

Former Kentuckian brutally beaten in Kenya

by Craig Bird

Southern Baptist missionary Lynda Bethea, 42, was killed and her husband, Ralph, 43, was injured March 27 when they were attacked by robbers on a Kenya highway.

Kenyan police reportedly have four suspects in custody.

In a cruel parody of the Good Samaritan story, the missionary couple stopped their

Lynda and Ralph Bethea nurtured and enjoyed strong ties to Kentucky Baptists. They lived here in the 1970s and worked with Kentucky Baptists in the '80s. See "Betheas' ...," page 2.

car to assist a man sprawled across a rural road near Kijabe, Kenya, around 11 p.m.

But as Bethea leaned over the man to see what was wrong, he looked into the barrel of a pistol. At least three other men emerged from the brush and punctured the left rear tire of the car before taking all of Bethea's money and disappearing into the darkness.

Before Bethea could get the tire changed, the masked men returned and demanded more money. When they attacked her husband, Mrs. Bethea came to his aid and was beaten repeatedly and savagely with iron bars. She died at the scene from severe head injuries.

"I tried to fight them off but they just kept coming, they just kept coming," Be-

thea later told Kenyan police. "I gave them all the money I had, but then they started beating my wife. ... We asked them for the love of Jesus to go away, and Lynda begged them to stop hitting us. ... She kept telling them, 'We have children.' ... But they just kept beating her."

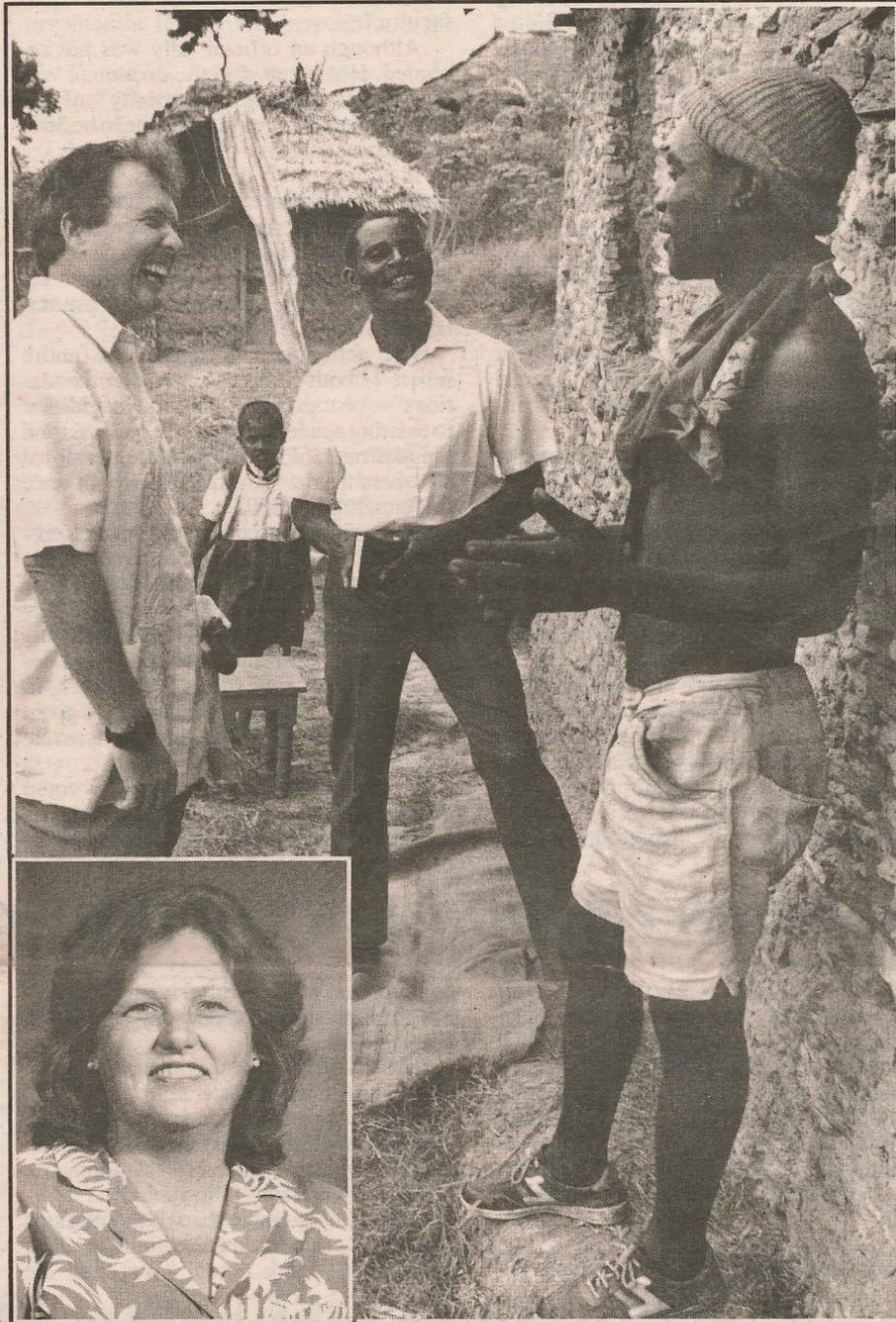
Bethea suffered several cracked ribs, injuries to his left shoulder and cuts and bruises over his face and head. His face and hands were badly swollen.

The attack took place less than a mile from the Betheas' intended destination, Rift Valley Academy, about 45 miles northwest of Nairobi. They had planned to spend the night before taking their two older sons, Ralph III, 17, a junior at the missionary boarding school, and Joshua, 13, an eighth-grader, to their home in Mombasa for Easter break. Two other children, Luke, 12, and Lizette, 9, had remained in Mombasa with friends.

Mrs. Bethea, of Jackson, Miss., befriended hundreds of Southern Baptist volunteers who made her home headquarters for numerous evangelistic crusades. The Betheas helped lead in the evangelization of the Mombasa area, where the gospel has found remarkable acceptance recently among once-hostile Muslims.

A memorial service was scheduled for March 29 at Brackenhurst Baptist International Conference Center, located between

continued on page 2, "Kenya ..."



FRIENDLY WITNESS—Southern Baptist missionary Ralph Bethea and pastor Alfred Nzai (center) shared their Christian faith with a man in Kenya last year. Bethea and his wife, Lynda (inset), were beaten last week after they stopped to help a person lying on the side of a Kenyan road. She died of head wounds, and he sustained numerous injuries. They lived in Kentucky in the '70s and worked with Kentucky Baptists in partnership missions in the '80s. (Photo by Warren Johnson)

Bible believed, not studied

by Mark Wingfield

While 82 percent of Americans believe the Bible is the "literal" or "inspired" word of God, only 21 percent study it.

Further, half the population cannot name any of the New Testament gospels.

Despite those contradictions, the Bible remains the most widely read book in America, according to the Princeton Religion Research Center's compilation of Gallup Poll results.

The report offers insights into Americans' beliefs, reading and knowledge of the Bible:

- Forty-two percent believed the Bible to be the "literal" word of God in 1990. That's up from a low of 37 percent during the last two decades but down from 65 percent in the 1960s.

In 1990, another 40 percent described the Bible as the "inspired" word of God, but not always literal. Eleven to 14 percent believe it's a book of fables, history and moral precepts.

- Last year, 17 percent of Americans said they read the Bible daily, 23 percent weekly and 13 percent monthly. But 20 percent said they never read it.

Protestants, females, people 50 and older and Southerners are more likely to read the Bible than Catholics, males, younger adults and Northerners.

Twenty-one percent were involved in Bible study groups in 1990.

- Only half the population could name any of the four gospels. John is best-known, at 45 percent. Mark is least-known, at 40 percent, with Matthew at 44 percent and Luke at 41 percent. (BP)

Bluegrass Baptists urged to join in thanksgiving

by Marv Knox, Editor

Kentucky and Southern Baptist convention leaders have joined President Bush in urging Americans to set aside April 5-7 as National Days of Thanksgiving.

"I ask that Americans gather in homes and places of worship to give thanks to Almighty God for the liberation of Kuwait, for the blessings of peace and liberty, for our troops, our families and our nation," President Bush proclaimed.

"In addition, ... I urge all Americans to display the flag, and I ask that bells across the country be set ringing at 3 p.m. (Eastern time) on April 7, 1991, in celebration of the liberation of Kuwait and the end of hostilities in the Persian Gulf."

The president's proclamation acknowledged the prayers for safety and victory that were offered both before and during the war.

He also noted the prayers for "all those who made the ultimate sacrifice," as well as their families and troops who were wounded

in action.

"As we unite in thanksgiving to Almighty God, let us pray in a special way for the innocent men, women and children—wherever they may be—who have suffered as a result of the conflict in the gulf," he added.

"Let us seek forgiveness for any 'errors of act or purpose' and pray for help and guidance on the way that lies ahead. ..."

"Finally, seeing before us the promise of a safer, more peaceful world—one marked by respect for the rule of law—let us offer all these entreaties in a spirit of faith, humility and gratitude, seeking reconciliation with all peoples."

Kentucky Baptist Convention President J. Robert White sounded a similar call to prayer and thanksgiving.

"It is a privilege to join our hearts with grateful Americans everywhere to give thanks for God's remarkable answer to our prayers of recent days," said White, pastor of First Baptist Church of Paducah. "The outcome of events in the Persian Gulf can

only be seen as a miraculous answer to the prayers of millions of believers.

"May all Kentucky Baptists pause during these special days to display the flag, ring church bells and lift our voices in prayers of thanksgiving.

"Let us also pray prayers of intercession for our troops who remain in the Persian Gulf and for their families. Furthermore, let us pray earnestly for the innocent people in the gulf region who are suffering greatly during these days."

Southern Baptist Convention President Morris Chapman also issued a call.

"On these days, let Southern Baptists join all Americans in offering to God our praise and thanksgiving," said Chapman, pastor of First Baptist Church of Wichita Falls, Texas.

"During these months, we prayed for God to protect our troops and keep them in his care.

"Now that our prayers have been answered, let us give our thanks to God for his mercy and his grace."

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Trustees to consider SBTs covenant

by David R. Wilkinson

Southern Baptist Theological Seminary trustees are expected to vote April 8 on a "covenant" document that would effectively replace controversial new guidelines for faculty employment adopted last September.

Seminary faculty approved the document—"a guideline for faculty, trustee and administrative cooperation"—March 28. Consideration of the document is expected to be among the first items of business during the trustees' annual meeting in Louisville April 8-10.

The six-page "covenant renewal" was hammered out in a series of meetings over the past four months between two special seven-member trustee and faculty committees.

While declining to comment on the substance of the document, seminary President Roy L. Honeycutt said it addresses trustees' concerns for adding more conservative evangelical scholars to the faculty. The document also comes in response to concerns that have prompted an investigation by one of the seminary's accrediting agencies, he said.

"I want in no way to presume upon the deliberations of the trustees," Honeycutt added, "but I do wish to affirm the process that has brought us to this crucial moment in the seminary's history. The proposed document is a roadmap to guide trustees, faculty and administration in shaping the agenda

for the future of Southern Seminary. It is the product of many hours of open, candid and prayerful dialogue between trustees and faculty."

Although an official tally was not recorded, Honeycutt said the document was approved by a "strong majority" of the faculty. Faculty reported the vote to be 38 to 40 in favor, and five against.

If approved by the trustees, the statement would amend action taken at a called trustee meeting last September. In that meeting, trustees added the 1987 Southern Baptist Association Peace Committee report as a guideline for employment, promotion and tenure of all faculty.

The action stipulated that the entire report—"both findings and recommendations"—be used as a guideline in addition to existing academic personnel policies and the Abstract of Principles, the official statement that has governed the school since its founding in 1859.

In the findings section, the Peace Committee report said "most Southern Baptists believe" people who say the Bible is true believe that "Adam and Eve were real persons," "named authors did indeed write the biblical books attributed to them," miracles "did indeed occur as supernatural events in history" and "the historical narratives given by biblical authors are narrated accurate and reliable."

In response, seminary faculty voted unanimously to ask the board to rescind its action. They were joined in that appeal by

the officers of the seminary's alumni association.

Faculty argued in a statement that the trustee decision created "significant problems" with the board, misused the Peace Committee report and introduced "ambiguity and confusion" into the seminary's instructional process.

It also expressed concerns about implications for accreditation and recruitment of faculty and students.

Faculty and alumni leaders noted the seminary already had agreed in 1988 to implement the Peace Committee report's fifth recommendation, which specifically was addressed to the six SBC seminaries.

In January, the commission on accrediting of the Association of Theological Schools in the United States and Canada announced that it will send an evaluation team to the campus to assess the impact of trustee actions during the past year. The decision was based on an ATS staff member's report following a November fact-finding visit. ATS officials said the "focused visit" probably will occur in May.

In response to the ATS decision, the trustee executive committee approved the appointment of a committee to study the report and to "review and restate" several trustee actions in question.

That committee was comprised of the same group of seven trustees that already had begun conversations with faculty about concerns related to the September trustee action.

The Fellowship not 'driven out,' Chapman insists

by R. Albert Mohler Jr.

Claims by leaders of the moderate group known as The Baptist Fellowship that they are being "driven out" of the Southern Baptist Convention are unfounded, said SBC President Morris Chapman.

"Members of the group (The Fellowship) are choosing to disassociate themselves," said Chapman, pastor of First Baptist Church of Wichita Falls, Texas.

"They have no one to blame but themselves. They have chosen to do this," he claimed.

SBC moderates have "absolutely not" been disenfranchised, but those in The Fellowship have chosen to "disassociate themselves" from the denomination, Chapman insisted during a recent interview with the Georgia Baptist newspaper.

Reports that a task force of The Fellowship had proposed the establishment of a world missions center that would commission missionaries prompted Chapman to say such moves would be "in direct competition with the Southern Baptist Home and Foreign mission boards."

"I think that the vast majority of Southern Baptists will lend no support to such a movement," he said.

"The Baptist Fellowship and others of similar persuasion remind me of the little boy who went to the carnival with his best friend. When down to his last dime, he was pressured by his friend to ride the merry-go-round. When they finished the ride, the boy said to his friend: 'I have spent my last dime; we have gone 'round and 'round. I got off where I got on, and I ain't been nowhere.'"

"That is, when all is said and done, I believe their efforts will come to an uneventful end."

The Fellowship is "choosing to go their own, separate way," said Chapman, "and their heart's desire is to have their own denomination when it seems to be feasible." (BP)

Seminary community to pray during meeting

The Southern Baptist Theological Seminary community hopes to wrap the Louisville school in prayer during its annual trustee meeting this month.

Special prayer events will begin with a candlelight vigil Sunday, April 7, at 9 p.m. in Josephus Bowl, the commons area at the center of the campus, announced Tina Ward Pugh, president of the seminary's student body.

Seminary students, faculty, staff and friends also will participate in a prayer vigil

beginning at 10 p.m. Sunday and continuing through noon Wednesday, April 10, Pugh added.

The seminary community will eat a picnic lunch with trustees at 12:30 p.m. Tuesday, April 9, in the Josephus Bowl. The picnic will be followed by dedication of a "koinonia tree," she said. "Koinonia" is the Greek word for "fellowship."

"We want to invite the whole religious community to participate with us in all of the events," Pugh noted. "We need the

support. ...

"It is my hope that the larger ... community will provide that hope and encouragement to the students, faculty and administration necessary to maintain us through these critical days."

The trustees are to conduct five sessions: at 3:30 p.m. and about 9 p.m. Monday at the Galt House in downtown Louisville; at 2 p.m. and 8:30 p.m. Tuesday in WMU Hall on the seminary campus; and at 8:30 a.m. Wednesday in WMU Hall.

Betheas' Kentucky connection spans decades, touches lives

by Marv Knox, Editor

Lynda and Ralph Bethea's ties to Kentucky Baptists have spanned two decades and touched hundreds of lives.

Highway robbers brutally beat the missionaries to Kenya last week, taking her life at age 42. (See "Former Kentuckians ..." on page 1.)

Lynda Sharp Bethea was a native of Jackson, Miss. Her husband grew up on the mission fields of Indonesia, India and Africa, where his parents served as medical missionaries.

The young couple moved to Kentucky in the early 1970s, when Bethea enrolled in Southern Baptist Theological Seminary in Louisville, recalled Wayne Ward, a Southern Seminary theology professor.

The newlywed Betheas had met Ward and his wife, Mary Ann, the year before in Ruschlikon, Switzerland.

The Wards were on sabbatical from Southern Seminary. Bethea was beginning his training at the Baptist seminary in Ruschlikon.

The Betheas moved to Louisville the next year, so he could continue his studies. He earned Master of Divinity and Doctor of Philosophy degrees from Southern.

"Ralph is absolutely one of the most brilliant students I've had," Ward said. "His doctoral dissertation, on the theory of natu-

ral selection for the Christian doctrine of God, still is read and used widely."

During their days in Kentucky, Mrs. Bethea served as a staff nurse at Norton Children's Hospital and a pediatric nurse in Louisville. She also worked at Jackson County Hospital in southern Indiana.

Bethea was pastor of North 42nd Street Baptist Church in Louisville and Tea Creek Baptist Church in North Vernon, Ind., during his student years.

The Betheas wove strong ties to even more Kentucky Baptists during the 1980s, when Kenya and Kentucky Baptists shared a partnership ministry project in the east African nation.

"They knew how to inspire people to give of their best," said James Whaley. "About 770-plus Kentucky Baptists par-

ticipated in the Kenya partnership, and over 200 of them worked directly with the Betheas."

Whaley, a former Kentucky Baptist Convention staff member, served as the on-site coordinator for the project and lived in Kenya three years.

"Lynda was very peaceful," Whaley recalled. "She took care of problems. She was loved by everyone."

Her genuine challenge—and shining success—was to provide a stable, calming foundation for the ministry of her husband, a dynamic, enthusiastic, evangelistic preacher/missionary.

"Ralph is an idealist and very much an idea man," Whaley explained. "The bigger the idea, the better. He can continue coming up with bright ideas and make them work."

Kenya missionary killed by robbers

continued from page 1

Nairobi and Kijabe. Bethea requested an African choir to sing some of his wife's favorite songs.

Bethea and the children were scheduled to leave Nairobi March 29 and fly to Tulsa, Okla. His parents, Ralph and Lizette Bethea, former Southern Baptist missionaries, live in Claremore, Okla. Bethea's brother, James, is a missionary to Indonesia.

Mrs. Bethea was the 13th Southern Baptist missionary family member to die as a victim of murder or other hostile action.

Funeral plans in the United States were incomplete. A memorial service will be held at First Baptist Church of Euless, Texas, followed by funeral services at First Baptist Church in Jackson and burial there. Dates depend on when Mrs. Bethea's body can be transported from Kenya. (BP)

Bethea memorial set

A memorial service for missionary Lynda Bethea will be held at noon April 13 at Highview Baptist Church, 7711 Fegenbush Ln. in Louisville.

Participation in Kentucky Baptists' memorial partnership with Kenya Baptists have been invited. So have friends of Mrs. Bethea and her husband, Ralph. A light meal will follow at the church.

Former pastor tosses hat, candle into the ring

by Glenn Mollette
State Correspondent

The month of December 1990 was dreary for Hoge Hockensmith. He was completing his final days as pastor of Broadway Baptist Church in Lexington, where he served 18 years. At 65, he was putting what seemed to

be the final period to 40 years of ministry.

During four decades, he was pastor of eight churches and organized eight others. He also was president of the Ohio Baptist Convention and on the Executive Committee of the Southern Baptist Convention. He worked on the committee that wrote the Baptist Faith and Message statement.

While an undergraduate at the University of Kentucky, Hockensmith was elected Baptist Student Union president and helped organize the BSU alumni association at the school.

"I'm saying goodbye, packing up and moving to Irvine," Hockensmith said in December. But to someone who has stayed on the go all his life, retirement was not welcome.

Two days after retirement, Hockensmith knew he could not sit around the house and wait for a Sunday preaching assignment. He first thought, "I'll run for lieutenant governor of Kentucky." He contacted Republican Party leaders. They urged him to run for secretary of state.

Hockensmith sensed a peaceful feeling about that advice and filed to run for secretary of state.

Why would a 65-year-old retired Baptist preacher run for this office? "Because I love people," he explained. "People enthruse me. And I want my life to count for something."

Hockensmith quoted The Great Commission and said: "There is no greater world than Kentucky politics. I want to be a missionary to Kentucky politics."

"The secretary of state's office is next door to the governor's office. The attorney general's office is on the other side. I'll have an antique pulpit in my office and an

open Bible on it. And there will be prayer every morning in the secretary of state's office for revival in Kentucky."

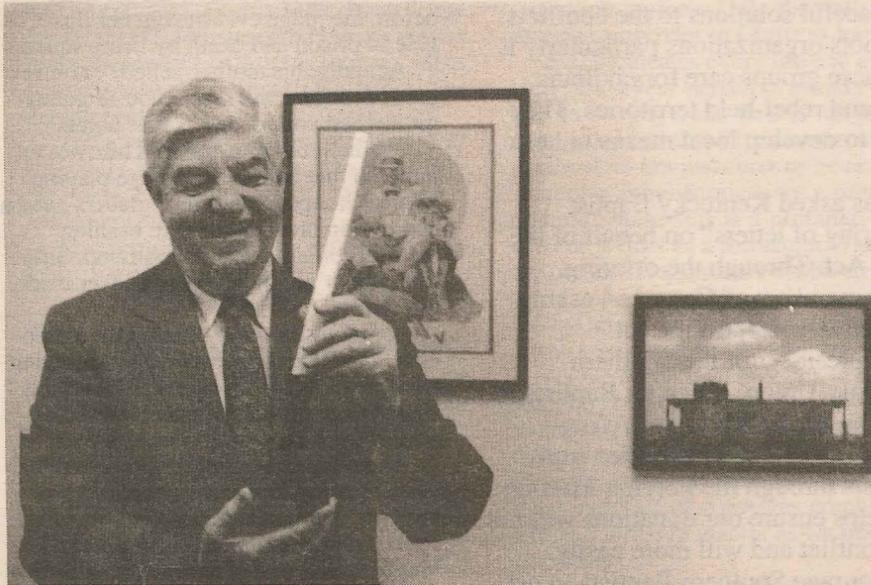
During Hockensmith's early life, he wanted to be involved in politics. But he felt a burning call to preach during the final semester of law school. He committed his life to fulfilling God's will and put his political calling on the "back burner for 40 years," he described.

He is financing his campaign on a meager monthly annuity check. "I am financing my campaign on faith," he said. "I currently have \$50 in my campaign fund." The likely Democratic nominee will spend \$300,000 to get the job.

"I want to be a spiritual and moral conscience in Frankfort," Hockensmith said. "I want to help those in East Kentucky who suffer from poverty. I want to be a light to our state government."

To illustrate his goal, Hockensmith recently stood at a Lincoln's Day dinner in Pikeville. He pulled out a candlestick holder and placed a candle in it. He told of a preaching trip to Africa and how this was his gift from the people.

Lighting the candle he recalled: "Those people said, 'Go back to America and be a light for Jesus.' Well, I can't think of a darker place in all of Kentucky than Frankfort. And when I'm elected, I will go and let my light shine for Jesus."



Hoge Hockensmith shows off the candlestick which symbolizes his desire to impact Kentucky politics.

Kentucky WMU to "light up the world" April 19-20

by James H. Cox, Associate Editor

"Light Up the World" will be theme of the 88th annual meeting of the Kentucky Woman's Missionary Union later this month at Cumberland College in Williamsburg.

State WMU President Delores Spears of Paducah will preside.

Sessions will begin at 9:20 a.m. Friday, April 19, and continue through 3:15 p.m. Saturday, April 20.

Addresses by 11 prominent missions personalities—including two home missionaries, six current or former foreign missionaries, a social work missions specialist and two national WMU leaders—are sandwiched into a four-session agenda.

A reception at Boswell Campus Center grill honoring national WMU leaders Marjorie McCullough, who retires this year as Southern Baptist WMU president, and Dellanna O'Brien, in her first visit to Kentucky WMU as Southern Baptist WMU executive director, is set from 1:30 to 3:30 p.m. Friday.

At the same time, a Global Walkaround in Cumberland's intramural center will allow WMU members to discover and participate in a range of missions activities.

Several unique mealtime experiences are planned.

Participants will be invited to an outdoor luncheon Friday to be served from Kentucky Baptist Brotherhood disaster relief vans. The cost will be \$4 per person.

Teen-age girls and leaders involved in the Acteens missions program and their leaders will be guests at a 5 p.m. dinner Friday at Boswell Campus Center grill.

Baptist nurses, former WMU presidents, retired staff and the 1990-91 WMU executive board will be feted at 5 p.m. dinners Friday at Main Street Baptist Church.

Two groups will be entertained at separate luncheons in Boswell Campus Center Saturday at noon. Baptist Young Women convene in the grill, while the 1991-92 WMU executive board will meet in the banquet room.

The college cafeteria will be open for every meal during the meeting.

Principal speakers are home missionar-

ies Mary Dan Kuhnle, director of Sellers Baptist Home in New Orleans, and Carol Reese of Chicago; foreign missionaries Dale Beigle of Bophthatswana, Ginger Collier of Brazil, Lydia Greear of Benin and Al and Edna Lindholm of Yemen; former foreign missionary James Craigmyle of the Middle East; Anne Davis, dean of the Carver School of Social Work at Southern Baptist Theological Seminary in Louisville; and McCullough and O'Brien.

Music will be directed by James E. Castlen, Southern Baptist music mission-

ary to Australia.

An original drama will premiere at the Friday night session. "Freeda Harris, Light for the Hollows," based on the life of a pioneer in eastern Kentucky missions, will be directed by author Wyndee E. Holbrook, Baptist campus minister at Cumberland.

Other program highlights include a brief address by Marcella Mountjoy, mayor of Williamsburg, "I'm a Baptist Woman, Too"; a business session; and recognitions of high achievers among associational and local church WMU organizations in Kentucky.

A separate missions event for members of the Girls in Action missions organization is planned for Saturday, April 20, from 9 a.m. through noon at Rollins Intramural Center.

