

Smaller churches still average in SBC, data show

By Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—What has 286 resident members, 13 baptisms and a Sunday school enrollment of 219?

Answer: The statistically average Southern Baptist church.

Based on statistics compiled from annual research by the Southern Baptist Sunday School Board, the average Southern Baptist church continues to be a relatively small congregation.

"While we have experienced a growth in the number of larger churches and mega-

churches in recent years, we still have about as many small churches as we did 40 years ago," said Jim Lowry, denominational statistics specialist for the Sunday School Board.

Lowry said 60.1 percent of Southern Baptist Convention churches reporting in 1990 had a total membership of less than 300. Of those, 43 percent were located in rural areas or small communities with populations of less than 2,500 people.

Other findings:

- The size of the average Southern Baptist church has remained steady over the last 15 years. Resident membership of the aver-

age Southern Baptist church in 1975 was 269, compared to 286 last year.

- In both 1975 and 1980, the SBC average of baptisms per congregation stood at 14. That number decreased to 12 in 1985 before rising to 13 last year.

- Sunday school enrollment in the average Southern Baptist church was 219 last year, not much changed from the average of 214 in 1975.

- The SBC average for total gifts given by a local congregation has more than tripled in the last 15 years. In 1975, the average was \$41,376. That amount increased to \$126,452 in 1990.

- Average contributions to the Cooperative Program also have shown a steady increase, rising from \$3,953 in 1975 to \$10,792 in 1990. As a percentage of total gifts, however, contributions to CP have declined.

- While the number of churches reporting church debt or new construction has decreased in the last 15 years, inflation has caused an increase in total construction cost per congregation.

Of those churches reporting a debt in 1990, the average amount per congregation stood at \$147,330, up significantly from the \$59,363 reported in 1975.

'Show & tell' believers key to evangelism

GARDEN GROVE, Calif. (BP)—Christians should be "show and tell believers," a California pastor is urging at a national marketplace evangelism conference.

The main reason Christians do not share their faith is fear that non-Christians are not interested, said Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif. He spoke during a conference held in Garden Grove, Calif., by the Southern Baptist Home Mission Board.

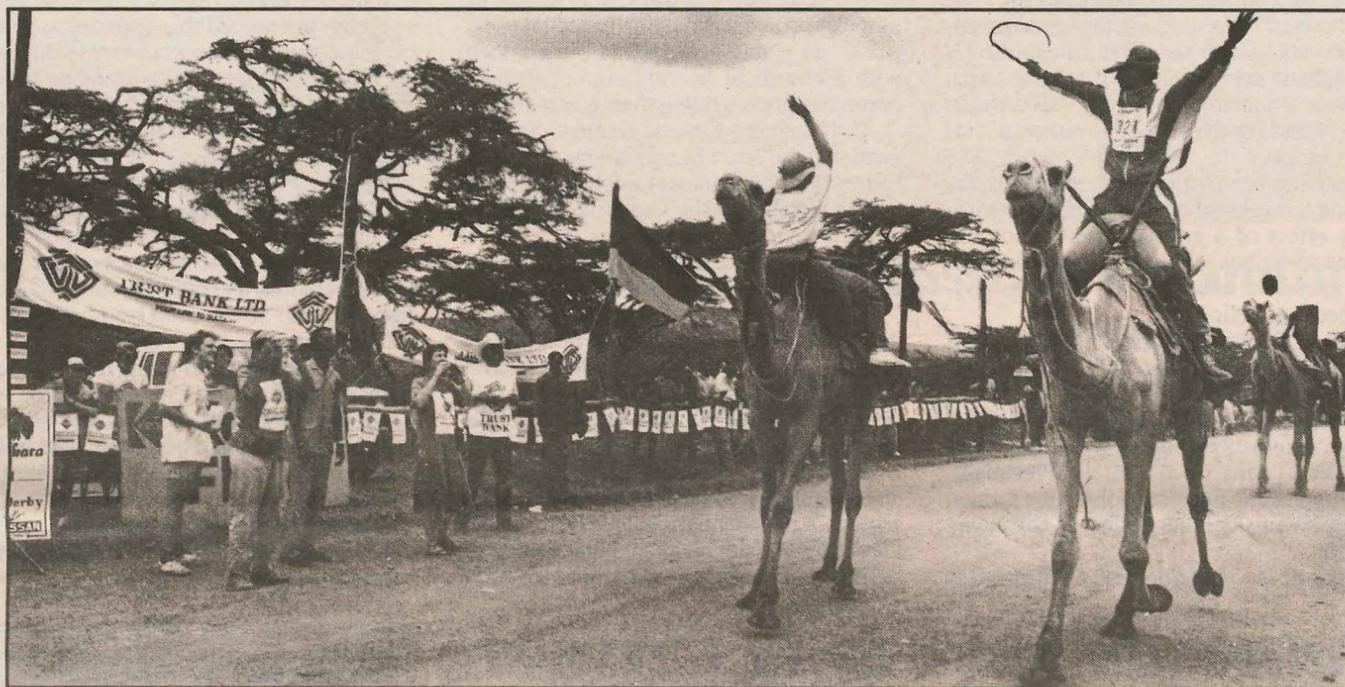
Contrary to what Christians fear, the people they encounter are interested in faith, Warren said. He cited a 1990 Gallup poll which showed 84 percent of Americans believe Jesus was God's son and said other polls show 77 percent of Americans believe the Bible is the word of God and 71 percent believe in life after death.

"The world is more willing to talk about spiritual matters than the people of God," Warren said.

Non-Christians will become Christians when they hear a call to commitment and see Jesus Christ makes a difference, he said.

"God wants audio-visual Christians. He wants show and tell believers."

Being a verbal and visual witness in the marketplace requires Christians to be concerned about the quality of their work, he said. An auto mechanic who shares the Four Spiritual Laws tract is not being an effective witness if the car he is working on does not run when he is finished, Warren explained.



CAMEL DERBY—Southern Baptist missionary journeyman Marlo Huber (on left camel) waves to a cheering crowd as she rides to the finish line sitting backward on her camel. Huber and two other journeymen competed in the Maralal International Camel Derby in Kenya. (BP photo by Chuck Zehnder)

It wasn't Kentucky, but it was derby day

By Chuck Zehnder
Southern Baptist foreign missionary

MARALAL, Kenya (BP)—The Kentucky Derby it's not, but participating in the Maralal International Camel Derby has paved the way for Christian ministry by Southern Baptist missionaries in Kenya.

In this year's camel race, Southern Baptist journeymen set records, were featured on CNN and had opportunities to share the African gospel.

When Nancy Delger of Montana, Marlo Huber of Kansas and David Jones of Texas came to Kenya for two-year volunteer assignments, they never dreamed of

becoming camel jockeys racing across the African desert.

But in September, all three rode in the amateur division of the camel race. Delger finished in second place, Huber in third—riding backwards on a camel named Jet. Jones failed to make the starting line, let

continued on page 8, "Missionaries race..."

West Virginia Baptists elect Mathis executive

HUNTINGTON, W.Va.—Lifelong Kentuckian Don R. Mathis has been elected executive director-treasurer of the West Virginia Convention of Southern Baptists.

Mathis was the unanimous choice of the convention's Executive Board, which met Oct. 31 in Huntington, immediately prior to the WVCSB annual meeting. He will begin his work in West Virginia in January.

A native of Hopkinsville, Mathis has been pastor of Kentucky Baptist churches for 27 years.

Mathis was president of the Kentucky Baptist Convention in 1985-86 and president of the Kentucky Baptist Pastors' Conference in 1981-82. He also has served three terms on the KBC Executive Board and has been associational moderator, Sunday school director and evangelism chairman.

He was a trustee of the Southern Baptist Sunday School Board from 1983 to 1991 and has been a member of the Southern Baptist Convention's nominating committee.

Mathis has been pastor of four churches. He has been at Central Baptist Church in

Corbin since 1979 and previously served at Southside Baptist Church in Princeton for 11 years. Before that, he was at Green River Baptist Church in Ohio County, 1966-68, and Crofton Baptist Church in Christian County, 1964-66.

During his tenure in Corbin, Central Church has had more than 2,000 additions and reached record levels in membership, attendance, evangelism and missions support. Average Sunday school attendance has almost tripled, to 945, and worship attendance has grown from 400 to more than 1,000. Central has been among the state's leaders in baptisms and in giving to the convention's Cooperative Program unified budget.

The Corbin congregation built a Christian life/education building in 1983 and now is constructing a 1,300-seat, \$2.4 million auditorium.

Mathis has bittersweet feelings about moving from the pastorate to the denominational post in West Virginia.

"After 27 marvelous years as a pastor, I

believe that God is calling me to use the gifts, abilities and experiences that God and his people have provided to help the churches reach the people of West Virginia for Christ and to grow churches and mature Christians," he said.

"I envision myself as being a hands-on executive director—as involved with the pastors and churches as I possibly can be."

"But I'm sure going to miss Kentucky," Mathis said of his departure. "This is a great place."

Mathis is a graduate of Austin Peay State University in Clarksville, Tenn., and earned master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary in Louisville. Cumberland College in Williamsburg also bestowed an honorary doctor of divinity degree upon him in 1988.

His wife is the former Sharon Daugherty of Ohio County. They have two children: Donny, a sophomore at the University of Kentucky, and Laura Beth, a sophomore at Corbin High School.

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Arsonist lights church fires in Central Florida

around the sbc

Three Baptist churches were among six congregations in Central Florida hit by suspicious fires during a six-day period late last month. They are the latest additions to a growing list of Florida churches hit by suspected arsonists.

Since January, 21 churches of various sizes and denominations have suffered fires determined either to be arson, suspected arson or of unknown origin. Most are in Gainesville and Winter Haven.

The rash of fires has prompted some church members to set up nightly vigils in their church buildings.

■ **CP down in October.** Southern Baptists gave \$10.7 million to the Cooperative Program unified budget in October, the first month of the 1991-92 fiscal year. The total compares to \$11.08 million given in October 1990, a decrease of \$381,922, or 3.45 percent. October gifts also fell short of the monthly basic operating budget requirement of \$11.7 million.

■ **Ethics conference planned.** Directors of the new Baptist Center for Ethics have announced plans for their first national conference Feb. 3-4 in Nashville with the theme "Ethics in the '90s: A New Agenda." Topics will include medical care and health care, hunger, adolescent sexual problems, genetic engineering, the environment and sports ethics. Speakers include Bobby Bowden, head football coach for Florida State University; William Fletcher, professor at Carson-Newman College; Atlanta pastor Emmanuel McCall; and David Beckman of Bread for the World.

■ **Texans vote for lottery.** Despite intense efforts by Texas Baptists to defeat a proposed state-run lottery, the lottery was approved by voters last week by nearly a two-to-one margin. While the leadership of nearly every denomination in Texas opposed the lottery, "the people in the pews didn't heed their leadership," said Sue Cox, executive director of the Texans Who Care anti-gambling coalition.

■ **Students to attend dedication.** A group of 30 Southern Baptist students and student leaders will travel to Russia Dec. 31 to attend the dedication of the Temple of the Gospel Church in St. Petersburg. In the past two years, 145 students and student leaders from 60 campuses have helped restore the 100-year-old historic building, which now is home to a Baptist congregation.

■ **Craddock to speak at Georgetown.** Fred Craddock, professor of preaching and New Testament at Emory University in Atlanta, will address the semi-annual meeting of the Georgetown College Ministers' Fellowship Dec. 3. His topic for the day-long conference will be "Creativity in Preaching." Registration is open to any minister. The fee is \$15. For details, call Georgetown at (502) 863-8041.

■ **Southern seeks special alumni.** Nominations for the 1992 Distinguished Alumni awards of Southern Baptist Theological Seminary are being accepted through Jan. 1. Nominations must be submitted in writing and include a letter of recommendation and current resume of the nominee. Send nominations to: Alumni Relations, 2825 Lexington Rd., Louisville, Ky. 40280.

Court hears Lee v. Weisman arguments

By Larry Chesser
Baptist Joint Committee

WASHINGTON (ABP)—The U.S. Supreme Court heard oral arguments last week in a case which will determine whether the court abandons its judicial standard that requires governmental neutrality toward religion.

In *Lee v. Weisman*, the Bush administration has asked the high court to overturn lower court rulings that barred commencement prayers in Providence, R.I., public schools. Further, the administration has joined attorneys for the school district in asking the court to adopt a new standard that would allow government involvement in religion as long as no coercion is present.

For two decades, the court has used the "Lemon test" to decide whether governmental actions violate the First Amendment's ban against establishment of religion. That test was articulated in *Lemon v. Kurtzman* in 1971 and represents a culmination of earlier decisions.

As it has been applied in recent years, the Lemon test asks whether the purpose or primary effect of a governmental action endorses or inhibits religion and whether it creates excessive entanglement between government and religion.

Lee v. Weisman reached the high court after Daniel Weisman and his daughter, Deborah, challenged inclusion of an invocation and benediction in a Providence middle-school commencement program. Two lower federal courts sided with the Weismans, holding that the practice violates the Lemon test by having a primary effect of advancing religion.

Four of the nine Supreme Court justices

have indicated in the past a willingness to replace the Lemon test with a "coercion standard" that would permit far broader government involvement in religion. But it is not yet clear whether a majority of the court is willing to abandon the governmental neutrality embodied in Lemon.

During oral arguments Nov. 6, school district attorney Charles Cooper told Justice Sandra Day O'Connor it would be permissible under the proposed coercion test for a state to adopt a state religion if it were done in a "purely non-coercive" manner.

Justice Anthony Kennedy, who proposed in 1989 that the court move to a coercion test, expressed some discomfort with the level of coercion in the Providence school's commencement programs.

Kennedy said it is difficult to accept the proposition that it is not a "substantial imposition" on young graduates to present them with a choice of hearing commencement prayers or not attending their graduation.

U.S. Solicitor General Kenneth Starr argued that the court frequently has looked at history for constitutional interpretation and said that Rabbi Leslie Gutterman's prayers at the Providence ceremonies were "a far cry" from what the nation's founders intended to prevent with the establishment clause.

Both Cooper and Starr said the prayers delivered by Gutterman would be unconstitutional if delivered in a classroom. Neither is asking the court to overturn its 1962 decision that banned school-sponsored classroom prayer.

Starr argued that commencement exercises are similar to other public ceremonies, such as a presidential inauguration. Justice David Souter later countered that argument, saying commencement programs are more

similar to a classroom setting than an inaugural event.

Starr suggested that prayers with which some children might disagree are part of a free society that values the exchange of ideas. But Souter responded that prayer is not an element in a dialogue between people but an element in a dialogue between people and God and is not analogous to public debate.

Sandra Blanding, attorney for the Weismans, told justices if the court were to adopt the proposed coercion standard, graduation ceremonies could open with a Roman Catholic Mass and no one could stop an official from standing up and announcing that the United States is a Christian nation.

Blanding said Lemon has stood the test of time. She acknowledged it has been tough to apply, but argued that application of the coercion standard also would prove difficult.

The Providence district, Blanding said, is saying that prayer is a preferred practice and that the school does not belong to the non-believer in the same way it belongs to the believer.

U.S. religious groups, including Baptists, are divided over the case. The Baptist Joint Committee on Public Affairs joined a coalition of religious and civil-liberties groups in filing a friend-of-the-court brief on behalf of the Weismans.

Other groups, including the Southern Baptist Christian Life Commission, the National Association of Evangelicals and the U.S. Catholic Conference, have filed briefs in support of a coercion test or in defense of commencement prayers.

The Supreme Court justices gave no firm indication about how or when they will resolve the case.

Patterson back in at Criswell

By Greg Warner
Associated Baptist Press

DALLAS (ABP)—Paige Patterson was reinstated as president of Criswell College after trustees of the Dallas school met for more than six hours Nov. 5 with Southern Baptist conservative leaders, including three recent SBC presidents.

Patterson was dismissed as the college's president Oct. 28 by trustees, who said the controversial leader was spending too much time in Southern Baptist Convention politics and not enough time in administration and fund-raising for the school.

But top SBC leaders emerged from a meeting with the college's trustees Nov. 5 to announce Patterson would remain as president.

"We just prayed and came together in the Spirit of the Lord," said former three-term SBC president Adrian Rogers, one of the leaders summoned to the meeting at a hotel near the Dallas-Fort Worth airport.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., is one of four recent SBC presidents who serves on the college's board of regents, an advisory panel that helps raise financial support for the school.

Other regents at the meeting included pastors Charles Stanley of Atlanta and Jerry Vines of Jacksonville, who are among the string of SBC presidents elected by the conservative movement Patterson is credited with launching more than a decade ago.

The former presidents and most other regents resigned from the 31-member panel after the firing but now reportedly will resume their support for the school.

Patterson supporters among the college's students and alumni, who earlier predicted disaster for the school after Patterson's firing, reacted favorably to the news about his reinstatement.

"It's like the cavalry has come to save him," Ergun Caner, a Criswell student and Patterson aide, told the Dallas Times Herald.

The estimated 15 trustees who attended the airport meeting declined to talk to reporters as they left.

Patterson, who was excluded from the meeting, later praised the trustees as "sincere and wonderful people."

"Godly men and women talked this through to a godly solution," he told the Fort Worth Star-Telegram.

First Baptist Church of Dallas owns the independent college and elects its trustees.

Joel Gregory, pastor of First Baptist, and W.A. Criswell, the legendary senior pastor of the church and the college's namesake, also participated in the session. Both Gregory and Criswell had taken a low profile in the Patterson dispute prior to the airport meeting.

Afterward, Gregory told the Star-Telegram the agreement that left Patterson as president came with the stipulation that Gregory and Criswell become more involved in solving the school's financial and administrative problems.

Gregory read a statement which said he and Criswell asked the trustees to "wait on the Lord in connection with any leadership changes at the college."

"The college itself is not in debt," Gregory said, "but the church owes \$5 million for college buildings. The church and the college want to work together in solidarity to pay off the debt."

The airport meeting was organized by Jack Graham, pastor of Prestonwood Baptist Church in Dallas and chairman of the regents. Others attending the meeting included Tom Eliff, pastor of First Southern Baptist Church in Del City, Okla., and Ronnie Floyd, pastor of First Baptist Church in Springfield, Ark.

Senate & House vote to lift gag on abortion counsel

By Pam Parry
Baptist Joint Committee

WASHINGTON (ABP)—Both houses of Congress have approved legislation that would lift restrictions on abortion counseling at federally funded clinics, resulting in a likely showdown with the president.

Although the House approved the bill 272-156 last Wednesday, it was not by the two-thirds margin needed to override a veto, giving the Bush administration an apparent victory.

But the next day the Senate did garner enough votes for a veto override, approving the bill 72-25.

Approval by both the House and Senate are needed to override a veto.

The bill (H.R. 2707) appropriates \$203.8 billion for the Departments of Labor, Health and Human Services, Education and related agencies for fiscal 1992.

Although the bill provides funding for a number of social programs, such as Head Start and disease prevention, it does not provide funds to implement the administration's ban on abortion counseling at federally funded family-planning clinics.

President George Bush has promised to veto any legislation that weakens current abortion regulations.

The abortion counseling ban, implemented by the Reagan administration and maintained by Bush, became an issue when the U.S. Supreme Court last May upheld the ban as constitutional (*Rust v. Sullivan*).

Mission project results in family reunion

By Virginia Flanagan
State Correspondent

BEAVER DAM—A Kentucky family is reunited this fall as the result of a surprise development in a summer mission venture by Beaver Dam Baptist Church.

The story begins last winter, when Glenn Armstrong, pastor of Beaver Dam Baptist Church, and John Cashion, minister of music, traveled to Cumberland College for orientation in the annual Mountain Outreach program. The Beaver Dam church previously had agreed to build a house for someone in need as a summer mission project.

Through Mountain Outreach, Kentucky college students and churches build three to five houses every summer, said the program's director, Richard Rieffer.

James Pratter, the man the Beaver Dam church was to build a house for, was living in an old school bus in Copperhead Ridge. His sister was living in the same hollow in an old trailer.

After returning from Williamsburg to Beaver Dam, Cashion prepared a poster



FRIENDS—Cumberland College student Terrina Cornett admires a puppy belonging to James Pratter. Cornett and other Baptist volunteers built a house for Pratter this summer and fall. (Photo by Virginia Flanagan)

for the church bulletin board, featuring Pratter's photograph, name and a photograph of his sister.

Soon afterward, three women came to

the church seeking assistance with an electric bill. As they were waiting in the hallway, they spotted the bulletin board and one of the women exclaimed, "There's Daddy!"

As it turned out, two of the women seeking assistance at Beaver Dam were the daughters of the man the church was planning to assist nearly 200 miles away. They had lost touch with their father many years ago.

After the surprising spring discovery, members of the Beaver Dam church made two trips to Copperhead Ridge—one this summer and one this fall—to build Pratter's house. In the meantime, Pratter and his daughters were reunited and he met grandchildren he never knew he had.

Terrina Cornett, a Cumberland College student who helped with the project, said Pratter told her he had just about given up on everything before Baptist volunteers came to help him.

But now, with restored family relationships and a new house, "it's terrific," he said.

Kelly church has sesquicentennial

HOPKINSVILLE—Kelly Baptist Church marked 150 years of ministry in Christian County last month.

Founded Oct. 23, 1841, as Mt. Zoar Baptist Church, the congregation changed its name in 1935 upon moving to its current location six miles outside Hopkinsville.

Glenn Walker joined the church at age 16 in 1934. He explained that the current name of the church was taken after the move to represent the new location, centered around the Kelly post office.

Walker said he recalls an average attendance of 100 when he initially joined the church. Although church services were held only once a month, Walker remembers gathering for Sunday School every Sunday.

"J.J. Thomas was one of our circuit preachers [who] traveled in a 1930's Ford. He had up to five churches at one time and met one service on Saturday to get them all in.

"Eventually, we began services twice a month, and then every Sunday," he said.

Although church records are incomplete until 1923, when the Christian County Baptist Association was organized, some current members of the congregation can shed some light on those historical shadows.

Perhaps foremost of the first-hand authorities is 72-year-member Eliza Fuller, who joined at age 12 in 1919 when baptisms were still performed in a local creek.

The church celebrated its special birthday early during its annual homecoming last June.

Notable ministers from its 20-pastor history are W.B. Hammack, a former deputy sheriff; Brodie Ambrose, who drew plans for the second auditorium; and the Spurlins, J.T. and L.L., who are father and son.

The elder Spurlin, pastor 1933-1936, preached for the morning service of the anniversary/homecoming event. Jim Clontz of the Kentucky Baptist Convention's discipleship training department also brought greetings.

Current Pastor Melvin Felts emphasized the continued growth evident in the church.

