

BIBLE TEACHER—Ernest Ennis, a member of Muldraugh Baptist Church, studies his Sunday school lesson at his kitchen table as he has done for the past 73 years. Ennis retired from teaching in October but still studies his lesson faithfully. (Sunday School Board photo by Jim Veneman)

Sunday school teacher retires after 73 years

By Frank Wm. White
Sunday School Board

ELIZABETHTOWN—After 73 years as a Sunday school teacher, 88-year-old Ernest Ennis sat down in a classroom where someone else was the teacher last month.

But last week, the member of Muldraugh Baptist Church stood with 62 other long-term Sunday school teachers who were recognized during "Celebrate the Bible: Kentucky" at Severns Valley Baptist Church in Elizabethtown. Those teachers also will be nominated for the Sunday school teachers Wall of Fame that will be part of the National Convocation on the Bible in Nashville in April 1992.

Ennis reflected on his years of teaching

■ Kentucky Sunday school teachers honored at Elizabethtown celebration 3

after the teacher recognition service.

"I was 15 when I started teaching a men's class," he said. "I was a member of a church that needed a teacher, so I did it."

Leaders of the Presbyterian church where Ennis was a member at that time prayed with him and helped him understand the call to teach he sensed from God.

"I have a gift to teach. That's what God gave me," he said.

Ennis became a member of Muldraugh Baptist Church in 1938 and moved immediately from teaching at a Presbyterian church to teaching there.

The tiny community of Muldraugh is

surrounded by the Fort Knox military installation where Ennis worked for more than 31 years.

Ennis continues to study his Sunday school lesson at the kitchen table of the house he built in Muldraugh more than 20 years ago.

Just because he has stopped teaching doesn't mean he has stopped studying, he explained.

Ennis attends class prepared to learn and participate. Ed Carroll, who replaced Ennis as teacher of the class, finds it comforting to have the veteran teacher in the group.

"Since he is there, it makes it easy," Carroll said. "It's a challenge to teach. I know I can count on him to help me out anytime we are dealing with tough topics."

Missionaries see reality of peace in Israel

By Mark Wingfield
News Director

LOUISVILLE—The sight of Arabs and Jews sitting together at last week's Middle East peace conference might have appeared unprecedented to most of the world, but two Kentucky missionaries said the same thing happens routinely at Baptist Village in Israel.

The only difference is that at the Baptist campground and conference center, Arabs and Jews don't argue about their decades-old disputes. Instead, they worship together, eat together and pray together.

Norman and Martha Lytle, who direct the Baptist Village complex, currently are on furlough in Louisville. Both have deep connections to Kentucky Baptists—she to Louisville and he to McLean County—and both are graduates of Georgetown College.

In fact, it was the influence of former Georgetown College President Leo Eddleman that first prompted them to consider going to Israel. After graduation from Georgetown, the Lytles and Bill and Alice Marshall went to Israel as volunteers in 1958. Both couples got hooked on foreign missions, returned to Southern Baptist Theological Seminary in Louisville and then were appointed as career missionaries.

Marshall now is executive secretary-treasurer of the Kentucky Baptist Convention. The Lytles have worked in Israel continuously since their appointment in 1964.

Baptist Village has become the central point of fellowship for believers in Israel, Mrs. Lytle explained. "It has been a place where both Arab and Jew come together."

In that capacity, the village offers a ministry of dialogue and reconciliation, she said.

The village is located in the center of the country but only two miles from the pre-1967 border of Jordan. Consequently, many small Jordanian villages still exist nearby the complex, even though it is in a predominantly Jewish area.

Arab and Jewish Christians in Israel work hard to maintain fellowship, the Lytles said.

For example, after the West Bank uprisings began in 1988, leaders of the Arab and Jewish congregations looked for a way to make a positive statement. They scheduled

continued on page 6, "Arab-Jewish ..."

Money & representation issues face messengers

By Mark Wingfield
News Director

Money and representation are recurring themes in the issues facing messengers to next week's Kentucky Baptist Convention.

Messengers from churches across the commonwealth will gather at Immanuel Baptist Church in Lexington next Tuesday and Wednesday to hear inspirational messages, listen to reports of denominational agencies and conduct business.

In addition to the annual election of KBC officers, messengers face decisions on a variety of recommendations from committees.

Many of those decisions will bring Kentucky Baptists face-to-face with changing trends in giving among churches. For example, messengers will consider a proposed 1992-93 KBC budget that is 3.1 percent less than the current budget's total.

Other issues of money and representation will surface in reports of a special Cooperative Program study committee and in recommendations from the committee on consti-

tution and bylaws.

Here's a summary of the key issues messengers will consider:

■ **Report of the special Cooperative Program study committee.**

This committee, appointed last year by outgoing KBC President Bill Messer, was charged with studying how the KBC receives contributions from churches and how those contributions qualify them for participation in convention affairs.

The committee will bring three recommendations: (1) that the committee's authority be extended another year for further study; (2) that policies for participation in the Church Annuity Plan be changed; (3) that funding for the annuity plan in excess of

budget be borne by the KBC and not by the Southern Baptist Convention.

The crux of the Church Annuity Plan change is to allow continued participation by churches which give money through the KBC, but not through the traditional channel of undesignated gifts to the Cooperative

Program, the Kentucky and Southern Baptist unified budget.

Committee Chairman Eugene Siler of Williamsburg said the committee decided not to recommend any changes in how contributions affect a church's representation at annual meetings and on KBC boards. "After a lot of

study and hearing from what we thought were all positions on it, it was the committee's thought that it should be left the way it

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Missouri stops BJCPA money in state budget

around the sbc

Missouri Baptists defeated a proposal to give the Baptist Joint Committee on Public Affairs \$15,000 through their state convention budget Oct. 29.

However, the next day, members of the Cooperative Baptist Fellowship of Missouri pledged \$16,070 to replace the rejected funds.

During the Missouri Baptist Convention's annual meeting in Springfield, Mo., messengers voted 890 to 700 to reject the Joint Committee allocation as part of the convention's 1992 executive board budget.

■ BJCPA capital fund supported. Representatives of the seven Baptist denominations affiliated with the Baptist Joint Committee on Public Affairs say an attempt to gain control of the agency's capital-needs fund is an "assault" that could "create disharmony and disunity" among Baptist groups in the United States. In an Oct. 23 letter, the seven leaders asked three key Southern Baptist leaders to stop the attempt by the SBC Christian Life Commission to gain control of an unused \$380,000 capital-needs fund assigned in 1964 to the Joint Committee.

■ Williams installed. James Williams was installed as president of the Southern Baptist Brotherhood Commission Oct. 25 in Memphis, Tenn. "Missions is what a church and church members do to extend Christ's witness and ministry beyond themselves," he said.

■ Summer applications taken. Applications are being accepted for summer staff at Baptist conference centers in Ridgecrest, N.C., and Glorieta, N.M. Applicants must be at least 17 years old. Information is available from Ridgecrest by calling (704) 669-8022 and from Glorieta by calling (505) 757-6161.

■ Sunday School Board team elected. In a special called meeting Oct. 24-25, trustees of the Southern Baptist Sunday School Board approved a new management team requested by President Jimmy Draper.

■ Bivocational center opens. A Bivocational Resource Center designed to provide information and research materials about bivocational ministry opened Oct. 29 at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Located in the A. Webb Roberts Library, the center will house the nation's largest collection of materials and bibliographical information on bivocationalism.

Baptist hospital offers free screening at KBC

LEXINGTON—Central Baptist Hospital, a member of Baptist Healthcare System, will offer free health screenings to participants at the Kentucky Baptist Convention annual meeting in Lexington next week.

The screenings will be offered from 9 a.m. to 5 p.m. Nov. 12 and 13 in the singles' fellowship hall at Immanuel Baptist Church.

Screenings include checks of blood pressure, pulse and respiration; temperature; hemoglobin; height and weight; and blood sugar. Hospital staff also will offer tips on general healthcare, nutrition and stress reduction.

Patterson removed from Criswell post

DALLAS (ABP)—Paige Patterson, president of Criswell College and one of the driving forces behind the conservative movement in the Southern Baptist Convention, was dismissed as president Oct. 28 by the college's board of trustees.

Patterson later cited a "philosophical difference" as the reason for his dismissal, explaining current trustees thought he was spending too much time with SBC issues and not enough time raising funds for the school.

A statement from trustee leaders Nov. 1 indicated Patterson, who has headed the school since 1975, may continue in some reduced capacity. In an interview with the Virginia Religious Herald later that day, Patterson said he had not decided whether to accept an offer to remain with the school as vice chancellor.

Meanwhile, news of Patterson's removal sent shock waves through the ranks of conservative SBC leaders. At least 25 of the school's 31 regents—an advisory board formed to create interest in the school—resigned in protest.

Those resigning from the board of regents included current SBC President Morris Chapman and former presidents Adrian Rogers, Charles Stanley and Jerry Vines. All four are considered leaders in the 12-year-old fight to turn the SBC in a more conservative direction.

News of Patterson's dismissal first sur-

facied in the Dallas Morning News and Dallas Times Herald after Danny Akins, dean of students, told the 335 students about the dismissal during chapel Oct. 31.

In response, the students gave Patterson a vote of confidence, the papers said. Of 176 participating in a poll, 134 said the action would "affect their enrollment" at the school, according to the Times Herald story.

Although it was reported originally that all Criswell administrators had been fired, the trustees' statement denied that: "Changes in other administrative personnel are not under consideration."

Patterson said he and trustees had different perspectives on what the school's president should do.

"Essentially they think I'm gone too much in pursuit of various things in the convention," he said. "I found it very difficult to disengage myself from a great many things...and so they (trustees) finally made the decision that it would be best for me to be free to do that and to ask me to take a vice chancellorship."

He said he had "no idea at this point" if he would accept the vice chancellorship, which he called a "bump-you-upstairs type position."

The board "felt that I should be much more involved in fund-raising," he said. "That is a greater concern for them than it is for me. It is a concern for me and I do it. I've obviously raised a ton of money—

FMB decision sparks backlash

RICHMOND, Va. (ABP)—Baptist leaders in Germany and England will consider ending partnership arrangements with Southern Baptist missionaries in their countries—a move that could prevent future Southern Baptist missionaries from going there.

The actions will be considered in separate meetings in England and Germany in the next few days. The European Baptists are upset that the Southern Baptist Foreign Mission Board voted Oct. 9 to eliminate its support of the Baptist Theological Seminary at Ruschlikon, Switzerland, amid charges of theological liberalism at the seminary.

Meanwhile, FMB Chairman Bill Hancock, pastor of Highview Baptist Church in Louisville, has called a special meeting to discuss the issue Dec. 5-6, preceding the regular FMB trustee meeting Dec. 9-11.

