

## Global disasters blow away general relief fund

by Donald D. Martin

Response to a wave of world disasters has depleted the Southern Baptist Foreign Mission Board's general relief fund.

"This is the first time in the 14 years I have been here that we've found ourselves totally depleted," said John Cheyne, who directs the board's relief efforts.

World disasters dropped the general relief fund from \$297,000 in January to

zero in May, when the board sought to respond to needs of cyclone victims in Bangladesh. Administrators had to pull \$225,000 for Bangladesh from a \$1 million contingency fund for relief following the Gulf War.

Only the mission agency's general relief fund is empty. The board has two relief accounts: General, or non-hunger-related, and hunger relief. The hunger relief account still has funds but is 10 percent below

last year's total, Cheyne said.

Most U.S. relief groups are spread thin as they struggle to aid Kurdish refugees in the aftermath of the Persian Gulf war, cholera victims in South America, cyclone survivors in Bangladesh and war and famine victims in Africa. Responding to the wave of disasters has been made even more difficult by the U.S. economic recession, which had already reduced the board's relief revenues, Cheyne said.

Complying with donors' gift designations also has affected the general relief fund. "If our folks designate for relief, we can use it either way (hunger or general relief). But if they designate for hunger, we can only use it for hunger-related matters," Cheyne said.

Donations to the hunger or general relief funds may be sent through churches or to the Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230. (BP)

## State's Baptist 'shakers' provided by associations

by Mary Royals Driskill  
State Correspondent

Associational leaders are the "shakers and movers" in Kentucky Baptist life, William W. Marshall told more than 200 of them at Cedarmore Baptist Assembly May 17-18.

"There is probably no other more significant group of leaders in Kentucky," said Marshall, executive secretary-treasurer of the Kentucky Baptist Convention. He addressed them at the second of two KBC Associational Officers' Briefings this spring.

Leaders from Kentucky's 78 associations attended conferences to sharpen their associational skills and awareness of KBC activities. A similar briefing was held at Jonathan Creek Baptist Assembly in April.

Robert C. Jones, director of the KBC direct missions department, called the officers a "two-way channel of communication" between the KBC and associations.

Associational officers met with KBC personnel in several areas: Directors of missions, missions development, moderators, clerks, church music, discipleship train-

ing, Woman's Missionary Union, stewardship, evangelism, Sunday school, family ministry, pastoral ministry, recreation and youth, and Brotherhood.

Chip Miller, director of the KBC Sunday school department, informed leaders the Southern Baptist Convention had just passed the 8 million mark for Sunday school enrollment. Stressing the importance of Sunday school in locating prospects, Miller noted that 35,000 church prospects are found each year through vacation Bible schools.

"Training," said Miller, "sums up our work in one word."

The SBC Sunday School Board is presenting some new Sunday school materials this fall, he added. The new materials are to have a stronger emphasis on the Bible, greater ease of use, increased attractiveness and added evangelistic application.

The preschool and children's age groups have the largest percentage of non-SBC material use in SBC churches, Miller noted. The revisions of the Sunday school materials are in part a response to an "erosion of curriculum sales," he said.

*continued on page 3, "Associational ..."*

## Jesus: Committed layperson

by Pat Cole

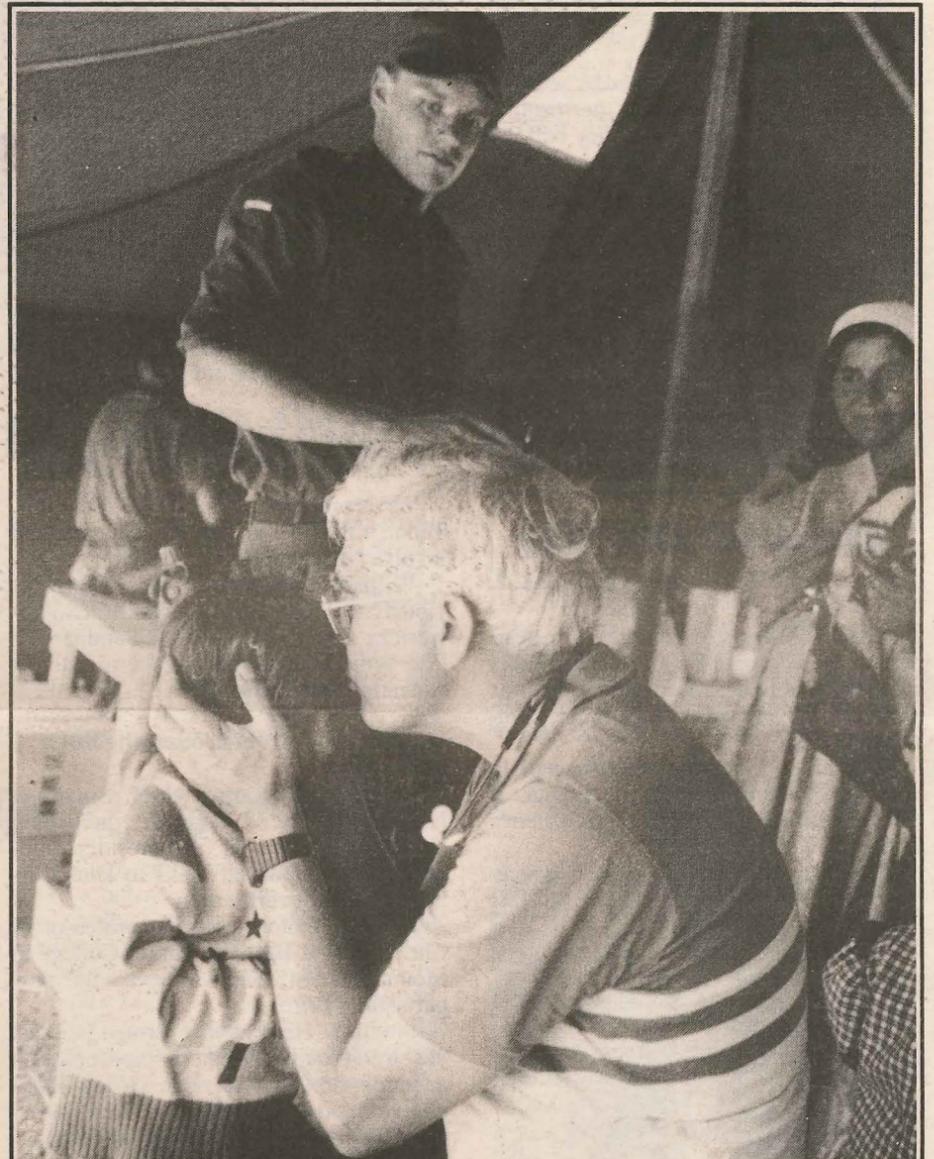
The ministry of Jesus Christ provides a prime example of a layperson totally committed to serving God, a Kentucky pastor/professor told a gathering of Southern Baptist laity.

Jesus did not have ordination, formal theological training or sanction from the

religious leaders of his day, said Raymond Bailey at Southern Baptist Theological Seminary's annual Lay Bible Conference in Louisville.

"When he was called rabbi, it was because he taught so wisely and because of what he did, not because of any formal authority that had been put on him," said

*continued on page 2, "Jesus provides ..."*



COMPASSIONATE TOUCH—Volunteer physician Robert Mann shares a tender moment with a Kurdish child in northern Iraq. He is among 20 Southern Baptists providing food and medicine to Kurdish refugees. (BP photo by Terry McMahon)

## Options attract U.S. baby boomers to church

by Terri Lackey

Because baby boomers expect options, convenience and promptness, Southern Baptist churches that don't offer those services risk losing boomers to groups that do, ministry leader Ken Jordan said.

"Baby boomers are used to options, choices. They have a quest for immediate gratification, and they are used to getting what they want. They expect all these things when they come to church," explained Jordan, manager of the single/senior adult section of the Southern Baptist Sunday School Board's family ministry department.

American baby boomers, born between 1946 and 1964, number 75-77 million.

"We (Southern Baptists) are doing a great job of reaching older adults, but we are barely holding our own with baby boomers," he said. "We have to figure out how to present the gospel to people with an entirely different value system."

According to a board report, some baby boomer characteristics include:

- Need for personal development and richer experiences.
- Skepticism of authority.
- Willingness to take risks.
- Desire for truth and candor.
- Need to be treated as an individual.
- Desire for fuller lives. Boomers are not content with things that satisfied their parents. They want more materially, socially and psychologically. They ask more from life.
- Good education. One-fourth are college graduates.
- Unwillingness to join groups. Boomers may attend, but they do not join.
- Spiritual concerns. While boomers have spiritual concerns, these concerns may not be expressed in traditional religious terms or ways. Boomers are interested in the meaning of life and facing life's problems, but they seek help from a variety of sources.

According to the research report, boomers are not interested in church nor denominational names, Jordan said: "They want their needs met and will go to churches that

meet their needs. They may be seen as consumers looking for religious goods or services.

"They might attend multiple churches to have their needs met."

Baby boomers desire life-related preaching and teaching, he said.

One way churches might minister to single baby boomers is by offering single-parenting and divorce-recovery resources, Jordan said: "Over 50 percent of boomer marriages end in divorce, creating a baby boomer phenomenon of single parenting. The average length of marriage now is seven years. That is being called 'serial monogamy.'"

Churches might "empower single adults for roles, responsibilities, stresses and growth that go with life in the '90s," he said. "We add 10 percent more responsibility to our lives with every year that we live."

"In short, one task of the church is to empower single adults for all challenges and changes bundled up in this thing we call life." (BP)

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May 28, 1991

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# President Bush accepts invitation to address SBC

President George Bush has confirmed plans to address the 1991 annual meeting of the Southern Baptist Convention next week in Atlanta.

The president is to speak during the final session of the convention Thursday, June 6, SBC officials reported.

He will meet privately with about 50 guests invited by SBC President Morris Chapman at 11:30 a.m. Then he will speak to messengers to the annual meeting at about 11:45.

White House personnel are to secure the Georgia World Congress Center, site of the annual meeting, after the evening session Wednesday, June 5, an SBC spokesperson said.

Messengers will be scanned by security devices when they arrive at the meeting center the next morning, and they will not be allowed to leave the facility until after the president has departed, the spokesperson reported.

Among other recent updates related to the annual meeting:

- The "call to spiritual awakening" program scheduled for Wednesday evening, June 5, will be broadcast live on the ACTS network.



**CONVENTION CLOSER**—President George Bush is to speak near the end of the Southern Baptist Convention annual meeting Tuesday morning, June 6, in Atlanta. (Photo by RNS/Reuters)

The program will air at 6:40 p.m. EDT, and will last 2 hours and 40 minutes.

"This will provide churches the opportunity to participate in the service with their own prayer groups and to hear the messages and the music," said Jim Henry, pastor of First Baptist Church of Orlando, Fla., and

chair of the group planning the session.

- "Let's Have a Revival" will be the theme for the Conference of Southern Baptist Evangelists at 1:30 p.m. June 5 at Baptist Tabernacle in downtown Atlanta.

Speakers will include evangelists Rick Gage and Walter K. Ayers, along with

W.A. Criswell, longtime pastor of First Baptist Church of Dallas.

The organization will hold a banquet at 5 p.m. June 5 at the Omni Hotel ballroom, and "afterglows" at 10 p.m. June 4 and 5.

- Futurist/planner Lyle E. Schaller will address the annual session of the Southern Baptist New Work Fellowship at 10 a.m. and 1 p.m. June 3 at the Hyatt Regency.

Schaller will speak on topics from his new book, "44 Questions for Church Planters."

A new work banquet will be held at 5 p.m. in the hotel.

- The SBC Brotherhood Commission will honor its retiring president, James H. Smith, at the annual Brotherhood Breakfast at 6:30 a.m. June 5 at the Omni Hotel.

