

Hunger needs increase as donations decrease

By Mark Wingfield
News Director

The haggard man stood on the street corner holding a sign with words scrawled on a remnant of a cardboard box: "Will Work for Food."

As cars whizzed by the intersection, he stared blankly past the occupants, sometimes bending his head to shield the stares.

Occupants of the passing cars glanced quickly at the sight, then turned their heads away. Occasionally someone rolled down a window and threw out some change or a few bills.

This scene, replayed daily in cities and towns across America, likely will be a common topic of discussion next Sunday as Southern Baptists observe World Hunger Day. It is one of many illustrations of the December individual Christians face about how to respond to world hunger.

Southern Baptists might be prone to pass off appeals to help the hungry by claiming they already gave at church. But gifts to the Cooperative Program unified budget do not purchase food for the world's hungry, explained Robert Parham, director of the Baptist Center for Ethics. Neither do gifts to the Annie Armstrong Easter Offering for home missions or Lottie Moon Christmas Offering for foreign missions.

Cooperative Program funds—and gifts to Lottie and Annie—support missionaries who form the infrastructure to give out food, he said, but the actual food must be purchased with hunger relief funds.

That means Southern Baptist hunger relief funds can be administered with virtually

no overhead, but having food to hand out depends on designated gifts.

Hunger relief funds always have been taken from designated offerings only, Parham said. Historically, 30 percent of these designated gifts are received immediately after the observance of World Hunger Day in October.

In Kentucky, hunger relief funds are divided 85 percent to the Foreign Mission Board and 15 percent to the Home Mission Board unless otherwise specified. In the last

fiscal year, the Kentucky Baptist Convention sent \$353,797 to the FMB and \$64,376 to the HMB.

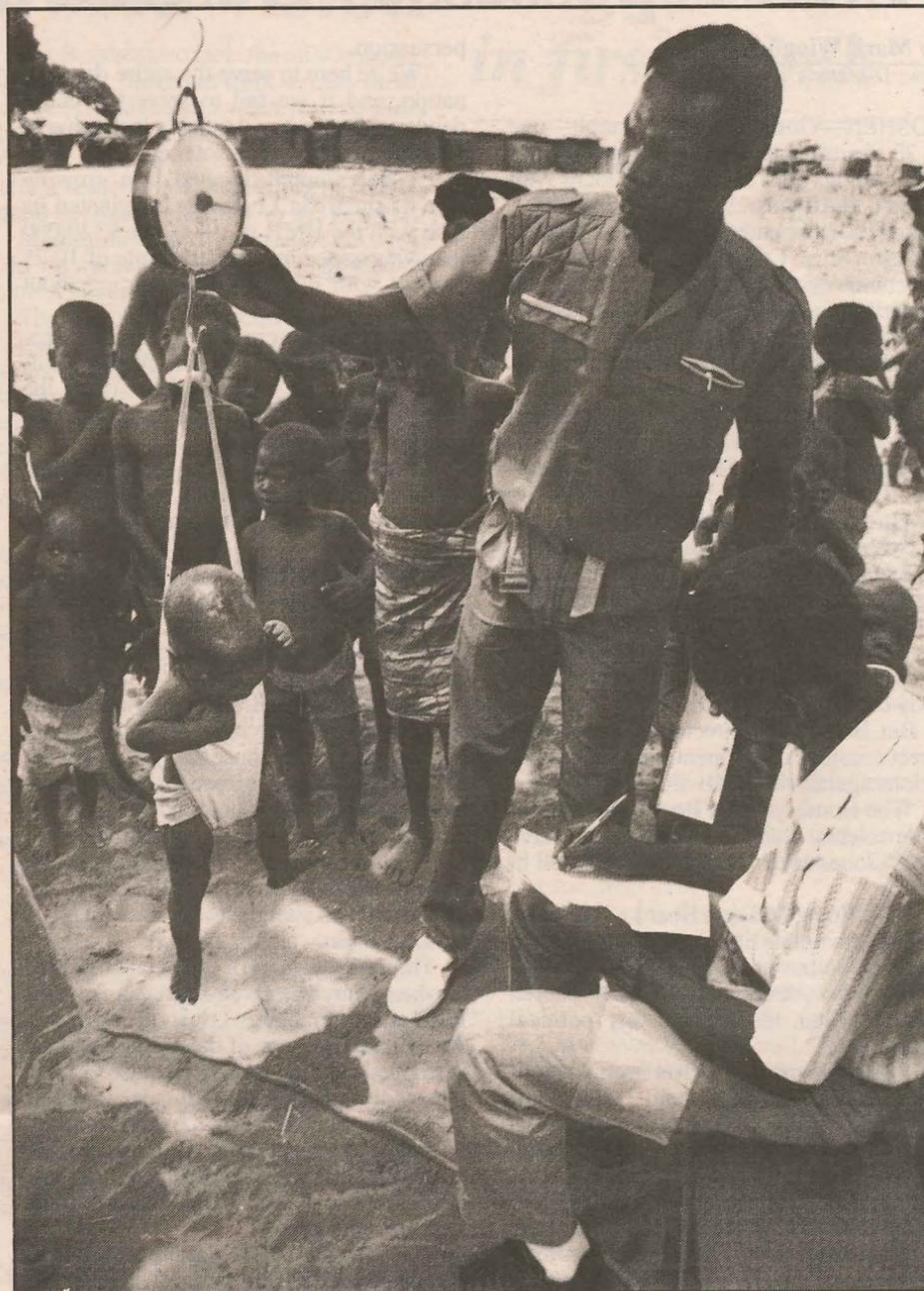
With economic recession in the United States and drought and political turmoil in other parts of the globe, the need for hunger relief funds is urgent, according

to Parham and other experts.

However, Southern Baptists are continuing a six-year decline in contributions designated for hunger relief. At the current pace, giving for world hunger relief this year will total between half and two-thirds of the amount given in 1985.

That was the year Southern Baptists gave *continued on page 6, "Baptist hunger ..."*

POUND OF CURE—Baptist Medical Center in Ghana while Phillip Salifu records the results. Any significant drop in a baby's weight signals a warning to health care workers. This ministry of the Baptist hospital's village health care program is sponsored by the Southern Baptist Foreign Mission Board's human needs funds. (BP photo by Don Rutledge)



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NEW SONG

FOR BAPTISTS

■ A special section on the new Baptist hymnal begins on page 7

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Chinese missionary works from Kentucky

By Connie Bull
Staff Writer

LOUISVILLE—Cephas Xu is a volunteer missionary to mainland China, but his central office is in downtown Louisville.

Since March 1990, Pastor Xu (pronounced syoo) has opened his Louisville residence as a "friendship house" to mainland Chinese in the area, he explains. Many who frequent his company are students who will return to the mainland.

Thus, Xu's special brand of gospel ministry reaches back to his other home as well.

Xu had a Pauline past in China. After the Gang of Four revolution in the 1960s, Christianity remained alive "underground," meeting as family units or small groups of friends, he explains. In his hometown of Nanjing, Xu spoke out against the oppression because he "had to speak the truth," he says.

Quayle might address SBC in Indianapolis next June

By Lacy Thompson
Louisiana Baptist Message

ALEXANDRIA, La. (ABP)—Vice President Dan Quayle has been invited to welcome the 1992 Southern Baptist Convention to his home state of Indiana next June, a meeting organizer announced.

An invitation to the vice president was recently extended or soon will be, said Joe Aulds, an evangelist from Ruston, La., and a member of the SBC Committee on Order of Business.

However, convention planners already

consequently, Xu was imprisoned for more than two years, sent to work in a labor camp for two more years and forced to work eight years in textile industry.

In 1980, one church opened its doors, and Xu was called as pastor. By the time he left China in 1989, the membership was 2,500.

One of Xu's daughters, studying music in the United States, sent him an invitation to her recital. The government had no reason to refuse family and consented.

Xu refused his passport and plane ticket just two weeks before the Tianemen Square massacre.

Since his arrival, Xu has preached in 10 U.S. cities, including Atlanta and New York. He was offered a position in New York ministering to a Chinese congregation but chose to live in Louisville where another of his daughters is attending Southern Baptist Theological Seminary.

have been told Quayle "would like to address the convention," Aulds told the Louisiana Baptist Message.

The committee plans to ask the vice president to welcome messengers during the convention's opening session June 9 in Indianapolis.

Quayle's election-year appearance would mark the second year in a row that one of the nation's highest leaders has visited the Southern Baptist Convention. Last year, President George Bush addressed messengers during the final session of the annual meeting in Atlanta.

When two seminary professors and a pastor approached Xu concerning a ministry to the Asian population near the University of Louisville, he agreed to serve as pastor of the mainland Chinese ministry.

Xu describes his outreach as water in "a gospel desert."

"The generation of students arriving from China has been taught that Christianity produces fools. It is only for the old ones."

Thus, in order to have a voice with the students, Xu must first establish a friendship, not an aggressive evangelistic campaign.

"If you do not serve, you can't make friends," Xu reasons.

Serving for Xu involves classes in English literacy and conversation, automobile maintenance and repair, experiencing American culture, assisting in job placement, *continued on page 11, "Pastor Xu ..."*

In addition to Quayle, convention planners also will ask contemporary Christian singer Sandi Patti to appear before the gathering, Aulds said. The tentative schedule calls for Patti to sing on June 10 after the report of the SBC Foreign Mission Board.

Aulds said convention planners also have been told Patti is interested in visiting the convention. Committee members plan to ask former SBC President Charles Stanley to address the closing session of the convention on June 11, Aulds said. Stanley is pastor at First Baptist Church of Atlanta.

HMB repossesses Goshen's building; church disbands

By Mark Wingfield
News Director

GOSHEN—Goshen Baptist Church—one of 20 churches nationwide still occupying their buildings after defaulting on loans with the Southern Baptist Home Mission Board—locked its doors and disbanded last week.

Pastor Stuart Collier said the HMB forced his church to disband by reclaiming the property. In an interview, he suggested the HMB targeted his church because of its affiliation with moderates in denominational politics.

However, officials at both the HMB and the Kentucky Baptist Convention said convention politics played no part in the decision. The church is solely responsible for its own problems, they said.

Goshen's members "think there is a fundamentalist church who wants the building," Collier said. "They think because the church has had a woman pastor (in the past) it's not on the right side of the fence."

"They're outraged. They're hurt. Nobody can believe it."

But Bob Jones, director of the KBC's direct missions department, said such accusations against the HMB are misguided.

"The Home Mission Board has been far more tolerant than any bank would have been," Jones said. "The church has been in arrears."

"The Home Mission Board needs to be seen in a favorable light on this. It's purely a matter of dollars and cents."

Bob Inlow, director of the HMB's church loans division, also denied any political motivations.

"I didn't know they were a strongly moderate church," he said, "and I still don't know that. A church's political position is a local proposition, and we don't get into that."

"We're in the business of making loans and administering them with compassion. When the churches don't make the payments, I don't think you can say we took action because they were of some political

persuasion.

"We're here to serve the entire denomination, and if we fail to serve the entire denomination, we will quickly lose some of our significant lending sources."

Goshen Church, located in a growing area of suburban Louisville, originated its loan with the HMB in 1984. The \$320,000 loan was issued at an interest rate of 10.75 percent with monthly payments of about \$3,500.

At the time, the church was served by co-pastors, Sammy and Linda Weaver-Williams. When the couple left in 1986, the church was "strong and meeting all its obligations," Collier said.

But in subsequent years, the church lost members for various reasons, including families moving away and internal church conflicts.

According to HMB records, the church made no payments on its loan from February to December 1988. On Dec. 6, 1988, the church deeded its property back to the HMB in cancellation of its debt.

At that time, the HMB agreed to lease the property to the church for \$500 per month for two years. After those two years expired, the HMB renewed the lease for an additional year with the understanding the situation would be reviewed at the end of that year.

In the meantime, Collier came as pastor in May 1989. By then, the church had declined from an attendance of more than 100 to about 35 in worship, he said.

Through the years of financial difficulty, Goshen Church received assistance from the KBC and several large Louisville churches. An official from one of those churches said it stopped sending money because Goshen repeatedly failed to provide financial records.

In January of this year, the HMB requested financial records from Goshen, and got nothing, Inlow said. He declined to be specific as to why, but said, "We were told there were no statements."

Then on July 2, Bill Barner of the HMB church loans division wrote Collier to say

the church's lease would not be renewed after its Nov. 30 expiration date. The HMB gave the church 30 days to offer to purchase the property outright.

Collier said the HMB's decision not to renew the lease sounded the death knell for his congregation.

"Once we got the letter, we were dead in the water," he said.

"We had no choice but to close because another Baptist church would occupy that building and we couldn't attract people to a school or other building."

Collier said he was hurt most because "we were never consulted" about the decision, and "this was the best time in the church's life in the past four years."

"If the Home Mission Board had given us one more year, I think we could have done it. We had a number of families ready to join, and the decision was made before we ever heard of it."

"I would never have come to be the pastor here had I known I had two years and then the building would be gone. Nor would the people have accepted the lease arrangement if they had known in two years they would get that letter."

"It would have been better never to have entered into this lease agreement," Collier said.

However, Inlow said the lease termination should not have come as a surprise to the church. Information Collier provided the Western Recorder about church attendance and an upswing in attendance "is significantly at variance with the information we have," he said.

"They were not even close to being able to make their payments and at no point did they suggest to us they would be able to make them."

Goshen Church's property is one of 20 properties the HMB now owns due to defaulted loans, Inlow said. The HMB also owns five undeveloped church sites due to defaults.

None of the other properties is in Ken-

tucky, and they are scattered across the country, he said.

Those 25 repossessions account for 2.3 percent of the HMB's 1,100 outstanding church loans and about \$2.5 million in investments.

This ratio puts the church loans division "on the outer edge of the acceptable range" in the mortgage industry, said Inlow, who has been at the helm of the church loans division about one year. He came to the position after 27 years in the secular real estate finance business.

"What that means is if we push our ratios any further, we'll find ourselves in a position where we cannot raise capital effectively or our losses will impede our ability to service the denomination," he said.

The HMB already has lost between \$80,000 and \$90,000 on the Goshen property, he said. "We have lots of borrowers who would like to borrow that much from us, and that amount also would start a church."

"When you go too far with a church that can't make the payments, you're penalizing the rest of the churches."

The delicate position he faces is balancing good stewardship with compassion, Inlow said.

Cutting the HMB's losses on properties like Goshen's is what the rest of the SBC's 15 million members would expect of the HMB, he explained. "When we lose money, it has the effect of raising interest rates for the other borrowers who make payments on time."

Inlow said the HMB has had no offers on the property and has not initiated contact with anyone about buying it. "Our hope would be to keep a Southern Baptist church in the facility," he said.

Some of Goshen's members are waiting to see what happens with the property, Collier said. Others probably won't be a part of another Southern Baptist church, he added.

Collier said he is looking for other ministry-related work and considering affiliating with another denomination.

National CP gifts down at year-end

NASHVILLE (BP)—Cooperative Program gifts received by the Southern Baptist Convention's Executive Committee during the 1990-91 fiscal year surpassed the basic operating budget for the year but fell slightly below the previous year's receipts.

SBC Cooperative Program receipts for 1990-91 totaled \$140.2 million, compared to a 1989-90 total of \$140.7 million.

"The good news is that the SBC basic Cooperative Program budget was met on Sept. 25," said Harold C. Bennett, president/treasurer of the Executive Committee. "The SBC Cooperative Program receipts, year-to-date, were almost \$2.9 million over the basic operating budget."

"The bad news is that the SBC Cooperative Program receipts fell short of last year by \$509,887 or .036 percent," Bennett said. "For the first time in a quarter of a century, maybe back to the 1925 beginning of the CP, the receipts were less than the previous year."

"On a constant dollar basis, CP receipts for the past four years have been less than the previous year. I deeply regret these statistics and feel that Southern Baptists will rally to meet the world mission needs during this 1991-92 fiscal year," Bennett said.

The Cooperative Program is Southern Baptists' traditional method of supporting ministry and missions through a unified budget.

Designated gifts sent to the Executive Committee for the Lottie Moon Christmas Offering, Annie Armstrong Easter Offering and world hunger also were down 0.56 percent to \$124.2 million.

