to nearly 450.

"I tell my folks I'd rather them come to Sunday school than come to preaching," Curtis says. "We now have 30 people coming to Sunday school on a regular basis who are lost. That is our evangelistic base." (BP)

Factors in Breakout Churches Compared to Plateaued Churches



Source: Kirk Hadaway, BSSB

This chart by Kik Hadaway compares breakout churches with those plateaued. A renewed vision tops the list of factors. Breakout churches are nearly twice as likely as plateaued churches to say they have experienced renewed vision.

Church starting involves church restarting

While Southern Baptists have emphasized church starting in recent years, many plateaued and declining churches feared their plight would be forgotten. Yet getting the majority of Southern Baptist churches growing is a priority of Bold Mission Thrust alongside the goal of starting new churches.

"Our convention seems to be so excited about the new babies that we're letting some of the old babies lay on the table and die," said Jim Summers, pastor of Northwest Baptist Church in Miami. "Some of them could be revived."

In suburban areas, where Southern

Baptist churches grow more easily, people inside the church are usually similar to people outside the church. However, in transitional communities, growth is stymied because the few people remaining inside the church have little in common with the surrounding population.

Miami illustrates on a large scale the problems increasingly faced in urban centers across the nation. The city which was once predominantly populated by white Southerners is now a melting pot of racial tension where there is no majority ethnic group.

This creates an insider-outsider mentality that prevents growth, Doyle Wetherington, director of missions for Miami Baptist Association, said. For this reason, Miami Baptist Association has lost 27 churches in the past 26 years.

In the days of the old Miami, Northwest Baptist Church was the largest Southern Baptist church in Florida, averaging about 1,700 in attendance. After a plateau and subsequent decline, there were 260 people seated in the sanctuary to hear Jim Summers' first sermon in 1979.

However, Summers perceived his role more as a church planter than as a pastor. "I am a church planter," he said. "I just happen to be planting a church in the same building where we used to have another church 20 years ago." Northwest is now a multi-racial church averaging nearly 1,200 in Sunday attendance. But continued growth is a constant battle.

To grow a church in Miami, Summers challenges his people to take the Great Commission literally. "I challenge people to be visiting every day, in the workplace, in the marketplace. I preach that soul-winning is something you do every day." (BP)

Senior adults reach young families

Churches desiring to reach young families—considered essential to church growth—do not have to send older church members packing.

In fact, graying members can actually help a church grow, contended B.J. Dier, a recently retired home missionary who specialized in senior adult ministries. "The greatest asset most churches have is the senior adults, if they will get them in the harness and give them a place of service."

Research confirms that plateaued and declining churches have a higher-than-average concentration of older adults in their membership.

"The message is you've got to continue to attract and reach young families, and that means teenagers," Vaughan said. "A mark of a growing church is that it will have 12 to 15 percent youth. Youth don't stay around a church that's dying."

An often-repeated principle of church growth is that a church can either grow younger and larger or older and smaller. The problem commonly faced by pastors of plateaued and declining churches is how to retain the senior adults and attract younger families at the same time.

How it turns out depends upon the attitude of the senior adults and on the attitude of the pastor, experts say:

If senior adults are willing to accept change for the sake of growth, the church will succeed. But if senior adults insist on running a church in the 1990s the way it was done 30 years ago, the church will decline.

On the other hand, if a pastor embraces older adults as partners in growth, he will be successful. But if he disregards older members in an all-out effort to recruit younger members, he faces an uphill battle.

The solution is challenging older adults with meaningful ministry instead of just forming social groups, Dier believes. "Instead of putting senior adults to work in ministry and missions, most churches organize them into something different. It becomes a go-go club, and they're not really involved in what the church is."

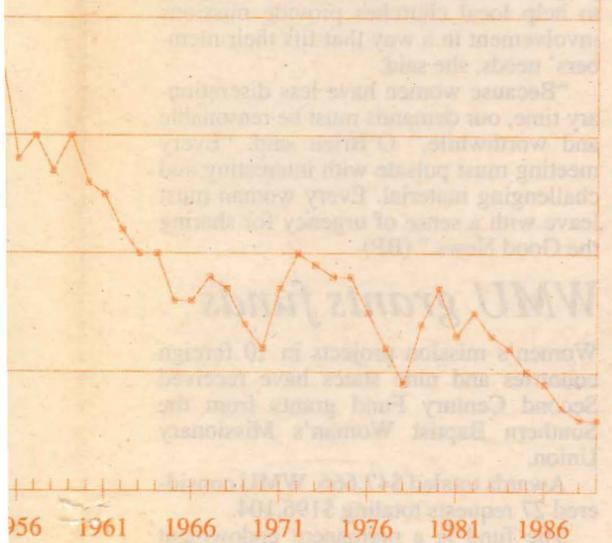
Pastors with a vision to reclaim a plateaued or declining church can harness the power of senior adults by making them part of the "dream team," added Jay Johnston, a senior adult consultant with the Southern Baptist Sunday School Board.

Senior adults are open to reaching younger families, if the pastor will equip them for the task, Johnston said. "The senior adults can be challenged to go out and reach that high school student or that young adult. They just have to regroup and find out how to do it." (BP)



Of plateaued and declining churches is abated, the next graveyard of Southern Baptists' past victories, experts thern Baptist churches are plateaued, while another 18 in Swain)

Percentage Growth in SBC 1931 - 1989



The Quarterly Review

This chart shows the percentage change in membership in the Southern Baptist Convention continues to record slight gains as new members are added has steadily declined since 1950.

Graham says real heros are Christians still in Kuwait

by Jim Newton

Southern Baptist missionary Maurice Graham, after 130 days as a hostage in Kuwait, thanked Southern Baptists for praying for his release, but emphasized he is not a hero.

"The real heros are the 60 members of the National Evangelical Church in Kuwait who are still there, ministering to the needs of the people," Graham said in his first public appearance following his release.

Graham spoke to the executive board of the Southern Baptist Woman's Missionary Union in a surprise appearance as part of the SBC Foreign Mission Board's annual report to WMU.

There was an audible gasp, followed by a standing ovation, from the 150 WMU board members, staff and guests present when Graham entered the room at Shocco Springs Baptist Conference Center.

Foreign Mission Board President Keith Parks pointed out that women throughout the nation had been praying fervently for Graham's release from the U.S. Embassy in Kuwait. "We felt it would be appropriate for you to be the first to hear from him and for you to see the answer to your prayers," Parks said.

