

JANUARY 28, 1992 VOL. 166, NO. 4

FOR THE RECORD

Religion gets poor reception on TV, study reports

By Mark Wingfield
News Director

If prime-time television represented reality, America's churches would be nearly empty and the most substantial prayer people uttered would be "Thank God" after a close escape from disaster.

Those are the findings of a new study on television and religion commissioned by the American Family Association of Tupelo, Miss. The conservative watchdog group hired three educators with advanced degrees—one communications professor and two psychiatry professors—to conduct extensive research of how religion is portrayed on prime-time net-

work dramas and comedies.

The research was done by Thomas Skill of the University of Dayton, John Lyons of Northwestern University and David Larson of Duke University Medical Center.

The trio analyzed 100 episodes of fictional shows appearing on the ABC, CBS, NBC and Fox networks for a period of one month in late 1990. Results of their work were released late last year.

From those 68 hours of programming, they found only 5.43 percent of all characters had an identifiable religious affiliation. In reality, 89 percent of all Americans claim a religious affiliation, according to the latest Gallup polls.

And while at least 40 percent of Americans report they have attended a church service in the past week, TV characters studied almost never were shown attending church or talking about going to church.

"The extremely small number of significantly religious or spiritual behaviors on network television suggest that the religious or spiritual dimensions of people's lives are mostly invisible," the report concludes. "Overall, characters rarely acknowledge or reflect a belief in God or Jesus and on the occasions when they do make such references, those comments tend to be ambiguous.

Although network television rarely degrades religion, it abuses Ameri-

cans' religious involvement by neglect, the report says: "Overall, the message being presented about religion by network television is that it is not very important because it is rarely a factor in the lives of the characters presented on TV or in the society in which they are portrayed."

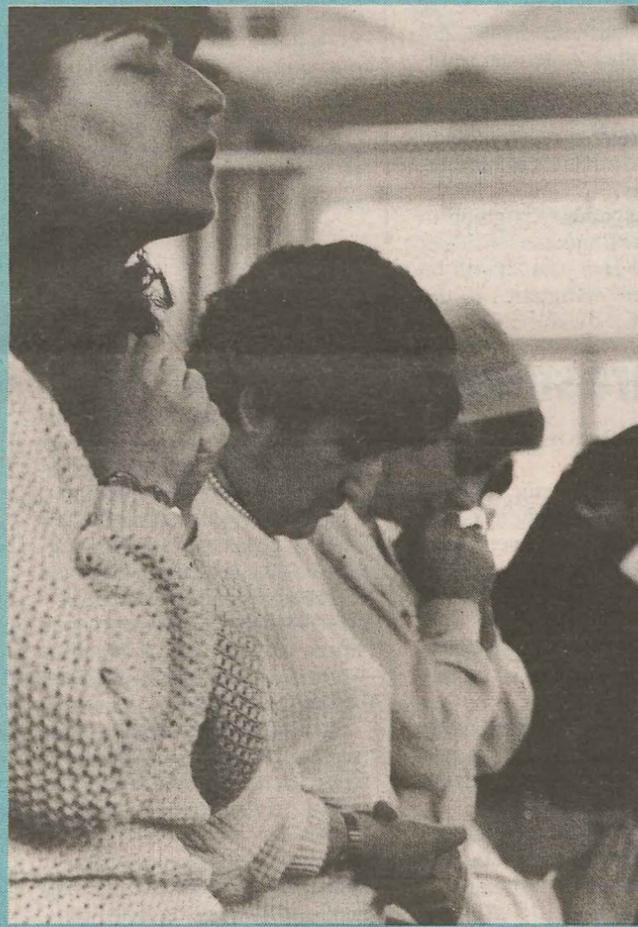
Of the 81 characters clearly identified as Christians during the test period, 36 percent were found in three episodes: 17 Catholics in two episodes of "Father Dowling Mysteries" and nine Protestants in one episode of "Amen."

"Father Dowling Mysteries" also provided the largest example of religious symbolism on prime-time TV. □ See *Television ...*, page 2

Heritage library
New Salem Baptist Church in Cox's Creek has built a library to showcase its rich heritage. See page 3.

Editorial
Kentucky Baptist assemblies: Use them or lose them. See page 5.

Biblical Christianity
Tony Campolo calls for Americans to abandon "cultural Christianity" for a biblical faith. See page 9.



Kentucky missionary resigns

BUCHAREST, Romania—Kentucky native Kathie Thomas and her husband, Charles, have become the first missionaries to resign in protest of Southern Baptists' changing ways of relating to European Baptists.

The Thomases, Southern Baptist missionaries for 17 years, resigned from service in Romania to express opposition to what they term a "hostile takeover" of the Southern Baptist Foreign Mission Board.

