

Prayer, president stand in SBC's spotlight

by Marv Knox, Editor

Prayer, the president and Presbyterians overshadowed denominational discord during the Southern Baptist Convention's annual meeting last week in Atlanta.

A Wednesday night prayer service for spiritual awakening and a Thursday morning address by President George Bush provided focal points for the SBC's 134th session.

But the national spotlight stayed on Southern Baptists a day after the meeting adjourned. An SBC official appeared on Friday's "Today" show to discuss a resolution at least partly aimed at a report on sexuality being debated by the Presbyterian Church (U.S.A.) this week in Baltimore.

The three-hour prayer-for-spiritual-awakening service captured the attention

and emotions of more than 20,000 messengers, as well as thousands of Southern Baptists across the country who watched it live on the ACTS television network.

"We desperately need a fresh encounter with God," insisted Charles Stanley, pastor of First Baptist Church of Atlanta, who opened the prayer service. "We desperately need spiritual awakening."

The service bombarded participants' senses with calls to spiritual renewal. They saw banners; they sang songs; they heard sermons and personal testimonies.

Mostly, they prayed. They prayed for forgiveness of sins of not loving God, not loving others and living unholy lives. As they prayed, they focused on a large wooden cross, where nails symbolized their sins.

They focused on President Bush and his social/moral agenda the next morning.

An estimated 20,000 of the convention's 23,000-plus registered messengers stayed to the end of the meeting to hear him speak about school prayer, parental choice in education and child care, crime and abortion.

"It's clear that America is a nation that no longer lacks a moral vocabulary," Bush told the messengers, who repeatedly jumped to their feet in applause. "I'd ask that you hold fast to the Southern Baptist ideal of a free church in a free state. Hold fast to protect all faiths, in freedom. And hold fast to protect our most essential unit of life, the family."

Messengers previously focused on several issues raised by the president.

The 14 resolutions they adopted included statements: supporting "parental choice in education," affirming the president and the

armed forces for their work in the Persian Gulf War; and supporting the sanctity of human life—opposing abortion except to save the life of the mother and opposing "new drugs and technologies which will make the practice of abortion more convenient and widespread."

But the resolutions also included statements disapproving of some actions and policies of the Bush administration and federal government. They included words: condemning the National Endowment for the Arts' "pattern of support for obscene ... and sacrilegious 'art'"; rebuking the Supreme Court's decision in Employment Division v. Smith, which weakened religious liberty protections; criticizing the "inequitable" tax structure for families; and condemning the Centers for Disease Control's grant to the 13th National Lesbian and Gay Health Conference.

The resolution that received the most national attention focused on the Presbyterians, not the president. Titled "On Human Sexuality," it called upon Christians to "uphold the biblical standard of human sexuality against all onslaughts. ..."

Most close observers saw the sexuality statement as a slap at a broader report on sexuality being considered this week by the Presbyterians. Last Friday, resolutions committee Chair David Hankins of Lake Charles, La., appeared on the "Today" show to defend the resolution.

The prayer-president-Presbyterian package offered a break from theological/political controversy that has dogged the SBC for a dozen years.

President Morris Chapman ran unopposed for a second one-year term at the convention's helm. Last year, he was the conservative standard-bearer who defeated the moderate's candidate, seemingly wrapping up the political battle within the convention.

The moderates since have held two national meetings of their own. They started the Cooperative Baptist Fellowship last month and have created a mechanism for funding cooperative missions ventures. They did not bother to field candidates to run against the conservatives' picks.

Consequently, SBC-watchers predicted the moderates would stay away from Atlanta in droves, perhaps never to return to an annual meeting of the convention.

Three factors cast questions on the credibility of the convention. *continued on page 7, "SBC votes ..."*



CONVENTION CROWD—The Georgia World Congress Center in Atlanta attracted 23,564 messengers to the 1991 Southern Baptist Convention annual meeting June 4-6. Par-

ticipants prayed for spiritual awakening, heard an address on social and moral issues from U.S. President George Bush and passed a variety of business measures. (Photo by Van Payne)

Bush, Baptists glow in mutual admiration

by Marv Knox, Editor

President George Bush and 20,000-plus Southern Baptists shared their mutual admiration during the closing moments of the convention's annual meeting last week.

The Baptists stood and cheered—many of them waving tiny American flags—as the president mounted the podium of Atlanta's Georgia World Congress Center.

A smattering of hecklers began to chant as he started his speech. He paused momentarily, and the crowd shouted down the protesters. Messengers did not know whether the hecklers were Baptists or representatives of non-Baptist groups that had been picketing outside the meeting hall.

When the shouting died, the president praised the convention for its "rock-solid values: ... strong, but compassionate; proud, but not boastful; decent and giving; believing strongly in family; bearing an enduring belief in freedom, an abiding faith in the love of God and the power of prayer."

Bush praised the SBC's global minis-

tries, performed by missionaries and military chaplains alike.

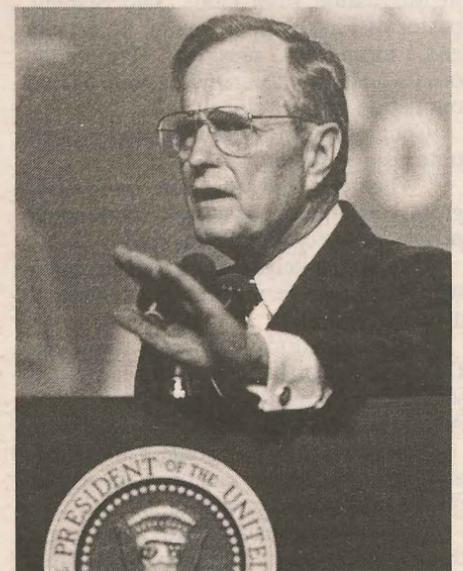
"Southern Baptists have been doing quiet but crucial work," he said, "engaging in countless acts of kindness and compassion, spreading the word of God, demonstrating the profound power of religious freedom."

"You've held to faith where others have lost it, gained in numbers where others haven't, made a difference where others couldn't. You prove that the flower of faith can bloom anywhere, that no matter how hard the journey, no matter how high or humble the surroundings, God's love provides."

The president praised "the two fundamental pillars supporting our society—our families and our faith."

He then addressed related issues that have been part of his administration's social agenda:

- School prayer. "I call on Congress to pass a constitutional amendment permitting voluntary prayer back into our nation's" *continued on page 7, "President Bush ..."*



BUSH BECKONS—President Bush spoke to the SBC annual meeting. (Photo by Van Payne)

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No contest: Chapman re-elected SBC president

by Marv Knox, Editor

Morris Chapman won the Southern Baptist Convention's first uncontested presidential election in almost a decade last week in Atlanta.

Chapman, pastor of First Baptist Church of Wichita Falls, Texas, was elected to a second one-year term as SBC president.

His was the 13th consecutive victory by conservatives for the SBC's top post. It was only the second uncontested election during the period. Moderates also did not challenge Jimmy Draper in his re-election bid in 1983.

Just hours before the vote, Chapman declared victory in the convention's battle for the Bible.

The debate over the nature of Scripture has been settled for Southern Baptists who believe in the infallibility of the Bible, he said during his president's address.

But the issue never will be settled for Baptists who do not accept the Bible's infallibility and inerrancy, he added.

"Down through the years, Southern Baptists have been known as people of the book," Chapman insisted. "How shall we be known in our generation? May God give Southern Baptists fearless faith to just say 'no' when anyone tries to compromise our convictions about the word of God. ...

"This conviction is foundational in Southern Baptist life and can only remain so if we teach it in the classrooms of our educational institutions, preach it in the pulpits of our churches and print it in the published pages of our literature.

"Agreement will not always be reached on matters of biblical interpretation, but agreement must be reached on biblical authority. I call upon every denominational employee, every pastor and every person in the pew to join this endeavor of everlasting consequences."

In his sermon, Chapman also urged Southern Baptists to remain people of faith, people of missions and evangelism, and people of prayer.

Later, he told reporters that he will consider SBC moderates to be Southern Baptists as long as they are members of cooper-



CONVENTION LEADERS—Messengers to the Southern Baptist Convention annual meeting in Atlanta last week re-elected Morris Chapman (center) of Wichita Falls, Texas, as president by acclamation. Other convention officers are Nelson Price (right) of Marietta, Ga., first vice president; and Ed Harrison Jr. of Pine Bluff, Ark., second vice president. (Photo by Van Payne)

ating SBC churches.

Formation of the new moderate Cooperative Baptist Fellowship was a step in the direction of a new denomination, but many moderates are uncertain about their plans, he said.

Chapman declined to say whether the SBC should tighten financial requirements for participation in convention business, noting the SBC Executive Committee already had decided not to do that.

He also declined to state his feelings

regarding SBC messengers' decision to defund the Baptist Joint Committee on Public Affairs. "I have an opinion, and I voted it by ballot today," he said.

Messengers voted to discontinue all financial support for the Washington-based religious liberty watchdog. Conservatives have said the organization has not represented them well on Capitol Hill.

Messengers also elected several other convention officers. They are:

- Nelson Price, first vice president.

Price, pastor of Roswell Street Baptist Church in Marietta, Ga., won the SBC's second-highest post by acclamation.

He is a former president of the SBC Pastors' Conference and trustee of New Orleans Baptist Theological Seminary.

- Ed Harrison Jr., second vice president.

Harrison, pastor of Dollarway Baptist Church in Pine Bluff, Ark., defeated Vander Warner Jr. of Richmond, Va., 2,633 to 1,900.

Harrison was nominated by David Rogers of Bartlett, Tenn., who said Harrison would represent "the point of view from people who never spoke on the platform of the Pastors' Conference" or an evangelism conference.

Warner has been president of the Pastors' Conference and preached on its program three times.

- Lee Porter, registration secretary.

Porter won the most surprising vote of the convention, defeating James W. Richards of Baton Rouge, La., by 17 votes—4,523 to 4,506.

Porter had been criticized by conservatives after a newspaper carried a story alleging that he made derogatory comments about conservative SBC leadership. That story led to his demotion as a staff member at the SBC Sunday School Board, and he ultimately had to take early retirement from the board in order to run for his 15th term as SBC registration secretary.

Porter said his decision to seek the office again had been a matter of conscience, noting a long line of Sunday School Board staff members had served the convention through elected office.

- David Atchison, recording secretary.

Atchison, a layperson from Nashville, won his second one-year term as recording secretary without opposition.

Messengers elected Lewis A. Drummond, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., to preach the convention sermon in 1992. James W. Jones, evangelism and Brotherhood director for Michigan Baptists, is to be the alternate preacher. Jack Price of Garland, Texas, was re-elected music director.

Messengers, Baptists worldwide pray for spiritual awakening

by Susan Todd Doyle

Disease, violence, evil leaders and a spirit of confusion are among the ways in which God judges a nation, Charles Stanley told Southern Baptist Convention messengers during a call to prayer for spiritual awakening in America.

"We cannot separate what's happening in this nation from God," said Stanley, pastor of First Baptist Church of Atlanta and a former SBC president. "We are the ones who have chosen evil leaders to rule our nation and our cities."

Congress is the example he used to illustrate a spirit of confusion.

"When you read what goes on in Congress, you have to ask yourself, 'How could people be so confused?'" he said.

"We desperately need a fresh encounter with God. We desperately need spiritual awakening.

"It's not going to happen in Washington, D.C. It's going to happen in my heart and in your heart. In my church and your church. A little here. A little there."

America is under the judgment of God, and only God's grace can bring the nation out from under the judgment, he said.

God judges a nation only after many things have happened, Stanley said—after many warnings, when people cease to fear him, when he sees no other remedy, when the nation profanes his name and when the

ministry becomes corrupt.

