

E-Board changes to save money, help churches

by Marv Knox, Editor

The Kentucky Baptist Convention's Executive Board has approved a reorganization plan designed to save money and help struggling churches.

Board members approved the change during their spring meeting at Cedarmore Baptist Assembly near Bagdad May 6-7. The new structure will take effect when the convention's next fiscal year begins Sept. 1.

The reconfiguration takes advantage of a vacancy created when Greg Hancock, former director of the communications division, resigned several months ago.

The change eliminates the communications division director's position and as-

signs those administrative duties to Jim Hawkins, the KBC executive associate.

"We're saving about \$50,000, including small adjustments upwards" to compensate staff whose duties have expanded, said KBC Executive Secretary-Treasurer William W. Marshall. Those savings are needed to help balance the KBC budget in 1991-92.

The major staff changes take place in other Executive Board divisions:

- The reorganization creates the church growth and administration division. The new division is to be directed by Vernon Cole, formerly director of the minister/church support division.

The church growth and administration division includes three departments from

the former missions/evangelism/church services division: discipleship training, church music and Sunday school. It also includes church administration, transferred from the family ministry department of the minister/church support division, and the stewardship department, also transferred from the minister/church support division.

- The missions/evangelism/church services division becomes the missions/evangelism division, still directed by Benton Williams.

Four components will remain in the missions/evangelism division: the office for evangelism, and the Brotherhood, student work and direct missions departments.

In addition, the evangelism office will

continue to relate to programs in the church growth and administration division.

- The minister/church support division retains the same title.

Guy Futral, who has been director of the minister/church relations department, becomes division director but retains his minister/church relations duties. The annuity and family ministry departments remain in this division, and the stewardship department moves to the church growth and administration division.

"Financially, this is a good move; it requires no staff layoffs," said Marshall, who had noted that the convention's budget receipts have been well below their goal.

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Moderates start fellowship, declare they remain in SBC

by Marv Knox, Editor

Moderate Southern Baptists gave birth to a new fellowship last week. But they refused to say the relationship with their parent denomination has died.

About 170 Kentuckians joined more than 6,000 moderates to form the Cooperative Baptist Fellowship in Atlanta May 9-11.

Participants approved the fellowship's name, governing documents, officers, board members, mission plan and initial budget. Still, CBF leaders insisted they did not start a new denomination or split off from the Southern Baptist Convention.

"We're still a fellowship, loosely knit," said Daniel Vestal, the moderates' candidate for SBC president the past two years and chair of the fellowship's interim steering committee since last summer.

"We still love many institutions of the Southern Baptist Convention," added Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta. "We love what they represent, what they do. ... We're still committed."

Many churches and individuals who support the fellowship will continue to support the SBC, he added, noting he will attend the SBC annual meeting in Atlanta June 4-6. However, he predicted moderates will not mount a campaign to unseat incumbent SBC President Morris Chapman.

Rather than a new denomination or a

mechanism to continue political fighting, the fellowship represents a spiritual renewal movement, Vestal said.

The new moderator of the fellowship said the young organization also represents one new choice among a variety of options.

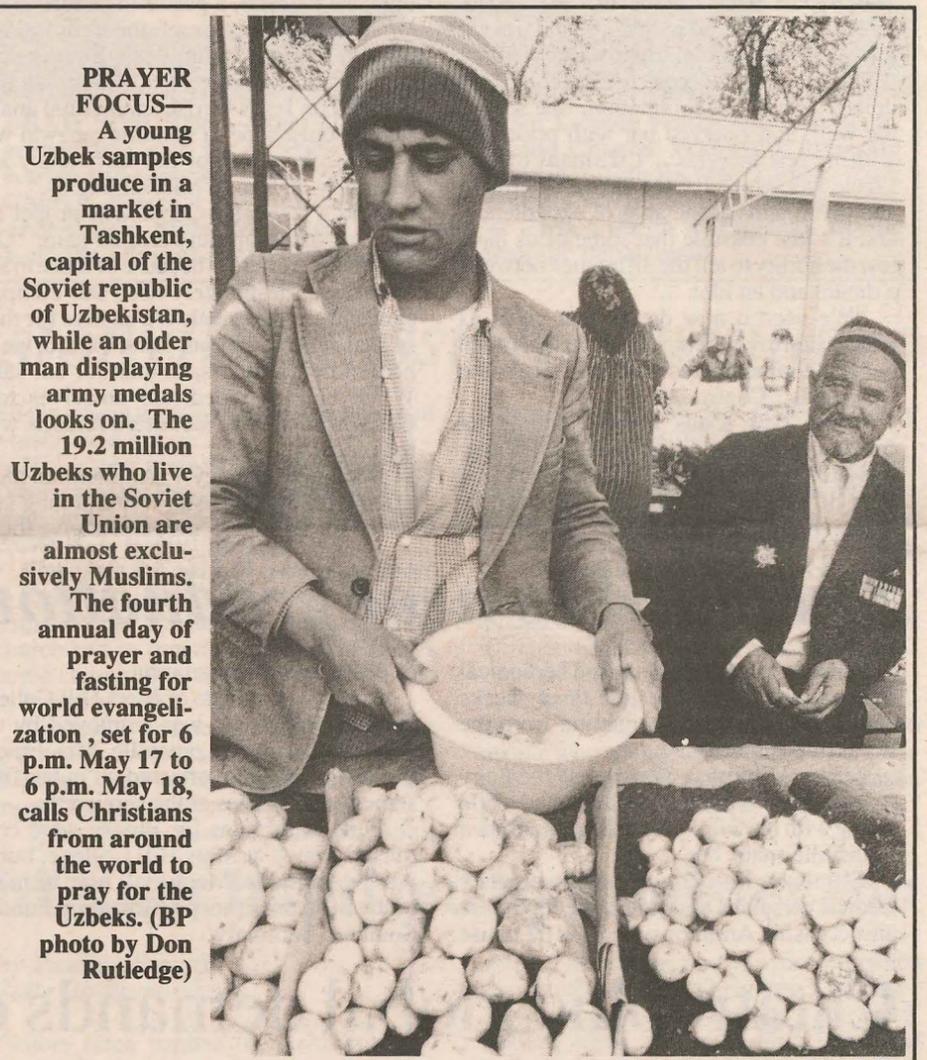
"You're seeing one more choice ... for a coalition of churches and individuals who are tired of fighting fundamentalists," said John Hewett, pastor of First Baptist Church of Asheville, N.C. "I don't think we've started a new denomination. The people have wanted a list of choices from which they can choose and still be free."

Moderates developed that new choice at the end of 12 straight years of political defeat at the hands of SBC conservatives.

Conservatives have claimed the convention's institutions have grown too liberal and out of step with ordinary Southern Baptists. Moderates have countered that those issues provided a smokescreen behind which political leaders from the conservative camp could grab power.

The political battle culminated last summer: Conservative candidate Chapman of Wichita Falls, Texas, soundly defeated moderate Vestal for the SBC presidency. Conservatives also secured their slate of new trustees of SBC institutions, ensuring their control for years to come. They reduced by 80 percent the SBC's contribution to the Baptist Joint Committee on Public

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PRAYER FOCUS—
A young Uzbek samples produce in a market in Tashkent, capital of the Soviet republic of Uzbekistan, while an older man displaying army medals looks on. The 19.2 million Uzbeks who live in the Soviet Union are almost exclusively Muslims. The fourth annual day of prayer and fasting for world evangelization, set for 6 p.m. May 17 to 6 p.m. May 18, calls Christians from around the world to pray for the Uzbeks. (BP photo by Don Rutledge)

International catastrophe taxes relief system

Cyclone victims to get SBC aid

Southern Baptists will spend \$345,000 to help Bangladesh citizens buy food and rebuild their villages in the wake of last month's cyclone.

In their first relief request, Southern Baptist missionaries in Bangladesh outlined plans for a \$120,000 food-for-work program. They also sought \$225,000 for rebuilding about 400 homes not related to that program.

Although government officials put the country's death count at 125,730, some people claim as many as 400,000 Bangladeshis have died, said missionary Jim McKinley of Albany, Ky.

Missionaries plan to help the survivors put their lives back together. "Our response is going to be centered around helping people who have lost their farms and their homes, to help them rebuild and get started

with their farms again," said John Ingouf, associate area director for Southern Baptist mission work in southern Asia.

Southern Baptist Foreign Mission Board administrators have agreed to dip into the contingency fund for relief response to the Gulf War aftermath. Funds set aside for disaster relief have been depleted.

On other crisis fronts:

- Response to Kurdish refugees has been slowed because of a shortage of volunteer physicians.

The shortfall of doctors is affecting relief workers' ability to offer medical help to Kurds returning to northern Iraq. Four Southern Baptist physicians have assisted, and three more are scheduled. But a continuous supply of volunteers is needed, each committed to three or four weeks, said Alvinia Michalec, a volunteer enlistment assistant for the Foreign Mission Board.

Also needed are volunteer nurses and support personnel, each committed to three or four weeks.

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Kentucky asked to assist Kurds

by Marv Knox, Editor

Kentucky Baptists have been asked to provide a three-member leadership team to help feed Kurdish refugees in Iran.

Unfortunately, the money needed to pay for the trip is about as scarce as food in the Iranian highlands, noted Kentucky Baptists' disaster relief coordinator, Robert Simpkins.

The request was initiated by the Iranian government and regional Kurdish leaders, reported Jim Furgerson, disaster relief coordinator for the Southern Baptist Brotherhood Commission.

Other volunteers, including units from Alabama, Louisiana, Missouri, Tennessee and Texas, already are operating under the auspices of the Southern Baptist Foreign

continued on page 2, "Bluegrass Baptists ..."

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'Baptists need to dream,' Chafin tells fellowship

by Marv Knox, Editor

Baptists need to dream again, Kenneth Chafin told about 6,000 moderate Southern Baptists at the founding meeting of the Cooperative Baptist Fellowship in Atlanta last week.

"Baptists as a people need a dream," said Chafin, pastor of Walnut Street Baptist Church in Louisville. "We were born out of a dream of world missions and evangelism. ... But while each of us is fascinated with the idea of a dream, our continuing temptation will be to be preoccupied with safety and security and stability, and our dreams are suffocated."

The key to dreaming is finding a dream "which does not cut us loose from our roots but which frees us to turn loose of that part of our past which binds us," he added, referring to his own history and recent history in the Southern Baptist Convention.

"Like many of you, ... I merged my dream with the denomination. She served me well, and I served her with pride and with my best energies. ... Like many of you, I have worshipped at the shrine of growth and given alms at the altar of expediency, and it's just possible that some of us have lost the ability to tell the difference between a dream and an idol. ...

"We need a new dream that gives us permission to celebrate our Baptist heritage but at the same time to start traveling some new roads," Chafin said.

Those new roads involve embracing freedom, he added, citing a need to find new ways to do urban evangelism, exercise the gifts of the laity in ministry, perform redemptive ministries, study the Bible, deal

with issues facing churches and channel commitment and creativity into new ministries.

Daniel Vestal focused on similar dreams, calling for renewal in Baptist churches.

"When I see the frailty of our efforts, the smallness of our vision, I feel we are noth-

"We need a new dream that gives us permission to celebrate our Baptist heritage but at the same time to start traveling some new roads."

ing," said Vestal, a pastor in suburban Atlanta and moderator of the fellowship's interim steering committee. "But my hope is not based on our efforts or our vision. It is based on Jesus Christ. In the final analysis, the only hope of genuine renewal will come as the result of the sufficiency and centrality of Jesus Christ among us."

And a focus on Christ will propel the new organization outward, he said: "One reason we are here is because of those in this world who desperately need our compassion and commitment. We're here for their sake as much as for our sake; indeed, we're here more for their sake than for our sake. We're here to rededicate ourselves to a Christ who always identified himself with the outcasts."

Sociologist Nancy T. Ammerman identified with the outcasts: "After a long season of powerlessness, moderates have found

themselves utterly without power. You can't win elections; you can't even call for a point of order. ... There are other people in charge, and there is nothing we can do about it."

Moderates now are like the Israelites who escaped slavery in Egypt under Moses, said Ammerman, a professor at Candler School of Religion at Emory University.

Now the moderates face the unknown, "vast expanses of desert," before them, she said. "But this is one free Baptist who would rather be on the journey with you than back in Egypt making bricks."

John Hewett, the fellowship's new moderator, also picked up a journey metaphor to describe moderates' condition.

"This journey has seemed at times as though we were passengers on a train bound for glory but afraid to leave the station,"

said Hewett, pastor of First Baptist Church of Asheville, N.C. "I need to say to you: This train is bound for glory, and it is leaving the station. It will be back at regular intervals, and everyone will have a chance to get on board.

"But we can no longer hold it here at this siding until everyone's bags are packed."

And Lynda Weaver-Williams compared the moderates' situation to yet another journey—childbirth.

"I am here to tell you that birthing is a messy process," said Weaver-Williams, from Northminster Baptist Church in Richmond, Va. "And painful. They don't call it 'labor' for nothing. New life is a struggle, even for God. We should not think it will be easy, but the Divine Midwife is with us."

Student dies near graduation

A student at Southern Baptist Theological Seminary died May 3, just three weeks before his scheduled graduation from the Louisville seminary.

Michael Emory, a 32-year-old theology student from Asheville, N.C., choked while eating with his wife, Teresa, at a downtown Louisville snack bar.

Efforts by Mrs. Emory and emergency medical personnel to dislodge the food were unsuccessful. An autopsy showed the cause

of death to be asphyxiation.

Emory, a graduate of Mars Hill College in Mars Hill, N.C., was employed by the Salvation Army in Louisville. Mrs. Emory is a church social work student in her final semester of studies at the seminary.

Funeral services for Emory were conducted May 8 at Mars Hill College; burial was in Asheville. Memorials may be made to the Michael Emory Scholarship Fund at Southern Seminary.



JUST A TAP—Chaplain Larry Gray (left) offered a few pointers on the fine art of putting to Ed Vaughn, president of Baptist Hospitals Inc., during the Baptist Hospitals Foundation's fourth annual golf tournament in Lexington. More than 200 golfers from across Kentucky participated in the tournament, which raised funds for the foundation's Endowment '90s program. The new endowment will offer financial support to people who wish to pursue and advance their careers in healthcare.

Catatrophic global demands on relief funds deplete resources

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Feeding operations for some Kurdish refugees have been delayed by a few days, due to failure of an engine on a cargo plane carrying equipment and volunteers.

The shipment, which should have reached Iran late last week, probably will arrive about the middle of this week, predicted Tim Brendle, director of the Foreign Mission Board's Persian Gulf response unit.

• Allen McWhite, a Southern Baptist missionary in Ecuador, has contracted cholera in an epidemic that has killed at least 1,350 people in South America.

McWhite is the first Southern Baptist missionary diagnosed with the disease since the epidemic broke out in Peru in January.

He has been treated with antibiotics and intravenous fluids and is improving, reported fellow missionary Dennis Herman.

Missionaries are working with other relief workers to provide medicine to help victims of the epidemic. They also are trying to teach people about the steps they can take to prevent the disease from spreading.

• The Foreign Mission Board's hunger relief and general disaster relief funds have been depleted because of the global scope of catastrophe this year.

To send hunger relief or disaster relief funds, contact the board at P.O. Box 6767, Richmond, Va. 23230.

Medical personnel who can volunteer to help with relief efforts can contact Michalec at the same address or call (804) 353-0151.

• More missionaries have left Ethiopia as civil war has escalated in the African country.