However, some Romanian Baptist leaders already have asked the Thomases to find a way to continue their work. Also, leaders of the Co-operative Baptist Fellowship said they hope the Thomases will become the Fellowship's first foreign missionaries.

PRAYER Christian women in the former Soviet republic of Georgia pray fervently during Sunday morning worship. Southern Baptist Woman's Missionary Union has called American women to pray for a renewed missions vision as Eastern Europe continues to open to the gospel and Southern Baptists differ over how missions should be done there. See stories on pages 6 and 7. (BP photo by Don Rutledge)

Mrs. Thomas, 43, was born in Cynthia. Her husband, 42, is better known by his nickname, "T."

In their resignation letter, the Thomases cited a decision by FMB trustees to defund the Baptist seminary in Ruschlikon, Switzerland, as "the first fruit of this takeover."

"Our resignation is foremost a protest against what we consider to be a distinctively un-Christian strategy through which the conservative element of the Southern Baptist Convention is rapidly transforming much of what we have known as the Southern Baptist expression of the evangelical faith into something which is self-centered, self-serving and un-Christlike," they wrote.

They noted the Romanian Baptist Union apparently "has chosen to support the conservative movement" within the SBC.

"This decision was motivated by promises of massive funding in return for their support," the missionaries charged. "This is both disgusting and immoral, and we cannot condone—even in a passive way—this action."

□ See *Missionaries resign ...*, page 6

Thousands of Nigerians say yes to Christ

By Connie Bull
Staff Writer

More than 11,500 Nigerians reportedly made Christian decisions as a result of revivals led by Kentucky Baptist volunteers during two recent evangelistic campaigns.

Vincent Carmen, pastor of Hays Fork Baptist Church in Richmond, said 3,184 people made professions of faith and another 3,205 made commitments of faith during an evangelistic campaign Nov. 7-Dec. 14.

Another 2,769 professions of faith and 2,386 rededications were recorded during a Dec. 26-Jan. 15 trip. Three new churches also were begun.

During the first effort, 12 preacher-interpreter teams ministered in 46 mud-hut churches and two villages.

Kentucky volunteers joining Carmen included Onva Hayes, pastor of Grove Ridge Baptist Church in Kings Mountain, David McFarland, a retired minister from Casey County, and Olin Williams, a layman from Pilot Baptist Church in Eubank.

The Kentuckians worked in cooperation with veteran foreign missionaries Wiley and Geneva Faw.

"Over 40-50 people would pack the little churches, so we had services outside," Carmen explained. "In the services in big cities like Gombe, over 1,000 would come. Once 2,500 came and began singing spontaneously as they gathered."

Preaching services were interspersed between two films. The teams worked from 6 a.m. to 12 p.m. and traveling from location to location.

Williams, who has ministered in Nigeria on eight previous occasions, returned on the December trip with another team that included C.E. Jacobs, pastor of Pleasant Hill Baptist Church in Somerset, Donald Helton and Mae Burdette, members of Calvary Baptist Church in Danville, and Thomas Shadoan, a member of Calvary Baptist Church in Somerset.

The second team continued the same film-sermon-film format of the earlier campaign.

"If we didn't have a Baptist church □ See *Kentucky volunteers ...*, page 6

Prospect teen named to national Acteen panel

By Connie Bull
Staff Writer

PROSPECT—For the first time in more than a decade, Kentucky will be represented on the National Acteens Advisory Board, Southern Baptist Woman's Missionary Union announced.

Amy Goode, 17, of Prospect was selected as one of six 1992 panelists from 114 applicants nationwide.

Acteens is the WMU missions education and action program for girls in seventh through 12th grades.

Advisory Board panelists are selected annually by staff at WMU's national headquarters in Birmingham, Ala.

Selection criteria include involvement in associational and state Acteens activities, local church activities, scholastic achievement and accomplishments in Stuidact, an individual

missions achievement program. Each applicant also must be recommended by her pastor and Acteens leader and must submit an essay.

"Missions is a strong part of who I am," said Goode, a six-year member of Acteens at Westport Road Baptist Church in Louisville.

She said she was pleasantly surprised at her selection: "I had been running to the mailbox every day this month. I was so shocked when I read the letter, I slid down the wall to the floor."

Goode wrote her essay about "What Acteens Means to Me."

"I see a need for Acteens as a separate group from the youth group," she explained. "Missions is important year round, not just on summer mission trips. We need to go places where mission action is needed, not just where it's fun to go as a group."

In addition to an array of school

and church activities, Goode maintains an after-school job as a child-care worker. She enjoys her work with eight 1-year-olds and hopes to earn a degree in elementary education after graduation from high school.

As an Acteens panelist, Goode will participate in the annual Kentucky WMU meeting and the state Acteens conference in April.

She also will serve as a page at the WMU annual meeting June 7-8 in Indianapolis and at the Southern Baptist Convention June 9-11 in Indianapolis.