Colin Powell, chair of the U.S. Joint Chiefs of Staff, has been asked to speak, but he has not confirmed his plans.

The breakfast will honor the winner of the 1991 High School Baptist Young Men's National Missions Speak Out Award, Warren Kinghorn of Greenville, S.C.

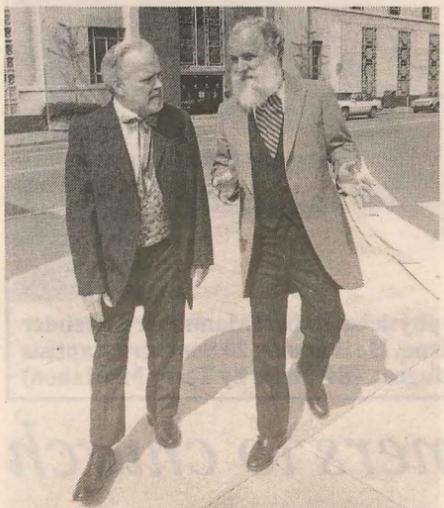
Breakfast tickets cost \$13 and will be available at the SBC Missions Day Camp registration booth and the Brotherhood display in the convention exhibit area.

## Sunday School's Williams tapped for Brotherhood

### around the sbc

James D. Williams, executive vice president of the Southern Baptist Convention's Sunday School Board, is to be nominated as president of the SBC Brotherhood Commission.

Brotherhood trustees are expected to vote on Williams June 5 in Atlanta. If elected, Williams, 56, will replace James H. Smith, who is retiring.



**FORMER LEADERS**—J.B. Gambrell and J.M. Frost, who in 1891 were the leading opponent and proponent of establishing the SBC Sunday School Board, stepped into the future near the board's Nashville headquarters recently in preparation for a centennial drama. They were portrayed by board staffers Jim Taulman (left) and Ev Robertson. (Photo by Jim Veneman)

The commission, based in Memphis, Tenn., is the SBC agency that educates and involves men and boys in missions.

Williams joined the board in 1984. Previously, he taught adult education at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and was a minister of education and music.

#### In other news from around the SBC:

**New publisher names chief.** Smyth & Helwys, the new moderate publishing house, has named its first president/publisher and announced plans to launch its Sunday school curriculum.

Cecil P. Staton, assistant professor of Christianity at Brewton-Parker College in Mount Vernon, Ga., will head the new publishing firm.

Smyth & Helwys was formed late last year by a group of Southern Baptist pastors and professors. It is not related to the Cooperative Baptist Fellowship, the new moderate organization, but Staton said he hopes the fellowship will "embrace and endorse" S&H products.

Fellowship Moderator John Hewett predicted S&H will provide materials "for Baptists who still read."

S&H will launch its adult Sunday school curriculum, "Formations," this October. Literature for other age groups will follow in the fall of 1992.

S&H is to publish 10 books this year and 20 next year.

It has been supported by Southern Baptists critical of the increasingly rightward shift of the SBC Sunday School Board.

**Shackleford, Martin get 'safety net.'** The Cooperative Baptist Fellowship will give financial support to two fired employees of Baptist Press as part of the fellowship's

"safety net" for victims of the SBC controversy.

Al Shackleford and Dan Martin were fired last July by the SBC Executive Committee, which operates Baptist Press, the convention's news service.

BP Director Shackleford and News Editor Martin had been criticized by leaders of the Executive Committee, which is controlled by SBC conservatives. No cause for the firing was stated.

Shackleford, 58, will get \$1,000 a month, and Martin, 52, will get \$750 a month until the end of the year or longer "if there is still a need," said fellowship Moderator Hewett.

Shackleford, a 35-year denominational employee, has sought but been unable to find SBC work. He is working part time for a Nashville grocery store while seeking a full-time job. Martin, a 17-year convention employee, is bivocational pastor of Ledger Baptist Church in Bakersville, N.C., and pursuing freelance writing assignments.

**Language scriptures to be distributed.** During two months next year, Southern Baptists will be asked to deliver scriptures in languages other than English to every ethnic person in their communities.

Recent studies show that people from at least one ethnic group reside in every Southern Baptist association in the country.

The distribution is set for September and October 1992, sponsored by the SBC Home Mission Board. (ABP, BP)

**Noriega denied baptism.** Former Panamanian leader Manuel Noriega won't be baptized until he is convicted or acquitted on drug charges, prison officials said.

Warden Stephen Pontesso told Noriega and the Texas Baptist evangelists who led him to Christ that Noriega cannot be baptized until after his June 24 trial. (ABP, BP)

## Jesus provides model for laypeople, prof says

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Bailey, professor of Christian preaching at the seminary and pastor of Lyndon Baptist Church in Louisville. "Jesus was a carpenter. He was a layman. He was part of the people who were on the outer edges who were not a part of the (religious) group."

Jesus gained his authority by his words, deeds and relationships with people, he

said, adding, "Your authority comes from God in the same way his authority came from God."

Christians need to keep in mind Jesus was fully human as well as fully divine, he said. Most people have more difficulty acknowledging Jesus' humanity than affirming his divinity.

"It is the humanity of Christ that places

the greatest demand on us," Bailey said, stressing the human Jesus experienced the full range of temptations. Jesus also lived in a family that did not understand him and in a society that rejected him, he reminded.

The humanity of Jesus causes Christians discomfort because they often use their humanity as an excuse for moral and spiritual shortcomings, said Bailey. (BP)

## Bethea resigns missions force

Former Kentuckian Ralph Bethea Jr., whose wife, Lynda, was murdered March 27 by highway robbers in Kenya, has resigned as a Southern Baptist foreign missionary. His resignation will be effective July 1.

Bethea said he was resigning for family reasons. His four children "need to be with my family here in America for the coming years," he noted: "I need to be close with them. I need the time personally for grieving and healing."

He expressed appreciation for the support of the Southern Baptist Foreign Mission Board and the Baptist Mission of Kenya during the family's bereavement.

The Betheas, who lived in Kentucky while he earned two degrees at Southern Baptist Theological Seminary in Louisville, were ambushed as they stopped to aid a man lying in the road. They were en route to Kijabe to pick up their two older sons, students at Rift Valley Academy, for the Easter holidays. Their two younger children had remained with friends in the coastal city of Mombasa, where the family lived.

Mrs. Bethea died of severe head wounds, and her husband was badly beaten as he tried to fight off the attackers. Local police initially reported the arrest of four suspects, but national police have since declined to comment.

The Betheas were appointed as missionaries to Kenya in 1984. Previously, he was pastor of North 42nd Street Baptist Church in Louisville, where she was a staff nurse at Norton Children's Hospital. They worked in personal evangelism and church starting in the Mombasa area, where many Kentucky Baptists participated in a partnership missions project. A major evangelistic crusade there last summer resulted in more than 56,000 new Christians and 84 new congregations. Bethea described recent evangelistic results as "the fruit of 35 years of faithful Southern Baptist teamwork."

The two older sons, Ralph III, 17, and Joshua, 13, returned to Kenya after their mother's burial in the United States to complete school, which ends in July. The younger children, Luke, 12, and Lizette, 9, and their father remained in Claremore, Okla., with his parents, Lizette and Ralph Bethea Sr., former Southern Baptist missionaries to Kenya, Tanzania, Indonesia and India. (BP)

# Best evangelism tool? Sunday school

by Marv Knox, Editor

Sunday school produces Baptists' most efficient evangelism, Andy Anderson told a group of Kentucky Baptist Sunday school leaders.

In fact, evangelism done through Sunday school yields nine times as many baptisms per decision for Christ as mass evangelism, said Anderson, a Sunday school growth consultant for the Southern Baptist Sunday School Board.

Anderson taught an advanced course during the statewide Sunday School Growth Spiral Conference at Severns Valley Baptist Church in Elizabethtown this month. Jack Palmer, an associate director of the Kentucky Baptist Sunday school department, taught a beginning course.

Anderson presented a comparison of the effectiveness of Southern Baptists' primary evangelism methods:

- Personal soul-winning—a one-on-one presentation of the gospel that leads a person to make a decision to become a Christian. Only one out of five people who makes a decision as a result of this method is baptized and joins a church, he said.

- Mass evangelism—a public form of gospel proclamation, such as revival meetings and crusades. Only one out of nine people who makes a decision during a mass evangelism event is baptized, he reported.

"If Kentuckians practiced parenting this poorly—birthing babies and leaving them outside to die, not bringing them home to be fed and clothed and nurtured—they would be put in jail," Anderson insisted.

- Sunday school evangelism—gospel proclamation that grows out of Bible study and the nurture and relationships of Sunday



**SUNDAY SCHOOL WORKS**—Southern Baptists' most effective evangelism is done through Sunday school, consultant Andy Anderson told Kentuckians this month. (WR photo)

school classes. Nine out of 10 people who make decisions to become Christians through Sunday school are baptized.

"I'm not saying we should not be doing personal soul-winning and mass evangelism," Anderson said. "But these methods should be incorporated into Sunday school.

"We need to train our Sunday school members to be personal soul-winners, and teach them to do it through Sunday school.

"And we must enroll lost people in Sunday school, where we lead them to Christ. Almost every lost person who is

won to Christ in Sunday school is assimilated into the life of the church."

The Sunday School Growth Spiral is a "controlled plan to keep people abreast of the developmental phases of Sunday school work," Palmer explained. "It helps Sunday school leaders touch base with all facets of Sunday school that need to be updated."

The Growth Spiral helps leaders set and evaluate Sunday school goals, plan and administer growing Sunday school programs, and ultimately produce and nurture new Christians, he added.

## Associational officers hear 1991 briefing

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By using the SBC materials, "we're supporting a system of evangelism and ministry," he insisted. "We're building the kingdom of God" through Christian education. At least one church in every KBC association is not using SBC materials in every age group.

"If you enroll three new people in Sunday school, one of three will become a Christian," said Billy Compton, associate director of the KBC office for evangelism.

"The priority is on reaching people," added Bill Jaggars, director of the evangelism office. "You and I have a responsibility to raise the awareness of Christ in Kentucky. If we lose contact with what we're about—witnessing—we've missed it."

A chief concern in evangelism is reaching youth, noted Compton. He has found that 70 percent to 80 percent of Christians accepted Christ before the age of 20.

"Evangelism is a process—not a program," stressed Compton. "We're too program-oriented when it comes to evangelism."

Kentucky has the largest number of consultants involved in discipleship training new start programs of any state convention in the SBC, reported Jim Clontz, associate director of the KBC discipleship training department.

"Being a disciple" is the best way to get discipleship training going, said Doug Strader, discipleship training director.

## Senior adult ministry on verge of growth

by Marv Knox, Editor

Senior adults stand on the cutting edge of a growing ministry, John Lepper told three groups of Kentucky Baptist senior adults this spring.

"Senior adults form the foundation of many, many churches. We are expanding the scope of senior adult ministry," said Lepper, director of family ministries for the Kentucky Baptist Convention.

He spoke to three Kentucky Baptist senior adult retreats this spring.

The expansion of ministry to seniors will be possible because of a reconfiguration of the KBC Executive Board staff, Lepper said. His family ministry and church administration department will become the family ministry department Sept. 1, allowing him more time to work on all phases of family ministry, including seniors.

"I hope to help seniors enrich their lives; they can continue to grow in a variety of ways," he noted. "Concurrently, I want to help churches realize senior adult ministry is valid and help churches help seniors."

A solid senior adult ministry needs to strike a balance between social, physical and spiritual needs, as well as provide ministry to others and an opportunity for seniors to receive ministry, he said.

Senior adults are a growing segment of the U.S. population, with one in nine Americans in the category and more than 6,000 people turning age 65 every day, reported Paul Godsey.