Throughout his presentation, both Graham and his audience wept as they praised God for answering their prayers.

"This is not easy for me," Graham said in the emotion-packed service. "I am still dealing with my grief."

He thanked Baptists who prayed for him and his family, but said he felt inadequate in expressing his appreciation.

Graham said the WMU prayer chain is more extensive than most people can imagine. After his wife, Laurie, returned to the USA from Kuwait in mid-September, she called the American Telephone and Telegraph Co. (AT&T) to see if their credit card was still valid.

The AT&T operator asked for the exact name on the card, and Laurie responded, "Maurice Graham." Graham said the operator exclaimed with amazement: "Is that the same Maurice Graham our church has been praying for?" The operator is a WMU member who reported that the church had prayed for him for months.

Graham said he felt his release was a direct answer to prayer. He was released on the final day of the Week of Prayer for Foreign Missions—which was the same day Parks had called Southern Baptists to pray for several things, including specific prayer for his release.

Graham arrived in the states the next day, on his wife's birthday, when thousands of Baptists were praying for her on the missionary prayer calendar.

He urged Baptists to continue to pray for other missionaries who are serving in even more dangerous situations than what he experienced in Kuwait. "I was relatively safe in the embassy compound. But some of our missionaries—and some of the members of my church in Kuwait—are risking their lives every day in even more difficult circumstances."

Graham said he felt humbled and uncomfortable by the way he has been treated as a hero and celebrity following his return

to the USA.

"I haven't done very much," he said. "I was safe in the embassy." Graham said he did feel very much that he was a hostage, and that his life could be taken at any moment.

There were many mornings he awoke wondering if that would be the day the helicopters would come to the embassy compound on a rescue attempt. Other mornings, he heard the distinct sound of executions by firing squads as he served his guard duty at the back gate of the compound.

As one of the last 24 persons to leave the U.S. Embassy compound, Graham said he and the other hostages did not know how long they would be able to stay at the embassy, or if they might be taken as long-term hostages like those in Lebanon or Iran.

At the embassy, he led daily prayer groups, a weekly worship service, and did counseling both by telephone to church members and to other Americans hiding in Kuwait or staying at the embassy.

He told of counseling by telephone one American who was hiding in air conditioning ducts, and others who were hiding in very small rooms.

On a daily basis, Graham sat at the back gate to the U.S. Embassy where there was a telephone. He both received incoming phone calls and made outgoing calls to church members every day during his guard shift.

He praised the heroic work that is continuing by the approximately 60 members of the National Evangelical Church in Kuwait City. Many of them gave everything they owned to the church to feed and clothe the needy victims of the war-torn city, he said.

Most of the church members who remain in Kuwait are Asians, primarily Indians and Filipinos. Before the invasion on Aug. 2, the church included almost 8,000 members representing about 30 national and ethnic groups. About 1,600, most of them Asians, were part of the English-language congregation. Only 3 percent of the congregation were white. Most were Christians from other countries of the world.

"The church is still alive and well in Kuwait," Graham said. The members are still giving food from their own tables to those who are without food. They also are taking care of crippled children at a hospital left severely short-handed when the staff fled the country, Graham said. (BP)

Skills advocated for WMU to impact missions illiteracy

by Karen Benson

The two national executives of Southern Baptist Woman's Missionary Union delivered some straight talk to WMU's leaders and directed some blunt messages to the denomination's decision-makers during separate addresses to the WMU executive board meeting.

Dellanna O'Brien, executive director, and Marjorie McCullough, president, spoke to about 200 people, including state WMU presidents, executive directors and staffs, and other guests, at Shocco Springs Baptist Assembly, about 60 miles from WMU's Birmingham headquarters.

"Needless to say, being a woman's organization in a male-dominated—or at least controlled—denomination hasn't been easy," McCullough said.

She called upon the WMU leaders to exert a "prowess" akin to that of the Old Testament prophet Jeremiah. Describing prowess as "superior strength, skill, courage, heroism and valor," McCullough said these traits are not solely masculine. "Women have these, too," she said.

WMU will need superior strength to handle outside pressures, McCullough said. It will need sharpened skills to "eradicate missions illiteracy" and renew an excitement for missions in the churches.

The organization will need courage to exercise "risk tolerance" as it launches new ventures, develops new relationships and confronts change—in short, as it "crosses over from the old to the new," she said.

God has entrusted WMU with such prowess, McCullough said. But she urged caution in how WMU leaders should exercise those traits.

"We pray for the power to be gentle, the strength to be forgiving, the patience to be understanding, and the endurance to accept consequences of holding to what we believe," she said.

Such traits will also come in handy in combatting apathy toward WMU according to O'Brien's remarks. It has been reported, O'Brien said, "that our detractors, whoever they are, have said they will do nothing to us, but will simply 'let us die.'"

She was interrupted with applause when

she said, "I am here to tell you we have no intention of dying! To the (New Testament) church in Philadelphia, God spoke a promise we are claiming for ourselves: 'See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.'"

WMU stands before an open door, O'Brien said. "The future is ours to possess in his power."

But, is the organization willing to acknowledge the requirements for that possession, she asked. "Can we be equally open in our hearts and minds to the changes necessary for keeping WMU a viable, vital organization?"

If WMU is serious about its intention to survive in a new milieu, O'Brien said, "we must be aware of the factors affecting the life of today's woman."

More women now are working than ever before—just over one-half of the female, adult population, she said. Not only must WMU be "flexible in our planning and programming for them," it is also obligated to help local churches provide missions involvement in a way that fits their members' needs, she said.

"Because women have less discretionary time, our demands must be reasonable and worthwhile," O'Brien said. "Every meeting must pulsate with interesting and challenging material. Every woman must leave with a sense of urgency for sharing the Good News." (BP)

WMU grants funds

Women's mission projects in 10 foreign countries and nine states have received Second Century Fund grants from the Southern Baptist Woman's Missionary Union.

Awards totaled \$47,666. WMU considered 27 requests totaling \$196,104.

The fund is a permanent endowment created by WMU as a "gift to future generations of women." Grants develop women's missions organizations abroad, enhance WMU leadership development in the United States and foster education about missions and WMU on seminary campuses. (BP)

Cooperative Ministries

"For we are laborers together with God..."
(I Corinthians 3:9a)

Building Bridges

Observe Race Relations Sunday

FEBRUARY 10, 1991

Theme:

Can Anything Good Come Out of Nazareth?