More than 20,000 Southern Baptist messengers were on hand for Stanley's address, which opened the prayer service, a focal point during the three-day meeting.

SBC President Morris Chapman told messengers that Christians in more than 171 countries were making allowances for time differences and joining them in prayer

for spiritual awakening within the convention. Members of 23 denominations also were enlisted to pray.

Messengers stood as banners bearing the names the Bible uses to describe Jesus were paraded in the convention hall.

Prayer, both by individuals and in small groups, dominated the session, which lasted almost three hours.

As testimonies were given to illustrate sins related to not loving God, not loving others and living unholy lives, nails were driven into a large wooden cross that had been erected on the platform.

"We can't orchestrate an encounter with God," Stanley told the group. "But we can position ourselves to ask God to deal with our hearts."



CHILD'S PLAY—Nancy Kam of Wieuca Road Baptist Church in Atlanta taught a song to children in the day-care program at the Southern Baptist Convention. (Photo by Morris Abernathy)

SBC cuts connection with Baptist Joint Committee

by Marv Knox, Editor

The Southern Baptist Convention severed its 55-year relationship with the Baptist Joint Committee on Public Affairs during the SBC annual meeting last week.

The Washington-based Baptist Joint Committee represents the religious liberty concerns of 10 Baptist bodies.

SBC conservatives have accused the organization of liberalism in recent years, particularly after it refused to support President Ronald Reagan's school-prayer amendment.

Conservatives made numerous attempts to reduce the SBC's allocation to the Baptist Joint Committee budget throughout the 1980s. They succeeded last year, when the contribution was cut from almost \$400,000 to \$50,000.

The \$50,000 remained as a line item in the SBC operating budget when it was proposed to messengers last week.

But Fred Minix, a pastor from Alexandria, Va., proposed an amendment to delete the Baptist Joint Committee's funding. "The Baptist Joint Committee does not represent Southern Baptists," he charged. "In my opinion, they better represent Norman Lear's organization, People for the American Way."

Baptist Joint Committee Executive Director James M. Dunn appealed to history, noting the SBC was one of three founding denominations when the BJC was created. "I appeal to you to maintain a relationship rather than eliminate it," he asked.

Messengers voted 6,872 to 6,101 to approve the amendment. The Baptist Joint Committee will not get any money from the SBC when the convention's fiscal year begins Oct. 1. Messengers did not decide

what will be done with the \$50,000.

Dunn told reporters he was deeply saddened by the action. A lifelong Southern Baptist himself, Dunn said the SBC could still have one member on the BJC board, even without providing funding.

The BJC has other Southern Baptists on its board, he added, noting all seven members of the Religious Liberty Council are on the board.

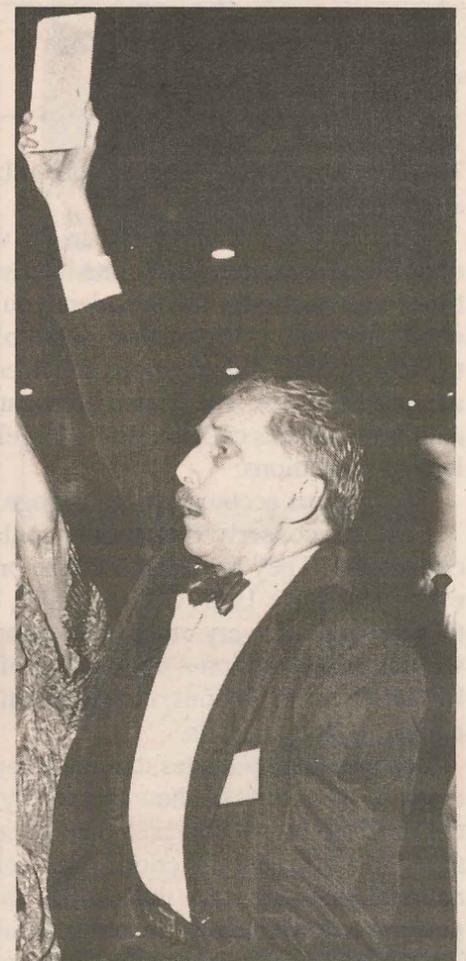
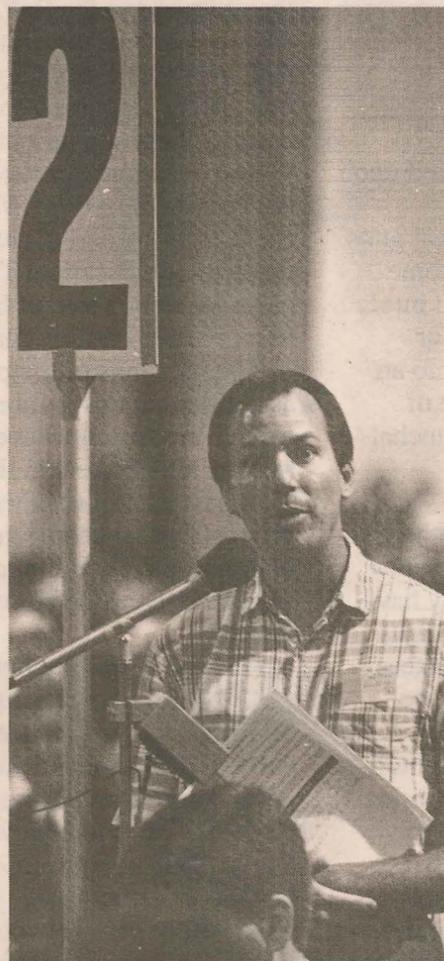
The \$50,000 represents about 7 percent of the BJC's \$733,000 budget. Dunn predicted that difference will be made up from other sources.

Two days later, Dunn delivered the BJC's final report to the convention and pledged to keep fighting for separation of church and state.

He cited a catalog of chips in the wall of separation. They included the statements of Supreme Court justices William Rehnquist and Antonin Scalia, the educational voucher system proposed by the Bush administration and new regulations proposed by the U.S. solicitor general.

"Baptists will not remain silent facing the destruction of the wall of separation," Dunn promised. The BJC will "continue to stand by Bible-based, time-tested, history-honored, Baptist-bred, Spirit-led, Constitution-consistent, freedom-favoring church-state separation," he pledged.

In a related action, messengers approved a bylaw change dissolving the Public Affairs Committee, which has provided the SBC's members on the BJC. The messengers also approved a Christian Life Commission charter change that allows current members of the Public Affairs Committee to become commission trustees until their terms end. The action temporarily enlarges the number of commission trustees.



CHALLENGER & DEFENDANT—Fred Minix (left), a pastor from Alexandria, Va., presented a budget amendment to delete the Southern Baptist Convention's \$50,000 contribution to the Baptist Joint Committee on Public Affairs. James M. Dunn (right), executive director of the religious-liberty watchdog, raised his ballots to vote against the amendment, which passed. (Photos by Van Payne)

Convention's resolutions send messages to government

by Mark Wingfield

Before President George Bush spoke to the Southern Baptist Convention last week, most messengers agreed on several things to say to him.

They told him they: support government tax incentives in education, disapprove of the National Endowment for the Arts, supported the Persian Gulf War, don't like medical research using tissue from induced abortions, care about the sanctity of human life, support restrictions on ads for alcoholic beverages and are outraged over threatened religious liberties.

Eight of the 14 resolutions adopted by messengers carried messages to the president and Congress.

Messengers adopted the full slate of resolutions proposed by the SBC Resolutions Committee.

The committee received 40 resolutions from messengers. Of those submissions, 30 received no action, and 10 were worked into the resolutions proposed to the convention.

Resolutions included:

- On Parental Choice in Education.

In a departure from previous SBC statements on the First Amendment, this resolution states that government tax incentives for church schools do not necessarily violate the ban on establishment of religion.

The resolution says Southern Baptists have "always affirmed the right of parents to educate their children in accordance with their religious convictions" and notes that some parents "are concerned that their public school systems are increasingly hostile to Christian convictions."

It calls for Baptists to encourage tax incentives for parental choice in education within the bounds of the First Amendment.

- On Government Support of Obscene and Offensive Art.

This resolution specifically calls on President Bush to fire John Frohnmayer, chair of the National Endowment for the Arts, and replace him with someone "who will stop funding obscene, morally repugnant and sacrilegious art."

The NEA has been a source of frustration for evangelical Christians for the past two years. NEA Chair Frohnmayer has continued to approve federal grants for projects offensive to many Christians.

If the president cannot set standards for federal funding of art, the resolution says, the NEA should be abolished.

- On the Use of Government Funds to Encourage Immoral Sexual Behavior.

Carrying on the theme of the NEA resolution, this resolution criticizes a Centers for Disease Control grant of \$25,000 to a gay and lesbian health conference. The resolution cites the CDC grant as part of a trend toward government funding of immoral behavior.

The resolution calls upon the president "to ensure that such grants are prohibited in the future by means of an executive order requiring all federal policies to affirm the family and refuse any government funds to groups or programs which encourage sexual immorality in any form."

- On Sanctity of Human Life.

Although Southern Baptists have spoken to the abortion issue in previous years, this year's resolution goes beyond calling for legislation against legalized abortion.

It opposes "new drugs and technologies which will make the practice of abortion more convenient and more widespread."

Further, the resolution supports the current ban on federal funding for "any transplantation of tissue from induced abortions

for purposes of experimentation and research."

Nancy Blackmon of Sanford, N.C., offered an amendment to call on all Southern Baptists "to work with equal fervor to compassionately encourage" women with unplanned pregnancies to carry their pregnancies to term. The amendment was adopted.

An amendment decrying euthanasia failed, as did an amendment to remove the phrase "except to save the life of the mother" as a limit on abortions.

- On Endangerment of Our Religious Liberties.

This resolution speaks specifically to the 1990 Supreme Court decision *Employment Division vs. Smith*, which changed the way courts deal with religious liberty cases. Previously, the state was required to show a "compelling interest" in denying such liberties to enforce other laws.

As a result of this ruling, governments conceivably could enforce equal employment opportunity laws without regard to the religious beliefs of church employers.

The resolution expresses outrage over this ruling and calls on the Christian Life Commission to work toward the adoption of corrective legislation.

- On Restricting Alcoholic Beverage Advertisements.

This resolution supports legislation pending in Congress that would require such ads to carry warning labels like those required on cigarette ads. It calls on all Southern Baptists to inform their representatives and senators of their support for the legislation.

- On Equitable Taxation for Families.

This resolution claims that current U.S. tax laws place a disproportionate burden on families. That contributes to weakening

family structures by necessitating mothers to work outside the home, the resolution contends.

- On Operation Desert Storm.

This resolution commends the president for his leadership in the Persian Gulf War. It says "the cause of freedom, democracy and peace was advanced by the diligent and courageous performance of duty throughout all segments of our armed services."

- On Human Sexuality.

Although not specifically stated in the text, this resolution was designed to counter a report on sexuality to be voted on by the Presbyterian Church (U.S.A.) this week. In drafting the resolution, committee members discussed the Presbyterian document and agreed they wanted to send a signal of support to conservative Presbyterians who oppose their church's document.

The SBC resolution calls upon "all Christians to uphold the biblical standard of human sexuality against all onslaughts" and notes that this biblical standard is under attack "even within the religious community."

The Presbyterian document sanctions ordination for homosexuals and sex for responsible teen-agers and the unmarried elderly.

The SBC resolution says sex is to be confined to marriage relationships between "a man and a woman." It cites biblical condemnation of premarital sex, adultery, rape, incest, pornography, promiscuity, prostitution and homosexuality.

Additional resolutions spoke to prayer for release of hostages, appreciation for the convention's host city, the 175th anniversary of the American Bible Society, the 50th anniversary of the SBC Chaplains Commission and the declaration of the 1990s as the decade of Bible reading.