Several speakers on the WMU program, along with David Smith, missionary to Israel, and Greg Whitetree, director of Freeda Harris Center at Marrowbone, will speak.

Reservations for accommodations should be made soon. For information, contact the Kentucky WMU at (502) 245-4101, extension 280.

Lay-led revivals making an impact

bluegrass burgoo

Lay-led revivals produce fruit long after they are over, said Russell Adkisson, a paint salesman from Brandenburg who coordinates them.

Lay-led revivals involve hours of preparation, prayer meetings, testimonies and door-to-door evangelism. A revival team gives testimonies during prayer meetings, then visits in homes to talk to people about a relationship with Jesus Christ, Adkisson explained.

The decisions people make about their lives during the crusades are only part of the impact, he said.

"People who were witnessed to during door-to-door visits will come to church for weeks after the revival to make professions of faith. Many people who don't come to church are waiting for someone to tell them about Jesus," Adkisson said.

"We don't only try to get people to accept Christ; we emphasize getting people involved in church, too. Working for the Lord is an important part of coming to Christ."

Adkisson recently participated in a lay-led meeting in Huntington, W. Va.

The church spent nearly four weeks

developing lists of people for the revival team to visit.

When the team arrived Friday evening, the congregation held a prayer meeting. Team members told what Jesus means to them. Church members paired off to visit people in homes on Saturday. Sunday morning the revival ended with more testimonies.

The church recorded 50 decisions, including professions of faith, people joining the church and some rededicating their lives to Christ.

—Ron Chaney

In other news from Kentucky:

Evangelism seminar held in Hopkinsville. Twenty-two Kentucky Baptists sharpened their evangelistic skills at a Building Witnessing Relationships seminar in Hopkinsville last month.

Building Witnessing Relationships is a training process that teaches Christians the attitudes and actions God can use to develop trust with non-Christians and enhance their receptivity to the gospel.

After the 20-hour training seminar, the ministers returned to their own churches qualified to train others.

They are spending four weeks at home testing what they have learned and preparing to teach seminars. The local train-

ing will begin with a two hour launch seminar, followed by 12 weekly sessions of training and activities in lifestyle evangelism.

Participants in the local seminars must have completed a basic witness training process, such as Continuing Witness Training, lay evangelism school or a one day soul-winning workshop.

The sessions were led by Dale Griffith, evangelism consultant for the Southern Baptist Home Mission Board, B.J. Bennett, pastor of First Baptist Church of Clinton; and William D. Jagers, Kentucky Baptist evangelism director.

—Betty Anderson

Opps. Baptist Building ZIP code changed. The primary postal ZIP code for all occupants of the Kentucky Baptist Building in Middletown is 40253.

Last week's Western Recorder inadvertently listed the previous ZIP code in a story telling how to order registration cards for the Southern Baptist Convention annual meeting.

The mailing address for the KBC executive board, Kentucky Baptist Foundation and Kentucky Woman's Missionary Union is P.O. Box 43433, Middletown, Ky. 40253-0433. The Western Recorder's mailing address is P.O. Box 43969, Middletown, Ky. 40253-0969.

'Offering' fights starvation in Africa

editorial

Marv Knox

Question: Which implement of modern civil war kills the most people? (A) Bullets. (B) Bombs. (C) Starvation and disease.

If you answered (C), starvation and disease, give yourself a star for global awareness. The grim reality of civil war, especially in Third World countries, is that many more people starve than die from direct involvement in battle.

Three countries in Africa offer a case in point. Sudan, Ethiopia and Somalia comprise what is known as the Horn of Africa. It's the region just south of Egypt, across the seas west and south of Saudi Arabia. Civil wars rage in all three countries. Sixteen million people may die of starvation.

Details vary, but the scenario remains constant—governments and rebel troops use food as a weapon. Governments trade donated food for guns and missiles. Battling forces block distribution, fearing the enemy will be enriched or will use food trucks and barges to haul troops and weapons. In the end, civilians starve.

What can Kentucky Baptists do about civil wars half-a-world away? Pick up your pen; get out your paper.

Bread for the World, a Christian citizens' lobby that focuses on legislation affecting poor and hungry people, has asked for our help.

"Bread for the World is supporting legislation in Congress titled the Horn of Africa Recovery Act," re-

ported Katherine Smith, a spokesperson for the group. "The legislation seeks to address short- and long-term hunger and development needs in Ethiopia, Sudan and Somalia.

"It asks the United States to do three things: Provide immediate food aid to people in all areas of the Horn, support and increase aid to local grassroots organizations and projects, and seek peaceful solutions to the conflicts."

Support for the grassroots organizations particularly is important, Smith said. These groups care for civilians inside both government- and rebel-held territories. They also empower the people to develop local means to help themselves in the future.

Bread for the World has asked Kentucky Baptist churches to hold an "offering of letters" on behalf of the Horn of Africa Recovery Act. Through the offering, churches collect letters to members of Congress, asking them to co-sponsor and actively support the act.

Marjorie McCullough, president of the Southern Baptist Woman's Missionary Union, called on Baptists to get involved: "Bread for the World's Horn of Africa Recovery Act complements the work of agencies supported by Southern Baptists through the Foreign Mission Board. This legislation helps ensure our donations will not be impeded by war and conflict and will more easily reach those in need. I encourage Southern Baptists to get involved ... to alleviate hunger."

For more information or to order an offering of letters kit, write to Bread for the World, Attn.: Katherine Smith, 802 Rhode Island Ave. NE, Washington, D.C. 20018 or call (202) 269-0200. Kits cost \$5, plus \$2 for postage and handling.

'Courtroom conversion': Is it for real?

down home

Don Edward Estes knew his sentence before the judge ever moved her lips: Life in prison and death by firing squad.

Actually, his mother yelled, "You're grounded for a week, and you're gonna git it when your daddy comes home."

She had told him and told him not to jump on that bed. But we were playing "Three Stooges," and third graders need a bed to stooon, when they're bashing themselves into slapstick oblivion. Silly rules about jumping on beds never made the script.

Faced with certain doom, Dee (somehow "Dee" fits a 9-year-old bed-jumping felon better than "Don Edward") seized his only opportunity for parole—a stunning courtroom conversion.

Instantly, he became a born-again bedroom cleaner, furniture duster, tooth brusher. Brilliant strategy. Shock the court with an abrupt change of lifestyle. Maybe Daddy-the-Executioner will show mercy upon such a humble, hard-working offspring.

Dee (now an Assembly of God preacher who heard the call to ministry long after the third grade) joined a huge chorus of courtroom converts. A few years later, Watergate produced at least two—Jeb Stuart Magruder and Chuck Colson.

Magruder had been the slick, fast-rising young buck of the Nixon White House. He ingratiated himself to his superiors, stepped on his peers and reached the pinnacle. After Watergate sent him crashing down, he re-examined his life, came to know Christ, channeled his energy into the ministry. Today, he's senior pastor of First Presbyterian Church in Lexington.

Colson provided brass knuckles for President Nixon's political arsenal. He was one of the tough guys. Another one, G. Gordon Liddy, said after his conversion, "Colson would have axed his grandmother for Nixon; just think what he'll do for God." He stayed tough, but directed his ministry toward people who need tough love—inmates in U.S. prisons.

Today's news brings word of another notorious convert. Manuel Noriega, the former Panamanian dictator now in a Miami prison, has professed faith in Christ. His story is told on page 10 of this issue of the Western Recorder.

Skepticism comes naturally, especially when the convert is up on charges. "Do you think this Noriega thing is for real?" one Kentucky pastor asked.

Good question. Who knows? Well, God does. And if Noriega's sincere, then the results of a Florida jury verdict won't weigh so heavily on his soul.

—Marv Knox

Alcohol cannot mask society's problems

guest editorial

by Robert Parham

Adam and Eve had sinned. They had broken God's command not to eat of the fruit of the tree in the midst of the garden. When they heard the Lord God "walking in the cool of the day," Adam and Eve became afraid and hid themselves "among the trees of the garden."

The experience of Adam and Eve is our experience. Like them, our fallenness causes us to experience fear and to engage in deception. Like Adam and Eve, we know that fear and deception only compound our problems.

Nowhere in our society is the problem of fear and deception more evident than when it is mixed with alcoholic beverages. The toxic tonic which is formed from alcohol and fallenness poisons human life at so many points across the continuum of life.

At the individual level, drinking masks problems. Fear of failure or success, fear of social rejection or ridicule, fear of family disintegration or work-place conflict lead many people to cover up their problems with the use of alcohol.

Within our churches, some members are unable to reconcile the social situations which pressure them into social drinking and the church's teachings that alcohol consumption is sin.

Church members may hide their drinking or deny their problem for fear of being condemned. Many churches offer few if any opportunities for people with drinking difficulties to break the secrecy and to tell the truth about their problem.

At the societal level, the alcohol industry fears that the truth about its product will sharply reduce profits. The industry hides the truth about health and safety consequences behind a \$2 billion annual advertising and promotional effort which glamorizes drinking. The alcohol industry contributes to drinking problems with its lack of truth-telling about the ill-effects of alcohol such as birth defects, car crashes and economic destruction.

Again and again, we see that alcohol problems cause fear and deception. Conversely, fear and deception cause alcohol problems.

Like Adam, we too, need to learn the truth that problems can never be solved with fear and cover-ups. The Bible teaches us that the earliest truth is never a solution. The earliest pages of Scripture record how Adam responded when faced with a problem: He became afraid and hid himself. Our behavior often resembles his, especially when it is related to alcohol and/or chemical dependency.

The Bible teaches us that the truth can set us free (John 8:32). Truth can free us from the need to mask problems, to experience guilt about drinking difficulties, and to believe that drinking and sex, social and athletic success go together.

The Bible also teaches us that we "can do all things in him who strengthens" us (Phil. 4:13)!

Robert M. Parham is an associate director of the Southern Baptist Christian Life Commission. He is responsible for alcohol concerns.

western recorder

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Salvation requires turning to Christ as lord

baptist doctrine study

Part 1 of a 3-part series

by William H. Stephens

Eternity magazine published a debate in the September 1959 issue on whether a person must acknowledge Christ as lord as well as savior in order to become a Christian. The debate continues.

These two issues—repentance and lordship—are absolutely crucial to life itself, for nothing more profoundly affects a person's choices.

Southern Baptists will explore the doctrine of lordship during 1991 Baptist Doctrine Study, to be conducted April 22-26 in many churches.

It is impossible to acknowledge Christ as lord without first repenting. The New Testament is quite clear on this point (Matthew 11:21-24; 12:38-42; Mark 6:12; Luke 3:10-14; Acts 2:38).

In the Luke passage, John told his listeners they had to face up to the evil they had done and be willing to change. Without such willingness, no one can enter God's kingdom.

We must turn from sin if we are to turn to him. Repentance is the process of facing who we are and being repelled by what we learn. The fall of humanity and subsequent sin so marred God's image in us that we

cannot be what we were created to be without God's help.

If we reject this reality, we demonstrate a lack of awareness of how seriously flawed humans are and how mistakenly we direct our own lives. We must face up to our personal sinful reality and reject the life we have created for ourselves. That includes rejecting the thought processes that produced our actions. Only then are we prepared to surrender to Christ as lord.

Evil permeates every life and every society, and every person in society contributes to society's sin. Evil is not just what people do; evil acts express who we are. A person does not just curse or lie or cheat or steal or commit fornication; a person who commits these sins is a profaner, a liar, a cheater, a thief or a fornicator. These evils are part of us, and we are enslaved to them.

In repentance, we acknowledge this reality and give our lives to the one we know who can save us from that life.

As we repent, we accept Christ's lordship. It is true that no one ever in this life is yielded perfectly to the lordship of Christ, certainly not at the moment of conversion. Even so, at the moment of conversion we must yield all of ourselves completely to Christ's lordship insofar as we understand ourselves.

As time goes on, we discover other areas of life that are not yielded, and we have to wrestle with yielding those. The process of yielding is identical with the process of Christian growth. Much as salvation is both a point in time and a continuing process, so

is yielding to Christ's lordship.

The necessity of yielding to Christ as lord in order to be saved is stated by many scriptures (Acts 2:33-36; 3:11-26; 5:14; 10:36, 42-43; 11:20; 16:31; 2 Corinthians 4:5; Romans 10:9). It also undergirds the New Testament message. For example, in English, the word "believe" is limited to cognitive knowledge—facts, head knowledge. In Greek, the word includes the totality of personhood; it is from the same root as "faith." To be saved, we must "faith" in Jesus Christ.

Choice also is inherent in the biblical word "believe." A person decides to follow someone or some cause. A person cannot just decide to be saved; a person must choose to follow the savior.

The choosing of Christ precludes other choices and is related directly to repudiating that life from which we repent. The giving over of life to the lordship of Christ involves all of life.

While salvation knows all levels and varieties of commitment, one who does not intend at conversion to make Christ lord of life in this deep, profound, biblical sense is not saved.

The doctrine of lordship also impacts personal and church evangelism and church government. These issues will be explored in the second and third parts of this series.

William H. Stephens is a curriculum development coordinator for the Southern Baptist Sunday School Board and co-author of "The Doctrine of Lordship," the 1991 adult textbook for Baptist Doctrine Study.



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

on
mission
together

America: Land of the free and a free press

The editor of Western Recorder has among his priorities a significant increase in the circulation of this important publication.

Western Recorder carries more information about Kentucky Baptist life than any publication you can find.

You can find those slanted in a more conservative or a more moderate direction but not one, in my opinion, which makes any better attempt to be balanced.

The fact that persons from both sides of the SBC controversy have some complaints may be the most obvious demonstration of that effort.

With the firing of the two primary Baptist Press leaders last year, an unfortunate, new mistrust in Baptist Press has been kindled. Some have considerable respect for the new director, Herb Hollinger, who edited the California state Baptist news journal. How much freedom he will have without risk of his job remains to be seen in the months ahead.

As a result of the firings, an Associated Baptist Press has been formed, with the support of a significant number of state editors. It was state editors who created Baptist Press in the first place, before it was placed with the Executive Committee. One of the most respected of the state editors, Dr. Don McGregor, formerly of Mississippi, has been named head of "ABP."

Funds to support this will come from interested persons, individual churches and institutions, and from fees charged just as are charged by most other news services used by state papers.

Our editor, Marv Knox, should be encouraged and permitted to reach his own conclusions and write, particularly in his editorials, what he believes he must write.

He must take his lumps because, in controversial matters, some (occasionally many) will disagree with his conclusions or his opinions. He will make mistakes and sometimes be wrong. But that is what being editor of a responsible, free Baptist paper is all about.

We need Western Recorder! And I believe that knowledgeable Kentucky Baptists want this venerated old publication to remain a free Baptist press.

I also firmly believe that more Kentucky Baptist LAYPERSONS should have access to this Kentucky Baptist newspaper and I intend to lend whatever support I can to see this objective achieved.

If you, the reader, want to help, why don't you write our editor and ask him how? Today!

ministerially speaking

Fighting gnats

An old woodsman, who lived in the backwoods of rural north Georgia, was tormented by gnats and mosquitoes. After battling these buzzing intruders day and night, his patience wore thin and he cried out in desperation, "Lord, deliver me from these pesky gnats and mosquitoes; and I'll take care of bears myself ..."

Most of us find that more energy is expended in battling the little gnats of life than the big bears that stalk our trail. Annoying trifles bring us to the end of our day with little strength for anything worthwhile.

James L. Pleitz said, "David did not wait until he faced Goliath to start his gymnastics. That young lad had roamed the hills, thrown 10,000 rocks, climbed mountains and slain 1,000 imaginary Goliaths prior to the time he met the real Goliath."

Most of our life is spent on how to kill the bears, as though it is one major encounter after another. It's just not that way. If today

we swatted mosquitoes we would reserve most our strength for the big encounters in life. Better than cursing life is to call on God for help in the endless battle of circumstantial gnats and mosquitoes that buzz and sting, that rob us of our moments of peace and happiness.

*Joel Jones, pastor
Jeffersontown Baptist Church
Jeffersontown*

Upside-down values

Have you ever noticed how values in life seem to get all twisted around sometimes?

The older I get, the more I am amazed at how values in our society seem to be completely distorted. They seem to be turned upside-down. This distortion of values is like going to a store and finding priceless diamonds selling for nickels and dimes while cheap trinkets are selling for thousands of dollars. This upside-down value system is seen in our society where we pay entertainers and athletes millions of dollars—but pay those who teach our children wages that border on the poverty level.

What does that say about us as a society? What does it reveal about our values as a

nation when our entertainers and athletes are paid more than the persons who teach our children?

Follow that same thought into the dimension of prayer. As Christians we claim that spiritual matters are the most important values in our lives. Yet we give little attention to developing our spiritual lives. We spend most of our efforts and strength to acquire material things. Rather than seeking spiritual growth, our ultimate goal seems to be to acquire more and more material things and to be entertained more and more. We do almost nothing to develop the inner life.

Our values seem turned upside-down. If God already knows our deepest needs, why should we pray? We pray to open the door of our heart to the eternal God and prepare ourselves for eternity. All the material things we acquire in this life will come to an end soon, and, if we have done nothing to prepare our inner person, what will we take with us into eternity? I'll see you on Sunday as we continue to develop our spiritual life. We can't neglect it, can we?

*William Powell Tuck, pastor
St. Matthews Baptist Church
Louisville*

baptist forum

Important hearing

We are writing to let Kentucky Baptists know about a hearing of the Kentucky Supreme Court. The hearing, which was to begin March 22, concerns the constitutionality of a Kentucky law regarding sodomy.

The case has been brought to the attention of the Kentucky Baptist Convention's Committee on Public Affairs by The Fam-

ily Foundation, a Kentucky organization associated with Dr. James Dobson and Focus on the Family.

The fear expressed by The Family Foundation is that if the present law is ruled unconstitutional, the way will be cleared for Kentucky educators to teach homosexuality and sodomy as an acceptable lifestyle. Our committee wishes to go on record as opposing both the overturning of the law and the teaching of homosexuality as an acceptable model of human behavior.

At the same time, we wish to affirm the

need for churches to minister compassionately to those who are engaged in this lifestyle. We recommend that churches study the Bible and books by Christian ethicists on this subject and that they familiarize themselves with organizations that try to relate redemptively to practicing homosexuals, such as Homosexuals Anonymous.

*Joe M. Thomas, chair
Greg Earwood
Billy Hurt
Kenneth Ray
KBC Committee on Public Affairs*

Supreme Court review brings Baptist debate

by Herb Hollinger

Two Baptist agencies offered differing opinions on the latest U.S. Supreme Court action regarding prayer in public schools.

The court has agreed to review a lower court ruling barring invocations and benedictions at public school graduation ceremonies.

The Rhode Island case involves lower courts ruling the inclusion of clergy prayers at public school promotion or graduation exercises violates the First Amendment's ban on establishment of religion.

Taking different sides on the question are the Baptist Joint Committee on Public Affairs and the Southern Baptist Christian Life Commission. The BJC, based in Washington, is composed of nine Baptist bodies, including Southern Baptists, with a special interest in the separation of church and state.

The Christian Life Commission was given an additional responsibility of religious liberty by the Southern Baptist Convention last year. The CLC, the longtime moral concerns agency of the SBC, now has an office in Washington as well as in Nashville.

In the Providence, R.I., case the argument centers on references to God at a

junior high commencement exercise. Attendance at the ceremony by graduates was optional.

The optional aspect was cited by Richard D. Land, executive director of the CLC, as alleviating the "special concerns about subtle coercion many people have about the classroom setting with compulsory attendance."

"While we clearly want to protect against an establishment of religion and oppose entanglement of the church and the state, we must also seek to accommodate religious expression, which is a concomitant part of religious liberty, and free exercise of religion, which is also protected by the First Amendment."

"I think that an acknowledgement of the religious nature of the American people in a commencement setting, which is more of a civic ceremony than a classroom situation, is fitting and appropriate as long as students are not required to attend."

BJC General Counsel Oliver S. Thomas disagrees.

"There's a lot more going on in this case than graduation prayers. The court is being asked to begin dismantling Mr. (Thomas) Jefferson's wall separating church and state and to replace it with a picket fence," said Thomas.

"If the school board is successful, the government would be allowed to sponsor non-denominational religious services as long as no one was forced to attend."

BJC associate counsel J. Brent Walker said he believes the Department of Justice, which asked the court to reconsider the use of the Lemon test in its deliberations, wants the court to do more than simply adjudicate the prayer issue.

The Lemon test asserts governmental practice must pass three areas to avoid being an establishment of religion: (1) must have a secular purpose, (2) can neither promote nor restrain religion, and (3) must avert excessive entanglement with religion. Lower courts ruled Rhode Island failed the second part of the test.

"Although the Supreme Court could decide this case without disturbing Lemon, the chances of that happening are slim," said Walker.

Both sides agree conflicting appeals court decisions in recent years require the Supreme Court to provide guidance for lower courts.

"In 1987, the Sixth Circuit Court of Appeals said invocations and benedictions in public school graduation ceremonies may be permissible under the Establishment Clause," said Michael Whitehead, general

counsel of the CLC. "In 1990, the First Circuit reached the opposite conclusion about the same practice."

Four high court justices already have indicated a willingness to depart substantially from the strict Lemon standard and the court's newest member, Justice David Souter, may prove to be pivotal, according to the BJC.

"The new 'coercion' test advanced by the (government) would tend to allow more government promotion of religion and move away from the time-honored notion of neutrality," said Walker. "Just as government should not be allowed to inhibit religion, neither should it advance religion."

Whitehead insists parents should be permitted to make a choice, through their local school boards.

"This is not a case of government-mandated, government-led prayer during the school day," said Whitehead. Schools should be able to invite a local rabbi or minister to pray at a public ceremony, outside school hours, in the presence of parents and loved ones, he said.

The high court will probably not announce its decision before the fall term begins Oct. 1, and it possibly could be as late as spring of 1992 before it is made public. (BP)

CLear-TV calls boycott

by Tom Strode

Christian Leaders for Responsible Television, a coalition whose strategy of economic pressure proved successful the last two years, has called for a one-year boycott of two of the leading advertising sponsors of sex, violence and profanity on prime-time television.

The executive committee of CLear-TV recently voted to begin a boycott of S.C. Johnson and Son Inc. and Pfizer Inc. The boycott went into effect March 15. Both companies were among the leading advertisers of objectionable programming during the 1990 fall sweeps monitoring period on network television, according to CLear-TV.

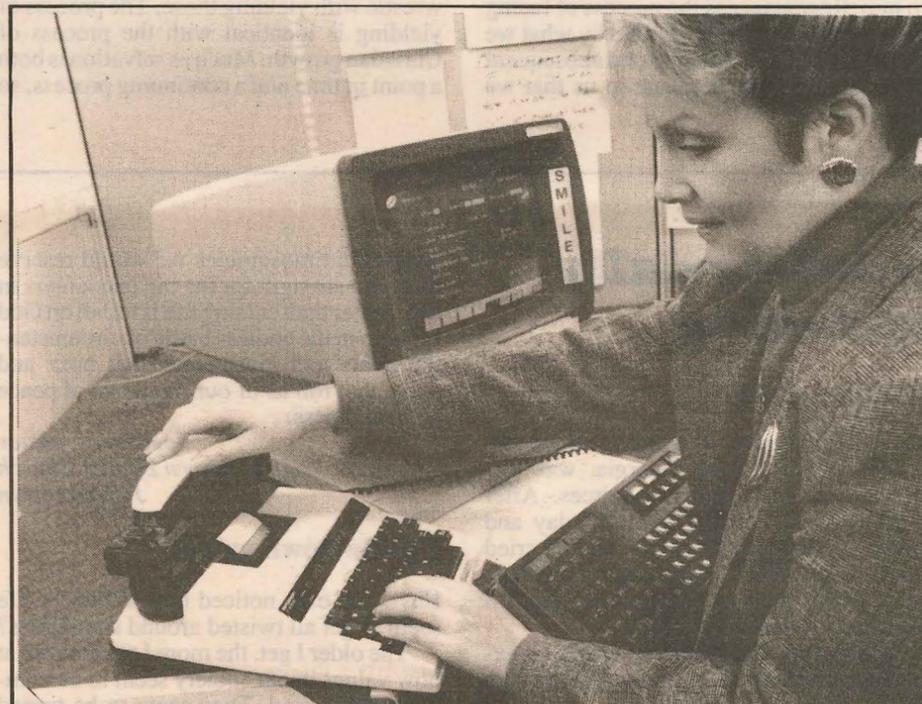
"Clearly, the public airwaves are a public trust," said Richard D. Land, executive director of the Southern Baptist Christian Life Commission and a member of the CLear-TV executive committee. "These two companies have managed to stand out in both their sponsorship of programs which we consider to contain excessive and/or gratuitous sex, violence and profanity, and in their unresponsiveness to our concerns about that sponsorship."

"They have left us no recourse but to encourage our constituencies to express their displeasure through the constitutional right to not use their products."

Johnson and Pfizer were informed twice before the monitoring period about the concerns of CLear-TV and the possibility of a boycott. Earlier this year, both companies were invited to meet with CLear-TV officials in order to avoid a boycott. Neither company responded to two invitations, according to CLear-TV.

In a written statement, Johnson said it "strongly" disagreed with CLear-TV's action. Johnson also said, "We feel our existing guidelines for buying advertising programming are very responsible and live up to our high ethical standards. However, we do recognize that personal values and standards vary widely and our buying decisions cannot satisfy all points of view."

A CLear-TV boycott begun in 1990 resulted in a quick change of policy by Burger King. The fast-food chain ran newspaper ads supporting traditional family values on television and agreed to alter its advertising on TV. The boycott was called off Nov. 1, less than three months after it began. (BP)



HMB TAKES ORDERS FROM HEARING IMPAIRED—The Southern Baptist Home Mission Board is now equipped to receive telephone orders from the hearing-impaired using a TDD telecommunications system. HMB customer services manager Lesley Wetherington demonstrates the new equipment. The number is (800) 634-2462. (HMB photo by John Swain)

Richmond seminary trustees elect first faculty members

by Robert H. Dilday

Trustees of the Baptist Theological Seminary at Richmond elected the school's first two faculty members during a spring board meeting.