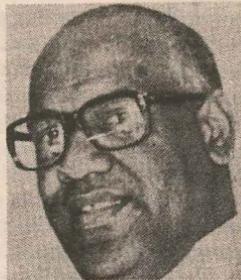
(John 1:46)

COOPERATIVE MINISTRIES is a conscious and intentional attempt to help black and white Baptists in Kentucky to become acquainted with each other and to relate to each other purposefully.

We already share a common Christology, Theology, and Ecclesiology. There is a difference in worship and Methodology which we wish to affirm, not change, "for there are differences of administration, but the same LORD!"



Lincoln N. Bingham
CONSULTANT



Thurmond Coleman Sr.
CHAIRMAN, BAPTIST STATE
JOINT ADVISORY COMMITTEE



Bill Jagers
SUPERVISOR

For information or assistance call (502) 583-6939. Lincoln N. Bingham, Consultant Cooperative Ministries

47th Annual Pastors' Conference of the General Association
February 12-14, 1991 - HELD AT THE GALT HOUSE (WEST)
Louisville, KY

Theme: *Gathering God's People* (Deuteronomy 31:12)

Kentucky Baptist Evangelism Conference

February 25-26, 1991 - HELD AT SEVERNS VALLEY BAPTIST CHURCH
Elizabethtown, KY

Theme: *Extend Christ's Mission* (Share the Gospel)

Haiti coup attempt pushes volunteers out of comfort zone

by Ken Camp

A failed coup in Haiti and its aftermath caused some anxious moments for a volunteer missions team led by Jeff Walter of Lake Arlington Baptist Church, Arlington, Texas.

Walter, a member of the contemporary Christian music group "Gabriel," led 19 volunteers on a mission trip to Haiti in early January.

David George, pastor of Lake Arlington Baptist Church, and other volunteers from his congregation and First Baptist Church, Houston, were among the mission team members who worked in medical clinics and helped build a church near Port-au-Prince.

Walter said the volunteers "laid low" at the home of a local pastor for several hours after learning Roger Lafontant, an associate of former dictator Jean-Claude Duvalier, and members of his Tonton Macoute militia had staged an attempted coup and kidnapped interim president Ertha Pascal-Trouillot.

The uprising occurred one month before the scheduled inauguration of Jean-Bertrand Aristide, a priest who will be the country's first freely elected president. Loyalist troops crushed Lafontant's rebellion quickly.

"Within a little over nine hours, it was all over. Lafontant was in custody," Walter said. "It was only then that we went out to call home, so the people at home wouldn't be worried about us."

The first two telephones the mission team members tried to use were dead, so

Walter and a few others set out in a pickup truck for another community on the outskirts of Port-au-Prince.

"There were obstacles all along the way—burned out cars, smoldering tires and all kinds of debris. The people were still angry about what Lafontant tried to do, and they were trying to restrict travel (by the Tonton Macoute rebels)," Walters said.

"At one roadblock, we were surrounded by 100 to maybe 150 Haitians with clubs and machetes—and at least one with a ball peen hammer."

Initially, the mission team's driver tried to continue forward through the crowd, but

he decided to turn back after one of the local people began pounding on the hood of his truck with a hammer. "I don't mind telling you I was scared," Walter said.

The next morning, the mission volunteers set out at 5 a.m. on a long trek to the airport, uncertain if they would be stopped and turned back again. Although the roads were still blocked by debris, the roadblocks were no longer crowded with people.

"We drove around countless barricades, and we had to get out to move some of the obstacles. We passed 20 to 30 burned out cars and old tires that had been smoking all night. But we made it to the airport and

boarded the plane. As far as we know, it was the only flight that has made it out of the country all week," Walter said.

"We've been taking teams to Haiti each year since 1984, and this is the first time there's ever been any problem. In our concerts, we talk about our friends in Haiti and invite volunteers to join us.

"There's nothing particularly special about Haiti, but ministering there is a good way of helping people to see how two-thirds of the world lives.

"The idea is to get Christians out of their comfort zones. We did that this time—to say the least." (BP)

Christian martyr emerges from Sudanese civil war

Civil war in Sudan has produced a martyr—a crippled pastor named Mamma.

Mamma, stricken by polio some 10 years ago, had become pastor of a congregation among the Murle people in southern Sudan. Civil war forced his congregation to become refugees on the run. Wherever they moved, they carried Mamma on a stretcher.

Details of Mamma's death are sketchy. According to a letter received by Southern Baptist missionaries Sam and Ginny Cannata, the pastor was killed by rebel fighters as he was teaching a group of believers.

"Mamma had nothing materially in this world but he has many treasures in heaven," the Cannatas noted. "We believe he is walking and leaping and praising his Lord for all the churches that will spring up among the Murle people—because the blood of martyrs is the seed of the church."

The Murle people number more than 100,000 in southern Sudan. Only 2 percent are members of Christian congregations, according to mission researchers. The remainder practice traditional African religion involving numerous gods and spirits of ancestors.

The Cannatas' first contact with Mamma came in 1981 in the remote Sudanese village of Pibor Post, where the missionary couple was stationed from 1980 to 1984. Cannata, a physician, treated Mamma for the polio, hoping his paralysis was only temporary. But Mamma's mobility never returned and Cannata advised his family to take him home. The family, however, built Mamma a small hut nearby so he could remain near the doctor.

Before long, villagers in a literacy class led by Mrs. Cannata began telling her that

Mamma also wanted to read. They insisted she visit him. Reluctantly, the missionary stopped by Mamma's hut. She showed him a book and, to her surprise, he pointed out letters he had learned from her students.

Mrs. Cannata began tutoring Mamma and soon realized he was a capable student. Mamma quickly learned to read, then began studying Bible passages newly translated into Murle. His Bible study led him to faith in Christ and, as his faith grew, a number of believers embraced him as their pastor.

