

## Churches must meet 7 basic needs, pollster claims

by Mark Wingfield

Every church needs to meet seven needs that touch the average American, the nation's best-known pollster said.

George Gallup Jr. presented the list to a group of Southern Baptist pastors and missionaries at a ministries conference last week.

Drawing upon data gathered from various national polls, Gallup said the church should strive to meet the needs for:

- Shelter and food. This is the most basic need of all people and therefore must top the list, he insisted.

- Belief that life is meaningful and has a purpose. Seventy percent of Americans believe this, yet as many as two-thirds of

them believe most churches and synagogues are not effective in meeting this need, Gallup reported.

"The fact is, significant numbers of people find churches irrelevant, unfulfilling or boring," he said.

- A sense of community and deeper relationships. "Radical individualism" is taking hold on Americans, causing them to be among the loneliest people, he said.

- To be appreciated and respected. "As many as one-third of American people have a low sense of self-worth or self-esteem," Gallup said. "Significantly, we discovered the closer people feel to God, the better they feel about themselves. They're more satisfied with their lives than others, they're more optimistic and lead healthier lives."

- To be heard. Unchurched people were asked what could draw them back. The answer: "If I could find a pastor, priest or rabbi with whom I could share my religious needs and doubts," Gallup noted.

Additionally, he said, laity desire more significant leadership roles in the church. "If churches want to keep the laity in the church, ... they need to be given leadership roles. Clergy need to listen more carefully to ... the laity."

"Religion of the future is more likely to be shaped from the bottom up than from the top down. Americans overwhelmingly think the future of the church will be shaped by the laity more than by the clergy. Not only do they believe it will happen, they believe it should happen."

- To experience growth in faith. "People do not like to suffer periods of spiritual stagnation," he said.

"Seven out of 10 Americans say they have experienced a change in faith during their lifetimes."

"Churches need to pay close attention to the passages people experience in their faith lives. They need help understanding the significance of these changes."

- Practical help in developing a mature faith. "The clergy often make assumptions about the depth of religious commitment of members of their churches," Gallup said. "Clergy therefore often find themselves trying to win support for programs and causes from a laity that is spiritually listless and uninformed." (BP)

## Board comes to Kentucky to celebrate century of service

by Pat Cole & Linda Lawson

A century-long partnership between the Southern Baptist Convention's oldest theological institution and the denomination's publishing house highlighted special services April 30 at Southern Baptist Theological Seminary in Louisville.

Two of Southern's original faculty members, Basil Manly Jr. and John A. Broadus, played key roles in the development of the SBC Sunday School Board, said board President Lloyd Elder. "Two of the giants in your history are giants in our history," he stressed.

Manly chaired a committee that in 1863 recommended the establishment of the SBC's first Sunday School Board.

Broadus was the first secretary of the initial Sunday School Board, which lasted only 10 years. He taught at the seminary in addition to his duties with the board. Later, he urged the formation of the current Sunday School Board in 1891.

Broadus and Manly have been so revered by the board that the first syllables of their last names form the trade name of the board's book publishing arm, Broadman Press, Elder noted.

"We have come from the Sunday School Board to say thank you," Elder said. "Thank you, not just to those gone by but those who are part of this great institution now, because we are tied up together in the bundle of ministry and life of Southern Seminary and the Sunday School Board."



**HISTORIC MARKER**—Southern Baptist Sunday School Board President Lloyd Elder (second from left) recalls the contributions of J.M. Frost, first president of the board, at a ceremony at Frost's grave site in Louisville last week. Mem-

bers of the Frost family joined representatives from the board, Southern Baptist Theological Seminary and the Kentucky Baptist Convention to unveil a plaque commemorating Frost's service. The board is 100 years old. (Photo by Jim Veneman)

## Partnership with Brazil enjoys fun & games

### partnership missions

by Marv Knox, Editor

Fun and games opened Brazilian Baptists' eyes to new opportunities for evangelism during a springtime partnership missions project with Kentucky Baptists.

"Finally, God has sent a recreation team to the state of Espirito Santo to enlarge our perception of the church recreation program," reported Peter Simoes, an interpreter for six Kentucky Baptists who worked in Brazil April 18-May 1.

"This team taught us that the program involves not only puppets, but also fun music, sports and games (and) ... a very serious message."

The trip was part of an ongoing partnership effort between Baptists in Kentucky and Espirito Santo:

The Kentucky recreation ministry team was comprised of Hunter Bates, a staff member with Williamsburg public schools and a member of First Baptist Church of Williamsburg; Mel Doughty, campus minister on four campuses, from Mayfield; Bill Ellis, minister of education and youth at First Baptist Church of Williamsburg; Rick Howerton, campus minister at Northern Kentucky University in Highland Heights; Ed Pavy, minister of education and youth at Edgewood Baptist Church in Nicholasville; and Tom Smoot, associate director of the Kentucky Baptist student work department.

"I do believe that the Lord brought these guys over here with the purpose of sharing with Brazilian people that the church recreation ministry has more to do with the gospel than people thought it would," Simoes said.

Hundreds of Brazilians heard the gospel message as they played games, he added, noting at least 25 teen-agers made professions of faith in Christ.

The Kentuckians reached their goals,

because they were able to do what the Brazilians requested, said Smoot. They led recreation clinics in three cities and spoke in schools there. They also conducted a retreat for students at a Baptist school in Vitoria.

A particularly satisfying aspect of the project was that participants in the clinics were able to provide leadership for the retreat, Smoot noted: "They became the leaders for us. That encouraged them and reinforced the learning they did in our recreation labs."

Kentuckians hope their ministry will be multiplied. Brazilians they met now can provide Christian outreach ministry to their communities through popular forms of recreation, Smoot said.

Summer will be busy for the partnership, said Coordinator Calvin Wilkins.

Volunteers are needed to spend June teaching conversational English, he noted. But volunteers for other projects have been so plentiful that some have had to be turned away, he added.

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May 7, 1991

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# Middle East relief efforts tap into contingency funds

by Art Toalston

Southern Baptist relief efforts for Kurdish refugees and other victims of war in the Middle East are taking shape—at a potential cost of \$2.4 million or more.

A C-130 cargo plane left South Bend, Ind., May 1 carrying relief equipment, supplies and medicines to outfit four Southern Baptist feeding stations in Iran and two medical ministry posts along the Turkey-

Iraq border.

To date, Southern Baptist Mideast relief efforts have involved more than 100 missionaries, staff members of the Southern Baptist Foreign Mission Board, Brotherhood Commission and Texas Baptists, and volunteers from several states.

The relief effort will deplete the Foreign Mission Board's general relief fund, said John Cheyne, who coordinates the board's human needs ministries.

The board has two relief accounts—general and hunger—that rely on donations from Southern Baptists above regular church giving. General relief is used for such non-food expenses as medicine, blankets and temporary housing. FMB President R. Keith Parks has authorized up to \$1 million in contingency funds to provide interim financing for Mideast relief.

With general relief funds at a deficit, it "stretches our ability to respond to other

emergency needs to the very limit without further contributions," Cheyne said.

Donations for Persian Gulf ministry or general relief work may be sent to the Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.

The Brotherhood Commission also has created a special fund for Kurdish relief work. Donations may be sent to Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104. (BP)

## Kentuckians to help count ballots at SBC annual meeting

### around the sbc

Two Kentuckians have been named to the Southern Baptist Convention's tellers committee by SBC President Morris Chapman.

Charles E. Cloyd, a layperson from Hickory Baptist Church in Mayfield, and Stanley Cole, pastor of Kento-Boo Baptist Church in Florence, will serve on the committee during the SBC annual meeting June 4-6 in Atlanta.

The tellers committee tabulates votes taken during the national meeting.

### In other news from around the SBC:

**Mail resolutions now.** People who have resolutions to be considered by messengers to the SBC annual meeting should mail them to the resolutions committee.

Proposed resolutions should be sent to: SBC Executive Committee, 901 Commerce St., Nashville, Tenn. 37203, Attention: Committee on Resolutions.

**Brotherhood delays election.** The SBC Brotherhood Commission has delayed the election of a new president until June 5.

The BC's presidential search committee hoped to propose a candidate at the agency's trustee meeting late last month, but members decided they need more time.

An offer has been extended, but the candidate needs one to three more weeks to decide whether he will accept, said search committee Chair Wendell Reed, who predicted a near-unanimous vote. The ballot will take place at a called BC meeting



**EPIDEMIC CONTINUES—Cholera-infected patients wait at a Peruvian hospital for medical treatment. The Southern Baptist Foreign Mission Board and Lutheran World Relief have been leaders in fighting the raging epidemic. (Photo by RNS/Reuters)**

during the SBC annual meeting in Atlanta.

**Southeastern profs affirm articles.** The faculty at Southeastern Baptist Theological Seminary in Wake Forest, N.C., has voted to affirm the school's articles of faith, prompting President Lewis A. Drummond to call it a "first positive move."

Professors unanimously adopted a "Statement of Continuing Commitment and Cooperation." It has seven points: affirma-

tions of faith in Christ and belief in the divine inspiration of scripture; loyalty to their churches; affirmation of their relationship to the SBC; the seminary's statement of purpose and its articles of faith; the criteria for accreditation used by the schools' two accrediting agencies.

**Multi-ethnicity urged.** Participants in an SBC race-relations consultation have asked convention President Chapman to appoint

a multi-ethnic advisory committee to help him achieve "significant—more than token—multi-ethnic representation" on SBC boards and professional staffs.

Such a committee would help the SBC reach racial and ethnic balance in its power structures, participants said.

They also asked Chapman to convene leaders of other U.S. Baptist denominations to address racism.

**Historical Commission celebrates.** The SBC Historical Commission celebrated its 40th birthday and its executive director's 20th anniversary this spring.

The commission honored Lynn E. May Jr. on his 35th anniversary as an HC employee and his second decade at the helm. Commissioners presented him with a "Special 40th Anniversary Distinguished Service Award" and started a study grant endowment in his honor.

The HC also presented three awards of excellence. They went to:

- C. Penrose St. Amant, the Distinguished Service Award for outstanding contributions to Baptist history. St. Amant is a former dean of the School of Theology at Southern Baptist Theological Seminary in Louisville and a former foreign missionary educator.

- Bill J. Leonard, the Norman W. Cox Award for the best article published by the HC in 1990. Leonard, a professor of church history at Southern Seminary, wrote "Southern Baptist Relationships with Independent Baptists."

- Fred Anderson, the Davis C. Woolley Award for outstanding achievement in state Baptist history. Anderson is executive director of the Virginia Baptist Historical Society.

## Strong April brings state's budget almost even with last year

by Marv Knox, Editor

Kentucky Baptists' Cooperative Program enjoyed its best April in history. The strong showing brought the convention's struggling unified budget almost even with last year's pace.

April receipts totaled \$1,545,913. They brought the year-to-date total to \$10,986,005 at the end of eight months of the 1990-91 fiscal year.

Receipts for the month were \$347,530, or 29.0 percent, over receipts for a weak April 1990.

Year-to-date receipts remained \$37,262, or 0.3 percent, below the total for the same period last year. That compares to an inflation rate of 4.9 percent.

Although the budget picture improved in April, it still has bleak aspects. Receipts remained \$943,636, or 7.9 percent, below the budgeted goal.

Nevertheless, April income created "relief and appreciation" among budget managers, said Barry Allen, director of the Kentucky Baptist business division.

"We had a very good April," Allen said, noting that factor can shape the balance of the year. "Had we gone into the last four

months of the year way behind, that would have been very discouraging.

"If you look at the last two years, you'll see that the last four months have been extremely good. If we can't duplicate that pattern, the last four months this year will be extremely difficult."

For example, monthly receipts for the May-August period last year averaged 9.6 percent more than monthly income for the first eight months of the fiscal year. The monthly average for May-August 1989 topped the average for the first eight months of that fiscal year by 13.1 percent.

So, the good news is that Kentucky Baptists tend to give well at the end of their fiscal year. The bad news will come if the trend does not hold.

### Georgetown still seeking next president

Georgetown College's presidential search committee still is accepting nominations and interviewing candidates, reported committee Chair Bill Barnett.

The committee "is not in the position to make a recommendation yet," Barnett, an attorney from Harrodsburg and Georgetown trustee, said last week.

"The bottom line," said Allen, "is that our last four months must average 11.6 percent ahead of the averages for the first eight months, just to equal last year's total."

The Kentucky Cooperative Program received \$17.1 million last year. That amount would put this year's receipts \$776,000, or 4.3 percent, below the budget goal of \$17,894,462, Allen noted.

A unique factor affecting this year's Cooperative Program receipts has been money designated directly to the KBC operating budget, he said. The money primarily has come from moderate churches that want to limit or discontinue their participation in the national Cooperative Program, allocated by the conservative-controlled Southern Baptist Executive Com-

The committee has been seeking a president for the Kentucky Baptist school since the retirement of W. Morgan Patterson at the end of January.

Tom Benberg, the college's vice president for administration and finance, is serving as acting president while the search continues.

mittee.

"Through April, we have received \$167,000 designated for the state convention," Allen said. "At the same time last year, the amount was \$7,600."

In dollars, the amount appears large, but it is only 1.5 percent of the Cooperative Program receipts. It has come from about 25 churches, Allen reported.

If that \$167,000 is added to the KBC's share—61.25 percent—of its Cooperative Program receipts, then the state convention's operating revenues are ahead of last year, Allen said.

However, he noted, about \$60,000 of that total was escrowed during the 1989-90 fiscal year but not contributed until after the current fiscal year had started.

Still, the contribution indicates money is being given to KBC causes outside the traditional state-national Cooperative Program route, he said.

The Cooperative Program begins in individual churches, where members give their offerings. Churches pass a portion of their undesignated receipts to state conventions, which pass a portion of their receipts to the national convention for use worldwide.

# Kentuckians to start new careers on familiar turf

by Beth W. Prassel  
State Correspondent

Unlike many couples on foreign mission fields, Scott and Joyce Pittman will begin their missionary careers in familiar territory.

The Pittmans will return to Vitoria, Espirito Santo, Brazil, where they worked as volunteers through the Kentucky-Brazil Baptist mission partnership.

"The volunteer trips helped us get a better handle on the people, the country and the culture where we'll be serving," said Mrs. Pittman. "Most couples don't get to do that."

Pittman, a 1983 graduate of Southern Baptist Theological Seminary in Louisville and pastor of Simpsonville Baptist Church since 1986, never thought his trip might be preparing him for full-time missions.

"But the Lord had other things in mind," he said.

During his first trip to Brazil in October

1989, Pittman preached revivals in two churches, in the cities of Piuna and Itaipava. He also did some street preaching, house-to-house visitation and witnessing.

