

Airport takes some up, some down

By Ron Chaney
Staff Writer

LOUISVILLE—Although jet noise can disturb church services near airports, the expansion of Standiford Field in Louisville has disrupted more than worship.

Louisville's urban renewal project has hurt and helped membership for churches located nearby.

At Farmdale Baptist Church, east of the airport, worshipers seldom notice jet noise, but the church has seen about 60 families affected by the expansion, said Pastor C. Wyman Copass.

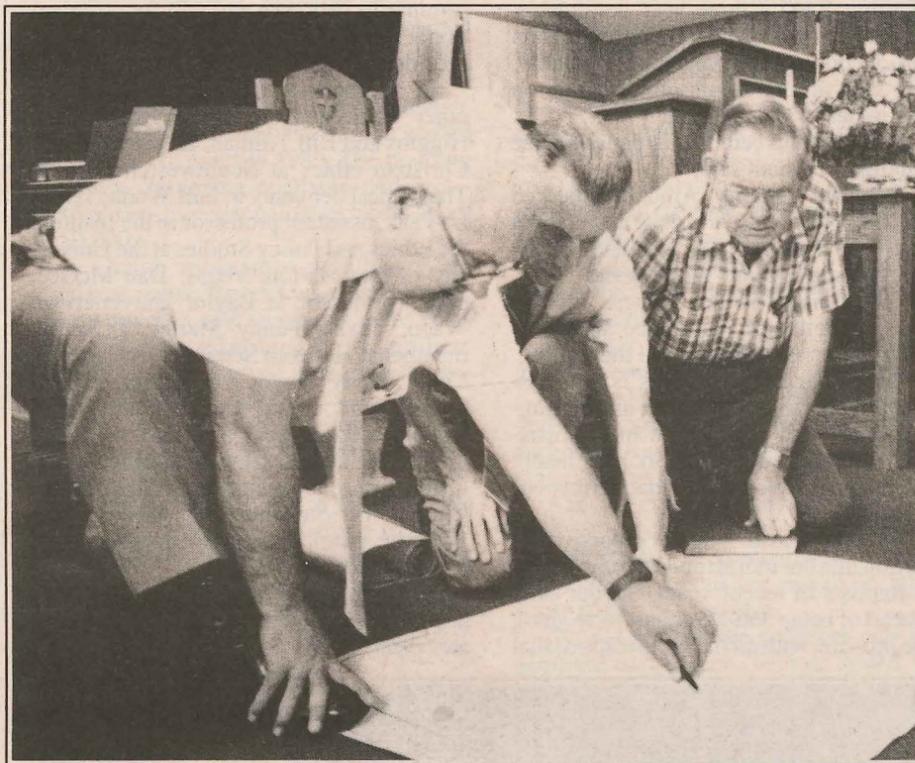
"When you take out 3,000 homes in your community, it's going to affect you," Copass noted. Church offerings dropped enough to lose a staff position.

Copass spoke of the trauma experienced by church members. "I saw the hurt these people experienced, and it's like death for some of them."

For Bethlehem Baptist Church, south-east of the airport, members have accustomed themselves to the noise of jet engines, even though visitors wonder if planes are landing on top of the church, said David Hughes, minister of education.

"We have been here so long we don't pay attention to it," he explained.

But members could not ignore the ex-
continued on page 3, "Airport expansion ..."



CHURCH AND AIRPORT EXPANSION—Foster Avenue Baptist Church trustee Robert Wick, Pastor Kenneth Wrather and deacon Sanford Morris look over a map of the expansion area for Louisville's Standiford Field. Louisville's urban renewal program will lock the church into an industrial area. (WR photo by Ron Chaney)

Southeastern faculty flees 4-year fight

By Greg Warner
Associated Baptist Press

WAKE FOREST, N.C. (ABP)—Faced with a rash of resignations and retirements, faculty at Southeastern Baptist Theological Seminary have, by most accounts, given up their fight with conservative trustees.

Trustees and administrators say faculty departures recently announced or pending will create enough vacancies for them to move the faculty in a more conservative direction as early as two years from now.

At the start of the last school year, Southeastern's faculty numbered 27. By the end of the upcoming school year, at least 10 professors, and maybe as many as 17, will have left the classroom.

Some are due for retirement and others will retire early. Some will leave for other positions, but a few are resigning with nowhere to go.

Although a variety of reasons are given, most observers blame the departures on what one former faculty member calls the "emotional erosion" of four years of turmoil.

"Obviously, the faculty has pretty much given up," said trustee Robert Crowley of Rockville, Md. "The question now is not who's leaving but who's staying."

Ethics professor Furman Hewitt agrees the faculty has given in to the conservative juggernaut. "It's like the curtain is coming down on the last act and everybody is taking their final bows," he said.

Hewitt, who is leaving, said he and other professors "stuck it out four years" even though they viewed the result as inevitable. "We had hoped we could come to some reasonable agreement with trustees and administrators to maintain a quality institution," he said.

The 54-year-old Hewitt recently announced he will take early retirement next spring, but as yet he does not have another job.

Among those not saddened by news of the faculty departures are conservative trustees. Since 1987 the conservative majority has been moving toward replacing faculty members they consider liberal with others
continued on page 2, "Majority of ..."

Billy Graham meets with Gorbachev, Yeltsin

MOSCOW—Evangelist Billy Graham met with Soviet President Mikhail Gorbachev and Boris Yeltsin, newly elected president of the Russian Republic, while in Moscow for a five-day school of evangelism.

Nearly 5,000 pastors, evangelists and other church workers from throughout the Soviet Union attended the school to learn how to spread the Christian message more effectively. This was the largest school of evangelism the Billy Graham Evangelistic Association has ever held.

Graham was shown conversing with Gorbachev on the top-rated "Vremya" ("Time") TV news show aired nationwide.

The 40-minute private conversation between Graham and Gorbachev dealt with various issues, "including moral and spiritual concerns," Graham said. It has been his custom to explain the gospel succinctly in such meetings with national leaders, he said.

On his final morning in Moscow, Graham accepted a surprise invitation to meet Yeltsin in his Kremlin office. Graham said it was a satisfactory conversation primarily about moral and religious subjects.

Grigori Komendant, president of the Union of Evangelical Christians-Baptists, served as chairman of the organizing committee for the school of evangelism. "It has been an overwhelming experience that will have an effect in our churches for many years to come," he said.

In an unscheduled action, hundreds of participants fanned out to streets surrounding the campus of Moscow State University and shared their faith with passersby.

One delegate riding a trolley bus back to his dorm said he spotted a fellow participant with an open Bible witnessing to a stranger on the bus. He said it was the first time he had ever seen such a public display of evangelistic activism. Only a few years

ago, he added, such behavior would have resulted in a jail sentence or confinement in a psychiatric hospital.

Unscheduled announcements from the podium suggested the evangelistic fervor had spread to other fronts as well. For example, an officer from one of the four military academies in Moscow sent a note saying he was looking for people with military backgrounds to establish a ministry to service personnel.

"This has been one of the greatest weeks of my life," Graham said at the final meeting. "I leave with a new vision and burden for the people of the Soviet Union."

The people began applauding, some wept and then they broke into song: "God be with you till we meet again." Delegates waved handkerchiefs and pieces of white note paper at Graham, and he waved back. Then he made his way down an aisle, shaking hands with well-wishers as he went.

Announcement of new ethics center leaked

By Marv Knox
Editor

NASHVILLE—A new Baptist ethics organization has been born in conflict and moral ambiguity.

Founders of the Baptist Center for Ethics officially announced its creation this Tuesday, July 30, in Nashville.

But formation of the new center became public knowledge late last week, after someone leaked a confidential memo that had been circulated among a handful of the center's supporters.

Baptist Press, the Southern Baptist Convention's news service, received the memo from a source who wished to remain anonymous, a BP news story said.

"The fact that someone would leak a confidential memorandum illustrates the need for a new ethics agency," said Robert Parham, director of the new Nashville-based center.

A copy of the confidential memo also was given to Richard Land, executive di-

rector of the SBC Christian Life Commission, Parham said. The commission is the convention's moral-concerns agency, where Parham has worked for six and one-half years.

Parham submitted his resignation to Land at noon last Friday, not knowing the memo about the Baptist Center for Ethics had been leaked, he said.

Within 15 minutes, Land had distributed a memo to Christian Life Commission staff, announcing Parham's resignation, Parham said. And within 30 minutes, a draft of a Baptist Press story about the new center had been posted in the Baptist Building in Nashville, he added. Baptist Press and the CLC operate out of separate offices on different floors of the same building.

A Baptist Press story on Parham's resignation speculated he would be the director of the new ethics center. Contacted by the Western Recorder last weekend, Parham confirmed he will take the new post.

At least two Kentucky Baptists already have ties to the new organization, Parham

added. Glen Stassen and Paul Simmons, both professors of Christian ethics at Southern Baptist Theological Seminary in Louisville, will be associates of the center.

The associates are professional ethicists who will constitute a non-paid "think tank" for the center, Parham said.

At least one Kentuckian is likely to be on the center's 21-member board of directors, but the list of members had not been completed yet, Parham said late last week.

The leaked memo touted the new center as a "new and more comprehensive ethics agency for Southern Baptists." Parham told Associated Baptist Press the center will provide Southern Baptists with "careful moral reflection and practical solutions to real problems."

Those words appear to position the center as a competitor with the Christian Life Commission, now controlled by SBC conservatives.

But the center is not "an anti-Christian Life Commission body," wrote the memo's
continued on page 2, "Kentuckians ..."

Street _____
City _____
State _____ Zip _____

July 30, 1991

Are you moving?

Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to Western Recorder, Box 43969, Louisville, KY 40253.

Kentuckians among ethics associates

continued from page 1

author, Wilmer C. Fields

Fields, retired vice president for public relations of the SBC Executive Committee, heads the center's advisory council, a 21-member group of supporters.

The new center "doubtless will bring perspectives that differ from those of the current CLC leadership," Fields wrote. "The center will take a positive approach to many more live issues than are being addressed now."

Joel Snyder, chairman of the center's board of directors, agreed. "With the broad spectrum of issues that exists, there is an opportunity for a number of groups if need be," said Snyder, pastor of Crieveewood Baptist Church in Nashville.

The ethics center will maintain a close relationship to the Cooperative Baptist Fellowship, a new organization of SBC moderates. CBF Moderator John Hewett, pastor of First Baptist Church of Asheville, N.C., is on the center's board of directors.

The center also will participate in "common causes" with other Baptist groups, denominations and secular organizations, Fields' memo said.

Christian Life Commission leader Land took a low-key approach to the new center.

"If other Baptists feel the need to do something in the area of ethics with their time and money, that, of course, is their right and their business," he told Baptist Press.

But the commission is the organization which the SBC has assigned to address "ethical, moral, public-policy and religious-liberty issues," he added. "Our program assignment is approved by the SBC. We operate under guidelines of the convention's business and financial plan, and we receive Cooperative Program (unified budget) money from the Southern Baptist Convention as one of its official agencies. ... We are very encouraged by (Southern Baptists') response to our initiatives and materials in recent years."

Parham, the only remaining Christian Life Commission staff member with a doctorate in ethics and the last of the pre-Land professional staff to leave, refused to criticize the agency. But he said the new ethics center will map out positive Christian approaches to vexing moral and ethical issues.

The center will address "the broad spec-

trum" of ethical issues, with less attention on political action and lobbying, he noted.

During Land's three-year administration, the commission had tended to focus on abortion, pornography and homosexuality, along with an increasing political role on those issues in Washington.

The new ethics center will focus on three challenges, Parham said:

- Personal morality. America emerged from the '90s with "a crisis in personal ethics," he noted, citing scandals in the pulpit, politics and on Wall Street.

- "Consensus issues." These include racial reconciliation, substance abuse, integrity in the marketplace and the family.

- New concerns. This task is to "challenge Baptists to face complex and cutting-edge issues with intelligence and compassion," he said. The issues include health care, medical ethics and "endangerment of the earth."

The center also will be proactive on abortion, the hot moral topic among Southern Baptists in recent years, Snyder said. "Instead of being anti-abortion, we're going to be pro-life, with all the ramifications that

brings to it," he added.

The center probably will hold its first seminar in February and will focus on national priorities that will be issues in the presidential election.