John and Mary Lou Lawrence left Addis Ababa, the capital, as rebel troops camped

just 25 miles from the city.

Another couple and a single missionary have temporarily restructured their assignments to leave the country. Two other couples are in the United States on furlough, and another couple is stateside on personal leave. Only three couples remain in Ethiopia.

The U.S. Embassy advised Americans to leave Ethiopia more than a month ago. The Foreign Mission Board has left the

decision up to the missionaries themselves.

• Missionaries Wiley and Geneva Faw of Waynesburg, Ky., remained safe at their post in Gombe, Nigeria, after springtime violence between Muslims and Christians left at least 80 people dead.

Muslim-Christian tensions in the area reportedly have increased because more young people have joined fundamentalist Muslim groups that demand strict obedience to Muslim law by all citizens. (BP)

Bluegrass Baptists asked to help feed refugees

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Mission Board and the Cooperative Services International relief agency.

Two medical teams, enlisted by the Texas Baptist Men's Medical Fellowship and the Foreign Mission Board, are at work with Kurdish refugees in Turkey. Four feeding teams with three members each are working from portable kitchens, feeding up to two meals per day to 25,000 people.

Kentucky Baptists have been asked to supply a three-member team of certified disaster relief workers to operate one of the kitchens for three weeks.

The request comes with a pricetag of

slightly less than \$5,000. The Kentucky Baptist Brotherhood department's \$10,000 disaster relief budget already has been depleted—thanks to previous disasters and equipment maintenance, said Brotherhood Director Simpkins.

"We won't have trouble recruiting the volunteers," said Simpkins, who would lead the group and take a maintenance leader and chief cook. "But we can't go unless we come up with the money."

Kentucky Baptists also have been asked to try to supply 12 other volunteers to help with the feeding project, he added.

The next set of feeding teams is ex-

pected to leave the United States for Iran May 20. Donations to send relief workers to help the Kurds can be addressed to Kentucky Baptist Disaster Relief, P.O. Box 43433, Middletown, Ky. 40253-0433.

Workers on the scene already have reported numerous Christian conversions, Simpkins said.

The Kurdish people are the ancestors of the biblical Ninevites, to whom the prophet Jonah was to preach.

A Kurdish Christian promised Southern Baptists, "If you will come and not do as Jonah (who at first fled from his task), we will be saved."

Gathering promotes racial, Christian unity

by Jane Taylor Howell,
State Correspondent

A traveling church of black and white pioneer Baptists from Virginia forged west through the Cumberland Gap into Kentucky. Settling in Lexington, they started Town Branch Baptist Church. Town Branch became First Baptist Church, spawning Pleasant Green and First African churches.

Decendants of those early explorers met recently at Pleasant Green Church. Last September, Baptist churches in the Lexington area felt a need to renew their fellowship and met at Immanuel Baptist. "Our aim was to strengthen relationships with black and white Baptists of Central Kentucky," said Harold Polk, director of missions for Elkhorn Baptist Association.

"While visiting a hospitalized church member, I met a black man who claimed I was his pastor," Immanuel Pastor Ted Sisk said at the Fellowship meeting. "He participated in our TV services each Sunday because he was not able to attend his own church. This man taught me that TV knows no racial barrier."

"Is God white? Is God black? No, God is a Spirit, and they that worship him must worship him in Spirit.

"As Baptists, we may be a little mixed, but maybe not mixed enough. We can be one in hope and doctrine, but have different ways of doing things and celebrating many traditions. That's what it means to be a Baptist."

Sisk contrasted fellowship as both a vertical and horizontal relationship, and salvation as a vertical relationship: "Fellowship in the New Testament is always spoken of between people. It is a common experience — fellowship and communion. Fellowship is both vertical toward God and horizontal toward man.

"We are a child of God by birth. He's our Father. We're his children. Salvation is basically relationship. How we feel about each other and how we get along with each other is fellowship.

"When we sin, we don't lose the relationship. All we've done is messed up the fellowship."

During the service, "amen" and "right brother" could be heard as the worshippers agreed with Sisk. Responses prompted Sisk to warn: "We're rocking and singing and having a great time in the Lord. But you all be careful what you say 'amen' to!"

Sisk urged participants to think about how they represent Christ.

"What would I advertise about myself if I were a traveling 'Baptist salesman?'" he asked. "I'd have 'Baptist' on my license plate, and I'd stamp 'One who loves Jesus

and you,' on my car door. I'd emphasize one word from Jesus Christ to Lexington Baptists today, John 13, 'Love as I have loved you!'"



DRAW 'SWORDS'—State Bible drill conductor Lawson Williamson leads a reference drill with (l-r) Elizabeth Hopper, Second Church, Princeton; Meredith Kerley and Gordana Unici, First Church, Paducah; Susan Richter, Locust Grove Church, Murray; and Lee Ann Grainger, Salem Church, Salem. Regional children's state Bible drills were conducted at First Church in Paducah by the Kentucky Baptist Convention discipleship training department.

Persistence pays off when Prestonville mission constitutes

by Barbara Willie,
State Correspondent

Mission impossible became mission possible for a small band of persistent Baptists who celebrated the constitution service for Prestonville Baptist Mission this spring.

First Baptist Church of Carrollton, whose pastor is Stan Prewitt, is the sponsoring

church.

This historic occasion was nothing less than a miracle, according to Harold Lee, director of missions for Whites Run Baptist Association. Lee, Prewitt and the WRBA missions committee had committed themselves to provide a Baptist witness to the families living in the tiny community of Prestonville, which lies just outside Carrollton, Lee said.

Laying the groundwork involved weeks of preparation, which included door-to-door canvassing and enlisting support from local businesses and area Baptist churches.

The first meeting was a tent revival using a borrowed piano and the back of a \$35,000 automobile for a pulpit. One person made a profession of faith in Christ.

Soon the mission moved into the local Chrysler/Plymouth dealer's auto body shop. Mission Pastor Emory Eldridge recalled how each Sunday morning members arrived early to clear away the dust and dirt.

Ron Sharp, chairman of the WRBA missions committee, continued the search for a more suitable location. He eventually found a building for sale which had housed both a grocery and apartment. He knew it would take a lot of imagination and hard work to convert it into a church, but he felt it could be done.

Sharp contacted his long-time friend, Tom Farley, in northern Kentucky and asked him for help. The result was that Farley and his wife, Anna, purchased the building and

led the way in transforming it into a place of worship and praise.

Volunteers jumped into the renovation. Down came the Pepsi sign hanging over the main entrance and up went the name Prestonville Baptist Mission.

Out came the walls of the storage room to make way for the choir area furnished with a piano donated by the sponsoring church and an organ given by the Farley's home church, Beechgrove Baptist Church in Independence.

The pulpit and pews which replace the grocery shelves came from the Parkwood Baptist Church of Louisville. The apartment became Sunday school classrooms.

This summer a team of Alabama Baptist

builders will put up new siding and clear away surrounding structures.

Other volunteers like Becky Spencer have joined the mission from sister churches because they felt they could help. Spencer teaches the children's Sunday school class.

Activities for youth and children have been very successful, reported Sharp. Fifty attended the last skating party, and last summer 60 participated in the mission's vacation Bible school.

Dorothy Toole, WRBA missions committee member and one of the 35 to 40 people who attended the April revival services each night, marvelled at what had taken place. "I thought it would be impossible," she remarked.

Mother baptized by minister son

by Pauline Stegall
State Correspondent

Pastors often baptize their children. But they rarely baptize their parents.

Tom Hughes, pastor of Bethlehem Baptist Church in Cunningham in West Kentucky, baptized Betty Hughes, his mother, at First Baptist Church of Paducah this spring.

Mrs. Hughes had become a church member when she was very young and had been an active member for years. She recently became disturbed when she realized

she had no recollection of a moment when she actually invited Christ into her life.

After talking with her son, Tom, and J. Robert White, pastor of First Baptist of Paducah, she prayed to receive Christ. That night she made her commitment public.

White invited Hughes, who grew up in First Baptist, to baptize his mother and preach. Bethlehem joined the Paducah congregation for an evening service.

"I hope to be a witness to others by taking this step," said Mrs. Hughes. "Maybe it will encourage someone else to make some needed decision."



Mission pastor Emory Eldridge (l) listens as Harold Lee, director of missions for Whites Run Baptist Association, shares his hopes for the Prestonville Baptist Mission. (Photo by Barbara Willie)

Alford retiring after quarter century with Sunday school

by Barbara Willie
State Correspondent

Everette D. Alford is retiring after 25 years as Sunday school director in Northern Kentucky Baptist Association.

Not because he is ready, but because his health demands it. He is battling cancer.

The association honored him at a reception, where over 150 friends dropped by to express their appreciation.

Among them was Chip Miller, director of the Kentucky Baptist Sunday school department. Miller called Alford a natural leader, a layman who has spent a major portion of his time visiting churches and

getting to know their Sunday school leaders.

Alford is one of the last remaining giants who lives and breathes Sunday school work, said one pastor.

Alford described how he fell in love with Sunday school: "In 1954, when my pastor asked me to lead our church's Sunday school program, I was apprehensive. Sensing my reluctance, the pastor handed me a copy of Arthur Flake's book, 'Building a Standard Sunday School.' That was the beginning of my love affair with Sunday school."

Eleven years later, when he was approached to be associational Sunday school

director, Alford plunged in.

He drove to Middletown to consult with the state Sunday school director, Roy Boatwright. Alford and his wife, Ann, traveled to Nashville and spent several hours with A.V. Washburn and his staff in the Southern Baptist Sunday School Board's Sunday school department. He returned home loaded with information and resources to help local churches.

Alford has logged thousands of miles and hundreds of phone calls encouraging pastors and church leaders to get serious about their Sunday school programs.

He has organized rallies, training schools, and literature workshops and challenged

churches to send teachers and leaders to training conferences.

And Alford's influence has been felt nationally as well as locally. He was on a study committee which developed an associational Sunday school information support team.

Northern Kentucky associational Moderator Herb Booth observed: "Everette has devoted a large portion of his life to Sunday school work. It encompasses effort, heart, love and devotion, and he has instilled these virtues in others. Hundreds of hands and feet commissioned by him will carry on his work. We aren't losing Everette; we're getting more of him."

A new denomination? That's not the real question

editorial

Marv Knox

The reporter persisted in his questioning of the Cooperative Baptist Fellowship's newly elected moderator, John Hewett: "You've got officers, a governing board, a budget, a missions organization, groups thinking about providing Sunday school literature. You sure look and sound like a new denomination. Have you, indeed, formed a new denomination?"

Hewett demurred, as did other fellowship leaders earlier in the meeting.

No, the CBF is not a new denomination, the North Carolina pastor insisted. First, many of the members of the fellowship don't even want to leave the SBC, much less form a new convention. Second, Baptists relate to all sorts of organizations; this new fellowship is but another option for moderate Baptists.

The reporter's line of reasoning holds up at first glance. He used the "duck theory" of logic: If it looks like a duck, walks like a duck and quacks like a duck, it must be a duck. The corollary: If it looks like a denomination and acts like a denomination,

the Cooperative Baptist Fellowship must really be a denomination.

However, Hewett's denial also stands firm. Observers did not need to look far to find many fellowship participants who said they have no intention of leaving the Southern Baptist Convention for another denomination. At the feeling level at least, those Southern Baptists see themselves as loyal denominationalists who cannot conceive of being separated from the SBC. Certainly, some fellowship members would like to go a separate way, but they are not strong enough to pull the others with them, much less move the fledgling organization onto a new denominational foundation all by themselves.

The reporter's question came up often during the fellowship's assembly in Atlanta last week. As a matter of fact, fellowship members even asked the question of themselves. Given Christendom's history of schism and recent SBC political strife, the question came up naturally. But a look at denominationalism in 1991 indicates the "D" question is all wrong.

Read newspapers and periodicals from America's major denominations; you'll see that most of them face major problems. Declining baptisms, diminishing resources, aging membership, an

unfocused vision, internal power struggles, an eroding base of clergy and confused mass of laity, a spate of questions about ordination, profound disagreement over what doing church means, scandal. The litany of denominational woes is the most ecumenical element in U.S. Christianity today.

All this begs a new set of questions: Why would anybody want to start a denomination? How should a new organization try to function in a post-denominational world? What creative ideas for ministering and proclaiming the gospel should be birthed in our society? Can another group provide a place for fellowship and ministry within a larger community, while giving members the freedom to maintain roots in their old denominational soil? Is some sense of institutional authority required to glue the new thing together, or can common commitment bond diverse groups into one unit? Will the members be flexible enough to let newcomers travel the shared journey at their own speeds? Can any new religious group communicate its concerns so that the world will even care?

A new denomination? That's really beside the point. The fellowship's future depends upon how well it answers real-life questions. We'll all be listening.

baptist forum

Rethink editorial

I am insulted by the April 23 editorial. The last paragraph in the editorial is completely acceptable; however, the assumption of the writer that some environmental groups and some radical scientist are 100 percent correct was totally uncalled for.

Yes, pollution does exist. So does sinning. I believe the Western Recorder would serve the readers a greater service by sticking to the word of God and leave national special interest topics to the secular media.

Some years back, a Sunday school writer wrote on strip mining with no firsthand knowledge of the subject, only television and newspaper reports, which we all know are very biased. His comments were totally out of line.

It might be wise if the editor would reconsider his position on acid rain, as a large portion of his income is dependent on coal miners of Kentucky. If the editor can prove that acid rain exists because of coal fired generators, I am sure the Academy of Sciences and other special-interest groups would welcome his evidence so their testimony could completely close the mines of Kentucky.

Lanny E. P'Pool
Princeton

No more bias

The Baptist Forum article "Bias or Bible?" of April 30 missed me except for these two sentences: "Do we want bias or Bible? We cannot procure both." This was right on target. I thank God that we are moving back to the Bible, as we steer away from bias.

The incidents are many that disappointed me in our colleges and seminaries. One in particular was when a professor in one of our colleges disparaged the idea of reward in heaven, that the Bible plainly teaches. He called it the "pie-in-the-sky" syndrome. He gave me no Bible substance. This was done in chapel and classroom. He later moved to one of our seminaries. This was just one of many incidents of bias rather than the Bible.

As a young man, hungry for the word of God, I did not get it there, so I moved.

Ray Gilliland, pastor
First Baptist Church
Smithland

Giving through BCMP

Highland Baptist Church in Louisville voted March 13 to bypass the Executive Committee of the Southern Baptist Convention and send its cooperative missions funds to Baptist causes through the Baptist Coop-

erative Missions Program Inc. We are writing to announce our decision and to encourage other churches who are considering similar actions.

Our giving is substantially similar to the BCMP New Ventures program. We give to missions, the seminaries and most agencies. We avoid those agencies now in the grip of the takeover faction, and we have reduced the budgeted percentage to most institutions to demonstrate our displeasure of what is happening in the convention. We are giving to programs slashed during the controversy, to new mission ventures and to a safety net to support our brothers and sisters who have been or may be harmed.

We want to be free. We want to get on with spreading the gospel. We want to trust and fellowship with other churches. We would be happy to share our plan with anyone interested. Call Dr. Philip Christopher at the church office (502) 451-3735, or Chris Sanders, chair of the denominational relations committee (502) 568-5600.

Philip Christopher
Chris Sanders
Highland Baptist Church
Louisville

Whither goest?

While Southern Baptists continue our identity and mission crisis, it appears that we have been good for at least one major independent enterprise: Jerry Falwell and associated efforts of the Thomas Road Baptist Church.

