

FMB cuts funding for Ruschlikon

RICHMOND, Va.—Kentucky seminary professor Glenn Hinson's volunteer teaching assignment at the Baptist Theological Seminary in Ruschlikon, Switzerland, has prompted trustees of the Southern Baptist Foreign Mission Board to defund the European school.

In their meeting last week, FMB trustees agreed to allow Keith Parks to continue as president through 1995 but ignored his impassioned plea not to defund the Ruschlikon seminary.

At the board's last meeting in August, Parks outlined a 10-point plan to carry the FMB into the 21st century. To make that plan work, Parks asked to be allowed to remain as president through 1995, when he will be 68 years old.

Two Kentuckians—Bill Hancock of Louisville and Bill Hall of Danville—were among trustee leaders who worked out arrangements for Parks to stay on past age 65.

By a vote of 35-28, FMB trustees removed \$365,000 previously allocated for operating expenses at the European seminary—despite Parks' objections. That amount represents about one-third of the school's operating budget. Its loss is likely to cripple, if not destroy, the institution, FMB officials said.

The money will be diverted to other theological education needs in Europe and the former Soviet Union.

Apparently unaffected by the action is funding for Ruschlikon's president and business manager, as well as one of its professors. All three are missionaries appointed by the FMB, and their support is included in another section of the budget.

Elimination of the allocation violates a "solemn and sacred promise," Parks told trustees. "This kind of action will say to Baptist groups around the world, 'You never know what that board will do next.'"

Prior to last week's meeting, there was little indication trustees would take such drastic action, even though Southern Baptist conservatives have been critical of the seminary for years.

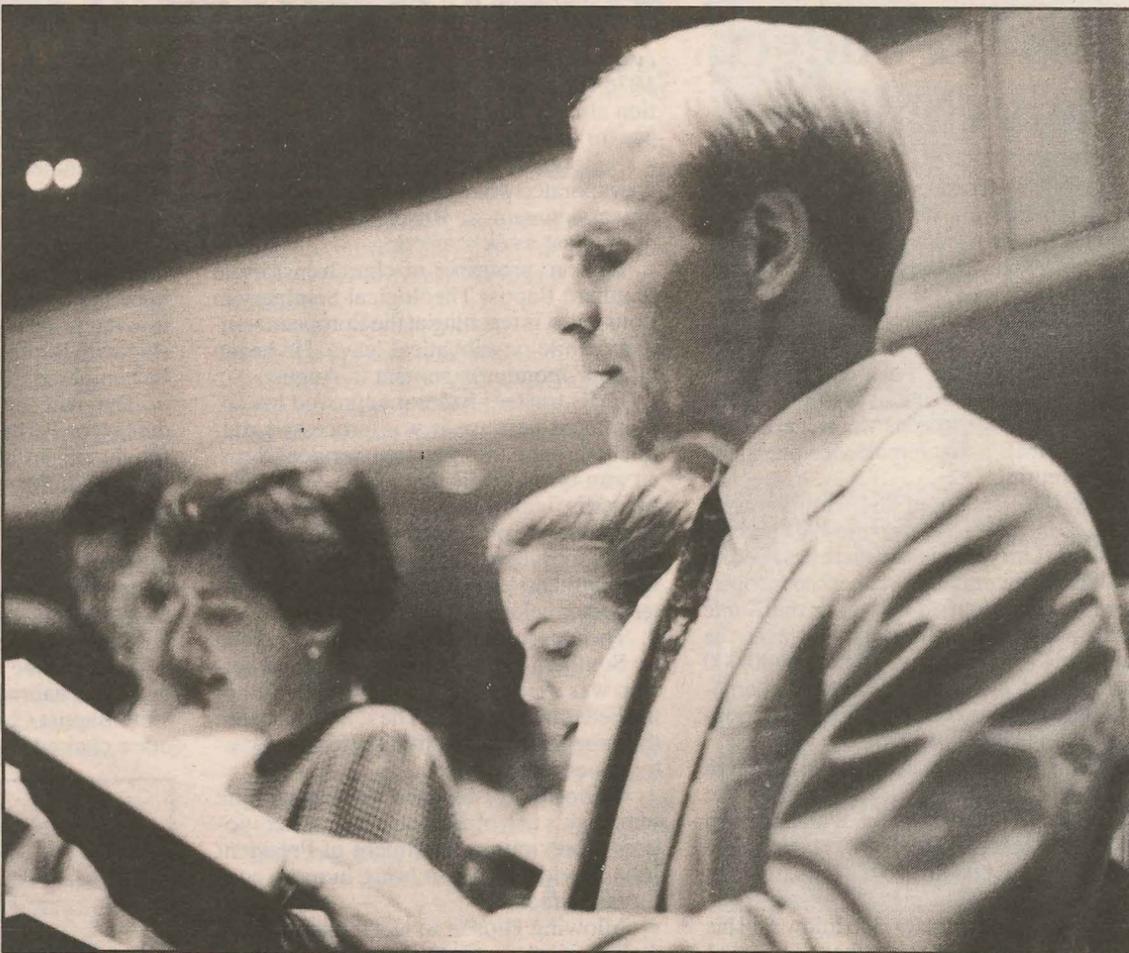
The \$365,000 proposed for Ruschlikon in 1992 was the last allocation based on a

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'This is the best hymnal Southern Baptists have ever had'

—Mark Blankenship, guest director at PraiSing Kentucky in Lexington last week

NEW SONG—Ken Holden, pastor of First Baptist Church in Flatwoods, joins his daughter and wife in singing a new song from the 1991 edition of *The Baptist Hymnal* at the first of three PraiSing Kentucky meetings being held across the state this month. Kentucky Baptists from the eastern portion of the state gathered at Immanuel Baptist Church in Lexington for the first PraiSing. Others were scheduled for Louisville Oct. 15 and Paducah Oct. 24. (Photo by Mark Wingfield)



Lay expectations of pastor tied to Bible views

LOUISVILLE—What laypeople believe about the Bible is more likely to determine their expectations of a pastor than any other factor, according to a study done by Southern Baptist Theological Seminary.

"It does not seem to make much difference whether the church is in the city or rural area or whether the person is old or young, male or female," said seminary researcher John Dever. "The one item that seems to cause variance in expectations more than anything else is belief about the Bible."

With a \$350,000 grant from the Lilly Endowment in Indianapolis, Southern Seminary surveyed Southern Baptists in eight Southeastern states on their perceptions of quality pastoral ministry. About 3,200 of the 7,000 pastors, lay leaders, denominational staff members and Baptist college professors who received mail questionnaires replied.

The study also revealed Southern Baptists

hold high expectations of their pastors, that pastors and laity have differing perceptions about the nature of ministry and that few pastors are encouraging young people to enter vocational ministry.

Those polled were asked 108 questions about what they consider important qualities for pastoral ministry. Answers were summarized into 14 characteristics of quality pastoral ministry.

"Perceptions of which characteristics are important for good pastors seem to vary more on the basis of religious belief than on the basis of personal or church demographics," explained Dever, professor of church and community at Southern.

These differences are most evident in church members' expectations about evangelism, said Provost Larry McSwain. "Some Southern Baptists prefer a more nurturing style of evangelism, while others have a more aggressive, confronting style in their

expectations.

"That difference can largely be explained by the theological differences that have been at the root of our (denominational) controversy," McSwain said.

Most respondents who prefer a confrontational style of evangelism said they view the Bible as the "inspired word of God without error not only in matters of faith, but also in historical, scientific, geographic and other secular matters."

About 41 percent of respondents chose this view of Scripture. Another 38 percent said they view the Bible as "the inspired, authoritative word of God without error in all that it says about faith and morals."

The remainder were divided between describing the Bible as "the inspired word of God and its basic moral and religious teaching are clear and true, even if it does contain some human error" (17 percent) and "a

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Jeff Street Chapel to vacate building

By Marv Knox
Editor

LOUISVILLE—Long Run Baptist Association will remove a controversial chapel from a building owned by the association, but has promised to help the small congregation become self-supporting.

Jefferson Street Baptist Chapel has until Sept. 30, 1992, to vacate the building that has been its home since the 1960s. The facility also is home to Jefferson Street Baptist Center, a ministry outpost in one of the city's poorest neighborhoods.

Jefferson Street Chapel has been a point of contention within Long Run Association since the late 1980s, when chapel members and associational leaders began disagreeing over the direction the chapel should take.

Previously, the chapel and center had been led by a pastor/director who was a Long Run employee, supported by funds

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Youth revival lingers in Hazard church

By Mark Wingfield
News Director

HAZARD—An "unplanned revival" has come to Big Creek Baptist Church in Hazard, resulting in the baptism of 26 converts in the past five weeks.

Ray Cooper, director of missions in Three Forks Baptist Association, said this prolonged spiritual renewal is unplanned but is part of a larger spiritual movement he sees among youth in the Hazard area.

Pastor Doug Lewis agrees "the Lord has been doing something" in his church, which averages about 140 in Sunday attendance. Recent events at Big Creek are anything but business as usual, he said.

"We had a youth revival about five weeks ago, and we had 19 youth saved," Lewis explained. "That was the start of something. We had 15 teen-agers saved

one night."

Of the 26 people Lewis has baptized in the past five weeks, 24 have been teen-agers.

"We've been having somebody saved just about every Sunday," the pastor said. "We've had baptisms for five weeks now."

"Our teen-agers have been coming to the altar and praying. You hardly ever see anybody at the altar in most Baptist churches. I think prayer is probably one of the reasons" for the revival.

The church youth were spurred to action by a volunteer youth director and the church's music director, Lewis said. "We just started working with them, and they started praying and visiting. It would be nothing for 20 teen-agers to go out visiting on a Wednesday night."

Now, the teen-agers who have become Christians are bringing their parents to church, Lewis said. "Some of the parents are starting to get saved now."

HMB trustees pass '92 budget, loans changes

ATLANTA—Trustees of the Southern Baptist Home Mission Board adopted new objectives for the agency's church loans division, elected a vice president and adopted a budget last week.

Gary Jones, director of human resources, was elected vice president of the HMB's service section, which includes personnel, business, communications and other support services. He succeeds Margrette Stevenson, the HMB's first female vice president, who is retiring.

The 1992 budget of \$84.7 million is an increase of 5.2 percent over the 1991 budget. President Larry Lewis said there has been no increase in income from either the Cooperative Program unified budget or the Annie Armstrong Easter Offering. However, he said the HMB has received nearly \$600,000 in additional income this year from alternative funding sources such as the new Cooperative Baptist Fellowship.

Changes approved in the HMB's church loans division are intended to make it "the preferred lending institution of all Southern Baptist churches" rather than servicing only those churches unable to obtain commercial financing.

Church Loans Director Bob Inlow said his No. 1 objective is to strengthen support of qualified small churches and churches with first-unit building programs.

However, he said the division is aggressively seeking to make loans to financially secure churches as well as to new congregations in an effort to diversify and balance the loans portfolio.

Lewis assured trustees the HMB "will never make loans to big churches at the expense of helping smaller churches get loans for new buildings and sites."

Also during the meeting, Lewis announced plans to expand the HMB's toll-free PrayerLine.

Joint Committee meets minus SBC

By Greg Warner
Associated Baptist Press

WASHINGTON (ABP)—For the first time in 55 years, an annual meeting of the Baptist Joint Committee on Public Affairs was conducted without representation from the Southern Baptist Convention last week.

By action of convention messengers in June and of the SBC Executive Committee last month, the denomination cut its ties with the religious-liberty coalition.

Joint Committee members were told fund-raising efforts have more than made up for the loss of \$400,000 in annual funding from the SBC, which represents half the budget of the Washington-based agency.

Meanwhile, Joint Committee members from the eight other participating denominations laid plans to counter a new threat to the agency's funding—an attempt by the SBC Christian Life Commission to gain control of an unused \$380,000 capital-needs fund established in 1964.

Also during its two-day meeting, the Joint Committee adopted an \$800,000 budget for 1991-92 and two position statements, one favoring charitable deductions for all taxpayers and one opposing President Bush's plan to use government funds for private and parochial education.

Members took no action on the disputed capital-needs funds, which are held by the Southern Baptist Foundation in Nashville. Both sides concede the dispute may be resolved only in court.