G. Thomas Halbrooks of Wake Forest, N.C., and Linda McKinnish Bridges of Richmond, Va., will join President Thomas H. Graves in staffing the seminary, established by the Southern Baptist Alliance two years ago.

Graves, who was elected the seminary's first permanent president earlier this year, also announced his appointment of two adjunctive professors, Jerome F. Creach of Richmond and Chevis F. Horne of Martinsville, Va.

With the addition of two more adjunctive

personnel to be named later, as well as the school's president, who will teach philosophy of religion, the Richmond seminary will open classes this September with seven faculty members, said Graves.

Graves was pastor of St. John's Baptist Church in Charlotte, N.C., at the time of his election as president Jan. 7. Earlier, he had been professor of philosophy of religion at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Halbrooks, who has been professor of church history at Southeastern Baptist Theological Seminary, will serve the Richmond seminary as dean of the faculty and professor of church history, a tenured position.

Bridges, a former adjunctive professor at Southern Baptist Theological Seminary

in Louisville, will be assistant professor of New Testament. Trustees placed her on a track which could lead to tenure.

Creach, a doctoral student at Union Theological Seminary in Richmond, will teach Old Testament, while Horne, a visiting professor of preaching at Southeastern Seminary, will teach preaching.

The seminary was authorized by the Southern Baptist Alliance during its 1989 convocation.

Although the Alliance remains a sponsoring body, it does not own or govern the school, which is housed at Northminster Baptist Church in Richmond. The 16-member board of trustees is self-perpetuating.

Frank Goare, director for development and admissions, said he expects "anywhere

from 25 to 40 students to enroll in the first class this fall."

"While our seminary is not properly described as 'the Southern Baptist Alliance seminary,' it was the Alliance that ... made this institution possible," Graves told participants at the SBA annual convocation in Richmond.

Many potential Southern Baptist divinity students are "opting out" of theological education because of the effect on Southern Baptist Convention seminaries of the 12-year-old theological and political conflict in the denomination, Graves said.

"The fact is, we're losing an entire generation of students," he said. "They're not going anywhere. We need a new institution for the students, ... and we need to create a new world for their churches." (ABP)

Mission leader asks for patience in Eastern European work

by Mike Creswell

A Southern Baptist mission official coordinating ministry throughout Eastern Europe has asked for understanding from U.S. churches as the denomination tries to establish ministry in the region.

Working cooperatively with small Baptist unions in Eastern Europe may be slow and sometimes frustrating, but ultimately will lead to a more stable future, said Keith Parker, the Southern Baptist Foreign Mission Board's area director for Europe.

Especially in Eastern Europe, he said, the goal is to plant churches that will sustain people and share the gospel for generations to come, "whatever political party might be in power."

Some Eastern Europeans welcome all visitors. But others complain they have been flooded with Christians from the West. History shows, Parker said, "literally hun-

dreds of groups come with a quickie shot of evangelism and rush back to the West to claim victory." But if converts have been made, he asked, "what happens to them without established churches to nurture them?"

Many Eastern European Christians also resent the assumption of some Westerners that only now can the gospel be preached because Westerners can come in to preach it—"as if Eastern Europeans weren't preaching the gospel despite the worst of communism for decades," Parker said.

Southern Baptist groups functioning in Eastern Europe without coordinating through the Foreign Mission Board are especially prone to such gaffes, Parker said. The board tries to orient its personnel, short-term and long-term, to the culture and unique character of the areas they serve.

"Some complaints from Eastern Europeans have to do with those who come with

pockets full of money and buy their way into favor with pastors, including dissident pastors," Parker said. "There's no accountability usually and this brings great division in the small fellowships that have survived with a common solidarity through the worst of communism."

Unions that stood united and preached the gospel under atheistic communism are now being "torn asunder by helping Christians from outside, due to favors given individual pastors without any consideration of broader needs," he said.

Parker cited an example from one country in which some urban pastors were given luxury automobiles by a group from the West, but pastors serving multiple congregations in needier rural areas received nothing. Other pastors have received houses and funds "with no accountability to anyone."

"Some groups have even been told not to tell leaders or associational missionaries

about special projects or training programs offered to them. There's an increasing level of distrust brought in by a lot of the independent workers," Parker declared.

Some of those independent workers, he continued, have a vested interest in buying loyalties because they are involved in competing schools or political organizations. "They have also been extremely critical of FMB personnel and have tried to undercut our working with the national unions," he said.

Parker acknowledged that he and other FMB officials also sometimes work with several Baptist groups within a country—and not just with elected union leaders—as some countries fracture politically.

"But, nevertheless, we do seek to encourage their continuing to work cooperatively in missions and evangelism. It's our goal to be helpful and not hurtful," he said. (BP)

Baptist food aid helps Malawi flood victims

by A.S. Evans

Baptists have been at the forefront of emergency relief provided to thousands left homeless by flash flooding in this densely populated area in southeast Malawi.

Malawi radio reported Baptists were the first to respond with much-needed aid after the worst flooding in the country's recent history. Thirty-six hours of heavy rains caused flooding that has claimed nearly 500 lives and left more than 20,000 people in need of emergency help. The first delivery of Baptist supplies was airlifted by the Malawi government to flood victims who could not be reached by road.

Southern Baptist missionaries worked around the clock for five days making plans, delivering emergency supplies, evaluating, and making new plans. They took a much-needed rest March 17, only to resume again the next day.

"Don't you Baptists ever sleep?" a government worker asked as a load of maize meal (cornmeal), dried beans and cooking pots arrived at the emergency relief headquarters set up at Phalombe secondary school. It was 2 a.m.

A Dutch medical doctor pulled a missionary aside and said, "I just want you to know that it was Baptist food that was first airlifted to those inaccessible by road."

According to Southern Baptist missionary Rendell Day, authorities from Malawi's presidential office and cabinet, as well as the district health officer, were pleased and surprised Baptists could get food to the relief center as quickly as they did.

Day and missionary Steve Baker spearheaded the delivery of 10,000 kilograms (22,000 pounds) of maize meal; 3,150 kilograms (6,930 pounds) of dried beans; and 220 cooking pots to the affected area. The aid was purchased with \$5,000 in Southern Baptist emergency relief funds. Day, a general evangelist who also coordinates disaster relief for the Southern Baptist mission in Malawi, is from Phenix City, Ala. Baker, church developer in the Phalombe-Chiringa area, is from Dallas.

Baptist Mission personnel from across Malawi have assisted in the relief effort.

"Not only are people being helped during this time of crisis," Day said, "but also people are seeing that Baptists care."

"The road to Phalombe is terribly bumpy, muddy and rough. A few times I've asked myself, 'Why am I doing this?' But, when I saw the need and how much our help is appreciated, it's worth it all!" (BP)



NEW OPPORTUNITIES—Volunteer Nadya Savyeva works with children at a pediatric center in Moscow. Before recent changes in the Soviet Union, Christians were not allowed to carry out charitable ministries in public institutions. (FMB photo by Don Rutledge)

Ethiopian civil war disrupts mission work

by Craig Bird

As Ethiopia's long-running civil war nears an apparent decisive showdown between government and rebel forces, Southern Baptist missionaries were preparing to leave the African nation in mid-March.

Southern Baptist Foreign Mission Board policy leaves final decisions on whether to stay or leave a country up to the missionaries themselves. But if the Ethiopia missionaries' lives are in danger "they have been advised to get out immediately," said mission official Jim Houser in Nairobi, Kenya.

Residents of Addis Ababa, the Ethiopian capital, reported a shortage of information, but the sense of urgency has increased in recent weeks. The United States Embassy reportedly advised all Americans to leave the country.

The British Broadcasting Corporation reported the work of the International Red Cross in the country had been disrupted when field workers were cut off from headquarters by advancing rebel troops.

One expatriate, who asked to remain unidentified, said the capital city was overflowing with rumors. "The Ethiopians are telling us it will get bad soon and to get out," the source said. "The European Economic

Community dependents are going out and the United Nations workers are meeting to decide what to do. It seems like all foreign groups are leaving."

Southern Baptist mission personnel began securing exit visas and trying to confirm plane reservations in mid-March.

Missionary Betty Barham of Sontag, Miss., planned to depart for Kenya March 23. Belinda Rhodes of Friona, Texas, was to come with her or leave a day later. David and Debbie Brownfield of Bozeman, Mont., and Columbus, Ohio; Rosie Bedsole of Foley, Ala.; and Patte Ackerman of Albuquerque, N.M., were planning to leave March 27.

Last year most Ethiopian missionaries evacuated to Nairobi when rebel forces captured the province north of Addis Ababa where Southern Baptists were operating three feeding stations. A new project using water development and medical work as a basis for evangelism had begun south of the capital, but that work also has been suspended because of the latest fighting.

After several months of relative calm on the various battle fronts, rebel attacks renewed in late February, soon after the latest round of peace talks in Italy broke up with no progress reported.

Bulgaria missions, dream comes true

by Mike Creswell

The first Southern Baptist missionaries arrived in Bulgaria in early March as the Southern Baptist Foreign Mission Board continues a major buildup of personnel and ministry throughout Eastern Europe.

Even a year ago, sending missionaries to Bulgaria was only a dream. Now the dream is a reality as the nation moves slowly towards democratization and puts aside its anti-religion stance like other countries in the region.

Joining the Wardlaws are two International Service Corps workers, Lybia Pyon and Spencer Stith, who will work in student ministry.

Arrival of workers in Bulgaria marks another step forward in the Foreign Mission Board's drive to place mission workers in the opening Eastern European countries as quickly as possible. Plans call for having about 100 workers in the region within a year or so. More than 30 already are assigned there. In several cases, experienced missionaries are being transferred from Western Europe and other areas. (BP)

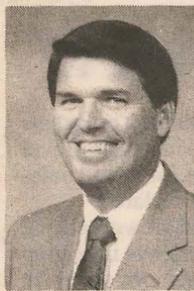
Rebels claimed major successes in the first weeks of March. They are again threatening Assab, the only seaport in government hands, as well as the highway over which an estimated 70 percent of the food and fuel for Addis Ababa is transported. If the seaport is captured and the highway cut, the only supply route left for the government would be by rail from Djibouti.

Three rebel groups opposing the government are the Tigre People's Liberation Front, the Eritrean People's Liberation Front and the Oromo Liberation Front. The Eritreans are fighting for an independent country, while the Tigreans and the Oromos want a new government for Ethiopia.

President Mengistu Haile Mariam renounced his government's past alliance to Marxist-Leninism after the Soviet Union cut its military aid to Ethiopia. Mengistu also made well-publicized changes in the law to allow more freedom of worship and private ownership of land and means of production.

The respected news magazine "New Africa" speculated in its March issue that Mengistu wishes to build an alliance with the Ethiopian Coptic Church—the official state church until revolution swept Mengistu to power 15 years ago. (BP)

mountains to the mississippi



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

clear creek chronicle

His will, our will

During the last six months of 1990, over thirteen percent of our financial support came from estate gifts. Most of this was unrestricted and enabled us to make extra payments on our debt. A recent campus visitor told me of his decision to place Clear Creek in his will. "We haven't been able to do much over the years but want what we leave behind to be used for the Lord's work."

That was the expression in a letter I received last month from Kentuckians Billy and Claudia Mitchell. In 1977 Mitchell completed 23 years with the Home Mission Board. He was the first director of Southern Baptist Convention Jewish work and eventually became assistant secretary of interfaith witness. After retirement he was a board consultant until triple by-pass surgery and a stroke slowed his pace. He is from Louisville and Mrs. Mitchell comes from Horse Cave.

The Mitchells have drafted a will to leave the residual of their estate to Clear Creek. "What we have earned through the churches. We have worked in many of your mountain churches and know your need. I don't know what eastern Kentucky would have done without Clear Creek," Mrs. Mitchell noted. Last night the Mitchells sent a large shipment of books for our library. For several years they fellowshiped with president emeritus D. M. Aldridge at Ridgecrest conferences.

This faithful couple appreciates our Bible and mission emphasis. "We are old-fashioned Baptists who have always believed the Bible and don't see any need to change what it says," they testified.

The same week I heard from the Mitchells I talked with an attorney about the estate of a woman who first contacted Clear Creek in 1977. Through personal visits with school staff, correspondence, and legally drafted wills she planned to leave her estate to Clear Creek. She had expressed to many the fear of "being taken advantage of during my old age." Her fears came true when she failed to draft an irrevocable trust and give power of attorney to a bank. Without any relatives a stranger influenced her unstable mind and drafted a new will in which he was the primary beneficiary.

The Mitchells and others have made plans to prevent such a tragic event. The only way you can be sure to do the Lord's will through your will is to do it now while you have full control of your affairs.

MISSIONARIES: On the field—**David and Kathy (Forman) Brandon**, from Greenville and Glendale, at 14, rue de Chateaubriand, 37300 Joue-les-Tours, France, for language study. ... **Joseph and Tamira (Fields) Korn**, missionaries to Togo, natives of Montebello, Calif., and Louisville, at 5, allee des Bosquets, 37300 Joue-les-tours, France, for language study. ... **Timothy and Brenda (Barrett) Searcy**, of Winchester, at Apartado Aereo 6613, Cali, Columbia. ... **Joe Pat and Hilda (Wyatt) Winchester**, from Murray and New Concord, at P.O. Box 488, Port of Spain, Trinidad, West Indies.

In the states—**James and Marie Johnston**, from Anchorage and Shreveport, La., have retired after serving in Nigeria since 1958. They may be addressed at 6114 S. Weatherby Dr., Shreveport, La., 71129.

PERSONNEL: Pastors—**Gregory Lynn Burton** from Casky, Hopkinsville, to Cedar Grove, Sheperdsville. ... **Earl Bell**, to Plum Creek, Taylorsville, as interim. ... **Mike O'Neil** to Beech Grove, Campbellsville, as interim. ... **Larry Cooksey** resigned at Sulphur Springs, Edmonton. ... **Roger Stillwell** to Russell Creek, Greensburg.

CORRECTION: **Jay Padgett** is new minister of music at Bethel, Eubank; he is not new pastor, as previously reported. Eddie Miller is pastor of the church.

ORDINATION: Putney Missionary, Baxter, ordained deacons **Robert A. Thomas** and **Glen E. Bolton**.

CONGREGATIONS: **Fort Mitchell**, Fort Mitchell, held a ground breaking ceremony



A recent revival at Ridgewood Baptist Church, Owensboro, was led by five ministers who were raised at the church and accepted calls to the ministry during a one-year period between 1974 and 1975. The reunited pastors are (l-r) **Randall Stallings**, currently serving Pleasant Memorial, Owensboro; **Hugh Wedding**, at Red Hill, Utica; **Ronald Prater**, pastor of of Ridgewood since 1958; **James L. Wedding**, at Mt. Carmel, Utica; **Jerry Carter**, at Stanley, Stanley; and **Barney Priar**, at Buttonsberry, Island.

Mar. 31. The event launched the renovation program for the church's educational building. The project will complete the modernization of the church's entire facility.

REVIVAL: **Pleasant Memorial**, Owensboro, hosted a youth revival March 8-10. They report 25 professions of faith were made during the services led by a team from Campbellsville College, Campbellsville.

ORGANIZATION: **Affirming Baptist Women**, a group which seeks to assist young girls in preparing for ministry, has sponsored an essay contest for female high school seniors.

The contest required entrants to com-

pose a sketch of a biblical, historical, or modern example of a woman's servanthood. ABW hopes the contest helped participants find "identification and inspiration" to pattern their own lives.

DEATH: **Daniel F. Thomas**, a native of Perry County and former Kentucky pastor, died March 8 in Orlando, Fla.

Thomas was a graduate of Georgetown College, Georgetown, and Southern Baptist Theological Seminary, Louisville. In addition to his pastorates, Thomas was also a one-term member of the Kentucky state board of missions.

Survivors are his wife, Christine, currently of Deland, Fla.; two daughters, Judith Ann Leonard of Nashville and Sylvia Thomas of Waynesville, N.C.; two sisters, Frona Watts of Tampa and Sally Ritcie of Santee, Calif.

—classified ads—

WANTED: Junk boats, outboard motors, stern drives, trailers, complete units preferred, immediate settlement, call today: 502-969-7617. 7-17-50T

SERVICE: Do you need 'Reliable Church Custodial & Maintenance Service?' 20-years experience. Call Don or Dan today, 502-423-1936. 4-2-4T

TICKETS AVAILABLE: Round-trip Delta tickets available to SBC. Depart 2:55, June 2; return 4:20, June 6. \$250 each. Call 502-244-6473. 4-2-3T

HOW TO LIVE TO BE 100 AND ENJOY IT: Dr's Report; send \$1.50 to: Helpful Living, P.O. Box 671, Cadiz, KY 42211. Satisfaction guaranteed. 3-19-3T

WANTED TO BUY: Used 2 or 3 octave Shulmerich handbell set. Contact Temple Baptist Church of Owensboro 502-685-3108. 3-26-3T

FOR SALE: LaserMaster 19" hi-res computer monitor, video controller, and laser printer controller—perfect for desktop publishing with Ventura Publisher. \$1,100 off retail price—inc. 135 scaleable fonts, special effects software, documentation, installation and training. 502-244-1685.

ROOMS: Do you have your room for the SBC in Atlanta June 3-6? If not, call 502-244-6473 today—space is limited.

Classified Rate: \$.50 per word, \$7.50 minimum. All ads prepaid. No blind ads. Only written ads accepted. Must include name and complete address. Copy deadline two weeks before publication. See page 4 for mail address.



Dear Friends:

In the last three years, a net total of over \$17,000 has been raised as a result of the annual golf benefit of Baptist Hospitals Foundation.

On April 29th at Andover Country Club in Lexington, Kentucky we will have the fourth benefit with two flights — 7:30 a.m. and 1:30 p.m. Once again, everyone is welcome. Two hundred fifty-six golfers can be accommodated, 128 in each flight. The cost of the tournament is \$60.00 per player. You will receive a round of golf, use of a golf cart, a Morrison's "power lunch," and many opportunities to take over \$5,000 in prizes and awards home with you.

We are also seeking sponsors of \$1,000, \$500 and \$200. Call (502) 896-5013 for more details. Only those people who pay in advance will be guaranteed a position in the tournament. Please make your check payable to:

Baptist Hospitals Foundation
4007 Kresge Way
Louisville, KY 40207

We sincerely hope you make arrangements by return mail to register for the "Bluegrass' Best Benefit."

This year's benefit is for the Endowment '90s Fund, which provides scholarships for deserving people in healthcare related professions. Thank you in advance. If you don't play golf, pass this letter on to a friend, and mail your check today. Prizes are always needed for drawings at the tournament. If you can help, please let us know.

God bless you,

Charles W. Cox, Jr.
Vice President

P.S. A "rain date" has been set for May 13th.

Evangelism requires understanding, prof says

around the sbc

Evangelism requires that Christians explain their faith as well as challenge others to accept it, a seminary professor told Southern Baptist interfaith witness leaders.

Danny Sanchez, associate professor of missions at Southwestern Baptist Theological Seminary, spoke to the annual meeting of state interfaith witness coordinators in Fort Worth, Texas. He challenged them to study other religions to be able to present the Christian gospel clearly to people from non-Christian backgrounds.

"We need to be able to share the gospel in such a way that people might understand it," Sanchez said. "We must take into account a person's background and world view. The more we know about a person's background the better we'll be able to present the gospel."

In other Southern Baptist Convention news:

Journeyman to Uganda dies. Southern Baptist journeyman Darla Lovell, 23, was found dead in her home in Kampala, Uganda, March 24. Lovell apparently died in her sleep of natural causes, but an autopsy was being performed, said Bertie Paul, a missionary in Kampala.

Lovell, from Effingham, Ill., was a sec-

retarial assistant in the Southern Baptist mission office in Kampala.

Special travel rates offered. Delta Airlines is offering special air fare for travel to the SBC June 4-9. A five percent discount off any published fare is offered as well as a 45 percent discount off the unrestricted coach. For Delta connection flights, a 35 percent rate applies. Seven days' advance reservations and ticketing is required. For information, call WorldClass Travel at (800) 237-0434 and refer to file number D0569.

Focus on prison ministry to be aired. The SBC Radio and Television Commission has produced an hour-long documentary on prison ministry. "Set Free" will run on NBC Sunday, April 7. (Viewers should check local TV listings for time.) Former Dallas Cowboys head football Coach Tom Landry will host.

Texas Baptists fund BJC. The 193-member executive board of the Baptist General Convention of Texas voted to provide Cooperative Program support for the Baptist Joint Committee on Public Affairs by means of a "pass-through allocation" in the BGCT Christian Life Commission budget.

Messengers to the SBC voted in New Orleans last June to take \$341,000 of the Washington-based BJC's budget and transfer it to the SBC Christian Life Commission with a responsibility for religious liberty.

But the 1987 Baptist General Convention of Texas had voted to provide financial support from Texas Baptists if the SBC allocated funds away from the BJC.

Writer's workshop announced. The annual SSB writer's workshop to be held July 15-18 will feature retired Illinois edi-

tor and freelance writer Bob Hastings. Sessions will address how to get published, how to write clearly and will provide information about writing opportunities for Sunday School Board publications. A registration fee of \$63 is required and should be sent to Church Program Training Center, Box 24001, Nashville, Tenn., 37203.



DOCUMENTARY EXAMINES PRISON MINISTRY—The Southern Baptist Radio and Television Commission has produced a TV documentary on prison inmates whose lives were turned around by religious conversion. The documentary which airs on NBC stations April 7, will focus on the lives of four inmates in Texas and California. (RNS photo)

Books of Bible now published in 1,946 languages

world in view

Books of the Bible have been printed in 1,946 languages and complete Bibles have been published in 318, according to the 1990 Scripture Language Report by the United Bible Societies. The 1,946 total represents an increase of 18 new languages since 1989, while the total for complete Bibles is an increase of four. Complete Bibles were reported for the first time in Dusun: Ranau and Kayan, both languages of Malaysia; Naga: Rongmei of India and Quichua: Chimborazo of Ecuador.

Seminar rejects Jesus sayings. After rejecting all but one saying of Jesus in the Gospel of John the controversial Jesus Seminar has completed its six-year study of sayings attributed to Jesus and decided that only 20 percent of those in the Bible may have come from him.

According to the seminar, the only saying that possibly went back to Jesus in the Gospel of John is one which has parallels in the other Gospels; namely, that a prophet is not honored in his home country (John 4:44).

Church leaders protest anti-Christian bigotry. Claiming that "anti-Christian bigotry" is increasing in movies and television shows, a "statement of concern" endorsed by 800 church leaders has been sent to the corporate executives of major networks and film studios. "Many in the Christian community can no longer remain silent" about the situation, said Donald Wildmon, head of the American Family Association in Tupelo, Miss., in a letter to media executives. Wildmon, a United Methodist minister said the list of supporters included the heads of 50 denominations.

Catholics urged to give not gamble. Parishes of the St. Cloud, Minn., Catholic

Diocese have been urged not to depend on gambling operations to fund their ministries. "We consider gambling as a regular source of church income to be inappropriate and even scandalous," said a statement approved by the diocese's Presbyterial Council.

Feminist charges religion ruled by men. Despite their other differences, most major religions share the common characteristic of being controlled by men, said a leader of a movement for women in evangelical churches. Elaine Storkey also said that control by men is not limited to evangelical churches but is seen "in the White House, the Kremlin, the Vatican and in the Ayatollah's palace." Storkey is founder of "Men, Women and God," a British organization that she said examines feminist positions in relation to evangelicalism.



LIFE OF POVERTY—Women bathe their children and wash clothes near the center of Port Au Prince, the capital of Haiti. Life returned to normal following elections in one of the poorest countries of the Western hemisphere. (Photo by RNS/Reuters)

Small churches impact fewer teenagers. Small churches have less impact on teen-agers than do large ones, according to a study released by the Barna Research Group of Glendale, Calif. Titled "Today's Teens: A Generation in Transition," the study is based on interviews conducted across the nation in 1990 with a representative sample of 710 Americans between the ages of 13 and 18. The study found that 69 percent of the teens from larger churches called themselves "religious" compared to 48 percent of those from smaller churches (100 members or under); teen-agers from larger churches were more likely to regard having a close relationship with God as a very important priority (62 to 49 percent).

Religious ads reinforce church ties. Religious public service announcements will make it to the small screen if they

convey a feel-good message, avoid controversy and refrain from trying to convert—that's just the nature of television, says a professor of communication at the University of Louisville. The ads are usually more effective at reinforcing identification with a church than they are in persuading new people to join, writes John P. Ferre. He describes his findings about the effectiveness of religious television spots in a chapter on that subject in "Channels of Belief: Religion and American Commercial Television," a collection of articles published by Iowa State University Press.

20,000 Christians plus killed in Iraq. The regime of Iraqi President Saddam Hussein has killed more than 20,000 Christians, expelled 75,000 and destroyed nearly 100 churches, according to a report issued here recently by a European human rights group. Presenting a report at a news conference in Jerusalem, the German-based Society for Threatened Peoples said that since 1968 Saddam has targeted the Kurds and Assyrian Christians for persecution and extermination. "The Assyrian Christians, as an ethnic group, primarily located in northern Iraq before the Baath Party assumed power in 1968, have essentially shared the fate of the Iraqi Kurds," the report said.

Journalist claims U.S. ignored Liberia. The publisher of the major newspaper in pre-civil war Liberia is accusing the U.S. government of a callous disregard for Liberian suffering in that country's bloody 10-month-long conflict.

Kenneth Best, founder and publisher of the Daily Observer, lays much of the blame for the lack of attention on the American media, including religious church press.

Had the media and churches paid more attention to the scale of the destruction and violence, the U.S. government may have been "galvanized" by public opinion to intervene and limit the massive killing of civilians, he said.

Bible, Baptist evangelists aid Noriega's conversion

by Mark Wingfield and Greg Warner

A small New Testament sent through the mail opened the door for two Southern Baptist evangelists to lead Manuel Noriega, deposed leader of Panama, to profess faith in Jesus Christ.