"Amy is a wonderful young woman who has shown great maturity as a 1991 state Acteens panelist and a 1991 assistant counselor at Cedar Crest camp for GAs and Acteens," said Grace Powell, Acteens consultant with Kentucky WMU. "I am so excited to see Kentucky represented nationally."

BAPTISTS

BAPTIST BITS

■ **Indiana Baptists** are attempting to start 52 new churches this year with help from fellow Southern Baptists. Twenty-five sites have been identified as prime locations for new churches. Carrol Fowler, state director of missions, said he is seeking pastors, including bivocationalists and retirees, as well as short-term volunteers and church groups for a variety of ministries. For information, call (317) 241-9317.

■ **Short-term assistance** for home missions personnel increased last year, the Southern Baptist Home Mission Board reports. Total HMB-supported personnel reached 4,922 last year, up from 4,573 in 1990. However, the only category to show an increase was for personnel who receive salary supplements for a limited time, such as church starters and mission pastors.

■ **Morris Chapman** will be nominated to succeed Harold Bennett as president-treasurer of the Southern Baptist Convention Executive Committee during the Executive Committee's Feb. 17-19 meeting in Nashville, the chairman of the search committee has confirmed. Chapman, pastor of First Baptist Church in Wichita Falls, Texas, and current SBC president, would begin his new duties sometime after the June meeting of the SBC in Indianapolis if approved in February.

Truett Seminary could begin in 1994

WACO, Texas—Trustees of the Truett Seminary of Baylor University have announced plans to open the school in 1994, but Baylor's regents have asked to have until March to consider the plan.

On Jan. 16, Truett Seminary trustees unanimously recommended the 1994 opening to Baylor regents. The next day, the regents authorized a 10-member joint study committee to respond to the recommendation.

This is not an attempt by regents to delay the opening, explained Richard W. Bridges, pastor of First Baptist Church in Bowling Green and a member of the Truett Seminary board. "When we brought the recommendation to the regents, they thought that was too long to wait. We were being pushed to open in the fall of 1993."

Seminary trustees said they need until 1994 to hire faculty, establish procedures and solicit endowment.

Baylor reserved the name George W. Truett Theological Seminary in 1990 and incorporated the institution and elected trustees in 1991.

Trustees said they recommended the 1994 opening in response to a "window of opportunity" to share the gospel with the world, a need for more preachers and the need for a "stack-pole" around which to build a new consensus in the Southern Baptist Convention.

Originally, Baylor regents said the school would open when it is clear the six SBC seminaries are being led away from their historic mission.

In their January meeting, trustees cited severe financial problems at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., continuing problems at Southeastern Baptist Theological Seminary in Wake Forest, N.C. and threats against Southern Baptist Theological Seminary in Louisville as well as Midwestern Baptist Theological Seminary in Kansas City, Mo., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Southwestern, the largest SBC seminary, was started out of Baylor's theology department in 1908.

Southwestern's faculty and president have appealed to Baylor to delay opening the new seminary.

However, Bridges said Truett Seminary trustees believe they have a mission to fulfill: "We have responded to a great university that believes God is calling them to this."

Southwestern "has nothing to fear from us," Bridges said, "but I think they have a great deal to fear from contemporary leadership in their trustees."

Although the 12-year-old SBC controversy initially was a factor in starting the new school, Truett trust-

ees have found a new vision beyond controversy, he said. "Now that we are engaged in our task, that has faded far to the background. We have a sense of spiritual peace."

"When we gather, we do not discuss many of the controversies in the Southern Baptist Convention. We discuss what the Lord wants us to do, especially in regard to missions. Missions is going to be the heart of the Truett Seminary."

Even though Waco is a long way from Kentucky, the new seminary should be of interest to Kentucky Baptists, Bridges said: "We're going to be a national seminary, not just a regional seminary. What we're doing is not in reaction to what Southern Seminary is or is not doing. It is a commitment on our part that seminary education needs to take a new direction."

The new school will charge tuition significantly higher than what the six SBC seminaries currently charge, but less than what other American seminaries charge, Bridges said.

However, he predicted declining Cooperative Program receipts soon will force SBC seminaries to raise tuition significantly.

"The Truett Seminary is going to open and open with success," Bridges said. "In three to five years it will be one of the largest seminaries in the country."

Tug-of-war over Foundation funds still unresolved

By Marv Knox
Editor

NASHVILLE—Two Baptist agencies continued their tug-of-war over a \$400,000 name last week.

The Baptist Joint Committee on Public Affairs and the Southern Baptist Christian Life Commission both lay claim to funds given to the "Public Affairs Committee" in the 1960s.

The account now totals more than \$389,000 and is held by the Southern Baptist Foundation.

