

Draper comes out on top at Sunday School Board

by Linda Lawson & Greg Warner

Jimmy Draper will be nominated to become the eighth president of the Southern Baptist Sunday School Board.

A special meeting of the 93-member board of trustees will be called for July 18 in Nashville to consider the nomination of Draper, 55, pastor of First Baptist Church of Euless, Texas, and former president of the Southern Baptist Convention.

Wayne Dubose, chair of the search committee and pastor from Shreveport, La., said Draper was the unanimous choice of the 10-member committee.

If elected, Draper will succeed Lloyd Elder, who has been president since 1984

and who reached agreement with trustees Jan. 17 to retire by Jan. 31, 1992, or 30 days after election of a successor. The agreement was reached after a dispute between Elder and trustees about Elder's leadership at the board.

The search committee received nominations from about 70 Southern Baptists, Dubose said. They also received other kinds of suggestions from many people, including about 170 employees of the board.

The committee conducted a telephone poll of a cross-section of about 100 Southern Baptists this spring, Dubose said: "We shared the names of the seven or eight persons most recommended to the committee and asked them to give their first, sec-

ond and third choices among these eight. It was significant ... that our nominee was the one most desired for the job.

"Jimmy Draper is well thought of by Southern Baptists across this land and is recognized as a person of integrity. Dr. Draper possesses many outstanding qualities that will enable him to give us dynamic leadership as we enter the 21st century."

Draper has been a leader among SBC conservatives, serving as convention president from 1982 to 1984. His election to the board likely would please conservatives, who have insisted that the post go to someone committed to their campaign to turn the SBC in a more conservative direction. He would be the most prominent leader of the

movement elected to lead an SBC agency.

Yet Draper, who during the 12-year SBC controversy has played a more conciliatory role than many conservatives, is not considered as volatile a choice as some others who were considered.

"He's a fundamentalist, but he's not mad about it," said Euless evangelist Freddie Gage, a member of Draper's church.

Draper has been considered a leading candidate for the job since it became vacant. He was interviewed by the search committee early on but told friends in May that he had turned down the job. But the committee reportedly returned in late May and convinced Draper to reconsider.

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Wingfield elected WR news director

Southern Baptist journalist Mark Wingfield has been elected news director of the Western Recorder, effective July 22.

Wingfield, 29, is associate director of news and information at the Southern Baptist Home Mission Board in Atlanta. He has written and edited stories about the denomination's missions efforts in the United States for the Atlanta bureau of Baptist Press since 1988.



Wingfield

Previously, he was director of news and information for Southwestern Baptist Theological Seminary in Fort Worth, Texas. He also was assistant editor of the Baptist New Mexican, weekly newspaper of the Baptist Convention of New Mexico, in Albuquerque.

"Mark Wingfield's byline already is familiar to Western Recorder readers," said Editor Marv Knox. "He is a prolific writer, and he particularly has focused on issues affecting church life and mission efforts. During the past year, his name has appeared at the top of more Recorder stories than any other writer's."

Wingfield will assume a newly restructured position with the newspaper, Knox *continued on page 6, "Wingfield elected ..."*



SHOWERS OF BLESSING—Rain didn't stop Southern Baptist Volunteer Andrew Wade from distributing handbills at a Japanese train station announcing evangelistic meetings at a local Baptist church. Wade joined 138 other volunteers in "Crossover Japan," an evangelistic effort that led 345 Jap-

anese to faith in Christ this summer. It was the first in a series of "Cross Overseas" crusades sponsored by the Southern Baptist Foreign Mission Board that will parallel "Crossover America" campaigns coordinated by the convention's Home Mission Board. (BP photo by Warren Johnson)

Evangelicals, mainliners team up to win America

by Jean Caffey Lyles

In an unusual show of cooperation, representatives from more than 25 evangelical and mainline Protestant bodies have agreed to form a network to share plans and ideas on evangelism and church-starting.

"We have no burning desire to start a new organization or go to a lot of meetings. We're interested in being in touch with one another," said Billy A. Melvin, executive director of the National Association of Evangelicals.

A meeting in Chicago—"Evangelizing America by the Year 2000"—was called by Melvin and five denominational executives. It followed a meeting last fall headed by Larry Lewis, president of the Southern Baptist Home Mission Board.

Many of the participants represented National Association of Evangelical member bodies. But the network represents an effort to bring about cooperation among evangelism officials of a broader spectrum, including mainline denominations affil-

ated with the National Council of Churches.

The meeting was an unusual sign of cooperation among groups that traditionally have viewed themselves more as competitors than as fellow travelers in reaching out to the unchurched. It focused on coordinating the evangelism and church-starting programs linked directly to the year 2000.

"Let's say to the nation, 'Here's what we're attempting to do by the year 2000.' Let's network, share information, share materials, pray for one another and visit sites to see models" of what has worked, Melvin suggested.

Almost 20 years have lapsed since the evangelical and mainline denominations have worked on evangelism together.

"This meeting is important because of the potential of what could come from it," said Paul Cedar of Bloomington, Minn., president of the Evangelical Free Church of America. "We don't want to plant a church where it is not needed or to be in competition with any of you. We are different denominations that reach different people."

Discussion of plans now under way in the denominations represented around the table showed a remarkable convergence in the goals of each group, although the numbers of new churches each hopes to establish before the year 2000 vary.

- The Assemblies of God have declared a "Decade of Harvest," during which they hope to start 5,000 new churches and 2,000 other new ministries.

- The Southern Baptist Convention's campaign aims to start 15,000 new congregations or "church-type missions" by the end of the 1990s. The SBC Home Mission Board aims to start 1,500 congregations a year, or about four a day. The SBC also hopes to baptize 500,000 people a year.

- The American Baptist Churches, which has adopted the slogan "Being and Inviting People," want to invite enough new adherents to start 700 congregations by the year 2000 and "500 more by '94."

- The Baptist General Conference is attempting to "plant" one new church a week, or 52 a year. (RNS)

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June 25, 1991

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Covenant creates seminary's 'best possible hope'

by Pat Cole & David Wilkinson

A covenant between faculty and trustees may represent the "best possible hope for the future" of Southern Baptist Theological Seminary, a report from a national accrediting agency concludes.

The report from the accrediting commission of the Association of Theological Schools in the United States and Canada commends the "Covenant Renewal" document approved this spring by trustees and faculty as a sign of improving conditions at the Louisville school.

The commission's report was issued June 21, a month after a two-day "focused visit" to the campus by representatives from ATS and the Southern Association of Colleges and Schools, the seminary's other accrediting agency.

In endorsing the focused visit report, the commission acknowledged "the progress that has been made by all parties," citing the adoption of the covenant and the board's amendment of an earlier action allowing tape recorders in all classrooms.

However, it cited "the continued need for monitoring the situation" and called for a series of progress reports from the seminary. The report made no suggestion that Southern has been in danger of being placed on probation or losing its accreditation.

Relations between trustees and seminary faculty and administrators have been strained since a new conservative majority of trustees passed several controversial actions last year. Those actions also prompted the ATS and SACS investigations.

Since a preliminary ATS staff report in

January, however, trustees and faculty reached the covenant agreement, spelling out a compromise on employment of future faculty. Trustees in April also voted to leave determination of "appropriate methods of transcribing classroom lectures" with the administration. That action replaced a policy approved last September which would have allowed all seminary classes to be taped. The policy had been termed in January's preliminary ATS report as "a direct intervention of the board" into seminary teaching practices.

The covenant, approved overwhelmingly by both faculty and trustees, effectively replaced trustee action adopted last year which added the 1987 Southern Baptist Convention Peace Committee report as a guideline for the employment, promotion and tenure of all faculty. The action poten-

tially would have required all faculty to subscribe to both the recommendations and the findings of the peace committee report, in addition to adhering to the Abstract of Principles, the theological statement that has governed the seminary since 1859.

But faculty voted unanimously to urge trustees to rescind the action. The preliminary ATS staff report questioned whether trustees stepped "well beyond the approved academic personnel policies and the seminary charter and bylaws."

After several months of intense negotiations, specially appointed trustee and faculty committees drafted the covenant document as a compromise proposal. The statement articulates a cooperative effort to steer the seminary in a more conservative direction. It pledges that the seminary will seek balanced theological representation on its

faculty by filling future openings with "conservative evangelical scholars."

"Perhaps its greatest significance is that it represents some compromise on all sides," the ATS report said of the covenant, adding that it "symbolizes hope that all parties want to work together to avoid causing irreparable damage to the institution."

The accrediting commission requested semi-annual progress reports from the seminary between now and late 1992, when Southern is scheduled for its regular re-accreditation visit.

Seminary President Roy L. Honeycutt, commended in the report as a key factor in progress made at the seminary, described the ATS assessment as a strong affirmation of trustees, faculty and administration.

"The future hinges on the covenant," he said. "If it is implemented responsibly, as I think it will be, we have plotted a path to a bright future."

Trustee Chairman W. Wayne Allen, pastor of Briarwood Baptist Church in Cordova, Tenn., said he was very pleased. "The apprehension felt by students and faculty about accreditation problems should be eased if not erased by this report," he said.

Although interpretation and implementation of the covenant remain a challenge, faculty and trustees are "probably closer than the common perception," he added.

The ATS report encouraged the trustee board to continue its own development, including more faculty-trustee dialogue. It also suggested that trustees expand their understanding of their role to include support and advocacy for the seminary as well as oversight.

FAREWELL—
James E. Jones (left), pastor of Campbellsville Baptist Church in Campbellsville, received a plaque of appreciation this summer as he rotated off the Southern Baptist Executive Committee following two terms of service. Committee President Harold C. Bennett made the presentation.



Pair of petitions circulate among Kentucky Baptist churches

Two petitions—one aimed at overturning a new Kentucky law, the other at upholding an old statute—are making the rounds among churches this summer.

One petition demands that the General Assembly delete sections 16, 17 and 18 of the Kentucky Education Reform Act of 1990, also known as House Bill 940.

Section 16 directs local school districts "to provide a half-day preschool program for at-risk 4-year-olds and, if possible, all other 4-year-olds. ..."

Section 17 mandates preschool education programs for handicapped children.

Section 18 forms a task force "to develop plans for family resource centers to be located in or adjacent to elementary

schools where 20 percent or more of the students are eligible for free school meals and for youth resource centers in or adjacent to high schools meeting the same criteria."

It directs family centers to include "preschool and after-school child care, health and other services" and youth centers to include "health services, employment counseling and training, and drug and alcohol-abuse counseling."

The petition aimed at repealing those sections of the act states, "Our message to the General Assembly of Kentucky: We care about education reform, but not at the cost of freedom of choice and government infringement on free enterprise."

"These sections assure the state the opportunity to conform ... children to their ideas at an earlier age, while assuring each school of more of your tax dollars," claimed Richard Lewis, a member of Highview Baptist Church in Louisville and treasurer of Operation Freedom, the organization circulating the petition.

The other petition asks "the governor, the General Assembly, the Kentucky Supreme Court and the people of Kentucky to take any and all action to uphold the sodomy laws of the commonwealth."

It specifically targets Commonwealth of Kentucky v. Jeffrey Wasson, a case currently before the state Supreme Court. In prior reviews, two lower courts have ruled

unconstitutional the state's law which makes sodomy illegal. The Supreme Court's decision is expected between mid-summer and early fall.

The petition has been circulated with a letter of support signed by six Kentucky pastors, including Ted Sisk of Immanuel Baptist Church in Lexington.

"If sodomy is made legal," the letter states, "it will only be a matter of time before homosexuality is presented as a viable alternative lifestyle in the schools, 'domestic partnerships' are affirmed and rules for adoption are rewritten. Not to do these things would be 'discrimination.'"

Supporters of the petition are trying to collect all copies by June 30.

Draper tapped for nomination to Sunday School Board post

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At the time, sources say, the committee also was considering John Sullivan, executive director of the Florida Baptist Convention, and Ralph Smith, pastor of Hyde Park Baptist Church in Austin, Texas.