In addition to Stassen and Simmons, other associates are Ebbie Smith, Ray Higgins and Bill Tillman, all professors of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas; Ira Peak, assistant professor in the Institute for Ethics and Policy Studies at the University of Nevada-Las Vegas; Dan McGee, ethics professor at Baylor University in Waco, Texas; Penny Marler, a faculty member at Hartford Seminary in Hartford, Conn.; Andy Manis, a specialist in civil religion and faculty member at Averett College in Danville, Va.; Ron Sisk, pastor of Tiburon Baptist Church in Mill Valley, Calif.; Jim Johnson, pastor of First Baptist Church of Sarasota, Fla.; and Craig Sherouse, pastor of Lakeside Baptist Church in Lakeland, Fla.

Greg Warner of Associated Baptist Press and Herb Hollinger of Baptist Press contributed to this story.



SPORTS LOTTERY—NFL Commissioner Paul Tagliabue testifies before the Senate Judiciary Committee considering a bill to halt the spread of sports gambling. James Smith of the SBC Christian Life Commission also spoke to the Senate subcommittee, saying, "Sports gambling harms the poor and is especially pernicious because its primary targets are young people." (RNS photo)

Majority of Southeastern faculty resigning or retiring soon

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considered inerrantists.

"We are well on our way to doing what our goal has been from day one—establishing the greatest conservative seminary in the world," Crowley said.

Some trustees who had braced for a fight with faculty are calling the sudden turn of events "a miracle" from God, according to one trustee source.

The faculty departures also will help Southeastern stem its growing financial crisis, which threatens to reduce the school's \$6 million budget by more than \$1 million.

With reductions already made in most areas except faculty, some observers feared trustees would use the financial crisis as an excuse to dismiss professors trustees considered liberal.

Southeastern has almost as many professors now as it did before controversy engulfed the school in 1987, yet four years of turmoil has cut student enrollment almost in half.

The "miracle" solution also may have saved the job of President Lewis Drummond, who has been under fire from some trustees.

Drummond was elected in 1988 after

then-President Randall Lolley resigned in a dispute with trustees over their plan to reshape the school. Although Drummond was expected to usher in changes, some trustees since have grown impatient with the slow pace of reform.

Drummond also drew criticism for spending an estimated \$200,000 to remodel and furnish his office and residence at a time when the school faces a serious financial crisis.

Drummond privately has expressed fears his trustees might fire him. Some trustees—though probably not a majority—were ready to make such a move at their meeting last March.

But in his report to trustees in March, Drummond conceded his approach to solving the seminary's problems had "in large measure failed" and pledged "a fresh, new course." That course correction, he said, would include assuring the "theological integrity" of the seminary by seeking faculty adherence to the school's Articles of Faith.

That speech, as much as any other factor, prompted faculty members to reconsider their own approach, insiders say.

To the faculty, the speech meant "we're

going to have a witch-hunt," recalled Hewitt. "For the president to call for theological integrity, by implication, says those of us on the faculty do not have it."

It is unclear what effect, if any, the faculty departures will have on the school's accreditation woes. Because of the ongoing dispute between the faculty and trustees, Southeastern has been told by the Association of Theological Schools to "show cause" why it should not have its accreditation removed.

Although trustees have considered faculty opposition to reform a stumbling block to accreditation, the faculty shift may not come soon enough to influence the accreditation process, which is due for a decision next year.

Crowley said hiring inerrantists will solve the school's enrollment problem, since conservative students still are reluctant to attend.

"Until we get a faculty that is solidly inerrantist, we're not going to do anything," he insisted.

"That day is very near," he promised, "and those students can come to Southeastern Seminary and have full confidence they are going to have that kind of education."

Satanism possible motive in vandalism against Little Flock

By Ron Chaney

Staff Writer

BULLITT COUNTY—Vandals hit Little Flock Baptist Church in Bullitt County early Saturday, July 20, leaving evidence of Satanism, said Pastor Ronald Shaver.

Shaver described the scene: a mutilated rabbit at the church entrance, head pointing to the entrance; mustard-brown, red and black paint splashed against the church; a 666 emblem; and a car with a broken window.

Sgt. Scott McGaha of the Pioneer Village Police Dept. found a red pentagram as well as other 666 symbols and "realized we had more than simple vandalism."

But the vandals broke no church windows and did not enter the church building, Shaver noted.

"There was an eery feeling about all of it—just knowing that you are dealing with powers that ... you are defenseless against without the power of God," Shaver said.

The event shocked the church, but members volunteered to clean up. The church also is studying security systems.

Although Shaver hesitated to attribute the vandalism to satanic attacks against the church, he questioned the timing of events. He related that a Little Flock mission group arrived home three hours before the incident and that three hours afterward another group left the church for a project in Michigan.

During the past two years, members have participated consistently in mission efforts.

Over the last four years, church membership has doubled.

McGaha said vandalism with satanic overtones has occurred in the area since 1986, but the Little Flock incident has been the most extensive.

After the vandalism was discovered, police tracked suspects to a house where a strange assortment of robes, animal blood and pentagrams were discovered, McGaha said.

They have arrested three people on charges of criminal mischief and cruelty to animals. The Pioneer Village, Hillview and Kentucky State police will continue the investigation.

Crowley predicted the transformation of Southeastern will spark "a mighty movement of God unheard of in the history of Christianity."

"Baptist churches on the East Coast that have dried up because of the liberalism emanating from Southeastern for so many years now are going to flourish."

Already gone from last year's faculty are church-history professor Thomas Halbrooks and pastoral-care professor Richard Hester, who each took new positions.

At least three professors are expected to leave after the fall term, some for other positions: Samuel Ballentine, Old Testament; William Clemmons, Christian education; and Glenn Miller, church history. Another four will follow in the spring: Michael Hawn, church music; Eugene McLeod, librarian; Richard Spencer, New Testament; and Hewitt, Christian ethics.

Ethics professor Thomas Bland is scheduled to retire at the end of 1992. Theology professor John Eddins recently announced plans to retire in 1993.

As many as four others reportedly are negotiating retirement or departure arrangements with administrators. Plans for another four or five are unknown.

'Sunken' church now stands for sacrifice, triumph

By Bill Moore
State Correspondent

PHILPOT—More than six years late, Dawson Baptist Church held its first service in "new" church facilities this summer.

In his first sermon in the building, Pastor Joe Thomas declared, "This building has become a symbol of fortitude, suffering and sacrifice, but also of hope and triumph."

It also stands as a warning to other congregations who plan to build new facilities, he added.

Dawson Church purchased an outstanding hilltop site overlooking Philpot, near Owensboro, in 1979. The congregation awarded a building contract to Church Building Systems of Nashville in 1984. The church had done a thorough investigation of the company and found it had a good record.

When the building was about 70 percent complete, the basement floor and walls cracked, laminated beams cracked, doors and windows would not fit. Fill dirt had not been compacted properly, and the building had settled.

Construction was suspended, and appraisers said the building would have to be

torn down and rebuilt.

Church Building Systems would not accept responsibility. An arbitrator awarded the church 95 percent of its loss. The building company appealed in federal court, and the church sued its insurance company. After numerous delays, the church settled the case out of court in 1989. The building company, insurance company and architectural firm together paid the church about \$550,000.

A church spokesman said that when legal fees, insurance for several years on the empty building and numerous other costs are added, the total is more than \$1 million. Intangible costs include lost growth, discouragement and stress.

Last year, a company contracted to repair the building without tearing it completely down.

After years of "no light at the end of the tunnel, we have today emerged from the tunnel," said building committee Chair Bill Fuqua in his fervent closing prayer.

However, other churches should be warned that construction can be dangerous, Thomas said in an interview.

Construction-management companies tell churches they save 20 to 25 percent, and

over half the churches use them, according to industry analysts. But some companies deny churches the unbiased assistance of an independent architect.

An attorney for a church that plans to build should check every contract, insurance policy and document required by any contract, Thomas urged.

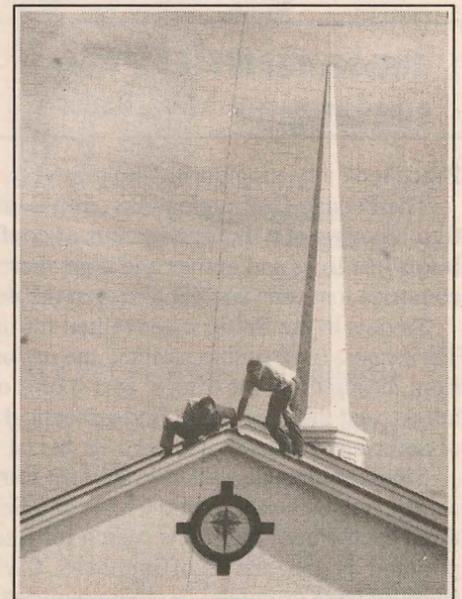
Dawson asked the right questions and received satisfactory answers in writing before signing its contract, but some of the written answers were incorrect. Only what the contract and insurance policies say is legally binding.

Whether construction-management, a general contractor or an architectural firm is used, it should produce documented evidence of compliance with the contract, especially insurance, before the church signs, Thomas warned.

Ask for references concerning key people who will supervise construction, and check the references. A company may have a good record overall but assign an inadequate person to a project.

Do not assume the architect will give adequate supervision, Thomas added.

And if serious trouble arises, stop construction immediately, he stressed.



JUST LOOKING—Inspectors conduct a final check on Dawson Baptist Church in Philpot, more than six years after the building should have been completed. (Photo courtesy Owensboro Messenger/Inquirer)

Airport expansion zooms in on churches

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pansion, Hughes said. About 20 church families lived in the neighborhoods surrounding the airport. Those people now have moved.

"The folks I knew the most who had the hardest time ... raised their daughters in the neighborhood," recalled Hughes. "They had their house the way they wanted it. They had a hard time moving and leaving the memories behind."

Foster Avenue Baptist Church lies just north of the expansion area, yet the church will be impacted, said Pastor Kenneth Wrather. The city plans to build a new road through the area. The airport expansion plus the new road will lock the church into an industrial zone.

Robert Wick, a church trustee, said: "In three years, we're going to be looking for a new church. We could buy property, but what good would it do us? There are no people."

Yet other churches have experienced an influx of people as a result of the expansion. Wayne Hayes, pastor of Beechmont Bap-

tist Church west of the area, said the church benefited from the project by an increase in membership. He also rejoiced that with the change in runway direction, airplanes no longer will disrupt worship.

The expansion also helped Highland Park First Baptist Church, said Harold Jones, associate pastor. The church was located in a neighborhood that was taken by the expansion, and "people anticipated the decline of the church," he said. But the church decided to relocate, and membership took off in the new building.

"It has been phenomenal. We have grown tremendously," he said.

As an indication of growth, Jones said, 85 members moved with the church to the new location, and the 400-seat sanctuary now is filled each Sunday. The church also plans to expand the auditorium to accommodate 220 more people.

Churches did not sit passively while change occurred. They countered the changes in their neighborhoods with programs to help people.

Highland Park First assisted members

by establishing a support committee. It provided private appraisers to protect members from getting cut short on property value. Jones said it was a way for the church to tell its members, "We care about what happens to you."

Farmdale adjusted to community change by developing a new concept of ministry. The church altered its self-image from a community church to a church with a city-wide ministry, Copass said.

Farmdale instituted the program, "Let's all go to church." With this theme, members were encouraged to reach out to their neighbors and invite them to church.

"Our people have done a good job recovering," said Copass. "There was no excitement about evangelism. But all that has changed. The attitude of our people has changed from being defeatist to 'we have something to offer.'"

"Some people wondered if the church was going to make it," but families that moved as a result of airport expansion returned to Farmdale and brought their new neighbors with them, he said.

Baptists' day opens state fair 4th straight time

LOUISVILLE—Kentucky Baptist Day will be observed at the Kentucky State Fair on opening day, Aug. 15, in Louisville.

Baptists will greet Kentuckians at the fair from booths operated by radio stations WHAS AM-84 and WAMZ FM-97.

This year marks the fourth straight time that Kentucky Baptists have staffed exhibit space at the Louisville-based radio stations' adjoining booths.

"Our participation in Kentucky Baptist Day at the state fair is an excellent way to encourage marketplace evangelism," explained Denise Hawkins Withers, promotions specialist for the Kentucky Baptist Convention and the event's coordinator.

"We attempt to focus on Kentucky Baptist ministries which have mass appeal to the general public."

Opening day of the fair normally is well-attended, with 45,000 visitors anticipated, she said.

Kentucky Baptist ministries featured in the WHAS and WAMZ state fair exhibits this year are Baptist Hospitals Inc.; Kentucky Baptist Homes for Children; the family ministry department of the Kentucky Baptist Convention; and Christian education, representing Kentucky Baptists' colleges and schools.