By the time Pittman returned home, his wife knew she wanted to go back with him.

The Pittmans both went to Brazil in August 1990. They stayed in Vitoria and worked as part of an evangelism team in the Baptist church of Resistencia.

The couple agreed that God used their experiences in Brazil to lead them toward full-time work.

"I saw firsthand how God could use me on foreign soil," said Pittman. "I feel there's no reason why I shouldn't go and serve where there's a great need."

Pittman noted the "tremendous openness" of the people and their willingness to discuss Christianity. "I don't remember getting turned away by anybody."

He described standing on the street corner and being able to give away gospel tracts to anyone who passed. "They're

hungry and open. ... It was so exciting to see people responding to the gospel," he recalled.

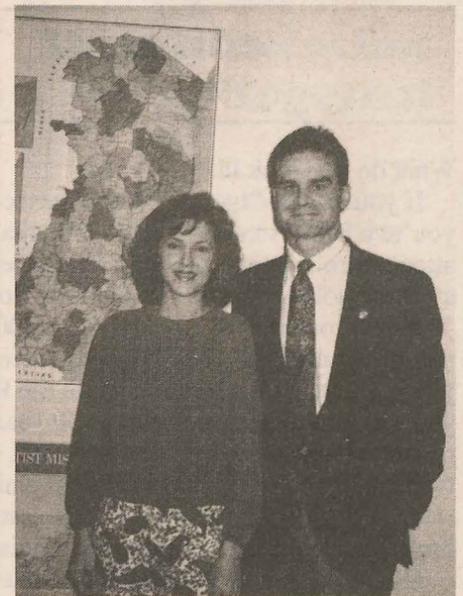
Mrs. Pittman said she felt the call to missions before the trip with her husband. "But the trip reinforced my call and gave me a true picture of foreign missions," she said. "Reading about it is one thing; doing it is another."

The Pittmans have completed application for service through the Southern Baptist Foreign Mission Board and have been recommended for final approval and appointment June 18 in Richmond, Va.

After a year of language study in Campinas, Brazil, they will return to Vitoria, where Pittman will work in urban evangelism, helping the Brazilians develop their own ministries.

He also will teach Greek and New Testament in a Bible college.

Mrs. Pittman will be a church-and-home missionary and will teach their 10-year-old daughter, Erin.



Joyce & Scott Pittman

## 6 Preachers plus 1 church equal revival in Beattyville

by Mary Royals Driskill  
State Correspondent

How many preachers does it take to do a revival? Six. That is, if you're Beattyville Baptist Church.

Four pastors from Red River Baptist Association churches, one associate director of the Kentucky Baptist Sunday school

department, and an area mountain missions director preached revival services at Beattyville Church last month.

"I thought it was good," said Frances Oliver, longtime member. "I liked it better than just one evangelist."

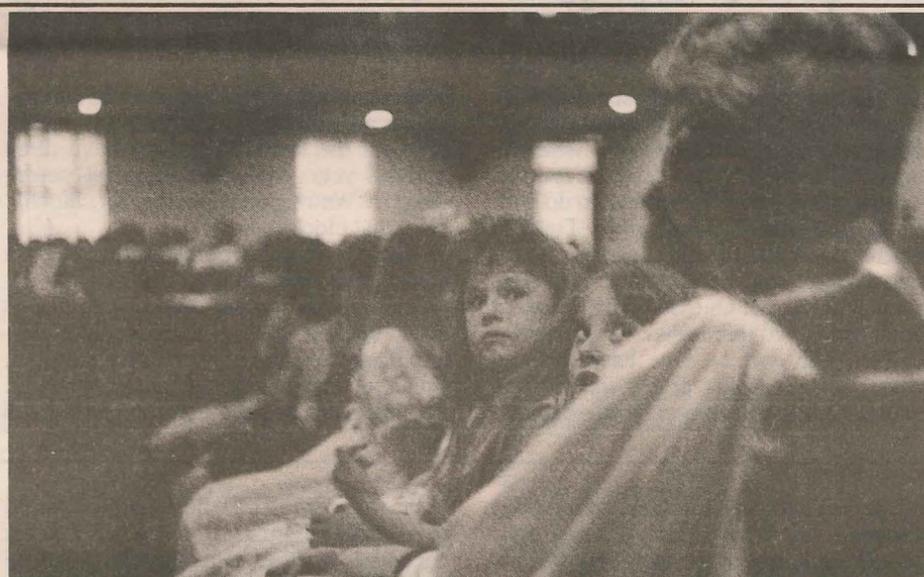
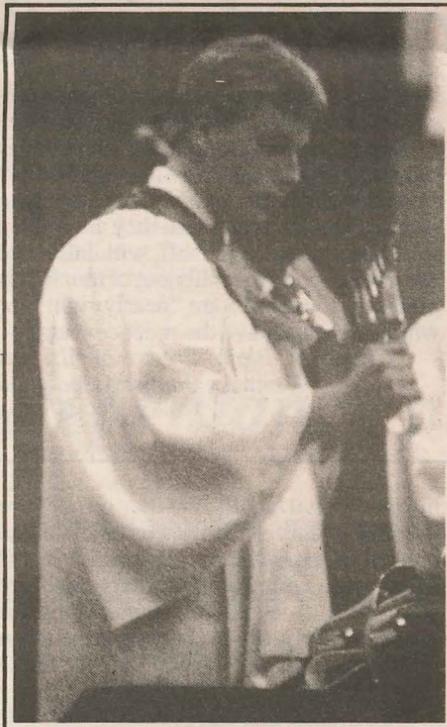
Pastor Alonzo Dixon wanted to let his church get reacquainted with its association and meet other pastors. A six-pastor revival

was one way. Dixon came to Beattyville almost a year ago. When he asked the church about the last revival, members couldn't remember when they'd had one. He preached a fall revival himself and began reviving the associational ties.

"Some of the pastors stressed the idea of belonging" to the association, noted Dixon. He wanted his church to feel a part of the

eight-church group. This was the first time the church had multiple preachers for revival.

Dixon admitted advantages to having one evangelist, noting, "One preacher gets a feel for the people and what they need." But he hopes this "different preacher every night" approach helped his church get a feel for its relationship to other Baptists.



**MUSIC MAKERS**—Kentucky Baptist musicians from across the southeastern part of the state participated in the regional music festival at First Baptist Church of Hazard last month. Jay Buckner of Hazard played handbells, while the Music Makers of First Church of Hazard awaited their turn. (WR photos by Mary Royals Driskill)

## Angler-turned-pastor now 'fishes' for people

by Joe Brooks  
Clear Creek Baptist Bible College

William "Bub" Rogers' love for fishing led him to become a fisher of men.

In fact, fishing angles up several times in his Christian journey.

He talked fishing the night he professed faith in Christ. Ron Barnett, his pastor at Fairview Baptist Church in Waynesburg, discussed hunting and fishing for more than an hour before mentioning the Bible. But Barnett hooked Rogers' interest and reeled in a new disciple.

A year later, Rogers received a call to preach after a long night of fishing.

He and a friend were scheduled to go fishing Dec. 31, 1986, at 4 a.m. But when Rogers arrived, his friend was not ready to leave. With time to spare, Rogers went to

church to pray.

"I had been struggling over whether God was calling me to preach," he remembered. "I prayed to know God's will and that he would show me that night." He left the church and went fishing, confident God would answer his plea.

When he returned home, he learned that Pastor Barnett had been trying to contact him about preaching the next Sunday evening.

Rogers realized his pastor's call verified God's call. Many other requests to preach confirmed the call.

He eventually moved to Clear Creek Baptist Bible College in Pineville, where his education strengthened his desire to be a "fisher of men."

The move to Clear Creek proved difficult, but students encouraged Rogers and

his wife, Kaye. At first, she was skeptical and now recalls, "I didn't know if he knew what he was doing." But she eventually joined his call to ministry.

He occasionally has found time from ministry studies to fish in Clear Creek, where he caught a three-pound small-mouth bass last year.

And he also preaches a sermon called "Fishers of Men," in which he compares fishing techniques with evangelism.

"I use my rod and reel as an object lesson," he notes.

But even away from the pulpit he uses a common interest in fishing as an opportunity to share his faith in Christ.

He recently became pastor of Howard's Mill Baptist Church in Mt. Sterling, where he fishes—for new Christians—all year 'round.

## Breakthrough set for next October

by Denise Day Spencer  
State Correspondent

October 1991 will mark a breakthrough in Bible study for Southern Baptists.

Sunday school curriculum will undergo its first dramatic improvement in 20 years, a change called "Breakthrough" by denominational Sunday school leaders.

Some 275 associational Sunday school leaders from across Kentucky met in Louisville this spring to learn about the changes. The "ASSISTeam" members gathered at Melbourne Heights Baptist Church and heard representatives from the Southern Baptist Sunday School Board describe the new literature.

ASSISTeam members now have the task of educating churches in their areas. The teams exist in nearly every Kentucky association to strengthen local Sunday schools. Trained by the Kentucky Baptist Sunday school department, teams are available for workshops and consultations across the commonwealth.

ASSISTeams can help churches with "methodology, curriculum and motivation," said Sunday school Director Chip Miller. "The state department and ASSISTeams are very much available."

This year's annual ASSISTeam conference nearly doubled the enrollment of previous years.

Miller attributed this increase to interest in curriculum improvements.

"We've done the largest survey of all our materials that's ever been done in the Southern Baptist Convention. The last major change was in 1970," he said.

Some of the most noticeable differences in Sunday School literature will be:

- A stronger emphasis on the Bible.
- Greater emphasis on evangelism.
- Increased application of Bible truths to daily life.
- More flexible lesson plans.
- A more attractive design.

# Recorder survey will help shape your newspaper

## editorial

Marv Knox

What do you look like?

If you are the "typical" Western Recorder reader, you're a layperson, older than 55, female. You attended college and probably graduated; you have a "white collar" job, or you did until you retired. You are a member of a church with 300 or more members and hold at least one volunteer position in your church. You also are loyal to the Recorder; you've been reading it for 15 to 30 years, spend 30 minutes to an hour with it every week, read it twice, use it in preparation for your church jobs and refer to it when you discuss Baptist issues. You probably live in the Lexington or Louisville areas.

Of course, very few people look exactly like that reader portrait. But it represents the traits that received majority responses in a new survey of Western Recorder subscribers. The survey was conducted by Craig Communications, a professional public relations/marketing organization in Nashville. It's a central element in a marketing/promotion plan to help guide the Western Recorder staff and board of directors for the next several years.

The survey turned up an encyclopedia of infor-

mation about Western Recorder readers. For example, we now know that 9.5 percent of our readers are church staff members, including pastors; 25.4 percent teach Sunday school; 7.8 percent are age 18 to 34; 48.7 percent file the paper for reference; 11.4 percent think it doesn't have enough photos.

In addition, we have pages and pages of comments from young (about age 40 and under) Kentucky Baptists who do not read the Recorder. We have similar documents from directors of associational missions, employees of other Kentucky Baptist institutions and Baptist Building staff.

"Why?" you ask. "Why go to all this trouble to know statistics and opinions from Baptist folks across Kentucky?" Good question. The Recorder's board of directors approved and the staff supported this extensive study because that knowledge will shape our thoughts and actions as we develop and prepare for years to come.

We're fighting a trend. A Time magazine poll revealed that younger people, especially the generation just behind the Baby Boomers, don't care very much for news and information. They read less and even watch less news and "infotainment" on TV than their parents did. All of us who depend upon public interest have a more difficult time capturing that interest than did our predecessors.

But we at the Recorder think the problem is

bigger than that. As we talk to pastors and other ministers, nominating committee members in our churches and Baptist Building staffers, we find we're all dealing with commitment. Anyone who must urge people, especially young adults, to make commitments has a tough job.

The Western Recorder board and staff believe we're all in this together. We're partners with Baptist program staff, ministers, church leaders. Most of all, we're companions with laypeople in our churches: People who have a tough time finding time to do all the things they have to do, much less ought to do. People who are trying to figure out what it means to be a faithful Christian in a changing, increasingly secular world. People who wonder what it means to do and be church in that topsy-turvy world. People who want to know how to raise children, care for aging parents, age gracefully, make right decisions, meet spiritual and physical needs in their communities.

Well, we're searching, too. We're trying to learn what it means to publish a newspaper that helps those people. We're planning to make changes, even though we don't know what they'll be. We'll make mistakes and have to start over. We hope we'll make progress and help increasing numbers of our fellow travelers on the Christian journey.

Please pray for us. And give us your ideas. Our address is P.O. Box 43969, Louisville, Ky. 40253.

## Timepieces & theological diversity: concern for 'nearly right'

### viewpoint

I never really did like Daylight Savings Time, even as a child after World War II, when it upset my radio listening. (St. Louis was on it; we weren't, in Southern Illinois.) This may simply reflect my rural background; DST seems to work best even now for "city folk."

But with the complexity of the digital quartz timepiece, my dislike has intensi-

fied. (Please don't say it's "just old age"! I have yet to re-set the clock in my car! (Of course, our grandson changes it when he comes to visit.)

Now, what does all this have to do with Southern Baptists? Simply this: Twice a year, when all the timepieces in our house need to be re-set, it seems they are determined to disagree! One is still on Standard Time; one is two minutes slow; one a minute fast; one correct. One hasn't run in years; we're keeping it for the antique beauty. Yet it is still correct twice a day! All

of this confuses everyone until the adjustments are finally made. ("It's just about time for the news!" "No, we have three minutes yet; go ahead with what you're doing!" "We're going to be late for church!" "No, that clock is fast!")

There is ample room for diversity in clocks. We have quartz, electric, battery, "wind-up," digital and traditional; one is even "cuckoo" and sometimes makes disturbing noises. And of course they are large, small, diversely colored, old and newer. But if we are to heed them, regardless of

style, they need to keep correct time! Diversity is in externals, not in the basic message!

Surely the work of Baptist churches is more important than knowing whether it is 9:58 or 10:01. No one pays attention to stopped clocks, even when they are right; a timepiece three hours off will influence only those who are totally out of touch. It is precisely those who are "nearly right" for whom we must have the most concern!

Charles R. Blair, director of missions  
West Kentucky Baptist Association  
Clinton

## baptist forum

### Pray for the children

What can I say? I have been writing these letters every Mother's Day since 1984 and 10.5 million aborted babies ago. But if these letters save the life of one child, I guess my efforts are not completely in vain.

Every day, over 4,000 babies are being torn piece by piece from their mother's womb or burned to death by saline solution. These pieces of aborted "tissue" have fingerprints and can feel pain at eight weeks, and their heart beats at three and one-half weeks.

