

Dying missionary gives ring for Lottie

RICHMOND, Va. (BP)—When Keith Parks visited Les Watson in the hospital earlier this month, he found the 74-year-old retired missionary to Japan asleep.

Parks, president of the Southern Baptist Foreign Mission Board, urged Watson's family not to wake him.

"He wants us to wake him," replied Watson's wife, Hazel. "He has something he wants to give you."

Watson awoke slowly as his wife bent close to tell him Parks and his wife, Helen Jean, were there.

"Les pulled his hands out from under the sheet and started trying to take his (wedding) ring off," Parks related. "He was weak, and his daughter had to help him."

"He gave it to me and whispered, 'This is for the Lottie Moon offering,' Parks said. The Lottie Moon Christmas Offering is Southern Baptists' annual offering for foreign missions.

Watson died five days later of cancer.

Parks said receiving the missionary's gift was "one of most moving moments Helen Jean and I have ever had."

Parks said Watson's gift is "symbolic of Les and characteristic of his spirit and attitude, that his dying thoughts would be on giving to missions."

And, he said, it symbolizes a spirit of sacrifice more valuable than the money it will add to the offering to support 3,900 missionaries in 121 countries.

The Watsons were appointed missionaries to Japan in 1950. They served there until 1982, when they moved to Richmond, Va., to work in the FMB's missionary orientation program.

Need for Lottie offering simple as ABC

RICHMOND, Va.—Understanding the need for this year's Lottie Moon Christmas Offering for foreign missions is as simple as ABC.

The problem, though, is that American Christians have been reading their mission alphabet backward for too many years, missiologists say. Rather than supporting the ABCs of missions, Americans have preferred the CBAs of missions.

Mission efforts historically have focused on what missiologists call "World C," the part of the world where most people call themselves Christians. These areas account for 33 percent of the world's population, 62 percent of world income and 91 percent of all missionaries. Christians have spent 99.9 percent of their money on missions in World C.

In comparison, "World B" represents those parts of the world where most people have some access to the gospel but most have not become

Christians. World B gets only 0.09 percent of Christian money.

But that's a tremendous wealth compared to the 0.01 percent of Christian missions money spent on "World A," the region where 1.2 billion people are likely to die without ever having heard the good news of Jesus Christ.

World A has 24 percent of the world's population, 5 percent of the world's wealth and little Christian influence. Most of World

A's people live in one area—a band across northern Africa and southern Asia that includes China, the Muslim-dominated republics of the old Soviet Union, Saudi Arabia, Libya, Algeria, Mauritania, Pakistan and Turkey.

When Southern Baptists give to the Lottie Moon Christmas Offering for foreign missions this year, they will help put the ABCs of world missions in priority order—if they give generously.

Of the Lottie Moon gifts received last year, the Southern Baptist Foreign Mission Board spent only 3.9 percent in World A. That's not because FMB leaders didn't want to send more money to World A, but because that's all that was left after funding existing work in Worlds B and C.

"I don't have any apology for the fact that we function heavily in Worlds B and C," said FMB President Keith Parks. "They are accessible and responsive. We don't want to stop what we're doing in Worlds B and C."

However, the time is ripe for stronger focus on World A, Parks said. "There is no question that we will be increasing the part of the budget that goes to World A."

"If you look at the chaotic conditions of the world, at the upheavals in politics and religions, all of these factors ... say that if we're going to do something to share the gospel with these people, we'd better do it quickly," he said. "If we don't, we're going to miss an opportunity that normally doesn't come around again in the same generation."

But in order to do more to share the gospel in World A, and at the same time not neglect Worlds C and B, Southern Baptists will have to give to the cause of foreign missions like never before, Parks said.

Southern Baptists gave \$79.3 million to last year's Lottie Moon offering—nearly \$8 million short of the \$86 million goal.

This shortfall was the first time in 53 years that Southern Baptists failed to give as

much as they had the previous year. It also was the ninth straight year that Southern Baptists gave less than the goal.

The goal for this year's offering is \$84 million.

Gifts to this year's Lottie Moon offering will help Southern Baptist missionaries reach some of the world's 3,030 unevangelized population segments. These are areas where people never have heard the gospel.

FMB leaders have committed to touch 300 such areas by the year 2000. Other cooperating evangelical Christian groups are committing to reaching the others 2,730 areas.

The price tag for Southern Baptists' commitment cannot be calculated totally, according to FMB planners, but they offer an elementary estimation.

Based on FMB estimates that it costs a minimum of \$50,000 a year to put a missionary couple on the field, sharing the gospel with these 300 unevangelized population segments could cost at least \$15 million a year. And that doesn't include budget to fund the work of the missionaries once they get on the field.

"Our generation could share the gospel with the whole world in a way that it has never been done since the first century," Parks said. "We have everything but one thing that is needed."

"We have the technology, the people, the money, the methodology, the Scripture in every kind of translation you could imagine, Christian broadcasts, transportation, communications—everything that's needed—except one thing."

"We do not have the commitment on the part of us as Christians to pay the price for reaching this world for Jesus," he said. "God will hold us accountable."

Reported by Susan Todd Doyle of Woman's Missionary Union and Robert O'Brien of the Foreign Mission Board.

THE ABCS
OF FOREIGN
MISSIONS

1991
LOTTIE MOON
OFFERING

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Thanksgiving offering benefits children's work

LOUISVILLE—Kentucky Baptist Homes for Children received a bountiful harvest of food from Kentucky Baptists this fall, and child care leaders now hope gifts to the Thanksgiving offering will follow the same trend.

Donations to the annual Food Roundup are up 10 percent over last year, said Curtis Mooney, president of Kentucky Baptist Homes for Children. At least 45 tons of food has been collected to feed the 551 children and youths care for by Kentucky Baptists in six facilities across the state.

This week, churches will focus on the Thanksgiving offering, which undergirds the year-round programs of Homes for Children.

The annual offering supports pregnancy counseling and adoption services, three temporary shelters, two long-term residential sites and a youth ranch for boys with severe emotional and behavioral problems.

The offering provides about one-fourth of the operating expenses for Kentucky Baptist Homes for Children. The agency also receives funding through the Kentucky Baptist Convention's unified budget.

Last year, Kentucky Baptists gave \$790,000 to children's ministries through the Thanksgiving offering. This year's goal is \$800,000.

With that money, Homes for Children helps children like these:

- Jeffrey, a victim of physical and sexual

continued on page 2, "Thanksgiving ..."



THANKSGIVING—Eleanor Curtis, an adult Sunday school teacher at Corinth Baptist Church in Corinth, leads her class in a Sunday morning prayer of thanksgiving to God. This week, Kentuckians of all faiths will celebrate God's blessings on Thanksgiving Day. (Photo by Jim Veneman)

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Southern evaluates education needs of Hispanic churches

By Alison Wingfield
Southern Seminary

LOUISVILLE (BP)—As a "Hispanic Awakening" sweeps the nation, the Southern Baptist Convention must awaken to changing needs for theological education and ministry training among Hispanic Southern Baptists.

That challenge was delivered by Hispanic pastors, educators, missions leaders and seminary students attending a Hispanic Leadership Conference at Southern Baptist Theological Seminary in Louisville last month.

Reaching Hispanics with the gospel requires divergent strategies because America's Hispanic community is diverse, said Bob Sena, pastor of First Hispanic Baptist Church in Atlanta and a chapel speaker during the conference.

"Hispanic Americans, even though they share a common language and cultural traits, belong to various distinct groups," he said, noting the following statistics:

- The Hispanic population is the fastest-growing minority in the United States.
- There are 23 million documented Hispanics in this country, with probably another 7 million who are undocumented.
- More than half of these Hispanics—about 12.6 million—are of Mexican origin. Central and South Americans account for 2.5 million, as does Puerto Rico, and 1.1 million are of Cuban descent. The rest come from other Hispanic origins that make up the 21 different Hispanic nationalities.

Hispanics have migrated to this country for various reasons, including economic hardship, to join family members already here and to flee communism, Sena said.

"We have to be very aware of who we're dealing with," he said. The Hispanic population is on average younger than the general population, with a median age of 25.5 years among Hispanics compared to 32.5 years among the general population, Sena pointed out.

One thing Hispanics do have in common is their openness to the gospel, Sena stressed. "They are seeking and open to the gospel of Jesus Christ. This is evidenced by the thousands of Hispanics who are coming to Christ and being baptized in our Southern Baptist Hispanic churches."

The religious perspective of Hispanics also differs greatly from the population in general, he said.

Overall, 64 percent of Americans associate themselves with a Protestant church and 25 percent with a Catholic church. In the Hispanic community, those figures are reversed: only 14 percent affiliate with Protestant churches, while 63 percent affiliate with Catholicism.

"Religion is a matter taken very seriously by the Hispanic community," Sena said. "The family's religious beliefs and traditions are considered the second most important element which should be preserved by Hispanics."

This openness to the gospel illustrates the need for new approaches in training Hispanic ministers, Sena and other conference participants said.

The two-day conference was part of an extensive study of the quality of Southern Baptist pastoral leadership funded by a grant from the Lilly Endowment.

Southern is "vitaly interested in Hispanic Baptist leaders and Hispanic churches," seminary provost Larry McSwain said after the conference. "What Hispanic leaders told us is that they are interested in multi-cultural, pluralistic models in theological education."

Severns Valley churches evaluate pilot program

By Frank Wm. White
Sunday School Board

ELIZABETHTOWN (BP)—A pilot project of the Southern Baptist Sunday School Board has drawn positive reviews in Kentucky's Severns Valley Baptist Association.

Fourteen Severns Valley Association churches participated in a pilot of the Great Commission Breakthrough project which will be launched nationwide next year. The effort is designed to provide customized help in church growth for individual churches.

During the pilot phase, leaders of Severns Valley Association insisted churches in their association be allowed to participate together. "We feel like we can gain strength from each other. It draws us together when we do things together," said Delores Baugh, co-director of missions.

The association has not yet evaluated numbers to determine the impact of the pilot project on growth, but Baugh said the total association Sunday school enrollment has increased over last year and the quality of Sunday school work has increased.

Representatives of five Severns Valley Association churches offered specific evaluations from their experiences:

• Ken Cummins, pastor of Buffalo Baptist Church in Buffalo, said he had been looking for a growth tool that would involve the whole church.

Although the church has not noted an increase in Sunday school enrollment, "people are working together and I project that this year growth is going to happen," he said.

People in the church believed growth was not possible, Cummins said. But a survey

found prospects in a three-mile radius of the church as well as 221 church members not enrolled in Sunday school.

• Odis Weaver, pastor of Rineyville Baptist Church in Rineyville, said the project gave church members an opportunity to develop their own growth ideas. "If the pastor stands up and says this is what we need to do, they may do it. If they come up with the idea, it becomes their own dream," he said.

• Henry White, pastor of Youngers Creek Baptist Church in Elizabethtown, said developing a church dream may be the strongest outcome of the project for his congregation.

White said he saw a renewed enthusiasm among church members during the project. "There was an idea that it was going to cause us to explode with growth. That didn't happen, but it did help us dream again."

• Chuck Darland, pastor of Immanuel Baptist Church in Elizabethtown, said the project reinforced his church's current growth pattern.

"We wanted Great Commission to show us if there was something else we needed to do," he said. As a result, the church is train-

ing potential workers and seeing an average of 15 visitors each Sunday because of a new focus on outreach.