Can unity be part of Southern Baptists' new era?

editorial

Marv Knox

The Southern Baptist Convention embarked upon a new era last week.

After 12 years of un-civil war, the verbal guns of political assault lay still. The intense, sometimes-ugly battle for the presidency lulled into a one-man contest. The partisan scramble for trustees of SBC organizations subsided into an uncontested slate. The heated prerogative of addressing issues cooled into 14 largely unchallenged resolutions.

Two factors account for the change.

First, the conservatives solidly control the convention. They have captured the presidency every year since 1979. Consequently, they have taken charge of every other political apparatus within the convention—nomination of trustees, formation of resolutions, development of the annual meeting agenda.

Second, the moderates did not organize; hundreds of them did not show up. Weary of losing the SBC's political contests, they decided to move in a different direction. They held two national meetings since the last SBC annual meeting and ultimately created the Cooperative Baptist Fellowship. Most moderates say it's not a new denomination. But it gives them the mechanism for doing things they formerly did through their denomination—meet for fellowship, give to missions, prepare Bible study materials, plan the future.

So, for good or ill, the Cooperative Baptist Fellowship already has changed the nature of the Southern Baptist Convention. By giving moderates a creative outlet for their denominational energies, it has provided conservatives with a quieter meeting.

That much we know. A host of other issues remain unexplored: How will the fellowship's Baptist Cooperative Missions Program affect the convention's Cooperative Program unified budget? Without a threat of political repercussions, how will the most partisan conservatives treat employees of the convention's agencies? With no voice in the SBC and no prospect of regaining a voice, will moderates continue to give their money, send their children to SBC schools and mission fields, and support the denomination's programs? With the possibility of shaping the convention exactly as they wish, how will conservatives reconstruct their denomination in a rapidly changing, increasingly secular society? A similar question for moderates; without the excuse of political defeat, how will

they respond to the task of shaping their own destiny? And if moderates strike out on their own and channel a significant amount of money into non-SBC causes, can conservatives keep the denominational ship afloat?

The questions seem endless. They transcend the original question: Will the SBC split? They speak to the broad issues of doing missions and theological education. They also speak to the close-to-home issue of how a local church relates to more than one national body.

The meetings of the past month reinforce the assertion that this is more than just a "preacher fight." Yes, pastors have been the primary movers and shakers in the decade-long battle. Yes, pastors still hold the highest offices of both groups. But laypeople are deeply involved in both groups. Their churches will be impacted significantly as the convention and the fellowship develop.

And the issues are not just questions of semantics. Several illustrations come to mind:

- The groups do indeed see Scripture differently. SBC President Morris Chapman spoke for conservatives in his president's address, emphasizing the need to believe in the inerrancy of the Bible: "When you refuse to believe the Bible to be God's perfect word, you have stripped away God's authority. All you have left is interpretation." A statement prepared by the fellowship's interim steering committee takes another view: "We cannot claim more for the Bible than the Bible claims for itself. 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."

- Moderates and conservatives view ministerial access and authority differently. The fellowship's convocation featured sermons and keynote addresses delivered by women; all SBC sermons were preached by men, and the only women on the program either sang songs or have a connection to missions. The SBC's two nominating committees must be balanced with clergy and laity, but most agency trustees are ministers, and the vast majority of trustees are male; the fellowship's bylaws mandate that its coordinating council balance representation among women and men and clergy and laity. Conservatives unflinchingly insist that the Bible prescribes roles based on gender; most moderates maintain the Bible opens the ministry to all Christians.

- The two groups take opposing approaches to the relationship of the church to the state. SBC conservatives drafted a resolution, which was passed by messengers, endorsing a voucher system or tax incentives for families who send their children to private—including parochial—

schools; moderates consistently have insisted that any form of government subsidy for parochial schools violates religious-liberty principles. The SBC voted not to provide funds to the Baptist Joint Committee on Public Affairs, a Washington-based religious-liberty watchdog; the fellowship included the BJCPA in all three of its funding plans. The conservative SBC Pastors' Conference included Lt. Col. Oliver North on its program, and President George Bush closed the SBC; moderates decried the presence of political figures on any convention platform.

- Conservatives and moderates take different approaches to longtime SBC ways of doing things. Moderates have developed a funding mechanism that bypasses parts of the convention's unified budget. They also have opened a publishing house to prepare Bible study materials in competition with curriculum prepared by the SBC Sunday School Board. And they have launched new ventures to do mission work outside the structures of the SBC's two mission boards. Conservatives have labeled those efforts disloyal at best, perhaps scandalous.

These are but four examples of differences between moderates and conservatives. Anyone who has watched the SBC closely for the last few years can name others. Each Baptist's perspective shapes how she or he determines the validity of the arguments. The question to be answered, however, is whether Southern Baptists still hold enough in common to hold together.

When the Apostle Paul wrote to the church at Ephesus, he addressed the prospect of Christian unity among very-divided Jewish and Gentile believers:

"But now in Christ Jesus, you that used to be so far off have been brought close, by the blood of Christ. For he is the peace between us, and has made the two into one entity and broken down the barrier which used to keep them apart, by destroying in his own person the hostility, that is, the law of commandments with its decrees. His purpose in this was, by restoring peace to create a single new man out of the two of them and through the Cross, to reconcile them both to God in one body; in his own person he killed the hostility." (Ephesians 2:13-16, The New Jerusalem Bible)

Today, some moderates and some conservatives wish the Southern Baptist Convention would split. Some conservatives, moderates and outside observers think a split is inevitable. From our finite perspectives, that appears to be true. But if Paul had the audacity to believe God in Christ could reconcile Jews and Gentiles, can we not be bold enough to pray for one more chance at the miracle of reconciliation?

western recorder

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MARV KNOX, *Editor*
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Kentuckians respond: "In six months, what will you remember about this convention?"



on mission together

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

Before the spider comes

I've never liked spiders. Although I have come to appreciate their function, I still prefer to avoid them.

The other evening I ran into a web out behind the house while cutting the grass. I took off my hat and stood still, waiting to feel any movement on my neck or face. Nothing. The spider was probably somewhere on the limb fussing about having to spin another web.

On such occasions I remember how often I followed my granddad through tall weed-patches to get to the creek or river to fish. Usually, I was carrying fishing poles and bait buckets, dropping them immediately when I ran into a web and smacking my head to kill any spider that might be there. To this day, I have not been bitten knowingly by one of those creatures.

As a youth, I sometimes captured them in jars and then put them together to fight. Fights never lasted long. The large yellow and black garden spider hasn't a chance against a brown, house spider.

In later years at our Virginia mountain farm, several spiders worked the territory around the small porch there. On summer afternoons, when it was too hot to clear acreage, I sat on the porch and watched them work.

One had created a sturdy web which formed a sagging triangle in a corner where a post joined the roof. Several insects already had met their fate, now stuck in midair until meal time.

Once I saw a small grasshopper fly into the silken trap. My immediate instinct was to free him, but I chose to let nature have her way.

Its kicking brought the spider out from hiding, proceeding cautiously toward this larger captive.

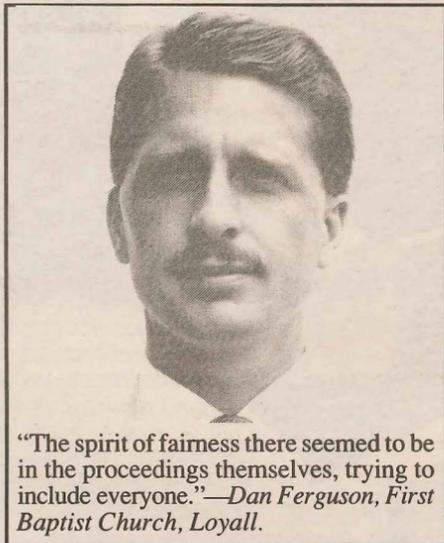
The kicking was so frantic the spider made no attempt to first paralyze by its bite. Rather, it threw a web line around one leg of the grasshopper and again until that leg was immobile. Still, the trapped creature struggled valiantly for its life.

Quickly, the spider moved to the other side and repeated the process on the other leg until at last the power of the grasshopper was subdued.

The spider then crawled alongside its victim for the paralyzing bite. The grasshopper would be forever motionless.

I have known people like the grasshopper; people who once might have broken free from that which ultimately would capture and immobilize them; people whose life-juices were sucked dry by a sin from which they somehow presumed they could escape but waited too long.

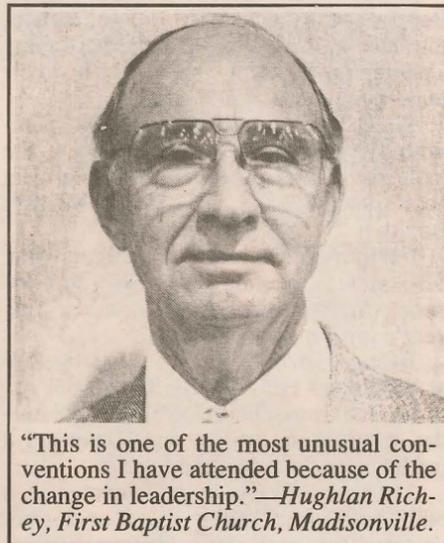
Isn't it the gospel which calls to those of us who find ourselves trapped in a menacing web of our own spinning, urging us to break free ... before the spider comes?



"The spirit of fairness there seemed to be in the proceedings themselves, trying to include everyone."—*Dan Ferguson, First Baptist Church, Loyall.*



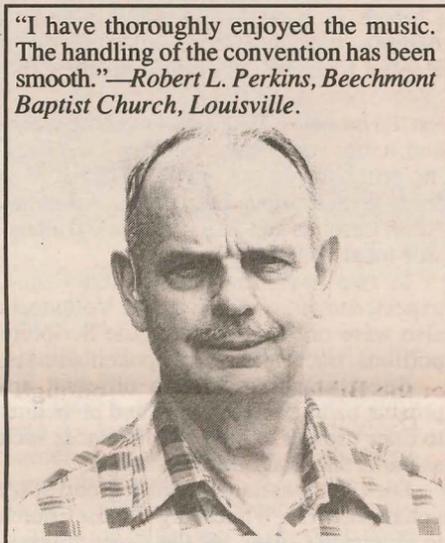
"I liked the unity. There is an excitement ahead of us."—*Kathi Ferguson, First Baptist Church, Loyall.*



"This is one of the most unusual conventions I have attended because of the change in leadership."—*Hughlan Rich-ey, First Baptist Church, Madisonville.*



"The missionaries, the Korean choir."—*Lillian Perkins, Beechmont Baptist Church, Louisville.*



"I have thoroughly enjoyed the music. The handling of the convention has been smooth."—*Robert L. Perkins, Beechmont Baptist Church, Louisville.*



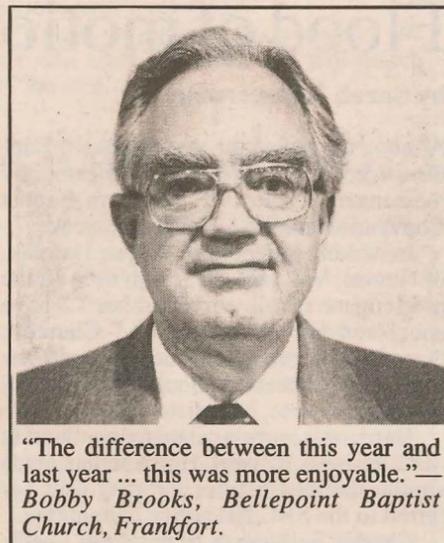
"This was the most unified convention I've been to. Most people were on the same wavelength here."—*Mike Morris, First Baptist Church, Wickliffe.*