In the wake of Mamma's death, the Cannatas are asking for prayer that other Murle believers will rise up to take Mamma's place in the Christian movement among their people. And they're asking for prayer that Mamma's killers "may find the Jesus that transformed Mamma's life." (BP)

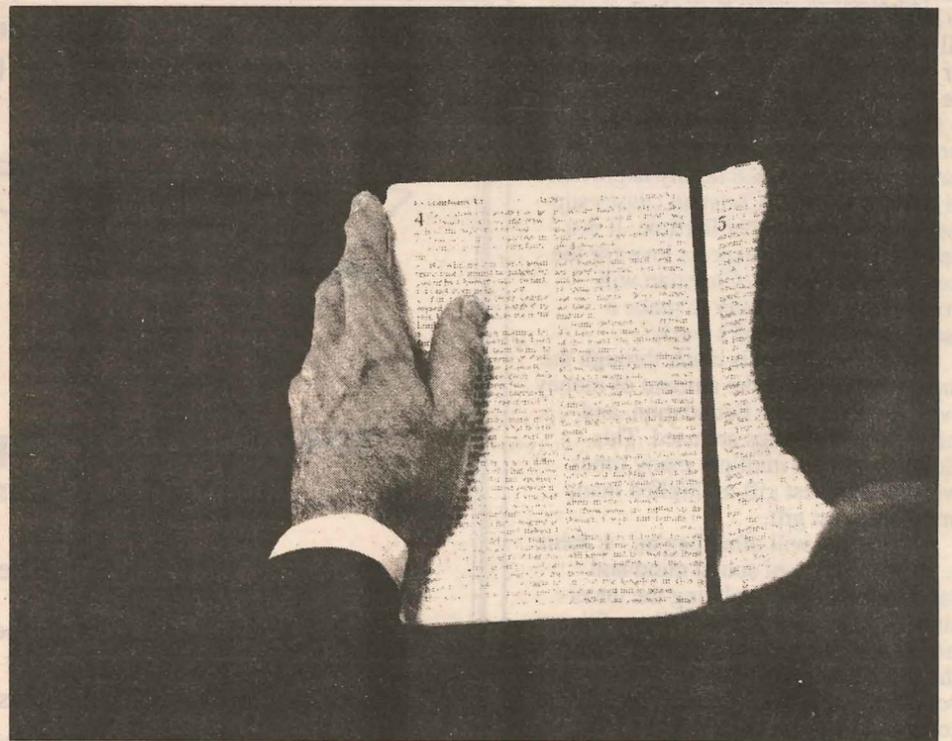
Faithful Stewards

Every Christian wants to live the victorious life by following the principles which God has provided. But most of us agree this is not as easy as it seems. The problem is not that we don't understand God's requirements; it's that we don't have the discipline to do what God desires.

In no area of Christian life is this truth more evident than in our stewardship of material possessions. Paul in 1 Corinthians 4:2 declared, "It is required in stewards, that a man be found faithful." Faithfulness to God in our stewardship goes beyond the giving of material gifts in this life. It also means a keen sense of responsibility about what happens to our accumulated possessions after our earthly life is over.

Through a properly executed Christian Will, it is possible to extend your Christian witness beyond the grave by contributing to worthy Christian causes. In a Will, you may also provide for such important matters as the financial well-being of your family and the guardianship of your minor children. Without a Will, the laws of your state will determine how your estate is distributed. This matter is too important to be left to chance.

Complete and mail the reply form to find out more about Christian estate planning. The Kentucky Baptist Foundation will be glad to send helpful information, without obligation, to assist you in this vital area of Christian stewardship.



Kentucky Baptist Foundation
Richard G. Carnes
Executive Director
P.O. Box 43433
Middletown, Kentucky 40253-0433
(502) 245-4101

I would like more information on Wills and Estate Planning.

I would like more information on the Foundation and the services it offers.

I would appreciate a visit from a Foundation Representative (without cost or obligation.)

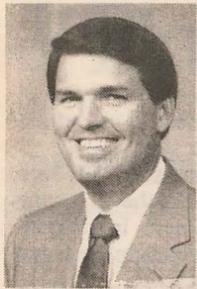
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CHURCH _____



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

clear creek chronicle

Where there's a will there's a say

A significant part of Clear Creek's financial support comes from estate gifts. January is a good time to draft or revise your will. Baptist Foundation of South Carolina Vice President Weldon Fallaw wrote these wise words: "More than 70 percent of those who should have a will do not. ... For a Christian to die without a will is very near to denouncing concern for one's family and Christ's mission in the world.

One of the greatest opportunities a person has through a Christian will, after making certain that the family is provided for, is to remember Christian causes supported during his or her lifetime. It is a great opportunity to express love for the Lord and his work. A Christian will provides the opportunity to make a lasting gift to the Lord's work.

If a Christian will is made through the Baptist Foundation, the amount of money given remains in the Foundation, and only interest earnings are used. This allows the gift to multiply many times. Even the smallest gift multiplied many times is a great gift.

A Christian will often begins, 'I, John Q. Baptist, being of sound mind and disposing memory, realizing the uncertainty of this life and with full confidence and trust in our Lord and savior, Jesus Christ, and believing that he died on the cross for my sins and shed his blood as an atonement for my soul, and with full assurance that through faith in him I have eternal life, do hereby make, publish and declare this to be my Last Will and Testament, hereby revoking any and all Wills, Codicils, and/or Testaments heretofore made by me.'

Many of these testimonies come across my desk. Some have left a tithe of their estate as an outright gift for some Baptist agency, institution or cause. Many have chosen to make an endowment gift with the income to be distributed to their church or to a Baptist college or seminary for use by a deserving student who is preparing for Christian ministry.

When is the best time to make a will? The best time is when we do not need one!

A Christian will is a wonderful way to remember God's work in a lasting way. A Christian will gives us a say.

mountains to the mississippi

PERSONNEL: E. Kevil Judy, former pastor of churches in Harrison County, Harlan, Newport, Paducah, Owensboro and Henderson, will celebrate 65 years in pastoral ministry at a reception Sunday, Feb. 3, 2-4 p.m., at Hyland, Henderson. ... **Larry Walton Brown** from Immanuel, Somerset, to East Williamson, Williamson, W. Va., as pastor. ... **Gary Vidito** to West Broadway, Louisville, as minister of music. ... **Larry Wisdom** resigned Salem, Cave City, as pastor. ... **Bill Holladay** resigned East Hartford, Hartford, as pastor. ... **David Lyninger** resigned Lyndon, Louisville, as youth minister. ... **Tony Estes** to Immanuel, Paducah, as minister of youth/activities.

ORDINATIONS: Pam Washburn by Deer Park, Louisville, to ministry.