"We had 23 additions this past year. We have a van ministry, used particularly for our youth and children's programs," he said.

Reported by state correspondent Betty Anderson and staff writer Connie Bull

State migrant ministries expanding

By Pauline Stegall
State Correspondent

As more migrant Hispanic farm workers make their way into Kentucky's fields, Southern Baptists are moving to minister to them.

Ministries to migrant workers already have begun in Henry County, Marshall County, Calloway County and Ballard County.

Pam Cobb, director of missions for Henry County Baptist Association, said migrant ministry has expanded from something done by individual churches to become an association-wide project.

Spanish-speaking seminary students Lucy Aleman and Jamie Delgado assisted in this summer's program. Woman's Missionary Union and Brotherhood groups also distributed care packages to the workers.

Spanish-language worship services were held at Franklinton Baptist Church and Campbellsburg Baptist Church, while Sunday school and English classes were offered by the association.

In Blood River Baptist Association, Director of Missions Terry Sills began a ministry by visiting migrant workers in their res-

idences. Sills and a team of volunteers gave out marked Spanish New Testaments, Sunday school literature and invitations to attend Bible study.

The workers were delighted, he said. One man told him, "Nobody ever comes to see us."

In Ballard County, a ministry to migrant workers began with two laymen, Lynn and Max Gordon. With support from Marty Brown, pastor of Oscar Baptist Church, they enlisted help from Ronnie Adams, former missionary to Venezuela and now pastor of Twelfth Street Baptist Church in Paducah.

Three Peruvian students from Mid-Continent Baptist Bible College assisted in this ministry. At a meeting planned especially for the migrant workers, some of the area farmers gave their Christian testimonies.

As a result, some of the workers asked to attend church with the farmers and made professions of faith in Jesus Christ as a result.

Ken Forman of the Kentucky Baptist Convention's direct missions department said the number of migrant workers coming to Kentucky will continue to increase. He encouraged churches to begin planning appropriate ministries.

Annuity Board moves to Preferred Risk

DALLAS—Preferred Risk Mutual Insurance Co. has replaced Aetna Life & Casualty Co. as the property and casualty underwriter recommended to churches by the Southern Baptist Annuity Board.

Preferred Risk will offer reduced rates and additional coverages for Southern Baptist churches as part of their agreement with the Annuity Board, said Blake Shively, a Preferred Risk agent in Louisville.

Shively and his partner, Mike Berry, both are Southern Baptists and graduates of Baptist schools. Shively is a graduate of Georgetown College, and Berry is a graduate of Southern Baptist Theological Seminary.

Preferred Risk offers auto, home, life and retirement products to non-drinkers only. Further, a portion of the company's revenues are donated to groups promoting abstinence, Berry said.

Kentucky Sports Crusaders celebrate five years of ministry

By Brad Bull
Staff Writer

LA GRANGE—A sports ministry begun during Kentucky Baptists' partnership with Kenya Baptists has continued beyond that partnership to celebrate its fifth anniversary this year.

The anniversary of the Kentucky Baptist Sports Crusaders basketball team was marked by a special service at DeHaven Memorial Baptist Church in La Grange.

Robbie Spear, minister of outreach and

activities at DeHaven, is the team's director and co-founder.

He said the team has seen between 1,700 and 1,800 people make spiritual decisions during the five-year ministry.

During the Kentucky-Kenya partnership, the Crusaders touched 28,000 people and led nearly 700 people to make spiritual decisions.

Crusader teams are made up of volunteers from across the state who compete with collegiate basketball teams and conduct training clinics. The men's 20-game sched-

October CP up but two-month record still low

By Marv Knox
Editor

Kentucky Baptists' Cooperative Program ministry budget enjoyed its best October in history, receiving \$1.6 million.

But the grand October followed a dismal September, and giving lags behind both last year's rate and the pace needed to reach this year's budget goal.

At the end of two months of the Cooperative Program's 1991-92 fiscal year, the budget is 2.6 percent (\$66,194) below receipts for the same period last year. It also is 16.2 percent (\$481,908) off the prorated two-month goal, a pace needed to reach its \$17,894,462 annual goal.

During the previous six years, September-October receipts amounted to an average of 15.1 percent of the Cooperative Program's annual total. If those months' receipts represent 15.1 percent of the 1991-92 total, the budget will fall more than \$800,000 short of its goal.

The Kentucky Baptist Convention also has received \$52,919 in receipts designated for its operational use, reported Barry Allen, director of the KBC business division.

"If you factor designated contributions to the state convention budget, then the combination (of designated funds and Cooperative Program dollars) is running neck-and-neck with last year."

Undesignated Cooperative Program receipts are divided, with 62.058 percent going to state causes and 37.942 going to national Southern Baptist Convention causes.

The KBC's portion of undesignated Cooperative Program gifts is \$20,339 below last year. But KBC-designated receipts are \$19,664 ahead of last year. Consequently, funds available for in-state use are only \$675 below last year.

The increase in designated giving is related to an increase in the number of churches that are designating their gifts, Allen said. He estimated around 20 churches have sent KBC-designated gifts, about twice the number as last year at the end of two months.

Despite a strong October, the Cooperative Program "is less than desirable, a weak start to a fiscal year," Allen said. "Given normal trends, it makes obtaining the budget that much more difficult.

"Two months is an insufficient period to establish trends. But there are no signs of dramatic changes" from last year, he noted.

"Our receipts speak for themselves; the decline continues," said William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention.

"We will not have a solid picture of the fiscal year until around March 31, when we've had three months of the 1992 church budgets," he added.

That report also could be less than desirable, Allen said, explaining, "Many signs we get from the churches are that they are having difficulty, too."

ule for this season includes seven NCAA Division I schools.

Spear said this season is the first year the Crusaders have fielded a women's team.

The organization was the brainchild of Larry Pursiful, a basketball standout at the University of Kentucky during the early 1960s and currently minister of activities at Carlisle Baptist Church in Louisville.

Spear said the team carries out evangelism through "testimony times" during game half-times and by speaking one-to-one with other players.

We're obligated to exercise freedom

editorial

Marv Knox

Last week, only about 30 percent of voting-age Kentuckians turned up at the polls to choose their next governor and a host of other state officials.

This week, registration at the Kentucky Baptist Convention's annual meeting in Lexington is expected to be hundreds below last year's record turnout.

Those pictures of democratic non-participation stand in sharp contrast to the portrait of liberty being painted by brave citizens of the Soviet Union and other former Iron Curtain countries.

For some reason—maybe apathy bred by familiarity—we who have enjoyed liberty for two centuries seem to take it for granted. Voting is no big deal; neither is participating in church and denominational business meetings. They're just chores to do if our hectic schedules permit.

But the failure to exercise our freedom is a travesty against creation.

God created us to be free because God created us to reciprocate divine love. Any lovesick schoolboy comes to understand how this works: He can't make the pretty cheerleader love him if she thinks she's in love with the big football star. And even if he could coerce her affection, it

wouldn't be love. Without freedom to choose, love never exists.

God had to create freedom so that our love for God could be genuine.

Sure, God could have made robots instead of people, programmed to do things that would appear to be loving: worship, give, serve, pray, praise, sing, hug. But without choice, the relationship would be value-less.

We must be free to love or not love God, or our relationship is a sham.

This freedom God instilled in us is the significant factor in shaping who we are. It's a key ingredient in what some people call "personhood"—the mental, emotional and spiritual qualities that define our existence in God's image and that enable us to relate to God.

However, we live in a complex age, and we can explain away our failure to exercise our freedom:

"Those politicians are all the same; it doesn't make any difference who you vote for, or if you vote."

"They don't need me at that meeting; the majority is going to decide how things go, no matter how I vote."

Excuses aside, when we fail to exercise our freedom—or deny liberty to others—we deny the existence of a vital part of our identity with God. We slowly choke off part of that God-likeness in us.

Consequently, we are morally bound to protect liberty for others and exercise our own freedom.

Initiative 119 asked only 1 of many questions

Washington citizens faced a dreadful dilemma when they voted last week.

Initiative 119, also known as "Death with Dignity," asked them to decide whether doctors should be allowed to end the lives of terminally ill patients.

The proposal, which failed, has prompted discussion and debate across the country. And it should: The burden of life-and-death decisions must be the most excruciating

agony a patient, loved one or doctor could endure.

The problem with our public debate is that it has focused on only one point on the medical spectrum.

Certainly, doctors and patients and lawmakers will continue to struggle with "death with dignity." Deliberations will intensify as science advances, and that is the crux of the problem: Medical wizardry has

outstripped our ability to comprehend its implications. Technology has created an explosion of tough ethical questions, from the viability of a fetus, to the protocol for choosing who receives transplants.

Our best and brightest minds need to help us all grapple with the whole range of medical/ethical issues that lead up to the decision to end a life.

—Marv Knox

baptist forum

The wing dips

Southern Baptists are controlled. It exists everywhere. Schools, taking a century to build, are crumbling and are becoming sterile, prejudicial outposts of religious bias.

Recently, the Southern Baptist Foreign Mission Board, that proud clarion around which all Southern Baptists rally, made a startling decision. In refusing to provide continued funding for our European seminary, based upon what was said to be the

board's displeasure with one man who evidently refused to submit to the raging insistence of creedalism, the board demonstrated that "control" is more important than missions.

The "fundamentalists of the far right" demonstrate that prejudicial power is to be preferred over missionary mandates and that educational electives should be totally tabooed. The carnage of their action is spilling around us and the "right wing continues to dip."

In rejecting and abandoning this school, under the guise of teaching error, the mission board invites many to cease giving their money to this once-proud and effective organization. It can be clearly seen that this board can no longer be trusted to forge missionary work abroad, but rather, they

now intend to force their semantics upon all faculty members of schools and upon the students who attend. This is not missions. It is mockery!

The "dipping right wing" fundamentalist group of our conservative brothers cannot be controlled. They are militant. In time, when this attitude of mind-control fails, the funds of many Baptists will have been diverted. Then, much of what is now controlled will be lost for the lack of monetary support.

Some Baptists are willing to sell the buildings and watch the convention self-destruct, but this group will never surrender the freedom, given by Christ, to interpret the mysterious word of God.

Edward Clark
Danville, Ky.

Baptist meetings: Big expectations, small pleasures

down home

This week is The Big Event in Kentucky Baptist life. Several hundred people (Let's guess about 1,500.) are gathering at Immanuel Baptist Church in Lexington for our annual convention.

Technically, it's the "154th Annual Meeting of the Kentucky Baptist Convention." That's a mouthful. Most folks just call it "the KBC."

I'll never forget the first big Baptist meeting I ever attended. It happened about 30 years ago, but I still remember one disappointment and a surprise.

We drove down from the small Panhandle town where my daddy was pastor to Fort Worth for Texas Baptists' evangelism conference. I was amazed at the size of that crowd—more people in that one room than lived in all of Dalhart, our town.

The big meeting was held in Will Rogers Coliseum. My preschool logic told me I should get to see Will himself. Enough of preachers already! I wanted to watch rope tricks and hear funny stories from the guy who never met a man he didn't like.

By then, of course, Will was dead. He had perished with Wiley Post in a plane crash near Point Barrow, Alaska. Small consolation. This kid wanted rope tricks.

What I got was even better. Sometime during the proceedings, a man got up and escorted an old black woman to the podium. Daddy leaned over and said: "Son, listen to this. You'll like this lady."

Daddy was right about Ethel Waters. Her voice was as warm and rich as breakfast molasses, and her manner was as gentle as the world's best grandmother.

"I sing because I'm happy; I sing because I'm free. For his eye is on the sparrow, and I know he watches me." She sang the words of that slow, sweet spiritual like they were written on her heart.

When I close my eyes and sit very still, I can still hear Miss Waters singing that song about God's love for tiny birds, little children and old black women. Who knows why that moment nestled so comfortably in my mind. Maybe because I was a young child and she seemed so kind. Maybe because the room was dark and a spotlight focused directly on her, shutting out everything but her song. Maybe because God spoke.

Ethel Waters died a few years later, and I grieved as someone who had lost a friend. We never met, but she touched me through her sincere, simple message.

Now, when I pack up to go to Baptist meetings, I often think of Will Rogers and Ethel Waters. Many times I've gone off expecting a big event and found myself touched by the unexpected.

A God who keeps his eye on little sparrows will surprise his children with little pleasures.

—Marv Knox

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Unsung heroes strengthen mission work

missionary journal

Missionary careers are characterized by struggle and victory in relative obscurity. Although individually known to a small cadre in the States, missionaries are anonymous to most Southern Baptists. For the nationals and colleagues back on the field, however, the departure of such treasured friends prompts reflective gratitude.

The Southern Baptist Foreign Mission Board conducts an annual October ceremony for retiring missionaries, pausing to celebrate gifts that have been granted and shared. Among the guests next year will be James and Dottie Gilbert, 34-year veterans in Latin America.

Nestled in the Andian mountains of Ecuador, Quito was the first assignment for the Gilberts. After 17 years, two lone congregations had become an association of 24 churches and missions.

Then, with three adult children stateside, they undertook a new work far from the comforts of the capital city. Where the Amazon River splits the tropical jungle, they lived like old-fashioned pioneers, traveling beyond the reach of a four-wheel-drive jeep. Seven years later, their labor had yielded an association comprised of 17 churches and

missions.

When heart surgery required a change of venue away from high altitudes and remote rain forests, the Gilberts transferred to Panama, the isthmus gateway between the oceans. Although originally assigned to a more sedentary post, the activity of the local association soon became the focus for their final decade of mission service. Under their watchcare, Panama Metro Association expanded and matured, keynoted by the development of national leadership.

At national convention offices one day, a soiled letter arrived from a woman living in the remote Darien province. She had heard a Baptist radio broadcast, and her simple plea was that someone would come and begin a church. The following day James Gilbert and the executive secretary of the convention journeyed on the Pan-American Highway and found the woman's village. Another wilderness ministry followed for the Gilberts, this time by commuting from the city. Soon, the familiar sight of their white pick-up was greeted with joy on the jungle thoroughfare.

Their latest venture is unfolding back in their home state of Mississippi, near where they pastored. In the tri-county Gulf Coast Baptist Association, they now serve in language missions, ministering among congregations of Filipinos, Koreans, Vietnamese

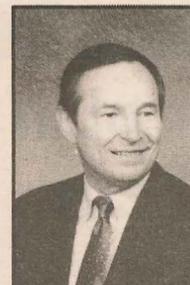
and Hispanics.

The Gilberts' career is representative of an entire generation which endured economic disasters and global warfare. As the matrix of international communities continued to alter, their commitment to foreign missions remained resolute. These are the unsung heroes who have touched many lives, bringing the gospel to overlooked corners of the world.

The Gilberts resist accolades, instead preferring to accentuate the role of others. They are compassionate servants, going to where the need is great. Their work has been accomplished in a quiet and unassuming manner, marked by a steady resolve that has helped them to persevere amidst monumental obstacles as well as annoying frustrations.

At each station in the professional pilgrimage, the Gilberts have exemplified the clarion mandate of the Apostle Paul, striving for the goal of the upward calling of God in Christ Jesus (Philippians 3:14). Such folks are the backbone of Southern Baptist mission work, for theirs is a commitment born of divine calling and personal dedication. Investing themselves in the Kingdom soil, their greatest reward is the Lord's good pleasure.

Daniel Hatfield
Kentucky Baptist missionary
Panama



on
mission
together

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

For a vote in 1992

The trustees of our three senior Baptist colleges—Campbellsville, Cumberland, and Georgetown—have voted unanimously to request an amendment to their covenant agreements with the Kentucky Baptist Convention.

The covenants provide for amendments either by the convention or the institutions involved. An amendment to these covenants requires a two-thirds majority vote by both the convention and the trustees of the institution.

The amendment to be presented to the convention for a vote in 1992 is being shared at this time only as information.

The trustees are asking that eight of their future trustees may be from out of state. They must still be active members of Southern Baptist churches and be presented through the convention's committee on nominations, assuring the convention's authority to approve or disapprove the recommendations.

The three presidents have worked closely with me in bringing this to appropriate readiness. Permission to release this information now makes clear their desire to provide Kentucky Baptists more than adequate time before asking for its approval in November 1992.

That eight of their trustees would come from out of state will translate, ultimately, into about 25 percent of the trustee body. Cumberland, for example, will recommend that their board be expanded by eight members and that two will be nominated each year for four years until that is accomplished.

Through the years, these three Kentucky Baptist colleges have graduated Baptist young people whose careers took them away from Kentucky. Some would make outstanding trustees, but the current geographic restriction makes them ineligible.

Several contiguous states to the north which have no Baptist college send many of their Baptist young people to one of these colleges. Many return to their home state upon graduation.

Such a change will permit the three colleges to target some Baptists outside the state whose financial support could greatly strengthen the colleges' future. With increasing costs of Baptist college education and only 10 percent of their operating budgets coming from the Cooperative Program, endowments and outright gifts have become increasingly necessary to sustain adequate standards.

Some Kentucky Baptists likely will be uncomfortable with this request and vote against it. That is the Baptist way.

However, it is good to be able to say to all Kentucky Baptists that this is not a "fighting" issue with the presidents or the trustees. It is a reasonable proposal which they believe is in the best interest of the three colleges and the convention's Christian education ministry.

We will have a year to give consideration to what appears to be a fair and constructive request. Let us be grateful that our convention relationship with these fine colleges is solid and friendly. And the covenantal process helps keep it that way.

ministerially speaking

Home

"Home" is one of the greatest words you will ever say, hear or cherish.

Home, where the familiar sounds, scenes, smells of childhood come swirling back into your memory as if they happened yesterday.

Home, where mom and dad are patiently waiting for you to return at any given moment, where they will shower you with love and goodness you have learned to love and cherish so much.

Home, where the old dog, "Rambo" or "Ol' Blue," is there anxiously awaiting to hear your car pull up or your voice once again call him out from under the couch in the living room or the bed in your room.

Home, where the room you left is just as it was the day you left it, with one exception; you notice how tidy and straight it is now kept.

Home, it seems different because you have been gone so long. Yet it is the most precious place in all the world to you.

The bicycle, the old ball glove, the tennis shoes are stuffed back in the corner of the closet where you left them. The trophies, 4-H awards, school jackets with letters on them representing past athletic moments are there or perhaps even a band instrument on your dresser where you left it.

Life must go on, and the pace of life seems to get faster and faster with no let-up to it; but there is one thing so very precious to all of us that we all must do. We must all build, protect and cherish and teach the home concept as Christ died for us to build, because one to these days you'll return with a little child of your own who will begin to learn from you, his parents, what the word "home" stands for.

Ty Clenney, pastor
Greensburg Baptist Church
Greensburg

When bad things happen

Very few days go by without someone asking me how God can be good and so many bad things happen, and I detect from the tone

of some voices that these people believe that God actually brings bad things in their lives. I do not believe this to be true, nor do I believe that all bad things should be blamed on God.

Let me express my affirmation of faith: God works for good in this world. In Romans 8, there is that famous Scripture which says, "All things work together for good." I believe that passage of Scripture to be true. Whatever God touches, he does it for the good. If God comes into your heart and life and into your home, you will be better for it! He blesses for the good. There is not a step you can take for him, for his cross, for his church that would not be better for you to do. He works for good!

The Scripture does not teach that all things that happen in this world are good. There is disappointment and heartbreak, shattered hopes and pain. Sorrow comes, and there is defeat. Sometimes hard work produces nothing. Not all things in the world are good.

Nor does the Bible teach that all good things result in good. There are many good things that happen to us, and we, by our own self-will and sin, turn these good things into bad things. I am convinced that our sin and selfishness get in the way of many wonderful blessings from God.

Once again, here is my affirmation of faith: God works for good in the world. It is obvious that God has a plan for my life and your life, and within that plan God can take good things and bad things so that in the end it all turns out for good. The Bible never promises that the Christian will live free from sorrow, unhappiness and bad experiences.

The Bible just affirms God works for good in all things.

Willis Henson, pastor
Lone Oak First Baptist Church
Paducah

My church

Words have different meanings and values to each individual. What the word "church" means to one person may be something entirely opposite to another. I would like for you to consider just what it means to you to say "my church," not "that church" or "their church" or "those over at the church." We not only draw content from the word

"church," but we also pour content into it.

My church automatically reminds me of salvation. I am well aware that individuals can become Christians anytime and anywhere they respond to the Holy Spirit in their lives to accept Jesus Christ as their Savior. However, the church is a prime place to make this acknowledgement of what has happened in one's life. I have experienced God in many places and in different ways, but the church, my church, stirs my memory of my first vital experience with God when I walked the aisle to give my life to Christ and to accept his forgiveness. It was a great day in the church the day I felt his words, "Thy sins be forgiven thee."

My church is a constant symbol of God's presence. It is not just a building, but a special building. It is not just another piece of real estate in the community but a symbol of holy ground dedicated to the glory of God and a sanctuary for all who will come and find a special place of learning, worship and service.

My church is a place where I have always felt I needed to go on the Lord's day. It is not an option for Christians to work into their schedules, but a need which can only be met when fellow Christians gather in his name to seek strength for the everyday tasks of life. We must remember that the Lord's day is a day which is not our own. It was made for man and not man for it. God knows we need this time of worship to function the other six days of the week.

My church gives me a vision of what I need to be doing in this world. This vision is the world seen through the eyes and heart of Jesus Christ. It helps me to see the hungry children, the sick and dying, the emotionally disturbed and the men and women in their cares and their sins.

My church is reaching out to people and existing for people. It has a heart which feels and a compassion that deals with reality and not just the ideal. My church cares if someone is stepped on, hurt by indifference or acts of anger. It is concerned that every lost person regardless of race, status or persuasion hears the gospel of Christ.

This is the type of church that reaches out to me. This is the type of church I want us to be in this world.

William Cubine, pastor
Immanuel Baptist Church
Paducah

Trustees pass five-year plan for Southern

By Pat Cole
Southern Seminary

LOUISVILLE—Southern Baptist Theological Seminary trustees last week approved a five-year plan aimed at coping with flat revenues and a shrinking base of traditional seminary students.

Approval of the plan was the only item of business considered by trustees during their Nov. 4-6 retreat.

Seminary President Roy L. Honeycutt said the seminary began the process of outlining goals and objectives for five-year increments in 1987. The process was designed to produce a "dynamic plan" which is assessed and revised annually, he said.

The seminary has moved recently from a "needs-based to a resource-based planning model," said seminary Provost Larry McSwain. Stagnant Cooperative Program growth has forced the seminary to re-evaluate its planning process, he said.

Total seminary revenue next year, he noted, is expected to be \$66,000 less than the current year. While the seminary will attempt to shuffle funds within the budget to fund salary increases, McSwain warned: "We did that last year and we did that the year before. We're getting to the point we can't do that any more."