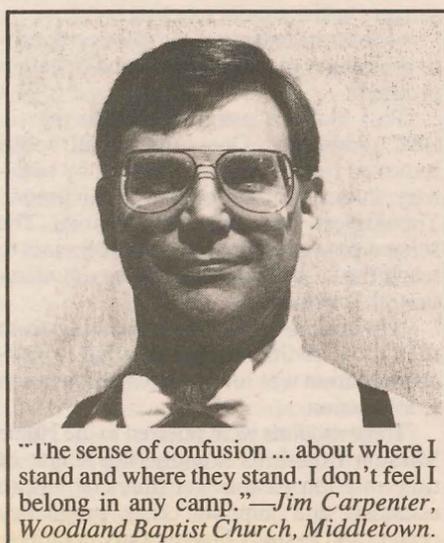
"The unified direction the SBC is going. The whole thing has been very positive, very upbeat."—*Rick Hatley, Central Baptist Church, Corbin.*



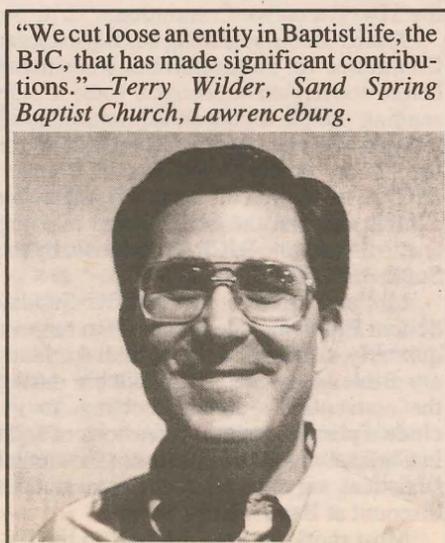
"The positive outlook. It's exciting to see how we are pulling together."—*Carol Hatley, Central Baptist Church, Corbin.*



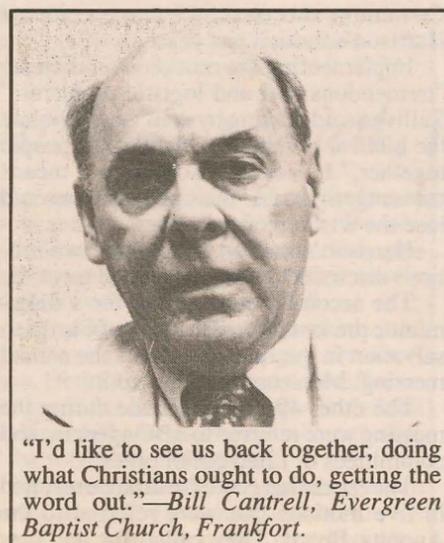
"The difference between this year and last year ... this was more enjoyable."—*Bobby Brooks, Bellepoint Baptist Church, Frankfort.*



"The sense of confusion ... about where I stand and where they stand. I don't feel I belong in any camp."—*Jim Carpenter, Woodland Baptist Church, Middletown.*



"We cut loose an entity in Baptist life, the BJC, that has made significant contributions."—*Terry Wilder, Sand Spring Baptist Church, Lawrenceburg.*



"I'd like to see us back together, doing what Christians ought to do, getting the word out."—*Bill Cantrell, Evergreen Baptist Church, Frankfort.*

'Hurting world' needs a savior, Kentuckians feel

by Ron Chaney, Staff Writer

His answering machine says, "May the Lord Jesus Christ be with you."

E. Dale Griffith, a member of Unity Baptist Church in Ashland and a Mission Service Corps volunteer, stresses the need of Southern Baptists to evangelize.

Christians absolutely must tell people about the Lord Jesus Christ, he believes.

Griffith canvassed an Atlanta neighborhood in Crossover Atlanta, a program to reach the city for Christ, sponsored by the Southern Baptist Home Mission Board prior to the convention's annual meeting there.

"If we are sweet to people, then we can lead them to Christ."

—Dale Griffith

On Saturday before the convention, volunteers gathered at Atlanta churches to reach people with the gospel. Griffith met at First Baptist of Smyrna. With two other people, he went into the Hillsdale neighborhood.

"It was a beautiful area with townhouses," he recalled.

The first person they saw was a garbage man. They approached him with a religious survey questionnaire.

They asked Kevin, a 27-year-old, "In your opinion, is it possible for people to know for certain they have eternal life and that they will go to heaven when they die?"

"Yes," he replied.

"Do you know this for yourself?"

"No."

Griffith shared the gospel with him using a tract prepared especially for the Crossover Atlanta project. Kevin prayed to receive Christ.

"I get excited about this," said Griffith. "This is what I do. Going to the streets and witnessing is what it is all about."

"People aren't getting saved because churches aren't sharing the gospel."

Church members don't share their faith, he explained, because they aren't trained to share.

"If we are sweet to people, then we can lead them to Christ," he later added.

Ross and Virginia Bauscher of Owensboro agree that people need to hear about Jesus.

Bauscher, pastor of Macedonia Baptist Church, said, "It's amazing how people will open up when you are sincere."

"People are lonely and hurting," Mrs. Bauscher added.

They talked to a girl who was dating a former drug addict. She had seen the change that getting off drugs had made in his life. She realized she needed a change in her life. Bauscher described how Jesus had made a difference in his life.

They asked her if she wanted to accept Jesus as personal savior. She was interested but felt a need to wait so she would be 100 percent committed to the decision. They took her name and address so the local church could contact her again.

Although this was the first time the Bauschers participated in a Home Mission Board project, the experience has encouraged them to do it again. They were heartened by the openness of the girl they visited.

"She and the dog accepted us right off," Mrs. Bauscher said. "The Southern Baptist Convention should be about this."

Baptists 'cross over' Atlanta with love

by Mark Wingfield & Sarah Zimmerman

Before sitting down to five days of preaching, several hundred Southern Baptist Convention messengers put feet to their faith in a variety of ministries.

Street witnessing, door-to-door visitation and feeding the homeless were the main thrusts of Crossover Atlanta, a project coordinated by the SBC Home Mission Board.

For the past two years, messengers to the SBC annual meeting have done door-to-door witnessing in their host cities. This year's project was expanded.

Evangelism and ministry came together at Woodland Hills Baptist Church in Atlanta. The church participated in the Saturday evangelism project and sponsored a feeding site Saturday and Sunday.

The two ministries complemented each other as Baptists taking the door-to-door evangelistic survey invited people they met to eat at the church.

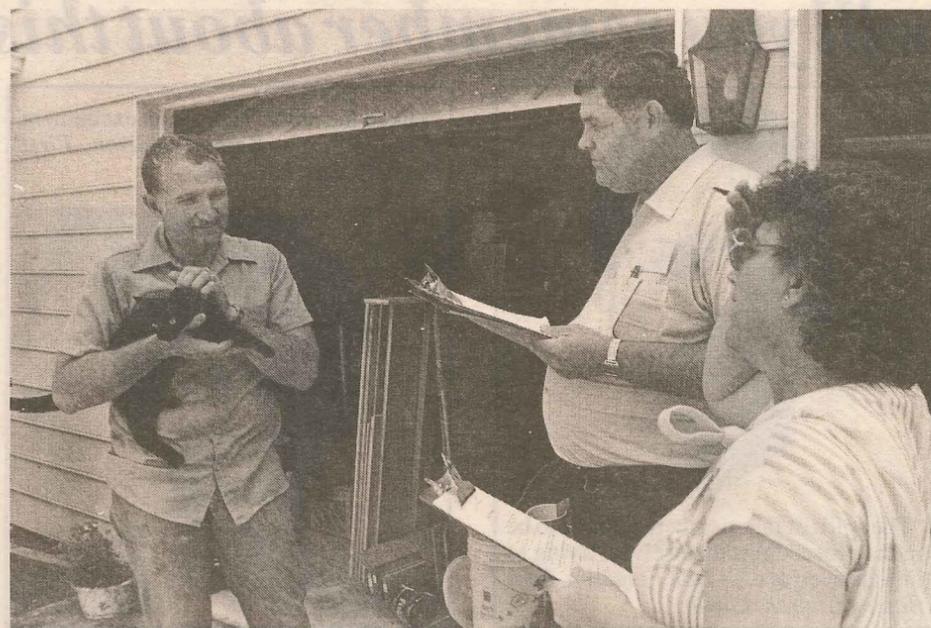
"I met a man who was out of work and another man on disability income. I invited them to come eat with us. If they don't show up, I'll take food back to them," said John Thompson, pastor of Gilbert Creek Baptist Church in Baisden, W.V.

In addition to feeding people who came to the church, volunteers sent 150 meals to a high-rise apartment complex for elderly residents and 75 meals to homeless people living under a bridge.

Seventy-seven local churches participated in the One-Day Soul-Winning Encounter Saturday, working with volunteers from across the nation. Their efforts resulted in 154 professions of faith in Christ.

On Wednesday, Thursday and Friday prior to the convention, 83 volunteers preached on Atlanta's downtown streets and recorded 139 professions of faith.

Mobile disaster relief units from five states



DOOR-TO-DOOR—Barbara and Joe Green (right), members of Liberty Baptist Church in Fayetteville, Ga., talked with a man about Christ during Crossover Atlanta, a door-to-door witnessing project held in conjunction with the Southern Baptist Convention annual meeting in the city. (Photo by Paul Obregon)

fed the homeless four meals over the weekend, a time when many ongoing local feeding programs do not operate. Baptist Men from Mississippi, Louisiana, Arkansas, North Carolina and Alabama worked alongside local volunteers.

In two days, the disaster relief units expected to serve 14,000 meals. Volunteers also were on hand to distribute Scripture portions, tracts and give a spoken witness.

Street witnesses took a different approach, using music, drama and preaching to draw crowds at busy public places such as parks and mass-transit stations.

Dick Thomassian brought a group of six volunteers from Whitesburg Baptist Church in Huntsville, Ala., for the street witness-

ing. They used puppets, drama and music to draw a crowd near the Five Points transit station in the heart of Atlanta's business district.

Witnesses on the downtown streets and those going door-to-door encountered a variety of religious beliefs in Atlanta. At one street witnessing site, while Baptists distributed Christian tracts a woman also distributed tracts for a New Age event.

Morris Denman, a pastor from Panama City, Fla., led a young mother to make a profession of faith. "She thought being saved was just a feeling you have," he said. "We read through the tract, and when we got through she was crying. Then she prayed to receive Christ." (BP)

Flood of motions rains down on annual meeting

by Sarah Zimmerman

A move to change the way Southern Baptists vote on business was defeated by messengers to the 1991 Southern Baptist Convention annual meeting last week.

In making the motion, Wayne Harrison of Norton, Va., said, "It's high time all the messengers of all our churches ... have equal and fair representation." Churches that cannot afford to send messengers to the SBC annual meeting should have the opportunity to vote, he insisted.

Harrison's motion called for conducting SBC business by mail. Harrison has made similar motions before, and they were referred to the SBC Executive Committee.

Charles Sullivan, a pastor from Lenoir City, Tenn., was chair of the Executive Committee subcommittee that considered Harrison's motion last year.

Implementing the motion would create "tremendous cost and logistic problems," Sullivan said. Voting by mail would violate the biblical principle to "gather the people together," he added, also noting it means messengers would "miss all the debate and lose the wisdom of the elders."

Harrison's motion was one of two motions discussed during the annual meeting.

The second motion called for a three-minute presentation of the plan of Christian salvation in the final session of the annual meeting. Messengers approved it.

The other 49 motions made during the meeting were referred to SBC agencies and committees or ruled out of order.