Documentation of the conversion—mostly handwritten letters signed by Noriega—was provided to the Atlanta bureau of Baptist Press and the Florida Baptist Witness, newsjournal of the Florida Baptist Convention, by Texas evangelists Cliff Brannon and Rudy Hernandez, who have visited Noriega in prison four times.

"I received Jesus Christ as my savior the 15th of May of 1990 at 11 a.m. in a small room, like unto a cave, in the Metropolitan Correctional Center of Dade County, Fla.," Noriega wrote in Spanish.

The story begins Jan. 4, 1990, when Brannon watched on national television as Noriega was led into the federal courthouse in Miami. The night before, Noriega had emerged from hiding in the Vatican Embassy in Panama, carrying a toothbrush and a Bible. The Bible was reportedly a souvenir given him by a priest.

"I saw that scene and it touched by heart," recalled Brannon, 79, who lives in Longview, Texas. "I thought, here is a man searching for God. God spoke to my heart and told me to send the General a Soul Winner's New Testament." The Soul Winner's New Testament is a marked testament with chain references and brief notes explaining basic Christian truths. It was developed by Brannon in 1972.

"I wrote him a little note and told him where to start," Brannon said. After searching through pages of directories for the address of the courthouse, Brannon mailed the package to Noriega, not knowing if the deposed ruler would receive it in prison.

Six days later, on Jan. 10, Noriega wrote Brannon: "I have received by mail your inspiring and spiritual communication. I have carried out the first and initial instructions from page 186. I thank God for his presence in my pathway. I have signed the decision on page 382."

The decision Noriega signed is a commitment to read the Bible daily and study the four chains of references contained in the Soul Winner's New Testament.

"That is very significant, because we believe the Bible is what led him under conviction," Brannon said. "He continued to read and study it."

Brannon realized he needed assistance because of the language barrier. Noriega speaks Spanish; Brannon does not. So Brannon contacted Hernandez, who has an international Spanish ministry.

A series of letters transpired over the

next weeks, culminating in a request by Noriega for Brannon and Hernandez to visit him in Miami. With the permission of the warden and the chaplain, and after background checks and reference, arrangements for the May 15 visit were made.

Brannon and Hernandez agreed to strict conditions of confidentiality before they were allowed to see Noriega. "We were cleared by the FBI and everybody else before we could get in," Hernandez said.

On May 15, the chaplain chaperoned the two evangelists into the prison. Noriega's first words upon seeing them, Hernandez

recalled, were, "Este es un milagro" or, "This is a miracle."

Noriega, Brannon, Hernandez and the chaplain sat almost knee-to-knee in a small room. Brannon did the teaching, with Hernandez providing interpretation and adding appropriate illustrations.

Hernandez said he and Brannon began by establishing some ground rules with Noriega, including a commitment to leave whenever Noriega was ready for them to go. "You can tell us when to stop," they said. "We don't want to give you anything you don't want or won't receive."

About an hour and a half into that session, the two men led Noriega in a prayer of confession and commitment to Jesus Christ.

The next day, Brannon said he asked Noriega, "If your lawyer, Frank Rubino, should walk through the door at this moment, would you tell him that you have received Jesus Christ as savior?"

Brannon said Noriega replied, "When you left yesterday afternoon, I immediately called him and told him I had trusted Christ as savior." That call was later confirmed by Rubino.

At the end of that session, realizing they would have no evidence of their visit, Hernandez asked Noriega to write a note to Hernandez's grandson, who had requested an autograph. Noriega complied, writing a note not only to the grandson, but to Hernandez and to Brannon as well. The note to Hernandez reads: "Memento of your spiritual assistance as I received Christ Jesus the 15th and 16th of May 1990."

Hernandez and Brannon visited Noriega again in July, September and November of 1990. In the meantime, they enlisted Miami layman Tony Ponceti to train Noriega in the Christian faith. The Cuban-born Ponceti, who speaks fluent Spanish and had known Brannon in Texas, began weekly Master-Life sessions with Noriega which were still ongoing as of March 1991.

Brannon, Hernandez and Ponceti report that Noriega has asked to be baptized. They had hoped to perform the baptism during their March 11 visit. Instead, they met with warden Stephen Pontesso to try to get permission for the baptism at a later date.

Where to baptize Noriega is a problem. There is no suitable facility in the building where he is held and no chance of transporting him elsewhere.

One possibility is to use a small lake within the prison compound. Noriega walks around the lake late a night when all other inmates are locked in their cells.

The trio of Baptists continue to work out details, noting the baptism would be just another miracle in a 14-month episode fraught with miracles. They claim their entire mission has been fueled by prayer and a belief that the impossible can be possible. (BP)



NORIEGA AND ATTORNEY—Manuel Noriega confers with his attorney, Frank Rubino, during a rare photo opportunity inside the chapel at the Metropolitan Correctional Center near Miami. Noriega claims to have become a Christian through the witness of two Southern Baptist evangelists. (BP photo by William Gentile)

Plan to Attend the Youth Evangelism Conference '91

"Forward in Faith" June 21-22

Frankfort Civic Center

(Registration fee: \$3.00 per person)

FRIDAY EVENING

Theme: Faith to Begin

5:30 p.m. EDT Doors open to Civic Center
Registration begins in Civic Center lobby for those not pre-registered.

7:00 p.m. Forward in Faith rally begins ...
• West End Baptist Youth Choir, Louisville, Ky.
• Rick Ousley ... pastor and youth evangelist
• Billy Crockett ... guitarist, songwriter and singer
• Paul and Nichole Johnson ... contemporary worship and drama



Ousley

SATURDAY MORNING

Theme: Faith for the Present

8:45 a.m. EDT Registration in lobby of Civic Center

9:30 a.m. Forward in Faith rally continues ...
• State-wide Youth Choir directed by Louie Bailey
• Paul & Nichole Johnson
• Rick Ousley
• BSU drama team ... SonShare
• Billy Crockett

SATURDAY AFTERNOON

Theme: Faith to go Forward

12:45 p.m. EDT Registration

1:00 a.m. Forward in Faith rally challenge
• Billy Crockett
• Paul & Nichole Johnson
• Rick Ousley
• "See You at the Pole" challenge
• SonCelebration ... BSU music team



Crockett



Johnson & Johnson

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Sunday School Board: 'Broken threads knitted back'

Editor's Note: The Southern Baptist Sunday School Board celebrates its 100th anniversary this spring. To mark this milestone, the Southern Baptist Press Association has commissioned an eight-part series on the life and ministry of the board. The writer is Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

by Leon McBeth

In 1891, the Southern Baptist Convention met in Birmingham, Ala., and voted to form the Sunday School Board. Now, 100 years later, we celebrate the centennial anniversary of the board that has done much to shape what Southern Baptists are today.

The Birmingham Convention

For several months before the Birmingham meeting, Southern Baptists had debated whether to form a Sunday school board. Some argued that churches in the South needed their own publication ministry to supply books, hymnals and Sunday school literature. Others argued that publication work was too expensive, that a print ministry would prove divisive for Baptists and that churches that wanted literature could get it from other sources.

The convention, many said, existed for missions and should not get involved in other work, certainly not the printing and sale of literature. At that time fewer than half of Southern Baptist churches had any Sunday school, and many thought the new Sunday school movement was a fad that would soon run its course.

However, by 1891 the Sunday school movement was growing rapidly in the South, and the market for Bible study material greatly increased. Some churches bought lesson materials from private publishers, but most continued to buy from the Northern Baptist publishing house in Philadelphia.

In the bitterness left by the Civil War, many churches in the South wanted nothing to do with anything sponsored by Northern Baptists, including literature. This led to an increasing clamor for Southern Baptists to form their own publication ministry.

In February 1890, a young pastor from Richmond, Va., J. M. Frost, announced that at the next convention he would offer the following motion: "Resolved, that to the boards already existing we add another... to be called the Board of Publication of the Southern Baptist Convention." That motion was hotly debated in 1890, and came up for final action in 1891.

Frost, who made the motion, and J.B. Gambrell, who opposed it, were named a subcommittee to work out a recommendation to the convention. After a full day of discussion, the two agreed that they would recommend formation of "a new board, to be called the Sunday School Board of the Southern Baptist Convention," but that churches would have full freedom about whether to use its literature. Frost, who wrote the concluding sentence, said, "We would earnestly urge all brethren to give this board a fair consideration."

Convention messengers knew that the Sunday school question would surface in Birmingham, and a large attendance packed the meeting house. When Frost arrived to give his report he could not get into the building; he literally was lifted through a window. After his report, prominent leaders lined up to speak for and against Frost's proposal. However, Kentuckian John A. Broadus, an outstanding leader who had long seen the value of Sunday schools, pleaded for the messengers to vote without further discussion. To the astonishment of all, the proposal to form the Sunday School Board passed with only 13 negative votes.

In the stunned silence that followed, Broadus broke down and wept, with tears dampening his full beard. Broadus felt that Southern Baptists had turned a corner. This aged Sunday school veteran felt that Southern Baptists had been given another chance to grow a great denomination.

In the months that followed, Frost was elected to head the new board, which was located in Nashville. When Frost gave the first annual report of the infant board in 1892, he said, "In this report today we take up a broken thread in the history of the Southern Baptist Convention, reviving a work begun and fostered more than 25 years ago."

Frost referred to an earlier Sunday School Board, which had been formed back in 1863. That board lasted only 10 years. Frost felt that the new Sunday School Board would pick up the unravelled threads of previous efforts and knit them back into a complete fabric as Southern Baptists tried once again to launch a successful publication ministry.

Earlier Publication Efforts

The Sunday School Board of 1891 was not the first effort of Southern Baptists to provide a publication ministry. Let us look briefly at some of the earlier efforts.

The Southern Baptist Publication Society. In 1845, the Baptist family in America divided. After years of controversy over slavery and mission methods, Baptists in the South withdrew to form their own organization, the Southern Baptist Convention.

However, not everyone agreed on how far that division should go. Some felt the division should extend only to the home and foreign mission work, where the strife had centered. Others felt it would be better if Baptists in the South formed a complete denominational body, including their own theological seminary and publication ministry house.

Caution prevailed, and the new SBC declined to form either a seminary or a board for Sunday school or other literature. At its first annual meeting in 1846, the new SBC said, "As the convention has no connection with any publication society, your committee submits the following resolution; Resolved, that this convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books."

This left those Southern Baptist churches that wanted Sunday school literature, Bible study books and hymnals in a dilemma. Many did not want to continue using the Northern literature, and none was available from Southern sources. Some pastors and Sunday school leaders said, "Give us a Southern literature, or we will use none."

Those who shared this conviction sent representatives to a meeting in 1847, where the Southern Baptist Publication Society was formed. This society, made up of Southern Baptists but not officially connected to the SBC, set up its work in Charleston, S.C. The purpose of the new society was "to publish and distribute such books as are needed by the Baptist denomination in the South." At first the SBPS flourished, issuing Sunday school quarterlies, a hymnal and several books. It later fell on hard times and disbanded in 1857. The first thread was broken.

The Bible Board. In 1851 the SBC voted to form a Bible Board, located in Nashville. The main assignment of the new board at first was distribution of Bibles. Very soon the work expanded to include production and distribution of other types of literature for Bible study and devotional use. Unlike the SBPS of 1847, the Bible

Board officially was sponsored by the convention.

By the 1850s, Southern Baptists had two publication agencies, the SBPS and the Bible Board, and they were on a collision course.

The SBPS in Charleston produced literature more to the liking of churches in the Southeast, while the Bible Board issued more conservative materials which appealed to Baptists of the West. When the Bible Board came under control of the Landmark movement it lost the confidence of most Southern Baptists. The Bible Board ceased operation when the Union army took Nashville in 1862, and in 1863 the SBC voted to abolish the board. The second thread was broken.

The Southern Baptist Sunday School Union. Despite the work of the SBPS and the Bible Board, many churches in the West felt their Sunday school and literature needs were not being met. In October, 1857, a group from several western states met in Nashville and formed the Southern Baptist Sunday School Union. Their purpose was twofold: to promote the formation of Sunday schools in the churches and to provide literature for their use.

Within a year, a group of Landmarkers, led by J.R. Graves, gained control of the SBSSU. They recommended their own literature by attacking that of the SBPS of Charleston, accusing it of doctrinal liberalism. This introduced not only doctrinal tensions, but also regional conflict between Southern Baptists in the East and the West. The Landmark faction also accused the Northern Baptists, whose literature was still used in the South, of liberalism. Previously Northern literature was opposed because it was not Southern; now it was opposed because of its doctrinal content.

Some Baptists were troubled by the fact that the Landmark leader, J. R. Graves, had formed his own publishing company to publish and distribute literature for the SBSSU. This meant that sales of literature to the churches did not benefit the denomination, but instead went to the personal profit of Graves and his partners.

Though not officially connected with the convention, the Sunday School Union represented yet another attempt to form a Southern Baptist publishing ministry. It was born in evil times and perished in the war, bringing financial ruin to Graves and his publishing company. A third thread was broken.

The first Sunday School Board. In 1863, in the midst of war, Southern Baptists made a fourth effort to form an organization to promote Sunday schools and supply them with literature. Basil Manly Jr. of South Carolina, who had long seen the value of Sunday schools, introduced a resolution at the SBC to form a Board of Sunday Schools. In what some have called the "Manly Manifesto," Manly described Sunday schools as "the nursery of the church, the camp of instruction for her young soldiers, the great missionary to the future."

The new Board of Sunday Schools was placed at Greenville, S.C., where the Southern Baptist Theological Seminary then was located. Manly and Broadus, two major Sunday school leaders, were professors at the seminary. Manly was named president of the board, and later that year Broadus agreed to serve part time as corresponding secretary. Manly and Broadus felt the convention had a duty not only for the theological education of ministers in seminary, but also the religious education of laypeople in Sunday schools.

The Greenville board mounted an aggressive work to encourage more churches to start Sunday schools and to provide Bible study materials for them. It also published

books, hymnals and other devotional materials. Its most successful publication by far was Kind Words for Sunday School Children, which began in 1866. This small Bible story booklet was well received and later expanded to include sections for adult readers.

Perhaps the first Sunday School Board published too much; at any rate, in the aftermath of war few churches could buy their materials and the board fell into debt. It was disbanded in 1873, largely a victim of the Civil War. Its assets, which were few, and its debts, which were many, were assigned to the Home Mission Board. The fourth thread was broken.

The Home Mission Board Era. From 1873 to 1891 the Home Mission Board published a limited line of Sunday school materials. It continued Kind Words but, beset by other challenges, could give little time and attention to Sunday school work. Kind Words was transferred back to the new Sunday School Board in 1891. Frost called it "a golden thread" which connected past and present Sunday school boards. Kind Words was published until 1929, and paved the way for many of our Sunday school quarterlies today.

The Present Sunday School Board

After four failures, Southern Baptists were skittish about forming yet another publication work. However, conditions in the South had changed radically.

By 1891 the worst of reconstruction was past, and the South was recovering financially. Education standards were rising, and more people wanted reading materials. And, more importantly, more Southern Baptist churches had Sunday schools, and those schools were hungry for suitable lesson materials. After the war, an increased spirit of "Southernness" emerged, making many Baptists in the South unwilling to continue using literature from Northern Baptist sources.

In light of these changing conditions, some Southern Baptists were willing to try again.

One who favored Frost's motion said: "There is demand for a Southern publishing house. This demand is irrepressible. It may be said that the Baptists of the South ought to be satisfied with Northern publications, but in fact they are not, and will not be."

Broken Threads Knitted Back

Frost later observed that the Birmingham vote had picked up the broken threads of previous efforts and knitted them back together.

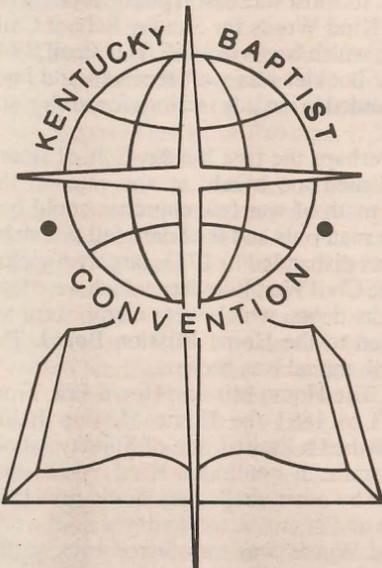
Whereas previous efforts had failed, the Sunday School Board of 1891 has succeeded beyond the wildest dreams of even its friends. No agency of the convention has done more to shape Southern Baptist beliefs and practices than the Sunday School Board. To a large extent it has made Sunday school and church one word and one experience for Southern Baptists.

The board not only provided lesson materials, but also launched a successful promotional work to show the value of Sunday schools and to encourage more churches to form such schools.

Looking Ahead

Southern Baptists were not alone in recognizing that a great market existed in the South for the production and sale of Sunday school lessons and supplies. Other organizations also sought to capture that market. The next article will tell how the infant Sunday School Board struggled to claim that field for Southern Baptists.

KBC six-month Cooperative Program report



The following report is for the period September 1, 1990 through February 28, 1991. A comparison of Cooperative Program receipts for the previous year is being reported to provide additional information. The first column of figures contains the 1990 six-months Cooperative Program gifts, and the second column contains the 1991 six-months Cooperative Program gifts given through the KBC Accounting Services Department, prepared by the KBC Computer Services Department and coordinated by the KBC Office of Resource Development. If you have any questions, please call the KBC Accounting Services Department, 502-245-4101.

| Assoc/Church | CP90 | CP91 |
|---------------------|--------|--------|
| Mill Creek | | |
| Millers Chapel | | |
| Moss Chapel | 90 | 330 |
| Mt Hebron | 45 | 40 |
| Mt Mary | | |
| Newtown | 40 | 106 |
| Northside | | |
| Old Cannon Creek | | |
| Old Salem 1 | | |
| Old Salem 2 | | |
| Old Straight Creek | | |
| Old Yellow Creek | 4,419 | 4,190 |
| Pathfork | 244 | 249 |
| Pine Grove | 48 | 47 |
| Pineville First | 16,417 | 16,949 |
| Pioneer | 39 | 76 |
| Red Oak | | |
| Richardson Chapel | | |
| Riverside | 1,032 | 1,333 |
| Riverview | 299 | 273 |
| Southside | 250 | 650 |
| Stoney Fork | 87 | 440 |
| Tracy Branch Msnry | | |
| Tugglesville Msnry | 31 | |
| Vanilla | | |
| Victory Msnry | 476 | 396 |
| Wasio | 300 | 300 |
| West Cumberland Ave | 789 | 820 |
| West Pineville | 1,182 | 1,268 |
| Total | 39,537 | 39,939 |

| Assoc/Church | CP90 | CP91 |
|---------------------|---------|--------|
| Adairville | 6,673 | 7,215 |
| Auburn | 4,667 | 3,637 |
| Calvary | 4,531 | 1,635 |
| Dripping Springs | 3,576 | 4,014 |
| Elkton | 7,000 | 7,667 |
| Forest Grove | 1,614 | 1,345 |
| Grace Southern | 508 | 745 |
| Guthrie | 4,593 | 4,698 |
| Keysburg | 1,439 | 1,513 |
| Mt Gilead | 1,662 | 2,120 |
| Mt Zion | 415 | 489 |
| New Union | 4,286 | 4,713 |
| Post Oak | 6,706 | 7,536 |
| Russellville First | 30,777 | 23,083 |
| Russellville Second | 3,353 | 4,646 |
| Sharon Grove | 1,476 | 1,587 |
| Southern Heights | 5,644 | 5,045 |
| Spring Valley | 266 | 142 |
| Tiny Town | 600 | 600 |
| Trenton | 5,355 | 6,879 |
| Walnut Grove | 44,245 | 6,181 |
| Whippoorwill | 1,577 | 1,485 |
| Woodlawn | 1,352 | 1,610 |
| Total | 142,315 | 98,585 |

| Assoc/Church | CP90 | CP91 |
|-------------------|--------|--------|
| Blackford | 8,155 | 8,270 |
| Central | 870 | 631 |
| Chestnut Grove | 1,497 | 1,738 |
| Dawson Memorial | 401 | 264 |
| Friendship | | |
| Hawesville | 14,626 | 15,908 |
| Lewisport | 14,644 | 15,350 |
| Lewisport First | 287 | 388 |
| Mt Eden | 1,460 | 1,311 |
| Newton Springs | 1,030 | 1,092 |
| Old Panther Creek | 963 | 1,107 |
| Patesville | | |
| Pellville | 11,134 | 12,665 |
| Roseville | | |
| Union | 4,194 | 3,974 |
| West Point | 115 | 117 |
| Total | 59,376 | 62,815 |

| Assoc/Church | CP90 | CP91 |
|--------------------|--------|--------|
| Alton | 3,514 | 3,393 |
| Ballard | 717 | 573 |
| Fellowship | 270 | 270 |
| Friendship | | |
| Glensboro | 1,044 | 1,076 |
| Goshen | 313 | 322 |
| Lawrenceburg First | 30,137 | 32,249 |
| Mt Pleasant | | 578 |
| Pleasant Grove | 100 | 125 |
| Sand Spring | 18,270 | 22,362 |
| Tyrene | | 165 |
| Van Buren | | |
| Total | 54,365 | 61,113 |

| Assoc/Church | CP90 | CP91 |
|---------------------|-------|-------|
| Antioch | | |
| Arjay | | |
| Bennetts Fork | 568 | 764 |
| Bethlehem | 945 | 1,042 |
| Binghamtown | 2,000 | 1,667 |
| Blackmont | 350 | |
| Blue Ridge | | |
| Calloway | 488 | 498 |
| Charity No. 2 | | |
| Chenoa Mission | 50 | 60 |
| Clear Fork | | |
| Dunlap | | |
| East Cumberland Ave | 6,456 | 4,853 |
| East Jellico | 739 | 903 |
| East Pineville | | |
| Ferndale So Mission | 153 | 164 |
| Fonde | 276 | 587 |
| Fuson Chapel | | |
| Garmead | | |
| Harmony | | |
| Hensley Chapel | | |
| Hosman | 1,440 | 1,708 |
| Insull | | |
| Jenson | 284 | 226 |
| Meldrum | | |

| Assoc/Church | CP90 | CP91 |
|--------------|---------|---------|
| Zions Cause | 6,605 | 5,998 |
| Total | 299,507 | 319,961 |

| Assoc/Church | CP90 | CP91 |
|---------------------|---------|---------|
| Boones Creek | | |
| Allansville | 2,904 | 2,953 |
| Beech Grove | 287 | 577 |
| Boones Creek | 11,400 | 16,798 |
| Calvary | 3,160 | 3,215 |
| Central | 73,955 | 61,095 |
| Clay City | 521 | 620 |
| Corinth | 2,390 | 3,132 |
| Cow Creek | 1,206 | 1,334 |
| Emmanuel | 505 | 549 |
| Ephesus | 2,340 | 2,843 |
| Faith | 66 | 66 |
| Friendship | 4,692 | 4,494 |
| Greenbriar | | |
| Heidelberg | 380 | 278 |
| Howards Mill | 1,187 | 1,773 |
| Irvine First | 1,053 | 1,321 |
| Ivory Hill | 482 | 665 |
| Jeffersonville | 1,434 | 1,920 |
| Kiddville | 210 | 296 |
| Macedonia | 2,408 | 2,677 |
| Means Mission | 607 | 623 |
| Mt Olive | 434 | 399 |
| New Hope Pine Grove | 488 | 253 |
| Northside | 3,981 | 3,834 |
| Panola | 899 | 814 |
| Powells Valley | 486 | 632 |
| Providence CC | 974 | 1,214 |
| Providence EC | 1,267 | 1,359 |
| Reid Village | 300 | 300 |
| Salem | 558 | 814 |
| Spring Street | 1,065 | |
| Thomas | 808 | 954 |
| Valley View Mission | 130 | 103 |
| Williams Memorial | 1,299 | 1,394 |
| Total | 123,876 | 119,299 |

| Assoc/Church | CP90 | CP91 |
|--------------------|--------|--------|
| Booneville | | |
| Big Creek | 829 | 476 |
| Booneville First | 1,539 | 1,648 |
| Crane Creek | 400 | |
| Garrard | 333 | 377 |
| Gray Fork | | 30 |
| Hopewell | | |
| Horse Creek | 25,547 | 26,435 |
| Island Creek | 1,472 | 1,017 |
| Lerose | 30 | 90 |
| Lily Grove | 186 | 176 |
| Lytleton | 4,314 | 4,239 |
| Macedonia | 3,725 | 3,659 |
| Manchester | 7,983 | 10,225 |
| Muddy Gap | | |
| New Home | 622 | 713 |
| New Hope Msnry | | |
| New Prospect | 1,305 | 1,006 |
| New Zion Msnry | 183 | 151 |
| Oneida | 2,858 | 3,384 |
| Pleasant Point | 0 | 224 |
| Pleasant Run | 2,640 | 2,494 |
| Second Black Water | 364 | 305 |
| Vincent | | 29 |
| White Hall | | |
| Zion | 567 | 898 |
| Total | 54,897 | 57,576 |

| Assoc/Church | CP90 | CP91 |
|-----------------|--------|--------|
| Bracken | | |
| Aberdeen | 3,452 | 4,070 |
| Augusta First | 340 | 143 |
| Calvary | 240 | 350 |
| Carlisle First | 6,164 | 5,159 |
| Central | 7,105 | 6,856 |
| Dover | | |
| Ewing | 1,090 | 990 |
| Flemingsburg | 2,350 | 2,448 |
| Foxport | 551 | 700 |
| Garrison First | 867 | 1,473 |
| Germantown | 783 | 1,056 |
| Heselton | | |
| Irvingsville | | |
| Lewisburg | 784 | 847 |
| Locust Grove | 333 | 383 |
| Mays Lick | 1,700 | 2,161 |
| Maysville First | 1,997 | 2,390 |
| Minerva | | |
| Morehead First | 7,235 | 6,450 |
| Mt Olivet | 1,558 | 1,655 |
| Mt Pisgah | 89 | 115 |
| Oak Ridge | 478 | 426 |
| Owingsville | 2,620 | 2,797 |
| Plain View | 236 | 256 |
| Sharpsburg | 30 | 150 |
| Slaty Point | 143 | 114 |
| Stonelick | 409 | 432 |
| Union | 192 | 112 |
| Vanceburg First | 3,093 | 1,737 |
| Total | 43,839 | 43,270 |