The seminary must secure more of its revenue through development efforts, McSwain said. He told trustees a positive public image of the seminary is essential to attract more contributions from donors.

Further, McSwain said Southern will turn its attention to non-traditional students in order to meet its goal of ending the decade with an enrollment of 3,000 in all programs. Last year's total enrollment was 3,091.

"We have to look at ethnic and older populations as the sources of future enrollment," he said.

Demographic studies show declining numbers of prospective students among young, white adults, the population group that traditionally has been the mainstay of seminary enrollment.

In executive session, trustees also heard a progress report from Honeycutt on the search for a dean of the school of theology. After the meeting, Honeycutt confirmed that a nationwide search begun last summer had resulted in 27 candidates for the position.

He said a "short list" shared confidentially during the retreat with trustees and faculty had received "enthusiastic response."

In keeping with a covenant agreement between trustees and faculty adopted at the board's annual meeting last April, Honeycutt plans to appoint "an evangelical conservative scholar" to the post.

Bus ministry rolls back in with a new look

By Mark Wingfield
News Director

Bus ministry is back, and it's not just for children anymore.

"Bus ministry is making a comeback, but it's not going to look like it did in the '60s," said Jack Palmer, associate director of the Kentucky Baptist Convention's Sunday school department.

"The emphasis now will be on reaching adults," he said. "We did little in the '60s to reach adults. We were just glad to fill our buses with children."

Bus ministry was common in Southern Baptist churches in the '60s and '70s, when approximately 500,000 children were brought to Sunday school on buses every week.

Although the emphasis has diminished since then, still 3,000 Southern Baptist churches have bus ministries, said Russ Richardson, author of the new "Bus Ministry

Handbook" produced by the Southern Baptist Home Mission Board and Sunday School Board.

Bus ministry is a concept that can work in the 1990s, Richardson said.

The bus ministry of the '60s and '70s died primarily because of worker burnout and overloaded Sunday school structures, he said.

"Churches couldn't cope with the number of children coming in," he explained.

The new bus ministry focuses on families or special-needs groups rather than just children, explained Tom Lee, coordinator of bus ministry programs for the Sunday School Board.

"The emphasis now is on reaching entire families," Palmer added. "It's a more holistic approach to help everybody we can."

As evidence of a renewed interest in bus ministry, Palmer points to attendance at two bus ministry conferences held in Kentucky this summer. One of those conferences drew

25 people.

That's not a record number, but "five years ago we couldn't have gotten five people to come," he explained.

One key to understanding the new bus ministry is broadening a church's definition of a bus, Richardson said. "We're using bus as a generic term to refer to any vehicle that can bring people to church—a bus, a van or even a car."

Thousands of Baptist churches have vans that are not used on Sundays, he said. These vehicles could be the means to bring military personnel, senior citizens or college students to church, he suggested.

"If a church will look at its community with visionary eyes, they'll find special groups that can be reached through the use of vehicles," Richardson said. "Bus ministry is not just for those who don't have transportation, but also for those who have not been reached and would not come on their own."

New regulations affect drivers of church vehicles

New laws might slam the brakes on drivers of church vans and buses who fail to get the proper driver's license by April 1.

As a result of new transportation laws affecting all 50 states, drivers of vehicles designed to transport 15 people or more will be required to have commercial licenses.

The number of people a vehicle is designed to carry is indicated on the vehicle identification number plate inside the driver's-side door jam. The regulation applies to designated vehicles even if seats have been removed or the vehicle is not fully occupied.

Commercial driver's license manuals and further information are available at circuit

clerk offices across the state. Required tests are administered by the Kentucky State Police at designated locations.

Here's a summary of the procedure for obtaining a commercial driver's license:

- Complete an employer/applicant form and driver's license application form.
- Complete the required physical examination.
- Complete a written test that covers driving rules and vehicle operation.
- Complete a road skills test in the vehicle with a state inspector. Applicants may be exempted from the driving test if they have a clean record of driving a similar vehicle

for the past two years.

Elements of tests vary depending on the type of vehicle the person will drive. For example, if the vehicle has air brakes, the applicant must take an air brakes test.

For a non-profit organization, the fee for a commercial license is \$20, plus \$11 for a permit fee. The license is good for four years and is renewable like a normal driver's license.

Church vehicles also must pass an annual inspection.

Drivers who fail to obtain the correct license or the churches they represent may face fines up to \$5,000 after April 1.

Good relationships essential to church's growth

By Linda Lawson
Sunday School Board

NASHVILLE (BP)—More important to church growth than space or prospects or even weekly visitation may be the quality of relationships between pastor, church staff and the membership, two ministers of education said.

"Our relationship with the people we lead may be the No. 1 barrier to church growth," Wayne Jones told ministers of education attending a seminar on overcoming barriers to growth. Jones, minister of education at First Baptist Church of Norfolk, Va., spoke during a seminar sponsored by the Southern Baptist Sunday School Board.

"We often know the right things to do to achieve growth, but we have difficulty getting them done because of our relationships with the people," Jones said.

Steve Stege, seminar leader and minister of education at First Baptist Church of Lub-

bock, Texas, described the role of the minister of education in growing a church as that of a facilitator.

"As ministers of education we think we're supposed to organize and plan. Really, we need to be sharing our vision with the people," Stege said. "Church growth is more caught than taught."

A failure to plan and to share those plans may create problems, Jones said.

"We don't give people enough of a big picture to see where we're trying to go in a year of Sunday school growth," said Jones, author of "Overcoming Barriers to Sunday School Growth" published by Broadman Press.

Making false assumptions about their membership is another common mistake ministers of education make related to growth, Stege added.

"They assume the people want the church to grow, and they assume the people know how to grow a church," he said.

Also, Stege said ministers of education often fail to understand change, like grief, is a process. They may try to engineer growth by organizing a new Sunday school class when the people involved are still in the

stage of resisting the change. In those circumstances, growth rarely happens, he said.

Jones described three types of ongoing Sunday school leadership training as vital for growth to take place. Event training "provides motivation and excitement," but too often it is the only type of training churches have.

Potential leader training enables church leaders to continually identify new people to fill Sunday school leadership slots, Jones said. And the most important ongoing training takes place in weekly workers meetings which he described as "Sunday school strategy and planning meetings."

Both Jones and Stege agreed ministers of education need to major on developing effective leadership skills.

"Leadership is not planning programs but creating vision," said Stege, who contrasted leadership and management.

"Management is doing things right. Leadership is doing the right thing," he said. "A good leader-manager is doing the right things right. Dynamic leadership is doing the right thing at the right time. Effective, dynamic leadership is doing the right thing at the right time with the right motive."

Graham to reach largest satellite audience

BUENOS AIRES, Argentina—Evangelist Billy Graham will conduct a crusade in Argentina this week that will be broadcast across six time zones—his largest satellite extension ever.

The Nov. 13-17 crusade at the River Plate Stadium in Buenos Aires will touch 20 countries throughout South America and Central America.

The number of people attending satellite venues will be four times greater than Graham's previous high-tech outreach in Asia, making this the largest attendance for any event he has held.

The River Plate Stadium seats 76,700 people, but through satellite transmissions Graham's nightly audience is estimated to top 65 million people.

Programs will be transmitted in six languages to more than 850 satellite locations and as many as 4,500 video locations throughout the region.

Each satellite and video location has been prepared as if Graham were coming personally, with more than 1 million counselors trained to share their faith with those respond to the invitation of commitment to Jesus Christ.

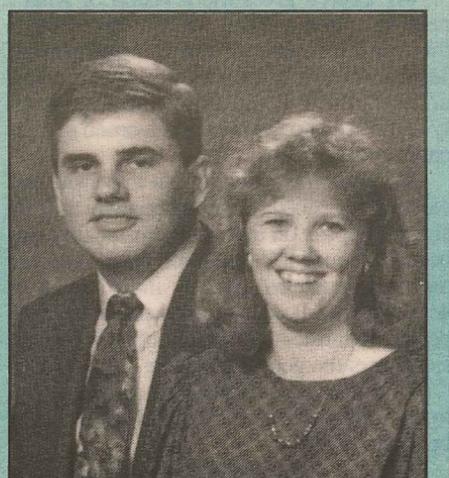
Louisville native appointed by HMB

ATLANTA—Louisville native Terri Taylor and her husband, Daniel, have been appointed missionaries by the Southern Baptist Home Mission Board.

Mrs. Taylor is a graduate of the University of Texas at Arlington and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

A former childcare worker and teacher, she will serve in family and church work in East Missoula, Mont., where her husband will be a church planter.

The Taylors join a force of more than 4,000 career missionaries and long-term volunteers appointed by the HMB.



Daniel and Terri Taylor

The grip of insurance: Costs rise and benefits decrease

By Toby Druin and Ferrell Foster
Baptist Standard and Illinois Baptist

DALLAS (ABP)—Like a doctor grasping a baby with forceps, medical insurance has pinched Southern Baptist ministers and churches in a grip between rising costs and reduced benefits.

Churches that use the medical insurance offered by the Southern Baptist Annuity Board have seen insurance premiums climb 81 percent over a five-year period. Church ministers and employees, like their counterparts in other vocations, face the dilemma of premiums they can't afford and protection they can't afford to be without.

That dilemma was demonstrated by three Baptist ministers in Illinois who sat down recently to talk about the problem. One was considering discarding Annuity Board coverage, one already had, and the other had no choice but to stay with the plan.

■ Scott Harner is 35, a healthy husband, father and pastor with much of his ministry ahead of him. He wants to keep Annuity Board coverage and the long-term benefits it provides, but the premiums are eating into the income his family needs to live on today.

"When I get a raise, the only place it is going is straight to insurance," Harner said. "It's not going to additional food. It's not going to more clothing. It's not going to additional provision."

If improvements aren't made in the Annuity Board's program, Harner said, "I'm

going to drop out because, regardless of my loyalty, you know I'm punishing my family right now."

■ Albert Moore is 72, a retired minister now serving as an interim pastor, and he is healthy. He dropped Annuity Board coverage several years ago to get a better rate on his Medicare supplement and for better service. He's glad he did.

"I felt like they (the Annuity Board) were rather high for us, and then the service was not quite what we thought we should have," he said, adding he and his wife have had no second thoughts about the wisdom of their move.

■ Verlee Eaker is 62, an associational director of missions with a health problem that makes independent insurance coverage too expensive. He has no choice but to stay with the Annuity Board plan.

The Annuity Board's commitment not to cancel the policies or raise the rates of high-risk participants like Eaker is one reason why everybody's rates have skyrocketed, Annuity Board administrators say.

"I want to believe that the Annuity Board is caught just as I am," said Eaker, who has diabetes. "The young, the healthy are getting out and that leaves the Annuity Board saddled with those of us who are old and with

health problems.

Baptist ministers and employees from around the country tell stories that are quite similar, and often much worse. Since Annuity Board rates are based on the zip codes of participants, those who live in cities with high-priced health care have been hit particularly hard.

Annuity Board premiums have increased as much as 300 percent in South Florida since the board instituted zip-based rates, said Doyle Wetherington, director of missions for the Miami

Baptist Association. Many Miami churches have been forced to drop coverage for their pastors, he said.

Consider the plight of one ethnic pastor in Miami whose insurance premiums already exceed \$1,000 a month—more than his monthly salary.

His wife's paycheck has been paying for all other family expenses besides health insurance. Now her paycheck will have to be stretched even further to cover the premium increases announced by the Annuity Board for Jan. 1.

The problem is serious enough that it prompted five motions at the Southern Baptist Convention last June, each calling for some form of relief. All were referred to the Annuity Board, which administers the

SBC's medical-insurance programs for churches, state conventions and agencies.

It will be a rare Southern Baptist church—large or small—that doesn't rethink its approach to medical insurance in future budgeting. How a church responds may depend in large measure on its size.

Churches with smaller memberships often offer the pastor a salary package, out of which he pays for health insurance for himself and his family. Too often, however, the package gets no larger when the cost of insurance goes up.

One Texas pastor noted increases in his salary during the past four years have not even kept pace with the increased cost of health insurance, much less with other cost-of-living increases.

Larger churches, which at one time customarily provided health insurance for all ministerial staff members and dependents, increasingly are paying only for coverage of the minister or employee, and maybe not all of that.

For instance, First Baptist Church of Dallas, the largest SBC church with 28,000 members, provides medical insurance for all its 100-plus full-time employees but not for dependents.

In Florida, the state convention has appointed a committee to study the escalating insurance costs for churches. Robert Knight, a Miami pastor and chairman of the State Board of Missions, said the health-care crisis is creating "a new class of indigents in Miami"—Baptist preachers.

Annuity Board plan sick but recovering, Powell says

By Toby Druin
Texas Baptist Standard

DALLAS (ABP)—The health-insurance program of the Southern Baptist Annuity Board has been sick but is beginning to get well, according to President Paul Powell.

"Premiums are catching up with the claims," he said. "We feel like we have stopped the bleeding, and are on the road to having a good program. If that continues, maybe we can begin to offer some options."

The announcement that the Annuity Board's 1992 health-insurance rates for most church ministers and employees will go up only 4.9 percent on Jan. 1, and the increase for the year will be only 11 percent, bear out Powell's prediction.

But an average increase of 11 percent is good only when compared with the upward spiral of the rates in recent years—20 percent in 1988, 30 percent in 1989, and an average of 20 percent again in January 1990, when a shift was made to a six-month rating schedule and to a zip code-based rating system. Rates went up again in July 1990 by almost 15 percent when the Annuity Board switched from Aetna to Prudential as its insurance provider.

Powell said the skyrocketing rates resulted because the Annuity Board had not increased its rates during a period when health-care prices escalated industrywide. As a consequence, over a period of a little more than three years, the board paid out of its insurance reserve \$33 million more than it collected in premiums.

The premium increases over the last three years have brought the plan to a state of near good health, Powell said, but they also have brought criticism from churches and ministers who, in many instances, have seen the increases outstrip their resources to pay.

At the Southern Baptist Convention last June, five motions were made related to health insurance and its rising cost.

One asked for a provision permitting people beyond child-bearing age to opt out of maternity coverage. Another sought lower copayment limits, the amount paid by the

Kentuckians benefit from zip code plan

When the Southern Baptist Annuity Board changed to a zip code-based rating system, Kentucky Baptists benefited, said Don Spencer, who administers the Kentucky Baptist Convention's annuity office.

The Annuity Board made the change last January to get better control of spiraling health-care costs. The zip code rating system considers the cost of medical care in a given area and affixes premiums accordingly.

The system has 12 rating areas, with rates for a typical family of four ranging from \$382 a month in area one to \$915 a month in area 12.

All Kentucky regions fall in the lowest three categories, Spencer said. "It

definitely helped because our increases have been lower than some of the other areas in recent years."

Another money-saving feature will be available to some Kentucky Baptists beginning next January, he added. At that time, participants in Annuity Board medical plans who receive treatment at certain Louisville hospitals will get 90 percent coverage rather than the current 80 percent coverage. They also will benefit from a reduced deductible at those hospitals.

Spencer said the list of participating hospitals has not been finalized yet. Also, he said the Annuity Board is working to expand this program to other areas of Kentucky soon.

insured. A third sought lower premiums for smaller churches. A fourth asked support for ministers' wives whose husbands divorce them. And the fifth asked the convention to consider buying an insurance company or establishing its own to reduce rates.

The motions all were referred to the Annuity Board, which has considered them but will not be able to act on them, Powell said.

Powell said Southern Baptists must realize two important benefits about the insurance program administered by the Annuity Board: "First, it is portable. If you are in our plan, you can move from church to church without having to be reinsured.

"Another thing is we do not cancel anybody's insurance. Because we never underwrite and never cancel anybody out, we keep on our rolls 6,000 or 7,000 very unhealthy people. Other companies periodically underwrite their programs and eliminate those people so they can keep their premiums down. We never do that."

Premiums could be reduced immediately, Powell said, if the high-risk participants were dropped, "but we would leave a lot of sick people out there high and dry. If we are

going to continue to cover them, then the premiums are going to be higher for some young, healthy people who could go out and get a cheaper policy somewhere else."

One of the things driving premiums even higher is that those "young, healthy people" are doing just that—leaving the Annuity Board program for cheaper coverage elsewhere.

The frustrations expressed by Southern Baptists who introduced the motions at the SBC in June are simply reflections of a nationwide crisis, Powell noted.

"The biggest problem we face," he said, "is the pastor in the smaller church who is having to pay the cost of his insurance out of his own pocket. Most businessmen and employees of state conventions and the Southern Baptist Convention don't realize what their insurance costs because it is provided for them. It is the man who has to pay out of his own pocket who knows the real cost of health insurance."

And those who are having to pay out of their own pockets are the ones asking the Annuity Board to subsidize premiums, Powell said.

"The Annuity Board has no money of its own" to subsidize insurance premiums, he noted. "We simply manage the money of ministers and employees and we are not free to use it to subsidize someone else's program."

It would take an astronomical sum of money to reduce rates by any significant amount, Powell said.

"We receive about \$100 million a year in premiums," he said. "To make any significant difference across the board we would have to cut people's premiums in half."

That means the Annuity Board would have to take in \$150 million, Powell said—the equivalent of the entire national budget of the SBC Cooperative Program.

Establishing its own insurance company or purchasing one is not the answer to lower costs, Powell said.

"The person who made the motion (at the convention last June) said we should start our own company and take the profits and subsidize the premiums," said Powell.

"If we started our own company, a profit-making company, the premiums would be substantially higher," he continued. "Since we are only administering the program as it is now, we are as cheap as you can get."

"Basically, we are self-insured, and we simply contract with Prudential to manage the program. We pay them 6 percent of our premiums to process all claims, help us set premiums to determine what they are going to pay for a benefit, and administer it. We receive the premiums and pay the claims. So the program is just what it costs."

A for-profit company would charge as much as 35 percent for profit and administrative costs, whereas the Annuity Board's comparable cost is 6 percent, he said.

Despite these problems, Powell said the Annuity Board will stay in the insurance business, seeking ways to offer the best plan for the least money.

"The pastor in the small church is having a tough time," he said, "and I promise if there is any way to give him better insurance at a cheaper price, we will be the first to do it."

More control over death raises more ethical questions

By Ferrell Foster
Illinois Baptist

QUINCY, Ill. (ABP)—A revolution in medicine has given people more control over death but has not made the issue of dying any easier to deal with, says Baptist ethicist Daniel McGee.

Interest in the topic of death has increased in recent years as technological advances have given doctors and patients "some control over death," said McGee, a professor of Christian ethics at Baylor University in Waco, Texas.

But this "revolution" in medicine also has increased the dilemmas faced by those dealing with death, McGee added. "As we discover more things we can do, there are more decisions to make."

Among the issues raised is the definition of death, said McGee, who recently addressed more than 50 Protestant and Catholic clergy in a conference sponsored by a hospital in Quincy, Ill.

Death was defined simply as the cessation of heartbeat and respiration until the late 1960s, when new technology made "brain death" the criterion, McGee said. Now even that definition is being re-evaluated, he said.

And how the medical community defines death today "will not be the same 30 years from now," the professor added.

Control of the dying process also has changed, giving rise to issues of euthanasia, or "good death."

McGee listed three types of euthanasia:

- Passive euthanasia is withholding life-sustaining treatment to allow death to occur.

- Double-effect euthanasia is taking action not designed to cause death but which does so as a side effect.

- Active euthanasia is taking action that causes death.

Another death-related issue raised by modern medicine is care for the terminally ill patient, McGee said.

The traditional response to terminal patients has been "to abandon them," the ethicist said. "This taking away of worth grows out of our work ethic," McGee suggested.

People tend to value life according to what a person does, he said, but nothing a person accomplishes gives him or her value. "Our value is imputed to us" by God.

People spend thousands of dollars on funerals, burials, air-tight caskets and watertight vaults because of a compulsive fear of

death, McGee said. "I suppose we're trying to prevent dust returning to dust and ashes to ashes."

When beating death becomes the only goal or final goal of medicine, other important functions are neglected, such as providing comfort and caring for the terminally ill, McGee said.

While "idolizing" human life is dangerous, so is idolizing a "quality of life," he said. Those who do the latter are quick to choose death when the quality of life is threatened.

McGee said he is bothered by both extremes—sacredness and quality. He said he builds his understanding of death around the crucifixion and resurrection of Christ. From that perspective, death is tragic, he said, but not the ultimate tragedy.

Pastors: Avoid playing God or doctor

QUINCY, Ill. (ABP)—"Don't play doctor and don't play God" is the advice Daniel McGee gives pastors dealing with life-and-death decisions.

Once upon a time, health-care decisions involved only doctors, patients and families, he noted, but today it's not so simple.

Such decisions now are so complex that they may involve insurance companies, lawyers, hospital staff and the clergy.

McGee, professor of Christian ethics at Baylor University in Waco, Texas, spoke about the role of clergy during a gathering of ministers of several denominations at a hospital in Quincy, Ill.

"In the role as clergy, we must recognize our own limitations," he said. "The first hat to put on is humility."

McGee said ministers should remember they are not experts on medicine. "There are a lot of things the docs know that you don't know, so don't get in their way," he said.

When patients ask a minister to confirm or deny something a doctor has said, they in essence are asking for a second opinion, McGee said. "Avoid that."

As for playing God, the professor said, "Don't pretend you have all the answers," even to the religious and ethical questions. Share insights instead, he suggested. Ministers are "accustomed to speaking with authority," he explained. "Once you're into that mode, it's very hard to get out of it."

Guilt is one of the most important things for clergy to deal with in health-care situations, McGee said.

"Physicians can't deal with that problem," he said. But ministers have a tradition of doing so. That is one area where they are the experts, he added.

When people come to clergy for counsel, they expect more than a sounding board, McGee said, adding ministers should not be afraid to share religious values.

Washington voters kill euthanasia proposal

OLYMPIA, Wash. (RNS)—Virtually all major religions have historically opposed forms of "assisted dying," but those traditions were put to a vote Nov. 5 when Washington state citizens considered whether doctors should be allowed to kill terminally ill patients.

Voters rejected Initiative 119, called "Death with Dignity," which prompted one of the most intense debates in the state's history. The measure would have allowed doctors to kill patients with fewer than six months to live, provided the patient had made a written

request to die.

The debate in Washington may soon extend to other states, predicted Stephen Post, chairman of the religion, health and medical ethics group of the American Academy of Religion. "I think this is going to be the No. 1 issue in the 1990s for medical ethics."

Post opposed Initiative 119, but said he believes the the debate in Washington will prompt a much-needed nationwide discussion on questions of life and death. That debate must include a consideration of theology, he said.

