

Baptists lay largest claim on Kentuckians' faith

by Mark Wingfield

More than nine out of 10 Kentuckians claim to belong to some religious group, and more than four of every 10 identify themselves as Baptists, according to a landmark study on religion in America.

The study also showed that 90 percent of Americans claim to belong to some religious group, and almost 20 percent of Americans call themselves Baptists.

Among the study's other findings: residents of America's western states are twice as likely as residents of other regions to claim no religious affiliation.

The population most identified with religion is found in the South.

"The National Survey of Religious Iden-

tification" was conducted by Barry Kosmin and Seymour Lachman of the Graduate School of the City University of New York. Data was collected through telephone interviews with 113,000 adults in the continental United States over a 13-month period ending in April 1990.

The study is important because of its scope and topic. Although the U.S. census collects data about numerous traits, it does not collect information on religion.

Aside from this study, most information about American religion is supplied by religious groups. "Not until this study have we had comprehensive information on religious identification," Lachman said. "We now have a most detailed religious profile of 20th century America."

The primary question asked on the survey was, "What is your religion?" The study did not attempt to define whether or not respondents had a personal relationship with Jesus Christ. Instead, the question on religion was designed to determine Americans' own designation.

This profile of American religion shows a strong retention of Christian influence nationwide. More than 86 percent of Americans identify themselves as Christians.

The major church groups in America are Roman Catholic (26.2 percent), Baptist (19.4 percent), Methodist (8 percent) and Lutheran (5.2 percent). Overall, 60.3 percent of Americans identify with some Protestant religion.

Jews make up 1.8 percent of the popula-

tion. The next-largest groups each account for less than 1 percent of the population.

Only 0.7 percent of Americans claim to be agnostic, while 7.5 percent report they have no religion. In the survey, 2.3 percent of those interviewed refused to reveal a religious identification.

In Kentucky, the largest affiliation is with all types of Baptists (42.5 percent), followed by Roman Catholic (13.3 percent), Methodist (7.2 percent), Pentecostal (2.0 percent), Presbyterian (1.9 percent), Lutheran (1.3 percent) and Episcopalian (1.0 percent).

Jews and Mormons each comprise 0.2 percent of the population, 23.9 percent claim another faith and 6.5 percent said they have no religion. (BP)



COMFORT FOR SUFFERING—A woman comforts her husband, ill with cholera, in a hospital in Lima, Peru. The cholera epidemic, which began in Peru, has spread to other countries and has killed at least 1,350 people in South Amer-

ica. Baptists are helping fight the disease with a massive infusion of medicine that is being distributed by missionaries and local churches in cooperation with hospitals and the Peruvian government. (BP photo by Charles Ledford)

Continue calling for Gulf peace, churches urged

The top official of the Middle East Council of Churches has warned that churches in the West must continue calling for peace in the Middle East or risk being identified with exploitation.

Gabriel Habib, general secretary of the council, said strong calls for peace made by representatives from U.S. denominations were heard clearly in the Middle East.

But if the churches do not follow through on that call for peace in both word and deed, he said, U.S. Christians will be viewed as supportive of military solutions to problems in the Middle East.

"People have heard the voice of the churches," said Habib. "Therefore, the churches have to be consistent with what they have said and done."

Among the most important things for the churches to do in the short term is to continue providing relief aid for the victims of the war, Habib said. At the same time, the churches must clearly distinguish between their efforts and those of the U.S. military, which has set up camps to allow Kurdish refugees to return to Iraq, he warned.

The churches must make sure they do not "give the impression (they) are there because the military said to do it." Otherwise, the churches run the risk of conveying an image of Christianity as a religion of the powerful, he said. (RNS)

Bluegrass Baptists prepare to feed Kurds

by Marv Knox, Editor

Three Kentucky Baptists are preparing to go to Iran to feed Kurdish refugees, and the leader of the group is looking for three more volunteers.

Harold Moore of Ashland, Robert Y. Simpkins of Louisville and Marvin "Pete" Toole of Carrollton will leave June 2 for the two-week assignment.

"We will fly to Cyprus, and then go on to Iran," said Simpkins, leader of the group and director of the Kentucky Baptist Convention's Brotherhood department.

"We'll move on into Iran and work with Kurdish refugees on the Turkey-Iran border. We'll be operating one of four mobile kitchens, providing meals for 25,000 refugees, two times per day."

Moore is a machinist and a member of First Baptist Church of Ashland. Toole is a construction contractor and member of First Baptist Church of Carrollton.

Both laymen have been involved in church and associational activities and are

veterans of Kentucky Baptists' disaster relief efforts, said Benton Williams, director of the KBC missions/evangelism/church services division.

Simpkins is a national trainer in the Southern Baptist Brotherhood Commission's certification program.

The trio will be in the third rotation of Southern Baptist disaster relief workers who are providing meals for the Kurdish refugees.

Relief coordinators have requested three more volunteers from Kentucky, Simpkins added. They need to be certified in disaster relief and able to pay their own way, about \$2,000 to \$3,000 each, he said.

Volunteers also will need passports, but they probably can be obtained on an emergency basis, he added.

All volunteers will need to take the appropriate vaccinations. They need to be in excellent health, able to camp out for the duration of the trip, he said.

A request for funds to supplement the relief effort went out in last week's Western

Recorder, and money still is coming in, Simpkins said.

Among Southern Baptist disaster relief efforts:

- Baptist medical workers have entered Iraq to help victims of the Gulf War—mostly the Kurds—recover from calamity.

- They are working with United Nations coalition forces in a city of blue and white tents located at Zakho in the northern region of the country. They also are cooperating with other non-governmental organizations to take over medical services provided to refugees.

- The first group of nine Southern Baptists and three Norwegian Lutherans arrived in Iran May 15 to begin the feeding project there.

- Although giving to Southern Baptists' hunger and general relief funds has begun to increase, those accounts are depleted by global disaster. Donations may be sent to the Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230. (WR, BP)

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May 21, 1991

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Bush invited to convention; Porter retires to run

President George Bush has been invited to address the final session of the Southern Baptist Convention annual meeting June 6.

The White House had not confirmed the engagement by late last week, but the SBC is on the president's schedule, a convention official told the Western Recorder.

"The president's schedule is not official until (presidential spokesperson) Marlin Fitzwater makes the announcement," the SBC leader said. "But the White House has said he will come to the convention."

A member of the SBC Committee on Order of Business confirmed that the invitation had been extended. "It's all on the shoulders of the president," said Chris Tecmire, a pastor from Oklahoma City. "It's something we would like to happen."

The SBC annual meeting will be held in Atlanta June 4-6.

President Bush was invited to speak to the 1990 SBC annual meeting. But he turned down that offer after some Southern Baptists complained about participation of homosexuals in White House events.

Another political figure will be present in Atlanta the week of the convention. Lt. Col. Oliver North, who gained international attention for his role in President Ronald Reagan's Iran-contra affair, will

address the SBC Pastors' Conference, held immediately prior to the SBC meeting.

Among other recent news about the annual meeting:

- Lee Porter has announced he will take early retirement from the SBC Sunday School Board so he can seek a 15th term as SBC registration secretary.

Porter, 61, was told last October he could not be nominated as a convention officer and remain with the board.

Porter became the focus of controversy last fall, when reports circulated regarding comments he allegedly made to a seminary class during the 1990 SBC annual meeting. The reports included negative comments regarding SBC conservatives.

Following publication of the comments, Sunday School Board administrators levied the sanction on Porter's SBC activity.

Porter noted his decision to retire early may not be wise from a financial standpoint, "but as a moral decision, it is the only decision I can make, and it is the decision of conscience I believe God is leading me to make."

Porter does not have another job awaiting his retirement, he said.

- A "Home Missions Celebration" will welcome Southern Baptists to the SBC

Home Mission Board building in Atlanta.

About 3,000 visitors are expected to attend the celebration, carrying out the theme "At Home with Missions," Wednesday, June 5, from 2 to 5 p.m.

The open house will take place during an afternoon break in SBC sessions. Transportation from the Georgia World Congress Center will be available via chartered buses and Atlanta's rapid-rail system.

- The Sunday School Board will release the first volume of its "New American Commentary" during the convention's annual meeting.

"Philippians/Colossians/Philemon" will be the first installment of the 40-volume set. It was written by Richard Melick Jr., professor at Mid-America Baptist Theological Seminary in Memphis.

The commentary will be available at the Sunday School Board's bookstore in the Congress Center.

- Three seminaries have announced more details about their annual alumni luncheons, to be held Wednesday, June 5, in conjunction with the Atlanta meeting.

Former Kentuckian G. Hugh Wamble will be named an honorary alumnus of Midwestern Baptist Theological Seminary at The American Hotel—Best Western.

Wamble has been professor of church history at Midwestern since 1959. He was pastor of Pleasant Ridge Baptist Church in Utica and Berry Baptist Church in Berry. He taught church history at Southern Baptist Theological Seminary in Louisville from 1955 to 1958.

New Orleans Baptist Theological Seminary will honor Jerry L. Breazeale as its 1991 distinguished alumnus during its luncheon on the Thomas B. Murphy Ballroom of the Congress Center. He retired last year as director of the seminary's School of Christian Training.

Tickets are \$12 and are available from the seminary's Alumni Office at 3939 Gentilly Blvd., New Orleans, La. 70126-4895. Tickets may be picked up at the seminary's booth at the SBC annual meeting. Tickets will cost \$15 at the booth.

Golden Gate Baptist Theological Seminary will hold its alumni luncheon at the Radisson Hotel. Advance tickets are available for \$17 before May 28 by sending a check to the Alumni Office, Golden Gate Seminary, Strawberry Point, Mill Valley, Calif. 94941-3197.

Tickets purchased at the seminary's booth at the SBC will be \$20 each. (WR, BP, ABP)

German Baptists form consolidated union

by Stanley Crabb

Two thousand Baptists from former East and West Germany stood in silence as their elected leaders signed their official unification document May 10. Then, with tear-filled eyes and hearts full of emotion, their voices united to sing "Blest Be the Tie That Binds."

The 22-year separation, forced on them by the Berlin Wall, had finally ended. A reunited German Baptist Union was formed, and the Baptist unions of the former German Democratic Republic and the Federal Republic of Germany were no more.

"That which just a short time ago would have been unthinkable," someone said in a public prayer, "has now been accomplished. It is a miracle, and we are grateful."

More than 1,500 people from East and West registered for the Unification Conference were at a loss for words. "Wonderful!" exclaimed many in the futile attempt to find adjectives sufficient for the occasion.

"In spite of all these years of separation," said Walter Zeschky following the signing, "a strong sense of unity continued to live in our hearts." Zeschky, former president of the West German Union, and Wolfgang Lorenz, former vice president, were elected to similar offices in the now-united German Baptist Union.

Prior to the signing ceremony, separate sessions were held in which 210 delegates from the East and 609 from the West voted by secret ballot to endorse the unification. Only two people withheld their votes, making the final tally virtually unanimous.

The newly formed union consists of 940 autonomous churches with 85,000 members.

Forty-four Brethren Assemblies and 11 Elim Pentecostal churches in the former East German Union decided against unification, choosing instead to join their denominational bodies in the West.

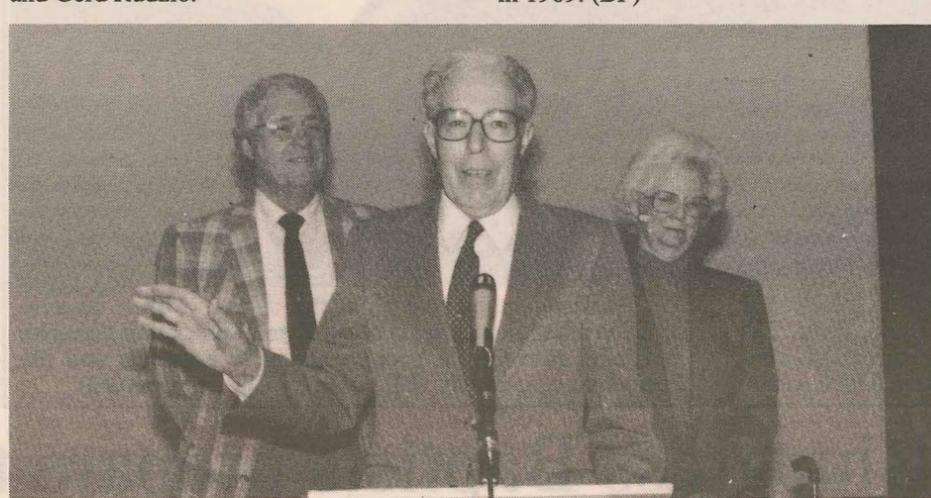
In all, 13,500 members in 165 churches in the East united with the Western churches in Siegen.