| Assoc/Church | CP90 | CP91 |
|------------------|--------|--------|
| Breckenridge | | |
| Bewleyville | 150 | 150 |
| Black Lick | | |
| Cloverport | 4,167 | 5,331 |
| Corinth | 4,938 | 3,889 |
| Dry Valley | | 300 |
| English | 200 | 250 |
| Friendship | 600 | 600 |
| Garfield | 631 | 741 |
| Goshen | 750 | 550 |
| Hardinsburg | 12,602 | 12,432 |
| Hites Run | 1,834 | 1,581 |
| Macedonia | 582 | 531 |
| New Bethel | 1,079 | 3,404 |
| New Clover Creek | 1,426 | 682 |
| Pisgah | 351 | 270 |
| Rough River | | |
| Stephensport | 120 | 118 |
| Walnut Grove | 668 | 780 |
| Total | 30,098 | 31,609 |

| Assoc/Church | CP90 | CP91 |
|---------------|-------|-------|
| Caldwell/Lyon | | |
| Adriel | 450 | 450 |
| Beulah Hill | 435 | 513 |
| Calvary | 3,023 | 3,216 |
| Cedar Bluff | 2,096 | 2,714 |

| Assoc/Church | CP90 | CP91 |
|------------------|---------|---------|
| Chapel Hill | 617 | 824 |
| Creswell | 3,471 | 3,006 |
| Crider | 211 | 170 |
| Donaldson | 3,540 | 3,629 |
| Eddy Creek | 5,173 | 3,571 |
| Eddyville First | 12,897 | 13,458 |
| Eddyville Second | 378 | 381 |
| Emmanuel | 381 | |
| Fairview | 198 | 223 |
| Fredonia First | 3,000 | 3,000 |
| Hebron | 5,400 | 3,818 |
| Highland | 315 | 375 |
| Hopewell Msnry | 1,248 | 887 |
| Kuttawa First | 4,543 | 5,321 |
| Lamasco | 2,140 | 2,320 |
| Lebanon | 931 | 1,081 |
| Liberty | 1,851 | 2,278 |
| Macedonia | 1,488 | 1,579 |
| Madway | 1,571 | 1,356 |
| Mt Pisgah | 567 | 586 |
| Mt Zion | 2,405 | 2,854 |
| New Bethel | 2,810 | 2,458 |
| Northside | 23,972 | 23,934 |
| Pleasant Grove | 2,860 | 2,961 |
| Pleasant Hill | 642 | 928 |
| Princeton First | 24,583 | 25,503 |
| Princeton Second | 3,441 | 4,185 |
| Quinn | 938 | 834 |
| Southside | 17,319 | 17,492 |
| Sugar Creek | 2,286 | 1,578 |
| Suwanee Furnace | 413 | 758 |
| Unity Msnry | 292 | 205 |
| Walnut Grove | 8,657 | 10,499 |
| White Sulphur | 1,618 | 1,461 |
| Total | 148,160 | 150,406 |

| Assoc/Church | CP90 | CP91 |
|----------------|-------|--------|
| Casey | | |
| Chestnut Grove | 1,181 | 1,083 |
| Creston Msnry | 60 | 60 |
| Grove Ridge | 316 | 298 |
| Indian Creek | | |
| Liberty First | 3,300 | 6,100 |
| Middleburg | 1,537 | 1,754 |
| Mt Calvary | 160 | |
| Oak Grove | 300 | |
| Poplar Grove | 560 | 560 |
| Poplar Springs | | |
| Rocky Ford | 1,086 | 1,177 |
| Total | 8,500 | 11,032 |

| Assoc/Church | CP90 | CP91 |
|----------------|--------|--------|
| Central | | |
| Arbuckle | | |
| Bethlehem | 1,561 | |
| Bradfordville | 964 | 912 |
| Brush Grove | 930 | 1,217 |
| Central | 1,356 | 1,479 |
| Lebanon | 13,990 | 18,480 |
| Mackville | 4,986 | 4,415 |
| Mt Freedom | 1,965 | 1,617 |
| Mt Olivet | 546 | 385 |
| Muldraugh Hill | 3,541 | 4,178 |
| New Hope | 2,180 | 2,787 |
| Rockbridge | 361 | 312 |
| Springfield | 17,492 | 19,683 |
| Stewarts Creek | 1,000 | 1,000 |
| Temple | 2,367 | 2,918 |
| Thompsonville | 920 | 801 |
| Willisburg | 2,165 | 2,236 |
| Woodlawn | 2,269 | 2,001 |
| Total | 58,593 | 64,421 |

| Assoc/Church | CP90 | CP91 |
|---------------------|---------|---------|
| Christian County | | |
| Bainbridge Grove | 1,378 | 1,099 |
| Bethel | 432 | 321 |
| Calvary Memorial | 240 | 240 |
| Casky | 3,351 | 3,897 |
| Concord | 10,298 | 6,184 |
| Crofton | 3,432 | 2,553 |
| Eastview | 384 | 362 |
| Edgewood | 20,167 | 13,564 |
| Fruit Hill | 435 | 352 |
| Gracey West Union | 1,599 | 1,619 |
| Henderson Memorial | 13,476 | 15,132 |
| Hillcrest | 11,025 | 11,125 |
| Hopkinsville First | 31,839 | 35,076 |
| Hopkinsville Second | 66,553 | 73,470 |
| Kelly | 3,510 | 3,722 |
| Lafayette | 1,893 | 1,871 |
| Little River | 720 | 1,003 |
| Locust Grove | 360 | 513 |
| Macedonia | 696 | 869 |
| New Barren Spgs | 2,244 | 2,620 |
| New Ebenezer | 1,177 | 1,058 |
| New Palestine | 4,829 | 4,883 |
| Oak Grove First | 3,140 | 2,744 |
| Olivet | 3,455 | 4,074 |
| Pembroke | 9,292 | 8,525 |
| Pleasant Green | 880 | 1,012 |
| Pleasant Hill | 1,250 | 1,335 |
| Pleasant View | 437 | 492 |
| Salem | 2,573 | 2,008 |
| Shiloh | | 150 |
| Sinking Fork | 6,497 | 6,497 |
| South Union | 398 | 370 |
| Trinity | 3,993 | 4,893 |
| Victory | 139 | 126 |
| West Grove | 180 | 180 |
| West Mt Zoar | 987 | 991 |
| West Union | | |
| Total | 213,259 | 214,930 |

| Assoc/Church | CP90 | CP91 |
|----------------------|-------|-------|
| Crittenden | | |
| Bethany | 619 | 649 |
| Corinth | 537 | 741 |
| Crittenden | 5,739 | 6,043 |
| Demossville | 492 | 425 |
| Dry Ridge | 6,319 | 6,002 |
| Gardnersville | 1,975 | 1,967 |
| Grassy Run | 660 | 602 |
| Gum Lick | 685 | 679 |
| Knoxville | 2,594 | 3,287 |
| Lawrenceville | 2,304 | 1,809 |
| Marcus Crooked Creek | | |
| Mason | 1,897 | 1,939 |
| Mt Carmel | 1,322 | 2,690 |
| New Friendship | 105 | 159 |
| Oak Ridge | 188 | 809 |

| Assoc/Church | CP90 | CP91 |
|------------------|--------|--------|
| Pleasant Green | 1,124 | 1,310 |
| Pleasant Ridge | 1,137 | 1,158 |
| Riverview | 200 | 200 |
| Sherman | 2,590 | 3,454 |
| Short Creek | 1,263 | 1,605 |
| Trinity Southern | 1,694 | 2,012 |
| Turner Ridge | 9,672 | 9,718 |
| Unity | 3,837 | 2,686 |
| Victory | 254 | 90 |
| Williamstown | 19,224 | 16,683 |
| Total | 66,431 | 66,717 |

DAVIESS-MCLEAN

| | | |
|--------------------|---------|---------|
| Apollo Heights | 3,701 | 5,362 |
| Bellevue | 42,404 | 26,622 |
| Bethabara | 6,696 | 8,135 |
| Bethel | 244 | 242 |
| Brushy Fork | 764 | 828 |
| Buck Creek | 2,002 | 2,303 |
| Buena Vista | 29,281 | 29,747 |
| Buttonsberry | 813 | 1,050 |
| Calhoun | 11,793 | 10,256 |
| Cedar Street Msrny | | |
| Crabtree Avenue | 2,651 | 2,708 |
| Crossroads | 614 | 635 |
| Curdsville | 1,225 | 1,225 |
| Dawson | 2,606 | 2,295 |
| Eaton Memorial | 13,842 | 10,499 |
| Friendship | 1,751 | 1,649 |
| Garden Green | 275 | 285 |
| Glenville | 5,945 | 6,333 |
| Green Brier | 558 | |
| Hall Street | 16,479 | 15,757 |
| Hopewell | 679 | 619 |
| Immanuel | 497 | 497 |
| Island | 10,699 | 9,068 |
| Karns Grove | 4,141 | 4,543 |
| Lewis Lane | 16,161 | 19,205 |
| Livermore | 8,465 | 7,173 |
| Macedonia | 21,639 | 23,328 |
| Maceo | 3,152 | 3,811 |
| Masonville | 6,430 | 4,274 |
| Mt Vernon | 503 | 76 |
| Newman | 2,360 | 2,588 |
| Old Buck Creek | 121 | |
| Owensboro First | 66,514 | 99,697 |
| Owensboro Third | 38,747 | 54,309 |
| Pack | 664 | 683 |
| Panther Creek | 6,550 | 6,608 |
| Parrish Avenue | 8,313 | 7,500 |
| Pleasant Grove | 7,946 | 9,696 |
| Pleasant Memorial | 3,087 | 3,693 |
| Pleasant Ridge | 2,877 | 2,806 |
| Red Hill | 740 | 737 |
| Ridgewood | 504 | 999 |
| Riverside | | |
| Sacramento | 3,270 | 2,933 |
| Seven Hills | 8,400 | 9,576 |
| Sorgho | 2,839 | 3,003 |
| South Hampton | 2,147 | 2,158 |
| Stanley | 1,172 | 1,429 |
| Station | 240 | 240 |
| Sugar Grove | 2,993 | 3,617 |
| Temple | 11,121 | 10,357 |
| Utica | 6,513 | 3,242 |
| Walnut Street | 6,917 | 7,616 |
| Whitesville | 1,500 | 1,800 |
| Wing Avenue | 6,658 | 8,058 |
| Yellow Creek | 17,143 | 21,385 |
| Yelvington | 623 | 1,274 |
| Total | 425,174 | 464,529 |

EAST LYNN

| | | |
|--------------------|-------|-------|
| Allendale | | |
| Bethel | | |
| Corinth Msrny | | |
| Green Hill | 665 | 878 |
| Holly Grove | 1,041 | 1,019 |
| Liberty | 1,333 | 1,722 |
| Life Gate | | 60 |
| Mt Carmel | 28 | 317 |
| Mt Roberts | 1,069 | 1,171 |
| Mt Washington | 400 | 400 |
| Rolling Fork | | |
| South Summersville | 822 | 873 |
| Union Band | 192 | 245 |
| Whickerville | | |
| Total | 5,550 | 6,685 |

EAST UNION

| | | |
|------------------|-------|-------|
| Big Poplar Creek | | |
| Black Oak | | |
| Cane Gap Msrny | | |
| Carpenter | | |
| Clearfork | | |
| Emlyn | | |
| Kensee | 353 | 243 |
| Little Poplar | | |
| Louden | | |
| New Buffalo | | |
| New Hope | | |
| Old Poplar Creek | | |
| Pleasant View | 1,433 | 1,414 |
| Saxton | 288 | 188 |
| Valley Creek | | |
| Total | 2,074 | 1,845 |

ELKHORN

| | | |
|----------------------|--------|--------|
| Becknerville Mission | 152 | 205 |
| Broadway | 10,923 | 10,386 |
| Brookside | 1,200 | 1,200 |
| Calvary | 49,583 | 41,667 |
| Calvary Chapel | | |
| Cane Run | 3,951 | 3,982 |
| Central Lexington | 2,000 | 2,000 |
| Central Paris | 10,819 | 10,742 |
| Chevy Chase | 9,963 | 8,363 |
| Clear Creek | 865 | 714 |
| Clover Bottom | 750 | 500 |
| Crossroads | 1,383 | 2,543 |
| Dauids Fork | 6,057 | 7,242 |
| Dry Run | 605 | 1,264 |
| Durbin Memorial | 2,956 | 3,277 |
| East Hickman | 2,655 | 3,527 |
| Eastland Living Word | | |
| Edgewood | 10,322 | 11,571 |
| Faith | 4,081 | |
| Faith | 600 | |
| Gano Avenue | 9,831 | 9,984 |
| Gardenside | 20,919 | 13,707 |
| Georgetown | 17,787 | 11,768 |
| Glens Creek | 4,036 | 2,817 |
| Grace | 11,755 | 15,365 |
| Great Crossing | 6,942 | 6,404 |
| Highlands | 4,274 | 3,918 |
| Hillcrest | 8,376 | 4,877 |

| Assoc/Church | CP90 | CP91 |
|---------------------|---------|---------|
| Hillsboro | 4,212 | 3,835 |
| Immanuel | 94,328 | 110,856 |
| Lawrenceburg Comnty | 533 | 467 |
| Lexington First | 5,261 | 4,550 |
| Long Lick | 2,434 | 2,240 |
| Lyle Road | 300 | 250 |
| Midway | 2,368 | 2,217 |
| Millersburg | 203 | |
| Millville | 2,587 | 4,482 |
| Mt Freedom | 3,569 | 1,565 |
| Mt Pleasant | 0 | 5,988 |
| Mt Sterling First | 11,333 | 10,000 |
| Mt Vernon | 1,158 | 1,531 |
| New Hope | 3,495 | 3,328 |
| Nicholasville | 4,250 | |
| Northview | 9,365 | 12,167 |
| Paris First | 11,790 | 8,853 |
| Parkway | 6,847 | 7,043 |
| Penn Avenue | | |
| Pinckard | 4,642 | 4,739 |
| Porter Memorial | 74,091 | 81,357 |
| Revelation | | |
| Riverview | | |
| Rosemont | 20,611 | 22,398 |
| Royal Springs | | |
| Russell Cave | 3,220 | 3,158 |
| Sadieville | 595 | 618 |
| Seventh Street | 273 | 183 |
| Silas | 343 | 394 |
| South Elkhorn | 8,566 | 14,755 |
| Southern Heights | 8,166 | 9,864 |
| Spears Mill | 1,195 | 2,679 |
| Springdale | | |
| Stamping Ground | 1,110 | 2,450 |
| Stonewall | | |
| Tatesbrook | | |
| Trinity | 2,100 | 7,500 |
| Versailles | 29,296 | 32,218 |
| White Sulphur | 1,265 | 905 |
| Winchester First | 22,775 | 26,236 |
| Woodland Avenue | | |
| Total | 545,066 | 566,849 |

ENTERPRISE

| | | |
|--------------------|--------|--------|
| Allen First | 750 | 792 |
| Benedict | 564 | 507 |
| Brushy Fork Msrny | 413 | 420 |
| Fitzpatrick First | 511 | 2,392 |
| Garrett | 413 | 424 |
| Inez First | 11,600 | 12,145 |
| Ivyton | | |
| Jacks Creek | 440 | 860 |
| Lancer | 606 | 823 |
| Liberty | 381 | 170 |
| Licking River | 20 | 755 |
| Martin First | 586 | 642 |
| Maytown First | 841 | 680 |
| McDowell First | 1,532 | 1,786 |
| Paintsville First | 9,435 | 10,874 |
| Pine Grove | 81 | 40 |
| Prestonsburg First | 8,077 | 5,555 |
| Salysville First | 480 | 480 |
| Topmost | | 240 |
| Warfield Msrny | 1,318 | 1,169 |
| West Van Lear | 351 | 282 |
| Wheelwright First | 106 | 160 |
| Total | 38,505 | 41,196 |

FRANKLIN

| | | |
|------------------|---------|--------|
| Bellepoint | 4,990 | 5,054 |
| Bethel | 5,381 | 262 |
| Buck Run | 5,402 | 7,427 |
| Calvary | 2,322 | 3,278 |
| Camp Pleasant | | |
| Cedar Grove | | |
| Corinthian First | | |
| Crestwood | 13,000 | 13,176 |
| East Frankfort | 1,572 | 1,253 |
| Evergreen | 5,730 | |
| Faith | 815 | 644 |
| Farmdale | 3,534 | |
| Forks of Elkhorn | 2,493 | 2,917 |
| Frankfort First | 13,331 | 8,757 |
| Hillcrest | 4,148 | 4,362 |
| Immanuel | 28,875 | 4,841 |
| Lebanon | 964 | 1,028 |
| Memorial | 13,075 | 13,300 |
| Mt Carmel | | |
| Mt Vernon | | |
| North Benson | 3,757 | 4,028 |
| North Fork | 4,801 | 1,173 |
| North Frankfort | 800 | 1,088 |
| Pleasant Ridge | 1,468 | 1,960 |
| Providence | 3,267 | 3,118 |
| St John | 1,524 | 1,444 |
| Swallowfield | 300 | 324 |
| Thornhill | 10,329 | 11,892 |
| Trinity | 30 | |
| Westview | 541 | 792 |
| Total | 127,068 | 92,118 |

FREEDOM

| | | |
|-------------------|--------|--------|
| Albany First | 5,129 | 75 |
| Branham Grove | 60 | 300 |
| Burkesville | 4,101 | 3,653 |
| Cave Springs | 664 | 1,508 |
| Central Grove | 619 | 730 |
| Fairland | | |
| Grace Union | | |
| Green Grove Msrny | 350 | 380 |
| New Sulphur Msrny | | |
| Pikeview | 590 | 698 |
| Stony Point | 2,918 | 4,076 |
| Total | 14,431 | 11,420 |

GASPER RIVER

| | | |
|------------------|-------|-------|
| Aberdeen | 4,140 | 3,993 |
| Barnetts Lick | 889 | 1,025 |
| Bethel | 442 | 463 |
| Big Muddy | | |
| Brooklyn | | |
| Carve Rock | 568 | 495 |
| Chapel Union | | |
| Huntsville Msrny | | |
| Monticello | 905 | 1,028 |
| Morgantown First | 6,570 | 6,086 |
| Mt Liberty | 100 | 100 |
| Mt Olivet | 717 | 845 |
| Mt Vernon | 718 | 2,342 |
| New Harmony | | |
| New Liberty | 690 | 999 |
| New Midway | | |
| Pleasant Grove | 120 | 80 |
| Quality | | |

| Assoc/Church | CP90 | CP91 |
|-----------------|--------|--------|
| Richland | 1,433 | 1,951 |
| Rochester Msrny | 1,200 | 1,201 |
| Rock Spring | | |
| Salem | 726 | 795 |
| Sandy Creek | 1,357 | 1,436 |
| Union | 1,115 | 914 |
| Woodbury | | 403 |
| Total | 21,690 | 24,156 |

GOSHEN

| | | |
|---------------------|-----|-----|
| Broadway | | |
| Grandview | | |
| Hanging Rock | 880 | 921 |
| Hopewell Msrny | | |
| Little Flock Msrny | | |
| Meeting Creek | | |
| Millwood | 30 | 30 |
| Pilgrim | | |
| Pleasant View | | |
| Sulphur Wells Msrny | | |
| Total | 910 | 951 |

GRAVES

| | | |
|--------------------|---------|---------|
| Baltimore | 120 | 120 |
| Bell City | 443 | 331 |
| Bethany | 426 | 563 |
| Clarks River | 10,343 | 11,618 |
| Cuba | 4,557 | 4,637 |
| Dublin | | |
| Emmanuel | 759 | 600 |
| Enon | 1,200 | 1,000 |
| Fairview | | |
| Farmington | 4,051 | 3,398 |
| Fellowship | 76 | |
| Hardmoney | 600 | 600 |
| Hickory | 1,824 | 1,872 |
| High Point | 23,876 | 25,024 |
| Liberty | 7,298 | 7,396 |
| Little Bethel | 401 | 516 |
| Lynnville | | |
| Mayfield First | 36,920 | 29,485 |
| Melber | 416 | 427 |
| Mt Haven | 410 | 192 |
| Mt Olivet | 979 | 1,021 |
| Mt Pisgah | | |
| New Concord | | 100 |
| New Home | 632 | 549 |
| New Hope Msrny | 615 | 108 |
| New Liberty | 256 | 152 |
| New Life | 200 | |
| Northside | 2,750 | 6,500 |
| Oak Grove | 300 | 300 |
| Pilot Oak | 1,741 | 1,824 |
| Pleasant Grove | 1,166 | 2,599 |
| Pryorsburg Msrny | 907 | 1,013 |
| Sand Hill | 268 | |
| Sedalia | 2,866 | 2,563 |
| Sharon | 4,879 | 4,595 |
| South First Street | | |
| Trace Creek | 618 | 600 |
| Viola | 353 | 319 |
| Water Valley | | 40 |
| West Broadway | 656 | 994 |
| Wingo | 7,083 | 5,007 |
| Total | 119,989 | 116,063 |

GRAYSON

| | | |
|--------------------|--------|--------|
| Big Clifty Mission | 62 | 103 |
| Caneyville | 5,381 | 5,168 |
| Clarkson | 2,790 | 2,680 |
| Holly | 320 | 402 |
| Leitchfield First | 25,677 | 22,148 |
| Liberty | 1,390 | 1,700 |
| Little Clifty | 3,291 | 3,193 |
| New Hope Msrny | 105 | 105 |
| Shrewsbury | 772 | 465 |
| Total | 39,788 | 35,964 |

GREEN VALLEY

| | | |
|-----------------------|---------|---------|
| Advance | 1,216 | 1,275 |
| Airline | 8,889 | 7,974 |
| Ambassador | 648 | 487 |
| Audubon | 5,284 | 7,011 |
| Bellfield | 6,040 | 5,798 |
| Bethel | 1,715 | 1,925 |
| Cairo Msrny | 359 | 316 |
| Calvary Msrny | 1,522 | 1,385 |
| Cash Creek | 2,283 | 2,074 |
| Cherry Hill | 858 | 861 |
| Corydon Msrny | 1,287 | 1,768 |
| Dupez | 60 | 60 |
| Eastview | 210 | 606 |
| Finley | 3,099 | 3,019 |
| Geneva | 946 | 576 |
| Greater Norris Chapel | | |
| Henderson First | 21,198 | 31,514 |
| Hyland | 11,741 | 10,173 |
| Immanuel Temple | 16,355 | 14,883 |
| Lawdale | 951 | 1,125 |
| Loeb Street Msrny | 12 | 145 |
| Morganfield First | 15,943 | 17,542 |
| Mt Pleasant | 1,549 | 1,666 |
| New Hope | 900 | 728 |
| Poole | 3,456 | 3,625 |
| Rangers Landing | 272 | 368 |
| Robards | 3,614 | 4,022 |
| Sebree First | 11,307 | 8,646 |
| Spottsville Msrny | 3,704 | 3,059 |
| Watson Lane | 1,367 | 1,250 |
| Zion | 21,189 | 22,110 |
| Total | 147,974 | 155,991 |