Missionaries race in camel derby

continued from page 1
alone the finish line.

Southern Baptist missionaries Don and Mary Alice Dolifka moved to Maralal, a remote town in the northern frontier district of Kenya, about a year ago. Local government officials had just begun organizing their first international camel race. They asked the Dolifkas, missionaries in Africa since 1968, to help out.

The missionaries jumped in, seeing an opportunity to meet many people quickly and become known throughout the community.

"When (the first race) was all over, we knew every government official in the area," Dolifka said. "And we also got to know a lot of the local riders and handlers."

When this year's second annual Maralal International Camel Derby was organized, Dolifka was named camel master. His willingness to help out and work hard the first year had earned him the respect of the community.

In August, the Dolifkas asked the Southern Baptist mission organization in Kenya to help them make even greater inroads in the area by sponsoring a Baptist team in the race. The mission agreed, and the three journeymen were chosen to ride.

Derby day dawned clear and warmed rapidly. By race time, the sun was high and hot and the dirt road was dusty.

The three young Americans were entered in the amateur class along with many other international entries, including some U.S. Marines.

When the barrier was dropped to begin the derby, both women's camels raced across the starting line and soon were out of sight in a cloud of dust. However, Jones' camel "couched" on the ground and refused

to get up.

With Jones seated on his camel and the camel seated on the ground protesting loudly, two television crews—including one representing CNN International—converged on the hapless journeyman.

Meanwhile, Delger and Huber were rapidly approaching Maralal—more than three miles north of starting line.

Delger was now in second place behind a Samburu tribesman who was a camel handler by profession.

But Huber was in trouble. Her saddle had slipped until she could no longer reach the stirrups, relegating her to sitting on the rocking, bouncing camel and repeatedly injuring more than her pride.

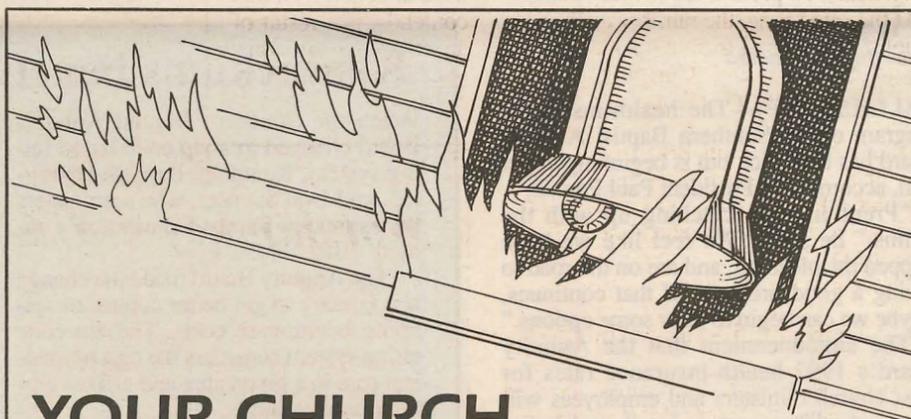
At the halfway point, her handler told her to turn around and ride backward so her feet would reach the stirrups. Though incredulous, she did as he suggested—and the camel promptly raced for the finish line.

Cheers for Delger rose from the crowd as the young American raced across the line in second place. But a roar erupted moments later when Huber came into sight, riding backward and "spanking" her camel with both hands to even greater speed.

At the presentation ceremonies that evening, Delger was given a special award for doing so well in the derby: a metal highway sign reading, "Caution—Camel Derby Rider."

Huber also received a special award and will be entered in the record books as having ridden backward on a camel farther than anyone in the past.

The following day was Sunday, and the journeymen spoke at the local high school. More than a dozen high school students prayed to receive Jesus Christ as their Savior.



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Liberation theology reconsidered as communism fails

By Mary Speidel
SBC Foreign Mission Board

RICHMOND, Va. (BP)—When Pope John Paul II visited the world's largest Roman Catholic country last month, he found two significant changes since his last visit to Brazil a decade ago: the Catholic Church is losing thousands of members annually to evangelical churches and liberation theology is dwindling in influence.

Some analysts believe the two trends are related; others disagree.

Liberation theology, which began in Latin America in the late 1960s, advocates social and political change based on biblical teaching. Some forms of liberation theology call for the poor to take up arms to fight for their rights.

Liberation theology got its name from a Peruvian, Gustavo Gutierrez, a Roman Catholic priest-theologian troubled by the plight of the poor. The theology gained impetus in 1968 when Latin American bishops met in Medellin for a conference initiated by Pope Paul VI.

But despite attempts to help the poor by espousing liberation theology, membership in the Catholic Church has continued to decline.

During his Oct. 12-21 trip to Brazil, Pope John Paul II warned the faithful to beware of Protestant evangelicals, which he spoke of as "sects" that are trying to woo them away.

In the past decade, evangelical church membership has grown from 7 percent to 18 percent of Brazil's population. Of those evangelicals, 70 percent are Pentecostals.

At the same time, the number of Roman Catholics has dipped from 89 percent to 79 percent of Brazilians. Currently, about 600,000 Brazilians are joining evangelical churches each year.

What's happening in Brazil is just one part of the overall growth of evangelicals—particularly Pentecostals—in Latin America. Since the 1960s, evangelical ranks have grown from 15 million people to about 40 million people in the region.

Evangelicals and liberation theology

Some analysts believe liberation theology, which many consider a Marxist theology, actually may have weakened the Roman Catholic Church among the poor in Latin America. As a result, many poor people are turning to evangelical churches, these analysts say.

David Stoll, author of "Is Latin America Turning Protestant? The Politics of Evangelical Growth," believes liberation theology has failed to "speak to the actual needs of the poor as opposed to the idealized versions of those needs." In addition, Stoll writes, evangelicals have "captured the poor emotionally, in ways highly politicized Christians often failed to."

These current trends in Latin America may indicate "the poor move in their own way, not in the way political theoreticians think they will move," added Samuel Escobar, a Peruvian Baptist missiologist who teaches at Eastern Baptist Theological Seminary in Philadelphia.

"As some say, the liberation theologians opted for the poor but the poor opted for the Pentecostals. And that wasn't in the agenda of the thinkers," Escobar explained.

A dramatic shift

With its Marxist overtones and calls for justice for the poor, liberation theology represented a dramatic shift for the Roman Catholic Church in Latin America, noted Justice Anderson, who was a Southern Baptist missionary professor in Argentina when the movement began. Today Anderson

teaches missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Among the common people, that sudden change caused some Roman Catholics to "react negatively to the church" and move toward evangelicalism, Anderson believes. In addition, Latin Americans were attracted to an evangelical emphasis on "strong morality" and living "a solid Christian life," he said.

Evangelicals offered a focus on meeting spiritual needs that appealed to Latin Americans, Anderson explained.

But Argentine Baptist and church historian Pablo Deiros disagrees.

"The impressive growth of evangelical churches in Latin America in the last 10 years or so isn't due so much to liberation theology as to the work of the Holy Spirit," said Deiros, who teaches at the International Baptist Theological Seminary in Buenos Aires, Argentina.

Deiros said he believes most evangelical churches in Latin America are experiencing "a kind of revival or awakening of the Holy Spirit."

He attributes the awakening to the rise of Pentecostals in Latin America, who now number about 80 percent of the region's evangelicals, he said. The growth of evangelicals in general, Deiros contends, is a result of an emphasis on evangelization and the Holy Spirit.

The rise of Evangelicals & Liberation Theology

Liberation theology has been a "very creative, interesting and in many ways positive" contribution of educated intellectuals, particularly Roman Catholics, Deiros said. "And as such it has remained a theology of the elite."

Evangelicals consider social issues

Liberation theologians' call for justice for the oppressed has caused evangelicals to take a closer look at social issues, according to Southern Baptist missiologist Daniel Sanchez. "For example, (Latin American) evangelicals are asking how they can be involved in the political process or the political life of a nation," noted Sanchez, who teaches missions and evangelism at Southwestern Seminary.

Last year, Peruvian Baptist Carlos Garcia was elected second vice president of Peru. In January, Guatemala's Jorge Serrano Elias became Guatemala's first evangelical president. And evangelicals in Argentina recently have begun a political party, known as the Independent Christian Movement.

Political involvement doesn't mean these evangelicals advocate liberation theology, Sanchez said, but "perhaps liberation theology has caused evangelicals to pay greater attention to the social, political implications of the gospel."

These implications of the gospel tradition-



Worship key in U.S. Hispanic churches

By Marv Knox
Editor

ATLANTA—Pentecostalism and liberation theology—movements that have rocked the Roman Catholic Church in Latin America—have had a modest impact on Southern Baptist Hispanic churches, the denomination's top language-ministry leader said.

"The people want to have a different kind of worship, but they're not necessarily seeking Pentecostalism," said Oscar Romo, director of Home Mission Board language church extension.

Some "ultra-traditional" Hispanic Baptists have tabbed new trends in worship—periods of prayer for the sick, clapping, spontaneous testimonies—as Pentecostalism, Romo said. "It depends on how you define 'Pentecostalism.' We're having more free expression, and the churches that permit more expression are the churches that are growing. But this is a change in type of worship, rather than Pentecostalism."

"The people don't look so much for Pentecostalism, but for a place where they can come and express themselves."

In some ways, Hispanic churches' movement to more informal worship is a movement back to their roots, Romo noted. "Worship style is related to socio-economic levels. The higher they are on the ladder, the more people prefer traditional worship. Our (Hispanic) churches used to be loose, but as we got 'educated,' we got traditional."

Liberation theology's impact on Hispanic Southern Baptist churches has been

similar to Pentecostalism's—more emotional and psychological than doctrinal, he said.

"Liberation theology is here. It's impacting us. It is imported by young ministers who grew up in other countries."

But Romo, whose job involves providing financial support for young Hispanic churches, has helped build a system to screen potential pastors.

A positive spin-off of liberation theology has been the independence gained by new Hispanic churches, Romo said.

"There are more groups coming together and not asking for financial support," he said. "In the past, we gauged our growth entirely by those (churches) we financed, but not any more."

For example, a recent consultation of ethnic Southern Baptist leadership identified 20,500 places where new churches are needed. This contrasts with 14,000 identified by state missions directors. "These (ethnic) guys are not talking about money, but starting new churches."

A down side to this rush of church-starting energy has been an increased involvement of pastors who are not Southern Baptists and do not understand how Southern Baptists operate, he noted.

"They were Baptists in their country, but they are not Southern Baptists. I've been advocating doing more orientation, especially for new leaders, about what Southern Baptists are all about."

Such orientation will continue to be important, Romo predicted: "I don't think liberation theology has died. It's taking a new phase, but we haven't seen where it's going yet."

ally have been ignored by evangelicalism, according to Alan Neely, a former Southern Baptist missionary professor in Colombia. "Evangelicalism, and particularly fundamentalism, has tended to say, 'The only thing that needs to be done is to get people saved,'" said Neely, who now teaches at Princeton (N.J.) Theological Seminary.

But in the United States, Neely noted, "getting people saved in the South didn't address the issue of slavery, racism, unjust wages and the exploitation of women in industry and the oppression of women in society. Getting people saved may be the first priority, but it's not the total message of the gospel, and it's not the total message of the Bible."

Impact of fall of communism

Liberation theology is headed for crisis, Escobar said. "That crisis isn't very visible now, but it will be more evident as time goes on due to events in Eastern Europe that put into question some of the assumptions that were very important in liberation theology—assumptions about where history is going."

A number of liberation theologians have viewed history with "the idea that the world is moving toward socialism and that to work for the establishment of a socialist society is to work for the future," Escobar noted.

"I wouldn't say liberation theology is on the way to disappearing," Deiros added. "But some liberation theologians today are speaking of a new way of understanding their message. And they're changing, in some aspects, their attitudes."

Sanchez, who has analyzed liberation theology from the perspective of an evangelical missiologist, has a similar view. "Quite likely a number of people will lose interest," he said. "But I think the more committed liberation theologians aren't going to give up. They're simply going to modify their stance."

Sanchez said he believes liberation theology was in transition before the recent collapse of communism.

In Latin America, liberation theologians will "keep on saying that they weren't concerned about Russia in the first place," he noted. "They're concerned about Latin America, where there's still a lot of suffering, still a lot of disparity between classes and oppression of the poor."

But Anderson, one of Sanchez's colleagues at Southwestern, said he sees recent events in the Soviet Union as "a tremendous blow" to liberation theology.

"I think the out-and-out liberation theologians are rather embarrassed," Anderson said. "I think they're in a state of shock over the sudden demise of the Marxist-Leninist countries. ... Most of them had depended on or used the Marxist economic analogy as part of their system."

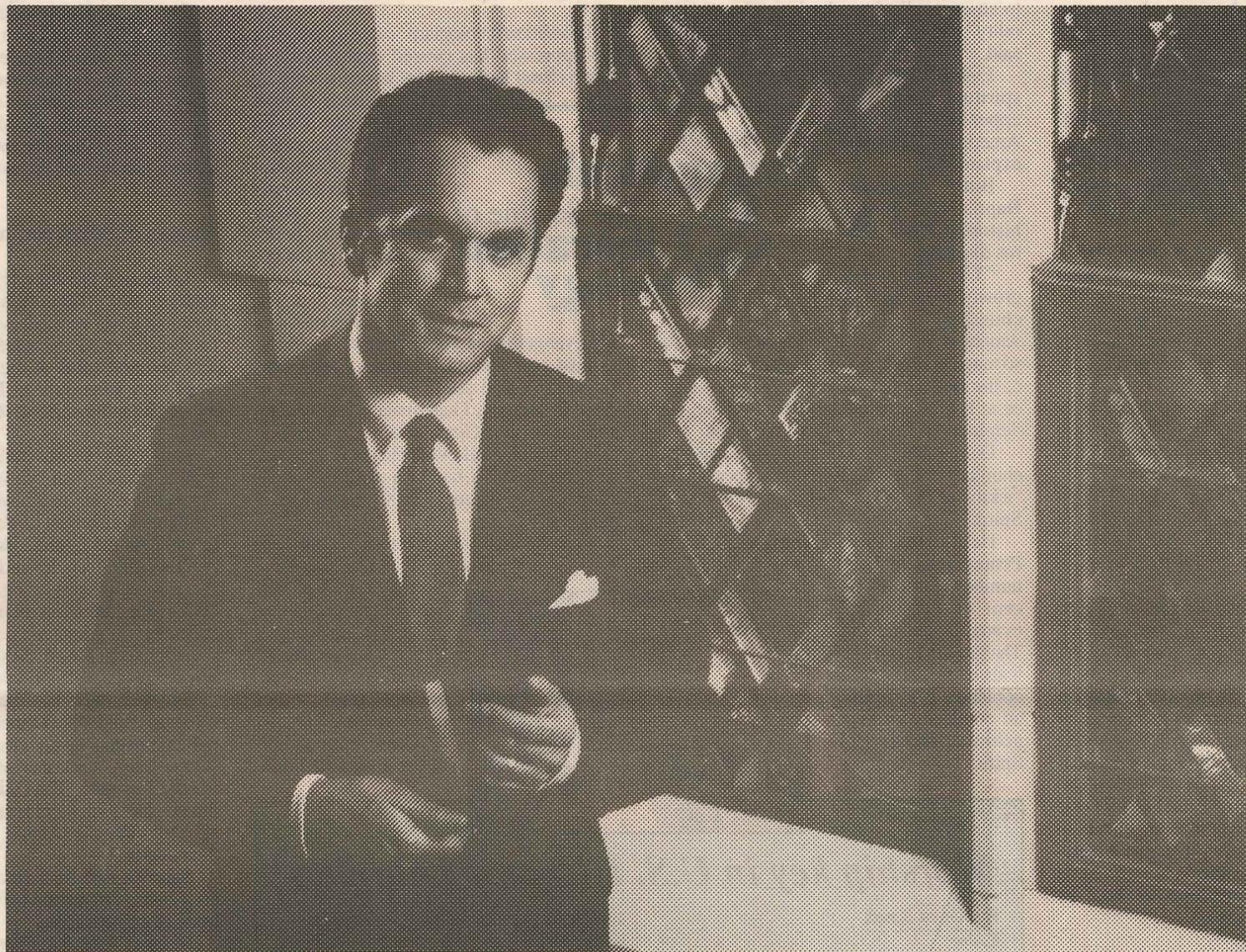
Struggle for justice will continue

On the other hand, Neely said he believes Marxism never has been the major focus of most liberation theologians anyway. "The relationship of Marxism to liberation theology as far as I'm concerned is incidental to the main thrust," he said.

In the next 25 years, Neely predicts, the world will see a resurgence of the struggle for justice central to liberation theology. "I don't expect worldwide capitalism suddenly to become beneficent and to become concerned with issues of justice more than issues of profit," Neely said.

"The questions liberation theology addressed, and the answer it offered, aren't going to fade away unless injustice, poverty, malnutrition, and institutionalized violence fade away," he said. "And I don't think they are going to fade away."

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PREACH ABOUT THIS...”



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Chapman finds joy in Bible distribution

The sight of a young Ukrainian woman clutching her first Bible overshadowed the Kremlin's splendor for Southern Baptist Convention President Morris Chapman during a recent visit to the Soviet Union and Eastern Europe.

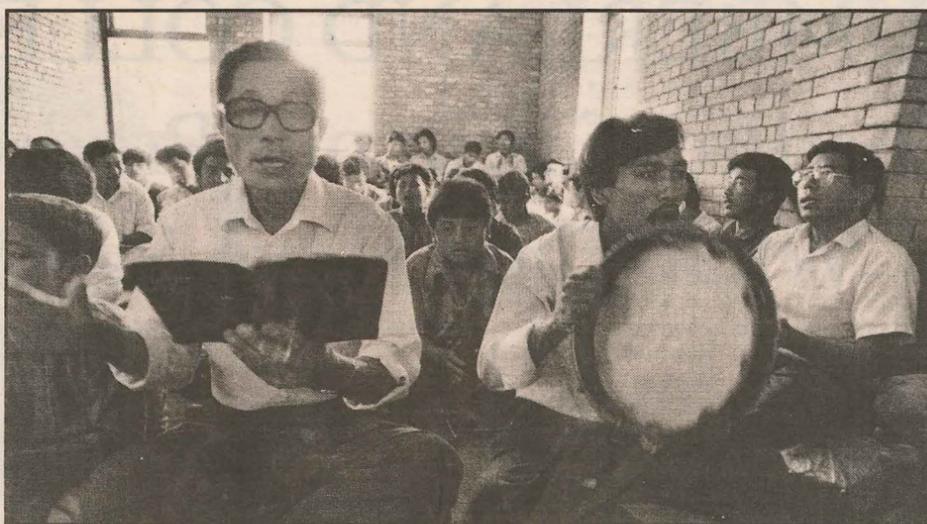
"Once the young lady realized what she had been given, she clutched the Bible to her chest and said, 'Oh, I've wanted a Bible for so long. May I have another one for my sister? She has wanted one also,'" Chapman recalled.

Chapman and his wife, Jodi, met with Baptist leaders in Moscow, Kiev and Odesa. He also preached in a number of churches in Russia and Romania.

■ **Workers leave Haiti.** As fuel supplies dwindled because of international sanctions, Southern Baptist workers left Haiti Nov. 2 for the Dominican Republic. Those evacuating were missionaries Mark and Peggy Rutledge from Murfreesboro, Tenn., and Glendale, Calif., and volunteer Bobby Edwards from Greenville, S.C.

■ **Literature launched in Middle East.** A new Sunday school curriculum indigenous to the Middle East is being hailed as a major breakthrough by Christian leaders in the region. The Faith and Life Curriculum was produced with Southern Baptist support and is thought to be the first such curriculum written and produced completely in Arabic by Arabic-speaking Christians.

■ **Gospel preached at Communist office.** About 70 people accepted Jesus Christ as savior when two Baptist men preached from



NEW FREEDOM—Singing praises to God at Gyaneshwar Church in Katmandu, these Nepali Christians have worshipped faithfully in the face of intense persecution from Nepal's Hindu majority. Radical government reforms have made it easier for Nepalese Christians to worship publicly now. (BP photo by Mark Sandlin)

the steps of the Communist Party headquarters building in Mihajlovgrad, Bulgaria. Scottish Baptist Peter Barber preached and Southern Baptist missionary Bill Wagner gave his Christian testimony before several hundred people.

■ **Baptists to open Iran hospital.** In cooperation with Korean Baptists and the Iranian government, Southern Baptists are working to open a hospital built 10 years ago in Iran but never put into operation. The Southern Baptist Foreign Mission Board has committed to provide \$436,000 in needed equip-

ment for the 20-bed hospital. The FMB will accept donations of the needed equipment, which includes everything from delivery room scissors to an X-ray machine.

■ **Telephone ministry breaks record.** "Teleamigo," a Baptist telephone ministry in Cali, Colombia, received a record 89,571 calls in one month. Callers dial a number to hear a 60-second taped inspirational message. They may also dial another number for counseling by phone or in person. Five people who became Christians through this ministry recently were baptized.

Be 'guides on side,' not 'sages on stage'

GARDEN GROVE, Calif. (BP)—Effective marketplace evangelism in the 1990s will require Christians to be "guides on the side" rather than "sages on stage," Bill O'Brien said.

This decade will record some of history's most traumatic transitions, predicted O'Brien, director of the global strategy center of Samford University in Birmingham, Ala.

Christians must develop caring, Christ-like relationships with non-Christians to be effective witnesses in the midst of such turmoil, he said.

Changes such as those taking place in the Soviet Union, the Middle East, Taiwan, China and North and South Korea will give the world new borders and new identities, O'Brien said during the National Marketplace Evangelism Conference in Garden Grove, Calif.

The church is in danger of becoming stale in the midst of so much change, O'Brien warned. Signs of the church's decline include the gap between stated belief and behavior, increase in baptisms but little increase in Sunday school attendance, lack of commitment of time and finances and a shortage of trained clergy.

Reversing such a decline requires Christians to become "the guide on the side" rather than depending on a church leader to be the "sage on the stage," O'Brien said.

Hello Baptists calls on missing members

NASHVILLE—The fastest-growing segment of Southern Baptist church population is not senior adults or Baby Boomers or even the Cradle Roll, but the more than 4 million members who have moved out of town and aren't coming back.

The tragedy with these nonresident members is that they no longer are going to church anywhere, and they are harder to reach than non-Christians, according to Tom Lee, coordinator of the Hello Baptists program for the Southern Baptist Sunday School Board.

"They have left church for a reason, and they have a lot of barriers to overcome," Lee explained. "It may be the style of worship or the type of music or the quality of the sermons. But there is a reason and it may be painful."