How can a society that puts out the flag

and yellow ribbons for their servicemen husbands tear their children from their uterus? Ignorance of the facts and greed is the only answer.

You better start praying for the children of this nation, or it will be our end.

Valerie Schook  
Fern Creek

### Trust professors

As a recent graduate of Southern Baptist Theological Seminary, I read about the "covenant renewal" with very mixed feelings. I commend the trustees who voted for the covenant in that they show at least some concern for the future of the seminary.

As I continued to read, I found that some

of the trustees felt that the document would be a "matter of trust." If this means that the concern is whether or not the faculty can be trusted, then it is obvious that some of the trustees do not know the heart of Southern's faculty.

In my three and one-half years of education at Southern, I never met or sat in the class of any professor who I did not feel I could trust completely. Not only do I believe they are trustworthy to "keep the faith," I believe it is a matter of persecution and ridicule to give any indication that they need a document to ensure their trustworthiness.

Since the trustees feel that the faculty needs to be more "balanced," they certainly have the right to express that concern and

hire additional faculty, but they do not have the right to doubt the trustworthiness of the present faculty. Southern is a place that is filled with competent scholars who are committed to teaching and preaching the gospel of Christ which challenges the status quo and encourages fresh thought about how to go about "doing the word."

I truly hope that this covenant has for its purpose to improve relations rather than put a gauge on the trust of the faculty.

I thank God for the Southern faculty because they were always willing to listen to my concerns and minister to me in my struggles. I assure you, they can be trusted completely.

Lee Fesler  
Burkesville

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# Baptists believe, but don't study, Bible

**about southern baptists**  
part 2 of a 4-part series

by Linda Lawson

Ninety-five percent of Southern Baptist adults believe the Bible is the "actual" or "inspired" word of God, but a much smaller number have a regular worship period at home or attend Bible study at church, a national study showed.

About 1,400 Southern Baptists responded in the study conducted by the Southern Baptist Sunday School Board's corporate planning and research department in conjunction with HTI Custom Research of Chicago.

Respondents in the national sampling included church leaders, active members and inactive members.

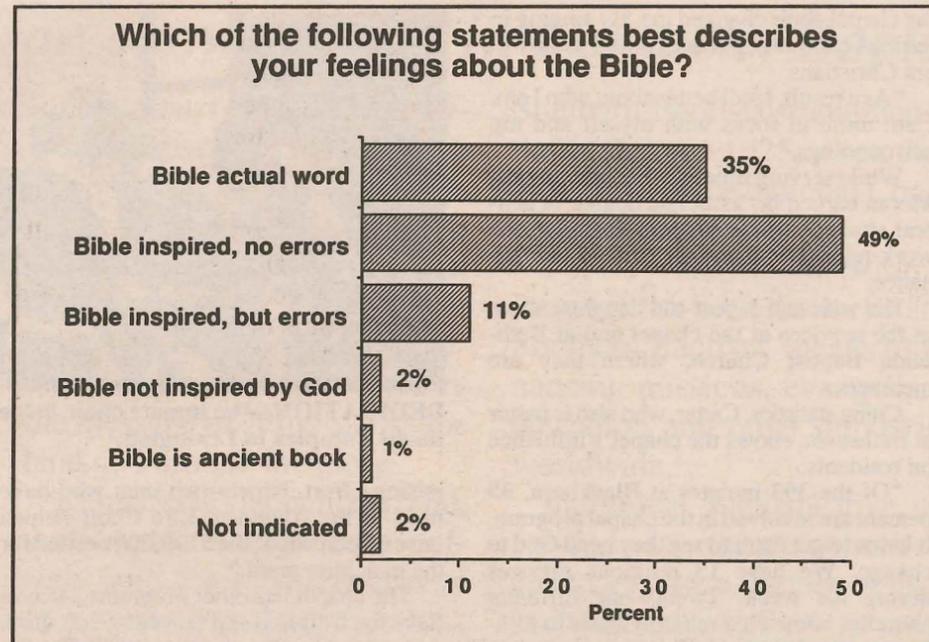
Asked to select from five statements the one that best described their feelings about the Bible, 35 percent chose, "The Bible is the actual word of God, and is to be taken literally word for word."

Another 49 percent chose: "The Bible is the inspired word of God. It contains no errors, but some verses are to be taken symbolically rather than literally."

Eleven percent selected, "The Bible is the inspired word of God, but it may contain historical and scientific errors."

Among the remaining 5 percent of Southern Baptists, 2 percent said, "The Bible was not inspired by God, but it represents humankind's best understanding of God's nature." One percent described the Bible as "an ancient book of human fables, legends, history and moral precepts." Two percent did not respond.

The 95 percent of Southern Baptists describing the Bible as the word of God or inspired by God compares to 89 percent of church members and 63 percent of unchurched Americans participating in a 1988 study by the Princeton Religion Re-



search Center.

In the Southern Baptist study, one-third (34 percent) said they have a daily private worship period when they read the Bible, while 12 percent said they never have individual worship or devotions.

Other responses to the question included: weekly devotional period, 9 percent; monthly, 1 percent; varies at different periods, 36 percent; as occasions arise during the day, 8 percent.

Only 8 percent of respondents indicated they have a daily family worship period in which they read the Bible, while 49 percent said they never have a family worship time at home.

In other responses, 3 percent said they have a weekly family worship period; 1 percent, monthly; 25 percent, varies at different periods; and 13 percent said they were single and the question was not applicable.

Twenty percent of respondents said they had attended no religious services in the

previous six months other than weddings, funerals or special holidays. Forty-five percent said they had attended no Christian education program—Sunday school, discipleship training, etc.—in the previous six months.

Almost half (44 percent) said they frequently read literature at home provided by their church. Literature may include Sunday school lessons, Christian magazines, workbooks or other items.

Another 25 percent said they occasionally read literature from their church, while 17 percent indicated they rarely read such material. Only 13 percent said they never read literature from their church.

When reading the Bible, 62 percent indicated a preference for the King James Version, with the remainder divided among several contemporary versions.

Thirteen percent selected The Living Bible; 9 percent, New International Version; 6 percent, New American Standard; 5 percent Revised Standard Version.



**on  
mission  
together**

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

## Strawberries

As the crow flies, my new grandson lives about 5,000 yards from our house.

However, Interstate 71 separates the two locations and limits our choices either to a 20-minute walk or a six-minute drive.

Marshall Steven Clifton is a quiet little fella when I'm around; most of the time in my arms he sleeps, his bright blue eyes searching for focus on this big head above him when he does manage to open them.

A couple of times he was crying when I left. On those occasions, I sampled one of the "joys" of grandparenting—leaving a crying child in the hands of the parents and going home to a quiet bedroom. Not bad at all!

The other night we called them to ask if we could drop by and go for a walk. They strapped Marshall in the stroller; I pushed it. At least one lady smiled when she drove past the five of us. I suspected she was smiling at the old man pushing the baby. She knew a granddaddy when she saw one.

On another night, we dropped by with some things. Sharon and Steve had gotten some fresh strawberries and invited us in.

Soon I was sitting in an easy chair, holding Marshall in my left arm and eating ice cream and strawberries from a bowl propped on my leg against an arm of the chair.

I was tempted to put a touch of the vanilla ice cream on his lips when the two ladies weren't looking. But I figured there would be another day, later, when he would let me buy him a dairy queen; or let his other granddaddy, Gil Clifton, treat him to a hot dog at a Cincinnati Reds game.

Right now, however, all he does is sleep, eat, stretch, and cry to let them know he needs changing.

In the middle of my ice cream and strawberries, I had the sensation that I had dropped something from the spoon.

I felt around my khakis and the chair. Nothing. Minutes later when I handed Marshall back to his mother, I saw it and they saw it—a strawberry—and a large red spot on the baby blanket and on his little one-piece outfit.

I looked sheepishly at Alice and Sharon. I had assured them earlier that I had not dropped anything.

Later, Sharon called Alice to tell her the stain was gone from both, and she wanted me to know so I wouldn't worry.

Actually, I was a little disappointed. I had fantasized that she might save the blanket with the stain to remind him someday of his granddaddy Bill.

I guess I'll have to do something else to remind him ... something a little nicer than a strawberry stain.

## Repentance provides key to unlock revival

**lord, send a revival**  
part 2 of a 5-part series

by Lewis A. Drummond

In the previous article on spiritual awakening, we discovered that the real revival rests in the sovereignty of God. God alone is our only hope. Free grace is our only plea.

Grace implies two aspects of revival.

First, a true awakening always begins with the people of God, for we believers are first and foremost people of grace. Certainly nothing will happen in the lost world if nothing happens in the saved church. "Judgment must begin in the house of God" (1 Peter 4:17).

Secondly, the principle of grace raises the question: What is the initial reviving work of the Holy Spirit that he effects among believers? The answer can all be summed up in one pungent word: "Repentance." The primary move of God on his people in revival is to move them to deep and profound repentance.

It was Tuesday morning, Feb. 3, 1970, in the little town of Wilmore, Ky. In the center of that small community lies Asbury College and Theological Seminary. That February morning, the students in the college had assembled for chapel. One of their

professors was to preach. But as he came to the podium, he said: "I have no message for you today. Perhaps someone of you may have a word for us." That was somewhat out of the ordinary.

But no one realized what was about to occur. After a bit of a pause, a young man stood, looked at his fellow students, and said: "I am a phony. ... There has been no reality of Christ in my life at all. I have been a phony. Yet, last night, I met the Lord."

There is only one way to describe what happened at that moment. God reached down ... and deep conviction power fell on the entire student body. For five days, the chapel was crammed with students—24 hours a day.

Why? What was taking place that filled the chapel to overflowing for five full days? It took them that long to get all their sins "confessed up to date."

Notice, this happened first of all to God's people. Deep, profound repentance prostrated them before the righteous God. God is utter holiness, and he demands holiness in his people. They must repent of sins. Simply put, those Asbury students saw themselves as God saw them, and it crushed them, broke them and moved them to deep repentance. That is always the beginning of true revival. Great evangelism comes later, after God's own people are broken.

But what does it mean for us as Christians seeking revival to repent? Many things.

Here is a partial list:

- It means to turn from all known sins and turn to God.
- It means to seek forgiveness in the blood of Christ.
- It means to confess our sins individually, one by one, just the way we committed them.
- It means to put things right with others we have sinned against.
- It means to change our attitude, our mind and our will, conforming to our Lord's standard of godliness.
- It means to be thoroughly right with God and others, as far as we know.
- It means to be absolutely yielded to the lordship of Jesus Christ.
- It means to obey the Spirit promptly.
- It means to belong totally to God, seeking first and foremost his kingdom.

It means continual confession is vital. We regularly sin; therefore, we must regularly confess our sins.

Granted, this is a painful time. To seek real revival is no shallow exercise. It tries us to the depth of our being. ... It is there you meet God.

Therefore, enough of "playing church." Enough of superficiality. Enough of "no reality." Let us seek God fervently, opening our very souls to him—and others as need be—and get God and his power in our daily lives. That is the beginning of a true spiritual awakening.

# Chaplain's dream comes true at prison chapel

by Jane Taylor Howell  
State Correspondent

"This day belongs to the gentlemen on stage," said June Rollings, a Lexington television personality and mistress of ceremonies at the dedication of Abundant Life Chapel at Blackburn Correctional Complex.

The "gentlemen on stage" were inmate choir members at the minimum security facility in Lexington.

Former Chaplain Talmadge McGary, a Baptist, dreamed about Abundant Life Chapel in 1975. Seven years later, officials got permission to build, if funds could be raised. Four more years passed before the Kentucky legislature agreed to match secured funds. Kentuckians finally dedicated the chapel in April, 16 years after McGary's dream.

That dream continues to change lives at Blackburn.

Choir member Carl Moran and current Chaplain Bishop Carter knew each other as teen-agers. Baptized as a child, Moran drifted away from his parents' and church's teachings.

"I was lost, with drug addiction and my lifestyle, crime," Moran said. "When I came to Blackburn, I renewed my friendship with Carter. Then my experience as a member of

the chapel choir changed me. By singing in various churches, I was exposed to different Christians.

"As a result, I feel better about who I am. I am more in focus with myself and my surroundings."

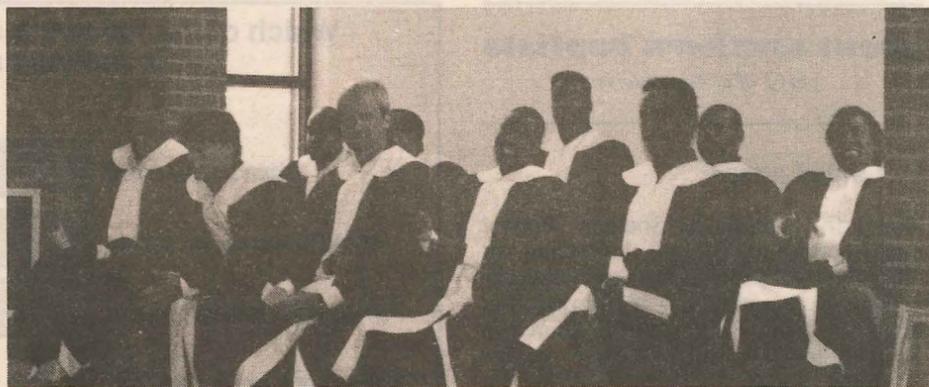
While serving time at other institutions, Moran earned his associate degree in general studies. Today he participates in the work-release program in general maintenance.

His wife and 5-year-old daughter share in the services at the chapel and at Bethesda Baptist Church, where they are members.

Citing statistics, Carter, who also is pastor at Bethesda, shows the chapel's influence on residents:

"Of the 393 inmates at Blackburn, 35 percent are involved in the chapel program. It helps to get them to see they need God to change. We have 13 religious services during the week. Twenty-one different churches come on a monthly basis to minister to these men.

"The men are aware of the details in the building of the chapel because they were involved. I've tried to help them to feel responsible for this building and the chapel program. With 342 engagements of the choir, three telethons and three radio appearances, the men helped in the fund-



DEDICATION—An inmate choir helped dedicate the chapel at Blackburn Correctional Complex in Lexington.

raising effort. Ninety-two men who have been in the Abundant Life Choir helped raise 65 percent of the \$126,000 needed for the matching grant."

The chapel has other programs, such as Save the Children and recycling soft drink cans, that get the men involved. The inmates adopted two African youngsters and in a recent month sent them \$120. They correspond regularly with the children.

"Blackburn inmates drink \$8,000 worth of pop a month," Carter said. "In a good month, we can raise \$80 in cans to use for Bibles, religious material and greeting

cards."