Participants are to include Ruschlikon seminary President John David Hopper and other European Baptist leaders; the board's European committee; the chairman of Cooperative Services International, a Christian services agency affiliated with the board; Morris Mills, the trustee who made the motion to defund the seminary; FMB trustee officers; FMB President Keith Parks and selected staff; and the chairman of the trustee's administrative committee.

"This is my effort to bring these people together, to get them in the same room to consider the defunding action," said Hancock.

Baptist leaders in both England and Germany have confirmed their agreements with the FMB will be reconsidered.

Officials at the board are aware their ties with European Baptists are in jeopardy. "There have been some requests to reconsider completely," said Keith Parker, who oversees work in Europe for the board.

The seminary's \$365,000 allocation from the board represents about 40 percent of the school's operating budget, and seminary leaders say if the loss is not recovered the school—European Baptists' only international seminary—could be destroyed.

Prior to the board's vote, the seminary's trustees had contracted with Cargill Associates, a fund-raising firm based in Fort Worth, Texas.

Southern Baptist missions leaders are

carefully watching the European meetings, because a decision to sever ties could undermine the basis on which Southern Baptist residential missionaries serve in those countries.

Historically, the board has not sent missionaries to serve in countries with an existing Baptist body without an invitation from the group. Some nations' governments will grant visas to missionaries only if such an invitation is issued.

"When there are functioning Baptist unions (conventions) in a country, we respond to their invitation," said Parks. "We come to a mutual agreement that it would be to everyone's advantage to have missionaries there."

Division among Baptists could result if the board sent missionaries to countries without the unions' cooperation. "When there's a functioning Baptist union, it would not be wise to force our way in," Parks said. "That would immediately create a second Baptist group."

Two or more Baptist groups already exist in some countries, and Parks acknowledged the board has chosen to affiliate with one union over another "in a case or two."

But he urged the British and Germans to exercise restraint. "I'm hoping they won't do anything drastic and will wait until after our December meeting," to give trustees a chance to look at the Ruschlikon situation again.

Meeting last weekend, seminary trustees formally rebuked the FMB trustees.

In a statement to FMB trustees, the seminary trustees said, "We consider the decision to cut immediately almost 40 percent of our seminary budget without consultation and without consideration of the lives of the students, staff and faculty to be highly irresponsible and morally indefensible."

The seminary trustees also defended Glenn Hinson, the Southern Baptist Theological Seminary professor teaching on sabbatical at Ruschlikon, whom FMB trustees cited as a reason for defunding the seminary they consider liberal.

"We regard (Hinson) as a Christian scholar of integrity, a man of faith, and of deep commitment to the word of God and to the church."

about \$2 million a year, essentially, to run the thing. But it is not my major concern, and if I read them right, that is one of their major concerns."

Ironically, Patterson became a victim of the same strategy he has promoted for conservatives to gain control of SBC agencies. He said the "changing of the trustees" at Criswell College over the past few years contributed to tension between him and the board.

Patterson's supporters on the board reportedly have been replaced systematically with more critical trustees.

Trustee changes were initiated by "a couple of deacons" at First Baptist Church of Dallas, said Terry Harper, pastor of Colonial Heights Baptist Church in Colonial Heights, Va., and a member of the school's board of overseers. Trustees are elected by the church on the recommendation of the deacons.

"Dr. Patterson is a victim of a power play in the church and some people who are jealous of the influence he has had in the convention," Harper said.

Criswell Bible Institute was founded by First Baptist Church and named for its pastor, W. A. Criswell, in 1970. Patterson, now 49, was elected president in 1975. The school became Criswell College in 1985.

Reported by Toby Druin of the Texas Baptist Standard and Robert Dilday of the Virginia Religious Herald

Official questions federal approval given to TRACS

By Greg Warner
Associated Baptist Press

WASHINGTON, D.C. (ABP)—A congressional subcommittee is investigating whether Lamar Alexander, secretary of the U.S. Department of Education, misused his authority when he granted federal recognition to an agency that accredits Christian colleges.

Alexander gave department recognition to the Transnational Association of Christian Schools July 26 over the objections of the department's advisory board, which has voted against approval of TRACS three times since 1988.

The congressional investigation was initiated Sept. 13 by Rep. Ted Weiss, D-N.Y., chairman of the House subcommittee on human resources and intergovernmental relations.

TRACS, based in Murfreesboro, Tenn., was founded in 1979 to serve as a national accrediting agency for Christian institutions that believe in biblical inerrancy, biblical authority, creationism and the historicity of the first 11 chapters of Genesis.

Some SBC leaders have suggested SBC colleges and seminaries affiliate with TRACS. The agency currently accredits seven institutions, including Luther Rice Seminary in Atlanta and Liberty University in Lynchburg, Va., but agency officials predict the list will grow to 100 now that TRACS has been approved by the government.

The Education Department's advisory panel, in recommending against government approval of TRACS, said the agency's standards are not recognized nationally by any other accrediting agency. Supporters of TRACS, however, say those agencies are discriminating against TRACS because its doctrinal positions are unpopular among educators.

Kentucky duo creates kinder, gentler music videos

By Mark Wingfield
News Director

LOUISVILLE—In an age when music videos usually are associated with the hype of MTV, two Kentucky Baptists have given a new voice to the art form.

Through New Voices Productions, Darrell Adams and Chris Hammon have produced the first of a series of videos designed to relieve stress and serve as a tool in counseling and grieving.

Adams is a singer-songwriter, and Hammon is a video producer. Both are members of Crescent Hill Baptist Church in Louisville. They operate out of a small studio in the basement of Hammon's house.

The two embarked on this project three years ago after a chaplain approached Adams with the idea. Their first two tapes are "The Waters of Mount Desert Island" and "Winter into Spring," the first in a four-part series called "Seasons of Healing."

Both videos consist of a continuous string of nature scenes accompanied by gentle music. "Winter into Spring" features vocal renditions of hymns performed by Adams and others with simple accompaniment. "Waters" features 45 minutes of solo piano performed by Christian musician Ken Medema.

For this tape, Hammon filmed scenes along the coast of Maine in Acadia National Park. Then Medema, who is blind, listened

to the soundtrack of the coastal waves while improvising a continuous piano solo.

"Our objective was to create a program that's very relaxing, that a person watching the tape could feel the weight of the world fall off their shoulders," Hammon explained.

Finding mental rest through television is almost a contradiction in terms, Adams said. "The TV generally is a distraction," he not-

ed. "Video just exhales. It doesn't let you respond. That becomes stress-inducing itself."

But the videos of New Voices are different, he said. "One reason I think this works is the tape has no message—subliminal or otherwise. It's not trying to sell you anything or to move you from point A to point B."

The mellow, non-threatening format

helps people break free of their worldly problems and focus on the emotions inside, Adams and Hammon said.

The tapes are marketed primarily to hospitals and other health-care institutions. Other uses have been found in churches, substance abuse centers, businesses, military units and by individuals seeking release from stress or grief.

Adams and Hammon admit some Christians will dismiss their products as akin to the New Age movement. But Adams believes the New Age label for products has been promoted as a marketing concept more than a theological concept.

That the "Waters" video features peaceful scenes with wordless music does not make it non-Christian, he said. "If we used just hymn tunes, people would think that is spiritual. But that's ludicrous. Music can't be Christian," Adams said.

When people say music is "Christian," it is because they associate the music with their faith, he said.

Hammon added: "Look at how people have experienced the tape themselves. People who are coming to this to find a worshipful type experience are finding that."

Already the tapes have made their way into hospitals, churches, nursing homes and other health care facilities in all 50 states and five other countries.

"Not a bad spread for a basement office," Hammon quipped.



NEW VOICES—Through a company called New Voices Productions, Darrell Adams and Chris Hammon create music videos for use in counseling and stress-reduction.

Criswell warns Kentuckians about Texans' fight for Baylor

By Marv Knox & Mark Wingfield
Editor & News Director

LOUISVILLE—W.A. Criswell came to Kentucky and warned pastors about the fight over the future of Texas Baptist schools.

Criswell, senior pastor of First Baptist Church in Dallas, was introduced by evangelist Bailey Smith, who called Criswell "that man God has used to bring Southern Baptists from that point of drifting to the left back to the infallible, inerrant word of God."

Criswell told participants at the Real Evangelism Conference at Highview Baptist Church he wanted to speak "out of the heat of controversy and confrontation in which we are engaged in our state of Texas."

Criswell warned about the encroaching liberalism of public education, claiming, "By law in the state of Texas, you cannot teach that God created man."

He then compared the perils of public education to what is taught at Baylor University, supported by Texas Baptists but the target of criticism by conservatives.

He told about eight Baylor students who visited him at the pulpit after worship the week before he traveled to Kentucky.

"I asked them, 'Do you attend the classes in Bible at Baylor?' and they said yes. Then I said, 'Do the professors teach you that this is the inerrant and infallible and inspired word of God?' And they replied, 'No, the professors teach us that the Bible is filled with contradictions and with errors and with inconsistencies. ... with myth and fable and legend and sometimes with gross, grotesque stories such as Jonah and the whale.'"

After relating that encounter, he said: "So, I hold in my hand a book filled with error and fable and myth and legend. And what I need and desperately pray for is an infallible teacher and professors who can point out to me what is true and what is false. ..."

"Not finding that infallible professor and teacher, my Bible becomes useless in my hands."

Criswell was one of three former Southern Baptist Convention presidents who highlighted the conference.

Bailey Smith, insisted "a generation of lukewarm churches" plagues America today.

"Lukewarm churches make God sick," he said, citing three causes for lukewarmness:

- Weak pulpits. "The only problem we've got in America is a pulpit problem," he insisted, calling for men who will preach directly against sin.

- Worldly pews. This problem results from preachers not preaching on sin, Smith added, noting many preachers want to make their parishioners feel good rather than confront them with the gospel.

- Wrong priorities. "People are not any harder to reach than they were in 1940; people are not harder to reach than they were in the '50s," Smith said. "Baptists are just lazy."

The costs of lukewarmness are less conversions, "lethargic congregations" and "lethal compromise," Smith said.

And the cures for lukewarmness are desire for the difference, fear of failure and seriousness about sin, he reported.

Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., preached on five principles about God.

"God will not be used," Rogers said. "We think if we sing 'God Bless America,' we will be protected. ... We use God, and I tremble when I think about America."

Second, "God cannot be captured," Rogers added, warning against "second-hand religion" taken from others.

"You get somebody else's God, and you try to make it your own, and you're going to be in deep trouble."

Third, "God will not be managed," he warned. "The spirit of the corporation has invaded the sanctuary."