"The 'mature majority,' that's us," said Godsey, who recently retired as pastor of Burlington Baptist Church in Burlington and led the Bible study at one of the retreats.

And that new majority can provide wisdom and experience to enrich all of society, Godsey told his audience.

About 350 seniors from across Kentucky attended the retreats, said James Whaley, a retired KBC staff member who coordinated the events.

The annual retreats will continue, even as larger events develop, Lepper said.

The 1992 retreats will be held at Jonathan Creek May 11-13 and at Cedarmore May 18-20.

A six-state senior adult convention will be held in Memphis, Tenn., March 9-11 next year, and a national senior adult convention is planned for Atlanta in the spring of 1993.



**BELL RINGER**—Rex Sholar, minister of music at Latonia Baptist Church in Covington, performed a handbell solo for participants at the second Kentucky Baptist senior adult retreat at Cedarmore Baptist Assembly. About 350 seniors from across the state attended three seniors' conferences in Kentucky this spring. (WR photo)

## Cumberland president's son dies in accident

James H. Taylor II, the only child of Cumberland College President Jim Taylor and his wife, Dinah, died May 20 in a one-car accident.

The fatal wreck occurred one day before Taylor, 18, was to graduate from high school in Williamsburg.

Taylor was a four-year participant in equestrian events. He won first place in heeling at the Charlie Daniels Roping

School. He also won awards at numerous horse shows, taking honors in classes ranging from Western pleasure to roping, bareback equestrian, egg-and-spoon and rescue race.

He also was a member of Williamsburg High School's French Club, Spanish Club, Heavyweight Club, "B" Club and Career Club.

His funeral was held Thursday, May 23,

at First Baptist Church of Williamsburg. Burial was in Highland Park Memorial Cemetery in Williamsburg.

In lieu of flowers, the family has asked that memorials be made to the James H. Taylor II Scholarship Fund at Cumberland College.

The Williamsburg school is a four-year liberal arts college affiliated with the Kentucky Baptist Convention.

## Cox resigns from WR staff

James H. Cox has resigned as associate editor of the Western Recorder to pursue other endeavors, effective July 1.

Cox joined the Recorder Sept. 16, 1975. He previously worked on the staffs of the Southern Baptist Sunday School Board, 1959-63 and 1965-72, and Belmont College, 1963-65 and 1972-75, both in Nashville.

"On behalf of the board of directors of the Western Recorder, I want to express appreciation for Jim Cox's many years of service to the newspaper and to Kentucky Baptists," said board Chair Richard W. Bridges, pastor of First Baptist Church of Bowling Green.

Editor Marv Knox cited Cox's development of the Recorder's state correspondent and internship programs as significant achievements during his tenure as associate editor.

"Jim spearheaded the correspondent program a decade ago, creating the first and most extensive grassroots reporting system of any Baptist state paper," Knox said. "Baptists across the commonwealth have read hundreds of stories from our churches and associations, thanks to his efforts to start and maintain the program.

"Jim also has enjoyed training seminary students through the Recorder's internship program. Forty-three young people have received their first tastes of Baptist journalism through the experiences he offered them while they studied at Southern Baptist Theological Seminary."

Cox regularly wrote a column for the newspaper, "Fourth Estate." The title came from an old name for the journalism profession, and he used his articles to paint pictures of people and experiences that have given shape and texture to Baptist life.

# Spring polls paint portrait of religion in America

## editorial

Marv Knox

Springtime has produced a bumper crop of public opinion polls. The winter has spent the winter with pollster George Gallup and his question-asking cousins.

For example, we now know:

- In Kentucky, 93.5 percent of the people say they belong to some religious group. Across America, nine out of 10 people make that claim.

- Kentucky is more Baptist than the nation at large. Inside the commonwealth, 42.5 percent of the citizens say they are some kind of Baptist, compared to 19.4 percent nationwide.

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

- Only half the population can name any of the New Testament gospels.

- Only four in 10 know who preached the Sermon on the Mount.

- Fully 95 percent of Southern Baptists say they believe the Bible is the "actual" or "inspired" word of God. But 12 percent of Southern Baptists say they never have individual worship or devotions; 49 percent say they never have family worship time.

- Twenty percent of Southern Baptists have not attended a worship service in the

last six months, except for weddings, funerals or holiday festivities.

- Almost two-thirds of adult Southern Baptists say they are "very satisfied" or "somewhat satisfied" with the way things are going in the denomination. And 83 percent say they would join another Southern Baptist church if they moved.

- But friends and family outrank denominational identity as a reason why Southern Baptists choose a church.

- Only 13 percent of Americans believe all the Ten Commandments, according to people who completed a questionnaire for the authors of a new book, "The Day America Told the Truth." Ninety-one percent of them say they lie regularly. Even scarier, 7 percent say they would kill a stranger for \$10 million.

- Only about 6 percent to 10 percent of Americans hold to "high spiritual faith."

- Among readers of Christianity Today, the conservative Evangelical magazine, 89 percent believe hell is real.

So what's all this mean? Pollster Gallup, who has spent a lifetime probing such questions, says the spate of springtime polls indicates Americans' religious condition is full of gaps.

From a distance, the picture of their faith looks complete and attractive. But on closer inspection, many of the pieces are missing.

Americans, including a huge section of Southern Baptists, don't practice their faith

as well as they think (or want others to think) they do.

We say we love the Bible, but we don't care enough to study it. We say church is important, but less than half of us attend each Sunday. We give lip-service to ethical values, but we would sell out if the price were right.

"Religion does not change people's lives to the degree one would expect," Gallup told participants in a ministries conference covered by Baptist Press. "I doubt if more than 5 to 10 percent of Christians are prepared to defend their faith. Many don't know what it means to be a Christian."

The ramifications for Baptist Christians in Kentucky are startling. We're up against an overwhelming force that is pushing society—and our churches along with it—toward a secular world view. Everything is relative; nothing is absolute; we can make up our rules for life as we go along; "The Man Upstairs" is a benevolent Santa who's Christmas Eve.

How do we resist this force and make progress against it?

- We begin at home.

We start with daily prayer, devotions and Bible study. All of us—singles, couples, young, old—tap into the power of God's Spirit that is available to us as we pray and study the Bible and the meditations of other Christians. Those of us who are stewards of young lives impress upon them the marks

of our faith. We teach them the Bible, our doctrines, our values. More importantly, we illustrate those teachings in our lives every day. (See page 7 of this issue of the Western Recorder for psychologist Harold Hime's thoughts on the importance of Christian families and biblical marriages.)

- We strengthen our churches.

Let's face it: Our churches are in competition with everything from the Sunday paper to shopping malls to New Age think-tanks. If we're going to capture the hearts and minds of a consumer-oriented generation, our churches must be vital, relevant, creative. (See page 1 for ministries consultant Ken Jordan's ideas about reaching baby boomers.) Certainly, we want to nurture our young people beyond consumer-oriented religion, but first we've got to get their attention. First-rate programs that deal with real-life issues are a good starting place.

- We live Christ-like lives wherever we go.

You've probably heard the old adage that preachers in my family have said for generations: "Your life may be the only Bible some people ever read." It may be corny, but it's true. In a world run amok with hare-brained "religion," a single life committed to Christ-likeness will stand out. And the person who lives like that will have wonderful opportunities to explain why, to make a difference in other lives, to change the next round of public-opinion polls.

## Fervent prayers of God's people fan flames of revival fires

### lord, send revival

part 5 of a 5-part series

by Lewis A. Drummond

It was 1949 on the Island of Lewis, the main isle of the Hebrides, that windswept archipelago off the northwest coast of Scotland. The weather there is often cold and bleak. But in 1949 the spiritual climate in the Hebrides was even worse. The churches were all but empty. A purely secular mindset dominated the populace. In that setting, a mere handful of men, about six or eight, became burdened over the spiritual sterility of their island and began to pray in an old barn outside their village. They prayed for months for a spiritual awakening.

One night in the barn, the Holy Spirit fell in overwhelming power on the men as they prayed. At the same moment, God moved mightily on their entire village. People woke up under the conviction of the Holy Spirit. By dawn, practically the entire populace was converted. The great Hebrides Revival of 1949 broke on the scene.

But note, it all began in prayer for spiritual awakening. COX has always been the case.

Every age attests to that fact. In the 18th century, Jonathan Edwards called for a "Concert of Prayer." The result was the First Great Awakening. Later, Isaac Backus, early Baptist leader, along with others, called for intercessory prayer, and the Second Great Awakening burst on the American scene. Our Southern Baptist missionaries in 1936 gathered in Chefoo, China, and began to pray for revival. That same year the Shantung Revival occurred. On and on the illustrations go.

When one researches the roots of any great move of God in revival power, prayer is found to be the bottom-line cause. There has, to our knowledge, never been a true spiritual awakening that has not been born and nurtured in fervent prayer.

Many implications emerge out of this essential reality.

In the first place, it is clear that revival cannot be humanly generated. Make our schemes and passions as we may, our silly honors intercession. Moreover, we cannot dictate the nature, place or time of real revival. We must let God answer our prayers in his way. Charles Finney had it right when he said, "In revival, we must be willing to let God be God, and do it his way with whom he pleases." The Holy Spirit knows what is best in awakening.

Therefore, it really should not matter to us where or when or through whom God sends the revival; only let us be careful we do not separate ourselves from it because it does not manifest itself exactly as we would plan it. Just pray God will do it, and let us "get in on it."

In our search for an awakening, we will see to it that prayer becomes a central part of our individual and corporate church life—yes, even our entire denominational life. One thing is crystal clear, if we Southern Baptists are ever to solve our problems, we must have a spiritual awakening. All agree to that.

What then can we do? Several things:

- Start praying for revival.
- Start a prayer ministry in your church, business, home or wherever God leads you.
- Challenge others to pray for an awakening.

- Pray for the night of Prayer for Spiritual Awakening at the Southern Baptist Convention annual meeting, June 5, in Atlanta.

- Pray in faith; God does desire to revive his people (Psalm 85:6-7).

- Pray God will break all our hearts, get our eyes on Jesus, bend us to his will.

Only the coming of the Holy Spirit through prayer brings true revival.

As H.C. Fish put it: "Genuine revivals are the fruit of the Holy Spirit. Until the Spirit be poured out from on high, saints are neither quickened nor sinners saved. The effective cause in all true revivals is the life-giving, light-imparting, regenerating and sanctifying energy of the Holy Spirit, converting the hardened sinner and reclaiming the backslidden and dormant believer.

Thomas Adams said: "No means on earth can soften the heart; whether you anoint it with the supple balms of entreaties, or thunder against it the bolts of menace, or beat it with the hammer of mortal blows. Behold, God showers his rain from heaven, and it is suddenly softened. One sermon may prick to the heart. One drop of a savior's blood, distilled on it by the Spirit, in the preaching of the word, melts it like wax. The drunkard is made sober, the adulterer chaste, Zaccheus merciful and raging Paul as tame as a lamb."

If I could entreat you to do one thing, it would be this: Pray. Pray. Pray. Again, I repeat, only in and through prayer will revival come, and I think it not an overstatement to say that only in revival is there any real hope.

**western recorder**

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# Statement says why fellowship formed

## interpretation

by Mark Wingfield

Formation of Southern Baptist moderates' Cooperative Baptist Fellowship does not stem from "petty rivalry," according to a statement presented by the interim steering committee of The Baptist Fellowship, precursor to the new group.

About 6,000 Southern Baptists formed the fellowship during its annual meeting in Atlanta this month.

"If the old moderate wing of the Southern Baptist Convention were represented in making policy and were treated as welcomed representatives of competing ideas in the Baptist mission task, then we would co-exist, as we did for years, alongside fundamentalism," the statement says. "But this is not the way things are."