"The whole world is divided, but German Baptists are uniting," declared Denton Lotz, general secretary of the Baptist World Alliance. "You have provided an example for Baptists throughout the world."

"This unification has been brought about

by the Lord," said Manfred Sult. "It's a miracle. Before the changes (brought about by the fall of the Berlin Wall), we couldn't even think of such a thing, but now it's a reality."

Sult and Ulrich Materna were president and general secretary respectively in the East Union. In the new union, they have the title of director, along with former West German Baptist directors Eckhard Schafer and Gerd Rudzio.



REMEMBERING WHEN—Former Cedarmore Baptist Assembly Manager Marvin Byrdwell (c) recalled the early days of his tenure at the campground after the Kentucky Baptist Executive Board voted to re-name the assembly's Old Dining Hall the Byrdwell Conference Center. Current Cedarmore Manager Harold Barnes and Byrdwell's wife, Violet, flanked him during his speech. (WR photo by Ray Hayes)

Campus minister Howerton moves to Western

Kentucky Baptist campus minister Rick Howerton has transferred his duties from Northern Kentucky University to Western Kentucky University.

Howerton has ministered at Northern in Highland Heights since 1984. He will begin at Western in Bowling Green June 1.

Howerton's move was approved by the Kentucky Baptist Executive Board's administrative committee during its spring meeting this month.

Howerton told the administrative committee the change generates mixed emotions: "I'm excited; it's bittersweet. It's always hard to leave people you love. But I'm very excited about the challenge of

working on a residential campus."

Western has one of the largest populations of students living on campus in the state. And more Baptist students live on campus at Western than live on any other campus in Kentucky.

Asked about his dream for his ministry at Western, Howerton said it is "to fill that chapel (in the new Baptist student center) with 300 students, and for all of them to be disciples."

Discipleship, or training students in their spiritual growth and personal ministry, will be a priority, he said.

Howerton is a graduate of Southern Baptist Theological Seminary in Louisville

SBTS provost Willis Bennett to retire July 31

G. Willis Bennett will retire July 31 as provost of Southern Baptist Theological Seminary after 32 years on the faculty of the Louisville school.

Bennett, provost since 1987, joined the seminary faculty in 1959 as associate professor of Christian ethics. In 1969, he helped establish the seminary's department of church and community and became the school's first professor in that discipline.

He held the seminary's William Walker Brookes chair of church and community from 1969 to 1990.

In addition to being provost, his administrative roles at Southern have included dean of the School of Theology (1983-88), director of graduate studies (1980-83), director of advanced professional studies (1975-80) and director of field education (1969-75).

He also served as acting president of the seminary following President Roy L. Honeycutt's heart bypass surgery last year.

Bennett, a native of Candler, N.C., has been pastor of Southern Baptist churches in North Carolina and Kentucky.

He earned a bachelor's degree from Wake Forest University; bachelor's, master's and doctor's degrees from Southern Seminary; and a master's degree from the University of Louisville. (BP)

and Campbellsville College in Campbellsville.

He has been a mission volunteer in Kenya and Brazil and coordinator of the Kentucky Baptist Student Union's Son Celebration summer music team. He has been a staff member of Highland Park First Baptist Church in Louisville, Immanuel Baptist Church in Elizabethtown and Waddy Baptist Church in Waddy. He also has been part of a weekend youth revival team and toured with a contemporary gospel group.

He and his wife, Julie, have two sons, Joshua Lance, 7, and Lee Thomas, 4.

His father, Jerry, is pastor of Liberty Baptist Church in Russell Springs.

Long-term ministry lasts in turn-around community

by Suzanne Darland
State Correspondent

One mobile home park resident kept asking Immanuel Baptist Church workers how long they would continue to come when so few attended weekly Bible studies.

"We're here for good," they replied. Two or three children came to the Sunday morning sessions at Countryside Manor Mobile Home Park's community building in Elizabethtown. Some Sundays, three or four adults would come. Most of the time, no adults attended.

Now, 14 to 20 children attend, as well as eight to 12 youth. Only one or two adults attend, but they come regularly.

And recently, seven children and five youth made professions of faith in Christ, bringing to 14 the number of such decisions. Most have been baptized and have been paired with a church member for weekly discipleship and discussion sessions.

Persistence has paid off, reported Allen McNutt, who leads youth meetings on Thursday nights.

"To reach people, you have to be accepted by them," he explained. "It's a long process."

Immanuel workers' trustworthiness "made the gospel believable to those folks. If they don't know us, they won't listen."

Born out of two summers of backyard Bible clubs at the 100-unit mobile home park near the church, the ministry began with Bible studies for children and adults on Sunday mornings.

"We realized that just because we had contact with them, we were going to reach them only with an ongoing ministry, not one week of the summer," recalled Dianne Cottrell, minister of education.

That was 18 months ago. But even with home visitations, attendance remained low for nine months or so. Then an associational clinic encouraged the church to change the

Bible study to Wednesday nights.

Karen Nealey, who leads the children's Bible study, said that made the difference for many of the children, who didn't have the habit of getting up on Sunday mornings to attend Sunday school and church.

The highlight of Nealey's week has been watching the children as their thirst for spiritual values and behavior has improved.

One sixth grader, especially, was at first hostile to church matters. Later, he told her he wanted to accept Jesus as his savior. Another boy accepted Christ at children's camp when a church member paid his and several others' way.

"This is the best mission field we've got," Nealey said. "They're in our neighborhood. They need to know Jesus."

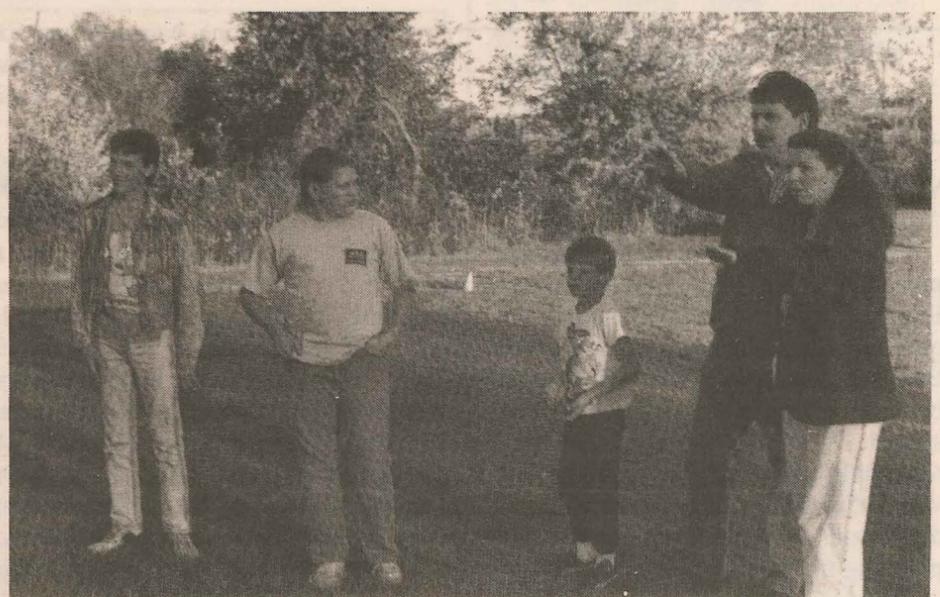
Ruthie Miller, a physical education teacher at the elementary school Countryside children attend, said teachers there have noticed behavior changes in those who have professed Christ. Miller, also an Immanuel member who has helped with special events at the park, said that's a testimony to Christ's power to change lives.

The church originally had not intended to begin a Bible study for youth. But when teens began showing up, peeking in the windows and disrupting children's studies, a youth Bible study started, McNutt said he and co-workers try to befriend the youth in addition to teaching them the Bible. They've taken them fishing and swimming as well.

Other activities held at the park serve to show residents Christians can have fun, too. Movie nights, parties and contests prove it. The children have been taken bowling, many for the first time. A weekly soccer clinic was held last fall.

Other Immanuel members have gotten involved in the ministry with these one-time events, said Cottrell. One member led a session for adults on how to winterize a mobile home; others have taught crafts.

"This has been an opportunity for some



LOOKING AHEAD—Gordon and Debbie Webb talk to children and youth at Countryside Manor Mobile Home Park in Elizabethtown about soccer skills during a special clinic. The Webbs are part of Immanuel Baptist Church's ministry to the mobile home park.

in the church to minister," noted Cottrell. "They've been given a place to plug in and feel necessary."

On June 2, the church will sponsor a family picnic in a grassy area near the mobile home park. One Sunday school class will serve hotdogs and iced tea, while residents bring other picnic fare. The church's puppet group will perform, others will sing and someone will speak.

"Most lost people are not going to come to church," noted McNutt, "so the church should go out to them. That's what Jesus did."

Delores Baugh, co-director of missions for Severns Valley Baptist Association, said 90 to 95 percent of families in mobile home parks are not being reached by any church.

"Sometimes the churches they are located close to are not the type of church they would choose," she noted. "It doesn't minister to their needs or isn't the style they desire."

Fifty-one percent of people who live in the Radcliff area live in multi-family housing and are by-and-large unchurched, she added. Stithon Baptist Church in Radcliff is beginning an apartment ministry, the second in the association.

Robert C. Jones, director of the Kentucky Baptist direct missions department, also believes in multi-family housing ministry: "This is the most wide-open possibility of missions and evangelism in Kentucky. Every church can do this if they see the vision of a great missions field."

Preserve freedom, general urges grads

by Joan C. McKinney

One person can make a difference in the world, Lt. Gen. Donald Jones told 93 Campbellsville College graduates at commencement exercises this spring.

"Freedom can be lost in a generation," said Jones, U.S. deputy assistant secretary of defense. "Freedom is costly. ... I am grateful that our country is in the hands of

people like our graduates today."

Education is the "first line of defense" for the future, Jones added.

He cited 10 characteristics of successful people.

They know their jobs, care, set high standards, continue to develop professionally, enjoy their careers, are not afraid to make mistakes or fail, dare to innovate, use their imaginations, maintain their integrity

and keep their senses of humor.

College President Ken Winters presented the school's Distinguished Service Award to Marshall Black of Campbellsville. Black served the college for 16 years as business manager and instructor.

Christina Nicole Anderson of Russell Springs was class valedictorian, and Rhonda Michelle Lynch of Lebanon was salutatorian.

Enterprise women give offering to deaf ministry

Enterprise Baptist Association's Woman's Missionary Union has voted to use its Miss Annie Allen Offering for associational missions to help start a deaf ministry in eastern Kentucky.

The association is working with D.O.O.R.—Deaf Opportunity Outreach—to start a ministry to about 800 deaf people in a four-county area, said June Rice, Enterprise Association's WMU director.

The associational executive board has voted to supplement the offering to \$2,000 if necessary, Rice said.

The Enterprise WMU started the special

offering three years ago and named it after the longtime missionary to Enterprise and Pike Baptist associations, Rice reported. Allen dedicated her life to teaching Bible schools, starting missions organizations and developing churches in eastern Kentucky from 1925 to 1955.

The first Allen Offering financed a survey conducted by student summer missionaries in the Pilgrim area in Martin County, Rice noted. The survey was designed to determine the feasibility of starting a mission at Mt. Beulah, where a Southern Baptist church had been active in the late 1920s

and early '30s.

Last year's \$2,349 offering was given to Mt. Beulah, which augmented \$7,228 given by churches and \$420 donated by individuals to help construct a building.

About half of the 1990 offering was given as a memorial gift in honor of Ruth Gunning, "Mrs. WMU" of First Baptist Church of Paintsville and a pillar in Enterprise Association ministry. Gunning had asked that expressions of sympathy following her death be given to the offering.

James F. Smith is director of missions for the association.

Couples with Bluegrass ties tapped to work overseas

Four Baptists with Kentucky ties are among 32 people picked to work overseas through the Southern Baptist Foreign Mission Board's International Service Corps.