Angry mob burns Baptist headquarters in Haiti

world in view

A mob burned the headquarters of the Baptist Convention of Haiti in Cap-Haitien early Sept. 30. The incident apparently was unrelated to a coup the same day ousting Haitian President Jean-Bertrand Aristide.

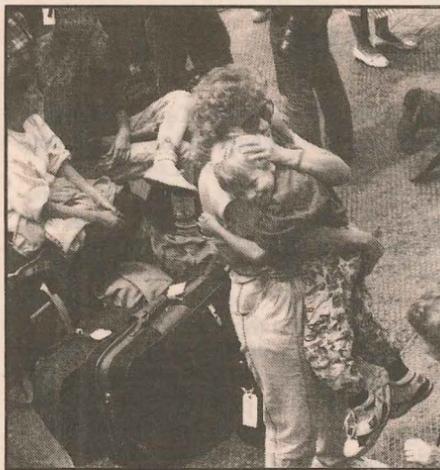
The burning was linked to a disagreement between some Haitians over control of a Baptist secondary school in Cap-Haitien.

No Southern Baptist missionaries live in Cap-Haitien.

Southern Baptist personnel in Haiti were following U.S. State Department instructions to stay at home as they waited out the coup. Bobby Edwards, a volunteer from South Carolina, lives in Port-au-Prince, the capital. Missionaries Mark and Peggy Rutledge live in Hinche, several hours away from the capital. Missionaries Virgil and Patsy Suttles are on furlough in Georgia.

■ **Yugoslavian violence hurts churches.** Escalating strife has forced Baptist congregations in at least six Yugoslavian towns and villages to disband. Church buildings have been destroyed in bombing raids by the Serbian-dominated military. Despite the civil war, Croats and Serbs continue to worship together in many of the nation's 120 Baptist churches.

■ **Bibles disrupt Russian parliament.** The opening session of the Russian Parliament Sept. 19 had to compete with a rush of deputies and staff trying to get copies of the Bible. Fifteen minutes into the afternoon



Southern Baptist missionary Anne Seaberry hugs the child of another missionary couple before evacuating Kinshasa, Zaire. Seven Southern Baptist missionaries and their eight children were among hundreds of Americans fleeing Zaire in the face of political turmoil in late September. (BP photo by Craig Bird)

session, the parliament's chairman sent word to Bible Society representatives to stop giving out a truckload of 6,000 Bibles so the parliament could have a quorum and get on with business.

■ **Council bans storefront churches.** The Minneapolis City Council has renewed its ban on storefront churches. The ban prevents religious institutions from renting property in commercial zones even if that property would otherwise remain vacant.

■ **Praying students dispersed.** An Illinois school board has apologized for an incident in which six high school students were dispersed by police while taking part in a prayer rally around the school flagpole. One eyewitness to the incident at Massac County High School in Metropolis, Ill., said a police officer warned the students that if they attempted another such prayer meeting they would be arrested and charged.

■ **Thieves shoot at missionary.** Car thieves shot at Southern Baptist missionary Glenn Simmons Sept. 14 as he tried to reclaim his stolen van in a suburb of Johannesburg, South Africa. Simmons narrowly escaped injury when a bullet from a handgun, fired by one of the thieves, ripped through his sleeve.

■ **Koreans baptize soldiers.** Korean Baptists baptized 2,220 soldiers during the summer in their continuing efforts to evangelize Korean military and police personnel. The aggressive evangelism effort has resulted in 2,000 to 5,000 baptisms a year on military bases throughout South Korea since the program began in 1967.

■ **German students study religion.** Hundreds of school children in the five new states fashioned from what was East Germany have a new subject this school year—religion. What would have been unthinkable two years ago—religion twice a week as a regular school subject—has become a reality, particularly in areas of southeast Germany where the Protestant church remained active through four decades of Marxist rule.

Brasher and church share world vision

By Marv Knox
Editor

BENTON—Briensburg Baptist Church and C.C. Brasher share a vision that looks beyond western Kentucky to the far side of the globe.

Missions giving and mission trips are hallmarks of the Benton congregation, where Brasher, first vice president of the Kentucky Baptist Convention, has been pastor for more than 15 years.

"This church is solid," Brasher said. "They're strong Baptists, and faithful. You can't preach too strong to them.

"They're missionary, too. They can't give too much."

Briensburg Church backed up its pastor's claim during the KBC's 1990-91 fiscal year. The 613-member congregation gave \$91,193.73 to the Baptist Cooperative Program unified budget. That total placed the church second in the state in per capita giving—\$148.76 per member—to the Cooperative Program.

The church gives 50 percent of its undesignated receipts to missions: 32 percent to the Cooperative Program, to be used across Kentucky and around the world; 6 percent to Blood River Baptist Association; 6 percent to Mid-Continent Baptist Bible College; and 6 percent to a multi-purpose missions fund. On top of that, Briensburg supports the Lottie Moon foreign missions offering, the Eliza Broadus state missions offering and the Annie Armstrong home missions offering.

But Briensburg Baptists give more than their money to missions, Brasher noted.

They have participated in mission trips to Trinidad for years. The church paid the way for several members to make the journey this year. They worked with Southern Baptist missionaries and Kentuckians from five other counties and saw 769 people

Kentucky Baptist LEADERSHIP PROFILES

C.C. Brasher, pastor of Briensburg Baptist Church, is first vice president of the Kentucky Baptist Convention.



make professions of faith in Christ.

Briensburg sent seven members to Brazil on a partnership missions effort last year. Members also have traveled to Jamaica and Africa to minister to people and lead them to faith in Christ.

Brasher deflects praise for the church's missions achievements to former pastors and the members themselves.

The church was organized by a blind preacher, Tommy Copeland, in 1932. "He was a blind man that had vision," Brasher stressed. "He walked five miles one-way" to start the tiny church.

A more immediate predecessor, Calvin Wilkins, led the church for seven years and started the Trinidad trips. "He's a missionary-minded man," Brasher said of Wilkins, who now coordinates partnership missions for the KBC.

He also cites Briensburg members' readiness to go with their pastors to preach the gospel and lead vacation Bible schools.

But Brasher also feels the missions spirit, he admits: "Mission work is really on my heart. ... It bothers you when you see slides about it and movies and go see the needs for yourself. There are needs here, I know, but there's something about seeing people respond so overwhelmingly to the gospel."

In addition to the overseas mission work, God has worked through Briensburg Church to meet needs closer to home.

The church started a television ministry in 1984. It links the local cable affiliate to Southern Baptists' ACTS network, but it also broadcasts three church services a week. And it has carried other local programming, such as world missions conferences, the Marshall County Christmas parade and a county human-interest show.

"People in the county will say: 'Briensburg's not only interested in preaching the gospel. They're interested in the community,'" Brasher reported. "We've had people saved as a result of the ministry."

The church also broadcasts a weekly radio program on Saturday mornings.

"There are a lot of people listening who are difficult to get to services," Brasher said of the radio/TV ministry. "One woman said, 'My husband is an atheist, but he sneaks off and listens to you.' Out there, behind those walls, you don't know who you're reaching."

But up close, the church does know who it reaches.

It averaged 239 in Sunday school last year, with 85 more in extension classes. And it also started East Marshall Baptist Mission in the Cambridge Shores development on Kentucky Lake.

Brasher sees all the church's achievements as natural extensions of everyday ministry.

"Our church has tried things, stepped out on faith," he explained. "They've learned the Lord can bless mission efforts."

CP gifts down in first month

baptist burgoo

Kentucky Baptists got their unified budget off to a slow start last month.

The state's Cooperative Program received \$900,246 in September, the first month of the 1991-92 fiscal year. That amounts to a decrease of \$84,415, or 8.6 percent, below receipts for September 1990.

Receipts were \$590,959, or 39.6 percent, below the \$1,491,205 monthly pace needed to reach the \$17,894,462 annual goal.

The goal is the same as the 1990-91 mark, which Kentucky Baptists missed by \$896,512.

The Cooperative Program is divided between Kentucky Baptist Convention and Southern Baptist Convention causes. The state keeps 61.237 percent of undesignated receipts and sends 38.763 percent to the national convention.

■ **Use new methods.** Reading parts from dated materials is a thing of the past in discipleship training, an editor told Kentucky Baptists attending a training conference at Jonathan Creek.

Leon Simpson, design editor with the Southern Baptist Sunday School Board, advised adult discipleship training leaders to "use materials that meet needs." Literature is a skeleton that must be fleshed out according to local needs, he said. "If people won't commit to lengthy studies, don't force them."

■ **January Bible Study course set.** Southern Baptist Theological Seminary in Louisville will host two conferences to prepare teachers of the 1992 January Bible Study on Isaiah. Registration is \$65 for a three-day conference Oct. 16-18 and \$40 for a one-day conference Dec. 2. For information, call (502) 897-4315.

■ **Cox named foundation head.** Charles Cox Jr. has been promoted from vice president to president of the Baptist Healthcare Foundation, which solicits, manages and invests gifts to the four Kentucky Baptist hospitals. Cox is a Louisville native and member of St. Matthews Baptist Church there.

■ **Clear Creek enrolls 137.** Fall enrollment at Clear Creek Baptist Bible College in Pineville totals 137, including 43 new students. New students range in age from 19 to 53 and come from nine states, with Kentucky providing more than half the class.

■ **Georgetown enrolls 1,547.** Fall enrollment at Georgetown College totals 1,547, with a slight increase registered in undergraduate enrollment, which rose from 1,188 last year to 1,194 this year.

■ **Cubine named seminary pastor.** William Cubine, pastor of Immanuel Baptist Church in Paducah, has been named seminary pastor at Southern Baptist Theological Seminary in Louisville. He previously served Central Baptist Church in Paris, Burlington Baptist Church, Jamestown Baptist Church and Covington Baptist Church. Cubine succeeds Estill Jones, who is retiring.

■ **Correction:** An article in last week's paper said Jerry Claiborne's advertisements for Kentucky Baptists would air on the University of Kentucky Sports Network. The Claiborne spots will air only on WHAS-84.

BSU students encouraged to put feet to their faith

By Lawanda Smith
State Correspondent

FLORENCE—Christian living involves putting faith into action, speakers told participants at the 1991 Kentucky Baptist Student Union annual convention in Florence.

"Hear and Do" was the theme for the meeting, which attracted 850 students from 33 Kentucky colleges and universities.

Fulfillment comes from living the Christian life, not acquiring material possessions, said keynote speaker Allen Walworth, pastor of First Baptist Church of Huntsville, Ala.

"Beware the empty pit that cannot be filled, no matter how much you buy," Walworth warned.

Drawing from Jesus' parable of the rich young ruler, Walworth suggested students who acquire spiritual, emotional and material abundance should ask, "What am I to do with it?"

God does not want Christians to "stow abundance," but to "bestow it on others," he said. "Let the grace that comes to you flow through you."

Students who participated in a convention seminar on environmental concerns studied a practical application of the meeting's theme.

Pat Brunner, campus minister at Berea College in Berea, led students to identify complex environmental issues, including such diminishing resources as ozone, fossil fuels and wetlands and such expanding problems as toxic waste, landfills and overpopulation.

"The environmental issue is a theological issue," Brunner said. "We have the idea the Lord is going to come back and bail us out. But having dominion over the earth



CREATIVE CLOWNING—A creative ministry team from Cumberland College performs a theme interpretation during the Baptist Student Union annual convention. The event drew 850 students to Florence, where they spent a weekend studying the theme, "Hear and Do." (Photo by Lawanda Smith)

means we are responsible for earthkeeping."

David Gabbard, an environmental engineer from Lexington, offered practical suggestions for preserving the environment:

- Recycle aluminum, paper, glass and plastic.
- Reduce oil addiction.
- Reuse paper and plastic items.
- Substitute reusable for throw-away items.
- Write manufacturers about excess packaging.
- Encourage church groups to recycle.

- Avoid using styrofoam.

In other business, students adopted a 1991-92 summer missions budget of \$89,000, more than \$4,000 above the previous figure. They gave almost \$600 toward the new goal and approved 79 state, domestic and foreign summer missions jobs in 33 locations.

Two teams will work in Brazil in conjunction with the Brazil/Kentucky mission partnership. Another team will conduct youth and children's camps in Kazakhstan in the Soviet Union.

Skip a fast-food lunch & help starving people

editorial

Marv Knox

Did you buy a soft drink or cup of coffee today? If so, you spent about what the average Southern Baptist contributed to hunger relief last year.

Fifteen million Southern Baptists gave \$7.8 million to foreign and domestic hunger relief in 1990. The number sounds impressive at first, but it amounts to an average contribution of just 52 cents per person. Kentuckians improved on the national figure, but only by six cents. Our \$445,079 total tallied out to 58 cents per Kentucky Baptist.

Those figures reflect a five-year slide in Southern Baptist hunger relief. We peaked in 1985, with total contributions of \$11,830,146. That was the year when the Ethiopian famine dominated the news. Almost every night, we saw starving children and emaciated mothers peering out from our television sets. Moved by the tragedy, we opened our pocketbooks.

But since then, Southern Baptist contributions to hunger relief have fallen dramatically. Two theories seek to explain why.

One is donor fatigue. People, especially can-do Americans, want to fix problems. When our repeated efforts do not provide long-term solutions, we tire of the effort. The second theory is compassion depletion. We get tired of feeling sorry for those people. Caring hurts, and when the hurt won't go away, we learn to look the other way.

Unfortunately, poverty never gets tired of stalking the world's children. Malnutrition and starvation don't go away when we turn off the TV set or put down the paper. And no matter how we feel about it, hunger has had a banner year.

War creates a major share of the world's hunger.

We witnessed this last winter and spring, during the Gulf War and its immediate aftermath. The fighting displaced people, ruined the infrastructure for providing food and wrecked economies that pay for it. And although the Gulf War captured our attention, it played only one role in expanding global hunger. Civil wars in Ethiopia, Sudan, Liberia, Cambodia, Afghanistan and now Eastern Europe ensure famine for millions of people.

Elsewhere, natural catastrophes ravaged entire societies. A cholera epidemic has rocked Peru and other parts of South America. A huge cyclone blew away much of Bangladesh. Flash floods ravaged Malawi. A volcano decimated part of the Philippines. You can add to the list.

When we stop to think about global calamity and international famine, we often think of hunger as a problem located "over there." But we must never forget poverty and starvation stalk our own land. Five and a half million American children are hungry right now, reported David Beckman, the new president of Bread for the World, the leading anti-hunger lobby in Washington. As many as 20 million Americans sometimes go hungry, he noted.

The tragedy behind the tragedy of global hunger is that it is unnecessary. Hunger researchers and agriculture experts say the world's farmlands produce enough food to feed everybody. Unfortunately, the food is not distributed evenly. Some of it rots while awaiting transportation to starving masses. Numerous governments use food, or the lack of food, as a weapon to reward friends and punish enemies. Millions are too poor to buy the food they need, much less pay the expenses to ship it where it's needed. Strife-ridden countries, especially in Africa, do not have the economic and commercial infrastructure to move available food from ports to inland villages.

The size of the problem overwhelms us. That's when donor fatigue and compassion depletion loom the largest. We feel previous efforts have been in vain and wonder what more of the same will do. But even though the problem is monumental, small actions can make a difference.

This Sunday is World Hunger Day on the Southern Baptist Convention calendar. We can renew the fight against hunger by observing this important day in our churches. Prayer, Bible study and discussion of the crisis can energize us to move forward.

We can continue the battle by arming ourselves with information. One of the latest books on hunger is "What Shall We Do in a Hungry World?" It was written by Robert Parham, former associate director of the Southern Baptist Christian Life Commission who now heads the Baptist Center for Ethics. The book is available for \$4.95, and a videotape based on the book can be rented for \$11 from the Christian Life Commission, 901 Commerce St., Nashville, Tenn. 37203-3696.

We also can fight hunger directly, using our own time and energy and money. Almost every community in Kentucky has or needs a food pantry and/or soup kitchen. These ministries need volunteers, and they provide excellent service opportunities for church groups or individuals.