The Joint Committee received more than \$500,000 earned by the account since the late '60s and has directed the Foundation's investment of the money since 1985. But the Christian Life Commission asked for the money, claiming it is heir to the "Public Affairs Committee" mantle.

That's because the Public Affairs Committee, which in the late 1980s

had come to designate the SBC's delegation to the nine-denomination Joint Committee, was merged with the Christian Life Commission when the SBC defunded the Joint Committee and gave its program assignment to the CLC last year.

Representatives of both agencies appeared before a special subcommittee created to study the issue.

Joint Committee General Counsel Oliver Thomas told the subcommittee—comprised of members of the SBC Executive Committee—the debate over the name and the ownership of the account should be settled. "When these funds were set aside, the terms 'Public Affairs Committee' ... and 'Baptist Joint Committee on Public Affairs' were used interchangeably," he said.

Thomas also cited SBC and Executive Committee records, the Foundation's business practices and the Joint

Committee's still-close relationship to Southern Baptists.

CLC Executive Director Richard Land took a legal approach, insisting the way the money was given, handled and disbursed did not indicate the Joint Committee should have the account forever. "The available evidence does not seem to support donative intent for an unconditional immediate gift," he said.

The subcommittee adjourned without reaching a decision, said James Guenther, a Nashville attorney representing the Executive Committee.

"The committee is being diligent," said Guenther, predicting the subcommittee will meet again in February.

David Gray, a Radcliff attorney and member of the subcommittee, said he was encouraged by the group's work: "We had a good meeting, ... a good discussion. We are continuing to study the situation."

Both sides agree court could alter U.S. abortion law

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—The Supreme Court's acceptance of a Pennsylvania abortion case last week was greeted with one rare agreement between Americans on both sides of the issue: The 1973 Roe v. Wade decision is near its demise.

"Roe's days are numbered," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission. "It is only a matter of time until the court puts an end to the national disgrace of abortion on demand."

"We are on the edge of a legal precipice, facing a future without the right to choose," said Kate Michelman, executive director of the National Abortion Rights Action League. "Losing this right is no longer distant and inconceivable. Because of President Bush, it is immediate and inevitable."

On Jan. 21, the eve of the 19th anniversary of Roe v. Wade, the Supreme Court announced it had agreed to review Planned Parenthood v. Casey. In the case, the Third Circuit Court of Appeals upheld most of the provisions of the Pennsylvania Abortion Control Act, including a 24-hour waiting period before an abortion, parental consent for minors, a ban on abortions after the 24th week of pregnancy except for severe health problems in the mother and a prohibition on sex-selection abortions. The appeals court struck down a section requiring women to notify their husbands before the abortion.

In its orders granting a hearing to the case, the Supreme Court seemed to indicate it may limit its ruling to the restrictions involved in the law and not rule on the constitutionality of Roe v. Wade, the landmark decision that legalized abortion in America.

The court is expected to hear arguments in the case in April. A decision could be released by July.

Television doesn't show clear picture of religion, study says

Continued from page 1

the study found. The series is about a Catholic priest and nun who double as amateur detectives.

Images of churches, cathedrals, temples and synagogues, along with crosses, crucifixes, nuns and priests, were the most common religious symbolism identified in the study.

Although in reality twice as many Americans identify themselves as Protestants than as Catholics, Catholic images such as priests, nuns and crucifixes dominate religious symbolism on TV, the study found.

The researchers concluded Catholicism has "high profile" on TV because its members "serve as conve-

nient stereotypes for images of religion."

Also, while in reality women are more likely to be active in church affairs than men, the reverse is portrayed in prime time. The study found 68 percent of all religious behaviors portrayed on TV were done by men. In reality, Gallup polls have shown, 44 percent of American women report having attended worship in the past week, while only 36 percent of men claim the same.

Other findings of the study:

■ Some type of personal prayer is shown on prime-time TV once every 90 minutes on average. However, the most common event researchers clas-

sified as prayer was utterance of "Thank God" after a character narrowly escaped disaster.

■ Public prayer is virtually never portrayed on prime-time television. Even the common American practice of giving thanks before family meals was found fewer than eight times among the 100 episodes studied.

■ Religious values are rarely alluded to as a factor in how a character behaves or responds to situations. Only six instances were found when a character said anything to reflect standards of Christian living, traditions or practices. Only 11 instances were found where God's influence on events was cited.

■ If God makes out poorly on prime time, the devil does even worse. "There is not a preoccupation with the devil or evil forces on prime-time television," the researchers concluded. "Characters infrequently reference the devil, and when they do, they clearly do not favor evil."

■ When religion is portrayed on television, it receives positive treatment 75 percent of the time. The researchers cited ABC as most likely to frame religion and spirituality positively and Fox as least likely to frame religion positively.

■ Weddings and funerals are the most commonly depicted religious activities on prime-time TV.