In introducing McGary, whom she called a "pit bull who wouldn't let go," Rollings said: "There were so many hurdles to overcome. Very few of us have a dream that takes 16 years to complete. Chaplain McGary, the first sermon in this chapel is yours."

McGary's dream and his sermon gave the chapel its name.

He quoted from the 10th chapter of the Gospel of John: "I am come that they may have life, and that they may have it more abundantly."

# 'Moving train' powers Whitehall Mission in Richmond

by Jane Taylor Howell  
State Correspondent

"The train was moving and I just hopped on," Lamar Lyon said of Whitehall Baptist Mission, where he is pastor in Richmond.

"The field is white unto harvest" truly speaks of these people. They were on the vine," added Lyon, a church planter with the Southern Baptist Home Mission Board.

First Baptist Church of Richmond, the mission's "mother church," prepared for the start of Whitehall. Its people were commissioned for a year to teach Sunday school and help the mission grow. New members who came helped it, too.

"I give them all credit for the hard work and the good foundation. Now they can say, 'We have a church all our own,'" Lyon said.

"I discovered this community (located

five miles north of Richmond in rich Kentucky farmland) while visiting a few years ago," explained First Baptist Pastor Curtis Warf.

"Our church held backyard Bible studies for three summers. We prayed, and in February 1990 we rented a house in Madison Village. It was one of the easiest missions I have started. It has given First Baptist Church new life and enthusiasm."

First Baptist was not tentative about whether it was God's will when buying land. It plunged in, fully committed to God's plan.

A building had been started before Lyon arrived last May as a recent graduate of Southern Baptist Theological Seminary in Louisville. Mission crews from Carpenters for Christ, Campers on Mission, Kentucky Baptist Brotherhood's Baptist Builders and

the Home Mission Board helped with construction.

"First Baptist had a vision, and God honored that vision. Or was it God had a vision and moved the hands and feet of the people at First Baptist?" Lyon pondered.

Fifty-two youngsters crowded into the 900-square-foot home-church for last summer's vacation Bible school. A group met down the street in the house Lyon bought for his family.

The church building was completed in December, 10 months after the mission began.

Lyon characterized his congregation as those who are not Christian believers, are new in Christ's work or have returned to the church. Few are church shoppers. Most live in a subdivision or in trailer homes.

"Because of the nature of these people, I

have taught the Bible as a whole unit. Many things are new to them," Lyon said. "For many children, this was their first church experience. They watch and listen with amazement as we teach the old stories."

Many factors contributed to the mission's growth, Lyon said:

- Without First Baptist, nothing could have happened.

- It was God's plan and the people's vision.

- The people were ready spiritually.

- The pastoral presence is lived out in the community because Lyon resides among his people. "It's often while visiting, walking or talking, a young child will say, 'Hey Brother Lyon,' and I won't even know who he is."

"It's old-fashioned, but these people feel like I am theirs, and I belong to them."

# Life after retirement? Some preachers just keep on preaching

by Glenn Mollette  
State Correspondent

What does a pastor do after retirement?

"I hardly knew I had retired," confessed Harold Wainscott, who ended his last official pastorate at Latonia Baptist Church in Covington in 1983.

"I suppose I was so afraid of not having enough to do that I did too much my first year into retirement," he admitted.

His immediate post-retirement activities included an interim pastorate at Erlanger Baptist Church in Erlanger, followed by an interim at First Baptist Church in Pikeville. He also took on eight Bible conferences and revivals during his first four months after retiring.

Eight years later, he reflected on several interim pastorates: "The biggest difference between the interim and serving in a full-time capacity is there is less responsibility as far as committee meetings and administrative tasks. Knowing that you will only be with the church for a short period of time makes the tenure easier, since you are basically loving them and leaving them."

Franklin Owen, who was executive

secretary-treasurer of the Kentucky Baptist Convention prior to his retirement in 1983, has taken a relaxed attitude toward his current status.

"I'm spending retirement just floating around, going through one door at a time," he said.

Owen has taken advantage of retirement to do a little bit of everything.

For five years, he worked for Boyce Bible School, meeting with Baptists on behalf of the school. He also has spoken extensively at banquets and stayed busy filling the pulpits of Kentucky churches. Currently he is an interim pastor in Nicholasville.

"Life went on," Owen recalled. "I accelerated work in my yard. I traveled a little more frequently. I have spent a little more time with my sons and have just tried to enjoy life."

John Wallace recently retired after 40 years and four months as pastor of Parkway Baptist Church in Lexington.

"I lasted longer than Moses," declared Wallace. "I knew retirement for me would be emotionally difficult. I enjoy being involved and doing the work."

Wallace began planning his retirement well in advance. "I wanted to give myself plenty of time to get used to the idea," he explained. Since retiring, he has been called as an interim pastor at First Baptist Church of Mt. Sterling.

"I have enjoyed not having a rigid schedule," confessed H.B. Kuhnle, who retired from Immanuel Baptist Church in Lexington over 20 years ago. Since then, he has served 24 churches as interim pastor.

A pastor's schedule kept him going from, early in the morning until late at night, Kuhnle said. But retirement has provided more freedom and a flexible schedule.

Since retiring, Kuhnle has taken advantage of the opportunity to write. "I am presently writing a book about the Holy Spirit. This is a very misunderstood subject in our day," he noted.

The former pastors agreed retirement demands preparation.

Owen told of a time when he and an old peer were fishing: "He asked me, 'Frank, how much are you saving?' I replied: 'You can't save anything on \$5,400 a year with five children.' My friend told me: 'Frank, every body can save something. You just

have to pay yourself first.'"

Owen added, "The Southern Baptist Annuity Board will do more for you than any one thing."

Wainscott observed, "Our move to Covington and to a church that paid a housing allowance saved us from not having a place to live. We had always lived in a church-owned home. ... Every pastor needs to have some idea where he will live in retirement. The parsonage does not provide this security."

Another preparation to retirement is a desire to keep going. "Life continues to go on," noted Wallace. "I haven't had time to be bored," added Kuhnle.

Owen observed: "I've never had any particular plans, but I have tried to live in reasonable touch with the Lord. I have tried to keep the line open to him all the time. The Lord has always had a door open. I have rarely had options. One door opens, and I go through it. When I am finished, another door seems to open."

This is how I have served the Lord all my life. Going through one door at a time seems to be the best way for me to enjoy retirement."

# What's happening to the Cooperative Program?

## 20-Year comparison shows trends in Kentucky Baptists' unified budget

Kentucky Baptists' history reflects their love for Christ and commitment to missions. In the early days, when they carved out farms in the wilderness of the Western Frontier, they planted churches as they sowed grain. And as they grew, they started schools, commissioned missionaries, developed ministries to assist sister churches; they even bought a newspaper to tell each other how they were doing.

Of course, their vision reached beyond the borders of the commonwealth. Their hearts beat with a love for the Lord and

compassion for people everywhere whose lives had not been redeemed by God's grace. So, they joined with their sisters and brothers in the Southern Baptist Convention.

Together, Southern and Kentucky Baptists sought to carry the message of Jesus across the land and around the globe.

Kentuckians launched a bold, unified plan to support those efforts with the establishment of the Cooperative Program, which had been developed earlier in Murray, and adopted by the Southern Baptist Convention in 1915. Together, Kentucky and

Southern Baptists strengthened their efforts in 1925, when they gave birth to the national Cooperative Program.

For 66 years, the Cooperative Program has been Kentucky and Southern Baptists' means of financing missions, evangelism, education and other ministries worldwide.

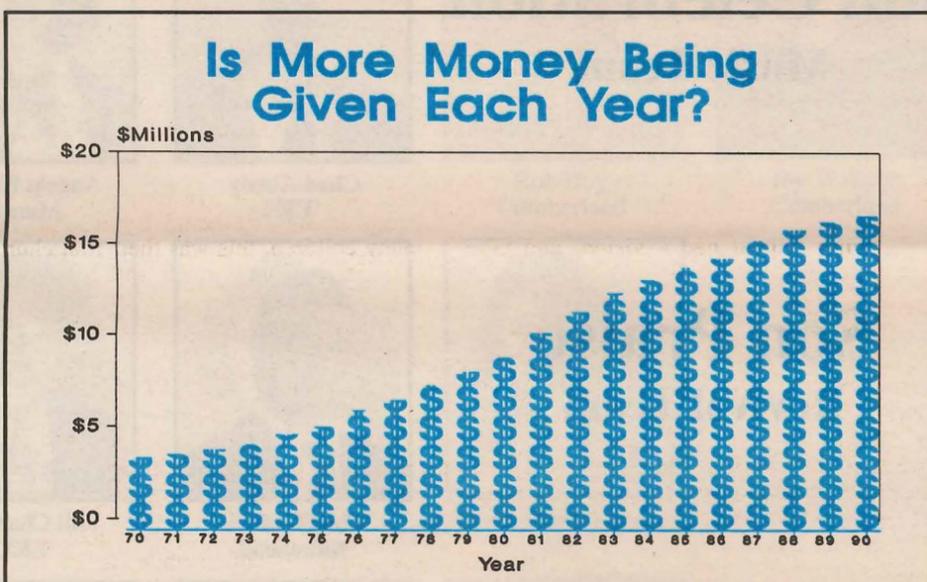
Individual Baptists give offerings to their churches; churches pass a portion of their undesignated receipts to state conventions; state conventions deliver a percentage of their undesignated receipts to the national convention, for use by its

agencies.

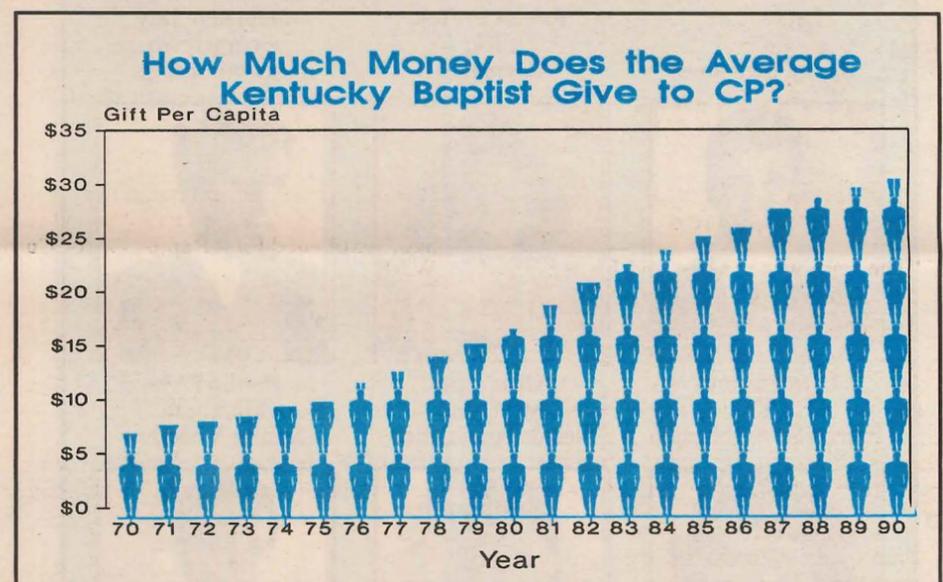
The Cooperative Program recently has become the focus of scrutiny and concern by a host of Baptists. A slumping economy and denominational controversy have had their impact on the "sacred how" of missions support.

Consequently, Baptists across the state have asked, "What is happening to the Cooperative Program?"

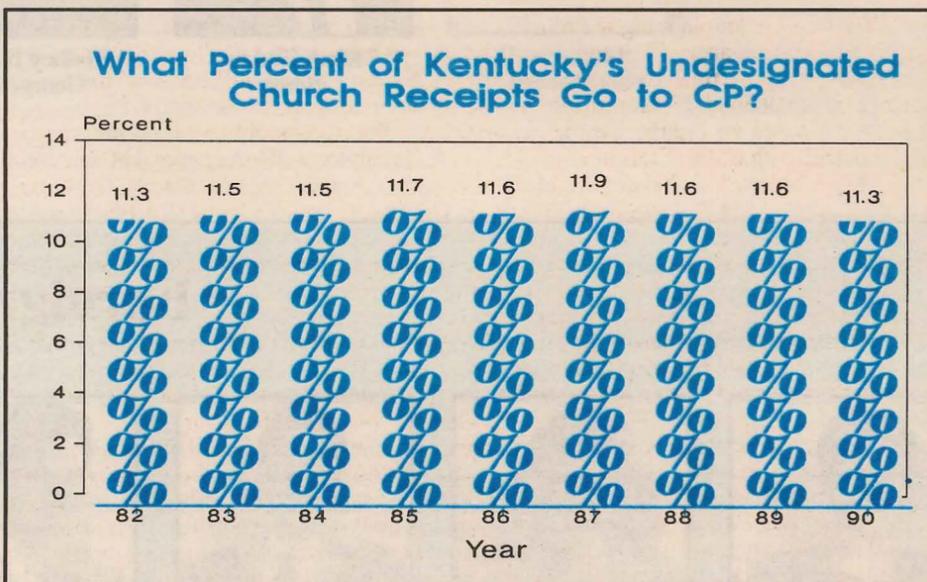
Vernon Cole, director of the Kentucky Baptist minister/church support division, has prepared materials to help answer that question:



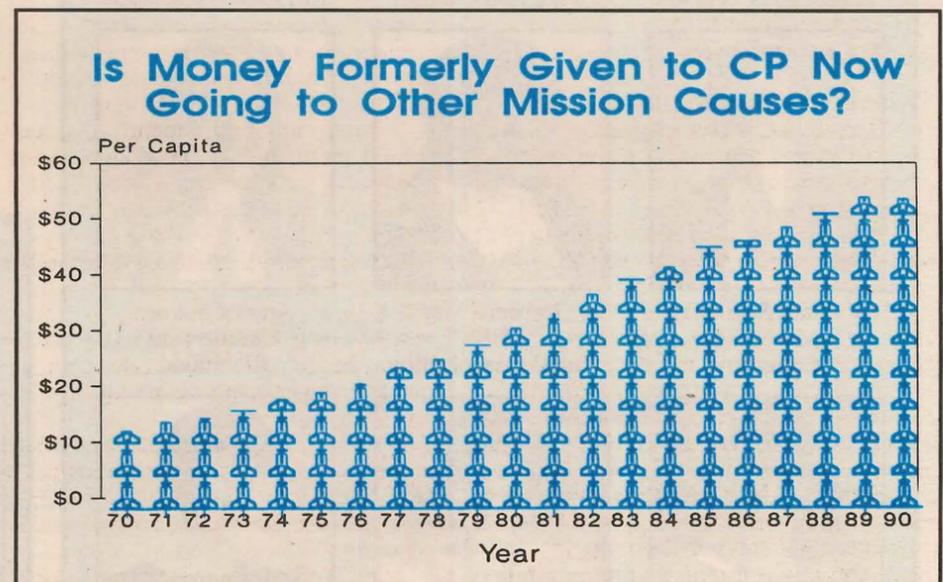
Kentucky Baptists' Cooperative Program has seen steady growth, as demonstrated by the increases during the past two decades. The Kentucky Baptist Convention received \$3,889,039 for the CP in 1970; receipts climbed to \$17,118,788 for the 1990 fiscal year, which ended last Aug. 31. As a matter of fact, the unified budget has grown every year, except for the Great Depression period, which ended in 1933. This year may be the exception: At the end of April, Kentucky CP receipts were 0.3 percent behind 1990 year-to-date totals.