Fourth, "God will not be trivialized," Rogers said. "What's wrong with America today? People are laying profane hands on holy things. People are not afraid of God."

Fifth, "God will not be formalized," he promised. "You're not going to be able to put God into some kind of structure, some kind of form. ... Do you know what's needed in America today? A burning, blazing, passionate, emotional love for Jesus Christ."



Too many have lost Bibles, White says at celebration

By Frank Wm. White
Sunday School Board

ELIZABETHTOWN—Many Baptists have lost their Bibles and, were it not for Sunday school, many others would not be reading their Bibles at all, the president of the Kentucky Baptist Convention said last week.

J. Robert White, pastor of First Baptist Church of Paducah, spoke during a "Celebrate the Bible: Kentucky" service Oct. 27

BIBLE SIGNER—Karen Birdwhistell, a member of Cecilia Baptist Church, signs the presentation Bible which is being read in every state Baptist convention before the National Convocation on the Bible in 1992. (Photo by Jim Veneman)

at Severns Valley Baptist Church in Elizabethtown.

White said he always is amazed at the Bibles in the lost and found area at his church and other churches he visits.

"The fact that Bibles are there indicates those people probably have not looked for their Bibles or wondered where they were lately," White said.

But, he said, others who have located their Bibles have lost the contents because they have not spent time reading God's word.

"If you are not reading through these pages, you have lost the message of the Bible," White said.

The event also included a recognition of teachers with more than 25 years teaching experience and the reading of a special presentation Bible as the Kentucky link in a

chain of Bible readings in every state convention. Similar celebrations are being held across the nation leading up to the National Convocation on the Bible to be held in Nashville, April 21-23, 1992.

"We are not here to worship the Bible but to celebrate its meaningfulness through the ages," said Chip Miller, director of the Kentucky Baptist Convention's Sunday school department. "We want this to be a time of motivation and inspiration."

The presentation Bible was read in Ohio before the Elizabethtown reading and was sent to Indiana to be read in the state convention there. The Bible will travel to each state convention before being read in Tennessee on April 5. It then will be returned to the Sunday School Board during the national convocation at the Nashville Convention Center.

Distinguish between critics & enemies

editorial

Marv Knox

Discussing an embattled government program, a news commentator made an important observation. The organization can survive, he said, "if its supporters and critics can settle their disagreements and stand up to its enemies."

Under usual circumstances, supporters and critics think they are enemies. They speak harsh, uncomfortable words. They chart different courses for the institution or program or concept that happens to be the focus of their debate. Very soon, those differences assume the spotlight of their attention, and the supporters and critics only see how they are different. They think they are enemies.

Critics and supporters, however, share one extremely important goal: They want to see the object of their concern succeed. Supporters defend one plan for obtaining that success; critics suggest another. They simply advocate different means to achieve the same end.

Typically, they argue that the end justifies only their means. Then they lose sight of their common goal and only recognize their differences.

Enemies, on the other hand, do not share faith in that end or belief in that goal.

Enemies want to see the institution or program or concept fail altogether. Rather than offering constructive criticism, enemies spout destructive denouncements. They seek to tear

down rather than build up. Theirs is a spirit of meanness and ill-will. They want to destroy.

Kentucky Baptists who descend on Immanuel Baptist Church in Lexington next week will do well to remember the difference between supporters, critics and enemies.

We will convene for the 154th annual session of the Kentucky Baptist Convention. We will discuss many issues, and we will disagree on some of them. But we will not be enemies.

We, whose faith is placed in the Lord Jesus Christ, cannot be enemies. We are supporters of that faith and the One who calls us to faith. We share common goals of worship, service and ministry.

*We cannot be enemies. ...
Our enemy is Satan.*

Granted, we do not always agree on the most appropriate means of achieving those goals. Sometimes we do not even define the goals in similar terms. But despite the din of our debate and the limitation of our language, we are called to be one in Christ, and one we are, whether we like it or not.

Our enemy, of course, is Satan, the Evil One. Satan never stops trying to snuff out the light God has set in the midst of our darkness. Sometimes—especially in the heat of our passion—the light grows dim and we confuse each other for the enemy. Sometimes Satan even works evil among us. But only Satan and his wicked forces are the true enemy.

Let us go to Lexington as mutual supporters of God's kingdom. Perhaps we will offer criticism of each other's perspectives, but let that criticism be constructive, honest, positive. And let us strive together to lift up our Lord, whose ultimate victory over our enemy already is assured.

We know what's good for Popeye. What about us?

down home

"Eat your spinach! Eat your spinach!"

The shouting came from the dining area of our kitchen early one morning not too long ago.

"Eat your spinach!"

Those aren't words heard in our house. I'm the only one in the family who even likes spinach.

And when it comes to fringe-element vegetables (you know, spinach, cauliflower, Brussels sprouts and the like), I'm a free-will parent.

Unless God gave you a craving for that stuff, you don't have to eat it, as far as this daddy's concerned.

Besides, the voice belonged to Molly, our almost-5-year-old. "Eat your spinach!" She screamed. A common occurrence, but uncommon words.

"Eat" is not a major word in her vocabulary. That's what we plead with her to do, so she won't "dry up and blow away." And Molly would never—at least in her right little mind—urge anyone to eat a vegetable.

Molly is not what you would classify as a herbiferous mammal. She would live on chicken, ham and candy if we'd let her. She'll gladly pass on anything that ever grew from soil, with the possible exception of chocolate, which (she wouldn't believe if I told her) comes from a bean.

But there she was, in the kitchen, yelling, "Eat your spinach!"

God gave parents curiosity, so I went to investigate. Should have known that Molly had decided a little TV would help her breakfast go down.

When I arrived on the scene, Popeye was being pulled under the sea by a giant octopus, and Molly was prescribing the cure for his malady. Sure enough, Popeye blew a can of spinach out of his pipe (I always wondered what would happen if he smoked his spinach), ate the slimy vegetable, threw off the octopus, saved Olive Oyl from nasty Bluto and lived happily until the next episode.

Isn't it funny how we always know what's best for the other person? A kid who thinks the only decent vegetable is a french fry has the audacity to scream, "Eat your spinach!"

"Exercise often." "Get some rest." "Spend more time with your family." We know just what to prescribe.

"Read your Bible." "Pray." "Share your faith with your neighbors." "Set aside time for daily devotions."

Grown-ups are more like Molly than we want to admit. So was the Apostle Paul. He said something like: "I have a tough time doing the things I know I ought to do. But the bad stuff comes naturally."

Maybe we need to follow our own advice.

—Marv Knox

Apostle provides principles for sexual conduct

viewpoint

The issues seem simple on the surface: (1) What constitutes sexual harassment? and (2) How do we prevent it?

Underlying cultural values make the answer to these questions much more emotional and difficult, however, than most of us find it easy to admit.

On one hand, the time-honored cultural definitions in America still suggest that the proper role of the male is that of sexual initiator and that the proper role of the female is that of sexual attractor.

On the other hand, heightened awareness of harassment issues and of the emotional and psychological damage which harassment inflicts makes it imperative that we develop a new ethic of public sexual conduct.

For Christians, Paul points us toward an answer. He writes: "For this is the will of

God, your sanctification: that you abstain from fornication; that each of you know how to control your own body in holiness and honor, not with lustful passion, like the Gentiles who do not know God; that no one wrong or exploit a brother or sister in this matter. ... For God did not call us to impurity but in holiness" (1 Thessalonians 4:3-7, NRSV).

The apostle thereby leaves us with two principles for guidance.

First is the principle of personal purity. Every Christian, male or female, should be committed to personal sexual purity in thought, speech and action.

The kind of verbal sexual harassment which has been a subject of much discussion in recent days includes such things as pushing for a date after being rejected and subjecting members of the opposite sex to explicit sexual conversation. These problems would not arise in an environment in which each person was committed to personal purity.

Second is the principle of non-exploitation. Briefly put, no one in a position of pow-

er or influence with another person should use that position for selfish sexual purposes. A boss subjecting an employee to sexual pressure or conversation is harassment because the employee may not feel free to decline. Parents may be guilty of sexually harassing or abusing children. Spouses may sexually harass one another.

Anyone who seeks sexual gratification of any kind from another person without that person's full and free consent is guilty of harassment.

In many cases, harassment falls legally under state and federal anti-discrimination laws. Often, however, harassment victims lack sufficient evidence to prove their cases. Very often they suffer from lack of sympathy by those in authority. Until our society as a whole is absolutely committed to a philosophy of non-exploitation, it is unlikely that harassment victims will have the ammunition they need to protect themselves.

Ronald D. Sisk, pastor of Western Hills Baptist Church in Fort Worth, Texas, and associate director of the Baptist Center for Ethics.

western recorder

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Can your church hold baby boomers?

boomers & church part 2 of 2-part series

If your church is able to attract baby boomers to worship and programs provided, will you be able to hold them more than a short time? The answer to that question lies in part in the variety of worship experiences and the quality of educational experiences you offer.

One problem we have today is that many adults no longer see the church as a viable provider of quality education. They can choose from hundreds of opportunities through their work, community education programs, local colleges, and video and audio courses. These usually are taught by trained people on subjects which meet their interests and needs, usually according to their convenience.

When they list their preferences, church may come out last: They often cannot predict the quality or be assured of the qualifications of the leaders. And they must come when we tell them, not according to their preferences.

We need to make some changes in our approaches to Christian education with boomers, and we must begin by understand-

ing their characteristics as learners. Then we can plan educational experiences that will attract them.

First, boomers expect to see the relevance of what they are supposed to learn. "You need this" is not sufficient. They want to know: How can I use this in my daily life? How will this help me to solve some of my problems? How will this make me a better spouse, parent, community leader?

Increasingly, boomers expect to actively participate in the learning activities, including helping to plan and conduct them where appropriate. They prefer discussion-oriented approaches to straight lecture, and use of a variety of teaching approaches is appropriate in most boomer classes.

Baby boomers, as all adults, have converging learning styles, which means that though they may have a preferred style, they are increasingly able to learn in a variety of ways. That is, while some may take in information primarily through listening and/or reading, they can learn by doing. Some may learn best through experience, but they can learn through observation and/or theoretical presentations. At times their preferences for one style may become evident, but this does not mean we should necessarily cater to one style or another.

Boomers expect teachers and leaders to be prepared. Accountability is a general ex-

pectation of boomers, and this includes those who are entrusted with their time and influence. They want to see that a teacher knows what he or she is talking about and has prepared the presentation and class activities well. They will come nearer forgiving a less-than-dynamic presentation than they will poor content.