CONGREGATIONS: Bethel, Pine Knot, plans to renovate its basement to accommodate marked Sunday school and church training growth. ... **Oaklawn**, Paducah, will celebrate its 60th anniversary on June 2. ... **Ashland Avenue**, Lexington, is celebrating its 75th anniversary in services each Sunday during January. ... **First**, Pikeville, celebrated "Miracle Day" Dec. 23, with 556 in Sunday school attendance.

MISSIONARIES: On the field—**Ray and Leslie England**, from Campbellsville and Cincinnati, Ohio, at Box 54, San Pablo City, Laguna 4000, Philippines. ... **Mark and Susan Hatfield**, from Ashland, at C.P. 5129, Luanda, Republica Popular de Angola via Portugal. ... **Ruth McConnell**,



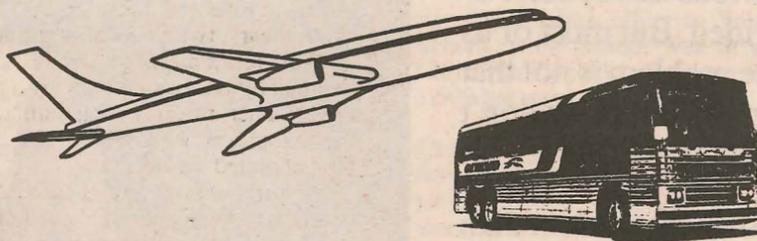
Louisville Alderman Paul Bather (left) discusses the new 8000-square foot roof on Baptist Fellowship Center, Louisville, with administrative committee member Orville Theldkeld. Roof completion was made possible with funds provided by Long Run and Central District associations and matching funds from the city of Louisville.

from Hopkinsville, at Box 70080, Ibb, Yemen. ... **Larry and Edwina Rowell**, from Moultrie, Ga., and Guston, at Mission Baptiste, 01 B P 580, Ouagadougou 01, Burkina Faso, West Africa.

EVENTS: Preaching workshop, Jan. 28-29, Campbellsville College, Campbellsville. ... **Deacon-pastor-spouse retreat**,

Feb. 15-16, Cedarmore Baptist Assembly, Bagdad. ... **Baptist Student Union volleyball tournament**, Feb. 16, University of Louisville BSU, Louisville. ... **Deacon-pastor-spouse retreat**, Feb. 22-23, Kentucky Dam Village State Resort Park, Gilbertsville. ... **Student missions conference**, Feb. 22-24, Southern Baptist Theological Seminary, Louisville.

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H. C. Chiles
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sunday school lessons

LESSONS FOR JAN. 27, 1991

Life and Work Series

Abundant life

John 10:9-18 The presentation of Christ as the good shepherd is one of exceptional appeal. Christ took some commonplace things, such as the shepherd, the sheep and the sheepfold, and made them the vehicle of certain truths. In his statement: "I am the door," Christ taught how essential he is to life, whether it be an entrance or an exit.

Christ is the door to salvation. He said: "I am the door; by me if any man enter in, he shall be saved." Christ is the only entrance into the family and fold of God. All who enter this door will be saved, regardless of their past.

Christ is the door to security. All who enter this door will find protection from the pangs of the past, the perils of the present and the fears of the future. In Christ they are safe forever. Christ is the door to satisfaction. Christ is the door to forgiveness, peace, joy, contentment, victory and hope.

There is an overflow in the life that Christ gives. He wants all of the children of God to enjoy the rich and abundant life daily. Since he provides for all the needs of his sheep, they should have hearing ears and following feet. All who receive the spiritual and eternal life which Christ gives are assured a more purposeful life on earth and a future abode in heaven.

John 10:27-30 According to this statement, Christ gives eternal life to individuals when they believe in him as their personal savior, and "they shall never perish." Since a believer in Christ is kept by the power of God, he cannot be lost. A true acceptance of the declaration of Christ concerning the security of the believer in this passage increases our faith, love and devotion to him. It also strengthens one's desire to live a victorious life and render obedient service for him. If one of God's children is ever lost, it will be because God's power is not sufficient to keep him. To say that a child of God can be lost is simply to assert that Satan has more power than God. To say that a child of God can be lost is to contradict the word of God; to say that the divine nature can go to hell is to belittle Christ and exalt Satan.

International Series

The pounds

Luke 19:11-27 Excitement was running high when our Lord passed through Jericho on his last journey to Jerusalem. Some, who were convinced that he was the Messiah, thought that the kingdom was at hand and that upon his arrival in Jerusalem he would defeat his enemies, throw off the Roman yoke and begin the exercise of his kingdom rule. To correct this misunderstanding of his mission Christ spoke the parable in today's lesson.

Christ told the story usually referred to as the "Parable of the Pounds." A nobleman, who was about to go on a long journey to receive a kingdom, called together his ten servants and gave each a small sum of money with instructions to see what he could do with it by trading. Months later, he called his servants for accounting. One had gained a thousand percent and another five hundred percent, but a third one had not traded with the money at all. He placed his successful servants in places of authority, took the trust money from the negligent servant and had the rebellious citizens executed.

Each servant was to take the capital entrusted to him and to do his best with it. Likewise, every person is to take what God has entrusted to him or her and use it in his service.

When we trust in Christ as our savior and surrender to him as our Lord, he is entitled to tell us what to do and how to do it, and then to call us to render an account to him when he so desires. He expects us to make the very best use possible of what he has given us, whether it be little or much.



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

homes for children

No crystal balls

As I write this article, debate has been going on in the House and Senate as to what their response should be to President Bush's request for authorization to use force if necessary in Kuwait. The Congress has authorized the president to take action at his discretion and by the time this is read, our nation may be at war. That is a very sobering thought.

Looking back in history one sees that Congress has actually declared war only a very few times, and they have done so in most instances after there has been a major attack such as Pearl Harbor during World War II or the sinking of the Lusitania in World War I. These have been "justified" wars and the response of our government has come at a time when there seemed to be no other choice and when emotions were high to respond in that way.

This time there has been a lot more time to think about the war. There also has been no precipitous attack on the United States or our people, so the decision to go to war or not go to war is not as easy this time. None of us would really want to have to make the decision that our leaders have had to make, for there is no easy choice.

They would have liked to have had a crystal ball to be able to see what the future holds. But crystal balls are not a reality, and men and women whom we have elected to office have made those tough decisions. We as Americans may disagree and voice our opposition, but all of us should pray for and support our men and women in uniform.