FMB trustees 'clear the air' with Parks

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1978 agreement, although a recommendation already had been formulated by trustees for additional funds through 1995.

Support for funding the seminary quickly evaporated when news of Hinson's teaching assignment at Ruschlikon circulated during last week's meeting.

Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville, is teaching at the European seminary while on sabbatical leave. He began his four-month assignment in August.

FMB trustees had not approved his appointment because it was processed routinely through International Service Corps, an arm of the FMB that places volunteers overseas. Unlike career missionaries, ISC applicants are processed and approved by a staff committee. Trustees receive lists of appointments as information, but often after personnel are on the field.

The Ruschlikon seminary was founded by Southern Baptists in 1948, and ownership was transferred to the European Baptist Federation in 1989. The school has been the target of frequent criticism by conservative Southern Baptists.

California trustee Ron Wilson said the seminary's use of Hinson as a teacher violates a previous commitment of President John David Hopper to bring in more conservative faculty.

Allowing Hinson to teach there proves the seminary is continuing in a "liberal" direction, Wilson said.

Hinson is "more than a moderate," Wilson charged. "Even among liberals he is considered a liberal."

Hinson was unavailable for comment, but Southern Seminary President Roy Honeycutt, Southern's faculty association and Hinson's pastor issued statements about the action.

"This action effectively tries and convicts a respected Southern Baptist leader without a hearing and without recourse," Honeycutt said. "I am dismayed by the unnecessary pain this will inflict on Dr. Hinson."

The faculty association endorsed Honeycutt's statement.

Jim England, pastor of Deer Park Baptist Church in Louisville, called the action "an immoral witch hunt reflecting a religious McCarthyism and not a concern for

missions."

The decision about funding for the Ruschlikon seminary could be altered at the FMB's December meeting, when trustees are scheduled to hear a report on legal ramifications of last week's decision.

After the trustee action, Parks said: "Since the budget does not go into effect until after our December meeting, it is my hope the board will restore the funds. And it is my hope and prayer that our relationship with Baptists all across Europe will not be hampered."

The vote on seminary funding was a defeat for Parks, who at the same meeting fought off an attempt to ease him out of leadership through a three-year transition plan.

Parks reportedly told trustees he could not work effectively in the proposed transitional period. He said he would step aside if he could not operate with full authority until retirement.

Two trustee committees—one chaired by FMB Chairman Hancock, pastor of Highview Baptist Church in Louisville, and the other chaired by Hall, pastor of Gethsem-

ane Baptist Church in Danville—voted to affirm Parks' leadership for his "Missions 21" plan.

In a news conference, Parks and Hancock confirmed the transition plan had been considered. Parks and a 15-member chairman's council had a late-night session to "clear the air" during the trustee meeting.

Hancock and Parks admitted the president and trustees exchanged candid views during the session. "We had a good, healthy, open discussion about relations that will be necessary" to accomplish Parks' 10-point plan, Hancock said.

Parks described the meeting as "the sort of session that families sometimes have" to clear the air. "No voices were raised, no anger was expressed and no tables were pounded."

In other action, FMB trustees appointed 29 missionaries and approved a \$183.66 million budget for 1992.

Written by News Director Mark Wingfield; reported by Robert Dilday through Associated Baptist Press and Robert O'Brien and Marty Croll of the FMB through Baptist Press



GOSPEL ON THE LINE—This photograph, delayed in transmission from Moscow to the Foreign Mission Board, shows a Soviet Baptist worker handing out copies of the Gospel of Mark to soldiers during the August Soviet coup attempt. Baptists and other Christians crossed barricade lines during the three-day standoff to give Scriptures to eager soldiers and plead with them not to kill anyone. (BP photo by Boris Yablakov)

Rogers named to Southeastern Seminary board

around the sbc

Tennessee pastor Adrian Rogers, a strong supporter of the independent Mid-America Baptist Theological Seminary in Memphis, has been appointed a trustee of Southeastern Baptist Theological Seminary in Wake Forest, N.C., one of the six seminaries supported by the Southern Baptist Convention.

Rogers and William Bower, pastor of Rock Hill Baptist Church in St. Louis, Mo., were appointed by Southeastern trustees to fill two unexpired terms left vacant by trustee resignations.

Rogers, pastor of Bellevue Baptist Church in Memphis and a three-term SBC president, in 1979 became the first in a line of elected leaders vowing to turn the SBC in a more conservative direction.

Although trustees for SBC agencies are elected by messengers to the annual Southern Baptist Convention, Southeastern's charter allows its trustees to fill unexpected vacancies until the full convention can act.

■ **N.C. leader arrested on sex charge.** David Langford, director of Baptist Men in North Carolina, has been suspended with-

out pay after his arrest in Charlotte, N.C., on a charge of soliciting a male undercover police officer for oral sex. Langford, 45, was arrested shortly before midnight Sept. 30 outside an adult bookstore.

■ **Computer lesson helps tested.** A test project by the Southern Baptist Sunday School Board will provide youth Sunday school workers with last-minute suggestions and teaching helps. The service will be available on CompuServe, a national computer network service. For information, contact the Sunday School Board at (615) 251-2000.

■ **Coed missions publishing set.** New materials for youth coed missions groups will be published through a joint agreement between Southern Baptist Woman's Missionary Union and the Brotherhood Commission. Missions Express, the first publication of World Changers Resources, will be premiered during the 1992 Southern Baptist Convention in Indianapolis and will be available to churches in October 1992.

■ **WMU accepting grant applications.** Southern Baptist Woman's Missionary Union is accepting applications for Second

Century Fund grants through Nov. 1. Grants are given to develop missions organizations abroad, to enhance WMU leadership development in the United States and to foster education about missions and WMU among Southern Baptist seminary students and faculty. Requests for applications should be directed to Mary Helen Dixon at (205) 991-4026.

■ **S.C. moderates organize.** More than 450 South Carolina Baptist moderates met Oct. 1 to organize a state group aligned with the Cooperative Baptist Fellowship.

■ **Midwestern alumni to meet.** Kentucky alumni of Midwestern Baptist Theological Seminary will gather for a luncheon at noon Nov. 13 at Shoney's on Richmond Road in Lexington. Keynote speaker will be Vernon Davis, vice president for academic affairs and dean of the faculty. No reservation is necessary.

■ **Encouragers needed.** Churches today need people who will "make it their purpose and passion to be encouragers," Southern Baptist Sunday School Board President Jimmy Draper said at Southern Baptist Theological Seminary in Louisville last week.

Face embarrassment of cross, Carter urges

By Marv Knox
Editor

LEXINGTON—Christians must deal with the "embarrassment of the gospel" to live for Christ in the real world, Mack King Carter told a crowd of black and white Kentucky Baptists last week.

"Nobody in his right mind would follow Jesus," said Carter, pastor of Mt. Olive Baptist Church in Fort Lauderdale, Fla. "It's too embarrassing."

Carter addressed the state's first Cooperative Evangelism Clinic. It was sponsored by the General Association of Baptists, comprised of black Baptist churches in Kentucky, and the Kentucky Baptist Convention's evangelism office.

Carter, a former Kentucky pastor, cited a host of reasons why the gospel is embarrassing today. Among them:

- God came to earth as a human. "You say you believe in Jesus," Carter noted. "It's embarrassing—God in the flesh, 100 percent God and 100 percent man. And you know how he got here: His mama was a teen-age girl ... no sex, and all of a sudden her belly starts to protrude."

- God chose to enter the world as a child, born in a barn. "The barn was never on the white side of town," Carter reminded. "But this stable is the jack by which God would lift the world."

- God's first friends were shepherds. "Who showed up" for Jesus' birth? he asked. "Not patrician professors, but rustlers."

- Jesus came from a small town, not a major metropolis.

- Jesus escaped from King Herod by moving to Africa, not Europe, and most of the major theologians of the early church were from Africa, not Europe.

- Jesus was a lowly carpenter, "not a professor or the president of the University of Kentucky."

- God, in Jesus, died on a cross.

"How can God save me on a cross?" Carter asked. "The cross proved that God can take a punch. ... The cross knocked Jesus down on Friday, but on Sunday morning he walked down the streets of Jerusalem."

"You've got to deal with the embarrassment of the gospel before you can deal with anything else. You don't go straight to heaven. ... If you don't live right here, you're not going."

In another sermon, Ike Reighard used the Bible's story of David and Goliath to describe how people today should deal with "giants."

"You want God to use you to do something great, you better be faithful in the small things God gives you to do," insisted Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga. As an example,

he noted David went back to tending sheep—his job—immediately after he was anointed king of Israel.

"The great big doors of opportunity swing on little bitty hinges like obedience," he added.

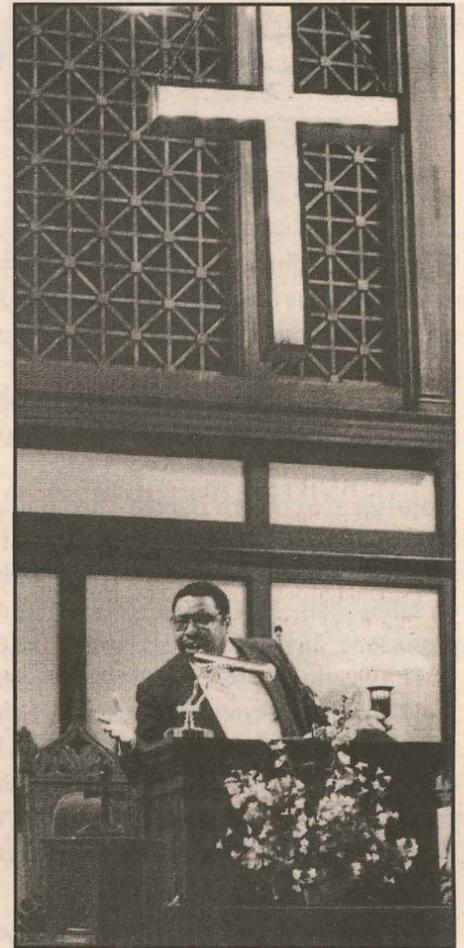
For instance, David would not have had the opportunity to slay the giant had he not obeyed orders to take food to his soldier-brothers.

"If you want to have public victory, you better have private time with God," Reighard stressed. David was alone with God tending sheep when he gained the confidence in God and ability with a slingshot that he needed to kill Goliath.

"What giant are you up against?" he asked, urging: "You can make it. ... My God is able to deliver."

The conference also featured four seminars on evangelism and three other sermons, including a message on hell preached by James Jones, pastor of Campbellsville Baptist Church in Campbellsville.

UNDER THE CROSS—Former Kentucky pastor Mack King Carter preaches about the "embarrassment of the cross" during a Cooperative Evangelism Clinic last week at Pleasant Green Baptist Church in Lexington. (Photo by Marv Knox)



Western Kentucky gets new BSU building; dedication Oct. 20

By Bill Moore
State Correspondent

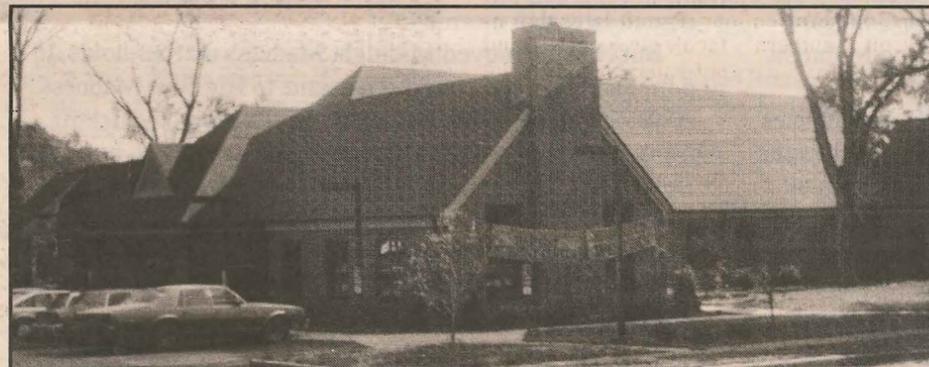
BOWLING GREEN—Occupying a new 8,800-square-foot building has doubled student involvement in the Baptist Student Union at Western Kentucky University, BSU Director Rick Howerton said.