Jack and Freda Fletcher will live in Kenya for two years. He will be a pastoral evangelism worker; she will be a church-and-home outreach evangelism worker.

He is a native of Greenup and earned degrees from Morehead State University in Morehead. They most recently lived in Orlando, Fla., where he was pastor of South Orlando Baptist Church and she was office manager for Daybreak Distributing Inc.

George and Margareta Senter will move to Colombia for six months. He will do

general evangelism; she will be a church-and-home outreach evangelism worker.

He lived in Kentucky in the 1960s, while he earned degrees from Southern Baptist Theological Seminary in Louisville. A former missionary to Liberia, he most recently has been an interim pastor in Fredonia, N.Y.

Simpkins helps start magazine

Kentuckian Robert Y. Simpkins has played a key role in the development of a new military magazine aimed at enlisted personnel.

Simpkins, director of the Kentucky Baptist Brotherhood department, wrote daily devotions for the premiere edition of Full Armor. The magazine, which is being produced by the Southern Baptist Brotherhood Commission, is scheduled to reach troops in July.

Brotherhood commissioners approved Full Armor during their spring meeting. The first edition contains 64 pages of material for and about military personnel.

The magazine has exciting potential, said national Brotherhood President James H. Smith: "The Persian Gulf situation created an awareness of our military that hasn't existed since World War II. Our staff became aware that there is no Christian publication being produced primarily for enlisted personnel. When this information was shared with the state Brotherhood leaders in January, they came up with more than \$20,000 to produce a magazine."

Simpkins, a former pastor who was called to preach while serving as a staff sergeant in the U.S. Air Force, advocated the magazine in that winter meeting.

"I would have given anything to have a magazine like this," he told the Western Recorder. "It would have given me encouragement and helped keep my focus straight."

Subscriptions cost \$17.50 per year. The Brotherhood Commission's address is 1548 Poplar Ave., Memphis, Tenn. 38104.

Associations reach roots of Baptist relationships

editorial

Marv Knox

What do you think about when you hear the words "associational missions"?

Pot-luck suppers, bearhugs, laughter and lots of preaching come to mind. My earliest memories of Baptist life outside my own church are of attending quarterly "workers' conferences" in our rural Baptist association. The site rotated among our band of congregations, and the host church supplied supper. I went because a preacher's kid in a small town didn't have anything better to do. But we had wonderful times—sharing the triumphs and tragedies of our churches, training our lay leaders, planning mission work, hearing inspirational

sermons, warming our souls in the glow of gospel hymns. No wonder I grew up loving the Southern Baptist Convention; at its grassroots level, it loved me first.

That's not a textbook answer to the question, but it comes from the heart. Missions strategists may cringe to think an adult who grew up Baptist still smells fried chicken and the mothball aroma of old preachers' suits at the sound of "associational missions." But love and laughter and worship have been at the heart of associational missions since the 1600s. We banded together because we needed each other—to generate encouragement when weary, to find strength when weak.

Today, associations are more sophisticated. We utilize the latest demographic data to plot our mission points; we provide the best training concepts to prepare our leaders. That's just as it should

be. God has equipped our convention with marvelous leaders and methods, and the association is where we put them to use. But the association still is the place where we practice being Baptist, cooperating with other Baptists all through the year.

We're in the middle of Associational Emphasis Week. Four Viewpoint articles on associational missions appear on this page. Robert Jones wrote his column for the Western Recorder; the other three appeared in the most recent issue of VitaLink, the Kentucky Baptist directors of missions' newsletter. They provide some of the flavor of associational missions.

Celebrate Associational Emphasis Week. Pray for your association and its churches and leaders. And plan to participate in your association. You probably will learn something; you'll definitely boost your spirits.

viewpoint

Roots go deep

The Associational Emphasis Week theme this year is "Churches in Association: Our Roots Go Deep." This is a week that Southern Baptists are reminded about associations across the convention. It will be celebrated May 20-26 this year.

The first association in America was formed in 1707 in Philadelphia, Pa.; the second one in 1751 in Charleston, S.C. The first association came into existence 138 years before the Southern Baptist Convention did. Do you realize this first Baptist association in Philadelphia came into being 69 years before the signing of the Declaration of Independence in 1776?

Our roots truly go deep here in Kentucky. For example, I recently pulled a handful of associational minutes off my shelf and began to look at some of their dates of origin. Notice when some of them came into existence: South Union, 1815; Elkhorn, 1784; Long Run, 1803; Northern Kentucky, comprised of two associations that merged, with North Bend started in 1803 and Campbell County started in 1827; Lynn, 1855; Enterprise, 1877; Laurel River, 1831; Franklin, 1814; and on we could go. Our roots truly go deep at the associational level here in Kentucky.

Today, there is a stronger need for associations than ever before, since this is our first level of cooperation beyond the local church.

To be sure, many of the purposes of associations have drastically changed since their founding. Initially, churches came together for fellowship, missions causes, etc. Today, those same purposes exist, but many others have been added to the reasons for existing. Cooperative effort at the associational level is one of them. Doing things together that cannot be done alone is a good

statement about churches participating together at the associational level.

Associations are unusual in that they have changed with the times and are a vital and integral part of Southern Baptist life today. Many associations will do something special for their emphasis week. Some will have a week of prayer in conjunction with it. Some will have a special offering. Others will highlight accomplishments by the local association. This is a good time to express appreciation to directors of missions and the leadership of the district association.

Our roots truly go deep. We need to remember where we came from and where we are going.

Robert C. Jones, director
KBC direct missions department

What I like

As a boy, my first love was radio programming, production, announcing. From junior high on, I spent countless hours analyzing various radio formats, trying to find my own style.

After a few years of reflection, I adopted the philosophy of "variety in a pattern." We need structure and order to keep life from overwhelming us with its diversity, but we need the diversity to avoid boredom and decay. It makes good radio, and it gradually became my approach to all of life—a search for an orderly framework with room for varied activities and approaches.

Much of my ministerial life, since God has called me out of commercial radio, has reflected some of this idea. Surely no place of service requires it so much as the work of the association. In a very real sense, I affirm that God was planning the work of the director of missions in me when he planted the concept of "variety in pattern" in my mind 40 years ago.

Our associational missionary from those days, Lester Teel, was in our small church often, and sometimes in our home. I was saved in an associational youth revival, and

it was Brother Teel's hand I shook that night. We had bi-monthly youth rallies in Franklin Baptist Association in southern Illinois, and our church sometimes "got the banner." When I was called to preach, another associational missionary gave me one of my first opportunities to speak, at a youth camp, where one girl was saved. A missionary in another association introduced me to the pulpit committee that invited me to my first church. After coming to Kentucky, my wife and I attended a school owned by associations, Mid-Continent Baptist Bible College. In the mission I served in those days, our associational missionary, Orman Stegall, often helped me in visitation and encouraged my ministry.

While I'm sure I haven't been as much help to young Christians and young preachers as these men were to me, I do enjoy all the variety of the impossible task—one day helping ordain a young man to serve as pastor, the next helping a search committee meeting, the next trying to explain to a pastor why the church felt justified in dismissing him, the next trying to prepare a message for a hurting church, the next to some committee meeting or conference, all while preparing to teach a Bible study or "how-to" class. The pattern of "office hours" and structure is there, but with no two days alike.

It is, to a large extent, the "style" of those two great associational missionaries, Jesus and Paul. Maybe that's what I like best!

Charles Blair, director of missions
West Kentucky Baptist Association

One thing to change

What would I like to change about a director of mission's work?

I suppose the thing I dread most is working with churches in crises. The churches' problems are often beyond repair before we directors of missions are asked to help. This is particularly true when the problem is between a pastor and his people. It seems to

me that it is inevitable that these matters come to us, but I would like to know how we could design some "preventative medicine" to prevent situations from escalating to major proportions before we have an opportunity to help.

Perhaps some conferences on Baptist polity and parliamentary procedure would help. Often churches don't seek this kind of conference until they already are in the situation. It's too late then. We might be called to preside over church splits when there is little that we can do redemptively.

We might have a director of missions' "bull session" sometime on how best to bring about better ideas for handling this "duty."

Mack Pressley, director of missions
Boone's Creek Baptist Association

A woman's perspective

The question "What is it like being a female director of missions?" assumes there is a difference in being a female director of missions versus being a male director of missions. There are, of course, some differences based on being female, but which differences are based on my gender, my being young, my being a layperson and/or simply my being a new director of missions?

The obvious place to begin is with preaching—pulpit supply. I do not preach because God has not called me to preach. (If I were male, I might be more likely to seek the gift of preaching.) Some of my churches have asked me to preach in them; however, since I do not feel called to preach, I do not do so. I have spoken in churches on missions, and I have given my testimony. So the line may be gray, but to me there is a line.

Not preaching is not all bad. The churches do not feel obligated to ask me to supply, and I am free to hear their pastors and to worship with them, instead of always preaching to them. In this association, most

continued on page 6

western recorder

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Baptists older than U.S. average

about southern baptists
part 4 of a 4-part series

by Linda Lawson

Compared to the general population of the United States, Southern Baptist adults tend to be older and better educated, but they have similar average earnings, according to findings in the Southern Baptist Constituency Study.

The national survey included about 1,400 respondents in a random sample conducted by the Southern Baptist Sunday School Board's corporate planning and research department in conjunction with HTI Custom Research of Chicago. Surveys were conducted in the summer and fall of 1990.

Forty percent of Southern Baptist adults are 55 years of age or older, compared to 29 percent of the U.S. population. On the younger end of the spectrum, only 13 percent of Southern Baptist adults are 18-29, compared to 26 percent in the nation at large.

By education, almost one-half of Southern Baptists reported at least one year of college, compared to 37 percent of U.S. adults. Only 12 percent of Southern Baptists completed 11 grades of school or less, compared to 23 percent of Americans.

No significant differences with the U.S. population were reported in income levels, with 57 percent of Southern Baptists reporting a total household income for 1989 of less than \$30,000 and 40 percent reporting less than \$20,000.

While 52 percent of the U.S. population is female and 48 percent male, Southern Baptists, in contrast, are 58 percent female and 42 percent male.

Revival fire warms unbelievers, Christians

lord, send revival
part 4 of a 5-part series

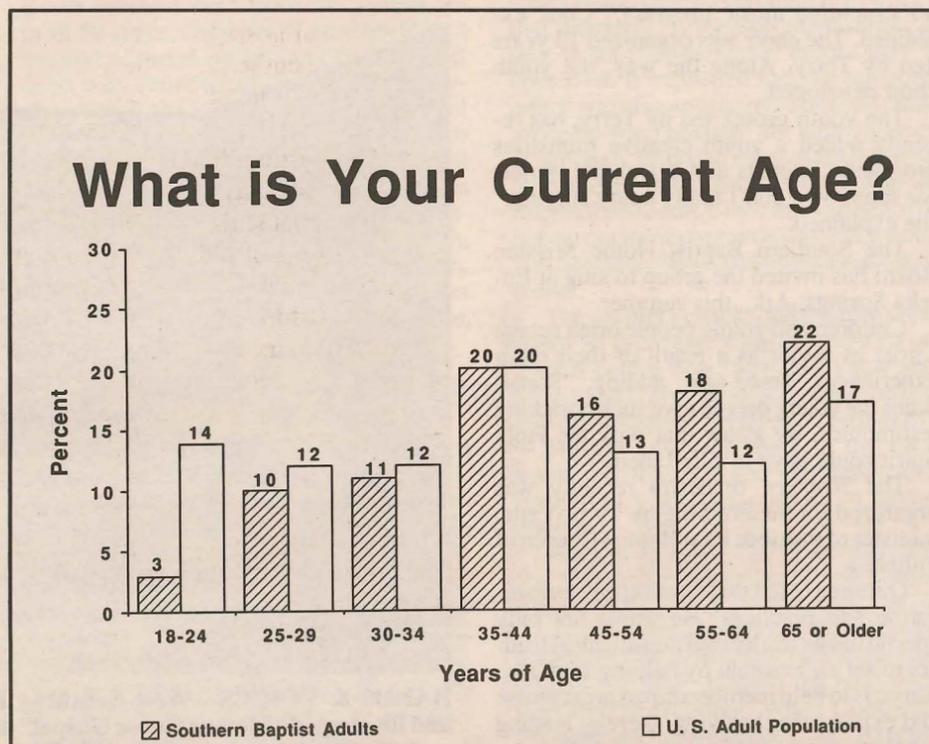
by Lewis A. Drummond

In 1858, God granted our nation a tremendous, coast-to-coast spiritual awakening. It all began in a church on Fulton Street in Manhattan Island, New York. The movement became known as the Prayer Revival of 1858. After the Spirit fell and the movement spread, for the next two years 50,000 people were converted and added to the churches of America every month.