Vietnam taught us many lessons. One I hope we learned is that we must support those who are doing the fighting. They, above all, need a nation and a home where we are praying for their safety and showing appreciation for what they are doing on our behalf. They are not the ones to whom we should show our discontent and anger if we disagree with the war.

These are hard times for all of us and we can only hope and pray that the right decisions will be made and that, somehow, we can end this terrible time with a minimum of loss on both sides.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Why do we give our lives?

With Christmas over, our students and staff returned to our campus the following Sunday and we had school on the last day of the year. It was a good day, the normal routine of classes, morning chapel, chores after the school day, various athletic practices, the evening meal.

On New Year's Eve all students and a portion of our staff assembled to see the classic movie "Ben Hur" for three and a half hours. Some had seen it before, but the majority had never viewed this wonderful movie. Of course it is the kind of film one can see many times and still enjoy as I have over the past 32 years. Our students liked it.

Then many students and staff went to the Oneida Baptist Church for a 75

minute candlelight "watchnight" service. There were congregational hymns, prayers, individual testimonies. Three former Oneida teachers were visiting. One spoke. Another sang. Our French teacher played several hymns on the saxophone. The service ended with the singing of "Blest Be the Tie."

In the meantime, all other students and many staff saw in the new year playing in the new gym.

Both church and gym groups then met in our two dining rooms for nearly an hour of eating and fellowship. We had various kinds of meat and everyone fashioned as many sandwiches as he or she wanted on fresh-baked buns and all the trimmings.

By 1:30 a.m. everyone was in bed with the understanding he or she could sleep an extra two hours and then go to third period class. The first classes ever held at Oneida were on New Year's Day, 1900. So it was very fitting to have classes the first day of the new year, 1991. As on that first day so long ago, and most days since, we had our daily chapel worship. One of our 1978 graduates, who has lived in Texas for many years, arrived for a surprise visit. His wife had given him roundtrip airline tickets as a Christmas present.

On the spur of the moment I asked our guest, Jeff Hasty to speak. He is not a minister, but he delivered one of the most powerful messages I have been privileged to hear in my lifetime. He recalled coming to Oneida as a student 16 years ago, a sophomore, and his three years here. He recalled his homesickness, and the great variety of backgrounds represented in the student body and staff. He pointed out what united them then and now, in every generation, is "our common ground, the Lord Jesus Christ." Simply, directly, sincerely he gave powerful and unforgettable testimony as

to how he had grown spiritually in his three years at Oneida, of friends made, falling in love and marrying his Oneida "sweetheart" two years after graduation.

With Jeff's message, several congregational hymns, a solo sung by a former OBI teacher, again several numbers on the saxophone, we knew we had been in a God anointed service.

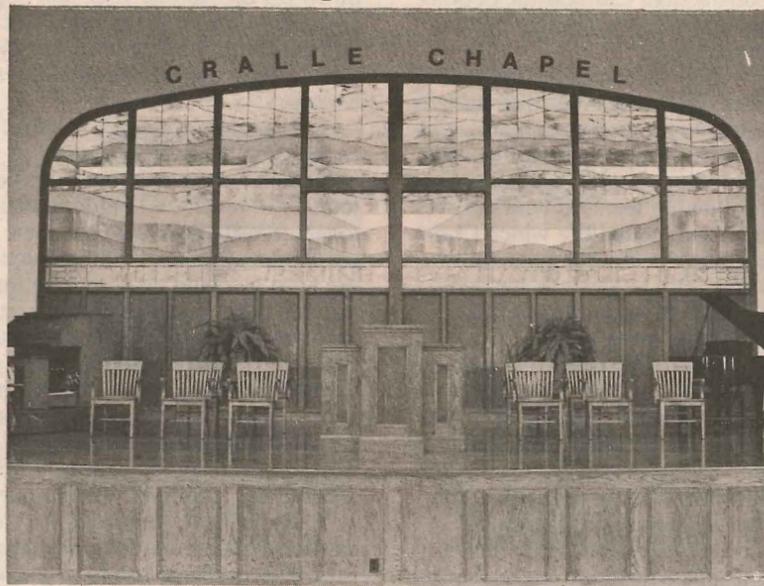
No girls or boys anywhere in America could have been better behaved or had any more wholesome fun than did ours during the 48 hours from their return on Sunday through New Year's Day. Yet we also had two days of school, a variety of activities, and were lifted to spiritual heights several times. There were no "hangovers."

Staff members and students sacrificed an extra week of Christmas vacation to make the above possible. It called for self-discipline. There was some grumbling initially at the very idea. Everything went so well, however, that God's blessing was very evident. There can be no greater feeling than that of being in God's will.

More than 70 years ago, Oneida founder James Anderson Burns wrote: "I sometimes wonder why some of us give our lives for Oneida Baptist Institute. I find the most concrete and conclusive answer when I attend chapel services. I look into hundreds of pairs of bright eyes and happy, hopeful faces. Oneida Institute exists for them, to bless their young lives and make a blessing to others. This is why we give our lives to such an institution."

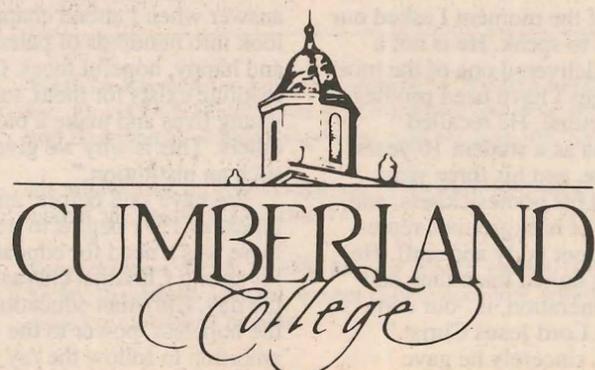
We have said before, and we can repeat as 1991 begins to unfold: If ever there was a need for educated people and for strong Christian character, today is the day. Christian education gives hope to the hopeless, power to the weak, and ambition to follow the ray of hope and exercise the power given.

Cumberland College cordially invites Kentucky Baptists to visit the college campus and attend convocation in the beautiful Cralle Chapel located in the O. Wayne Rollins Center. Services begin at 10:00 a.m.