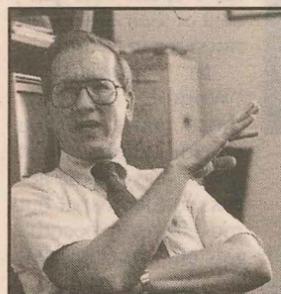
• Tim Clark, minister of education at Severns Valley Baptist Church in Elizabethtown, said the project provided "a springboard to deal with major points in the Sunday school program that we had been reluctant to deal with."

Although he can't attribute the increase entirely to the project, the church's Sunday school is averaging 20 more now than last year, Clark said.

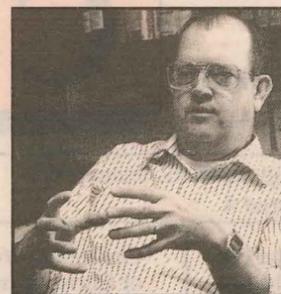
Some pastors in the association were concerned that the Great Commission project didn't produce immediate numerical gains, Clark said.

But no project can "turn it all around in a weekend," he explained. "It's a long haul process. My goal is that we will do better Sunday school work this year than we did last year."

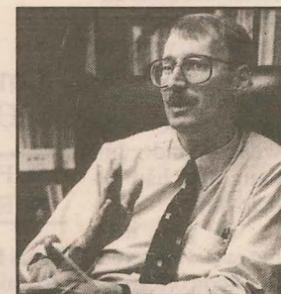
Planners of Great Commission Breakthrough hope as many as 7,000 churches will participate in the project each year through 1995.



Weaver



White



Darland

Graham preaches to 5 million via satellite

BUENOS AIRES, Argentina—Southern Baptist evangelist Billy Graham preached to more than 5 million people simultaneously during four nights of his Latin America crusade Nov. 14-17.

The huge crowd—Graham's largest ever—was made possible by setting up 850 satellite locations in 20 Latin American countries. Graham preached in person to crowds of about 62,000 people nightly at River Plate Stadium in Buenos Aires, Argentina.

Using satellite technology, those sessions were shared simultaneously with locations ranging from stadium crowds of 35,000 to smaller, remote jungle locations where Quichua Indians traveled 20 hours by foot and bus to attend the crusade.

In San Miguel, El Salvador, the crusade was called "a healing ointment" for a community where 90,000 people have died in the last 11 years of guerilla warfare. Pastors involved in the crusade said that although people normally are afraid to venture into the streets after dark, the streets were filled with people walking to the crusades.

House fails to overturn counseling gag

WASHINGTON (ABP)—With only 12 votes to spare, the U.S. House of Representatives last week sustained a presidential veto on a bill that would have allowed abortion counseling at federally funded family-planning clinics.

The House voted 276-156 to override President George Bush's Nov. 19 veto, failing to garner the two-thirds vote needed for a veto. That means a ban on abortion counseling will go into effect at clinics that receive federal funds.

Early in November, both the House and Senate approved the bill (H.R. 2707) that would appropriate \$205 billion for the departments of labor, health and human services, education and related agencies for fiscal 1992. The bill provides funding for a number of programs, such as Head Start and bio-

medical research, but a single provision on abortion counseling has delayed its approval.

The Reagan administration initially proposed the ban on abortion counseling at federally funded clinics, and the Bush administration since has maintained it. In May, the U.S. Supreme Court upheld the constitutionality of the counseling ban, which is not yet in effect.

The vetoed bill would not have provided federal funds for abortions, but would have blocked funds used to implement the counseling ban.

Bush told House members he would sign an appropriations bill that does not block the implementation of the counseling ban.

The president has not had one of his 24 vetoes overridden.

Thanksgiving offering helps children's work

continued from page 1

abuse by his father and assault by his mother. After displaying an explosive temper and attempting suicide, Jeffrey moved to the Baptist Youth Ranch in Elizabethtown. He now teaches others how to deal with their anger through a local mental health program.

• Sherry, who as a 16-year-old discovered she was pregnant. After talking with a counselor at the First Step program, she chose to carry the baby to term and fulfill the dream of a childless couple who became adoptive parents.

• Pam, who came to a temporary shelter as a victim of sexual abuse. After a vocational teacher at her school encouraged Pam to take nurse's aide training, gifts to the Thanksgiving offering provided Pam with her own uniform and boosted her self-esteem.

Corrections:

■ Due to convention confusion, the story on new Kentucky Baptist Convention officers in the Nov. 19 issue ("Five officers, only one contest," page 6) contained an error. Buck Grove Baptist Church in Ekron, where new First Vice President Floyd Price is pastor, has increased the percentage of its budget allocated to the Cooperative Program unified budget during Price's eight-year tenure. But that percentage has not doubled, as was reported to KBC messengers and stated in the Recorder.

■ A story on the new commercial driver's license in the Nov. 12 issue ("New regulations affect drivers of church vehicles," page 6) incorrectly reported the number of passengers a vehicle can carry without requiring the new license. The new license is required for drivers of vehicles designed to carry 16 people or more, including the driver.



BIVOCATIONAL AWARD—Michael Saunders (center), pastor of Second Baptist Church in Ashland, receives congratulations from Vernon Cole, director of the Kentucky Baptist Convention's church growth and administration division, while Georgia Saunders receives a plaque from Cole. Cole honored Saunders in Lexington Nov. 12 as the KBC's bivocational minister of the year.

Educators hear words for wellness

By Connie Bull
Staff Writer

LEXINGTON—Two things ministers need to learn to say for increased wellness are "no" and "thank you," advised Wade Rowatt, speaker for the Kentucky Baptist Religious Educators Association annual meeting Nov. 11.

Rowatt, professor of psychology of religion at Southern Baptist Theological Seminary, and Bill Cromer, senior professor of Christian education at Southern, led the group in a wellness in ministry seminar at Porter Memorial Baptist Church in Lexington.

Rowatt affirmed the word "no" for wellness because often the failure to use it endangers the minister with becoming overloaded.

Likewise, the words "thank you" are good because many ministers cheat themselves of deserved affirmation by shirking compliments with "it was nothing ... just doing my job," he added.

"Wellness is the appropriate management of stress," said Rowatt, "and stress involves demands and resources." He explained each person needs to have adequate resources of self-affirmation to meet the demands his or her work load.

Laughter is one effective weapon against stress, Rowatt said. "One good lose-it-all belly laugh is worth 25 minutes of sleep in its healing effect on the body."

While stress often is perceived as a bad thing, a certain level of stress is necessary for good mental health, he explained.

Rowatt suggested that ministers who face too much stress could capitalize on the abilities of those with insufficient levels of stress, such as retirees who need to be needed.

KBREA officers elected for the 1991-1992 year are Richard McClure, president, minister of education and youth at Westport Road Baptist Church in Louisville; Steve Stewart, president-elect, minister of education, youth and outreach at Living Hope Baptist Church in Bowling Green; Jo Garnett, secretary-treasurer, minister of education at Lexington Avenue Baptist Church in Danville.

Also affiliated with KBREA are the Kentucky Baptist Youth Ministers Association and the Kentucky Baptist Ministers of Recreation.

Youth ministry officers are Peter Coleman, president, minister to students at

First Baptist Church in Highland Heights; John Rice, president-elect, minister to students at Severns Valley Baptist Church in Elizabethtown; Mike Harmon, secretary-treasurer, minister of education and youth at First Baptist Church in Princeton; and David Banks, newsletter editor, minister of youth and education at Northview Baptist Church in Lexington.

Recreation ministry officers are Larry Pursiful, president, youth and activities director at Carlisle Avenue Baptist Church in Louisville; and Jeff Litton secretary-treasurer, activities minister at Cedar Creek Baptist Church in Louisville.

World changes require new look at ministry, Adkins says

By Marc Whitt
State Correspondent

GEORGETOWN—Kentucky native Paul Adkins reflected on his tenure with the Southern Baptist Home Mission Board to list four "points of unity" for Southern Baptist churches.

Adkins, vice president of the HMB's ministry section and a native of Dundee, spoke to about 100 associational directors of missions and their spouses during the annual directors of missions fellowship at Georgetown College.

From his vantage point as a denominational employee nearing retirement, Adkins said he can see Southern Baptists will minister in a different world in the near future.

He urged Kentucky Baptists to consider four ideas that could be points of unity:

- The compression of time. "It took Columbus three months to cross the Atlantic

Planning today prevents problems tomorrow, O'Neal says

VERSAILLES—Good planning will help music ministers be fire prevention specialists rather than firefighters, Charles O'Neal said during the fall meeting of the Kentucky Baptist Music Conference.

O'Neal, of the University of Evansville in Indiana, addressed the group during their Nov. 11 meeting at Versailles Baptist Church in Versailles.

"When putting out today's fires is given priority over planning for tomorrow, we ensure an abundant supply of kindling and firewood for tomorrow's fires," he said.

O'Neal suggested four ways to make the most of time:

Saunders receives award for bivocational ministry

By Marv Knox
Editor

LEXINGTON—Michael R. Saunders has been named the Kentucky Baptist Convention's bivocational minister of the year for 1991.

Saunders received the award during the fourth annual bivocational ministers' banquet Nov. 12 at Gardenside Baptist Church in Lexington.

Saunders has been pastor of Second Baptist Church in Ashland since November 1988 and has served in Greenup Baptist Association in northeastern Kentucky for seven years. He also is an employee of Armco Steel.

Saunders participated in "a phenomenal, miraculous turn-around that only the Lord could produce," said Vernon Cole, director of the KBC church growth and administration division, who presented the award.

"He and the Lord have worked in enlisting the people and organizing the people," said Cole, noting Saunders' special skill is his ability to involve laypeople in the ministries of their church.

Second Church's morning worship has grown from an average of 75 participants to 160 during Saunders' three-year tenure. He has challenged the church with a "Double Vision" growth plan, designed to double every church program by 1995, and the church already has met most of those goals.

The church has increased its contribution to the Cooperative Program unified budget from 8 percent to 15 percent.

Saunders said the plaque recognizing his award should be cut into 22 pieces, "for Sunday school teachers, care leaders and prayer leaders" who deserve the credit.

"We restructured our Sunday school and made believers out of our people," Saunders

noted. "They know they can go out into our community and touch lost and dying people."

He also credited his wife, Georgia, for enabling him to minister. "She's been a mother and a father for our two sons," he said. "Bivocational ministry work is a demanding job. I have always gone out knowing our bases were covered at home. I thank God for my wife."

Pointing to the success of Second Baptist, another Ashland pastor said bivocational ministers are important to the health of Baptist ministry.

"Bivocationalists are making a tremendous mark for themselves in Southern Baptist life," said Charles Stewart, pastor of Rose Hill Missionary Baptist Church. "Bivocationalists baptize more per capita and give more to the Cooperative Program per capita than full-time pastors."

Stewart has been a bivocational pastor for most of his ministry, until he retired from his secular job to give full time to the pastorate. He was named one of four bivocational pastors of the year in the Southern Baptist Convention in 1990.

Stewart urged bivocationalists not to be defeated by naysayers who always see the impossibility of their task. "God will fight for us," he promised.

Charles Young, director of missions for Greenup Association, said bivocationalists are vital for Baptists' missions endeavor.

"If we Southern Baptists are going to do all we say we're going to do in the next 20 years, it's going to be up to bivocational pastors," he insisted. "We don't have the money" to start all the churches that need to be started and pay full-time salaries.

Slightly more than 28 percent of Kentucky Baptist churches have bivocational pastors, Cole said.

Ocean. It took a B-52 airplane in World War II just a few hours to cross the Atlantic. It now takes only 10 minutes to cross the ocean if you are flying in a Concord jet."