Dedication ceremonies for the facility located at 1574 Normal St. will be held Oct. 20. It replaces a two-bedroom house formerly used for BSU activities.

Don Blaylock, director of the Kentucky Baptist Convention's student department, said the project was completed \$27,792 under budget for a total cost of \$721,707. Funds for the project came from Cooperative Program unified budget gifts and other investment earnings, he said.

The new facility opened with the start of the fall semester. In the first weeks of the

semester, attendance at Monday evening worship is averaging 90, Howerton said.



NEW BUILDING—The Baptist Student Union at Western Kentucky University in Bowling Green will dedicate this new facility Oct. 20. (Photo by Bill Moore)

The building includes a multi-purpose room that seats 300, a smaller meeting room, a study room, lounge, kitchen, offices and an apartment. Two students live in the apartment in return for maintaining the building.

In addition to weekly worship, the building is used for various BSU gatherings and for five ministry groups. Students participating in drama, creative ministries, choir, vocal ensemble and revival teams meet regularly in the facility.

Other uses include discipleship groups and weekly student luncheons. Although the luncheons, provided by local churches, have been suspended this semester, Howerton said they will resume in the spring semester.

"It will take some adjustment for church groups to provide for the larger group we can expect here," Howerton said.

Missionaries relate their stories at fair

By Beth Wyatt
State Correspondent

LONDON—There were no carnival rides or sideshows, but the 300 participants in Laurel River Baptist Association's missions fair heard plenty of amazing stories from missionaries.

The missions fair at Calvary Baptist Church in London featured 15 home and foreign missionaries with displays related to their work.

At the fair, participants heard from missionaries like David Baldwin, an associational director of missions in Alaska.

It does not get dark from May through August in the area where Baldwin serves, he explained. Temperatures range from 90 degrees to 60 degrees below zero, and getting 147 inches of snow in one winter is not unusual.

Baldwin's wife, Nancy, directs the Friendship English School in Fairbanks, which was begun in 1960 by Kentuckians John and Lillian Isaacs.

Beware of church becoming mistress, pastors warned

By Marv Knox
Editor

CAVE CITY—Ministers' stress begins in seminary and moves with them from church to church, Bill and Kitty Amos told participants in the Kentucky Baptist Fellowship's fourth annual retreat for ministers and their spouses.

"Stress in clergy families starts in seminary," said Bill Amos, former director of Kentucky Baptist Homes for Children, then a longtime pastor in Florida and now a doctoral student/counselor. "Eighty percent of (seminary) students come from large, urban churches, but only 20 percent go out to large, urban churches." So, the majority have a change in culture.

A longer-term issue is "the philosophical and theological factor" of the source of stress in a minister's life, Amos added: "Is it the call (to ministry) or living out the call? Is it ministry or just the church you serve?"

Those stresses put strains on clergy families, and they are compounded by the time demands of ministry, he said.

Noting a study which determined 20 percent of clergy marriages end in divorce, Amos said those marriages often are wrecked by "the seduction of the mistress." That mistress is not a woman, but the church,

he insisted.

"Stress is one of those things that if you choose not to manage it, it will manage you," he said.

"No one is going to manage stress for you," added Kitty Amos, an administrator at the University of Louisville.

She offered several steps to relieve stress. Physical activity that cuts stress includes taking deep breaths, stretching, exercising, taking a bath and eating well, she said.

Equally import is relaxing emotions, she noted, citing five suggestions: Talking with a friend, spouse or child; laughing or crying; reading to escape the tension of the moment; and doing something enjoyable.

Despite the embarrassment of admitting stress, ministers serve their churches well when they confess their stresses, Amos said: "It will surprise you to know how much your people need to know you're human. The last thing they need is non-credible spiritual leaders."

"Once people realize you are real, it's amazing what they will let you know. But if you let them put you on a pedestal, they will never let you participate and struggle with them."

In another seminar, longtime Baptist editor Jack Harwell offered 10 observations about Southern Baptists.

His points were developed through study of Baptist history and a career in Baptist life, said Harwell, former editor of Georgia Baptists' weekly newspaper and now editor of the independent newspaper Baptists Today. They are:

- "Baptists are an extremely diverse convention, not nearly as homogeneous as our own leaders would like for us to believe."

- "Our laity are far more progressive than our pastors think they are."

- "Baptists are much more compassionate in their ministry and service than our image in the world would indicate."

- "We have done a very poor job of telling our story to the world."

- "Every Baptist ministry which lasted began in a local church."

- "There is a direct correlation between length of (a minister's tenure) and influence for lasting ministry."

- "Our Baptist isolationism has limited our potential for good in the larger religious community and in the secular world."

- "Our people in the pew really want their leaders to take a stand."

- "Baptists will pay for a ministry if they believe in it and its leaders."

- "Baptists have been grossly inconsistent throughout our history in supporting the principle of separation of church and state."

Ruschlikon debate unfair to professor

editorial

Marv Knox

Friends and admirers of Glenn Hinson grieved when they heard about the Southern Baptist Foreign Mission Board's decision to defund the Baptist Theological Seminary in Ruschlikon, Switzerland.

The board voted to reallocate \$365,000 earmarked for the seminary it founded near Zurich in 1949. Supporters of defunding cited the presence of Hinson—a church history professor at Southern Baptist Theological Seminary in Louisville who is serving as an International Service Corps missionary teaching two courses at Ruschlikon this fall while on sabbatical—as a sign the school has reneged on its promise to “bring in more conservative people.”

The worthiness of the board's decision will be debated. Southern Baptist conservatives charge the Ruschlikon seminary is too liberal. Others say European Baptists need to carry more of the load of ministry to their countries. Supporters claim the school is an important tool for educating European Baptist leaders. Some say a refusal to help fund

the school in 1992 will violate legal agreements between Southern and European Baptists. Others maintain the money can be used better in eastern Europe.

Those are the issues of the debate. The abuse of Professor Hinson to achieve a resolution of that debate is tragic.

In using Hinson's presence at Ruschlikon as a lever for defunding the school, FMB trustees convicted him without a trial. Even his own trustees at Southern Seminary have not presented compelling evidence for dismissal.

On the contrary, Hinson is one of the finest professors ever to grace a seminary campus. He has made the history of the Christian faith come alive for generations of students. He has helped them see that the story of the church's faith is the story of their faith, and in that process he has helped them strengthen their faith and their commitment to the faith of others. His courses on prayer and spiritual growth have been among the school's most popular for decades, mainly because the professor lives what he teaches.

Glenn Hinson has been counselor, friend, teacher and mentor to countless students. We, whose love for Christ has grown because of our relationship with this beloved professor, repudiate the slander of his fine character.

'Madness' preserves 4th Commandment

Give the Kentucky Wildcats a little credit.

Midnight Madness, the annual first-practice-of-the-season/monumental pep rally, usually rocks Rupp Arena just past midnight on Oct. 15, the first day schools can hold basketball practice. But this year, Athletic Director C.M. Newton and Coach Rick Pitino said they were moving Midnight Madness to the following weekend.

Newton and Pitino expressed concern for student athletes who would practice in the wee hours and then be in class the next morning. They also said they care about fans from all over Kentucky who would drive to and from Lexington in the middle of the night. The Sporting News significantly pointed out a shift to the weekend would mean the 'Cats top recruits could be on hand for the heart-thumping hysteria.

Early talk indicated Midnight Madness might move to

12:01 this coming Sunday morning. Baptists from various parts of Kentucky expressed alarm that their team would practice on the Lord's Day. And a midnight start time would be even worse, since it most likely would keep fans out of church later that morning.

But Newton moved Midnight Madness up four hours, to 8 p.m. Saturday, and changed its name to Big Blue Madness. A change in the Wildcat football team's Saturday kickoff from the evening to the afternoon made the switch possible. Devout UK fans believe it was divine intervention.

So, the 'Cats won't break the Fourth Commandment. Baptists can switch their prayers toward Louisville Cardinals football and Coach Howard Schnellenberger's 6 a.m. Sunday practices.

— Marv Knox

Bad manners can ruin your Christian witness

viewpoint

Is the golf course one of the last places where good manners come first?

Too often the answer is yes.

I had two recent experiences within the space of only a few minutes which demonstrated the lack of etiquette. One was with a check-out person. That individual not only conveyed to me a sense of boredom with her job, but she treated me with a low level of civility.

Upon leaving that establishment, I watched the driving practices of people in the parking lot. There was an interesting

assortment of “me first” driving styles.

Have you found yourself the victim of the poor manners of others? Regardless of socio-economic upbringing and education, people can exhibit not only low-class, but no-class manners.

At some point, etiquette becomes a matter of ethics.

Unfortunately, many Christians lower the level of human relationships through bad manners, rather than lift the level of human well-being with good manners.

What kind of Christians are we when we practice bad manners?

The answer is simple. We become ineffective and harmful. Rude, hostile and aggressive patterns of social behavior injure and abuse others. Ill behavior also

harms the one with bad manners.

Christians with bad etiquette practice bad ethics.

Ethics is about applying our Christian faith in every realm of life, including social manners. Good etiquette is one realm of good ethics.

Let us do good ethics through the way we treat other people in our everyday social behavior. Let us practice good manners in our driving, work places, grocery stores and every other area of life.

Doing good etiquette is doing good ethics.

William M. Tillman, associate professor of Christian ethics at Southwestern Baptist Theological Seminary and associate director of the Baptist Center for Ethics.

Real-life juggling isn't easy, either

down home

They smiled a little too easily when they handed me the present.

Three bean bags and a book on juggling. The bean bags came monogrammed especially for me. “Klutz,” they said, in big letters.

Joanna, the girls and our friend Nancy gave them to me. “As a present,” they said, with big grins on their faces.

The whole thing really was my fault. We were on a trip and stopped to spend the night with Nancy's daughter Kim and her husband, Jay. He amazed us with juggling tricks after supper. “I learned it as a kid,” he said, and accepted our applause.

That's when I stupidly intervened. “I've always wanted to learn to juggle,” I said, and thought that was the end of that.

But two days later, my wife, my daughters and my friend returned with the “Klutz” bean bags and a slim volume that purports to tell the reader everything that can be known about juggling.

“I can't learn to juggle,” I protested. “I'm coordination-impaired.”

“Oh, go on and try it. Juggling is a great stress-reliever,” Nancy said, and then she smiled. (At least I thought she smiled. Maybe she smirked; friends know a good practical joke when they pull one.)

The book that came with the bean bags is great. The author is a former school teacher and writes well. As far as how-to books go, this is a beauty. The illustrations show how the juggler's hands are supposed to move and where the bean bags are supposed to fly.

Well, I read the book. Every word, and some parts twice. The writer says a would-be juggler should imagine all the movements of juggling before trying the real thing: The first toss. The perfect arc of the bag. The second toss when the first bag reaches its peak. Another perfect arc and a perfect catch, or “scoop.” The third toss when the second bag hits its peak. And then repetition, over and over.

The good news is that I can juggle in my head. Perfect tosses; amazing scoops. The bad news is that my hands don't think they're connected to my brain. I can get the first two bags aloft, but when number three's turn comes, it heads off into space, over my shoulder, anywhere but my left hand. Coordination-impaired people should stick to juggling in their heads.

My juggling failure hasn't been too painful. Only my ego gets hurt when the little bean bags plopped to the floor.

But when I try to juggle, I sometimes think of all of us who try to juggle family, jobs, church, friends, rest, and other needs and interests. Lives, feelings and causes we hold dear all suffer when we fail to keep them in the air.

I'm glad God is a God of grace and forgiveness. We need Somebody to help pick up the pieces of our failures and encourage us to keep on trying.

— Marv Knox

western recorder

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ministerially speaking

Get busy

Someone has observed that there are three types of people in our society. I believe this is true of Christians in our churches as well. Those who wait for things to happen, those who make things happen and those who have no earthly idea of what is happening. Each of us fits into one of these groups. Which type are you?

The first group are those who sit around and wonder why nothing ever happens as they think it should. They never put forth any effort to get an action started toward a goal but fret and fuss about things that never happen. They just wait, hoping somebody else will do what they ought to, to make something happen.