The escalating cost of insurance resulted in five motions that were referred to the Annuity Board. They called for an "opt-

out" for maternity insurance for people past child-bearing years, lower medical insurance co-payments, reduced insurance premiums for staff members at small churches, support for ministers' wives whose husbands divorce them and acquiring or forming an SBC insurance agency for all types of insurance.

A sixth motion referred to the Annuity Board called for the board to consider unemployment compensation for fired ministers or denominational employees. A seventh motion asked the board to consider whether its president, Paul Powell, has a conflict of interest because he is chair of the board of regents at Baylor University.

A related motion, asking whether the Annuity Board can declare itself self-perpetuating and independent, was referred to the SBC Executive Committee.

Three motions regarding the Baptist Joint Committee on Public Affairs were made before convention messengers voted to stop sending funds to the Washington-based religious-liberty agency. They called for the SBC to "totally dissolve itself" from the BJCPA, to prohibit the agency from having exhibit space at the SBC annual meeting and to investigate BJCPA funds held by the Southern Baptist Foundation.

Motions referred to the SBC Sunday School Board included requests to remove quarterly distribution dates, to make January Bible study material available during the convention's annual meeting, to include a place to report professions of faith in Christ along with baptisms in the annual statistical survey and to offer a student discount at Baptist Book Stores.

Most motions were referred to the Ex-

ecutive Committee. They included motions to:

- Require the SBC parliamentarian to be a Southern Baptist.
- Conduct an image-building campaign.
- Create a family concerns division of the Christian Life Commission.
- Prohibit non-SBC schools from having exhibit space during the annual meeting.
- Require that SBC committee members, officers and trustees be members of churches that give at least 5 percent of their undesignated funds to the Cooperative Program unified budget.
- Encourage churches that offer Christian day schools.
- Provide a recycling bin at annual meetings.
- Allow mission churches to send messengers to the annual meeting.
- Move the reports of the mission boards to prominent places on the annual meeting program.

Two motions were referred to the six SBC seminaries. One calls for all books removed from seminary libraries by seminary trustees to be donated to Richmond Theological Seminary in Virginia. The second promises freedom for professors to teach the historical facts of the canonization of Scripture.

A motion to study disassociating from secular accreditation and moving to self-accreditation was referred to the Education Commission.

Three motions were referred to the Home Mission Board: to examine the length of time mission pastors get financial aid, to establish and support crisis pregnancy centers and to study Freemasonry doctrines.

FMB report describes doors of opportunity

by Susan Todd Doyle

Doors of opportunity around the world may slam shut unless Southern Baptists provide resources to share the gospel, R. Keith Parks warned in an address to Southern Baptist Convention messengers.

"Missiologists say that once an opportunity comes, there's usually a five-year window, and if that opportunity is not acted on, that opportunity passes by and seldom reappears," said Parks, president of the SBC Foreign Mission Board.

Southern Baptists face more open doors than ever before, he said during the annual report of the board, which oversees 3,863 missionaries in 121 countries.

Parks described the doors of opportunity open to Southern Baptists:

- Japan is open to the gospel as never before.

In a message that just arrived, Parks learned that 325 people had made professions of faith in Christ during one meeting led by missionaries. "There were more professions of faith in this meeting than all last year," the message said.

- Eastern Europe. Twelve Southern Baptist missionaries were assigned to Eastern Europe at the time of the fall of the Berlin Wall.

"Today, 16 months later, 26 career missionaries are living in every country of Eastern Europe save one, and we're so confident that we'll get someone into Albania that we are searching for someone to learn the language," Parks said.

- The Soviet Union. More than 200 public theaters are showing the "Jesus" film and setting off a chain reaction of inquiries for more information.

"The doors of opportunity in this part of the world defy description," he said.

The film has been shown twice in a Muslim mosque in the Middle East, he reported.

More than 1.3 billion people have not had the opportunity to hear the gospel, according to a video presentation aired during the board's report.

Those unreached people make up one-



JESUS' STORY—The Company, a drama group from Fort Worth, Texas, interpreted a song during the Foreign Mission Board report. (Photo by Paul Obregon)

fourth of the world's population.

By the year 2050, the population of the world will have doubled, the report said. The increase will come predominantly among the poor and in cities, requiring a "re-ordering of priorities" to reach everyone with the gospel.

Great strides have been made in the last year by taking advantage of the open doors of opportunity, the report said.

It cited the start of missionary work in six countries and 176 cities; introduction of activity with 23 new people groups; appointment of 216 career and associate mis-

sionaries, bringing the missionary force total to 3,863, an increase of 83 over the previous year; and baptisms of more than 200,000 believers.

However, despite the successes, Parks told Southern Baptists of one failure. He revealed final receipts of the Lottie Moon Christmas Offering for Foreign Missions fell almost \$6 million short of the goals and \$853,000 short of what was given to the previous year's offering.

"Unless we provide the resources, the door will slam shut, and God will march on," he said.

'God restores,' Elliff promises

by Orville Scott

Tom Elliff used a familiar Scripture to encourage Southern Baptists who have lost "that vital sense of God's presence."

"What do you do when you can't get back to God?" asked Elliff, pastor of First Southern Baptist Church of Del City, Okla., in the annual sermon at the Southern Baptist Convention.

Then he reminded Southern Baptists that the well-known 23rd Psalm in the Bible says, "He restores my soul."

Elliff promised, "God designs our lives so we might prosper."

Urging his listeners not to label him as "one of those name-it-and-claim-it, blab-it-and-grab-it" TV preachers, Elliff said something also is wrong with the idea that Christians are going to be miserable.

"Jesus said, 'I have come that you might have life, and that you might have it more abundantly,'" Elliff reminded.

Prosperity, however, carries a commitment to produce for Christ, he added, warning that complacency can destroy a Christian's ministry.

Noting the greatest danger is carelessness, Elliff paralleled the Christian who has lost the sense of God's presence with a lost sheep that has run away and become "cast" on its back with its feet pointing upward and bound to die soon unless the shepherd finds it.

In restoring the sheep, Elliff said, the shepherd will shear the sheep, "removing all his bragging rights." Similarly, he said, God may deal with his people, removing "everything you loved more than you loved him."

"When your life is hard, and your spirit's dry, and God's sweet presence has disappeared," he said, "deep down inside your heart a river is flowing, and somewhere out there, a holy storm is growling."

"It's one thing to believe the Bible is the inerrant and infallible word of God, but it's another thing to go to the well of God and let him restore your soul."

SBC votes \$140.7 million budget, turns down business change

continued from page 1

bility of that assumption.

First, messenger registration reached 23,564, well beyond the 20,000 or less many observers had predicted.

Second, a vote to defund the Baptist Joint Committee on Public Affairs passed by less than 800 votes. The BJCPA is a Washington-based religious-liberty organization that has been criticized by conservatives as being too liberal. It lost 83 percent of its SBC funding—down to \$50,000—last year.

Establishment conservatives argued against defunding the BJCPA this year, advising against tampering with the convention's \$140.7 million budget from the meeting floor. Still, some longtime observers expressed surprise that the committee came within 772 votes of retaining its money.

Third, longtime Registration Secretary Lee Porter won re-election to his post. Porter received rebuke from conservatives and lost the favor of his employer, the SBC Sunday School Board, after a newspaper attributed to him remarks critical of convention conservatives.

Porter's supervisors at the board had told him he must resign if he chose to run for the SBC post again this year. Without the aid of a large moderate contingent, most convention-watchers predicted, Porter was set to lose. Instead, he gained 4,523 votes, to 4,506 for James W. Richards, a Baton

Rouge, La., pastor who had been nominated by Richard Lee, president of the SBC Pastors' Conference.

"This just shows that the messengers still believe in the integrity of their ballots," Porter said later.

They also believed in sticking fairly close to their leaders' agenda.

They approved a 1991-92 SBC Cooperative Program unified budget allocation proposal of \$140,710,282 and turned back an amendment to reduce the SBC Executive Committee's share. The committee, which recommends the budget, had given itself an increase of almost 10 percent while requesting an average increase for all SBC agencies of just 2.46 percent.

President Bush outlines social, moral agenda

continued from page 1

schools. Let's put people first and allow them the freedom to follow their faith."

- Vouchers for schools and child care. "Finally, low-income parents will have the chance to choose where their kids get child care—including religious settings and with religious instruction. ... We want to extend the concept of choice to include schools. Every family should have freedom to choose a school for a child. Our efforts for choice in schools seek to put power in parents' hands."

- Crime. "We believe that kids should be

They approved 17 other Executive Committee proposals with little discussion.

They voted down a motion to change the way the convention does business. The motion called for mailing SBC business to every Southern Baptist church and allowing messengers from each church to cast ballots by mail.

The messengers approved a motion calling for a three-minute presentation of the plan of Christian salvation in the final session of the annual meeting.

They learned that Harold C. Bennett, president and treasurer of the Executive Committee since 1979, will retire effective Oct. 1, 1992, and will be a consultant to the Executive Committee until Oct. 1, 1993.

safe to walk the streets, free from the fear of crime and the despair of drugs. ... We submitted our first crime bill more than two years ago, and nothing has happened. Surely Congress can pass a crime bill."

- Abortion. "The question is whether the American taxpayer should pay for abortions. Honest people of good will differ on this question, but I firmly oppose federal funding of abortions, except where the life of the mother is endangered."

The president summed up his concern for the issues: "It's clear that America is a nation that no longer lacks a moral vocabu-

They met James D. Williams, who will become the sixth president of the SBC Brotherhood Commission Sept. 15. Williams, who is executive vice president of the SBC Sunday School Board, will replace James H. Smith.

They also met Carolyn Miller, newly elected president of the SBC Woman's Missionary Union. Miller, a schoolteacher from Huntsville, Ala., succeeds Marjorie McCullough of Alexandria, La.

Just before President Bush's address, they celebrated the 50th anniversary of "The Baptist Hour" by participating in a special live telecast of the program, which is produced by the SBC Radio and Television Commission.

lary. ... I'd ask that you hold fast to the Southern Baptist ideal of a free church in a free state. Hold fast to protect all faiths, in freedom. And hold fast to protect our most essential unit of life, the family. ...

"In war and peace, faith provides our solace, our shield and our shelter. As the psalmist wrote, 'God is our refuge and strength, a very present help in trouble.'"

Following the speech, SBC President Morris Chapman gave Bush a Bible published by the convention's Sunday School Board and promised, "Mr. President, as you go you can be assured of our prayers."



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

clear creek chronicle

Summer shopping list

Our valley is beautiful but it requires constant maintenance. The summer is our busiest season. We employ extra student workers to maintain the grounds. During the past year we used extra funds to help us become debt-free. Maintaining a balanced budget required us to eliminate equipment purchases. Our mowing equipment is worn out. Campus Operations Director Charles Hanking submitted the following equipment needs:

- One 62-inch commercial mower, three-blade, 0-turning, front-mounted; 20-horsepower two-cylinder engine, hydrostatic drive, air-cooled; estimated cost \$6,400.
- Two 21-inch commercial push mowers; adjustable wheels, lifetime warranty mowing deck, 3-1/2-horsepower pull-start, two-year warranty engine; estimated cost \$349 each.
- Two weed eaters, two-year warranty; \$499 each.
- Two plastic gas cans, 2-1/2-gallon capacity; \$6.95 each.

We also need a pickup truck. One of you might be shopping for a new truck and intending to trade yours in. If it has low mileage, why not donate it to Clear Creek? The value of your gift would probably be worth more than you could get on a trade-in.