The implication for Baptists is that the planet is getting smaller, he said. "We need to think in terms of the lost no matter where they are."

Adkins suggested Southern Baptists might be served better in the future by one global missions board that encompasses both home and foreign missions.

- Advances in technology. "Seventy percent of all medicine we use today has been invented since World War II," he said. "Eighty percent of all the scientists who have ever lived, live today. Knowledge doubles every 10 years."

Adkins said churches must "get in step with technology" to reach the world.

- Population explosion. Three-fifths of the world's 5 billion people are not Chris-

tians, he said. "We are losing ground every day to sharing Jesus Christ in the world. Every 35 years, we are going to double the world's population."

- Small church uprising. Adkins predicted a "revolution of rising expectation" among smaller Southern Baptist churches.

"I believe the small churches are being forgotten," he said. "When I see who's on the platforms of our conventions, the small churches are not being represented. ... These congregations need to be heard, too."

Also at the meeting, Allen and Delores Baugh, co-directors of missions in Severns Valley Baptist Association, were named 1991 Directors of Missions of the Year.

New officers are Harold Greenfield, Caldwell-Lyon Association, president; Tom Shelton, Ohio County Association, editor of Vita-Link; Delores Baugh, Severns Valley Association, president-elect; John East, Ohio River Association, secretary-treasurer.

- Spend more time in quality planning. One hour spent in planning saves three to four hours in implementing plans, he said.

- Prioritize responsibilities. O'Neal urged music ministers to examine the contribution each activity will make to quality ministry. Too often, time-consuming activities do not benefit to the primary things ministers want to accomplish, he said.

- Evaluate who is the best person to do each task or activity. If someone else on the ministry team is better suited or more available to do a task, that person should do it, O'Neal said.

- Devote complete attention to the high-

est-priority task until it is completed. "Let your priorities set the agenda," he said, "not your interests or the interest of the most recent visitor to step into your office or give you a call."

New officers are president, Jerry Wright, First Baptist Church in London; vice president, Jerry Lester, First Baptist Church in Danville; secretary-treasurer, Don Schlosser, Central Baptist Church in Winchester. At-large members are George Thompson, Second Baptist Church in Greenville, Linda Barnes, Fern Creek Baptist Church in Louisville, Louie Bailey, Crescent Hill Baptist Church in Louisville.

Who's hostage: Ruschlikon or Lottie?

editorial

Marv Knox

Don't strangle Lottie Moon just to get even with the Southern Baptist Foreign Mission Board.

FMB trustees angered thousands of Southern Baptists in October, when they narrowly voted to defund the Baptist Theological Seminary in Ruschlikon, Switzerland. They took the \$365,000 earmarked for the seminary—40 percent of the school's 1992 operating budget—and redirected it to theological needs in Eastern Europe.

Their decision created a storm of protest from Southern Baptists in the United States and from Baptist unions all across Europe, including former Iron Curtain countries. In protest, many angry Southern Baptists are threatening either to withhold their contributions to the Lottie Moon Christmas Offering for foreign missions or to designate their Lottie Moon gifts to the Swiss seminary. They see financial retaliation as their only way to send a message to the board's trustees.

Like every other battle in the Southern Baptist Convention's 12-year-old controversy, the Ruschlikon skirmish has a history. Supporters of the conservative movement within the SBC, as well as some more-conservative European Baptists, have charged the seminary with liberalism. The school's advocates have said it is Baptists' only accredited, world-class international seminary in Europe and it stands in the mainstream of Christian thought.

The matter came to a head in the late 1980s, when a group of FMB trustees met with seminary officials and European Baptist leaders. The trustees felt they got promises to turn the Ruschlikon seminary in a more conservative direction. The FMB agreed to turn the campus over to the Europeans and to provide \$365,000 per year to the seminary's operating budget through 1992 and a decreasing amount in subsequent years.

In October, FMB trustees voted to defund the school. Leaders in the fight to break the agreement cited the presence of Glenn Hinson at Ruschlikon as evidence the seminary was not keeping its end of the bargain. Hinson has been professor of church history at Southern Baptist Theological Seminary in Louisville for three decades and is taking a semester of sabbatical leave to teach at Ruschlikon. FMB

trustees said Hinson is too liberal. Some also said the school violated its agreement with the FMB by raising funds in the United States.

Opponents of defunding have countered that: (1) A deal is a deal, and the FMB broke faith with European Baptists when they broke the agreement to pay \$365,000 through 1992. (2) This breach of trust will have drastic negative consequences for Southern Baptist mission work, because it will seriously erode the working relationship between Southern Baptists and Baptists in other countries. (3) The overwhelming testimony of Hinson's students does not support the charges leveled against him.

Rank-and-file Southern Baptists have been left out of the decision. Now, they are threatening to vote with their money.

Michael Catt, a conservative FMB trustee from Georgia, has written an open letter to Southern Baptists which expresses the opinion of many like-minded trustees: "The trustees will not suffer for such action; our missionaries will suffer. ... The day we use Lottie Moon for political agendas is the day we cease to be a mission-minded people."

Catt is absolutely right and dead wrong. The \$84 million Lottie Moon Offering goal represents 45.7 percent of the board's budget, which funds the work of almost 3,900 missionaries in 121 countries. Their ministries will be hindered if Lottie Moon takes a wallop. But trustees who feel they can act with impunity and then hide behind Southern Baptists' strong affection for missionaries express cowardly contempt for both the missionaries and fellow Southern Baptists. They hold the missionaries hostage, and a strong missions offering is the ransom.

That's where we stand now. The only way out is FMB Chairman Bill Hancock's peace conference, to be held between FMB and European Baptist leaders shortly before the board's mid-December meeting. We can pray the meeting will lead FMB trustees to rescind their October decision and provide a way to mend relationships.

(While we're at it, we can pray for Hancock, pastor of Highview Baptist Church in Louisville, as he attempts to mediate a settlement.)

In the meantime, we can give generously to the Lottie Moon Christmas Offering. If not for the FMB trustees, then for the ministries of 3,900 missionaries and the fate of millions of lost souls around the globe.

baptist forum

Unfair attack

The latest act of contempt shown one of our most gracious and devout scholars manifests again the pharisaical arrogance and religious snobbery of those who have gained the high places of leadership in our

Southern Baptist Convention. As a former student of Dr. E. Glenn Hinson and a direct beneficiary of his spiritual commitment to the truth under God, I am pained and resentful that such a demonstration of the capitulation to "the end justifies the means" principle could take place.

I hope and pray that the means to continue the seminary at Ruschlikon will be found and that the fine Dr. Hinson will somehow count this latest unchristian act as a really unusual compliment when considering its source!

As our present immature leadership continues its course of fragmentation, the new group in our midst called "Cooperative Baptist Fellowship" becomes more and more attractive.

Don Meloon
Ballardsville

—Marv Knox

Founding Fathers laid a big, fat egg with the bird deal

down home

Did you know Benjamin Franklin nominated the turkey to be our national bird?

Ben Franklin was a practical guy, and he apparently liked turkeys. Probably because they're practical, too. And they were indigenous to North America. They were bountiful. Turkeys kept hungry Pilgrims alive until they could become revolutionary colonists. They're allegedly smart. (Although if they're so smart, why did they wind up on Pilgrims' dinner tables?)

I'll have to admit, I wish Franklin had won the argument with Thomas Paine or Alexander Hamilton or Nathan Hale or whoever nominated the bald eagle.

Sure, eagles are much more majestic than turkeys. Eagles live in the tops of tall trees high on splendid mountains; turkeys gobble along in the dirt. Eagles soar; turkeys waddle. Eagles are birds of prey; pilgrims prayed over turkeys.

Nevertheless, Franklin should have won the battle of the national birds. The reason is simple: When was the last time you sat down to a table of bald eagle and dressing? If the turkey had won, we wouldn't have to eat it at Thanksgiving. It's against the law to carve the federal fowl.

Of course, we eat turkey because legend maintains the Pilgrims and Native Americans had turkey on the first Thanksgiving. But they also wore funny clothes and didn't even know what football is. Who says we have to copy them to the letter?

As far as I'm concerned, the Pilgrims should not have stopped at Plymouth Colony. They should've kept going until they reached Kansas City; then we could eat a thick, juicy steak at Thanksgiving. Or what if they landed at Pensacola? We could boil shrimp and say our prayers of gratitude. Wouldn't it be great if they made it all the way to Chicago? Deep-dish pizza and garlic bread taste great in late November.

But no. The Pilgrims settled for the rocky New England coastline and hardy turkeys. The Pilgrims were stern, serious folk. Turkey was good enough for them.

Maybe turkey for Thanksgiving was a theological decision. Maybe Pilgrims thought you shouldn't enjoy yourself too much while saying your prayers. Maybe they had enough foreknowledge to realize people who would mimic them almost 400 years later should remember their humble, tasteless beginnings. Maybe they thought a low-cholesterol diet was good for the soul.

Naw. They were just glad to be alive and grateful for whatever God provided in their new home. Even boring old turkey.

That's a good principle for us today. Appreciate the Lord's bounty. Show thankfulness. Work hard to be good stewards of God's gifts. Pass those gifts and our gratitude to the next generation.

western recorder

Box 43969, Louisville, Ky. 40253

(ISSN 0043-4132)

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Western Recorder is published weekly by Western Recorder Inc., Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. FAX: (502) 244-1688. Second class postage paid at Louisville, Ky.

To subscribe: Send \$9.54 (\$10 outside U.S.) for a one-year, individual subscription. Group subscriptions on the church budget plan are \$7.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

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'Pray for them like you prayed for me'

viewpoint

A year ago, I was sitting behind the wall at the American Embassy in Kuwait, feeling hopeless that I would not be allowed to be reunited with my family for Christmas. Thanksgiving had just passed, and the dark days were all around me as the deadline for war drew closer each day.

Then a miracle took place. God's grace poured down upon me.

Southern Baptists joined together during the Week of Prayer for Foreign Missions, Dec. 2-9, to intensify their prayers for my release and the release of all hostages from their captor, Saddam Hussein. God heard those prayers and responded. On Dec. 7, 1990, Hussein awoke saying that God had troubled his spirit. He was going to release all foreign hostages.

Prayer made a difference in my destiny. Prayer changes events and people. Because prayer saved my life, I am challenging Southern Baptists to come together again to pray.

This year, I am not asking you to pray for one of your own. I am asking you to pray for people who have never had the opportunity even to hear the gospel for the first time. These people live in a part of the world referred to as "World A" by foreign mission strategists.

"World A" is the part of the world in which it is virtually impossible to share the gospel. There is no way—humanly speaking—that the gospel can ever reach these 1.2 billion people with only 1 percent of all the missionaries in the world serving them. Less

than 1 percent of all missions money is spent in this part of the world.

"World A" has not heard the gospel because people are not willing to go and mission boards have not made it a priority. People in "World A" live in areas of the world where missionaries are not allowed to present the gospel. They are part of a culture that is prejudiced against Western thought. Therefore, many discount what comes from the West, including the universality of Christ's love for them.

The only way that these barriers can be broken down and that these people can hear the gospel for the very first time and have

billions of people whom you have never seen and never will, who live half a world away from you, whose culture, language and religion are strange to you. The only way their darkness, their hopelessness, their destruction can be changed is for you, again, in all earnestness to pray, to give and to go.

Prayer has made a difference in opening the door to minister to the Kurds who live in northern Iraq and Iran and southern Turkey. Three years ago, there was little or no work among these people.

Most Southern Baptists never had even heard of the Kurds, except a small group of Southern Baptists who committed to pray for an unreached people group—the Kurds. They prayed that God would intervene and make it possible for the gospel to be shared with them.