Falwell's Moral Majority had become a

financial and personal drain, and it was disbanded: Is there a connection between its demise and the new faces of Southern Baptists' Christian Life Commission and Public Affairs Committee? Did Falwell change his mind about the needs for a Moral Majority, or was there another group available to do his bidding?

Falwell's television network was recently sold to the Southern Baptist Radio and Television Commission. Not only did this allow Falwell to be freed of the expense of his network, this provided working capital for other efforts, as well as prime-time exposure for his preaching ministry over the ACTS network. Falwell appears more on ACTS than any other preacher. What a stroke of good fortune for him.

Yes, Southern Baptists have been good for independent Baptist Jerry Falwell. Is there any connection between his "good luck" and the presence of five prominent Southern Baptists, including former convention presidents Jerry Vines and Bailey Smith, on his board of trustees at Liberty University?

While the Southern Baptist Convention struggles to see if it is big enough to include Bible-believing, missions-committed and freedom-loving Jesus followers (conveniently labeled as moderates), the new directors of Southern Baptist life certainly appear broad-minded enough to spread the good cheer (and money) in Falwell-land. Whither goest thou, Southern Baptists?

W. Robert DeFoor, pastor
Harrodsburg Baptist Church
Harrodsburg

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Child abuse concerns most Baptists

about southern baptists

part 3 of a 4-part series

by Linda Lawson

Child abuse and drug abuse concern Southern Baptist adults more than any other social issues, according to a national study conducted by the Southern Baptist Sunday School Board.

When asked to choose the five most troubling moral and economic problems, 55 percent of Southern Baptists surveyed listed child abuse. Fifty-four percent listed drug abuse.

Those concerns were included on a list of 23 problems from which participants in the Southern Baptist Constituency Study had to choose. The study was conducted by the board's corporate planning and research department in conjunction with HTI Custom Research of Chicago.

A similar study was completed in 1986 in which drug abuse, 51 percent, and child abuse, 50 percent, also headed the list.

Other issues cited in the current study by more than one-fourth of respondents included: parental neglect of children, 34 percent; high divorce rate, 33 percent; drinking of alcoholic beverages and hunger/poverty, 28 percent each; sexual immorality, 27 percent; and abortion, 26 percent.

Respondents also were asked to choose from three statements that most closely describe their feelings about abortion. Sixty-nine percent said abortion should be legally permissible under certain circumstances, compared to 57 percent in a February 1989 Gallup survey of a sample of all adults in the United States. Fourteen percent in the Southern Baptist study said abortion should be illegal in all circumstances, compared to 17 percent of U.S. adults.

If abortion should be legally permissible under certain circumstances, under which ones?

	Southern Baptist Adults	All U.S. Adults
Mother's life endangered	93%	94%
Family cannot afford to care for the child	8	19
Pregnancy a result of rape	80	-
Good chance baby will be born deformed	45	60
Pregnancy a result of incest	76	-
Mother may suffer severe health damage	65	84

Another 14 percent of Southern Baptists said abortion should be legally permissible under any circumstances, compared to 24 percent in the Gallup study.

Southern Baptists who said abortion should be legally permissible under certain circumstances were asked to identify which circumstances should be legal.

Ninety-three percent said abortion should be legal if the mother's life is endangered; 80 percent, if the pregnancy is the result of rape; 76 percent, if the pregnancy is a result of incest; 65 percent, if the mother may suffer severe health damage; 45 percent, if a good chance exists that the baby will be deformed; and 8 percent, if the family cannot afford to care for the child.

While child abuse and drug abuse garnered the highest percentage of respondents, women's rights/opportunities received the lowest percentage of interest by Southern Baptists, selected by only 4 percent both in 1990 and 1986.

Other issues which drew 15 percent or fewer respondents were nuclear weapons, 5 percent; terrorism, 6 percent; sex education and spouse abuse, 9 percent; war, 11 percent (surveys were completed prior to the Persian Gulf War); emphasis on material possessions, 12 percent; racial discrimination and TV programming, 15 percent each.

AIDS, which was not listed in 1986, drew 20 percent of respondents in 1990. (BP)



William W. (Bill) Marshall
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on mission together

Boxed in

I was feeling "boxed in" the other day. Work was a little more stressful than I like it; I hadn't been getting regular exercise; "spring had sprung" and I hadn't tasted my share yet.

I did the next best thing to getting out by finding a pictorial commentary of rural life in Virginia, some of the photographs taken in parts of the Blue Ridge where we once had a little place.

Maybe some of you who feel "boxed in" will find refreshing, as I did, some of the comments by folks who "live in the country."

"Fella come by here and said he'd give me enough for my place here so I could move in town into one of those new condominiums, put my feet up and never hit another lick. I told him I'd just as soon go in town and live in the sheriff's jail."

"Fella from the city, New York it was, came by here and got gas. Said, 'Tell me, how do you folks out here make a livin' it's so poor and all?' Kinda smart like, I said, 'We make a livin' off of fools like you buying our gas.'"

"People nowadays think there's nothin' goin' to run out. But God can get sick of the way we're livin' and cut things out."

"I've been here since 1909, and I ain't goin' any farther. Not until I go up yonder on the hill beside my husband's grave."

"My cannin' tastes better than store bought. Why you know, they even pay people to can that commercial stuff. I do it myself so I know what goes in there."

"We have an old fighting rooster. That thing fights me every time I get near it. Him and his long spurs. I don't know what makes him so ornery. I reckon 'cause we ain't got no other chickens on the place. Men get ornery if they have to keep to themselves."

"I do like rasin' chickens I talk to 'em and they listen, and that's more'n you can say for some folks."

"I work when I get ready and let it alone when I get ready."

"There is no favorite time of the day for me. All time is important if you spend your time well."

"I think you're closer to God in the country. You can see God and His love for man and all He's doin'. In the city, all you can see is what man is doin'."

Holy Spirit provides power for revival

lord, send revival

part 3 of a 5-part series

by Lewis A. Drummond

Charles G. Finney, great preacher and revivalist of the last century, said: "I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day, I received overwhelming ... (infillings) of the Holy Spirit that went through me, as it seemed to me, body and soul. I found myself so endued with power from on high that a word dropped here and there in conversation was the means of immediate conversion."

From that experience, God anointed and used Finney in one of the most significant awakenings America has ever witnessed. Entire towns were transformed when Finney entered the community. To read the story of his ministry is like reading from the book of Acts.

But note how it all began; it was when Finney was "filled with the spirit" (Ephesians 5:18). It was then, and not before, that he became the instrument God could powerfully use.

The implications of the Finney saga are clear: When God revives his people, he invariably fills them with his Holy Spirit.

Revival descends with the dove. It was true of Jesus; it must be true of us.

This anointing invariably takes place in a true awakening. Out of the experience of

the Spirit-filled life, many significant issues arise, vital to everything important in one's Christian experience:

First, Christians are filled with genuine power. Jesus said, "You will receive power after the Holy Ghost comes upon you" (Acts 1:8). The experience is not a superficial feeling, nor does it thrust one into extremes. It is the true presence of the Holy Spirit's power to serve him effectively.

Second, deep joy and peace flood the heart. This is not a shallow emotional excitement, but a true "joy unspeakable and full of glory" (1 Peter 1:8), a joy born of the Spirit himself.

Third, a godly life follows. There is victory in the Christian experience. Christians can live a life of holiness. That victory comes to fruition in the fullness of the Holy Spirit. In God's fullness, the "fruit of the Spirit" (Galatians 5:22-23) abounds. Love is the key mark of the Spirit-filled believer.

Fourth, Christ becomes a glowing reality. Moses' face glowed when he came down from the holy mount, simply because he had been with God. The Spirit-anointed believer lives in God's presence continually, and life glows with God's glory. Obviously, the outpouring of the Holy Spirit in revival power is the heart and essence of a real awakening.

All this, however, raises a very basic question: How is one "filled with all the fullness of God" (Ephesians 3:19)? Three key words give the answer:

• "Surrender." The Bible says, "God gives the Holy Spirit to those who obey

him" (Acts 5:32). True, all believers possess the Spirit, but God by his Spirit wants to possess us. Evan Roberts, God's mighty minister in the Welsh revival of 1904-06, said we must "obey the Spirit promptly." The prophet Samuel declared, "To obey is better than sacrifice" (1 Samuel 15:22).

• "Faith." We look to God in faith to fill us with his Holy Spirit. Jesus always reminded those he touched, "Be it unto you according to your faith" (Matthew 9:29). In a word, ask God to fill you with his blessed Spirit. Remember our Lord's words: "If you, then, being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

• "Discipline." Being filled with the Spirit is not a once-for-all experience, as is salvation. Paul told the Ephesian church, "You be continually filled with the spirit" (Ephesians 5:1b). This demands "abiding in Christ" (John 15:4-7) through confession of sin, daily prayer, constant study of the Bible, faithful witnessing and leading a Christ-honoring life.

Simply put, the fullness of the Spirit is no more than—or less than—basic biblical Christian living, and that is the essence of revival. May the hour come when God will awaken us all and pour out on us in fullness his blessed Holy Spirit.

Pray it may soon come to pass in your life and church. Pray it will happen at our Southern Baptist Convention, June 4-6 in Atlanta.

Moderates launch Cooperative Baptist Fellowship

continued from page 1

affairs, which they had pronounced as too liberal. And a month later, the SBC Executive Committee fired the director and news editor of Baptist Press, the convention's news service.

Reeling from those multiple setbacks, 3,000 moderates attended an inspirational, informational convocation in Atlanta last August. Participants agreed to remain in a coalition they dubbed "the fellowship." They also created an interim steering committee to propose structure for their embryonic movement.

That group met several times during the past nine months and developed last week's program and proposals.

Among the major developments:

- Kentuckian John Dunaway spearheaded an effort to name the organization the Cooperative Baptist Fellowship. A workgroup had proposed "United Baptist Fellowship."

"Where I live, (United Baptist) means an extreme Calvinistic view," said Dunaway, pastor of First Baptist Church of Corbin. United Baptists' concepts of missions, evangelism, education and ministry all are vastly different than most Southern Baptists', he explained.

Dunaway proposed that "Cooperative" be substituted for "United" in the name. "It would make possible cooperation with all who share our concept of missions, education, evangelism and ministry," he said.

The change was opposed by one participant who called the Southern Baptist Convention's Cooperative Program unified budget a golden calf and noted, "If we use 'cooperative,' we will not find the distance some of us seek" from the SBC.

"'Cooperative' isn't a bad word," Dunaway maintained. "It speaks for freedom, of working voluntarily together."

- Working from the floor in open session, back in committee and again from the floor, participants worked out a constitution and bylaws for the new organization.

The constitution states that the CBF's purpose is "to enable the people of God to carry out the Great Commission under the lordship of Jesus Christ in a fellowship where every Christian exercises God's gifts and calling."

The bylaws define membership as "cooperating Baptist churches, institutions and individual Baptists who contribute annually through the Baptist Cooperative Missions Program Inc." fund.

The constitution provides for three officers and a coordinating council to lead the fellowship.

The officers are moderator, moderator-elect and recorder. The coordinating council is to be comprised of representatives from states and regional clusters, based on Baptist population, as well as up to 10 at-large members and leaders of ministry committees who are not already on the council.

The coordinating council members are to be nominated by their state or regional groups and confirmed by the fellowship's general assembly. The council is to be balanced according to clergy/laity, gender, racial and ethnic background, and geographical diversity.

The constitution also features a sunset clause that will cause it to expire in 1993 unless it is reaffirmed by a majority of the members in attendance at that year's general assembly.

- Hewett became the first moderator of the fellowship. Moderator-elect is Patricia Ayers, a layperson and member of First Baptist Church of San Antonio, Texas, and chair of the committee that drafted the constitution and bylaws. The recorder is Bill Owen, a layperson and member of Northwest Baptist Church in Ardmore, Okla., and the recording secretary for the interim steering committee.

- Four Kentuckians were elected to the CBF coordinating council. They are Reba Cobb, a financial development executive and member of Crescent Hill Baptist Church in Louisville; Jimmy Gentry, pastor of Lewis Lane Baptist Church in Owensboro; Carolyn Hale, dean of students at Georgetown College and member of Faith Baptist Church in Georgetown; and Larry Kemp, a layperson and member of Cadiz Baptist Church in Cadiz.

The 79-member coordinating council is comprised of 34 ministers and 45 laity; it includes 30 women and 49 men.

- The CBF Missions Center Task Force presented a report that outlined a dozen

projects and a \$507,295 budget.

Projects ranged from a mission to inter-nationals in Idaho, to a church-starter in Ireland, to five church starts in the Soviet Union, to a satellite church in New York state.

The report also cited six projects through which volunteers can get involved in direct missions in the United States and abroad during the next year.

"Thirty-seven percent of the mission opportunities are in the United States, and 63 percent are in foreign countries," said Allen Neely, a missions professor at Princeton Theological Seminary in Princeton, N.J.

Implementation of the task force's program will require employment of a full-time worker experienced in administration and missions, he added.

As part of its rationale, the task force said the projects need to be implemented because "a Christian congregation cannot be the church without being a part of God's mission in the world."

The task force report also said it hopes the CBF missions efforts will be sensitive to God's work in the world, cooperative with national Christians in other countries and supplemental to the work of other Christian groups.

- The Baptist Cooperative Missions Program, which began receiving money following the fellowship's first meeting last year, received \$1,567,161.30 through the end of April, reported the mission fund's chair, Grady Cothen.

The money has come from 570 churches or individuals, and 211 churches currently are sending their cooperative missions funds through the BCMP, said Cothen, former president of the SBC Sunday School Board who now lives in Florida.

The funding organization plans to merge with the fellowship, Cothen reported: "Baptist Cooperative Missions Program will go out of business. It will become the property of the Cooperative Baptist Fellowship, for your control."

- Participants approved a 1991 CBF budget of \$545,336. It anticipates \$210,702 in disbursements for "new venture" missions projects and \$125,698 for "safety net" support of ministers, primarily who lose

their positions because of denominational conflict.

The fellowship also ratified three giving plans for 1992: The "regular plan" primarily provides a means for supporting SBC agencies without sending the money through the SBC Cooperative Program; the "ventures plan" mixes SBC agency support with line items to help a variety of new initiatives sponsored by the fellowship and other moderate Baptist groups; and the "vision 2000 plan" provides money specifically for moderate causes.

"We insist on the right of churches to do what they want to do," said Cothen. He noted churches could give through either of the plans or designate funds in their own unique ways.

- Reporters from two discussion sessions described sentiments which arose as participants talked about missions and church literature options.

"We feel we must redefine missions," said Carolyn Weatherford Crumpler of Cincinnati, former executive director of the SBC Woman's Missionary Union. Moderates want to work on three levels, she added: Continued support for SBC missionaries, support for missionaries who have been disenfranchised by SBC mission boards and support for new missionaries.

"We need to find ways to involve people in our churches in direct missions," by providing education and opportunities for volunteer participation, she said. "And we need to see missions as global. We need to see the world as our mission field."

Moderate Southern Baptists also are crying out for improvements in their educational literature, said Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas.

They want relevant material, with depth of thought and study, a broader range of subjects and more help for teachers who must try to show their students how to apply the Bible to life, he explained.

"We see a positive sign," said Sherman. "Churches are ready to take responsibility for what is taught in their Sunday school classes. They are no longer willing to give this to somebody else."