Walter Shurden, professor of church history at Mercer University in Macon, Ga., read the statement on behalf of the steering committee.

In a later interview, Shurden said this statement, originally intended to be a preamble to the fellowship's constitution, was written in a fashion similar to the public statement given in 1845 to explain the purpose of the constitution and bylaws of the Southern Baptist Convention.

Shurden said he and Cecil Sherman,

pastor of Broadway Baptist Church in Fort Worth, Texas, were the primary writers of the statement.

Forming the fellowship "does not require that we sever ties with the old Southern Baptist Convention," the statement says. "It does give us another mission delivery system, one more like our understanding of what it means to be Baptist and what it means to do gospel."

Forming this new group is merely an admission that the SBC is divided, the statement says: "To spend our time trying to reclaim a human institution is to make more of that institution than we ought to make. When we make more of the SBC than we ought, we risk falling into idolatry. Twelve years is too long to engage in political activity. We are called to higher purposes."

The statement identifies six areas where moderates differ with the conservatives who have gained control of the SBC:

- Bible. "The Bible neither claims nor reveals inerrancy as a Christian teaching. Bible claims must be based on the Bible, not on human interpretations of the Bible."

- Inerrancy—generally defined as the belief that the Bible is literally true in everything it says—was the rallying cry for conservatives as they gained control of presidential appointive powers in the convention.

- Education. "Fundamentalists educate by indoctrination. ... We seek to enlarge and build upon such truth as we have."

- Mission. "Fundamentalists make the mission assignment narrower than Jesus did. They allow their emphasis on direct evangelism to undercut other biblical ministries of mercy and justice. This narrowed definition of what a missionary ought to be and do is a contention between us."

- Pastor. "They argue the pastor should be the ruler of a congregation. ... Our understanding of the role of the pastor is to be a servant/shepherd."

- Women. Conservatives generally believe women should be submissive to men in church leadership roles, but moderates believe women are "equally capable of dealing with sacred issues."

- Church. Describing the Cooperative Baptist Fellowship as ecumenical and inclusive, the statement notes: "We are eager to have fellowship with our brothers and sisters in the faith and to recognize their work for our savior. We do not try to make them conform to us; we try to include them in our design for mission."

The design of difference are critical, the statement insists: "They are the stuff around which a fellowship such as the Southern Baptist Convention is made."

"At no place have we been able to negotiate about these differences. Were our fundamentalist brethren to negotiate, they would compromise. And that would be a sin by their understandings. So we can either come to their position, or we can form a new fellowship." (BP)

## baptist forum

### Address sin

Lanny P'Pool's letter to the editor (WR, May 14) is right on target with the thinking of many in society today: Let the church and Christians deal with religious matters and stay out of politics, national interest matters and ethical issues.

As I read God's word, I find much there that speaks of living the Christian life outside the four walls of the local church. Christ commands us to feed and care for the widows and little children. He tells us to consider others more than ourselves. He even talks about giving a cup of water (probably not polluted) in his name.

I am not disagreeing with the issue Mr. P'Pool raises about knowing the facts before we speak (or write). I am, however, concerned that our society seems to be saying to the church we don't want to hear from you except in matters that concern religion. What society fails to understand is

that Christianity cannot be limited to Sunday church attendance. It is a lifestyle that should effect everything we do and say.

In closing, let me say I thank many of our denominational leaders who see the need to emphasize our responsibility to be good stewards of our environment. Also, the church should address sin, no matter where it sees it occurring. This includes man-made acid rain and other pollutants to our environment, no matter where they come from.

R.P. Hodge, minister of youth/education  
First Baptist Church  
Murray

# Churches share common money worries

## world in view

Christian churches may have discovered an unwanted ecumenical bond—money woes.

Recent news has revealed tight budgets in the Kentucky and Southern Baptist conventions. But Baptists aren't alone.

Springtime reports indicate the Vatican predicts a \$91 million deficit this year, the Evangelical Lutheran Church in America is talking about staff layoffs and even outright elimination of programs to cut \$5.2 million from its budget, and the Presbyterian Church (U.S.A.) has voted to freeze staff expansions and new programs through 1995.

All the churches are looking at curtailed growth. Says Lutheran Bishop Herbert Chilstrom, "We're at the point now where we just have to say, 'Enough is enough.'"

### In other world religion news:

**Carey can't justify killing.** Archbishop of Canterbury George Carey, the new head of the Church of England, said no cause can justify killing fellow humans.

Speaking of Catholic-Protestant murders in Northern Ireland, Carey said the killings "horrify all decent people and make

us wonder what causes can justify such terrible crimes. Certainly they are not Christian causes."

**Grad prayers get mixed reviews.** The California Supreme Court ruled 5-2 that prayers at public high school graduation ceremonies violate separation of church and state. But in Balaton, Minn., the school board decided to allow silent prayers at its ceremonies, a compromise mandated by the state education department.

**Romania needs Baptists.** Romanian President Ion Iliescu asked Baptists to help rebuild the country following the murderous Ceausescu era.

"The deepest crisis we face in this country is not economical or political, but moral," he said. "We can see the positive role religion should have in Romania."

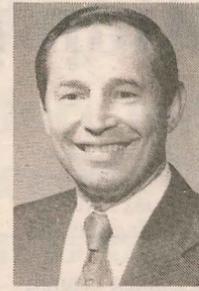
**Soviet Christians pray for Gorbachev.** Despite the Soviet Union's woeful economy, Christians there are praying Mikhail Gorbachev will stay in power. Soviet Christians are grateful to the leader because he has given religious groups so much freedom "it's unbelievable," said Alexander Sipko, superintendent of churches in a section of the state of Kirgizia.

**Koreans target mission field.** Korean, Soviet and Southern Baptists have teamed up to minister to Koreans in the Soviet Union.

Korean Baptists have sent missionaries to Soviet Central Asia, where Soviet Baptists will help them start churches in several cities. The Southern Baptist Foreign Mission Board is seeking long- and short-term personnel to live and work among more than 500,000 ethnic Koreans in the Soviet Union.

**Operation Rescue gets Justice aid.** The Justice Department has sided with Operation Rescue in a brief filed with the U.S. Supreme Court. The brief, which involves a case against the anti-abortion agency, says opposition to abortion is not a form of gender-based discrimination and that demonstrations at abortion clinics do not violate women's rights of interstate travel.

**TVs to go black Oct. 29.** Five organizations concerned about the amount of sex and violence on television have organized a national "Turn Off the TV Day" for Oct. 29. The purpose is to convince TV advertisers that Americans do not want "gratuitous sex, violence and blatant mockery of Judeo-Christian values" on TV, said spokesperson Vicki Riley. (RNS, BP)



on  
mission  
together

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

## Gleanings

• Kentucky Baptists may not be aware that three of our "family" were in the top 100 churches of the Southern Baptist Convention last fiscal year in Cooperative Program giving. That's the top 100 of 37,954 churches!

All of these in the top 100 gave \$200,000 and more. The leader, Midland First of Texas, shared \$1,099,150.

The three Kentucky Baptist churches which ranked in the top SBC 100 were:

Severns Valley—\$317,357

Paducah First—\$282,337

Immanuel, Lexington—\$218,463

All three churches moved up in the rankings from the prior year: Severns Valley from 32nd to 30th; Paducah First from 68th to 40th; and Immanuel from 90th to 84th.

We applaud and commend these "leader" churches and pastors Howard Cobble, J. Robert White and Ted Sisk for having led in such a significant accomplishment.

• After eight months into our current budget year, the churches of our convention moved closer to a level equal with last year at the same time. The record April of \$1,545,913 put us within 0.3% of last year, although we are \$943,636 (7.9%) below budget.

For 57 consecutive years, Kentucky Baptists have given more through the Cooperative Program than they did the prior year. It is still "too early to call" as to whether we must relinquish that remarkable record on Aug. 31.

• Messenger card requests, from Kentucky Baptist churches for the Southern Baptist Convention meeting in Atlanta, June 4-6, are down from the previous year at the same time.

In mid-May last year, 2,288 messenger cards had been requested. As of May 21, 1,622 have been requested, down 666 or 29%.

According to convention sources, there are plenty of rooms still available in Atlanta.

• As of May 10, Kentucky Baptist churches had designated an additional \$180,276 to be used proportionately for Kentucky Baptist Convention causes. This offsets the Cooperative Program decline somewhat, and means that for Kentucky Baptist Convention causes, churches have contributed approximately 2% more than the prior year.

• Gifts for foreign missions through the Lottie Moon Christmas offering are below last year's giving level from the churches of the Southern Baptist Convention. However, Kentucky Baptist churches are ahead of last year's Christmas offering of \$2,703,660 by \$202,062 or 8.1%. The Foreign Mission Board "closes its books" for this offering on May 31.

# Dedication impresses Kentuckians

by Sarah Zimmerman

Dedication and sacrifice are the key characteristics of church leaders in the Northwest, Kentucky pastor Wendell Romans said after spending five days in Washington and Oregon.

Romans, pastor of First Baptist Church in Mount Vernon, and his wife, Lena, were part of an awareness tour of the region sponsored by the Southern Baptist Home Mission Board for its trustees.

The Romances both said they were impressed with the dedication of the region's pastors.

One pastor they met was home missionary Allen Elston, who works on the Warm Springs Indian Reservation east of Portland, Ore. Elston, who has lived on the reservation for 31 years, said he and his wife ministered there for 18 years before the first adult Indian man decided to join the church.

"That's paying the price like few of understand," Romans observed.

Romans also was impressed with the willingness of the churches in the Northwest to vary their worship styles, he said. One church asked people to record their decisions on a card and turn the card in rather than respond to an altar call. New Christians make public profession of faith when they are baptized.

Romans found the different approaches to worship effective in reaching unchurched people in the Northwest, some of whom are from families who have not attended church in four generations. Church leaders estimate the unchurched population to be at least 80 percent, although it reaches 92 percent in one Washington county.

During an evaluation dinner, trustees said they were challenged by the dedication of mission leaders in the Northwest. Yet leadership is the biggest need throughout the Northwest Baptist Convention, which includes 375 churches and missions in Oregon, Washington and part of Idaho.

"We're constantly looking for those God would send to this area," said Cecil Sims,



**HARD WORK**—Kentuckians Wendell (center) and Lena Romans were impressed by the dedication and sacrifice of Southern Baptist missionaries they met during an awareness tour of the Northwest sponsored by the Southern Baptist Home Mission Board. They visited with Mike Ruptak, a pastor in Portland, Ore. (HMB photo by John Swain)

the convention's executive director. "Our main emphasis is starting new work, and we have to discover and develop leaders for the new work."

Testimonies of pastors in the Northwest reveal the myriad of ministry possibilities.

In the last 18 months, James Hays, pastor of South Hill Baptist Church in Puyallup, Wash., baptized 170 people, Sunday school attendance increased from 80 to 260 and attendance at worship services hit 350.

"A lot of people here have never heard how to receive Christ," said Hays. "Yet there is an excitement and enthusiasm here. New Christians are telling their lost friends about Christ. Pray that even more of our people would be soul winners."

Trustees also saw products of the Annie Armstrong Easter Offering for home mis-

sions. One example is Elston's home on the Indian reservation, which was built with money from the annual offering.

In 1974, \$10,000 from the offering was invested in starting a Korean church in Tacoma. It now has 400 people in Sunday school and 700 in worship. In June, the congregation will begin three Sunday morning worship services. In 1990, it led the Northwest Convention in baptisms.

The tour included trips to a seamen's ministry and a Navy submarine base in addition to visits with convention and associational staff.

"When I think that we have only seen a small number of missionaries, it just boggles my mind to think we could multiply this by thousands," said Ron Gaynor, of Tucker, Ga. "We just saw the tip of the iceberg."