There were only 30 million people in our country in 1858; therefore, if these statistics were translated into 1991 population figures, it would mean over 400,000 converts to our churches in America each month for two full years. Clearly, this would radically alter the entire complexion of the nation.

But what about the contemporary scene today? Is there truly a real need today, or are we just talking about revival because it is a current popular theme? We surely all agree the church in America is on a plateau, if not in decline. Moreover, Southern Baptists have set their "hand to the plowshare" to witness to everyone by the year 2000, hoping to reverse the present trend. We call it Bold Mission Thrust. But to our shame, we must confess we have to this point in time fallen far short of our goal.

Not only that, secularism, humanism, moral decay, drugs and sensuality have all but captured the mindset of multitudes in this last decade of the 20th century. That is not to mention the rise of cults and the phenomenal growth of Eastern religions. When it comes down to the bottom line, we must admit the need is really all but over-



By marital status, almost two-thirds (64 percent) of Southern Baptists indicated they were married. Of that number, 16 percent said they were widowed and remarried or divorced and remarried.

Of the one-third of respondents who described themselves as single, approximately one-third never were married, one-third were divorced and one-third widowed.

Slightly more than one-third (36 percent) of the respondents indicated they had children ages 18 and under living at home. Almost 10 percent of those who had children indicated they had step-children.

The mobility of Southern Baptists was evident in 10 percent who indicated they had moved once in the previous 12 months, while 32 percent had moved at least once in the previous five years.

Southern Baptists also prefer to live fairly close to the church where they hold membership. Fifty-two percent indicated they live four miles or less from their church, while 63 percent said they could drive to church in less than 15 minutes.

The constituency study covered a variety of topics, including church life, social issues, the Bible and giving to church. (BP)

whelming. Millions plunge on to a Christless eternity.

What can turn these pressing problems around? How can the present tide be reversed? One thing only: a true awakening that will move multitudes into a genuine redemptive experience of Jesus Christ. That is the only ultimate answer. Deep down we know that. But we lament the apathy in much of the contemporary Southern Baptist life to evangelize the Christless masses.

However, when the revival comes, two marvelous occurrences take place. First, deep and persuasive conviction of sin falls on countless unbelievers. It is amazing to see what takes place. The lost become profoundly concerned over their lostness. For example, in Charles Finney's ministry, as soon as the stage coach entered the town where he was ministering, all the passengers on board would fall under a deep conviction and be immediately converted. It was almost unbelievable. The reason we find it hard to believe that such things could take place today is because we have rarely, if ever, seen a true spiritual awakening in our generation. But it can happen, and is happening in other parts of the world. This is the secret concerning the tremendous growth of the church in Korea today. In that land of revival, the church is growing three times faster than the general population growth, and that is where the so-called population explosion is taking place.

Then, secondly, Christians are moved with a deep commitment to witness and

lead others to Christ. In 1940, it took 20 Southern Baptists one year to win one. In 1990, 50 years later, it took over 40. Obviously we need a fresh touch from God. Bold Mission Thrust will never be accomplished until we believers are deeply burdened for the lost. But that is what a revival does, and God's mission goes on.

Moreover, it is not just evangelism that flourishes in revival days. Social concern sweeps a people. John Wesley was

not only a great evangelist, he also started prison reform, credit unions for the poor and other ministries to meet social needs. George Whitfield, the outstanding revival preacher, came to America to start an orphanage in Georgia. Oberlin College, where Finney was later a professor, became known as "a hotbed of revivalism and social concern." Most great social movements were born in revival. In this dynamic context, the total mission of Christ expands dramatically. Total needs are met by the total mission of Christ as God's revived people give themselves totally to God.

So again, we can only conclude, we desperately need a fresh spiritual awakening. The church is always only one generation from extinction. We must evangelize our generation, or we die. But in real revival, evangelism and the meeting of needs goes on apace. Let us pray we may soon see the awakening that must come, perhaps even in Atlanta this June. Only in that way will Southern Baptists fulfill their share in fulfilling the Great Commission.



**on
mission
together**

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

The Fellowship: A Secular Perspective

The following editorial appeared in the May 14 issue of The Atlanta Constitution. It is quoted verbatim to enable Kentucky Baptists to have a look at this new reality through the "secular eyes" of one of America's largest newspapers.

"Last Saturday, the Cooperative Baptist Fellowship was born in Atlanta. It is now the principal agency of the moderates who, for the past 12 years, have found themselves on the losing end of the moderate-fundamentalist struggle to control the Southern Baptist Convention (SBC.) That struggle is now, more or less officially, over.

"Is the Fellowship a new denomination?" Its officials say no, but they also insist they have created a permanent organization. According to them, a denomination is too centralized, too bureaucratic, for what they have in mind.

"Historically, Baptists stood for religious freedom—the freedom of individual believers not to be bound to a specific creed, the freedom of congregations to govern their own affairs, the freedom of church from state. But in the course of this century, Southern Baptist churches have voluntarily surrendered more and more of this freedom to denominational headquarters in Nashville Tennessee.

"As Nancy Ammerman, director of Baptist studies at the Candler School of Theology, noted, 'We had pledged never to get a pastor from anything but an official denominational seminary. We loyally accepted whatever doctrine came to us in Sunday School quarterlies from Nashville. And we promised to build our churches, plan our programs, train our leaders, educate our youth, robe our choirs, tag our visitors and pray our prayers according to calendars and programs and handbooks that came to us from Nashville.'"

"And since 1980, the SBC leadership has all but signed on as a wing of the national Republican Party.

"The Baptist Fellowship is animated, as much as anything else, by the desire to restore the Baptist freedom of old. This means it is to be commodious enough to accommodate doctrinal differences, inclusive enough to make a place for women and the laity in the ordering of Baptist life and scrupulous enough not to put its spiritual sword in the hands of any political party.

"It also recognizes that many moderates may not yet be prepared to sunder all ties to the institutions of the SBC. Three different giving plans allow individuals and churches to disengage from the SBC to varying degrees. Already, however, a traditional Southern Baptist church can have access to global missions, seminarians, religious literature, a Baptist news service and political action solely through the Fellowship.

"There have been times when the multiplicity of denominations has been seen as a cause of scandal in the Christian world. Why should the House of Christ require so many mansions? But spiritual needs, like spiritual gifts, are diverse, and it is clear that the SBC, as presently constituted, is no longer meeting the needs of a significant number of Southern Baptists.

"The Cooperative Baptist Fellowship will have its headquarters in Atlanta. We should be grateful to have this pluralistic body in our midst."

West Kentuckians praise God with music, drama

by Pauline Stegall
State Correspondent

The setting: Beulah Baptist Church in rural Hickman county.

The combination: New "Baptist Hymnals," an associational orchestra, three choirs, handbells, speech and drama.

The results: A PraiSing worship service with no overtones of entertainment.

"I'm not aware of another associational PraiSing combining so many groups," said Eugene Quinn, retired director of the Kentucky Baptist church music department.

The PraiSing was part of West Kentucky Baptist Association's semi-annual meeting, held this spring. Charles Blair is director of missions for the association. Quinn was speaker and guest music director.

The associational music groups, conceived by Dorothy Terry of Berkley, are forces for training and evangelism. The youth and children's choirs are established. An adult choir and orchestra recently have been added.

The 53-member children's choir, directed by Brenda Cook, has sung at malls, schools and churches. "The children come from 15 churches, mostly smaller ones with

no structured music program," Cook explained. The choir was organized 13 years ago by Terry. Along the way, the youth choir developed.

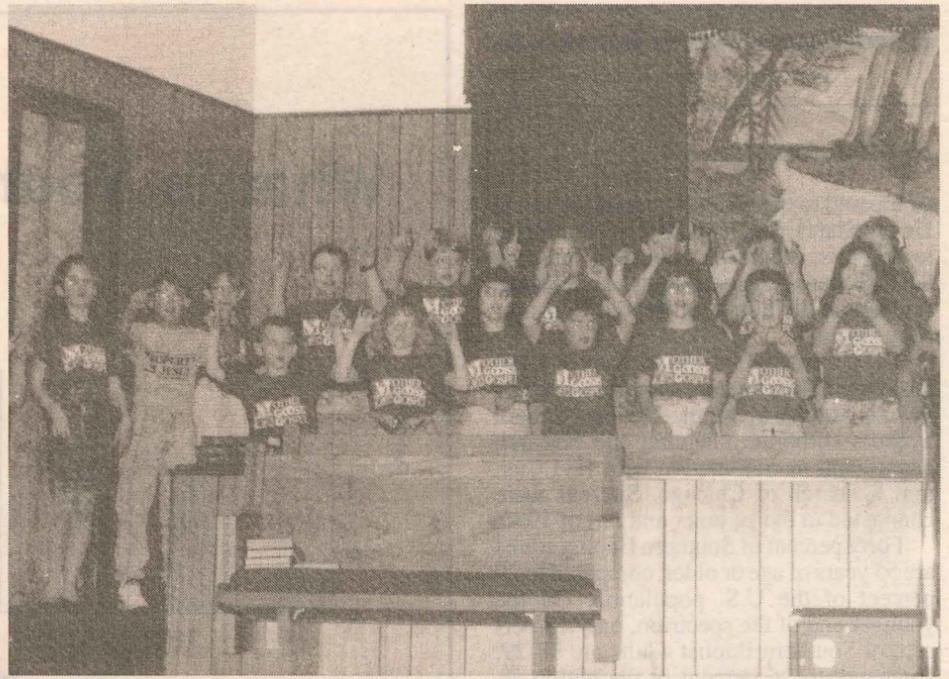
The youth group, led by Terry, has recently added a youth creative ministries program. "Puppets and drama are outlets for some who don't really enjoy singing," she explained.

The Southern Baptist Home Mission Board has invited the group to sing at Eureka Springs, Ark., this summer.

Children and young people often accept Christ as savior as a result of their choir experiences, Terry said, adding, "Sometimes the young people give such enriching testimonies, we know that only the Holy Spirit could have inspired them."

The 20-piece orchestra recently was organized for the PraiSing by Ty LoVette, minister of music at First Baptist Church of Fulton.

Quinn stressed that God expects organization and practice: "He wants not only special music leaders but non-musical leaders to set an example by helping in music. Music is to help membership express praise and express thanksgiving, thereby leading to salvation."



HANDS & VOICES—West Kentucky Baptist Association's children's choir sang and illustrated "Mother Goose Gospel" during the associational PraiSing festival this spring at Beulah Baptist Church in Hickman County. (WR photo by Pauline Stegall)

Clear Creek to pursue SACS' accreditation

Clear Creek Baptist Bible College will seek accreditation with one of the nation's most noted academic agencies.

The Pineville school's trustees have approved a faculty recommendation to seek accreditation with the Southern Association of Colleges and Schools. The Atlanta-based agency is the primary accrediting organization for schools in the South.

Clear Creek trustees took the step toward accreditation during their spring board meeting. In other actions, they:

- Approved a \$1,941,969 budget for the 1991-92 fiscal year.
- Ratified participation in the federal work-study program.
- Established the George M. Asher Scholarship, providing a \$200 matching grant per semester for first-year students. The scholarship is funded by interest earned

on trust funds in the estate of Pineville physician George M. Asher.

• Named the Harriet S. Asher Library Endowment, in appreciation of an estate gift from Mrs. Asher and her long-term interest in higher education. Ten percent of the proceeds from the Harriet S. Asher Trust will be placed in the endowment.

• Authorized that 10 percent of unrestricted estate gifts of \$10,000 or more be placed in endowment to fund the LeRoy A. Peterson Chair of Homiletics and the Robert O. Fitts Chair of Old Testament.

• Asked board committees to study the possibility of making campus land available for privately owned faculty homes.