Thank God there are those who get a vision of things that ought to be done and take the initiative to make it happen. They understand that things do not get done by themselves but someone has to assume responsibility and get to work. These are the Christians who go ahead even when others do not give the support they should.

Then there are those who just don't care if anything ever happens. These never make any effort to even be informed about the ministry of the church, much less become involved in it. There are many blessings in store for those who will become informed and involved. Just knowing what is happening isn't enough, one must be involved.

What God desires and what churches need in ministry is for more of her members to open up to God and get busy.

*Gates Bowman, pastor
First Baptist Church
Eddyville*

Wagon prayers

A poor man was injured one day trying to repair the roof of his modest home. He would be out of work for quite a while. With a large family and virtually no savings, the future looked dismal.

His church family met at the church to pray for him. They prayed fervently for the

man and his family, asking God to provide.

Right in the middle of one particularly pious prayer came a knocking at the door. Someone got up, walked quietly to the door, opened it, and saw a young farm boy. The lad whispered, "Dad couldn't come to the meeting tonight, so he sent his prayers in a wagon." Down at the curb was a wagon full of potatoes, beans, canned goods and fruit.

Is there someone who needs you to put your prayers in a wagon and send it their way? We need to make sure we get up off our knees and put feet to our prayers. Let us first pray, then act.

*Mark Boes, pastor
Cecilia Baptist Church
Cecilia*

Stand fast in liberty

Some months ago, I purchased a copy of Oswald Chambers' classic daily devotional book titled "My Utmost for His Highest." It had been recommended to me by a spiritual man who had grown deeply in the Lord by reading it.

As I read the devotion for May 6, it really grabbed my heart. Realizing the amount of time that both parties in our denomination have invested in trying to get others to agree with their opinions, I found these words to be a prophetic message for our time. I long for the day where once again we may become nothing other than brothers and sisters in Christ on mission, and all parties will end. I have secured permission from the publisher to have it reprinted. "He who has ears to hear, let him hear":

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1).

"A spiritually minded man will never come to you with the demand, 'Believe this and that,' but with the demand that you square your life with the standards of Jesus. We are not asked to believe the Bible, but to believe the one whom the Bible reveals (John 5:39-40). We are called to present liberty of conscience, not liberty of view. If we are free with the liberty of Christ, others

will be brought into that same liberty—the liberty of realizing the dominance of Jesus Christ.

"Always keep your life measured by the standards of Jesus. Bow your neck to his yoke alone, and to no other yoke whatever; and be careful to see that you never bind a yoke on others that is not placed by Jesus Christ. It takes God a long time to get us out of the way of thinking that unless everyone sees as we do, they must be wrong. That is never God's view. There is only one liberty, the liberty of Jesus at work in our conscience enabling us to do what is right.

"Don't get impatient. Remember how God dealt with you—with patience and with gentleness; but never water down the truth of God. Let it have its way and never apologize for it. Jesus said, 'Go make disciples,' not 'make converts to your opinions.'"

*Gerald Sharon, pastor
Highland Hills Baptist Church
Ft. Thomas*

Cloud of witnesses

Across my desk I can see hanging on my wall an old faded photograph of David Bruner, my great, great, great grandfather. He was a circuit rider preacher in Central Kentucky. He started several churches including Bruner's Chapel, a church just outside of Harrodsburg that bears his name.

Sometimes on difficult, discouraging days (Yes, even preachers have such days!) I look at David Bruner's picture and I wonder if he had the same headaches and stresses of modern-day people. And then, I remember those encouraging words found in Hebrews 12:1-2, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith."

And so I look at David Bruner, and I look to Jesus. And I find the faith to keep on keeping on.

May we keep looking to Jesus as God's people!

*Terry Lester, pastor
First Baptist Church
London*

resentation due to the large number of Southern Baptist churches in the area. This, however, was not the case. At one of the largest high schools in south Louisville, there were only four youth who took part in the prayer rally.

I am concerned as to why this happened in light of the fact that this could have been a success. It could be that youth ministers in the area didn't receive enough information on the event, or perhaps it was seen as unimportant or unnecessary. If the former was the problem, then the state office of evangelism needs to increase information regarding such events. However, if the latter was the problem, then we have a greater matter with which to be concerned. This was a tremendous opportunity for Christian youth to become visible witnesses for Christ, and it appears that many of us failed to take advantage of it.

Maybe those of us called to youth ministry need to rethink the value we place on teaching our youth to openly share their faith. If as a youth minister you found this event to be of little importance, then I encourage you to go back and reconsider the Great Commission given us by Jesus in Matthew 28.

The youth of our churches are the key to getting the good news of Christ into the high schools of the country. Let's set the example. Let's show them how to do it.

*Dan Birchfield, youth minister
Cloverleaf Baptist Church
Louisville*



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

on mission together

Test your knowledge of Kentucky Baptist

1. Of the SBC and the KBC, which is the older?

The KBC was formed in 1832, and died soon thereafter. But in 1837, the General Association of Baptists in Kentucky was formed, now called by its original name, the Kentucky Baptist Convention. The SBC was formed in 1845.

2. Of the nine institutions and agencies related to the Kentucky Baptist Convention, how many were actually started by the KBC? 8 2 0 1

The Kentucky Baptist Convention "adopted" Campbellsville, Clear Creek, Cumberland, and Georgetown colleges, Oneida Baptist Institute, Homes for Children, and Western Recorder. Baptist Hospitals (1918) and the Kentucky Baptist Foundation (1943) were established by the Kentucky Baptist Convention.

3. The Cooperative Program provides approximately what percentage of the operating budgets of our three senior colleges, Clear Creek and Oneida? 52% 33% 10% 24%

If you guessed 10 percent you are correct.

4. How many associational directors of missions are employed and supervised by the Kentucky Baptist Convention? 55 0 27 41

None. Associations employ and supervise. The KBC assists by providing some financial resources in all but a few instances.

5. How many laymen have served as president of the Kentucky Baptist Convention in the last 40 years?

Two. The Honorable Eugene Siler Sr. (1953 and 1954) and Henry Huff (1976)

6. How many Kentucky Baptist women have been elected officers of the KBC?

Two. Betty (Mrs. T. L.) McSwain was elected second vice president for 1977-78. Doris Yeiser was elected secretary pro tem in 1986 and secretary each year since 1987 until the present.

7. How many times has the Southern Baptist Convention met in Kentucky? 9 1 7 3

Nine. Seven times in Louisville, once in Lexington, and once in Russellville. None since 1959.

8. What is the largest messenger registration of any annual meeting of the Kentucky Baptist Convention? 2,262 1,602, 2,010 1,586

Records have been: Lexington, Immanuel in 1982—1,586; Severns Valley in 1986—1,602; Paducah, First in 1990—2,262

9. What is the longest tenure of any KBC executive secretary since 1837?

Joseph W. Warder served as recording secretary from 1880 to 1900.

10. How many years will the current executive secretary have served when he retires? 20 30 40 50

None of the above!

baptist forum

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

Wrong impression

I am very concerned about a paragraph in your paper ("Kentuckians strengthen churches in Trinidad," Sept. 17, p. 3). The article is about a group of Kentuckians who visited Trinidad in July. Paragraph four gives me credit for saying that the group accomplished in two weeks what missionaries had not been able to do in two years.

As I recall, I was asked how long it would take missionaries to reach the number of people that reportedly made professions of faith. My answer, based on four months here in Trinidad, was that it would probably take around two years. Then I qualified it.

In Trinidad, as in most of the Caribbean, when you present a (gospel) presentation with force to the people, they will respond with what they think the rich, white Americans want to hear. They will even pray the sinner's prayer for you. Then, just as soon as you turn to leave, they forget it all because they were not sincere. Missionaries are aware of this and try to cultivate those people we witness to in order to be sure they

know what it means to ask Christ to save them.

The mission where Hilda and I work baptized 10 people on June 29 and are scheduled to baptize another 10 on Oct. 12. And this mission is pretty well leading the churches in conversions and baptisms.

In no way could 23 people accomplish in two weeks what a force of 13 missionaries could do in two years. Volunteers are our greatest asset in missions around the world, and I do not want to discredit any of the efforts of the volunteers, but I also do not want the wrong impression given about missionaries in the field and the work they do.

*Joe Pat Winchester
SBC missionary associate
Trinidad, West Indies*

Few at the poles

Sept. 11 was the "See you at the Pole" prayer emphasis for Southern Baptist youth in Kentucky.

I felt certain that the high schools in south Louisville would receive a good rep-

Study looks at backgrounds, attitudes in Fellowship

By Greg Warner
Associated Baptist Press

ATLANTA (ABP)—Although most are lifelong Southern Baptists, the vast majority of the people associated with the new Cooperative Baptist Fellowship are looking for a new way to do missions.

That's the conclusion drawn from a scientific survey of about half the 6,000 people who participated in the Fellowship's May convocation in Atlanta. Results of the survey were presented to the Fellowship's Coordinating Council by researcher Nancy Ammerman, a council member and professor of sociology at Emory University in Atlanta.

Here's a summary of her findings:

- 59 percent are ready to explore alternatives outside the Southern Baptist Convention structure.
- Another 32 percent said they want to explore new ways to relate to like-minded Baptists within the SBC.
- Only 3.4 percent said they want to keep on fighting to regain control of the convention.
- Most Fellowship participants are lifelong members of SBC churches, with 85 percent joining before the age of 19.
- They are 99 percent Anglo and average 52 years of age.
- Almost three-fourths of the laity surveyed have a college degree or more, com-

pared to one-fourth of all SBC laity in a similar survey.

- While 91 percent of Fellowship clergy have at least a seminary degree, only 54 percent of all SBC clergy do.
- Only 2.3 percent said the Bible is inerrant in everything. A third said the Bible contains no errors in matters of faith and morals, while 58 percent preferred the view that the Bible is inspired and true.
- 94 percent approve of ordaining women to the ministry. Another 3 percent said women should be ordained as deacons only, while 3 percent were opposed to all forms of women's ordination.
- Of the churches represented in the Fellowship convocation, one-fourth have

ordained women to the ministry and almost half have ordained women as deacons. Nearly a fifth of the clergy at the Fellowship meeting were women.

- One-third said their churches already are giving to the Fellowship's alternate-funding plan. About half the churches represented are giving to mission causes outside the SBC and using non-SBC curriculum materials.
- The churches represented still give an average of slightly more than 10 percent of their budgets to the SBC Cooperative Program unified budget.
- Almost 20 percent of all SBC churches with 1,000 or more members were represented among Fellowship participants.

Warren: Diversity of churches helps

By Pat Cole
Southern Seminary

LOUISVILLE—Congregations of varying styles and differing strengths are needed to reach the unchurched in America, the pastor of one of Southern Baptists' fastest-growing churches said during a visit to Kentucky.

"It takes all kinds of churches to reach all kinds of people," said Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif.

"That is the value of our (Southern Baptist) convention. We've got nearly 40,000 churches and missions. I can take you into 15 different ones all over the country and they would be as different as night and day."

Warren, whose 11-year-old congregation averages 5,000 in Sunday attendance, addressed the ninth Congress on Evangelism at Southern Baptist Theological Seminary in Louisville.

"You need real formal churches and you need real informal churches. You need big churches and you need little churches," Warren said.

"You need urban churches and you need rural churches. You need them all to reach everybody."

Churches must find innovative evange-

listic methods but not change the message of the gospel, Warren said. "As we move into the 1990s, you have to ask not did it work but does it work now?"

"I'll never change the message, never change the gospel, but I'll change the methods in a minute if it will just help me reach one person quicker."

Warren warned against "criticizing what God is blessing." Churches with diverse methods and worship styles are "doing a tremendous job of reaching people for Christ," he said. "If lives are being changed by Jesus Christ, I like the way you are doing it in your church."

Skilled pastoral leadership is essential for church growth, Warren said. Leadership that is dedicated but unskilled usually is not successful, he explained. "It's skill that brings success. You have to use the appropriate tools for your cultural context and your particular area."

The strength a church is best measured by its "sending capacity" rather than the number of people who attend on Sunday, he added.

"You don't judge the strength of an army by how many people sit in mess halls," he said, noting Saddleback has started 16 other churches and has a goal of sending out 2,000 missionaries by the year 2000.