SSB trustee Chair Bill Anderson, a pastor from Clearwater, Fla., confirmed that Sullivan was "a very top candidate." He would not say if the job had been offered to Smith. Neither has taken a high-profile role in the conservative movement.

In recent months, much talk about the SSB post focused on Paige Patterson, president of Criswell College in Dallas and a leader among conservatives. He was nominated by Jerry Vines, immediate past president of the SBC, but members of the search committee reportedly found him too controversial.

In an interview with Associated Baptist Press, Patterson acknowledged he was interviewed for the job but said he did not consider his election likely.

"It's hard to believe that any agency in

Southern Baptist life would call me because of the baggage I carry from the Southern Baptist controversy," he said.

Draper's election is expected to quiet some critics who feared the choice of a new president would signal a radical redirection at the board.

Although he has been active among conservatives, he also helped work out a compromise between the president and trustees at Southwestern Baptist Theological Seminary, where he is trustee chair.

Draper has been active on social and political issues. In 1988, he sponsored a presidential campaign rally for Pat Robertson during the SBC annual meeting. He is an advocate of school prayer and opponent of abortion. He wrote the board's special lesson on abortion, which was mandated by trustees and taught in many churches.

The board presidency is considered one of the most influential SBC positions. The 100-year-old publishing house, based in Nashville, has a \$190 million budget and reported net sales of \$172 million in 1989.

Draper told Baptist Press he and his wife, Carol Ann, reached a decision June 14 to allow his nomination.

After the initial meeting with the search committee, Draper said, he began to see "tremendous possibilities and the potential of impacting Bible teaching and ministries of the board into the future. We began to pray, and God gave us peace. We had a growing awareness of God's leadership in this possibility."

Church literature produced by the board "is the best there is," he said. Beating competition from other publishers "is a matter of working our strengths and aggressively going out after the market."

He believes the church programs and publishing institution with 17 SBC-assigned programs of work can meet the needs of churches aligned with both sides in the denominational controversy.

"If we stay true to giving adequate exposition of the word of God, I think we will meet the needs of all factions. If we stay true to the assignment of the board to produce

the best possible teaching material, I think that will meet the needs of the churches," said Draper.

If elected, Draper, who has been characterized as a reconciler, said he would like to be a unifying force in the SBC.

"I like to think I can help people find common ground and do it without compromise of anyone's convictions. We can find ways to work together, to magnify things to keep us together," he added.

Draper, who has been pastor of the 8,200-member Eulless church since 1975, was associate pastor of First Baptist Church of Dallas. He has held pastorates in Texas, as well as in Oklahoma and Missouri.

A Texas native, he is a graduate of Baylor University in Waco, Texas, and Southwestern Seminary in Fort Worth, Texas.

If elected, Draper is expected to assume presidency of the board in about 30 days. Elder's retirement agreement specifies that he would be available to serve as a consultant/adviser to the new president until April 1, 1993. (BP, ABP)

'Disciple-making' catapults Olive Hill out of decline

by Mary Royals Driskill
State Correspondent

Ten years ago, Olive Hill Baptist Church was a declining congregation in a declining community.

The church in Olive Hill reported no baptisms, no discipleship training program and no church study course awards. Sunday school attendance averaged 76. Cumulative giving to the Kentucky Baptist unified budget for the past 20 years was \$62,000. But that was 10 years ago.

In 1990, Olive Hill Church led the Kentucky Baptist Convention in church study course awards and was 19th in the Southern Baptist Convention. In 1990, it gave \$30,000 to missions. Today, if a family of four came to a Sunday morning worship service, the ushers would be hard pressed to seat them in the 225-seat auditorium. Baptisms now average 18 per year.

Today, Olive Hill Church is "making disciples."

That's what Pastor Bob Donovan says has made the difference.

His philosophy is based on the Great Commission—to teach, baptize and make disciples—and he's been living out that philosophy for 10 years.

"We believe in a shared ministry," said Donovan. "I didn't receive 858 church study course awards last year."

But he did motivate the members to begin discipleship training programs. They began with the MasterLife witnessing course and have had 60 people involved.

"The people in the first group have sold

it to the rest of the church," Donovan explained. "Most of our leadership has come out of the MasterLife groups."

Olive Hill has used Disciple Youth I and II, Continuing Witness Training, Prayer-Life, Covenant Marriage and a new-members program.

Sunday school also has profited from this "disciple-making" process. The church now averages more than 150 in Sunday morning Bible study.

"We try to keep starting new classes," Donovan reported. The church has started

five new classes in the past five years.

"As you disciple people," he noted, "the ministry of the church grows. All people are equal in membership. Everyone has opportunity to use spiritual gifts."

In fact, the congregation comes to Donovan wanting to do ministry. "The people have a mind to work," he explained.

Donovan heard someone say, "Go where you're sent, stay where you're put and give what you've got while you're there."

Discipleship training is equipping the saints for the work of the church, according

to Donovan: "These people here at Olive Hill understand that. It just begins with reaching a person for Christ."

This summer, the church is providing early-morning worship services at Carter Caves State Park for campers at 8 a.m. They're expanding its auditorium to seat an additional 85 people. And it is enlarging the Sunday school rooms.

"This was a declining church in a declining community," reminded Donovan. "If God can do this here, God can do it anywhere."

Special invitation sparks 9-week revival

Nothing seemed out of the ordinary Wednesday night at Edgewood Baptist Church in Hopkinsville.

Adults gathered to study the Bible and pray. Children and youth learned about missionaries.

More than 200 members met for mid-week spiritual refreshment.

Even the presence of several teen-age boys in the adult service seemed normal, reported Pastor C. Michael Watts.

"They had done this before," Watts recalled. "For several weeks, we had a few of our older youth who opted to come to the prayer service rather than the scheduled activities."

"Our bus ministry had begun to reach youth who had never been in church before, and they had caused quite a fuss in our church: One week our people loved them; the next week they wanted to drive them

out. They were noisy, loud, rude, insolent, irreverent, talkative, disrespectful, etc., and several of our folks were tired of it."

Still, the members decided to love and accept the unruly teens.

They felt reassurance when Youth Minister Jimbo Aussenbaugh accompanied them into the Wednesday prayer meeting; he would keep control.

"We finished the service, and I asked everyone to bow for prayer as we dismissed," Watts remembered. "Then Jimbo rose and said, 'Pastor, can we have an invitation? Johnny has just come to know the Lord, and he can't wait to tell everyone he's saved.'"

"We began to sing, and Johnny came forward with Jimbo, and our people lifted a song in praise to the Lord."

"Within a few seconds, three more young men came forward to accept Christ as their

Savior."

That special invitation sparked a revival, Watts said. During the next nine weeks, 26 people made professions of faith in Christ.

Watts marvels at the surprising movement of God's Spirit: "I've always considered myself an evangelistic pastor and have given invitations in schools, clubs, resort areas, auditoriums, homes, camps and churches. But it was an awakening to me to see the Lord at work and also to realize that I had become so routine in my churchly duties that someone had to ask for an invitation."

"We're not clear where the Lord is leading, but we clearly enjoy where he's leading us. Our kids are still a problem—after all, they've had 16 years of non-Christ-like training; we've only had 16 weeks."

"But God is giving the victory, and we rejoice in his glory."

What's the fuss? O.C. Jones thinks all churches should grow

by Suzanne Darland
State Correspondent

O.C. Jones doesn't understand what all the fuss is about.

Sure, New Hope Missionary Baptist Church has baptized 32 people since January, with 20 more new converts on a recent youth Sunday. Forty-four other people have joined the church this year.

And sure, the Radcliff church has grown from seven members—his family and one other couple—to 255 in a little more than six years. New Hope's attendance runs about 350, more than its resident membership.

But Jones thinks every church ought to be reaching its community for Christ.

He credits his members with catching a vision for evangelism and taking it with them into the world.

"I do knock on doors," he noted. "But equipping the congregation to witness is paramount. Fifty people who are motivated and eager to share their testimony can do much more than the pastor."

Most of his sermons include a challenge to witness, he said: "Jesus said in Matthew 28 to go and tell. In Acts it says after the Holy Spirit comes you'll be witnesses. We don't have a choice. It's a mandate."

Sometimes members complain that services have "too much emphasis on witnessing." Some ask for more praise-worship.

"After we've won souls, we can praise," he tells them.

Jones expects all church organizations, including deacons, ushers and choir, to have outreach programs. The immediate neighborhood has been canvassed twice in less than a year. But he also encourages lifestyle evangelism, asking members to share their Christian faith to co-workers, friends and neighbors.

Like Pearl Brantley, who works for U.S. Cavalry, a distributor of military and outdoor equipment.

"I can't talk to everyone," she notes. "But when the door is open, I must speak."



BANNER SPEAKS—Founding member Clarence Collins (left) and founding Pastor O.C. Jones have seen New Hope Missionary Baptist Church in Radcliff grow from seven to 255 members in a little more than six years. Their banner emphasizes the focal points of their ministry. (WR photo by Suzanne Darland)

About one-fourth of the church's members are active-duty military personnel, based at Fort Knox. Many others are retired military or work on the base. Jones himself is retired from the military, and until last month was bivocational, working as a training technician at Fort Knox.

He felt called to the ministry four years before retirement. Not waiting until his 20 years of service were completed, he led a military church when he was stationed in Germany. In 18 months, membership grew from 45 to 200; attendance ran 250.

Jones retired in 1979 and was associate pastor in Chicago, graduated from Chicago State University and taught ROTC in public schools there before he returned with his

wife, Lougusta, and children to Radcliff.

"The Lord burdened my heart about starting a church," he recalled. He got some negative response, with people telling him the area didn't need an African-American church.

"But I felt that's what the Lord wanted," Jones said. He and a friend prayed and planned to start in November 1984.

A closed convenience store agreed to let Jones rent the building for \$500 a month instead of its original asking price of \$1,200, and in the first year the fledgling congregation grew to 99.

Each year brought growth, with people "excited about being part of something rather than simply identifying with a

church," recalled Jones.

After little more than two years, New Hope was exceeding the fire marshal's cap of 126 people in the building by 50 to 100. Something had to be done.

"Being a baby church, we didn't have a large financial base," Jones lamented. But the Kentucky Baptist Convention co-signed a loan for three and one-half acres about four miles from Fort Knox housing areas.

That was three years ago, and plans for building a sanctuary began to form. A small band of members walked more than two miles to the new 440-seat sanctuary on a cold December day last year.

Members still are working on the basement, furnishing it for fellowship hall and Sunday school space.

But the building provided plenty of room for 150 in vacation Bible school this month, about half of whom normally did not attend New Hope.

"Tomorrow they'll be on people-search cards," Jones said after the first night of Bible school.

Jones is convinced the church has "gotten the attention of the community" because of prayer. The church holds three scheduled prayer meetings a week.

"It seems so elementary, but it's difficult to understand growth without prayer or growth without being led by the Holy Spirit," he said.

Clarence Collins, the friend who first joined Jones at New Hope, said he's impressed with Jones' "desire to do."

"Once the Lord leads him to do something, he does it," echoed member Brantley.

New Hope's ministry in the community is one of inclusion, Jones said: "We all have the same spiritual, physical and emotional needs. We must tear down barriers."

And those barriers must be torn down everywhere members have opportunity.

"If we cultivate a small piece of ground, the crop will be small," he related. "If we spread the seed wherever we are, we'll see growth."

Think clearly, discuss issues

editorial

Marv Knox

Louisiana's new abortion law illustrates the difficulty of drafting legislation based on religious values and convictions.

The new law would all but eliminate abortions in the Bayou State. Abortions would be allowed only to save the life of the mother or following rape and incest when victims meet specific requirements.

On its face, the law sounds very similar to past Southern Baptist Convention resolutions. The 1991 SBC statement only sanctions abortions when mothers' lives are in peril, but some resolutions also made exceptions for rape and incest.

The road from denominational dictum to law of the land, however, is long and tortuous. Take the Louisiana abortion bill, for example: Legislators worked and haggled over the issue for years. Gov. Buddy Roemer successfully vetoed similar bills twice. Lawmakers finally overrode a Roemer veto. Opponents immediately sought an injunction, prohibiting the bill from taking effect. Now, the law must make its way through the legal labyrinth and most likely will go to the Supreme Court before it can stand.