Parham has challenged Southern Baptists to give \$1 each to fight world hunger this year. If we meet that goal, we will almost double last year's contribution. Kentucky Baptists can do better. Let's all give \$2.50, the price of a cheap hamburger, fries and a soft drink. We can afford to miss a meal, but starving people cannot afford to miss many more.

Send your foreign, domestic and in-state contributions to Hunger Relief, Kentucky Baptist Convention, P.O. Box 43433, Middletown, Ky. 40253-0433.

baptist forum

Hear Temperance League

A few weeks ago, our congregation invited a Temperance League of Kentucky speaker to share with us about the ministry that organization has in our state. Vernon Talley, a layman, did a good job alerting our people to the dangers of alcohol, gambling and drunk driving. An "average" crowd was in attendance with an "average" response of appreciation. Another year, another Temperance League speaker.

On Tuesday morning, one of our church secretaries came into the office telling about

a minor traffic mishap she was involved in the previous day. The other party was drinking rather heavily but had hidden it from the attending officer. She encouraged the officer to check again, and he discovered the truth. The drunk driver was arrested with a high blood-alcohol level.

I commented on the timing of our evening speaker and her accident. But the secretary told me that she doubted she would have had the courage or the inspiration to challenge the officer to do the right thing without having been to church Sunday evening. Mr. Talley's time, our giving up a regular worship service and the financial gift we collected were worth it all to have one less drunk driver on the road.

Please keep the concerns and ministry of the Temperance League before your churches.

Greg Burton, pastor
Cedar Grove Baptist Church
Shepherdsville

Albania partnership?

I remain fully amazed at the possibility of the fall of communism as a political doctrine.

It was in the late '70s that I visited the Berlin Wall, which formerly separated West Berlin from East Berlin. I remember it as a stark, barren, austere structure, punctuated by guard towers at frequent intervals. I recall, too, the monument, on the West Berlin side, that commemorated those who were killed trying to escape from the East.

Just a few weeks ago, communism attempted a comeback in the U.S.S.R., when political hardliners aspired to overthrow President Gorbachev. Yet the attempt was short-lived.

Therefore, one can be assured that communism will become less of a political force in the U.S.S.R. in the future, especially as Boris Yeltsin gains power. The implications of the weakening of communism are myri-

ad. Further economic bonds will be established with the United States. It will become more common for us to travel there. There will be more communication between our countries.

Yet, most significantly, we will have more opportunities for the witness of Christ. This will take much money and personal efforts of Southern Baptists. However, we must evangelize the U.S.S.R., for we can be assured that the cults are gearing up for activity. Muslims will greatly increase their efforts, also.

How about a Kentucky/Albania partnership?

Richard D. Robbins, director of missions
Blackford & Breckinridge Associations
Cloverport

down home

appears on page 7 this week.

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Protect Baptist distinctives from extinction

guest editorial

The U.S. Fish and Wildlife Service classifies a species as endangered "when it is in danger of extinction within the foreseeable future throughout all or a significant portion of its range." It classifies a species as threatened "when likely to become endangered."

Lifting the term from the biological realm to the religious, three emphases or distinctives of the people called Baptists may be in danger of serious attrition, if not total extinction:

• Believer's baptism by immersion.

This belief gave the Baptist movement its name. The 16th century Swiss Brethren were called by their opponents "Wiedertauffer"—"rebaptizers" or "Anabaptists"—even though the Swiss did not think that they were rebaptizing. Early documents of the English Baptists did not bear the name "Baptist," but the term was used by their opponents.

This belief, perhaps more than any other, has through the centuries set apart or differentiated the Baptists from other Christians. Baptists have understood themselves and have been understood as being different from pedobaptists, or "infant baptizers." Argument between the two has been waged through tracts, books, sermons and debates.

This belief has been defended by Baptists primarily from the New Testament rather than from postbiblical tradition.

This belief was carried to the extreme by the Landmark Baptists in the South, who insisted that only those immersions performed or administered by Baptist churches were valid Christian baptisms. Southern Baptists still wrestle with that issue but are moving from the strict position toward a case-by-case approach.

This belief has been embraced and practiced by non-Baptist denominations, which continue to teach and practice it today. The Baptist testimony has borne fruit.

This belief is being threatened by the increasing practice, especially among Southern Baptists, of baptizing into full church membership preschool or extremely young children. In 1970, Southern Baptist churches baptized 1,278 children 5 and under; in 1989, they baptized 3,043 such children, when the total number of baptisms was fewer. Is there, therefore, a movement toward Baptist infant baptism?

This belief is being weakened by the failure of Baptist churches to provide instruction or discipleship training for all the newly baptized, either prior to or immediately after their baptism. Many do not learn what baptism means or what the Christian life should be, and some drop out.

This belief is being endangered among some Baptists by accommodations to infant baptism and to modes other than immersion through an unwarranted ecumenism, among others by excessive rebaptism of the baptized and among still others who trivialize baptism through surrender to an increasingly secular culture. The death-burial-resurrection with Christ of voluntary and responsible believers is forsaken, the one-for-all character of true baptism is lost and the demarcation between unbelief and faith, between church and world, between Christian lifestyle and pagan, and between Christ and culture is blurred.

This belief concerning baptism in water must, especially under the impact of the Pentecostal and neo-Pentecostal movements, be properly and meaningfully correlated with baptism in or with the Holy Spirit.

Practicing, indeed celebrating, believ-

er's baptism by immersion is not all that it means to be a Baptist Christian, but it is highly questionable as to whether one can rightly be called a "Baptist" who does not cherish and practice it.

• Religious freedom for all humans.

This belief has been held, enunciated and defended by Baptists from the earliest times. Balthasar Hubmaier, an Anabaptist, held that "the secular authority" rightly "puts to death ... criminals" but not atheists. Either John Smyth or his followers declared that "the magistrate is not by virtue of his office to meddle with religion, ... to force or compel men to this or that form of religion, ... but to leave Christian religion free, to every man's conscience, ... for Christ only is the king and lawgiver of the church and conscience." Thomas Helwys wrote to King James I, "Let them be heretics, Turks, Jews or whatsoever, it appertains not to the earthly power to punish them in the least measure." George W. Truett championed this belief both on the steps of the U.S. Capitol and before the world congress of the Baptist World Alliance.

This belief found institutional embodiment in the American scene in the separation of government and the churches. The earliest exponent of this separation was a for-a-time Baptist, Roger Williams, and later Baptist protagonists and defenders have included Isaac Backus, John Leland, Rufus W. Weaver and J.M. Dawson. The attainment of such separation through the ratification of the Bill of Rights as added to the U.S. Constitution was to a large extent due to the efforts of Baptists. George Bancroft, historian of the American nation, called freedom of conscience "the trophy of the Baptists," and Leonard W. Bacon wrote of church-state separation that "the chief honor of it must be given to the Baptists." Baptists have not used the civil state to persecute others.

This belief has been joined with an accompanying principle, that Christians and churches have the right and duty to speak to moral issues in the governmental sphere and to seek through persuasion and the civil process to protect, embody and apply those moral values. So, Baptists have been active in abolition, the temperance movement and the civil rights movement.

This belief is not to be confused with non-acceptance of creeds or of confessions of faith, but rather it has to do with avoidance of governmental control of churches and of domination of government by a church or group of churches.

This belief has been embraced and is being taught and practiced by various non-Baptist denominations. For example, Seventh-day Adventists may cherish and practice religious freedom even more vigorously than do some Baptists, but certainly not more than the Baptists of Eastern Europe and the Soviet Union.

This belief is being jeopardized by and among majoritarian Baptists today who seek or sanction special privileges for particular religious groups and their members, who seem to be unaware that religious persecution and discrimination have flourished even in the 20th century and who speak or write disparagingly of the cherished principle of universal religious freedom.

Affirming and practicing universal religious freedom is not all that it means to be a Baptist Christian, but it is highly questionable as to whether one can rightly be called a "Baptist" who does not hold to and defend it.

• Cooperative missions.

This belief was not at first held and practiced by the Baptists. Like other Protestant confessions, Baptists were slow to engage in any specific missionary effort outside Europe and North America. Ac-

ording to a mid-17th century English Baptist confession of faith, it was "the duty" of the church "to send forth brethren as are fitly gifted and qualified through the Spirit of Christ to preach the gospel to the world." It was not until William Carey went to India in 1793 that Baptists, using the society method, were on a sustained basis seeking to evangelize beyond the borders of the old Christendom. According to A.C. Underwood, "Baptists were leading the whole church of Christ."

This belief has served as the principal catalyst for bringing into existence a structured Baptist denomination. The so-called "Triennial Convention" was formed in Philadelphia in 1814 as a society of contributors for foreign missions, even though shortly thereafter it would also undertake home missions, prior to the formation of a separate home mission society. Luther Rice rallied support among Baptists in the United States for the support of Adoniram and Ann Judson in Burma and other foreign missions. Foreign missions, home missions, publication work and Christian higher education were undertaken by independent societies, and the result was, despite considerable foot-dragging, a growing sense of togetherness among Baptists.

This belief has been especially developed by Southern Baptists. Despite the awesome drawback of the defense of slavery, they forged in 1845 a convention plan for sustaining various missionary undertakings and moved step-by-step toward the fuller implementation of such a plan until in 1925 the Cooperative Program, an unparalleled church cooperative method for giving and distributing gifts, was inaugurated. Utilizing such a plan, Southern Baptists have, drawing upon prayer and personnel and with the aggressive faithfulness of women, cooperatively developed the largest single international mission sending agency in world Protestantism, with missionaries in 125 foreign countries.

Today there are numerous other sending agencies—the Roman Catholic orders and interdiocesan patterns, the declining work of the mainline Protestant denominations, the growing non-denominational Protestant sending agencies in North America and the new, multiplying sending agencies based in Third World nations. These to varying degrees embody the principle of cooperative missions.

This belief among Southern Baptists is now simultaneously being seriously threatened from two directions—from those who would manipulate and control the agencies of the cooperative mission enterprise to the disenfranchisement and exclusion of their fellow believers, and from those who would withdraw from the cooperative mission enterprise in impatient, despairing and schismatic abandon.

Practicing cooperative missions is not all that it means to be a Southern Baptist Christian, but it is highly questionable as to whether one can rightly be called a "Southern Baptist" who does not affirm and practice it.

Biologists, environmentalists and government agencies work hard to prevent those species listed as endangered from becoming extinct. Believer's baptism by immersion, religious freedom for all human beings and cooperative missions! Who will prevent three major Baptist beliefs from becoming extinct among the Baptists? Will you?

"Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. Guard the treasure put into our charge, with the help of the Holy Spirit dwelling in us." (2 Timothy 1:13-14)

James Leo Garrett Jr.
Distinguished Professor of Theology
Southwestern Baptist Seminary



on mission together

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

A white-breasted hawk

I would never have guessed any historical connection between the Kiwanis Club and Cumberland Falls State Park.

However, a marker clearly states that in 1925, the Kiwanis Club of Corbin took on the task of building a road from Corbin to Cumberland Falls. They successfully completed that project and today, made more convenient through modern engineering, that trail carries thousands of tourists to this state park each year.

I was one of those "tourists" a few Saturdays ago. Engagements in the area over a three-day period made the lodge at Cumberland Falls State Park a convenient habitat for two nights.

The cold, arctic front had just broken an unseasonably hot September and the nip in the air was invigorating. Soon after arrival in late afternoon, I dressed for walking and headed for the falls. Trail six leads from the lodge down a serpentine path, meandering little more than one-half mile. I had the path to myself and was soon at the end of the trail not far from the falls.

The benches in the park were deserted except for a solitary park ranger. Four or five folks lingered at the overlook and then moved on. I took a seat on one of the stone steps leading down to the bed of the river. The mist from the falls, shifting intermittently at the whim of the wind, was fresh and cool on my face. Cumberland Falls is no Niagara and little more than a pygmy beside mighty Iguazu Falls claimed by both Brazil and Argentina. But Cumberland does have the only "moonbow" in the western hemisphere, and is a lot closer to home!

In a little while only the ranger and I remained. A beautiful, white-breasted hawk which seemed to come from nowhere, cruised an area of several hundred yards of the river just above the falls. At intervals, this majestic creature would soar to a higher level, hesitate in mid air, and then plunge toward the water. For perhaps 15 minutes this glorious bird held me spellbound with his beauty and freedom. When he finally disappeared in the tree line of the forest, I lay my head on my knees, breathed deeply, and gave thanks.

The last several weeks had been heavy and hectic with a lot of time on the road and the consequent digging out from the stack of the accumulation. My lower back was hurting from too little exercise and I felt smothered in responsibility that cannot be delegated. I looked in upon myself and thought "if I were a hawk today, I wouldn't be able to fly." Pathetic figure, a caged hawk.

I had been in this predicament before, most of it of my own doing. And so we talked, the Lord and I. He listened to words he had heard before. And when I got up from that place of solitude, I knew I would fly again; that there would be another cage on another day; that there would be a loving hand to set me free again; and that one day I would fly, forever free.

Baptist hunger relief among best but not widely known

continued from page 1

\$11.8 million in hunger relief—the most money ever given for a single year.

Recent reports from the Foreign Mission Board and Home Mission Board indicate they have received no real-dollar increases in hunger contributions this year. Currently, most petitions for funds received by the HMB are granted at half the amount requested, said Paul Adkins, vice president for ministry.

Parham urges Southern Baptists to give generously to hunger relief this year, when needs are high and funds are low.

Southern Baptist hunger relief efforts are among the world's best but least-known, he said.

Parham attributes this successful anon-

mymity to two factors: lack of attention by denominational leaders and the absence of a specific offering for world hunger.

"I know of no speech, sermon or news story in the past six years in which an elected SBC officer has expressed concern about hunger people and support for the convention's hunger ministries," he said.

And while Southern Baptist giving is down, other denominations with more visible hunger appeals are experiencing increases in hunger relief donations, he said.

Catholic Relief Services conducts a year-round campaign for donations using direct mail appeals to individuals, corporations, groups and foundations. This year, donations are up one-third over last year, said Jennifer Habte, associate program director.

Contributions to Catholic Relief Services totaled \$51 million last year, she said.

Likewise, Church World Service reports a 13.6 percent increase in hunger gifts so far this year. Church World Service is an arm of the National Council of Churches that expects to receive \$21.7 million this year.

Even though Parham wants Southern Baptists to increase their gifts, giving to an offering is not enough, he said.

Christians "should be encouraged to take initiative with individuals" like the man holding the sign on the street corner, he said.

Greg Whitetree, director of the Freeda Harris Baptist Center in Lookout, agrees Christians should respond. "If a person says he'll work for food, I don't see anything wrong with letting him do that."

Whitetree confesses he can't always distinguish between those with genuine needs and those running a scam. "I certainly would not recommend a woman to stop and pick up some old boy," he said.

Likewise, offering such people food is always better than handing out money, he and Parham both said.

However, Christians who rationalize that they have already done enough for the hungry by giving to their churches are misguided, they added.

"The response of saying, 'I'm involved with my church and my church takes care of that sort of thing' will be fine as long as you stop and tell that person how to find your church," Whitetree said. "I'm not sure that's a good response for getting off a guilt trip."

Small church has big feeding effort

Hunger is a word on the lips of members of New Salem Baptist Church near London every week of the year.

For its size, the church makes a whopping impact on local hunger relief through a weekly food ministry.

Although the church averages only about 70 in Sunday school attendance, it provides approximately 4,800 meals to hungry people every month.

Pastor John Wood said the church helps about 100 families each month. The families have an average of four members. Each week, the church provides enough food for three meals for each family member.

Most of the food is purchased with money from the church budget, Wood said. In addition to \$750 received from the Kentucky Baptist Convention, the church dishes out more than \$4,000 of its own money.

About 20 church members are involved in the ministry on a regular basis, the pastor said.

"The food we give doesn't cost that much as long as we manage it," he explained. "If these families went out and bought the food themselves it would cost about \$48 per family."

However, Wood said, the church reduces its costs by shopping for bargains and buying in bulk. Some food comes from a local food bank.

Taking an interest in the hungry fulfills a biblical mandate and has resulted in church growth, Wood said.

"I believe any time a church is willing to reach out, it's going to grow," he said. "You may not get the people you help, but God in return blesses the church. It's just like tithing."