## Treasure hunt: Archivist looks for lost annuals

Kentucky Baptist Archivist Doris Yeiser has embarked on a treasure hunt.

Actually, she's looking for Kentucky Baptist church members who will help her search for her "treasures."

"Spring cleaning and attic storage always unearth some choice items," she said. "The Kentucky Baptist Convention archives is searching for annuals of the General Association of Baptists in Kentucky."

Yeiser particularly is looking for two prize finds: A copy for the 1884 annual meeting and a 1911 edition. The archives' copies of both journals are damaged, she reported.

The archives also needs copies of the annuals from 1837 to 1874; 1880; 1883 and 1884; 1886; 1888 to 1895; 1901 and 1902; 1904; and 1910.

"These volumes would make our collection complete," Yeiser said.

Annuals or information about annuals can be sent to Archives, Kentucky Baptist Convention, P.O. Box 43433, Middletown, Ky. 40253-0433.

## College featured on ACTS show

Cumberland College will be featured in a nationally televised program, "For These Times," May 29 at 11 p.m. Eastern time, on the ACTS network.

The program is a cooperative production between the Kentucky Baptist school and First Baptist Church of Paducah.

It features "Safe and Secure," a message preached by J. Robert White, pastor of the church and president of the Kentucky Baptist Convention. In addition, the program highlights several of the school's programs, including its Mountain Outreach house-construction project.

## Pastor's blessing almost never was

Pastor Chester Culver of Mortons Gap enjoyed an almost-missed spring blessing.

He dedicated his grandchildren to God, and the memory of how God spared their mother's life made the day extra special.

Culver's daughter, Paula, almost died in the fall of 1971. Benign tumors in her mouth and throat threatened to strangle her.

Fortunately, a doctor in Kansas City, Kan., knew how to treat the problem. And that's when Baptists joined in to help.

Houston Lanier, then director of missions for Kentucky's Laurel River Baptist Association, had been a missions director in Kansas City. He contacted churches in the area about helping the Culvers.

Nall Avenue Baptist Church in Prairie Village, Kan., volunteered to turn Sunday school rooms into an apartment for Culver and his wife, Freda. Members of Kirksville Baptist Church near Richmond, where Culver was pastor, provided funds for the travel.

God and the doctor worked a miracle, Culver said, and Paula soon got well.

Now she is married to Cliff Rearden, and they live in Hawesville. Grandfather/Pastor Culver dedicated the children—Jona Marie, Jeremiah David, Juston Paul and Jacob Tyler—to God on his birthday, April 14.

"Surely some-kind of history was made," Culver said, remembering the miracle that made the day possible.

## 7 Kentuckians earn Southwestern degrees

Seven Kentuckians received degrees from Southwestern Baptist Theological Seminary during spring commencement exercises at the school in Fort Worth, Texas.

The Kentucky graduates are:

- Frank Clay Benton, Symsonia, master of divinity with biblical languages.
- Ralph Edward Hester, Lexington, master of divinity.
- Christopher Lee Horton, Louisville, master of arts in religious education.
- Andrew Terrell Mays, Elizabethtown, master of arts in religious education.

• Bob Price, Murray, doctor of ministry.

• Robert Scott Stollger, Richmond, master of divinity with biblical languages.

• Terri Lynn Taylor, Crestwood, master of arts in religious education.

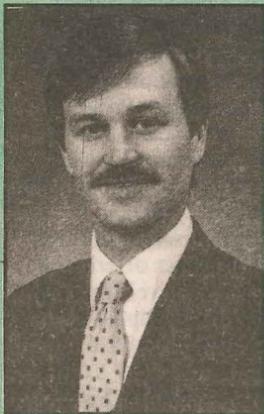
The seminary graduated 377 students in ceremonies May 10. Gary Cook, president of Dallas Baptist University, delivered the commencement address.



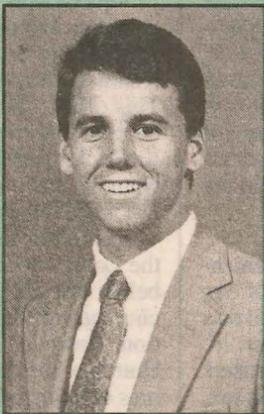
Frank Clay Benton



Ralph Edward Hester



Christopher Lee Horton



Andrew Terrell Mays



Bob Price



Robert Scott Stollger



Terri Lynn Taylor

# Teach faith to children, psychologist tells families

by Mark Wingfield

The family, not the church, is the institution God has established to teach children about faith, a Christian psychologist and ministry expert said.

Harold Hime, national leader on youth and family services with the Southern Baptist Home Mission Board, led a seminar on biblical models of family during the first School of Evangelism and Church Growth in Glorieta, N.M.

The family is God's primary institution, he said: "The purpose of the family is to live out the will of God. The purpose of the church is to equip the family to live out the will of God."

Deuteronomy 6:6-7 is the basis for this statement, Hime said. That passage says: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."

"It never says the church will teach them," Hime noted. "It says the family will teach them."

"It doesn't say to teach them Paul's missionary journeys or the correct interpretation of the millennium. It does say to teach them the laws and the statutes of God."

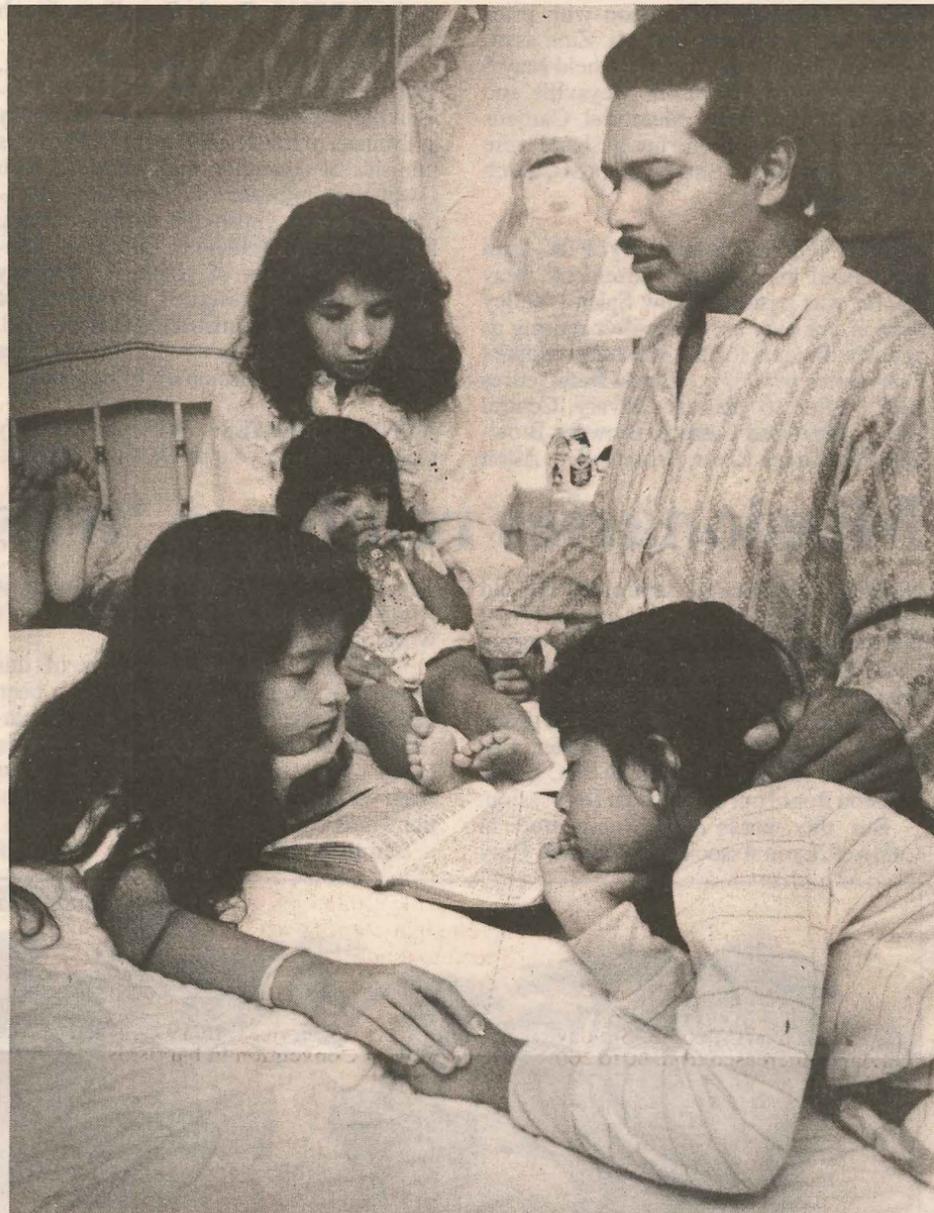
Doing this will ensure "that it will go well with you," he said, quoting from Deuteronomy 6:3.

Jews have done an excellent job of teaching their children, he said, but Christians have read the New Testament to the neglect of the Old Testament. Like the Hebrews who lost the book of the law, Christians have "lost the book" on the biblical model of family, he added.

Hime does not recommend stopping Christian education for children in churches or blaming churches for what has happened. Instead, churches should use their current commitment to education to equip families for their responsibility to their children, he insisted.

Parents are not parents by choice, but by the command of God, Hime said: "Parents have no rights to children, just responsibilities. The way we scandalize our children today is by failing to teach them that they are the children of God."

Old Testament religious ceremonies were based in the home, not in the temple, Hime explained: "In Old Testament times, women and children didn't go to church. The passover was originated in the home. We've taken it into the church, and that's fine, but we need to keep it in the context of



**FAMILY PRAYER**—Parents, not the church, should take responsibility for teaching their children about faith, psychologist Harold Hime says. (Photo by Jim Veneman)

the family."

The church unwittingly has contributed to the weakening of the family, Hime added. He cited the advancement of Christian education shortly after the United States adopted mandatory public education in the 1930s. "Parents had just been told they couldn't teach their children reading, writing and arithmetic, and the church said, 'Bring your children to us, and we'll teach them the Bible.'"

This problem was compounded with the onset of World War II, when many mothers

began working outside the home, he added.

"In a period of about 14 years, parents stopped parenting and the church fell into it," he claimed. "We've said parents are non-essential, and we've said fathers are inept."

To restore biblical families, churches should "try to put parents in a priestly role," he suggested.

Contrary to modern practice, the role of the pastor and church should be to equip parents to teach their children, he said. "The family is responsible." (BP)

## More marriages need to be based on Bible's truths

America has too many divorces because it has too few biblical marriages, Hime told participants in the family seminar.

A biblical marriage is based on commitment, not on passion or romance, he noted.

Hime took a dogmatic position in this presentation to stimulate thought, he said.

"Marriage is a faith thing," he said. "It's a commitment. The basis for marriage is not love; it's commitment. The kind of love you have when you marry is not the kind that will sustain a marriage. It is not agape love, but passion."

A biblical family starts with a biblical marriage, he said. And while civil marriage is good, it does not ensure a biblical marriage. A biblical marriage results in a couple becoming "one flesh" as the Bible says, Hime explained, noting "one flesh" has nothing to do with sexual intercourse.

"One flesh" and the admonition for a man to "cleave to his wife" could be illustrated by pressing two hands together, he said.

Simply binding the hands together will cause them to rot and will not join them because the outer layer of skin will prevent bonding. However, if that outer layer of skin is worn down by the friction of the two hands interacting with each other, the blood vessels and tissue of the hands will be exposed and able to grow together, he added.

Once the two hands have grown together, they cannot be separated except by surgery, Hime noted. In the same way, "biblical marriage cannot end in divorce. It is absolutely impossible to stop loving once you start loving with agape love."

That doesn't mean Christian couples will not experience divorce, he said, because not all Christians have biblical marriages. "Even saints make mistakes."