One further characteristic of baby boomers which will help us hold them once we have reached them is their preference for variety and choices. They were reared with more choices in nearly every area of life, and they bring this orientation to church with them. A church might try offering classes for men and women separately, for men and women (call them "co-ed" instead of "couples," an exclusive term), classes based on the age of children, or for newer church members, etc. Maintain Sunday school as a systematic, literature-guided approach to Bible study. But weekday, weekend and even occasional weekend opportunities might be provided for elective approaches.

Will your church be able to hold baby boomers? Many factors are involved, but the quality, quantity and variety of learning opportunities will make a difference.

*Michael Harton, director
Sunday school development division
Baptist General Association of Virginia
Richmond*



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

on mission together

The final word belongs to God

When we returned for furlough from the Middle East in 1973, we were exhausted, physically and emotionally. Even though I was excited about entering the doctor of ministry program at Southern Seminary, I had many reservations.

My job as Middle East field representative took me to 14 countries, including Morocco on the western edge of the territory and East Pakistan (now Bangladesh) on the eastern extremity. I was traveling 50 percent of the time; sometimes, on the longer journeys, for two weeks or more.

Alice remained in Cyprus with our three children who, at the time of furlough, were 12, 10 and 5; our youngest having been through two surgeries, the last one taking place in Beirut's American University Hospital. I kept the older two in Cyprus while Alice stayed in Beirut with Shawn. Those may have been the most difficult days of our married lives. The "ghost of guilt" still visits when I think of it. In order for me to do the work of "my calling," my family had to pay a high price.

We found warmth and nurture from the Lyndon Baptist Church in whose missionary house we stayed that year. Except for a few meetings at the Foreign Mission Board, and a third round of surgery at Mayo Clinic for our youngest, we were at home together an entire year.

Together with seminars and "fellowing" for Dr. Bryant Hicks, I was required 24 academic hours in the program, including a few electives. Unexpectedly, as good things often are, one of those electives became a context for healing. "Classics of Christian Devotion," was the only class that year Alice and I took together.

The professor was a soft-spoken man, about my age, slightly hard of hearing. I had offered him a ride to seminary one day when I noticed him walking on Lexington Road near St. Matthews. "No thanks," he said. "I need the walk." I later learned that he almost always walked to the campus, providing an extended occasion for contemplation.

As we came to know him better, which he invited students to do, we observed a similarity of spirit in this man and those Christians of the past to whom he introduced us. By semester's end, we had adopted some new disciplines of Christian devotion which replenished our sagging spirits, and which we still practice.

I was not surprised in later years when I learned of his keen passion for world peace and his open-heartedness to Christians of other persuasions.

I was not surprised when he did not retaliate against those who several times have attacked his character and his faith.

In many ways this professor, Glenn Hinson, stands taller than his critics—a humble spirit whose years of personal devotion to Jesus Christ has been unremoved.

However men may judge us, it is Almighty God who will be our final judge. And for those who are willing to think about that, it is an awesome thought.

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.

Character assassination

On Oct. 16, a deranged gunman killed 22 patrons in Luby's Cafe in Killeen, Texas.

On the same day, I read that 35 supposedly sane, intelligent, educated Christians assassinated the character of a Christian gentleman and destroyed an institution.

At least the gunman had the decency to kill himself. No doubt the gang of 35 returned to their pulpits to brag how they "defended truth."

While I cannot claim Glenn Hinson as a close personal friend, he did eat at my table 35 years ago. I have followed his career of service to the Lord, heard him speak, read some of his articles, talked with minister-friends he has taught. In every instance, he has never been portrayed as anything less than a Christian gentleman.

God knocked down the Berlin Wall, defeated communism and opened Europe to the gospel. We "mission-minded cooperative Southern Baptists" are so embroiled in a fuss to determine who loves the Bible most that Bold Mission Thrust and the opportunity to reach Europe has gone down the tubes. Why should Southern Baptists be trusted to keep their word? Why won't the trustees lis-

ten to the pleas of an esteemed leader like Keith Parks? Are they the only holders of "truth"? Are they afraid God can't do his own defending? Maybe they are the ones who don't believe in God's power. (Would that make them "liberal"?)

As a layman, I do not understand the fuss. As a business person, I do understand the grasping for power and vindictiveness. Never has it been more evident than in this case. How long, oh Lord, will it continue?

On judgment day, I would rather be George Hennard than the 35 aforementioned trustees.

*Ed Boden
Georgetown*

Why?

If the 12-year conservative/moderate (Southern Baptist Convention) controversy is about innerrancy, infallibility and historical Baptist beliefs:

Why, after endless accusations that "liberals are destroying the SBC," has not one so-called liberal ever been identified who has said there is a single error in the Bible?

Why is Southern Baptist Theological Seminary in Louisville continuously ac-

cused of teaching "error"? For over a decade, every word uttered at SBTS, every book, paper, article and dissertation has been meticulously examined and not one "eyepiece" of error has ever been proven?

Why do conservative trustees insist that SBTS, which has consistently adhered to its historic guidelines, the 1859 Abstract of Principles, now also follow the 1963 Baptist Faith and Message? Trustees ignore the fact that the Baptist Faith and Message contradicts the Abstract in 11 places and demand the impossible, that faculty teach in accord with both statements.

Why do conservative SBC leaders insist that moderates are "outside the tent" and systematically eliminate them from leadership positions, yet demand that they continue to support the "insiders" through the Cooperative Program? I don't believe Peter took money from those "outside the tent" (Acts 5:11, 8:20).

Why do none of the historic Baptist statements of faith, i.e., the 1859 Abstract of Principles, the 1925 nor the 1963 Baptist Faith and Message, contain the current cliché buzzwords, "innerrant," "infallible," "plenary," "verbal," "inspiration"?

Why is it the first two SBC Peace Committee illustrative examples, "Adam and Eve were real persons" and "the named authors did indeed write the books attributed to them," do not address "innerrancy" or "infallibility" at all but prohibit academic freedom by dictation a-priori how the Bible will be translated and interpreted?

*Richard A. Norris
Kentucky Baptist, U.S. Army employee
Korea*

ministerially speaking

Don't forget families

Ivan McGuire died not long ago at the age of 35. His death at a young age wasn't due to an automobile accident or a terminal illness. He wasn't murdered, nor did he commit suicide. The skydiver forgot to put on his parachute before jumping out of an airplane.

McGuire, who aspired to be the best skydiving photographer in the country, was so excited over filming some other skydiver that he just failed to put on his parachute. The veteran of over 800 jumps wasn't as careful as a novice to check and recheck all of his equipment.

It is hard for me to imagine that an experienced skydiver could forget to put on his

parachute. Parachutes are not excess baggage to a skydiver; they are essential.

We must admit, though, that at times we have a problem with forgetfulness, too. In the excitement and busyness of life, we sometimes get confused about what is essential and what is excess baggage. Sometimes we forget the essential and experience hurt and grief later on.

Remember that families are not excess baggage; they are essential.

*Charles Darland, pastor
Immanuel Baptist Church
Elizabethtown*

Communion sets needed

A Kentucky missionary is seeking new or used Lord's Supper service sets for churches in Chile.

Karen Wright, Southern Baptist missionary to Puerto Moutt, Chile, is on furlough in Louisville and wants to collect the sets to take back with her in February.

She especially needs the small cups used to serve the juice, she said. "We can use any kind of trays for bread, but the churches have to use anything and everything to serve the juice" since it is difficult to find anything comparable to the small cups used in American churches.

The closest thing some churches have found is shot glasses, she said.

Wright said she would welcome either glass or disposable plastic cups. Her address is 7704 Fegunbush Lane, Louisville, Ky. 40228.

Correction

Due to a reporter's error, an article in the Western Recorder's Oct. 22 edition incorrectly reported the name of Calvin Bohannon, who was elected secretary-treasurer of Kentucky Brotherhood.

The listing of convention week activities printed in the Oct. 22 issue incorrectly stated that the alumni luncheon for Midwestern Baptist Theological Seminary will be at the Shoneys on Nicholasville Road in Lexington. The correct location is the Shoneys on Richmond Road. Also, the dinner for retired and furloughing missionaries was omitted from the list. It will be held Nov. 13 at 5 p.m. at the Kentucky Inn on Waller Ave.

Arab-Jewish dialogue common at village

continued from page 1

an all-day prayer and fellowship conference at Baptist Village, which 200 people attended on a Saturday.

Saturday also is the day the Jewish congregation meets for worship. So when an Israeli woman came to visit the worship that day, she was fascinated by the Arab-Jewish conference going on.

"She was so impressed with the sight that within the next couple of months she came to accept Jesus as her messiah," Lytle said.

The miraculous harmony between Arabs and Jews at the village "is the kind of thing you can't really publicize," Lytle explained. "But it reminds us that the Lord still has the situation in his hands."

On another occasion, the Arab congregation scheduled a conference at Baptist Village during a time when there was not sufficient staff to feed everyone and clean all the rooms. Leaders of the Jewish congregation heard about the situation and volunteered to cook and clean for their Arab friends.

"That said more than most peace conferences," Mrs. Lytle said.

This harmony is possible because both groups share a common goal of striving to follow Jesus Christ, she explained.

But still, these relationships take work. "It's hard," she said. "It's extremely hard."

"I am a strong believer in intercessory prayer," she added. "There's an awful lot of prayer that goes into these meetings."

As a result, Mrs. Lytle said, visitors to Baptist Village—both believers and non-believers—routinely make the same comment: "This is a place of peace."

Lytle twice has been asked in recent years

if he teaches people to smile at the village.

"We don't teach people to smile," he said. "I guess it comes from the fact that our people are believers in Jesus. I don't think it's something you could teach."

The peace found at Baptist Village draws all kinds of inquirers, the Kentucky couple said. And recently, with immigration of Russian Jews to Israel, they have discovered Russian Baptists arriving in their country.

One Russian woman heard of Baptist Village and rode a bus to visit the complex unannounced. She walked up to the Lytles' house and found Mrs. Lytle cleaning out her kitchen cabinets.

The woman spoke no English and Mrs. Lytle spoke no Russian. So the visitor pointed at Mrs. Lytle and asked, "Baptist?" Mrs. Lytle said, "Yes."

Then the Russian woman ran to embrace her and cried with great joy, "Mine sister, mine sister."