Other Kentucky Baptists helping to staff the booths are personnel from the KBC communications and convention services office; Anna Mary Byrdwell, Woman's Missionary Union consultant; and Ray Hayes, business manager of the Western Recorder.

In addition to the visibility at the popular WHAS and WAMZ exhibits, Kentucky Baptist Day at the state fair includes the stations' broadcast of radio promotional spots highlighting this year's featured ministries.

The ads will be aired on both radio stations at various times beginning a week prior to Aug. 15, leading up to the opening day special event.

The Kentucky Baptist booths at the WHAS and WAMZ exhibits will be in the East Exhibit Hall of the Kentucky State Fair and Exposition Center.

State Fair hours will be 9 a.m. to 10 p.m.

Living Hope celebration pounds pavement

BOWLING GREEN—Living Hope Baptist Church took its anniversary celebration on the road this summer.

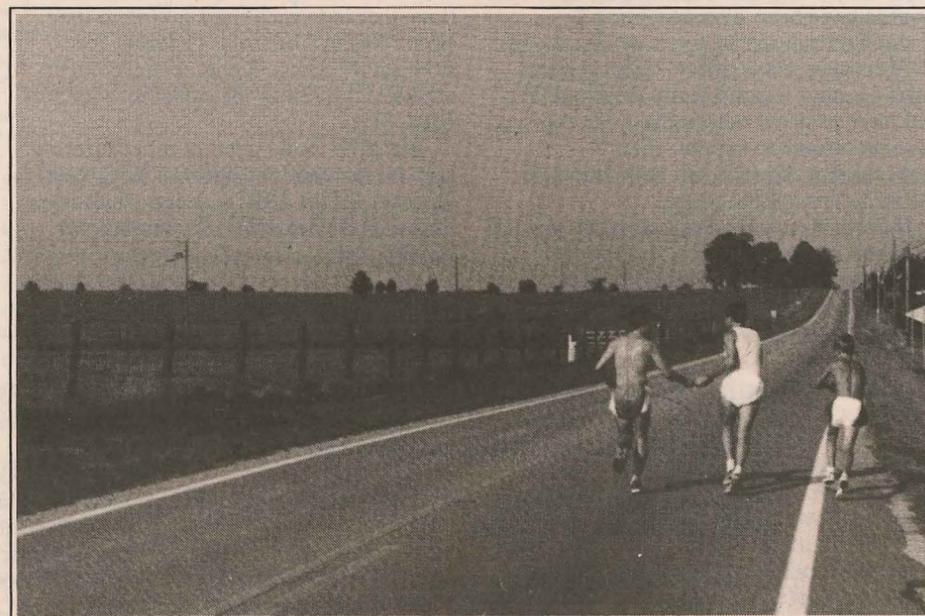
Fourteen runners from the Bowling Green congregation ran a 141-mile relay from Middletown to their church building July 6-7.

They carried a baton containing a letter of encouragement from William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention.

Their effort illustrated the church's anniversary theme, "15 Years of Growth: The Race Goes On," said Pastor Brad Johnson.

"We wanted to remind our people of the uniqueness, youthfulness and vigor of our church," Johnson said. "We also wanted to underscore Living Hope's connection to other Kentucky Baptists and the Kentucky Baptist Convention."

The runners relayed the baton from the Kentucky Baptist Building in suburban Louisville, down Highway 31, to within a quarter-mile from the church. From there, they ran together to the Sunday afternoon anniversary celebration.



HIT THE ROAD—Living Hope Baptist Church members Ashley Johnson (from left), George Tabor and Matthew Tabor help carry a 15th-anniversary baton from Middletown to Bowling Green this month.

Work for peace in our violent world *Don't wait to celebrate*

editorial

Marv Knox

Peace took a beating during the past year.

The Persian Gulf region burst into flames—literally and figuratively—at a thousand points of conflict. Kuwaitis and Iraqis lost lives and homes and hope. Parents from many countries lost sons and daughters in the desert sand.

Soviets in the Baltic states rallied for independence. Their quest for freedom strained the nation's fragile equilibrium, brought out the troops, cost scores of lives and heightened the urgency to find a practical solution to the dissolution of communism.

Similar stories unfolded in Eastern Europe. Most recently, Yugoslavia's ethnic Croats and Serbs have slaughtered each other. Their new search for freedom has been polluted by generations of animosity. Civility and economic stability have crumbled in other countries of the region, as newly free citizens have tried to pick up the rusty scraps of the Iron Curtain and forge new societies.

In Africa, ugly civil wars turned even more vicious as they wound down in Liberia and Ethiopia. Reports of ethnic slaughter intensified as victors solidified their hegemony over anarchy. Even the theoretical end to apartheid in South Africa did not bring a stop to racial tension and strife, as poverty and injustice prevailed.

Around the globe, in Korea, student protesters burned themselves to death. From Vietnam, rumors of still-living prisoners of war ripped open 20-year-old scars inflicted by a battle many never could stop fighting. In India, an assassin's bomb brought down a dynasty and threw a nation into political chaos.

Thousands of South Americans trembled at the thought of drug lords, who used fear to control a populace that has only known strife. Others remained unsettled as democracy and totalitarianism of the left and the right sparred for control.

Between our own shores, we saw police officers beat citizens. We watched women sell their bodies and pushers sell drugs—on street corners in daylight. We heard how gangs control sections of our largest cities and watched them battle at movie premieres. We saw the faces of children battered by their parents, corpses of wives shot by their husbands, testimonies of women raped on dates.

These are but a smattering of examples of violence in our world. Unfortunately, you can think of many, many more. And we haven't even talked about the more subtle forms of

violence—corporate takeover, environmental dismemberment, economic carnage, psychological aggression.

This Sunday, Aug. 4, Southern Baptists will bow our heads on our Day of Prayer for World Peace. Seldom has the world needed our prayers more. We sometimes feel as if we must shout them so God can hear over the din of battle, the cry of pain, the rattle of machine guns.

To tell you the truth, prayer for peace often is lonely, depressing business. Praying for a friend who wants to get well and crops that need to grow is one thing; asking for peace to descend upon violent people feels remotely pointless. Yet the faithful prayers of Christians who asked for a nuclear arms treaty, a breach in the Berlin Wall and the fall of the Iron Curtain finally participated in making history. So, as faint as we feel, we must pray for peace.

This year, however, let our day of prayer be only the beginning. After we kneel to pray, let us arise and walk toward peace. Of course, making world peace seems even more futile than praying for it. As individuals and churches, we can't topple Saddam Hussein or make the Arabs and the Israelis shake hands.

But we can begin to make peace in our neighborhoods and communities. Maybe an unprovoked kind gesture to a longtime adversary will change a relationship. Perhaps a surprising offer of help will push enemies toward friendship.

Jim Wallis, a preacher-writer-activist who has dedicated himself to seeking peace, wrote a book for modern Christians, called "Agenda for Biblical People." Christian peacemakers, Wallis said, must figure out how to live Christian lives in a changing world, adapt their lifestyles to meet those needs and respond creatively to the moving world around them.

"To create new awareness, to generate new styles of life, to evoke creative responses, it is absolutely essential that a community be characterized by a serious study of the Bible, a careful examination of the social, economic, political and historical forces of our times, and a radical dependence on prayer and the guiding of the Holy Spirit," Wallis wrote.

"... Fundamental change will not take place through the weapons of the world nor within the present structure of the systems of the world. Rather, we must wage 'spiritual warfare' with the principalities and powers, employing weapons that are at our disposal, weapons that are the natural sources of our power as the people of God. We employ the weapons of truth, righteousness, faith, salvation, the gospel of peace, prayer, the Spirit, perseverance, intercession and the word of God."

Amen.

Don't wait to celebrate

down home

They held an all-day meeting, complete with dinner-on-the-grounds. They sang old, old hymns, listened to several sermons and heard their history. Then, they stood on the front lawn and let a photographer take their picture, "for posterity."

Folks came from Alabama and Somerset and Nashville and Louisville—all thrilled to spend a splendid summer Sunday at North Fork Baptist Church's 190th anniversary.

Longtime members' ruminations and former pastors' benedictions illustrated a repetitive theme: This church and these people belong in this place. Long-gone forebears, whose remains lay out in the cemetery, carved out a niche in the community, and Baptist people of faith have filled that niche for generations.

Members bragged on their preachers. Most ministers drove out to the Switzer community from Southern Baptist Theological Seminary in Louisville on weekends. Many of them started as virtual youngsters, green and inexperienced. But they matured at North Fork. Then they went to other places and distinguished themselves. Members said they felt as if their children went out and made good in the real world.

And past preachers bragged on former parishioners. "You say you've had good pastors," one of them told the crowd, "but that's because you are exceptional yourselves. You are good folk."

If you think this sounds like a love feast, you're right. It was delicious. But the celebration wasn't just about history and days long silent. Memory has a way of sharpening expectation: If God has blessed in the past, God can continue to bless in the future. So, what's in store for tomorrow?

One of the best things about the celebration at North Fork Church was simply that it happened. Churches have a way of picking nice, round numbers for celebrations. You know, 50 or 100 or 200; 190 doesn't fill the bill. Some folks might say it's sort of a wallflower of a year.

But think about how often people get to be around for the 50th or 100th or 200th of anything. Twenty-five or 50 years is a long time to wait for a celebration. Five- and 10-year reunions, however, come around with welcomed frequency. Churches that get everybody together every decade or less stay connected. They keep old memories fresh, watch their children blossom, enjoy the ripeness of time. What's more, all the members can participate in celebrations aplenty—not just one per lifetime.

One North Fork member stated the case well: "We've had a lovely day. I can hardly wait for five years to do it again—and then we'll start planning 200."

—Marv Knox

Disaster victims need Kentucky Baptists' help

War and natural disasters have destroyed lives, homes and crops worldwide in recent months.

Southern Baptists' response to those calamities has exhausted their general relief fund, reported Kentucky pastor Bill Hancock, chairman of the convention's Foreign Mission Board.

"Worldwide demands—such as civil war in Liberia, the monsoon in Bangladesh and the plight of Kurdish refugees following Operation Desert Storm—have depleted our resources," said Hancock,

pastor of Highview Baptist Church in Louisville. "The demands of the last 18 months have been overwhelming."

Added Ramona Beam, a worker in the FMB human needs office: "The general relief account is completely depleted. We still have projects outstanding, but we have no money to support them."

Kentucky Baptists can help alleviate suffering around the globe.

Indeed, Kentucky Baptists have an excellent record of giving to support foreign missions, said Hancock, who

noted the Kentucky Baptist Convention was first among mainline state conventions that increased their giving to the Lottie Moon Christmas Offering for Foreign Missions. Kentuckians contributed \$2,759,724 to the offering, a gain of \$181,112.

But gifts to the general relief offering still are needed. The address is: General Disaster Relief, SBC Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.

—Marv Knox

western recorder

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Reformers stay, despite their anger

analysis

By Darrell Turner
Religious News Service

Switching churches can be easy and painless. Hundreds of denominations provide alternatives—something for just about everyone—and surveys show that denominational loyalty continues to erode.

Why, then, when leaving is so easy for so many, do others choose to stay in denominations that seem to cause them such anguish?

Dissidents, it seems, always will be a part of organized religion. Beginning at least with Martin Luther, the intense reformer ultimately called to set up a new enterprise is a constant theme in religious history.

But these days more and more of the reformers are staying put. They kick against the traces, straining to yank their churches into uncharted waters, or they predict God's wrath for churches that have gone too far in entertaining liberal thought. Either way, they do it from the inside and in some very sophisticated ways. Imagine what Luther might have done with a computer and a fax machine.

But why stay and fight when there's so

much to choose from and church-hopping has become so easy?

J. Robert Campbell is director of the Presbyterian Lay Committee, a conservative group that has been pestering the leadership of the church for more than 25 years. "There are many reasons why we encourage Presbyterians to stay," said Campbell. The lay committee's newspaper is stridently critical of the denomination, but Campbell says he advocates staying to work for change because of "our great love for the church, its government and creeds."

The committee's charter requires that members remain in the church, and he points to the church's constitution, saying that it "still calls as its top priority the proclamation of the gospel, so that has not changed."

Next Campbell goes to the Bible. "We do not see anywhere in Scripture where it tells individuals to leave their church." He cites the comments about the church of Sardis in the third chapter of the book of Revelation: "We would compare the Presbyterian Church quite closely with the church of Sardis. The Lord's instructions were to go back, repent and change things."