"Jesus said to feed the hungry. And he said to start in our backyard. To me that's what it's all about."

Baptist hunger funds help African refugees

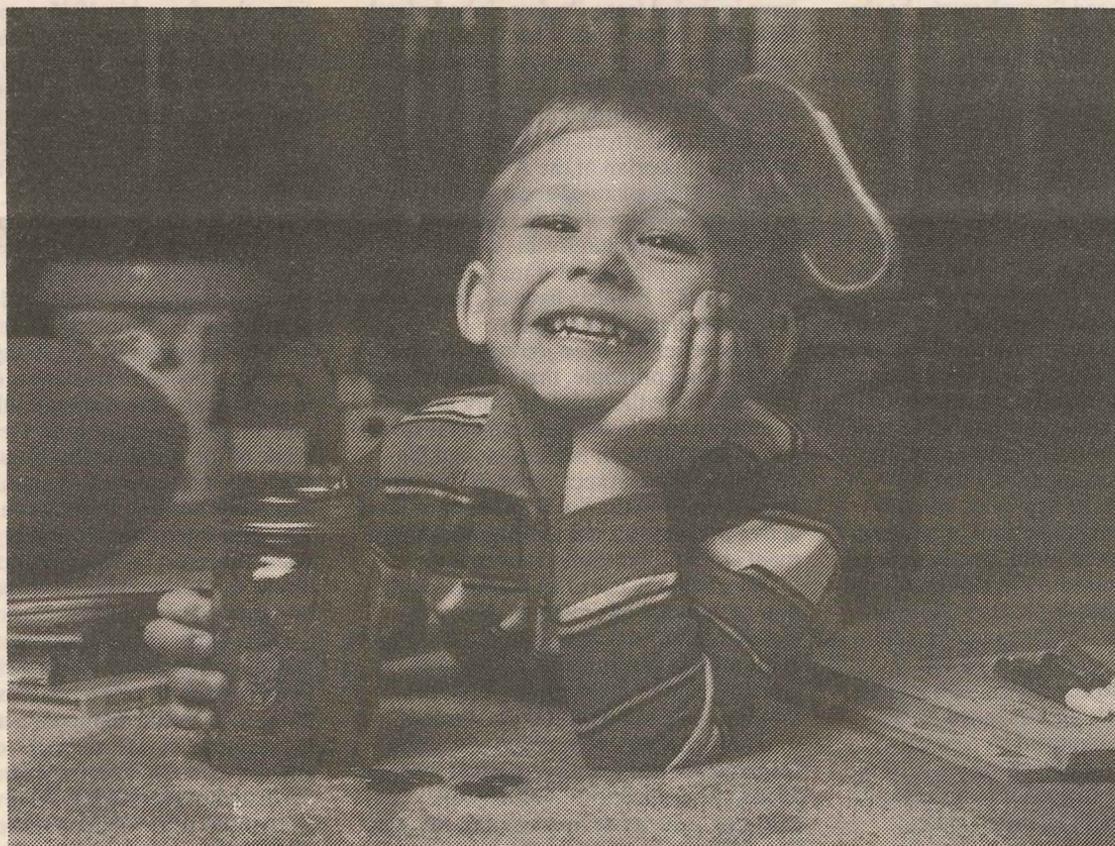
LIBOI, Kenya (BP)—Not many people in Kenya have ever heard of Liboi, and outside of east Africa the arid spot is practically unknown.

But tens of thousands of refugees from Somalia know Liboi. It's now their home. They fled their impoverished Muslim country when it collapsed into civil war earlier this year. Somalia borders Kenya.

Southern Baptists are making a difference in this place they've never heard about. Southern Baptist hunger relief funds are feeding more than 8,000 Somalis a month.

Kenya missionary Clay Coursey of Lubbock, Texas, coordinates the project, working in conjunction with the United Nations High Commission on Refugees. Actual distribution of food is being handled by three Kenyan Baptists: Patrick Wanje, Patrick Mwaro and Benjamin Katana.

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SAYS SAVING FOR
A RAINY DAY IS
SMART THINKING."



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Baptists in unison on popular new hymnal

By Mark Wingfield
News Director

Southern Baptists across America are singing new songs this year, thanks to publication of a new Baptist Hymnal.

The 1991 edition of The Baptist Hymnal, published by the Southern Baptist Sunday School Board, may be one of the few things Southern Baptists agree on, said the hymnal's editor, Wes Forbis.

Judging by sales in the first six months of release, thousands of Southern Baptist churches have agreed to buy the new volume.

As of Oct. 1, sales had topped 1.3 million, more than double the amount the Sunday School Board hoped to sell in that time, Forbis said. In six months, sales of the 1991 hymnal have already exceeded total first-year sales of the 1975 hymnal by 100,000 copies.

The hymnal is in its second printing and is being purchased at the rate of 22,000 copies per week.

To date, about 5,300 Southern Baptist churches have purchased the new hymnal, the Sunday School Board reports.

Jim Cordell, director of the Kentucky Baptist Convention's church music department, said the new hymnal has been well-received by Kentucky churches.

Like Forbis, Cordell believes the hymnal is a unifying force in an era when Southern Baptists seem to be divided on other issues.

"There's something unifying about all Kentucky Baptists singing from the same hymnal," he said.

Hymnals also are unifying factors in

local churches, Cordell said. "When you come to worship, the one thing we all do at the same time is sing."

Cordell said he believes the new hymnal is more diverse and inclusive in content than previous Baptist hymnals. It contains the "main body of hymnody" Southern Baptists have loved through the years as well as new music, he explained.

"Even the new material is singable. It's music of the heart. Once you hear it, you go away singing it."

William Hendricks, a professor at Southern Baptist Theological Seminary in Louisville and a member of the hymnal committee, said he is extremely pleased with the product.

"We send it forth with a prayer that God will bless the use of this hymnal to draw Baptists closer together through what we all have in common, a love for the Scrip-

tures and an appreciation for theologically correct hymn texts," he said.

In addition to Hendricks, Kentuckians serving on the hymnal committee included Cordell and Hugh McElrath, also a professor at Southern Seminary.

The new hymnal is different from previous Baptist hymnals in several ways:

- It is organized around the Baptist Faith and Message statement.
- Each hymn contains a corresponding Scripture reference.
- One page presents the plan of salvation.
- More ethnic music and music from foreign mission fields are included.
- The number of songs included increased by more than 100 to 626.

Hendricks is directly responsible for one

of the hymnal's most unique features—divider pages with art.

Each section begins with a divider page containing a stained-glass-type illustration and corresponding Scripture.

"I was determined we should import some visual symbols into this hymnal by way of seeing the truth of our faith as well as singing it," Hendricks said.

"This is the first hymnal in America that has visual Christian symbols with biblical explanation of them."

McElrath served on the hymnal's theology/doctrine subcommittee. Along with nine other committee members, he read every line of every hymn to ensure theological and doctrinal correctness.

"Anything that was suspect by any member of the committee was discussed," he said. "In some cases, hymns and stanzas of hymns were rejected."

For example, in previous hymnals the hymn "My Jesus, I Love Thee" has included the line, "I'll sing with the glittering crown on my brow."

Committee members said the Bible teaches that Christians will not wear their heavenly crowns but will cast them at Jesus' feet in worship.

McElrath was charged with amending that phrase. So the line in the new hymnal reads, "And singing thy praises, before thee I'll bow."

The committee also sought to remove archaic and sexist language where possible, McElrath said. However, the Baptist group didn't go as far in dealing with gender references as other denominations have in recent years, he added.

Through Dec. 31, the Sunday School Board is selling pew editions of the new hymnal at an introductory price of \$7.95 each. After Jan. 1, the price will increase to \$8.95. Discounts are offered for quantity purchases.

Remember the song about the cross-eyed bear?

down home

If I were a child psychologist instead of just a parent, I'd write off for a fancy grant to study the way hymns shape religious development in young children.

Anybody who's been around preschoolers knows that a kid learns words set to music about 482 times faster than words without music. The concept isn't lost on folks who prepare children's Sunday school lessons. That's why they fill the material with little hymn-ditties. Truths such as "God made the bees, and God made me."

I grew up in an age when the goal was to get kids out of the nursery and into "big church" as soon as possible. So, my generation has been listening to hymns since we were in our mothers' wombs. Hymns shaped our faith.

For the most part, that's great. But given a child's ability to misunderstand words put to music, it's a little scary.

Take the girl who came home from church one Sunday in December with a beautiful manger scene she had drawn. Her daddy identified most of the subjects: Mary, Joseph, Baby Jesus, angels, shepherds, lambs, cattle and a bright star over a tiny barn. But next to Mary and the Little Lord Jesus stood a smiling fat man.

Stumped, dad asked his daughter the identity of that smiling fat man.

"Aw, Daddy, that's Round John Virgin," she explained, starting to sing: "Silent night, holy night / All is calm, all is bright / Round John Virgin, mother and child ..."

Then there was the kid who took to drawing a Smokey the Bear-looking character in most of his Sunday morning artwork. Pressed for a reason, he explained that his church sang a song about "Gladly, the cross-eyed bear."

Maybe we're all cross-eyed bears, or maybe we all bear crosses. Theology is complicated. I used to wonder why people would place their faith in a reptile. But every few months, we'd sing that famous hymn, "Lead on, O Kinky Turtle." Hard-shell Baptist kids must've loved that old tune.

Children of Baptist carpenters probably got a rather concrete image of Christ when they sang "How Firm a Foundation." Ditto for Army brats whose churches belted out a few verses of "A Mighty Fortress is Our God." And florists' kids found a bouquet of images in "He's the Lily of the Valley." Young bakers liked "When the Roll is Called up Yonder."

Those were some of the songs of my childhood, songs we sang from the "Baptist Hymnal" printed the year of my birth, 1956. Thirty-five years later, a new "Baptist Hymnal" is just off the presses. Who knows what spiritual insights are in store for young hymn-singers of the '90s.

—Marv Knox

NEW SONG
FOR BAPTISTS



BOOK CHECK—Paula McKenzie, a quality inspector with Berryville Graphics in Berryville, Va., checks a pallet of hymnals before shipment to churches. (Photo by Jim Veneman)

Turn the page for more:

- Theology of hymn-singing
- Kentucky church was first
- Baptists' top-10 hymns
- History of Baptist hymnals
- Kentucky hymn writers
- Decision at Vine Street

What people sing may shape theology more than sermons

By Mark Wingfield
News Director

Don't tell the pastor, but musicians believe Christians learn more theology from what they sing than from the sermons they hear.

Don't laugh, Sunday school teacher. Your students likely retain more from hymns than from Sunday school lessons as well.

"It has been said people get their theology more from the hymns they sing than from the sermons they hear or the Sunday school lessons they study," said Hugh McElrath, professor of church music at Southern Baptist Theological Seminary in Louisville.

"What we take on our lips is very important. We Baptists say we don't have creeds, but we sing our creeds. Our hymns are our statements of belief.

"Next to the Bible, our hymnals have been our most formative resource," he said. "I don't think there's any doubt about that."

Wes Forbis, editor of the 1991 edition of *The Baptist Hymnal*, said hymns taught him theology as a child. "That's where I learned about the Trinity. That's where I learned about Isaiah 6: 'Holy, Holy, Holy.'"

"Most of our theology for the person in the pew is learned through hymns," adds Jim Cordell, director of the Kentucky Baptist Convention's church music department. "People can probably quote more first and last verses of hymns than Scriptures."

The influence hymns have on theology was a concern for Forbis as editor of Southern Baptists' new hymnal, he said.

"Baptists have been a people of the book, and it was my deep intention that we have a hymn book for people of the book," he said.

Each line of every hymn was scrutinized by a 10-member subcommittee, he said. McElrath served on that committee.

Many items of incorrect theology held by Baptists today can be traced to poorly written hymns, Cordell said. "Some of the older gospel songs, when you study the texts, are bankrupt theologically."

As an example, Southern Seminary the-

ology professor William Hendricks, who also served on the hymnal committee, cites the gospel favorite "I'll Fly Away."

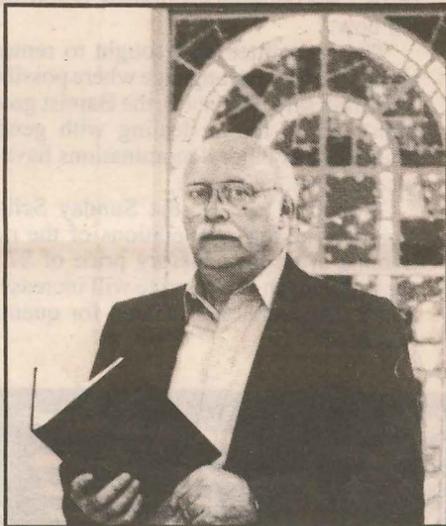
With an emphasis on "I," this song promotes the idea that Christians empower themselves more than being empowered by God, he said.

McElrath agreed that is a common downfall of Christian songs.

"The concern I had on the committee was for theological balance," he said. "Two-thirds of the hymns are dealing with I, me and my, talking about how I feel. Only about a third have to do with addressing God in prayer and praise."

Cordell added that hymns should help participants in corporate worship acknowledge both vertical and horizontal relationships. The vertical is praise to God expressed by hymns such as "Holy, Holy, Holy," he said, while the horizontal represents fellowship between believers through hymns such as "What a Fellowship."

Music reveals what's inside a person's mind, McElrath concluded. "To take note of what we choose to sing is to learn a great deal about what we believe."



Hymnal leads to decision at Vine St.

LOUISVILLE—Members of Vine Street Baptist Church in Louisville are singing the praises of a page in the new Baptist Hymnal that doesn't contain a single note.

As a result of reading the plan of Christian salvation on page 667 of the new hymnal, one adult professed faith in Jesus Christ the first day the church used its new hymnals.

Music minister Bill Anderson explained that the church decided to use its new hymnals during a baptismal service the week before a hymnal dedication service was planned last spring. That decision was made because the new hymnal contains more songs related to baptism and the Lord's Supper.

"Toward the end of the service, the pastor was calling attention to a few things in the new hymnal" and pointed out the plan of salvation, Anderson related.

During the brief sermon that morning, the visitor read the plan of salvation and decided he should respond.

"Apparently that was the last step of his search," Anderson said. "He said he had never seen everything lined up that way in one place. He had been given Scriptures to look over several times, but here they were on one page."

After witnessing a profession of faith that Sunday, church members dedicated the hymnals with even more appreciation the next Sunday, Anderson said.

'Amazing Grace' heads Baptist top 10

Here's one top-10 list not likely to make the David Letterman show. But it might be of interest to Southern Baptists who like to sing.

While researching hymns to include in the 1991 edition of *The Baptist Hymnal*, the Southern Baptist Sunday School Board asked churches across the nation which hymns they sing most often.

According to this research, the top-10 hymns sung in Southern Baptist churches are:

- "Amazing Grace"
- "To God Be the Glory"
- "Victory in Jesus"

- "Just as I Am"
- "Blessed Assurance, Jesus is Mine"
- "Standing on the Promises"
- "Living for Jesus"
- "There is Power in the Blood"
- "At the Cross"
- "At Calvary"

Data was obtained through a scientific sampling of music directors at 348 Southern Baptist churches. Those responding represented congregations ranging in size from fewer than 99 members to more than 2,000 members. More than half of respondents represented churches of fewer than 300 members.



Kentuckians contributed music and words

The new Baptist Hymnal may not have any Bluegrass tunes in its pages, but it does include 11 hymns written by current residents of the Bluegrass State. They are:

- 220 "Lift Him Up," by Phil Landgrave.
- 303 "Just As I Am," arranged by Landgrave.
- 369 "As He Gathered at His Table," with words by Paul Richardson.
- 392 "Stir Your Church, O God, Our Father," with words by Milburn Price.
- 399 "Believers All, We Bear the Name," by Price.
- 588 "Send Forth Your Word, O God," by Price.

- 599 "We Praise You with Our Minds, O Lord," with words by Hugh McElrath.
- 605 "Because I Have Been Given Much," with music by Landgrave.
- 653 An amen by Dick Ham.
- 654 An amen by Dick Ham.
- 663 "Grace to You," with words co-written by John Hendrix.