Resident members of Kentucky Baptist churches have increased their per capita giving to the Cooperative Program each of the past 20 years. The per capita contribution started the two-decade period at \$7.75, and it increased to \$31.19 for the 1990 fiscal year. However, the rate of increase has slowed, from 10.45 percent in 1971 and a high of 15.69 percent in 1976 to 2.59 percent in 1990. This has been influenced by a recent decrease in resident members.



Kentucky Baptist churches consistently have given more than 11 percent of their undesignated receipts to the Cooperative Program. The portion peaked at 11.9 percent in 1987, when the Kentucky Baptist Convention achieved the second-highest level of percentage giving in the entire Southern Baptist Convention. The KBC consistently is among the leaders in this category: Its 11.3 percent last year well surpassed the national average of 9.58 percent.



Kentucky Baptists' missions spending—registered by gifts to all missions causes—has increased steadily through the past two decades. The per capita gift to all missions causes was \$13.85 in 1970 and reached \$55.16 in 1990. However, 1990 marked the first time per capita missions giving decreased. Individual giving dropped \$0.31, from \$55.47 in 1989. That amount represents a decrease of 0.56 percent.

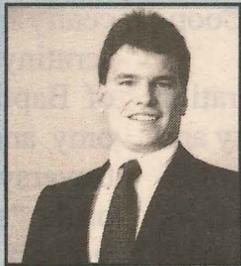
(Charts by William T. Johnson)

# BSU summer missionaries

## Kentucky Direct Missions



Mary Baldrige  
Berea  
Camp Joy



Gene Bracken  
Cumberland  
Enterprise Association



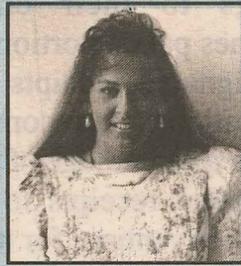
John Scott Brady  
Cumberland  
Oak Grove



Laura Carr  
EKU  
Spring Meadows



Robert Coffey  
EKU  
Covington



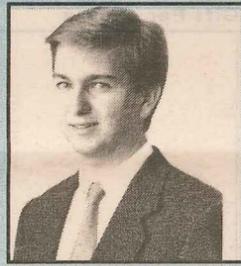
Stephanie Day  
Georgetown  
Russell Springs



Lyle Edwards  
WKU  
Enterprise Association



Alana Estle  
Morehead  
Nelson Association



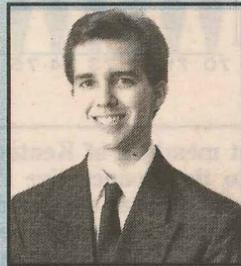
Phillip Kays  
Morehead  
Spring Meadows



Rebecca Lee  
Cumberland  
Greenup Association



Leslyn Miller  
UL  
Pike Association



Richard Osburn  
UK  
Mt. Zion Association



Richard Schindler  
Morehead  
Camp Joy



Rebecca Siry  
UK  
Pulaski Association



Angela Starnes  
Cumberland  
Richmond



Lisa Stucker  
UL  
Mt. Zion



Julia Wallingford  
NKU  
Russell Springs



Paula Wilson  
Murray  
Richmond

## Son Bound Sports Team

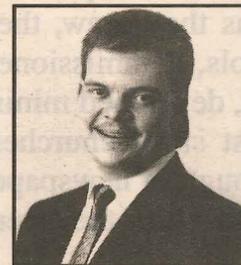


Stacy Bailey  
WKU



Keith Griesser  
Georgetown

## Sonburst Creative Ministries Team



Joe Foster  
Campbellsville



Richard Foster  
UL

## Son Celebration Music Team



Chad Abney  
UK



Angela Hudgin  
Murray

## Son Praise Revival Team

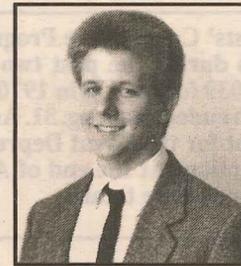


Chad Caddell  
Morehead



Phil Champion  
EKU

## Son Share Drama Team



Mark Gaddis  
Berea



Rodney Hawkins  
Georgetown

## Foreign Missions



Angela Andy  
Clear Creek  
Brazil



Lisa Biggs  
Georgetown  
Brazil



Anthony Carney  
Georgetown  
India



Gregory Fulkerson  
Centre  
Brazil

# ies cover the globe in '91



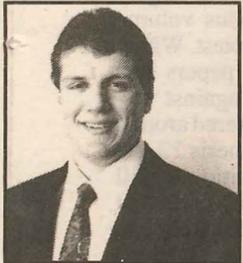
Jill Landis  
Morehead



Linda Lawson  
Cumberland



Scott Terry  
Murray



Chris Hedges  
Morehead



Shelley Holmes  
EKU



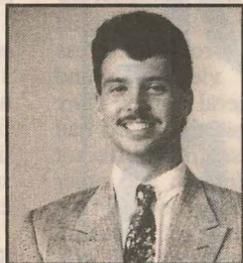
Jennifer Warden  
Murray



Stacy Liggett  
Murray



Jon Lucas  
NKU



Rob Roy  
Cumberland



Joy Wallace  
Cumberland



Angela Lowe  
UL



Terre Wood  
Cumberland



Jayne Ellen Yahnig  
UL



Michele Hudson  
NKU



Crystal Joslin  
Murray

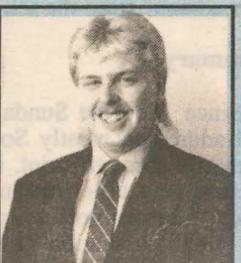


Dawn Smith  
Campbellsville

## Mission Board



Jennifer Howell  
UK  
Brazil



Joe Jenkins  
UK  
Brazil



Scott Mikels  
Morehead  
Brazil



Rebecca Lee Morris  
UL  
Australia

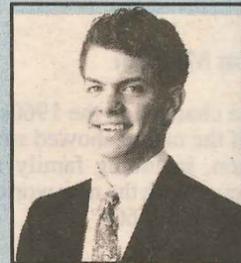
## Home Mission Board



Elizabeth Baird  
UL  
Colorado



Ruth Brooks  
Georgetown  
Hilton Head, S.C.



David Caldwell  
Morehead  
Alaska



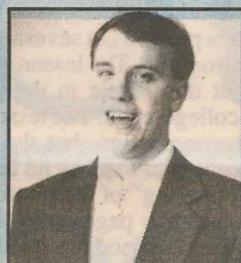
Tina Chaffin  
Oneida  
Florida



Lisa Clifton  
Morehead  
Utah/Idaho



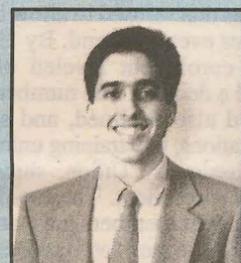
Jack Copley  
Morehead  
Hilton Head, S.C.



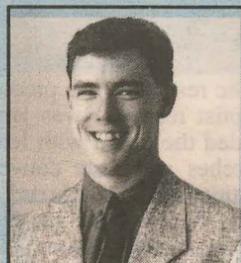
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UL  
Tennessee



Cherie Cruze  
Berea  
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David D'Amico  
UL  
Louisiana



Shannon Harter  
Cumberland  
Hilton Head, S.C.



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Cumberland  
Florida

# 'Seething '60s' produces controversy at board

*Editor's Note: The Southern Baptist Sunday School Board celebrates its 100th anniversary this spring. Historian Leon McBeth has written an eight-part series to commemorate the event; this is part six.*

by Leon McBeth

America changed in the 1960s. The social fabric of the nation showed strain as every institution, including family and church, tried to cope with the new world introduced in the "seething '60s"

## A Time of Turmoil

John F. Kennedy was elected president of the United States in 1960 in a bitter election that left a divided nation. His assassination in 1963 plunged the nation into despair, deepened by later assassinations of Martin Luther King Jr. and Robert F. Kennedy. The Vietnam War led to anti-war rallies, refusal of military service and rebellion on campuses such as the nation had never seen. Race riots rocked American cities, and more youths dropped out and tuned in to the drug culture.

Southern Baptists shared fully in the tensions of the 1960s. Many churches were divided and pastors dismissed over the race issue, and news media carried accounts of churches that refused to allow black people to join or even to attend. By 1962, Sunday school enrollment leveled off and later showed a decline. The number of converts baptized also declined, and some church organizations, like training union and Woman's Missionary Union, showed a sharp drop in enrollment. The rapid increase of non-resident members gave another signal of troubled times for Baptists. These discouraging trends probably were due more to changes in American society than to any specific thing the churches did or failed to do.

Reading about Baptist controversies is not pleasant, and one wishes they did not have to be told. However, they form an important part of the 100-year history of the Sunday School Board, and no honest history can ignore them.

## A Book Wrongly Recommended

A youth training union quarterly offered a lesson on Christian racial attitudes for July 4, 1964. Problems came not in the lesson material, which was fairly mild, but in suggestions for further reading. The reading list for this racial lesson included a book by James Baldwin, a black American novelist living in Paris.

It turned out that the writer who compiled the reading list had not read the Baldwin book. He listed it on the recommendation of someone else. Editors who later checked the manuscript had not read the book and assumed that it was acceptable. However, when the quarterlies arrived in the churches, some who had read the book raised a cry of protest.

The book in question was filled with profanity and vulgar expressions, certainly not suitable reading for Baptist youth. Many churches returned the quarterlies, some with letters of protest.

Board leaders were horrified when they discovered what had happened. Writers and editors who produced the quarterly were just as horrified, but the damage was done. The board issued a profound apology and reviewed its procedures to see that such a thing would never happen again. The board concluded that it was a human error; policy had not been properly followed.

Most people accepted this straightforward explanation. However, some contin-

ued to agitate, implying that the board knowingly recommended immoral material. The accusation was untrue and unfair, but it tended to undermine some of the confidence Southern Baptists had felt for the board.

## A Disturbing Photograph

The "Becoming" episode exploded at the board in late 1971. "Becoming," a training union quarterly for 14-15-year-olds, included a lesson on "racial reconciliation" in its January-March issue for 1972. Some of the text seemed to encourage racial integration in the churches, but the most serious problem arose from a photograph. The photograph showed a black teenage boy talking in a school hallway with two white girls. Unlike the Baldwin incident—when board leaders learned of the problems after the quarterlies were mailed—they learned of potential problems in "Becoming" before the quarterlies went out.

Board officials quickly concluded that the photograph could be troublesome. On Oct. 22, 1971, President James Sullivan ordered the quarterly to be revised and a different lesson inserted. Some tried to use this incident to paint Dr. Sullivan as a racist. However, the overall success of his teaching, preaching and especially his administration during 22 years as head of the board does not sustain that judgment.

Board leaders pointed out several objections to the photograph. The lesson was for early teens, but the people in the photograph looked college-aged. The lesson was about racial reconciliation, but the facial expressions seemed to express no tension. Further, the "guttering" of the photograph (spreading it over two pages with the unavoidable crease) seemed to distort the picture and its message.

However valid these problems, no amount of explanation could avoid the impression that the board had caved in to pressure from segregationist churches. The national media picked up the story and made it national news.

If the public response was predictable, Southern Baptist response was amazing. Baptists flooded the board with letters of protest. Churches and state conventions passed resolutions against the board's decision. Eighteen Baptist state papers published 22 editorials and columns about the incident, most of them regretting the board's action. The board defended itself, but the leaders were clearly stung by the sharp criticism.

In retrospect, it appears the "Becoming" episode was a no-win situation. Some churches already had shown that they would return literature which included racial material that offended them. This focused the glare of publicity upon racial tensions in Southern Baptist life. Many Southern Baptists felt embarrassed, some because they were not segregationists and others because they did not want their segregationist views so publicly displayed.

## A Book That Troubled Many

By the 1950s, enrollment in Baptist colleges and seminaries had mushroomed. The SSB had published books since 1896 and had operated Broadman Press as its book-publishing arm since 1934. However, Broadman published mostly devotional materials and offered few textbooks for classroom use. Board leaders calculated the vast sums that Baptist students spent for textbooks in religion and related subjects and asked why should not Baptists produce some academic books.

Out of this desire to get into academic publishing, in 1961 the board published

"The Message of Genesis: A Theological Commentary," by Ralph H. Elliott. Elliott was a young professor at the new Midwestern Baptist Theological Seminary in Kansas City, Mo. He previously taught at Southern Baptist Theological Seminary in Louisville, where he had received his doctorate in Old Testament.

In the book, Elliott took some positions on authorship, textual study and interpretation of Genesis that offended many Southern Baptists. In the broad scope of American theology, Elliott comes off as basically conservative, but he clearly was to the left of many Southern Baptists. K. Owen White, pastor of First Baptist Church of Houston, led the complaints with an article titled "Death in the Pot." White quoted selections from "The Message of Genesis" and concluded, "The book from which I have quoted is liberalism, pure and simple. ... The book in question is 'poison.'"

At first the SSB trustees defended the board's right to publish books with different viewpoints. They pointed out that books from Convention Press were intended for use in the churches and represented Baptist viewpoints. Books from Broadman Press represented the authors' viewpoints and were intended for the general market. They also noted that in the past the board had published books representing different viewpoints on the millennium and other subjects, and that a Broadman book did not necessarily represent the views of the board. "The Message of Genesis," they said, was intended for classroom study and not for general readers. However, the Baptist public never made these distinctions.

Southern Baptist Convention messengers in 1961 voted resolutions that seemed to call for Elliott's dismissal. However, the convention refused to pass a motion to have the book withdrawn. The first printing quickly sold out, and the board refused to reprint more copies. When the SSB refused to reprint the book, the copyright reverted to the author. Other publishers stood ready to publish this popular book. The president of Midwestern Seminary, along with a subcommittee of trustees, instructed Elliott not to offer the book to another publisher. Elliott said he would obey a directive from the full board of trustees but would not feel bound to obey a subcommittee.