GREENUP

| | | |
|---------------------|--------|--------|
| Ashland | | |
| Ashland First | 19,330 | 60,006 |
| Ashland Second | 1,532 | 1,626 |
| Barretts Creek | 211 | 157 |
| Belmont Msrny | | 668 |
| Blackburn Ave Msrny | 1,940 | 1,825 |
| Burnaugh | 3,243 | 3,924 |
| Cannonsburg First | 3,536 | 3,812 |
| Central | 2,575 | 3,150 |
| Chadwicks Creek | 328 | 368 |
| Cherryville Msrny | 374 | 373 |
| Crane Creek Msrny | 1,077 | 1,130 |
| Danleyton | 1,946 | 1,083 |
| Emily Northup | | |
| Emmanuel | | 50 |
| Everman Msrny | | |

| Assoc/Church | CP90 | CP91 |
|-------------------|--------|--------|
| Hiserville | 850 | 2,111 |
| Horse Cave | 11,528 | 9,318 |
| Immanuel | 2,868 | 2,666 |
| Little Bethel | | |
| Lonoke | 528 | 539 |
| Monroe | | |
| Mt Tabor | 547 | 972 |
| New Hope | | |
| New Liberty | 397 | 380 |
| Park City | 4,031 | 3,689 |
| Pleasant Valley | 2,950 | 3,133 |
| Poplar Spring | 180 | 180 |
| Rowletts | 577 | 680 |
| Salem | 1,448 | 1,670 |
| Shady Grove Msnry | 1,185 | 1,133 |
| Siloam | | |
| South Fork | 115 | 430 |
| Three Springs | 324 | 256 |
| Walnut Hill | 105 | 90 |
| Zion | 45 | 45 |
| Total | 75,652 | 74,365 |

| LINCOLN | | |
|----------------|--------|--------|
| Blue Lick | 1,220 | 1,324 |
| Calvary Hill | 390 | 750 |
| Crab Orchard | 1,946 | 2,576 |
| Double Springs | 3,162 | 3,158 |
| Drakes Creek | 519 | 466 |
| Fairview | 5,835 | 6,274 |
| Friendship | | |
| Geneva | 130 | 100 |
| Harris Creek | 55 | 56 |
| Hustontville | 1,940 | 1,970 |
| Locust Grove | 661 | 666 |
| McKinney | 1,831 | 2,032 |
| Mt Hebron | 620 | 894 |
| Mt Salem | 2,855 | 2,403 |
| New Hope | | |
| New Salem | 587 | |
| Olive | 268 | 54 |
| Parlor Grove | 1,117 | 1,108 |
| Pilot | 737 | 390 |
| Pleasant Point | 1,643 | 1,443 |
| Pleasant View | 6,793 | 7,586 |
| Polly Ann | 640 | 798 |
| Pond Msnry | 426 | 626 |
| South Fork | 30 | |
| Watts Chapel | 270 | 270 |
| Total | 33,675 | 34,944 |

| LITTLE BETHEL | | |
|-----------------------|---------|---------|
| Charleston | 3,536 | 3,975 |
| Concord | 4,455 | 5,036 |
| Corinth | 92 | 20 |
| Dalton | 589 | 565 |
| Dawson Springs First | 4,194 | 4,169 |
| Diamond | 360 | 300 |
| Dixon First | 1,719 | 1,625 |
| Dunn Msnry | 2,250 | 1,841 |
| Earlington First | 15,745 | 20,535 |
| Freedom | | |
| Grapevine | 7,725 | 6,668 |
| Green Grove Msnry | 300 | 300 |
| Hanson | 3,376 | 3,641 |
| Harmony | 679 | 985 |
| Johnson Island | 721 | 777 |
| Lafayette | | |
| Lakeview Msnry | 300 | 300 |
| Liberty | 8,986 | 11,955 |
| Madisonville First | 76,678 | 73,468 |
| Madisonville Second | 18,417 | 17,180 |
| Manitou | 90 | 90 |
| Mannington | 240 | 240 |
| Mortons Gap First | 1,738 | 1,748 |
| Mortons Gap Second | 1,842 | 1,740 |
| Nebo | 2,780 | 3,288 |
| New Hope | 251 | 312 |
| New Salem | 2,083 | 2,742 |
| Nortonville | 2,268 | 3,107 |
| Olive Branch Msnry | 1,973 | 2,691 |
| Park Avenue | 5,655 | 7,915 |
| Pleasant Grove | 2,252 | 2,389 |
| Pleasant Valley Msnry | 4,136 | 4,570 |
| Pleasantview | 441 | 816 |
| Pond River | | |
| Prospect | 553 | 701 |
| Providence First | 13,529 | 13,183 |
| Providence Second | 977 | 357 |
| Richland | 925 | 805 |
| Salem | 10,013 | 12,491 |
| Silent Run | 660 | 805 |
| Slaughters | 2,167 | 1,907 |
| Slover | 514 | 521 |
| Suthards | 1,244 | 960 |
| Victory | 13,775 | 13,819 |
| White Plains Msnry | 2,706 | 3,357 |
| Zion Brick | 100 | 120 |
| Total | 223,034 | 234,014 |

| LITTLE RIVER | | |
|-----------------|--------|--------|
| Bethany | 881 | 1,589 |
| Blue Springs | 5,455 | 4,176 |
| Buffalo Lick | 14,929 | 15,013 |
| Cadiz | 4,007 | 4,235 |
| Canton | 1,798 | 2,509 |
| Cerulean | 2,769 | 2,041 |
| Delmont | 1,383 | 1,355 |
| Donaldson Creek | 1,047 | 1,498 |
| East Cadiz | 2,795 | 3,215 |
| Hurricane | 5,491 | 4,552 |
| Liberty Point | 5,901 | 7,777 |
| Locust Grove | 3,207 | 3,152 |
| Maple Grove | 824 | 612 |
| New Hope | 3,374 | 3,154 |
| New Jerusalem | 284 | 220 |
| Oak Grove | 4,394 | 4,913 |
| Rock Front | 66 | 171 |
| Rocky Ridge | 442 | 300 |
| South Union | 896 | 562 |
| Trigg County | 149 | 177 |
| Wallonia | 780 | |
| Total | 60,872 | 61,221 |

| LOGAN | | |
|---------------|-------|-------|
| Antioch | 1,860 | 1,876 |
| Beechland | 970 | 1,355 |
| Bellview | 2,538 | 2,528 |
| Britmart | 496 | 392 |
| Cave Spring | 2,350 | 531 |
| Center | 275 | 300 |
| Concord | 338 | 319 |
| Elk Lick | 5,858 | 7,716 |
| Epley | 1,546 | 954 |
| Green Ridge | 1,032 | 971 |
| Guptons Grove | 513 | 613 |

| Assoc/Church | CP90 | CP91 |
|-----------------|--------|--------|
| Liberty | 4,633 | 5,740 |
| Mt Pleasant | 9,009 | 11,539 |
| Mt Tabor Msnry | 600 | 600 |
| Muddy River | 63 | |
| New Cedar Grove | 300 | 434 |
| New Friendship | 2,494 | 2,909 |
| New Hope | | |
| Oak Forest | 847 | 843 |
| Oak Grove | 8,198 | 8,802 |
| Pleasant Hill | 634 | 247 |
| Total | 44,554 | 48,669 |

| LONG RUN | | |
|------------------------|--------|--------|
| Arcade | 250 | 700 |
| Ashby Lane | 375 | 250 |
| Auburndale | 5,523 | 5,394 |
| Audubon | 6,381 | |
| Baptist Tabernacle | 3,039 | 3,201 |
| Bashford Manor | 506 | 402 |
| Baxter Avenue | 1,481 | 2,101 |
| Beargrass | | |
| Beechland | 12,155 | 9,481 |
| Beechmont | 16,200 | 18,139 |
| Beechwood | 9,387 | 4,042 |
| Bethany | 5,332 | 8,967 |
| Bethel Flock | | |
| Bethlehem | 8,988 | 15,207 |
| Bicknell Avenue | | |
| Broadway | 41,850 | 2,250 |
| Brooks | 2,774 | 2,340 |
| Brookview | 159 | 814 |
| Buechel Park | 12,951 | 500 |
| Cardinal Hill | 2,722 | 2,278 |
| Carlisle Avenue | 12,081 | 13,333 |
| Cedar Creek | 6,425 | 6,458 |
| Chapel Park | 3,448 | 3,668 |
| Chenoweth Park | 300 | 450 |
| Clifton | 3,116 | 4,937 |
| Clifton Heights | 100 | 200 |
| Cloverleaf | 5,978 | 5,667 |
| Cove | 1,412 | 449 |
| Crescent Hill | 47,246 | 39 |
| Davis Memorial | 3,202 | 2,563 |
| Deaf Mission of Lyndon | 470 | 558 |
| Deer Park | 10,380 | 1,000 |
| East | 1,318 | 1,473 |
| East Audubon | 1,680 | 2,543 |
| Eastern Gate | 300 | 225 |
| Eastern Parkway | 1,951 | 365 |
| Eastwood First | 1,478 | 1,082 |
| Ebenezer | | |
| Eighteenth Street | 3,411 | 3,418 |
| Elk Creek | 787 | 1,170 |
| Fairdale First | 3,138 | 4,165 |
| Fairmount | 535 | 673 |
| Farmdale | 5,233 | 16,581 |
| Fern Creek | 2,681 | 2,572 |
| Filipino Mission | | |
| First Southern | 400 | 13,880 |
| Fisherville | 2,335 | 2,348 |
| Foster Avenue | 2,526 | 2,585 |
| Fourth Avenue | 510 | 510 |
| Fourth Ave for Deaf | | |
| Franklin Street | 377 | 331 |
| Garfield Avenue | | |
| Gethsemane | 5,972 | 5,766 |
| Grace | 333 | 400 |
| Green Acres | 4,338 | 4,659 |
| Harmony | 2,451 | 1,707 |
| Hazelwood | 7,633 | 7,146 |
| Highland | 16,990 | 10,782 |
| Highland Park First | 2,777 | 5,895 |
| Highland Park Second | | |
| Highview | 35,000 | 25,250 |
| Hillcrest | 849 | 1,225 |
| Hillsdale | 3,060 | 3,161 |
| Hillview | 3,425 | 2,000 |
| Hopewell | 3,460 | 3,143 |
| Hunsinger Lane | | 322 |
| Hursbourne | 50,536 | 39,708 |
| Immanuel | 887 | 875 |
| Jefferson Street | 423 | 462 |
| Jeffersontown | 4,695 | 4,231 |
| Kenwood | 1,167 | 1,252 |
| Keys Ferry | 541 | 360 |
| Kings | 10,677 | 9,472 |
| Korean First | 404 | 430 |
| Kosmosdale | 951 | 951 |
| Lake Dreamland | 825 | 207 |
| Lakewood | 5,140 | 10,607 |
| Lees Lane | 3,870 | 4,417 |
| Little Flock | 14,030 | 13,159 |
| Long Run | 130 | 183 |
| Lyndon | 25,918 | |
| Lynn Acres | 1,473 | 1,424 |
| Manly Memorial | | |
| Maple Grove | 8,348 | 8,864 |
| Meadow Hill | 2,708 | 3,508 |
| Melbourne Heights | 21,068 | 19,367 |
| Memory Lane | 229 | 129 |
| Middletown First | 5,824 | 1,016 |
| Midlane Park | 2,269 | 879 |
| Minors Lane | 200 | |
| Morningside | | 75 |
| Mt Elmira | 434 | 470 |
| Mt Hermon | | |
| Mt Nebo | | |
| New Cut Road | 407 | 775 |
| New Heights | 1,000 | 400 |
| New Hope | | |
| New Salem | 2,598 | 3,785 |
| Ninth & O | 3,350 | 6,973 |
| North 42nd Street | 100 | |
| Oak Grove | | |
| Oakdale | | 325 |
| Okolona | 375 | |
| Ormsby Heights | 4,629 | 5,046 |
| Parkland | 7,350 | 8,080 |
| Parkwood | 5,055 | 5,428 |
| Penile | 1,968 | 2,275 |
| Pleasant Grove | 3,898 | 3,854 |
| Plum Creek | 4,070 | 4,162 |
| Poplar Level | 1,763 | 1,169 |
| Portland Avenue | 1,435 | 1,357 |
| Prospect First | 440 | 500 |
| Ralph Avenue | 16,316 | 18,604 |
| Ridgeview | 145 | 112 |
| Ridgewood | 200 | 3,459 |
| Riverside | 30 | |
| Rockford Lane | 6,865 | 6,691 |
| Rutledge Road | 3,936 | 3,962 |
| Shalom | | |
| Shively | 24,997 | 27,090 |
| South Jefferson | 9,156 | 10,432 |
| South Wattersson Tr | 300 | 300 |
| Southside | 6,894 | 6,953 |
| St Matthews Hispanic | 1,645 | 744 |
| St Matthews | 9,121 | 7,696 |
| Stites Station | | |
| Summit Hills | 2,096 | 2,346 |
| Sunnyside | 843 | 815 |

| Assoc/Church | CP90 | CP91 |
|--------------------|---------|---------|
| Taylorville First | 7,086 | 7,630 |
| Third Avenue | 2,235 | 2,522 |
| Thixton Lane | 775 | 750 |
| Valley Station | 7,883 | 9,538 |
| Valley View | 29,670 | 4,928 |
| Van Buren | 1,214 | 1,380 |
| Victory Memorial | 1,622 | 1,476 |
| Vine Street | 1,099 | 1,420 |
| Walnut Street | 54,279 | 40,735 |
| West Broadway | 9,144 | 6,243 |
| West Buechel | | |
| West End | 125 | 150 |
| West Side Portland | | |
| Westport Road | 27,952 | 31,393 |
| Woodland | 5,049 | 5,537 |
| Yorktown | 903 | 1,118 |
| Total | 771,944 | 610,964 |

| LYNN | | |
|-------------------------|--------|--------|
| Aetna Grove | 4,827 | 4,877 |
| Aetna Union | 60 | 60 |
| Bethel Msnry | | |
| Boiling Springs | 1,780 | 2,154 |
| Bonnieville | 600 | 600 |
| Falling Springs | | |
| Friendship 1 | | |
| Friendship 2 | 362 | 341 |
| Hiawath Msnry | | |
| Knoxes Creek | 213 | 289 |
| Leitchfield Crossing | 1,106 | 906 |
| Lincoln Memorial | | |
| Lucas Grove | 1,159 | 728 |
| Mt Moriah | 4,184 | 4,291 |
| Mt Olivet Msnry | 300 | 300 |
| Mt Pisgah | 379 | 501 |
| Mt Tabor | 1,500 | 1,500 |
| Munfordville | 10,630 | 13,674 |
| Oak Hill | 2,306 | 2,552 |
| Pike View | 250 | 250 |
| South Fork | 4,651 | 5,545 |
| Three Forks Bacon Creek | 600 | 600 |
| Upton | 6,198 | 6,769 |
| Total | 41,105 | 45,937 |

| LYNN CAMP | | |
|--------------------|--------|--------|
| Calvary Msnry | 2,553 | 3,054 |
| Candle Ridge | | |
| Grays | 4,465 | 4,322 |
| Horse Creek | 449 | 93 |
| Indian Creek | | 434 |
| Keck | 349 | 569 |
| Liberty Msnry | 132 | 142 |
| Lynn Camp | 3,696 | 3,511 |
| Merrimac Msnry | | |
| Mt Ararat | | |
| Mt Olivet | 242 | 184 |
| New Bethel | | |
| North Corbin Msnry | 772 | 772 |
| Paint Hill | | |
| Piney Grove | 3,604 | 3,254 |
| Pleasant Ridge | 210 | 175 |
| Poplar Grove | 436 | 527 |
| Robinson Creek | | |
| Total | 16,908 | 17,037 |

| MCCREARY | | |
|----------------------|--------|--------|
| Bethel | 583 | 1,256 |
| Greenwood Msnry | | |
| Hill Top | 152 | |
| Marshes Siding First | | |
| Pine Knot | | 495 |
| Stearns First | 12,801 | 3,930 |
| Walkers Chapel | 542 | 674 |
| Whitley City First | 5,333 | 4,519 |
| Total | 19,411 | 10,874 |

| MERCER | | |
|----------------|---------|---------|
| Benton | 2,915 | 2,374 |
| Bethel | 9,851 | 8,561 |
| Bruners Chapel | 18,952 | 21,547 |
| Buena Vista | 73 | 218 |
| Burgin | 13,305 | 20,785 |
| Calvary | 3,535 | 4,403 |
| Cornishville | 750 | 900 |
| Deep Creek | 5,907 | 2,895 |
| Dry Branch | | |
| Eller Memorial | 3,427 | 3,554 |
| Faith | 130 | 276 |
| Fellowship | 2,945 | 3,300 |
| Harrodsburg | 35,778 | 28,033 |
| Hopewell | 7,949 | 9,120 |
| Kirkwood | 2,988 | 3,844 |
| Pioneer | 1,806 | 1,511 |
| Salvata | 11,215 | 9,780 |
| Shakertown | 600 | 600 |
| Shawnee Run | 2,712 | 3,125 |
| Total | 124,838 | 124,826 |

| MIDDLE FORK | | |
|-----------------|---|-----|
| Big Rock Bottom | 0 | |
| Gays Creek | 0 | 332 |
| Mt Paran | 0 | |

| MONROE | | |
|---------------------|--------|--------|
| Akersville | 483 | 494 |
| Fountain Run First | 1,400 | 1,481 |
| Gamaliel | 2,923 | 3,288 |
| Indian Creek Msnry | 1,314 | 1,314 |
| Mill Creek Msnry | 761 | 1,049 |
| Monroe | 115 | 75 |
| Oak Grove Msnry | 477 | |
| Peters Creek | | |
| Pleasant Hill | | |
| Rock Bridge | | |
| Temple Hill | 6,399 | 6,052 |
| Tompkinsville First | 4,380 | 5,348 |
| Total | 18,252 | 19,101 |

| MOUNT ZION | | |
|--------------|--------|--------|
| Antioch | 19 | 16 |
| Bacon Creek | 1,076 | 1,070 |
| Bethlehem | 0 | 374 |
| Buffalo | | |
| Cedar Gap | | |
| Central | 62,177 | 57,323 |
| Chapel Grove | | |

| Assoc/Church | CP90 | CP91 |
|-----------------------|---------|---------|
| East Bend | 194 | 319 |
| East Dayton | 172 | 200 |
| Elsmere | 2,720 | 3,336 |
| Erlanger Deaf Mission | 308 | 354 |
| Erlanger | 49,734 | 50,684 |
| Fairlane | 4,075 | 5,825 |
| Flag Spring | 200 | 200 |
| Florence | 36,235 | 32,550 |
| Fort Mitchell | 8,804 | 9,151 |
| Ft Thomas First | 9,129 | 11,724 |
| Grace | 1,866 | 984 |
| Grants Lick | 7,909 | 9,632 |
| Greenview | 19,915 | 17,989 |
| Hebron | 6,129 | 5,645 |
| Hickory Grove | 15,869 | 8,333 |
| Highland Heights 1st | 7,952 | 9,724 |
| Highland Hills | 13,690 | 11,887 |
| Immanuel | 107 | |
| Kentaboo | 3,231 | 3,019 |
| Kenton | 1,092 | 1,158 |
| Latonia | 21,338 | 27,427 |
| Licking Valley | 1,444 | 1,694 |
| Ludlow First | 8,152 | 10,356 |
| Macedonia | | |
| Madison Avenue | 2,802 | 2,373 |
| Main Street | 2,224 | 2,867 |
| Mentor | 1,471 | 1,446 |
| New Bank Lick | 2,328 | 2,083 |
| Newport First | 7,079 | 4,926 |
| Oak Island | 1,193 | 1,474 |
| Oak Ridge | 6,377 | 8,223 |
| Oakland Ave | | |
| Persimmon Grove | | 500 |
| Petersburg | 75 | 25 |
| Piner | 300 | 375 |
| Pleasant Ridge | 2,928 | 3,014 |
| Rosedale | 1,600 | 1,919 |
| Sand Run | 2,124 | 2,731 |
| Silver Grove First | 427 | 386 |
| South Side | 950 | 850 |
| Trinity | 4,398 | 4,141 |
| Twelve Mile First | 3,062 | 3,260 |
| Twelve Mile Second | 2,154 | 2,717 |
| Union | 731 | 3,502 |
| Villa Hills Mission | 291 | 513 |
| Visalia | 252 | 196 |
| Walton First | 6,791 | 7,224 |
| West Covington | 916 | 755 |
| Wilmingtion | 4,122 | 3,342 |
| Woodhaven | 757 | 718 |
| Total | 353,065 | 349,330 |

NORTH CONCORD

| | | |
|--------------------|--------|--------|
| Apple Grove | | |
| Artemus | 566 | 2,705 |
| Barbourville First | 24,223 | 27,143 |
| Beech Spring | | |
| Big Brush Creek | | |
| Callihan | | |
| Calvary | | |
| Centennial | | |
| Coalport | | |
| Coles Branch | | |
| Concord | | |
| Davis Chapel | | |
| Dewitt | | 303 |
| Dripping Springs | | |
| East Barbourville | 2,649 | 3,328 |
| Ebenezer | | |
| Fellowship | | |
| Greasy Creek | 30 | 30 |
| Green Road | | |
| Highland Park | 4,024 | 3,218 |
| Himyar | | |
| Horn Branch | | |
| Liberty | | |
| Locust Grove | | |
| Northside | | 590 |
| Old Flat Lick | | |
| Pinie Chapel | | |
| Poplar Grove | | |
| River | 153 | 117 |
| Roadside | 623 | 529 |
| Rock Springs | | |
| Salem | | |
| Salt Gum | 130 | 53 |
| Sinking Valley | | |
| Springfield | 227 | 345 |
| Swan Pond | 2,950 | 2,290 |
| Turkey Creek | 729 | 1,023 |
| Union Mission | | |
| Walker | | |
| Warren | | |
| Young Grove | 361 | 388 |
| Total | 36,665 | 42,062 |

OHIO COUNTY

| | | |
|-------------------|--------|--------|
| Adaburg | 127 | 140 |
| Barnetts Creek | 474 | 624 |
| Beaver Dam | 40,855 | 34,495 |
| Bells Run | 984 | 1,107 |
| Centertown | 1,900 | 2,483 |
| Central Grove | 263 | 71 |
| Clear Run | 1,954 | 1,040 |
| Concord | 1,604 | 1,815 |
| Cool Springs | 210 | 210 |
| Deanfield | 86 | 263 |
| Dundee | 653 | 1,010 |
| East Fork | 477 | 259 |
| East Hartford | 1,603 | 995 |
| Fairview | 409 | 352 |
| Fordsville | 13,347 | 9,380 |
| Green River | 3,307 | 2,673 |
| Hartford | 7,059 | 8,725 |
| Hartford Second | 474 | 690 |
| Independence | 454 | 565 |
| McGrady Creek | 308 | 363 |
| McHenry | 1,763 | 2,000 |
| Mt Carmel | 6,358 | 6,462 |
| Mt Zion | 248 | 272 |
| Narrows | | |
| New Panther Creek | 376 | 426 |
| New Zion | | |
| Olaton | 345 | 307 |
| Pleasant Grove | 299 | 364 |
| Pleasant Hill | 355 | 466 |
| Pond Run | 2,563 | 2,900 |
| Providence | 1,150 | 1,044 |
| Ridgecrest | 912 | 1,122 |
| Rockport | 360 | 275 |
| Rosine | 175 | 180 |
| Slaty Creek | 992 | 1,043 |
| Smallhouse | 296 | 320 |
| Waltons Creek | 528 | 390 |
| West Point | 1,049 | 1,363 |
| West Providence | 857 | 740 |
| Woodwards Valley | | |
| Zion | 3,171 | 3,275 |
| Total | 98,345 | 90,209 |

| Assoc/Church | CP90 | CP91 |
|------------------|--------|--------|
| OHIO RIVER | | |
| Baker | 840 | 916 |
| Birdsville | 220 | 211 |
| Burna Community | | 88 |
| Caldwell Springs | 931 | 824 |
| Calvary | | 350 |
| Carrsville | 192 | 45 |
| Cave Spring | 225 | 147 |
| Central | 155 | 77 |
| Corinth | 300 | 250 |
| Crooked Creek | 632 | 824 |
| Deer Creek | 2,936 | 2,767 |
| Dunn Springs | 201 | 215 |
| Dycusburg | 778 | 1,009 |
| Dyer Hill | 1,929 | 1,704 |
| Emmanuel | 1,590 | 2,148 |
| Emmaus | 120 | 391 |
| Fellowship | 571 | 575 |
| 4,244 | 4,577 | |
| Good Hope | 40 | 60 |
| Grand Rivers | 346 | 530 |
| Hampton | 1,221 | 1,203 |
| Iuka First | 1,503 | 1,328 |
| Lake City | 2,354 | 3,095 |
| Lola | 184 | 134 |
| Marion | 24,279 | 24,214 |
| Marion Second | 1,363 | 1,146 |
| Mexico | 11,267 | 10,578 |
| Mint Spring | 569 | 518 |
| Ohio Valley | 3,432 | 3,328 |
| Old Salem | 3,154 | 3,913 |
| Pinckneyville | 3,860 | 3,446 |
| Repton | 460 | 639 |
| Salem | 16,138 | 16,944 |
| Shady Grove | | |
| Smithland First | 1,800 | 400 |
| Smithland Second | 508 | 515 |
| Sugar Creek | 887 | 1,656 |
| Sulphur Springs | 317 | 341 |
| Tiline First | 638 | 901 |
| Union | 2,281 | 2,337 |
| Total | 92,465 | 94,344 |

OHIO VALLEY

| | | |
|--------------------|--------|--------|
| Bethany | 2,448 | 1,898 |
| Blackford | 85 | 85 |
| Calvary | 60 | 50 |
| Clay First | 11,411 | 11,657 |
| Countryside | 2,946 | 2,592 |
| Dekoven | 1,192 | 1,033 |
| Grangertown | 8,944 | 5,750 |
| Grove Center | 141 | 220 |
| Mt Olive | 885 | 399 |
| New Harmony | 480 | 366 |
| New Hopewell | 622 | 653 |
| Northside | 135 | 280 |
| Old Bethel | 320 | 360 |
| Pride | | |
| Sturgis First | 28,421 | 24,485 |
| Sullivan | 2,253 | 2,364 |
| Uniontown | 1,686 | 1,639 |
| Whispering Meadows | | |
| Woodlawn | 800 | 361 |
| Total | 62,829 | 54,192 |

OWEN

| | | |
|----------------|--------|--------|
| Beech Grove | 728 | 737 |
| Caney Fork | 308 | 264 |
| Cedar Hill | 3,141 | 5,133 |
| Concord | 1,018 | 1,018 |
| Dallasburg | 4,194 | 4,705 |
| Elk Lick | 921 | 1,080 |
| Gratz | | |
| Greenup Fork | 867 | 930 |
| Harmony | 739 | 1,072 |
| Long Ridge | 5,403 | 5,098 |
| Lusby Mill | 2,017 | 2,326 |
| Monterey | 800 | 600 |
| Mt Pleasant | 748 | 794 |
| Mt Zion | 341 | |
| Mussell Shoals | 125 | 305 |
| New Columbus | 2,797 | 2,824 |
| New Liberty | 3,060 | 3,394 |
| Old Cedar | 509 | 715 |
| Owenton First | 18,687 | 21,344 |
| Pleasant Ridge | 1,795 | 597 |
| Richland | 2,136 | 3,105 |
| Salem | | |
| South Fork | 4,250 | 3,095 |
| Sparta | 364 | 414 |
| Squiresville | 1,581 | 1,847 |
| Total | 56,529 | 61,397 |

PIKE

| | | |
|------------------|--------|--------|
| Aflex | 1,200 | 1,200 |
| Belfry First | 10,871 | 14,033 |
| Brushy Creek | 1,160 | 977 |
| Calvary Southern | 1,913 | 2,315 |
| Elkhorn City | 3,126 | 2,667 |
| Faith First | 121 | 459 |
| Faith Mission | 843 | |
| Feds Creek | 319 | 385 |
| Forest Hills | 1,990 | 2,528 |
| Grace | 3,551 | 4,850 |
| Helier | 131 | 256 |
| Immanuel | 2,809 | 0 |
| Jenkins First | 4,289 | 4,623 |
| Marrowbone | 747 | 1,043 |
| Mayflower Unity | 540 | 534 |
| McVeigh | 1,924 | 1,995 |
| Meta | 4,171 | 3,143 |
| Mouthcard | 4,847 | 4,741 |
| Phelps First | 494 | 251 |
| Pikeville first | 25,843 | 11,810 |
| Sidney Msny | 2,777 | 3,285 |
| Stone | 1,756 | 1,574 |
| Sutton | 883 | 1,340 |
| Virgie | 2,869 | 3,004 |
| Total | 79,174 | 67,013 |