Dale Moody dies awaiting heart surgery

LOUISVILLE (BP)—Dale Moody, noted Southern Baptist theologian and professor, died Jan. 22 from a heart attack.

Moody, who would have turned 77 on Jan. 27, was a faculty member at Southern Baptist Theological Seminary in Louisville from 1948-84. He died in a Louisville hospital less than an hour before he was to undergo a heart bypass operation.

Although Moody enjoyed wide renown in Southern Baptist life and beyond, he was at times controversial and his classroom career at Southern Seminary ended amid theological conflict in 1983.

He drew criticism for his belief in the possibility of apostasy—"falling from grace"—a view that runs counter to the seminary's statement of faith, the Abstract of Principles, and the commonly-held Southern Baptist belief in eternal security of believers.

Moody, who at the time was teaching as a senior professor under a series of short-term contracts, was granted a leave of absence by seminary trustees until 1984. His teaching contract was not renewed afterward. Nevertheless, the school honored him in 1988 by naming him emeritus professor of Christian theology.

A native of Stamford, Texas, and a graduate of Baylor University in Waco, Moody earned the master's and doctoral degrees in theology from Southern Seminary and the doctor of philosophy degree from Oxford University in England. He also studied with famed theologians Paul Tillich, Karl Barth and Emil Brunner.

Moody's contributions as a writing theologian included eight books and numerous journal articles. His 1981 book "The Word of Truth" was the first systematic theology written by a Southern Baptist seminary professor in more than 40 years.

As a classroom teacher, Moody was "one of the most entertaining and stimulating lecturers we have ever had," said his longtime friend and teaching colleague Wayne Ward.

In 1969, Moody became the second Protestant and the first Baptist invited to lecture at the Gregorian University in Rome. During the 1960s and '70s, he served as a member of the Faith and Order Commission of The World Council of Churches.

"Dale opened up Southern Baptists to ecumenical theology," Ward said. "Yet he engaged in ecumenical dialogue as a dyed-in-the-wool Texas Southern Baptist."

In Southern Baptist churches, Moody sometimes taught 20-40 Bible studies annually and was a frequent guest preacher.

"He had a rare gift for carrying theology to the pews," Ward said. "He was much loved in the churches and he was so powerfully persuasive that, as far as I know, nobody in the churches took strong issue with him."

Moody is survived by his wife, Mildred, and four children.



Library showcases New Salem's history

By Connie Bull
Staff Writer

COX'S CREEK—Old and new have come together at New Salem Baptist Church in Cox's Creek through efforts to build a heritage library.

"It still is a struggle to keep the old and the new under the same roof, but the congregation is determined to reach backward with one hand while reaching forward with the other," said Nancy Crenshaw, a member of the church's history committee.

A look at New Salem's history resembles a roll call of Kentucky Baptist giants.

Previous pastors include:

■ W.O. Carver (1896-1908), founder of the Woman's Missionary Training School and namesake of the

Carver School of Missions at Southern Baptist Theological Seminary in Louisville. Carver wrote the history of New Salem's first 100 years in 1901.

■ A.T. Robertson (1890-96), noted Greek scholar and instructor at Southern Seminary.

■ Kyle M. Yates (1919-22), a compiler of the Revised Standard Version translation of the Bible.

■ Gaines Dobbins (1925-27), first dean of Christian education at Southern Seminary. Dobbins first implemented his ideas for the standard Sunday School at New Salem.

■ Roy Honeycutt (1952-57), current president of Southern Seminary.

■ Glen Stassen (1957-59), current professor of Christian ethics at Southern Seminary.

Since 1890, every pastor except C.N. Chadwick (1924-25) either has

been a student or professor at Southern Seminary.

New Salem's heritage also includes significant lay members. Through the 1920s, Finetta Lee Sayers published a monthly Sunday school paper, *The Loyal Soldier*, devoted to editorials on Christian topics, biblical poems and activities for young people.

"It was said of Sunday school superintendent Wylmer Jones (1931-58) that he had 'the Sunday school of the South,'" Pastor Mike Lanway said. "He was invited to help other churches develop their programs."

Lanway, pastor since 1987 and a recent graduate of Southern Seminary, plans to add his memoirs toward the compilation of a 200-year history. The history was updated to 1980 by former pastor Malcolm Hester.

Completing a heritage library was Lanway's dream, but was quickly picked up by church members.

"The project embodies the dream that God had given me for the church to appreciate its heritage and take responsibility for that heritage by continuing to build upon it," Lanway said.

The library includes a display of Bibles of former pastors, photo albums of pastoral history, original plaques and communion services from the 1800s, three portrait plaques of all pastors, and a Hall of Fame with brass nameplates for longtime faithful members.

A monetary gift from Tom Simmons and Lillie Drago made the heritage library possible, Lanway said.