In 1962, the Midwestern trustees fired Elliott, not for heresy but for insubordination. The young professor was prebending in a revival at the time. He flew back to Kansas City to hear the vote that fired him, and the same day took a return flight to continue the revival.

The Elliott controversy hurt the Sunday School Board severely. Even the board's trustees were divided, and the churches lost some of their previous trust in the board and its literature.

## A Commentary Sent Back

For years the SSB had wanted to publish a major commentary on the Bible. The board dreamed of producing an in-depth commentary for pastors, teachers and scholars. Those plans came to fruition in 1969, when the board issued the first two volumes of the Broadman Bible Commentary. This 12-volume set was based on the Revised Standard Version text of scripture.

This commentary set was the dream of Clifton J. Allen, who then was coming toward the close of his illustrious ministry as editorial secretary over all SSB publications. He pushed for the commentary, revived the project when interest lagged, convinced Sullivan to give the green light for its production and wrote the overall prospectus that shaped the commentary set.

Perhaps the most crucial decision was to

enlist G. Henton Davies of Oxford University to write the commentary on Genesis. Coming off the Elliott controversy, perhaps the board felt it would be less controversial if the Genesis writer were not a Southern Baptist.

Davies was a recognized Old Testament scholar at Regent's Park, the Baptist college at Oxford, and at the time was president of the Baptist Union in England.

The Board released volume 1, Genesis/Exodus, and volume 8, Matthew, in October 1969. The Matthew volume was largely ignored, but the Genesis/Exodus volume raised an immediate storm of protest. Within weeks, a number of Baptist papers had printed articles and editorials against volume 1. The major criticism centered around the comments of Davies on Genesis 22, the account of Abraham's preparation to kill his son Isaac. Davies bluntly affirmed that God made no such command to Abraham, that a righteous God would not command a father to kill his own son. Abraham, said Davies, only thought God gave such a command.

The uproar of objection was immediate and loud. At the convention in Denver in 1970, messengers voted 5,394 to 2,170 to have volume 1 withdrawn and rewritten from a conservative position. However, no timetable was given, and the board assumed it would have adequate time to accomplish this revision.

Since Davies was to come to the United States the next year, the board decided to wait and deal with him personally rather than at long-distance.

Some saw this delay as reluctance, or even refusal, to obey a convention directive. Therefore, the convention in St. Louis in 1971 voted to ask the board to enlist a new writer and proceed at once to have volume 1 rewritten. This motion raised difficult questions. Eleven writers had participated in volume 1. Did this mean that one new writer should write not only the commentary, but also the other articles in volume 1? The motion was not clear. However, board trustees made it clear that at no time did they intend to disobey a convention directive. One trustee exclaimed, "If they tell us to eat volume 1, we will reach for salt and pepper!"

The board trustees voted to enlist Clyde Francisco, respected Old Testament professor at Southern Seminary, to write a new commentary on Genesis. Francisco had been their first choice from the beginning, but when the commentary was first launched, he was tied up in a restrictive contract with another publisher and could not write for Broadman at that time.

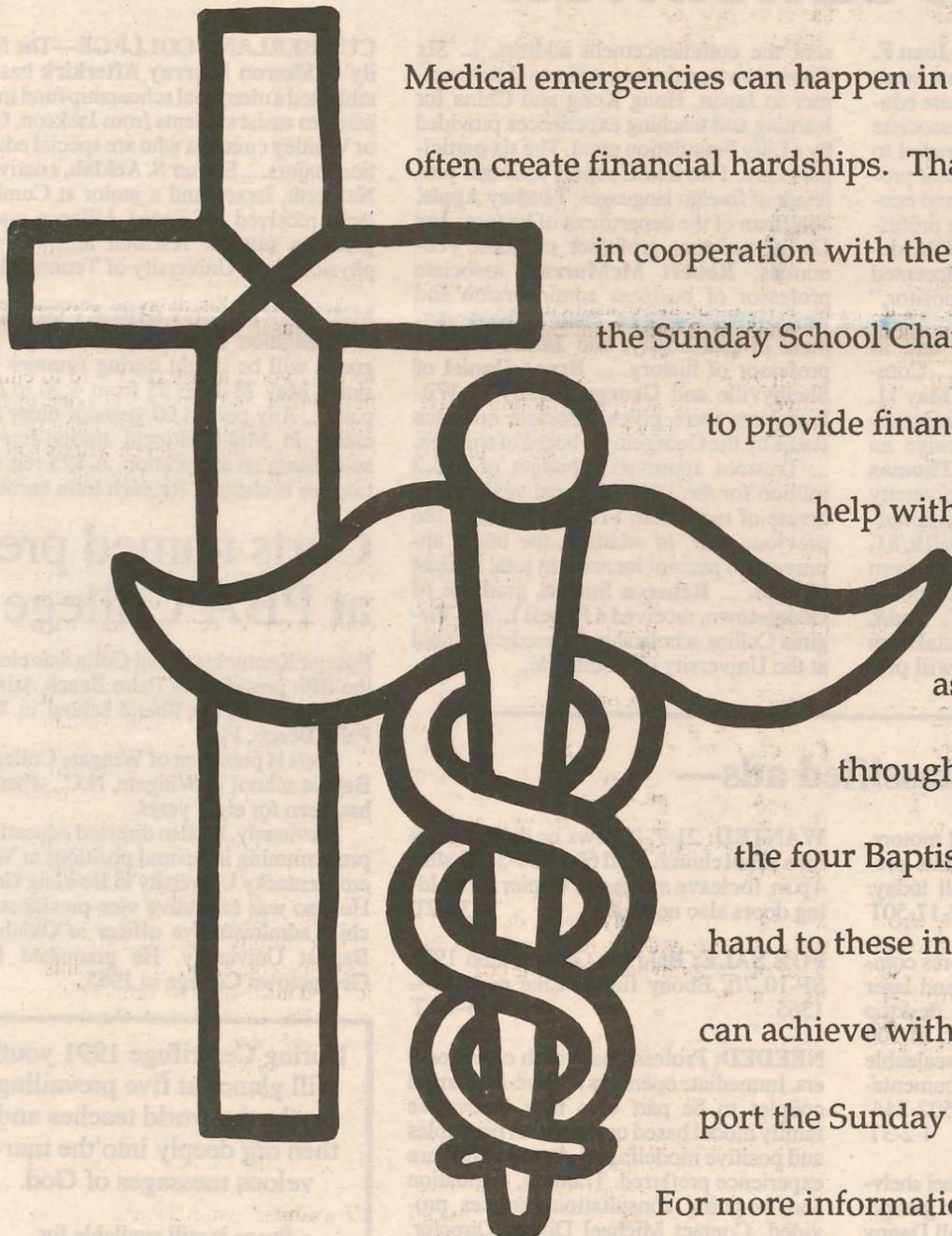
Francisco turned in a work that was more carefully worded, and with more attention to conservative viewpoints, but critics said his overall treatment did not differ markedly from that of Davies. The new volume 1 came out in 1973, with the same binding and format as the original. The new volume is distinguished only by one small word: "Revised."

At the 1972 convention, a motion to withdraw the entire commentary failed, as did another motion to remove the name "Broadman" from the set.

## Summary

Since 1891 the Sunday School Board had addressed mostly Southern Baptists, primarily through print. However, some exciting new turns came in the 1970s as the board addressed not just its own people, but the great population masses. They also expanded beyond print into electronic communication by means of the Baptist Telecommunication Network (BTN). The next article will sketch that story.

# Sunday School Charity... Working Year-Round to Assist Families With Medical Expenses



Medical emergencies can happen in any family. And when they do, they often create financial hardships. That's why the Baptist Hospitals Foundation in cooperation with the Kentucky Baptist Convention established the Sunday School Charity Fund. The Fund has only one purpose: to provide financial assistance to individuals in need of help with their medical expenses. Each year, hundreds of requests for financial assistance are received by Baptist pastors throughout the state and the chaplains serving within the four Baptist hospitals. Providing a financial helping hand to these individuals is an ambitious goal. But one we can achieve with your help. This Mother's Day, please support the Sunday School Charity Fund at your Baptist church.

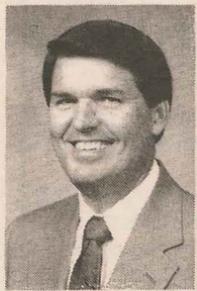
For more information on the Sunday School Charity Fund,

contact the Baptist Hospitals Foundation at 502/896-5013.



4007 Kresge Way Louisville, Kentucky 40207

# mountains to the mississippi



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

## clear creek chronicle

### Accreditation

The American Association of Bible Colleges accredited Clear Creek in 1985. This national organization started in October, 1947, and accredits Bible colleges in Canada, United States, and related territories. One hundred thirteen institutions are now affiliated with the AABC. The AABC is recognized by the Council on Post Secondary Accreditation and the U.S. Department of Education.

In March, an AABC review team visited our campus to conduct a five-year review and prepare a recommendation for the association's commission on accreditation. We were impressed with the committee's thorough investigation and their appreciation of our unique ministry. We have been reaffirmed in the awareness that an accrediting association does not tell us how to do our job nor affect our doctrinal integrity. They exist to help us do a better job and provide sound guidelines for administration, stability, planning and development.

Fulfilling the review team's recommendations will ensure stronger commendation of our unique mission, improved resources, more effective faculty work and improved student services. I am pleased to share the team's summary of commendations:

- The commendations attempts to satisfy the recommendations of the previous AABC team and the concerns of the commission.
- Focusing on its mission for 65 years and producing world-wide Christian workers.
- The quality of the college's top administrators and faculty.
- The significant reduction of institutional debt in the last two years.
- The reorganization of the business administration of the college.
- The significant improvements made in the area of faculty compensation.
- The visible improvements in the support of the library.
- The priority given to improving student housing.
- The many opportunities provided to students for solid ministry experiences.
- The sensitivity to the student body and all family members as evidenced by the student life programs and the new Family Life Center with a focus on a wide variety of activities.

There is some debate in the Southern Baptist Convention on the need for a SBC accreditation association. I personally feel this would be a duplication of services and an additional expense which our schools do not need. We are grateful for our AABC relationships and anticipate a positive vote on our re-accreditation in their October convention.

**DEATHS:** Lockard Mitchell (L.M.) Hamilton died April 11 at Hardin Memorial Hospital, Elizabethtown. Hamilton had been hospitalized with shingles since March 31 and died of kidney failure. Hamilton was pastor of Kentucky churches for 47 years and was a professor for 27 years in the English department at Campbellsville College, Campbellsville. Hamilton is survived by his wife, the former Mildred Woodruff; sisters: Nadine Preston, of Salyersville, and Retta Sue Sackelford, of Orlando, Fla.; brothers: Wilburn Hamilton, Saipan, Marianas Islands; Joe Forrest Hamilton, Peoria, Ariz.; and Lowell Hudson Hamilton, Taylorsville; children: Suetta Williamson, Georgetown; Jane Hope Goff, Campbellsville; Joy Ruth Hale, Salt Lake City, Utah; and Jerry Thomas Hamilton, Elizabethtown; and six grandchildren.

James Lancaster, of Oak Grove, died April 29 as result of an accidental gunshot wound received while attempting to chase coyotes from his cattle. Lancaster was the brother of Laverne Barnes, wife of Harold Barnes, manager of Cedarmore Baptist

Assembly near Bagdad.

**PERSONNEL:** Pastors—Jim Collison to Campbell, Jamestown, from Elkhorn, Campbellsville. ... Charlie Love resigned at White Mills, White Mills. ... Steven Hill to Valley Creek, Elizabethtown, from Immanuel, Fort Worth, Texas. ... Keith Wrenn to First, Cedar Creek, from Valley Creek, Elizabethtown, where he was an associate minister. ... Billy McDowell resigned at First, Tiline. ... Mitchell Farthing to Freedom, Lancaster. ... Sherman Isaacs to Owsley Fork, Berea. ... Rick Watson to Mount Union, Tatesville. ... Curby Randall to Sloans Valley, Sloans Valley. ... Bill Rhodus to Okalona, Nancy. ... Michael Taylor to First, Prestonsburg, from Pleasant Run, Manchester. ... Ralph Whitaker to Pounding Mill, Kenvir. ... John Putnam to Oakland Avenue, Covington. ... William Rogers to Howards Mill, Mount Sterling. Others—Eddie Howell as minister of music and youth to First, Hodgenville, from Youngers Creek, Elizabethtown. ... David Rock resigned as min-

ister of music at Locust Grove, Elizabethtown. ... Elaine Pederson resigned as minister of music at Barren Run, Hodgenville. ... John Todd to Berea, Berea, as minister of education. ... Scott Bruto to First, East Bernstadt, as youth minister. ... Damon Stephenson to First, Allen, as youth director. ... John Rice to Severns Valley, Elizabethtown, as minister to students.

**ORDINATIONS:** Temple Baptist Church, Owensboro, ordained Barry A Cunningham, Thomas G. Poston, David T. Toler and Jim Williams as deacons April 21.

**ANNIVERSARY:** West Van Lear, West Van Lear, honored Pastor William Spradlin for 15 years of service.

**REVIVAL:** First, Franklin was led in revival April 21-24 by Homer Martinez, vocational evangelist from Dallas, and Jim Browder, minister of music at First, Bowling Green. The church recorded 16 professions of faith, two rededications and one new member by letter.

## christian education

**GEORGETOWN COLLEGE—**Joan F. Kitterman, acting dean of graduate studies, was promoted to dean of graduate education. ... Robert Kruschwitz, associate professor of philosophy, was promoted to professor. ... Suzanne Peal, assistant professor of business administration and economics, was promoted to associate professor. ... Paul Redditt, chairman of the department of religion, had articles accepted for publication in "Review and Expositor," the journal of the Southern Baptist Theological Seminary in Louisville, and in "Catholic Biblical Quarterly." ... Commencement will be held Saturday, May 11. During the service: Gerry B. Montgomery, mayor of Paducah, will receive an honorary Doctor of Laws degree. Thomas E. Corts, president of Samford University in Birmingham, Ala., will receive an honorary Doctor of Letters. Jasper J. Smith, 81, will become the oldest new graduate from Georgetown when he receives a bachelor of arts degree in education. Lee T. Todd, president and founder of the DataBeam Corporation and Projection Inc., will pre-

sent the commencement address. ... Six Georgetown professors will travel this summer to Japan, Hong Kong and China for learning and teaching experiences provided by a Lilly Foundation grant. The six participants are: Patricia Cooper, assistant professor of foreign languages; Lindsey Apple, chairman of the department of history; Joy Gwin, assistant professor of home economics; Robert McMurray, associate professor of business administration and finance; Ruth Heizer, chair of the department of philosophy; and James Heizer, professor of history. ... Bruce Daniel of Shelbyville and George Jacoby of Williamsburg were given associate emeritus status by the Georgetown board of trustees. ... Trustees approved a budget of \$15.2 million for the 1991-92 fiscal year, an increase of more than \$1.8 million over the previous year. In addition, the board approved a 6 percent increase in total student charges. ... Rebecca Sutton, graduate of Georgetown, received a Robert L. and Virginia Collins scholarship for medical school at the University of Louisville.