• Accepted resignations and expressed appreciation to Academic Dean Darlys Warren, whose husband has been transferred to London, Ky.; Distinguished Pro-

fessor LeRoy Peterson, who is retiring; Academic Records Secretary Irene Peterson, who is retiring; and Assistant Professor Todd Spangler, who plans to attend law school.

• Approved faculty rank changes: James Castlen to professor; Jackson Robertson and Robert Oldham to distinguished professor; and Earl Clark to the H.C. Chiles Chair of New Testament.

• Authorized the use of surplus funds, if needed, to pay indebtedness on the Family Life Center. Approved the use of about \$20,000 of surplus cash flow, if available at the end of the fiscal year, to buy equipment struck from the previous budget.

• Authorized the school's administration to continue planning for the best use of the facilities and poll the board if summer work is needed.

viewpoint

continued from page 4

of the pastors always have called their seminary friends when they need a pulpit supply. Otherwise, I have a list of men I call upon when the occasion arises.

From the outset, by mutual agreement, I have not counseled pastors in my association. Not all pastors feel free to talk with their directors of missions. As one of my pastors told me, the wives often need an ear more than their husbands do, since the men are more frequently with other pastors. Once again, the pastors in this association go to their professors for help more than they do a director of missions.

With my association I am free to do most anything a male director of missions would do. There are a few churches where I do not participate in the worship service, but this is a very few. I have participated in deacon ordinations, and I have met with minister search committees. I receive the support of the churches and people as well as any director of missions would, whether male or female, and better than some.

I was very nervous about my first meetings with directors of missions from across the state and with directors of missions from across the country. In any meeting where I don't know that I will know a few directors of missions, I ask God to let one other director of missions speak to me. A large part of my fear is based upon being a female in a male's world, but not all of it. God has always provided a friend as soon as I walk into the new situation. In every meeting, there have always been many men who have been very supportive and encouraging. I feel some of them have been more supportive and encouraging than they might have been had I been a man. I have never been in a group where I was told (verbally or nonverbally) that I was not welcomed because I was a woman. My ideas have been accepted and asked for, and I have been asked to lead and speak for groups of directors of missions.

Should the Lord lead me to another association, I know I would have to prove that a woman could be a director of missions as much as showing that I could do the job. However, I do not feel that God would lead me where I was not capable of both being the director of missions and overcoming these obstacles.

Pam Cobb, director of missions
Henry County Baptist Association

Plan to Attend the Youth Evangelism Conference '91

"Forward in Faith" June 21-22

Frankfort Civic Center

(Registration fee: \$3.00 per person)

FRIDAY EVENING

Theme: Faith to Begin

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

7:00 p.m. Forward in Faith rally begins ...

- West End Baptist Youth Choir, Louisville, Ky.
- Rick Ousley ... pastor and youth evangelist
- Billy Crockett ... guitarist, songwriter and singer
- Paul and Nichole Johnson ... contemporary worship and drama



Ousley

SATURDAY MORNING

Theme: Faith for the Present

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

9:30 a.m. Forward in Faith rally continues ...

- State-wide Youth Choir directed by Louie Bailey
- Paul & Nichole Johnson
- Rick Ousley
- BSU drama team ... SonShare
- Billy Crockett

SATURDAY AFTERNOON

Theme: Faith to go Forward

12:45 p.m. EDT Registration

1:00 a.m. Forward in Faith rally challenge

- Billy Crockett
- Paul & Nichole Johnson
- Rick Ousley
- "See You at the Pole" challenge
- SonCelebration ... BSU music team



Crockett



Johnson & Johnson

Exciting, tough times mark board's latest decade

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 eight.

by Leon McBeth

In 1891 the Southern Baptist Sunday School Board opened shop in one rent-free room in Nashville, with one staff member. It had no building, no budget and (some thought) little prospect for the future. The first Sunday school literature mailed from the new board was hand-wrapped in brown paper, tied with a string and taken personally to the Nashville post office.

In 1988 the same board processed 461,216 orders and mailed almost 70 million pieces of church literature. Sophisticated machines helped sort and fill these orders, and computers helped calculate over \$4 million in postage to send 13 million pounds of Baptist books, Bible study quarterlies and other church materials. Instead of one small room with a borrowed desk, the board now owns a vast complex of buildings in downtown Nashville. It also markets books, Bibles and other supplies through a network of over 60 Baptist Book Stores. It operates two national conference centers, Ridgecrest and Glorieta, on a year-around basis. It began in 1891 with two or three inherited publications, and now it publishes three complete lines of Sunday school lesson quarterlies, plus scores of other magazines, booklets, Bibles and books.

In its first 100 years, the Sunday School Board has come a long way. What began as a tiny acorn in 1891 is now a giant oak. Yet this centennial celebration comes during turbulent times. The joy of this milestone is muted somewhat by the controversy that surrounds the convention and that has so deeply affected the board.

Storm Clouds

This is not the place to attempt even a summary of the controversy that has created divisions in Southern Baptist life in recent years. Suffice it to say that while Baptists have never been strangers to controversy, the last decade has seen an intensity level new even to Baptists.

The 1979 annual meeting in Houston saw the public launching of a campaign to change the course of the convention. Those who favored that effort called it a "correction," to call the convention back to its conservative roots. Those who felt the convention had never left those roots regarded this campaign as a "takeover" which turned the convention to fundamentalism such as it never embraced before. Neither side could agree on the causes of the controversy, much less its cure.

No agency has been more affected by that ongoing conflict than the board. Because it largely determines what Southern Baptists read and think, what they sing and feel, the board has been very influential. Leaders on both sides of the controversy have wanted to control the board and determine the content and tone of its many publications.

The board has walked a razor's edge in trying to please all of its customers. The board is a ministry organization, but it is also a business that lives or dies by the sale of its products. The SSB does not receive one penny of Cooperative Program funds, but earns its own way by the production and sale of literature and other products. Over the years, the board has made enough profit from its sales to not only pay its own way, but has plowed millions back into other Baptist work.

The controversy has made it more difficult for the SSB to please all its customers.

It sells Sunday school quarterlies to churches in all 50 states, churches of all sizes from a handful of members to many thousands. It deals with churches of all educational levels, with all shades and blends of doctrinal persuasion. The board has tried hard to produce literature to meet the needs of all kinds of churches. It has been cautious about controversial topics like race relations, interpretations of the millennium, abortion and the role of women in church. Veering too far to either side of such topics might alienate churches on the other side, with a resulting drop in literature sales.

The Seventh President

During these turbulent times, the board elected a new president, and he was inevitably caught up in the controversies surrounding the board. After Grady Cothen took medical retirement, SSB trustees in 1983 elected Lloyd Elder to head the board. Elder took office early in 1984, and he continues to serve, though his retirement has been announced for no later than 1993. This will give him almost exactly one full decade of service in what may be Southern Baptists' toughest job assignment.

Elder came to the board at age 49, with extensive pastoral and denominational service behind him. The trustees examined him thoroughly on his theology, leadership practices and denominational relations. Elder also passed a rigorous medical exam, and both he and his wife, Sue, had interviews with a psychologist who pronounced them emotionally healthy and sturdy to face the pressures of a tough assignment. No president in the 100-year history of the board has faced such thorough examinations. The trustees said they were completely satisfied, and Elder was elected.

Signs of Turbulence

Early in his presidency, Elder found himself the lightning rod in the increasing storm within the denomination. The board could not avoid involvement, and as president, Elder could not escape the swirling conflict.

The long hot summer of 1985 brought several incidents which involved the SSB in further controversy. Most of these were minor in themselves, but together they added up to serious issues. A candid history requires some notice of these crises.

In February 1985 *The Baptist Student*, a magazine for college students in the Baptist Student Union, carried a series of articles on the role of women in Baptist churches. Articles by several well-known Southern Baptist women were included, along with an article on "The Bible and Women" by T.B. Maston, a respected professor of Christian ethics retired from Southwestern Baptist Theological Seminary. These articles caused a storm of protest from some readers who felt *The Student* was advocating ordination for women. To make matters worse, in 1982 the same magazine had carried articles critical of the new political and religious right in America, such as Jerry Falwell and the "Moral Majority." These articles aroused a great deal of protest from Southern Baptists who were sympathetic with those movements. The editor of *The Student* was forced out in 1985, but the controversy continued.

What is called the "Job incident" arose from the July 7, 1985, adult Sunday school lesson in the *Life and Work Series*. The lesson writer made statements out of keeping with the beliefs of most Southern Baptists about the identity of "Satan" mentioned in Job 2. The writer also said that Job was not patient, but was often impatient and doubted God. It turned out that the editor of that quarterly had recently resigned, and a

temporary editor was brought in to work on that quarterly. All lesson manuscripts are sent to an outside reader before they are approved. It happened that the temporary editor was also an approved outside reader. Since he was "next up" for an assignment, he unwisely agreed to serve as outside reader to evaluate the manuscript he was also responsible to edit. Since he as an editor had not cut out these controversial statements, it was not likely he would do so as an outside reader.

The ordinary checks and balances broke down in this case, and the quarterly was mailed before board officials knew about the potential problems. They could do little more than express regret and promise to try to prevent any such thing in the future. Some felt that this and similar incidents pointed to a need for changes in editorial policies.

A more serious incident arose between the SSB and the Southern Baptist Executive Committee in 1989. In 1984, the convention erected a seven-story headquarters building in Nashville, right next to the board. In fact, the SSB donated the land for the new Baptist Building. When Cooperative Program receipts dropped, the Executive Committee had trouble meeting the payments on the new building. It appeared the convention might have to cut its allocations to the two mission boards and other agencies in order to make the building payment. In this emergency, Elder led the SSB trustees to contribute \$400,000 out of the board's reserve funds to the Cooperative Program so the building debt could be paid without having to cut ministry programs.

Unfortunately, this gift quickly became a bone of contention. Soon after the SSB had announced its \$400,000 contribution, the Executive Committee voted to allocate \$340,000 to start a new religious liberty agency in Washington. This gave the appearance, whether or not it was reality, that the Executive Committee had a large sum of money to apply to a new project. Elder expressed concern that the SSB trustees had acted under what they thought was an emergency, and now it appeared that since money existed for a new project, no real emergency had existed. Later the Executive Committee rescinded its vote to allocate the \$340,000 to a new agency. But bitterness and anger mushroomed, most of it directed at Elder because many thought he had pressured the Executive Committee to back off from its previous vote.

Response to Turbulence

The SSB has always been sensitive to its constituency. Board archives contain vast files of letters in which officials responded to various complaints. In the 1980s a respected board leader was named as an official "listener" to deal with complaints against the board. By telephone, letter, personal visit or some combination thereof, this "listener" saw to it that every person who expressed a concern about board literature or policies could be heard. The board has always gone the second mile to respond to its critics and make corrections where needed.

Even before the incidents of 1985, the board had reviewed and in some cases tightened editorial guidelines. In 1983 the board convened a workshop on the doctrine of Christ's Second Coming. This "Millennial Consultation" included about 140 board workers in writing and editorial posts. They heard three prominent Southern Baptist pastors present three different views on the 1,000-year reign of Christ on the earth, the "millennium." The board agreed that when the subject comes up in the study of Bible passages, lesson writers must present all three views fairly. While writers may indi-

cate which view they prefer, they must not imply that theirs is the view of Southern Baptists or the SSB.

In 1985 the board also adopted new guidelines on the role of women in Baptist churches. The new policy stated that the board would not take a position on the ordination of women, but when the issue was discussed at all, writers must present fairly and without bias the views on both sides of that issue. Some objected to that policy because they wanted no mention of the subject at all, others because they wanted SSB literature to take a strong stand against the ordination of women.

In 1985 the convention appointed a committee to seek the causes and possible cure of the controversy in the convention. That group quickly got the name of Peace Committee. Part of its work involved dividing into subcommittees to visit various seminaries and boards to investigate charges of doctrinal deviation. The group that visited the SSB asked many questions, and most felt the board responded fully and candidly. While not all issues were resolved to the satisfaction of all concerned, the Peace Committee did not call for any ongoing investigation of the SSB.

The Work Goes On

Incidents come and go, controversy waxes and wanes, but the work goes on. The SSB is a vast religious publishing house with deadlines to meet. From time to time, officials must deal with controversy during times of turbulence, but they must also see that the literature is delivered on time.

We have seen that the decade from its 90th to its 100th birthday has been filled with conflict and tension for the SSB. However, during that decade the board has also racked up some major achievements.