A deep love and concern for particular denominations came up often in interviews with well-recognized dissidents. And just as prominent was a sense of mission and a conviction about the rightness of their cause.

James V. Heidinger II, executive direc-

tor of the Good News evangelical caucus in the United Methodist Church in Wilmore takes a long view of the job of a dissident and compares the current leaders of the church with the former Communist bosses of Eastern Europe who did not see the revolution coming.

"I think there's a good case to be made for the fact that liberal hierarchies that are out of touch, self-perpetuating and increasingly supported by power politics are increasingly being seen for what they are and could soon begin to disintegrate and crumble, particularly if enough people at the grassroots become aware of what the situation really is," he insists.

Heidinger, who opposes the liberal theological and political stands of his denomination, says: "The United Methodist Church didn't get into this dilemma overnight. We don't anticipate that the remedy will come instantaneously."

Barbara Weller of Hatfield, Pa., assistant director of the Biblical Witness Fellowship in the United Church of Christ, cites several reasons why conservative evangelicals like herself stay in the liberal denomination.

"The first is that if we abandon the church, the church for sure will be lost," she says.

"Even though they don't know it, we're the only hope for the UCC at this point in time."

Don't swallow 'responsible drinking' froth

viewpoint

By Claude M. Witt
Temperance League of Kentucky

The May 21 issue of the Wall Street Journal had a headline, "Selling Moderation," with a subline, "But Critics See it as a Cynicism, a Way to Control Debate While Moving the Booze."

The article reports that Cindi Lamb, Mothers Against Drunk Driving co-founder, is now a consultant to the National Beer Wholesalers Association. She opened a convention of 600 beer distributors with a

rousing speech on a new industry campaign to promote "responsible drinking."

A new organization, called the Century Council led by the Seagram Co. and other distillers and wine interests, has hired John Gavin, the former actor and ambassador to Mexico, at a six-figure salary, to attract and maintain good will toward the alcohol industry.

Marvin Shanken, publisher of the beverage journal Market Watch, warns that "new temperance fanatics" will destroy the industry unless it unites to "reach into every American community with the message that moderate consumption of the beverage of their choice is OK."

The industry calls this new approach "taking the high road" in advocating mod-

eration to keep from going down the Tobacco Road. Not since prohibition has there been more criticism by health advocates, parents' groups, religious leaders and others aimed at the alcohol industry as a whole.

Industry efforts to combat drunk-driving and other health and social ills of drinking are cosmetic and self-serving. Alcohol barons fight on every level to see that alcohol is available, and they contribute millions to lobby for their survival.

Do not be deceived. The alcohol beverage industry is scared to death that our nation will use less of their product. After all, how do you bring credit to an industry that caused 39 percent of all persons killed in traffic accidents in Kentucky during 1990?

baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder.

Events affect homosexuals

Please note these Kentucky Baptist events affecting gay and lesbian people:

- Members of Honesty, Louisville (Southern Baptists advocating equal rights for gay and lesbian people), and TELOS (a support group focused on gay and lesbian people of Baptist faith or heritage), participated in the 5th annual March for Justice in Louisville June 29.

- Honesty, Louisville, and TELOS have both signed a "friend of the court" brief augmenting defendant Jeffrey Wasson's claim that our state's 4th-degree sodomy law is unconstitutional. These actions powerfully challenge the Kentucky Baptist Public Affairs Committee's anti-gay and anti-lesbian position announced in the April 2 WR. Honesty and TELOS members have expressed surprise that the committee for-

got the Baptist principle which separates church discipline from state policy. Some have said they will be more surprised when that same committee drops its moral double standard and proceeds to lobby the state to make laws against other behaviors traditionally considered to be incongruent with conservative taste, including sex between persons who marry after divorce, sex between unmarried adults and adultery.

- The committee referred WR readers to Homosexuals Anonymous. That group can only interest people who are dissatisfied with a same-sex orientation. In contrast, Honesty, Louisville, at P.O. Box 7331, Louisville, Ky. 40257, and TELOS, at P.O. Box 4034, Louisville, Ky. 40204, minister redemptively to people who affirm same-sex orientations and relationships.

- At my own church, Crescent Hill Baptist, material for the local program

"Many People, One Community" appeared as a bulletin insert in the context of a March 1991 sermon confronting prejudice. That literature promoted a pledge which validates gay and lesbian people among other minority people who suffer physical, emotional and financial injuries due to bias.

Like a mustard seed, God's government grows.

Quinn T. Chipley
Louisville

Unteachable material

Mr. Gary Millsap expressed very well (WR, July 16) the frustration I and many others have felt concerning the latest Life and Work curriculum.

Never in over 30 years of teaching Sunday school have I encountered totally unteachable material—until now.

On the one hand, we are deluged with the writer's knowledge of Greek. On the other hand, as Mr. Millsap states, we are given material appropriate for a fifth grader.

Whatever the content of the "improved literature," (scheduled for release in October) I rest in the assurance it could not be more irrelevant or boring.

Dolly Simmons
Greenville



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer
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To everything ... a season

Kenny Faught, a Cumberland College faculty member and friend, shared with me the following which appeared in the Lexington Herald Leader.

The writer is Jim Hanna, a teacher at Franklin County High School and deacon at First Presbyterian in Lexington. His father is William J. Hanna, retired associate editor of the Herald Leader.

I have had to abridge this because of space limitations. It is a letter to a young student who, during a game of "three wishes" wished she might die before her father.

"Dear Angel,

"In class today, when I played devil's advocate, I was struck by your wish that you die before your father. I know that you meant this out of love.

"However, I want you to think about the misery it would cause. Here's why:

"Three years ago, my father retired. After nearly 40 years on the job, he deserved some time for tennis and travel.

"I was apprehensive about Dad retiring. I got a bit depressed whenever I thought about Dad not working at the newspaper anymore; not going to his office; his name gone from the paper's masthead.

"What was bothering me, really, was not Dad's retirement. I was anxious because he was turning 65. This was, perhaps, the last milestone of his life. My father was getting old; he might not be around much longer. I was afraid of my father's death, and the pain it would bring.

"Angel, you know that in the Bible it says 'to every thing there is a season.' Well, your father's season is closer to its end than yours is. At least, that's the way it should be.

"As your father has gotten older, he has seen more of death. He is moving to his own end, and he understands this.

"There is something that your father can take comfort in, though. He can hope that, whenever his life ends, part of him will continue to live in the world. That part will be you.

"When you make a wish that your father outlive you, you are asking that the seasons be reversed, so you can avoid your father's death.

"But, unpleasant as it is, this pain is meant for you, and me, and all mortals. Part of life is to grieve in the loss of those we love. The unlucky ones suffer the grief of losing a child—one who is supposed to live on. This is the pain which you unintentionally are wishing upon your father, whom you love.

"Can you see now why I hope that your wish doesn't come true? I do hope that you'll enjoy your father. Be nice to him, as much as you can. Write him a letter. Give him a hug. Do your best in school. Vex him occasionally. Listen to him but don't always agree with him. Be your own person. Show your father that he can leave this world with the knowledge that you are living on—remembering him, telling stories, crying, laughing, carrying on with life."

Majority of unchurched say churches are irrelevant

By Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—Almost two-thirds of the unchurched people in America believe the church is not relevant for today, a California research executive said at a Southern Baptist church growth conference.

"By and large, Americans have no problem with Christianity, but they have a big problem with the local church," said George Barna, founder and president of Barna Research Group in Glendale, Calif. Many who stay away view the church as a hypocritical, judgmental organization that is out-of-touch with society, he said.

Based on research conducted by his company, Barna spoke about trends that will affect ministry in the 1990s:

- 62 percent of America's unchurched population believe the church is not relevant today and "feel no sense of urgency to get involved in a church."

- Despite this apparent lack of interest, 8 out of 10 unchurched Americans believe Jesus Christ is the Son of God, and half say they have made a profession of faith in Christ and that Jesus is an important part of their lives.

- Confidence and respect for churches are declining among those who choose not to attend religious services. Only 43 percent say the church "communicates a clear sense of beliefs and values," while only 45 percent believe the church is "concerned about all people."

Smorgasboard religion a growing influence

By Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—Churches must understand the changing mind-set of the American people to minister effectively in the last decade of the century, George Barna told a group of Southern Baptists.

"Most people in this country do not live according to any articulated philosophy of life," said Barna, a California research executive and author of the book, "The Frog in the Kettle: What Christians Need to Know About Life in the Year 2000."

A growing number of Americans are forming a new "syncretic" faith by choosing values and ideas they like from several religions and institutions, Barna said.

Barna cited random-digit telephone surveys conducted by his company which revealed:

- 66 percent of Americans believe there

- The percentage of the unchurched who plan to visit a church has fallen from 40 percent in 1986 to 18 percent in 1990, a statistic Barna calls "alarming."

Barna offered several suggestions for reaching the unchurched through relevant ministries:

- "Be sensitive to people and their needs. Ask, 'Is the church really loving people?'"

- Emphasize the benefits of church involvement.

- Offer quality programs and ministries that compete with the professionalism of secular organizations.

- Develop a climate for facilitating growing relationships.

- Develop a membership that demonstrates authentic Christian lifestyles.

- Allow for unity in diversity.

- Offer opportunities for a practical introduction to Jesus Christ and holistic ministries that guide people toward spiritual maturity.

In a challenge to Southern Baptists in particular, Barna said the denomination must develop new strategies for witnessing that stress "friendship" or "relational" evangelism.

Ministry in the nineties also will require leaders to act as futurists, planning ministry in anticipation of societal trends rather than in reaction to them, he said.

"The nineties are really a make-it-or-break-it time for the church," Barna said. "We need a new heart, a new spirit, a new passion about ministry."

is no such thing as absolute truth.

- 64 percent believe all people pray to the same god, even though they use different names for that god.

- 63 percent believe the purpose of life is enjoyment and personal fulfillment.

- 21 percent of Americans believe living differently from other people is what it means to be a Christian, 14 percent believe it is simply loving and helping others, 14 percent think it is believing in God, 11 percent say it involves going to church or being "religious," and 10 percent think being a Christian means being a good person.

- 22 percent say they simply don't know what being a Christian is all about.

- Only 19 percent believe being a Christian is accepting Christ as Savior and having a personal relationship with Jesus.

Evangelism is failing in America, Barna believes, because "we are basing it on an assumption that people do not buy. We

average Sunday school attendance over the previous year. He interviewed pastors and lay leaders from 25 of those churches, including 20 on-site visits.

The churches range in size from 102 to 22,832 resident members, with average Sunday school attendance ranging from 60 to 5,558. Their number of baptisms for 1989 ranged from 101 to 547.

Despite diversity of demographics, types of pastors and worship styles, Ramsey identified five traits common to all the churches he studied.

1. Pastoral vision for growth. "Each of the pastors realized his vision must become the vision of the people for growth to be accomplished," Ramsey said. "When I interviewed lay people I found they shared the same vision and dreams of their pastor. They continually shared this excitement in their neighborhoods, at their workplaces

Like kinds of Coke, many churches needed

By Mark Wingfield
News Director

GLORIETA, N.M. (BP)—Southern Baptists should learn a lesson from The Coca-Cola Co., said Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif.

In the same way The Coca-Cola Co. has used different products to penetrate different markets, Southern Baptists should start different types of churches to take the gospel to different types of people, he explained.

"The world is full of choices," Warren noted. "There used to be just one kind of Coke, but now there are 12. There's Clas-

sic Coke, New Coke, Diet Coke, Cherry Coke, Caffeine-free Coke ..."

"We usually offer just two choices—take it or leave it."

Warren compared traditional churches to Classic Coke. "They're doing it the way we've always done it, and it's working."

But other churches are like New Coke, he said, and are able to reach people who don't like the classic, or traditional, church format.

"If we're serious about winning America, we've got to have 12 brands of Coke," Warren said. He was referring to the methods a church uses and not suggesting the church should change its beliefs about the gospel.

Community may not see church the way members think they do

By Linda Lawson
SBC Sunday School Board

GLORIETA, N.M. (BP)—Baptists who consider their church friendly and caring might be surprised to discover that in the community the congregation's image is staid or cold or that the church is completely unknown.

Building a positive image takes time, action and money, said Pete Ramsey, minister of education at First Baptist Church in Katy, Texas, during Sunday school leadership conference at Glorieta (N.M.) Baptist Conference Center.

One way leaders could determine com-

munity perceptions of their church is by involvement in local civic organizations, Ramsey suggested.