A THOUSAND THANK-YOUS TO EACH PERSON WHO CONTRIBUTED THROUGH THEIR CHURCH TO THE 1990-91 ELIZA BROADUS STATE MISSIONS OFFERING.

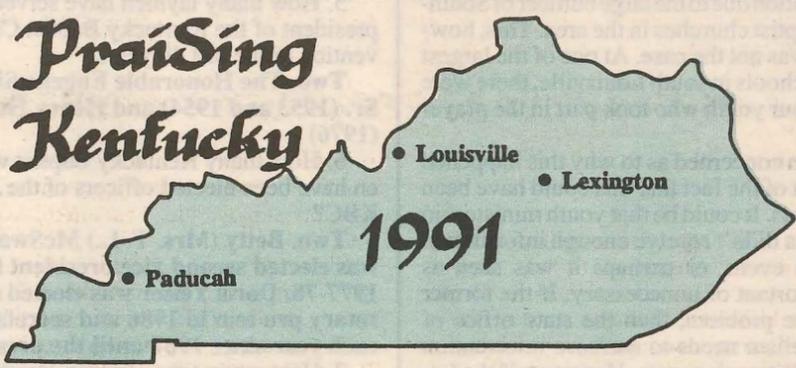
Below are some of your churches with the highest totals.

Total Offerings	
Severns Valley	\$11,338
First	\$8,800
Central	\$8,312
First	\$6,750
Broadway	\$6,227
Immanuel	\$5,529
First	\$4,829
First	\$4,628
First	\$4,411
First	\$4,389
Harrodsburg	\$4,299
First	\$4,133
Erlanger	\$3,360
Highview	\$3,142
Campbellsville	\$3,119
Paintsville	\$3,100
Third	\$3,039
Newton Creek	\$3,024
First	\$3,019
Calvary	\$3,019
First	\$2,878
First	\$2,814
Cynthiana	\$2,791
Hopewell	\$2,605
First	\$2,565
E-Town	\$11,338
Paducah	\$8,800
Corbin	\$8,312
Somerset	\$6,750
Louisville	\$6,227
Lexington	\$5,529
Shelbyville	\$4,829
Bowling Green	\$4,628
Madisonville	\$4,411
Ashland	\$4,389
Harrodsburg	\$4,299
Murry	\$4,133
Erlanger	\$3,360
Louisville	\$3,142
C-ville	\$3,119
Paintsville	\$3,100
Owensboro	\$3,039
Kevil	\$3,024
Hopkinsville	\$3,019
Lexington	\$3,019
Richmond	\$2,878
Pineville	\$2,814
Cynthiana	\$2,791
Harrodsburg	\$2,605
London	\$2,565

Per Capita	
Meadow Land	\$10.97
Haymond	\$8.70
Sano	\$8.46
Salem	\$7.28
Hickory	\$7.22
Newton Creek	\$6.89
Lakewood	\$6.36
Sutton	\$6.33
Indian Hill	\$6.25
Riverview	\$6.10
Freedom	\$6.07
Manchester	\$6.04
New Hope	\$5.90
Harmony	\$5.88
Dry Valley	\$5.77
New Friendship	\$5.72
Hopewell	\$5.66
Hurricane	\$5.56
Coxs Creek	\$5.42
Hampton	\$5.27
Mt. Gilead	\$5.17
Oak Grove	\$5.08
East Union	\$5.04
New Clover Crk.	\$5.00
Concord	\$4.95
Bowling Green	\$10.97
Neon	\$8.70
Russell Springs	\$8.46
Hanson	\$7.28
Hickory	\$7.22
Kevil	\$6.89
Louisville	\$6.36
Shelbiana	\$6.33
Russell Springs	\$6.25
Calvin	\$6.10
Mortons Gap	\$6.07
Manchester	\$6.04
Spottsville	\$5.90
West Paducah	\$5.88
Union Star	\$5.77
Auburn	\$5.72
Harrodsburg	\$5.66
Cadiz	\$5.56
Coxs Creek	\$5.42
Hampton	\$5.27
Allensville	\$5.17
Dunnville	\$5.08
Grahan	\$5.04
Hardinsburg	\$5.00
Dry Ridge	\$4.95

Woman's Missionary Union — Auxiliary to Kentucky Baptist Convention

Praising Kentucky



1991

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.

'Love and Money' attracts couples to marriage retreat

By Mary Royals Driskill
State Correspondent

LOUISVILLE—Concerns about love and money drew more than 240 people to Kentucky's Fall Festival of Marriage in Louisville Sept. 27-29.

The event, sponsored by the Southern Baptist Sunday School Board, attracted couples married as long as 40 years and as little as two months.

In addition to Kentuckians, couples attended the retreat from as far away as Panama City, Fla.

Leaders said the theme of "Love and Money" was chosen because an estimated 50 to 75 percent of all marital conflict concerns issues of finance.

"God should be in control of all we have, so money struggles should not be an issue of control," said Tim Maynard, pastor of Bardstown Baptist Church and a conference leader.

Throughout the weekend, couples discussed issues of love and money in general sessions and in small groups. A typical discussion question was: "You've just come into a million dollars. How will you spend it?"

In another group, couples were asked to list all the commitments and relationships that require their time and energy. By prioritizing these commitments, they were urged to become accountable for love and money.

In a session on budgeting, couples were told the ultimate cause of financial trouble is not having enough money to make ends meet. Seminar leader Bob Ward of Tennessee listed three possible solutions: expand income, change spending or do without.

The best advice, he said, is to combine all three steps. He urged couples to set goals for their finances, establish workable budgets and exercise mutual trust.

Participants also were reminded of the need for couples to build self-esteem in each other.

Maynard, who led a small group session on the topic, said paying proper attention to one's spouse is costly in time and commitment. "You communicate value to your mate by paying attention," he said.

Keynote speaker John Sullivan told couples not to lose "their song."

"When discouragement determines your demeanor, when you allow circumstances to cancel your convictions and when you let the rut of routine erode your relationships, you're losing your song," said Sullivan, executive director-treasurer of the Florida Baptist Convention.

When couples allow the music to stop, they miss the joy they once had, he said. This has spiritual implications because "my relationship to God determines the song in my heart."

Compromises threaten marriages

By Mary Royals Driskill
State Correspondent

Four "subtle compromises" threaten modern marriages, John Sullivan told couples attending Kentucky's Fall Festival of Marriage in Louisville.

Sullivan, executive director-treasurer for the Florida Baptist Convention, was keynote speaker at the weekend retreat sponsored by the Southern Baptist Sunday School Board.

Using the biblical account of the Hebrew people's exodus from Egypt as an example, Sullivan cited four compromises that slip into the lives of Christian families and cause trouble:

- To serve God but stay in Egypt. Through this temptation, couples let their faith and worldliness blur, he said. This results in a cool faith and neutral contact with the world.

- To go into the desert but not too far.

This compromise causes couples to keep their faith but not get too serious about it, Sullivan said. "If you have the ability to divorce your religious life on Monday, you've got a problem."

- To go but leave the kids. Sullivan warned there is danger in compromising faith for the sake of the children. He cautioned against the worldly enticements of seeking the best clothes, the best education and the best homes for the sake of the children. "If we don't teach them the principles of God, we miss our responsibility."

- To go but leave resources behind. This compromise leads couples to believe their spiritual commitments and material accumulations are separate, Sullivan said. He urged couples to determine how to use their money in relationship to God.

"To say it and not do it is not to believe it," he said.

Men and women differ on marital stress

Men and women rank the top stress-provoking concerns of marriage differently, participants in Kentucky's Fall Festival of Marriage learned.

A seminar on stress at the Sunday School Board-sponsored retreat drew a full house. Participants were asked to rank their top-10 stresses from a list of 15 items and then compare lists with their spouses.

Then leaders shared results of a national survey of marriage stresses cited by men and women.

The top-10 for women:

1. Economics
2. Lack of shared responsibility
3. Insufficient couple time
4. Children's behavior

5. Housekeeping standards
6. Insufficient "me" time
7. Guilt for not accomplishing more
8. Insufficient family time
9. Spousal communication
10. Self-image and self-esteem

The top-10 for men:

1. Economics
2. Insufficient couple time
3. Communicating with children
4. Children's behavior
5. Spousal relationship
6. Overscheduled family calendar
7. Insufficient "me" time
8. Unhappiness with work situation
9. Insufficient family time
10. Television

Spared from blast in past, Hickey has varied ministry

By Marv Knox
Editor

GRAY—Orville Hickey should have died almost 50 years ago, according to human logic.

Hickey drove a nitroglycerin truck in western Kentucky back in the early 1940s. One fateful day, he had a wreck and expected the volatile liquid to explode, sending him straight to heaven.

"I'm the only guy living who had a wreck driving nitroglycerin," he recalled. "My Methodist boss told me right then, 'The Lord's got something else for you.'"

That "something else" turned out to be the ministry. He worked in a garage during World War II and was a lay preacher for three years before he attended Clear Creek Baptist Bible College in the late 1940s.

He started Hosman Baptist Church in Bell County while he studied at Clear Creek and continued while he attended Cumberland College. Since then, he's had six Kentucky pastorates—including two terms each at two churches—and spent nine years as a mission pastor in Michigan. He's been pastor of Grays Baptist Church in Gray since 1977.

Hickey has held just about every volunteer position in a Baptist association and was a member of the Kentucky Baptist Convention Executive Board for 12 years. And now, midway through his eighth decade, he's second vice president of the Kentucky Baptist Convention.

He's been a pastor for more than 45 years and seen many changes, he said: "I've buried a lot of people, and a lot have moved out. ... I've seen a change in the people and a change in the times."

"I've averaged two to four revivals a year for 45 years. I used to preach two-week meetings and had up to 75 decisions. Now, you can go a whole week with no decisions."

"The thing that's hurt us is the moral situation of our members. A church member ought to be a Christian; and if you're going to be a leader, your character ought to be super. ... But when a man doesn't have a clean record, he can't go out visiting."

A slumping economy also has impacted southeastern Kentucky, he added. "Coal is about stripped out; factories don't pay much."

Lay involvement facilitates change

By Connie Bull
Staff Writer

RADCLIFF—Changes in smaller churches must originate with members and be implemented by members, a Home Mission Board leader told Kentucky Baptists last week.

Ken Carter, associate vice president of the HMB's evangelism section, spoke about change in smaller membership churches during an evangelism conference at Stithton Baptist Church in Radcliff. The event was sponsored by the HMB and the Kentucky Baptist Convention.

Pastors of smaller churches must incorporate progress one level at a time, Carter suggested. He compared the small church to the human body, which likewise must grow as needs arise, not necessarily as dreams arise.

He said dynamics of small churches include:

- A family structure where the pastor is adopted rather than hired.
- Strong internal leaders.
- Only one or two socio-economic groups represented.
- Monthly project orientation rather than a weekly schedule orientation.

Carter suggested pastors should believe

Kentucky Baptist LEADERSHIP PROFILES



Orville Hickey, pastor of Grays Baptist Church, is second vice president of the Kentucky Baptist Convention.

But through the years and despite the obstacles, two things have remained vital to Hickey's ministry.

"Missions and evangelism," he stressed. "That's the heart of the Great Commission."

Grays Church has practiced its pastor's preaching. More than 350 people have joined the church in the past 14 years, half by baptism and half from other churches. Two ministers have come out of the small, rural congregation during the period, and the church has given more than \$300,000 to missions. It now gives 23 percent of its budget to mission causes.

Hickey hopes and prays the KBC will maintain its vision for a world in need of Christ. "I'd like to see it continue in love and cooperation and, above everything, stick with the book," the Bible, he said.

"I've not been too worried about the convention. Cooperation is the great part of a church and individual, and if you don't cooperate, things won't turn out right. But if both of us are saved and in the same cause, I've got no reason to fight anybody. I've got enough to do fighting the devil."

And in his latter years, Hickey would like to see more lay leadership in the convention and its churches. "I'd go to the sidelines any time to see a good layperson take the lead," he offered. "You can't do things by yourself; you've got to have people."

in gifted people, maximize their services and refrain from burdening volunteers with more than three duties to avoid discouragement.

Kentucky pastor David Profitt testified that "evangelism has strengthened our fellowship and sanctified our worship."