Louisiana's law may succeed. If so, legal experts say, it will have the effect of overturning Roe v.

Wade, the 1973 Supreme Court ruling that made abortion legal. But any number of legal technicalities could cause a miscarriage before the abortion law is delivered.

A similar maze of obstacles looms before a national bill dealing with faith, the Religious Freedom Restoration Act.

The act grew out of the U.S. Supreme Court's ruling in Oregon Employment Division v. Smith. The court determined states could subordinate religious-freedom claims to state concerns without proving a "compelling interest" for doing so. Opponents said the decision gutted the "free exercise" of religion clause from the First Amendment.

But now pro-religion groups are divided over the Religious Freedom Restoration Act. Some wholeheartedly endorse the act, citing the need to safeguard the establishment clause. Others worry that the act could ensure the right to abortions for women who claim having an abortion is based on religious belief. Equally devout people are taking opposing sides of the issue, all because of their religious convictions.

The Louisiana abortion law and the Religious Freedom Restoration Act are but two examples from scores of laws and legal cases found at the intersection of government and religion.

People of faith would do well to employ clear thinking and interfaith discussion before they engage the legislative/judicial process.

Celebration honors Daleys, commitment

Scores of Kentucky Baptists celebrated a half-century of love and commitment last Saturday. Chauncey and Christine Daley's four sons honored their parents with a golden wedding anniversary party, and they asked family and friends to join them.

Fifty years of marriage: The magnitude of all that time together sounds almost incomprehensible in an age of live-in relationships and "no-fault" divorces. But the Daleys' matrimony stands as a monument to hope and dedication and a lifetime of faithfulness.

Those years weren't all easy. Dr. Daley piloted the Western Recorder through 27 of them, 1957-1984. Those years encompassed desegregation, the civil rights movement, assassinations, Vietnam, and the early days of the Southern Baptist Convention's controversy. Not a comfortable time to be Southern, much less Baptist.

Through those years, he gained a reputation for courage, conviction and clarity. His editorials remain standards for those hallmarks of journalism. And don't think for a minute that all that courage was his alone. A pastor, professor or denominational servant (he was all three) can be no more courageous than the partner who keeps the porch-light shining. Her bravery emboldened his. And Kentucky Baptists benefited, whether they agreed with the editorials or not.

During Bible times, the Hebrew people counted long lives and many heirs as signs of God's blessing. The Daleys have been blessed with four faithful sons and another generation of grandchildren. Now their lives have passed the milestone of five decades of marriage. They have been blessed. And so have all their family and friends whose lives they have touched. —Marv Knox

Moderates' Fellowship clarifies its 'denominational shape'

guest editorial

by R. Albert Mohler Jr.

"Pack your bags. Bring your tools, your prayers and your money." That was the exhortation the newly elected Moderator John Hewett left with the Cooperative Baptist Fellowship as it departed Atlanta in May. Though the meeting left a constellation of questions unanswered, other issues were settled with unmistakable clarity.

Among the settled issues is the denominational character of the organization. This will strike some as a bold assertion, for many leaders of the movement deny that a new denomination has been birthed. Yet the denominational shape is clear.

Historian Sidney Mead, who identified the "denominational shape" of American Christianity, defined a denomination as "a voluntary association of like-hearted and like-minded individuals, who are united on the basis of common beliefs for the purpose of accomplishing tangible and defined objectives." By any measure, the Cooperative Baptist Fellowship meets that definition.

Yet the denominational character of the CBF is most clearly evident in its ambition to emerge as a "full-service" organization,

offering programs ranging from missions to theological education, Sunday school curricula and a news agency. Though most of the members of the CBF continue to support a wide array of Southern Baptist Convention programs, the intention to provide comprehensive alternatives is clearly evident.

The new Fellowship is complete with a deliberative assembly, an elected governing committee, a missions coordinating council and a central budget. The leaders of the movement clearly intend for their programs to compete with existing SBC programs for support and participation. The CBF is not a convention of churches, but an assembly of cooperating churches, individuals and institutions. Given Baptist policy, a new denomination need not be exclusive. That is, churches are not required to sever all former ties with the SBC in order to align themselves with the CBF. Indeed, few churches are likely to do so. But this fact misses the essential point. The central issue is where the local church will place its primary allegiance. For many in that convocation meeting, the primary allegiance has clearly shifted to the CBF.

But what is the significance of the movement? An attendance of 6,000 registrants is a poor indication of the strength of the organization. The bottom line is the number of congregations willing to shift their allegiance from the SBC to any alter-

native. That number is almost certain to be exceedingly small. Without widespread congregational support, the movement will not present a major challenge to the SBC.

The emergence of the CBF and the larger context of the SBC controversy are both evidence of the theological, ideological and cultural cleavage which runs throughout American Christianity. The cleavage between SBC conservatives and moderates was clear for all to see during the CBF assembly. Lest any observers miss the point, the address to the public unanimously adopted by the steering committee stated the issues plainly.

The distance between the SBC and the CBF is put forth with clarity and candor on issues ranging from the nature of missions to roles of women and the approach to ecumenism. Freedom, diversity and inclusivism are the watchwords of the movement.

Perhaps the most remarkable is the confessional minimalism expressed in the document. The address rejects biblical inerrancy out of hand with a statement that "the Bible neither claims nor reveals inerrancy in Christian teaching." It does not state that inerrancy should be a requirement for cooperation and service; it rejects inerrancy as a valid theological position. This is a major step for a moderate movement which has eagerly supported a succession of three well-identified inerrantists for SBC

president, including Daniel Vestal, who served as CBF's organizing moderator.

Nevertheless, the most remarkable sentence in the document states, "Being Baptist should ensure that no one is ever excluded who confesses 'Jesus is Lord' (Phil. 2:11)." During the convocation of last August, Randall Lolley issued a call for rejecting all creeds, confessions and binding doctrinal statements in favor of this minimal requirement, citing E. Stanley Jones as a role model.

But what does this statement mean? "Jesus Christ is my Lord" is the primary Christian confession, but in its bare form it is open to a universe of misunderstandings and unorthodox interpretations. E. Stanley Jones is a prime example of this problem. He was himself a universalist who confessed Jesus Christ as Lord, but also saw other religions as conveying salvific revelation.

What about Baptist distinctives—including believer's baptism? Are these essential to this new Baptist movement?

The Lord once spoke to David, telling him of "the sound of a going in the tops of the trees" (II Sam. 5:24). The sound of a going was clearly heard in Atlanta. We shall soon know just where and how far this new movement will go.

R. Albert Mohler Jr. is editor of the *Christian Index in Georgia*.

western recorder

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MARV KNOX, Editor
JAMES H. COX, Associate Editor
RAY L. HAYES, Business Manager
C. R. DALEY, Editor Emeritus

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viewpoint

'Settling' time: Make choices, move on

by Kevin L. Shrum

Compared to times past, this year's Southern Baptist Convention was remarkably peaceful and uneventful. Gone were the tense moments of debate, gone were the heavy-handed politics that had marked the previous conventions. The conflict between the moderates and conservatives was over. Other future challenges will be different.

Some messengers were using this convention as a time to declare victory, other were conceding defeat and a few were there to write "Ichabod" over a convention that they believe no longer reflects what they stand for. However, many were glad the controversy was over. I found myself in this group; it is the majority.

Does this mean that I am happy with all of the changes and events that have taken place over the last several years? No. No Baptist is satisfied with the entirety of our journey over the past 12 years. All of us have both won and lost some votes. We have seen Baptists act and talk in unimaginable ways. We have seen pastors and professors from both sides of the controversy suffer from gross slander and gossip. We have heard the anger of the laity over this "preacher fight" that has disrupted their beloved convention. And, in the process, we have seen our attempts at missions and evangelism hindered and halted.

The 1991 convention served as a time to recognize a multi-selection of choices. We

are in a time of fluidity concerning denominational loyalty and the SBC. After any controversy, and the SBC is no different, individuals are presented with choices. They are based upon: one's personal convictions, with what and with whom you are willing to live as a denominational person and with what liabilities and assets are you willing to live and function.

Based upon these criteria, what are the main choices available to Southern Baptists?

First, many are completely satisfied with the events of the past several years and will choose to remain loyal to a denomination that now reflects more of what they believe. For this group, the choices are simple. The challenge, however, is to show that the changes they supported over the past few years were necessary in order to renew and redirect the SBC.

The other extreme to this choice will be that some no longer will feel comfortable within the SBC and will be unwilling to tolerate the many changes that have taken place. Their choice may be to leave the SBC completely.

Some will choose to remain within the SBC but channel their missions giving through alternative methods of funding and missions support. Others will accept what has taken place during the past few years by remaining loyal to the denomination in spite of many reservations about the how and why of the events.

The 1991 SBC did not represent a time to claim victory or declare defeat. "Ichabod" is not an alternative. Rather, this year's convention represented a place to start all over again. You might say I have reset the odometer on my denominational participation. I have chosen, as many will, to stay the course of cooperative missions and evangelism accepting those assets and liabilities that now may mark our denominational existence.

This choice comes in the context of hope and history. The SBC can once again become a beacon of hope in a world that needs the hope of Christ. Also, the current changes have taken place within the larger historical context. The pendulum of history will swing to and fro. I am not willing to abandon the greatest missions and educational machine just because I may not be pleased with the current circumstances.

In this settling time after the convention waters have been stirred, many will make significant choices. May we all respect the choices made by others and once again focus on missions, evangelism and education.

As one leader said during the convention, "Now that this controversy is over, it will be amazing what God can do through Southern Baptists with all of its energy focused on the issues of missions and evangelism and not on fighting each other."

Kevin L. Shrum is pastor of Bedford Baptist Church in Bedford.



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

on mission together

June is more than a bug

Among the folks with whom I visited at the Southern Baptist Convention was a pastor-friend from west Kentucky.

Toward the end of our conversation, I asked him if he and his wife were planning to take a little vacation time in conjunction with the convention.

"No," he replied, "I need to get back home to start Bible school. It's our most fruitful time of the church year."

I was aware that this pastor could have delegated all of the responsibility and probably didn't have to be there. But it was obvious that he considered vacation Bible school a major happening in church life and he wanted to keep "hands on."

It really isn't surprising when the facts about VBS are considered. Here are some 1990 Kentucky statistics.

- There were 2,030 vacation Bible schools held across the state.
- 1,818 (79.6 percent) of our churches conducted a vacation Bible school involving 195,497 persons.
- Of those attending, 12,109 pupils and 16,337 parents were not enrolled in a Sunday school. That totals 28,446 prospects discovered during Bible school.
- The average cost of VBS on a per-person per-day basis was \$0.84!

• Seventy percent of the schools were conducted in June and 64 percent were evening schools (which opens it up for working people.)

• Just over 2,000 persons made professions of faith, and that equates to 12 percent of the 17,027 baptisms reported by Kentucky Baptist churches last year.

• A cursory glance at the top 100 churches in VBS attendance demonstrates a close parallel to the top 100 in baptisms in our state.

Chip Miller, director for the KBC's Sunday school department which resources vacation Bible schools, believes that the program is an extremely valuable "building block to church growth."

He also states that "a child or youth attending five days of VBS will be exposed to more Christian education than the child or youth attending Sunday school on a hit and miss pattern for a year."

Charles Stewart, pastor of Rose Hill Baptist Church, has just reported on one of his church's five schools this year: enrollment 600; average attendance 480; 78 professions of faith in Christ; and over \$700 given to missions.

And I say: "Blessed are they who make vacation Bible school happen in our churches!"

BJC promises to fight for religious liberty

by James M. Dunn

The Southern Baptist Convention in a sharply divided vote cut off all funding for the Baptist Joint Committee. This brings to conclusion 55 years of convention support.