The board has recently completed a new \$16 million office complex. The Centennial Tower will be dedicated debt-free and will relieve some of the space crunch in Nashville. Ridgecrest and Glorieta have expanded both facilities and programs, and now operate on a year-around basis. The board launched a major new Sunday school enlargement drive, 8.5 by '85, to raise Sunday school enrollment to 8.5 million by 1985. This was modeled somewhat after the old "Million More in '54," though the statistical result was not quite so successful. The Sunday school division also announced a complete revision, update and improvement of Sunday school lesson materials beginning in October of 1991.

In celebration of its Golden Anniversary, the Church music department issued a new "Baptist Hymnal" in 1991. Early reports seem to confirm that this will be one of the best hymnals Southern Baptists have produced.

All 17 of the board "programs" or types of ministry have shown promise and progress in the past decade. Space fails in detailing their accomplishments.

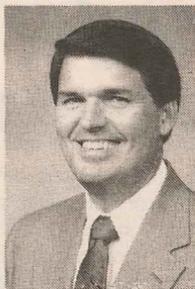
A Shaping Influence

For 100 years the Sunday School Board has shaped Southern Baptists. To a large extent, the SSB determines what we read, what we sing, how we worship, how our church buildings are shaped. The board has, in many cases, even shaped social lives through class parties, church "socials" and summer camps.

George W. Truett used to say: "Hats off to the past. Coats off to the future." We Southern Baptists say hats off to the Sunday School Board for the great achievements of the past. Coats off to the future, as the board enters its second century of service.

Happy birthday, Sunday School Board! And many, many more!

mountains to the mississippi



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

clear creek chronicle

The blessings flow

Graduation week is probably the busiest week on our campus, and emotions go from hilarity to somber reflection mixed with much thanksgiving. A Monday tea honors the graduates' wives, most of whom have worked to put their husbands through college. A dutch treat senior banquet in a Middlesboro restaurant was casual this year and filled with laughter as various "awards" focused on favorite events in the life of graduates and staff. The Class of 1991 dedicated their senior chapel service to the memory of Kathy Brainard who died last year. Student body President Gordon Christian used the words of founding President L. C. Kelly as a challenge to keep the faith and continue Clear Creek's distinctive ministry. Another round of fellowship came at the president's reception and lunch. Several seniors surprised us with a Thursday evening home visit—more laughs and memories.

Graduation day May 10 began with awards chapel, the recognition of students chosen by the faculty for outstanding accomplishment in six areas. Binghamtown Baptist Church in Middlesboro hosted commencement exercises for thirty-two graduates. Twenty-six of them earned the Bachelor of Arts. Top academic honors went to Randall Gaskey of Hammond, Ind. and Mrs. Jane Dawson of Cambridge, Ind. Tennessean Gordon Christian received the President's Award. Christian has been accepted in the master's program at Liberty University. Danville Youth Minister Dan Stallard received the Trustees' Award. He will work toward a master's degree in pastoral counseling at Southern Seminary. Distinguished alumni awards went to a Lexington Pastor Drew Martin and James Ditty, Southern Baptist missionary in South Africa.

Graduation 1991 mixed celebration and loss. We rejoiced in burning the last note on the Family Life Center, retiring a December, 1985 loan totaling \$984,033.57. Our deepest appreciation to all who helped. The loss came with the departure of five faculty members: Academic Dean Darlys Warren, whose husband was relocated; Distinguished Professor H.C. Chiles moved to Lexington because of declining health; Distinguished Professor LeRoy Peterson and Academic Records Secretary Irene Peterson retired; Assistant Professor of Music Todd Spangler resigned to attend law school.

Just before the benediction and the class of 1991 left the auditorium, all joined to sing the doxology. How blessed we are!

PERSONNEL: Pastors—Ronnie McPhearson to Flint, Murray. ... Ken Abbott from Mt. Pisgah, Bremen, to Muhlenburg Association director of missions. ... Charles Milam retired at Central, Flatwoods, and is now available for pulpit supply and teaching. ... Carl Gallion to Lake Dreamland, Louisville. ... David Mauney to First, Fountain Run, from Petersburg, Petersburg. ... Gene Willett is no longer at Liberty, Scottsville. ... William H. Merrell to Victory, Cynthiana, from Bright, Bright, Ind. ... Troy Dean to Sulphur, Sulphur. ... Paul Smith to Little Union, Taylorsville. ... Ellis Payne to Locust Grove, Grider, from Eastview, Henderson. ... George Tichenor to Rough River, McDaniels, from South Carolina. ... James Neal to South Fork, Hustonville. ... John Sykes to Central, Flatwoods, as interim pastor. ... Chuck Queen

to First, Greenup, from Fellowship, Rose Hill. Other—Tom Hodges to Mt. Pisgah, Bremen, as minister of education and youth. ... Dianne Cottrell resigned as minister of education and music, and Leroy Hazelip resigned as minister of youth at Immanuel, Elizabethtown. ... Greg McFadden to Bardwell, Bardwell, from Tennessee.

ORDINATIONS: Oak Grove, Monticello, ordained Don Boston and Jerry Corder as deacons April 14. ... Deer Park, Louisville, ordained Richard Ryan to ministry May 15.

CONGREGATION: The History of Central Baptist Church (Flatwoods)1933-1987, by Gomer Blevins, is available for \$5. Contact the church at 500 Hilltop Drive, Flatwoods, Ky. 41139.

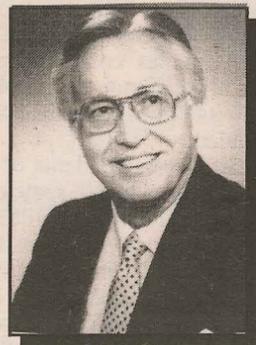


Fort Mitchell Baptist Church in Fort Mitchell held a groundbreaking ceremony March 31 to launch the renovation of its educational building. Participants in the ceremony were (l-r, front row) Mark Gooch, building committee chair; George Munro, interim pastor; Elizabeth Oldham, charter member; Paul Gibson, chair of deacons; William H. Goetz, mayor of Fort Mitchell; Randall Jones, Northern Kentucky Association director of missions; Clarence Lassetter, former pastor; (second row) Larry West, finance committee chair and James Titus, architect.

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Leaders study church growth

by Beth Wyatt
State Correspondent

Prayer, leadership, organization and evangelism are the keys to church growth, Gary Hardin told Kentucky Baptist directors of associational missions at their annual workshop May 8-10 at Cedarmore Baptist Assembly, near Bagdad.

Hardin, an editor in the Southern Baptist Sunday School Board's church administration department, focused the directors' attention on ways to help churches grow.

That kind of help is needed, stressed Robert Jones, director of the Kentucky Baptist direct missions department.

About 51 percent of Kentucky Baptist churches are experiencing some declining factors, Jones reported, adding, "Seeing this decline hurts."

Phil Jones, a researcher at the Southern Baptist Home Mission Board, helped the missions directors evaluate the changing demographic factors that affect Kentucky Baptist churches. He based his presentation on the 1990 U.S. census report, the latest comprehensive study of national demographic trends.

For example, eastern Kentucky has shown significant population decreases. On the other hand, the corridor from Lexington to Cincinnati has seen "mega growth."

Such trends impact how churches and associations work to reach their communities for Christ, he said.

Kentucky Baptists have program tools at their disposal to tap into the changes in society and build churches, said Vernon Cole, state minister/church support director, who outlined upcoming projects designed to help churches grow.

The missions directors also received a firsthand report on Kentucky Baptist developments from William W. Marshall, the convention's executive secretary/treasurer. And they heard an update on the Campers on Mission program from Ohio Baptist Carl Reagan, who described the growth of the resort ministry in western Kentucky.

—classified ads—

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

sunday school lessons

LESSONS FOR MAY 26, 1991

Life and Work Series

Experiencing God's fullness

Eph. 3:14-21 Possessed by the love of God, nurtured by the working of the Holy Spirit, and yielding himself to the Lordship of Christ, Paul prayed this majestic and meaningful prayer for the Ephesians, revealing God's longing for his children. Prayer has always been a great factor in the lives of those who have done the most to advance the cause of Christ.

What were the things for which Paul prayed? Paul asked for four things in particular:

1. That believers might have spiritual power (Eph. 3:16). Paul did not ask for physical or intellectual strength to be given to believers, but that they might receive the inward strength of the Holy Spirit. It is in the spiritual realm that strength is needed to resist temptation and to remain steadfast.

2. That Christ might dwell in the hearts of believers by faith (Eph. 3:17). As used in the scriptures, the heart is the seat of the intellect, the emotions, and the will. The heart is the region of affection and desire, the place where thoughts spring up and purposes are formed. The heart is the area in which future actions have their birth. Paul prayed that Christ might become a permanent occupant in the hearts of believers. Christ liberates hearts from the power of Satan.

3. That believers might understand the love of Christ (Eph. 3:18-19a). Paul prayed that believers might be able to comprehend the love of Christ in its four dimensions and that they might have an experiential knowledge of it.

4. That believers might be filled with the fullness of God (Eph. 3:19a). Before Christians can have this delightful experience they must be emptied of self. There must be implicit faith in God and not in self. When we are filled with his fullness, we shall be able to live the overcoming life.

International Series

The grace of giving

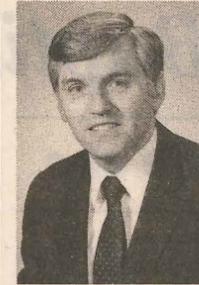
II Cor. 8:1-15 To prompt the Corinthian Christians to faithfulness and generosity

in giving, Paul cited the wonderful liberality of the churches in Macedonia. They generously shared their limited means with the suffering saints in Jerusalem. Their personal hardships and afflictions never made them unmindful of the trials and tribulations of others. They did not lament trying circumstances, nor grieve because they were less fortunate than others.

They cheerfully gave from the depths of their poverty rather than from the abundance of riches. Their remarkable expression of love stemmed from the fact that they were yielded Christians. They "First gave themselves to the Lord." The disposition to give freely of their means was created in them by the Holy Spirit. The natural thing is for one to hold to his money with a tight grasp, but to give freely is evidence of the operation of God's grace.

No more beautiful description of the voluntary impoverishment of our Lord for the enrichment of others can be found than in verse nine. What a wonderful display of grace! The highest example of sacrificial giving the world has never seen is found in the Lord Jesus Christ. He was rich in the love of the Father. He was also rich in possessions. "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Christ had rights such as we do not have in anything. Not only did he have creative power, but sustaining power was his also, for "in him all things hold together."

Voluntarily Christ left the Heavenly world and came to earth via the manger at Bethlehem. Everything he did was for the sake of others.



Curtis C. Mooney
President
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homes for children

Searching for contentment

One of the hardest things to find in life is contentment. It is a given of our time that many of us continually search for it, but run right past it in a mad dash to compete, get ahead or find our calling.

When was the last time you talked with someone who was truly content with their life situation? We are so conditioned by our times that we must constantly strive to better our circumstances that those who are content are afraid to admit it.

Chuck Swindoll in *The Quest for Character* in speaking of contentment says, "We really believe that 'getting to the top' is worth any sacrifice. To proud Americans, contentment is something to be enjoyed between birth and kindergarten, retirement and the rest home, or (this may hurt) among 'those who have no ambition.'" (p. 154)

Though modern society has raised striving for success to new heights, it is not really new. Paul in Philippians 4:11 says, "I have learned, in whatever state I am, to be content." Obviously Paul had to learn contentment, it was not something that came naturally to him.

Though I have not found contentment, I do have a clue as to where to look for it. We can begin to find contentment when we stop striving so hard to find it. We need to slow down and begin to look at what truly makes us happy. We all want to find God's will for our lives, and I believe God's will coincides with that which we really enjoy doing. God made each of us as unique creations. He knows what we are really like and what part He wants us to accomplish within His will.

When we stop trying to keep up with the ideals of others and instead find our true niche in life, we will also have found God's will for our lives. At that point we will also have found contentment.

Finding contentment does not mean that we will stop working hard or that we will cease trying to do things better. When we are happy and God is able to work through us, we become more creative and more energetic.

How we feel about ourselves is the most important aspect of our own happiness. Contentment comes when we find a peace within ourselves and with God. Slow down and look for that peace in your life.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

What a reunion time!