If the image needs to be changed or improved, both the pastor and members must work to improve it, he said.

"You didn't gain the image you have overnight. You won't change it overnight. A church must take positive, affirmative action to change its image from what it is to what it wants to become."

For example, if a church is perceived to be uncaring, then leaders should consider a community ministry project such as a mission vacation Bible school, help for homeless people, a recycling project or a community clean-up event.

He said communication should be targeted to four groups: faithful attenders who can speak positively about "my" church, inactive members who often have negative attitudes about the church, seekers who are looking for a place to belong and members of the community "who do not know or care about your church."

Ramsey listed seven questions church leaders should answer when striving to change a church's image:

1. What message do I want to communicate?

His church determined their message should be, "We care about you."

2. Who do I want to receive my message?

3. Who will be responsible for sending the message?

4. What is the best medium for sending the message?

5. What is the best timing for the message?

6. What is expected of me in return?

7. Where will the funds come from?

Paducah church included in study of 30 growing churches

By Mark Wingfield
News Director

ATLANTA (BP)—Five common traits attributed both to ministers and laity characterize churches with high baptism rates and growing Sunday schools, a Southern Baptist evangelism leader said.

Howard Ramsey, director of personal evangelism with the Home Mission Board, studied 25 growing Southern Baptist churches—including Mount Zion Baptist Church in West Paducah—in a search for common characteristics.

Mount Zion led the Kentucky Baptist Convention in number of baptisms last year, with 204 baptisms recorded.

For the study, Ramsey isolated the 30 Southern Baptist churches which baptized more than 100 converts in 1989 and experienced at least a 10 percent increase in

and in their daily walks with others."

2. High commitment level of leadership. "Every pastor, staff member and core layperson I interviewed practiced a daily quiet time, gave well above the tithe of their income, witnessed regularly and placed a higher priority on service to the Lord than on free time, position or secular employment," Ramsey noted.

3. Exciting worship. "Regardless of the pastor's preaching style, the type of music used or the length of the service, there is a sense of expectancy, and the services are exciting," Ramsey said. "Visitors are welcomed in different ways, but in every church visitors seemed to know they were welcomed and felt free to participate in the service."

4. Flexibility and innovation. "Growing churches do not let location, lack of space, condition of facilities or limited fi-

nances blur their vision," he said. "Growing churches provide whatever activities and ministries are needed to make contact with all classes of people. Each church had a deep sense of caring and was people-oriented."

5. Evangelism. Ramsey said he found "a total commitment to evangelism, which expresses itself in one-to-one witnessing and worship services with an invitation carefully planned to call people to commitment. Although growing churches use a variety of equipping methods for evangelism, the pastors always model personal evangelism and challenge laity to share their faith, he said.

"I am convinced that the majority, if not all our churches, can grow if these five characteristics become the norm," Ramsey said. "Some can grow more rapidly and larger than others, but all can grow."

Seminary retirees contribute 103 years to school

By Pat Cole
Southern Baptist Theological Seminary

LOUISVILLE—This is Milestone Week for four Southern Baptist Theological Seminary personalities.

Wayne Ward, Willis Bennett, Edward Thornton and Estill Jones all retire July 31, completing 103 years of combined service to the Louisville school.

Ward: 'Lord, do it again'

Theologian Wayne Ward enters retirement hoping he is "good for another 50 years" of ministry.



Ward

Ward traces his ministerial career to March 5, 1941, when the Arkansas native went to the altar of First Baptist Church of El Paso, Texas, to announce his call to ministry. That decision, made while on a college choir tour, set him on a course that has led to four decades of teaching at Southern Seminary. Most recently, he has been the Joseph Emerson Brown professor of Christian theology.

His teaching ministry has impacted thousands of students. Thousands more have been touched by his writings and preaching.

"Most Sundays since I have been on the faculty I have been either a supply preacher or an interim pastor somewhere," he noted. But while he loves preaching, his greatest joy in ministry has been teaching. "There is no greater thrill than to have a class member take an assignment seriously and be opened up to a new understanding."

Fifty years in ministry and a planned retirement have not dampened Ward's enthusiasm for preaching and teaching. Invitations from churches still pour in. He also is completing two books and would like to do some teaching on the foreign mission field. And he has signed a three-year contract as a senior professor at Southern.

His contact with students year after year has been invigorating. "Sometimes when I walk down these halls and across campus and think of the potential that is here, I can hardly stay on the ground," he said.

Invitations to pastorates and even to presidencies of other seminaries never threatened to lure him away. "I have had so much joy teaching here that those other opportunities never caused me too many serious problems," he reflected.

Through the years, he has shown no evidence of slowing his pace. Ward still rushes around campus on a red single-speed bicycle he has owned for 35 years.

Earlier this year, Ward had an opportunity to revisit pleasant memories of the day in 1941 when he committed his life to ministry. He delivered the Wakefield Bible Lectures at First Baptist Church of El Paso just a few weeks before his 50th anniversary in ministry. The church had issued the speaking invitation without knowing about the significant anniversary date for Ward.

"In a very moving moment," Ward and

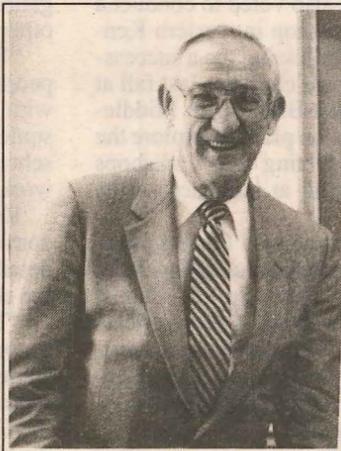
his wife, Mary Ann, stood where he had made his commitment to ministry 50 years earlier and prayed, "Lord, do it again."

Bennett: God cares about people

Willis Bennett has built a legacy as an academic innovator and a versatile administrator since joining the seminary faculty 32 years ago.

Bennett, who will retire as provost, pioneered courses in church and community. As a young professor, he taught students "how to relate redemptively" to the communities surrounding their churches.

In 1969, Southern moved the courses



Bennett

from the ethics department to form the first department of church and community.

Much of Bennett's interest in church and community came from his pastoral experience. While he was pastor of churches in his native North Carolina, he served on a school board and got involved in other areas of community life. He encouraged efforts to improve the lives of tenant farmers. He also helped organize a farmers' cooperative that developed a pickle cannery and helped decrease their dependence on tobacco as a cash crop.

Bennett believes community ministries are integral to the church. "Every human concern is a concern of God and ought to be a concern for God's church," he said.

He has served the seminary in a variety of administrative capacities. His duties have included director of field education, 1969-75; director of advanced professional studies, 1975-80; director of graduate studies, 1980-83; and dean of the School of Theology, 1983-88. As provost, he has had direct oversight of the seminary's deans.

"There has been a great deal of satisfaction working with the five deans," he said. "They have needed minimum supervision. My work with them has been more of a facilitator and coordinator of their work. I have tried to help them dream and find the resources to fulfill their dreams."

School of Theology Dean Larry McSwain, who succeeds Bennett as provost, said Bennett can fashion reality: "The unwavering characteristic I have seen in him is a desire to do things in the most workable way possible. He is a theoretician of the possible, a pragmatist of the first order, a man who makes things happen."

Bennett's penchant for the practical and his academic acumen have landed him numerous opportunities to serve as a consultant for Southern Baptist agencies. "Those experiences have been very rewarding," he said. "It's been satisfying to see that Southern Seminary has had a sizable hand in helping to influence other institutions and agencies."

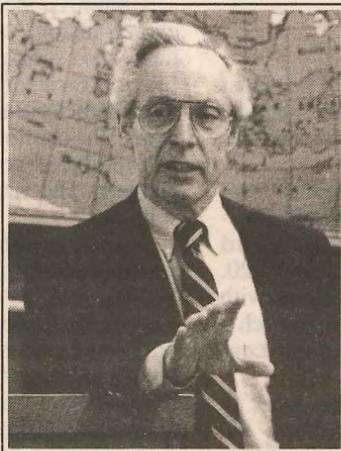
The seminary has enjoyed some of its best days during the past two decades, he said: "I think Southern Seminary in the last 20 years has done the finest work in all its history. Academically, we have built a faculty that is outstanding in all disciplines.

We have increased course offerings and expanded programs. The finest programs available for the training of ministers are offered at Southern Seminary."

Upon his retirement, Bennett and his wife, Caroline, will remain in Louisville, and he will return to the classroom to teach as a senior professor.

The caliber of the faculty and the promise that trustee/faculty relationships will improve give him hope for the seminary's future, Bennett said.

"I think we have to look at it over the long haul, recognizing there will be ups and downs and recognizing that the immediate



Thornton

future may not be as bright as the distant future," he explained. "Southern Seminary has been entrenched long enough in solid theological education to survive what we are going through right now and to have some great days ahead."

Thornton: 'Camelot' years

Edward Thornton's ministry has matured alongside his specialty, pastoral care.

He began his pastoral care studies at Southern in the early 1950s under the tutelage of Wayne Oates, one of America's first professors of pastoral care.

Thornton, who will retire as the seminary's Lawrence and Charlotte Hoover professor of pastoral care, believes the field developed in a "two-pronged way."

First, he said, it was given organizational support through the formation of the Association for Clinical Pastoral Education and the American Association of Pastoral Counselors. Thornton has attained the highest certifications offered by both groups.

Second, the evolution of pastoral theology into a "credible theological discipline" lent scholarly respect, he said.

Thornton, born in the Philippines to missionary parents, strongly believes pastoral care must be based on a solid theological foundation.

"Pastoral care needs to be defined as a theological discipline," he said. "Christian ministry is rooted in the experience of God in Christ and God's continuing incarnation in the church. If any ministry function is cut off from its theological root, it becomes just like cut flowers, just a fleeting decoration for the community of worship."

In retirement, Thornton and his wife, Betty, will remain near the seminary, where he will continue to teach doctoral-level courses at Southern as a senior professor.

He also has several writing projects planned. "I want to see pastoral care rewritten around the core concern for the nurture of spiritual growth," he said.

He also wants to continue writing stories based on the life of Jesus. Thornton's book about Jesus' life, titled "The Christian Adventure," recently was released by Broadman Press.

Thornton joined Southern's faculty in 1975 from the faculty of Colgate Rochester Divinity School/Bexley Hall/Crozer Theo-

logical Seminary in Rochester, N.Y. Previously, he taught pastoral care at the Institute of Religion at Texas Medical Center in Houston, where he worked with students from several Texas seminaries.

"My years of teaching here at Southern have been Camelot years," said Thornton. "I have been affiliated with 10 theological seminaries through consortia where I have taught, and Southern has been unique in terms of the mutual respect and creativity encouraged within the faculty and without equal in resources, both in personnel and budget."

Southern's students also compare favorably to other schools, he said. "I've been impressed with the caliber of students at Southern, especially their motivation and dedication to ministry and their interest in discipleship and spiritual growth and the large numbers of students who have demonstrated exceptional ability."

Jones: 'Pastor away from home'

Estill Jones looks back on eight years as pastor at Southern Seminary with a delighted sense of satisfaction.

"I have never had so much fun, in the best sense of the word, in all of my ministry," he said.

Jones has sought to be a "pastor away from home" for students. His role has been much like that of a church pastor, "except I don't have to attend deacons' meetings and I don't have to worry about budget campaigns," the Oklahoma native explained.

His designation as pastor to the seminary community has carried many of the duties of church pastors. He has visited the sick, comforted the bereaved and rejoiced with new parents. In consultation with seminary President Roy L. Honeycutt, he also coordinates the school's chapel services three times a week.

Like any concerned pastor, his "overtime hours" often have included 1 a.m. visits with people rushed to the hospital.

Jones' tasks, however, have a different dimension than other pastors'. Most members of his flock are on church staffs or are headed in that direction. Seminarians often have sought his help as they prepare for first funerals or weddings or Lord's Suppers.

He has been the first person at Southern to have the title "seminary pastor." Others have filled the role but have been called "chaplain" or "dean of the chapel." Jones believes his designation as pastor has been helpful.

"All of our people have been and are members of churches, so they have all had pastors," he said. "Not everybody has had contact with a chaplain."

Jones brought to the seminary a rich blend of experience. He was a Southern Seminary New Testament professor from 1951 to 1958, a Georgia pastor from 1959 to 1980 and a Georgia Baptist Convention consultant in ethics, family life and church administration from 1980 to 1983.