Severns Valley leads in study courses

NASHVILLE—Two Kentucky churches ranked among the top 25 in the Southern Baptist Convention earning study course awards for 1990-91.

Severns Valley Baptist Church in Elizabethtown ranked sixth nationwide and first statewide by earning 989 study course awards. First Baptist Church of Olive Hill ranked 25th in the SBC and second in Kentucky with 626 awards.

Red House Baptist Church in Richmond ranked third in the state

with 560 awards.

Kentucky was eighth among state conventions in study course awards, with a total of 29,879. Long Run Baptist Association ranked 16th among the top 25 associations nationwide with 3,319 awards.

Study course awards are granted by the Southern Baptist Sunday School Board to individuals who complete specified training courses in local churches. A total of 688,390 awards were given nationwide last year.

Kentucky doctor prescribes missions action

By Marv Knox
Editor

WHITLEY CITY—Kentucky doctor M.A. Winchester takes the medicine he prescribes.

Not antibiotics or pain pills. Not antihistamines or beta blockers.

Winchester thinks Baptists ought to support missions, and he has committed a major portion of his life to doing just that.

Winchester is a physician from Whitley City and a member of First Baptist Church of Stearns. He's also the national president of the Baptist Medical-Dental Fellowship, a 1,200-member organization of doctors and dentists committed to Baptist mission work.

Winchester was a charter member of the fellowship when it was formed in the late 1970s.

"We're a group of physicians and dentists that have bonded together for a unique purpose," he explained. "We have a tremendous interest in missions."

"Some of us feel a deep calling to go to mission fields. Others, because of family, work or health, still feel a calling to support the work in many ways. The fellowship is for physicians and dentists, no matter where they are in their seasons of life."

Winchester is among the group's members who sense God's leadership to work on mission fields. He has been to Kenya three times, and also to Equatorial Guinea, Grenada, the Do-

minican Republic and Venezuela. He's been to Brazil twice and plans to go again soon as part of Kentucky Baptists' partnership with Brazilian Baptists.

"Our fellowship has been the standard for volunteer missions" in the Southern Baptist Convention, he noted. "We started 14 or 15 years ago, before it was popular. Last year, over 650 healthcare volunteers went out."

"We go to strengthen the churches, open the doors of the churches and give our missionaries credibility," he added, saying churches and missionaries gain standing in their communities by providing medical services to people who cannot afford them.

The fellowship started because physicians and dentists realized Southern Baptist medical missionaries had unique needs the convention's Foreign Mission Board could not meet, Winchester reported. They included relicensing, providing continuing medical education and helping doctors and dentists keep up with advances in science and medicine.

For example, the fellowship pays expenses for missionaries who attend medical seminars sponsored by the Christian Medical Society. In addition, volunteer doctors and dentists go to the mission fields and fill in for the missionaries while they are away at the conferences.

The fellowship also:

■ Provides funds for furloughing missionaries to buy medical books and receive continuing education.

■ Helps some medical students bound for the mission field to pay medical school tuition.

■ Works with Baptist Student Unions to make contact with pre-medical and medical students.

■ Coordinates a prayer ministry on behalf of missionaries.

■ Works with the FMB to help seek replacements for missionaries, fill vacancies on the fields and provide medical equipment.

■ Raises money for an endowment to finance medical-missions projects.

■ Conducts medical seminars at the "Jericho" missions festivals each summer at Glorieta, N.M., and Ridgecrest, N.C.

■ Meets for fellowship and spiritual refreshment.

The fellowship's 1992 annual meeting will be Nov. 12-15 at the Peabody Hotel in Memphis, Tenn.

Kentucky members also plan to have a state fellowship meeting at Jonathan Creek Baptist Assembly May 15-17. Information is available from Winchester at Box 99, Whitley City, Ky. 42653.

"Sometimes pastors fear members being involved in another organization," he noted. "They're afraid the organizations will draw resources from the churches. But I can assure pastors that our members will come back as better members of local churches, totally involved at every level."

"Everywhere God is using his people, and we can see it here."

BLUEGRASS BURGEO

■ Georgetown College will host a pre-college planning day Feb. 15 for high school juniors and seniors and their parents. Activities include tours, interviews and auditions for fine arts grants, information on financial aid, exams for computer science and physics and a basketball game between Georgetown and Trevecca Nazarene College. For reservations, call (502) 863-8009.

■ Affirming Baptist Women, a support group for Christian businesswomen, is seeking entries for its annual essay contest for high school seniors. Essays of 500 words are sought on the topic of Christian women's influence in history. A \$500 prize will be awarded to the winner. Deadline is May 1. Applicants must be members of Kentucky Baptist churches. Send entries to Kay Jordan, 7609 Norwood Dr., Louisville, Ky. 40222.



HELPING HAND M.A. Winchester, a medical doctor and member of First Baptist Church in Stearns, helps a child in his clinic. Winchester is the new president of the Baptist Medical-Dental Fellowship.