We regret that, not so much for the amount of money involved, as for the SBC's abandonment of a clear and cooperative witness for religious liberty and separation of church and state. To the 6,101 people who voted against the motion to deny money to the Baptist Joint Committee and the millions of Southern Baptist who still offer personal and financial support, we humbly

thank you.

To the 6,872 who voted to cut us out of the budget, let me make you a promise: The Baptist Joint Committee will continue to work faithfully on your behalf. Our commitment to our calling has never been predicated on how much money someone gave us. You see, we serve all Americans regardless of their church or creed, or lack of religious faith. For we are convinced, as have been Baptists for generations, that the only certain protection for Baptist beliefs in a free state is for the same protection to be provided to others.

The Southern Baptist Convention, until

1990, provided a majority of all our gifts. But it never "owned" the Baptist Joint Committee. Neither the Joint Committee nor its voice has ever been for sale.

We pledge to you that we will speak for, plead for and fight for your religious liberty. Others will provide the funds for our work. We care about Southern Baptists. We appreciate what the convention did in years past. Our fidelity to historic Baptist stands remains inviolate.

God bless you. We shall not only survive; we shall overcome.

James M. Dunn is executive director of the Baptist Joint Committee.

baptist forum

An enlarged view

I am finally convinced that whether fundamentalists or moderates were leading the convention, the move to relations and forms of ministry with other Baptists and non-Baptists was inevitable.

Today, for example, I received a printed mailout from a mega-church, the kind from which comes our presidential timber. The church was sponsoring a "national family conference" featuring many well-known Christian radio and television personalities of non-Baptist variety, including charismatics and "non-charismatics." That's the pattern of the future which started many years ago with the parachurch movements such as Youth for Christ and World Vision.

Along the way, each group, fundamentalists or moderates, has called for denominational loyalty and each group has invested itself emotionally and financially in ministries outside the Southern Baptist Convention. That's a fact.

These are the questions we face: Which theological and political direction will our trans-denominational relations take? How

may we walk together through this rapid uncharted change in which our denomination may be important, but not singularly so?

The days which seemed simple will not return, but the upcoming experience may actually enlarge our Christian worldview—our convention had, for example, an Episcopalian as a featured speaker.

Gerard Howell, pastor
Central Baptist Church
Lexington

'Moral vocabulary' missing

America "lacks a moral vocabulary," President Bush tells us. He must suffer from moral amnesia. Even while lecturing the SBC on morality U.S. troops under his command were prohibiting food, medicine and other essential supplies from reaching innocent Iraqis. One estimate, which I hope and pray is exaggerated, predicts 180,000 Iraqi children under 5 years of age will die as a result of our blockage of basic life essentials.

I guess his selective morality before our annual convention was contagious. The SBC approved one resolution affirming the sanctity of human life and one affirming the mass destruction of Iraqi lives. Aren't Iraqis human?

Furthermore, the affirmation of the U.S.

attack on Iraq greatly injured all Christian missionary efforts, including our Southern Baptist work, among Muslims. Thus, by affirming the war, we affirmed actions which have hindered the preaching of the gospel.

The American press has hidden the great popularity and hope that was associated with the Iraqi leader. His propaganda played on the Islamic ideas of equality and especially of brotherhood, ideas that were very attractive to oppressed and downtrodden Muslims. Opposed to him were the rich, greedy and obnoxious Kuwaitis. In the eyes of a great many Muslims, the Iraqi leader was simply an Islamic Robin Hood, robbing from the unjustly rich to give to the deserving poor. And in this perspective, shared also by many in Kuwait, the Islamic masses were partly correct. Our siding with Kuwait greatly undermined our credibility with the Muslim masses, those most likely to convert.

Why didn't those who profess to love lost sinners speak out against the affirmation of physical and spiritual slaughter? Does our SBC president care about winning Muslim souls? Where was our Foreign Mission Board leadership? Perhaps President Bush was right; we do lack "a moral vocabulary."

Larry Douglas Smith
Louisville

Kentucky's Oneida Church produces preachers

by Beth Wyatt, *State Correspondent*

Oneida Baptist Church has become a modern-day Jerusalem church, supplying leadership for other congregations.

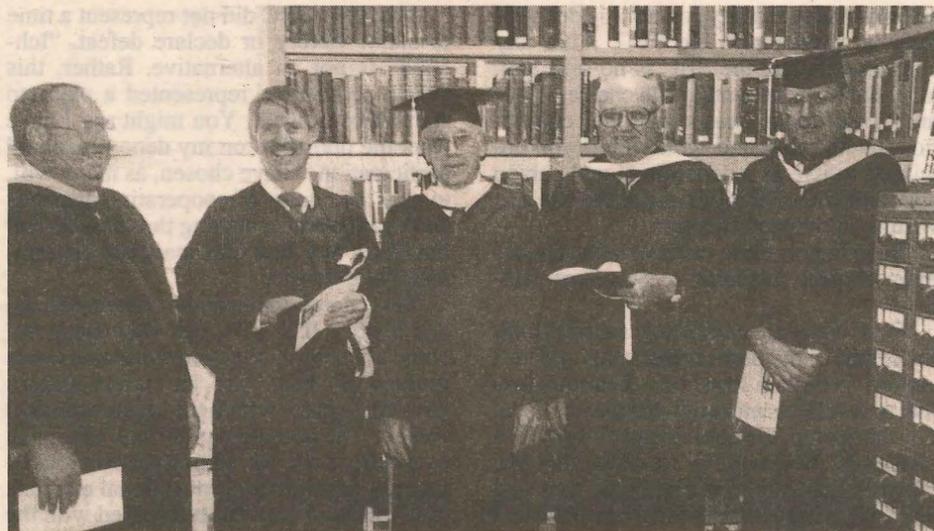
The church serves the Oneida community and neighboring Oneida Baptist Institute. Indirectly, it serves four nearby churches, whose pastors came out of Oneida Church:

- Oliver Hawkins Sr., a bivocational pastor, has been preaching for 42 years and was an educator for 36 years.

- He taught Sunday school at Oneida until 1983, when he answered a call to help a Jackson County congregation that had closed the doors of Pilgrim's Rest Baptist Church. Since he assumed the pastorate, the church has held regular services.

- John Sanderson, also has been a bivocational pastor. He taught history at the institute for 19 years and was active in Oneida Church. Five years ago, he became pastor of Garrard and Manchester Presbyterian churches. Recently, he and his wife occupied the parsonage to enable them to work more effectively. He resigned his duties as educator to devote all his energies to the churches.

- Sunday school teacher/deacon Larry Gritton was named New Prospect Baptist Church's interim pastor several months ago,



PREACHER FACTORY—Oneida Baptist Church Pastor Joel Rackley (left) shared a light moment with four pastors who have come out of the congregation (from left) Larry Gritton, Henry Walters, Oliver Hawkins and John Sanderson.

and the church ultimately turned to him as permanent pastor.

The coach-educator has worked at Oneida Institute for 17 years, and the school named a new gymnasium in honor of him and his wife.

- When Lytleton Baptist Church in Manchester opened Wildcat Mission in a

facility vacated by a Mennonite group, it looked to Oneida Church for assistance. The congregations tapped Henry Walters for the mission pastorate.

Along with his wife, Walters and several members from Oneida Church went to help strengthen the mission, located four miles away.

Other ministers also have been nurtured by Oneida Church and gone on to help others:

- David Robinson, recently ordained by Oneida, is serving Hemp Ridge Baptist Church in Waddy.

- Barkley Moore, president of Oneida Institute, accepted Christ as savior and was baptized in Oneida Church. Moore has served in Kentucky and throughout the world as a missionary.

Kentucky Baptists share a part in the church's success through their gifts to the Cooperative Program unified budget. It funds direct financial assistance for churches through a program administered by the Kentucky Baptist Convention's direct missions department, and Oneida Church is a beneficiary.

During his 12-year sojourn as Oneida's pastor, Joel Rackley has baptized 1,382 new Christians, including 98 this year.

The church conducts three Sunday morning services, Sunday and Wednesday evening activities and nightly devotions. New members are instructed through regular programs as well as through Survival Kits for New Christians. And for many years, Oneida Baptist Church has been a Kentucky leader in baptisms.

"We have been blessed through sharing," Rackley explained.

God & Guinn promote Christian training

by Bill Moore
State Correspondent

Discipleship training more than doubled at Parrish Avenue Baptist Church during the past 18 months.

The Owensboro congregation started the period with less than 50 people studying the issues of Christian living. But attendance has grown to about 125, thanks to God and Doug Guinn.

Pastor Gary Daugherty attributes much of the growth to Guinn, the church's discipleship training director. Guinn, however, gives credit to God.

Guinn has heard God's voice during Parrish Avenue's discipleship training growth spurt; he recently committed him-

self to a ministry in Christian education.

He's become convinced that most churches do not promote discipleship training enough. But Parrish Avenue members clothed themselves in discipleship training promotion—literally—by wearing T-shirts and sweatshirts with a discipleship training logo and "Changing Lives for a Growing Church" slogan.

Another key to discipleship training growth is support for workers, Guinn said. He meets with them and seeks their input.

Besides the satisfaction of the numerical growth, Parrish Avenue received an award for the second-largest discipleship training average attendance in Daviess-McLean Baptist Association.

Since Parrish Avenue has two morning

worship services, Daugherty noted, Sunday evening is a time for uniting the church, and this encourages discipleship training.

The church uses Southern Baptist materials in the children's and youth departments. Adults use various study topics, such as heaven, hell, Satan and some Bible book studies. Daugherty led a unit using James Dobson's booklet, "Turn Hearts Toward Home." The church also plans to use some convention materials for adults.

Daugherty reported that an already-good spirit in the church has been enhanced by discipleship training.

Parrish Avenue has baptized 52 new Christians since last September. And many of those decisions were made on Sunday nights—after discipleship training.

Wingfield elected WR news director

continued from page 1

said: "As news director, Mark will help the Recorder focus on news and feature stories that explain what being a Baptist Christian and doing church mean, especially in a changing, secular world."

"The board of directors and staff intend to make the Recorder a must-read paper for every Baptist family in Kentucky. We believe Mark has the skills to supply the articles our readers want and need to read."

Wingfield will manage the weekly production of the Recorder, working with the editor, statewide correspondents, staff interns and Kentucky Baptist leaders to secure comprehensive coverage of Baptist news in the commonwealth.

Home Mission Board President Larry Lewis commended Wingfield for his contributions to Baptist life during his tenure at the board.

"Mark has done an excellent job serving the Home Mission Board and Southern Baptists," Lewis said. "His writing has always been accurate, fair and thorough."

"We will miss him at the Home Mission Board, but I am sure he will make a fine contribution to Kentucky Baptists."

Wingfield has won awards for his writing from the Baptist Public Relations Association, the national organization of Southern Baptist journalists and public relations specialists.

He has edited the association's newsletter for the past two years, served as a staff writer for the Southern Baptist Convention newsroom since 1986 and was newsroom manager for the SBC's 1987 Conference on Biblical Inerrancy.

He is a graduate of the University of New Mexico, with a degree in journalism. He also studied at Southwestern Seminary and Oklahoma Baptist University.

He is married to Alison Lacy Wingfield. She also is a professional journalist and currently works in the public relations department of Northside Hospital in Atlanta.

Lifelong Southern Baptists, the Wingfields have been active in their churches' music ministries and leaders in young adult Sunday school programs.

Paducah church's love causes pastor to see red

R. Tommy Tucker literally "saw red" a few Sundays ago.

Almost everywhere he went throughout the hallways and meeting rooms of Olivet Baptist Church in Paducah, Tucker saw women in red dresses and men with red ties.

Tucker really didn't mind. His college alma mater, Western Kentucky University, has red and white for its colors, and red is his favorite color.

What Tucker didn't know when he saw the first red dress and red tie Sunday morning, June 2, was that red symbolized Olivet Church's love for him.

Members of the church staff and Tucker's wife, Glenda, worked hard to pull off a surprise celebration of Tucker's 25th anniversary in the ministry. Church members readily wore red to show their affection for their pastor.