When he returned to the seminary following a 25-year absence, Jones found a more diverse community. White males dominated the student body in the 1950s. During his last stint, the student population has had more ethnic diversity and more women.

"I think that has made us a more wholesome family and a family more like the real world," he said.

Today's students are more informal, he added: "Many of them call me by my first name, and I have welcomed that. They are more independent and confident and are more free to express themselves. They are a great group."

Jones and his wife, Violet, will make their retirement home in Chambliss, Ga., where Jones was pastor of First Baptist Church from 1959 to 1962.



Jones

mountains to the mississippi



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

clear creek chronicle

Indiana mission

Six students worked with Marwood Baptist Church in Indianapolis June 8-15. Student body president David Purichia sums up the trip: "For five days the team joined church members (28 during the week) for door to door witnessing. We began at 10 a.m., took a 5 p.m. break, then went back from 6 to 8:30 p.m. Our first day out, eight people were saved. The team was excited and the energy spread to members who gained confidence and told how they came to know Christ. On one visit I went with Sandy and we talked with Joe and Tammy, age 28. Both accepted Christ. Leaving the home, Sandy was crying and said, 'David, I've never seen anything like that before in my life.' I told her that's what it is all about, people accepting the gift you already have.

"Marwood is my home church, and for the first time in the three years since I moved, I saw the church from a pastor's perspective. It is a sleeping giant, but without a pastor and proper follow-up on the prospects, I'm afraid many will go unreached. The field is white unto harvest, but the laborers are few."

Freshman Tom Cummings saw three people approaching age 70 trust Christ. Keith Weldon visited one day with church member Charles Meece. After visiting 40 homes without any response, they were very discouraged. At the last house they met "an old withered lady on her front porch. Agnes had married an alcoholic at age 18, later killed him in self-defense, and had experienced other tragedies. It was a great bundle of joy to see an 80 year old lady become a babe in Christ. As we left, she cried out with a quivering voice, 'I wish you could have been here three weeks ago so you could have talked to my sister.' With tears and a burden, I thought of the many others dying without Christ."

Freshman Kenny McCain noted there was little excitement by the members when the team arrived on Sunday. By Thursday "everyone wanted to get in on what God was doing. It was truly a unique revival. I will never forget seeing what God can do when people are willing to go."

Mark Longino treasures the memory of the people's willingness to witness. One afternoon the team found 20 members ready to go. He went with Betty and another man and soon Betty asked if she could do the talking.

Statistics for the week included: 839 doors knocked on; 381 homes with someone present; 269 interviews; 107 eternal life booklet presentations; 15 professions of faith; 128 good prospects found; 530 New Testaments distributed.

PERSONNEL: Buddy Crabtree from Walnut Grove, Russellville, to Concord, Hopkinsville, as pastor. ... **David Herrick** resigned Whites Run, Carrollton, as pastor. ... **Janice Coleman** to Cove Hill, Carrollton, as minister of youth and music. ... **Helen Wilson** of Louisville participated in a literacy missions leadership workshop at Samford University. ... **Joe Ball**, graduate of Southern Baptist Theological Seminary, Louisville, to Chevy Chase, Lexington, as associate. ... **Trent Argo**, director of admissions at Campbellsville College, Campbellsville, to Immanuel, Elizabethtown, as interim minister of music.

ORDINATIONS: Deacons—**Dale Hayes** by Gradyville, Gradyville. ... **Dave Duda**, **Ken Powell**, **John Ward** and **Travis Vaughn** by Rineyville, Rineyville. ... **Richard Walden** by McKinney, Science Hill. Ministry—**James Atherton III** by First, Lexington. ... **Roger Clark** by Melbourne Heights, Louisville. ... **Jeyakaran Thomas** by Victory Memorial, Louisville. ... **Steve Musen** by Calvary, Somerset. ... **Dudley Bryant** by Cumberland, Somerset.

CONGREGATIONS: Ninth and O, Louisville, will hold a reception welcoming its new pastor, Rodney Burnette, Sunday,

Aug. 4, 4-5:30 p.m.

Anniversary—**Greenland**, Corbin, 50th, Aug. 11.

Revivals—**Central Grove**, Albany, resulted in two membership additions by baptism. ... **Concord**, Hopkinsville, resulted in four baptisms, one addition by transfer of church membership, one dedication to ministry and 64 spiritual rededications.

HOMECOMING: Spring Meadows Children's Home will hold its annual homecoming Saturday, Aug. 3, beginning at 10 a.m. For information, call (502) 245-2161.

Historians gather at Campbellsville Church

By **Marv Knox**
Editor

CAMPBELLSVILLE—Kentucky Baptist historians peered into the past and planned for the future during their annual summer meetings.

The Kentucky Baptist Historical Commission and the Kentucky Baptist Historical Society met at 200-year-old Campbellsville Baptist Church July 19-20.

The groups' meetings coincided with the final weeks of Campbellsville Church's bicentennial celebration, which will conclude Aug. 25.

Both statewide organizations work to preserve the history of Baptists in the commonwealth and to help Kentucky Baptists understand how their past shapes their lives today. Commission members are elected by the Kentucky Baptist Convention; the society is open to all Kentucky Baptists.

Commission members ratified guidelines for churches that are disbanding. The guidelines are designed to help the churches preserve their records, dispose of their property and assets, and commemorate their ministries. They also contain a list of decisions disbanding churches must make.

The guidelines are to be available from associational directors of missions and the Kentucky Baptist archives, said commission Chair Ronnie Forrest, pastor of Mt. Pleasant Baptist Church in Lewisburg.

"We want to make this available ... to help churches that are disbanding or closing," Forrest said. "We're concerned about the preservation of their records."

Commissioners also voted to conduct a church-history workshop in western Kentucky next spring, following the a successful workshop for local churches last fall at the Kentucky Baptist Building in Middletown. The commission plans to explore the possibility of conducting the workshops annually and rotating at sites across the state.

Society members elected Forrest president of their organization, succeeding Terry Wilder, pastor of Sand Spring Baptist Church in Lawrenceburg. Other officers are Larry D. Smith of Louisville, vice president; and Barry Allen, director of the Kentucky Baptist Convention's business division, secretary-treasurer.

In addition to the three officers, other members of the society's executive committee are Richard Dwyer, minister of music at Calvary Baptist Church in Lexington; Mabel Felts, a layperson from Lyndon; and Hughlan Richey, a retired pastor from Madisonville.

The 153-member society approved a 1991-92 budget of \$900.

Campbellsville Church members provided commission and society members with a sampler of their own church's history, prepared as part of their bicentennial celebration.

Liz Shaw described how the Ladies' Missionary Aid Society and later the Woman's Missionary Union helped furnish the church's buildings, supported its causes, paid its debts and instilled in its members a commitment to missions.

Everette Lee, the church's Sunday school director for 28 years, told how the congre-

gation used Sunday school to start five other churches.

"We were primarily a Sunday school people," Lee insisted. "If I were charged with the responsibility to start a church somewhere, I'd get some good Sunday school teachers. ... Sunday school makes it work."

Robert Clark, vice president for academic affairs at Campbellsville College, detailed the long and close relationship to the church and the Baptist school.

"Thousands of college faculty, administrators and students have been members of Campbellsville Baptist Church," Clark reported. "We're partners in carrying out the Great Commission."

Abel Turney Harding talked about his memories of "departed saints" who had shaped the church.

Honesty and forthrightness characterized Campbellsville Baptists, Harding said: "What they had to say, they said it to your face. There wasn't any back-stabbing. What was said was said in church."

And J. Chester Badgett, Campbellsville Church pastor from 1950 to 1980, read the opening pages of a bicentennial history he has written.

Badgett told about the early settlers of the region and the founding of Pitman Creek and Robinson Creek Baptist churches, which merged to form the current congregation.

The next morning, Betty Jane Gorin, a church member and leader in historical preservation in the region, lead a historical tour, including former sites of the church and a Civil War battlefield.

—classified ads—

NEEDED: A central Kentucky Baptist church is searching for a staff person in the following areas: Music/Youth, Music/Education. Send resumé and photo to: Staff Search Committee, C/O Western Recorder, PO Box 43969, Louisville, KY 40253. 7-30-2T

NEEDED: Christian service organization located in the Appalachian region of north eastern Kentucky needs spiritual person to serve as director of charitable distribution center. Our agency serves people in a three-county area for physical, spiritual and social needs. Grant writing and PR skills needed. Salary and benefits negotiable. Send resumé and salary requirements by Sept. 1, 1991, to: 504 Skaggs Road, Morehead, KY 40352. 7-16-5T

FOR SALE: Pews, white with green pads. 23 10' and 11 11', \$150 each. Call 502-442-4135 or 502-443-4348. 7-16-4T

FOR SALE: Baby grand piano. Good condition, excellent for home or small church. \$1,700. 502-228-4958. 7-30-2T

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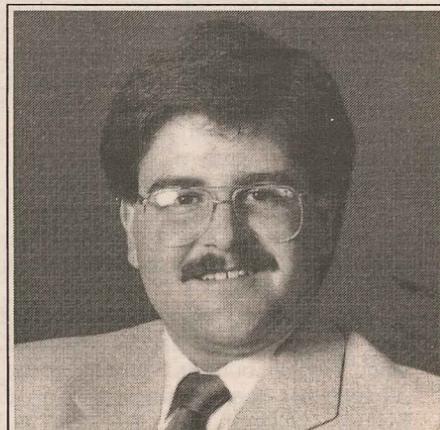
christian education

STUDENT DEVELOPMENT: Carolyn Hale, dean of students at Georgetown College and Sylvia Morris, vice president for student development at Campbellsville College, were elected program chairpersons for the Association of Student Development in Southern Baptist Colleges and Universities. The organization's 1992 meeting will be held at Georgetown.

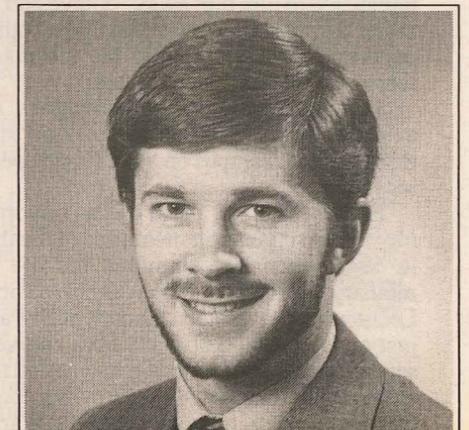
SOUTHERN SEMINARY: Gerald Lamont Thomas received the Black Dissertation of the Year Scholarship from the

Fund for Theological Education in New York. ... The second National Conference of Religion and the Arts will be held Sept. 9-13. For information, call (502) 897-4315.

SOUTHWESTERN SEMINARY: Two Kentuckians graduated from Southwestern Baptist Theological Seminary with Master of Arts degrees. Stephen Albert Howard of Paducah received degrees in marriage and family counseling and in religious education. ... Justin Ogden of Richmond received a degree in religious education.



Stephen Albert Howard



Justin Ogden



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

sunday school lessons

LESSONS FOR AUGUST 4, 1991

Life and Work Series

Can I really serve the Lord

In the end of Elijah's earthly life, we not only see the reward of one faithful servant, but the reward, also, of every child of God at the end of earthly life. The ascension of Elijah made it easier to understand the heavenly flight of every saved individual when work on earth is completed. Elijah's ascending through the air acknowledges that there is a present heaven to where his life was taken.

II Kings 2:2. Elijah wanted Elisha to remain and pray. Elijah either wanted to be alone in the last few hours on earth, or he may have known the time of his departure was near, or he may have been testing Elisha's faithfulness. Normally, Elisha would have listened to him, but he knew something was about to happen and he did not want to miss it. He stayed with Elijah to help him in any way he could. They traveled to Bethel, which was the spiritual center of the kingdom of the 10 tribes.

II Kings 2:9-15. Elijah asked Elisha what he wanted him to do before he was taken away and Elisha said, "I pray thee, let a double portion of thy spirit be upon me." After hearing this request, Elijah told him it was a difficult thing to ask, but if he saw Elijah taken away, then his request would be granted. This implies the importance of steadfastness.

We can really serve the Lord if we are steadfast. The people around us will see the presence of the Lord in our lives and will yield to him. If we do things in his power and in his name they will be accomplished.

International Series

Ezra reads the law

Nehemiah 8:1-17. Ezra requested permission of King Artaxerxes I to go to Jerusalem because he "had set his heart to seek the law of Jehovah, and to do it and to teach in Israel statutes and ordinances." The king granted his request. After Nehemiah and his coworkers rebuilt the wall around Jerusalem, the people longed to know what they should do to get right with God.