"We have so many condemnations about divorce, but no teachings about marriage," Hime lamented.

The church should begin teaching about biblical marriage with youth age 12 and up, he said. Waiting until pre-marital counseling is too late, he added.

The church could have a more effective ministry in preventative education at the top of the hill rather than running an ambulance service to the bottom of the hill, he said. (BP)

—Mark Wingfield

## Living alone acceptable; living without relationships not

by Terri Lackey

Choosing to live alone is acceptable by biblical standards, but choosing to live without relationships is not, according to a couple speaking to a group of single adults at a conference on successful living.

"God created each of us to live in relationships," said Otis Andrews, a clinical chaplain for the Youth Development Center in Macon, Ga. Andrews and his wife, Deigie, spoke to about 300 single adults attending the singles conference in Washington.

"We need to have relationships with other people to survive," he added. "We are made to be related to each other."

While being single is OK, isolation is not, Deigie Andrews said. "Isolation is negative and has a negative impact on people. Life is at its best when we have positive relationships with God, other people and ourselves."

The Andrewses outlined four basic ways people relate to each other.

"People can move away from one another by putting up walls," Andrews said. "They think if they don't get involved, they won't get hurt."

Then, some people move against others. "Those are the people who come toward you and tell you what you need to be doing and how you need to be doing it," Mrs. Andrews said. "These people want to be in control of relationships."

A third group of people are those who "move apologetically adjacent" to others, Andrews said. "They are always doing something for other people, but they are afraid to ask other people to meet their own needs."

The fourth group, he said, are those who "basically walk beside each other in openness, honesty and truthfulness."

To become more like the healthy people who build lasting relationships, the An-

drawses said, a person must follow some guidelines.

They include:

- Valuing oneself. "Sit down and make a list of what you like about yourself."
- Displaying positive personal regard for others.
- Abandoning the search for perfection. "In friendships, mates or children, no one can meet all of our needs."
- Speaking the truth in love. "We have to be truthful with each other. Speaking the truth keeps it clean between people."
- Giving and asking forgiveness.
- Allowing others to grow, mature, change and be different. "Learn to appreciate how you are different from one another."
- Laughing a lot. "Not all relationships are always funny, but we need to laugh in relationships often."
- Knowing when to hold on to a relationship and when to let go. "Sometimes friend-

ships just don't work out."

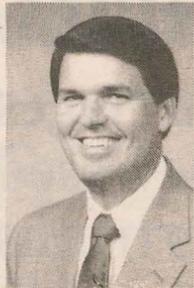
Meanwhile, Jim Towns, a professor at Stephen F. Austin State University in Nacogdoches, Texas, and a general session speaker at the conference, said people are grouped in four basic personality types.

Those include people who are basically happy-go-lucky; those who are "make-it-happen" types; those who are melancholy and experience a variety of mood swings; and the phlegmatic or the "cool, calm and balanced" people, he said.

In a session on stress and security, Towns said different personality types handle stress in a variety of ways.

Towns issued a formula for handling stress which included: altering the situation if possible; avoiding unhealthy situations; accepting situations that cannot be changed; building resistance to stress through exercise and healthy sleeping and eating habits; and changing perceptions about situations that often cause stress. (BP)

# mountains to the mississippi



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

## clear creek chronicle

### Petersons retire

When LeRoy A. Peterson and Irene Peterson retire May 31, they leave a legacy hard to duplicate. A native of Muskegon, Mich., Peterson became a Christian at age seven. While attending Christian Boys Alliance, he felt called to "some type of ministry." He joined Lakeside Baptist Church, a Swedish Baptist congregation, but only attended Sunday school because the sermon was in Swedish.

Peterson joined the navy in 1943 but soon learned he was a diabetic and received a medical discharge. He sought to enroll at Moody Bible Institute but was denied admission because of his medical condition. He said he "prayed hard for direction," and in 1945 an uncle sent his father a copy of Western Recorder in which appeared a small ad about Clear Creek. He visited the campus that summer and President L.C. Kelly told him, "You are called to preach and we train preachers, so come on." Mrs. Hobart Beck, who cooked meals at Kelly Hall, had diabetes and preparation of his meals proved no obstacle.

Peterson graduated in 1948 and enrolled at Columbia Bible College. He completed his studies at Southern Baptist Theological Seminary. In 1962 he returned to Clear Creek as a professor. Peterson has taught 34 courses at Clear Creek and held 15 positions including Academic Dean. He also pastored five churches in three states.

Irene Booth Peterson, a native of Wallins, was introduced to her husband in 1946 by Wallace Starr, then pastor at Wallins. She smiles when she recalls, "I literally fell into his arms. I was following him down some steps when I stumbled. He caught me."

The couple was married in 1947 at Wallins by Starr. Since coming to Clear Creek in 1962, Mrs. Peterson has worked alongside her husband. She directed the children's center for several years, was secretary to Peterson when he was academic dean, and now serves in the academic office. Mrs. Peterson knows the history of Clear Creek well and is acquainted with most of the Alumni. Her information about the college proves a vital resource which will be sorely missed.

The Petersons are parents of two married daughters: Esther Joyce, Stanford; and Nancy Alice, Bowling Green.

The trustees established the LeRoy A. Peterson Chair of Homiletics. Nearly \$60,000 has been given toward a \$200,000 goal to endow a professor of preaching.

*K. Maynard Head*  
Vice President of Development

**DEATH:** Mary Robbins, 78, died May 3 in West Union, Ohio. Robbins was the wife of Carl B. Robbins, retired director of missions of Bracken Association with prior service at Lynn Camp and Mt. Zion associations. Funeral services were held May 5 at First Baptist Church in Maysville and May 6 at Louisville Memorial Gardens West. Mrs. Robbins and her husband were charter members of Shively Baptist Church in Louisville.

**PERSONNEL:** Pastors—Byrd R. Ison announced his "second retirement" May 19. He was pastor of New Salem, Valley Station, for over six years after retiring as annuity director for the Kentucky Baptist Convention in 1985. ... Ernest Bean retires June 9 after 20 years at Calvary, Central City. ... Haywood Casey to Browder, Browder, from Green River, Cromwell. ... Allen

Black to Martwick, Central City. ... Jewell LeGrand to New Hebron, Dunmor; he was recently ordained at Mercer, Central City. ... Greg Dilly to South Carrollton, South Carrollton.

Others—Robert Hughes to Elk Creek, Taylorsville as interim pastor. ... First, Taylorsville, has called David Louis Gregory as minister of music and Kevin D. Ritter as minister of education and youth. ... Rob Gwaltney, minister of youth and education, from First, Greenville, to First, Palatka, Fla. ... Michael Wilson to Lancaster, Lancaster, as minister of youth. ... Gregory Brooks Hooper resigned as minister of education and administration at Eastwood, Bowling Green. He goes with his wife, Sara Lu, as a foreign missionary to Ecuador.

**ANNIVERSARIES:** William E. Day marked his 10th year at DeHaven Memo-

rial, LaGrange. Members recently honored Day with a special service and reception. The church gave Day and his wife, Lonnie, a three-day trip to the Bahamas, spending money and a scrapbook. ... Immanuel, Frankfort, will honor Malcolm Lunceford June 2 for his 25 years as pastor. A luncheon will be held after morning worship with a special recognition service at 1:30.

**CONGREGATION:** The Gospel of Mark will be presented in its entirety June 2 at 7 p.m. at Lyndon, 8025 LaGrange Road, Louisville. Readings of the gospel met with popular success when presented in London, England; on Broadway; and in national tours a few years ago.

The dramatic reading of this "action" gospel will be performed by Raymond Bailey, church pastor and professor of preaching at Southern Baptist Theological Seminary.

## Missionaries reinforce 'trust ... tell' adage

Nineteen missionaries reinforced the old Southern Baptist Convention adage, "Trust the Lord, and tell the people," during Caldwell/Lyon Baptist Association's world missions conference this spring.

The slogan dates back almost 50 years, to the time when missions leader J.B. Lawrence struggled to pull the SBC Home Mission Board out of the Great Depression.

But the words again rang true in Caldwell/Lyon Association, reported Tony

Tench, pastor of First Baptist Church of Kuttawa and director of the association's world missions conference.

"The people of the churches of this Western Kentucky association have been inspired by the messages of our missionaries," Tench said. "Their resolve has been taken up to 'trust the Lord' for laborers from within our midst to meet the needs of the world with the gospel of Jesus.

"In their 'telling the people,' the eight

foreign missionaries exhibited a precious love for their respective countries of service, which was helpful in breaking down the walls within our attitudes. ...

"The seven home missionaries illustrated that, as one language missions director phrased it, 'God is bringing people from all over the world to the United States and giving us the resources with which to work with them.' Our home missions opportunities are truly 'white unto harvest.'

"The four Kentucky Baptist missionaries helped to convey the pervasive missions attitude for which our state leaders pray and toward which they apply their lives."

"God's Arms Around the World—Keeping in Touch" was the theme for the conference. Missionaries' messages fulfilled the theme, Tench said. They came from:

• Kenya. Jenny Musen shared: "Let us not glamorize geography. Every church should be filled with 'real, live missionaries.' I am your missionary to Kenya, and you are my missionary to Kentucky."

She told youth about two young Christian converts—one who has endured beatings and family separation because of his faith, and another who fears persecution. Musen explained the difficulty of being Christian in a Muslim society and encouraged the teens to stand for Jesus in their own free country.

• Spain. Gerald McNeely described the courage of Spanish Christians who once did not have religious freedom but persevered. Their attitude was not "will we stop witnessing? But how will we witness in these hard times?" he said. "We felt as if we were in the middle of the book of Acts."

• New York. James Benson told about his assignment as a language missionary. Overwhelmed by the challenge of working with more than 200 language groups, he adopted Jesus' words, "Pray the Lord of the harvest will send laborers." God answered his prayer over the next 37 months, he said.

• Texas. "Every person is a missionary or a mission field," said missionary Oneta Fisher. Added Tench: "Her emphasis sums up the goal of world missions conferences. As missionaries, we all must respond to the mission fields with whom we come in contact daily." (WR)



**SHOWERS OF BLESSINGS**—Almost 100 people ignored a steady drizzle to celebrate a groundbreaking for Northside Baptist Chapel in Elizabethtown April 28. The Mission of Severns Valley Baptist Church, currently meeting in a school, averages 74 in Sunday school. Since its first meeting in November 1987, it has baptized 26 new Christians. Construction on an eight-acre site donated by a Severns Valley member.

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## sunday school lessons

LESSONS FOR JUNE 2, 1991

Life and Work Series

### Strive for maturity

**Eph. 4:1-16** With great tact Paul proceeded from the doctrines set forth in the first three chapters of Ephesians to the duties based on them. Duties are always upon doctrines.

**Eph. 4:1-10—The Plea For Christlikeness.** It is the will of the Lord for all Christians to work worthily of the high calling—bearing witness by lip and by life to the saving, sanctifying, satisfying power of Christ. Christians study to learn Christ's will and then strive to do it. A Christian's walk must be with humility and forbearance.

God's children are expected to manifest the virtue of lowliness, meekness, forbearance and love. Those who have experienced salvation in Christ and have embraced God's truth are admonished to "to keep the unity of the Spirit."

**Eph. 4:11-12—The Plan for Christlikeness.** Among Christ's gifts are the following: "apostles, prophets, evangelists, pastors and teachers." Apostles are sent forth as ambassadors for Christ. Prophets have a peculiar insight into the will of God and have received a definite commission to speak for him. Evangelists go into regions where churches have not been established and proclaim the gospel to those who have not heard it, introduce them to Christ, and then establish churches. Pastors/teachers oversee local churches and give spiritual guidance. These gifts equip us to introduce the lost to Christ, to edify believers, and to serve the Lord.