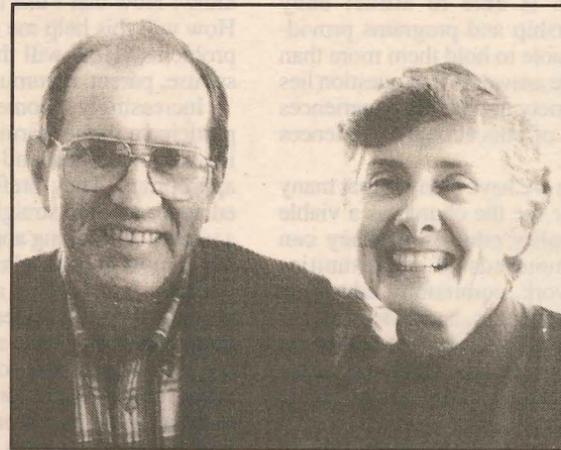
And then, as though in disbelief, the woman backed up and repeated the question and embraced Mrs. Lytle again at the second affirmative answer.

The Lytles said they have learned of several hundred Christians who have immigrated to Israel from Russia.

While on furlough in Kentucky, the Lytles are asking American Christians to pray for their work in Israel. Evangelical Christians especially need to

look beyond Israel as a place of theological and historical significance to see the needs of its people, Lytle said.

"We need people to realize that the people of Israel—both Jews and Arabs—need Jesus the messiah," Mrs. Lytle said.



Norman and Martha Lytle

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RELIGIOUS LIBERTY:

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By Dr. E. Glenn Hinson

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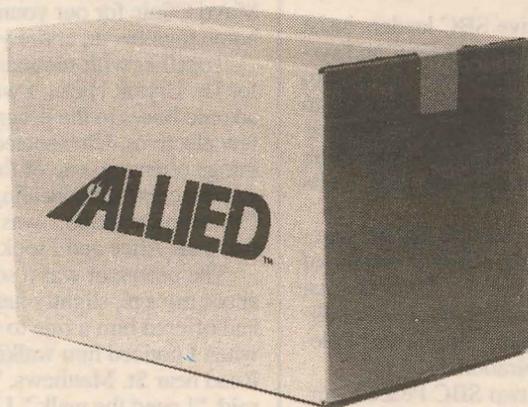
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Money & representation issues facing messengers

continued from page 1

is," Siler said. "The requirements of certain minimal amounts to the Cooperative Program were not so much as to be overly burdensome to churches" desiring to give through non-traditional channels.

Currently, a Kentucky church may send two messengers to KBC annual meetings by being "in friendly cooperation" and "a bona contributor to the convention's work." Additional messengers, up to a total of 10 per church, are allowed for each \$250 contribution to the Cooperative Program or for each 250 members beyond the church's first 100 members.

Siler explained the committee found this provision provides adequate opportunity for participation based on more than undesignated contributions to the Cooperative Program.

■ Recommendation to add eight at-large members to the convention's Executive Board.

This amendment to the constitution was first proposed in 1989. Last year, messengers agreed to postpone voting on the amendment to allow further study.

A key purpose of the proposal was to allow representation for churches who contribute to the KBC's work but are not affiliated with a district association. Representation on the KBC Executive Board is tied to nominations from associations.

The committee on constitution and bylaws will recommend that this amendment be withdrawn.

"We discovered that the number of Kentucky Baptist churches not affiliated with an association who contribute through the Cooperative Program is nominal," explained Ray Cummins, committee chairman and pastor of Glenville Baptist Church in Utica. "To give this kind of representation to that small group would seem to be disproportionate."

The committee's report notes only eight churches contribute to the KBC that are not affiliated with associations.

■ Adoption of the 1992-93 KBC budget.

The KBC Executive Board has proposed an operating budget goal of \$17.34 million for 1992-93. That is a 3.1 percent decrease from the current year's budget goal of \$17.9 million.

The KBC ended its 1990-91 fiscal year Aug. 31 with total Cooperative Program gifts falling 5 percent below the budget goal, which also was \$17.9 million. This was the first time since the Great Depression that gifts to the Kentucky Cooperative Program failed to surpass a previous year's total.

However, an increase in designated receipts outside the traditional Cooperative Program helped the KBC experience a modest net gain in funds available for use within the state.

In the proposed 1992-93 budget, 62,058 percent of all gifts would remain in Kentucky and 37,942 percent would be forwarded to global missions through the Southern Baptist Convention Cooperative Program.

KBC President J. Robert White said the most distressing meeting he attended during his term was the budget meeting. "In my message to the convention I will challenge the convention to remain faithful to the Cooperative Program," he said. "It is our lifeline."

However, White said he realizes SBC controversy is not the sole reason the Cooperative Program has fallen on hard times. "We are walking through some difficult recessionary times," he noted.

■ Proposed change in purpose description for the KBC committee on public affairs.

At last year's meeting, a motion was

made to amend the description of this committee in convention documents. The motion was referred to the committee on constitution and bylaws.

Currently, the description of the committee on public affairs says the body will work "in close cooperation with the Baptist Joint Committee on Public Affairs." The proposed amendment would add "and the SBC Christian Life Commission" to the end of that sentence.

The Washington-based Joint Committee historically has been Southern Baptists' voice in the nation's capital but last summer was defunded by messengers to the national Southern Baptist Convention. Many of the SBC program assignments formally given to the Joint Committee have been reassigned to the Christian Life Commission.

The intent of the proposed KBC amendment was to bring KBC practices in line with changes enacted by the SBC.

At this year's meeting, the committee on constitution and bylaws will recommend withdrawing the proposed amendment.

"This is probably going to be the No. 1 catchall of differing opinions, especially in view of the fact that the Southern Baptist Convention has defunded the Baptist Joint Committee," committee Chairman Cummins said.

However, the decision to withdraw the proposal came about because the committee

on public affairs "wants to reserve the right to work with whatever agency or institution it deems best," Cummins said.

Rather than adding the name of the Christian Life Commission into the document, it would seem more logical to delete reference to any entity, Cummins said. However, the constitution and bylaws committee chose to deal only with the amendment it received by referral, he explained. "We did not feel it was in our prerogative to ask the committee on public affairs to delete the Baptist Joint Committee on Public Affairs."

Cummins said he would not be surprised if a proposal to delete reference to the Joint Committee was presented from the floor of the convention.

Another matter concerning the Joint Committee is likely to arise from the floor of the convention, although no messenger has stated publicly an intention to present it. That matter would be either to send funds from the KBC budget directly to the Joint Committee or to allow the KBC to disburse to the Joint Committee future gifts sent through the KBC by churches.

Since the SBC defunded the Joint Committee, numerous churches have begun designating money to the agency outside the Cooperative Program.

Currently, administrative guidelines of the KBC Executive Board allow the KBC to receive funds on behalf of any entity which

(Almost) Everything You Need to Know About the KBC Annual Meeting

Tips for the trip to Lexington

By **Marv Knox**
Editor

Kentucky Baptists will be able to sing "We Gather Together" and truly mean it when they convene for their convention's 154th annual meeting next week in Lexington.

The 2,200-seat auditorium of Immanuel Baptist Church should be able to accommodate all messengers, predicted Jim Hawkins, Kentucky Baptist Convention executive associate.

"We will set up a monitor in the chapel as an overflow hall," Hawkins said. "However, we think everybody will fit in the sanctuary."

That situation will contrast with last year's annual meeting, when a record 2,262 messengers gathered in Paducah. Most of them crowded into First Baptist Church, home of KBC President J. Robert White. But several hundred met down the street at Immanuel Baptist Church, where they participated in the meeting via closed-circuit television.

"We don't anticipate breaking last year's record," Hawkins said.

That assumption was supported by a report from KBC Executive Secretary-Treasurer William W. Marshall last week. As of Oct. 31 last year, Marshall's office had received requests for 2,009 messenger-registration cards. But as of Oct. 31 this year, only 1,033 cards had been requested.

"Since we've had a decrease in the number of messenger cards requested, we're assuming people are planning to pick up their cards at Immanuel Baptist Church," he added.

Those cards will be available at the convention registration area, located in the church's reception hall in the south-

west corner of the building.

"Signs will be posted to direct people to parking and registration," Hawkins said.

Messengers who remember where they registered will know their way to two other important places. The first aid and convention information offices will be located in rooms adjacent to the registration area.

The telephone number for the information office will be (606) 269-2319. Convention staff members will post emergency messages on a bulletin board in the foyer of the auditorium. "Depending on the kind of emergency, we might announce some messages from the pulpit," Hawkins said.

The convention exhibit hall will be located in the church's fellowship hall, on the parking level at the back of the church, he added. It will feature 27 convention exhibits and about 20 other exhibits, including a Baptist Book Store.

All the facilities will be easy to reach, Hawkins said. "The building is very handicap-accessible. People can enter the front of the building and gain access to registration and the sanctuary without negotiating any steps. The exhibit area is accessible by an elevator from the sanctuary level, and it is on ground level at the back of the church."

Registration begins at 10 a.m. Monday, Nov. 11, and the exhibit hall will open late that morning, he noted.

Registration packets will include a list of 18 local hotels or motels and more than 61 restaurants within four miles of the church.

Immanuel Church is located at 3100 Tates Creek Road, just north of New Circle Road in south Lexington. Ted Sisk is pastor.

receives Cooperative Program funds and/or whose trustees are elected either by the KBC or the SBC.

In their report to this year's convention, the KBC committee on public affairs will "encourage" churches to continue supporting the Joint Committee. That could pose a problem after next June, if messengers to the SBC in Indianapolis vote to sever all ties between the SBC and the Joint Committee.

At that time, unless new guidelines are adopted by the KBC Executive Board, Kentucky churches would have to bypass the KBC to send money to the Joint Committee.

■ Recommendation on evangelism events at future KBC annual meetings.

After discussion and a failed motion at last year's meeting, the issue of holding evangelistic events prior to annual KBC meetings was referred to a special study committee appointed by the Executive Board.

Last year's motion suggested that the KBC sponsor a pre-convention evangelistic blitz in the host city patterned after the pre-convention blitzes held in recent years prior to Southern Baptists' national meetings.

If approved by the Executive Board the day before the KBC begins, the special committee will recommend that the KBC evangelism office offer to assist the association where the annual meeting will be held if the association wants to host such an event. Should the association be favorable, the evangelism office would facilitate recruitment of volunteers and planning.

"We feel this gives fair and positive treatment to the recommendation and at the same time preserves the autonomy and the integrity of the local association," said special committee Chairman C.C. Brasher, pastor of Briensburg Baptist Church. "The invitation has to come from the association where we're meeting."

■ Amendment to require election of a layperson as KBC president at least once every four years.

This amendment was presented last year and was affirmed by the constitution and bylaws committee. However, this year's constitution and bylaws committee will recommend withdrawing the proposal.

"The entire committee was very, very favorable to laypersons being elected to that position," committee Chairman Cummins said. However, the committee was concerned that establishing such a rule could "detract from the will of the body at a particular moment," he explained.

For example, Cummins said such a rule might be construed to keep a layperson from being elected more often than every four years and might force the election of a layperson in a particular year when a layperson was not the best candidate.