Tucker got a little suspicious late in the week, when the staff did not get Sunday's order of worship completed on time. To protect their surprise, they created two

bulletins for distribution Sunday morning. One had regular style and content; the other was red—naturally—and contained special information about the day.

Instead of the regular children's sermon, the children sang songs to express their love for the pastor and his family. The congregation sang Tucker's favorite hymns, and special songs by the choir and soloists completed the musical tribute.

To extend the surprise, the staff kept guest speaker R.G. Puckett out of sight until he was introduced.

Puckett, editor of North Carolina Baptists' Biblical Recorder and former associate editor of the Western Recorder, was pastor of Trammell Creek Baptist Church in Pierce when Tucker was 6 years old and in the first grade.

Tucker, 43, is in his third pastorate and has served Olivet for five years.

Puckett praised Olivet's show of affection for Tucker and his family.

"In an era of stress and ugliness in the secular world, and all too often in the religious world as well, it is most important that churches communicate their love to the pastor and church staff," he said. "It is assumed that servants of the church should love the congregation; it must also be assumed the congregation loves those who

serve them.

"Special moments of expressing this mutual love are important. Specific services dedicated to verbalizing love and giving tangible evidences of it are great morale builders for the pastor, church staff and congregation."

Greed, selfishness and self-centeredness mark the age, Puckett said. To illustrate, he cited Los Angeles Lakers' basketball star Magic Johnson, considering retirement at age 31, who said, "Ultimately, I'll do what's best for me, not what's best for the Lakers or the NBA."

"The words of Jesus," Puckett countered, "stand in sharp contrast: 'For whosoever will save his life shall lose it. But whosoever shall lose his life for my sake and the gospel's, the same shall save it.'"

"Faithful pastors who give their lives in service to God through his people deserve to hear the congregation say, 'We love you, and we tell you so.'"

Olivet's show of love for the Tuckers extended beyond the worship service. The fellowship hall was decorated for lunch with balloons and ribbons—red and white, of course. Then the congregation feted Tucker to a reception, which included gifts, recognitions and visitors from adjoining churches, capping off a red-letter day.



Tucker

Inner-city church confronts drug-infested territory

by Mark Wingfield

Iglesia Bautista Canaan, a Spanish-speaking Southern Baptist church in Queens, N.Y., is a congregation full of testimonies.

In fact, says pastor Ernesto Chaparro, the congregation's very existence and growth is testimony to the power of God.

Starting with one broken family on welfare 17 years ago, home missionary Chaparro began what is now the only Spanish-speaking Southern Baptist church in Queens, a borough of New York City and home to 500,000 Spanish-speaking people.

The congregation meets on one of the borough's toughest streets, with drug deals transacted on the church's doorstep every night. Like Chaparro, many of the congregation's members have come from Colombia and know well the evils of drugs and alcohol.

"Already the mafia has killed three people in our church who came and tried to get out of drugs," Chaparro explains. "One of them I baptized before he was killed."

One woman in the church, whose name cannot be used without endangering her safety, has seen 25 family members killed by the mafia. A former drug courier herself, this woman became a Christian through the witness of her landlord, who also is a member of Iglesia Bautista Canaan.

This former drug dealer has since led 20 others to profess faith in Jesus Christ, Chaparro notes. "They are now baptized members of our church."

The trials and victories experienced by individual members of Iglesia Bautista Canaan are also evident in the corporate life of the church. Recently, the congregation moved across the street from its former location to an old factory that finally provides enough space for Sunday worship.

Previously, the congregation of more than 200 people met in a building designed to hold 70 at most.

Taking on the \$4,000 per month mortgage was "a great risk," the pastor explains, but "I encouraged the people in faith to trust the Lord." The church's total budget this



TOUGH STREET—Home missionary Ernesto Chaparro stands in the doorway of the building his congregation, Iglesia Bautista Canaan, recently purchased in Queens, N.Y. Drug deals frequently are transacted on this street and even on the church doorstep, Chaparro says. "The Lord is blessing us. We have a testimony in this neighborhood. I believe our testimony speaks louder than our words." (BP photo by Mark Wingfield)

year is \$150,000.

"The Lord is blessing us," Chaparro says. "We have a testimony in this neighborhood. I believe our testimony speaks louder than our words."

About 95 percent of the people coming to this church have never heard the gospel clearly explained even one time before, the pastor claims. Many have never had their own Bible.

"We encourage them to pray and read the Bible. We are patient with them," he says.

"Sometimes it may take six months. When they learn to pray and read the Bible, they will be more open."

Just this year, Chaparro says, he is beginning to see results with people he first started ministering to eight years ago.

Amid its growth, the church has started two missions, Nueva Vida in Queens and El Redentor in Brooklyn. Nueva Vida began five years ago with 15 members and now averages 70 in attendance. El Redentor began three years ago with 12 members and now averages 35 in attendance.

"This has been painful because we don't have enough leaders," Chaparro says. "But when we started missions we also grew."

Iglesia Bautista Canaan began meeting in 1974 with the Chaparros and a single mother with three children. Until 1979, he worked bivocationally.

By 1980 the church had grown to 100 people. Since that time, Iglesia Bautista Canaan consistently has been in the top 15 churches in the state in baptisms, averaging 30 baptisms per year. (BP)

Carolyn Blunk contributed to this story.

Gospel seed blooms brightly inside dark prison walls

by Jim Houser

Yusufu wished his friend had never come back from Zanzibar. He had left the Comoro Islands a Muslim and a good companion, but returned full of talk about Jesus.

The friend had become a Christian through a Bible correspondence course during his absence from home. Now he witnessed to Yusufu so relentlessly Yusufu

began avoiding him completely. But the seed had been planted.

Later, after five months without being paid, Yusufu joined other teachers in a strike against the government of the Indian Ocean island nation. Soon he was imprisoned without charges.

In his cell, the friend's words about Jesus continually came back to him, even though he tried to push them from his mind.

For eight months, with little to do but brood, Yusufu fought the gospel seed as well as despondency over the lack of satisfaction he found in Islam.

Finally, his thoughts allowed the seed to spark a mental light. He recalled the Koran, Islam's holy book, said Jesus had ascended to heaven and was alive. "It's much better," the light seemed to say, "to follow one who is alive than one who is dead!" Yusufu

asked Christ to come into his life and show him a better way.

A few days later two lawyers came to the prison to attempt to gain freedom for political prisoners. Yusufu sought the lawyers out. But once he was face-to-face with them, he told them he was not who they were looking for; he declined to be classified as a political prisoner.

That night Yusufu dreamed he was at the prison's location, but that it was no longer there. The next day he was freed. He learned he was the sole beneficiary of the lawyers' efforts, despite his assertions he wasn't a political prisoner. He left prison twice freed—physically and spiritually.

That was in 1983. For eight years Yusufu prayed daily for help in Bible study. Recently doors opened for seminary study in Madagascar. But he discovered formal study, although useful, doesn't help his spiritual development as much as the MasterLife discipleship class he takes with Southern Baptist missionary Fred Sorrells. He even told his seminary professors his MasterLife studies must be done before class assignments.

Now he prays about the day he will return home and share his faith with people who don't know Jesus as Savior.

"God is going to raise up someone who will stand in boldness to proclaim the freeing power of Christ among the Muslims," he declared. "I am praying that, upon my return, I will be that man." (BP)

Texans target unchurched streets of Laredo

by Ken Camp

In an unprecedented effort, Texas Baptists are marshalling state missions resources to target the most unchurched city in the state—Laredo.

"The 'Streets of Laredo' are among the most unchurched in America," said James Semple, director of the state missions commission of the Baptist General Convention of Texas.

"With a population of 130,000 souls, only about 10,000 are in any kind of church service on Sunday. Even more shocking than that is fewer than 600 are in attendance at the city's eight Southern Baptist congregations."

Through their gifts to the Mary Hill Davis Offering for State Missions, Texas Baptists will help Frio River Baptist Association reverse that troubling statistic and

reach Laredo for Christ, Semple said.

"Texas Baptists are committed to claim Laredo," he said. "The Mary Hill Davis Offering will aid in tripling the number of Texas Baptist churches in the '90s."

But it will be a challenge. Membership of Texas Baptist churches in Laredo is less than two percent of the total population. Even so, Southern Baptists are the largest non-Catholic denomination in the city.

This remains true even though Baptist churches in Laredo recorded a net growth of only three in 1980 to 1988, according to Jim Watson, director of missions, Frio River Baptist Association.

Laredo is a city poised for growth and for international outreach, Watson noted, adding it is one of the largest inland ports of entry into the United States. More than 15,000 loaded trucks cross the international bridges there each month. Within five

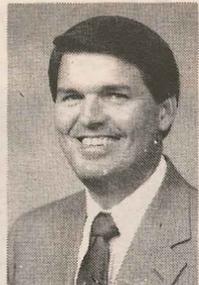
years, that number is expected to be 4,000 per day.

Laredo is the most Hispanic city in the United States, with 98 percent of its population Hispanic. Although the city's population is expected to skyrocket within the next few years, the ethnic ratio is expected to stay roughly the same. "We lack the real significant missions base to do what needs to be done in this area. We need expertise, we need financial resources, and we need pastors," said Watson.

Of course, he added, a major mission field lies just across the Rio Grande in Laredo's sister city where more than 600,000 people live. But before Baptists in Laredo can reach out effectively, they must first strengthen their missions base.

"We need a strong Jerusalem from which we can launch out into Judea and Samaria," Watson said. (BP)

mountains to the mississippi



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

clear creek chronicle

A fragrant offering

Although ill health keeps Harry Erwin confined most of the time, his world reaches far. From the den he watches a beautiful rose garden, and the birds come regularly to feed outside his window. Through reading and prayer he maintains supportive contact with Southern Baptist mission work; the radio involves him in worship at his church, First Baptist of Murray. One of the major losses of his life came last year with the homegoing of his beloved wife, Myrtle. "She was ready. It was not unexpected. We had discussed it often, and our only conclusion was that we would try to abide by his will. She loved the church and all her pastors. Most of all she loved the Lord," Erwin said.

A native of Mayfield, Myrtle Johnston Erwin taught secretarial science and bookkeeping for several years, and in 1942 became office manager for Ryan Milk Co. in Murray where she remained until her retirement in 1972. An active member of the Business and Professional Club throughout her professional life, the Murray chapter elected her Woman of the Year in 1944, and in the late 70s made her an honorary lifetime member. She was also president of the Murray Women's Club. For 35 years Mrs. Erwin taught a young women's Sunday school class at First Baptist of Murray. At age 73 she and childhood friend Harry Erwin were reintroduced and married in 1974. "I'm so happy the Lord let me care for her these fifteen years."

While their pastor in Murray, I found the Erwins to be "salt of the earth and light of the world" kind of members. I remember her agony over the fragmentation in our convention and the prayer that our mission work not be hindered.

Mr. Erwin's grief found an appropriate channel by establishing the Myrtle J. Erwin Memorial Scholarship Fund with the Kentucky Baptist Foundation. Ninety percent of the annual income will be used to provide scholarships for Clear Creek students. The remaining 10 percent will be reinvested to grow the principle. Last year we inaugurated a two-year associate degree program for church secretaries. I know Mrs. Erwin would be pleased if a pastor's wife or student enrolled in this program received a scholarship established by her husband. Income from the trust will make the first grant possible during the next semester.

The roses may not always bloom in the backyard of the Erwin home, but until Jesus comes the sweet fragrance of their influence will bless the lives of Clear Creek students (Phillipians 4:18-20).

PERSONNEL: John Michael Gaylen from Friendship, Greenville, to Fruithill, Crofton, as associate pastor. ... **Frank Fishback** to Sulphur Springs, Edmonton, as pastor. ... **Charlie Barnard** to Westport Road, Louisville, as minister of outreach. ... **Karen Strader** to Westport Road, Louisville, as minister of children. ... **Susan Woods** to Waddy, Waddy, as minister to youth.