PINE MOUNTAIN

| | | |
|----------------------|-------|-------|
| Big Leatherwood Frst | 1,384 | 2,255 |
| Crafts Colly | 180 | 301 |
| Cumberland | 500 | 131 |
| Deane | 1,381 | 1,609 |
| Fleming | 1,819 | 1,657 |
| Haymond | 100 | 100 |
| Mt Olive | 1,050 | 875 |
| West Cumberland | 344 | 587 |
| Total | 6,758 | 7,515 |

| Assoc/Church | CP90 | CP91 |
|-------------------|---------|---------|
| PULASKI | | |
| Acorn | 576 | 567 |
| Antioch | | |
| Barnesburg | 1,902 | 1,942 |
| Beacon Hill | 46,040 | 43,717 |
| Bethany | 1,040 | 1,036 |
| Bethlehem | 4,172 | 4,684 |
| Bethlehem | 4,000 | 3,837 |
| Bronston | 1,206 | 1,091 |
| Buck Creek | 132 | 39 |
| Buena Vista | 2,397 | 2,856 |
| Burnetta | 871 | 1,268 |
| Burnside First | 2,000 | 400 |
| Calvary | 3,253 | 3,697 |
| Camp Ground | 2,492 | 2,007 |
| Cedar Point | 1,054 | 958 |
| Clifty Grove | 189 | 203 |
| Community Mission | 432 | 608 |
| Cumberland | 171 | 223 |
| Denham Street | 250 | 300 |
| Duke Memorial | 6,302 | 6,869 |
| Eden | 517 | 467 |
| Eubank | 808 | 1,827 |
| Ferguson | 3,345 | 4,089 |
| First Bethel Msny | | |
| Fishing Creek | | |
| Flat Lick | 1,644 | 1,714 |
| Flat Rock | 315 | 416 |
| Floyd Switch | 356 | 258 |
| Glenwood | | 40 |
| Good Hope | | |
| High Street | 13,053 | 14,808 |
| Hopeful | | |
| Immanuel | 4,225 | 4,765 |
| Jacksonville | | |
| Jasper Bend Msny | 308 | 296 |
| King Bee | 130 | 163 |
| Lakeside Mission | 393 | 372 |
| Liberty | | |
| Malvin Hill | 477 | 218 |
| McKinney | | |
| Mt Pisgah | 1,590 | 1,501 |
| Mt Union | 597 | 636 |
| Mt Victory | 52 | 184 |
| Neeleys Creek | 591 | 561 |
| New Enterprise | 443 | 553 |
| Northside | 6,257 | 6,888 |
| Oak Grove 1 | 443 | 524 |
| Oak Grove 2 | 313 | 331 |
| Okalona | 1,934 | 1,716 |
| Piney Grove II | 886 | 959 |
| Pleasant Hill | 16,254 | 20,358 |
| Pleasant Run | 2,192 | 1,657 |
| Pleasant View | 1,581 | 1,493 |
| Poplarville | | |
| Pulaski | 327 | 527 |
| Quinton | 549 | 585 |
| Rock Lick | 2,401 | 2,533 |
| Sinking Valley | 283 | 342 |
| Slate Branch | 1,145 | 1,148 |
| Sloans Valley | 702 | 595 |
| Somers First | 97,427 | 81,110 |
| Sunnyside | 763 | 689 |
| Sunrise | 516 | 582 |
| Woodstock | 3,211 | 3,657 |
| Total | 244,507 | 234,864 |

RED RIVER

| | | |
|---------------------|--------|--------|
| Beattyville | 1,276 | 1,548 |
| Brush Creek Mission | | |
| Campton | 2,974 | 3,213 |
| Faith | 1,541 | 1,378 |
| Frenchburg | 2,909 | 3,179 |
| Jackson First | 3,562 | 2,994 |
| Little Cane Creek | 73 | 181 |
| Stanton | 3,446 | 4,844 |
| West Liberty First | 2,290 | 2,758 |
| Total | 18,071 | 20,095 |

ROCKCASTLE

| | | |
|-----------------|--------|--------|
| Brindle Ridge | | |
| Brodhead | 3,334 | 3,734 |
| Clear Creek | | |
| Conway Msny | | 60 |
| Copper Creek | | 82 |
| Fairview | | 2,165 |
| Flat Rock | 130 | 150 |
| Freedom | 1,635 | 1,439 |
| Livingston | 140 | 250 |
| Macedonia | | 100 |
| Maretburg | 897 | 1,142 |
| Mt Pleasant | 1,500 | 1,570 |
| Mt Vernon First | 6,709 | 8,803 |
| Mt Zion | 58 | 233 |
| Northside | 2,767 | 2,713 |
| Ottawa | 2,015 | 2,258 |
| Pine Hill Msny | 178 | 184 |
| Pleasant Run | 38 | 135 |
| Poplar Grove | 1,657 | 495 |
| Roundstone | | |
| Scalfold Cane | 790 | 561 |
| Valley | 308 | 341 |
| Total | 22,156 | 26,415 |

RUSSELL COUNTY

| | | |
|--------------------|--------|--------|
| Clear Springs | 120 | 120 |
| Clearfork | 600 | 600 |
| Dunnville First | 229 | 248 |
| Fairview | 2,150 | 2,700 |
| Friendship | 300 | 300 |
| Indian Hill | 90 | 81 |
| Jamestown First | 3,709 | 3,250 |
| Liberty | 6,958 | 4,731 |
| Mt Olive | 899 | 986 |
| Mt Vernon | 921 | 1,285 |
| Pleasant Hill | | |
| Pleasant View | 100 | 100 |
| Poplar Grove | 1,530 | 1,478 |
| Providence | | |
| Russell Spr. First | 6,090 | 5,977 |
| Sano | 261 | 399 |
| Welfare | | |
| Wells Chapel | | |
| Windsor First | 170 | |
| Total | 24,127 | 22,255 |

RUSSELL CREEK

| | | |
|-------------|-------|-------|
| Beech Grove | 2,744 | 2,063 |
| Bethany | 150 | 100 |
| Bethlehem | 3,171 | 2,872 |
| Big Creek | | |
| Brush Creek | | |
| Cane Valley | | 130 |
| Charity | 628 | 747 |

| Assoc/Church | CP90 | CP91 |
|--------------|-------|------|
| Columbia | 6,361 | |
| Dunbar Hill | | 120 |
| East Fork | | |

| Assoc/Church | CP90 | CP91 |
|----------------|--------|--------|
| New Hope | 1,667 | 1,965 |
| Providence | 700 | 3,000 |
| Shady Grove | 0 | 0 |
| Sulphur Spring | 8,703 | 7,500 |
| Total | 59,571 | 43,544 |

SOUTH DISTRICT

| | | |
|--------------------|---------|---------|
| Beech Fork | 135 | 158 |
| Beech Grove | 2,100 | 2,100 |
| Bryantville First | 358 | 358 |
| Calvary | 13,106 | 4,423 |
| Danville Deaf Miss | 1,217 | 1,217 |
| Danville First | 24,275 | 34,129 |
| Doctors Fork | 1,541 | 1,947 |
| Forks of Dix River | 4,616 | 6,535 |
| Friendship | 9,293 | 11,478 |
| Gethsemane | 497 | 463 |
| Gravel Switch | 1,088 | 983 |
| Hedgeville | 3,275 | 2,865 |
| Hyattsville | 2,079 | 2,552 |
| Immanuel | 9,018 | 6,720 |
| Lancaster | 28,975 | 23,004 |
| Lexington Avenue | 41,152 | 32,041 |
| Mitchellsburg | 1,777 | 1,299 |
| Mt Freeman | 854 | 528 |
| North Rolling Fork | 970 | 843 |
| Parksville | 1,759 | 1,655 |
| Perryville | 9,689 | 7,677 |
| Pleasant Hill | 1,089 | 822 |
| Pleasant Run | 74 | 80 |
| Salt River | 300 | 300 |
| Southern Avenue | 304 | 465 |
| Willow Grove | 3,237 | 3,237 |
| Total | 160,233 | 146,662 |

SOUTH UNION

| | | |
|----------------------|-------|-------|
| Alsile Msnry | 74 | |
| Big Cane Creek | | |
| Clay Hill Msnry | | 25 |
| Fairview Msnry | | |
| High Cliff | 81 | 106 |
| Jellico Creek | 305 | |
| Kentucky Hill | 200 | 200 |
| Mountain Ash | | |
| North End | | |
| Oswego Msnry | 334 | 300 |
| Patterson Creek | 50 | 50 |
| Piney Grove | 60 | 80 |
| Pleasant Hill | 217 | 266 |
| Red Bird | 244 | 277 |
| Ryans Creek | 199 | 188 |
| Tannery Hollow Msnry | 360 | 360 |
| Wolf Creek | 1,236 | 694 |
| Youngs Creek | 81 | |
| Total | 3,441 | 2,546 |

SULPHUR FORK

| | | |
|-----------------------|--------|--------|
| Antioch | 121 | 56 |
| Ballardsville | 6,630 | 8,621 |
| Bedford | 2,900 | 3,400 |
| Buckner | 4,105 | 2,427 |
| Corn Creek | 1,372 | 813 |
| Covington | 282 | 503 |
| Crestwood | 21,394 | 21,280 |
| De Haven Memorial | 20,876 | 21,343 |
| Eighteen Mile | 276 | 349 |
| Goshen | 236 | 238 |
| Harrods Creek | 2,548 | |
| LaGrange Heights | 333 | 949 |
| Liberty | 707 | 714 |
| Milton | 3,560 | 3,937 |
| Pleasant View | 87 | 122 |
| Poplar Ridge | | |
| Providence | 1,754 | 1,326 |
| Rolling Hills Mission | | 300 |
| Sligo | 3,574 | 4,414 |
| Union Grove | 307 | 308 |
| Westport | 4,970 | 2,700 |
| Total | 76,032 | 73,800 |

TATES CREEK

| | | |
|------------------|---------|---------|
| Berea | 17,083 | 14,664 |
| Bethel | 590 | 866 |
| Bethlehem | 300 | 300 |
| Blue Lick Msnry | 124 | 170 |
| Broadway | 692 | 986 |
| Calvary | 441 | 458 |
| Clarksville | | |
| Eastside Bethel | 181 | 620 |
| Emmanuel | 3,067 | 2,803 |
| Fellowship | 1,006 | 625 |
| Freedom | 150 | 150 |
| Galilee | 458 | 715 |
| Gethsemane | 1,285 | 1,377 |
| Gilberts Creek | | 125 |
| Gilead | 75 | 90 |
| Good Hope | 921 | 1,924 |
| Harris Memorial | | |
| Hays Fork | 1,850 | 2,526 |
| Kirksville | 6,093 | 6,169 |
| Knob Lick | | 112 |
| Liberty | 60 | 60 |
| Liberty Avenue | 1,922 | 1,814 |
| Linden Street | | |
| Middletown | 1,702 | 1,914 |
| Mt Tabor | 3,348 | 3,496 |
| Owsley Fork | 576 | 501 |
| Peytontown | 545 | 0 |
| Pilot Knob Msnry | 270 | 270 |
| Red House | 8,092 | 9,782 |
| Richmond First | 34,908 | 37,423 |
| Rosedale | 5,895 | 6,585 |
| Silver Creek | 1,501 | 2,377 |
| Stoney Run | | |
| Tates Creek | 1,922 | 2,508 |
| Union City | 3,140 | 3,681 |
| Unity | 710 | 703 |
| Valley View | 30 | 30 |
| Viney Fork | 1,148 | 1,153 |
| Waco | 9,243 | 10,568 |
| Wallacetown | 1,403 | 1,915 |
| Westside | 2,151 | 2,327 |
| White Lick | 1,670 | 1,957 |
| Total | 114,552 | 123,744 |

TAYLOR COUNTY

| | | |
|----------------|--------|--------|
| Acton | 592 | 970 |
| Campbellsville | 62,876 | 77,233 |
| Eastside | | |
| Elkhorn | 12,579 | 8,626 |
| Fairview | 431 | 437 |
| Friendship | 2,328 | 2,839 |

| Assoc/Church | CP90 | CP91 |
|----------------------|---------|---------|
| Good Hope | 8,616 | 8,175 |
| Green River Memorial | 5,195 | 6,630 |
| Liberty | 1,726 | 1,657 |
| Lowell Avenue | 6,957 | 7,035 |
| Meadowview | 1,044 | 1,079 |
| Mt Gilboa | 5,447 | 4,767 |
| Palestine | 12,464 | 12,731 |
| Pitman Valley | 60 | 60 |
| Pleasant Hill | 14,557 | 17,894 |
| Raikes Hill Mission | 324 | 0 |
| Robinson Creek | 6,336 | 5,075 |
| Salem | 4,280 | 4,732 |
| Saloma | 1,609 | 1,707 |
| South Campbellsville | 1,786 | 1,819 |
| Yuma | 897 | 784 |
| Total | 150,104 | 164,250 |

TEN MILE

| | | |
|---------------|--------|--------|
| Clarks Creek | 34 | 43 |
| Concord | | |
| Elliston | 426 | 505 |
| Glenice | 3,332 | 5,121 |
| Macedonia | 4,366 | 6,071 |
| Mt Zion | 3,382 | 3,152 |
| New Bethel | 7,761 | 8,570 |
| Oakland | 447 | 772 |
| Paint Lick | 3,163 | 4,529 |
| Pleasant Home | 3,371 | 4,132 |
| Poplar Grove | 804 | 672 |
| Stewartsville | 792 | 791 |
| Ten Mile | 3,587 | 3,416 |
| Vine Run | 5,591 | 6,454 |
| Warsaw | 6,178 | 6,633 |
| Total | 43,234 | 50,861 |

THREE FORKS

| | | |
|---------------------|--------|--------|
| Airport Gardens | 600 | 875 |
| Berean | 120 | 140 |
| Big Creek | 5,540 | 5,510 |
| Blackey | 200 | 335 |
| Bluegrass | 21 | |
| Caney | 445 | 185 |
| Combs First | | |
| Confluence | | |
| Dwarf | 120 | 120 |
| Emmanuel | 3,081 | 2,877 |
| First Creek | 516 | 607 |
| Hardburly | | |
| Hazard First | 16,630 | 17,869 |
| Hindman First | 5,394 | 10,399 |
| Hyden | 1,379 | 1,438 |
| Jeff Msnry | 25 | 20 |
| Jeremiah Msnry | | |
| Lone Pine | 300 | 300 |
| Lothair | 750 | 600 |
| Montgomery Creek | 1,464 | 1,600 |
| Moussy First | 417 | 144 |
| Muncy Creek | 365 | 280 |
| Petrey Memorial | 3,430 | 3,329 |
| Premium | 1,900 | 2,278 |
| Red Hill | 300 | 300 |
| Rockhouse | 984 | 957 |
| Short Creek Mission | | |
| Smithsboro | 7,600 | 6,280 |
| Typo | 150 | 150 |
| Upper Second Creek | 347 | 406 |
| Vicco | | |
| Whitesburg First | 19,809 | 20,803 |
| Wooton First | 889 | 750 |
| Yerkes | | |
| Total | 72,782 | 78,552 |

UNION

| | | |
|----------------|--------|--------|
| Beaver | 2,339 | 2,434 |
| Berlin | 287 | 244 |
| Berry | | |
| Blanket Creek | 1,822 | 999 |
| Brooksville | 3,673 | 809 |
| Butler | 936 | 1,022 |
| Cynthiana | 18,155 | 22,461 |
| Fairview | | |
| Falmouth | 5,455 | 2,891 |
| Clinton Hill | 100 | |
| Lenoxburg | | |
| New Zion | 120 | 120 |
| Oakwood Avenue | | 851 |
| Powersville | 1,020 | 850 |
| Richland | | 1,182 |
| Union | 330 | 863 |
| Willow | 1,353 | 1,126 |
| Total | 35,590 | 35,852 |

UPPER CUMBERLAND

| | | |
|---------------------|--------|--------|
| Ages | 501 | 1,561 |
| Baxter First | 321 | 633 |
| Black Mountain | 102 | 485 |
| Brittains Creek | | |
| Calvary | 900 | 800 |
| Central | 6,451 | 6,116 |
| Chevrolet Msnry | 252 | 223 |
| Clospint | 300 | 300 |
| Cloverfork Msnry | | 450 |
| Coxtown | 80 | 120 |
| Dione | 1,446 | 1,990 |
| Elcomb | 1,493 | 1,355 |
| Evarts | 4,537 | 4,277 |
| Friendship | 727 | 816 |
| Harlan | 22,759 | 21,409 |
| Hensley Bethel | | |
| Huff Settlement | 122 | 153 |
| Jones Creek | | 53 |
| Kelly Street | 1,056 | 1,262 |
| Lenarue | 594 | 422 |
| Liggett | 200 | 437 |
| Locust Grove Msnry | 211 | 210 |
| Loyall First | 6,221 | 9,187 |
| Lynch | 300 | 300 |
| New Riverside | 248 | 75 |
| North Evarts | | |
| Pansy Msnry | 1,084 | 1,135 |
| Pounding Mill Msnry | | |
| Putney | 183 | 677 |
| Red Bud Msnry | | |
| River Ridge | | |
| Riverside | 1,418 | 1,140 |
| Sunshine | 1,418 | 1,140 |
| Teetersville | 3,126 | 3,242 |
| Toiz | 1,458 | 1,892 |
| Turner | | |
| Verda First | | |
| Wallins | 864 | 789 |
| Willow Grove | | |
| Yocum Creek | 300 | 304 |
| Total | 57,252 | 61,959 |

WARREN

| | | |
|--------|----|-----|
| Andrew | 65 | 130 |
|--------|----|-----|

| Assoc/Church | CP90 | CP91 |
|---------------------|---------|---------|
| Barren River | 2,379 | 2,692 |
| Bethany | 2,442 | 2,372 |
| Bethel | 25 | 0 |
| Bowling Green First | 13,258 | 10,929 |
| Brownsville | 2,675 | 4,400 |
| Burton Memorial | 2,270 | 3,578 |
| Calvary | 8,507 | 4,445 |
| Cedar Bluff Mission | 425 | 240 |
| Clear Fork | 2,163 | 2,925 |
| Dedicated | 171 | 200 |
| Eastwood | 29,828 | 55,216 |
| Emmanuel Chapel | 116 | 0 |
| Forest Park | 6,540 | 8,356 |
| Friendship | 676 | 567 |
| Glen Lily | 870 | 1,222 |
| Glendale | 635 | 735 |
| Greenwood | 11,458 | 8,404 |
| Halls Chapel | | |
| Highland | 262 | 255 |
| Hillview | 60 | 60 |
| Hillvue Heights | 515 | 1,803 |
| Iva | | |
| Jackson Chapel | 514 | 717 |
| Lawrence Grove | | |
| Living Hope | 20,223 | 24,234 |
| Martinsville | | 2,115 |
| Mt Zion | | |
| New Gasper | 300 | |
| Oak Forest Msnry | 899 | 665 |
| Oak Forest | | |
| Oakland | 3,081 | 5,000 |
| Piano | | 219 |
| Pleasant Grove | 94 | 114 |
| Plum Springs | | |
| Providence Knob | 3,337 | 3,710 |
| Rich Pond | 10,189 | 10,082 |
| Richardsville | 684 | 692 |
| Riverview Msnry | | |
| Rock Hill | | 148 |
| Rocky Springs | 603 | 493 |
| Smiths Grove | 2,987 | 2,881 |
| White Stone Quarry | 100 | 200 |
| Woodburn | 2,307 | 3,524 |
| Total | 130,658 | 163,323 |

WAYNE

| | | |
|--------------------|--------|--------|
| Big Sinking | | |
| Cedar Hill | | |
| Concord | | |
| Cooper | 210 | 210 |
| Elk Spring Valley | 2,866 | 4,391 |
| Gap Creek | 488 | 528 |
| Green Hill | | |
| Immanuel | | 125 |
| Lower Turkey Creek | | |
| Meadow Creek | 150 | 150 |
| Missouri Hollow | | |
| Monticello First | 9,250 | 16,957 |
| Mt Zion | 1,851 | 2,315 |
| New Charity | 225 | 225 |
| New Salem | 1,035 | 1,143 |
| New Town | 342 | 440 |
| Oak Grove | 240 | 280 |
| Parmly's Grove | | |
| Rectors Flat | | 111 |
| Sandusky Chapel | 725 | 750 |
| South Main | | |
| Spann Hill | 89 | 110 |
| Steubenville | 2,129 | 1,764 |
| Zion | 1,120 | 2,499 |
| Total | 19,600 | 29,499 |

WEST KENTUCKY

| | | |
|-----------------|--------|--------|
| Antioch | 641 | 628 |
| Arlington First | 2,500 | 2,083 |
| Barwell First | 12,840 | 10,503 |
| Bethlehem | 5,915 | 6,146 |
| Beulah | | |



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

sunday school lessons

LESSONS FOR APRIL 7, 1991

Life and Work Series

Showing love for God's Son

John 21:15-22 Simon Peter had sinned grievously in denying his Lord. But he had shed bitter tears over his sin and had made frank confession of it, whereupon he had received forgiveness and had been taken back into sweet fellowship with Christ.

After his terrible denials, Peter could

not very well stand in the presence of other disciples, who knew about his great sins, and claim that he really loved the Lord. Peter replied: "Lord, thou knowest all things," implying: "Thou knowest, what these standing here also know, that I did deny thee; but thou knowest something that they do not know, namely, that in spite of my denial I do love thee." It was a candid admission that he had learned his lesson, and that henceforth he did not intend to rely on himself, but upon the Lord.

In this passage of God's Word two different words are translated "love." The first is the word "agapao," which means to love deeply and devotedly. This is the kind of love that God has for us. The second is the verb "phileo," which means to be fond of or to love as a friend, or saying, "I have an affection for thee, or I am a friend of yours." His answer was an admission that he did not love Christ as he should, but he could truthfully say that he had some love in his heart for him.

Peter was commissioned to "feed" the lambs and the sheep which belonged to the Lord. He was to care for them as a physician attends his patients, as a leader guides his followers, and as a parent provides for their children. Christ is eager for us to love him and to express that love for him in service, regardless of the cost.

International Series

The Lord's Supper

I Cor. 11:17-29 In the Church at Corinth a love feast was held prior to the observance of the Lord's Supper. Unfortu-

nately there were disorders in connection to its observance which resulted in the expressed disapproval of Paul. Some gluttonous persons actually became intoxicated and then attempted to observe the Lord's Supper in that condition.

Christ instituted the Lord's Supper in the Upper Room at Jerusalem on the night of his betrayal. He did this in recognition and for the remembrance of his death of torture. The Lord's Supper is an ordinance which is to be observed in his churches at stated intervals as determined by each individual church. There should not be any question in the mind of any Christian as to the importance or the purpose of this ordinance, for Christ said, "This do in remembrance of Me."

Concerning the observance of this ordinance, Paul emphasized three things:

1. It is a practice. The regular, prayerful, and scriptural observance of the Lord's Supper will enrich the lives of believers in Christ, cause them to love Christ more, and bring them to a more loyal and faithful devotion to their Lord and his church.

2. It is a proclamation. The silent bread and voiceless wine tell those who watch that Christ died and that sinners receive eternal life through his broken body and outpoured blood.

3. It is a prophecy. Truly the Lord's Supper is a prophecy of a future event—Christ's return. The memory of his death should quicken the hope of his return. Every time we observe the Lord's Supper we proclaim to the world that the Lord Jesus Christ is coming again according to his own promise.



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

homes for children

The importance of positive thinking

Back in 1981 as I left Centralia, Ill., for Dallas, Texas, the deacons of the First Baptist Church with whom I had served for six years gave me a copy of Norman Vincent Peale's book, *The Positive Power of Jesus Christ*. One statement I remember specifically from the book is, "Positive thinking really means a faith attitude, and only faith can turn the life around."

To me that statement has come to mean that as I focus my thinking on a positive plan and place my faith in God to produce positive results from the plan, great things can be done. It is amazing to me to see the results of such faith put into action, but I also know that having that positive attitude is not always that easy.

There are times in my life when I get down on myself and begin to question my own ability, and taken to its conclusion, God's ability to work through me.

One of the best ways I have found to move from such negative to positive thinking is to gain a different perspective on the situation. For me, that means getting out of the day-to-day for a moment and looking more long-range at how God has indeed worked through me.

I have accomplished that in different ways, such as taking a trip to Glorieta a few years ago, or attending a conference recently where at least one of the speakers helped me focus on why I entered child-care in the first place. I have also moved from negative to positive thinking by talking with an old friend and sharing notes on the battles we have faced together.

I do not believe there are any magic ways to always think positively, and perhaps there has to be negative thinking in our life for the positive to really work. I do know, however, that such positive thinking is the result of trusting God to work through us to accomplish his work. When we begin to think negatively, we begin to question God's ability. The end is that we lack a direction in our lives.

Perhaps Paul said it best in Rom. 8:28, "All things work together for good to them that love God."



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Nothing that compares

"I have looked through my Royal Service and I see nothing that compares with the mission work you are doing at Oneida. I am to have charge of the mission work program at our church soon. Having recently seen Oneida for the first time, I want to tell others." So writes a lady from central Kentucky.

This from Kensington, Md., "My aunt and I certainly enjoyed our visit to your campus. We are looking forward to coming again next summer." The wife of a noted English pastor and theologian who, with her husband, visited Oneida while in the United States wrote, "The weekend we so looked for was just perfect, from beginning to end. I am so glad you arranged for me to go into the Oneida craft shop. It spoke so well for the

creative art of the school. We really fell in love with Oneida, and understand the pull it has over you.

"Sharing with another friend our glowing account of the Oneida work, I found she is already sold on it. We still can't get over that full church, with such enthusiastic folk. Especially that large group of fellows and girls. They were so much older than we expected and listened so well."