Again, God heard our prayers and opened the impossible door.

This past year we were able to minister to them through the World Relief program and share Christ's love.

The question that Southern Baptists must face is not, "Can God open doors and change minds so that the gospel will reach every person?" but "Are

we serious enough about praying and responding to a billion-plus people who have never had the opportunity to hear about Jesus Christ even one time?"

My challenge to you is for you to pray for one of these people groups with the same intensity and sincerity that you prayed for me a year ago, that they may have the opportunity to receive Jesus Christ into their lives.

—Maurice Graham, former Southern Baptist missionary to Kuwait, associate pastor of Bon Air Baptist Church, Richmond, Va.

"Because prayer changed my life ...

I am asking you to pray for people who have never had the opportunity even to hear the gospel for the first time."

—Maurice Graham

the opportunity to respond to God's love is for us to pray.

We must pray that God will remove these barriers that are humanly impossible for us to remove ourselves.

We must pray that the gospel will have a chance in this large segment of the world.

I realize it is hard to pray for masses of people you don't know. You could identify with and pray for an individual being separated from his family, particularly a fellow American, a Southern Baptist, a missionary. But I'm asking you to pray for literally

May God forgive us all for tolerating the intolerable.

Sam B. Peavey
Louisville

KBC is loser

I'm sure the moderate group came away from this Kentucky Baptist Convention rejoicing. Maybe even feeling a sense of victory. But who were the "winners"? For some of us, the final blow to the wedge that divides us was made.

I felt there was hope of staying together in Kentucky, but that hope vanished for me when the convention voted to begin direct funding of the Baptist Joint Committee on Public Affairs. Now some of us are forced to decide if we're willing to continue giving 62 percent of our Cooperative Program dollar to a state that reacts negatively to everything the Southern Baptist Convention does.

This is not about whether the BJCPA is good or bad. This is about expediency and cooperation. Reaction brings more reaction. Now I must react to what the KBC has done. Where will it stop?

The fact is, the BJCPA would do fine without the few dollars the KBC will be able to give. Any church or individual can give to the BJCPA whatever they wish. But some of those individuals felt it necessary to make every cooperating church in Kentucky help them finance this committee that some of us are strongly opposed to.

Who were the "winners" at the 1991 KBC? The BJCPA will benefit. The SBC will benefit because they will begin receiving a larger portion of Cooperative Program money from churches who will now be forced to divert money from the KBC so it will not be used to finance the BJCPA. Sa-

tan won because he now has us more divided than ever.

The loser in all of this? The KBC. I hope that those who favor this divisive action feel good about their "victory" and that the BJCPA is worth it.

Clark A. Brown, pastor
Grapevine Baptist Church
Madisonville

A real travesty

The story about Jefferson Street Baptist Chapel was very disturbing. Especially about the leadership of Cindy Weber as being insubordinate and evasive.

Cindy Weber is a tireless leader of a mission that doesn't get the support or recognition she or it deserves.

For those of us who have been involved with Jeff Street, it has been a very rewarding experience; we have gained spiritual awareness of people who need help and support in a very loving and caring way.

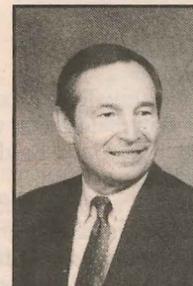
The sensitive legal issue is nothing but a slap in the face to Cindy Weber. Everybody knows she is a woman and very well qualified.

If the Long Run Baptist Association executive committee is so worried about the role of women leadership in the church, why was Cindy Weber allowed or permitted to be an associate pastor when Mike Elliott was pastor?

It's a real travesty that the neighborhood and homeless have to suffer over an issue that is discriminately motivated.

The responsible parties should get their priorities in line. We should trust in God and let him provide.

Kevin Thompson
Louisville



on mission together

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

Plymouth revisited

Thanksgiving Day is a national holiday in the United States commemorating the harvest of the Plymouth Colony in 1621. The prior winter had been harsh, with few provisions available, and this harvest gave them ample supplies for the coming winter.

However, it wasn't until 1863 that President Abraham Lincoln officially proclaimed the last Thursday in November as a day set apart for the nation to give thanks to Almighty God.

I'll bet most folks have forgotten that little bit of American "trivia." Come on, admit it. You know you didn't remember that Lincoln was involved. Pocahontas or John Smith, maybe, but not Lincoln.

Admittedly, it is difficult to feel what the Pilgrims experienced. Near-starvation, mosquitos, frequent sickness; and they messed things up with the Indians. Ever wonder what our nation would be like if we "foreigners" had done a better job of relating to the native Americans? I wonder if native Americans celebrate Thanksgiving.

Some of us would have loved some aspects of early Pilgrim life. I would have been awed by the virgin forests; unafraid to drink directly from the streams; fascinated by the multitude of wildlife everywhere, before they sounded retreat into oblivion.

And I wish our forefathers had done a better job of relating to the native Americans. I wonder if they would feel as badly as I do to see so many native American descendants closeted on reservations—an underclass in their native land.

They now are but a small portion of the "underclass" in our nation. There are millions of others who somehow do not "fit" into the progressive class. And for them, Thanksgiving means little more than a free meal if they can manage to get to where one is.

It pains many of the rest of us to realize that this ugly part of America sticks its head up higher this time of year when turkeys are roasting and Christmas music fills the air. If the Pilgrims bungled it with the Indians, we have done our share of bungling since.

Thanksgiving may mean many different things in this complex society of ours, but it was set apart to symbolize our gratitude to God Almighty for adequate provisions before a long, hard winter.

How long and how hard the winter will be for millions of underclass Americans, of whom many are children, mothers, and veterans, will in great degree depend upon those of us who have so much for which to be thankful.

We can be grateful for "institutional caring" through federal, state and local governments, a "ministry of taxes," so to speak. And we should commend the many not-for-profit agencies who keep on caring with volunteer and gift support.

And, no doubt, many Kentucky Baptist churches are helpfully involved in ministry to the needy.

Even so, it will still be a long, hard winter for too many Americans. And that is lamentable.

baptist forum

Love crimes are worse

Recent public comments rightly suggest a "hate crimes" ordinance faces practical and constitutional problems. Unfortunately, I would add, it also promotes the belief that hate, fear and intolerance are unworthy motivations. As for me, what I hate gives some indication of what I love; what I fear tells you what I cherish; and what I will tolerate prescribes what I will not tolerate. The current of human character carries both a positive and negative charge.

As a former teacher in elementary and secondary schools and as a university teacher of teachers, I taught that a well-grounded rejection of unacceptable beliefs and behavior was a potent and positive factor in making choices and forming judgments. To "just say no" is as honorable as to "just say yes." Today, our homes and schools clearly mirror a society wallowing in a value vacuum of situational ethics and moral relativism. Open minds too often reflect empty minds. Positive thinking may leave us positively unthinking.

The decay of our moral and social culture to the lowest level of depravity in our history is not due to "hate crimes." Rather, it is due to our "love crimes," to our infatuation with the lusts of our human nature, to our indulgence in promiscuous and perverted lifestyles and to the betrayal of our historic American heritage.

By Mike Creswell
SBC Foreign Mission Board

PARIS—When the downtown express train pulls into the suburban station with a rumble and a whoosh, Gary Baldrige climbs aboard, briefcase in hand.

He is headed to central Paris, where he will negotiate with an embassy known to be hostile to the Christian faith. If he can gain entry to the distant land he hopes to visit, he will be able to get one more handhold for the gospel in a place where the name of Jesus is scarcely known, among millions of people who have never heard the gospel.

Baldrige and his wife, Barbara, are Southern Baptist missionaries who live in France and speak French well, but they're not working full-time to evangelize that country.

Instead, they are targeting a people group thousands of miles away. From their base in France, Baldrige makes frequent trips to visit in the lands where his target group lives and plans projects to increase ministry to them.

Because of sensitive political issues, the name of the country and people the Baldriges minister to cannot be released in an article that identifies the missionaries by name.

The Baldriges' work is an example of what Southern Baptists are doing in the region mission strategists call "World A." World A includes areas where most people have never had an opportunity to hear the Christian gospel.

The Baldriges are part of a new Southern Baptist strategy to reach such people. They are classified as non-residential missionaries.

Traditionally, Southern Baptist missionaries have lived all over the world—in 121 countries right now—to evangelize, start churches and work cooperatively with national Baptists.

But in some lands, and among some people groups, that residential approach is highly restricted or impossible. Even trav-

el for brief periods can be difficult, dangerous or impossible.

The world is just beginning to hear about some of these people groups, such as the Kurds in the Middle East. Their plight during the Persian Gulf War abruptly focused world attention on the previously unknown group numbering more than a million. There are scores of other groups like the Kurds scattered around the globe.

Many of these people groups, however, are in central Asia. They are "high-need" groups because they have few Christian believers among them, few Scriptures available in their languages and few or no missionaries assigned to them. Each group numbers more than a million; some top 10 million. They have their own distinctive cultures and languages, although they may live in several countries. There are too few believers for Christian schools or seminaries to exist among them.

The Baldriges' target group is large enough to match the population of Texas, yet includes only 185 known Christians.

Non-residential missionaries have been given the task of reaching out to these people groups who are the "final frontier" in

Commuter missionary works with those who haven't heard

WEEK OF PRAYER FOR FOREIGN MISSIONS

Christian missions.

It was that frontier challenge that sparked a response in the Baldriges. As a church planter in eastern Zambia, Baldrige spent days driving a truck from village to village for outreach. He worked with about 70 national Baptist preachers and saw the 25 Baptist churches in his area increase to 72 in just two and a half years.

"But they didn't need me," Baldrige says. "Even though they could hardly read, they had Jesus in their hearts, they had God and they had the Holy Spirit. They could preach on the spur of the minute on any subject."

Transferring to Reunion, an island in the Indian Ocean, the Baldriges sought a place where they would be needed more.

But again they found other Christian groups had developed a good network of churches.

When the Southern Baptist Foreign Mission Board launched the non-residential missionary program in the late 1980s, the idea of going to the uttermost part of the world—in terms of both geography and Christian need—attracted the Baldriges.

During the past two years, they have settled into a different type of work than they had known previously. Like most non-residential missionaries, they have begun studying the two key languages spoken by their people group, using the help of a tutor from the target area who has settled in Paris.

Baldrige spends 20-30 percent of his time, nine-10 days a month, traveling. About half of his on-the-road time is spent in long-dis-

tance travel to the region where his people group lives. The other half takes him across Europe to network with other evangelical Christian groups.

He also visits members of the people group who have left their homeland; often through these he can reach back into the homeland with the help of media ministries and other techniques. Almost half of his work budget, excluding rent, is used for travel.

Mrs. Baldrige has shifted from the church ministries she shared in Africa to being the home-base operator and supporter for her husband, along with being mother of three school-age children.

Despite their distance from their people group, the Baldriges say they have felt engaged in outright spiritual warfare.