CELEBRATION: John W. Kurtz, a Kentucky native, will celebrate 50 years in ministry Aug. 4. He received degrees from Georgetown College and Southern Baptist Theological Seminary. He was pastor of Republican Baptist Mission in Lexington and Mt. Freedom Baptist Church in Wilmore. The celebration will be held at Mt. View Baptist Church, Antioch, Tenn., where he currently is pastor.

DEATHS: Everette D. Alford, recently retired Sunday school director for Northern Kentucky Baptist Association, died May 31 of cancer. He was plant manager of Queen City Paper Company in Cincinnati and a deacon at Latonia Baptist Church in Covington. He is survived by his wife, Ann; daughter, Shirley; granddaughter, Jennifer of Florence; four brothers and four sisters, who live in North Carolina.

Keyboard accompanists' clinics scheduled

The second annual Kentucky Baptist keyboard clinics for church accompanists will be held across the state on three successive Saturdays in August, announced Angie Harrington, keyboard consultant for the Kentucky Baptist church music department.

Dates, locations and clinic leaders will be:

- Aug. 3, Deer Park Baptist Church in Louisville. Nevalyn Moore, organ; David Slinker, piano.

- Aug. 10, Second Baptist Church and First Baptist Church, both in Madisonville. Glenna Metcalfe, organ; Don Phillips, piano.

- Aug. 17, First Baptist Church of Morehead. Richard Dwyer, organ; Pat Cole, piano.

Moore is a faculty member at Campbellsville College in Campbellsville, where she teaches organ, piano and other music courses. Slinker is minister of music and education at Corinth Baptist Church in London. Metcalfe is organist at First Baptist Church of Madisonville. Phillips is minister of music at First Baptist Church of Franklin. Dwyer is minister of pastoral care and organist at Calvary Baptist Church in Lexington. Cole is minister of music and senior adults at Melbourne Heights Baptist Church in Louisville.

The clinics will feature two levels of training, Harrington said.

Keyboard I for piano will emphasize accompanying for congregational singing, choirs and soloists. Keyboard II for organ

will focus on organ registration.

Keyboard II for piano and organ will emphasize creativity in accompanying congregational singing.

Cost is \$10 per accompanist before July 22 and \$12 after July 22 or at the door. Church music directors or ministers of music

who accompany their pianists or organists may attend the clinic free of charge, Harrington said.

To register or receive more information, contact Harrington at the Kentucky Baptist Convention, P.O. Box 43433, Middletown, KY 40253-0433.

Youth choir retreat, tour set

The third annual Kentucky Baptist All-State Youth Choir retreat and tour will be held July 14-21 at Georgetown College and in four commonwealth churches.

The choir's retreat will be held at the college in Georgetown July 14-18, said Roger Walworth, youth music consultant in the Kentucky Baptist church music department.

The retreat will feature rehearsals, worship, recreation and fellowship, Walworth said. Worship will be led by Dan Francis, pastor of First Baptist Church of Winchester.

Following the retreat, the choir will go on tour, presenting concerts at:

- Georgetown Baptist Church in Georgetown, Wednesday, July 17, 7 p.m.

- First Baptist Church of Ashland, Thursday, July 18, 7 p.m.

- First Baptist Church of Richmond, Friday, July 19, 7 p.m.

- First Baptist Church of Somerset, Sunday, July 21, 8:30 and 11 a.m.

Admission to all the concerts is free, Walworth said.

John Dickson, assistant professor of church music at Southern Baptist Theo-

logical Seminary in Louisville, will be guest conductor for the choir. Jay Flippin of Morehead State University will accompany.

The 1991 Kentucky Baptist All-State Youth Choir Committee is comprised of Dick Ham, First Baptist Church of Richmond; Larry Earhart, First Baptist Church of Somerset; Jim Cordell, director of the Kentucky Baptist church music department; and Walworth.

Scaleses to visit commonwealth

Kentucky Baptists will get a chance to hear a first-hand report from Kenya when missionaries Louie and Jo Scales tour the commonwealth Sept. 14-30.

The Scaleses worked with many Kentucky Baptists during the Kentucky Baptist Convention's partnership missions project with Kenya Baptists in the 1980s.

The Scaleses are interested in speaking to as many churches and secular groups as possible during their two weeks in Kentucky.

For information about their itinerary, contact David Shannon at 1210 Limestone, Lexington, Ky. 40505.

Kentucky Baptist Keyboard Clinics for Church Accompanists

Saturday, August 3

Louisville

Saturday, August 10

Madisonville

Saturday, August 17

Morehead



For more information, write or call:
Church Music Department
Kentucky Baptist Convention
P.O. Box 43433
Middletown, KY 40253
(502) 245-4101

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sunday school lessons

LESSONS FOR JUNE 30, 1991

Life and Work Series

Be strong in the Lord

Eph. 6:10-18. Strength for victory over the world, the flesh and Satan can come only from God. The Bible informs us that Satan is shrewd, unscrupulous, deceitful, subtle, resourceful, determined, skillful, aggressive, and powerful; therefore, every Christian needs the armor which protects against the attacks of the adversary.

I. Eph. 6:10-13 The Need of the Armor of God. None of us can afford to underestimate or to minimize the power of Satan. Putting on the whole armor of God is an act of faith. This armor is ready for all Christians. We do not have to make, beg or buy this armor, but simply to take it by a purposeful act of faith. To refuse to wear it will mean defeat; whereas, to use every part of it will mean victory.

II. Eph. 6:14-18 The nature of the armor of God. If Christians are to overcome, it is imperative that they be equipped with the proper protection.

A. Defensive armor:

- The girdle of truth (6:14a). Children of God should be encased in the truth. The Lord is the sum of all truth.

- The breastplate of righteousness (6:14b). The breastplate protects the heart. The righteousness Christians have has been imputed to them.

- The shoes of peace (6:15). For the Christian warrior to stand in the slippery places of exposure to the snares and wiles of Satan, the gospel of peace must be placed on his feet as shoes. At all times Christians should be prepared to proclaim the gospel of peace.

- The shield of faith (6:16). If Christians are to withstand the fiery darts of Satan, they must have a shield, a strong faith in God and his word.

- The helmet of Salvation (6:17a). The helmet protects the head, the seat of intelligence. The assurance of salvation, past, present, and future is to control the mind.

B. Offensive Armor:

- The sword of the Spirit (6:17b). This weapon puts the enemy to flight. The

word of God, believed, obeyed, and proclaimed, is the most effective weapon against the host of darkness.

- The spear of prayer (6:18). Prayer is vital to right living and Christian service.

International Series

Ezra's religious reform

God times events and works all things together for good to those who love him. When he gives his people a work to do, he expects them to perform it. They may encounter opposition, but he will supply what is necessary for its completion. For crises, God prepares his people who will do their part in awakening the right convictions in the hearts of others. Ever mindful of the needs of his people, God prepared Ezra for the task to which he was going to call him. Ezra had great ability. He was a priest by birth, but he is remembered for being a scribe.

Ezra 10:10-11 The Accusation.

When the multitude assembled in Jerusalem, Ezra arose and accused them of adding to their former iniquities which had caused the captivity. They took foreign and idolatrous wives in violation of God's law. Ezra exhorted the people to confess their sin, to repent and to separate themselves from the people of the land.

Ezra 10:12 The Answer. Thoroughly convinced that Ezra was right, the people expressed their willingness to do as they had been commanded. Doubtless it must have been heartbreaking for them to send their wives and children away and not see them again, but they recognized it was necessary to avert the wrath of God.



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

homes for children

Against all odds

Though that title sounds something like an epic film, in reality it is the theme of this year's on campus camp at Glen Dale Children's Home.

The scripture basis for the camp is Psalms 9:9-10: *The Lord is a refuge for the oppressed, a stronghold in times of trouble. Those who know your name will trust in you, for you Lord have never forsaken those who seek you.*

They are doing studies of Bible characters. Three of those being studied are Gideon, Joshua and Jesus.

Our children know what it's like to have the odds stacked against them. In fact, few times in their lives have they had the advantages that many of us have known.

The purpose of the camp is to help the children and staff learn to work together better and to build stronger relationships. Each child is assigned to one of eight teams and they compete in a number of events which require teamwork. Some of the games are tossing the kabor (a 12-foot-long pole), the four-legged race, tug of war, canoeing, riding the rail and special cross-country excursions.

Each day of camp begins with sealed orders which were prepared by Pastor Bob Coons of Gilead Baptist Church. The day ends with an entertainment by the Campbellsville Singers from Campbellsville College and a devotional. In addition to having fun, there is a special work project each day for everyone involved.

Camp at Glen Dale is something that everyone participates in, including office staff. If you want to get in touch with someone, leave a message on the answering machine.

The staff's children also participate. The very small children are called "Ninjas" and have special nature walks, crafts and swimming. The older children's group is called the Bad News Bears. I did not inquire as to where that name came from, I was afraid to ask.

Many of us can remember church camp as children, and I know of its value for the children in our care. Many of us as adults can trace a special time at a Christian camp when we came to know Christ or when our relationship was deepened.

I have been impressed each year by the on campus camping experience at Glen Dale. It seems to really draw everyone together, unlike anything else they do.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Not drudgery but joy!

About 50 of our boys and girls stayed here after school was out in May to work during the three weeks before our summer school started. They proved themselves a very special group. They were the most diligent crew we ever had to work in the summer. They had the finest spirit. Attitude is 90 percent of anything.

An immediate major job at the end of each school year is to have a very thorough spring cleaning of each dorm room before the start of the summer program of school, work camps and the annual Mountain Missions Conference.

Each dresser and desk drawer is scrubbed as are the closets. The walls are scrubbed and repainted or touched up where needed. The windows and light fixtures are washed. Curtains are washed

and rehung. Then each floor is cleaned and carefully waxed.

Each hallway, restroom and shower area are cleaned similarly. While all this is going on, others are cleaning each classroom, restroom and hallway in the 10 buildings where classes are held. Of course, all these areas are cleaned daily while school is in session. But one cannot clean as thoroughly when the areas are occupied.

Oneida has many acres of lawns. Grass grows rapidly in the summer. Constantly a student crew is involved in mowing. When the cycle is completed, it is time to start the same areas again. That is also true for those who cut with weed-eaters along the ditches surrounding the campus and the several acres of mountain overlooking our campus. In recent years, as a community service we have taken on the task of keeping the Oneida cemetery manicured.

In the meantime, several adult staff and another student crew are busy farming and gardening. An immediate task at the end of each school year is to get the hay cut and baled and into the barns. A lot of rain in recent weeks made that a more difficult job than usual.

Then there are the daily year-round chores that involve varying student workers. The pigs and cows must be fed. Meals must be cooked three times daily and students help with that. Students do all the dishwashing and table cleaning to prepare for the next meal.

During this period the guidance office is busy recording all the end-of-year grades, sending out grade reports and recording the grades on the permanent record cards. Also there are many transcripts to be mailed to varying colleges. As students are accepted for summer school, their records must be requested from other schools.

Our admissions secretary is busy send-

ing out student application forms, information and other materials to families who have requested such. There are many phone calls each day and many letters. Weekly, many are given tours about the school facilities. Oneida does not recruit or advertise for students. The phone is answered, as are all letters that show an interest. Guests are always shown around. On any given day there are many scores in varying stages of the process of admission. There are always students waiting to come.

As I begin my 20th year as president in August, I am still personally involved in interviewing and touring new students. I am involved daily in touring groups of guests on our campus, anywhere from three to seven times, often as many as 100 times in a single day. I work on incoming and outgoing mail between these tours. But many days I get no desk work done at all in daylight hours. Two, sometimes three, staff members are busy typing letters during the day office shift that goes from 8 a.m. to 5 p.m.

Then frequently a secretary works with me in the evenings from 8 p.m. until after midnight, often until 2 a.m. Our business manager also works several hours most evenings. The guidance counselor many times is busy with her work until near midnight. We are always behind. There are things waiting to be done despite such long hours.

We enjoy our work. We believe in it. Long hours are not drudgery for us. There is satisfaction in doing that which is meaningful and doing it well. The man who began the Oneida work over 90 years ago used to say: "A loving heart with a throb for suffering humanity makes the hardest work easy, the heaviest burden light, the longest day short, and the hottest sun set too soon." How thankful we are to have such an opportunity to help others!