At our recent Homecoming, four ladies back for their 60th class reunion each spoke briefly.

Laddie Britton married one of Oneida's first basketball stars, Vernon Burns, who also graduated in 1931. This couple's eight children are Oneida graduates. Laddie's life has been that of a faithful wife and mother. Her eight children, 13 grandchildren, and two great-grandchildren are living a daily testimony to faithfulness.

Jessie Britton, a cousin of Laddie's married Jan Walters whose father, Rev. F.R. Walters, was pastor at Manchester Baptist Church for 52 years, while pastoring a number of missions as well. Jessie's mother, Nell Hignite, was one of

the nearly 100 who enrolled at Oneida school Monday, January 1, 1900, our opening day. Jessie's father, Thomas L. Britton, was an Oneida graduate and one of the great teachers in the history of OBI. He served several terms as a Kentucky state senator. The beautiful white-columned Britton homeplace now belongs to OBI and houses our daycare center for staff children. Local senior citizens also are fed daily in the former living room of the house and the upstairs is used for housing.

Jessie, a retired teacher now living in Florida, shared a recent incident in her life. A choir member in her large church sought her out after a recent Sunday morning worship service. She commented: "I have watched you from the choir for many months, and I notice you sing every hymn from memory, never using the book." Jessie replied: "I'm glad you mention that for it gives me the chance to tell you about a wonderful Christian school I was privileged to attend from kindergarten through high school. Every day we had chapel, and we learned many hymns and they have blessed me all my life!"

Dorothy Doyle Miller, and her husband were back from Versailles, Ind. Dorothy was one of nine children of her family to attend Oneida. Also a life-long teacher, she shared movingly what Oneida had meant in her life. The prior week one of her sons was honored as "Outstanding Teacher of the Year" for the state of Indiana. The influence of good training ripples from generation to generation.

Inspiring was the testimony of Evelyn Cress, wife of Emery Kelly, whose three children attended Oneida. She and her sister Catherine were orphaned at age five. They grew up at OBI, both graduating in 1931, and both life-long teachers,

retiring from the Ohio school system, then moving back to Kentucky. Evelyn's father, Abner Cress, graduated from Oneida in 1911. He named Evelyn for my great-aunt, Eva Ponder, who had graduated in his class. My own mother was also named for that same aunt.

Prior to teaching in Ohio, Evelyn Cress Kelly, taught some years on the Oneida campus which overlapped my own school days. She taught me a poem that has been my daily prayer for 36 years. It goes like this:

*'Master, where shall I work today
and my love flow warm and free?'
He pointed me out a tiny spot and said,
'Tend that for me.'
I answered, 'Oh, no, Lord! Not there!
Not that little place for me.
Why no matter how well my work was
done, No one would ever see!
Then the words He spoke, they were
not stern, He answered me tenderly,
'Ah, little one, Art thou working for them
or ME?
Nazareth was a little place,
and so was Galilee.'*

Yes, it was inspiring to see and hear these four ladies back sixty years after their own school days.

Like Mrs. Walters, a visiting couple shared a recent experience in Florida. Somehow the name "Oneida" came into the conversation. The lady they were talking to, it developed, had graduated from Oneida in 1925, 66 years ago. The lady seated next to her, overhearing, said, "Oh, I also attended Oneida in the 1920s!" They had not recognized one another after 65 years. But, note, all were still faithful to God's worship. "Train up a child in the way he should go, and when he grows old he'll not depart therefrom." What a reunion time heaven will be!

Texas Baptists, Baylor work on new relationship

around the sbc

A special study committee named by Texas Baptists following Baylor University's surprise charter change last fall has outlined a proposed new relationship between the state convention and the school.

Under the proposal, the Baptist General Convention of Texas would ask Baylor to allow the convention to elect 25 percent of its regents, and the regents themselves would elect 25 percent. Of the remaining 50 percent, Baylor would nominate two Texas Baptists for each vacancy, and the BGCT

would select one.

The proposal also would eliminate the 48-member board of trustees previously elected by Texas Baptists and leave the school in the hands of a board of regents.

Baylor regents previously turned down a similar proposal, which would have required Baylor to nominate three candidates for each vacancy. Instead, the regents proposed a plan in which the BGCT would choose 25 percent of the regents, and Baylor would pick 75 percent.

The new proposal will be considered by the BGCT executive board June 11 and the Baylor regents in mid-July.

Among other news from around the

Southern Baptist Convention:

CLC teams with pro-life group. The SBC Christian Life Commission has joined the National Right to Life Committee in asking the U.S. Supreme Court to rule that a 120-year-old law cannot be used by abortionists to sue pro-life groups.

The Civil Rights Act of 1871, also known as the Ku Klux Klan Act, was intended to protect the rights of African Americans, not those of abortionists and women seeking abortions, the brief says.

The brief seeks to aid anti-abortion groups, such as Operation Rescue, that have been sued for blocking access to abortion clinics.

Teachers needed in U.S.S.R. Christian business people are needed to help start a business institute in the Soviet state of Kazakhstan, according to Mike Barnett, transnational advisor for the Southern Baptist Foreign Mission Board's international service department.

The new school, projected to begin in October, needs a vice president for academic affairs, eight English teachers, four computer teachers, professors of marketing, management and economics, and two service assistants.

For more information, contact Barnett at P.O. Box 6767, Richmond, Va. 23230-0767, phone (804) 353-0151.

Hymnal sales top \$5 million. Total sales for the new "Baptist Hymnal" have topped \$5 million and almost 800,000 copies, according to the SBC Sunday School Board.

Prepublication sales had passed \$4 million, and about \$1 million were added during the first month the hymnbook was out this spring.

First Baptist Church of Richmond, Ky., placed the first order for the hymnal, three years before its publication.

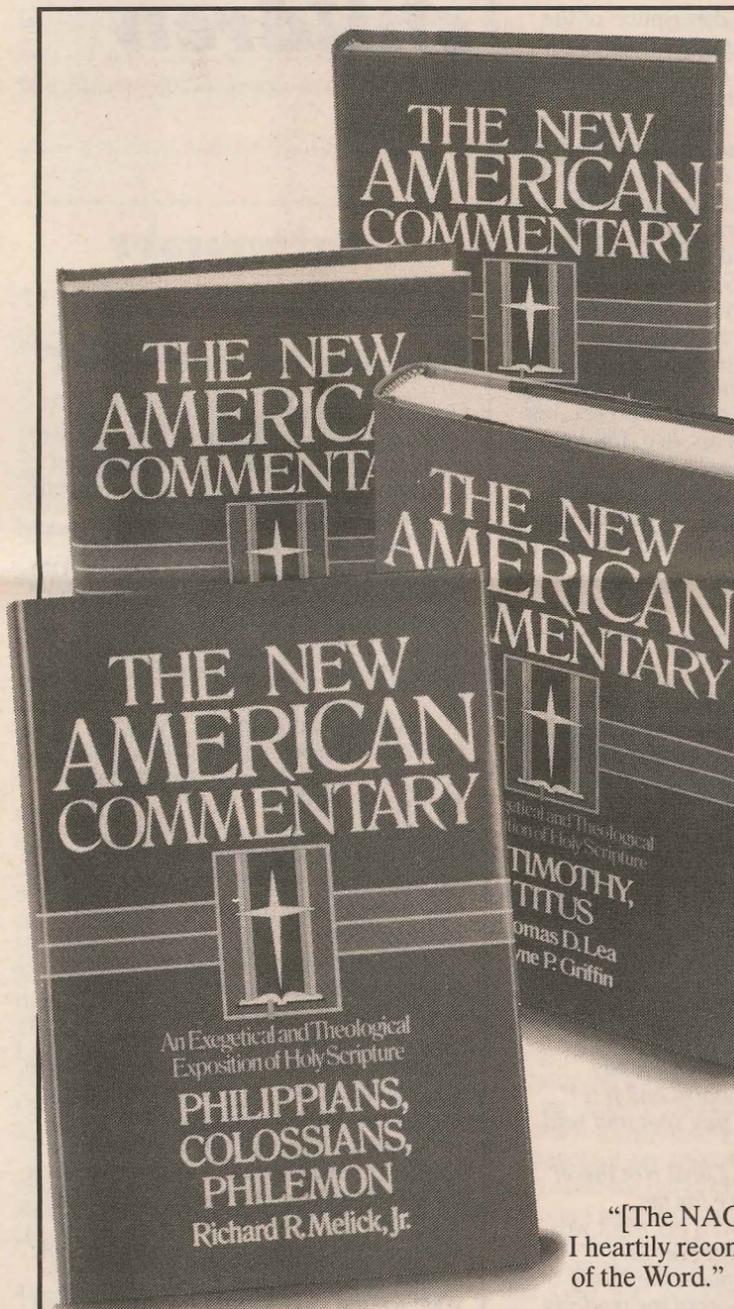
Family ministers learn to bless. The SBC Association of Family Ministers focused on "Giving the Blessing" during its annual meeting this spring in New Orleans.

Tim Sledge, a pioneer in the ministry of recovery and blessing, was the keynote speaker. He described how the church where he is pastor, Kingsland Baptist in Katy, Texas, has responded to a program for dysfunctional families.

For more information about the organization, contact Roberta Damon, the group's secretary/treasurer, at First Baptist Church, Monument Ave. at the Blvd., Richmond, Va. 23220.

Educators told to interpret. The tradition of faith received from the past must always be interpreted to people in the present, religious educators were told during the joint meeting of the SBC Historical Society and Historical Commission.

A movement to the present from the past is not a simple faith journey, said Mancil Ezell of the SBC Sunday School Board. Educators must match instructional tools and methods with specific needs, he said.



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Adrian Rogers, Pastor, Bellevue
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"[The NAC] meets a crucial need for pastors by providing concise and insightful exposition of Scripture."

Jerry D. Mahan, Pastor, First Baptist Church, Cedartown, GA

"[The NAC] will 'preach,' a virtue of great importance to the busy pastor. I heartily recommend *The New American Commentary* to all serious scholars of the Word."

Larry L. Lewis, President, Home Mission Board, SBC

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Missionary dedicated to God as infant by MLK Sr.

by Mary E. Speidel

Southern Baptist missionary Jim Blount hopes he never forgets his roots.

Born in 1955 in Atlanta, Ga., Blount was dedicated to God as an infant by the late Rev. Martin Luther King Sr. at Atlanta's Ebenezer Baptist Church.

That same year, King's son, the late Rev. Martin Luther King Jr., was organizing protests against racial segregation in Montgomery, Ala.

Blount said he only vaguely remembers Ebenezer Baptist Church because his family moved away from Atlanta when he was still a young boy. But his mother, Marie Blount of Tucson, Ariz., has vivid memories of the church, where King Jr. became co-pastor with his father in the 1960s.

She said King Sr. "preached the Bible" and encouraged the congregation to participate in the civil rights movement. "I can hear him saying now, 'We are all God's children, no matter what.'"

While growing up, Blount remembers his mother telling him about his dedication by the father of the famous civil rights leader. Her recounting that memory "reminded me where I came from. It gave me an impetus and motivation to get going in life, to accomplish something worthy of my roots," Blount said. He and his wife, Marsha, were appointed Southern Baptist missionaries to Guinea in April in Baltimore, Md.

Blount also traces his spiritual roots to another black minister who impacted his life. In the early 1960s his family moved from Atlanta to Inkster, Mich., and attended First Missionary Baptist Church, where Blount's grandfather, the late Emmett Walton, was pastor. Walton was also a former treasurer of the National Baptist Convention, U.S.A., Inc. Walton baptized Blount after the grandson accepted Christ as savior at age 8.

"He was a really strong minister who

lived his life according to biblical principles," recalled Blount. "I remember watching him preach and how much power he preached with."

Walton and his son, the late Rev. Charles Walton, were both involved in the civil rights movement, mainly as behind-the-scenes organizers and encouragers. Charles Walton was a pastor in Springfield,

Ohio, and was a leader among National Baptists in that state.

Both the Waltons influenced Blount as role models in ministry. "My mom had always said she thought I'd follow in her father's and brother's footsteps and it's turned out to be that way," said Blount, who is mission pastor of Southtown Baptist Chapel and music minister at Marlborough

Baptist Church, both in Kansas City, Mo.

Blount's mother also recalls her son, as a teen-ager, visiting another church with a friend. In the church's foyer was a world map. In every country where the church supported a missionary, a light was blinking on the map.