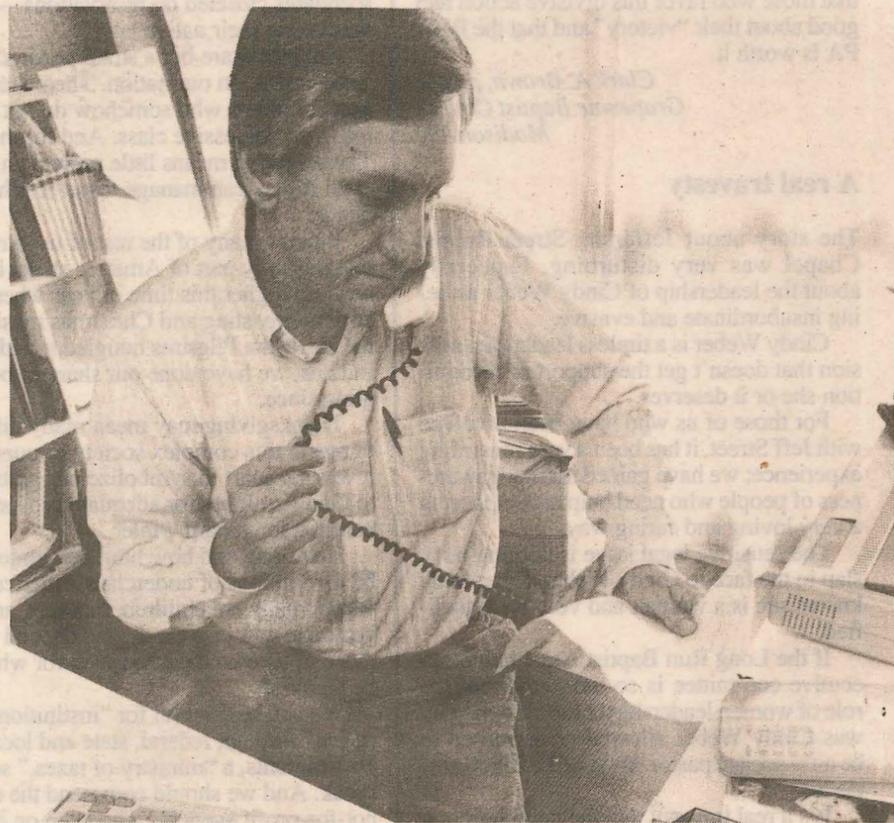
"The region of the world we're focusing on is under the domain of Satan, the prince of darkness. Whole regions of the world seem to be under dominion of one of Satan's lieutenants," Baldrige says.

As prayer has multiplied, so have the stories of victories. Some in their people group—who have never heard Jesus called Savior—have begun to seek information on him after "happening" to see a piece of Christian literature or after experiencing a dream or vision.

"Immediately the truth shines through to them. It's just the power of prayer. It's the most powerful weapon we have," Mrs. Baldrige says.

Pray for:

- Someone to help plant the first indigenous church among the people Barbara and Gary Baldrige are serving.
- Financial support for a daily Christian short-wave radio program the Baldriges hope to start next spring to reach their people group.
- Karol Whaley's (story at right) work with Mrs. Sasaki and Miss Masui, who have already made professions of faith but need to overcome family objections before being baptized.
- Tom Whaley's ministry with Mr. Tanaka, a 37-year-old businessman who was disappointed in one of Japan's "new" religions and now has an interest in Christianity.



RESEARCH HUB—Nonresidential missionary Gary Baldrige juggles computer, telephone and paper as he assembles information on his people group from his home base in Paris. A key part of a nonresidential missionary's assignment is gathering information about people groups to share with other workers and prayer supporters. (FMB photo by Don Rutledge)

By Michael Chute
SBC Foreign Mission Board

SAPPORO, Japan—The Christian gospel is received in Japan about as enthusiastically as an American owner of a Japanese-made car in Detroit.

Japan illustrates a part of the world mission strategists classify as "World B"—a region where many people have heard the gospel but not many have responded.

Missionaries and missiologists agree that Japan is one of the world's least-responsive countries to the gospel.

Explanations abound. Some say Japan's homogenous society doesn't accept anything not distinctively Japanese. Others say materialism so pervades the national psyche that it has become Japan's religion. A few even suggest the Japanese are one of the lost tribes of Israel.

But well-meaning explanations offer little comfort to those concerned about evangelizing Japan.

Nobody knows that better than missionaries Tom and Karol Whaley. The gospel of Jesus Christ may find few listeners in cosmopolitan Tokyo, but it falls on deaf ears in traditional Sapporo, where the Whaleys work as church planters.

"We've always been visitors," Tom says of their eight years in Japan. "We try to blend into

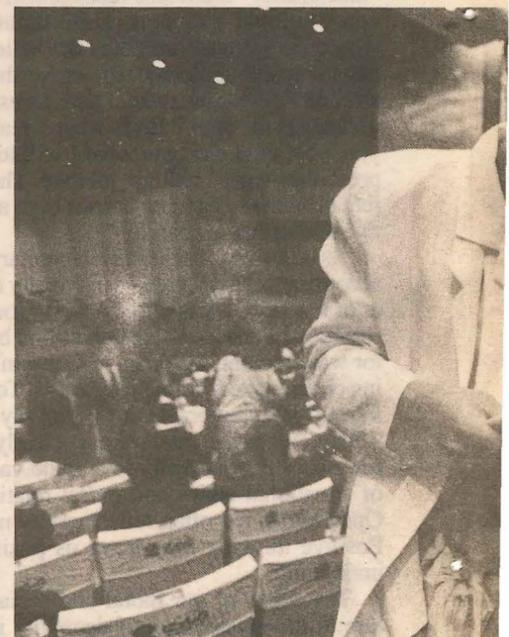
the neighborhood. We go to community activities to show we're not just visiting, but that we're part of the place.

"But it's very difficult to build relationships here. You can give a personal witness in Jesus Christ, but if there's not relationship, you don't get very far."

After eight years in Sapporo, the Whaleys have seen just eight people profess faith in Jesus Christ. And only five of those followed through with baptism.

The Whaleys have tried many approaches to presenting the gospel:

- They used a new concept for the Japanese—vacation Bible school—in their own backyard and in two Sapporo parks.
- They tried a version of backyard Bible clubs.
- With other missionaries, they held concerts, billed as "American Singers Concert," in their own backyard, in rented halls in Sapporo and in seven cities across Hokkaido Island.
- Twice a month, the missionaries choose a neighborhood Japanese family to invite to their house for a meal and a night of games.
- Mrs. Whaley has parties in her home where all the women—18 last time—bring kimonos and



FRIENDS—Osanami Akiko (left) and South the program before a concert of the Hokkaido. A non-Christian, Akiko attends one of the as a means of introducing the gospel. (FMB photo by Don Rutledge)

dress up. Nearly every week she invites women to her house for a coffee party. And she teaches American cooking, something Japanese women are curious about. She also goes with Japanese friends to movies and concerts and attends flower-arranging workshops and tea-ceremony classes—two of their favorites.

• The Whaleys even taught English classes, enrolling more than 100 people over each of the past four years. Even though they taught the Bible and gave a verbal witness in all the classes, people mainly came to study English.

So after a lot of prayer and soul-searching, the Whaleys decided this past January to get back to basics. They closed the English center and now only teach Bible studies.

"We put the shingle out: We are Bible teachers," Whaley says. "We'll study the Bible, one-on-one, with anybody—in English or Japanese. We'll adjust our schedule to fit their needs. People know up front

the textbook is the Bible, and we will study about God, about salvation, about commitment.

Since the Whaleys have gone to a "one-on-one" approach, Mrs. Whaley now teaches five Bible classes with seven women altogether, and her husband has two classes with one man in each session.

With support from an existing Baptist church, the Whaleys started Open Door Chapel in the garage of their house, refurbished with funds from the Lottie Moon Christmas Offering for foreign missions.

Now the Open Door Chapel—with 13 members and more than 20 attending worship services—is outgrowing its space in the Whaleys' house. The missionaries hope to call again on Lottie Moon Christmas Offering funds to provide a larger meeting place.

After eight hard years in Japan, the Whaleys say they "have learned to let God be God."

Even though preaching the gospel in Japan can be frustrating, they know "God has his ways, and he knows what he's doing," Mrs. Whaley says. "God has worked miracles. We've seen them. We have great hope for spiritual revival in this country."

slow to accept of missionaries

PRAYER FOR FOREIGN MISSIONS

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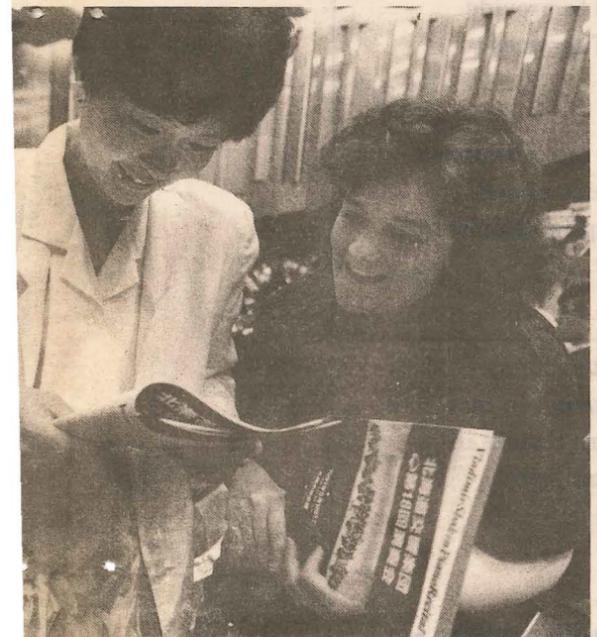
Since the
Whaleys
have gone
to a "one-
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Mrs. Whaley
now teaches
five Bible
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and her
husband has
two classes
with one man
in each
session.

With support
from an
existing
Baptist church,
the Whaleys
started
Open Door
Chapel in
the garage
of their
house,
refurbished
with funds
from the
Lottie Moon
Christmas
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foreign
missions.

Now the
Open Door
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After eight
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say they
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Even though
preaching
the gospel
in Japan
can be
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they know
"God has
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and he
knows
what he's
doing,"
Mrs. Whaley
says. "God
has worked
miracles.
We've
seen them.
We have
great hope
for spiritual
revival in
this country."



Southern Baptist missionary Karol Whaley look over kaïdo University Alumni Orchestra in Sapporo, Ja- of the seven Bible studies Whaley teaches each week (B photo by Warren Johnson)

By Mary Speidel
SBC Foreign Mission Board

CALI, Colombia—Franklin Villegas bends over, pretending to write on the concrete floor.

The others listen closely as he tells how Jesus treated the adulterous woman. He is leading a home Bible study in Cali, Colombia. And as he teaches the Scriptures, Villegas often shares his own story of grace.

Ten years ago, he was addicted to alcohol and his marriage was falling apart.

One day, his wife, Julia, was helping a friend paint the inside of her house. In a newspaper covering the floor, she saw an article on "Teleamigo," a Baptist telephone ministry in Colombia. The article said Teleamigo—combining the Spanish words for "telephone" and "friend"—provided "a voice of encouragement 24 hours a day."

She took the story home and dialed the number to hear a 60-second taped, inspirational message. The recording gave another number to call for counseling.

Later, she received free counseling by phone and in person from Teleamigo counselors. During the counseling process, she committed her life to Jesus Christ.

One morning while suffering a hangover, Villegas agreed to go with his wife to a Teleamigo counselor. During the session, he professed faith in Jesus Christ as Savior.

Today, Villegas works out of that same office as regional coordinator of Teleamigo. In that role, he and his wife visit callers in the Cali area who request a home visit. They also help plug new Christians into local Baptist churches and lead Bible studies for interested callers.

Teleamigo is modeled after how Jesus communicated with people in his day, says its creator, Southern Baptist media missionary John Magyar.

"Jesus approached people at their point of felt need," Magyar says. "He went among the people who were outsiders in his day. He was always very non-threatening, understanding and careful not to shut any doors to them."