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Earnestly contend for the faith which was once for all delivered to the saints.—Jude 3

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Pass-through & selective funding could help

Robert DeFoor has fired the first volley in what promises to be a vigorous exchange of ideas about the ways we cooperatively finance our work (WR, Jan. 7). It is time, he says, for Kentucky Baptists to consider granting churches the right "to support the vast majority of the work that is pleasing while at the same time restricting gifts from going to those places that are not." He suggests that we permit each church to withhold funds from as many as three Kentucky Baptist Convention or Southern Baptist Convention budget items. Churches could then withhold funds, for example, from the Baptist Joint Committee or the Christian Life Commission and remain in "friendly cooperation" with the state convention.

His suggestion has merit. Such an approach could encourage churches to become better informed about the institutions and ministries they support through the Cooperative Program. It could give churches a greater sense of ownership of and responsibility over what they cooperatively support.

A selective approach will not lead to the demise of the Cooperative Program. There is much love and respect for the way we have cooperatively funded our ministries for the past 70

years. And there is much support for many of the ministries financed through the Cooperative Program. But there are also some agencies that churches cannot in good conscience support. An "all-or-nothing" approach could do more damage to the Cooperative Program as churches withhold all their funds as a conscientious expression of dissent.

This approach, however, would require the type of change called for in a proposed amendment to article III of our constitution. The amendment would change the way we allocate messengers to the annual session of the KBC. Currently, messenger allocation is tied to unrestricted gifts to the Cooperative Program; the amendment ties it to gifts to "convention causes."

I agree with the intent of this change for two reasons. First, it would bring our KBC constitution in line with the SBC constitution. The SBC allocates messengers solely on the basis of gifts to "convention causes."

Second, this change respects the autonomy of local churches. The issue addressed by this amendment is not respect for the Cooperative Program but respect for the autonomy of the local church as it decides with whom it will engage in cooperative

ministries. The autonomy of a local church is violated if that church must relate to the SBC through unrestricted gifts to the Cooperative Program to participate fully at the KBC level. The dollar amount at this point is irrelevant. Even a minimal requirement that one dollar be given for SBC causes to qualify for one messenger to the KBC constitutes a violation.

It may also be time to consider enabling Kentucky Baptists to channel their contributions to other convention causes through our state convention. Six state conventions (North Carolina, Florida, Oklahoma, Maryland/Delaware, New York and Missouri) currently allow "pass-through funding." Several convention causes (such as Cooperative Baptist Fellowship, Mid-America Seminary, Ruschlikon Seminary and Mid-Continent Bible College) could benefit if this were allowed.

"Pass-through funding" and a "selective" approach to the Cooperative Program could generate more financial support for our work as we learn to "find ways to maximize consensus ministries."

*Greg Brooks, pastor
Willisburg Baptist Church
Willisburg*

Doctrine restored

The controversy in the Southern Baptist Convention is a quest for control, and it didn't start 11 or 12 years ago. It started in the mid-1950s, but conservative leaders didn't realize until about 12 years ago that, because of their trust in fellow Baptists, what was happening.

The socialist ideas of the Democratic Party platform spilled over into religion and schools.

Power is the name of the game, and it moved forward unnoticed by conservative Baptists.

The movement gradually infiltrated into Baptist colleges and seminaries to the point that false teachers (professors) were hired who are teaching non-biblical courses and who deny that the Bible is true in some

instances.

Our Baptist seminaries and some schools are programmed to turn out career students and not persons giving 100 percent spreading the gospel.

The true Southern Baptist is conservative, but the liberals are trying to put the fundamental label on them because the conservatives are trying to put the Baptist doctrine teaching back into the seminaries and schools.

Our Baptist doctrine is based on faith and teaching the principles according to the beliefs that Christ established and taught.

*L. Vernon Devine
Utica*

Go on & get out

The Cooperative Baptist Fellowship should move swiftly to declare

itself what it already is—a new denomination. It should stop causing disharmony and strife among Southern Baptists by operating as a denomination within a denomination as it is presently doing.

The most liberal moderates should join the new denomination, where they can proclaim liberalistic views without causing turmoil. On the other hand, the more conservative moderates should think long and hard before leaving the Southern Baptist Convention, lest they find themselves farther down the slippery slope of liberalism than they really want to go.

As for me, I have been a Southern Baptist for 40 years, and I will remain a Southern Baptist. I will also continue to support the Southern Baptist Cooperative Program as the best means of taking the gospel of Jesus Christ to the world.

*William R. Hagan
Taylorsville*

BAPTIST FORUM

The Dam: A Southern Baptist parable

Beginning in January, the system of dams across this water-rich commonwealth will be tested once again. It is the beginning of the "rainy season."