I. The request for God's word. The

people assembled with a common need to know what they should do to please God. On that memorable day their spiritual apathy turned to fervency, indicated by their request for the word of God. The hunger they manifested was begotten in them by the Spirit of God, and they longed to have that hunger satisfied. Only God's word can meet human needs because it presents the one and only savior.

II. The reading of God's word. Delighted to grant the request of his fellow countrymen, Ezra brought the book of the law before the congregation. He stood on a platform so that he might be seen and heard. He opened the book in the view of the people. That is something that we need to do today—open God's word and give it a chance to do its powerful work. Out of respect for the word of God the people stood and listened attentively.

In that service the reading of God's word was of supreme importance. So great was their interest in God's word that they did not get tired, although the lesson lasted "from morning until midday."

III. The response to God's word.

Not only did the law reveal to them the extent of their sins, but it also pointed them to God. Aware of the gulf between the requirements of God and their performances, they wept bitterly over their disobedience. After mourning over their sinfulness, they learned that genuine repentance would enable them to avert the wrath of God. Upon their repentance, they received forgiveness and rejoiced in God.

When we sincerely, prayerfully and persistently read and study we find great blessings as we become obedient to his commands.



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

homes for children

Living on the cutting edge

We like to see ourselves as leaders and not as followers. The term "cutting edge" has become a reference point for those out in front of others on new ideas. It refers to those who make the right move while the rest of us have no idea that we need to make a new move.

We spend a lot of time comparing ourselves to others around us. We somehow believe that if we are as good as someone else, then we are OK. In our Christian walk we set our standard by those we walk with daily, or some other good person, rather than the ideal of Christ's own life. In reality it is only our own relationship with Christ that can make a difference in our lives.

We spend a great deal of time living in the past or in the future. The events of today are trivial compared to an important triumph in our past. Someday in the future we will take the time to actually develop that new idea. The reality that leaders know is that we have only today. The focus of their work is making the best of this moment.

Those who are leaders do not spend time trying to figure out what the next new idea will be. Nor do they use much time looking at what others are doing. They spend their time focusing on the task to be done. They know when their efforts are not working and adjust them. They listen to others, not to learn about the latest idea, but to learn how to do a better job of what they are doing.

The trait those leaders have that sets them apart is confidence in themselves. They are comfortable looking at what they are doing honestly and adjusting it as needed. They work hard at their job and learn from that hard work. What they learn gives them confidence in themselves to try new ideas. If the idea does not work, they simply try again.

People living on the "cutting edge" spend little time figuring out how to live there. They are too busy focusing on what they are doing.

Our Lord's ministry was only three years. In that time he found and developed key lieutenants. He gave us the good news that transformed the world. He set in place a church that provides to each new generation the hope for which they search and the faith by which they live. He gave us our best example of a leader.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Like Mr. Chips

Summer school is over. It was a wonderful session. We had 227 enrolled at our maximum. That is the largest group we have had for a summer session which began with 40 in 1974. Amazingly, although we had the largest number, we had the fewest discipline problems by far ever. It was almost scary.

We have had many individuals, as usual, come and do volunteer work this summer. Many are "regulars" like Bill Cole who has averaged a week a month since 1980 doing carpentry. Hiram Campbell has been coming for about 12 years from Ohio. He, or men employed by him, have done literally several hundred thousand dollars worth of donated electrical work as our physical plant has increased five-fold.

Edna Meadors, widow of a former director of missions, has done a summer of volunteer work tutoring in our Special Help program. The year before last she was here the entire year.

Other summer tutoring volunteers have included Eleanor Casey Odle, who graduated in 1975, and is now the mother of five. Remembering her as a schoolgirl, seemingly only yesterday, and seeing her as wife and mother today is a thrill. In the meantime, two of her nephews and two nieces have attended here from Texas, and a niece will graduate this year.

Then Mike Showalter, who graduated from a Virginia college in May, has tutored all summer as a volunteer. He graduated from OBI four years ago having enrolled as a sophomore. Mike is a legend at Oneida. He ran away 24 hours after he enrolled, stole a bicycle to pedal to Louisville but discovered it had a flat tire. Continuing to walk, he was picked up 17 miles away and brought back to us. He was a delight to work with and accepted Christ the following year. In his senior year, he ranked fourth in the state in the academic "sweet 16" in vocal music and got a full scholarship to college. He has continued to grow and mature wonderfully as a Christian.

Mary Ratliff is another who has done a summer of volunteer service with us. She also is an outstanding Christian young lady who accepted Christ during her seven years in middle and high school here. Active in BSU here and later, she has been a summer missionary several times and is now preparing for her senior year of college. For years, Mary sang in our choir traveling thousands of miles, played in the band, was active in so many ways.

Yes, seeing Eleanor, Mike and Mary, who were just children when they first came here, and now who are mature Christian adults in love with the Lord, is

a reaffirmation of what OBI is all about.

Terre Carrington Williams, with us all her high school years, was married in our chapel a few weeks after her 1979 graduation. Her husband, Bruce, had graduated here the year before. Both found the Lord at Oneida and theirs has been a Christian home from the first day. They have two beautiful daughters. Bruce is a sergeant in the army military police. After several tours of duty in Germany, recruiting duty here in the U.S., Bruce is stationed in Korea for a year. Terre and the girls are here with us. Terre has supervised 19 other Special Help teachers this summer, doing a super job. We are so proud of her.

While I'm reminiscing, let me tell you about Stella. I hadn't seen her in 13 years. When she came to us in the mid '70s she was a gawky, not very pretty, mountain girl from a very poor family. Neither parent, nor aunts nor uncles, as I recall, had ever finished high school. During the years we worked with her, doing intensive tutoring, the family was able to pay a total of about \$200. Imagine my surprise and delight when Stella came to see me several weeks ago. She is a fine looking woman today, and married a Christian man shortly after leaving Oneida. She had been trying to get him to come see her "Oneida" for 10 years she told me. They stayed hours. They showed me pictures of their beautiful daughter, two handsome sons. They are hardworking, doing well financially, made a \$50 donation and pledged to give that much weekly so long as they are financially able to do so.

In a few days, I begin my 23rd year of service at Oneida, my 20th year as president. God has been good to me.

All the above are my children. Their children are like grandchildren. Like the famed Mr. Chips, I have thousands of children.

'Angel' miraculously passes through Liberian strife

By Karen Benson
Woman's Missionary Union

RIDGECREST, N.C. (BP)—It's probably not happenstance that the word "angel" is part of Angelique Jones' name.

Nothing or coincidental in her life has been happenstance, or even chance, or even just plain luck. In fact, the woman is a walking miracle.

Jones, a Christian and refugee of the Liberian civil war, arrived in the United States just weeks ago and spoke during Woman's Missionary Union week at Ridgecrest (N.C.) Baptist Conference Center.

In Liberia, Jones is president of the national WMU.

During the eight months before her arrival in the United States, she survived a series of atrocities:

- Deep, gnawing hunger, to the point of near-starvation that took 30 pounds off her already petite frame.

- The deaths of her brother, sister-in-law, niece and cousin at the hands of Liberian soldiers.

- The killing of her nephew, whom she had reared as a son, along with all the other occupants of the car they were driving from one area of the city to another.

- The death of her father from the trauma

of war.

- Staying on the run from advancing soldiers, running to relatives' homes farther away, then to friends' homes and finally just running, with calloused feet and no possessions, not knowing for sure where she would end up next.

- Being forced to watch as soldiers grabbed babies away from mothers, tossed the babies into the air and shot them.

- Losing everything she and her husband owned and then being robbed at gunpoint of the \$60 they had managed to escape with.

- Watching friends called out of the ranks by soldiers and shot on the spot, their bodies left to be eaten by roaming dogs.

- Being forced to watch as soldiers grabbed babies away from mothers, tossed the babies into the air and shot them.

- Losing everything she and her husband owned and then being robbed at gunpoint of the \$60 they had managed to escape with.

"I got here (to the United States) only by the grace of God and the help of friends, missionaries and church 'sisters,'" Jones said.

She had to leave her husband behind in Liberia, since the paperwork allowing him to leave was not ready. But she was able to slip back into Monrovia for one week before coming to the United States—long enough to take him some food and have a brief reunion.

Jones speaks calmly about the trauma she experienced, stopping only occasionally to wipe away tears when she recalls a particularly horrifying experience.

The only way she survived each day, Jones said, was to "bathe everything" in prayer. "Every day we recited the 23rd Psalm and the Lord's Prayer."

As she listened to the Lord, he directed her through instinct and "urges," she recalled. She talked repeatedly of times when she felt instinctively it was time to move on in the flight from soldiers, and later, from the various rebel factions.

One miracle happened on board a cargo ship, Jones related. The ship was crammed with 400 people for a two-day journey to Guinea, where the Liberian passengers hoped to get documents which would enable them to flee their homeland.

Jones, her daughter and her daughter's

'I got here only by the grace of God'

Angelique Jones, Woman's Missionary Union president in Liberia, miraculously survived a series of atrocities that she fled from her homeland. Jones, who is visiting the United States briefly, says she survived the ordeal only through prayer. Now she hopes to enlist prayer support for her battered country. (WMU photo)



fiancee were among those on board. There was only enough food on board for two days. But it turned into a difficult six-day trip, during which Jones gave the last bit of food she had to a stranger who was trying to keep his ill, elderly mother alive.

Upon arrival, the Liberian passengers were told they could not disembark and would be sent directly back to Liberia. Guinean authorities had gotten word some Liberian soldiers in disguise were among the passengers.

Upon hearing that news, Jones said her daughter "nearly lost it." But Jones convinced her to stop and pray.

"God is powerful enough to get us off this ship," she recalled telling her daughter.

"I don't see how!" was her daughter's desperate reply.

The two prayed intensely. Two hours before the ship was to set sail on its return voyage a stranger boarded the ship. "He pointed straight to me and told the authorities, 'That's my aunt,'" Jones recalled.

Through that young man, Jones, her daughter and her fiancee were the only Liberians permitted to disembark. The young man took them to the American Embassy, where he interceded for them with the American consul.

"I had never seen him before in my life," Jones said. "And I've never seen him since."

Such miracles gave Jones continuing evidence of God's presence, power and sustaining grace, she said.

Daily answers to prayer provided an inner peace throughout her encounters with death, destruction and displacement, she said.

During her brief time in the United States (her visa expires in September unless she is granted a one-year extension), Jones hopes to enlist prayer support for her battered country. She hopes to raise the awareness of Americans, particularly her fellow Southern Baptists, to the world beyond their U.S. borders.

Her appeal is for Southern Baptists "to be more curious about what goes on, to be more aware of what Christians around the world face."

She especially hopes Southern Baptists will not read the news and then put it aside. At least, she said, "pray for the needs you read about."

Just like she did during the traumatic days of Liberian civil war, Jones clings today to the power of prayer, and there's not a doubt in her mind the Lord will answer those prayers.

PrayerLife course will change names this fall

NASHVILLE (BP)—Due to trademark infringement upon an already existing name, "PrayerLife: Walking in Fellowship with God" will have a new name in October.

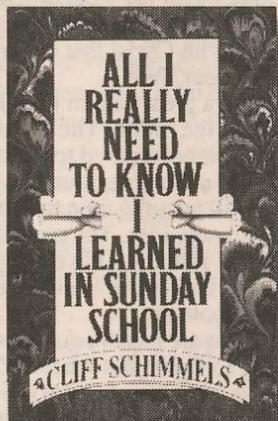
The 13-week Lay Institute for Equipping Course published by the Southern Baptist Church will be called "Disciple's Prayer Life: Walking in Fellowship with God."

A company in Bethany, Okla., received trademark rights on the name PrayerLife in 1978, 10 years prior to the Sunday School Board's use of the name.

That company allowed the Sunday School Board to use its current stock of notebooks if stickers were attached with apologies to the company, as well as apologies on a four-tape video set.

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Kentucky Baptist Ministers Golf Tournament

Pine Valley Country Club

850 Pine Valley Dr., Elizabethtown

August 19-20, 1991

Cost \$42

Tee Time Monday—1 p.m.

All Kentucky Baptist Ministers Invited

For more information contact:

Wyman Copass
1238 Durrett Lane
Louisville, KY 40213
502-366-1434



Safety-minded church sets up preschool security system

By Linda Lawson
SBC Sunday School Board

GLORIETA, N.M. (BP)—All-too-common news stories of adults showing up at day care centers, schools and churches to steal someone else's child haunt many parents.