Many of these nonresident members are former college students who never transferred their membership to a new church home once they graduated and moved to a

new city. Some are serving in the military and others were relocated by their corporations or found new jobs, Lee said.

Lee and Chip Miller, director of the Kentucky Baptist Convention's Sunday school department, said Hello Baptists is a way to reach these nonresident members.

The program is one of Southern Baptists' simplest. Free post cards are available from the Sunday School Board for churches in one location to notify other churches when a member moves to their area.

This creates an opportunity for the church in the person's new town to make an initial contact during the critical first days of adjustment, Miller noted.

Churches could use the "Directory of Southern Baptist Churches" to find addresses of all the denomination's churches by zip code.

Further information on Hello Baptists is available from Miller's office at the KBC Sunday School department.

Annuity Board votes raise in Plan A benefits

DALLAS (BP)—Annuity Board trustees voted an increase in benefits for more than 16,000 annuitants during their fall meeting in Dallas Oct. 28-29.

The 16,028 retirees who participate in Plan A will see a permanent 10 percent increase in their checks at the end of January 1992.

Another 24,991 participants in the plan who still are employed will receive the same formula increase when they retire.

Annuity Board Treasurer Harold Richardson reported strong growth in contributions and earnings during the third quarter that brought total assets to almost \$3.35 billion Sept. 30. Assets of the board have grown at a rate of \$1.25 million a day in the first nine months of the year, he said.

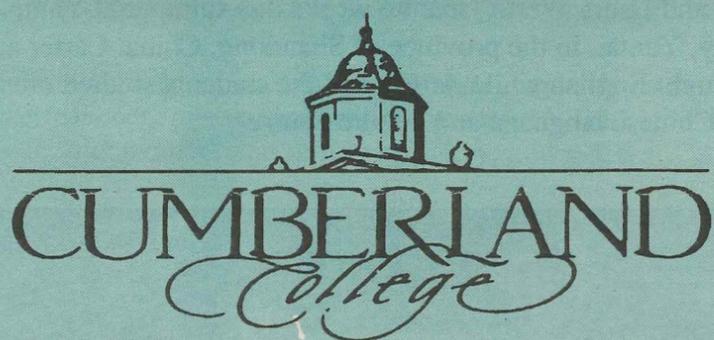
John Jones, senior vice president of investments, reported the Annuity Board's four investment funds posted positive earnings in the third quarter.

Leading the quarterly earnings record was the variable fund of common stocks with 6.78 percent.

The balanced fund (stocks and bonds) earned 6.25 percent in the quarter. The fixed fund grew to \$1.37 billion and earned enough to stay on target for an estimated 8.8 percent crediting rate for 1991. The short-term fund earned 1.37 percent in the third quarter.

Also, trustees learned the Annuity Board's property and casualty program is being changed from Aetna Casualty and Surety Company to Preferred Risk Group, a church specialty company that will write Southern Baptist church insurance in all 50 states.

A new local recording agent also will open the way for the board to market property and casualty products to association offices, state conventions and some agencies and institutions.



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Where:

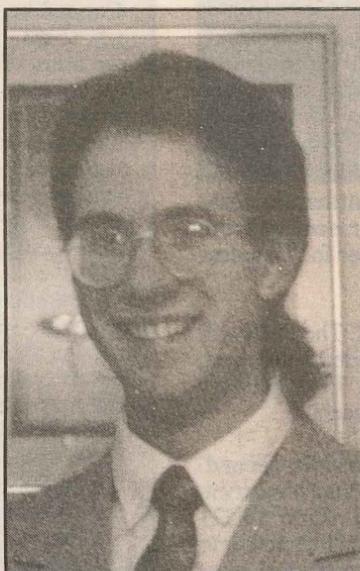
Lexington Hilton Suites

***Pick up complimentary tickets
at the Cumberland College display in
the Exhibition Area

CUMBERLAND COLLEGE

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What They Have Said:



Barron's, *Profiles of American Colleges*, lists Cumberland College as one of our nation's "Competitive" colleges.

The Simon and Schuster publication of ARCO, *The Right College*, lists Cumberland College as having a selectivity rating of "Competitive" and notes that Cumberland is "a liberal arts college with a strong focus on service to the surrounding Appalachian region. Cumberland enrolls more Appalachian students than any other private college in the country. The college incorporates a self-help feature which calls for a large part of students' financial assistance to be granted through remunerative employment.

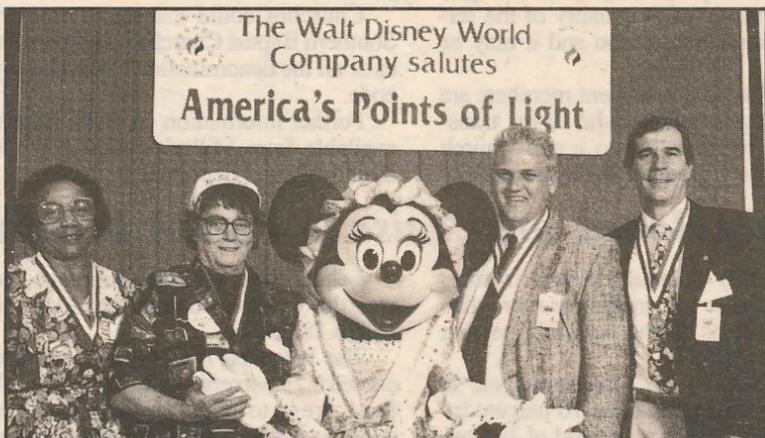
Todd Hamilton, '90, a Cumberland College honor student has completed his comprehensive examinations at the University of California, Berkley. He is continuing research toward a Ph.D. in Nuclear Chemistry.



U. S. News and World Report recognizes Cumberland College as one of America's Best Colleges.

For the past two years Cumberland has been listed on the John Templeton Foundation's Honor Roll of Character Building Colleges. This year we also were named to the Honor Roll of Free Enterprise Colleges.

Dr. Brian Austin, Ms. Janie Hall, and Mr. Charles Dupier, faculty members along with students Charlissa Hall, Jenny Kersey, Eric Thurman and Laura Werts, spent 6 weeks this summer at Yantai University, Yantai, in the province of Shandong, China. Carter and Dupier taught English while Austin and the students studied intensively in Chinese language and culture courses.



President Bush named Cumberland College's building program for the homeless his 220th Point of Light. His letter stated: "...from now on in America, any definition of a successful life must include serving others. Your efforts provide a shining example of this."

Richard Rieffer, director of Mountain Outreach, represented the 220th Point of Light at a ceremony with President and Mrs. Bush at Disney World in Florida.



Former President Carter said on April 18, 1990, "quite often I've seen the universities of our great country become increasingly isolated from the communities around them—somewhat reluctant or maybe a little too isolated in their academic life from the people that they're supposed to serve. Cumberland College, however, has a different set of standards,... (and) never forgets the moral and ethical and service basis of an education..."

Jared Wilson credits his home county and high school of McCreary with providing him a wealth of knowledge. Raised by his grandmother, Marie Wilson, he praises her for teaching him to live by the Golden Rule. Jared is a student at the University of Louisville Medical School. He plans to return to the Appalachian area and practice medicine.



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- Family Ministers
- Chaplains
- Pastoral Counselors
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Keeping the Faith



Roy L. Honeycutt, President

Baptists most impress Americans

GLENDALE, Calif. (EP)—Americans tend to have a more favorable impression of Baptist churches than of Presbyterian, Roman Catholic, Methodist, Mormon or Lutheran churches, the Barna Research Group reports.

However, only three out of 10 American adults have a "very favorable" image of Baptist churches.

Barna, an evangelical research group based in Glendale, Calif., surveyed 1,060 adults about their impressions of various denominations and non-profit organizations.

Of those responding, 29 percent said they have a "very favorable" impression of Baptist churches as a group. Another 36 percent had a "somewhat favorable" impression, while 15 percent had an "unfavorable" impression. Two out of 10 respondents had no opinion about these churches.

The Roman Catholic Church received "very favorable" ratings from 23 percent, "somewhat favorable" from 36 percent and "unfavorable" from 23 percent. Another 18 percent had no opinion.

Other findings:

- Methodists: 18 percent very favorable, 42 percent somewhat favorable, 12 percent negative, 29 percent with no opinion.

- Presbyterians: 12 percent very favorable, 38 percent somewhat favorable, 12 percent negative, 38 percent with no opinion.

- Lutherans: 12 percent very favorable, 35 percent somewhat favorable, 13 percent negative, 40 percent with no opinion.

The only group receiving more negative impressions than positive impressions was the Church of Jesus Christ of Latter-day Saints, or Mormons. While 36 percent had no opinion, 6 percent felt very favorable toward Mormons and 21 percent felt somewhat favorable. However, a total of 37 percent said they felt negatively about the Mormon church.

Some of the differences among various denominations had to do with the percentage of Americans who had no opinion about each group. But when people without an opinion from each group were removed from the data, the story was still much the same.

A couple of non-profit organizations included in the survey received more positive reviews than did churches. The American Cancer Society is perceived very favorably by 68 percent of the public and The Salvation Army by 60 percent.

Nigerian seminary student killed in crash

LOUISVILLE—A Nigerian student at Southern Baptist Theological Seminary in Louisville was killed in an automobile accident Nov. 5.

Emmanuel Nnake, 31, was on his way home from work when his car struck a parked tractor-trailer at about 1:30 a.m. approximately one mile from his apartment near the seminary campus. He reportedly

died in an ambulance en route to a Louisville hospital.

Nnake, a native of Ugwuoba, Nigeria, was scheduled to receive the master of divinity degree in December. He had earned a bachelor's degree from the University of Houston in 1985.

He is survived by his wife, Emily, also a seminary student, and two children.

"That You May Be One."



Central District Association

Long Run Association

JOINT THANKSGIVING SERVICE

Thursday, November 21

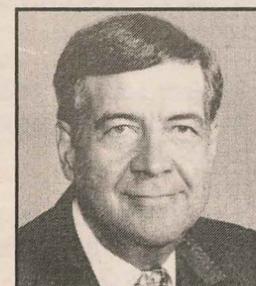
7:00 p.m.

Walnut Street Baptist Church, Louisville
(Corner of 3rd and St. Catherine)

Everyone Welcome!



Dr. Odell McGlothian, Sr.
President, American Baptist College
Nashville, Tennessee



Dr. Ted Sisk
Pastor, Immanuel Baptist Church
Lexington, Kentucky

Special Cooperative Program Study Committee Report/Recommendations

The messengers to the 1990 annual Kentucky Baptist Convention meeting approved the following motion:

Motion: That the President of the Kentucky Baptist Convention, Bill Messer, appoint a special convention committee to study the present policies and guidelines which govern the way the Kentucky Baptist Convention receives and qualifies Cooperative Program gifts from the churches.

Objective: To hear and address fairly all concerns with the present rules and guidelines governing the receiving and qualifying of Cooperative Program funds contributed through the Kentucky Baptist Convention.

Intention: To provide adequate time for a balanced committee to consider and evaluate our present rules and guidelines, with the responsibility of reporting back to the Kentucky Baptist Convention meeting at Immanuel Baptist Church in Lexington, Kentucky, November 12-13, 1991.

It was understood the committee's report may or may not include recommendations.

The following persons were appointed to serve on this committee:

Clark Brown	Madisonville
Don Coleman	Valley Station
George Crabtree	Russellville
J. B. Crawley	Campbellsville
Evelyn Crooke	Danville
Richard Dendler	Owensboro
Greg Earwood	Murray
Gilmer Fauber	Ft. Thomas
Don Mantooth	Morehead
Don Mathis	Corbin
Bill Messer	Ashland
Steve Shoemaker	Louisville
Eugene Siler	Williamsburg
Delores Spears	Paducah
Tommy Tucker	Paducah

The committee elected the following officers: Chairperson-Eugene Siler, Vice Chairperson-Greg Earwood and Recording-Secretary-Don Mantooth.

The Committee met on January 8, 1991, March 15, 1991 and May 28, 1991. In addition a sub-committee met on March 28 and April 25, 1991.

The Committee recommends the following:

1. At this time, the special committee chooses not to request changes in the convention policy for receiving and distributing Cooperative Program funds and qualifying messengers to the KBC. The special committee requests the opportunity to continue monitoring all factors which may impact these processes and report back to the 1992 meeting of the Kentucky Baptist Convention.
2. That the current CHAP eligibility policy be revised to include the following two categories of qualifying contributions from cooperating Kentucky Baptist churches:
 - a. Unrestricted contributions to the Kentucky Baptist Convention for the Cooperative Program (includes SBC and KBC causes) and/or
 - b. Unrestricted contributions to the Kentucky Baptist Convention for its total operating budget for Kentucky Baptist Convention causes only.
3. That the current funding policy of CHAP cost in excess of the budget be revised to exclude the SBC from sharing in the proportionate excess cost.

Comparisons of the proposed revised and current policy statements for recommendations # 2 and 3 are shown in the columns to the right.

Current

Participating Church

Includes any church that does not formally adopt the expanded plan: In order for a Kentucky Baptist church to participate in the Church Annuity Plan as a "Participating Church," such church shall be required to contribute annually through the Cooperative Program at least an amount equivalent to the Convention's cost for the Church Annuity Plan's Protection Section for each approved career ministerial person from that church (\$210 per person).

Exceptions to the above requirement for a participating church may be made upon request from the church with recommendation from the local Director of Missions (Moderator if no Director of Missions), and with approval of: (a) KBC Annuity Director; (b) Director of the KBC Minister/Church Support Division; and (c) Executive Secretary-Treasurer of the Kentucky Baptist Convention. Such exceptions shall be reviewed annually.

Expanded Participating Church

For a Kentucky Baptist church to participate in the Church Annuity Plan as an "Expanded Participating Church," such church shall be required to contribute annually through the Cooperative Program a sufficient amount so that the convention's cost of Church Annuity Plan matching funds for all participants from that church is no more than a given percentage of that church's Cooperative Program gifts for that year. The maximum percentage for a church is determined by the number of participants from that church, as listed below:

For a church with—KBC Matching Funds May Be No More Than	
1 Participant	80% of that church's CP Gifts
2 Participants	50% of that church's CP Gifts
3 Participants	35% of that church's CP Gifts
4 Participants	20% of that church's CP Gifts
5 Participants	15% of that church's CP Gifts
6 Participants	12% of that church's CP Gifts

Qualifying Contributions

Membership in that Church Annuity Plan shall be available to all ministers and to non-ministerial support employees of a church meeting the above minimum eligibility requirements as a "participating church" or as an "expanded participating church." Employees of a church's auxiliary ministries such as schools and day care centers will not be eligible for participation in the Church Annuity Plan. Employees whose responsibilities and employment are for both the church and an auxiliary ministry of the church may participate in the Church Annuity Plan to the extent they are paid directly by the church, rather than the auxiliary ministry of the church.

New applications for Church Annuity Plan membership will be approved only if the applicant's church meets the above requirements. Churches participating in the Church Annuity Plan that become ineligible due to insufficient Cooperative Program contributions will be contacted by the KBC Annuity Department and given three (3) months from that date to make the necessary contributions to become eligible or to make adjustments in the level of participation from that church. This adjustment may take the form of moving from being an "Expanded Participating Church" to being a "Participating Church." If these requirements are not met within three months, that church will then become ineligible for participation in the Church Annuity Plan. The KBC annuity Department will then notify the church and the Annuity Board of that church no longer qualifying for participation.

Approved:
Executive Board 12/9/86
Business and Finance Committee 12/8/86
Special Work Group 10/22/86

Proposal

Participating Church

Includes any cooperating Kentucky Baptist church that does not formally adopt the expanded plan: In order for a cooperating Kentucky Baptist church to participate in the Church Annuity Plan as a "Participating Church," such church shall be required to make annual qualifying contributions to the Kentucky Baptist Convention in an amount at least equivalent to the Convention's cost for the Church Annuity Plan's Protection Section for each approved career ministerial person from that church (\$210 per person).

[]

Same As Current

[]

Expanded Participating Church

For a cooperating Kentucky Baptist church to participate in the Church Annuity Plan as an "Expanded Participating Church," such church shall be required to make annual qualifying contributions to the Kentucky Baptist Convention in a sufficient amount so that the convention's cost of Church Annuity Plan matching funds for all participants from that church is no more than a given percentage of that church's qualifying contributions for that year. The maximum percentage for a church is determined by the number of participants from that church, as listed below:

For a church with—KBC Matching Funds May Be No More Than	
1 Participant	80% of that church's Qualifying Contributions (QC)
2 Participants	50% of that church's QC
3 Participants	35% of that church's QC
4 Participants	20% of that church's QC
5 Participants	15% of that church's QC
6 Participants	12% of that church's QC
7 or more Participants ...	10% of that church's QC

Qualifying Contributions

Qualifying contributions for the purposes of CHAP eligibility are defined as:
(1) Unrestricted contributions to the Kentucky Baptist Convention for the total Cooperative Program (includes both SBC and KBC causes), and/or
(2) Unrestricted contributions to the Kentucky Baptist Convention for its total operating budget for Kentucky Baptist Convention causes only.

[]

Same As Current

[]

New applications for Church Annuity Plan membership will be approved only if the applicant's church meets the above requirements. Churches participating in the Church Annuity Plan that become ineligible due to insufficient qualifying contributions will be contacted by the KBC Annuity Department and given three (3) months from that date to make the necessary contributions to become eligible or to make adjustments in the level of participation from that church. This adjustment may take the form of moving from being an "Expanded Participating Church" to being a "Participating Church." If these requirements are not met within three months, that church will then become ineligible for participation in the Church Annuity Plan. The KBC Annuity Department will then notify the church and the Annuity Board of that church no longer qualifying for participation.

Proposed:
CHAP Work Group/Special CP Committee
4/25/91

Report of KBC Committee on Nominations

Executive Board:

From the May 6-7 Executive Board Meeting:

- Daviess-McLean Association:** (1991 unexp. term) Dwight Howard, Livermore
- Goshen Association:** (1993 full term) Franklin Thompson Sr., Lebanon Junction
- Graves Association:** (1992 unexp. term) Monte Hodges, Mayfield
- Jackson Association:** (1992 unexp. term) Wiley Cole, Nicholasville
- Severns Valley Association:** (1993 full term) O. C. Jones, Radcliff

Fall vacancies: (1994 terms unless stated otherwise)

- Bethel:** Dave Brown, Guthrie
- Blood River:** Mike Farmer, Murray
- Booneville:** Russ Taylor, Manchester; Kenneth Bolin, Manchester
- Breckinridge:** Darryl Crenshaw, Cloverport
- Caldwell-Lyon:** Tony Tench, Kuttawa
- Casey Co.:** Richard Easterling, Liberty
- Christian Co.:** Bob Lawrence, Hopkinsville
- Daviess-McLean:** Dwight Howard, Livermore; Ron Prater, Owensboro, Henry Coons, Owensboro, John Ed Dunn, Owensboro
- East Union:** (1992 unexp. term)
- Elkhorn:** Mike Rogers, Lexington; Jim Abernathy, Paris; Jim Woolums, Lexington; Ray VanCamp, Lexington; Todd Toole, Georgetown; John Sheppard, Nicholasville
- Graves:** Jack Studie, Mayfield
- Green Valley:** (1993 unexp term) Jeff Coursey, Henderson; (1994 term) Rodney Groff, Henderson.
- Greenup:** Bill Vallance, Russell
- Liberty:** Hobert N. Reynolds, Munfordville
- Little River:** Thomas Vinson, Cadiz

- Logan:** Tom Moody, Lewisburg
- Long Run:** Roy Ricketts, Louisville; Jerry Dooley, Louisville; Harry Gullledge, Louisville; Paul Blizzard, Fairdale; Ed Tarleton, Louisville; Mike Baker, Louisville; Wayne Hayes, Louisville
- Lynn:** Gordon McDowell, Magnolia
- Mercer:** Larry Redding, Salvisa.
- Mt. Zion:** Paul J. Steely, Williamsburg
- Muhlenberg:** James D. Hunt, Greenville
- George Nickle, Greenville**
- Nelson:** Earl Pike, Bloomfield
- North Concord:** Jeffrey Brown, Barbourville
- Northern Kentucky:** Harold Pike, Covington; Eddie Brown, Florence
- Ohio River:** Archie Brock, Marion
- Ohio Valley:** Freddie J. Ezell, Morganfield
- Pike:** Stephen Rice, Belfry
- Pine Mountain:** (1993 unexp term)
- Pulaski:** Randy Chestnut, Science Hill
- Red River:** Bill Neal, Means
- Rockcastle:** Vestal Meece, Brodhead
- Russell County:** Wayne Riley, Russell Springs
- Russell Creek:** Wilburn Bonta, Greensburg
- Salem:** Floyd Price, Brandenburg
- Severns Valley:** George Luster, Elizabethtown
- Shelby:** Mark Potts, Bagdad; Jesse Baxter, Shelbyville
- Simpson**
- South District:** Timothy Mathis, Danville
- South Union:** Robert M. Slagle, Jellico, TN
- Sulphur Fork:** Rick Lucas, Westport
- Tates Creek:** William Smith, Richmond; R. J. Spivey, Richmond
- Ten Mile:** Eugene Hill, Jonesville
- Union:** Gabriel R. Collett, Cynthiana
- Warren:** Dawayne Capps, Oakland; Jimmy York, Brownsville; David Mefford, Bowling Green
- Wayne Co.:** Alan G. Son, Monticello
- West Union:** Larry York, LaCenter; Jack

- Naylor, Paducah; R. Tommy Tucker, Paducah
- Whites Run:** Delbert Butts, Louisville

Boards of Agencies and Institutions:

- **Baptist Hospitals:** (KBC elects—1995 terms) Lindsey W. Ingraham Jr., Lexington; Don M. VanCleve, Paducah; Carl W. Marquess Sr., Paducah; James R. Wieland, Lexington; Judge Eugene Siler, Williamsburg. (BHS elects) Clyde F. Ensor Sr., Louisville.
- **Campbellsville College:** (1995 terms) J. B. Crawley, Campbellsville; Norris Priest, Henderson; J. Chester Porter, Shepherdsville; Billy L. Speer, Campbellsville; John Chowning, Campbellsville; H. K. Cooper, Jamestown; O. D. Hawkins, Owenton; Everett Lee, Campbellsville; Mary Frances May, Columbia.
- **Clear Creek Baptist Bible College:** (1995 terms) Alva Hollon Sr., Hazard; Mrs. Ruth Milby, London; Carl Ray Rice, Manchester; Sam B. Smith, Corbin; Don Mathis, Corbin, G. T. Lilly, Murray.
- **Cumberland College:** Charles Osborne, Corbin; George Griffin, E. Bernstadt; Donnie Rains, Williamsburg; Fred Atkins, Williamsburg; Arnold Caddell, Burlington.
- **Georgetown College:** (1994 unexp. term) John Holston, Louisville (1995 terms) Paul J. Parks, Bowling Green; Ken Denton, Ashland, Maribeth Hambrick, Georgetown; Mark Searce, Shelbyville; Wallace Montgomery, Paducah; Lawrence E. Forgy Jr., Lexington; Randall L. Fox, Louisville; Jerry N. Clanton, Louisville; Ronald Meredith, Louisville.
- **Historical Commission:** (1993 unexp. term) SW Region: Pauline Stegall, Salem; (1994 terms) SC Region, Mrs. Thelma Sebastian, Stanford; Southern

Region, Ronnie Forrest, Lewisburg; NE Region, Leona Baldwin, Canada.