Cummins said he anticipates discussion on the committee's recommendation and would not be surprised if a counter proposal surfaces from the floor.

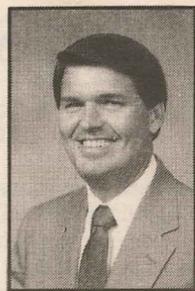
■ Election of officers.

Although a highly publicized event last year, the election of a new KBC president apparently has not generated pre-convention politicking this year.

The only person who would confirm that he might be nominated is Glenn Mollette, pastor of First Baptist Church in Pikeville. "Several have talked to me about it," he said last week. "I have not made a final decision."

"If it is the Lord's will for me to be nominated and if KBC messengers should elect me, I would deem it an honor to serve. But I'm not campaigning for the job," he said.

Two other pastors speculated by some as nominees told the Western Recorder last week they were not candidates and would not allow their names to be nominated.



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

clear creek chronicle

Learning to Read

By **K. Maynard Head**
Vice President of Development

When Ray Bowlin enrolled at Clear Creek in August, 1974, he had a fifth grade education and five children. Two of the children, however, were nephews whose parents and a brother and sister had been killed when their automobile was hit by a train. The children's mother was Bowlin's sister, and after the accident, the court awarded custody to the Bowlins.

Bowlin could not read when he came to Clear Creek. When he preached, he only referred to Scripture because he could not understand when he attempted to read a passage. His wife, Helen, often read the Bible to him when he prepared a sermon. At Clear Creek Mrs. Bowlin sat beside him in most of his classes. When she was absent, he taped the class sessions, and she helped him prepare for the next class. She also read all his assignments for him. Mrs. Bowlin would not, however, help her husband with his sermons. "That's between you and the Lord," she told him.

Professor Carl Hunter, aware of his reading difficulty, encouraged Bowlin to learn to read and referred him to Anna Starkey, who taught English at Clear Creek and often tutored students with reading difficulties. She advised Bowlin, "If you miss a word or do not understand it, write it down and study it at night."

Bowlin managed to learn to read well enough to graduate from Clear Creek in 1977, and the family returned to his hometown, Martin, Tenn. "We wandered in the wilderness for 11 months," he said. "I was out of God's will. I felt I should be a pastor in Virginia since I had preached there several times while a student."

A friend recommended Bowlin to the Beacon Light Baptist Church, St. Charles, Va., and after discussing the work with Bowlin, the congregation unanimously called him to become their pastor. Bowlin secured his GED in 1986 and now substitutes as a teacher in the Lee County school system. The children are now all grown, and the youngest, son Jeff, studies at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"I will observe my 14th anniversary at St. Charles next May," Bowlin said, "and I expect to spend the rest of my life there. If it were not for the interest of my wife and professors at Clear Creek, I probably would not be able to read today. I thank God for the college."

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Any questions or comments concerning this article, Baptist Healthcare Systems or Baptist Healthcare Foundation should be directed to Charles W. Cox Jr., President of Baptist Healthcare Foundation, BHI Corporate Complex, 4007 Kresge Way, Louisville, KY 40207 502-896-5000.



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Tough-minded parenting needed, authors contend

By Chip Alford
Sunday School Board

NASHVILLE (BP)—America's social problems can be addressed only through "tough-minded" parenting, authors of a new Broadman Press book contend.

"The family is the motor of the world. I believe our society, our nation, the whole world, will rise or fall in direct proportion to the efficiency and viability of our families," said Joe Batten, one of the four authors of "Tough-Minded Parenting."

"Every person who functions in our society is a product of a family," he said. "What they've become is a result of the conditioning, guidance and leadership, or the lack

thereof, they received from their family. As a result, all our social problems can only be addressed in a realistic way by improving the way our families function."

Writing "Tough-Minded Parenting," was in itself a family affair for Batten, a leadership consultant, speaker and author of the best-selling book "Tough-Minded Management." Co-authors are Batten's two adult daughters, Gail Pedersen and Wendy Havemann, and long-time business associate and friend Bill Pearce.

All four authors are active church members: Batten and his daughters at St. John's Lutheran Church in Des Moines, and Pearce at United Church of Christ in Berwick, Iowa.

In addition to their professional roles,

each of the authors is parent to two children.

The "tough-minded" approach to parenting, Batten said, involves loving children unconditionally, expecting the best from them, providing consistent discipline and teaching positive Christian values.

"I feel deeply that the teachings of Christ are the fuel and foundation for badly needed values throughout our world today," he said. "If these are taught and carried out in the family with consistency and passion, it can make all the difference in the world."

In the book, the authors encourage parents to think of child development as "the growth of a child's value system." While each family must create its own positive value system, the authors suggest the inclusion

of values such as these:

- The truth, when used warmly, wisely and skillfully, liberates both children and adults to discover and reach their real potential.

- People find themselves by losing themselves in service to their children, other people, their country and their personal faith.

- The more people give of healthy love, reasonable and stretching expectations, understanding and compassion, the more they will receive.

- Parents need to focus on their own and their children's existing and potential strengths, understanding that what usually is called a weakness is actually an absent, unused or undeveloped strength.

- Giving and accepting consistent earned praise is a powerful reflection of integrity. Giving and taking credit lets people see their own value.

- Integrity and strength are the same.

While her parents instilled a strong sense of values in both her and her sister, Pedersen said too many children are being raised in "valueless" homes by parents who don't know how to express love.

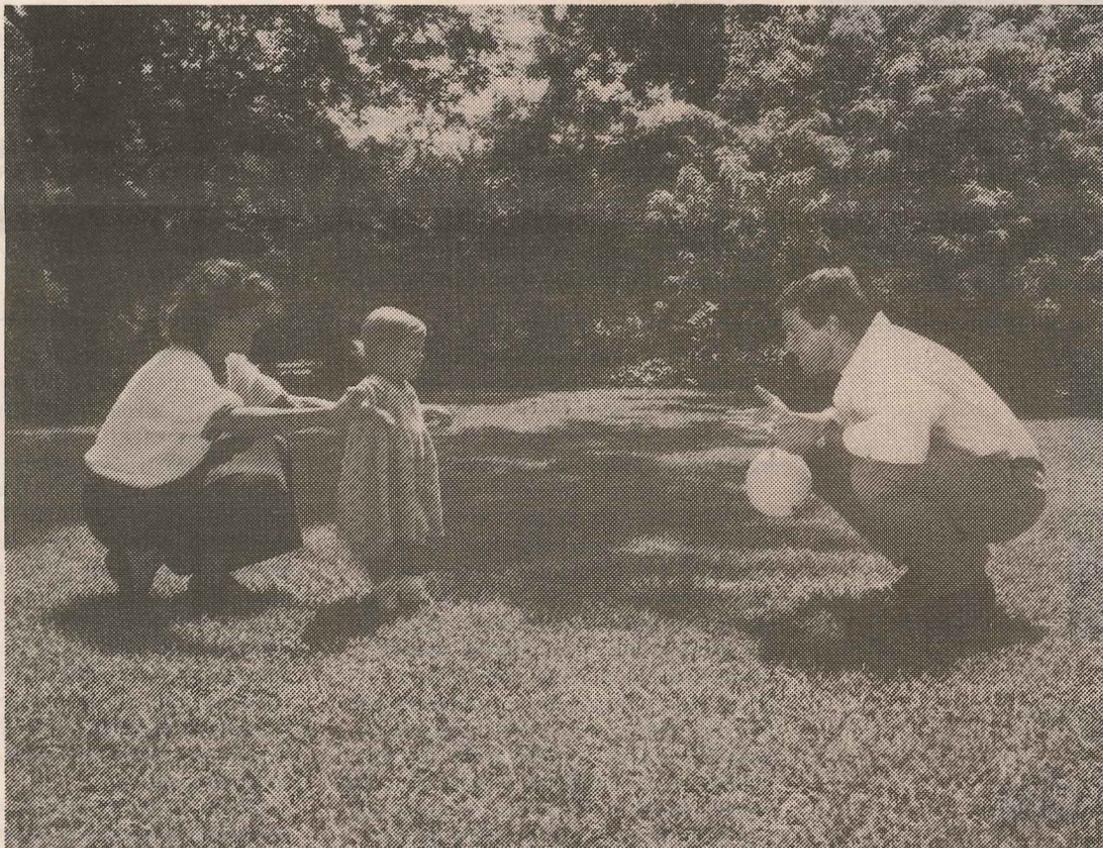
"So many (adults) don't love and value themselves, so as a result they are seeking outward approval through materialism," she said. "You have to learn to love yourself so you can teach your child to love himself or herself. I really think the heart of the tough-minded philosophy is that parents have got to work on themselves."

The authors introduce "The Pledge of the Tough-Minded Parent" which encourages parents to expect the best from their children, teach and lead by example, find and develop the strengths in every family member and "to change yelling, telling and commanding to asking, listening and hearing."

"Tough-minded parenting is the true opposite of permissiveness," Pearce said. "And the true opposite of permissiveness is not control, it is expecting the best of your children and getting it."

"You don't have to have a Ph.D. to be a good parent," Havemann said. "Anybody can do it if they take the time and are willing to go through the effort."

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Pledge of the Tough-Minded Parent

- To expect the best from myself and my children.
- To share love, laughter and life with my children.
- To develop and be guided by the highest vision and values.
- To be truthful and honest with my children at all times.
- To teach and lead by my example.
- To encourage my children to share fully in our lives together.
- To accept my children enthusiastically and vulnerably.
- To find and develop strengths in every family member.
- To change yelling, telling and commanding to asking, listening and hearing.
- To demonstrate a clear link between expectations, performance and outcomes.

From the Broadman Press
Book "Tough-Minded Parenting"

mountains to the mississippi



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

homes for children

Empathy

In the business of caring for hurting children, one must have empathy for the child. A definition of empathy is "the ability to share in another's emotions or feelings."

A good child care worker feels what the child is feeling. Though the temptation is to want to protect the child from hurtful feelings, what the child needs most is to understand his situation and accept his own feelings.

This past week, I saw a child in our care in intense pain. He had just come into the shelter. It was the first time he had been away from home. As he talked, tears would well up in his eyes as he thought of home. When everyone else participated in the activities around the room, he stared out the window in another world. He was so homesick that there was little anyone could do but try and convey that we understood the pain he felt.