From Harrisonburg, Va., came the following letter from a recent first-time visitor to Oneida, accompanying one of our graduates that is in college out of state, and I had not seen in three years:

"It's now been three weeks since I first learned to know Oneida in a small way. Actually, after that tour of monumental proportion, I felt pretty close to the Oneida family that played so large a part in the life of my good friend. Thanks so much for sharing your time with us. Your compassion and concern for Oneida students even after they have graduated was moving. The commitment, of all the faculty and staff I met, to providing the students with a maturing environment was challenging. I do believe, as your video claims, that Oneida is a special place."

From Benton Harbor, Mich., with a gift: "I am now 84 years old and am thankful to live in my own home. Our only visit to the Institute over ten years ago, before my husband's death, will always be a bright spot in my life."

From Orlando, Fla. "We enjoyed our visit and week of volunteer work with you last summer. We hope to return. We love your school and the great work you do with the young people." \$50 was enclosed.

From Decatur, Ga., an 81 year old retired doctor writes with his annual gift: "I would love to visit some of my old haunts in your neighborhood. This past year was my first time to miss the

opening of grouse season there since World War II. Hunting there is how I became acquainted with your great work."

From Milton, Del., "Since I came there several years ago with a van load from the Lexington Avenue Baptist Church in Danville, I can always picture your campus. I wish there were many more institutions of the same high standards. May God richly bless your labor till Jesus comes." With her prayer came \$100.

From Memphis Tenn., "In late November my wife and I visited your campus and you took us to lunch and on a very informative tour. We surely enjoyed our first visit. You may be sure we will always have deep interest in your great school. Your strong faith is an inspiration. Our check for \$25 is enclosed." From Doylestown, Pa., a former staff couple monthly sends generous gifts to Oneida: "We look forward to seeing all again at homecoming April 27."

From Hope, Ariz., with a \$100 gift: "I recall that first revival in the new church building at Oneida in 1949. One of the best. Thanks again for what is being done at Oneida."

From Rockville, Md., a widow and her only son visited Oneida last fall. Her husband had been a generous donor until his death about ten years ago. He had seen the school, but she and her children had not though they had been donors for years. Another gift and a recent letter saying: "My son and I were so pleased to see how you run the school. In this age of waste and materialism, your school is after our own hearts. Every phase of our trip was delightful. I wish I were close enough to volunteer some time as would my son. He is now hoping to make a trip there with his wife and little boy."

The Oneida Family of friends and active supporters are scattered all over the United States and other lands.



The Baptists' healing ministry



The Baptist Hospitals Foundation is pleased to have Ed Vaughn, president and chief executive officer of Baptist Hospitals, Inc., as its guest writer this month.

It's easy to pinpoint the beginning of this story. The year is 1917 and the first chapter of the Kentucky Baptists' healing ministry is about to be written as the General Association of Kentucky Baptists approves the construction of a Baptist hospital in Louisville. Seven years later, the Kentucky Baptist Hospital in the Highlands opened its doors.

Since that time, many chapters have been written in the Kentucky Baptist hospitals story—with countless individuals as contributing authors. Recently, the stories of these caring medical staff members, nurses, employees and volunteers found a permanent place in a book entitled, *Changing Medicine, Constant Care*. Underwritten by the Baptist Hospitals Foundation, the book pays tribute to the Baptists who founded the hospital system and to all who have supported it since. It brings the faces behind this story of constant care and compassion into the spotlight, and rightly so. It is a healing ministry in which all Kentucky Baptists can take pride.

Throughout the book, we are reminded of the innovation that has brought about a hospital system that today is recognized nationally for its excellence in patient care. Consider, for example, the contribution of Daniel E. Mahaffey, M.D., who in 1960—at Kentucky Baptist Hospital—performed the area's first open heart surgery. Another milestone was marked the following year when Dr. Mahaffey implanted a pacemaker. It was the first time such a device had been successfully used in the Louisville area. Those are just two highlights from more than half a century of care.

The Baptist hospitals in Kentucky have touched and healed the lives of tens of thousands of individuals. Yet, in many respects, the story is just beginning. Ahead are many more chapters. With the continued support of Kentucky Baptists, we look forward to writing the next chapters in this story of "changing medicine, constant care."

Any questions or comments concerning this article, Baptist Hospitals Inc. or Baptist Hospitals Foundation should be directed to Charles W. Cox Jr., vice president of Baptist Hospitals Foundation, BHI Corporate Complex, 4007 Kresge Way, Louisville, KY 40207 (502) 896-5000.

Church gyms dubbed 'service centers'

by Terri Lackey & Sarah Zimmerman

Churches name their gyms everything from family life centers to activities buildings, but few churches label their exercise facilities customer service centers.

If gyms are used as an outreach tool, churches could think of them in terms of customer service, says John Garner, coordinator of field service events for the Southern Baptist Sunday School Board church recreation department.

Churches typically have one of two attitudes toward their recreation facilities, says Bruce Johnson, minister of Christian life activities at Immanuel Baptist Church in Lexington, Ky. "Some people see it as a health club. Others see it as a ministry to bring people in."

Some successful methods of bringing people into the church family through gyms include:

- Regular sports. Sandra Martin, interim family life center minister at First Baptist Church of Minden, La., recalls one unchurched man who came to the facility to play racquetball. He began playing with people who attend Sunday school, and he is now one of the church's most faithful members.

- Sports clinics. Steve DeVoss, youth minister at First Baptist Church of Norman, Okla., takes church members to pioneer areas to conduct sports clinics every summer. The church also conducts two week-long clinics at its Norman facilities each year.

- Youth programs. At First Baptist Church of Minden, La., the family life center is open every week for

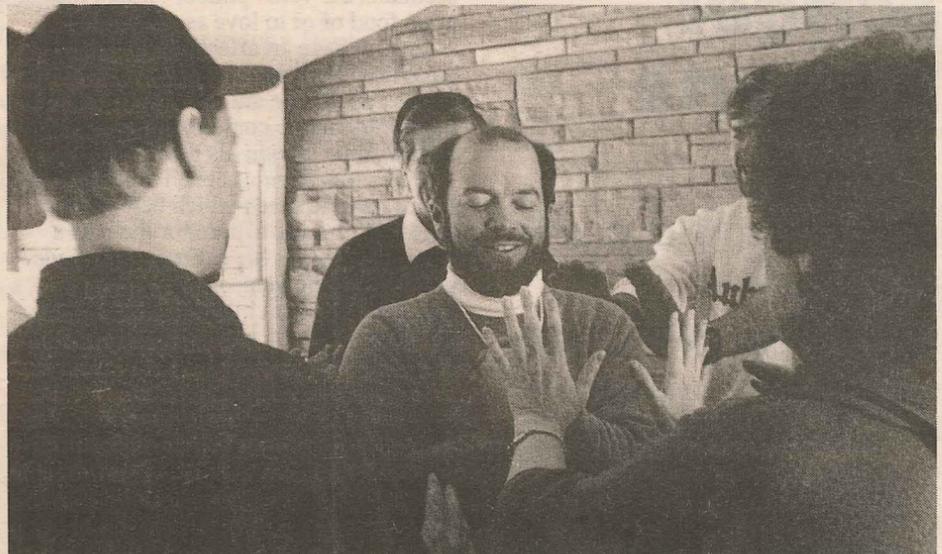
"Saturday Night Live." The gym is open from 7 p.m. to 11 p.m. for students in grades seven through 12. Church youth are encouraged to bring guests to play racquetball, skate or shoot basketball. In a city without a movie theater, the program offers a wholesome environment for about 40 youth each week.

- Children's activities. Some churches offer programs for children who would otherwise be at home alone after school. Immanuel Baptist Church in Lexington, Ky., makes its center available for birthday parties when the child's entire

class or neighborhood may be invited.

- People with health problems. The recreation center at First Baptist Church in Minden is open to people whose doctors have told them to walk for their health. About 65 non-church members regularly use the facility to exercise their doctor's orders.

- Family projects. Johnson plans projects for the entire community at his church in Lexington. Church families are encouraged to bring their neighbors to special events in the gym. Christian entertainment is provided. (BP)



Hal Melton, a member of Woodhaven Baptist Church in Cary, N.C., participated in a trust exercise where he allows those in the circle around him to freely shove him back and forth. Melton participated in the activities at a Sunday School Board Rec Lab conference where he was learning to help churches use their recreation facilities more successfully. (BP photo by Terri Lackey)

Wellness program offers big payoff

by Terri Lackey

Churches with established recreation facilities can capitalize on the trend of "a total healthy self" by implementing wellness programs that reach into the community, a Southern Baptist activities minister said.

"The concept of wellness is to integrate a total healthy self which includes the mind, body and spirit. It is a balanced lifestyle approach to wellness," said Preston Odom, minister of activities at First Baptist Church of Tallahassee, Fla. Odom, who began planning the wellness program at his church

about two years ago, was attending a Southern Baptist Sunday School Board Church Recreation Lab at the Estes Park YMCA Center in Estes Park, Colo.

Components of a wellness program include self responsibility, nutritional awareness, stress management, physical fitness and spiritual sensitivity, said Odom.

Self responsibility might include personal maintenance items such as stopping smoking or attending drug and alcohol recovery classes. It might also deal with those who find themselves suddenly single and need help coping with death or divorce, Odom said.

Nutritional awareness classes include weight control programs and instruct participants in identifying healthy foods.

Stress management classes are just what the name implies, said Odom, and the physical fitness program helps participants

determine their body composition and cardiovascular respiratory functions as well as build flexibility and muscular strength.

Throughout all these components of a wellness program should run the aspect of spirituality, he said.

"Our bodies are the temples of the Holy Spirit, and we have to take care of them the best we can, Odom said. "We have a responsibility to God for the quality of our lives."

Odom said a Christian who takes care of himself and lives longer has more opportunity to be a witness for God.

"Our responsibility is to have longer healthier individual Christian ministries," he said. "We have to live longer to serve longer. Just think what would have happened if Moses had died young."

Odom said a wellness program, especially in a downtown church, is a strong outreach tool: "These programs are great opportunities for outreach for people not in our churches."

Odom organized, planned and disseminated information about the wellness program for a year before he actually implemented it. "For the first year I was preparing the center, deciding on the right equipment and locating the right resources."

Resources included local non-profit organizations that were willing to lead some of the self-help classes such as how to quit smoking.

Odom said organization, education and patience will eventually pay off.

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| 45 | \$100,000 | \$13.30 | \$13.30 |
| 55 | \$100,000 | \$25.30 | \$16.30 |

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Network links abortion-prevention ministries

by Gary O'Guinn

An ecumenical grassroots effort has been launched by mainline and evangelical Protestants and Roman Catholics to link thousands of churches across the country offering free help to women facing a "crisis" pregnancy.

Organizers of the "Sheltering Churches" network say they want to sidestep divisive abortion politics and provide direct help to women by adoption and family support.

"After 20 years of playing political football with the issue, we've got a lot of prayer and work to do," said Steven P. Wissler, director of the unofficial Taskforce of United Methodists on Abortion and Sexuality which is involved in organizing the network.

Wissler said the network is broadly based. The taskforce of United Methodists, for example, includes people who believe life begins at conception and also those who do not. On that issue, he said, there is no "iron-clad policy."

But Wissler conceded that there are some aspects of abortion prevention—such as use of contraceptives by single women who are sexually active—that are likely candidates for debate even within the network.

Wissler claims that as many as 10,000 local congregations are linked to "multi-denominational pro-life groups," including the United Methodist taskforce, which met last fall to lay the groundwork for the network.

Participating United Methodists, Episcopalians, Presbyterians, Lutherans, United Church of Christ and Southern Baptists held a worship service in Washington and invited churches wary of the politicization of the abortion debate to join the network.

As part of its outreach to pregnant women, the group wants to revive what Wissler calls "traditional church-related homes for unwed mothers" and adoption services that he claims have lost support and visibility in the last 20 years because of an increase in abortions.

Many churches are moving into new ministries that protect women from the "violence of abortion," said Wissler, a United Methodist layman and advertising executive in Lancaster, Pa. But a greater number, he said, are mute or paralyzed by the politics of abortion.

"Some pastors are so worried about upsetting their church, they won't even talk

about abortion," he explained. "Mention the 'A' word and it's a political word, not a human problem." He said the problem afflicts churches with both pro-life and pro-choice leanings.

But regardless of politics, Wissler said, network participants believe the churches

can be organized to support abortion prevention ministries that could substantially reduce the rate of abortions performed in the United States.

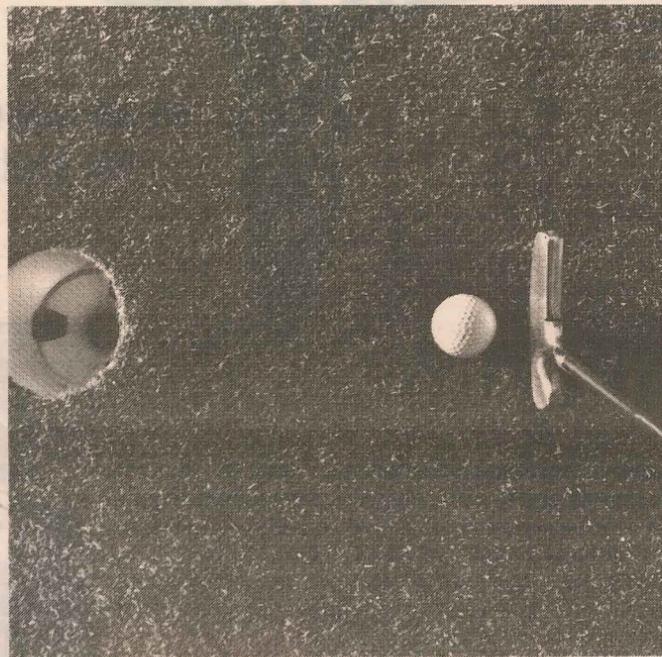
Network participants believe they can reach women with crisis pregnancies by making the churches centers of hospitality

and support and instill traditional Christian values on marriage and sexuality.

"A deep religious experience and being in a committed marriage are the two most significant factors of a lifestyle unlikely to experience abortion violence," Wissler said. (RNS)

Is this where you pray on Sunday morning?

We know an even better place to experience joy and fellowship than the golf course. Our place. This Sunday experience the miracle of Jesus Christ on our turf!



WITTY AD CAMPAIGN GOES ECUMENICAL—A 12-year-old ad campaign originally developed to help Episcopal churches get across their message has had its name changed to the "Church Ad Project" to reflect the more ecumenical makeup of its client list. Based in Eagan, Minn., it was formerly called the "Episcopal Ad Project." The project's director, George Martin, said the name change resulted from "the reality that we provide ads for all churches to use." (RNS photo)

Religion factors into war & peace, prizewinner says

by Darrell Turner

Religion has been a contributing factor to many wars but it can also help to foster peace by helping people to "feel the anguish even of the enemy," according to Lord Jakobovits, the recipient of the 1991 Templeton Prize for Progress in Religion.

The 70-year-old honoree, the retiring chief rabbi of Great Britain and the Commonwealth, is the 21st person and the first Jew to receive the award, which is worth nearly \$800,000 this year.

Jakobovits spoke about the relationship between religion and war and other topics at a news conference at the Church Center for the United Nations, where the award was announced.

"Religion, I believe, has a lot to answer for," Jakobovits said. "Religion has, in one respect, been responsible for the most intractable wars that have defied all efforts to find a solution over not only the past years but over decades."

The rabbi said the recent gulf war "has been proclaimed as what I can only regard as the ultimate obscenity, a holy war with its devastating impact on the integrity and independence of another small country." He said he "could not think of a greater perversion of religion other than to use the word 'holy' to wreak such destruction."

At the same time, Jakobovits said, "only religion, by proclaiming the fatherhood of God," can help achieve "the establishment of the brotherhood of man. If there is no father, there can be no brothers."

Drawing on his own tradition, he noted that when Jews celebrate the festival of Passover, "we do not gloat over the defeat of those" who were working for the destruction of the Jews. Jewish teaching says that "we are to feel the anguish even of the enemy," he noted. "They also had wives and children and mothers who suffered anguish."

To achieve peace in the world, Jakobovits said, "we will have to learn to feel with others and for others, however we disagree on procedures and rights."

Jakobovits was asked how he has been able to work for progress in religion in areas like biomedical ethics and interfaith understanding while retaining traditional views on subjects like the role of women, homosexuality and interfaith marriage.

In response, he said that his opposition to adultery is never cited in such lists of his alleged conservatism.

"Nobody has ever told me, 'Why aren't you more modern? Why don't you condone adultery?'" despite the fact that it is widely practiced and an accepted phenomenon of modern life, he said.

In explaining the purpose of the award, John Templeton, the Presbyterian layman and financier who established it in 1972, said, "The world's largest annual prize of any kind is the Prize for Progress in Religion. This is a way of saying to the world that progress in religion is more important than progress in any other area; in fact, more important than progress in all other areas combined."

Swaggart seeks followers, dollars

by Greg Garland

Three years after the sex scandal that led to his departure from the Assemblies of God, Jimmy Swaggart finds himself fending off lawsuits by creditors while seeking to persuade other pastors and congregations to join his World Evangelism Fellowship.

During the past 15 months, nine television stations and a local contractor have filed suits to collect on more than \$200,000 in overdue bills they claim the Jimmy Swaggart Ministries owe them.

To increase its cash flow, the Swaggart organization has leased out a building in the heart of its complex to the Louisiana Department of Environmental Quality for \$1.49 million a year and is working on another deal to sell developers 68 acres of prime real estate for \$11.2 million.

These moves follow the sale of three of the ministries' radio stations in 1989-90 for \$10.7 million and the sale of the organization's corporate jet for an undisclosed sum in November 1988.

Financial information is hard to come by from the Swaggart Ministries. It has re-

fused to make its books public or to answer any questions about finances. The ministries' personnel manual warns employees that "any unauthorized disclosure of information, regardless of its nature, will be cause for immediate dismissal ... as well as appropriate legal action."

Among other things, the manual directs employees, "do not talk about salary or money matters to anyone, even your closest friends."

The last time Swaggart released any details about the ministries' financing was in May 1987, when he indicated that he was collecting \$142 million a year from supporters.

The sex scandal led to Swaggart's withdrawing his membership from the Assemblies of God hours before he was to have been defrocked by the denomination in April 1988.

His magazine, *The Evangelist*, says that 45 churches and 557 ministers have joined the World Evangelism Fellowship that he has formed.

Some pastors say they have left the Assemblies to join the Fellowship. Swag-

gart, who was pressing the Assemblies to discipline Jim Bakker before the PTL scandal broke in 1987, recently described the denomination as "a cult" and charged that some of its officials were "in league with pornographers."

Joseph Flower, general secretary of the Assemblies, said the denomination isn't worried about competition from the Swaggart group.

"I don't think we consider it a threat," Flower said from his headquarters in Springfield, Mo. "We have to do what we feel we are called to do, and others have to do what they feel they are called to do."

In November 1987, Arbitron ratings indicated that Swaggart's weekly television program was viewed by 2.1 million U.S. households. That figure dipped to 359,000 for the May 1990 period but went up to 404,000 for November 1990, the latest period surveyed.

Robert Schuller held the top rating among televangelists for November 1990, with 1,301,000 viewers during the rating period. His program reached 151 markets, compared to 77 for Swaggart. (RNS)

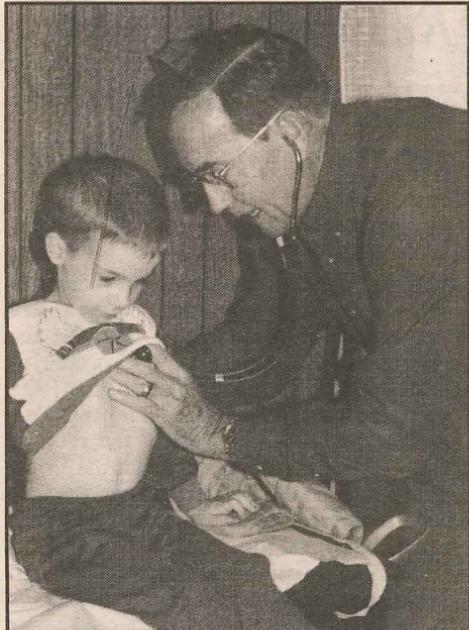


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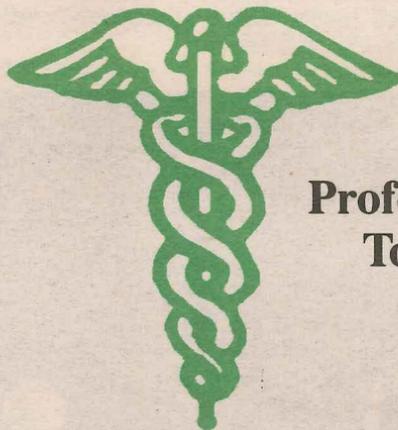
Dr. Sam Massey, San Antonio, Texas is chief of surgery at one of the largest military hospitals. He takes numerous volunteer mission trips for both home and foreign missions. He directs Mountain Missions, Inc., a non-profit agency dedicated to medical missions. He flies a Navy jet to Knoxville and rents a car for his monthly campus visits. Dr. Massey sees approximately 16 patients per visit.

Dr. Massey encourages 3-year-old Chad Gaskey to breathe deeply so he can listen with his stethoscope. Chad is the son of Randy and Lynn Gaskey, Hammond, IN.



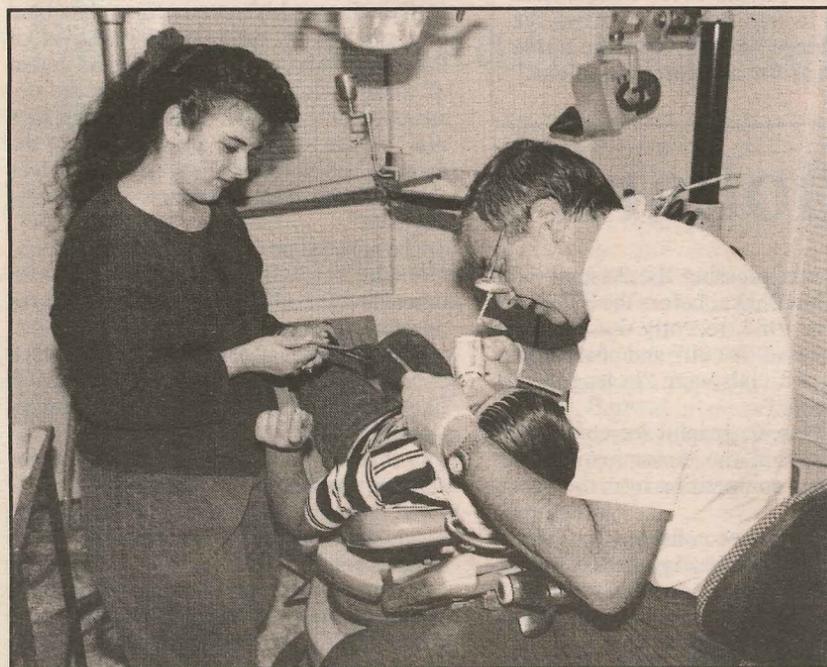
Jane Dawson came to Clear Creek from Cambridge, OH, where she worked for seven and one half years as a health department senior visiting nurse. Her nursing experience includes pediatrics and obstetrics. Upon graduation from Clear Creek in May 1991, she plans to further her nursing education. She and her husband John have two daughters and two grandsons.

The Dawsons planned to go into missions and were able to fulfill that call in Pineville. They have a deaf ministry at Newtown Baptist Church where they are members. Jane will graduate with a BA in Ministry.



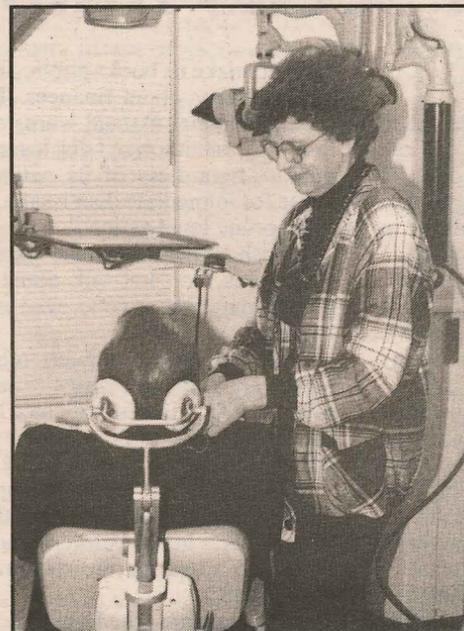
Professionals Giving of Themselves To Help Clear Creek Families

Since Dr. Les Langley entered semi-retirement, he devotes more time to volunteer work. He sees children at Clear Creek approximately once a quarter and has donated equipment and supplies to the clinic. He is a deacon and teaches a men's Sunday school class at Severns Valley Baptist Church and has been a counselor with Bill Glass Prison Ministry since 1974. He helped organize the Hardin County prison ministry and ministers there each Sunday afternoon. Langley volunteered four weeks in Ogbomoso, Nigeria in 1982 and seven weeks in 1990 in Brazil through the Kentucky Partnership.



Walton, Ky dentist John Maddox learned of Clear Creek through Dr. Ken Rich of Williamstown, KY. Dr. Maddox volunteers his service to Clear Creek families. He has been involved in private practice since 1957. A graduate of University of Louisville, he and his wife have two children and are members of First Baptist Church, Walton. Foreign Mission Board partnerships have taken him to Haiti, Dominica, and twice to Guatemala. On a typical day dentists at Clear Creek see 12-14 patients for cleanings, exams and X-rays.

Michelle Stallings (left), wife of first year student Randy, from Owensboro, KY is a trained certified dental assistant. She received certification from Breckridge County Area Vocational Center in Hardinsburg, KY.



Mrs. Clara Barnett is also a dental assistant with 8 years experience. In 1986 Mrs. Barnett left a dental position in Louisville to become the Kelly Hall supervisor. One dentist remarked, "Clear Creek truly has a multi-talented staff."