The bivocational pastor of Licking River Baptist Church in Salyersville said his church has blossomed from 13 members to an average attendance of more than 100.

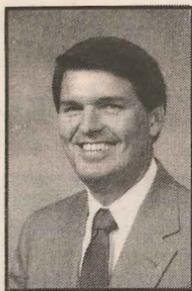
Profitt attributes the growth to "a simple evangelism method which costs the church \$5 a year."

With commitment of the members as a foundation, Profitt launched a systematic follow-up process for visitors. A letter from the pastor and a pie or cake from the Woman's Missionary Union reaches every Sunday visitor before Wednesday night.

The Brotherhood and the Sunday school director both pursue a personal visit or offer a ride to church before the next Sunday.

This cooperative effort brought cohesion to various structures within the church, Profitt said.

Further, it generated excitement, he added. "People in my church see results and come to church expecting God to touch someone—and they hope it's them."



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

clear creek chronicle

Don't stop praying

"Pastors, don't forget to teach your people to pray," layman J.B. Phillips said in chapel. Phillips testifies to the power of answered prayer. He quit school at age 13 to work with his father as a logger. He recalls, "Mrs. Maude Coomer came to a one-room schoolhouse and had Sunday school. I learned from her 'You must be born again.'"

During World War II in the Pacific, letters from his mother noted, "Mrs. Coomer is praying for you." Nearly every letter would send word of someone praying for him. Phillips remembers the bombing of his ship: "An oil fire covered the top of the ocean. I swam for four and a half hours. God saw me through because people were praying."

After the war, Phillips' wife went to church and prayed for his conversion. A preacher went through the plan of salvation with him one day and told him he was a Christian, but Phillips remembered Mrs. Coomer's words and knew he had not been born again. Soon thereafter his wife and aunt witnessed to him, and he opened his heart to Jesus.

A deep desire to know the Bible followed. He questioned a woman in the church. Instead of giving him the answer she would tell him where in the Bible to find it, and he began to dig it out.

The Phillips are members of First Baptist Church, Gamaliel, pastored by 1969 alumnus Kenneth Dick. Phillips first came to Clear Creek with his pastor and a group of men to cut some of our aging timber for campus construction. He returned this year after giving us a very good price to purchase white oak.

In 1987 Phillips was part of an eight-person partnership team to Kenya which saw 1,652 professions of faith. His availability has resulted in many unique experiences. His pastor called one day for a conference. While waiting, Phillips saw in a nearby field a 74-year-old man who had requested prayer the year before.

When the pastor arrived, Phillips told him the Lord wanted them to pray and go to the man's house.

During the visit, the elderly gentleman trusted Christ. Phillips vividly recalls the scene: "He was a lame man, but he was so happy he jumped up and ran around the room twice." When they left the house, Phillips asked the pastor what he wanted to talk about. His pastor no longer had a need; he was full of thanksgiving for a life given to Christ.

J.B. Phillips thanks the Lord people didn't stop praying and didn't give up on him.

Singing seniors make music at Cave City

By Suzanne Darland
State Correspondent

CAVE CITY—Nearly 230 senior adults proved singing knows no age limit as they packed the Cave City Convention Center for a senior adult choir festival Sept. 30-Oct. 1.

Senior adult choirs from 13 Kentucky Baptist churches performed for each other and joined together in a mass choir rehearsal.

The annual convention is "a time of inspiration and motivation for senior adults," said Eddie Howell, adult music consultant with the Kentucky Baptist Convention and



SINGIN' SAINTS—Pianist Mary Rachael Goodman accompanies the Singin' Saints from Severns Valley Baptist Church in Elizabethtown as they perform during the senior adult choir festival at Cave City. The choir's director is Charlene Ray. (Photo by Suzanne Darland)

minister of music and youth at First Baptist Church of Hodgenville.

As America's senior adult population increases, more churches are forming senior adult choirs in addition to other age-graded choirs, Howell said.

"It's a good means of outreach and can be a positive thing for senior adults," said June Bailey, director of the Singing Seniors of Crescent Hill Baptist Church in Louisville.

Bailey said senior adults often have more flexible schedules and can sing during the day at nursing homes and for luncheons. Senior adult choir members also are more conscientious than other age groups, she

said. The 35 people enrolled in her choir typically attend every rehearsal and performance.

The Crescent Hill group, all wearing white shirts or blouses and sporting red-felt hearts on their sleeves, performed an original musical, "Love Makes the World Go 'Round'"

Clara McCartt, 80, said she joined the choir because "all of us have a little ham in us."

The senior adult choir of Calvary Baptist Church in Lexington was back for its fourth festival—and with two 85-year-olds.

"Our baby is 63," quipped Dot Smith, who directs the group.

The senior adult choir improves singers' memories and adds another dimension to the lives of those who love to sing but feel they no longer can make the commitment of singing every Sunday morning, Smith added.

Bob Woolley, director of church music for the Missouri Baptist Convention, led the mass choir rehearsal. The group worked on the musical "You Are Special," which he wrote in collaboration with Kurt Kaiser.

Don Phillips of First Baptist Church in Franklin was guest accompanist. Other groups performing at the festival included Immanuel Baptist Temple of Henderson and First Baptist Church of Leitchfield.

Keyna partnership still making impact

By Pauline Stegall
State Correspondent

FREDONIA—Although Kentucky Baptists' partnership with Kenya Baptists ended four years ago, lives are still being changed as a result, two missionaries said.

Louie and Jo Scales, on furlough from their post in Embu, Kenya, are touring Kentucky with reports on the 1985-1987 partnership project.

"People are coming into the churches even now as a result of Kentuckians going to Kenya," Jo Scales said in a presentation at First Baptist Church in Fredonia.

"One of the greatest accomplishments was showing Kenyan Baptists they were part of something much, much bigger than they thought," Louie Scales said. "They

realized Baptists were not a sect, but a large and strong group."

The missionaries said Kenyans were impressed that Kentuckians would travel long distances and live in uncomfortable circumstances to share the Christian gospel.

By modeling personal evangelism, Kentucky Baptists helped Kenyans realize they could go out with a Bible, pray purposefully for the unsaved and share their faith, the missionaries said.

Louie Scales, a church development adviser, said he has seen the number of churches in his area increase from 12 to 80 during 22 years on the field.

Jo Scales is national coordinator for Sunday schools and administers a program called Christian Studies which Chip Miller, Kentucky Baptist Convention Sunday school director, helped start.

Jo Scales told the group at Fredonia that Kentucky Baptists can participate in missions many ways but that prayer is always important. To illustrate, she told how her mother, a shut-in, had been praying for her at times she was miraculously delivered from dangerous circumstances in Kenya.

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Corrections

Due to the writer's error, allocations of Cooperative Program unified budget funds reported in last week's Western Recorder were incorrect. The Kentucky Baptist Convention keeps 62.058 percent of undesignated receipts and sends 37.942 percent to the Southern Baptist Convention.

Due to a typographical error, the publication date of the hymns "Victory in Jesus" and "In the Garden" reported in last week's Western Recorder was incorrect. The hymns were left out of the Baptist Hymnal's 1956 edition.

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Study reveals high demands on pastors

continued from page 1

useful guide for Christians in their search for basic moral and religious teachings" (less than 5 percent).

The study also revealed that many conflicts between congregations and pastors may be attributed to differing expectations about pastoral ministry.

Researchers found substantive differences between laity and clergy in 11 of the 14 categories measured.

"Laity are more interested in an aggressive, program-oriented, direct leadership style, whereas professional ministers are more interested in shared, caring, relational styles," McSwain said.

Laity tend to want a more aggressive evangelistic style and are less likely to be concerned about social and community ministries than clergy, he added.

Of the 14 characteristics studied, lay respondents indicated they want their pastors to exemplify all of them to a high degree, the study found. McSwain said this suggests Southern Baptist lay leaders have difficulty prioritizing what they want their pastors to do.

He said the concept that "there is nothing unimportant" places unrealistic expectations on pastors. "Such high expectations for pastors helps us understand why stresses are so high for pastors."

An already high level of forced terminations in Southern Baptist churches would be even higher if many pastors didn't possess good relational skills, Dever added. He said the denomination should help congregations and search committees be more realistic in

their expectations of pastors.

Pastors who are most likely to succeed, the study found, are those with good relational skills—what McSwain called "the ability to balance multiple expectations."

Finally, the study found that Southern Baptist young people are receiving little encouragement from their pastors to consider vocational ministry.

"We saw pastors of large churches who were saying, 'We are reluctant to encourage anyone to enter the ministry in the circumstances in which we find ourselves,'" Dever said.

Few pastors surveyed said they regularly issue special invitations for young people to

enter full-time Christian service, Dever said.

Unless a renewed emphasis is placed on nurturing people toward ministry roles, Southern Baptists could face a shortage of pastors, he said.

Southern Baptists surveyed for the study live in Kentucky, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama and Tennessee. Southern Seminary was one of 10 religious organizations nationwide selected by the Lilly Endowment to participate in a large-scale plan to strengthen the quality of candidates for the ministry.

This article was written by News Director Mark Wingfield with reporting by Pat Cole of Southern Seminary.

Ranking of characteristics of pastoral ministry

Characteristics	Mean scores	
	Pastors	Laity
Example of faith and witness	4.53	4.70
Integrity in counseling	4.44	4.33
Caring, shared ministry	4.24	4.24
Affirmation and support of others	4.32	4.17
Denominational commitment	4.12	4.16
Shared church leadership	4.13	4.02
Personal humility	4.06	4.00
Evangelistic, sacrificial ministry	3.77	4.08
Confronting, evangelistic ministry	3.78	3.91
Interdenominational and community service	3.73	3.90
Valuing diversity and new possibilities	3.92	3.76
Social concerns and community ministry	3.60	3.46
Planned, organized approach	3.40	3.47
SBC conservative cause issues	2.62	3.21

Key to scores: 5 is most desirable and 1 is least desirable.

Government study says alcoholism hurts marriages

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—Exposure to alcoholism appears to contribute significantly to the breakdown of marriages in the United States, according to a report released by the U.S. Department of Health and Human Services.

The results of a survey released Sept. 30 showed:

- Separated or divorced men and women were more than three times as likely as married men and women to have been married to an alcoholic or problem drinker (27.6 percent to 7.6 percent).

- Exposure to alcoholism in the family at some point in life was higher among divorced or separated people (55.5 percent) than among married people (43 percent).

- Separated or divorced women were three times as likely as married women to have been married to an alcoholic (37.6 percent to 12.1 percent).

- Exposure to alcoholism in the family was higher among divorced or separated women (61.3 percent) than among married women (46.5 percent).

The data also showed nearly twice as many widows or widowers had been married to alcoholics as had people with spouses still living (14.9 percent to 7.6 percent).

Jeff Street Chapel will move, seek to become self-supporting

continued from page 1

from the Kentucky Baptist Convention and the Southern Baptist Home Mission Board.

The controversy began brewing shortly after former Pastor/director Mike Elliott left in 1987.

Cindy Weber, who then was associate pastor of the chapel and director of weekday ministries for the center, applied for the vacancy in 1988 but was voted down by the association's oversight committee. Later that year, the association divided the pastor/director role into two positions, but its personnel committee voted against Weber as center director. In 1989, she declined an offer to be center director in return for relinquishing all pastoral duties with the chapel.

The arrangement stayed in limbo through the following months, leading up to a tentative conclusion last fall. In a letter dated Oct. 17, 1990, Long Run Executive Director Russell Bennett apparently agreed to name Weber as center director and associate pastor of the chapel.

Early this year, Bennett declined to take that step, saying Weber had been insubordinate. In April, the Long Run executive committee received a motion to instruct Bennett to hire Weber as director and associate pastor. After a vote on that action failed in July, the chapel by its own action installed her as pastor Aug. 25.

Observers and participants dispute the reason for the four-year stalemate and the Long Run executive committee's decision to move the chapel out of its building.

Weber's supporters, who say the chapel should be allowed to stay, claim the issue is the role of women in ministry. Others, who favor removal, say the issue is congregational and associational autonomy. Still others say the issue also involves Bennett's right to hire associational staff members.