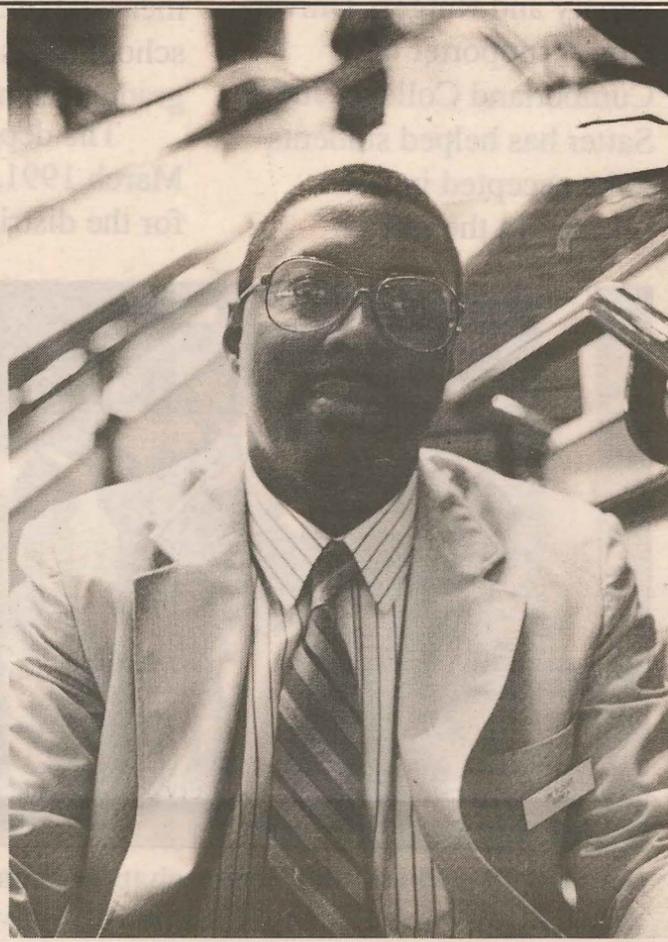
The map made an impression on Blount. When he came home, he told his family, "I want to be a blinking light," recalled his mother. "And he has stuck with that—he's wanted to be a missionary ever since."

Actually, Blount said he first felt God's call to both the pastoral ministry and foreign missions while in the U.S. Army. He had been speaking and singing with a traveling Christian group from the base chapel at Fort Hood, Texas. He made a public commitment to foreign missions service just before leaving the Army in 1976.

Blount believes the late black ministers who are part of his roots would have been proud of his missionary appointment. "I think they would be proud that I had accomplished something that they had a dream for—a dream for their children and all black children. That dream is that they would be accepted as Americans—period, that they would not have to have a check mark put by their name saying 'black American' if that means as black Americans that they ... would suffer because of that," he said.

Blount noted the irony of his missionary appointment by a denomination whose founders included slave owners. "Martin Luther King Jr. said he wished and knew the day would come that his children would not be judged by the color of their skin but by the content of their character," noted Blount. "I think that has been shown to come true in the Southern Baptist Convention. I think that's something you can see God working in. He's turned this whole thing around. Now 'master and slave' have become partners in Jesus Christ." (BP)

RECALLING HIS ROOTS— Newly appointed Southern Baptist missionary Jim Blount was dedicated to God as an infant by the late Rev. Martin Luther King Sr. at Atlanta's Ebenezer Baptist Church. Blount said his mother told him about the dedication while he was growing up. "It gave me an impetus and motivation to get going in life, to accomplish something worthy of my roots," said Blount, a mission pastor in Kansas City, Mo. (Photo by Pam Parry, Baptist True Union)



Leavenworth chaplain pleads for post-prison ministry

by Sarah Zimmerman

At least one Crook leaves the U.S. Penitentiary in Leavenworth, Kan., every day.

As he drives away, he wonders about the 1,500 men still confined by the stone walls and barbed wire of the country's oldest federal prison. He goes home to a supportive wife and two children, but wonders if others will have a place to call home when they are released.

The Crook who leaves daily is Southern Baptist chaplain Glenn Crook. As chief of chaplains at the federal prison, his concern for the inmates' fate contradicts the implications of his last name.

Ministry to released prisoners is the "crying need in our prison system," Crook says.

That need is set to mushroom as the number of people confined to federal prisons escalates. This year the nationwide number of inmates in the 66 federal prisons topped 61,000 for the first time. By the end of next year, the number of federal inmates is expected to rise to 74,400, an increase of nearly 20 percent.

The longer a person is in prison, the more aftercare becomes a burden, Crook says. "The longer a guy is in prison, the harder it is to maintain his family ties. When he gets out, his family's gone."

Inmates who become Christians while in prison may also find themselves abandoned by their family of faith when they are released.

"Christian inmates here have close contact with the chaplains, visitors and volunteers who encourage them and affirm them,"

Crook explains. "When they get out, will they find a Christian community that says, 'We believe in what has happened to you because it has happened to us'?"

"Not everybody's cut out to work in prisons, but we have to take responsibility for these guys who are coming out."

The growing prison population calls for Southern Baptists to see prisons as mission fields, says Crook, who adds volunteers are the "bread and butter" of his ministry as a chaplain.

Crook claims inmates are open to the gospel because "when you go to prison, you're basically stripped of your identity—you wear the same clothes as everybody

else and all of you get up at the same time. You claim your humanity, your personhood, by identifying with a group."

Yet a jail cell confession of faith is no guarantee a person will not become a repeat offender. Crook says some people make Christian commitments because they think God will get them out of prison. Others simply don't count the cost of being a Christian. Others think as Christians they have to be perfect.

"One slip and they don't sense God's forgiveness and grace to press on. It's real easy to flip back over to a criminal way of life."

But Crook prefers to focus on released

inmates who never again live behind prison walls, like a man he met at the federal prison in Bastrop, Texas.

The inmate kept a cross in his garden plot, and at the base of the cross was a rock with an evil face painted on it.

Crook asked the man about the combination. The man replied the cross represented God and the rock represented Satan. He had both of them in his garden because he wanted to cover all his bases.

Crook took the opportunity to share Christ. The inmate became a Christian and six months later, Crook baptized him. He since has been released from prison and has not been back. (BP)

Missionary to China now pastors Chinese church at home

by Sarah Zimmerman

After living in China, the Philippines, Malaysia, India and Taiwan, what does one do in Lenexa, Kan.?

Carl Hunker's answer is to keep doing the things he did on the other side of the world. The former foreign missionary is now pastor of a Chinese Baptist church in America's heartland.

Hunker's overseas career began in 1946 as a foreign missionary on mainland China. He and his wife, Jeanette, worked there two years before the Communist takeover forced them to leave. Eventually their ministries took them to Taiwan, where Hunker was everything from professor to president at Taiwan Baptist Theological Seminary.

She died three years before he retired in

1986. After retirement, Hunker moved to the Kansas City area to be near his children and grandchildren, yet he was at a loss for a meaningful ministry.

In Taiwan, Hunker trained Christians in disciplines of godly living. As pastor of Emmanuel Chinese Baptist Church in Lenexa, he does the same thing.

The Kansas City area attracts Chinese professionals, business leaders, restaurant workers and students. Hunker says the hardest group to reach with the gospel is restaurant owners and employees because they work continuously. Many work from 9:30 a.m. to 11 p.m. seven days a week.

Hunker started a Bible study in one restaurant owned by Chinese Christians. He leads a 30-minute study after the business lunch trade and before the dinner rush.

Another segment of the Chinese population is American-born children of Chinese parents who immigrated to the United States.

"Like all young people, they have a problem of self identity," Hunker says. "'Who are we?' they ask. 'Are we American or Chinese?'"

The Chinese Baptist church life reflects the desire to retain their Chinese culture and fit into the American way of life. Services are offered in both Mandarin and English. At monthly fellowship meals, people bring traditional Chinese dishes and pizza.

Retaining the Chinese culture is an important drawing card for the church, Hunker says. People who otherwise might not be interested in religion come to church to find people who speak their language and share common burdens. (BP)

History and Political Science Department, $\Phi\alpha\Theta$ Honor Society Receive Honors and Recognition

Upsilon-Upsilon has a rich history in the annals of Phi Alpha Theta. Chartered in 1974 as the 500th chapter, the Cumberland College chapter has received the Best Chapter Award in Division I for 13 of the past 14 years. In a letter from the International Secretary-Treasurer, Donald Hoffman, he stated, "This award is a very fine compliment to the student chapter members and faculty, especially the History Department, who continues to work with and encourage the student members in all the activities." Dr. Eric Wake, Chairman of the History and Political Science Department, is sponsor of the chapter.

In 1989, the chapter launched "The Upsilonian", its annual journal. Edited by Dr. Wake with members of the department and chapter serving on the Board of Advisors, the journal publishes works by both faculty and students.

The department has many other programs. Last fall Judge Robert Satter, Senior Judge of the Connecticut Superior Court, conducted a number of seminars on judicial problems and trials and tribulations of law school.

A former Connecticut state representative, he previously taught legislative process at the University of Connecticut, Trinity College, Timothy

Dwight College, Yale University and Rutgers University. A supporter of Cumberland College, Judge Satter has helped students to be accepted in law school. In the fall

two majors from the department will enroll in law school and six in various graduate schools.

The department, in March 1991, served as host for the district competition

of National History Day. The program encourages young people to be excited about history.

The department also encourages research by faculty and students. Dr. Bruce Hicks, assistant professor of Political Science published an article, "Internal Competition over Foreign Policy-Making: The Case of United States Arms Sales to Iran," in *Policy Studies Review*, Spring, 1990 edition. Four seniors, Shannon Harris, Tama Montgomery, Amon Couch, and Kevin Widener are currently working on Presidential Scholar research papers.

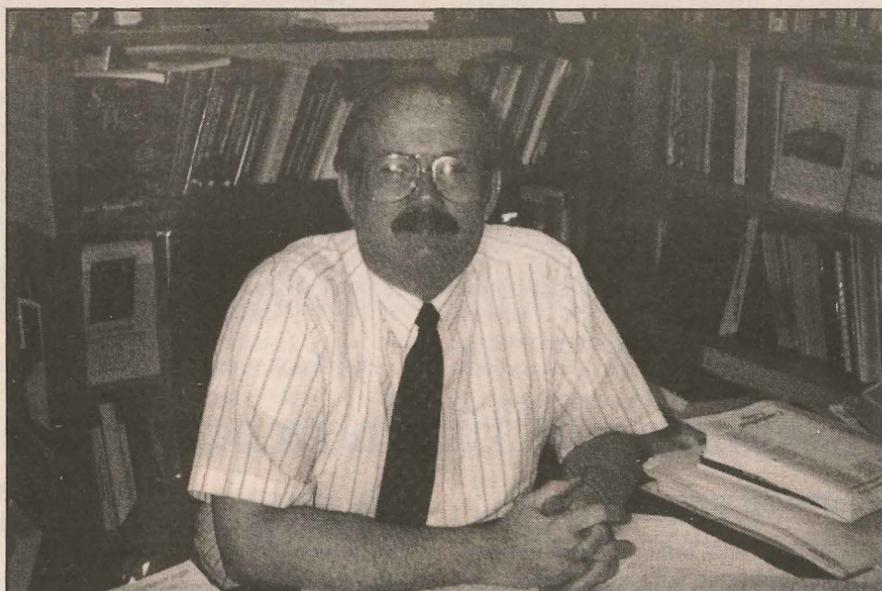
In addition, the department's students have performed well in all areas of campus life. During Founders' Day convocation Kevin Widener was recipient of the Algernon Sydney Sullivan Award honoring the male senior who has made significant contributions to college life and demonstrated outstanding spiritual values.

At the May Honors Day, Shannon Harris was awarded the Gorman Jones Campus Leadership Award. This award honors the woman of the graduating class who manifests the best qualities of campus leadership. At graduation, Amon Couch received the Berger Award, honoring the male senior who shows excellence in academics and service.



(Above) The Phi Alpha Theta chapter members with their sponsors pose on the steps of the newly renovated Gray Brick Building.

(Below) Dr. Eric Wake was recently honored by the University of Kentucky Faculty Scholars Program in appreciation for his contributions to education in Appalachia.



Cumberland College