- **Kentucky Baptist Foundation:** (1992 unexp. term) Mike Melloan, Owensboro; (1994 terms) Burlin Coleman, Pikeville; Roy H. Keith Sr., Elizabethtown; M. A. Winchester, Whitley City.
- **Kentucky Baptist Homes for Children:** (1992 unexp. term) Mrs. Sue Colby, Paducah; (1995 terms) Willis Henson, Paducah; William O. Price, Owensboro; M. Lynn Parrish, Pikeville; Wendell Romans, Mt. Vernon; Thomas Stokes, Whitesburg.
- **Oneida Baptist Institute:** (1992 unexp. term) Tommy Mitchell, Ludlow; (1994 unexp. term) Don Robinson, Corbin; (1995 terms) Mrs. Dixie Mylum Lusher, Berea; Squire Baker, Manchester; Ed Boden, Georgetown, S. Earl Rippetoe, Russell Springs.
- **Temperance League:** (1994 terms) Greg Burton, Hopkinsville; Bob C. Litton, Utica; Billy Craddock, Louisville; Wilbur Powell, Franklin; Johnny Jervis, London.
- **Western Recorder:** (1994 terms) Isaac McDonald, Elizabethtown; Glenn Durham, Harlan; Tom Curry, Louisville; Kay Trisler, Harrodsburg.
- **Preacher:** annual sermon, 1992 Brad Johnson, Living Hope, Bowling Green
- **Alternate Preacher:** annual sermon, 1992 Robert H. Jackson, Buck Run, Frankfort

Committee on Nominations: Wendell Romans, Chairman; Howard Beauman, Steve Hadden, R. Douglas, Sharon, William A. Hickman, Bruce Walzer, Terry Lester, Kenny Armstrong, Greg Wallace, William F. Steele, Albert McKinney, John Chapman, James S. McKenzie, Hal Shipley, John Randolph, Franklin Skaggs, Dan Garland, Rick Shannon, J. Tyre Denney, Stanford K. Lowery, Suzanne Darland.

Report of KBC Committee on Committees

Committee on Committees

To be appointed by KBC President J. Robert White

Committee on Order of Business

Terms ending 1994: Robert E. Norman, Pikeville; Greg Earwood, Murray

Committee on Credentials

1992 unexpired term: Robert G. Baker, Lexington
 Terms ending 1993: Bill Hurt, Vine Grove; Steve Rice, Belfry; James S. McKenzie, Hopkinsville

Committee on Arrangements

Terms ending 1994: Frank Dorris, Bowling Green; D. Gene Crowder, Columbia

Committee on Resolutions

Terms ending 1993: Wayne Newby, Paducah; Brett Robbe, Owensboro

Committee on Public Affairs

Terms ending 1993: Ted Sisk, Lexington; James A. Weaver, Madisonville

Committee on Constitution & Bylaws

Terms ending 1994: William P. Cubine, Paducah; Curtis H. Warf, Richmond; Eugene Siler Jr., Williamsburg

Committee on Nominations

North Central Region

(Terms ending 1993) Gerald Sharon, Ft. Thomas; Gary Hughes, Maysville

Northeastern Region

(1992 unexpired term) French B. Harmon, Prestonsburg;
 (Term ending 1993) Kenneth D. Holden, Flatwoods

Southeastern Region

(1992 unexpired term) Ben Baird, Hazard; (Term ending 1993) Don Mathis, Corbin

Southern Region

(Terms ending 1993) Don Zuberer, Russellville; Greg Wallace, Oakland

South Central Region

(Terms ending 1993) Alan Son, Monticello; Mrs. Sharon Gowin, Campbellsville

Southwestern Region

(Terms ending 1993) Tommy Tucker, Paducah; Ricky W. Cunningham, Dexter

Western Region

(Term ending 1993) Marilyn Sanders, Owensboro

Central Region

(Term ending 1993) William D. Marcum, Brandenburg

Special reports to the convention

Cooperative Program:

Person to Report: James E. Jones, Campbellsville; Alternate: Bill Ray, Elizabethtown

Home Missions:

Person to Report: David Aker, Somerset; Alternate: Kenny Armstrong, Bowling Green

Foreign Missions:

Person to Report: Mary E. Fredenberg, Cadiz; Alternate: Eddie Benton, Sturgis

Conventionwide Education:

Person to Report: Mary L. Crutcher, Louisville; Alternate: Louise Switzer, Frankfort

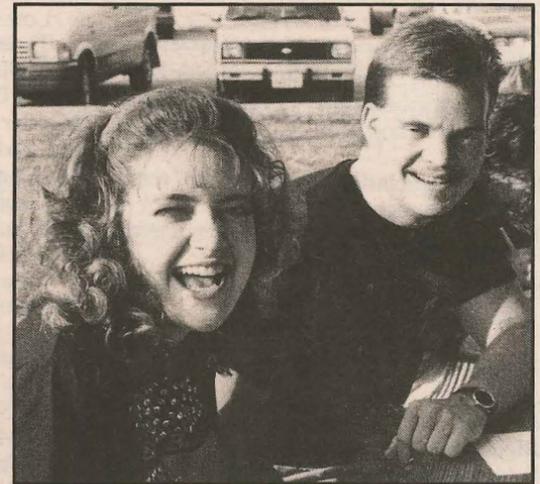
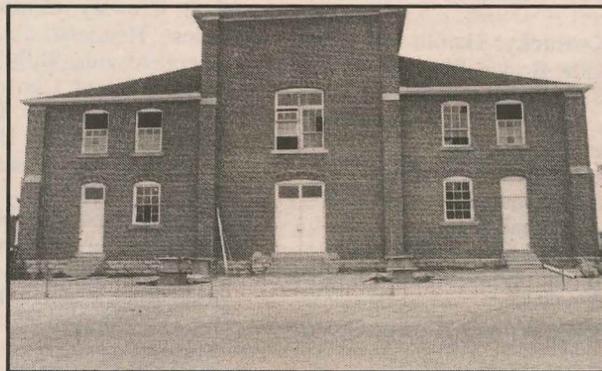
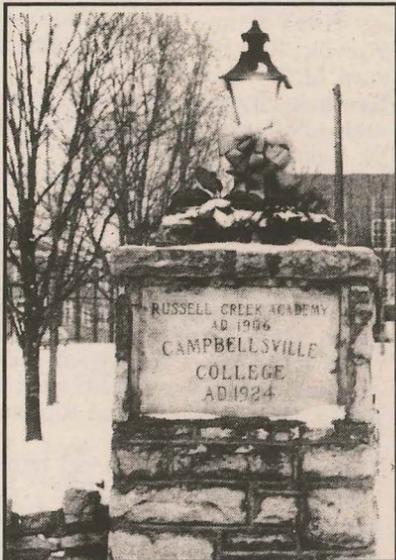
Obituaries:

Person to Report: Carson Bevil, Owensboro; Alternate: James E. Hill, Magnolia

Committee on Committees: Robert Browning, Chairman; Walter McNeil, Raymond Ward, Harold Skaggs, Lynn Dotson, William A. Carter, James F. Gentry Jr., Brad Johnson

CAMPBELLSVILLE COLLEGE

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To every thing there is a season,
and a time to every purpose under heaven:
A time to be born, and a time to die;
a time to plant, and a time to pluck up that
which is planted;
A time to kill, and a time to heal;
a time to break down, and a time to build up;
A time to weep, and a time to laugh;
a time to mourn, and a time to dance;
A time to cast away stones, and a time to gather
stones together;
a time to embrace, and a time to refrain
from embracing;
A time to get, and a time to lose;
a time to keep, and a time to cast away;
A time to rend, and a time to sew;
a time to keep silence, and a time to speak;
A time to love, and a time to hate;
a time of war, and a time of peace.

Ecclesiastes 3:1-8



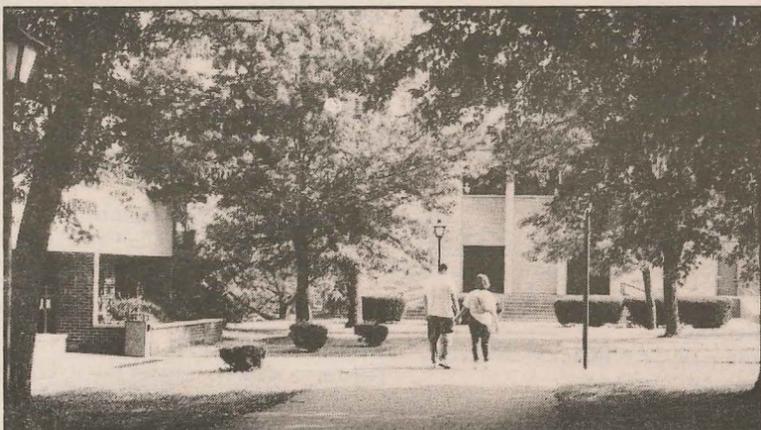
A time to build up



A time to embrace

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... the place to grow spiritually
... the place to learn
... the place to win
... the place to become the best
you can be*



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Campbellsville, Ky. 42718-2799
Dr. Ken Winters, President

502-465-8158

CLC official warns about new sex education guidelines

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—A non-profit organization has drafted national guidelines for sex education that will be sent to education leaders across America for publication.

"Guidelines for Comprehensive Sexuality Education" was released Oct. 16 by the Sex Information and Education Council of the United States. The document was drafted by a panel of 20 education, health, family planning and sexuality professionals.

SIECUS is an organization that advocates full participation in churches by homosexuals and bisexuals, access to contraceptives by minors without parental notification and civil rights protection for homosexuals.

The guidelines provide a framework, not a mandatory curriculum, for school districts,

SIECUS Executive Director Debra Haffner said in a telephone interview. They are "not a prescription for what you have to teach in your community," she said.

However, James Smith, director of government relations for the Southern Baptist Christian Life Commission, sounded an alarm about the report to Christians.

"This report represents the values and world view of the sex education and family planning establishment, which is aggressively pushing their ideas on America's public schools," he said.

"The guidelines suggested by SIECUS are the values which you will have to guard against being included in sex education classes at your local public school in the near future."

Statements in the 52-page document include:

- "Homosexual love relationships can be as fulfilling as heterosexual relationships."

- "Two people who cohabit can have the same commitment and responsibility toward one another as married people."

Such statements are called "developmental messages," which are divided into age groupings.

Developmental messages for five- to eight-year-olds include:

- "Some couples who love each other live together in the same home without getting married."

- "Many gay men and lesbian women live in lifetime committed relationships, even though they may not be recognized as married."

- "Touching and rubbing one's own genitals is called masturbation."

- "Some boys and girls masturbate, oth-

ers do not."

"What is particularly disturbing about this report is the desire of the sex education establishment to indoctrinate children as young as five years old to their pro-sexual deviance message," Smith said.

"The notion that a five-year-old can understand or should be forced to understand what homosexuality and masturbation entail should cause grave concern to Southern Baptists," he added.

Other developmental messages in the guidelines are inaccurate or misleading, he said. For example:

- "After 24 weeks of pregnancy, an abortion is done only when the mother's life is in danger."

- "There is no evidence that erotic images in the arts cause inappropriate sexual behavior."

Family death led to 'Precious Lord'

ATLANTA (EP)—Thomas Dorsey, hailed by many as the father of gospel music, told the story behind the writing of his best-known song, "Precious Lord, Take My Hand," in a recent issue of American Gospel magazine.

The song was written in 1932, shortly after his wife and newborn baby died.

He recalled sitting alone at a piano. "As my fingers began to manipulate over the keys, words began to fall in place on the melody like drops of wa-

ter falling into the crevices of a rock, and then the words, 'Precious Lord, take my hand, lead me on, let me stand. I am tired, I am weak, I am worn. Through the storm, through the night, lead me on to the light. Take my hand, precious Lord.'"

"The price for 'Precious Lord' was very high," Dorsey said. "The grief, the sorrow, the loneliness, and the uncertainty of the future. But I have been repaid with double indemnity and compound interest."

'Prof' Johnson dies at 96; taught 45 years

RICHMOND, Va. (BP)—R. Inman "Prof" Johnson, retired Southern Baptist Theological Seminary professor, died in Richmond, Va., Nov. 2 at age 96.

His death ended 75 years of close association with the Kentucky seminary.

Johnson was named music and elocution instructor at Southern shortly after his graduation from the seminary in 1920. He spent the next 45 years in Southern's classrooms helping ministers improve their vocal quality and public speaking techniques.

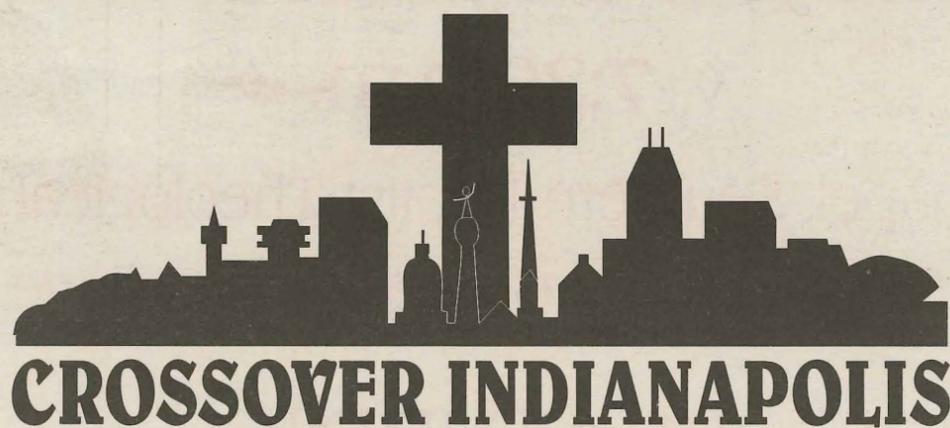
His service spanned the administrations of four seminary presidents: E.Y. Mullins, John Sampey, Ellis Fuller and Duke McCall. In 1959, Johnson, whose quick wit was

legendary among his former students, wrote "Of Parsons and Profs," a book filled with anecdotes about Southern students and professors he had known. Johnson was the seminary's alumni secretary for many years.

After his retirement from Southern, Johnson moved to King and Queens County, Va., where he was a member of the school board for 12 years. He also was "interim" pastor of Ephesus Baptist Church near Tappahannock, Va., for 14 years.

Johnson was awarded the E.Y. Mullins Denominational Service Award, Southern Seminary's highest honor, in 1984.

He is survived by his wife, Elizabeth, and several nieces and nephews.



Take to the Streets

Then:

Jesus did much of His ministry in the streets. He challenged us to go out into the "highways and hedges" and bring them in. Paul and his team were out in the streets, too.

In the beginning, the church lived its life out on the street. Often hidden and harassed, with neither roof nor walls to hide within, Sunday morning sermons and protracted programs were never an option. First century believers ministered and evangelized in the streets.

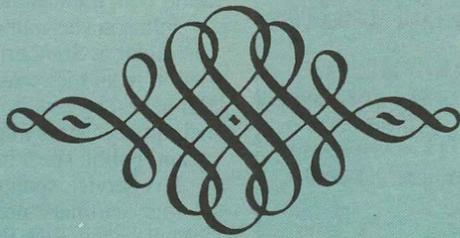
Now:

Today a new generation of believers has discovered the streets as a natural arena of evangelism.

Will you volunteer to carry the message of Jesus beyond the walls of the sanctuaries? Join other Southern Baptists who will come early to the Convention in Indianapolis and go from house to house sharing a witness. The date is June 6, 1992. For information call 1-800-634-2462.

Second Annual
COMMUNITY ♦ SING ♦ IT ♦ YOURSELF

Messiah



Tuesday, December 10, 1991

♦ 7:30 p.m. ♦

Alumni Chapel, Southern Baptist Theological Seminary
Sponsored by Georgetown College

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GEORGETOWN
COLLEGE

Local regulations threaten social ministries

By William Bole
Religious News Service

WASHINGTON (RNS)—Attempts by churches to feed the hungry and house the homeless are meeting with increased resistance from local governments and angry neighbors.

For example, in a neighborhood of elegant homes and restored street lamps, a Lutheran church in Washington has claimed a small portion for the homeless and down-trodden. Over the years, the congregation has built up a block of houses called "N Street Village," which offers help ranging from food and shelter to health care and job counseling.

Yet the zone of mercy carved out by Luther Place Church has become entangled in a zoning dispute. A vocal minority of property owners has campaigned against the church facilities. And a set of zoning proposals now before the District of Columbia's City Council would shut down the project.

"The politicians tell us we have to do more to house the homeless and feed the hungry. And when the religious try to respond in some way, we get hammered from the rear," said John Steinbruck, pastor of Luther Place Church.

Other pastors feel the same way. Around the country, churches and synagogues increasingly meet with disapproval and legal entanglements when they undertake projects they regard as critical to their missions.

According to religious leaders and legal experts, the resistance from neighbors and city officials forms a new and growing part of what is pejoratively called the NIMBY Syndrome—"Not In My Backyard."

In New Orleans, soup kitchens run by three churches—Baptist, Methodist and Catholic—provoked an outcry by community leaders. In separate lawsuits, neighborhood associations charged that free food attracted drunks, drifters and drug addicts who litter streets and endanger children.

As a result, one church closed its minis-

try, another continues to fight off the challenge, and the third won a lower-court ruling.

"Churches were never intended to be only for the wealthy and successful members of society," said a judge in support of Jesus the Lord Church in the city's French Quarter.

However, on appeal, the church was forced to agree to some changes in its feeding operation.

Cases like these have multiplied across the country, according to lawyers for church and civil liberties groups.

Some blame the Supreme Court. In an April 1990 decision, a sharply divided court broadened the powers of government to regulate certain religious practices in the wider interest of the community.

The high court "wrote out a blank check" for communities and local governments to challenge unpopular religious activities, said Brent Walker of the Baptist Joint Committee on Public Affairs.

Church-going teens likely to worship alone

ATLANTA (BP)—Teen-agers who attend church are more likely to continue to worship when they are alone and to report having a personal experience with God, the Gallup Poll reports.

Telephone interviews with 513 youths between the ages of 13 and 17 reveal among teen-agers who attended church within the last seven days, 87 percent pray when they are alone and 65 percent read the Bible when they are alone.

These figures compare with an overall statistic of 74 percent who pray when they are alone and 44 percent who read the Bible when they are alone.

The overall figure includes 42 percent who pray frequently plus 32 percent who pray occasionally. The Bible readers include 13 percent who read a Bible regularly and 31 percent who do so occasionally.

Only 9 percent of the teen-agers said they never pray by themselves, and 26 percent never read the Bible by themselves.

Of youths who attended church in the past week, 41 percent reported having a personal experience with God at some time. Overall, only 29 percent of the youths reported a personal encounter with God.

Past surveys have consistently reported about 95 percent of the nation's teen-agers believe in God. The latest report indicates 93 percent believe in God and believe that he loves them.

Study shows life cycles strongly impact U.S. church attendance

ATLANTA (BP)—Life cycles apparently affect a person's church attendance more than any other factor, according to a study by the Princeton Religion Research Center.

Among 1,012 people questioned in the scientific survey, 27 percent said they attend church more frequently than they did five years ago. When asked to name two reasons for their increased attendance, 18 percent said they attend for their children and 11 percent said they attend to worship as a family.

Though young people may quit attending church, the survey finds they return to church later in life.

Factors motivating their return include marriage, children and a need for fellowship and community.

People ages 30 to 49 were most likely to report more frequent church attendance, with 34 percent saying they attend more often than they did five years ago. Among people ages 18 to 29, 30 percent said they attend more frequently, while 19 percent of people

over age 65 said they attend more frequently.

On the other hand, 38 percent of all people interviewed said they attend church less frequently than they did five years ago: 19 percent because they are too busy or have no time, 14 percent because church conflicts with their work or study schedules.

However, the age of those who said they attend church less frequently also reflects their life cycle: 50 percent were between 18 and 29.



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White: 'What God Requires Of Kentucky Baptists'

Text: 1 John 3:23-24

We have all seen an apple with a worm hole. Where did that worm hole come from? Did it start from the outside, or from the inside out? Fruit specialists tell us that the egg was laid on the blossom, and hatched in the heart of the apple. Therefore, the worm actually began his destructive work inside and worked his way out.

I am reminded of the hymn, "At the Cross." I grew up singing that hymn out of the green-covered Broadman Hymnal. I will have to say that I still have difficulty adjusting to the words "for sinners such as I." So deeply impressed on my memory are the words "for such a worm as I," that I am perhaps the only worm in the entire congregation when we sing that hymn.

We are painfully aware, aren't we, of the worm that is in us? If not, we certainly should be. I have always wondered if ministers who lack humility are that way because they have forgotten about the worm that is in them. How could we ever be boastful, haughty and prideful before a loving and gracious God when we remember from whence we have come by his grace?

John Newton was a wretched slave trader. He treated human life in the most profane way. It is said he was so lewd in his speech and behavior that he shocked even the atheists.

Newton had the grave misfortune of becoming a captive of the very slaves he held in captivity. It is said that the woman who owned him would allow a morsel of food to fall to the floor and be entertained by seeing Newton crawling across the floor, groveling

for each crumb as though he were some pathetic animal.

One day Newton escaped and boarded a ship bound for England. A tremendous storm arose on the sea as the ship was tossed by the huge waves, and John Newton was certain that he would perish in the storm. He cried out to God for mercy, then thought, "How could I expect to gain mercy from God. How could God love a wretch like me?" At once the face of God appeared before Newton and he remembered what his mother had taught him about the Lord before she died when he was just seven years of age. He cried out to God in repentance. He poured out his soul before the Lord in confession, and God saved him.

John Newton, aware of the destruction of his worm-eaten life, rejoiced in the salvation of his lost soul by the grace of God as he wrote:

*Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.*

Let me tell you what I think we Baptists need today. I think we need brokenness. We have our eyes on everyone else. We are concerning ourselves too much with what Tom and Bill and Sue believe and how they are getting along in their spiritual lives, when we need to focus upon ourselves. We need to see the worm that is in us and in a spirit of brokenness, confession and humility come to Jesus and worship him. We need to thank

him for his amazing grace that saved us, get off our thrones, take off our crowns (we haven't earned them yet), and put on our working clothes and get to work.