"This never would have happened if I weren't a woman," Weber told the Western Recorder last week. "It's totally about whether the chapel wants to call a woman as pastor. Other issues have come up—such as auton-

omy of a local church—but they never would have come up if the church had not chosen to call a woman pastor."

Supporting her claim, she cited an early qualification that she give up her pastoral duties in order to direct the center.

Concerning the charge of insubordination, Weber said she had disagreed with Bennett in committee meetings but added she did not believe she had been insubordinate.

Bennett declined to discuss specific charges of insubordination. "I must not get into personnel matters," he said. "That's a sensitive legal issue."

But he noted the women's issue was relevant—in a reverse direction. "I would have fired Cindy four years ago if she hadn't been a woman," he said. "People said, 'You can't fire her; they'll say it's because she's a woman.'"

He added: "The Scripture itself has ambivalence at the point of the role of women and the leadership of the church. The association has not acted against any church that has ordained women as deacons or as ministers. That has been settled.

"But there are churches in our association that do not believe women ought to serve as ordained pastors. It's not fair to ask them to support (through associational ministries) something they think is biblically wrong. I do not share their sentiment, but I do not want to offend my weaker brother."

For his part, Bennett said, the issue was professional relationships, not women in ministry. "I have never said women in ministry is not part of it, but that is not my part of it," he noted. "I have said I do not work well with Cindy."

In the end, the decision to remove the chapel from the association's building boiled down to fairness, Bennett said.

"At a meeting over a year ago, we were informed that the chapel wanted to be a church," he said. "After that meeting, the association decided we would not house the church in an associational facility.

"The association in a sense has to treat all its churches equally. We have a lot of inner-city churches that need help. When we're generous to one, some of the others want to know why we're not as generous to them."

On top of that, the chapel brought problems on itself, Bennett added: "The chapel has been disruptive to the harmony of the association. This can't go on, this constant disruption of the fellowship. That, as much as anything else, led to the decision."

The chapel admitted its behavior has not been above reproach. A statement drafted by chapel leaders says, "We confess that, whether in our idealism, inexperience or arrogance, we have made errors of judgment and spirit, and for this we ask forgiveness."

But the chapel also contends it has attempted to compromise with the association. The chapel's statement cites three primary efforts to compromise:

First, it says, the chapel and Weber agreed she would step down as interim pastor when associational leaders disagreed with the chapel's decision to call her to the post.

Second, the chapel proposed that it become autonomous and rent space in the building from the association, but the chapel accepted the associational executive committee's rejection of the proposal.

Third, the chapel notes it agreed to relinquish its hope of having Weber as senior pastor, in accordance with the agreement with Bennett last fall that she could be associate pastor/center director.

In addition, the statement says, the chapel sought to work with the association's oversight committee, which eventually voted 6-1 to approve the chapel's decision to name Weber pastor.

The chapel also insists a separation of the chapel and center is a mistake for the residents of the neighborhood.

"We believe that the ministries of the center are greatly enhanced by the presence of a worshipping family of faith in the building where physical needs are also met," the chapel's statement says.

It cites four supporting illustrations, noting the chapel provides most of the center's volunteers, gives most funding for two ministers' salaries, sets the tone for "neighborhood-oriented fellowship" and helps the center's homeless or recovering residents.

Actions to be taken during the next year will determine the scope of Baptist ministry in the neighborhood.

The vote to remove the chapel from the building and help it become self-supporting "put the association behind the development of a church with a woman pastor," said Jim England, pastor of Deer Park Baptist Church and chairman of the oversight committee. "It's not full-fledged, gung-ho support, but they are supporting a chapel in the process of becoming a church.

"My hope is that we create a win-win rather than a win-lose situation. That depends upon how everybody responds."

Long Run "will seek to maintain the ministry in keeping with the judgments of the Christ," Bennett said. "We will try to help those who are hurting. We will maintain spiritual as well as physical resources for the people down there."

During its meeting last week, the Long Run executive committee elected Steve Golden, a former Southern Baptist home missionary in Delaware with 10 years' experience in Christian social ministry, to direct the center.

"We probably will maintain a Jefferson Street Baptist Chapel," Bennett said. "If the people want to start a new church or remain, they will be free to do so."

The chapel plans to stay close by, Weber said: "We're committed to the people here, and they're committed to us. We'll be looking for someplace in this neighborhood to meet and do ministry. We don't want to compete with the center, but we want to do ministry.

"We don't know what will happen about resources and facilities. We trust God to provide what is needed. It's sort of scary, but it's exciting, too."

mountains to the mississippi



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

homes for children

Changing lives

This is annual report time, and much of those reports tend to be dry statistics. The best report of our work is the change in children's lives. This year, I asked each of the programs to nominate a success story for inclusion in the annual report. The following are a few which they gave me.

In one of our shelters, a young woman arrived with plans to go and live with a family member once the studies were completed. After a number of situations prevented this, our staff were able to work with a family in the community with whom she had become acquainted. They were licensed as foster parents and she has gone to live with them. She will be able to complete high school by living there and will learn much from the family who opened their home to her.

One youth came into our care because her mother was in prison. The youth was active in one of our outreach ministries to help others. In that process her faith grew immensely. As our staff took her to visit mom in prison, she asked her mom if she was going to chapel services. Mom admitted that she had not been. With each monthly visit the girl asked her mother about her relationship to God. The mother is now reading her Bible and praying daily and has begun to attend chapel services.

A young man spent a little over a year at our youth ranch. He had had two hospitalizations prior to placement. While in care he learned how to handle the rage he felt and upon returning home he has returned to public school, written an article for his church newsletter and is teaching younger boys how to handle their anger through a group at the local mental health center.

A 16 year old girl learned that she was pregnant and her bright future suddenly seemed dim. Thanks to the counseling she received through our First Step counseling service she placed her baby for adoption. Now there is a special joy in the home of a childless couple, a promising future for a little baby boy, and a high school senior looking forward to college.

Kentucky Baptists, through this ministry for children, made a difference in the lives of the children we touched directly and in the lives they touched themselves.



■ CANNEL CITY—Faith Church called **George Oney** as pastor. Oney has been pastor of Springdale Church in Lexington since 1985.

■ CARROLLTON—First Church plans a revival Oct. 20-24 with evangelist **Charlie Flener** and music evangelist **Joel Emerson**.

■ DANVILLE—Lexington Avenue Church ordained **Evelyn Crooke** and **Don Linville** as deacons Sept. 29.

■ FRANKFORT—Immanuel Church welcomed **Jim Cordell** as interim minister of music Oct. 6. Cordell is director of the Kentucky Baptist Convention's church music department.

■ FREDONIA—Director of Missions **Harold Greenfield** was honored at White Sulphur Church during the annual meeting of the Caldwell/Lyon Association. Greenfield was given a plaque in acknowledgment of 20 years of faithful service. Member churches gave him a love offering of \$2,200.

■ KEVIL—**Luke Henry** was called as minister of music at Newton Creek Church.

■ LEBANON—**Glen Sandusky** was ordained as deacon Oct. 6 by Lebanon Church.

■ LEWISPORT—**Timothy William Roberts** was ordained as deacon Sept. 29 at Chestnut Grove Church. The charge was given by his father, William Roberts, a retired pastor.

Mark Hendricks resigned as associate pastor of Lewisport Church. Hendricks and his family will move to Charleston, S.C., to assume a chaplaincy position.

■ LOUISVILLE—Cedar Creek Church member **Bill Calloway** has been appointed director of recreation for Long Run Association. Calloway is currently director of his church's bus ministry and has coached recreational activities with all ages for six years.

■ MIDDLETOWN—**Danny Vancil** resigned as minister of music and youth at First Church to become minister of music at First Church of Ahoskie, N.C.

■ OWENSBORO—**Bret Robbe** was

called as pastor of Bellevue Church. Robbe previously served Immanuel Church in Lexington as associate pastor.

■ PADUCAH—**William Cubine** resigned as pastor of Immanuel Church to become campus pastor at Southern Baptist Theological Seminary in Louisville.

■ PETERSBURG—Petersburg Church marked its 75th anniversary Oct. 13 with a covered-dish lunch and special afternoon service.

■ SOMERSET—**Gary Clark** resigned as minister of music, youth and education at High Street Church. He goes to First Church, West Frankfort, Ill.

Buck Creek Church called **Howard Mounce** as pastor.

■ UTICA—Sugar Grove Church was recently featured on Kentucky Educational Television as meeting in one of the oldest church buildings in Kentucky. The church building was built in 1861.

■ WICKLIFFE—First Church called **Nathan Saunders** as part-time youth minister.

MISSIONARY UPDATE:

■ **Robert and Pat Bellinger**, missionaries to Liberia, are on furlough at Missionary

Apartment, Walnut Street Baptist Church, Louisville, Ky. 40203.

■ **Dwain and Kathy Brown**, missionaries to French Guiana, are on the field at 35 Jacaranda Sud, 37210 Kourou, French Guiana.

■ **Mary Jo French**, missionary to Peru, is on furlough at East River Road, Warsaw, Ky. 41095.

■ **Asa and Lydia Greear**, missionaries to Ivory Coast, are on the field at 01 BP 3722, Abidjan 01, Ivory Coast.

■ **Charles and Becky Hood**, missionaries to Colombia, are on the field at Apartado Aereo 253444, Bogota, Colombia.

■ **Grundy and Jean Janes**, missionaries to Chile, are on the field at Casilla 50-D, Temuco, Chile.

■ **Charles and Cheri Orange**, missionaries to Tanzania, are on the field at Box 1032, Lindi, Tanzania.

■ **Roger and Linda Rucker**, Baptist representatives to Egypt, are on the field at P.O. Box 258, Saraya 21411, Alexandria, Egypt.

■ **Frank and Kathie Thomas**, Baptist representatives to Eastern Europe, are on the field at Sta. VIRFUL CU DOR., Nr. 46, 71234 Bucharest, Romania.



KENTUCKIANS IN THE PHILIPPINES—Kentuckians **Harold and Clara Matthews**, **Ray England**, **Bob and Edie Fields** and **Bettie and Wendell Smith** share a final moment together before leaving **Baguio, Philippines**, where they attended the annual meeting of Southern Baptist missionaries in the Philippines. The **Matthewses** now are in **Nashville**, where he teaches at **Belmont University**. **England** and his wife, **Leslie**, teach at the **Baguio** seminary. The **Fieldses** attended the meeting to lead a family enrichment program. The **Smiths** are church planters in **Luzon**.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A spine-tingling day

We fed over 2,000 people on Saturday, Oct. 5. I can never remember more compliments. Turkey, dressing, mashed potatoes, gravy, corn, our own homemade rolls and pecan pie made the meal.

The occasion was Family Day. This is a day set aside for parents, grandparents, brothers and sisters, aunts, uncles and cousins to come and spend the entire day with our students. This is doubly important as we are a boarding school with families living hundreds and even thousands of miles from our campus and not able to attend most school programs.

The grand finale of the day's events is that every student leaves with their respective families for an eight-day fall break. This gives our hardworking teachers and other staff a much-needed rest.

Family Day was filled with activities. Our students and staff had worked and practiced, collectively, tens of thousands of hours for six weeks since the start of

the school year. Family Day is a chance for our girls and boys to "show off" a bit to the approving smiles and encouragement of their loved ones.

The Oneida Players did two nightly performances leading up to Saturday's events. It was an old-fashioned melodrama titled "No Opera At The Opry House Tonight." Both events were delightfully funny. The hero got his girl, the sheriff got the villain.

Saturday dawned with bright sunshine, but much of the day there was heavy rain. But still we had a wonderful day. Hundreds of girls and boys from 12 different schools ran in the rain in four cross-country runs. Our Oneida varsity boys took second place in their 3.1-mile run. In the meantime, two volleyball games were being played in our main gym with our varsity girls winning.

Scott County High arrived before noon to play a junior varsity and varsity soccer game with our Mountaineers. But there was so much water on the field by this time, the games were scrubbed.

In the meantime, teachers and parents had been meeting each other for two hours in our classrooms to compare notes, and this continued for three to four hours in the afternoon. Most of our teaching staff never even made it to lunch. Both parents and staff were happy for this opportunity to meet face-to-face. Many of our students, those who have not been doing so well, were not quite so thrilled.