The Family Life Center must replace worn equipment and we need to add others items. Student Director David Wade shared these needs:

- Two leather volleyballs @ \$40.
- Two volleyball nets @ \$25.
- 12 Ping pong paddles @ \$5.25.
- Six dozen ping pong balls @ \$6.
- Four Nerf footballs @ \$6.50.
- 10 Nerf playballs @ \$4.
- One water basketball game @ \$55.
- One water volleyball game @ \$70.
- One set of diving rings @ \$30.
- Six good-quality basketballs @ \$25.
- Three pairs of boys' indoor skates, size 6 @ \$75.
- One 6-foot earth ball @ \$188.
- American and Christian flags and standards @ \$185.
- First aid equipment—spinal board @ \$250; stretcher @ \$75.

Could you help us fulfill our shopping list?

EC's Bennett plans retirement for 1992

by Marv Knox, Editor

Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee since 1979, has announced he will retire effective Oct. 1, 1992.

The Executive Committee accepted Bennett's resignation during its meeting in Atlanta last week.

Bennett, 66, will continue as a consultant to the committee until Oct. 1, 1993.

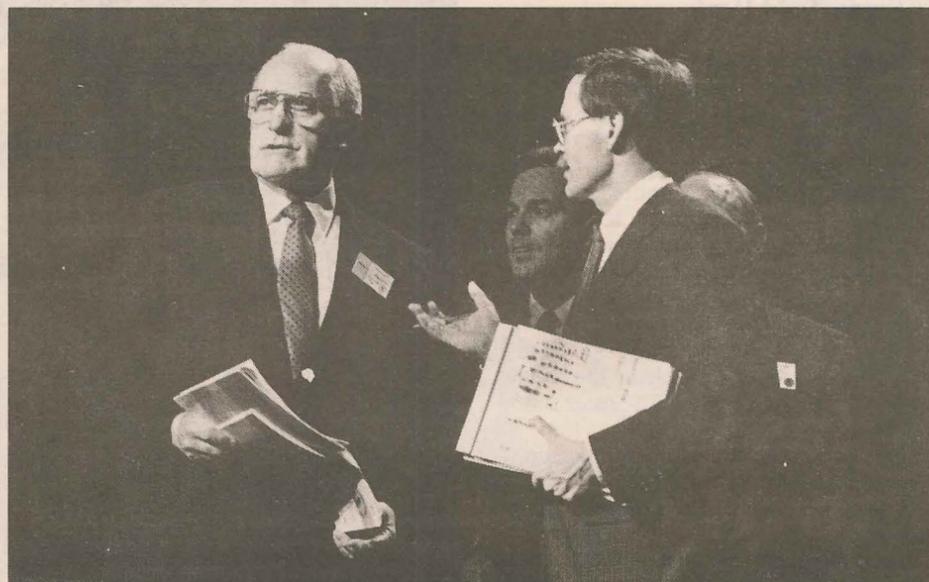
"I have the strong affirmation that I have served exactly where God has placed me," Bennett said. "It is my hope that I have been a faithful servant of the Lord. I have worked diligently at being helpful, providing complete information and being fair. I know there were times when I failed, but my desire was to be a good minister-leader.

"My prayer is that God will bless and lead the Executive Committee. I pledge my prayers and encouragement."

James Jones, pastor of Campbellsville Baptist Church in Campbellsville and an outgoing EC member, praised Bennett's ability to walk with any individual, regardless of the theology.

"After much prayer and acting on the leadership of the Lord, he and he alone made this decision," Jones said.

Julian Motley, a Durham, N.C., pastor, was named to chair the presidential search committee. Other members are Stan Coffey, Amarillo, Texas; Doyle Collins, Roseburg, Ore.; Ronnie Floyd, Springdale, Ark.; Gwyna Parker, Taylor, Texas; Guy Sanders, Lake Wales, Fla.; Simon Tsoi, Phoenix; Joe Warwick, Knoxville, Tenn.; Fred Wolfe, Mobile, Ala.; and EC Chair David



TO RETIRE—Harold C. Bennett (left), who announced he will retire as president and treasurer of the SBC Executive Committee next year, studied action at the convention's annual meeting last week with SBC Parliamentarian Barry McCarty (right). (Photo by Morris Abernathy)

Hankins, Lake Charles, La.

A transition committee was charged with planning a retirement celebration for Bennett at the 1992 Southern Baptist Convention annual meeting. J.C. Mitchell of Winter Park, Fla., will lead the committee.

David Gray, an EC member and attorney from Radcliff, predicted a bright future for the committee: "I think we'll go great guns along the lines ... of reaching the lost. My view as a layman is the people who have

lead the convention the last 12 years are great preachers and have a tremendous burden for the lost."

—classified ads—

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

FOR SALE: LaserMaster 19" hi-res computer monitor, video controller, and laser printer controller—perfect for desktop publishing with Ventura Publisher. \$2,600—includes 135 scaleable fonts, special-effects software, documentation, installation and training. 502-244-1685. 5-7-3T

FOR SALE: Church bus—1970 54-passenger Ford bus, engine replaced in 1985, \$1,500 or best offer. 502-454-4681. 5-21-4T

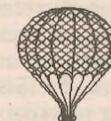
NEEDED: Part-time Minister of Music and Youth. Send resume to: Buffalo Baptist Church, 2530 Greensburg Rd., Buffalo, KY 42716, or phone 325-3820. 6-4-2T

FOR SALE: 1990 Dodge 15-Passenger Van. Duel air, new \$23,000—now \$15,800. Several colors. Call 1-800-289-8223. Frankfort Chrysler. 6-4-5T

FOR SALE: 1975 Blue Bird All-American bus. New 427 gas engine, automatic transmission, air-conditioned, 45 seats. Will accept competitive offer. Call Jeff Erb, 502-926-2032. 6-4-4T

AVAILABLE: Church bonds at a discount for Trinity Baptist Church, Hopkinsville, Ky. Any interested party may contact Larry Blackwelder at Community First Bank, Winter Garden, Fla. 407-656-4646. 6-11-1T

Add Excitement to Your Church Outing!



Bring in our Beautiful Hot-Air Balloon!
Great Fun for all Ages!

Add to the success of your picnic, Sunday School kick-off or VBS. We'll bring our balloon and tether or free-flight out of your church yard or parking lot (we'll even fly away with your pastor if you want us to!) I'm a student at Southern Seminary eager to hear from you!

Heaven Bound Balloonport

Pam & Rusty Ellison Ph. 502-244-0403
10305 Judith Ct., Louisville, 40223

KENTUCKY BAPTIST HOMES FOR CHILDREN Child Care Days, 1991

You are invited to two special events:

Child Care Day at Glen Dale Children's Home
Saturday, July 20, 10:00 a.m.

Child Care Day at Spring Meadows Children's Home
Saturday, August 3, 10:00 a.m.

Please complete and return this form by July 2.

Child Care Days Pre-registration Form

Kentucky Baptist Homes for Children
10801 Shelbyville Road
Middletown KY 40243
Phone—1-800-456-1386
1-502-245-2101



Name of church, organization or individual _____

Address _____

Number in group _____ Phone number _____

Campus you will visit (Please check one) Glen Dale—July 20, 1991
 Spring Meadows—August 3, 1991



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

sunday school lessons

LESSONS FOR JUNE 16, 1991

Life and Work Series

Live as God's children

Eph. 5:1-20. Christians are urged to put away all things that are unkind. In the strength of the Lord, let us put into practice that which we know to be right. Inasmuch as God has been gracious and merciful enough to forgive us of our sins and to bring us into a right relationship with him, we should care enough for others to go out of our way to help them to cope with their problems and encourage them to overcome their besetting sins through the enabling strength of the Lord. As God's children we should strive to imitate his behavior. We should keep on

becoming the kind of children he wants us to be. He is pleased and greatly honored when his children exemplify sacrificial love. We should be on the alert for opportunities to serve the Lord and to do good. We should take advantage of every opportunity to do something worthwhile for the Lord and for people.

Christians are urged to shun the works of darkness. Let us always remember to whom we belong and whom we serve. By living as God would have us to live we are to reprove the sinful ways of others in a most effective manner.

Believers in Christ are to walk circumspectly, wisely, thriftily and spiritually. Their lives bare the scrutiny of the world. They must be careful about the way they act. Foolish men walk carelessly, but God requires his children to walk righteously and wisely. Christians should be expert dealers in the commodity of time. Just as a wise merchant seizes good bargains, so the Christian should buy up all available time for the service of Christ.

The fullness of the Spirit is the possession of the human spirit by the Holy Spirit. When Christians are filled with the Holy Spirit, their minds are enlightened. They are empowered and enabled to do the will of God. When the Holy Spirit is in possession and control of the soul, the delights, discernments and decisions of the Christian conform to the will of God. It is just as imperative for the Christian to "be filled with the Spirit" as it is that he not get drunk. We can become Spirit-filled Christians by wanting to be, by renouncing our sins, by praying to be filled and by obeying the divine command.

International Series

Opposition to rebuilding

Ezra 5:1-11. Haggai and Zechariah prophesied at a time when the people were discouraged because of the numerous obstacles confronting them. These prophets ministered to them in their distresses; encouraging them with messages from the Lord which are appropriate for Christians in our day as we face the difficulties of our Lord's work.

Haggai and Zechariah were fully dedicated to the challenging task of encouraging the people to rebuild the temple in Jerusalem. They inspired two leaders, Zerubbabel and Jeshua, to alert the people to the dire need of completing the temple, and to use their influence to get them to resume the work and to complete the project as soon as possible.

Tatnai, the governor, Shetharboznai, and their companions came to confront the Jews with two questions. First, they asked, "Who commanded you to build this house and to make up this wall?" and second, "What are the names of the men that make this building?"

They answered them saying, "We are servants of the God of heaven and earth and are rebuilding the temple that was built many years ago, which a great king of Israel built and finished."

The elders, who led in the restoration, were in God's watchful care and any one who tried to stop their work could not.

A letter was sent to Darius the king by Tatnai, Shetharboznai and their companions, who were beyond the river. In the letter they told of their confronting the Jews at the site of the wall and the temple and of the questions they asked. Then they concluded the letter with the response of the Jews.

We should admire the fairness of the Persian officials and the faithfulness of the Jewish leaders.



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

homes for children

Saying goodbye

Over the next few weeks a number of our young people will be saying goodbye to staff and peers as they leave our care to go to school, to be on their own, or in some cases to return to family. While most will be leaving according to the plan we have been working on, saying goodbye is still a difficult process!

Our children have had little positive experience at saying goodbye. Many times previous relationships have ended when their own behavior brought an end to a relationship. It is not uncommon in our work for a young person to be doing quite well and then in the last few weeks or days to suddenly begin having all sorts of problems. In reality, they can handle saying goodbye easier if they are mad at staff and friends. They literally do not know how to part as friends.

At times the difficult last days are also an acting out of their fears of the unknown and at times the known.

Sometimes when they are returning to family, their acting out in the last few days is really a way of sabotaging the plan. Though they cannot stay, they do not want to go home because of fear for themselves. Their actions speak very loudly to observant staff.

As I think about the process of saying goodbye, I have to acknowledge that it is one of those events that many of us have difficulty handling. I remember saying goodbye to my mother when I went to college, knowing that our relationship would never be quite the same; I remember the tears in my dad's eyes and the loneliness I felt when I left for the Air Force; and I remember the long Labor Day weekend with SuEllen before I left for Thailand, knowing that it would be nearly a year before I would see her again and that she would be alone in a strange city with a new job.

The hardest goodbye of all is the death of a loved one or friend. No matter how prepared we may think we are, we are never ready for death. We can help our children learn to say goodbye in a more positive way, but we can never take away the hurt and pain they feel. It is a part of our human existence that saying goodbye is one of life's most difficult acts. The more we are loved and love, the more difficult it becomes to end a relationship. But what is life if we are not loved and do not learn to love others?