Involved in this appeal to walk worthily are the seven unities as expressed in verses four to six: one body—the church, one spirit—the Holy Spirit, one faith—in Christ the all-sufficient Savior, one baptism—dramatizing the death, burial and resurrection of Christ and one God, the father of every Christian, sufficient for all needs. Christ makes these gifts. They are bestowments of grace and never are measured by our merits.

**Eph. 4:13-16—The Purpose for Christlikeness.** The ideal set forth in verse thirteen will not be fully realized until we enter the presence of the Lord in glory. But every child of God has a definite work to do for him on earth. It is important that God's children grow into spiritual maturity and be established in the truth. The truth shall be proclaimed in love rather than in contention.

### International Series

### Rebuilding the Lord's house

God-times events and works things together for good to those who love the Lord. When he gives his people a work to do, he expects them to do it. He supplies that which is necessary for its accomplishment.

**Ezra 1:1-4—The Proclamation.** Through Jeremiah, God said that the

Babylonian captivity would end at the end of seventy years. That promise must have been a great source of encouragement to the exiles. Due to the magnanimity of Cyrus, they were allowed to do many things which were to their liking, such as having their own homes and making money. From the human viewpoint, it is rather surprising that a pagan monarch was willing to help people who did not have the best reputation as subjects. His doing so goes to show that God can and frequently does use even his enemies to accomplish his purposes.

Many of these exiles had been longing for the opportunity to return to their homeland, but many of them preferred to remain in Babylonia. Very likely, a wait-and-see attitude kept some of them from making the journey, for they were not sure what the outcome would be. Many of them had been reared in captivity and had adjusted well to their surroundings. They were not at all eager to exchange their comforts for the uncertainties and hardships which they were likely to encounter in rebuilding the city of Jerusalem and its temple. To return to their homeland on the part of some was an acknowledgement of the fact that they belonged to the Lord and were surrendering themselves to him for his service.

**Ezra 1:5-8, 11—The Gifts.** The spirit of God rose up the heads of the households of Judah and Benjamin and also the priests and the Levites and stirred them to rebuild the house of the Lord in Jerusalem. They carried offerings—"vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered." Cyrus the king of Persia brought vessels also of the house of the Lord, which had been taken from the temple in Jerusalem by Nebuchadnezzar and placed in the temple of his gods. These vessels were assigned to Sheshbazzar, the prince of Judah. There were five thousand four hundred vessels of gold and of silver in all that were brought up from Babylon to Jerusalem.



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

## homes for children

### Good manners

Charlie Baker, director of the Presbyterian Child Welfare Agency at Buckhorn recently remarked to me about the importance of good manners. His comment was prompted by a specific action, but our discussion focused on the lack of awareness and use of some of the common graces today.

As my wife can tell you, I am still a country boy at heart and there are many of the city customs and manners I have yet to master. However, one thing she has tried to teach me is the importance of doing things the right way.

The impression we make on people as we greet them for the first time and as we interact is crucial to the ongoing relationships. While many of us know a lot of people, we often have only a brief time with each one, and the impression we make may be the only one they form of us and the cause which we represent.

I believe one of the crucial things we can teach the youth who are in our care is some of those basics of how to act when you are around others.

That may seem like a natural goal for each child, but it is something you really have to work on. When a child comes to you with severe problems, the social graces are the furthest thing from your mind.

A year ago Mike Dixon, the director at Spring Meadows; Audrey Puryear, our community services director; and I visited Boys Town in Omaha, Neb., to see firsthand the parent-teacher model they have developed. This model focuses on the teaching of specific skills to young people by staff who both provide a role model and who are trained in teaching the skills.

While at Boys Town we each had dinner in one of the homes. I cannot tell you how impressed I was by the young people's ability to greet me in a formal manner, converse before dinner, and do everything right in a formal dinner which they had helped prepare. Those young people will never need to be embarrassed for a lack of good manners.

Our Spring Meadows staff are currently undergoing the training to become professional teaching parents. The training is extensive and deals with far more than just teaching good manners to children. They will be prepared much better to help our youth in many areas, and I predict that our young people at Spring Meadows will have a leg up on good manners in the future.



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

## oneida journal

### Baptist Student Union

Emily came to us from a large mountain county seat town in her junior year. Her father had died three years before and she lived with her widowed mother.

She became first chair flute in our band, was captain and most valuable twirler in our flag corps, traveled thousands of miles with our choir in concert.

Most importantly she found and grew in the Lord Jesus Christ, was missions chairperson in our Baptist Student Union. Upon graduation she went to college and will begin her junior year this fall

majoring in elementary education. She hopes someday to teach at Oneida.

I recently received the following letter from Emily: This summer I am serving as a BSU summer missionary at Russell Springs. On Sundays my partner and I are in charge of children's church and a creative ministry team we started. On Mondays we have day camp at the church for different ages and Tuesday through Friday we run a day camp at Cumberland State Park. We also make weekly visits to a nursing home. I love what I am doing and feel that I owe you a thank you for being there. If I had not been introduced to BSU through Oneida, I might not be here today!

Started in 1950 at Oneida by Georgetown graduate Martha Bain, Oneida's BSU is the longest continuously active high school BSU in the United States. It is one of many opportunities that Oneida students have, unlike most of their counterparts in our nation.

Martha Bain was a tremendous English teacher at Oneida for 12 years and then a college professor until her retirement two years ago. Also she was an excellent drama coach, one of her outstanding products being Russ Mobley, long-time drama professor at Campbellsville College. But her starting BSU at Oneida has had more profound and lasting influence than, perhaps, any other single thing in her very productive career.

Not only is Emily doing summer missionary work, but countless other Oneida young people have done so through the years because of that initial spark while

they were part of the Oneida family. I count myself as one of those. I served as BSU president here at Oneida several years and in my senior year had the privilege of speaking to the 1957 state BSU convention. The other day I came across part of what I shared on that occasion about Bible schools we helped conduct near Oneida.

Sir Lancelot, our car, often sat down on his exhaust pipe in the mud holes. He was loaded with six workers, a portable organ, gallons of Kool-Aid. One of our Bible schools was held in a one-room school house which had washed off its foundation in a flood. The building contained several very rough desks which had been hewn out of logs. The only light provided was from the windows, which were held up by cornstalks. How those children wanted to learn and to hear of the love of Christ! How they loved to sing 'Climbing up Sunshine Mountain' or 'I'm in the Lord's Army.'

We came to the last day and found ourselves locked out of the building. There was a pickup truck nearby, and near it a log. We placed our organ on the truck bed, we sat on the log and worshiped under the sky. That is a worship service I will never forget. Neither will those mountain children. Yes, it is Christ in you the hope the hope of such spiritually starved people. 'I will lift up my eyes unto the hills, where the field is white unto harvest.' That is the challenge of the mountains.

Memories. Youth. But the same Lord, the same need, the same mission today.  
(Reprinted from July 17, 1990)

# 7-Day-a-week churches attract younger generation

by Sarah Zimmerman

Mega churches do not compete with small churches, but they could replace denominational structures, a church growth analyst said.

Lyle Schaller, a United Methodist and parish consultant for the Yokefellow Institute in Richmond, Ind., said programs define mega churches more than size.

A church which averages 500 in worship is a mega church if its ministry extends beyond Sunday and Wednesday services, Schaller said. "Seven-day-a-week churches have a place for everybody," Schaller told 138 church leaders attending a Southern Baptist Home Mission Board conference in Indianapolis. This variety of programs attracts people from all social, economic and racial backgrounds.

As such churches grow, they offer services traditionally provided by their denomination, Schaller said. They own publishing houses, operate camps and offer continuing education. Future ministers are trained as apprentices on the church staff rather than attending seminary.

Leaders of churches which function independently often think they do not need a denominational affiliation, or they say, "The denomination needs us but we don't need the denomination," Schaller said.

Mega churches typically attract people age 35 and younger—the generation which grew up in big institutions such as high schools with hundreds of people in the graduating class, Schaller said.

People also are attracted to churches which have expanded their education ministry beyond Sunday school, Schaller added.

"I'm convinced more adults are engaged in serious, in-depth weekly Bible study than ever before in American history," he noted. "The majority of that is not happening on Sunday morning."

"If you're serious about reaching the post World War II generation, it is impossible to over-emphasize the teaching ministry of the church."

Another characteristic of growing seven-day-a-week churches is their emphasis on the transformational power of the gospel, he continued.

"The church hears a transformational message from a transformed messenger," Schaller said. "Because their lives have been transformed, they cannot help but tell other people about that and invite them to come to the place where their lives were changed."

Large churches, especially those with televised services, set the community's expectations of a church, Schaller said. Yet small churches should be challenged rather

than threatened by seven-day-a-week churches, he explained.

"Seven-day-a-week churches are not in competition with smaller churches. They are in competition with each other."

"The real squeeze is on the church with 260 people in worship," Schaller said. Medium sized churches can't compete with the intimacy of small churches or the variety of programs offered by mega churches, he added.

Churches with fewer than 100 in worship offer a closeness rarely found in large churches. People who want to belong to a place where everyone knows their name will continue to attend small churches, Schaller said.

Schaller's advice to small churches is, "Pick out what you do and do it well. Don't try to copy your big neighbor down the street. Be who you are and be good at who you are." (BP)

## Integrity program spawns rapid growth

by Mark Wingfield

Church membership has lost its integrity, says the pastor of a rapidly growing Southern Baptist church in suburban Chicago.

"The church is powerless in the world because we have no integrity," says Frank Thomas, pastor of New Faith Baptist Church in Matteson, Ill. "I believe the key word for the church in the '90s and beyond will be integrity."

To address this issue, Thomas led his congregation to adopt a concept called "the integrity of church membership."

Implementation of this program comes amid rapid membership growth in the church. In the past four years, New Faith has added 1,300 members, for a total membership of 1,500. The church averages 15 additions per Sunday.

Members expect the pastor to have in-

tegrity, Thomas says, so it is not unreasonable for the pastor to ask members to exercise integrity. "Our expectations are too low," he says.

"People want a strategy to grow," Thomas believes. "We run them through a three-week program and then tell them to come to Wednesday night Bible class."

At New Faith, church membership requires more than walking the aisle on a Sunday morning or attending a three-week program. New members receive extensive training and are challenged to make careful choices about where they are gifted to serve.

"The paid staff is there to train the laity," Thomas preaches, "not to do the ministry."

After completing a six-month training program, new members commit to six spiritual disciplines:

- Regular and consistent attendance at public worship;

- Weekly participation in prayer meeting or prayer groups;
- Weekly attendance in Bible study;
- Proportionate giving with tithing as a minimum;
- Limiting oneself to one ministry in the church to be effective in ministry and avoid burnout;
- Giving a personal witness to non-believers.

Training includes one-on-one discipleship, an exploration of spiritual gifts and witness preparation.

New members are not asked to do anything other church members haven't done. The integrity of church membership program was first completed by all church leaders.

"The world is waiting for the church to be the church," Thomas says, "just begging, 'Please be the church.'" (BP)

## Study shows new churches evangelize more

by Mark Wingfield

New Southern Baptist churches are more efficient than older churches in evangelism and per capita giving, but older churches provide more of the denomination's financial base, a Home Mission Board study reveals.

Additionally, the 1980s could be the second-greatest decade of church starting in the Southern Baptist Convention's history, the study says.

The study on the contribution of new

churches to the SBC was compiled by Clay Price of the HMB's program research department. Price analyzed data from 1989 Uniform Church Letters to compare the influence of churches constituted in the 1980s with that of churches started in other decades.

Southern Baptists added an estimated 3,300 new churches during the 1980s, Price says. That number is second only to the 1950s, when more than 4,800 churches were added. Statistics for the 1980s still include some projections because there is

often a lag between the time a church constitutes and begins reporting on the Uniform Church Letter.