Magyar tries to use a similar approach as general director of Cali's Baptist Communications, the media arm of the Colombian Baptist Convention. The communications center produces radio and television programs and other media products used by Baptists in Spanish-speaking Latin America.

Magyar's work is an example of the what Southern Baptists are doing inside "World C," those areas of the world where most people have had an opportunity to hear the gospel message.

Since 1978, Teleamigo has been operating in Cali, with a population of 2 million. The ministry was begun in 1986 in Medellin, a city with 3 million people. In the future, Teleamigo will be offered in Barranquilla and Bogota, the capital. Those four cities combined make up 45 percent of Colombia's population.

At Cali's Teleamigo office, counselors are available from 8 a.m. to 9 p.m. Monday through Friday and from 2 to 6 p.m. on Saturday. In July 1991, they received a record number of calls, nearly 90,000 dur-

Pray for:

- Acquisition of telephone lines to begin the Teleamigo ministry in Barranquilla and Bogota, Colombia.
- Southern Baptists to answer God's call to foreign missions service to fill staff needs at Baptist Communications in Cali, Colombia.

ing the month.

Teleamigo counselors hear all kinds of problems—from substance abuse to unwanted pregnancies. "This ministry gives me a clearer vision of what people need, what their worries and problems are," says counselor Albeiro Marulanda, a Baptist pastor near Cali.

"Teleamigo gives to the Colombian people what they really need—a word of hope, a word of comfort," adds Luis Alberto Ramos, who is one of about 60 members of his extended family who have become Christians through Teleamigo.

Baptists have done little paid promotion of Teleamigo. They have received free publicity through local media coverage in both Cali and Medellin.

And local radio personalities have made Teleamigo part of their daily programming by calling the number and putting the message live on the air. Such publicity has boosted Baptists' image in Colombia and stretched mission funds, Magyar says.

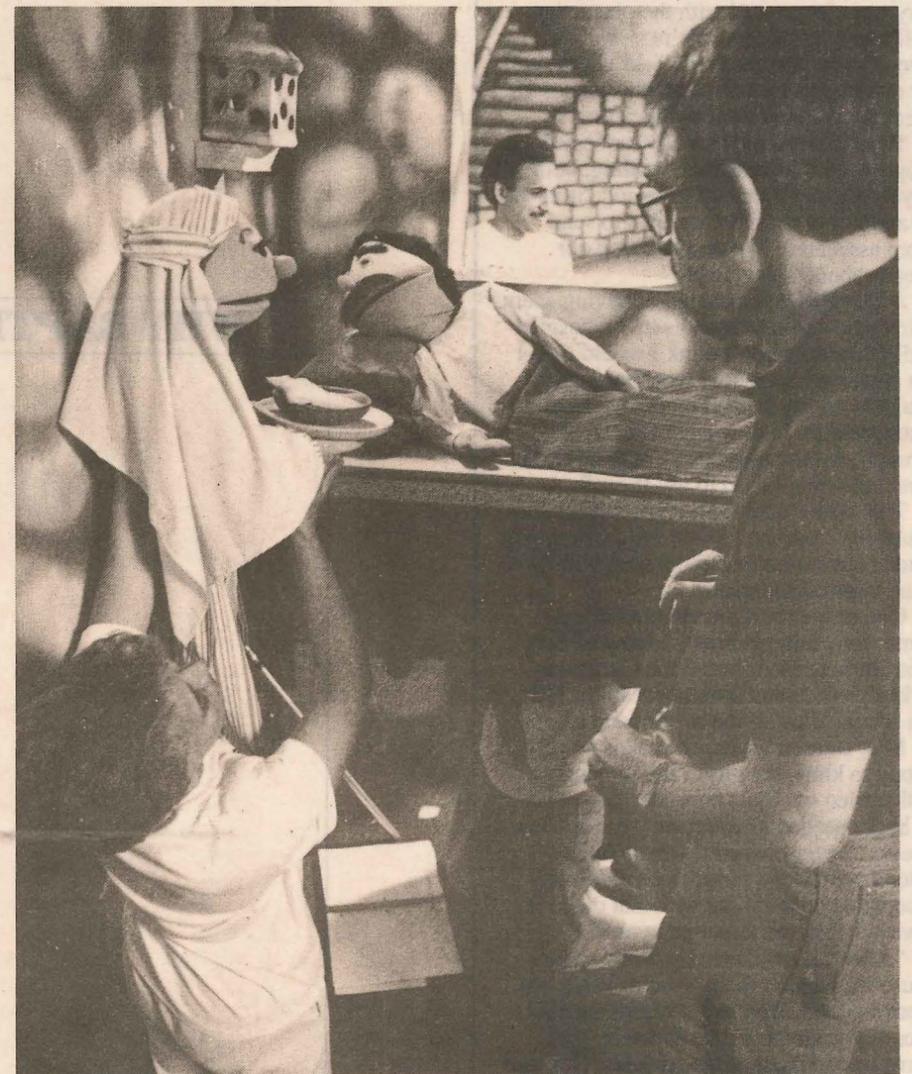
Funds for Magyar's ministry come from Southern Baptist foreign missions funds, fees from commercial media work produced at the center and funds from the

Telephone opens new line for those who have heard before

WEEK OF PRAYER FOR FOREIGN MISSIONS

Colombian Baptist Convention.

The Lottie Moon Christmas Offering for foreign missions also has financed special needs for the center's media ministries—such as the purchase of electronic equipment and phone lines used in Teleamigo. Last year, \$80,000 in Lottie Moon funds helped to buy new video



TEAMWORK—Southern Baptist media missionary John Magyar (right) directs the filming of a children's television program at Baptist Communications in Cali, Colombia. Gifts to the Lottie Moon Christmas Offering provide special project funds for Baptists' communication ministry in Colombia. (FMB photo by Don Rutledge)

equipment
needed for
professional
production
of a chil-
dren's televi-
sion program
Magyar is directing.

But the filming of that production has been slowed by lack of funds and necessary professional personnel, Magyar says.

Limited funds also have caused leaders at Baptist Communications to increase their reliance on income from commercial productions sold for profit. This practice "takes energy away from total concentration on ministry," Magyar says.

More Lottie Moon funds would help leaders sustain and expand ministries of Baptist Communications, he says.

But Magyar says he feels a responsibility to move ahead in media missions, even when funds might be a question mark.

"If you wait until all your ducks are lined up, you never get there," he says. "We're doing what

we can do right now with the idea that when we get to point 'B,' God will have a way for us to go on."

"I guess in a nutshell that's what I'm all about as a missionary—doing what you can do today with faith that tomorrow God will provide what you need then."



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

clear creek chronicle

God still moves

I came back from the Kentucky Baptist Convention singing the theme chorus "God still moves among his people, he does not sleep, he does not slumber, God still moves." Our work moves forward through God's people.

Almost daily reminders come of your faithful support through prayer and giving. A member of Aflex Church in Pike County wrote to thank us for Clear Creek graduates who pastor in that association, "I'm proud to say they are all fine preachers."

A West Virginia friend let us know of her thanksgiving for providing "good pastors from your school," five of them over the years.

Perryville friends wrote, "We were very, very impressed with the place, the staff and the students. We're very concerned about the needs of Clear Creek, and for that reason please accept this enclosed check as a token of our appreciation."

These friends additionally requested progress on the preschool building, both physically and financially, saying "if needed and if it is possible, we plan to send more assistance. We're informing our friends about Clear Creek."

A Dry Ridge friend told of having spent "three and one-half months in the hospital and 30 doctors didn't think I would live. I am a walking miracle. I wondered what I could do on my limited income to help someone else. I know what Eric went through. All my muscles were gone and it sure hurt when I tried to use them."

This senior adult sent a gift to help construct our preschool where Eric, whom you read about earlier in this column, will continue to grow and mature.

One of the most meaningful letters came from Billie Burnett, widow of Bro. Don Burnett. Don started the Christmas turkey project, and after his death in 1971, the school allowed me to continue it.

Mrs. Burnett wrote, "It makes us very happy to know the gift to the students is still carried on. I just hope and pray it isn't as badly needed as when we were at Clear Creek. I never opened my deep freeze, filled from off the farm, that I didn't ask God who could I share with that day. He always led me to someone in need."

"After we left there, I worried so because we weren't there to help. While we were students, Don had a whopping \$500 monthly from the V. A. We were 'rich' compared to most of the students. Don and I prayed and talked about what we could do. God blessed our efforts and made it possible to give every family a turkey, and he has kept blessing it ever since."

God still moves through his people. A blessed Thanksgiving from your Clear Creek friends.

Association of Ministries with the Aging created

LEXINGTON—A new organization for Baptists interested in ministries with senior adults was constituted Nov. 11 in Lexington with 38 charter members.

The Kentucky Baptist Association of Ministries with the Aging was organized at Porter Memorial Baptist Church during a breakfast sponsored by the family ministries department of the Kentucky Baptist Convention and the Kentucky Baptist Foundation. The goal of the initial meeting was to get acquainted and discuss what benefits

each member hoped to gain from the new organization, said Jim Cobban, minister of education at Walnut Street Baptist Church in Louisville. Cobban worked with Dale Adkins, associate minister of activities and senior adults at First Baptist Church in Bowling Green, to construct the initial framework for the new group.

Cobban and Adkins outlined three objectives for the association:

- To provide a network for fellowship and support.

- To create opportunities to swap ideas with senior adult leaders across the state and be updated on the latest developments in senior adult programming.

- To voice local and statewide concerns as the advocate body for senior adult ministry.

Membership is open to anyone with an interest in senior adult ministries. The group plans to convene once each year on the Monday before the Kentucky Baptist Convention annual meeting.

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A Spirit of Caring

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body, mind and spirit.**

Crumpler: Women have 'equal responsibility'

By Marv Knox
Editor

LEXINGTON—Christian women should affirm and live up to their "equal responsibility" before God, Carolyn Weatherford Crumpler told participants at the sixth annual Kentucky Baptist Women in Ministry luncheon.

Crumpler spoke on the luncheon theme, "Your Daughters Shall be as Cornerstones, Polished." About 70 Kentucky Baptists attended the luncheon, held at Rosemont Baptist Church Nov. 12, during the Kentucky Baptist Convention annual meeting in Lexington.

"The whole order of creation hinges

around creation of equal worth, male and female," said Crumpler, former executive director of the Southern Baptist Woman's Missionary Union and now the wife of Joe Crumpler, a Cincinnati pastor.

"Our responsibility under God is an equal responsibility," she said. "We are daughters of God, and we should practice our daughtership."

All Baptists will not affirm that daughtership, she admitted. "Thus sayeth the Lord" is not always what "thus thinketh the people."

The call to be a cornerstone of Christ's kingdom also involves "radical responsibility," Crumpler stressed, noting a cornerstone gives a building its shape but also is "vital to

the form and function of the building."

"What's our calling? 'Christ in you is the hope of the world,'" she said, quoting from the Apostle Paul's letter to the Colossians. "Radical responsibility goes with rights. ... We have the responsibility to follow God's lordship."

Finally, the way a gem is polished determines its luster and brilliance, Crumpler said.

"A stone fit to be a gem is first a dull lump of mineral. We must be polished," she insisted.

Noting the color of a fine stone determines its value, she said: "The part of us that is seen determines the value of our witness. May we reflect the light of Christ."

Churches enlisted to pray in new year

NASHVILLE (BP)—To launch Southern Baptists' Watchmen National Prayer Alert, churches are being asked to bring in the new year with prayer.

"We are asking churches to ... pray one hour into the new year for spiritual awakening across the nation," said Avery Willis, Sunday School Board administrator of the nationwide prayer effort.