Reaching out: Board reintroduces WIN schools

around the sbc

WIN schools for lay evangelism are being reintroduced by the Southern Baptist Convention's Home Mission Board.

Also known as Lay Evangelism Schools, the program was introduced in 1971, kicking off SBC baptism increases of 9.1 percent in 1971 and 12 percent in 1972. Southern Baptists have yet to surpass the 445,725 baptisms recorded in '72.

HMB personal evangelism Director Howard Ramsey connected the baptism increases and the WIN schools. Two decades later, Southern Baptists can use WIN again to gear up for the convention's 1995 simultaneous revival/personal evangelism emphasis, "Here's Hope: Share Jesus Now."

In other news from around the SBC:

Gospel aimed at ethnics. Beginning with Hispanics in 1992, the SBC will concentrate evangelistic efforts on a different language group each year through 1999.

"Language Thrust A.D. 2000" will feature strategy developed by ethnic leaders through the Home Mission Board's language church extension and evangelism components.

Focus groups are Caribbean and deaf, '93; Filipino, Korean and Pacific Islander,

'94; Indochinese, Middle Eastern and Sub-Saharan, '95; Asian Indian, Chinese and Japanese, '96; American Indian, '97; Eastern European, '98; and Western European, '99.

Bible convo registration starts. Registration has begun for the National Convocation on the Bible, a celebration of the Bible and the power and relevance of its message, set for April 21-23, 1992, in Nashville.

As many as 8,000 SBC pastors, church staff members and Sunday school leaders are expected to participate.

Two Kentuckians are among the convocation's headliners—Bill Hendricks, professor of Christian theology, and John Hendrix, professor of Christian education, both at Southern Baptist Theological Seminary in Louisville.

Brochures about the convocation program, including a registration form, are being mailed to church, associational and state leaders. Registration costs \$60 per person and should be mailed to National Convocation on the Bible, P.O. Box 24001, Nashville, Tenn. 37203.

Troops' church seeks pastor. Kitzingen Baptist Church, a congregation of 65 people located in Kitzingen, Germany, is seeking a pastor. The church consists mainly of American military personnel and their families. It is affiliated with the English-language European Baptist Convention and

identifies with Southern Baptist principles and doctrines. For information, write Jerry P. Davis, B-103rd MI BN, Box 67, APO New York, N.Y. 09036-5000.

Pressler retires from bench. Houston Judge Paul Pressler, a leader among SBC conservatives for more than a decade, has decided not to seek re-election to the Texas 14th Court of Appeals next year.

"After a total of 25 years in office in the legislature and on the bench at the end of this term, I am ready to spend more time with my family and follow other pursuits," said Pressler, 61. He did not give details regarding the nature of the other pursuits.

He completed two terms on the SBC Executive Committee this summer. He is a member of President George Bush's Drug Advisory Council.

Baylor showdown looms. Texas Baptists and Baylor University appear headed for a showdown over control of the Waco school.

The Texas Baptist Executive Board approved a study committee recommendation asking for more state convention participation in the election of Baylor's governing body and more assurance the school will remain a Christian-oriented institution. But the committee's proposal was rejected immediately by Baylor President Herbert Reynolds.

The Executive Board asked that the Texas Baptist convention be allowed to

directly elect 25 percent of Baylor regents, with Baylor electing 25 percent and Baylor nominating the other 25 percent for election by Texas Baptists. The board also asked that key charter amendments be made amendable only by a 90 percent majority of regents.

Baylor regents have rejected a similar proposal, and Reynolds predicted they will reject the latest offer.

CAP needs chaps. The Civil Air Patrol has 1,000 openings nationwide for volunteer chaplains.

And Lew Dawson, associate director of military chaplaincy for the Home Mission Board, thinks Southern Baptist ministers can fill the posts and minister to their communities.

Chaplains have opportunities to minister during search-and-rescue missions, to teach moral leadership courses for cadets and to provide counsel to all CAP members.

For information, contact Dawson at the board, 1350 Spring St., NW, Atlanta, Ga. 30367-5601.

Brotherhood ends 3-year training. The SBC Brotherhood Commission completed an experimental three-year cycle of training conferences with a National Brotherhood Certification event this spring.

In all, more than 700 Brotherhood leaders have been trained through the program.

Leaders intercede to save Midwestern trustee's nomination

by Greg Warner

Top Southern Baptist Convention leaders salvaged the election of a controversial new trustee for Midwestern Baptist Theological Seminary during the recent SBC annual meeting.

Kent Cochran, an outspoken critic of the school, was elected to the Midwestern board despite the objections of conservatives in Missouri and on the board. Those objections were dismissed by SBC leaders, who insisted that Cochran be elected.

Seminary leaders fear the addition of Cochran to the 34-member trustee board signals a new round of attacks against administrators and faculty at the Kansas City, Mo., seminary.

Leaders of the conservative movement in Missouri, meanwhile, fear Cochran and his past will embarrass their cause.

In the final days before the June 4-6 convention, leaders from Missouri and the seminary mounted an effort to have the Kansas City layman replaced as one of seven new trustees. But they weren't successful.

Cochran, operations manager for a Christian radio station, was elected by acclamation as part of the slate of nominees from the SBC Committee on Nominations.

During the past decade, Cochran has attacked the seminary, charging liberalism and homosexuality among faculty and staff. School officials have considered legal action against him. And some trustees were alarmed by Cochran's nomination.

Trustee Doyle Smith of Great Bend, Kan., said Cochran's election would be destructive. "The trustees are concerned about the irresponsibility of the charges, which were made without regard to their veracity," said Smith, who completed 10 years' service on the board this month.

Some Baptists in Missouri also were critical. In a May 21 letter to conservative leader Paige Patterson of Dallas, Missouri pastor Bill Dudley asked Patterson to help replace the nominee because of "legitimate concerns related to the personal life of Kent Cochran."

Dudley, pastor of First Southern Baptist Church of Golden, accused Cochran of child abuse, spouse abuse, assault on a police officer, divorce and failure to pay child support—charges Cochran denies.

Wrote Dudley, a leader of conservatives in Missouri, "Nothing that has happened in Missouri in the past 13 years has played more into the hands of the liberals than this very foolish nomination."

Two days before the SBC opened in Atlanta, Dudley joined with leaders of the seminary to petition members of the SBC Committee on Nominations to replace Cochran with another nominee. Outgoing trustee Chair Richard Adams of Festus, Mo., new Chair Sid Peterson of Bakersfield, Calif., trustee Smith and Dudley met June 2 with a subcommittee responsible for filling last-minute vacancies on the committee's report.

James Richards, chair of the Committee on Nominations, said the subcommittee lacked the authority to replace Cochran.

SBC Attorney James Guenther said the subcommittee's decision not to intervene "sounds reasonable," since no specific guidelines empower the subcommittee to replace nominees.

Richards, a pastor from Baton Rouge, La., confirmed the subcommittee talked about Cochran's nomination but would not comment on the discussion.

A source close to the dispute said the influence of conservative leader Paul Pressler, a Houston judge, rescued the nomination. After Dudley and the trustees petitioned the subcommittee, Pressler and other SBC leaders reportedly discussed the dilemma. Convinced the accusations against Cochran couldn't be proved, they decided to stand by their nominee, sources said.

Cochran confirmed he talked with Pressler once during the convention about the accusations and that SBC leaders discussed his nomination. He would not say who was involved but said he was impressed that such leaders would defend him.

Faced with such opposition, Cochran's friends decided not to challenge the nomina-

tion on the convention floor. Opposing SBC leaders would have been a "futile effort," Dudley explained.

The strategy to elect Cochran to the Midwestern board apparently was set in motion early this year. Dudley claimed Cochran persuaded conservatives in Missouri to recommend El Dorado Springs pastor Larry Nail to a vacancy on the SBC Committee on Nominations, which was filled by the SBC Executive Committee.

Once on the Committee on Nominations, Nail argued in March for the nomination of Cochran to the Midwestern board. Although another Missourian was first chosen for the slot, Nail later convinced the committee to reconsider and elect Cochran.

Once news of the nomination spread, Dudley said, he wrote Pressler, Patterson and Richards to say "conservatives did not like this choice."

Cochran said Dudley's charges of spouse abuse, child abuse and assault on a police officer are false. "I categorically deny all of them," he insisted.

Cochran was married in 1980 and divorced in 1988. His former wife, Sandy, has since remarried. She declined to talk on record about the charges against Cochran in order to protect her children.

Although Cochran's alleged abuse of his wife was reported to police, Kansas City police would not disclose any information since no charges were filed. Cochran's stepson was placed in foster care for a time, but foster care officials in Missouri said files are confidential.

Neither would police in Gladstone, Mo., where the police assault reportedly occurred in 1980, divulge any information, since Cochran was not brought to trial.

Pressler and Patterson both said they checked out Dudley's charges before deciding to defend Cochran's nomination.

Patterson said he checked police records and could not substantiate Dudley's claims. "We have to conclude they are not true," he said. "All you have is the accusation of a former wife. ..."

Asked why he and others had risen to the defense, Patterson said, "When you have

false accusations, or accusations that are not verifiable, now it becomes more important that he be sustained."

Pressler said he was satisfied the charges were unfounded.

Despite the denials, Dudley stood by the charges. "You can confirm it from the people involved," he said.

The charges were confirmed by three people who knew Cochran and/or his wife.

E.J. Barnes, pastor of Gashland Baptist Church in Kansas City, where Cochran once was a member, said Cochran admitted he abused his wife and that he was arrested for assaulting a police officer.

Barnes was associate pastor of Gashland Church at the time and counseled Cochran and his former wife between 1983 and 1988.

Pete Hill, who as pastor of First Baptist Church of Smithville, Mo., performed the Cochrans' wedding, said Cochran abused his wife and children. "I saw her (bruised) face," said Hill, now of Florida.

Bob Bell, a prison chaplain in Fulton, Mo., also counseled Cochran's wife during the marriage and confirmed she was abused. "There was physical evidence and her behavior was consistent with that of a battered wife," said Bell, a former police officer.

Told that Barnes had confirmed the charges, Cochran accused his former associate pastor of a breach of confidentiality but repeated his denial. He confirmed his stepson was taken from the home and placed in foster care but would not say why.

Cochran pledged he will handle his new trustee assignment "in a fair and equitable manner. ... I'm not coming in with any preset agenda or preconceived notion."

Cochran, who is a member of First Baptist Church of Raytown, said improvements have been made at the seminary in recent years. His concerns about the school focus on the seminary's adherence to "the reliability of the Bible," he said. "That's really the bottom line." (ABP)

Robert Dilday of the Religious Herald of Virginia and Treannis Henderson of the Word and Way of Missouri contributed to this story.

Buddhist encounters Jesus at Christian school

by Breena Kent Paine

"You can study about God, but you don't need God; you are your own god," Jessica Wong's Buddhist parents told her as they enrolled her in a Christian school in Hong Kong for academic purposes.

"Even though I was forced to memorize Bible verses and attend Sunday school, I never took it seriously. To make a good grade was my concern," Wong said.

When she was 17 years old, however, "something happened to my family that changed my whole philosophy of life," Wong said. "I realized that even if you are strong, you cannot help yourself."

The tension and conflict in her family drove her to study different religions, looking for meaning in life.

When a Christian friend invited her to church, she went, out of politeness. But "God moved my heart." A year later she was baptized.

"I was the first one in my family to become a Christian. They got mad," Wong said. "One day, I was reading the Bible. My brother saw and threw away the Bible."

"The only prayer I could pray was in the restroom because no one could see me

there," she continued. "It was the only place I could communicate with God, concentrate."

"God changed me. He changed my attitude toward my parents. I became more concerned about them. As I shared kindness with my father and mother, they changed. They accepted me more and more and accepted my God more and more. They even came to church with me once in awhile."

Wong's two younger sisters also saw the change in her life and came to know Christ for themselves.