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A big day

Graduation day, 1991, dawned with sunshine and ended with a hard rain. The rain came as "showers of blessing" on a day filled with blessing, smiles and tears of joy mixed with sadness of parting.

All the baccalaureate services since 1949 have been held in the Oneida Baptist Church. We have that service on the same day as the graduation ceremony. Being a boarding school where most of the student families live quite some distance, it is more convenient to have these two important services on the same day for reasons of travel, lodging and other considerations.

It is fitting that the baccalaureate service is held where the seniors have worshipped Sunday after Sunday. With only one-third the seating capacity of our

chapel where the commencement service is held in the afternoon, the morning service is for the class, members of their immediate families and some of our staff. It is always a rather personal service.

Our invocation this year was led by Byron Perrine, assistant principal for teacher supervision and evaluation. He has a doctorate and teaches our German classes. The past two summers he has gone to Germany for additional study. His wife is an outstanding OBI math teacher, and both their children are honor students.

The class and congregation sang, "I'll go where you want me to go dear Lord, I'll be what you want me to be." I breathed a silent prayer that such was the heart desire of at least a majority.

Pastor Joel Rackley led a prayer, followed by the collection of the morning offering. The congregation sang "The Doxology." Truly we can and do praise God "from whom all blessings flow." Our graduating choir members, joined by a few selected underclassmen, sang "Out of the Depths." Then followed a spine-tingling rendition of "Were You There?"

Evangelist Joe Mobley of London challenged the class with a powerful message on Gideon.

The graduating class came to the end of their last worship service in the Oneida church as they sang "Blest be the Tie that Binds." A graduate in the 1947 class, now an OBI teacher, Luther Burns, led the benediction and the class marched out to "Onward Christian Soldiers."

In the afternoon, faculty and staff and some of our trustees, all in academic regalia, followed the flag-bearers into Melvin Davidson Chapel to the beat of the "Grand March." Following were 66 graduates in their caps and gowns—blue for boys and white for girls.

A.B. Colvin's invocation was fol-

lowed by salutatorian Rian Weaver's welcoming address. With three of our trumpeters accompanying, the congregation sang "God Of Our Fathers."

Then followed the awarding of honors to the academically "top" student of each grade from the sixth grade up. Also, awards were given to the student of each grade having made the "most progress" by vote of the faculty. I gave the President's Award to 15 graduating seniors, and Oneida's two highest awards. The highest honor Oneida can give, by vote of the faculty, went to Angie Berry, the class valedictorian. She has been with us for seven years. Receiving the second highest honor, in a tie by secret ballot, was salutatorian Rian Weaver, here four years, and John Quakenbush, who first came in the eighth grade.

Fifteen staff members received special plaques recognizing their 15th, 10th and 5th years of service. John Sanderson received an award for 19 years of teaching and 16 years as senior sponsor. He has taken on a full-time church pastorate.

The congregation sang "Since Jesus Came Into My Heart" and the Oneida Choir responded with "Speak To One Another," "Come Unto Me," "Soon Ah Will Be Done" and "We Will Remember Thy Name." Principal Larry Gritton presented the 22 seniors receiving the advanced diploma and the 46 receiving the standard diploma. As I spoke of each graduate individually, trustee Chairman Preston Baker awarded the diplomas.

The new graduates sang "Take My Life, Lead Me Lord" and Angie Berry said goodbye for the class.

The singing of "Oneida Fair" and the benediction by Dale Walker ended the service. A Methodist missionary to Indonesia for 28 years, he and his wife were with us to see son Andy, who came as a seventh-grader, graduate.

Brotherhood selects Sunday School's Williams

by Mike Day & Mark Wingfield

James D. Williams, executive vice president of the Southern Baptist Convention's Sunday School Board, was elected president of the SBC Brotherhood Commission last week in Atlanta.

Williams, unanimously chosen to succeed retiring President James H. Smith, will assume his duties as the sixth chief administrative officer of the missions education agency Sept. 15.

Williams spoke of his vision for the commission when he accepted the post: "I

want the Brotherhood commission to move forward, building strength upon strength, recognizing that until Jesus comes again, our Great Commission task is not complete.

"I will take every opportunity to strengthen the Brotherhood Commission's partnership with (the SBC) Woman's Missionary Union, both the Home and Foreign mission boards and the state convention Brotherhood network as together we help Southern Baptists share the gospel with all of earth's people groups."

Search committee Chair Wendell Reed of Salem, Va., said of Williams: "We believe we have sought and found God's man for this position. He is a proven administrator, a respected educator and a leader. He is the right man for this job."

In a news conference after his election, Williams said he hopes to "bring the Brotherhood Commission to the denominational table."

After identifying several strengths of the Memphis, Tenn., agency, he said a weak-

ness is that many Southern Baptists "don't see the Brotherhood Commission as having much strength."

"I'd like to help change that," he told reporters. "I want to work hard to see that everyone understands the purpose of the Brotherhood Commission. I want to work hard to give strong, very visible leadership in the convention."

One of the strengths of the commission is its ability to respond quickly to needs for volunteers, he said: "One of the things that attracted me to the Brotherhood Commission is volunteerism. I have been impressed that the Brotherhood Commission can turn around on a dime and respond to volunteer opportunities."

Further, he said he was "attracted by the entrepreneurial spirit of the staff, trustees and state directors."

Citing an "explosion of mission opportunities around the world," Williams said he hopes to lead the commission into a prime position to respond with volunteers.

"Southern Baptists, when they know the challenge and opportunity, will respond," he predicted.

Williams pledged the commission will "Baptist cooperative missions, to the Cooperative Program (unified budget) and to the two annual missions offerings."

Williams, 56, has extensive experience in Southern Baptist life.

At the Sunday School Board, he was responsible for providing staff assistance to the president, coordinating the work of the executive officers' team in the general administration of the board, establishing guidelines for budget development and supervising the functions of planning, research and communication.

Prior to joining the board, he was a teacher and administrator at Southwestern Baptist Theological Seminary in Fort Worth, Texas, for 22 years. He has served on the staffs of 10 churches, in his native Illinois and in Texas.



NEXT PRESIDENT—Southern Baptist Brotherhood Commission trustees elected James D. Williams to be president of the missions education agency, effective Sept. 15. He will succeed James H. Smith. (Photo by Morris Abernathy)

Alabama's Miller picked to lead WMU

by Susan Todd Doyle

Carolyn D. Miller of Huntsville, Ala., has been elected national president of the Southern Baptist Woman's Missionary Union.

Miller, 53, was elected to a one-year term during the WMU national meeting in Atlanta last week, prior to the annual meeting of the Southern Baptist Convention. National presidents may be re-elected to up to five consecutive one-year terms.

She was WMU president in Alabama twice, 1982-86 and 1990-91. She sat on the national WMU executive board by virtue of that position during her terms of service.

"We have gotten to know Carolyn Miller well during her terms of service on the national WMU executive board," said Dellanna O'Brien, WMU national executive director.

"Because Carolyn has been active in all levels of WMU, she will bring the perspective and concerns of church, associational and state levels to the national level in a crucial time as we try to get more and more people involved in missions."

Miller said her early goals included a desire to be a missionary. When that did not work out, her college campus minister encouraged her to be content to stay and support missions causes however she could.

"That's been my goal since college—to stay here and to hold the rope and support missionaries," she said. Her sister and brother-in-law, Gwen and Don Reece, have been Southern Baptist missionaries in Nigeria for 32 years.

Miller has held leadership positions in all levels of WMU work. In her church, she has been WMU director, Baptist Women president, Baptist Women mission study chairperson and WMU enlistment director. In her association, she has been Baptist Women director and WMU director. She also served on the Southern Baptist Executive Committee for eight years.

People are asking her how WMU will function, she said. Her responses:

- Organizational change. "We're going to have to be willing to change. The '90s women are changing women, and WMU will have to address this."
- Working women. As more and more women leave the home for the workplace, less discretionary time is available for meetings and activities. "I look at Baptist



WMU President Carolyn Miller

Young Women (ages 18-35) and wonder how they do all that they do. We've got to make what they're going to do in WMU the most meaningful involvement possible."

• Evangelism. "Young women today have a much better marketplace for lifestyle evangelism than ever before. ... I would stress to young adult women that they need to be involved in witnessing. We can't just be spectators."

• Coed missions. "I hope with all my heart that coed options will strengthen missions education for teen-agers and adults. We're going to have to come to grips with coed missions opportunities for adults."

Her husband, Jerry, is deputy director of the Army Missile and Space Intelligence Center in Huntsville, where they are members of First Baptist Church. They have three children and one grandchild.

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Churches spring up easily among ethnics, blacks

by Ginny Whitehouse

Compared to the number of predominantly white Southern Baptist church starts, a significant percentage of new churches are ethnic or black, recent studies showed.

An estimated 10 percent of churches started between 1983 and 1988 have a majority of ethnic or black members, according to a study by Kirk Hadaway of the Southern Baptist Sunday School Board and Penny Long Marler of Hartford Seminary.

But in 1990 approximately 20 percent of the new churches—not counting older churches affiliating with the Southern Baptist Convention—were ethnic or black, the Uniform Church Letter stated.

The study, "New Church Development and Denominational Growth: Symptom or Cause?" examined 38 years of growth statistics in five leading Protestant denominations in the United States.

The study revealed new ethnic and black churches grow faster, and Hadaway said they are therefore "more likely to survive."

More than 40 percent of all Hispanic, Asian, African-American and Native American churches—new and existing—grew by more than 10 percent during the past five years. Just under 30 percent of the predominantly white churches grew by the same amount.

Demographics played a part in these numbers as a shrinking percentage of Americans trace their ancestors to Europe. But these trends do not totally account for the church starts. In contrast to the SBC, the United States "is not 95 percent Anglo," Hadaway said.

Southern Baptists fared poorly in the number of ethnic and black church starts compared to the other denominations in the study. Approximately 65 percent of the new American Baptist churches, 28 percent of the new Assemblies of God and 26 percent of the new Presbyterian Churches (USA) were predominately non-Anglo.

"Some of these (ethnic groups) are under-churched and can be seen as a mission field. There is also some value in having a pluralistic denomination," Hadaway said. "Starting ethnic churches is a way to achieve both the mission goals and change the character of the SBC from a mono-cultural, mono-regional denomination."

"We're reaching beyond the white Southern population. We are starting a number of Anglo churches, but proportionately there are more ethnics," he added.

About half of new Southern Baptist

work—that includes churches, special classes and mission congregations—is being conducted in a language other than English, said Chuck Padilla, Hispanic church growth consultant in the board's special ministries department.

The number of Hispanic congregations in the United States has increased 87 percent in the last decade, Padilla said.

Ho Kil Kahng, Korean church growth consultant at the board, said two or three new Korean congregations are formed each month.

"Anglos have had the gospel all this time and have become satisfied with the way they are. A person from the West living in the South does not have the same missionary spirit. The gospel is new to language groups. The freedom we feel in receiving the gospel is tremendous," Padilla said.

The church provides a stopgap for many immigrants when they first arrive in the U.S., and thus, makes it "easier to reach an immigrant than the kids that grows up here," he said.

"Many Koreans who don't speak English find satisfaction in the church, even if they are not a Christian," Ho explained. "Once they attend church and hear the Bible truths, they come to accept Christ."

Regardless of language or culture group, Ho and Padilla agreed the major challenge for evangelism comes with the second generation Americans who have become a "breed all to themselves."