Watchmen National Prayer Alert is a year-long emphasis initiated by Southern Baptist Convention President Morris Chapman. Churches may commit to a one-hour period each week to pray for spiritual awakening in America.

Churches will "transfer the watch" through phone calls made by appointed contact people, Willis said. Prayer alert organizers will coordinate continuous prayer for 24 hours a day.

Churches interested in participating should write Watchmen National Prayer Alert, MSN 151, 127 Ninth Ave. North, Nashville, Tenn. 37234, or call (615) 251-5037.

Wives tie the knot with scarves and fellowship

LEXINGTON—Ministers' wives found new ways to tie themselves in knots at the Kentucky Baptist ministers' wives annual fellowship in Lexington Nov. 12.

The program, "Close Ties for Women of the Nineties," featured fellowship, vocal music, harp selections and "Getting it all Together," a demonstration on ways to tie scarves to enhance personal appearance.

New officers are Betty McSwain, president; Darlene Hayes, vice president; Kim Jones, secretary-treasurer; Pat Cole, program; Emily Tuck, publicity.

—classified ads—

WANTED: "Merry Christmas with Love" by Don March accompaniment tape to borrow for Christmas music. Burlington Baptist Church, 606-586-6529. 11-19-2T

FOR SALE: '90 & '91 Dodge 15-passenger vans, dual air, low miles, equipped, from \$14,750. '91 Dynastys from \$10,900. '91 New Yorkers from \$13,700. '91 Acclaims from \$8,900. Balance of Chrysler warranties. Call Frankfort Chrysler today, 1-800-289-8223. 11-19-6T

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Middletown, KY 40243

homes for children

Love for children

Aside from the comedian of another era, W.C. Fields, few of us have hearts that cannot be melted by a child. As I meet people at churches, associations and the conventicles, I continue to be amazed at the way Kentucky Baptists care about children and how much they are willing to support that care.

Yesterday, as I greeted individuals at First Baptist Church of Liberty where I had spoken, one lady held back to talk with me. She shared her love for our work and noted that it grew out of a deep fondness for children. Tears came to her eyes as she told me about the love.

Brenda Gray shared with me this morning about her experience at Lone Pine Baptist Church in Viper. She and Tim Isaacs, one of our college students, had gone there to pick up the two miles of pennies the church had raised and another mile raised by the Smithsboro Baptist Church. She, too, was amazed at the warmth and the depth of love which these caring people had displayed to our children.

This morning I received a letter from a lady in Berea. She wrote in part:

I came to visit the Baptist Children's Home many years ago when I was only 15. I was with a church group. I was really impressed. I am, a very poor person. Money is something I don't have but I do have lots of love. Please tell me what I can do to help at least one or two of these children. Here is \$10. Use it where it is most needed for the children. It is my heart's desire to help abused and neglected children. Blessed are the little children. Why are so many of them being hurt?

That question is one for which I do not have the answer. It is hard to conceive that in a land as rich as ours and so advanced technologically, that we treat our most precious possessions so horribly.

The love of children which characterizes our Baptist people across Kentucky is a mirrored reflection of our Lord's unconditional love of us, his children.

■ ANNVILLE—Annville Church celebrated its 125th anniversary Oct. 13.

■ BOND—Bond Church called **Denvis Rush** as pastor. Rush has been serving the church as interim pastor since August.

■ CADIZ—**Royce Dukes** is serving Canton Church as pastor.

Johnny Hawkins is serving New Jerusalem Church as pastor.

Harold Rose is serving Buffalo Lick Church as interim pastor.

Donald Mock is serving Wallonia Church as pastor.

■ CAMPBELLSVILLE—**Brian Fannin** is serving South Campbellsville Church as pastor.

■ CANNON—Sinking Valley Church called **Jackie Abner** as youth director.

■ CORBIN—Greenland Church celebrated its 50th anniversary Aug. 11.

Calvary Church called **Darrell Marlow** as youth minister.

Lynn Camp Church called **Rick Frazier** as youth/outreach director and **Bobbie Hatfield** as music director.

■ DEWITT—Dewitt Church called **Robert Futrell** as pastor. He previously served as pastor of Whippoorwill Church in Adairville.

■ EAST BERNSTADT—**Dennis Coffey** is serving Laurel Chapel as pastor. He previously served as pastor of Laurel River Church in London.

■ EDDYVILLE—**Wallace Capps** is serving Bethany Church as interim pastor.

■ ELIZABETHTOWN—**Ron Threadgill** has been called as minister of music by Immanuel Church. He previously served as minister of music at Eastern Parkway Church in Louisville.

■ GRAY—Indian Creek Church celebrated its 160th anniversary Sept. 8.

■ GREENSBURG—**Donnie Jessie** is serving Mt. Gilead Church as pastor.

■ GREENSBURG—**Magel Hayes** and **Sheila Shelton** are new youth directors at

Bethlehem Church. **Charlie Whitty** is serving the church as song leader.

■ HARDIN—The mission board of the Blood River Baptist Association unanimously passed this motion Nov. 7: "That the Blood River Baptist Association go on record as supporting the action of the trustees of the Foreign Mission Board in their handling of the controversy over the Baptist Seminary in Ruschlikon, Switzerland, and that we express our confidence in their integrity and commitment to missions. ..."

■ HARDINSBURG—**Keith Whited** is serving New Bethel Church as pastor.

■ HAWESVILLE—Central Church held a revival with evangelist **Jim Powell** of Owensboro Nov. 3-7. Seven people made decisions for baptism, two joined the church by letter and 15 rededicated their lives to Christ.

Blackford Church has called **Glynn Copeland** of Tennessee as pastor.

■ HAZARD—**Jack Carter** is serving Second Creek Church as pastor.

■ HICKMAN—**J.T. Neely** retired as pastor of David's Chapel.

■ LAGRANGE—**Barry Miller** has been called as minister of music and director of youth at DeHaven Memorial Church.

■ LEBANON JUNCTION—**Tom Hughes** is serving Lebanon Junction Church as pastor.

■ LEITCHFIELD—**Jeff Jackson** has been called as youth minister by First Church.

■ LIBERTY—**John Routh** has been called as pastor of Chestnut Grove Church.

■ LILY—**Chuck Evans**, youth minister of Lily Church, has resigned to assume a pastorate in Newport, Tenn.

■ LONDON—**Jerry Hurst** is serving Emmanuel Church as pastor.

■ MAGNOLIA—**Wes Guffey** is serving as pastor of Aetna Union Church.

■ MANCHESTER—New Prospect Church called **Larry Gritton** as pastor.

Pleasant Grove Church recognized Wil-

lie and **Marie Cornette** for their faithful membership since 1925. Within their 56 years of ministry, Cornette has served as church clerk/treasurer, and Mrs. Cornette has served as a Sunday school teacher.

■ MT. STERLING—Howard's Mill Church ordained their pastor, **William "Bub" Rogers**, Oct. 27.

■ MURRAY—**Buron Richerson** is serving Salem Church as interim pastor.

■ NEW HOPE—**Jeff Brockman** has been called as pastor by Rolling Fork Church. He is a student at Southern Seminary in Louisville.

■ PLEASUREVILLE—Cropper Church called **Steve Crumpler** of Monongahela, Pa., as pastor.

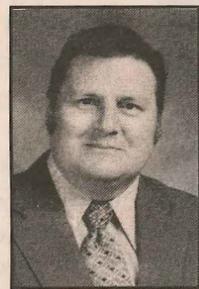
■ WINSTON—**Les Ellison** is serving Providence Church in Estill County as pastor. He previously served as pastor of Unity Church in Demossville.

MISSIONARY UPDATE:

■ **Raymon Brothers**, a retired missionary to Nigeria, died of refractory anemia Nov. 6 at his home in Deland, Fla. Born in White Plains, Brothers grew up in Polk County, Fla. He returned to Kentucky to earn his master of theology degree from Southern Seminary in Louisville. Brothers taught 15 years at the Baptist College in Ogbomoso, worked 15 years as Nigerian Baptist Convention education secretary, and four years in Ibadan rural missions. He is survived by his wife, Mary, three daughters and one son. ■ **Jim and Betty McKinley** are on furlough at 2903 Weissinger Road, Louisville, Ky. 40241. They may be contacted at (502) 423-9116.

CORRECTIONS: **Robert Golden** is serving as pastor of Summersville Church.

C.B. Rezek is pastor of Putney Missionary Baptist Church in Baxter. **Clay Groves** is pastor of Putney Bible Church, an independent Baptist church in Baxter.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Little scrubbed feet

I learned to read and write on the Oneida campus, I first started to school here as a five-year-old child. It was mid-July, 1947. Today we accept children starting in the sixth grade.

My first teacher, "Miss Ica," will be 80 years old this coming spring, and will celebrate her 50th wedding anniversary on her birthday. She and her husband, Asher, both have already celebrated their 60th anniversary of graduation from OBI and their only child, Jennings, has celebrated his 25th such anniversary.

I also had "Miss Ica" in both the fifth and sixth grade years, both grades meeting in the same room at the same time. She was a splendid teacher, and she had at least 60 to teach on any day, sometimes over 70.

I can still remember and can recite many things she taught me including the presidents, the states and capitals, etc.

Daily I am reminded of "Miss Ica" as I listen to our second, third, fourth and fifth graders recite in old Double Creek one-room school, located on our campus.

This school for 16 of our staff children is the only one-room school still operating

in Kentucky. Every child can recite all the presidents, and I can remember doing the same thing when I was that age—I can still do it!

Someone recently sent me an article that was written by Nancy Begley from Breathitt County, I believe. I want to quote what she wrote:

"Years ago here in the mountains, school started in the middle of July so children could be out and help with the spring farming.

"On Monday morning the children were up bright and early, dressed in overalls and shirt, often barefooted. Their little feet would be scrubbed the night before.

"The food left from breakfast was packed in a syrup or lard bucket for the children's lunches. A pint bottle of milk was placed in the hip pockets of the boys, and the girls carried theirs in their book satchel if they could afford one.

"By the time the teacher arrived, lunches were sitting on the porch. A marble, round town or antie-over game would be started. The little girls would have a spot for their play house.

"If a new teacher showed up, they stopped and ran up to see what he or she looked like.

"The teacher would unlock the door, open the windows and ring a bell. They would rush in and sit by their classmate or favorite person. A few little people would begin crying.

"After an introduction, the teacher began to call the pupils to the recitation bench in the front. By that time, ten o'clock had rolled around, and a 15-minute recess took place.

"Two bigger students were assigned by the week to draw water and fill each cup until they all had enough water.

"The teacher lined them up—boys on one side and girls on another. The students were asked to quiet down and march in.

"The arithmetic classes were grouped. Twelve o'clock and lunch time was welcomed. Eating was good, and then back to their games.

"One o'clock came all too soon. The bell, and watering time again. One until two o'clock was English period, then another 15-minute play period. Two fifteen until four o'clock, social studies was organized.

"Many of the older teachers can remember having 50 or more in grades one through eight in one room. In proportion, there were just as many doctors, lawyers, educators and professionals turned out as there are today.

"The lower-grade children learned from the higher grades. Larger students helped with story time and flash cards for words and math.

"There was no such thing as free supplies and books. When parents bought their books, they were taken care of and passed down or sold. A child did well to have a pencil and a tablet, and it wasn't wasted like it is today.

"I have gone to Jackson...the merchants would save advertisement papers and clean packing papers. I used them for drawing and art work."

I never attended a one-room school, but observing ours each day, I better understand how the United States rose to world leadership in the era when the one-room school still predominated.