The fellowship's 1992 meeting will be held April 30-May 2 in Fort Worth.

Executive Board reorganizes to save money, help churches

continued from page 1

"Strategically, it allows us to realign our large divisions and build a stronger focus on helping our churches," he added. "It's more than in-house jargon. We are even more aggressively addressing the needs of local churches."

That need is growing, added KBC President J. Robert White, pastor of First Baptist Church of Paducah. He noted that 51 percent of Kentucky Baptist churches have plateaued, or stopped growing, and 17 percent have declined in size.

"This reconfiguration will provide the best utilization of our staff in addressing the challenge of declining and plateauing churches," Marshall said. "It will permit, also, a higher concentration of focus in planning and offering assistance to individual churches."

Marshall focused on the convention's weakened financial status in his report to the Executive Board. At the end of April, contributions to the KBC Cooperative Program unified budget remained \$943,636, or 7.9 percent, below the goal for the first eight months of the fiscal year.

Marshall compared the Cooperative Program to moving sidewalks in airports.

"For at least the past 65 years, Kentucky Baptists have been assisted by a moving sidewalk known as the Cooperative Pro-

gram," he said, noting it had moved them "rapidly, effectively, euphorically."

The Cooperative Program has funded mission work in 125 countries; provided seminary training at low cost; established and supported schools, colleges, hospitals, homes for children, radio and television ministries and new churches, Marshall noted.

"That grand old moving walkway has carried us farther and faster than we could have gone without it," he said, "but it is showing signs of fatigue and deterioration. ... We are forced to inspect the walkway."

The Executive Board's reorganization will help meet the \$110,000 adjustment in the 1991-92 budget by saving \$50,000, he said. A systematic downsizing in the fleet of staff cars also will save \$60,000 during a cycle in the fleet, and specific budget-balancing cuts will be made in KBC program budgets, he added.

"In the event of a sustained slowdown, we will be prepared at the September business and finance committee meeting to take appropriate action," he said.

But Kentucky Baptists should not be preoccupied with the financial difficulties, Marshall added.

"If we develop a crisis mentality, we would fail to see the positive nature of our work," he noted, citing \$17 million in re-

ceipts last year, the Southern Baptist Convention's fourth-best average of contributions from churches' undesignated receipts and more than \$5 million in contributions to special causes, such as missions, hunger relief and ministries for children.

"Look up," he said, encouraging board members to see the positive aspects of Kentucky Baptist work and resources. Reminding them of the story of when Jesus fed the crowd of 5,000 from "limited resources," he urged, "Look to the one who turned a little lunch into the biggest 'dinner on the grounds' anyone around those parts had ever seen."

In other business, the Executive Board:

- Approved the detailed 1991-92 KBC operating budget.

The overall budget will be \$19,450,760. That represents a \$54,003, or 0.3 percent, increase over the current budget. However, the Cooperative Program portion of receipts anticipates zero growth—\$17,894,462 both years.

- Postponed adoption of the 1992-93 Cooperative Program goal until September, after the conclusion of the current fiscal year.

- Accepted the title to the property of Freeda Harris Center from the Southern Baptist Home Mission Board. The facility is a Christian social ministries center in

Marrowbone in southeastern Kentucky.

- Received information about a pending lawsuit filed by Robert and Nancy Jones against the KBC in Pulaski Circuit Court.

The suit involves an injury sustained by their son, Jason, at an associational track meet in 1990. It notes that Jason fractured vertebrae and was paralyzed while participating in the track meet, and it claims the meet was sponsored by the KBC and charges negligence on the convention's part.

KBC officials have been advised by their attorney not to comment on the case while it is pending, they said.

- Voted to change the name of the "old dining hall" at Cedarmore to Byrdwell Conference Center, in honor of Marvin and Violet Byrdwell.

Byrdwell was the first manager of Cedarmore, from 1949 until his retirement in 1971. During his tenure as manager, the assembly grew from 450 acres to 1,300 acres; from a "farm camp" to a leadership assembly, girls' camp and boys' camp; and to annual attendance of 20,000. During those years, 5,600 decisions for Christ were made at the assembly.

After retirement, Byrdwell was director of missions for Christian County Baptist Association. At age 85, he now is director of the inner city ministry of First Baptist Church in Shelbyville.

Spiritual awakening to be focus of 'quiet' SBC

Spiritual awakening—not political battle—should be the focal point of the Southern Baptist Convention annual meeting this summer in Atlanta, according to planners and prognosticators.

"Jesus ... There's Power in His Name" will be the theme for the annual meeting, to be held June 4-6 in the Georgia World Congress Center. The meeting will feature a special session designed as a call to prayer for spiritual awakening in America.

The meeting is expected to be calmer than most of the convention sessions since the SBC engaged in theological/political controversy a dozen years ago. Moderates, who have lost every presidential election since 1979, are not expected to challenge President Morris H. Chapman to a customary second one-year term.

If Chapman, pastor of First Baptist Church of Wichita Falls, Texas, goes unchallenged, he will be only the second incumbent president in the conservatives' reign to take an uncontested second term.

Chapman defeated the moderate's standard-bearer for the presidency last year in New Orleans. Conservatives also captured all major convention offices, elected their slate of trustees to fill vacancies on the boards of SBC agencies and re-shaped the budget to reduce by 80 percent the SBC allocation to the Baptist Joint Committee on Public Affairs.

Less than two months after that meeting, more than 3,000 SBC moderates gathered in Atlanta for an inspirational/organizational meeting. They formed a loose confederation known as The Baptist Fellowship, selected an interim steering committee and agreed to meet again.

That meeting, which took place in Atlanta last week, is expected to draw many moderates away from the convention's annual meeting next month. Consequently, observers predict the SBC annual meeting will be smaller and quieter than recent yearly gatherings.

SBC Registration Secretary Lee Porter has said he expects 20,000 to 22,500 messengers for the June meeting. That would be a huge drop from last year's 38,403 registered messengers, the third-largest crowd in SBC history.

Porter's accuracy in predicting messenger counts has been impressive since his election in 1977. His predictions have been within 10 percent of the actual figures 12 out of the last 13 years.

With about 7,000 visitors expected, the convention still could attract about 30,000 people, he added.

Messengers will start registering at the Congress Center Sunday, June 2, at 4 p.m. and at 8 a.m. June 3-6, Porter said. Registration will close about 9 p.m. each evening, he added.

The registration area will be on the main floor of the building, adjacent to the major entrance, he said. Messengers must bring proper credentials from their churches. Registration cards are available from the Kentucky Baptist Convention office and must be completed and signed.

coordinate the two-and-one-half-hour emphasis. The SBC Home Mission Board relinquished its slot on the program to make time for the spiritual awakening focus.

"This has been on (Chapman's) heart for a long time," said Jim Henry, pastor of First Baptist Church of Orlando, Fla., and chair

special "Baptist Hour" 50th anniversary presentation by the SBC Radio and Television Commission will focus on the long-running worship program and close the annual meeting Thursday morning.

Messengers will participate in about four hours of business, spread across the three days.

They will vote on a proposed \$140,710,282 allocation proposal for the convention's 1991-92 Cooperative Program unified budget. The proposal is 2.46 percent larger than the current budget.

They also will vote on the proposed merger of the SBC Public Affairs Committee with the SBC Christian Life Commission.

Longtime observers predicted that all the business will be quieter than the recent norm for annual meetings.

"The battles are over," said Nancy Tatom Ammerman, professor of sociology of religion at Candler School of Theology at Emory University in Atlanta and author of a book on recent social change and religious conflict within the SBC.

"Not only are the victors declaring victory, but the losers have conceded defeat."

Consequently, the annual meeting should shape up to be a "love feast" for the conservatives, said Bill J. Leonard, professor of church history at Southern Baptist Theological Seminary in Louisville and author of a new book on the SBC controversy.

But two issues will be worth watching, Leonard predicted.

One would be the possibility of convention action to "punish" congregations that have redirected their funds away from the Cooperative Program to alternate forms of cooperative funding.

"I think that will be done through some way of redefining what we call a cooperating church," he explained.

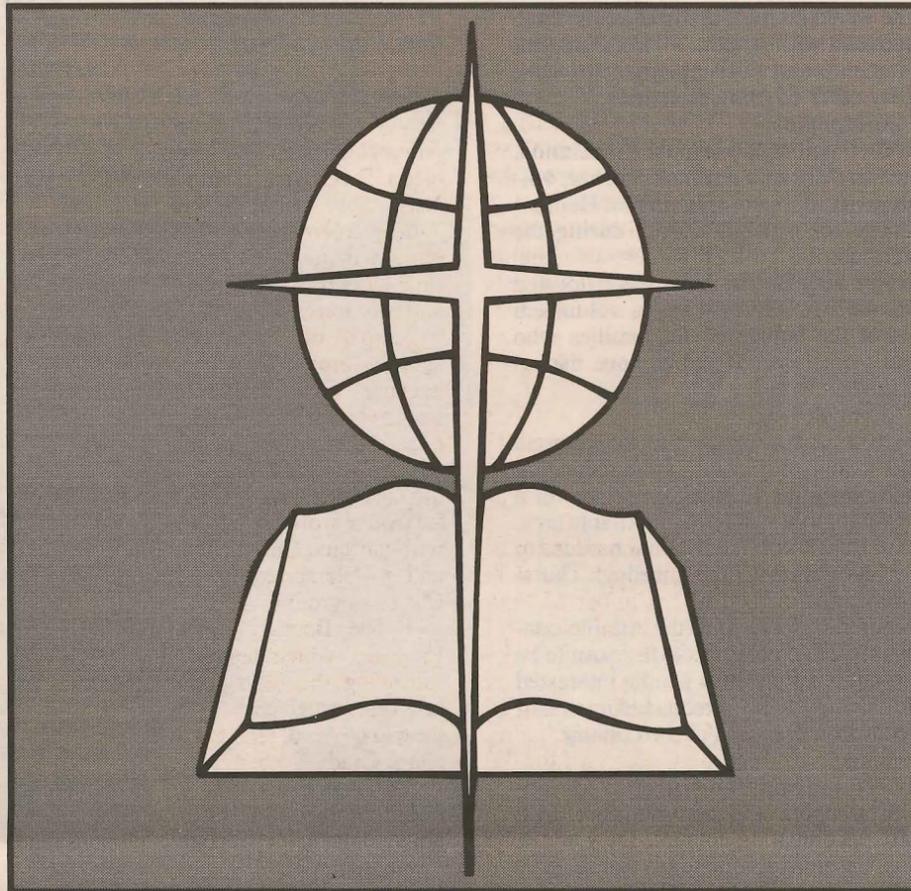
Second, he expects "some movement from the floor to begin the process of starting a Southern Baptist accrediting agency for seminaries, with implications for Baptist colleges and universities."

Such a move has been proposed by some conservative trustees of Southeastern Baptist Theological Seminary in Wake Forest, N.C., following accreditation difficulties that have come in the wake of changes at the school.

President Chapman said he hopes the best for the 134th annual session of the Southern Baptist Convention.

He is "praying that this convention will be one of Southern Baptists' finest hours," he said.

Chapman particularly has high hopes for the Wednesday evening prayer service, he said, adding, "We are going to pray for God to bring spiritual awakening to America." (BP, RNS)



"If a church does not have a messenger card, the messenger should bring a letter from the church to the credentials committee," Porter said. "If you arrive in Atlanta without a messenger card or a letter, you will need a telegram sent from your church stating you have been elected as a messenger. ... Every messenger must be elected by the church he/she represents, including pastors, directors of missions and denominational employees."

Messengers who attend the meeting will participate in a program that is "one of the best in a long time," said Danny Waters, pastor of Beulah Baptist Church in Douglasville, Ga., and chair of the SBC Committee on Order of Business.

The Wednesday evening session June 5 will be an emphasis on spiritual awakening, Waters said. President Chapman will call the denomination and America to special prayer for an "encounter with God."

Last year Chapman appointed a 10-member spiritual awakening task force to

of the spiritual awakening committee. "This will be an evening the Holy Spirit moves in his people to launch a spiritual awakening both in the Southern Baptist Convention and across America."

The session will feature calls "to a fresh encounter with God, to confession and humility, to the cross and sacrifice, to celebration and to renew our covenant with God," Henry said. It will include prayer groups, scripture readings, presentations of banners and crowns, special music and sermons.

Keynote speeches during the three-day meeting will be Chapman's presidential address at the end of the first session Tuesday morning, June 4 and the convention sermon, delivered by Tom D. Elliff, pastor of First Southern Baptist Church of Del City, Okla., Wednesday noon.

Election of officers will begin Tuesday afternoon.

The SBC Foreign Mission Board will close the Tuesday evening session, and a

tion as SBC president, he said: "It certainly is not my position, nor the position of Southern Baptist leadership as I know it, to target anyone and to plan for anyone to no longer be in a position of denominational leadership. But that doesn't mean it won't happen. There are always varied circumstances ... beyond even the context of moderate/conservative considerations."

When asked about the impact divisions within the convention will have on the convention's unified budget, the Cooperative Program, Chapman predicted a decline in giving by some churches. Those decreases will require "a temporary adjustment in the budgeting process," Chapman said. "The vast majority of churches will continue to give, ... and some churches may decrease their giving."

Chapman addressed other issues:

Southern Baptist unity must be built on Bible, Chapman insists

by Scott Collins & Matthew Brady

Affirming his hope for peace in his strife-ridden denomination, Southern Baptist Convention President Morris H. Chapman declared unity in the SBC must be "built around the word of God."

Chapman has tried to lead the convention with "a gracious spirit but firm convictions" about the theological controversy which has dominated the SBC for more than a decade, he told students at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"While my desire is to enlarge the tent, and I believe theologically that will include the vast numbers of Southern Baptists—maybe 90 to 95 percent—there are some who by their own confession would not fit under the tent," said Chapman.

"In my spirit, the nature and authority of God's word has been my interest these years," he said. "Not the interpretation of scripture per se, not the interpretation of people's beliefs about ethical issues. The issue is the nature and authority of God's word."

Asked about planned changes in denominational agency leadership for the coming year, Chapman said he has "not known of any changes being planned."

"There have been changes," he said. "There will likely be other changes in time. I am on record as saying that my preference is to see change come by attrition. In most instances attrition would mean retirement age. In some few instances it may mean early retirement."

Changes in SBC agency leadership the past year have nothing to do with his elec-

• Women in ministry. Chapman said he "strongly favors women in ministry," but he added he does not believe the Bible teaches ordination of women.

• Ethnic representation in the SBC. Representation for ethnic groups will increase as ethnic populations within the SBC grow, he predicted.

• Seminary accreditation. He called accreditation a "worthy objective" and added he believes all six of the Southern Baptist seminaries and their trustees, "would hold the same view."

• Church polity. Chapman strongly believes in the priesthood of believers and the autonomy of local churches, he said: "I do believe the pastor has a place of authority which is not to be a dictator. I don't see Southern Baptists ever doing anything other than making decisions as a body." (BP)

Crossover Atlanta to spread message of hope

by Mark Wingfield

Southern Baptists will take a message of hope to Atlantans this summer by foot, on the streets, on billboards, through feeding projects, over the phone and at youth rallies.

In all, Southern Baptists will use at least seven means of presenting the gospel to residents of the host city for the Southern Baptist Convention annual meeting June 4-6.

A series of preconvention events is scheduled under the banner of Crossover Atlanta.

Here's a summary:

- Door-to-door evangelism.