**CUMBERLAND COLLEGE—**The family of Sharon Murray Afterkirk has established a memorial scholarship fund in her name to assist students from Jackson, Clay or Whitley counties who are special education majors. ... Samer S. Ackleh, a native of Nazareth, Israel, and a junior at Cumberland, received a Science Alliance undergraduate summer research fellowship in physics at the University of Tennessee.

**MID-CONTINENT BIBLE COLLEGE**—Orientation to deafness and sign language will be taught during summer sessions, May 28-June 25 from 4:30 to 6:30 p.m. ... Any person 20 years or older may enroll in Mid-Continent tuition-free by submitting an application. A \$25 registration fee is charged for each term enrolled.

## Corts named pres. at PBA College

Former Kentuckian Paul Corts was elected the fifth president of Palm Beach Atlantic College, a Baptist liberal school in West Palm Beach, Fla.

Corts is president of Wingate College, a Baptist school in Wingate, N.C., where he has been for eight years.

Previously, he also directed educational programming in several positions at Western Kentucky University in Bowling Green. He also was executive vice-president and chief administrative officer at Oklahoma Baptist University. He graduated from Georgetown College in 1965.

### —classified ads—

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

**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—includes 135 scalable fonts, special effects software, documentation, installation and training. 502-244-1685. 4-2-3T

**FOR SALE:** Commercial grade steel shelving. Ideal for church, business or garage. 800 pounds capacity per shelf. Call Danny at 502-635-6608. 5-7-3T

**FOR SALE:** Children's desk and chairs. All sizes, ideal for school or daycare. Call Danny at 502-635-6608. 5-7-3T

**FOR SALE:** 34 Solid oak straight pews (19'9" long), one solid oak pulpit (45"x21"), one solid oak communion table (60"x30"), two pulpit chairs. Contact: Mr. John Boone, Highview Baptist Church, 7711 Fegenbush Lane, Louisville, KY 40228, 502-239-7711. 4-30-2T

**WANTED:** 21 7'-8' pews or theater seats for a small church. Call 606-234-3359 after 4 p.m. (or leave message). Copier and folding doors also needed. 4-30-2T

**FOR SALE:** Baldwin Grand Piano 1976 SF-10 7ft. Ebony finish. Like new. 634-1365. 5-7-1T

**NEEDED:** Professional youth care workers. Immediate openings for live-in married couples to be part of a new innovative family model based on Christian principles and positive modeling. B.A. and child care experience preferred. Training, evaluation and on-going consultation services provided. Contact Michael Dixon, Director, Spring Meadows Children's Home, 10901 Shelbyville Road, Middletown, KY 40243, 502-245-2161. 5-7-1T

### AUTHORS WANTED BY NEW YORK PUBLISHER

Leading subsidy book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. Send for free, illustrated 32-page brochure H-101 Vantage Press, 516 W. 34 St., New York, N.Y. 10001

During Centrifuge 1991 youth will glance at five prevailing myths the world teaches and then dig deeply into the marvelous messages of God.

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For registration information, call  
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**H. C. Chiles**  
Clear Creek Baptist Bible College  
Pineville, KY 40977

## sunday school lessons

LESSONS FOR MAY 12, 1991

Life and Work Series

### Building a new humanity

**Eph. 2:11-22** Paul reminded his Christian readers that before they received Christ they were dead in trespasses and sins, disobedient to God, deserving of wrath, without Christ, without a place among God's people, without a share in God's covenants, without hope and without God. Even though the world was teeming with evidences of God's wisdom, love, and power, they lived without any real knowledge of him. How marvelous that, while we were in that terribly hopeless condition, God loved us and made

provision for us. Due to the atoning sacrifice of Christ on the cross, we were able to approach God and enjoy a wonderful fellowship with him. It is a fearful thing to think of anyone living without Christ, yet that was the condition all were in prior to their being saved.

The blood of Christ does away with the barrier between Christian Jews and Christian gentiles. The unsaved Jews were exceedingly scornful and contemptuous of gentiles, and gentiles naturally had a bitter hatred toward Jews. After Christ saved them, their attitude toward each other was changed completely. This great change in them proved that Christ does abolish alienation, remove bitterness and unite contending forces in Christian love.

Christ broke down the wall that separated Jews and gentiles. Through the gospel of Christ salvation is offered to Jews and gentiles alike. He made peace with God for both the shedding of his precious blood on the cross of Calvary. When people are right in their relationship with God they enjoy a harmonious relationship and have a delightful fellowship with one another.

International Series

### Model for ministry

**II Cor. 4:1-2** Paul never ceased to marvel at the mercy God extended to him. Those who knew him realized that his preaching was supported by a godly life. Some, who disliked Paul, denied his apostleship and rejected the gospel which he preached. Paul was frequently perplexed, but he refused to be discouraged because he knew that the Lord would never forsake him.

**II Cor. 4:7-18** Written under a stress

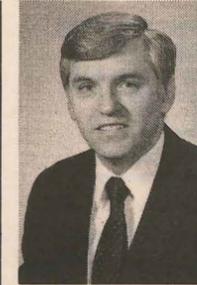
of emotion, this chapter reveals intense feelings and far-reaching thoughts. Stirred to the very depths of his being by the false accusations of self-commendation Paul inquired, "How can this be?" Paul neither invented the gospel nor planned his life as a missionary. He was the subject of a divine experience. In today's lesson he lets us into the innermost secrets of his soul and reveals the proper virtues and motives for all Christians.

Paul gave this testimony, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Paul likened himself and his associates in the missionary work to fragile earthenware pots, which were unattractive in themselves, but their contents were quite valuable.

When Paul was subjected to cruel criticism and painful persecution, he went on with his work. He never stopped doing constructive work in order to engage in debate or conflict with any of his critics. He simply let his record speak for itself.

Paul never attempted to ignore hardships which he encountered in his Christian life. He never pretended that he did not have perplexities. He faced such things realistically and courageously, and then declared: "We faint not." We admire him greatly because he refused to lose heart or to be discouraged.

Paul realized that the strength of his body was decreasing as he was growing older, but he acknowledged that his inner strength was renewed daily through the working of the Holy Spirit. Paul continued to draw on the divine resources for the inner strength which he needed. He was convinced beyond a shadow of a doubt that the hardships of this earthly life were as nothing compared with the blessings which were in store for him in heaven.



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

## homes for children

### Letting dreams out

I recently read an article written by my former pastor, Roger McDonald, about John Merrick whose life was portrayed in the play, *The Elephant Man*. I have never seen the play, but I did see the movie which portrayed a part of his life.

Merrick had neurofibromatosis, which caused his head to become very large. There were also bumps all over his body. His appearance was quite hideous and I remember in the movie he wore a cloth bag over his head so that no one could see his face.

Much of his life, as one would expect, was one of extreme sorrow. As a child he was placed by his parents with a circus and thus became a sideshow freak. A doctor who saw him in the show some years later took pity on his circumstances and bought him from the circus. John was placed in a hospital with the plans that he would be the subject of research, but the physician soon discovered that Merrick had a brilliant mind. As news of his brilliance became known, princes, kings and queens of England consulted with him.

Merrick's life story had a happy ending and all of us can take heart in it. There was a line in the play, however, which has special meaning. In reflecting about his life, he says, "Sometimes I think my head is so big because it is so full of dreams. Do you know what happens when a dream can't get out?"

Those words hit me hard for I realize how many children have dreams that will never come out. These are children who are victims of abuse and neglect to the point that they have begun to strike back at the world. They are the youth who continue to be passed from foster home to foster home and institution to institution until, as adults, they have little hope of anything except dreams from inside a prison or mental institution.

Baptist Homes for Children exists to reach out to some of these children and we help their dreams to come out. In many ways their ostracism from society is almost as bad as John Merrick's, and I know their dreams are just as vivid.

I am pleased that we are able to help the children in our care, but I realize how many more children there are that without help will never be able to live their dreams.



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

## oneida journal

### God's continuing miracle

From Highview Baptist Church in Louisville, a man and his mother came to do a week of volunteer service, she in tutoring in our Special Help program and he in carpentry. The following week this wonderful letter came to us:

"We are impressed with all the great things God is doing through Oneida. God is working miracles there. Folks with less determination would have failed. Motivating and inspiring individuals to achieve goals which they probably felt were unattainable are contributions never to be forgotten by Kentucky Baptists.

"Truly the work of Oneida is a labor of love. Your staff has attended to each child personally, physically, mentally, spiritually, providing a good home, school, beds, food and teachers, and has given them something to live for—a

future! They are a fine group. Without Oneida, many would never have had a chance.

"They endeared themselves to us in a special way. When I observed the Christian concern, compassion and dedication of the Oneida staff, I couldn't think of the right term to apply until today. I was preparing to teach my Sunday school class and there it was, 'The Good Samaritan.' That is what Oneida is to hundreds of young people each year.

"All the teachers were so kind to me. I enjoyed school and chapel each day. The campus is so beautiful. Everything is done in such an orderly way. I really enjoyed meeting with the girls in the prayer chapel. Both of us enjoyed working there, the good food and hospitality."

From Central City: "I'm glad for all you are able to do for young people; educating, teaching them to work, and—most of all—leading them to Christ. I don't know of another school where so much is accomplished."

From Covington: "Our visit was a delight. Oneida is God's continuing miracle. A visit there never fails to give my faith a boost."

From Owensboro: "Daily the staff and young people there are mentioned in my prayers. I am especially interested in Patrick and Donovan. The day I visited Oneida, Patrick and his mother were trying to get him admitted. The Lord has worked wonderfully with him at the Institute. Enclosed is \$50 to help carry on the work."

From Louisville: "I have visited there and know firsthand that a lot of youth have been blessed because of attending school there."

From Somerset: "It's difficult to gather my thoughts since the loss of my

dear husband of 49 years. We visited Oneida twice and were very much impressed by the surroundings of the campus, the students and the good influence of the staff. We were overwhelmed by the progression of so many students in various fields of endeavor. I wish every student in America could know about Oneida Institute."

From parents of a Spencer County basketball player after their team stayed two nights on our campus for an invitational basketball tournament: "Thank your staff for being so kind to our boys and their parents. We all enjoyed the great food and the kids for the love they showed us. I'm sending a love gift to the school and God bless everyone for the work being done."

From Louisville: "I had the opportunity to visit Oneida when we traveled with Shockey tours. I was pleased to see how much personal care and concern are shown the students. I'm sending a check to help out."

Speaking of Shockey tours, they generally bring large groups at least twice a year. They've done this for years, and each time give us either a \$1,000 or \$2,000 donation. We are so grateful for this bus company.

From Ashland with a \$100 gift: "Please extend to your staff our sincere appreciation for the royal treatment we had during our visit. We left with a heart full of love for the investment in the lives of young people there. Thanks for the nice accommodations for the night, the delicious food and the great fellowship."

From Somerset: "So much is accomplished there each year, it is astonishing. The Lord has blessed immensely."

From Leitchfield: "My husband passed away with cancer. Each time my husband and I came to your great school, we came away with a blessing."



## Where are we going?

Every year at about this time, my children start asking, "Where are we going?" Their questions are directed toward another summer vacation that has become a family tradition.

Each year their mother votes for her favorite vacation spot. It must be close to the beach, in the mountains, with plenty of antique stores, good restaurants, historical sites—a quiet place with no one else around.

The kids' combined agenda is Disney-world, the beach, plenty of junk food, taking at least one of their best friends with them, buying completely new wardrobes for each season and Mom and Dad should not sit, eat, walk or be within 100 yards.

My personal agenda for a vacation is very simple; play golf every day, relax in the afternoon and do absolutely nothing in the evening.

As you can see, there are very few similarities in my family's vacation desires.

Unfortunately, some people can't make plans. "Where are we going?" is a question they have never asked. These people are frequent patients in our hospitals that are fighting an illness, broken bones, substance abuse, depression, heart problems or other ailments. The hospital staffs provide these patients with the best Christian healthcare available.

But, there are times that the pressures of a hospital stay can cause financial burdens. The Sunday School Charity Fund was formed with the mission of assisting patients with financial difficulties. Your pastor and our hospital chaplains confer over each request and render assistance where appropriate.

As you possibly find yourself answering your family's question, "Where are we going?" please think about these patients. When you finally do slip away for a few days' vacation, you will know that you have helped someone answer the question, "Where are we going?" Their answer will be that friends like you endorse Jesus' ministry by contributing to the Sunday School Charity Fund. These patients need our help every day of the year. Please mail your check today.

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.

# Salem celebrates 3Rs on 100th birthday

by Pauline Segall  
State Correspondent

Reunion, review and renewal were the elements of the centennial weekend at Salem Baptist Church in Livingston County April 13-14.

The festivities were launched Saturday evening with a banquet. Nostalgia was shared by T. Hicks Shelton of Princeton, pastor from 1935 to 1936. Members Glessner Dunn and W.T. Stegall enacted a humorous skit, portraying characteristics of the church a century ago.

C. Pat Taylor, vice president for academic affairs at Oklahoma Baptist University in Shawnee, spoke Sunday morning. Taylor emphasized the church's duty to look toward both the past and the future, supporting his ideas with reflections of his youth spent in Salem Church.

The activities and role models he encountered helped him "to build a foundation of faith" and "to know how to respond to God's call."

Taylor challenged the church of the future to teach young people about their Southern Baptist heritage and to "keep your eyes on Jesus."

Former church members Chris Clarke, Penny Wilson Akers and Jeff Clarke were featured in musical performances.

Sunday afternoon speakers were former Pastor Ralph Benningfield of Cadiz; former interim Pastor Garlon Sills of Benton; and Max Hansen of Salem and Carroll Hubbard Jr. of Washington, D.C., both sons of former pastors.

Charles D. Woody, the present pastor, expressed tribute to the church's previous 18 pastors.

Review of the past was marked by a

memorabilia room and a book release, "Centennial History of Salem Baptist Church," by Pauline Stegall.

The church, organized in 1891, met for 19 years with three other denominations in the Union Church, the town's only church building. In 1910, Baptists built their own structure, molding concrete blocks by hand on the church grounds.

The present building was erected in 1976.

In 1891, the church gave \$15 to missions. Mission giving in 1990 was over \$60,000.