One of the highlights of early afternoon was seeing our staff children, grades two to five, at work in our one-room school, the only one still in operation in Kentucky. The girls were dressed in long dresses in the style of 100 years ago, and the boys had knee pants with stockings extending to the trousers. Their

mothers and others of our staff ladies had been sewing for weeks. These 16 children, so attired, got tremendous applause later in the afternoon in the chapel with their recitation of the U.S. presidents. I offered \$50 to any adult who could do the same, and I still have my money.

At the afternoon program in the chapel, freshman **Dennis Sharpe** received \$50 for having the most family members and friends present. Ten had traveled from Paducah to be here. Four families from Texas, one from Canada and another from Louisiana received beautiful handmade pillows from our Craft House for having traveled the farthest.

Our choir sang beautifully during the afternoon program, and different student solos, duets and quartets thrilled the congregation. The opening was an exciting bagpipe performance by our Canadian grandfather, in full regalia, wearing his World War II medals from two years of fighting in Italy and France.

Also, **Geraldine Rice**, trustee and grandmother of one of our boys, played the autoharp and sang a medley of songs about Kentucky. It was a spine-tingling afternoon.

The grand finale was a performance by our marching band and flag corps. They did a super job!

Throughout the day there had been continuous viewings of our new video, "A School Called Oneida." Also, our seniors raised money for their annual trip to Washington and Colonial Williamsburg selling sandwiches and homemade cakes and pies, and various contests like apple bobbing, ring toss, mashed potato throw, home run derby, popping balloons with darts.

It was truly a fun-filled day, rain and all.

Human needs project is a vital oasis in rainless Ghana

By Donald Martin
SBC Foreign Mission Board

GAMBAGA, Ghana (BP)—Before the Ghanaian sun has burned off the morning's dew, Saada has stood in line five hours for a bucket of water.

For Saada, a woman in her mid-30s, waking each day before dawn for a trip to the well is a way of life during west Africa's dry season.

"I try to come to the well early in the morning, before the sun is up," she says. "If you're lucky, you can get a barrel full. But the men who take water with their tankers and those who draw water to sell come first. Sometimes many will come and I will sit all day waiting.

"Each year the dry season makes my life very difficult. I'm not able to care for my children. Sometimes by the time I get water and cook the food, I'm too tired to eat."

Saada must draw her water from a well that's the main source of water for more than 10,000 people in the northern Ghanaian town of Gambaga. Fights over water are so common at the well that men with canes and long switches patrol the queues of women.

Prolonged drought has placed Ghana on the growing list of African nations threatened with famine. Even when subsistence farming generates enough food, the meager water supply in northern Ghana's dry climate forces village women to work late into the night cooking and cleaning, reserving daylight hours for gathering water. The dry season, which lasts three to four months, leaves most women fatigued and susceptible to serious illnesses.

A small team of Southern Baptist missionaries from the Baptist Medical Center in neighboring Nalerigu hopes to ease this and similar situations. The team drills wells as part of a pilot human needs project supported by the Southern Baptist Foreign Mission Board's human needs fund.

Team members want to help several area villages find and maintain a better water source, improve village health practices and start or strengthen local Christian groups.

"For us to ignore something like this would be shameful," insists missionary Mike Walker from Ewing, Ill., director of the Ghana Baptist Mission's Three-Phase Project. "Once you become aware of a situation like this, you have to respond.

That's exactly what we hope to do with this new project."

It's easy to see how fights between frustrated and fatigued women can break out over one's place in line, Walker observes.

Each dry season, when parched farmland goes without rain for several months, women often spend all day gathering water. By tradition, supplying the home with water is the woman's job in the Mamprusi villages that dot the northern region of Ghana, where the Baptist hospital has ministered for 34 years.

In villages willing to share responsibility, the missionaries' project weaves water exploration, public health assistance and evangelism into a series of independent yet overlapping programs. In the next year and a half the project team will drill about 40 new wells and install hand pumps for each, explains Walker. He coordinates the project work of missionaries Dean Ekberg, Cherry Faile and Jim Haney.

Ekberg, from Rockford, Ill., directs the water program. Haney, of Clinton, Mo.,

coordinates evangelism programs. Faile, a registered nurse who grew up in Africa, directs the primary health care program. Faile is the daughter of former missionaries George and Kay Faile. Her father was founding physician of the Baptist hospital in Nalerigu.

The human needs project, with a budget of about \$500,000, has added water exploration and drilling to existing health and evangelical programs, Walker says.

After an initial contact with a village, the missionaries go in and explain who they are, what they would like to do and what the village is expected to do. If villagers agree to do their part, one of the team's extension workers surveys the village and determines water quality. The village and the missionaries then sign an agreement to work together.

After the agreement, Faile queries village leaders about health needs. Ekberg surveys and selects a promising drilling site where they can install a water pump. Then the missionaries give the pump to the vil-

lage at a ceremony that includes an evangelistic message. Throughout the process, team members look for the best ways to establish long-term village contacts.

Each village has its own responsibilities. Most are expected to help buy and maintain the well's hand pump. In the past, village pumps were the property of the Ghanaian government. But some pumps stand idle because they are broken or water supplies are contaminated. Walker hopes villages that own their own wells and pumps will take better care of them.

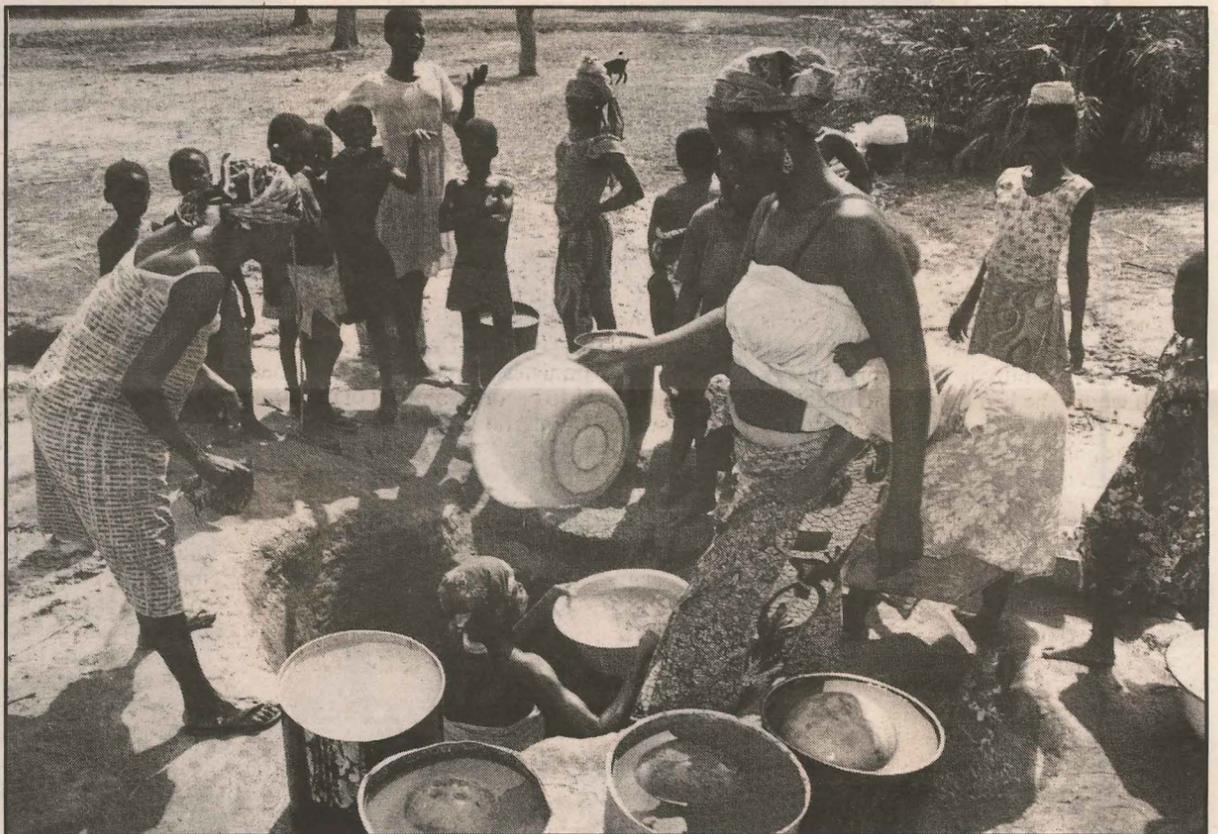
The idea of ownership is new, as well as a number of other ideas used in the project, Walker says.

"We're optimistic, but we've just started," adds Faile. "The mission team members are also cautious about promising too much too fast. Over the years, people in these villages have been promised help from a number of well-meaning relief groups, but little gets done.

"We have to make sure that we deliver what we promise."

*'Sometimes
by the
time I get
water and
then cook
the food,
I'm too
tired to
eat'*

**A FULL
MORNING'S
WORK—Water
is so scarce in
northern Ghana
that women
scoop the
muddy runoff
from a nearby
holding tank in
Gambaga. (BP
photo by Don
Rutledge)**



Missionary tries to blend in with people to reach out to needs

By Donald Martin
SBC Foreign Mission Board

ZANDUA, Ghana (BP)—Southern Baptist missionary Cherry Faile was looking for a good argument.

So when raised voices shattered a village's afternoon calm, Faile simply smiled. "This is great," she said as she stepped away from a group of arguing men and women. "They don't usually get into it like this."

Faile had asked leaders of the northern Ghanaian village, Zandua, to meet and list some of the village's pressing health needs.

The work in Zandua is part of a human needs project launched by a small team of missionaries from the Baptist Medical Center in Nalerigu, Ghana. The new program, the Three-Phase Project, draws its support from Southern Baptist human needs funds. The project assists Nalerigu-area villages in water development, public health and in setting up new evangelistic programs or strengthening existing ones.

Faile, a registered nurse, directs the primary health care program.

Before the afternoon meeting had end-

ed, she pronounced it a success. The group had forgotten about her presence and was grappling with the village's true health problems.

Villagers often listen politely to visiting health care workers, but seldom act on their advice, she explained. In Ghana and other developing countries, villagers readily welcome public health workers and offers of health care assistance, she said. But the visits often have little effect on village life, and problems of malnutrition, diarrhea and high child mortality continue.

Faile believes most village health care programs fail because health workers tell villagers what they need rather than investing time to find out what villagers really want.

"The most successful programs are the ones where you can get in with the villagers so they plan the program with you," she explained.

"If I decided the best way to help this community was to build pit toilets, most village committees would say, 'Oh yes, we all want pit toilets.' But if I'm out here all the time, and they get comfortable with me,

they would say to me, 'We don't really want those. Why would I want to go into a little room to go to the bathroom? That's a stupid idea.'"

When the afternoon meeting ended, the village leaders, like others the week before, decided to clean up the village. They said there was too much trash and litter around each family compound.

But reaching a consensus is just the first step, Faile stressed.

"Although the villagers are tightly knit and will cooperate in things like compound building or roofing, they don't necessarily see that they hold corporate responsibility for village projects," she said. "They're very independent. So new ideas of community responsibility for village health are not quickly embraced."

Moving beyond just talk is difficult. Success of any village project relies heavily on relationships, she said. That's why Faile plans to move off the mission hospital compound in Nalerigu and into Zandua. She believes if she lives full time with the people, villagers in Zandua and surrounding villages eventually will see her as a neigh-

bor, not as an honored guest.

"It's still too early to tell if this is the ideal way to get to know people, because I haven't actually done it," she acknowledged. "I may be overly optimistic about how all this will work out. I may get out there and find that I'll go crazy in a couple of months. But I don't think that's going to happen. I feel like it will help the village health system so much. We can train the village health workers, but unless the village supports them, they aren't going to last very long."

Living in the village also will bridge a gap in Faile's own understanding of villagers that reaches beyond her concern for their physical well-being.

"For me to work or have an effective witness, to tell what God has done for me, I have to understand where people are coming from," she said.

"Living here will let them see that I'm not so different. So when I say something about what Christ means to me, they don't say, 'Well you're so different, it can't mean the same for us.' It's relational evangelism, which is important, but it takes time."

WALK AS CHILDREN OF LIGHT

EPHESIANS 5:8



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