Some single parents fear their former mate who fought for custody may try to take a child from day care or Sunday school.

Sunday school workers who have a visiting preschooler with no identification information worry about whom to contact if a problem arises.

These and many other situations are causing Southern Baptist churches to consider security systems in their preschool departments, Maurita Fletcher told participants in a session, "Developing a Preschool Security System," during Sunday School Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"We want your child to have the best teaching each time he comes to church. We want your child to be safe," said Fletcher, a preschool Sunday school department director at Two Rivers Baptist Church in Nashville. "One incident makes a system worthwhile."

A system was instituted about five years ago at Two Rivers Church when Sunday morning preschool attendance reached 250-300. More than 350 preschoolers now attend most Sundays.

"We wanted to protect every child. We felt responsible for the welfare of the child. We didn't feel we could do this until we could be sure who picked up the child," said Fletcher.

She said churches use a variety of methods for security. Some give parents a card with their child's name when the child arrives for Sunday school, discipleship training or other activities. That card must be returned when the child is picked up.

Others use color-coded, numbered tags. One is given to the parent and a tag with the same number is pinned on the child and tags are matched before the child is turned over to a parent. In another system, parents are given laminated identification cards which



PRESCHOOL SECURITY—Mary Stines, a preschool department director working this summer at Ridgecrest Baptist Conference Center, in Ridgecrest, N.C., releases children to their parents when they turn in an identification card as part of a preschool security system. (BP photo by Jim Veneman)

they use to pick up their preschoolers.

Before initiating a system, Fletcher said information should be shared through the church newsletter and in meetings.

A system should be flexible, enable a child to be picked up quickly and be simple and easily implemented. After a system is selected, the church needs to be sold on it, a vote should be taken among those who will implement it and workers trained before implementation, she said.

In other matters of security, she said workers should have laminated name tags so parents can easily identify workers and ask any needed questions.

A telephone should be located near preschool departments.

Identification tags should be placed on diaper bags "to get the right bottle to your child."

And all teaching in preschool departments should take place with doors closed

to eliminate the possibility that a child could wander off.

"We want to provide security for your child, so you can relax while you are at church," said Fletcher.

Eight Sunday School Leadership Conferences are being sponsored this summer at Glorieta and Ridgecrest (N.C.) Baptist conference centers by the Southern Baptist Sunday School Board's Sunday school division.

Right, wrong ways cited for enlisting church workers

By Linda Lawson
SBC Sunday School Board

GLORIETA, N.M. Accompanying an invitation to work in Sunday school with "You're my last resort" or "It's an easy job; anyone can do it" is tantamount to enlisting ineffective workers.

"I don't believe God intends us to be last resorts," said Jerri Herring, growth consultant in the Southern Baptist Sunday School Board's Sunday school division. She led a session, "Dealing with Ineffective Workers," during Sunday School Leadership Conference at Glorieta Baptist Conference Center.

When a Sunday school worker becomes ineffective for any reason, the person who enlisted the worker should first determine whether he or she has contributed to the problem.

"Don't always blame workers for their ineffectiveness," said Herring. "In our zeal to get our organization chart filled or get the nominating committee off our backs, we may enlist workers we should not have considered. One ineffective worker can destroy a department or division."

Persons may be ineffective for numerous reasons—working with the wrong age group or in the wrong job, not understanding their responsibilities, lacking training

or developing a personal or health problem.

"Things happen to people that cause them to become ineffective," said Herring. She suggested offering such a worker a leave of absence to deal with the problem.

Someone may become ineffective who has too many jobs or lacks maturity as a Christian.

"I'm not saying new Christians can't be effective leaders," said Herring. "But we are doing enthusiastic new Christians an injustice by asking them to take on too many jobs and then risking burnout."

When dealing with an ineffective worker, Herring urged sitting down with the person soon after the problem is discovered.

"The longer you let the situation go on, the worse it's going to get," said Herring. "But don't ever take action on somebody else's word. Search it out and know that a real problem exists."

To prevent situations where relieving a person of responsibilities becomes necessary, Herring said churches need policies and guidelines for Sunday school workers. For example, a legitimate requirement may be attendance at weekly workers meetings.

Conduct monthly evaluations of workers through studying records and asking questions, she suggested.

"Accountability must be built into the process of enlistment," said Herring.

Let children approach the Bible as children, psychologist says

By Terri Lackey
SBC Sunday School Board

NASHVILLE (BP)—From birth to adulthood, people develop in various, yet age-consistent stages, and effective Bible teaching with young children relates to their maturity levels, a psychology professor said.

"We need to take a developmental approach to teaching the Bible to children," said Helen Benedict, chairperson of the department of psychology at Baylor University in Waco, Texas.

She was addressing about 200 participants in the Advanced Training for Pre-

school-Children's Workers Seminar VI at the Southern Baptist Sunday School Board. The seminar is sponsored annually by the board's preschool-children's section of the discipleship training department.

"Teachers of children should recognize and accept that children have different understandings," Benedict said. "There is no way to unzip a child's head, pour in your information and zip it back up."

"He will hear what you present and still construct his own understanding at his maturity level," she said.

Benedict urged children's workers to "let the child approach the Bible as a child.

Constant correction could move a child away from the Bible, and the last thing we want is to promote feelings of failure and confusion from the Bible."

Up until about three years of age, Benedict said children experience faith through care, love and nurturing.

Children three to six "think very differently than any other age," Benedict said. "This age relates fact to fact, association to association. They are unable to relate events and situations. They have trouble pulling together stories of Jesus and the concept of it. They can hold totally opposing ideas without being the least bit troubled."

Six- to nine-year-olds are beginning to think logically, she said. "They have moved into a concrete operations stage where they conserve and classify. They are very interested in getting the factual information together, and as long as things remain concrete, this group will stay with you."

Nine- to twelve-year-olds are "transitioning into abstract thinking," Benedict said. "They have a greatly enhanced causal reasoning and can now see earlier biblical events related to later ones."

Parents and church leaders should let the child's knowledge of the Bible grow gradually, she said.

New Doctors Got Their Start at Cumberland College

Susan Hawkins was 31 years old, married to Kentucky State Policeman Jody Hawkins, and the mother of four-including twin baby daughters-Robin & Joy. She seemed to have the perfect life. But Susan wanted more. She wanted to become a medical doctor.

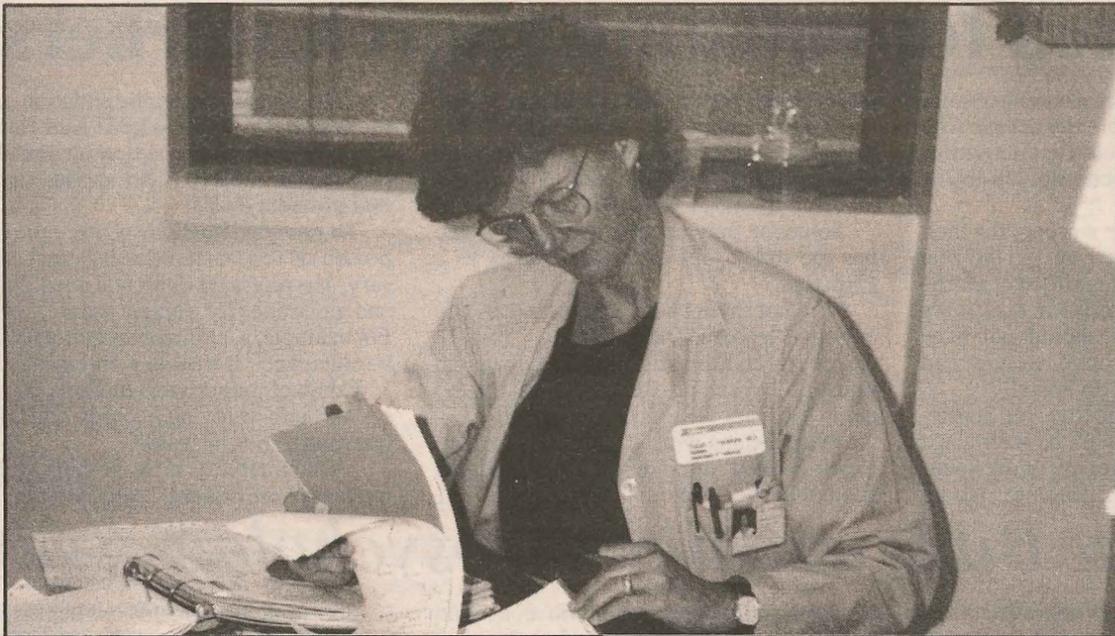
She and her husband, knowing that her dream was at least 11 years away, found the right school in Cumberland College.

Susan said, "I have only pleasant memories of Cumberland. I never received a negative word or thought. I was only encouraged and given positive feedback. That affirmed my decision to attend Cumberland College."

Susan found a faculty and staff who cared about her need and who personally encouraged her in every way possible: Academically, personally and financially.

Now, eight years after she began, Susan is Dr. Susan Hawkins. She received her M.D. degree from the University of Louisville, May, 1991. She achieved this goal amid the stress of having her oldest son, Kregg, serving our country in the Persian Gulf, in addition to caring for her teenager, Carson, as well as the twins.

In June, Susan began her residency in pediatrics at the Univeristy of Louisville's Kosair Children's Hospital and hopes to return to the Kentucky mountains to practice medicine.



Dr. Susan Hawkins prepares reports and checks charts after a 12 hour shift at Kosair Children's Hospital.

Mike Clark likewise had a dream of becoming a medical doctor-perhaps entering medical missions. One of three children, of divorced parents, Mike received support from his mother who drove a school bus.

He enrolled at Cumberland College, majored in biology and chemistry and excelled as an outstanding student.

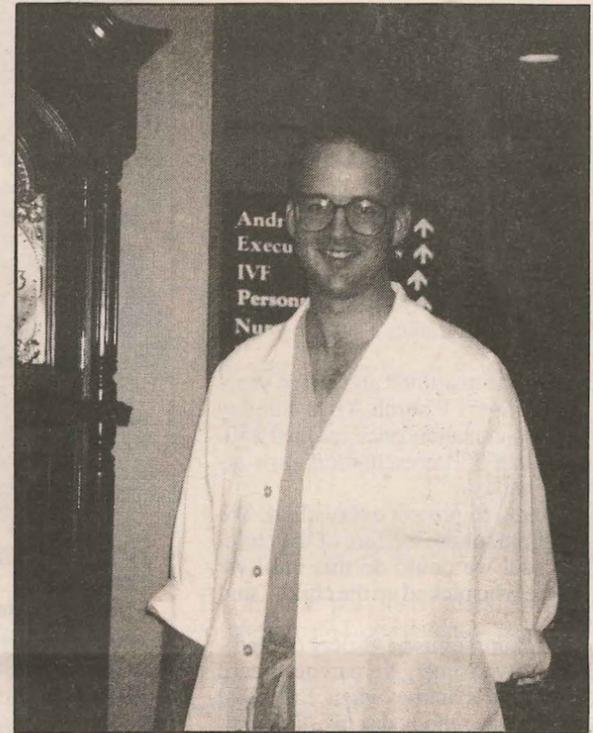
Mike was active in the college Baptist Student Union (B.S.U.), the B.S.U. choir, and the Student Government Association. He served as a summer missionary in New York, 1982; the instate Sonshare Team, 1983; and in Argentina and Chile, 1984. It was the latter mission trip that kindled his interest in medical missions.

No stranger to hard work, he worked at a local grocery store and served as a Resident Assistant in a college dormitory.

After graduating from Cumberland, and before entering medical school at Wright State University Medical School, Mike worked 40-50 hours per week in a grocery produce department and served as a volunteer four nights a week in local hospitals.

In 1990 he received his much coveted medical degree and the right to place "M.D." after his name. Currently, he is serving his residency at Miami Valley Hospital and continues to work hard: 80-120 hours per week.

While at Cumberland, Mike fell in love with the mountain area surrounding the college and may return to the area to practice as an obstetrician or as a medical missions volunteer for several weeks annually. He may possibly apply to serve as a foreign medical missionary.



Dr. Mike Clark in the corridor of Miami Valley Hospital where he is serving his residency in obstetrics

Susan and Mike join a host of Cumberland College graduates who have become medical doctors.

They had dreams! At Cumberland College, we concentrate on helping students make dreams realities. At Cumberland College we do not dream dreams and say "Never," We dream dreams and say, "Why not?"



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