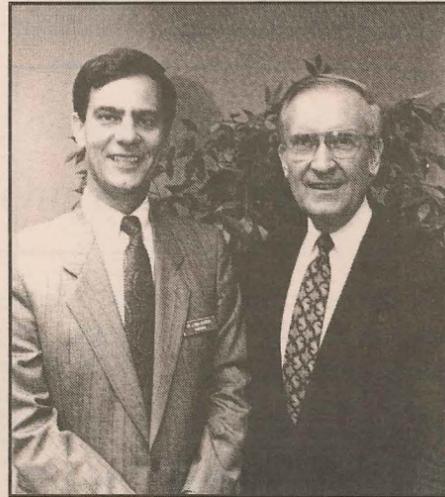
My first inclination was to want to rescue the child. Wasn't there some way we could make the child's pain go away? The reality was that there was nothing we could do. Pain is a part of life, and at this moment due to several circumstances, he was really hurting. We could not send him home; we could not make home better; we could not promise him anything. All we could do was let him know that we understood how he felt and shared his pain.

One of the most difficult times in our work is when parents make promises to a child that we know they cannot or will not keep. A child will beg a parent to visit. The parent will promise to do so to get out of a tight spot, or he may promise that he will straighten things out at home so the child can return. The parent is only telling the child those things so both will feel better right then. The promise will never be kept.

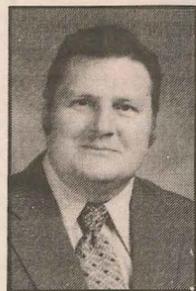
At first the child goes through tremendous pain when the promise is not kept. Eventually he learns not to ask for promises.

Our staff must help the child sort out his feelings of anger and hurt. They must also protect the child's special feelings toward the parent. Being a child care worker is not an easy task. It requires someone who can feel the hurt of a child and help the child to accept the situation, then get on with life. To do otherwise is not reality.

- **BURKESVILLE**—Burkesville First Church welcomed **Lee Fesler** as pastor.
- **BURNSIDE**—First Baptist of Burnside welcomed **Rick Hampton** as part-time minister of music and youth.
- **CADIZ**—Cadiz Church welcomed **Rhonda Nash** as minister of education and youth.
- **ERLANGER**—The Northern Kentucky Baptist Association welcomed **Wayne Diehl** as resident caretaker of the Bullitsburg Baptist Assembly. Diehl and his family attend Oak Island Church in Morning View.
- **FONDE**—**Jeff Greene** is serving as pastor of Fonde Church.
- **HUSTONVILLE**—South Fork Church welcomed **Curtis Brock** as pastor. Brock previously served as pastor of Faith Church



NEW TRUSTEE—**Lynn Cooper**, president and chief executive officer of Peoples Bank in Madisonville, greets **Russell Dilday**, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas. Dilday is president of the seminary, and Cooper is a newly appointed seminary trustee. He is a member of First Baptist Church in Madisonville.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Over 1 million letters

Over 1 million letters have come to the Oneida school over the past 91 years. The great majority have contained financial help along with words of encouragement and the promise of continuing prayer support. They have provided the material lifeblood that has made possible the Oneida work with thousands of girls and boys.

Arrival of the daily mail provides silent, yet cliff-hanging drama. For nearly half our school's history, the mail would arrive at our village post office about 6 p.m. It would take all day to come in the mail "hack" from Manchester, our county seat 17 miles away. The roads were terrible, crossing rivers and sometimes following along creek beds. A large crowd would be gathered in and near the post office. In the winter months, it would already have been

- in Burgin. New Salem Church welcomed **Bobby Estes** as pastor. Estes previously served as pastor of Pink Ridge Church in Edmonton.
- **JAMESTOWN**—Jamestown Church welcomed **Jim Collison** as pastor.
- **KIRKSEY**—Bethany Church welcomed **Chris Beckman** as pastor.
- **LONDON**—Weaver Church welcomed **John Jones** as pastor. Former pastor **David Evans** resigned as of Sept. 29....**Bob Wyatt** is serving White Oak Church as interim pastor.
- **LOUISVILLE**—Woodland Church ordained **Jeff Lee** and **Bud Wagner** as deacons. The church also retired its building debt in June 1991. ...Long Run Association welcomed Hunsinger Lane Church into its fellowship.
- **MANCHESTER**—Horse Creek Church welcomed **Alan Dodson** as minister of music. He is a senior at Cumberland College.
- **MIDDLESBORO**—First Church ordained **Theresa Beaty** and **David Osborne** as deacons. Binghamtown Church ordained **Charles Dixon**, pastor of Riverside Mission, to the gospel ministry Aug. 18. **Steve Fultz** was ordained to the gospel ministry Sept. 29.
- **MIDDLETOWN**—Kentucky Baptist Homes for Children welcomed **Dawn Richerson** as public information director. She

- will coordinate public relations projects and serve as editor of the Children's Messenger. She earned the Master of Arts degree from Southern Seminary May 1991.
- **MORGANFIELD**—Morganfield First Church celebrated the 10th anniversary of pastor **Stephen Thompson** with a special service and reception Oct. 6. Speakers for the tribute included E. Keevil Judy, L.M. Huff and Dan Garland. The church family presented Thompson and his wife, Joyce, a trip to Hawaii.
- **PADUCAH**—**Paul Crews** resigned as interim pastor of Bellview Church and is available for pulpit supply....Calvary Church welcomed **Max Anderson** as pastor.
- **STANTON**—**Hoge Hackensmith** is serving Stanton Church as interim pastor.
- **SYMSONIA**—Graves County Association welcomed Clear Creek Church into its fellowship. **Randy Marshall** has been called as pastor.
- **VALLEY STATION**—Penile Church ordained **Ray Lentz** and **Rodney Williams** as deacons and ordained **Kent Berry** to the gospel ministry.
- **WATER VALLEY**—Pilot Oak Church welcomed **Greg O'Guinn** as minister of music.
- **WEST LIBERTY**—**Bill Gray** is serving West Liberty Church as interim. Former pastor **Phillip Barbour** has resigned.

Note burned on Morehead Youth Shelter debt

MOREHEAD—Kentucky Baptist Homes for Children celebrated final payment of the debt on its Morehead Youth Shelter with a note-burning ceremony Oct. 27.

Bill Messer, pastor of First Baptist Church in Ashland, brought the message. **Don Mantooth**, pastor of First Baptist Church in Morehead, gave the invocation.

The Morehead shelter can serve up to 10 children from eastern Kentucky at one time. The children, many of whom are neglected and abused, stay at the shelter for up to 30

days while more permanent housing arrangements are made. About 200 children and youth have been served since the shelter's dedication three years ago.

Kentucky Baptist Homes for Children also operates emergency care shelters in Dixon and Middletown. Campuses in Glendale and Middletown feature units for long-term care, and a Baptist Youth Ranch near Elizabethtown provides intensive treatment services for teen-age boys with emotional and behavioral problems.

dark an hour when the mail came. The horses or mules pulling the mail wagon would have to be fed by the driver while the postmaster sorted and handed out the mail to the waiting and impatient crowd.

In recent years, the mail has arrived here by truck early in the morning. We pick it up at the post office in a locked bag before 10 a.m. Going through the mail, I am amazed, awed even, by the daily miracle of love and support that give us the financial help and moral support without which there could be no ministry here. There are scores of letters, and one realizes that the Lord moved in each heart a few days before to do something that day for Oneida in many different places. The result is that Oneida is able to feed, house, teach and otherwise care for its young people one more day.

Seventy-five years ago this fall, our founder, **James Anderson Burns**, in an hour of victory through faith, wrote:

"I received a letter (while away speaking in behalf of Oneida) telling me of the deficit and the needs. My heart was almost broken. In the seclusion of my room, I ascended the high tower of faith in Almighty God, and gazing through the darkness, lo! The star was still there; the star of hope. So I took my pen and wrote, even at the risk of being numbered among the false prophets. At the time I had no idea when, how or from whom relief would come, but I believed the Lord would provide. Then came the check for \$10,000, a bequest, evidently prepared and timed by our merciful God to meet this very emergency, how long beforehand I do not know or care. What a blessing it is to be used by him in his ministration of mercy. The burning bush must be very near."

About the same time, **Saul Houchell**, who graduated from Oneida in 1911, returned to Oneida as a full-time teacher.

Writing for our school paper, he said: "Mr. Burns and his school gave me my chance, as they have given a chance to hundreds of others, some of whom had even less than I had, possibly. Thousands of others, less fortunate than we, are still waiting for theirs. If I might help bring it to some of them, nothing could make me happier. ... I have absolute faith in our people and our work. I know it is a great, great possibility. It needs only to be carried through, which will take faith, labor, time, patience and a little money. To contribute a little in some one of these ways, there is nothing in the world I would rather do. And because I believe I may, that is why I am satisfied to come back and try."

Those words penned 75 years ago speak powerfully to us today. The man who wrote them earned a doctorate in English. He taught 16 years at OBI while serving as principal 15 of those years. He was OBI president 1941-46. He also was a college professor for more than 20 years.

Sixty-five years ago, Oneida's only woman president, **Sylvia W. Russell**, in a moment of impatient struggle, wrote: "Always we have to fight the wolf from the door, and even yet we are having to do it. But it has always seemed to me such a waste of energy, this constant struggle for mere existence. We need our strength for vital things."

In October 1941, **Saul Houchell** wrote as he began his presidency: "We are not going to be pessimistic or hopeless. We are not going to worry or be anxious to the extent that we cannot do our work well. We are not going to beg and fill our little paper with plea after plea for money. We are going to do what our hands find to do the very best we are able. We are going to present our cause, which we know is worthy, as well as we can. All these things, of course, with God's help."



Portland church does missions education its way

By Susan Todd Doyle
Woman's Missionary Union

PORTLAND, Ore. (BP)—Faced with limited leadership resources, a small church in Oregon has pioneered a new way to foster missions education without traditional missions-education organizations.

"But we've always done it this way" is a statement never uttered at Greater Gresham Baptist Church in Portland, says Pastor Jeff Iorg.

"Since we're a new church, we've tried to be careful with our resources of leaders—doing a few things well rather than doing a lot of things haphazardly," he said.

The church's charter members wanted to offer quality programs and experiences to new members. They also wanted missions education and involvement to be an integral

part of their church.

Their dilemma was how to offer these things when they didn't have enough leaders to go around. The brand-new church just barely had the people it needed to staff the Sunday school classes and accept necessary duties. There weren't enough leaders left for age-level missions organizations.

The answer came when Iorg and Quilla Whiten, a charter member and president of Woman's Missionary Union for the Northwest Baptist Convention, decided to find a creative solution.

"The great thing about Quilla is that she really wants to be creative," Iorg said. "She wants missions education to take place more than she wants organizations."

Here's what they've done:

- Whiten gives each family a prayer guide to use during the Week of Prayer for Home

Missions and the Week of Prayer for Foreign Missions. Iorg uses the prayer guides in Sunday morning services as a way to encourage members to continue using them during the week.