I have prayed in the preparation of this message that the sophisticate among us would loosen up, break off some of the shell and worship. I have prayed that the antagonist would smooth his ruffled feathers, put down his spear and sword, and just worship. I have prayed that the protagonist would forget about his campaigns, lay down his agenda, and just worship. I have prayed

President's Address to Kentucky Baptists

that the seminary professor, the bivocational pastor, the college president, the large church pastor, the small church pastor, the missionary, the WMU leader, the Brotherhood director, the education minister, the denominational worker, the musician, the youth leader, the recreator would all join hands and together, celebrate Christ in a spirit of unity and commitment, declaring our common heritage: "Amazing grace! Amazing grace! How sweet the sound, that saved a wretch like me! I once was lost, but now am found, was blind, but now I see."

One might be forgiven for wondering what it will take for us to learn our lesson. I love the story about the saintly church lady who bought a worldly parrot. The parrot had been taught foul language, and his new owner was confident that she could correct him. Sure enough, on the first day, he let out a loud oath. The church woman had just the

solution. "I told you not to say that," she said as she tossed him in the freezer for two hours.

Two hours later, the repentant parrot came out shivering. "I want to rededicate my life," he said, "but tell me one thing. If I got two hours just for cussing, what in the world did that poor turkey I saw in there do?"

I certainly hope God won't have to freeze us out of his plans in order to get our attention. It would be far better for us to rededicate ourselves to the Lord before we get tossed in the freezer!

In 1 John 3:23-24, we encounter three direct commands from God. This is one of those passages of Scripture that can take us, though we may be derailed, and put us back on the tracks where we need to be. Here are the commands: Believe! Love! Obey! Believe on Jesus Christ, the Son of God (verse 23). Love one another (verse 23). Obey his commandments (verse 24). I want to suggest to you today that if we will do these three things we will be in the will of God and he will bless us.

I am reminded of an Old Testament text which is similar. As a matter of fact, the parallel is quite interesting. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

We would do well to ask God, "What do you require of me?" In a more colloquial way we might phrase the question, "God, what do you want from me?" Here is God's answer: "Do justly; do what is right; believe

continued on page 21

Thank You ...

Beacon Hill Baptist
Somerset, Ky.

Beechmont Baptist
Louisville, Ky.

Belle Aire Baptist
Murfreesboro, Tenn.

Broadway Baptist
Louisville, Ky.

Campbellsville Baptist
Campbellsville, Ky.

Canaan Missionary Baptist
Louisville, Ky.

Christ Episcopal
Bowling Green, Ky.

First Baptist
Highland Heights, Ky.

First Baptist
Pikeville, Ky.

First Church of God
Monroe City, Ind.

First Presbyterian
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Highland Hills Baptist
Fort Thomas, Ky.

Highview Baptist
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Lewisport Baptist
Lewisport, Ky.

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Ormsby Heights Baptist
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Focus on preaching truth of gospel, president urges

continued from page 20

in my son, Jesus. Love mercy; be nice; be kind; love one another. Walk humbly with your God; be obedient to the word of God."

1. Believe

What we believe about Jesus Christ should eternally unite and bond us. As I have traveled this state this year it has been such a joy to join with you in worship. I have found Kentucky Baptists to be what I expected us to be, Christians who love the Lord Jesus with all our heart, mind, soul and strength. We believe Jesus to be the only begotten Son of God, born of the virgin Mary. We believe Jesus to be so much God as to be none of man, and so much man as to be none of God. He is God incarnate in human flesh. "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

We believe in the miracles performed by Jesus, but we believe that the greatest miracle was the miracle of love and grace as the Lamb of Glory shed his perfect blood upon the cross of Calvary for the remission of our sins. We believe that Jesus was buried and on the third day rose again. We believe that after he was seen and recognized by many as the resurrected Lord, he ascended into heaven where he is at the right hand of the Father. We believe that this same historical Jesus is coming again and in his second coming will take all believers home to heaven where we will dwell with him forever.

A four-year-old girl was describing a beautiful sunset to her mother. "And God painted it left-handed," she said.

The mother, quite taken back by the remark said, "Why left-handed?"

Her daughter confidently replied, "Because Jesus was sitting on his right hand."

John reports that not only is belief in Jesus Christ as son of God the right thing to do, it is the command of God. We would do well to devote our time and effort to preach-

ing the simple and basic truth about Jesus. I believe more people would be saved. People in our world hear enough conflict and contradiction. We have become so technologically developed that every field is made up of many specialists. People need to hear something they can understand.

In the early 1960s, my father went on a preaching mission to England. There, in the village of Cote, he preached a revival. The people had heard nothing but lofty lectures and theological debates for years. The church was dying. At the conclusion of a revival service, one of the women came to my father and honestly said, "I want you to know, that is the first sermon I have understood in 40 years." Revival broke out in that village and it was reported all across England.

I remember my father saying that he had never seen colder churches than he witnessed in England. It reminds me of the story about the freezer. If we continue to feed our flocks with theological treatises and arguments about the authority of God's word, instead of simply preaching it, we are going to wind up in the freezer.

2. Love

John further declares that as we believe in Christ, we are also to love one another as he gave us commandment. Jesus did indeed give such a commandment in John 13:34: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Then, in the following verse Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."

The tenses of the verbs in Greek are powerful. If, indeed, the verb form for "believe" is *pisteusomen*, what John is saying is that our faith in Christ is a decisive act and our love for one another is to be a continuous attitude. Certainly we would agree that this is so. There is a moment when I trust Christ as Savior. Then, that moment has an effect on the rest of my life, particularly in regard to my relationship with others.

Be careful now! This gets serious. Read with me 1 John 4:20-21. God takes seriously what we say about each other. He does not lightly regard what we write about each other and how we treat each other.

You might respond, "Well, just because I said unkind things about that brother, or just because I wrote those words of rebuke, does not mean I do not love my brother." If it is in your heart, the Lord and you will have to judge concerning the presence or absence of love. I would only remark that if it doesn't sound like love, if it doesn't read like love, if it doesn't act like love, if it doesn't feel like

love, it probably isn't love.

I had a revival recently in a lovely church in this state. There was a problem in the church that I did not know about at first, but learned as the week progressed. A couple of families had fallen out with each other over a matter in their community. The entire church had been affected by it for about a year. Half way through the revival, as the invitation was extended one evening, one of those couples went to embrace the other couple. The four of them came to the altar with tears, confession and repentance. Everyone in the church that night was crying, for everyone had been hurt by the broken relationships. I tell you, when that cleansing took place, revival broke loose. The floodgates were opened wide the rest of the week as many people came making decisions for Christ.

If we are to have revival, there will have to be some repentance, confession and weeping. Through brokenness, revival will come. We must love one another and that love must look like love, sound like love, act like love and feel like love. Then we will know—it is love!

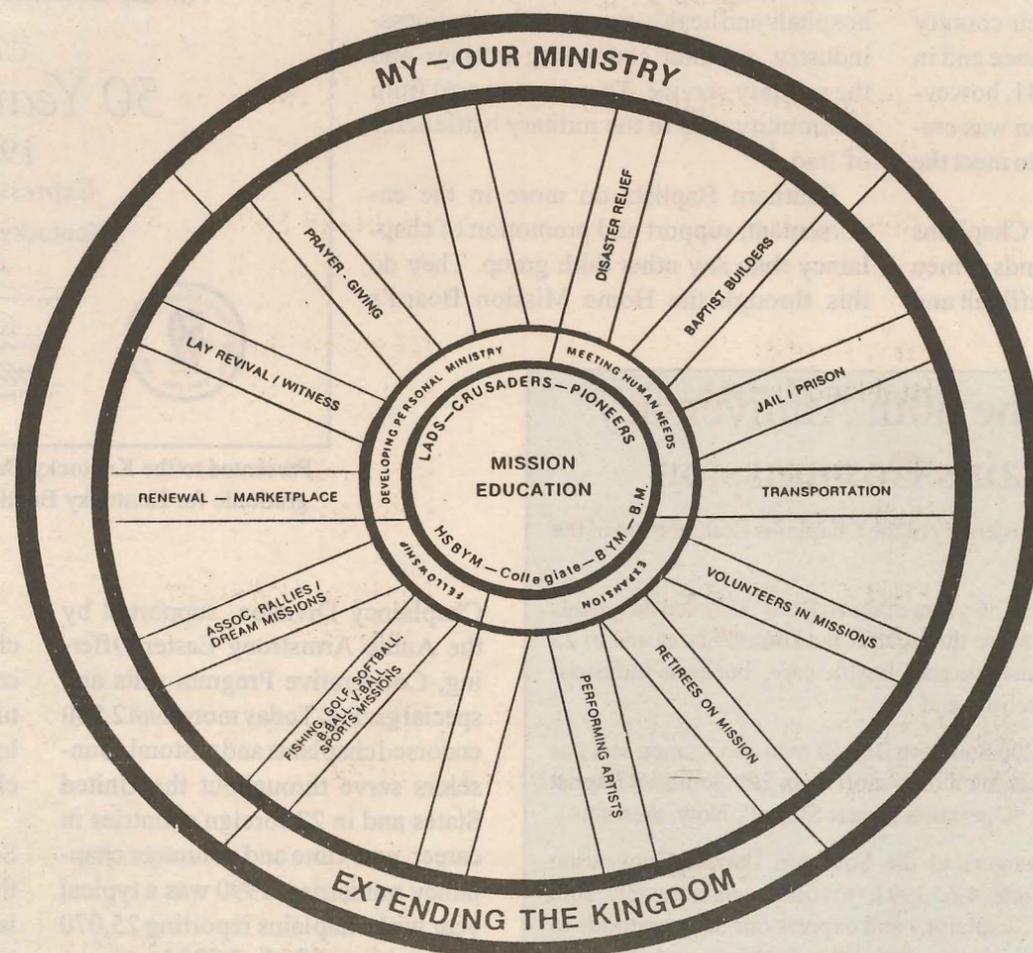
3. Obey

Finally, John declares that we are to obey the commandments of the Lord. The commandment I am thinking of today begins with the word "Go!" Jesus said, in what we call the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have com-

continued on page 22

President's Address to Kentucky Baptists

BROTHERHOOD MEANS MISSIONS



New Enrollment Philosophy

1. Each church votes its male membership on mission
2. Every male then becomes a member
3. Ask each if they agree to be enrolled
4. Count them

Implementation of S.T.E.P.S.

- Survey community needs
- Survey interests/abilities
- Do missions

Hub—Mission Education

Spoke—Mission Action

Cooperative Program 'divinely initiated,' White says

continued from page 21

manded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

Kentucky Baptists, the world is still waiting to see an entire state convention of believers who believe in Jesus Christ, who love each other and who are fulfilling The Great Commission. Some of us are doing it, but not all.

Our vehicle for accomplishing this commandment is two-fold: sending and going.

Sixty-six years ago at the First Baptist Church in Murray, Ky., the Cooperative Program was begun. Across these years as Southern Baptists have pulled together, we have seen over three times the number of conversions at Pentecost every Sunday of the year! The Cooperative Program, while not to be worshiped, in my opinion should be recognized as divinely initiated. There never has been anything that has even come close to enabling the worldwide proclamation of the gospel as has this program of cooperation. Today we stand on the threshold of losing it because cooperation is a volunteer venture nurtured by trust. The trust has taken a beating in recent years, thus our cooperative venture is suffering. It is inevitable. Whether a husband feels that he has done anything wrong or not, if the wife perceives that he has been unfaithful, trust is broken. If that trust is not renewed through much effort on the husband's part, their cooperative venture will wind up in a divorce court.

This year, for the first time, Kentucky Baptists experienced a year of Cooperative

Program receipts below the receipts of the preceding year. The effect is being felt, and there are serious implications. While I do not recommend blind trust, I wish to encourage every Southern Baptist Church in Kentucky to remain faithful to the Cooperative Program for the sake of the commandment of Christ. The commandment of Christ must take precedence over disillusionment, hurt feelings, exclusion or whatever you may feel. Churches that are not giving through the Cooperative Program should begin this week joining the effort of other Kentucky Baptists to accomplish the work of Christ.

Further, our efforts at personal soul-winning must be accelerated. People need the Lord, and they will never be reached until we go out into the highways and hedges and compel them to come in.

Finally, partnership missions is one of the finest things Kentucky Baptists have ever done. We must continue to fund our national and international effort to reach the lost. Partnership missions has the potential to awaken the missions calling in the heart of every Kentucky Baptist.

The writer of Hebrews asks, "How shall we escape, if we neglect so great salvation?" How, indeed?

Calvin Wilkins and I had been in Vitoria, Espirito Santo, for just a few hours when I felt a Coca-Cola attack coming on. Calvin suggested that we go down several blocks to the corner market. I enjoyed looking through the market at products that we don't see

here. The labels were all different, the writing in Portuguese. The meat counter was particularly unappetizing to me. We looked until we found the bottled water and the Coca-Cola. It looked so good to see the familiar red and white label. I felt right at home as I took the liter bottle to the check-out. The cost marked on the bottle was 197

cruzados, about 55 cents. As I set it on the counter, the cashier said something to me in Portuguese which, of course, I could not understand. I showed her that I had the money to pay for the Coke. She shook her

head, "no," then she said something to me again. I turned to Calvin and said, "For some reason, it appears that she is not going to sell me this Coke." Again I showed her my money, she said, "no," and took the bottle and placed it over on the side. I couldn't believe it. I wanted that Coke!

A kind Japanese gentleman standing behind me in line intervened. He said something to the lady in Portuguese, then turned and said something to the manager. The manager spoke to the clerk and she put the Coke back out on the counter and rang up the price of around 500 cruzados, about \$1.40. Though this was about two and one-half times the stated price, I gladly paid it.

When I asked the missionaries, Tony and Karen Gray, about it, they laughed and explained that what the lady wanted was a slip of paper indicating that I had a deposit. Tony said, "Frankly, I'm surprised they sold it to you without your bringing in an empty." I

asked, "How in the world do you ever get an empty, if you don't start with a full one?" He said, "Sometimes it takes years to get your first bottle for deposit."

When I finished that bottle of Coke I went back to the store and with a remarkable feeling of accomplishment I set the empty on the counter, got a deposit slip and went for a new bottle. I made sure to stand in line at the same cashier's counter. Words cannot describe the pride I felt as I placed that bottle on her counter and then gave her the deposit slip.

When I left Brazil, I put a red ribbon on that empty bottle and presented it to our missionary. It was the finest gift I knew to give.

I thought many times about that grocery store that did not want to sell a bottle of Coca-Cola. A grocery store that refuses to sell food is like a church that refuses to tell the gospel, like a Christian who refuses to witness. A grocery store is in the business of selling food, and the church is in the business of telling people about Jesus. We must not withhold it; we must give it freely.

Remembering God's amazing grace and what that grace has done for us, let us believe in the Lord Jesus; let us love each other; and, let us obey the commandment of the Lord to tell the world what we know about our Savior.



J. Robert White
President
Kentucky Baptist
Convention

President's Address to Kentucky Baptists

Chaplains Celebrate 50 Years of Caring

Since the early days of our nation, Southern Baptist chaplains have served their country with distinction and courage in peace and in times of crisis. It was not until 1941, however, that the Chaplains Commission was created. Southern Baptists created it to meet the ministry needs of World War II.

Throughout these 50 years, the Chaplains Commission has endorsed thousands of men and women who have served in difficult and

demanding circumstances in institutions, hospitals and health-care agencies, business-industry, pastoral counseling settings and the military service. They have served from community jails to the military battlefields of Iraq.

Southern Baptists do more in the endorsement, support and promotion of chaplaincy than any other faith group. They do this through the Home Mission Board's

Resolution on the 50th Anniversary of the Chaplains Commission

Whereas, 1991 marks the 50th anniversary of the Chaplains Commission of the Southern Baptist Convention; and

Whereas, The Commission in these 50 years of service has endorsed thousands of Southern Baptist ministers to serve throughout the United States and in 22 foreign countries in military, institutional, health care, business-industrial chaplaincy and in pastoral counseling; and

Whereas, Presently more than 2,200 Southern Baptist men and women serve as endorsed chaplains and counselors, including more than 200 Southern Baptist chaplains who were deployed in "Operation Desert Storm"; Now, therefore,

Be It Resolved, That the messengers to the Southern Baptist Convention meeting in Atlanta, Georgia, June 4-6, 1991, joyfully celebrate this 50th anniversary of Southern Baptist Chaplaincy and express our deep gratitude to God and high appreciation to those who have served so faithfully and effectively and do now serve endorsed and approved by the Chaplains Commission of the Southern Baptist Convention.

Adopted by the Southern Baptist Convention
June 4-6, 1991, Atlanta, Georgia

The Chaplains Commission of the Southern Baptist Convention

Celebrating
50 Years of Caring

1941-1991

Expresses Gratitude to
Kentucky Baptist Convention



Larry L. Lewis
Larry L. Lewis, President, Home Mission Board, SBC

Ron Gaynor
Ron Gaynor, Chairman, Chaplains Commission

Huey D. Perry
Huey D. Perry, Director, Chaplaincy Division, HMB

HMB
HOME
MISSION
BOARD, SBC

Presented to the Kentucky Baptist Convention in celebration and gratitude for Kentucky Baptists' support of chaplaincy ministry.

Chaplaincy Division, supported by the Annie Armstrong Easter Offering, Cooperative Program gifts and special giving. Today more than 2,200 endorsed chaplains and pastoral counselors serve throughout the United States and in 22 foreign countries in career, part-time and volunteer chaplaincy ministries. 1990 was a typical year with chaplains reporting 25,070 professions of faith; 3,928 baptisms; 2,329 visits; 380,865 counseling sessions; 74,045 worship services; and 40,321 other ministry and witness activities.

Through Missions Development, churches and associations are discovering exciting chaplaincy opportunities to witness and minister to a lost and hurting world in places the church cannot easily go.

In this fiftieth, anniversary year, Southern Baptists salute the more than 200 Southern Baptist clergy and laypeople who have served with distinction on the Chaplains Commission and those thousands who have represented their denomination so faithfully and so well as endorsed chaplains and pastoral counselors.

BAPTIST HEALTHCARE SYSTEM

welcomes all KBC messengers and visitors



Promoting better health through a variety of community education and wellness programs is an integral part of the mission and ministry of Baptist Healthcare System. For your good health, Central Baptist Hospital is pleased to offer the following free screenings and information during the convention:

- Accu-Chek 2 (blood sugar measurement)
- Blood pressure, pulse and respiration
- Hemoglobin
- General healthcare tips
- Height and weight
- Nutritional counseling
- Stress reduction tips
- Back care and fitness tips

Central Baptist Hospital staff will offer the screenings:

Tuesday, November 12
Wednesday, November 13
9 a.m. to 5 p.m.
Singles Fellowship Hall/Stage Area
Immanuel Baptist Church, Lexington

BAPTIST HEALTHCARE SYSTEM

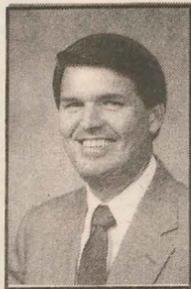
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BAPTIST
HOSPITAL**

**BAPTIST
HOSPITAL
EAST**



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

clear creek chronicle

A student testimony

Student Body President David Purichia was called to preach at age 28. His pastor, formerly from Somerset, told him about Clear Creek. After he and his wife Teresa visited the campus, they felt God's leadership to enroll and prepare for Christian service. David recently told a group of campus visitors what Clear Creek means to him:

"It means an opportunity for a college education—not just any education—but more importantly, a solid, biblically-based education. I wanted to go to college after high school but was unable to. I never imagined that at age 28, God would provide that opportunity.

"It means an opportunity to build quality relationships with students and faculty. There have been many nights we have sat at the dinner table with some of our student friends. We watched movies, played games and just had good fellowship. But we've also had that kind of experience with the faculty and staff. That kind of interaction only happens at Clear Creek.

"It means an opportunity to be an effective witness in local church fields, not just in the Pineville area, but also in Sneedville, Tenn. where I presently serve. Their last three pastors were Clear Creek graduates. When they look for another, the first place they call is Clear Creek.

"It means seven decades of committed and faithful leadership and support for the work of the school. I thank God you have been and will continue to be a part of that support.

"It has been a place where the family can draw closer together and draw strength from one another. A place where everyone in the family shares, and where we see our children grow up and not miss what is happening in their lives because of getting caught up in the 'busy-ness' of daily life.

"In my three years at Clear Creek, I have realized the importance of spending fellowship time with the Lord. The wise counsel of my pastor and Clear Creek professors have stressed if we do not spend time with the Lord and gain strength from him, we will not make it in the ministry.

"My experience has given me the desire to continue my education through seminary. After graduation we plan to pack and move to a new venture in our work. We believe God is leading us in this direction. My Clear Creek experience has impacted that decision.

"Graduates from the past and other students currently enrolled could tell you what Clear Creek has meant to them, but I just say thanks to God for you and what you will continue to do in the future."

Baptist schools join Internet computer system

By Connie Bull
Staff Writer

Two Kentucky Baptist schools are among five Appalachian colleges sharing in a \$113,000 grant from the National Science Foundation to become part of the International High Speed Computer Network known as Internet.

The University of Kentucky is helping with the grant, which will be divided among Campbellsville College and Cumberland College, as well as Lees-McRae College in North Carolina, Ferrum College in Virginia and Wheeling Jesuit College in West Virginia.

Internet functions roughly like a fax system for computers. It allows its users to communicate and share information instantaneously with others in the international network.

Through this system, faculty and students at the two Kentucky Baptist schools will be able to exchange information with their peers at the University of Kentucky and other schools.

Joseph Early, vice-president of academic affairs at Cumberland College, said the two schools "will benefit from access to international teachers, scientists and projects."

Early explained that each candidate college entered a competition for a privileged spot in the Internet project. The competition

was based on ideas for use of computers, involvement in the area, and previous experience with networking.

Frank Cheatham, professor of math and computer science and coordinator of the computer information systems at Campbellsville College, said the college will receive about \$20,000 of the grant money, and equipment should be arriving within the next month.

Cheatham listed several other benefits of the new computer system at Campbellsville: 24-hour access to Internet's world-wide communication; access to a computer news network feed which updates data released from various computer experts and allows

the posting of questions by staff and students; and the creation of new curriculum classes on networking to educate students and faculty on how to tap communication sources.

In April 1991, the University of Kentucky helped four of the colleges—all but Ferrum College—obtain computer labs through a grant from AT&T.