Ham is minister of music at First Baptist Church in Richmond. Landgrave, McElrath, Hendrix, Price and Richardson are faculty members at Southern Baptist Theological Seminary in Louisville.

Richmond First was first to order hymnals

By Marv Knox
Editor

RICHMOND—First Baptist Church of Richmond bought the latest edition of The Baptist Hymnal sight unseen—by anybody.

First Church ordered the new hymnal in February 1988, three years before the first copy rolled off the presses.

The order represented an act of faith, said Minister of Music Dick Ham. The church trusted the Southern Baptist Sunday School Board's church music department to produce a hymnal that would be solid theologically, musically and technically.

For its faith, First Church earned the

distinction of being the first congregation to order the hymnal. In fact, the order came so early the hymnal was little more than early plans in the minds of its editors.

But now, six months after members first sang from the new hymnal, First Church feels its faith was justified, Ham said.

"The congregation's reaction has been very positive," he reported. "I haven't had any negative response, and I don't believe I could be more pleased."

The new hymnal contains "a wealth of information," Ham said, noting it includes a blend of old standards and many of the new tunes.

First Church still used the 1956 edition of The Baptist Hymnal until it started using the new volume this Easter.

The congregation never decided it needed to buy the 1975 edition, feeling the earlier book served well.

"I tried to get them to buy the '75 hymnal when I came here eight years ago," Ham said. "But it's hard to buy new hymn books unless the cover is falling off the old ones."

By the late 1980s, the covers were showing the wear on aged hymnals, and the church set up a fund to buy new books. Members raised enough money to get 600 pew hymnals for the church, 100 pew hymnals for its Whitehall Baptist Mission, 80 loose-leaf hymnals for the choir, leather-bound pulpit hymnals and special editions for the organist and pianist.

Ham has been trying to lead the church to sing all the songs in the hymnal in the first year of its use. So far, the church has liked

what it's sung. Classics such as "Victory in Jesus" and "In the Garden" that were not in the 1975 hymnal have pleased folks who remember them from the 1940 Broadman Hymnal.

And those old, popular tunes make members receptive to newer hymns, Ham said: "People say, 'I don't know a lot about music, but I know what I like.' What they mean is, 'I like what I know.'"

"A minister of music's responsibility is to help them know more and more. It's just like a pastor doesn't preach from two or three books of the Bible. He's responsible for helping them know more."

Ham has confidence in doing just that, because he has confidence in the hymnal and its editors.

"We Baptists are very picky about our doctrine and theology," he explained. "Every hymn in this book was read by a doctrinal reader, and I don't have to worry about it."

The church also wanted to buy the new hymnal because of tradition, Ham added: "There are some good hymnals, but we're committed Southern Baptists. It's important to have a hymnal by Southern Baptists, for Southern Baptists, with 'Baptist' on the cover."

First Church still isn't finished buying the hymnals, he said. Some individuals are ordering copies for their personal use. And a Sunday school class is planning to buy copies for shut-ins, so they can worship with the congregation when services are aired on local television.

Hymn-singing Baptists prevailed over anti-singers in early America

By Mark Wingfield
News Director

Believers have sung about their faith since Old Testament times, but hymn-singing got a boost among Baptists when they came to America.

"We've had hymnals ever since biblical times," says Hugh McElrath, church music professor at Southern Baptist Theological Seminary in Louisville. "The psalms were the hymn book of the Hebrew people."

But by the early 17th century, many English Baptists opposed singing in public worship as "promiscuous" because believers and unbelievers sang together. They also opposed "set forms" as "man made," says William Reynolds, church music professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Reynolds, who edited the 1975 Baptist Hymnal, wrote about the history of American hymnody in a companion book to the hymnal.

Reynolds reports that in the 17th century, hymn singing in public worship was more common in the American colonies than in England. Evidence suggests the first Baptist congregation in America, located in Providence, R.I., regularly sang psalms.

At one point, the Providence congregation abandoned singing as more anti-singing Baptists immigrated from England.

Reynolds says a group of Welsh Baptists who came to America in 1701 were the "principal, if not the sole, means of introducing singing among the Baptists in the middle colonies."

When the Philadelphia Association adopted its now-famous confession of faith in 1742, it contained an article on public singing as an ordinance given by Christ.

In the ensuing years, Kentuckians played a pivotal role in fostering hymn singing among Baptists.

At first, hymnals were private collections of hymns kept by pastors, McElrath ex-

plains. The first hymnals distributed among laity contained words only. Only in the 19th century did Americans begin singing out of hymn books with musical notations.

Basil Manly Jr., a founder of Southern Seminary, and his father compiled the first denominational hymnal for Baptists in 1850 in Charleston, S.C.

Numerous other hymnals were published in Louisville through the years, according to Reynolds. These include Baptist Hymn Book (1842), Dupuy's Hymns and Spiritual Songs (1843) and Baptist Songs, with Music (1879).

By 1891, Manly was leading a campaign to restore the old hymns he said had been replaced by modern "novelties." In a plea similar to 20th century critics of praise choruses, Basil Manly Jr. lamented that the "rage for novelties in singing ... has been driving out of use the old, precious standard hymns."

Despite such appeals, gospel songs continued to grow in popularity.

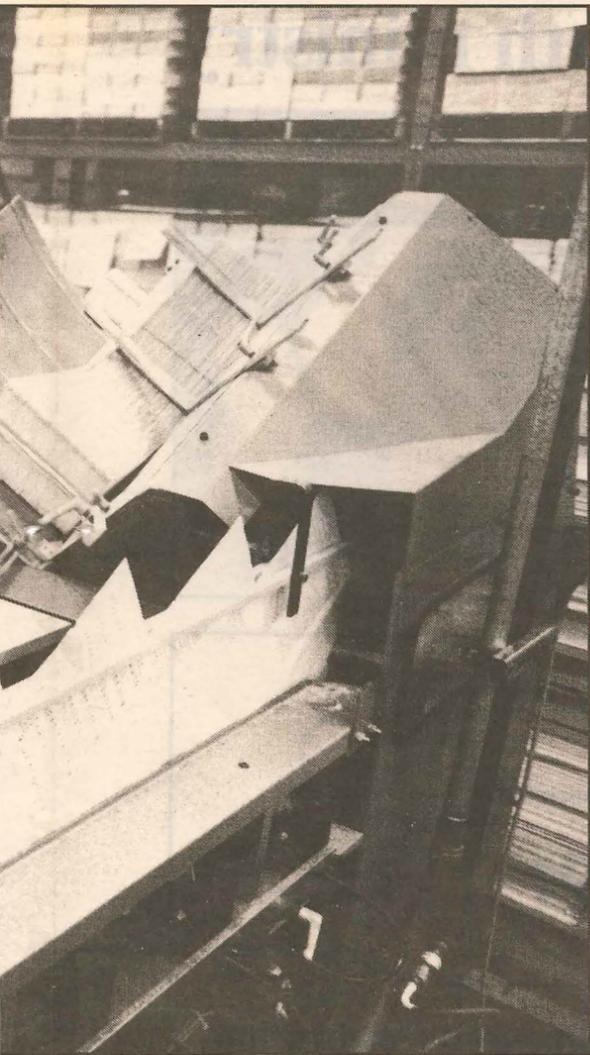
Reynolds states that the "earliest publishing of gospel song collections by Southern Baptists seems to have occurred at Louisville." But it was not until publication of The Broadman Hymnal in 1940 that Southern Baptists shared a truly common hymnal.

By conservative estimates, Reynolds says, about 10 million copies of that hymnal have circulated, making it one of the most widely circulated hymnals ever published in America.

Since that time, Southern Baptists have published three collections under the title Baptist Hymnal, in 1956, 1975 and 1991.

Of interest, McElrath notes, is the increasing frequency with which hymnals must be updated. The 16 years that lapsed between the 1975 and 1991 hymnals likely will shrink next time, he says.

"We used to think a hymnal would last 25-30 years. I predict that although this is a good hymnal there will probably be a need for another at least by 2005, if not the turn of the century."



Clockwise from photo at left—George Cavanah, minister of music at Highview Baptist Church in Louisville, sings out of The Baptist Hymnal during PraiSing at the Grand Ole Opry House in Nashville last spring; Pressman Jeff Nethers splices two giant rolls of paper together during printing; Kay Webb, a sewing operator at Berryville Graphics, trims hymnal pages ready to be joined as complete books; Dick Ham, music minister at First Baptist Church in Richmond, admires the hymnal he ordered three years in advance; Editors of Southern Baptists' last three hymnals are Wes Forbis (1991), William Reynolds (1975) and Hines Sims (1956). (Photos by Jim Veneman and Marv Knox)

Products accompany new hymnal

There's more to the new Baptist Hymnal than the pew edition the average Southern Baptist will pick up every Sunday.

The hymnal is complemented by a family of 28 related products and a quarterly magazine of additional music.

Perhaps the most innovative product related to the new hymnal is the quarterly magazine titled Worship. Wes Forbis, the hymnal's editor, said the magazine will provide additional descants, new introductions, new endings and more contemporary songs.

Unlike most magazines, subscribers to Worship are given full permission to photocopy music from the magazine for use by choirs or entire congregations.

Jim Cordell, who leads the church music department of the Kentucky Baptist Convention, said the Worship magazine will help churches who want to sing more contemporary praise choruses.

Cordell said choruses tend to come and

go faster than traditional hymns, which makes the magazine format more expedient.

Another new product is a greatly expanded "companion" to the hymnal, which is being edited by Kentuckian Hugh McElrath, professor of church music at Southern Baptist Theological Seminary.

Other hymnal products include:

- Large print edition.
- Pulpit edition.
- Choir supplement.
- Pocket-sized edition.
- Hymn sheets that can be placed in loose-leaf binders.
- Minister of music supplement, which includes 228 pages of additional information for planning worship.
- Keyboard editions for organ, piano and simplified piano.
- Handbell edition.
- Conductor edition.
- Orchestral editions for 16 instruments.

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Puppet seminar set stage for successful youth ministry

By Virginia Flanagan
State Correspondent

STERNS—What appeared to be last-choice as a camp seminar set the stage for a successful ministry at Sterns Baptist Church.

It all started at Cedarmore Baptist Camp last year when Jan Curls and four teenagers ventured to summer camp. When they went to sign up for seminars, the only one with space left was puppetry—not first choice for anyone in the group.

But that seminar was the beginning of a new adventure, Curls said. From that event, a 10-member performing group called Heaven Bound Crew was created.

The youths came home from camp and found some old puppets in a church storage closet. They cleaned the puppets and began

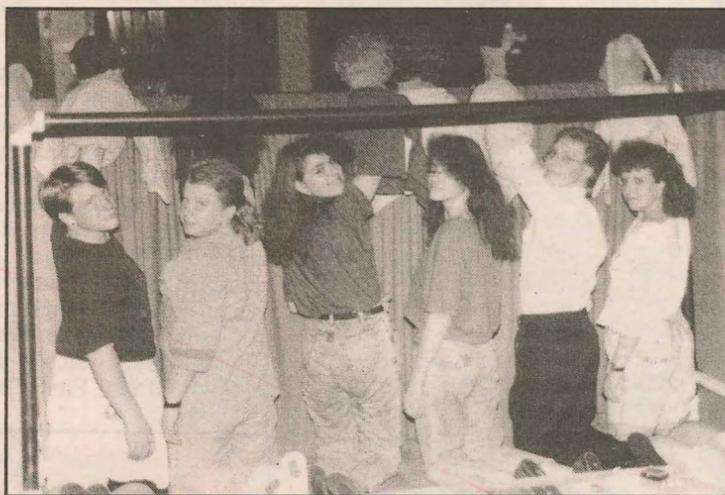
working on skits to perform for the church.

Soon their reputation was known beyond their own church and they were assisting with Bible schools and giving testimonies and leading people to profess faith in Jesus Christ. Since then, they have performed at nursing homes, festivals, high schools and on cable television.

Pastor Phil Majors said he is proud of the group and the enthusiasm they have added to the youth program.

The troupe maintains 10 members at most times, ranging in age from 11 to 15. Current members are Lucus Hamlin, Aaron Tucker, Sara Curls, Regina Spradlin, Tom McCoy, Joy King, Chris Chestnut, Jason Waters, Jennifer Miller and Ehren Hughes. Adult sponsors are Curls, Kenny Swain and Charolette Kidd.

BEHIND THE SCENES—Puppeteers from Sterns Baptist Church include Lucus Hamlin, Aaron Tucker, Sara Curls, Regina Spradlin, Tom McCoy and Joy King. (Photo by Virginia Flanagan)



Utah-Idaho effort yields prospects

BOISE, Idaho—Thirteen, plus five, plus 15 equaled 400 when Kentucky Baptists teamed up with Utah-Idaho Baptists last month.

Thirteen Christian educators from Kentucky spent five days with 15 churches in the Utah-Idaho Baptist Convention, leading a Sunday school growth campaign for Treasure Valley Baptist Association.

The event yielded more than 400 prospective members for Southern Baptist churches in the association, which includes parts of Utah, Idaho and eastern Oregon, said Jack Palmer, associate director of the Kentucky Baptist Convention's Sunday school department and campaign coordinator.

The goal of the campaign was to encourage pastors who struggle to build churches in areas predominantly occupied by non-Baptists.

Utah-Idaho Baptists called the campaign a success.

"Your investment of time and energy has greatly advanced the Lord's work in our area in helping our churches know how to plan and prepare for Sunday school growth," Jim Harding, director of religious education for the Utah-Idaho Convention, told the Kentuckians.

"Our church was greatly impressed that Kentucky Baptists would use their time, money and skills to assist us in this way," noted Barbara Lawson, a Sunday school leader at Emmanuel Baptist Church in Moun-

tain Home, Idaho. "It gave us a much-needed challenge and encouraged us to know that others are supporting us."

Added Louis Demster, Treasure Valley Association's director of missions: "I have never seen such a cooperative, concentrated effort among Utah-Idaho pastors and educators. One of our leading pastors remarked that he gained a new appreciation for the outreach opportunities available through a comprehensive Sunday school program."

Kentucky Baptists felt they benefited from the campaign, too.

"It was an uplifting experience to be involved in supporting our brothers and sisters in Christ in their efforts to share the gospel in a difficult environment," explained Tim Clark, minister of education at Severns Valley Baptist Church in Elizabethtown.

"I was impressed at the willingness of Utah-Idaho Baptists to do so much with so little," added Jeff Hicks, associate director of the KBC Sunday school department. "They have only the basic resources to utilize in their Sunday school program. It made me more appreciative of the wealth of resources Kentucky Baptists have."

The campaign will be featured in the fall release of "Southern Baptist Report: Kentucky Edition," a videomagazine produced by the KBC. It will be available from associational offices or from the KBC media department.

Reported by Paul Lee, KBC media director

Joel Gregory blasts Baylor from pulpit

DALLAS (ABP)—Joel Gregory used the pulpit of the nation's largest Southern Baptist church to blast Baylor University for removing itself from Texas Baptist control.

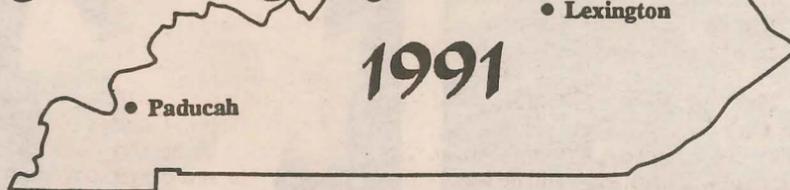
A Baylor official responded by saying he hoped the well-known expository preacher could find a biblical text for his next sermon.

In his Sept. 29 sermon, the pastor of First Baptist Church of Dallas also lambasted Texas Baptist officials for drafting a compromise proposal that endorses the new affiliation with Baylor.

Gregory pledged to send copies of his stinging sermon to every Texas Baptist pastor prior to the Nov. 11-12 meeting of the Baptist General Convention of Texas, during which the new Baylor-BGCT relationship will be voted.

The Dallas Morning News quoted Mike Bishop, Baylor's vice president for communications, as saying: "Gregory is always sounding the alarmist call that the sky is falling in on Texas Baptists. I hope next Sunday he'll find a biblical topic to preach about."