Spring Semester Convocation Speakers Include:

- | | | |
|--|--|---|
| <p>January 28
Dr. Glenn Mollette, Pastor
First Baptist Church
Pikeville</p> | <p>February 25
Rev. Rick Trexler
Baptist Campus Ministries Director
Richmond</p> | <p>April 8
Mr. Jerry Clower
Christian Comedian
Yazoo City, Mississippi</p> |
| <p>February 4
Rev. Robert Browning, Pastor
First Baptist Church
Somerset</p> | <p>March 4
Dr. Arthur Walker, Executive Director
Education Commission SBC
Nashville, Tennessee</p> | <p>April 15
Dr. John Killinger, Staley Lecturer
Sanford University
Alabama</p> |
| <p>February 11
Mr. Tom Warren Butler, Attorney
Cumberland College Alumnus
Knoxville, Tennessee</p> | <p>March 11
Dr. D. L. Lowrie, Executive Secretary
Tennessee Baptist Convention
Brentwood, TN</p> | <p>April 22
Mr. Willard Scott
The Today Show
New York, New York</p> |
| <p>February 18
Rev. Robert Vassar, Pastor
First Baptist Church
Shelbyville</p> | <p>March 25
Mr. Tom Clark, Senior Vice President
US Trust of New York
New York, New York</p> | <p>April 29
Mr. Fred J. Hall
Fred Jones Manufacturing Company
Oklahoma City, Oklahoma</p> |
| | <p>April 1 (Tentative)
Dr. Billy Hurt, Pastor
Calvert City Baptist Church
Calvert City, KY</p> | <p>May 6
Honors Day</p> |



Minneapolis church defies Southern Baptist stereotypes

Stories by Susan Todd

New Hope Neighborhood Baptist Church is not the stereotypical Southern Baptist church ...

Unless it's typical for the pastor to have to take ski gloves off a little boy's hands before handing him the offering plate to pass through the congregation,

Unless it's typical for each adult in the congregation to be asked to sit with at least two children for behavior control,

Unless it's typical for the worship center to be transformed from a community center to a church by 9 a.m. each Sunday, and then back to a community center by noon.

While New Hope Neighborhood Baptist Church is not a stereotypical Southern Baptist church, it is a thriving four-year-old Southern Baptist church in Minneapolis. It also is one of less than five Southern Baptist congregations within the city of more than 350,000 people. Although the church is small, New Hope reaches people from all walks of life.

Bob Edwards, pastor of the church, and his wife, Karen, moved to Minneapolis five years ago from Janesville, Wis., to start a church. They had limited financial support from the state convention and from the Southern Baptist Home Mission Board. Most of their financial support came from family members who believed in what they were doing.

"We became convinced God wanted us to start this church," he said. "We had no names, no other impetus to start anything here."

The Edwardses surveyed 1,400 homes in the neighborhood. "We got one person," Edwards said.

Today the ratio is a little better, and so is their growth strategy. The Edwardses have found missions organizations to be the most effective means they have to draw people to



RELATIONSHIPS DEVELOP—Karen Edwards has found that genuine interest in teenagers and children combined with their interest in other countries and cultures can be a winning combination for a church. Edwards (center), is the Girls in Action and Acteens leader for New Hope Neighborhood Baptist Church in Minneapolis. (WMU photo by Paul Obergon)

church.

"You look for prospects and something you can do with a minimum amount of preparation and maximum return," he said. "There is no better way than to invest in children—particularly in an after-school activity."

The after-school activity New Hope began was Girls in Action, the missions organization for girls in grades one through six. GAs is sponsored by Southern Baptist Woman's Missionary Union.

"GAs provides a natural kind of activity because kids are interested in other coun-

tries and other cultures," Edwards said. "When you get them to GAs, you can come in the back door and teach them what the missionaries teach."

And according to Edwards, teaching the same thing that missionaries teach is what growing a church is all about. (BP)

Urban church receives growth spurt from Girls in Action

One-A-Day vitamins, Peters fertilizer and Girls in Action all have something in common. They each help make something else grow big and strong.

Thanks to Girls in Action, New Hope Neighborhood Baptist Church in Minneapolis, is growing bigger and stronger. Girls in Action is the missions organization sponsored by Southern Baptist Woman's Missionary Union for girls in grades one through six.

"Girls in Action gives us prospects—the best prospects we get," said Bob Edwards, pastor of the 20-member church. "We're able to work through the GAs to get their parents and brothers and sisters to church."

Getting the families to church is no small feat. Most of the children involved in the

missions organizations of New Hope have no church background.

"Their mothers didn't go to church, or their grandmothers," Edwards said. "There are generations who haven't been to church."

Even though most of the families don't have a church background, the parents are supportive of their children being involved in GAs.

In addition to GAs, the children have become involved in Sunday activities at the church.

On an average Sunday morning at New Hope church, many of the 30 or so faces in Sunday school and in the morning worship service will be the same faces found in the Tuesday afternoon meeting of GAs or the

Monday afternoon meeting of Acteens. Acteens is the WMU missions organization for girls in grades seven through 12.

Karen Edwards began GAs about two years ago with only two girls. The organization has grown to involve between 15 and 20 girls involved each week.

Last fall, since there were girls who were old enough to move from GAs to Acteens, Karen began the teen-age organization. This group boasts an average of 10 girls each week.

"We were all discouraged before we started the missions organizations. Many of the girls who attend GAs and Acteens are 'latchkey children' from homes where they are left to fend for themselves after school hours. Many of them come from problem

homes and rough neighborhoods, Karen said.

Halloween found the Acteens throwing a party at a home for abused women and their children. But there was something beyond the party hats and cupcakes which the girls remember.

"Just by looking at the kids' faces, you knew what they were going through," said Cindy Miller (not her real name), a seventh-grade Acteen.

"Some things don't go right in the family, and the wife can be abused," she said. "It happened to my mom, and I knew what they were going through. I was feeling what they were feeling." Cindy became a Christian at GA camp last summer.

But the girls aren't the only ones who get support. Once they get to the weekly meeting, their attention turns to other corners of the world. For this particular session, their attention turns to the Middle East—the focus of the Foreign Mission Study.

At one time or another during the two-hour Middle Eastern "marathon," each girl got to play dress-up in Middle Eastern garb. In the process, they learned some of the reasons for the different style of dress.

Shietha Parker, a 9-year-old GA, said, "If you're a woman and you're getting married to one man, you can't let another man see how beautiful your face is." It was her version of why many Middle Eastern women veil their faces.