"I can see God really changed me, and from me, he demonstrated himself to my family," Wong said. "I still pray for them and anticipate that one day I can return home and we can all pray together as God's family. ... I have faith he will bring my whole family to God."

Wong obtained a degree in office administration from Hong Kong Baptist College, and became the executive secretary in one of the largest computer companies in the world. In one year, she was promoted three times and her salary was tripled.

At the same time, she also was a volunteer youth counselor in her church. "The

more time I spent with the youth, the more I wanted to do for them," Wong said, "and the more I felt I needed to get more training."

At work, she began to feel a tension with her newly found faith. In the Chinese culture of Hong Kong, "in order to earn a reputation at work, you have to be tough, seldom smile, to get things done," Wong said. "I realized that was not what God wanted for me. ... The higher the position I filled, the more isolated I felt."

When Wong's younger sister came to the United States to study at Southeast Missouri State University, Wong came with her to help her move. She "fell in love" with the campus; and the registrar, a Christian, encouraged her to go back to school. "I said, 'No way, not after so many years.'"

"When I went back to Hong Kong, I knew I would get another promotion, so I asked for the Lord's guidance," Wong said. When she decided to study for a counseling degree at her sister's university, her mother cried, "You're giving up all this that you've worked hard for?"

"But I had to do what God wanted me to do," Wong said. Once at Southeast, Wong began to pray, "God, you led me to this

country; now what do you want me to do?"

She discovered that the university's Baptist Student Union was trying to reach out to some 300 international students, but needed help. She and a friend began an international Bible study group in her apartment. At the first meeting, 20 internationals attended.

"God blessed and the numbers increased. My apartment couldn't hold the numbers anymore," Wong said, so they moved the Bible study to the BSU basement.

As students began coming to her with problems, she realized she needed more training in counseling and in the Bible. In August of 1989, she enrolled at New Orleans Baptist Theological Seminary.

"My seminary training, especially in counseling, helped me a lot in helping people," she said. "Theologically, it built on my foundation more firmly, which was important because I didn't come from a Southern Baptist background."

"This is a great place. If you open up yourself, then you learn not only biblical knowledge, but friendship and fellowship," Wong continued. "Sometimes people say the journey of a minister is lonely, but you can find support here." (BP)

Missions gift overcomes African racial barriers

by Craig Bird

It's a long way from Phoenix, South Africa, to Dagoretti, Kenya—no matter how you measure it.

Phoenix is an Indian conclave outside the South African city of Durban. The concrete houses sit in neatly kept yards. All the streets are paved and lighted.

Dagoretti is a suburb of Nairobi, Kenya's capital. Most of its people live in tiny huts built with scrap lumber and tin. If the dust chokes you, you know it's the dry season. During the rains, mud is ankle-deep.

Indians in Phoenix gaze fearfully across a hillside to a black township and brace for violence from their neighbors. In Dagoretti, black Kenyans and Ugandans envy the luxury cars and thriving businesses of local Indians.

Very likely the only link between the cities runs through two congregations—Brookside Baptist Church in Phoenix and Dagoretti Baptist Church in Nairobi.

Brookside church constituted in February 1990. During its first worship service the tiny congregation took up a mission offering separate from the regular offering.

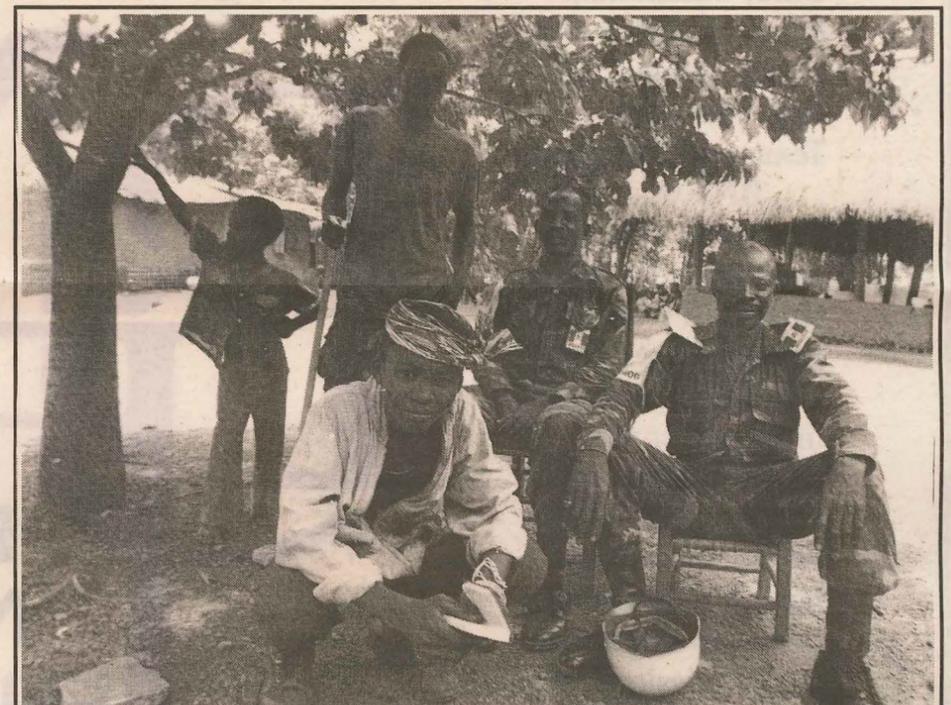
The 14 adults present gave more than \$45, then asked a visiting missionary from Kenya to take the money back with him and "give it to one of our black sister churches."

"People outside South Africa may not understand the significance of how these people chose to use their mission offering," said Southern Baptist missionary Dwight Reagan, a church planter in Durban.

"Indians as a group fear blacks as a group because of the history of violence here. Many in Durban have permits to carry guns. They fear the high level of crime and violence yet understand the gospel command to reach across racial barriers."

Because of anti-apartheid sanctions against South Africa, it took several months for the gift to be converted from South African rands to U.S. dollars to Kenyan shillings. But it finally was delivered to Dagoretti. The amount of the offering matched a specific need Brookside Baptists could not have imagined.

"We'd spent all our building fund but decided, on faith, to buy plastic sheets to put on the roof to let in light," Dagoretti pastor William Eyika explained. The gift covered the extra cost with \$3.50 left over. (BP)



OCCUPYING FORCES—A rebel soldier with the National Patriotic Front of Liberia squats to talk with Nigerian troops sent into Liberia as part of a west African peacekeeping force. Five west African countries sent troops to Liberia to form the Economic Community Monitoring Group, or ECOMOG. A rebel front line is about 200 yards away from this village, Mimi Town, located on the campus of the Baptist school, Ricks Institute. This rebel, who would not give his name, had been reading a New Testament. (BP photo by Don Rutledge)

Christian student befriends teen-ager from Nepal

by Nan Dickson

"The wildest thing is that God brought Satish Mishra thousands and thousands of miles to have an opportunity to be face to face with Christianity everyday," said John Loughlin, a graduating senior from the University of Mary Hardin-Baylor in Belton, Texas.

Mishra, a seventeen-year-old freshman from Nepal, came to UMHB because a friend attended, and he thought a smaller school would care for students.

When he arrived at UMHB he met many caring students, but particularly was befriended by John Loughlin.

"John would take me places and ask me if I feel homesick. This surprised me. It was like a brother's love."

"I asked him how he could be like this,

and he told me it was because of Jesus," Mishra said.

Loughlin took Mishra to First Baptist Church of Belton where they attended the Sunday school class for international students taught by Paul and Eva Dyke.

"I wanted to learn about Christianity because it is not illegal here. I had an interest in Christianity since the first time I heard it taught as a philosophy in the seventh grade," Mishra said.

"Satish would come to my room and talk to my roommate and me for hours. He was interested in Christ and would ask to learn more," said Loughlin.

"The Lord gave us the opportunity to really be friends."

Mishra transferred to another school in Michigan around Thanksgiving. During that time, he felt homesick for UMHB and began

attending a Baptist church in Michigan.

"I was feeling alone in Michigan. I heard that if I accepted Jesus, I would never be alone again, and I knew I could get peace like John. After I accepted Jesus, everything seemed all right," Mishra said.

When Mishra told his uncle about his new-found faith in Christ, he was told it was not good for the family or for him and he would no longer be part of the family. Because his uncle was supporting him financially, Mishra was left totally on his own.

"I was disappointed but not afraid. I knew God was with me. I had heard that people died for Christianity so losing my family was nothing. I knew God had a plan for me," Mishra said.

Mishra soon found out he had a new family—a family of believers in Jesus

Christ. He called his Sunday school teacher, who put him in contact with Reed Harris, director of international studies at UMHB.

"I continue to study here because Mr. Harris wrote letters and found financial support for me," Mishra said.

"The First Baptist churches of Sinton, Salado, Kenedy and Belton also assisted Satish financially," said Harris.

"Pointing others to Christ and growing them in him is what this school offers. I have seen Satish grow this year. I can see Christ in his actions and the way he cares for people," said Loughlin.

"Satish decided to forsake his family for Christ. This should not be radical but normal. It has been fun to be a part of his life, getting to know him and seeing the growth."

"God continues to provide for Satish," said Harris. (BP)



KENTUCKY WOMAN'S MISSIONARY UNION



Baptist Nursing Fellowship

Baptist Nursing Fellowship was organized in Oklahoma City, Oklahoma, November 3-5, 1983. National meetings have been held in Atlanta, Memphis, Richmond, Nashville, Birmingham and Orlando. Total membership is 1,022 which includes active and inactive RNs, LPNs, student nurses, missionary nurses and honorary members.

There are twenty-four state chapters: Alabama, Alaska, Arkansas, Dakotas, Florida, Georgia, Hawaii, Illinois, Indiana, Kansas/Nebraska, Kentucky, Louisiana, Maryland/Delaware/District of Columbia, Mississippi, Missouri, New Mexico, North Carolina, Ohio, Oklahoma, Pennsylvania/South Jersey, South Carolina, Tennessee, Texas and Virginia.

BNF was organized to provide opportunities for Bible study and worship among nurses; to encourage participation in volunteer missions; to give prayer support to each other and to missionary nurses; to encourage nurses to respond to career missions; and to help nurses in lifestyle witnessing.

Missionary Prayer Partners exist so that BNF members can provide prayer support and support through personal contact for missionary nurses. Missionary nurses do not have to be a member of BNF to have their name on the Missionary Prayer Partners list. Members are given the name of a missionary nurse and encouraged to pray daily for that special person and her/his family and work. Members are also encouraged to let the missionary nurse know that she/he is remembered in prayer.

Two trust funds have been established: Missionary Nurses Educational Trust Fund and the Student Nurses Trust Fund. In 1985, the Missionary Nurses Educational Trust Fund was established to provide

special training, continuing education, printed materials and other helps for missionary nurses on the field and on furlough. The Student Nurses Trust Fund was established in 1987 to provide student nurses with some financial support while they are involved in short-term missions projects. Monies are invested with the Southern Baptist Foundation in Nashville.

On the national level, BNF activities are planned during the WMU Annual Meeting; WMU conferences at Ridgecrest and Glorieta; and Jericho: A Southern Baptist Missions Festival at Glorieta and Ridgecrest.

Woman's Missionary Union, SBC, sponsors BNF by providing financial support as well as office space and office support staff. Annual dues are \$25.

The Kentucky Chapter of Baptist Nursing Fellowship had its first meeting in Elizabethtown in April, 1987. Since then, the chapter has met in Louisville, Lexington, Owensboro, Hopkinsville, Jeffersontown, Campbellsville and Williamsburg. Nurses from the chapter have also staffed the first aid room at the Kentucky Baptist Convention and served on medical teams in Espirito Santo, Brazil.

Kentucky BNF does not have dues but is supported by an allocation from the Eliza Broadus Offering. The present mailing list includes more than 300 names and 50-75 different nurses have participated in one or more of the meetings throughout the state.

If you are interested in becoming a part of the Kentucky Chapter of BNF, contact the Kentucky WMU office for more information.

BNF
BAPTIST
NURSING
FELLOWSHIP