PraisSing Kentucky



A Congregational Hymn Sing and Celebration Featuring the new *Baptist Hymnal*

7:30 - 9:00 p.m.

Thursday, October 10

Special Guest: Mark Blankenship
Immanuel Baptist Church, Lexington

Tuesday, October 15

Special Guest: Wes Forbis
Southern Seminary Chapel, Louisville

Thursday, October 24

Special Guest: Terry York
First Baptist Church, Paducah

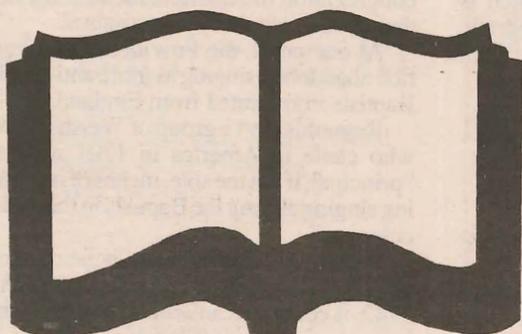
A donation of \$1.00 will be requested at the door for those not pre-registered. For more information, call the Church Music Department, 502-245-4101.

Celebrate the Bible: Kentucky

October 27, 1991 6:30 p.m. (EST)

Severns Valley Baptist Church

Elizabethtown, Kentucky



Celebrating the Bible:

Honoring Sunday School Teachers

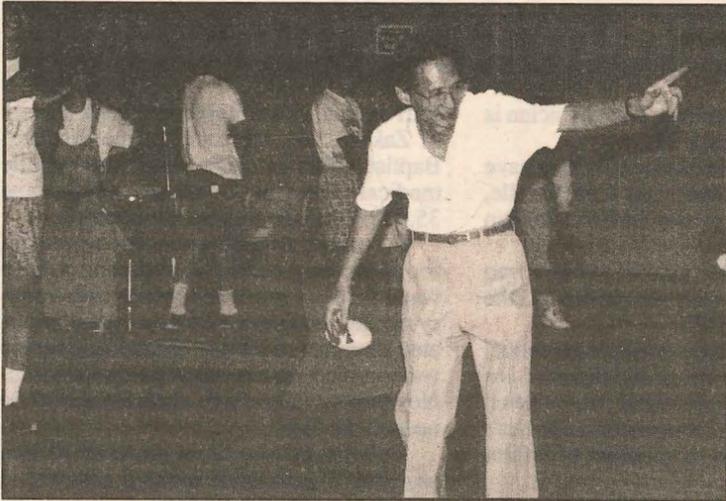
Choral and Personal Testimonies

Special Speakers include:

- Dr. J. Robert White, KBC President
- Dr. James Blevins, SBTS New Testament Professor
- Dr. Gerald Keown, SBTS Old Testament Professor
- Dr. William Marshall, KBC Exec. Sec-Tres.

Join Baptists From Across Kentucky For Prayer, Testimonies And Preaching.

Sponsored by: Severns Valley Association; SBC Sunday School Board; KBC Sunday School Department.



FRIENDS—
Ceph Xu goes bowling with Chinese friends in Louisville. Through activities such as this, Xu builds bridges to introduce his friends to the Christian gospel.

Pastor Xu builds relationships with Chinese

continued from page 1

explaining American sports events and picking up incoming students as they arrive at the airport. Xu even runs an "emergency motel" where he has had up to five students living with him until other arrangements could be made.

This summer, Xu took 30 Chinese to Florida, staying in Christian homes during the trip. As they soaked in the sun, they also heard a blessing over the meal for the first time.

The cultural outings help Xu build a case for Christianity. When visiting Abraham Lincoln's birthplace, Xu emphasized, "See, this man was brilliant—and he was a Chris-

tian."

Although many of Xu's friends remain unconvinced about Christianity or fearful of returning to China as a convert, four have been baptized and two couples married at Walnut Street Baptist Church.

Xu's wife remains in China, but he has no plans of going back. "They would try me for spying and poisoning the Chinese culture," he says.

"My mission is to speak at the pulpit and serve the people."

Xu advises American Christians that the best witness to Chinese is in lifestyle evangelism—volunteering to teach English, giving a ride and praying over a meal.

Cumberland faculty, students demonstrate gospel in China

By Connie Bull
Staff Writer

WILLIAMSBURG—English opened the door for a group of Kentuckians to share their faith in China for one month this summer.

China, like many countries not open to career missionaries, welcomes teachers of English. Cooperative Services International, an arm of the Southern Baptist Foreign Mission Board, strives to place Christian teachers in such positions with the goal of fostering lifestyle evangelism.

Four students from Cumberland College and two faculty sponsors were among a group of Baptist college students participating in

such a project this summer at Yantai University in Shandong Province. The American students also took courses on Chinese culture.

Faculty members Janie Carter, Charles Dupier and Brian Austin accompanied students Jenny Kersey, Charissa Hall, Laura Werts and Eric Thurman.

"We broadened our perspective of the Western world," Dupier said. "Many of the people we associated with had never talked to an American before."

While the Baptist students attended daily courses, approximately 150 Chinese middle school English teachers and faculty of Yantai University attended the oral English workshop.

Mornings began at 7:30 with a three-

hour small group session. With a student-teacher ratio of 1-15, discussion groups were effective, Carter said. In the afternoons, the group gathered in the lecture hall for presentations on American culture.

Carson-Newman College professor Carolyn Blevins devoted a lecture to religion, allowing students to write questions they wished to be addressed in the discussion. Carter noted the students listened more attentively than usual that day. Other lecture hours portrayed Christmas and Easter celebrations.

Out of respect for the culture and their official duty of teaching English, the Baptist teachers could not overtly evangelize from the lectern. Lifestyle evangelism, however, was more effective and

curious to the Chinese, participants said.

Carter explained the opportunity for Christian witness was contained in "how we treated them and how we treated one another."

"When our actions portrayed the gospel, the Chinese responded with questions," she said. "It also became easier to lead the English practice conversations toward the topic of religion, religious practices, our own personal faith and how it influences our lives."

The evenings at Yantai were spent in further American culture participation: viewing videos, singing in English, folk dancing and storytelling. Carter said the favorite "new" songs for the Chinese were "Amazing Grace" and Christmas carols.

'When our actions portrayed the gospel, the Chinese responded with questions'

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Recommendation

from the
Western Recorder Board of Directors
to the

1991 Kentucky Baptist Convention Messengers

Addition to Western Recorder Covenant Agreement

The terms of the covenant agreement require all revisions to be by agreement of the Western Recorder board of directors and the convention's Executive Board. Subsequently, such revision must be approved by a two-thirds vote of the board of directors and by two-thirds vote of the Kentucky Baptist Convention messengers voting.

The Executive Board in its December 10, 1990, session agreed to the inclusion of two "omitted" paragraphs into the Western Recorder covenant agreement and a correction in the directors' term of service. These covenant changes will be presented to the messengers for action during the report from the Western Recorder. The Executive Board has heartily endorsed these additions to the Western Recorder covenant.

Covenant sections included in all other covenants were inadvertently omitted from the Western Recorder covenant section titled "Directors," second and fourth paragraphs.

It is recommended by the Western Recorder Board of Directors and the Kentucky Baptist Executive Board that the following additions and one correction be incorporated in this covenant:

Add as second paragraph:

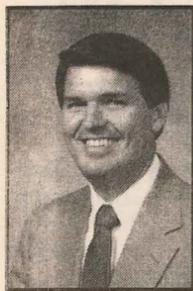
The executive head of the Western Recorder may submit to the Committee on Nominations of the Kentucky Baptist Convention two names for each director vacancy. The Committee on Nominations may choose from the names so nominated but if it decides not to choose from said names, it will confer with the executive head of the Western Recorder prior to making such or other nominations. All nominations so submitted shall state the qualifications of the nominees and the reason for said nominations and each nominee shall have given permission for his/her name to be placed before the Committee on Nominations and subsequent election by the Kentucky Baptist Convention.

Add as fourth paragraph:

The Western Recorder and the Kentucky Baptist Convention will conduct orientation sessions for directors as may be deemed advisable to clearly establish the relationship of trust that exists between the Kentucky Baptist Convention and the Western Recorder, and to clearly establish to the directors their relationship to the Western Recorder.

Correct third paragraph, first sentence to read (changed word in bold):

The directors of the Western Recorder shall serve for a period of **three** years.



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

clear creek chronicle

Faithful alumni

The 35 years since Jewell and Christine Hail came to Clear Creek have not dimmed their appreciation of those days. "They were two of the happiest years of my life. I still feel like I'm on holy ground. We learned to live on faith," Mrs. Hail stated.

They moved from Indianapolis in 1956. Jewell Jr. was the first baby born on campus that school year. With a twinkle in her eye, Mrs. Hail told me about her family. "I prayed about my marriage, and God gave me two 'jewels,' an angel (Michael) and a rose (Sharon)." Michael and Jewel Jr. are Kentucky pastors, and Sharon is a school teacher.

Hail pastors Pleasant View Baptist in Pulaski County. Their attendance averages 65. Mrs. Hail is preschool director, works with Mission Friends, WMU and discipleship training. In the five years since they went to the church, the preschool department has grown from two to 20. Three of the present preschool workers were saved during this time. Several department workers attended the KBC regional Sunday School conference on our campus.

George Massingale attended summer sessions while Dr. Kelly was president. Massingale helped organize the East Pineville Church and recalls their first revival which resulted in 20 baptisms and 30 joining by letter. After mission work in New Mexico and Texas, he moved to Wyoming in 1954. Semi-retired, Massingale pastors two small missions near Casper.

Edwin Helton, Cincinnati, wrote, "I will never forget the months of July 1937 and 1938. The spiritual nourishment and encouragement I received at Clear Creek helped propel me through later years of preparation for the gospel ministry. Now, after 42 years in the pastorate, I continue to serve wherever doors open."

Dan Naude, 1970, was the first international student to come to Clear Creek directly on a visitor visa. He found out about us through a small advertisement which caught his eye in a home missions magazine sent to a South African pastor.

To help meet school expenses, Naude worked in the furniture factory and on the summer paint crew. He helped install sewer lines and "earned a degree in ditch digging."

He recalls the classroom experience of Dr. Lester. "He did more preaching than teaching. His evangelistic zeal was a great encouragement. He took us down to preach on street corners." Naude now pastors Hardware Baptist Church near Charlottesville, Va.

These faithful alumni reaffirm our mission. May many more like them come for training.

FMB needs medical volunteers for Iraq

By Art Toalston
SBC Foreign Mission Board

RICHMOND, Va. (BP)—There is a critical need for volunteer doctors and nurses to work in medical clinics among Iraqi Kurds.

The Kurds' ill-fated rebellion against Saddam Hussein has become a refugee crisis demanding worldwide intervention even after the headlines have faded.

The Southern Baptist Foreign Mission Board has appealed for a continuous flow of short-term medical personnel to work in mobile clinics in the villages of northern Iraq where displaced Kurds are settling.

Right now three doctors and four nurses are needed for the clinics. Currently, only one Southern Baptist physician and three

nurses are working in Iraq. The physician is scheduled to leave Oct. 21.

No additional physicians and nurses have signed up for the project, said Tim Brendle, executive director of the FMB's Persian Gulf Response Unit.

Doctors and nurses able to work in Iraq for three weeks or longer should contact the FMB at (800) 999-3113.

"It's fairly easy to get medical personnel when an emergency arises and the need is a hot news item," Brendle noted. "But when it turns into a persistent, longer-term need, it's hard to maintain the momentum of volunteer help.

"That's where we are right now in our ministry to the Kurds: We're looking for people who are willing to help even though the need is no longer in the world spotlight."

Southern Baptist volunteers "may actually have a greater opportunity for ministry impact now than we had during the hectic emergency days when we first began responding to the needs of the Kurds," Brendle added.

The Kurds are a heavily Muslim people; converts to Christianity among them are rare.

To date, more than 40 Southern Baptists have worked among the Kurds in northern Iraq. Initially, medical volunteers helped

staff a clinic at a refugee camp near the city of Zakho. Now the focus of the Southern Baptist effort is clean water and mobile medical clinics in 10 villages where some 35,000 Kurdish refugees have settled.

In August, Brendle issued an urgent call for volunteers skilled in repairing village water systems and drilling wells with a rotary rig and mud pumps. A news story generated a number of replies, and staffing for the water project now is complete through mid-November, when more specialists may be needed, he said.

Volunteers who have ventured to Iraq say they experienced spiritual renewal in working among the Kurds.

Cathy Dunn, a nurse who worked in Iraq during August, said it was "a time of dependence on the Lord" that invigorated her prayer life.

Describing the Kurdish people as hard-working, Dunn said many are farmers and shepherds. "Seeing shepherds on the hillside with their staffs and flocks was just like seeing a picture out of my Bible," she added.

Still, she saw harsh realities. "Men carry machine guns, handguns and other ammunition as a natural part of their dress." Adults—and children—go fishing by exploding hand grenades in a river and collecting the stunned fish.

—classified ads—

FOR SALE: LaserMaster 19" hi-res desktop publishing monitor, video controller, and laser printer controller. \$1,995—includes 135 scaleable fonts, drivers, special-effects software, documentation, installation and training. 502-244-1685. 9-10-3T

FOR SALE: 16" NEC Monograph desktop publishing monitor (1024x1024) and adapter for PageMaker (Windows), Ventura Publisher and other programs. \$995—includes software, documentation and installation. 502-244-1685. 8-27-3T

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NEEDED: Part-time Youth Minister with some musical talent. Ghent Baptist Church, Ghent, Ky. Call 502-347-5540. 10-8-2T

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Recommendation

from the Kentucky Baptist Foundation Board of Directors to the 1991 Kentucky Baptist Convention Messengers

The Kentucky Baptist Foundation board of directors recommends to the messengers of the 1991 annual meeting of the Kentucky Baptist Convention the following amendment. The amendment was approved by the board of directors during a regularly scheduled meeting Sept. 12, 1991.

First Amendment to Agreement

This First Amendment to Agreement is effective as of the _____ day of _____, 1991, by and between the KENTUCKY BAPTIST CONVENTION, a Kentucky corporation, 10701 Shelbyville Road, Middletown, Kentucky 40243 (The "Convention") and the KENTUCKY BAPTIST FOUNDATION, a Kentucky corporation, 10701 Shelbyville Road, Louisville, Kentucky 40243 (the "Foundation").

Recitals:

A. The Foundation and the Convention signed an Agreement dated November 11, 1987 (The "Agreement") whereby the parties agreed, among other items, that the Kentucky Baptist Convention through its Executive Board would fund the administrative and promotional expenses of the Kentucky Baptist Foundation as a program unit of the Executive Board of the Kentucky Baptist Convention.

B. The Convention and the Foundation agree that it is in their best interests to amend the Agreement to allow the Foundation to charge reasonable fees for services rendered by the Foundation in order to support the Foundation's continued growth, viability and service to the Baptist causes specified in the Foundation's Articles of Incorporation.

NOW, THEREFORE, in consideration of the recitals and the mutual covenants herein, the parties agree as follows:

1. **Funding the Foundation.** Paragraph 3 of the Agreement is hereby amended and as amended shall read in its entirety as follows:

(3). The funds necessary to carry out the administrative and promotional aspects of this program unit of the Kentucky Baptist Convention Executive Board shall be provided by Kentucky Baptist Convention appropriations with a budget recommended by the Foundation Board of Directors subject to the approval of the Business and Finance Committee of the Executive Board of the Kentucky Baptist Convention and by the Executive Board of the Kentucky Baptist Convention and may be supplemented by reasonable fees charged for services rendered by the Foundation as established from time to time by the Kentucky Baptist Foundation Board of Directors.

2. **Amendments to the Agreement.** In order to provide a consistent procedure for amendments of the initial Agreement, the following provision is hereby added to the Agreement: (10). All amendments to this Agreement shall be by mutual agreement of the Executive Board of the Kentucky Baptist Convention and at least two-thirds (2/3) of the Directors of the Kentucky Baptist Foundation voting at a regular or special meeting of the Board of Directors. Before any amendment becomes effective, it must also be approved at a regular or special meeting of the Kentucky Baptist Convention by a favorable vote of two-thirds (2/3) of the messengers in attendance voting.