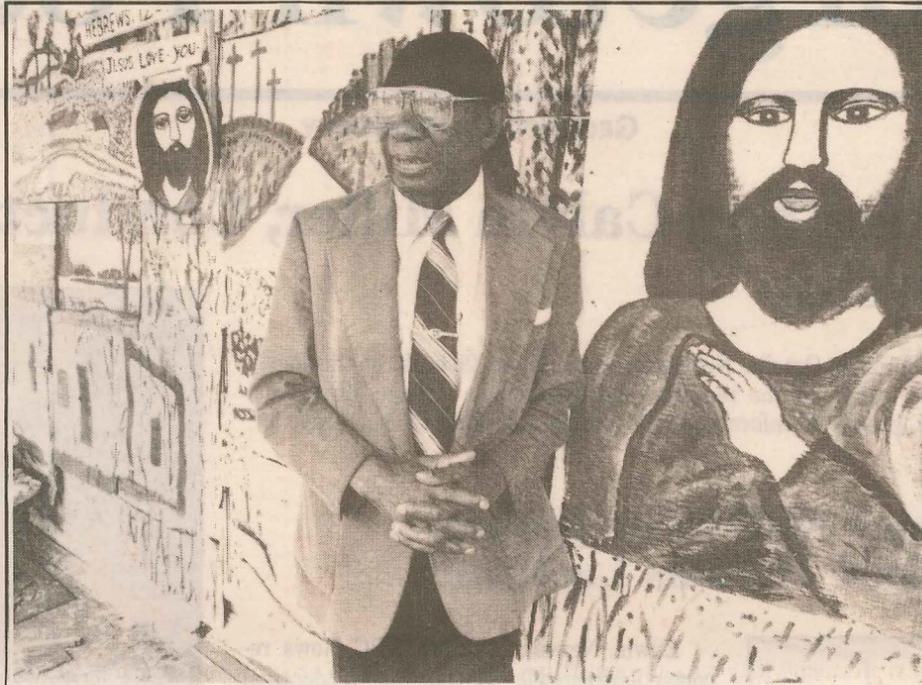
These youth and children do not feel they totally belong in either an Anglo or a language church, so many ethnic congregations are adding bilingual programs.

"All churches are cultural churches regardless of what language the people speak. That's why we drive past five churches to get to the one we are going to," Padilla said. "In order to reach different groups we must capitalize on the culture."

Growth and the success of church starts in African-American churches may be linked to their historical role, speculated Jay Wells, manager of the black church development section.

Black leaders have traditionally come out of church leadership, making the church an integral part of community, he explained. That also makes church "more acceptable" to blacks, while white non-Christians may now be more resistant.

"Previous generations came from Africa with an increased spiritual dimension," Wells said. "That spiritual dimension still helps bring people into church." (BP)



PREACHER AND PAINTER—Anderson Johnson has preached since he was eight years old. At 75, he still preaches—and he paints. He was recognized as "one of the top folk artists in the United States," by Ann Oppenheimer, president of the Folk Art Society of America. On Sundays, he makes room among his paintings of Martin Luther King Jr., Abraham Lincoln, Jesus and others so his congregation can find seats to hear him preach. (RNS photo by Don Rutledge)

'Leaders from the people' reach their own ethnic groups

by Sarah Zimmerman

Sharing Christ with North America's growing ethnic population is a task Anglo Christians will not be able to accomplish alone. It requires recruiting and training leaders from ethnic groups, home missionaries claim.

"Our mission work is not done in any place until we train indigenous leaders," said Gerald Wortman, missionary with Cree Indians in Prince Albert, Canada. "I can win one, but they can win the masses."

"If all I ever do in the Kingdom of God is help two or three Cree Indians come to understand what it really means to believe in Jesus Christ and what it means to follow him, all of my work is worthwhile."

James DeGuire, missionary among His-

panics in Albany, Ga., agreed.

"We're not going to reach the multitudes without leaders from among the people," DeGuire said. "We may love the people and they may love us, but it's not the same."

DeGuire told fellow missionaries attending a missionary conference in Miami they should not be intimidated by the success of ethnic leaders they have trained. "Should Andrew have felt bad because Peter had such a great ministry?" he asked.

Yet DeGuire said several obstacles face ethnic leaders seeking further training. Many of them cannot afford to attend school full time, and uprooting their families to attend school is often impractical, he said, noting the level of English skills required by some schools prohibits many ethnic

leaders from attending.

"We must develop the means to train leaders where they are," DeGuire said.

Two training approaches offered by Southern Baptists are Ethnic Leadership Development centers and Schools of Prophets.

Currently, about 1,300 students study at more than 90 Ethnic Leadership Development centers across the country, said Jose Hernandez, director of the Home Mission Board's language resource correlation department.

At leadership development centers, students can earn a certificate in Christian ministries by completing a 24-hour program. Courses usually are taught by local pastors in the students' native language.

The School of Prophets is designed to be a 10-hour continuing education course, but can be tailor-made for each situation, said Tom Wright, director of HMB language church development. The schools have been sponsored by churches, associations and state conventions.

The United States includes 500 ethnic groups communicating in 636 languages and dialects, said Oscar Romo, director of HMB language church extension.

Ethnic church leaders "should be culturally and linguistically compatible with the group they serve," Romo said. "The equipping of these leaders should include the best theological training, without leading them to negate their unique cultural and linguistic ability." (BP)

Focus on Africans in Bible draws young black professionals

by Ginny Whitehouse

People of all economic backgrounds make up Greenforest Baptist Church explains Pennon Lockhart, but the minister of education adds 65 percent of the adults in Sunday school could be described as young black professionals.

The church located in Decatur, Ga., an Atlanta suburb, caters to no particular financial group, Lockhart says. But they have been able to reach educated, middle class African-Americans.

"They are looking for a Christianity that can be believed and observed in daily living," Lockhart said. "In the corporate world,

they have had it with fronts and facades. They want the reality that adds dimension to their faith."

The church emphasizes outreach through friends, and infuses black liberation theology and the African presence in the Bible into Christian education programs, he explained. Understanding Christian faith in light of black history and culture is vital to young African-Americans struggling to establish their own identity.

"These folks are living and working outside the black community. They need to be affirmed in who they are, and the church provides that. Just being in a group of people that look like you gives the 'I'm-at-

home' feeling," said Elgia Wells, manager of the black church development section of the Southern Baptist Sunday School Board.

As the burgeoning black middle class returns to church they make demands on Sunday schools, said Larry Covington, minister of education at the New Way Fellowship Baptist Church in Miami.

Sunday schools must provide biblical responses to issues including stress, intimacy and handling the pressures of a family, Covington said. His additional Sunday programs include discipleship training equipping center modules on the Baptist Faith and Message and WiseCounsel.

"We teach how to witness in the market-

place," Covington explained. "We take the Great Commission very seriously—not just the going part but the teaching part. We deal with the whole man and the whole woman. Our job is to not only prepare them for heaven but for an abundant life on earth."

Wells said all churches attempting to reach young black professionals must be prepared to shed some existing programs and methodologies while maintaining a biblical focus.

"We must strike a balance between the place of tradition, understanding the value of culture and, at the same time, being faithful to the word of God," Wells said. (BP)



Georgetown Focus

GEORGETOWN COLLEGE

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JUNE, 1991

Theologian and Author, Calvin Miller, Conducts Ministers Fellowship

Dr. Calvin Miller, pastor of the Westside Church in Omaha, Nebraska, and author of 26 books on theology and inspiration, served as the resource leader for the recently held Georgetown College Ministers Fellowship. His subject, *Crafting the Sermon*, presented information for ministers looking for new ways to enhance sermons. ☪

Edwin Newman, Former NBC News Figure, Appears as 1991 Danford Thomas Lecturer



Newman, left in receiving line, greets guests at the President's Home during a reception held in his honor.

Edwin Newman, former NBC News reporter, addressed faculty, staff and students on the subject of speaking proper English. Newman's appearance at Georgetown College was made possible by the Danford Thomas Endowed Lectureship.

Newman retired from NBC early in 1984, after having been associated with the network for almost 35 years. During that time, he headed NBC bureaus in London, Rome and Paris, reported from three dozen countries and anchored every kind of news program the network produced. Newman contends that he has taken part in more documentaries than anyone else in television history. ☪



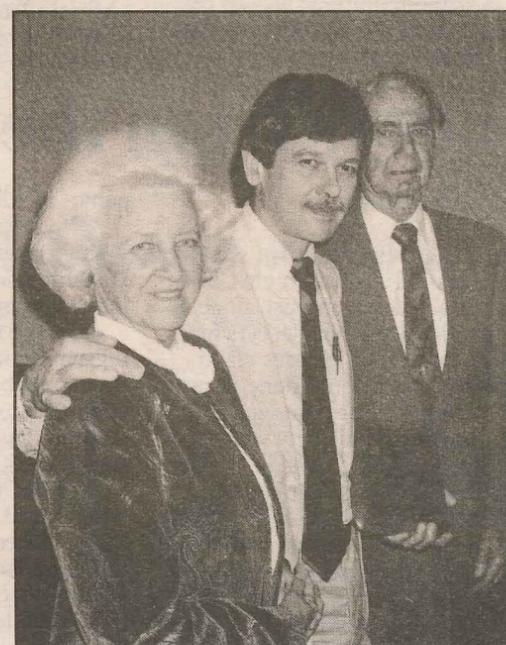
Miller, center, enjoys pre-conference discussion with Steve B. Cook, director of church relations at Georgetown College, and Rev. Steve Hadden, pastor of Faith Baptist Church in Georgetown.

May Receives Cawthorne Excellence in Teaching Award for 1990-91

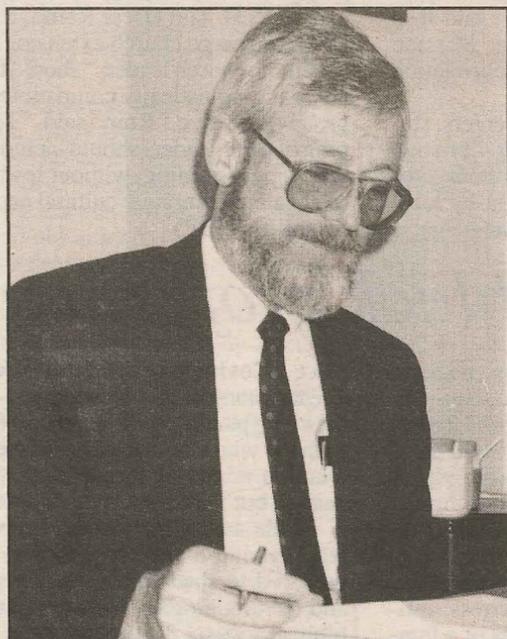
Professor of English, author and researcher, Dr. Steven W. May, received the "1990-91 Cawthorne Excellence in Teaching Award" at Georgetown College, announced Dr. Ruth Heizer, chair of the College's Cawthorne award selection committee. The announcement came during the college's annual faculty/staff banquet in May.

May was handed a \$2,000 cash award as a part of the honor. In addition, the professor's name will be inscribed on a plaque which will hang in Giddings Hall, the institution's administration building.

A graduate of University of Chicago and Rockford College, May is the third recipient of the Cawthorne Excellence in Teaching Award since its establishment in 1988 by Georgetown residents Don and Chris Cawthorne. ☪



Dr. Steven S. May holding plaque honoring him as winner of the "1990-91 Cawthorne Excellence in Teaching Award".



Dr. Lindsey Apple

Lindsey Apple Wins Sears-Roebuck Teaching Award

Dr. Lindsey Apple, chairman of the Department of History, was selected as winner of the 1990-91 Sears-Roebuck Foundation "Teaching Excellence and Campus Leadership Award."

He was one of nearly 700 faculty members being recognized nationally by the Sears-Roebuck Foundation for resourcefulness and leadership as a private college educator. Each winner received a cash award and the institution received a grant based on student enrollment. Winners are selected by independent committees on each campus. ☪