## School's awards program lauded

Campbellsville College's teaching achievement awards program celebrates a vast array of virtues, Al Smith told an audience of winning educators at the college in Campbellsville.

Smith, producer and narrator of "Comment on Kentucky" on Kentucky Educational Television, delivered the keynote speech at a banquet to honor 87 area teachers who won the school's Excellence in Teaching Awards.

He called the college's awards program a "celebration of excellence, a celebration of education, a celebration of community, a celebration of values and a celebration of hope."

Kentucky now is first in the nation in education reform, Smith added, noting, "Now we are carrying the ball for everybody in this country."

He cited a "spirit of optimism and the spirit of belief in the competence of rural Kentucky kids to learn, to achieve and to succeed if they are sparked by good teachers who don't stereotype them and don't put them down because they may be poor, or they may be rural or come from families with broken homes or without adequate food, shelter or income."

Campbellsville and other independent schools in Kentucky have grown and survived because they have discovered their missions and have held onto them in the face of obstacles, he added.

The teaching awards went to the "real experts," the "soldiers in the trenches" in the battle for education, Smith said. "Teachers are the ones who really know what needs to be done with ... children, and they can do it."

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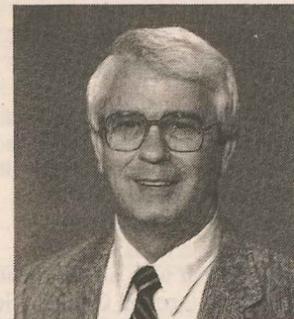
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# Cambodian Christians besieged, afraid, uncertain

Stories by Michael Chute

Loud bursts of gunfire outside shatter the morning calm.

Inside, the people of Psa Thmai Church collectively duck. The worship leader stops in mid-sentence, finally glancing cautiously out the window at the commotion below.

Government soldiers fire automatic weapons into the air as their convoy speeds out of Cambodia's capital, Phnom Penh, toward front-line fighting with Khmer Rouge guerrilla forces in western provinces bordering Thailand.

Within moments the motorcade passes. Shots fade in the distance. Psa Thmai Church resumes its worship services. But the memory lingers.

The scene dramatizes the fear gripping Cambodia. The Protestant church feels it too. Christians expect the worst. Like the rest of the country, they're not sure when or how it will come. But they're sure it will come.

Just a year after "official" government recognition, the Protestant church in Cambodia can be characterized by one word: besieged.

Cambodia's communist government wants just one Protestant church to deal with, not several. Buddhist-backed society prefers no Christian church at all. Christian cults want their particular brand of church. Foreign Christians demand to help the existing church. And the 10 house churches meeting in Phnom Penh just want to be left alone.

"We want to help Protestants have a church, but there's no organization willing to help—either inside or outside Cambodia," claimed one government official who asked not to be identified.

"Through the guidelines of the party's central committee, we want (house churches) to unite into one church in Phnom Penh," added Mey Wam, head of the governing National Front's religious affairs department. "We don't want people to divide themselves into separate groups. It's not good. We don't want so many different groups here."



**HARVEST**—Taing Nary (right), youth leader of Psa Thmai Church, baptizes new believers in a lake an hour's drive from Phnom Penh, Cambodia. Nary formerly worked for the government. (BP photo by Charles Ledford)

Mey admitted the government has allowed 50 Buddhist temples to open in Phnom Penh. But Buddhism is the dominant religion. Buddhist Temples reopened in 1979, shortly after Vietnamese troops liberated them from Khmer Rouge domination. Christian churches were only recognized officially last year.

House church leaders don't want to be limited to just one meeting place. Government officials say it's necessary: the country is at war and they fear infiltrators.

"The government is concerned if (the church) gets to the point where it's a political force—a partisan sort of thing," said Bill O'Leary, a Catholic Maryknoll priest

from the United States. "It's still quite delicate here. They're communists but not atheists."

Government authorities insist official recognition was only a formality. They say churches have been allowed freedom of worship since the 1979 ouster of the Khmer Rouge. Church leaders have their doubts.

Misunderstandings continue to develop concerning the latitude given to Protestants as rumors run rampant through Phnom Penh's house churches. Rumors claimed foreigners were no longer allowed to attend church services, churches must be registered with the government and ordinances of the church—baptism and communion—

were now forbidden.

Government authorities insisted all the rumors were untrue. But they admit very little has been made clear, either. In fact, the week the baptism rumor circulated, Psa Thmai Church held its third baptism service in six months, baptizing 65 people in a lake outside Phnom Penh.

"It's controlled freedom and it's getting more controlled all the time," said one expatriate teacher in Phnom Penh. The government "wants statistics from everybody. We might end up with a kind of Three-Self Movement—a reference to the Protestant organization in China that relates to the government. (BP)

## Southern Baptist workers remain in Cambodia by 'grace of God'

For months Gloria Carlton kept a packed suitcase beside the door in Phnom Penh.

No one expected Cambodia's communist government to last long after Vietnam pulled its troops out in late 1989. This year she unpacked.

Carlton, of Elkins, Ark., and her husband, Bruce, of Georgetown, Ky., are Southern Baptists' only representatives living in this ravaged land. They brought their children, Elizabeth, age 8, and Mary, 7, with them. Carlton coordinates humanitarian aid projects in Cambodia for Cooperative Services International, a Southern Baptist aid organization.

When the Carltons arrived a year ago, people told them the government wouldn't last past December 1990 in the face of attacks from the Khmer Rouge and other rebel groups. Other expatriates with non-government organizations started shipping personal belongings out of Cambodia. Sporadic gunfire and exploding mortar rounds reminded them their adopted country was still suffering through a 20-year fight for survival.

"You hear things like that, and when you're new to a situation, it just reinforces the idea that you're not going to be here very long," Mrs. Carlton said in her living room in Phnom Penh.

She admits months went by before she even wanted to go look for a place to live or buy furniture. The Carltons operated out of a hotel room. Why set up a household if all



**UNSUNG HERO**—Workers at a tiny international school in Phnom Penh, Cambodia, call Southern Baptist Cooperative Services International worker Gloria Carlton (shown with daughter Mary, 7) an "unsung hero" because of her tireless work with children at the school. The one-room school was started with two students and now has 24. (BP photo by Charles Ledford)

expatriates would soon be leaving?

"Then I realized we weren't leaving, so I might as well get something to live in," she added with a smile. "It wasn't that I didn't feel the Lord would protect us. It was the feeling that it's not permanent. But it is."

The Carltons transferred from Hong Kong in April 1990 to direct CSI work in Cambodia. They begin a six-month U.S. furlough in June. This first year, CSI administrators asked them only to maintain ongoing relief projects, build relationships and learn to speak Khmer.

Since Marvin Raley, a medical doctor, first opened Southern Baptist work in Cambodia in the mid-1980s, CSI has worked with the Mennonite Central Committee to open a nursing school at Prey Veng. It also has built a RINE (short for rehydration, immunization, nutrition and education) center, outfitted a medical library, supplied medicines and medical equipment to two hospitals in Phnom Penh, and begun construction of a hospital in Oreang Oeu.

But the Carltons quickly learned the government had its own expectations. Once they established a residence, authorities needed a reason to allow them to stay. So they were thrust into developing a wider program of work. Their new program focuses on factory workers and their families.

"I'm physically tired. Exhausted," Carlton admitted. "But the Lord's taken care of us. We're only here right now by the grace of God." (BP)

## OBI Grads Outrank Peers At State University

Oneida Baptist Institute received a booklet from Murray State University titled "4 Year Performance Study". The introduction said: "We compared the performance of your students to all 1986-89 MSU entering freshmen with categories for in-state and out-of-state students. Comparisons were made for overall grade point averages and grade point averages in the following subjects: English, social science, biology, chemistry and math."

In every category Oneida graduates outranked both Kentucky resident and non-Kentucky students with the exception of "5-hour Chemistry" where non-Kentucky students outdid OBI graduates 1/100.

The university printout (pictured below) speaks for itself.

4-Year Performance  
1986-89 Graduates

	Oneida Baptist Institute		All KY Residents		All Non-Residents		All MSU Students	
	GPA	#	GPA	#	GPA	#	GPA	#
Overall	2.75	7	2.20	3257	2.36	1374	2.25	4631
English	2.44	9	2.30	4044	2.39	1889	2.33	5933
IDC World Civ.	3.33	9	1.96	3937	2.10	1710	2.00	5647
Biology	3.00	6	1.96	1515	2.15	649	2.02	2164
4-Hr Chemistry	3.25	4	2.44	865	2.62	364	2.50	1229
5-Hr Chemistry	2.25	4	2.21	572	2.26	211	2.22	783
3-Hr Math	0.00	0	2.03	1062	2.23	419	2.09	1481
4-Hr Math	3.33	3	2.05	649	2.08	360	2.06	1009
5-Hr Math	2.75	4	1.98	736	2.14	327	2.03	1063

Traditionally at least 60% of OBI graduates go to college which is approximately three times the national average.

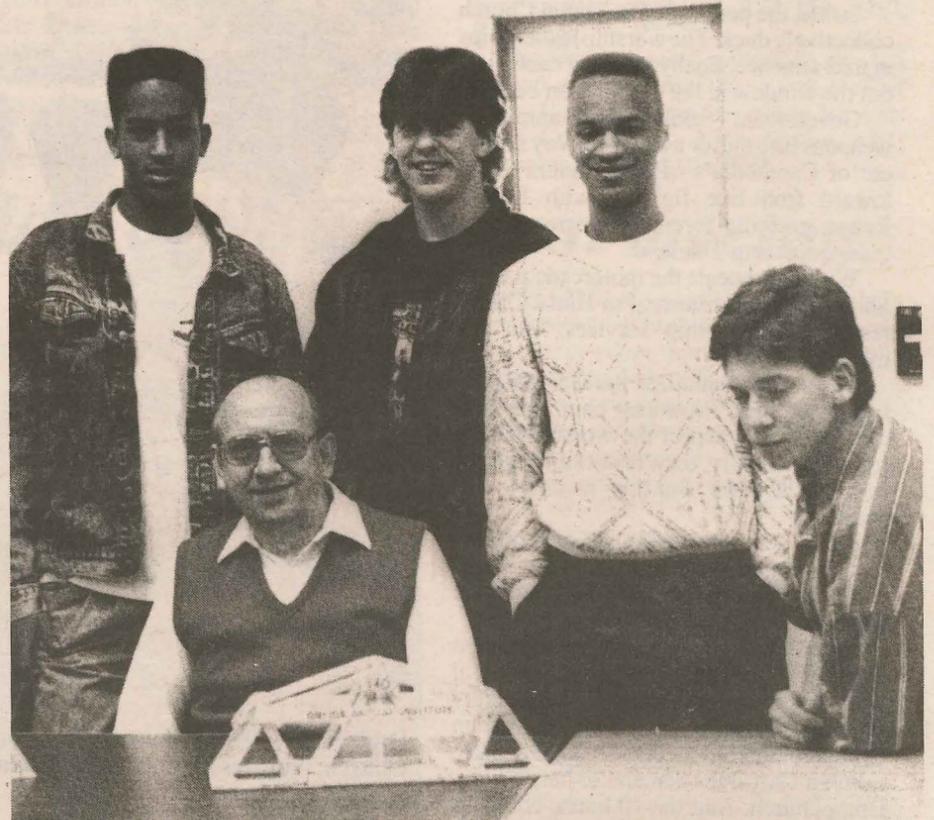
Every Kentucky college and university has had Oneida graduates attend in recent years. The largest number go to Cumberland, Campbellsville and Georgetown.

With students from over 20 American states each year and varying foreign countries, it is natural that OBI graduates go all over the nation for college training. A small number of Oneida's graduates have been enrolled and have done well in Harvard, Columbia, Vanderbilt, University of Minnesota, Stanford, UCLA.

\*\*\*\*\*  
**Oneida Choir and  
 Band Concert**  
**Saturday, May 18**  
**8:00 P.M.**  
*Honoring 50th  
 Wedding  
 Anniversary*  
**Rev. & Mrs.  
 Denis Rush**

\*\*\*\*\*  
**The Oneida Players**  
**Will Present**  
*"Flowers For  
 Algernon"*  
**Thursday, May 16**  
**Friday, May 17**  
**8:00 P.M.**  
 \*\*\*\*\*  
**1991 Oneida  
 Commencement**  
**Sunday, May 19**  
**3:00 P.M.**  
**"Melvin Davidson  
 Chapel"**

## Oneida Drafting Wins Second Place in State-Wide Contest



Left to right: Mengistu Kassa, teacher Mr. John Smith Sr., Lance Duffy, Ahmad Reynolds, Mike Oliwek.

Oneida's Advanced Drafting Class ranked second in a statewide model bridge building contest with 175 entries.

Sponsored by the American Society of Civil Engineers, the contest was held at the Louisville Speed Scientific School in March.

All competing schools were given two ounces of balsa wood and told to design for point loading conditions as specified by contest rules. The Oneida designed structure supported 208 lbs. which is equal to 1,664 times its own weight!

The Oneida bridge was designed and constructed by senior Lance Duffy, Louisville, with OBI four years; senior Ahmad Reynolds, Atlanta, at OBI two years; freshman Mike Oliwek, Columbia (SC) who enrolled for summer school in 1990. Their teacher is John Smith Sr. in his 16th year of service on the Oneida campus.

Three of OBI's Ethiopian students, two juniors and a senior, also designed a bridge in Ken Stapp's physics class. Mr. Stapp, a retired mechanical engineer, is in his seventh year of teaching at OBI as a fulltime volunteer. The students are: Tedros Tesfaye, Elias Bedada and Mengistu Kassa.

Ohio County took first place for bridge building this year.

## Oneida Students Win Honors at Kentucky UN Assembly

Oneida Baptist Institute was awarded the honor for "Best Display" featuring Japan at the 1991 Kentucky United Nations Assembly in Louisville in March.

OBI senior Sultana Nailor, Lexington, received one of the "Top Ten Outstanding Delegate" Awards. Only ten out of 860 delegates attending KUNA from scores of Kentucky schools were so honored.

Oneida has had at least one, and at times two, of its students chosen "Top Delegate" every year for the five years of their participation. These students go on to participate in the National Affairs Conference held in Black Mountain, North Carolina.

In a competition of approximately 45 to 50 schools each year, there are awarded only four top school awards. Oneida has won one of these awards four out of the past five years. The award for "Best Country" was won two years in a row, as OBI represented the U.S.S.R. and Israel.

Oneida students attending KUNA go the following week each year to tour the U.N. and the New York sites such as the Empire State Building, Wall Street, the Commodities Exchange, World Trade Center, and museums. All of this is topped off with a Broadway show, tours of Greenwich Village and Chinatown.