The evangelistic effort will begin Friday night, May 31, with a rally at Tabernacle Baptist Church in downtown Atlanta, just blocks from the Georgia World Congress Center, site of the SBC annual meeting the next week.

Speakers for the 6:30 p.m. event include Richard Jackson, pastor of North Phoenix Baptist Church in Phoenix, Ariz., and Darrell Gilyard, pastor of Victory Baptist Church in Richardson, Texas.

Volunteers will go out in local neighborhoods the next day, Saturday, June 1, for door-to-door visitation. A special tract has been prepared by the SBC Home Mission Board for this event.

- Street witnessing.

Several hundred people experienced in street evangelism will arrive in Atlanta early for Crossover Atlanta.

An orientation rally will be held at 7 p.m., Tuesday, May 28.

Evangelists Jack Stanton of Bolivar, Mo., and Leo Humphrey of New Orleans, will speak at the orientation.

Fifteen downtown Atlanta sites have been selected for witnessing Wednesday, May 29, through Friday, May 31.

The Home Mission Board has secured permission from local authorities for presentations in parks, on the street and in shopping malls.

- Youth rallies.

Five associational youth rallies will be held around the Atlanta area Saturday night, June 1. The rallies are co-sponsored by the local associations and the Conference of Southern Baptist Evangelists.

- Feeding.

Mobile disaster relief units from at least six states will feed Atlanta's homeless at sites around the city Saturday, June 1, and Sunday, June 2. The units will be staffed by members of the Baptist Men organization from various states.

The weekend meal distribution is being coordinated with Atlanta's Task Force for the Homeless and will supplement the work done by other ongoing ministries.

- Construction.

In Gwinnett Metro Baptist Association, located in Atlanta's northeast corner, volunteers will construct a Habitat for Humanity house for a needy family during the convention.

In Noonday Baptist Association, located in Atlanta's northwest corner, volunteers will roof the homes of six families who couldn't otherwise afford to have the repairs made.

- Telemarketing.

With a bank of phones at the Georgia World Congress Center, volunteers will use telemarketing to enlist prospects for a new church to be started in the Atlanta area.

At least 300 volunteers are scheduled to make calls Monday, June 3, through Thursday, June 6.

In addition to starting the Atlanta congregation, the experience is designed to be a training experience for people interested in learning how to use telemarketing to start churches in other areas of the country.

- Media.

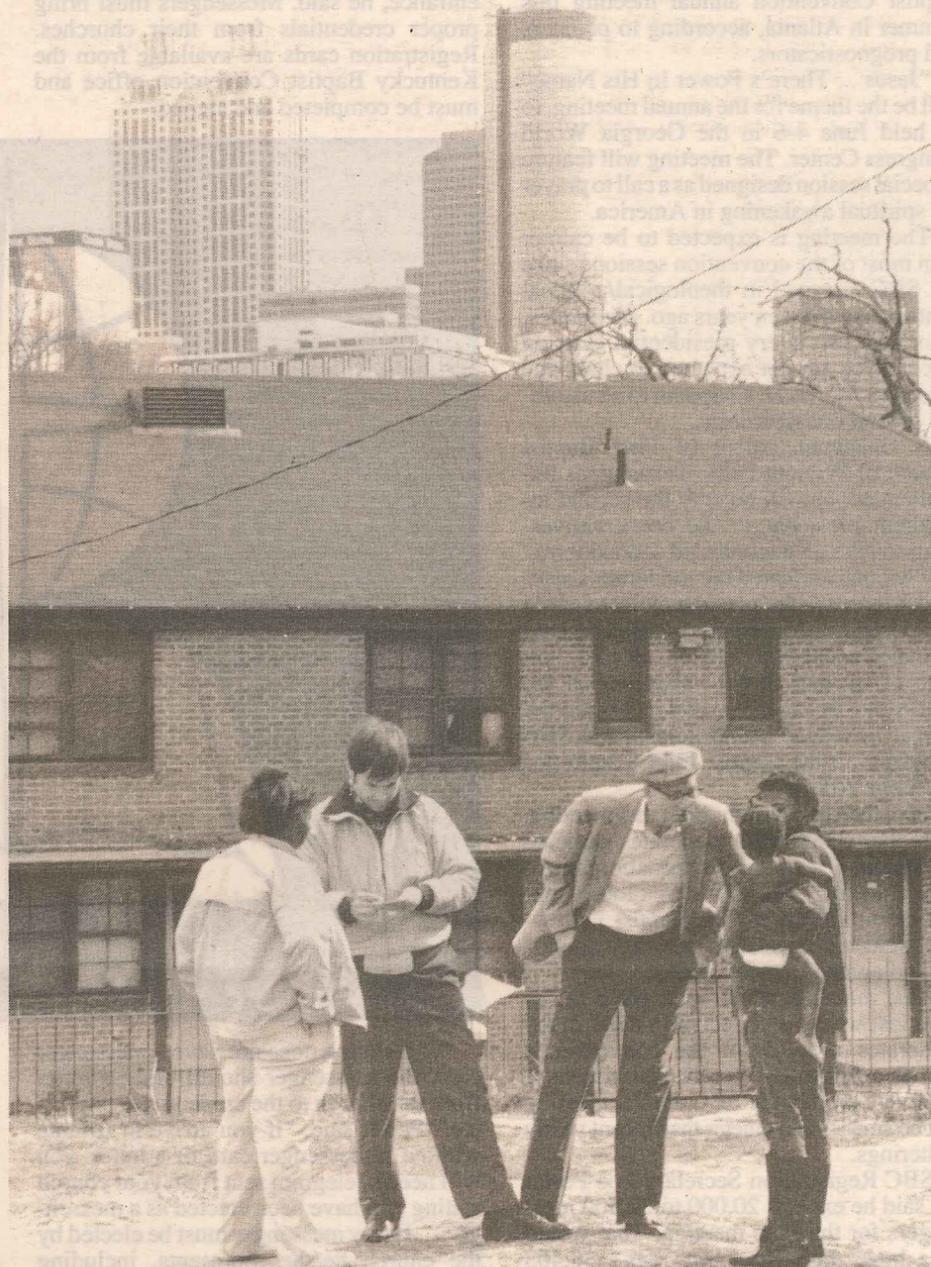
A billboard campaign will greet convention messengers and communicate with Atlanta residents.

The Home Mission Board has secured 70 billboards in metropolitan Atlanta, including five near the convention site and one adjacent to the Home Mission Board building.

The boards will show the Crossover Atlanta logo and the words, "Southern Baptists. Celebrating hope with the international city."

The media campaign also will include exclusive use of the laser billboard inside Hartsfield International Airport on Sunday, June 2.

All passengers deplaning pass by the billboard on their way to the baggage claim area. (BP)



ATLANTA WITNESS—Terry Moncrief and Arthur Turner witness to residents of the Techwood-Clark Howell housing projects in Atlanta. Southern Baptists from across the nation will minister in the city during Crossover Atlanta immediately prior to their convention's annual meeting June 4-6. (BP photo by Laura Sykes)

Professional, special-interest groups to hold meetings in Atlanta

The Southern Baptist Convention annual meeting acts as a magnet for an array of other yearly conferences.

Vocational and special-interest groups with Southern Baptist connections often schedule their meetings in conjunction with the big event.

This year's SBC June 4-6 in Atlanta is no exception.

Here are some meetings already scheduled:

Pastors' Conference. "Lord, Send Revival" will be the theme of the meeting, June 2-3 at the Georgia World Congress Center, site of the SBC annual meeting.

The pastors will focus on revival—in the home, heart, land and church, said President Richard Lee, pastor of Rehoboth Baptist Church in Tucker, Ga.

Lt. Col. Oliver North, a central figure in the Iran-contra affair several years ago, is one of three nationally recognized author-speakers on the program. Author Tim LaHaye and prison minister Chuck Colson will join North.

Among the other speakers will be former SBC presidents W.A. Criswell of Dallas; Jerry Vines of Jacksonville, Fla.; Adrian Rogers of suburban Memphis, Tenn.; and Jimmy Draper of Euless, Texas. Current

SBC President Morris Chapman also will speak on the program.

Forum. Possible dissolution of the moderate organization will be a focus of its eighth annual meeting June 3 at Wieuca Road Baptist Church.

The Forum was created at the SBC meeting in 1984.

The group will consider disbanding because its purpose has been met by the Cooperative Baptist Fellowship, said Forum President John Hewett of Asheville, N.C. The CBF is a coalition of moderates who met in Atlanta last week.

Woman's Missionary Union. An address by former Kuwaiti hostage Maurice Graham and election of a new national president will highlight the WMU meeting June 2-3 in the ballroom of the Georgia World Congress Center.

Graham, a Southern Baptist representative to Kuwait, was one of several Americans held hostage in the U.S. Embassy after Iraq invaded Kuwait last August. He was released Dec. 9, the day Southern Baptists had been asked to pray specifically for his release.

WMU members will vote on a successor to Marjorie J. McCullough, the current

WMU president, who is completing her fifth year as national president.

WMU bylaws permit a president to lead the organization five consecutive one-year terms.

The meeting, with "Called to Mission" as its theme, also will feature reports from the SBC Home Mission Board and Foreign Mission Board; a message from Clayton Gilbert, father of Mary Anna Gilbert, the volunteer teacher killed in a plane crash in China last year; a report from national WMU Executive Director Dellanna W. O'Brien; and theme interpretations presented by The Company, a drama troupe from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Church musicians. "Turning Our Hearts" will be the theme for the Southern Baptist Church Music Conference June 2-3 at Wieuca Road Baptist Church and the nearby Ritz-Carlton Hotel.

The meeting will feature worship, concerts, workshops and a banquet.

Ministers' wives. Charles Petty, a Christian family humorist from Raleigh, N.C., will entertain at the luncheon sponsored by the Southern Baptist Ministers' Wives organization June 4 at noon in the grand

ballroom of the Omni Hotel.

Tickets may be ordered before May 20 by sending a check for \$17 to Margaret Murchison, 3235 Ramsgate Rd., Augusta, Ga. 30909. Tickets will be \$19 at the door.

Hispanic ministers. Leaders of eight SBC institutions will address the annual Hispanic Ministers' Conference June 1-3 at Baptist Tabernacle and First Spanish Baptist Church.

Registration information is available from First Spanish Baptist Church of Metro Atlanta, 3532 Covington Highway, Decatur, Ga. 30032.

Directors of missions. "Seeing the Invisible" will be the theme for the Southern Baptist Conference of Associational Directors of Missions, announced Russell Bennett of Louisville, executive director of Long Run Baptist Association.

Fellowship, support, learning and an interaction forum will be highlights of the meeting, June 2-3 at the Hyatt Airport Hotel. The gathering also will feature several addresses, a theme interpretation and special music.

Religious educators. Members of the

continued on page 9, "Atlanta attracts ..."

Resolutions needed soon, committee leader says

Proposals for resolutions to be considered by messengers to the Southern Baptist Convention annual meeting should be submitted soon, according to the chair of the Resolutions Committee.

Committee Chair David Hankins has requested that Southern Baptists wishing to propose resolutions at the Atlanta convention send them "as soon as possible." The address is 901 Commerce St., #750, Nashville, Tenn., 37203, Attn: Resolutions Committee.

Earlier reports had asked for the proposed resolutions 30 days in advance of the June 4-6 meeting, but Hankins said his committee would appreciate them as quickly as they can be received.

Among other items of interest to messengers planning to attend the meeting:

- Childcare will be available for messengers' children from birth through kindergarten.

Space is limited, and registration will be available at the Georgia World Congress Center, site of the annual meeting in downtown Atlanta.

A preschool registration table will be open Monday, June 3, from 2 to 4 p.m. and 6 to 8 p.m.

Cost will be \$8.25 per session, with a \$10 deposit required at registration. Childcare will be available only during the sessions of the meeting.

- The SBC Brotherhood Commission will sponsor a missions/sports day camp for messengers' children who have completed grades 1-6.

The missions day camp will provide a

missions education program and sports activities during all daytime sessions of the convention: Tuesday, June 4, 8:15 a.m.-5 p.m.; Wednesday, June 5, 8:30 a.m.-12:30 p.m.; Thursday, June 6, 8-11:20 a.m.

Cost will be \$8 per day per child and will cover lunch Tuesday, snacks each day, transportation and accident insurance.

Registration will be held at the missions day camp booth near the messenger registration area in the Congress Center.

"Church dress codes" will be maintained: no short shorts, no tank tops and only soft-soled recreational shoes, with socks.

- Atlanta police have said they will not enforce parking regulations in the vicinity of the Congress Center after 6 p.m. However, regulations will be enforced if special problems or "exceptional situations" are

created by the parking, police have told convention officials.

Unauthorized vehicles are impounded from loading zones during truck loading hours and from taxi stands when the space is needed for a taxi and at the request of a taxi driver.

Illegal parking charges range from \$10 for overtime parking to \$60 for parking in a handicapped space. Parking illegally in a restricted space or zone has a charge of \$25, and the charge is increased to \$40 during rush hours.

- Messengers who want to utilize a special fare created by Delta Airlines may contact Delta directly and refer to File Number DO569. The discounted fares also may be made through WorldClass Travel in Nashville. (BP)

Seminaries to honor distinguished alumni

Southern Baptists' seminaries will sponsor reunions when their alumni gather in Atlanta for the Southern Baptist Convention annual meeting June 4-6.

Three of the six schools have released advance information regarding their meetings. They are:

- Southern Baptist Theological Seminary's Alumni and Friends Reunion Banquet will be held at 1 p.m. June 5 at the Georgia World Congress Center's Thomas B. Murphy Ballroom.

The banquet will feature an address by seminary President Roy L. Honeycutt and the presentation of four 1991 Distinguished Alumni Awards.

Graduates to be honored are Paul R. Adkins of Atlanta, vice president of the Southern Baptist Home Mission Board and leader of its ministry section; Louis O. Ball Jr. of Jefferson City, Tenn., chair of the department of music at Carson-Newman College; Sydney Goldfinch of Winston-Salem, N.C., retired missionary and retired pastor of First Baptist Church of Walnut Cove, N.C.; and John G. McCall of Clinton, Miss., head of the religion and philosophy department at Mississippi College and pastor emeritus at First Baptist Church of

Vicksburg, Miss.

Banquet tickets can be obtained by calling the seminary's office of alumni relations at (502) 897-4700. Tickets cost \$14 per person.

- Midwestern Baptist Theological Seminary's Alumni Association will hold its annual luncheon at 12:45 p.m. June 5 at the American Hotel—Best Western, 160 Spring St.

Maurice Graham, a 1975 Midwestern alumnus, will be the featured speaker. Graham is the Southern Baptist representative to Kuwait who has held hostage in the U.S. Embassy in Kuwait City last year.

The association also will present its Alumni of the Year Awards to Robert L. Perry, executive director of Mount Vernon Baptist Association in Annandale, Va., and a former missionary to Mexico, and to William L. Womack Sr., a visiting professor at the seminary the past year and a retiring missionary to the Caribbean.

Advance \$10 tickets to the luncheon are available from the school's office of seminary relations, 5001 N. Oak St. Trafficway, Kansas City, Mo. 64118. Tickets sold at the seminary's booth at the SBC annual meeting will cost \$13.

- Southwestern Baptist Theological Seminary also will honor distinguished alumni at its annual alumni luncheon in the Omni Hotel following the morning session of the SBC June 5.