Sandra Williams, chairwoman of the computer information systems department at Cumberland, said before the new equipment arrives next month, juniors in computer related studies are being trained to teach Internet systems to faculty and all other departments.

Trust God in changing times, wives urged

By Mary Royals Driskill
State Correspondent

CEDARMORE—Encouragement, fellowship and ideas were shared by wives of Kentucky Baptist ministers during their annual retreat at Cedarmore Assembly Oct. 25-26.

"We are a special breed," noted Jean Woodward, keynote speaker and former president of Virginia's Woman's Missionary Union and state convention. "We have something in common that is unique—a relationship to our husbands' work."

Woodward encouraged the women to

keep looking to God in times of change and decision making. She challenged them to remember that things given to God in an act of worship are significant no matter how big or small.

Participants also learned about making crafts, spirituality and dealing with children.

Denise Massey, a doctoral student and chaplain in Louisville, reminded the women they may be better at loving others than at loving themselves.

"We need to discover the spirituality of loving ourselves" in order to love others properly, she said.

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By Dr. E. Glenn Hinson

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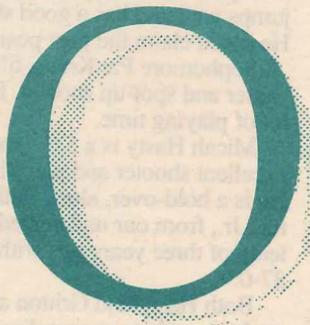
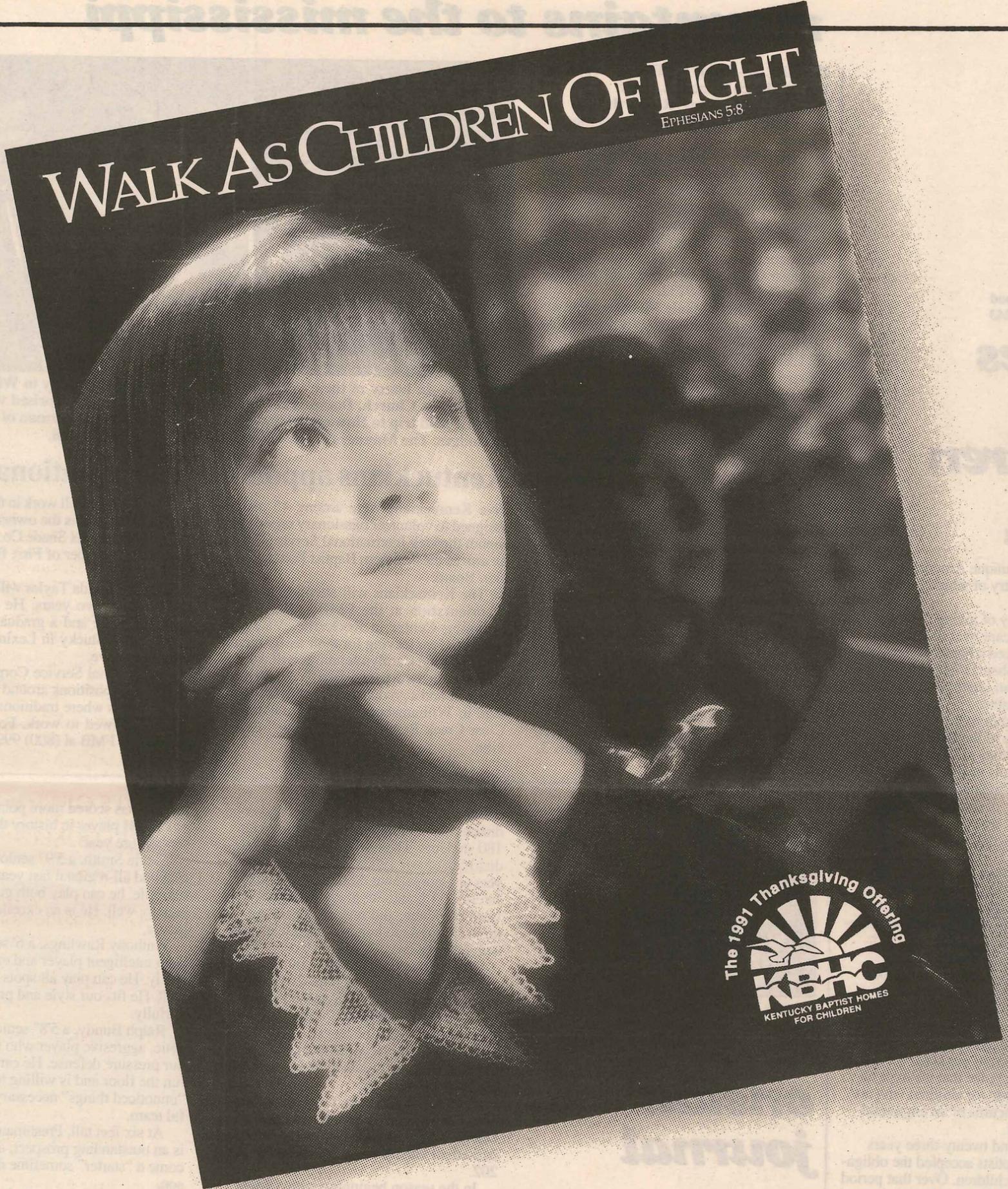
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homes for children

Thanksgiving

Thanksgiving is a unique American holiday. No other country of which I am aware celebrates it.

It began as a way of giving thanks to God for his watch-care over the pilgrims. They had experienced a harsh winter with many deaths. Had their Indian neighbors not shared with them, there would have been even more deaths.

During the summer they were able to plant crops, and out of the bounty which God gave to them, they celebrated his love and care. History tells us that these early settlers invited the Indians to join their celebration and giving of thanks. The first Thanksgiving meal was both a meal of gratitude and a way of sharing their faith with new friends.

Thanksgiving today has become something more than saying thank you to God. It is the traditional meal, parades, football games, and the next day is the largest shopping day of the year. Like everything, it has become commercialized.

We as Kentucky Baptists have kept alive the real meaning of Thanksgiving through the Thanksgiving Offering for our Homes for Children. Each year during this time, we are challenged to stop and remember the children in our care. We are called upon to recognize that we have an obligation to provide for children who are far too often the victims of an ungrateful part of our society.

One hundred and twenty-three years ago Kentucky Baptists accepted the obligation of caring for children. Over that period of time, the children's needs have become more complicated and our ministry for them has expanded.

The basic aspect of caring for children has not changed, however.

These children still need staff to provide nurturing, care and protection. They still need clothes, a place to live and food to eat. They still need to learn of our Lord and his love for them. They still need to learn to "walk as children of light." They still need the support of Kentucky Baptists.

The Thanksgiving Offering is crucial to our ministry. Please think about our obligation to these children and our need to give thanks to God. Please give generously out of the bounty which God has provided you. Give so that our children will receive the care they need and, as our theme for this year states, will learn "to walk as children of light."



■ **BEREA**—Randy McPheron is serving Bethel Church as interim pastor.

■ **DUNDEE**—Troy Richards was ordained into the gospel ministry by Dundee Church.

■ **ERLANGER**—Erlanger Church will host the first monthly meeting of the Hannah Group Jan. 14, 1992, at 7 p.m. The Hannah Group is a prayer group for mothers and stepmothers of children living at Oneida Baptist Institute. The group will convene on the second Tuesday of each month in the Erlanger Church library. For more information, call (513) 629-9732.

■ **HARTFORD**—Gale Warren and Larry Bevil were ordained as deacons by East Hartford Church.

■ **LEBANON JUNCTION**—Colesburg Chapel has been accepted into the fellowship of Severns Valley Association.

■ **MUNFORDVILLE**—Munfordville Church honored organist

Charline Williams for 45 years of service Sept. 29. She has served as pianist, organist and sometimes simultaneously as interim choir director. Gifts of appreciation were given during a reception, including a stereo cassette player.



Williams

■ **OWENSBORO**—Denzil Probus is serving Walnut Street Church as interim pastor. He previously served as pastor of New Panther Creek Church in Whitesville.

■ **VINE GROVE**—Bill Hurt has accepted a call to First Church in Canton, Miss. He and his wife, Tommi Jo, concluded their ministry with Valley View Church Nov. 3.



ALOHA—In honor of their 10th anniversary of pastoral ministry to Williamsburg's First Baptist Church, Donna and Harold Mauney (left) were surprised with a 10-day expense paid trip to Hawaii and San Francisco presented by chairman of deacons Jerry Hodges. The Mauneys received \$1,500 spending money as well.

Kentuckians appointed to international work

Five Kentuckians were among 45 people assigned to volunteer missionary service this month through International Service Corps, an arm of the Southern Baptist Foreign Mission Board.

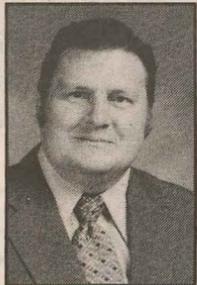
The Kentuckians will attend two weeks of orientation at the FMB's Missionary Learning Center in Rockville, Va., next month before leaving for their assignments.

Lewis and Carolyn Jennings will work in Zambia for two years. She is a native of Pineville and a graduate of Cumberland College in Williamsburg. He is a graduate of Clear Creek Baptist Bible College in Pineville.

Preston Price will work in the Philippines for two years. He is the owner and operator of The Main Street Shade Co. in Lawrenceburg and a member of First Baptist Church there.

Ron and Londa Taylor will work in Central Asia for two years. He is a native of Campbellsville and a graduate of the University of Kentucky in Lexington. She is a Danville native.

International Service Corps workers are assigned to positions around the world, often in places where traditional missionaries are not allowed to work. For information, contact the FMB at (800) 999-3113.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Watch those Oneida boys play basketball

Coach Larry Gritton is beginning his 19th year as Oneida's basketball coach. Born and raised in Anderson County, he was the youngest of seven children. After graduating from Georgetown in 1969, he returned to his home high school (Western) as teacher and coach for four years.

Coach Gritton came to Oneida in 1973 as teacher of French which he did until a year ago. He has coached basketball all the years since, some years four different teams in the same season.

For several years he coached baseball, and he has been our cross-country coach for 16 years during which time we have won eight regional championships and five regional runner-up trophies.

As the Oneida sports program grew, he became athletic director in 1978, and has been principal since 1986. Four years ago was the first time he received as much as \$10,000 in salary for a year before taxes.

His wife, Linda, a native of Michigan

whom he met in college, teaches and coordinates our middle school program with 180 students. Their daughter, Holly, valedictorian of our 1990 class, is in her second year at Georgetown. Sons Larry Jr. and Jeremy, 11th and 7th graders respectively, were born here, and both play ball. All three children are honor roll students and active Christians.

Arriving at work at 5:30 a.m., Larry's day extends to about 10 p.m. On "away" ballgame nights, he often doesn't get to bed until past midnight. For the past one and one-half years, he has also served as pastor of nearby New Prospect Baptist Church, and was ordained to the gospel ministry last January.

Mr. Gritton has been Oneida's coach nearly twice as long as any other person in Oneida's 92 years. During these years his basketball varsity's win-loss record is 364-202.

In the season beginning with a home tournament Nov. 15, Oneida has the toughest schedule of our history. We will host University Heights, Owensboro, Class A state champions for the past two years.

On the road we will play such powerhouses as Lexington Lafayette, Henderson County, Davies County and Clay County. These have been state tournament champs various times. We will also play Corbin, who was in the quarter-finals of the state this past year, and Bell County, who has been in the regional finals the past three years.

OBI has one of the best small teams of our history. We have the best set of guards, perhaps ever. However, we have only a few boys as tall as six feet. Lack of size and our most challenging schedule may result in fewer wins. Nevertheless, we have good boys who work hard and listen.

The coach's son, Larry Jr. a 5'10" junior, was an honorable mention all-stater, all-district and regional player and all-tourney player in every tournament OBI played last year. During the summer he played on the Kentucky Junior All-Star team, winning a national championship in Las Ve-

gas. He has scored more points than any other OBI player in history through his sophomore year.

Stevie Smith, a 5'9" senior, was all-district and all-regional last year. Being very versatile, he can play both guard spots equally well. He is an excellent defensive player.

Anthony Rawlings, a 6' senior transfer, is an intelligent player and excellent defensively. He can play all spots on either end well. He fits our style and program wonderfully.

Ralph Bundy, a 5'8" senior, is an energetic, aggressive player who should key all our pressure defense. He can shoot the ball, run the floor and is willing to do the other "unnoticed things" necessary for a successful team.

At six feet tall, Freshman David Barks is an outstanding prospect, and may become a "starter" sometime during the season.

Tijuan Brunette, a 6'1" junior, is strong, jumps well and has a good shooting touch. He could claim the post position.

Sophomore Pat Kraus, 6'1", is a good passer and spot-up shooter. He will get in a lot of playing time.

Micah Hasty is a 5'6" junior. He is an excellent shooter and plays his heart out. He is a hold-over, along with Larry Gritton, Jr., from our undefeated 8th grade team of three years ago with a record of 37-0.

Both Hasty and Gritton are honor roll students and are outstanding in their Christian walk. Both accepted Christ here. Recently Stevie Smith and Ralph Bundy accepted Christ under the preaching of Oneida Pastor Joel Rackley in a service at New Prospect.

Oneida '82 graduate Oliver Hawkins is in his third year of coaching Oneida's junior varsity and middle school teams. Hawkins is our excellent world history teacher. He played at Oneida six years, graduated from Cumberland College and served as Anderson County's middle school coach three years.

Nepal open to Christian missionaries

KATMANDU, Nepal (BP)—Southern Baptist missionary work in Nepal has received a boost in the past year as a newly elected government has ushered in sweeping new freedoms for churches.

Southern Baptists work in Nepal under the umbrella of United Mission to Nepal, an international, interdenominational Christian mission that coordinates the work of 382 missionaries sent by 38 evangelical Christian groups from 18 countries.

Nepal is a nation of 19.6 million people nestled between China, India and Tibet. Much of its territory is the rugged terrain of the Himalayan mountains, including Mount Everest.

Nepal once proclaimed itself the world's only Hindu state, which was a source of difficulty for Christian missionaries in the past.

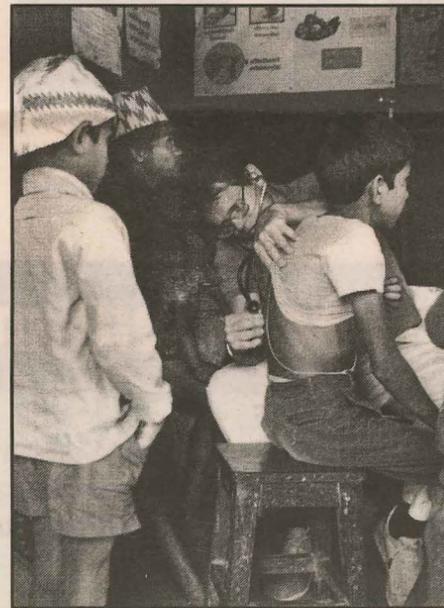
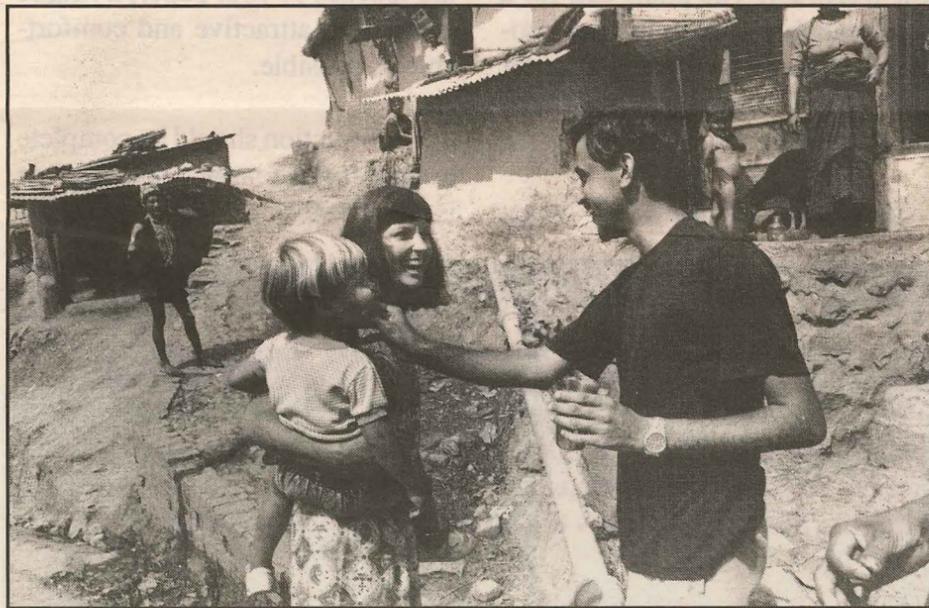
But Nepal's new government has demonstrated a willingness to cooperate with organizations like UMN in trying to solve the country's problems, according to UMN executive director Edgar Metzler, who met recently with Prime Minister G.P. Koirala.

"There are many new openings for us," Metzler said. "Over the last few weeks, six different members of parliament have contacted us with requests for help in their home area."

The first major action between UMN and the new government was the signing of a general health agreement in June. Under this agreement, UMN will provide health services through hospitals, community development programs and health education on many levels. Total cost for the next five years will be more than \$10 million.

"This agreement also will make it easier to take in short-termers from abroad when urgently needed," said UMN Health Secretary Tjerk Nap, who foresees a simpler and quicker visa procedure for the expatriate personnel.

"I think it's unique for a mission to work as closely with the government as we do," added Mona Bomgaars, UMN assistant health secretary. "Although it will take some time before a new structure is built, I see many good intentions and a potential for a mutual sharing of experiences."



TOP: Southern Baptist missions worker Robert Watson studies the local language with K.B. Giri, a leper confined to his home in Nepal. The two first met when the elderly man would not let Watson pass his house without first speaking to him.

LEFT: 4-year-old John Thorpe draws the attention of an admiring Nepali in one of the villages near where his parents, Wayne and Pat Thorpe, worked as missionaries. The Thorpes currently are on medical leave in the United States after six years of service in Nepal.

RIGHT: Wayne Thorpe examines a child at a community health post in one of 10 villages the Southern Baptist doctor visited once a month to train government health workers. Before returning to the U.S. on medical leave, Thorpe often trekked five hours round-trip over mountain trails to reach these remote sites. (BP photos by Mark Sandlin)

Baptist workers taking chances in Nepal

By Michael Chute
SBC Foreign Mission Board

KATMANDU, Nepal (BP)—Robert Watson makes a mad dash across a busy Katmandu street.

He gets halfway before seeking refuge beside a cow nonchalantly lying in the middle of the road. Vehicles whiz dangerously close. Frantic drivers honk incessantly. Watson just grins.

"I took a chance coming to Nepal; I can at least take a chance crossing the street," Watson says once he's safely on the other side. Besides, he's learned no Nepali would dare strike a "national" animal.

That's just one of many things Watson and his family have learned since landing in Nepal 18 months ago. It's "just a bit different" from their native Texas, Watson understates, looking north toward snowcapped Himalayan peaks.

Most things Americans take for granted, the Watsons do without: no telephone; no car; no washer and dryer; no microwave; no television.

"Nobody has a TV here," says 7-year-old Holly Watson, while her 8-year-old sister, Hayley, jokingly shows a "microwave":

small hands, cupped close to her face, wave fingertips ever so slightly. Both girls laugh.

There's not even a bathtub.

"You wash girls and clothes in that tub," says Watson, nodding toward a galvanized washtub. "We couldn't use a bathtub; don't have enough hot water to fill it. But a lot of people here don't have hot water, so we're lucky."

Walking to a sweater factory run by the United Mission to Nepal to help the poor earn income, Mindy Watson explains how her family got to Nepal. Her husband saw an advertisement placed by UMN for a medical technologist. It told interested people to contact their "evangelical sending agent." The Watsons contacted Southern Baptists' Foreign Mission Board.

Watson is the only medical technologist working with UMN. From Patan Hospital he goes out to teach laboratory techniques and safety. He also helps upgrade labs in Katmandu valley hospitals.

The Watsons constantly look for ways to minister. He hopes to start a morning devotion in the hospital lab. She uses her home economics training to help Nepali women with child development, time management and nutrition. She also does needlework and

crafts and looks for ways to teach them to women so they can generate income for their families.

Recently an attendant at the Himalaya Hotel swimming pool noticed a cross around Mrs. Watson's neck and asked if she knew Jesus. When she said she did, he quickly produced a cross tucked under his shirt.

He wasn't a Christian yet, but a friend had given him the cross and told him about Christ. She promptly reached in her purse and pulled out some Christian material in the Nepali language.

"I shared the Gospel of John with him," she says of that pool-side encounter. "He was so appreciative; he kept thanking me and thanking me and wanted to pay for (the witness)."

Such an encounter would have been dangerous not long ago. But now, with a new openness sweeping the country, Christians in Nepal may share their faith without fear of imprisonment.

Although the Watsons do present good Christian examples to Nepalis, they're now able to do much more. "We're not here to teach morals. Good morals don't get you into heaven," Watson says. "We're here to help change lives."

WE'RE BUILDING A BETTER WESTERN RECORDER



WESTERN RECORDER STAFF: Sandy Teague, circulation; Ray Hayes, business manager; Connie Bull, staff writer; Jeff Wise, composition and computer support; Ann Tatum, receptionist and secretary; Mark Wingfield, news director; Marv Knox, editor.

We're under construction

We've been building a new Western Recorder this fall.

We broke ground for a new Recorder more than a year ago, when we surveyed hundreds of Kentucky Baptists to find out how your state paper could best meet your needs. We talked to many of you and sent questionnaires to even more. We paid attention to what you told us.

Then we started drawing up blueprints to guide our construction of a new Recorder. The plans call for a more readable format, livelier photographs, more graphics, a wider array of articles, exciting features and interesting trend stories.

we're not actually putting out the regular version of the Western Recorder—building the kind of weekly newspaper Kentucky Baptists told us you want. We're systematically focusing on different components of the paper: We've chosen typefaces that are easy to read. We're building index boxes and subject headings to help you find the news and features you want to read. We've structured a page design that will strengthen the display of stories and photos. We're studying the finishing touches of your paper, trying to make it as attractive and comfortable as possible.

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We're building better families.

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The Western Recorder is a partner with 57 Kentucky Baptist churches that print their newsletters on the back page of the paper. Nine associations use the page inside the back for their newsletters. This is the best combination of Baptist news—from the grassroots of local churches and associations to missionaries on foreign fields. Our staff can help your church study its options for putting your newsletter on the back page. It will save you money and give your people a world of Baptist news.