Jenifer Coffey, in her 14th year of OBI service, and Joy Godbold, in her fifth year, are both outstanding teachers. Jenifer was raised a few miles from the Kentucky border in Wise County, Va. Joy grew up overseas where her parents served as Southern Baptist missionaries in four Arab nations.

Another magnificent teacher is Elizabeth Buckner, teaching our kindergarten and first grade staff children in another building. This is her eighth OBI year.





GOD IS MY SALVATION—Bill Bruner (right) has taught a men's Sunday school class in Cedartown, Ga., for 59 years. Visiting class members such as Al Brooks at Brooks' car dealership is part of Bruner's routine. Such deeds are an expression of genuine thanksgiving for salvation, according to the teaching materials for the 1992 January Bible Study on Isaiah: "God is My Salvation." Study materials produced by the Southern Baptist Sunday School Board for adults and youth focus on evangelism and outreach. The 1992 study will be the 45th consecutive year of January Bible study for Southern Baptist churches nationwide. (Photo by Jim Veneman)

Fringe religions seeking power, scholars report

PITTSBURGH (RNS)—American religion is in a state of flux much like corporations in a deregulated economy, with so many claimants for power and influence that shifts ahead are impossible to predict.

That scenario was illustrated in dozens of scholarly papers presented at a meeting of the Society for the Scientific Study of Religion and the Religious Research Association in Pittsburgh.

Muslims, feminists, New Agers, black Pentecostals, gays, satanic groups and the charismatic Vineyard Christian Fellowship are among groups vying for power in America, speakers said.

Those groups are tightening structures and beliefs even as mainline Protestants and Roman Catholics are loosening theirs, some scholars said.

For example, Michael Donahue of Minneapolis released results of a study showing that members of mainline Protestant churches increasingly are supporting "humanistic" teachings.

Donahue, of the Search Institute, noted that about one-third of respondents affiliated with mainline churches agreed with statements such as "Through meditation and self-discipline I come to know that all spiritual truth and wisdom is within me."

Fringe groups often have dramatic effects on a nation's religious life because they position themselves at the edge of religious thought, then push back the borders, scholars said.

Cynthia Eller, philosophy professor at Fairleigh Dickinson University in Teaneck, N.J., said such groups thrive in times of social upheaval, which weakens society's resistance to their assaults.

Among groups gaining momentum, scholars cited:

- Sunni Muslims, who are consolidating strength through intermarriage and networking. Their aim, reported Frederick Denny of the University of Colorado, is to raise the stature of Islamic law in U.S. society so that it influences social regulation of such personal matters as marriage and divorce.

- Religious feminism, which stands to have important consequences for theology if accepted by the mainstream, according to Catherin Wessinger of Loyola University in New Orleans. Feminists tend to de-emphasize the concept of God as masculine, undermine the significance of ordination of male clergy and discount such teachings as "original sin" because of the emphasis Christians have placed on Eve, she said.

- Independent churches headed by independent clergy, who bring in top-quality musicians to lead worship and otherwise appeal to young adults because they de-emphasize traditional religious symbols and structures, according to Don Miller of the University of Southern California.

Relying on Jesus as 'quick fix' called dangerous

By Ken Camp
Texas Baptist Convention

DALLAS (ABP)—Reliance on Jesus as the "quick fix" to all life's problems is an unhealthy codependence that prevents many Christians from experiencing true spirituality, according to Episcopal priest and author Leo Booth.

"I'm not against people finding solace and comfort in the church. I'm against people being used and staying in the victim's role. I'm against people being told that if they accept Jesus, he will make everything in life all right," the controversial author and lecturer told participants at an interfaith conference on religious abuse and addiction.

"The family of the church has some of the same characteristics as any dysfunctional family," Booth said, pointing to addictive and abusive patterns in religious life.

Addictive impulses take many forms and tend to be grouped in distinctive ways, he noted.

While alcoholics often are likely to be compulsive smokers and gamblers, he said, people with addictive personalities who come from legalistic religious backgrounds tend to become compulsive over-eaters and workaholics.

"Compulsive eating is the most prevalent addiction in Christian churches, and the more rigid the religious background, the more prevalent it seems to be," Booth said. "You can be killing the body—the temple of the Spirit—with food as much as with cocaine."

Characteristics of religious addiction and abuse include the inability to think, doubt or question; shame-based belief; obsessive adherence to rules; a progressive detachment from the real world; "magical thinking" that

God will "fix" everything that is wrong in life; and belief that sex is dirty, Booth said.

Many of the problems associated with religious abuse stem from an intolerant and low view of God, Booth said.

"If you have a small God, you will be a small person. If you worship a judgmental God, you will be a judgmental person. If you worship a God of love and forgiveness, you will be a loving and forgiving person."

Robert Hemfelt, author and licensed staff psychologist with the Minirth-Meier Clinic in Richardson, Texas, pointed out the danger of "commended addictions"—behaviors such as work, exercise and religious activity that tend to be applauded by society.

"As a society, we are driven by the patently false assumption that if something is good, more and more of it is better," he said.

That "driveness" is propelling baby boomers in the United States in two opposite spiritual directions, Hemfelt said. Some are retreating to the perceived safety of rigid fundamentalism with its assurances of doctrinal purity. Others are reaching out to the far-fetched promises of New Age-type theology.

"From either extreme, the spiritual chant of the faith is the same: 'We are driven. We are driven indeed,'" he said.

Hemfelt characterized this modern problem as an addiction to control, achievement or accomplishment and a belief that the mastery of one's body, performance or environment is the answer to emotional and spiritual hunger.

"There is a profound inability to love and value oneself as a unique creation of God apart from external achievement or performance," he said, adding that it can result in a sense of total spiritual alienation.

"Compulsivity may be a mask or disguise

on the outside for an emotional and spiritual vacuum on the inside," Hemfelt said.

Thomas Henderson, who in 1981 became the first NFL player to publicly confess a cocaine addiction, said he wore the mask of "Hollywood Henderson" as a Dallas Cowboy to avoid the painful reality of his own spiritual and emotional condition.

"Hollywood was my alter ego because it enabled me to keep from finding out who Thomas really was," he said. "I wore the mask because I had no true identity."

"Twelve-step programs saved my life, changed my life and helped me find faith in God," he added, noting that the recovery programs accomplished what praying several times with televangelist James Robison could not accomplish.

"Prayer works, but prayer works a lot better when I get up and help it work," he said. "I'm a miracle, but I had to choose to participate in my miracle."

Critic pans Hollywood's slant on religion

WASHINGTON, D.C. (EP)—Anti-religious bias in Hollywood is one reason for widespread pornography and the breakup of the traditional family, film critic Michael Medved told an anti-pornography conference in the nation's capital.

Medved, co-host of television's "Sneak Previews," was the keynote speaker at the national conference of the Religious Alliance Against Pornography, a six-year-old group headed by a Presbyterian minister from Cincinnati.

Medved was particularly critical of the film "Rapture," which depicts a sex-maniac woman who is converted to Christianity by missionaries but later loses her mind and kills her daughter.

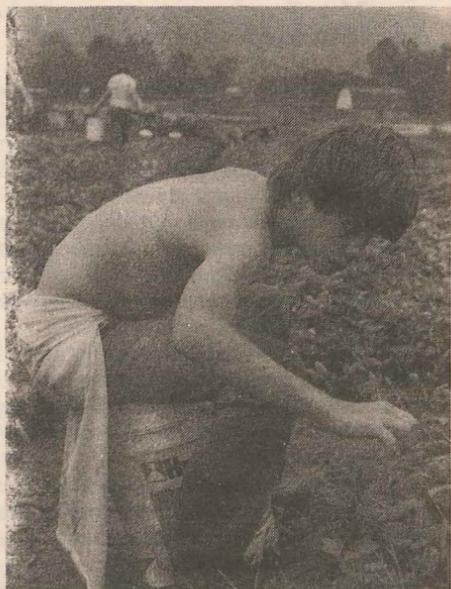
Medved said the film is typical of a new genre of movies depicting anti-Christian, anti-family themes.

He said that even though "Rapture" is a "clear example of the anti-religious bigotry that thrives in Hollywood," it has won praise from many critics.

"Every Christian you meet in this movie is either weird, has twitches or is disgusting," said Medved, who is Jewish. Today, if you see anybody wearing a clerical collar in a movie, "he's usually corrupt or dishonest."

Medved said the movie world shows a society in which divorce, drug abuse, sexual promiscuity and family murder are common. "That is a poisonous message for America's children," he complained.

Oneida Students Taught To Work



Helping pick a bumper crop of strawberries is a "fun" job.



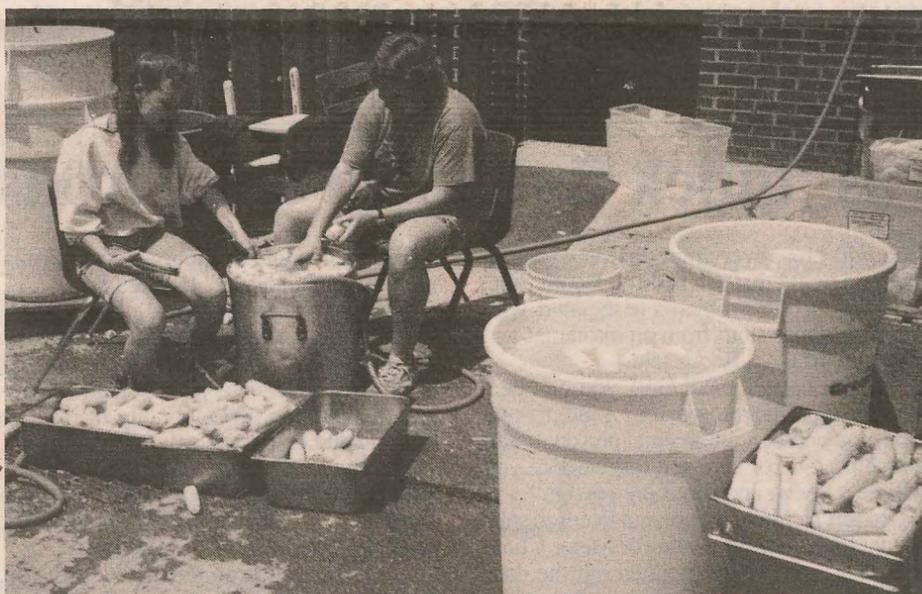
The Oneida Craft House is a busy place. Oneida students learn to sew and make many beautiful articles for sale with all the proceeds going to the student aid fund.



Many boys are kept busy daily in the school's greenhouses. Tomatoes, lettuce, cauliflower and cabbage are grown through the winter months. Also thousands of plants are started for transplanting in the spring gardens.



Many students work in the campus grill daily.



Silking and washing fresh sweet corn from the gardens preparatory to freezing for winter use.



Scrubbing the barrels after feeding the hogs with kitchen leftovers. Oneida raises all its own pork feeding over 600 people daily. Thousands of bushels of corn raised on the school's farm also help to fatten the porkers as well as the beef cattle.



Farm Manager Jack Tillman and Oneida boys returning from the hayfields.



With 38 differing types of trees and shrubs on campus, there are many leaves to rake each autumn to take to the compost pile.



Oneida students and staff processing fresh tomatoes. These are frozen for winter use including the making of soups and tomato juice.

"We are getting our boys and girls ready to live a life, not just get a diploma. Their work experiences at Oneida, with increased self respect and confidence, will be invaluable all their lives."

-President Barkley Moore

HAPPY THANKSGIVING!!