Recipients of the awards will be Eloise Glass Cauthen, former missionary to China and widow of Baker James Cauthen, former executive director of the SBC Foreign Mission Board; Ralph Langley, pastor emeritus of First Baptist Church of Huntsville, Ala.; and Bill Glass, founder of the Bill Glass Evangelistic Association and former All-America and All-Pro football player.

Southwestern President Russell Dilday also will introduce the seminary's new strategic plan for the next four years, "Vision for Excellence."

Tickets may be purchased by sending \$17 to the office of public affairs at P.O. Box 22000-E, Fort Worth, Texas 76122. Tickets sold at the seminary booth in Atlanta will cost \$19.

Information about alumni reunions for Golden Gate, New Orleans and Southeastern Baptist seminaries will be available at the seminaries' booth in the SBC exhibit hall in Atlanta.

Prayer times set for Atlanta

The second annual National Prayer Conference will be held at Baptist Tabernacle in Atlanta prior to this year's meeting of the Southern Baptist Convention.

The conference, called and directed by prayer leaders of SBC agencies, will include sessions at 7 p.m. Thursday, May 30; 9 a.m. Friday, May 31; and 7 p.m. Saturday, June 1.

Participants will be encouraged to join in the SBC evangelistic rally held at the same location that Friday night and in the Soul Winning Encounter planned for Saturday, June 1.

"In addition to preaching and worship, much time will be given to prayer for our nation, convention, churches and individual needs, as well as for the Crossover Atlanta witnessing effort," said Henry Blackaby, director of prayer and spiritual awakening for the convention's Home Mission Board.

Anyone may attend. A set of materials will be available at the door for \$30.

The church is located at 152 Luckie St., within walking distance of the Georgia World Congress Center. (BP)

Atlanta attracts Baptist groups

continued from page 8

Southern Baptist Religious Education Association will focus on "Shaping Our Ministry for Today's World" June 2-3 at the Omni Hotel.

Among presentations will be "Trends in America Today," by Ron Lewis, a church growth consultant from Nashville; "Trends of Emerging Church Styles," by James Fitch, a staff member in the SBC Sunday School Board's Sunday school growth and administration department; "Impact of the Trends on Your Ministry," by Robert Dale, director of the Virginia Baptist church and minister support division; and "Positive Responses to the Trends," also presented by Dale.

The meeting also will feature worship, music, business and meetings of professional groups.

Women ministers. Worship will highlight the meeting of Southern Baptist Women in Ministry June 1 at Stone Mountain National Park and June 2 at Oakhurst Baptist Church in Decatur.

Thirteen women ministers will lead in worship, which will feature the Lord's Supper, choral worship, prayers, a responsive reading and a theme interpretation.

Plan to Attend the Youth Evangelism Conference '91

"Forward in Faith" June 21-22

Frankfort Civic Center

(Registration fee: \$3.00 per person)

FRIDAY EVENING

Theme: Faith to Begin

- 5:30 p.m. Doors open to Civic Center
EDT Registration begins in Civic Center lobby for those not pre-registered.
- 7:00 p.m. Forward in Faith rally begins ...
- West End Baptist Youth Choir, Louisville, Ky.
 - Rick Ousley ... pastor and youth evangelist
 - Billy Crockett ... guitarist, songwriter and singer
 - Paul and Nichole Johnson ... contemporary worship and drama



Ousley

SATURDAY MORNING

Theme: Faith for the Present

- 8:45 a.m. Registration in lobby of Civic Center
EDT
- 9:30 a.m. Forward in Faith rally continues ...
- State-wide Youth Choir directed by Louie Bailey
 - Paul & Nichole Johnson
 - Rick Ousley
 - BSU drama team ... SonShare
 - Billy Crockett



Johnson & Johnson

SATURDAY AFTERNOON

Theme: Faith to go Forward

- 12:45 p.m. Registration
EDT
- 1:00 a.m. Forward in Faith rally challenge
- Billy Crockett
 - Paul & Nichole Johnson
 - Rick Ousley
 - "See You at the Pole" challenge
 - SonCelebration ... BSU music team



Crockett

Creative ministries embrace non-traditional Atlanta

Stories by Mark Wingfield

Were she to visit Atlanta today, Scarlett O'Hara might declare tradition had gone with the wind.

Remnants of the Old South depicted in Margaret Mitchell's famous novel about the Civil War are increasingly hard to find in Atlanta. Equally hard to find are the thriving traditional Southern Baptist churches that created Atlanta's reputation as the buckle on America's Bible Belt.

The beacon of the South has reshaped itself into a cosmopolitan, international city that will host visitors from around the world for the 1996 summer Olympics.

In the same way the city has reshaped itself, some Atlanta Southern Baptists are working to restore the shine of the city's faith. In various parts of the city live pastors and laypeople, salaried ministers and volunteer missionaries who are investing their lives in reaching people traditional churches can't or won't reach.

These are Atlanta's innovators in evangelism, a core of Christians committed to the inner city.

Joe Brock is one. Through creative evangelism the pastor has led Woodland Hills Baptist Church to reverse a nearly 30-year decline.

Woodland Hills bucked the trend because its people were willing to "come out of their comfort zone," the pastor claims. As a result, average attendance increased 50 percent last year from 100 to 150.

Two church vans that weren't being used became the means to start a transportation ministry to help people get to church. A food ministry was begun to provide groceries to needy families. Church members take food to clusters of homeless people who live under a nearby bridge.

Home Bible studies have sprung up in various places, including a nearby government housing project.



COMFORT—Happi Keenan, Mission Service Corp volunteer director of Atlanta's Women's Crisis Center, comforts a young woman who has come to the center with her child to escape domestic violence. The center is located in a 4,000-square-foot home with 16 beds. Last year the center assisted 56 women and their children, for a total of 171 people. "We meet them right where they are," Keenan says. "We let them cry, and we still love them." (BP photo by Laura Sykes)

In short, the church has become what music minister Steve Cheek gives as a modern-day paraphrase of the Bible. "We're the John 1:14 of this neighborhood," he says. "The word became flesh and hung out among them."

A few miles northeast of the Grant Park area where Woodland Hills is located is Little Five Points, a community one government report called a "Bohemian mix."

A small business strip features health food stores, a New Age bookstore and shop

windows full of offbeat clothing. Utility poles along the sidewalks are riddled with staples left over from fliers announcing past rallies and crusades for every social issue imaginable.

"There are not many Christians here, and not many Christians are going to move in," says Ken Evans, pastor of Intown Fellowship Church. Evans and his wife became burdened about the spiritual welfare of the community several years ago. They moved into the neighborhood in 1985 and

started the church two years later.

On summer nights, Little Five Points residents aren't likely to find Evans inside the church building. He and other Christians frequently plant themselves in the neighborhood's business district where they play guitars, sing and strike up conversations with anyone who'll talk. Surprisingly, many people do want to talk.

Adhering to Christian values in this neighborhood creates a certain notoriety, Evans says. "We're known as the white, straight couple with kids. We're the alternative lifestyle."

"The method that's going to work here is a slow method," he says. "If we will persevere, we're going to see fruit. Even though it's slow, we've already seen converts."

Happi Keenan takes the gospel to another segment at Atlanta's unseen population—women in crisis.

Keenan is a Mission Service Corps volunteer working as director of Women's Crisis Center, a home for victims of domestic violence. Last year the center assisted 56 women and their children, for a total of 171 people.

"We meet them right where they are," she explains. "We let them cry and still love them. We put clothes on their backs, food on the table and milk in their babies' bottles. Then we help them know how to love themselves."

Without pushing their faith, volunteers at the center attempt to model a Christian lifestyle. Last year, that modeling led to 21 Christian commitments among the women, children and husbands.

Keenan, like the other Atlanta innovators, doesn't see herself doing anything special. When asked, she claims she is just a Christian attempting to express her faith among people who need faith.

"You don't have to quote Scripture," she says. "You have to live it. What they see and read in you they will never forget." (BP)

Baptists face challenges to evangelize international city

When he heard Atlanta was selected to host the 1996 summer Olympics, Russ Barker wept.

To Barker, director of missions for Atlanta Baptist Association, the Olympics announcement symbolized the change and challenge facing his hometown and the host city for this year's Southern Baptist Convention.

"I don't know when I've ever had anything give me a deeper sense of pride than when they announced that," he recalls. "I just sat there and cried."

In his lifetime, Barker has seen Atlanta change racially, geographically and spiritually. "It's kind of like watching your family grow up and leave," he says. "In other ways, it gives a sense of pride because of what you see your family becoming."

As an Atlanta native raised under the influence of Southern Baptist churches, Barker testifies his hometown isn't the buckle on the Bible Belt anymore.

Barker is the product of Southern Baptist missions, raised in the Georgia Baptist Children's Home in Hapeville, an Atlanta suburb. Also symbolic of the growth of Atlanta, many messengers attending the Southern Baptist Convention will pass over the former site of Barker's childhood home. It is now runway four at Hartsfield International Airport.

"There was a time in my teenage years when it was almost true that one of every two persons in Atlanta was a Southern Baptist," Barker recalls. "The growth of the city has had such a cosmopolitan flavor to it that now, 67 percent of the city doesn't belong to anybody's church."

"Our mission field consists of people

who have moved here from all over the United States and all over the world. To them, Southern Baptists are everything from some kind of cultic group to almost a non-entity. The culture of the pioneer areas in the 1950s is almost the culture we have to deal with now in Atlanta."

Atlanta is the 12th largest metropolitan area in the United States. With a current population of 2.8 million, Atlanta was the second fastest-growing metropolitan area in the nation during the past decade, its 32.5 percent growth outpaced only slightly by Dallas-Fort Worth.

The number of residents primarily speaking some language other than English has increased from less than 1 percent in 1980 to more than 12 percent in 1990.

The question facing Atlanta Baptists, Barker claims, is "How are we going to do church in a city with the cultural and ethnic diversity that Atlanta now is? How is the church going to penetrate that kind of society?"

"Atlanta is attempting to become a real international city," Barker explains. "I think the business and cultural part of the city is already there. If there is an aspect of the city that is lagging behind in becoming international, it is the religious."

But Barker will not accept defeat for Atlanta Baptists. Under his leadership the association is focusing on strengthening its existing base and expanding through innovative ministries.

Traditional churches have moved to the suburbs as traditional people have fled the city, he points out. "Churches remaining in the city have either got to reach out to the community around them or wither where

they are."

He points to a new high rise apartment building across the street from his office in midtown Atlanta. "How is the church going to penetrate that kind of society?" he asks.

"That's the challenge I see before us. How are we as an association going to lead

our churches into doing non-traditional stuff to really get to where the people are. Not only where they are geographically and socially, but where they are culturally.

"We're going to have to start breaking some traditional patterns if we're going to reach the city." (BP)



FEEDING—Steve Cheek (right), music minister at Woodland Hills Baptist Church in Atlanta, pours coffee for homeless men who live in cardboard boxes under a bridge near the church. The structure rising in the background is the new Georgia Dome, a sports stadium that will be used in conjunction with the 1996 summer Olympics in Atlanta. (BP photo by Laura Sykes)

Sunday School Board aims to 'reach the masses'

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 seven.

by Leon McBeth

"Bible study for the masses." That was the No. 1 goal announced by Grady C. Cothen when he came to head the Southern Baptist Sunday School Board in 1975. Since 1891, the board had spoken mainly to Southern Baptists, and it had spoken mainly through print. While expanding this print ministry to Southern Baptists, Cothen sought to reach out to the masses through television as well as print.

Not everyone understood or approved Cothen's new goals. This represented a major change of focus at the board. Most people knew the board as the producer of quarterlies and books for Southern Baptists. The churches used these materials to enlist, train and motivate their members to take the gospel to non-Christians. However, the board itself had addressed the church rather than the masses. Cothen sought to speak to a new audience, the masses, and through a new means, television. However, in no way did Cothen intend to do less in providing the churches with needed print materials.

Four Goals

After his election in 1974 to head the SSB, Cothen spent several months traveling among Southern Baptists. Cothen mostly listened, seeking to learn what Baptists were thinking and feeling. In his first annual report to the convention, Cothen announced four major goals of his administration. These goals grew to some extent out of his listening sessions.

His goals were: In-depth Bible study for the masses; equipping the saints; supporting and enriching family life; and aiding and encouraging pastors and church staff. There was no implication that the SSB had not addressed these concerns before, but Cothen felt it was time for a renewed emphasis.

Nobody doubted that these were and are worthy goals, but some wondered if the board was moving outside its original assignment. However, Cothen never accepted the idea that the board should merely provide printed materials for Southern Baptist churches. As he sought to implement his goals, especially through television, questions arose about how these new ministries related to assignments of other convention agencies, especially the Home Mission Board and the Radio and Television Commission.

Space allows a summary of only the first goal, Bible study for the masses.

"At Home With the Bible"

For all his new approaches, Cothen brought to the board the same steadfast commitment to the Bible that his predecessors had. At his inauguration in 1975, Cothen said: "The Sunday School Board stands on the scripture. We have nowhere else to stand." Cothen came to the board at a time when technology allowed him to

promote Bible study in ways his predecessors never dreamed of.

In 1978, the board began a new program called "At Home with the Bible." Broadcast over radio and television, this program featured lively singing, a talk-show format with conversations and interviews with interesting people, along with Bible teaching/preaching. The half-hour programs featured Frank Pollard, now pastor of First Baptist Church of Jackson, Miss. Pollard sought to focus the experiences of the guests on such biblical topics as forgiveness, social justice, family life and coping with grief.

Unlike many religious programs, "At Home" featured serious Bible study. Viewers were invited to write in for the home Bible study guide, which included Bible lessons. The hope was that multitudes of people who did not attend church or Sunday school would study the Bible.

The board produced 98 programs in the "At Home with the Bible" series. The programs were of high quality, yet the response was disappointing. Surveys showed that the program was not reaching the masses of non-church people. Instead, most viewers already were active in church. The high cost of the program, plus the fact that it did not appear to be reaching its target audience, led to cancellation of the program in the next administration.

If You Had a Million Dollars

In 1975, Grady Cothen gathered the top staff of the SSB and asked them a question, partly to get acquainted with them. "If you had a million dollars to use any way you wish in your area of work at the board," he said, "what would you do?" James W. Clark, who then headed the Broadman division and later became executive vice president, responded at once, "I would buy or develop a Bible publishing company." In all of its vast publishing work, the board had never published Bibles. It sold a lot of Bibles through the Baptist Book Stores, but it obtained these Bibles from other publishers.

In 1978, Clark learned that the A.J. Holman Bible Company of Philadelphia would be for sale. This was an established and highly respected company, and it owned important copyrights and plates. In May 1979, the board completed the purchase of Holman for about \$2.2 million.

This purchase will go down as one of the finest accomplishments of the board

in recent decades, certainly the highlight of the Cothen administration.

Holman was moved to Nashville in 1979 to become a new division of the board's work. This put the board into the work of publishing as well as distributing Bibles. Holman since has published concordances, Bibles in different versions and formats, and other helpful Bible study materials. Long ago, the Holman division had earned enough through its sales to more than repay the cost of buying the company.

Baptist Telecommunication Network

"Baptist TelNet" may yet rank as one of the most creative things the board has done. BTN involved the creation of a special television channel on which the board could broadcast to Southern Baptists. "It takes a long time for Southern Baptists just to say hello to each other," Harold Ingraham used to say. Baptist TelNet was a system by which Baptists could not only say hello, but could say a lot of other things to each other.