Most of the girls at Acteens and GAs say they are members today because the Edwardses knocked on their doors and invited them to Acteens or GAs. "I want these kids to learn, 'Yes. You've got problems, but you can go and tell other people about Jesus,'" Karen said. (BP)

'School of hard knocks' prepared WMU leader

Karen Edwards didn't go to school to learn what she does. "It's been 'learn by doing,'" she said of her roles as wife, mother, missions leader, van driver, Sunday school teacher, counselor and friend.

Edwards has learned to fine-tune her skills through the ranks of Southern Baptist Woman's Missionary Union.

"When I moved to Wisconsin 14 years ago, I had always been a member or officer of some WMU missions organization," she said.

That tradition has continued.

Today, Edwards is serving her third term as state WMU president for the Minnesota-Wisconsin Southern Baptist Convention.

By virtue of her state position, Edwards is on the national WMU executive

But she hasn't let her state and national responsibilities overshadow opportunities for service at home.

Bob Edwards, her husband, is pastor of the New Hope Neighborhood Baptist Church in Minneapolis.

The Edwardses moved to Minneapolis four years ago specifically to start a church within the city.

After studying the area, talking with associational and state Baptist leaders, and visiting existing churches of all denominations within the area, they became convinced that God wanted them to start a church in the middle-class southern part of Minneapolis.

The one effort that reaped the most rewards for the young church was establishing missions organizations—particu-

larly Girls in Action, the WMU missions organization for girls in grades one through six.

Less than two years ago, Karen started GAs with only two girls. Today, the group has grown to include almost 20—most of whom attend Sunday school and worship services at New Hope on Sundays. The membership of the church now equals the membership of GAs.

There is no school where she could have learned all the things she needed to know to do what she's doing now, she said. Karen credits God as her best resource possible.

"I am thoroughly convinced that it is God, and he is doing this.

"I don't know where you'd go to study this kind of thing. 'School of hard knocks? You bet!'" (BP)



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DOYLE AND DONNA DUNN

National Guardsman Jimmy Disney completed his studies at Clear Creek in December and is now a student at Southern Seminary. He is acting chaplain for the 149th Battalion with the rank of Specialist 4. Disney attended basic training at Fort Dix, NJ, for eight weeks and Military Occupational School, Redstone Arsenal, AL, for 20 weeks. His previous military assignment was a TOW anti-tank missile repairman.



JIMMY DISNEY

As Doyle Dunn ('83) raised his hand and repeated the words, "I do solemnly swear that I will support and defend the Constitution of the United States..." and received his commission as an officer in the United States Navy Chaplain Corps, he never dreamed he would wind up in the Middle East. A chaplain since 1984, Doyle completed his MDiv at Southwestern Baptist Seminary, Fort Worth, TX, then served as Chaplain aboard USS SYLVANIA home-ported in Norfolk, VA.

In August 1990, he was reassigned as a Marine Corps Chaplain with 1st Combat Engineer Battalion at Camp Pendleton, CA. Only four days after arriving in California, he deployed to the heart of Saudi Arabia with the 1st Marine Expeditionary Force, the first American fighting force to arrive in the tense desert area of operation.

After two months of living in the arid desert heat and facing potential hostility, Doyle comments, "These trying times bring me back to my knees often. Truths learned while at Clear Creek have been a mainstay of my ministry to the Marines. In spite of the conditions we live in, God is touching their hearts and providing His 'peace that passes all understanding'."

Chaplain Dunn's overseas address is:

LT Doyle W. Dunn
H & S CO, 1st CEB
FPO San Francisco 96608-5519

His wife and three children live at: 130 Rupertus Drive, San Clemente, California 92672.

A PERSONAL CHRONICLE



TED WILSON

Since my enlistment in 1975 as a chaplain's assistant with the 95th Division in Oklahoma City, the chaplaincy has been my goal. In 1979 Janice and I moved to Clear Creek and for 7 years I was a track commander for the 100th Division. I have ministered to fellow soldiers in these units as an enlisted man. With a "Cross" I will be more effective with both enlisted personnel and officers.

After receiving my bachelor's degree at Clear Creek, we moved to New Orleans for my MDiv. While there I joined the Louisiana National Guard and received my commission as a chaplain's candidate. In 1989, I left for the United States Army Chaplain

School. When I returned I joined the Oklahoma National Guard and am now a chaplain's candidate with the 120th Supply and Service Battalion. In December, I received my Cross designating rank of chaplain. My ministry included preaching, counseling, and moral guidance to enlisted personnel. In the guard and reserves one trains for war, to be ready when called. These efforts have paid off, because one of my units has been deployed to Saudi Arabia. I performed 4 marriages for soldiers who were Saudi bound. The likelihood of my being called to Saudi Arabia is getting closer. After receiving my "Cross" I will be a deployment asset, and can be called to active duty at any time. I received a call in December informing me that the last company in our Battalion has been called to active duty. I am also bivocational pastor of the Grand Boulevard Baptist Church, Oklahoma City, and a part-time chaplain for the Oklahoma City Fire Department. These duties, and my daily functions as husband and father will be put on hold if called to active duty. Please pray for my two children Teddy (7) and Jeanna (21 months), and my lovely wife, Janice.

Navy LT Tony Porter is the protestant chaplain at the Marine Corps Logistics Base, Albany, GA. Porter sees little likelihood he will be sent to the Persian Gulf for Operation Desert Shield. The Gulf, however, is not a strange place to him. He was once on a carrier at the mouth of the Persian Gulf. Porter says he wants to go to the Gulf again and the opportunity could present itself, he says, on a ship or at a hospital there. In Saudi Arabia, Porter comments, the chaplains must remove crosses from their collars, and refrain from displaying a Bible which is considered offensive to Muslims.

For the present time, Porter works at the Marine base responsible for supplying weapons, ammunition, and food to all Marines in the East. Porter conducts base chapel and provides counseling services during the week. He conducts many funerals because the National Cemetery is nearby at Andersonville, GA. Tony's wife, Marie, attends Georgia Southwestern College, Americus, GA. Should Tony be sent to the Persian Gulf, Marie will fully support his going. She will accompany him if the military permits. The Porters mailing address is 1907 Georgia Avenue, Albany, GA 31705. They have one child, Matthew.



MATTHEW, MARIE AND TONY PORTER