3. **Ratification.** In all other respects, the Agreement is hereby ratified and approved.

(Signatures in witness of this first amendment would be executed by the president of the Kentucky Baptist Convention and the president of the Kentucky Baptist Foundation board of directors following adoption.)

mountains to the mississippi

■ **ASHLAND**—Central Church welcomed **Kevin Pruitt** as youth director.

■ **AUBURN**—**Dudley Moseley** has been called as pastor of New Friendship Church. He previously served as pastor of Pleasant Grove Church in Hodgenville.

■ **BEREA**—Fellowship Church called **Ray Wilson** as pastor.

Liberty Avenue Church called **Byron Ellington** as pastor.

■ **COALGOOD**—**Don Richmond** died June 18. He served Lenarue Missionary Church as pastor for 21 years. Richmond is survived by his wife and daughter who reside in Knoxville, Tenn.

■ **CORBIN**—**Mark and Kim Murphy** resigned as music/youth directors at Lynn Camp Church to go to Danville.

Youngs Chapel Missionary Church was accepted into the membership of the Mount Zion Association Sept. 12. **Ralph Jones** is pastor.

■ **FT. MITCHELL**—The singles department of Ft. Mitchell Church will sponsor a singles retreat Oct. 25-26 at the Northern Kentucky Baptist Association Building in Erlanger. The cost is \$5 per adult 18 years old and up. Child care will be provided at \$2 per child. Reservations must be made by Oct. 15 to Ft. Mitchell Church office, (606) 331-2160. Conference topics include finances, parenting, dating and personhood.

■ **GRAYSON**—**Bob Burton** resigned as pastor of Barretts Creek Church.

■ **HICKORY**—Viola Church hosted a homecoming Oct. 6.

Hickory Church ordained **Ronnie McCuiston** and **Archie Carr** to the deacon ministry Aug. 25.

■ **LAWRENCEBURG**—Alton Church will host a homecoming Oct. 13 with **Matt Adams** as speaker.

■ **LEXINGTON**—First Church ordained **Robert Morgan** as deacon Sept. 22.

■ **LOUISVILLE**—**Robert Montgomery** resigned as pastor of Hurstbourne Church.

■ **MACEO**—Maceo Church ordained **Nick Sandefur** to the gospel ministry. He is now

serving as pastor of Victory Church in Owensboro. The church also licensed **Jason Clark** to the gospel ministry and called **Lem Harr** as youth director.

■ **MAYFIELD**—West Broadway Church will host a homecoming Oct. 13.

■ **MELBER**—Melber Church will host a homecoming Oct. 27.

■ **REGINIA**—**Troy Tackett** is serving Faith First Church as interim pastor.

■ **RICHMOND**—Kirksville Church wel-

comed **Ed Havner** as pastor.

Richmond First Church ordained **Robbie Stollger** to the gospel ministry Sept. 15. He is pastor of Viney Fork Church.

■ **ROCKHOLD**—First Church of Rockhold has called **Vernon Price** as pastor. He previously served as pastor of Frankfort Church in Corbin.

■ **SOMERSET**—Cumberland Church ordained Associate Pastor **Dudley Bryant** to the gospel ministry July 14.

christian education

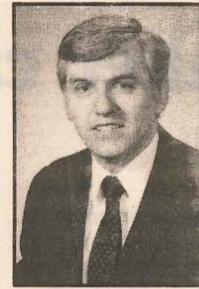
CUMBERLAND COLLEGE: **Garland Young**, religion professor, published an article in the Biblical Illustrator titled "Tarusus."

GEORGETOWN COLLEGE: **Beverly Schemmer**, assistant professor of education, completed training for reality therapy certification from the Institute of Reality Therapy in Providence, R.I. ... **Melodie Marquess**, a 1990 graduate currently enrolled in the master of arts program at the University of Kentucky, has been appointed Georgetown's first student affairs intern. ... **Jim Roberts**, director of physical plant, has been appointed to a one-year term on the national education committee of the Association of Physical Plant Administrators. In addition, Roberts will serve the APPA as chairman of the educational subcommittee on small schools. ... Registrar **Winnie Bratcher** was recognized as a "Five Year Champion" at the Governor's Conference on Alcohol and Drugs held in Louisville. Bratcher was honored for her volunteer service in several drug awareness programs throughout Kentucky. ... **Carolyn Hale**, dean of student life since 1985, has accepted a position at Faith Baptist Church in Georgetown as associate pastor. ... **Kenneth Fendley**, director of publications, has been appointed special consultant to the president.

Fendley will aid the president in identifying key alumni, community leaders and retired faculty and staff of the college.

CAMPBELLSVILLE COLLEGE: The college will host a fall preview day Oct. 19 at 8:30 a.m. for high school juniors and seniors, their parents and others interested in attending the college. ... New personnel include: **Tim Hart**, professor of communications and television services director; **William Neal**, chair for the humanities division and English professor; **David McCullough**, assistant professor of music and band director; **Suzanne Bennett**, instructor in education; **Jennifer Croft**, assistant director of computing and communications services; **Marsha London**, campus nurse. ... The Collegiate Chorale will take its second European tour May 25-June 6, 1992. Alumni are invited to participate in the trip, which will include visits to Germany, Austria, Czechoslovakia and Holland. For information, contact Mike Crain, Kenneth Martin or Robert Gaddis at (502) 789-5213.

SAMFORD UNIVERSITY: Kentucky native **Kenneth Roberts** has joined the staff as director of field services. Previously he was director of planned giving and alumni at Southeastern Baptist Seminary in Wake Forest, N.C.



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

homes for children

First step

We had a baby shower today for Sherra Still, the director of the First Step Pregnancy Counseling and Adoption Service. Sherra will be leaving KBHC in a couple of weeks so that she can remain at home with her baby. She has done a wonderful job in leading the pregnancy counseling and adoption program in its first steps.

Through her efforts 40 young women and their families have been counseled and nine infants have been placed for adoption. Three of those infants were present at the baby shower. The joy on the faces of the new mothers and the knowledge that here were three children who had great futures gave me a real charge.

Also present were three of our rainbow home parents. One of the families had provided care to all three of the infants who attended the shower. Their love for children and their willingness to take in a helpless child for a few weeks while the adoption process grinds slowly along are critical to the success of this program.

As I sat at my desk yesterday, a staff member from a large church in western Kentucky called me to share that a young teen-age girl in their church was pregnant. He wanted to know if I could refer her and her family to someone. He was thrilled to learn about our pregnancy counseling and adoption service.

Our counseling is available to help the young mother-to-be and her family think through their crisis situation and make the best plan for the baby and the young parents-to-be. If the young mother chooses adoption, she has the option of working with our staff to help select the adoptive parents for her child. Actually the decision and counseling also involve the father-to-be where possible.

We are very appreciative of the work. Sherra has done to help us restart the pregnancy counseling and adoption program. We wish her and Coye all the best.

As Sherra leaves, we are happy to welcome **Kathy Baucom** as the new director of our pregnancy counseling and adoption program. Kathy has just finished her MSW at Southern Seminary and has a strong interest in adoption since she was adopted as an infant.

Kathy will be happy to travel to any part of the state to counsel with a family facing a crisis pregnancy. You may reach her toll free at 1-800-928-5242 or (502) 245-2101.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A widow's summer

Edna Meadors has been widowed twice. Each husband was a Baptist minister. Her last husband was director of missions for some years in McCreary County.

Several years ago Mrs. Meadors came and served a year at Oneida without salary. She tutored in our Special Help program where we try to maintain a ratio of one to three and often work one to one. She did an excellent job and was back this past summer for the four academic quarters of summer school.

Several people have brought to my attention an article titled "My Summer at OBI" which Mrs. Meadors wrote for the Sept. 3 McCreary County Record:

In the Special Help department at Oneida Baptist Institute, the teachers usu-

ally have more than one student, though the goal is to have one-on-one tutoring. This summer I was assigned to one special student who needed constant supervision.

John should have been in grade nine, but due to an accident he was hindered in his progress. When he was a child growing up in India, he says, he was pushed under a moving train by a "friend." His right leg was completely severed, and his left leg badly injured. He also has a large scar on his forehead.

John was brought to the United States, where he was adopted by a kindhearted lady. She saw to his recovery as best she could (having adopted 14 other difficult-to-adopt children). She is a busy, well-known veterinarian and supports all her children with her own earnings. With all her help and love, John still has many scars, both physically and emotionally.

John and I had a good summer together. One day he would want me to be his grandmother and thought at times I was equal to Mother Teresa. On other days, I had to remind him that, though I did love him, we were there to help him learn to cope by getting a better education.

Of necessity the summer session was very full. The schedule was: beginning at 8:25 with devotions, math class, a short "break," grammar and a free period which was spent in reading also. School was out in the summertime at 2:30 p.m.

I don't think my summer could have been spent in a better way. John assured me he is a Christian and has been baptized. He talked at length of the beauties of heaven and how he would have no problems there. He walked with me to chapel each morning and sat by me. When the group sang "When We All Get to Heaven" or "Victory in Jesus," John got real happy. I could see smiles all around me as

he sang, not always in tune, but nothing short on volume.

I have never heard of another fully accredited boarding school that offers as much as Oneida. With over 500 enrolled in the regular term, this school also offers the Special Help program for those with a desire to academically catch up.

Indeed OBI is unique, a miracle school that never turns away any deserving student so long as they are mentally competent, physically fit enough to be away from family and there is an empty bed. The 1991 summer school had the largest enrollment of any summer since the school's beginning in 1899.

If you ask Dr. Moore how such an impressive operation continues to grow, though he does not know on any given day where 80 percent of its financial support will come from, he will readily assure you that it's very simple. He says, "We do the will of God, and He provides."

When one spends time at Oneida as I have, you will know without a doubt that the Lord is in charge.

So, I am glad I met John at OBI. I am glad that he was assigned to me. John worked hard. When summer school closed he could write neat, legible letters to his mother and others. He was also on the honor roll for the last three quarters out of four. My summer was not wasted, but because of John and the fine directors of Special Help, I was blessed in so many ways. I salute you, John, for your efforts to learn. For any time I have spent at Oneida Baptist, I count it all joy!

The above was heartwarming for us to read. How grateful we are for scores of people who come and serve at Oneida each year for a few days, weeks, months as volunteers. Some, having other income, spend years serving without pay.

Shoemaker calls for new agenda in post-modern era

By Pat Cole
Southern Seminary

LOUISVILLE—The world is entering a "post-modern" era which is prompting the church to consider a new theological agenda, a Kentucky Baptist pastor said at Southern Baptist Theological Seminary in Louisville last week.

Communism's collapse, urban decline, shrinking western economic power, environmental destruction, decentralized governmental authority and the moral decay of the western world point to the end of the modern era, said Stephen Shoemaker, pastor of Louisville's Crescent Hill Baptist Church. Shoemaker spoke at the seminary's annual revival.

The modern age, he noted, had "unbri-

dled optimism in science, reason and technology." Yet modernity's "hopes for world peace and prosperity founded on human progress have sputtered and almost gone out," he said.

As the world enters a new era, a "post-modern theology" is emerging which "leaves behind the fundamentalist-modernist debate" that has "dissipated the energies of the church and distracted it from its mission," he said.

Post-modern theology honors the "conservative impulse" to preserve the essential doctrines of the faith and also appreciates

the "liberal impulse" to make the gospel relevant, he said.

"The post-modern age is witnessing the surprising re-emergence of religion as a powerful moral and social force. Marx, Nietzsche and Freud were wrong in their prophesy that religion would die in the modern age. Religion can no longer be bracketed out of public conversation and decision making."

Shoemaker listed

several characteristics of post modern theology:

- It is both old and new. "It honors the

4,000-year tradition of Scripture and the church while moving into the future."

- It moves from the global to the regional and local. "It has global awareness but it does not pretend global solutions."

- It honors variety. "All peoples of the earth are brought to the table, women and men, third and first worlds, all races and nations."

- It finds theological truth in narrative. "The poetic vision is honored again. The aesthetic is invited back to the theological enterprise."

- It is "post-denominational and ecumenical." Denominations will continue to give "color and variety" to the church, he said. However, denominations "will lose their size and power and exclusive hold on members."

Post-modern theology honors the "conservative impulse" to preserve the essential doctrines of the faith and also appreciates the "liberal impulse" to make the gospel relevant.

Recommendations of Executive Board to messengers attending the 1991 annual meeting of the Kentucky Baptist Convention

The KBC Constitution (Article VIII, fourth paragraph) requires the Executive Board to report its recommendations in the Western Recorder 30 days prior to the annual meeting.

The 1990-91 convention year has been one of unusual challenges. Our cooperative efforts with Kentucky Baptist churches and associations have been blessed of God with new growth in all dimensions of state missions and ministries.

On the other hand, this growth and development has had to occur with a reduction in resources. The budget goals for 1992-93 will reflect these patterns of cooperative giving.

receipts of \$16,997,950.

Since the new year's budget, which began Sept. 1, is the same as last year's budget, we would need to anticipate a 5.3 percent increase this year to make budget. Lacking any reasonable evidence that such growth is likely, the committee concluded that establishing a 1992-93 budget goal at 2 percent above the 1990-91 actual receipts acknowledges the financial shortage but, at the same time, reflects a reasonable expectation of growth in the 1992-93 year.

Recommended 1992-93 Budget Goals and Percentage Distribution between SBC/KBC Causes

It is recommended that the Kentucky Baptist Convention approve the following:

1. That the 1992-93 Cooperative Program operating budget goal be \$17,337,909, a decrease of \$556,553 or 3.1 percent compared to the 1991-92 goal.

2. That the percentages for the division between KBC and SBC causes be:

SBC = 37.942 percent

KBC = 62.058 percent

This is in accordance with the 1989 Convention-adopted formula for determining the SBC percentage.

That the division be subject to the Executive Board's decision to apply the financial crisis plan approved

The Sept. 5 recommendation of the business and finance committee was mailed to Executive Board members for consideration. The Executive Board approved the recommendation in a poll-by-mail vote in late September.

The recommendation presented here is a carefully analyzed, frugal approach to budgeting and projecting Cooperative Program receipts. Costs of operations will again have to be trimmed in 1992-93 as fixed costs continue to rise.

May 8, 1990, which stated:

"In case of a financial crisis, allocations be reduced proportionately to the Southern Baptist Convention, Kentucky Baptist institutions of Christian Education and the Executive Board staff and/or programs."

3. That the 1992-93 Cooperative Program challenge budget goal remain the same as 1991-92, \$1,300,000.

4. That 67.447 percent of any challenge funds received be distributed to SBC causes and 32.553 percent to KBC causes. Should the total \$1,300,000 challenge goal be attained, SBC causes will have received 40 percent of all Cooperative Program receipts in this year.

General Recommendations to the Convention for the 1992-93 Budget

1. We heartily recommend that all our churches seriously consider increasing their support through the Cooperative Program in their new budgets.
2. That Cooperative Program Day be observed on April 18, 1993, or the nearest convenient Sunday. Churches which do not regularly include the Cooperative Program in their budgets are urged to take a special offering on this Sunday. We hope all churches will consider the possible appropriateness of observing this additional offering.
3. We recommend that the Vacation Bible School offerings be given to worldwide missions through the Cooperative Program.
4. We further recommend that all contributions received and identified for Bold Mission Thrust be channeled through the Cooperative Program.
5. That we approve the following special offerings: (a) the annual Thanksgiving offering for our Kentucky Baptist Homes for Children; (b) the annual Mother's Day offering for charity work in our hospitals; (c) the annual Lottie Moon Christmas Offering for foreign missions; (d) the annual Annie Armstrong Offering for home missions; (e) the annual Eliza Broadus Offering for state missions; (f) the annual World Hunger/Relief Offering as promoted by the agencies of the Southern Baptist Convention.
6. That (a) future special offerings being proposed for inclusion in the Kentucky Baptist Convention calendar be carefully and prayerfully considered before being offered, and be referred to the Executive Board; (b) no change in dates and present special offerings as authorized by the Kentucky Baptist Convention be recommended at this time; (c) the special offerings have a focus in the church of not more than two weeks; (d) we urge continual support and increased emphasis on the purposes, missions and ministries of

the Cooperative Program of the Kentucky Baptist Convention.