In non-technical terms, BTN was a satellite broadcast system by which the SSB could transmit programs directly to local churches or associations, or to anyone with a receiver. From its studio in Nashville, the board could beam programs to a satellite. The programs were beamed back to subscribers' television sets.

This electronic marvel of BTN allowed the SSB to address Southern Baptists directly. It also allowed them a means beyond print. They could beam out programs that gave an example of good Sunday school teaching, show how to conduct group discussion in a Sunday school class, train viewers in the best methods of evangelistic witnessing and many other things. Many felt BTN would allow the board to do better the things it had always done, such as helping teachers to improve, and also do things via television that it had never been able to do.

At about the same time, the Radio and Television Commission developed the American Christian Television System. This differed greatly from BTN, since ACTS addressed the public and BTN addressed Southern Baptists. In describing BTN, Cothen said, "Our objective and our public is the churches." He said the purpose was to help the churches to do better all the things the churches were doing.

In 1983 Cothen said, "I don't think we can see a fragment of the potential yet for TelNet."

For all its thrilling possibilities, BTN never lived up to its promises and finally was disbanded in 1990. What went wrong? Some think the concept was just ahead of its time, and that Southern Baptists will someday come back to some version of BTN. Cothen dreamed it in 1978, the SSB trustees approved it in 1980, and Cothen pressed to have the system in operation by 1984. Many people warned that this was moving too fast.

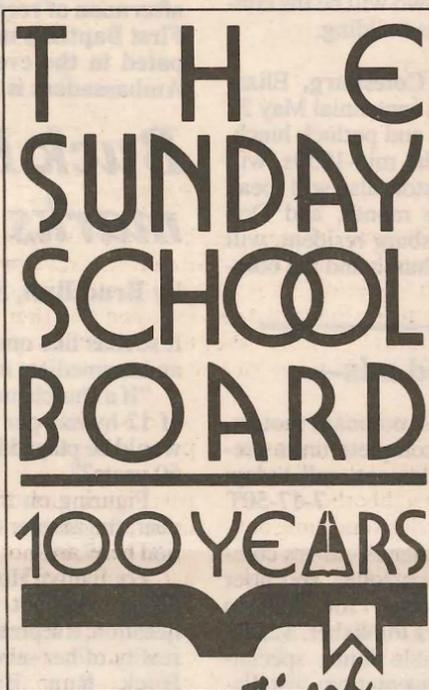
Since 1891, the board had mostly responded to needs that had arisen on the field, in the churches. If the churches needed a publication or service, the board provided it. This more or less guaranteed the success of the board, since it responded to needs already felt in the market. However, BTN changed that approach. The churches felt no great need for electronic communication with the board. TelNet was originated in Nashville, and then taken to the churches for their approval. And the bottom line is, that approval was not forthcoming.

For one thing, cost to the churches was fairly high, about \$15,000 per installation while BTN was in the planning stage. That figure dropped radically over the years. Even when one could say BTN was within the means of thousands of churches, only hundreds signed up. Despite heroic efforts of the board to explain to the churches what BTN was and what its vast benefits could be, the churches simply failed to sign up. Even to this day, many Southern Baptists have never understood what BTN was, how it worked and how it could benefit the churches. Despite the board's best publicity/enlistment efforts, there remained among the Baptist public an amazing lack of awareness of BTN.

Another problem that plagued BTN is that the board created a marvelous capacity to talk to Southern Baptists before it figured out exactly what it wanted to say. Southern Baptists found themselves with ability to bounce messages off a satellite in space and beam it back to local churches. Some of the messages they beamed seemed pretty tame stuff, partly because they had so many hours to fill and so little stockpile of programs to fill up the available time. Worst of all, perhaps, is that of the churches that did sign up for BTN, many never learned to use it to best advantage. Baptist TelNet was finally cancelled in 1990 with a total loss over 10 years of more than \$17 million. No doubt in the future Southern Baptists will come back to some version of television-based communication within the SBC family. While this particular venture did not work out, the potential is still there and what could be done is beyond the imagination.

In conclusion

The disbanding of BTN is just one example of tough times at the board. This great ministry organization comes to its 100th birthday struggling with problems and tensions. The next article, the last in this series, will describe some achievements of the board in the time of tumult during the last decade.



*Celebrating
Heritage
and Hope*

mountains to the mississippi



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

clear creek chronicle

Expanded library

We recently had open house for our renovated library. The \$80,000 project offers beautiful and functional support to our entire program. Director of Campus Operations Charles Hanking supervised the entire construction. Four of our students did most of the labor, and we subcontracted a few jobs. The project was paid for as the work was done, and we came in under the estimate.

The bookcases, receiving desk, study carrels and the library director's office furniture were all made by Mr. Hanking and students in our woodworking shops. After seeing the director's office I'm ready to open up a new furniture factory. The oak desk and credenza are among the most beautiful pieces of furniture I have seen. Students Robert Henn and Richard Witherite did most of the work on the furniture. Henn came to Clear Creek in January and we look forward to his excellent craftsmanship for a few more years. Witherite graduated in 1990 and his wife is now a full-time student.

Open house guests included Lincoln Memorial University President Scott Miller and other officials from the Harrogate private school. LMU and Clear Creek have a shared academic arrangement. They recognize three full years of our program if any student wishes to pursue a teacher's certificate or other needs. The Southeast Community College librarian also visited. President Emeritus and Mrs. Aldridge stopped in, still recovering from jet lag after their trip from Zambia.

The library expansion includes additional volumes toward a goal of 38,000 volumes. Churches in the Owensboro area recently sent a carload of books.

When we receive donated books our librarian determines if the volumes are needed on our shelves. If we already have the volume it is made available in the campus used bookstore for purchase by our students at a modest price. They are able to build a good library with this help. Proceeds from used books return to the library to purchase new volumes.

Some Woman's Missionary Union groups and others have sent a gift certificate from the Baptist Book Store and we purchase books with our discount and tax advantage. We cannot use outdated high school and college texts. We are happy to get classic literature, biographies, reference works, children's books, theology, Bible study and current works in sociology, history and psychology. If you desire to send a list of available books our librarian will be glad to review it and let you know which ones we can use.

PERSONNEL: Pastors—Dwayne Howell from Rolling Fork, Gleanings, to Locust Grove, Elizabethtown. ... William Shoulta from First, Providence, to Melbourne Heights, Louisville. ... Clyde T. Angel from Baptist Tabernacle, Paducah, to Calvary, Madison, Ind. ... Others—Michael Diggs from First, Walton, to Shively, Louisville, as minister of education. ... Bev Tillman to Hillsdale, Louisville, as minister of music. ... Craig Webb resigned as youth minister at Highland, Louisville.

ASSOCIATION: Daviess-McLean Association's first annual rally was held April 28. Thirty six churches were represented at the rally which centered around a financial drive for the development of the association's retreat center, Camp Schaefer. Preliminary reports showed cash and pledges totaling \$154,000. The goal is to build winterized buildings. Three dormitories already have been built. Phase two will be the construction of an activities building.

CONGREGATION: Colesburg, Elizabethtown, will mark its centennial May 22 with an all-day service and potluck lunch. L.M. Huff, pastor in the mid-1950s, will speak. Other former pastors also will speak at services during the month, and Don Waters, a former Colesburg resident, will display photos of the church and the community.

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Royal Ambassadors from Versailles Baptist Church in Versailles recently enjoyed an afternoon of recreation with the RAs from First Baptist Church of Lawrenceburg in First Baptist's new Christian life center. Over 80 boys and their counselors participated in the event, which included testimonies from foreign missionaries. Royal Ambassadors is a Southern Baptist program for boys.

Buck Run Church accompanist marks 6 decades at keyboards

by Brad Bull, Staff Writer

It sounds like one of those questions from an intermediate math textbook.

"If a church musician played an average of 12 hymns per week, how many hymns would be played if the musician played for 60 years?"

Figuring on the basis of 52 weeks per year, the answer to this hypothetical question is 37,440.

For Evelyn Hockensmith, however, that figure does not represent a hypothetical question; it represents an estimate about the reality of her service at Buck Run Baptist Church in Frankfort.

Hockensmith is the organist at Buck Run. She has been the organist there since the church got an organ 30 years ago. She started the job with no experience in organ, but she was somewhat experienced at a keyboard: she was the church's pianist for the 30 years preceding the arrival of the organ. "I don't consider myself an organist," Hockensmith says. "I'm really a pianist." She also denies deserving all the attention she has received since marking her 60th anniversary with the church.

And that is exactly what her pastor, Robert Jackson, said she would say. Jackson, who recently returned to the church, also was pastor from 1966 to 1974.

Asked about Hockensmith's contribution to the church, Jackson said: "She's one of the real saints of our church—not only in her playing organ; that is the least of her contributions. She's always out visiting and

caring for other members.

"But she never calls attention to herself. She does things most people don't even know about. She's doing great things and living unselfishly for the Lord."

Jackson, of course, is not the only pastor who has worked with Hockensmith in leading congregational worship. Some searching by a church member revealed that 20 other pastors have served the church during Hockensmith's tenure. Four ministers of music have served since the church first created that position several years ago.

Hockensmith began taking piano lessons at age 12 and says she initially learned popular music. Four years later, however, gospel music became her mainstay.

Asked which hymns she has played most frequently over the years, Hockensmith cited "What a Friend We Have in Jesus," "Sweet Hour of Prayer" and "When the Roll is Called Up Yonder." She reported having difficulty picking her own favorites but leaned toward "Teach Me to Pray" and "Abide in Me."

Over the course of 60 years, any church servant—especially a musician—will see times when things do not go as planned. Hockensmith laughs remembering past snafus.

"Sometimes we've had a hymn, and I might be playing (in one key) and the piano in another," she recalled.

The members at Buck Run, however, say that a servant attitude like Hockensmith's is always in the right key.

Calvin Fields awarded top RA honor

The late Kentuckian Calvin Fields has won the highest honor given to a leader of Royal Ambassadors, the Southern Baptist missions program for boys, operated by the convention's Brotherhood organization.

Fields, who directed the Kentucky Baptist RA program for 15 years, was among four posthumous recipients of the 1991 Award of Merit from the International Legion of Royal Ambassador Leaders.

Fields was the Kentucky Baptist RA

leader from 1966 to 1981.

He was the Kentucky Baptist Convention's Brotherhood director at the time of his death in 1982.

"This award is the highest national recognition given a Royal Ambassador leader and is in honor of the contributions to Royal Ambassador work," said Frank Black of Memphis, Tenn., director of the International Legion of Royal Ambassador Leaders.



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LESSONS FOR MAY 19, 1991

Life and Work Series

Telling the gospel message.

Eph. 3:1-13 Paul never ceased to marvel that God had chosen him to preach the gospel. That he became a minister of Christ was a very extraordinary fact, for he had rejected the gospel message and

persecuted the followers of Christ. Paul said that the source of his ministry was the gift of God's grace and the working of God's supernatural power. Paul was overwhelmed by the sense of his unworthiness. Thinking of himself as "the chief of all sinners," because of the way in which he had persecuted the children of God, he expressed his humility by coupling a comparative with a superlative. He referred to himself as "the less than the least of all the saints."

It was God's will that Paul should preach the unsearchable riches of grace in Christ. The words "unsearchable riches" convey the idea of something precious being exceedingly abundant, which is not usually the case. It was the Lord's purpose for Paul to make known the gospel of Christ to those who had not heard his message or received salvation from God.

The intent of Paul's ministry was set forth in Eph. 3:9-12. It remains the responsibility of every believer to carry out the Lord's purpose by proclaiming the gospel of Christ to those who have not heard this message or received salvation from him.

International Series

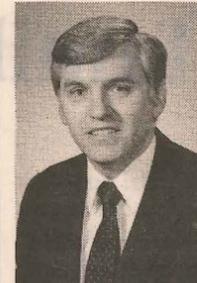
Motives for ministry

II Cor. 5:6-20 Paul described expectations which enabled him to meet life's emergencies courageously. Paul labored for the Lord with the firm belief that

Christ might return at any time. He yearned for Christ to return while he was still living, enabling him to pass into his eternal home without dying. Paul told the Corinthians that it was the love of Christ that inspired him to do the things he did. By the expression "the love of Christ" Paul did not mean our affection for Christ. Rather, he meant Christ's love for us. The love which prompted Christ to die for sinners, including Paul, was the basic cause for Paul's devotion to Christ and his service. Christ's love captivated his thoughts and determined his conduct.

A soul is either without Christ, in Christ or with Christ. A soul without Christ is in a state of nature. A soul in Christ is in a state of grace. A soul with Christ is in a state of glory. When one becomes a Christian a change of heart occurs. The Christian sees differently, thinks differently, feels differently, and acts differently from former behavior.

The office of ambassador for Christ is one of honor. Ambassadors of Christ are sent to deliver a message from the Lord Jesus. This important work requires dedication, tact, and diligence. Effective ambassadors must be devoted, faithful, and zealous Christians. They must go in person and employ the most earnest and loving entreaties possible. As they do so, they have the blessed assurance of the presence of Christ, for he said, "Lo, I am with you always, even unto the end of the world." Is the message which you are delivering for Christ, Christian, the message of true reconciliation?



Curtis C. Mooney
President
10801 Shelbyville Road
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homes for children

Do you have a will?

Most of us like to make decisions for ourselves. We decide what car we want to buy, where we will shop and, in general, how we spend our money. However, a large number of us fail to make a decision about what happens to our resources when we can no longer use them.

According to the American Bar Association, many people with property fail to make a will, thus leaving the decision about what will happen to their estate to a judge who knows nothing about their feelings, their desires and what was really important to them.

Recently I have been reminded of how important a will can be. A few weeks ago I had the privilege of presenting a plaque to the First Baptist Church of Irvine where William Bush is pastor. That church had been the conduit through which an estate came to our childcare ministry.

An individual named Beachum Winkler had been reared near the church and, though never a member there and living most of his life in Ohio, had seen something about that church that inspired him to leave a gift to them which was to be passed on to the orphanage or children's home that they supported.

We received a gift of \$124,000 from Mr. Winkler's estate, which was used to pay off our total indebtedness on the new Baptist Youth Shelter at Morehead which opened three years ago this summer.

Needless to say, the gift was a tremendous boost to us and will mean that the legacy of Beachum Winkler will live on in the lives of the children served at Morehead.

Mr. Winkler had a will and his wishes were carried out.

I have heard of other cases where individuals with much larger estates and no heirs had planned for their estates to do great things for others, but they never got around to writing a will.

Most of us if asked could decide right now where we want our resources to go at our death. Most have family and many will want to help a favorite charity that they have supported. But those wishes cannot be fulfilled if a will is not written.

I think most of us have a difficult time thinking of our own death. The reality is that all of us will die and none can choose the time, place or circumstances. Have you made a will? Your wishes committed in a properly-drawn will can be carried out. Otherwise, someone else will decide.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

To help the poor

I remember vividly a warm summer afternoon 28 years ago when Anne and Charles Hildreth first visited Oneida. They came from northern Kentucky. They were in their mid-50s and I was an enthusiastic 21 year old. Serving as assistant to the president and also as assistant dean of boys, I spent several hours showing them the campus. There were six buildings then, the oldest and largest being the classroom-chapel building constructed in 1901 and doubled in 1925. The then newest building was our girls' dorm, James A. Burns Hall, built two years before. There were two boys' dorms, both originally built to house girls. Carnahan was built in 1905 and Melrose built in 1925. Anderson Hall, still standing today, was built in

1911, and has housed several hundred staff and thousands of guests over the past 80 years. Also the D. Chester Sparks Gym, completed in 1954 was on the tour.