For the purpose of this study, new churches are defined as those started in the 1980s. New churches are more efficient than older churches in reaching people through baptisms, the study says. New churches baptize 7.5 people for every 100 people enrolled in Sunday school. The national SBC average is 4.5 baptisms per 100 enrolled in Sunday school.

The ratio of baptisms to Sunday school enrollment declines as churches grow older. The convention's oldest churches, those organized before 1940, average 3.8 baptisms per 100 enrolled in Sunday school.

New churches are also more efficient in adding members by letter, the study reveals. The SBC average is 6.2 additions per 100 Sunday school members, but new churches average 13 additions per 100 Sunday school members.

New churches report the highest per capita giving, but older churches pass more of their money on to associational, state and national causes, the study shows. (BP)

### Plan to Attend the Youth Evangelism Conference '91

**"Forward in Faith" June 21-22**

**Frankfort Civic Center**

(Registration fee: \$3.00 per person)

#### FRIDAY EVENING

Theme: Faith to Begin

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



Ousley

#### SATURDAY MORNING

Theme: Faith for the Present

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

#### SATURDAY AFTERNOON

Theme: Faith to go Forward

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



Crockett



Johnson & Johnson

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# First baptism in 28 years allows church to carry on

by Susan Todd

The baptistry hadn't been used in 28 years, and the membership had dwindled to four adults—each more than 70 years old. Both contributed to William John Elliott's reason to celebrate.

"It should be a great day next Sunday," Elliott said as he posted a sign in front of the church inviting passers-by to attend the morning worship service. "I'm hoping to get a lot of people here."

Elliott's definition of "a lot" of people would probably be very different from most people's definition. On a usual Sunday morning at Carey Memorial Chapel in Hackleton, England, anywhere from three to 10 people show up for the morning service. But for the first baptismal service in 28 years, more were expected.

The woman to be baptized at Carey Memorial Chapel is about half the age of any of the other four members, according to Elliott. Even though new members have been slow in coming to the church, Elliott has never doubted God would provide members to carry on the work.

"The work has not been so difficult as one might think," Elliott said. "I look on it as no problem. We seem to get through."

Keeping the church going has taken a lot of energy and time from its four members. Elliott, a retired baker, has been the church secretary and treasurer since 1960. He is also the groundskeeper, maintenance worker and even preacher when there is no one else to preach. "We have no resident minister," he said. "We just have to rely on the local ministers to preach for us."

Relying on local ministers to fill the pulpit on many Sundays is nothing new for this small church. One of the most famous to fill its pulpit in the late 1700s was Wil-



**PREPARATION FOR BAPTISM**—William John Elliott of Carey Memorial Chapel in Hackleton, England, removes the boards covering the baptistry. Elliott repainted and repaired the baptistry because it had not been used in 28 years.

liam Carey. Carey was one of the first foreign missionaries sent from England and is credited with inspiring the formation of the modern missions movement.

Carey was a shoe cobbler in Hackleton, a small English village even today. As he worked on shoes, he learned as much as he could about the Bible and about foreign languages. Sundays were spent preaching.

Carey left for India at age 32 and never returned to his homeland. The bicentennial anniversary of his leaving England will be in 1993. More importantly, the bicentennial anniversary of the founding of the Baptist Missionary Society will be celebrated in the fall of 1992.

To commemorate the anniversaries, Southern Baptist Woman's Missionary Union is sponsoring tours of William Carey's England. Tours will be offered October 1991 through December 1992. During their stay, tour participants will have a chance to visit Carey Memorial Chapel and other places where Carey lived and worked. For information about these tours, write Wilcox World Travel, 1705 BB & T Building, Asheville, N.C. 28801.

New Hope also will release a biography of William Carey in early 1992. Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala., is writing the book, "Faithful Witness: The Life and Mission of William Carey."

Carey has been described as a "faithful witness" because he worked in India seven years before he saw an Indian convert to Christianity.

The members of Carey Memorial are carrying on with the same steadfastness William Carey displayed. Elliott is convinced Carey would approve of all they are doing. "I would think he would say, 'You're doing a good job. Carry on.'" (BP)

## Church gets baptistry to make way for new members

by Sarah Zimmerman

Every January Hawthorne Baptist Chapel of Indianapolis makes a list of its dreams. And every year, First Baptist Church of Clinton, Miss., helps the dreams come true.

Two years ago the Indiana congregation dreamed of owning a building. This year members dreamed of having a baptistry. The Mississippi church helped both dreams become reality as part of their five-year pledge to assist the infant congregation.

Without assistance from churches like First Baptist Church of Clinton, the goals of Hawthorne Chapel would remain on paper. The five-year-old congregation has an average worship attendance of 41, says pastor Willie Rash.

The community is a low-income neighborhood of blue collar workers. Though residents work, Rash notes that working 40 hours a week at minimum wage leaves a person at poverty level. One of the church's best outreach tools is a ministry center

where it helps about 25 people a month with food, clothing and utility payments. "Our people are good giving people, they just don't have much to give," Rash says.

That doesn't keep them from dreaming. After renting a community center for four years, owning a church building was at the top of their wish list.

Last year a Free Methodist church in the area disbanded. It was the fourth church to close in the neighborhood during Rash's five years in Indianapolis.

Hawthorne Chapel saw the chance to own a church building, but it had only \$400 in its building fund. The Methodist church property was priced at \$30,000.

On July 11 last year, Rash mailed letters to churches and friends describing the opportunity to buy the church. Exactly seven months later, the Baptist congregation closed on the deal, with \$33,719 in cash.

"We thought raising \$10,000 would be easy," Rash says because he knew of the support he could expect from family and friends. But he had no idea the money would be raised so quickly and would include support from 95 families and 12 churches representing eight states.

Hawthorne Chapel also learned a lesson in spiritual economics.

"When we decided to increase our Cooperative Program and associational giving by one-half percent each, we got a \$5,000 gift from a church," Rash says. "When we went over our goal for state missions offering, we got another gift. "We voted to give \$400 to a mission church that is building and needs money. We want to keep the miracle going."

Members of Hawthorne Chapel began meeting in the former Methodist building last fall under a lease agreement. They quickly realized they needed a baptistry. They put it on their dream list in January, and members of Clinton's First Baptist Church installed the baptistry in April.

The 13 volunteers of First Baptist also put a new roof on the 50-year-old building and made other repairs during their one-week stay in Indiana.

With support from fellow Baptists like members of First Baptist, Rash says members of his church believe they can do anything. And he says, "I feel like a kid at Christmas." (BP)

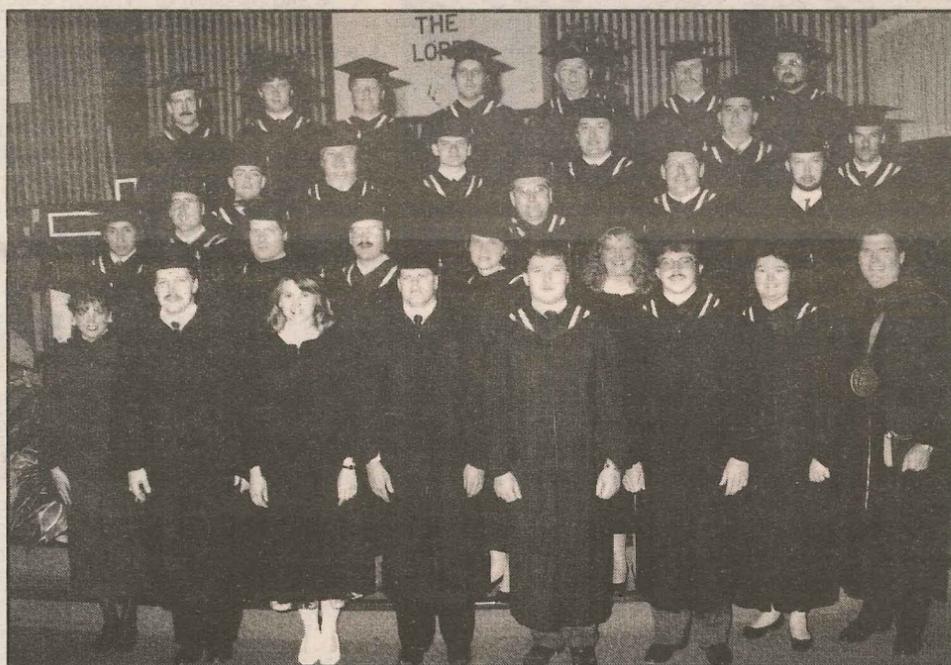
**BAPTIZED**—Taking a break from installing the baptistry at Hawthorne Baptist Chapel in Indianapolis are Kirk Carraway, left, and Pastor Willie Rash. Carraway is one of 13 volunteers from First Baptist Church of Clinton, Miss. (BP photo by Sarah Zimmerman)



# Graduation Kindles Note Burning



**Clear Creek  
Baptist Bible  
College**



1991 Graduating Class

The 1990-91 school year reached a tremendous climax with the burning of the final note on the Pomeroy Family Life Center. Nearly \$500,000 was paid during the past nine months; almost one million since 1988. The congregation spontaneously applauded President Whitaker's announcement, "We prayed and worked to reach this goal and many friends have helped. Now that we are debt free, I pledge my leadership to continue a 'pay-as-we-go' operation."

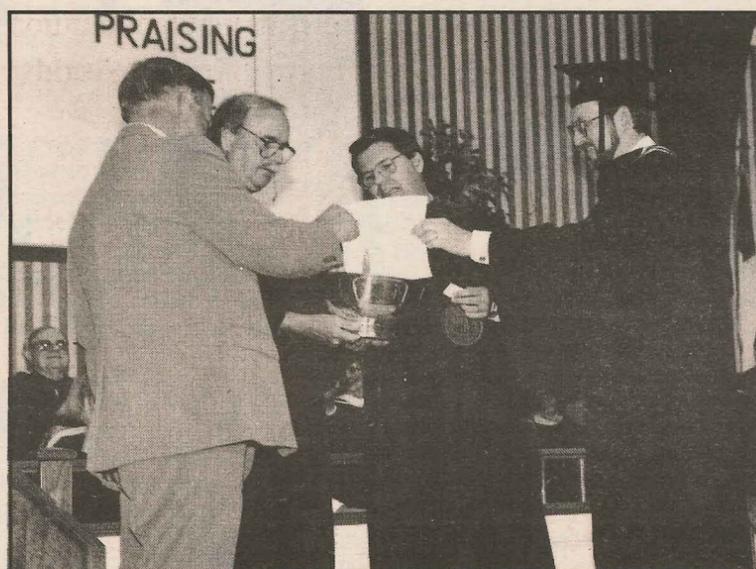
Approximately 1,200 people attended the May 10 commencement at Binghamtown Baptist Church, Middlesboro, Ky. Graduates were challenged by Ron Herod, pastor Central Baptist Church, Oak Ridge, Tenn.

One graduate secured the minister's wife award and one received the Christian Workers certificate. Four received an associate in ministry. Twenty-six graduates were granted the Bachelors of Arts in Ministry for completion of the four-year curriculum. Nineteen of the senior class graduated with academic honors. Class members came from six states with an average age of 31. Fifteen graduates have been placed in ministry positions and 10 will continue seminary or other university studies.

Dan Stallard, a native of Danville, Ky., received the President's Award for "outstanding leadership in all areas of student life."

Gordon Christian, a native of Kingsport, Tenn., received the "Trustee Award" in recognition and appreciation for dedication and faithfulness in a church-related ministry."

Honors for highest scholastic record went to Jane Dawson of Cambridge, Ohio, and Randall Gaskey of Hammond, Ind.



The \$500,000 note is burned.