- During the break between the 9 a.m. Sunday morning worship service and the 10:30 a.m. Sunday school hour, members enjoy coffee and missions videos in the hallway of their school-turned-church.

- Whiten uses the school entryway to give members a taste of missions materials. Her weekly displays feature a variety of missions topics and needs.

- The women of the congregation are invited to "Saturdays and Salads" once a month where they study missions books.

- Each Sunday Whiten gives Sunday school teachers a fact sheet listing missions information relevant to the lesson.

- WMU magazines are being shared with members of the church. Also, the church provides each family a subscription to the foreign missions magazine, *The Commission*, and the home missions magazine, *MissionsUSA*.

"Greater Gresham Baptist Church is proof that WMU is more than age-level organizations. It is missions education for the whole church in many different ways," said Bobbie Sorrill, associate executive director of Southern Baptist WMU.

"Jeff Iorg and Quilla Whiten have looked at their church and its needs, and they have customized a missions education program for that church. That's what we here at the national WMU office want every church to do. For some, it will mean providing age-level missions organizations, but for others, it will mean taking a churchwide approach."

Convert continues Carey's work

By Susan Todd Doyle
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—The great-grandson of a man William Carey introduced to Christianity now carries on the missionary pioneer's work in Bangladesh 200 years later.

Carey is considered the founder of the modern missions movement. He went to India in October 1792 as one of the first missionaries sent out by the Baptist Missionary Society in England.

Today, Simon Sircar is sharing the gospel message with his own people with enthusiasm similar to that displayed by Carey. Carey led Sircar's great-great grandfather to profess faith in Jesus Christ.

Sircar, vice president of the Bangladesh Baptist Fellowship and principal of the College of Christian Theology in Dhaka, visited Southern Baptist Woman's Missionary Union Oct. 23. He told WMU officials of the work he and others are doing.

Unlike Carey, who waited seven years before one person converted to Christianity, Sircar and his colleagues saw results from their efforts within the first two years of min-

istry.

Between 1980 and 1990, 226 churches were planted. Each church had at least 16 members.

Sircar personally has started nine churches in the Dhaka area, which have in turn started 20 other churches.

Most of the church planting done by the Bangladesh Baptist Fellowship has been accomplished through a strategy Sircar calls Bible Reading Groups.

"We went into villages to the village leader's house and asked if there was someone who could read at a certain reading level," he said. In many villages, it was difficult to find anyone who could read.

"Once a week, the people gather at the leader's house to hear the Bible read aloud. Just by hearing the word of God, people come to the saving grace of the word," he said.

After the Bible reading, Sircar said, evangelists visit in the homes in the village.

"It takes only 50 cents to get Bible Reading Group materials to a village," he said. "It's not possible to send an evangelist to the 68,000 villages of Bangladesh, but we can send the word of God."



FRIENDS—Mission Service Corps volunteer Renee Kaur (left) hugs a friend she met as part of her work with international students at the University of South Carolina in Columbia. Kaur, a native of Nairobi, Kenya, ministers among the 1,500 internationals at the university and the 700-plus Asian Indians in the Columbia area. She is one of 1,375 Mission Service Corps volunteers assigned by the Southern Baptist Home Mission Board.

Bulgarian leader used to smuggle Bibles

VARNA, Bulgaria—Boschidar Igoff, general secretary of Bulgarian Baptists, was ordained only last year, but his ministry extends back many years.

During the long years of communist persecution, Igoff lived a quiet life with his family, working during the day as an economist in a steel factory. But at night, his second occupation involved dangerous excursions to the outskirts of town.

Igoff was one of the many unnamed believers who secretly transported Bibles and religious literature. After receiving coded

telephone calls late at night, Igoff and his wife would get in the car and drive to remote spots to transfer literature.

"I was always scared to death," he says, "but somehow God protected us."

On several occasions, police miraculously missed finding stashes of the illegal literature. In one instance, while police were searching Igoff's home, his small daughter walked into the room and without realizing it stood in front of a box of Bibles that had been in plain view. The police never saw the box for the girl.

Bullet blast through door illustrates why volunteer returns to Iraq

By Art Toalston
SBC Foreign Mission Board

RICHMOND, Va. (BP)—A bullet blast through her door helps Donna Rye explain her desire to return to Iraq.

Rye is a Southern Baptist representative to Mexico who has worked as a nurse at a Baptist hospital in Guadalajara since 1984. Last May she ventured to northern Iraq for a month to work among Kurdish refugees.

She headed back to Iraq Oct. 24 for as long as she's needed—perhaps two or three years. She will help fill a critical need for doctors and nurses to staff mobile clinics in villages where displaced Kurds are settling.

The medical work is among key postwar ministries of the Southern Baptist Foreign Mission Board's Persian Gulf Response Unit.

The threat of hostilities continues among Saddam Hussein's troops, Kurdish freedom fighters and U.S.-led forces seeking to keep peace in the region, Rye acknowledged.

But she doesn't fear for her safety.

Back in Mexico after her first stint in Iraq, Rye was startled awake one night by a crashing noise.

Someone had aimed a shot at her apartment door, and the bullet ripped into an inside wall.

The bullet helped her realize safety

doesn't depend on location. "I wasn't safe in Mexico, I'm not safe in the United States, I'm not safe in any place except in the hands of God," she explained.

"It's not where we are, but who's protecting us."

Organizers of the medical clinics—and of a Southern Baptist project to drill wells and repair village water systems—haven't forgotten northern Iraq remains a potential war zone.

They remain in daily contact with Southern Baptist workers based in the city of Zakho, said Tim Brendle, who heads the Persian Gulf Response Unit. Several evacuation plans have been formulated, Brendle said,

noting U.S.-led coalition forces in Turkey have daily flights to the region.

A shortage of doctors and nurses continues to hamper the medical work. Original plans called for continuous staffing by three volunteer physicians and four nurses, each committing three weeks or longer.

However, only one doctor and three nurses, including Rye, currently are on site. No additional volunteers have enlisted.

Southern Baptist medical workers interested in volunteering to work in Iraq should contact the Foreign Mission Board's missionary health department, P.O. Box 6767, Richmond, Va. 23230, telephone (804) 353-0151.

Convention Feature:

Focus on Stewardship and the new KBC Church Growth and Administration Division

Stewardship *FACTS*:

At least 16 of Jesus' 27 parables teach us *how to or how not to* relate to possessions.

There are 2,000 Bible verses that deal with money and possessions.

There are 288 New Testament verses that deal with money and possessions (one out of 10) - more than on faith, prayer, heaven or hell.

Howard L. Dayton, Your Money: Frustration or Freedom

Stewardship promotion is November emphasis in many SBC churches

Since November is Stewardship and Budget Promotion month in Southern Baptist churches, Dr. Vernon Cole, director of the Kentucky Baptist Convention's Church Growth and Administration Division, encourages congregations in Kentucky to recognize stewardship as a ministry.

"Stewardship needs to be a churchwide concern and viewed more as a focus rather than an emphasis," Cole stressed. "It needs discussing in Sunday school, talked about with deacons and laity and seen as a priority along with prayer and witnessing." He added that churches create its own problems and distort biblical teaching if budget crunches are only dealt with during times of crisis. Churches "cannot do church—construct buildings, purchase literature and other materials, pay utilities and staff salaries—without financial resources."

Cole points to a flat economy, especially since 1973, to the decline in earnings for middle income persons and families. "We need to affirm these tithers for their sacrifice."

A focus on stewardship, according to Cole, helps individuals grow spiritual priorities in life which are kept in proper perspective when Christ as Lord is seen as a dominant theme to keep us from being sucked into a materialistic culture.

An illustration Cole uses to focus on not only evangelism but stewardship is the parable of the prodigal son and their views on possessions. "The fundamental root of the problem for the sons is that the younger son distorted values with possessions used selfishly while the older brother saw possessions as status symbols and having security with their father," he said. "Most people won't ever read anything financial into this parable."

Church Growth and Administration: Faith that works, love that labors and steadfast hope

New division seeks to help local church growth and member involvement

The newest Kentucky Baptist Building program division is Church Growth and Administration. Organized within the last calendar year, it strives to motivate church leaders to envision their potential and to use the methods and resources which result in kingdom growth for each local church.

Dr. Vernon Cole, director of Church Growth and Administration, credits Dr. William W. Marshall, executive secretary-treasurer, Kentucky Baptist Convention, for creating the division. "Several other Baptist state conventions had successfully tried various concepts of church growth in order to prevent a growing percentage of plateauing congregations," he explained. "Dr. Marshall decided it would also benefit Kentucky Baptists to pull together various departments in order for churches to enlist more people, especially inactive members."

According to the 1991 *Southern Baptist Handbook*, the Kentucky Baptist Convention is ranked 34th among other state conventions and fellowships in the percentage of growing churches between 1985-1990. The Handbook also indicates that 59.4% of Kentucky Baptist churches have plateaued and 15.2% of churches are declining.

"Our new division is committed to involving more people in the mission and kingdom work of local churches," Cole emphasized. "We want to encourage sitters to become doers, inactive members to become active in ministering to

the hurts and hopes of people in the community." Cole stressed that Church Growth and Administration strives to help inactive members become awakened to their spiritual gifts and how they can be effectively used in their local congregations.

The Church Growth and Administration division is composed of the following program departments and areas: Church Music, Jim Cordell, director; Discipleship Training, Doug Strader, director; Sunday School, Chip Miller, director and Church Administration and Stewardship, Vernon Cole, director.

What specific ways can each department help churches grow?

Church Music helps churches develop music which is celebrative in tone, allowing for a strong progression of power and movement in worship and spontaneous participation and response.

Discipleship Training assists in church growth by teaching people biblical skills and encouraging the inactive. The department also trains leaders for MasterLife teaching.

Sunday School, as Cole describes, "enables church growth by serving as the most effective outreach arm that Southern Baptists or any other group has developed." Although some Sunday school enrollments are down, Bible studies, Vaca-

tion Bible Schools and Backyard Bible Clubs have grown in recent years. Architectural services are also provided for churches in creating new units and space for growth or remodeling for future use.

Church Administration emphasizes the gift of administration in scripture by teaching caring and planning skills to church leadership—deacons, pastor, church staff and organizational committees.

Stewardship encourages personal financial stewardship and support of the Cooperative Program.

In order to economize on meeting frequency and participation times, the Church Growth and Administration division is offering larger, combined events—Super Saturdays—in 1992 which will enable churches to receive total growth concepts during one day. All the division departments, including occasional assistance from the Kentucky Baptist Convention's Brotherhood Department, will offer sessions to challenge church staff and leadership on "How do you do church?"

For more information about Church Growth and Administration and Super Saturday events, contact the division at: Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101.