7. We look with favor on the request of the American Bible Society for church contributions to print and distribute the sacred Scriptures.
8. The Kentucky Baptist Convention does not recognize or approve any other special offerings aside from those mentioned above. We request single institutions not to make appeals to be included in local church budgets. We also disapprove of any financial campaign through our churches, organizations in the churches, or lists of members from the churches by institutions or agencies sharing in the Cooperative Program receipts except campaigns that are approved by the Convention. This recommendation does not preclude personal appeals for support from individual friends in any amount.
9. That we ask the Sunday schools to observe State Mission Emphasis Day for its institutional and educational value.
10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish a copy of their latest annual audits, made by a certified public accountant, to the office of our treasurer on or before Nov. 1 of each year. The treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the date indicated.
11. That any cost of the Church Annuity Plan (CHAP) in excess of \$595,000 be considered a priority item in the 1992-93 Cooperative Program budget and funded by deducting the balance from the Cooperative Program allocations of the institutions and agencies, the Southern Baptist Convention, and the Executive Board appropriation in proportion to each's approved share of the total Cooperative Program funds received for this budget year.

Illustration

	Actual 1990-91 Receipts	Approved 1991-92 Budget	Proposed 1992-93 Budget
Cooperative Program Goal			
A. Operating Budget	16,997,950	17,894,462	17,337,909(d)
1. SBC Causes (a)	6,586,706 38.75%	6,789,587 37.942%	6,578,349* 37.942%*
2. KBC Causes (b)	10,411,244 61.25%	11,104,875 62.058%	10,759,560* 62.058%*
B. Bold Mission Challenge	0	1,300,000(c)	1,300,000(c)
1. SBC Causes (a)	0 57.210%	888,198 68.323%	876,815 67.477%
2. KBC Causes (b)	0 42.790%	411,802 31.677%	423,185 32.553%
Total CP	16,997,950	19,194,462	18,637,909

(a) The distribution of these items is approved by the Southern Baptist Convention.

(b) The distribution of these items is approved by the Executive Board, Kentucky Baptist Convention.

(c) If challenge goal is attained, total CP through the SBC would equal 40 percent.

(d) See general recommendations for priority item.

*Subject to Executive Board decisions to implement Financial Crisis Plan approved May 8, 1990.

Alaskan honored as small church pastor of '91

By Chip Alford
SBC Sunday School Board

PETERSBURG, Alaska (BP)—Isolation has been part of Earl Midkiff's life for more than 20 years, but he isn't complaining.

The 60-year-old Texas native recently completed his second decade as pastor of First Baptist Church of Petersburg, Alaska. The church of fewer than 100 members is located on a remote island with no road connections to the outside world. So every trip away from home, even to a meeting of the "local" Baptist association, requires an airplane or boat ride.

"If it doesn't happen here, we don't really care about it at all," Midkiff said, only half-kidding, about his hometown of 3,000 people.

"But I really wouldn't want to be anywhere else. It's a very, very accepting town, and my heart has always been with small churches."

Midkiff was honored for that devotion Aug. 4 at Glorieta (N.M.) Baptist Conference Center. He was recognized as the Southern Baptist Convention's small church pastor of the year for the West.

Midkiff, who received a standing ovation at Glorieta, said he was "overwhelmed" by his selection.

A graduate of East Texas Baptist Uni-

versity and New Orleans Baptist Theological Seminary, Midkiff said he has never desired to be pastor of a large church. After completing seminary in 1958, he and his wife, Shannon, were involved in mission

work with the French-Indians in southern Louisiana.

The Midkiffs made the 5,000-mile move to Alaska in 1966. A friend had recommended him to First Baptist Church of

Soldotna, and the church called him without even meeting him in person.

After four years at Soldotna, Midkiff was called to his current pastorate in Petersburg. The 20-member congregation had constituted as a church only a few weeks before he arrived.

In those early years the church met in "borrowed space"—the local Episcopal church. Eventually they bought property and built their own facility.

Though he had to take a plane to attend meetings, Midkiff served six terms as moderator of the Tongass Baptist Association and preached the annual sermon three times.

Also, he has led his church to an active involvement in missions. For 15 years, Midkiff made weekly or bi-weekly trips to four nearby logging camps to conduct services, and his church has sponsored missions and bivocational pastors in other areas.

As pastor of the only Baptist church in Petersburg, Midkiff said he has learned to build relationships with pastors from other denominations. Still, he said he has worked to maintain his ties with the SBC.

"Southern Baptists have a tremendous program," he said. "They have really tried to reach out to those of us who are isolated. I appreciate what (the convention) has done to help me stay in the field."



PASTOR OF THE YEAR—Earl Midkiff and his wife, Shannon, discuss their work in Alaska with Glen Booth (right), coordinator of the ministers counseling service of the Baptist General Convention of Texas. (BP photo by Jim Veneman)

Centenarian Chinese deacon going strong for God

By Lounette Templeton
SBC Foreign Mission Board

HONG KONG (BP)—Ng Leung Shiu Ha is under five feet tall and weighs less than an average 12-year-old, but she stands out in any crowd.

The tiny woman with the stately presence is 102 years old.

On most Sundays she walks to Wanchai Baptist Church in Hong Kong. If it rains, she takes a taxi.

Sunday school and Sunday worship services are top priorities for Ng. Not far behind are women's fellowships and deacon's meetings. Occasionally she chides her fellow deacons for not having mission education for the children. Still in good voice, Ng sang an old Chinese version of Psalm 23 at the Christmas banquet last year.

Ng climbs two flights of stairs to reach her home. She shares quarters with another woman, but she takes care of herself. "I even do the washing and cleaning," she said. A food service delivers meals to her during the week, but on weekends she eats at a nearby restaurant where she is instantly recognized.

Ng became a Christian in China at age 24. At the time, since her husband and brother worked in another village, she lived with her sister-in-law.

"I was very ill," she recalled, "and although I worshiped the idols and had incantations around the house, my illness persisted."

She finally visited a Christian doctor who knelt and prayed for her. "I was healed instantly," she said.

She accepted Jesus Christ as Savior and "threw away all the idols." Her belief in Christ, however, caused her sister-in-law to send her away.

In a neighboring village, Ng found a missionary living in a church building. The woman took her in and treated her as a godchild, she said. She learned to read by studying the Bible with the missionary.

Ng joined her husband two years later and he, too, became a Christian. At 28, she was ordained a deacon in a Baptist church.

Life was hard and sometimes dangerous for Ng Leung Shiu Ha.

Once she and her two small children were kidnapped by bandits. The bandit leader wanted her for his concubine, but when his wife would not allow it, he turned Ng and her children over to an elderly man who wanted her.

Fortunately, the old man treated her "like a daughter," she said. Eventually her husband found her and rescued his family. "In those times of danger," she said, "God protected my family and me."

Her husband died when he was about 50, and she was on her own. Over the years she worked as a shopkeeper and midwife.

"The Lord is good to me," she said. "My grandchildren in Hong Kong earn a good living for themselves and they treat me well. My health is good. I have no worries."

The church ministers to Ng in many ways. "When I have gone through hard times, they have always helped," she said. She believes the church can provide both spiritual and physical help for the elderly—particularly those who have no family or friends.

And she lives what she preaches. Her pastor reports she has opened her home over the years for young and old alike who needed a place to stay. One "practically homeless" young man who stayed with her for a time is now an architect, the pastor said. She still shelters elderly people in need.

What advice does she give young people today? "Study the Bible diligently, be obedient, and always strive to do your best."

As for older folks, she reminds them serving God is a lifetime matter. "You're never too old to serve God," she said. "I pray. I read the Bible every day."

Although she's unable to "go visiting" as she did a few years ago, Ng still finds elderly people to invite to church.

"I don't want them to be afraid of growing old," she said. "If you're a Christian, growing old means you're getting closer to heaven."



STILL GOING—The "Energizer Bunny" can't outlast Ng Ha, who is still an active deacon at age 102. (BP photo by Lounette Templeton)

Clear Creek students can earn income as well as degrees

PINEVILLE—Work experience and scholarships combine at Clear Creek Baptist Bible College to create a successful program called "workshop."

The program benefits both the college and students, says Marita Rice, Clear Creek business manager.

Workshop offers students and spouses up to 20 hours of campus employment each week. Currently 101 students and spouses

are employed with a budget of \$247,401. That represents a substantial portion of Clear Creek's 151-member student body.

"We have student workers in every area of our school," Rice said. "These are not merely minimal task jobs; they help broaden the ministry abilities of the school."

"Student workers perform many secretarial and maintenance duties. We could not operate without them."

William and Kaye Rogers gained needed support through workshop. Four years ago, Mrs. Rogers needed a job to help support her family while her husband attended school. They had moved to Clear Creek on faith, she says.

She interviewed for a workshop position and was offered a cashier job. "I was jumping with joy because I knew the Lord had answered my prayer," she said. "The job

helped provide us with groceries and insurance and many other things. We wouldn't have made it through school without it."

Workshop also gives students professional experience. Student reporter Joe Brooks said, "I feel a definite call to a writing ministry that will complement my pastoral skills. Working with the development office provides me the opportunity to do work that will help me reach that goal."



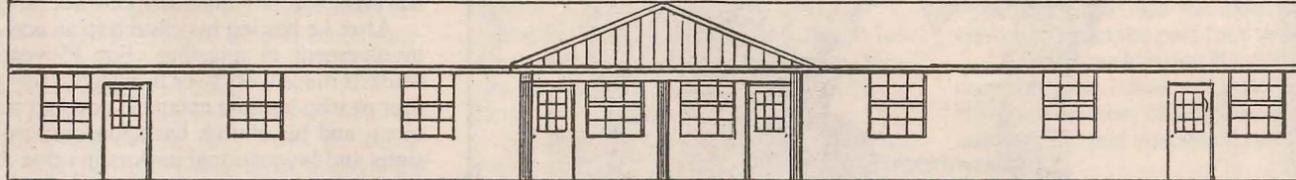
Clear Creek Baptist Bible College

An existing building will be remodeled for the preschool center for \$50,000 less than an entirely new structure. The project labor will be donated by the certified carpentry class from Bell County Forestry Camp.

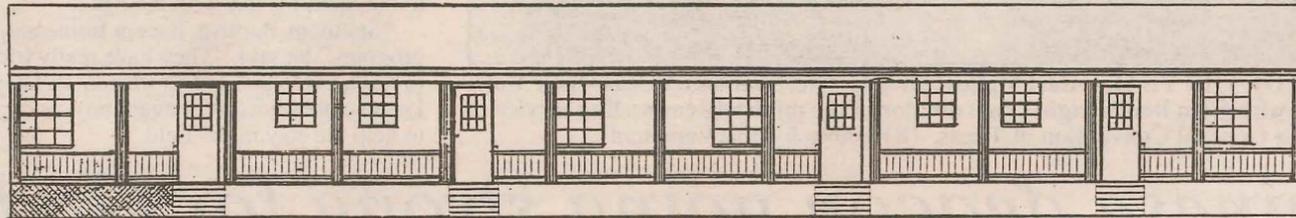
The new center contains 2,500 square feet and will accommodate 35 preschoolers. A fenced play area will occupy the grassy area in front of the covered porch.

Funds are available to get the center under roof before winter. We need your help to complete the project for the 1992-93 term next August.

NEW PRESCHOOL CENTER



EAST ELEVATION



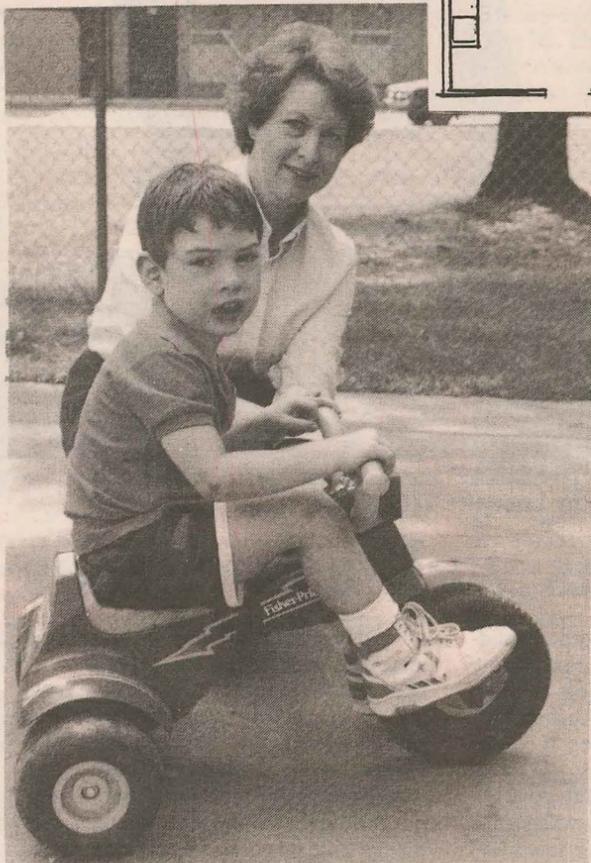
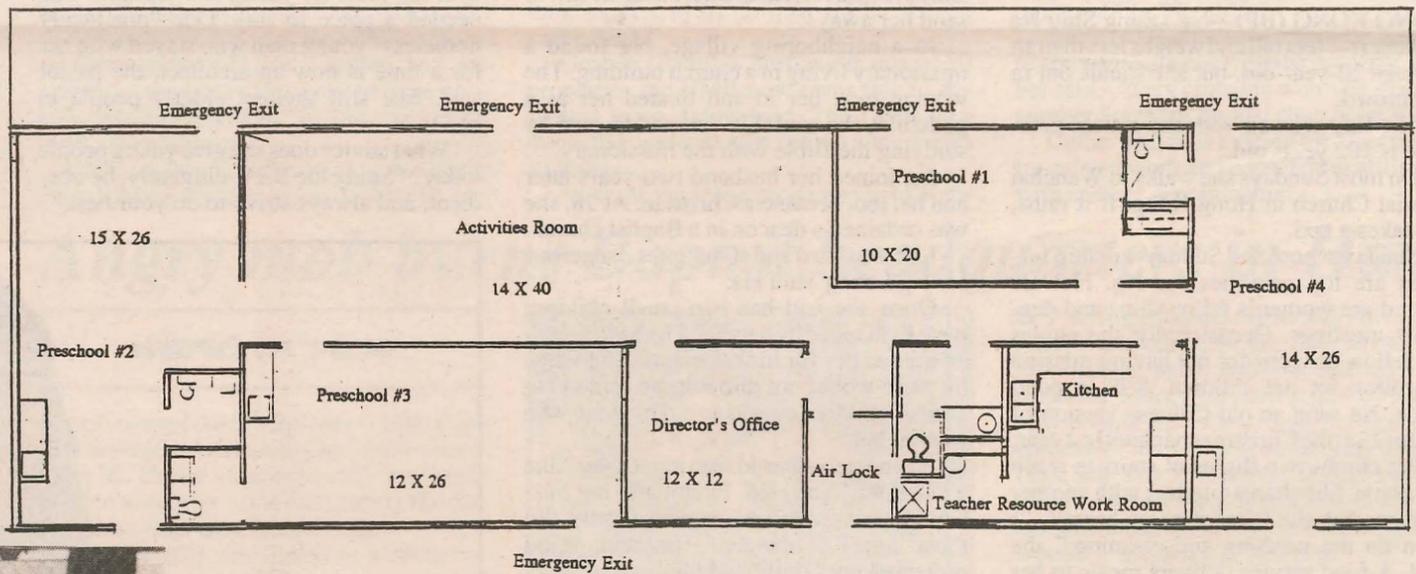
WEST ELEVATION



Kayla Longino

Cost-per-room Estimate:

Activity Room	\$15,424
Preschool #1	5,866
Preschool #2	12,478
Preschool #3	9,088
Preschool #4	10,676
Kitchen	5,224
Office	4,224



Preschool Director Mrs. Rebecca Whittaker and Eric Reece



1991 Fall Preschool Class