In the intervening 28 years, 22 major buildings have been added, along with housing for over 100 more staff, as well as smaller buildings for varying shops and storage. Two hundred more acres have been added to the main campus or within one mile.

So there have been many changes. But the interest and support of the Hildreths has been unchanging. Mr. Hildreth died in the 70s, but a donation comes from Mrs. Hildreth monthly. A recent letter said in part: "I rejoice with you and the young people who are so blessed to be Oneida students, as they advance mentally, physically and spiritually. I cherish warm memories of visits to Oneida with my husband, friends and last time with my son. In these years such great advances have been made there on all levels, revealing the blessings of God. Now at age 84, I am restricted in activities but still pray for you his continued guidance for all the days and years ahead."

From Cynthia: "We visited your campus last year with a small donation. We were so impressed with the efforts there. God has been so good to us that I feel compelled to return this portion to him through support of your labors."

From London: "I was very impressed by the program presented by your choir at First Baptist last year. I hope to be able to visit the school in the future."

From a city councilwoman in Bossier, La.: "This donation is sent in memory of Haden Owens of Wickliffe who died at age 89 nearly four years ago. He gave so faithfully to your school before his death. He believed in your work and so do I."

From Philadelphia, Pa., a Presbyterian missionary who ministered to the

Moslems in the Middle East for 43 years, first came to see Oneida in his early 80s and donated \$10,000 for scholarships. Now in his 99th year, having last visited Oneida five years ago, he writes: "I well remember the loving welcome I received from all of you, and preaching in chapel. I often pray for you, and rejoice in the excellent work you are doing."

From Henderson: "We know of no other institution, Baptist or otherwise, that can compare results with Oneida."

From Williamsburg: "We have known personally several students who have finished school there and the contributions they have made to churches and communities afterwards."

In November, two supporters of OBI were elected to their respective state senates. Elected to the state senate in Washington was Oneida 1976 graduate, Tim Erwin, who served as a computer teacher and business manager at Oneida 1984-89. He made his profession of faith and was baptized into our Oneida Baptist Church while still a student. The other state senate winner is a devout Catholic, and a donor since he visited in 1972. A retired college professor and farmer, he writes from Pierre, S.D.: "It's exciting to win an election after two defeats. We need to do much to advance the Lord's work on earth and help the poor and the ignorant."

From Carmel, Calif., enclosing \$50: "Miracles are happening. Continue to do the Lord's work. I'm so glad to be a small part of it."

From Waynesburg: "The impression of the work and children stays with me from my first visit there a few years ago."

From Emporia, Va.: "I think your work is one of the finest in the country. I have prayed and supported it since I met a missionary many years ago and was introduced to your school and its work in the soul-saving business and education students to carry on God's work."

Soviet family enjoys new-found freedom in U.S.

by Chip Alford

For Kirill and Mariyah Khadzi and their four sons, boarding an airplane in Moscow last October bound for the United States was "like stepping into a new world."

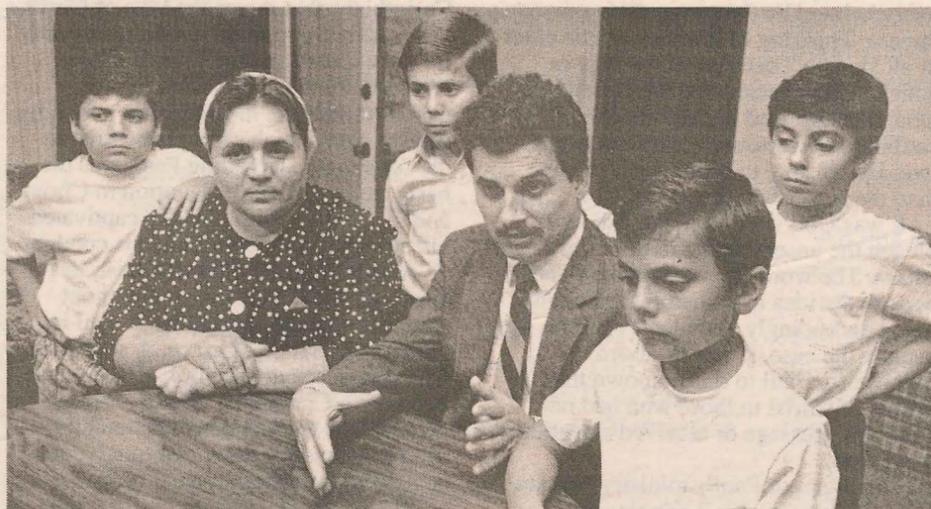
"Everyone was smiling at us, and they were very friendly," Khadzi said, referring to the crew of American pilots and stewardesses who brought a 747 loaded with Soviet political and religious refugees to the U.S. "It was a time of great joy for us."

A family of committed Baptists, the Khadzis decided to leave their home in the Soviet state of Moldavia after years of religious persecution at the hands of the Communist government. With the help of World Relief, an inter-denominational organization that finds sponsors for religious refugees, the Khadzis were relocated in Franklin, Tenn. First Baptist Church of Franklin is their sponsor.

"We wanted to educate our children (about God)," Khadzi, who speaks little English, said through an interpreter. "The schools in the Soviet Union teach that there is no God and we did not want this for our children. We want our children to live their lives as believers. So, we prayed to God, 'Take us to America.'"

Capitalizing on their new religious freedom, the Khadzis already have become faithful members of First Baptist Church.

"They speak very little English, but that doesn't keep them from coming to church," said Ernest Mosley, chairman of the church's missions committee and execu-



Kirill Khadzi (center), a Baptist refugee from the Soviet Union, talks about his family's new found freedom in the United States. Also pictured are Kirill's wife, Mariyah, and the couple's four sons—John, Benjamin, Kirill Jr., and Genardy. (BSSB photo by Jim Veneman)

tive vice president of the Southern Baptist Convention Executive Committee.

With the pain of closed church doors still fresh in their minds, the Khadzis can't understand why Christians would not take full advantage of every opportunity to worship God.

"The Communists started to prohibit the children from going to church," Khadzi said, recalling events in his home city of Bendery, Moldavia. "They said it was against the law. The KGB would stand at

the entrance to the church, and when parents would try to take their kids in, they would turn them back. They said, 'If you want the kids in, we'll just close the whole church down.'"

The Soviet Christians began to meet in homes, Khadzi said, but the Soviet militia would often interrupt the services, confiscating any Bibles or religious literature.

"Sometimes they would take the leaders away to prison," Khadzi said, adding his wife's father spent six years in jail. Khadzi

himself was imprisoned for 10 days because of his religious convictions.

The family is learning English, but mastering a new language has been difficult. "I've got to learn the language," Kirill said, explaining his eagerness to become independent. First Baptist Church is helping the family with rent and other expenses until they establish themselves.

Kirill is temporarily working at the Southern Baptist Sunday School Board as an engineer's helper, and he hopes to secure permanent employment at the Nashville-based publishing house.

While they are happy in their new church, the Khadzis have had to adjust to some cultural differences with their new Southern Baptist friends.

"In the Soviet Union we would never clap in church," said Khadzi. "It is super quiet during services because it is considered that we are in the house of prayer. And we would never sit down when we pray. We either stand or we are on our knees."

Services in Moldavian churches are usually longer than those in American churches, sometimes lasting four to five hours.

"If it was hot outside, it was hot inside, and if it was cold outside, it was cold inside. There were no comfortable and decorated buildings like we have here," he explained.

"But these things don't really bother us," Kirill said, noting they are mostly cultural differences. "We are very thankful to be here. We say, thank you, First Baptist Church. Thank you, God." (BP)

Wrong turn results in the formation of new Korean church

by Sarah Zimmerman

A wrong turn resulted in the right move for a Korean Baptist church in northern Indiana.

Randy McCollum, director of missions for Indiana's Miami and North Central Baptist associations, was surveying the South Bend area when he took a wrong

turn.

"When I realized I was lost, I saw a Korean Presbyterian church," McCollum recalls. Before returning to the right road, he prayed, "Lord, if you need a Korean Baptist church here, send us a pastor."

McCollum didn't give the prayer a second thought until two weeks later. He was serving food at a church banquet when Samuel Lee introduced himself as an ordained Southern Baptist minister looking for a place to preach.

A friend had suggested Lee, a Korean and a student at nearby Grace Theological Seminary, meet McCollum. When Lee approached McCollum at the dinner, he did not realize he was an answer to McCollum's prayer.

lum's prayer.

A year later, the First Korean Baptist Church of Elkhart has 23 members and an average attendance of 30.

Before the church began, Lee surveyed the neighborhood. He found 132 Korean family names in the local phone book and three families interested in a Baptist church.

The three families met to discuss starting the church and watched a copy of MissionsUSA video magazine. When they saw a person baptized by immersion, McCollum said they were eager to be part of the Baptist tradition.

After an all-night prayer meeting, the group planned their first service for April 15 last year. Since then, Lee has baptized 19 people, four of whom became Christians earlier and wanted a scriptural baptism. The others were people who accepted Christ as a result of the church's mission.

Lee says the Korean community in northern Indiana draws largely from Chicago. He explains that couples move from big cities to places like Elkhart when they begin

their families. Korean students at Chicago and Michigan universities also frequently move to the Indiana area after they graduate.

With Sunday school and worship services in both Korean and English, the church includes several couples of inter-racial marriages. Lee says Koreans sometimes shun other Koreans who marry Americans, but the church has become a place where families are accepted and affirmed.

Lee's goal is to build a strong, biblical foundation for the church, which meets on Sunday afternoons in the facilities of Wingate Baptist Church.

"I want them to grow in Christ, to know that the church is an organism, not an organization," Lee says.

Another goal is for the church to begin other Korean ministries. He notes Indiana has only four Korean Southern Baptist congregations. He has begun a Bible study an hour away in Warsaw. "More are needed," Lee says, "but the thing is, I don't have two bodies." (BP)

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Baptist missionaries return to war-torn Liberia

by Donald D. Martin

When Southern Baptist missionaries returned to Monrovia in late February, they found a city numb from killing and looting, slowly recovering from mass starvation caused by the civil war that has devastated the African nation. No one knows the exact death toll of the fighting, but conservative press reports estimate it has killed more than 20,000 people, mostly civilians.

The returned missionaries are John Carpenter and his wife, Betty, of Toccoa and Gainesville, Ga.; Bradley and Carolyn Brown, of Marietta and Atlanta, Ga., and Jim and Jane Park of Paducah, Ky.

When the civil war started on Christmas Eve 1989 with the invasion of rebel leader Charles Taylor and his National Patriotic Front of Liberia from the Ivory Coast, there were more than 50 Southern Baptist missionaries working in the country. The fighting forced most of them to evacuate last June. The current mission force stands at 10 missionaries. Besides, the six in Monrovia, there are two missionary couples in Yekepa, a small town in northern Liberia.

Taylor's NPFL sought to overthrow President Samuel Doe and his government, charging the government with corruption, nepotism and human rights abuses. Doe was killed by a splinter rebel group last September.

For most Liberians, to talk about the killings is to talk about loved ones. Survivors recount whom they have lost, how they escaped death and how they managed to find food, Mrs. Park said.

"It was the same when we talked to Liberians at the (refugee) camps in Ghana" before returning to Liberia, she said. "The first thing they would say was, 'My name is ... I lost my. ...'"

Ezekiel Bambolo, vice principal of Ricks Institute, a Liberian Baptist school, is now little more than a refugee on his own campus. He told the recently returned missionaries of his ordeal.

"They (rebel soldiers) carried me to one of their jails," Bambolo recounted. "They



WELCOME RELIEF—Southern Baptist missionary Betty Carpenter of Gainesville, Ga., checks a Liberian boy's eyes at a relief clinic set up at a Baptist church in a suburb of Liberia's capital, Monrovia. Three Southern Baptist missionary couples have returned to Monrovia to begin food and medical relief work. Most of the cases treated this day involved malaria and malnutrition. (BP photo by Don Rutledge)

would point to me and say, 'Kill him. Go and zero that man. Zero him. He's a mercenary, not a missionary.' They tied my arms behind my back so tightly that my elbows touched. I could do nothing while they pointed their guns at me. But I made it. Thank God, I made it through. They accused me of not giving them all the school's food and fuel," he said.

The rebels jailed Bambolo for a week with no food and little water. Then, standing bound before a kangaroo court, Bambolo watched as a group of armed rebels, some in their teens, argued and passed judgment on his life.

"I thought I was going to die," he said. "But God delivered me. One man asked what crime had I committed. If I was hiding

food or fuel, where was it? They argued for a long time and finally took me back to my cell. The next day they let me go."

The missionaries listened to Bambolo tell his story as they walked across the Ricks campus.

Parts of the campus were in shambles. War planes of the west African peacekeeping force fighting against the NPFL rebel faction bombed Ricks twice. Looters repeatedly ransacked the buildings and faculty homes. Bombs and small rockets ripped holes in the administration-library building. Library books that escaped damage from the fighting were later drenched in rain that poured through gaping holes in the roof and blown-out windows.

The missionaries had visited the Ricks campus to see if they could open a relief medical clinic there. Mrs. Park, a nurse, said a clinic would be possible as soon as they cleaned up the mess left by looters. Bambolo arranged with people living in the area to help clean the clinic area.

Relief groups are beginning to meet some Liberians' physical needs. United Nations supplies of food and medicine are reaching Liberians living in the Monrovia area controlled by the west African peacekeeping force. Liberian Baptists and the Southern Baptist missionaries are planning ways of augmenting U.N. relief plans, possibly delivering food to the elderly and disabled.

Park expects the waves of grief as well as the joy of reunions to last for years.

"I walked down one of the streets to see how the area had fared," Park said. "I was walking down the street, looking at such senseless destruction, when this fellow ran across the street. Before I knew it he had his arms wrapped around me and almost knocked me down.

"I didn't know what to think. But it was one of my seminary students. He was just so glad to see me. For us to come back was important to him. That turned out to be a ministry to me, to have that kind of welcome. But it's an emotional roller coaster." (BP)



COUNTING THE COST—Ezekiel Bambolo, vice principal of the Liberian Baptist school, Ricks Institute, stands among the school's ruins. Library books that escaped damage from the fighting were later drenched in rain that poured through holes in the roof. Bambolo and his son stacked salvageable books against the back wall to keep them dry. (BP photo by Don Rutledge)

Baptist Hospital Volunteers:

*Giving the Gifts
of Time and Talent*



The Baptist hospitals recently marked and celebrated "National Volunteers Week." With a dedicated and committed volunteer team numbering close to 1,000, there was much to celebrate.

Each day, in nearly every corner and at every turn, the volunteers within the four Baptist hospitals exemplify the true "spirit" of volunteerism. It greets you at the door and can be felt throughout our hospitals. It's equally evident at a patient's bedside, in the hospital gift shop, or in critical care areas where the volunteers readily assist family members and visitors.

Throughout the Baptist hospital system, we know that "high-tech" health-care needs the balance of concern and compassion. Last year alone, volunteers contributed more than 107,000 hours of service and, in the process, delivered that extra touch of caring to countless patients and families. We simply could not do it without them.

On behalf of Baptist Hospital East, Central Baptist, Baptist Regional Medical Center and Western Baptist Hospital, we thank them for the many contributions they make to patients and staff. We are indeed fortunate to have them on our healthcare team. If you would like more information on joining our volunteer team, call Baptist Hospitals, Inc.



Baptist Hospitals, Inc.

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