There is a dam which was built in 1845 to accommodate and control the enormous flow of enthusiasm for missions issuing forth from a people called Baptists. Kentucky Baptists joined that year in the building of that dam. Our forefathers and mothers christened it "the Southern Baptist Convention."

It has withstood many a torrent of controversy and economic drought for almost 150 years. Folks have already begun to plan a gala sesquicentennial celebration in 1995.

However, the dam has cracked. There have been small cracks appearing for several years now. Some of the

dam's inspectors have reported these flaws—first to committees but to no avail. Other cracks appeared, and some inspectors went public. Only a few listened. And, after all, one could easily see, visibly, that the dam still stood; it still worked.

People who had been most familiar with the dam found themselves trying to convince other people who felt differently; the ones who believed the dam could stand the strain even with a few cracks here and there. Some declared they weren't cracks, anyway. Besides, they could always

build a new one if things got really serious.

The more the one group complained about the cracks, the more determined became the other group to replace the old folks who had been working at the dam.

The new group found a way to get their folks elected to the trustee board which hired the workers. Before long the new group had complete control of the trustees, the workers, and the dam itself.

Soon there were no more complaints about the cracks. No one was left to notice, and the public had gotten tired of hearing about all the cracks in the old dam.

Lots of the old folks who used to work there at the dam retired, or moved away and took other jobs. Soon the public forgot all about them and the cracks.

That is, until one night a great

Conservative 'brain drain' took place 1st

Your "brain-drain" editorial (WR, Jan. 14) neglected one significant element of our Southern Baptist story over the last quarter of a century.

Without suggesting that all those listed are "moderate" in theology, and with no necessary "joy and eager anticipation" related to their changed status, it should be noted that these are not the only persons whose services have been denied to our convention.

Several who have not received promotions have been allowed only limited influence or even been dismissed by various agencies, institutions and conventions have worn the label "conservative." In at least some cases, theology has been the stated basis of these actions. Thus, there has been a "brain-drain" of the most outspoken "conservatives" and a resultant higher percentage of those willing to hold their convictions quietly to avoid controversy or loss of status.

Even more significant, though harder to document, is the number of "conservatives" never allowed positions of leadership in the first place because of their theology, and the unknown number who simply chose not to "buck the system" because they were not comfortable in any degree of compromise of conviction. We have surely been at least as impoverished by these losses as by the present changes.

It must be remembered that, justified or not, many of the current changes have resulted because of the perceived exclusion of "conservatives" in the past. It is still true that we reap what we sow. From my perspective, I hope that will be a lesson to present leadership as well.

*R. Charles Blair, missions director
West Kentucky Baptist Association
Clinton*

storm arose—unlike any other. None of the weathermen predicted it; no one seemed to believe that such a storm would happen there. But, it was the tail end of a hurricane named "Ruschlikon."

The dam burst. Soon after, many people visited the old dam. It still stood, but a huge hole dominated the center and much of the water in the reservoir was gone. Folks around would have to get their power elsewhere.

A conversation was heard between two of the present-day workers. "We'll fix that. In a few months it will be like new," one said. "Sure. No problem," said the other.

In the meantime, most of the public were still scratching their heads in disbelief.

William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.

Cedarmore & Jonathan Creek: Use or lose them

Kentucky Baptists face a "use them or lose them" situation with their two statewide conference centers. The Kentucky Baptist Convention's Executive Board concluded an intensive study of Cedarmore and Jonathan Creek assemblies late last year. And while the board backed away from a specific provision for selling the campgrounds, its action implies they could be sold if they cannot become cost-effective.

The cost of operating Cedarmore and Jonathan Creek has climbed steadily in recent years. In fact, that cost is growing faster than the KBC budget's ability to keep up, said Don Mathis, chairman of the workgroup that studied the camps for the Executive Board. For example, the \$344,000 allocated for Cedarmore and Jonathan Creek in the current budget would escalate to \$833,000 by the year 2001, if trends continue, Mathis told the board. And in light of decreasing revenues from the KBC's Cooperative Program unified budget, the 142 percent cost hike would make the assemblies "a luxury the board could no longer afford," he added.

Kentucky Baptists who love the camps don't need to panic yet. "For Sale" signs haven't gone up in front of Cedarmore or Jonathan Creek.

The Executive Board approved a six-point plan to save the assemblies and make them financially viable. It calls for:

- Closing the camps in December and January, beginning this year.
- Reducing direct Cooperative Program appropriations for the assemblies in the 1992-93 KBC budget.
- Freezing funds set aside for major capital additions.
- Releasing the Executive Board staff from a mandate to schedule conferences at the assemblies, if events can be conducted more efficiently elsewhere. This frees the camps' schedules for more lucrative dates.

■ Encouraging Executive Board staff to "establish new and creative approaches to ministry through assemblies."

■ Considering the creation of a new assemblies study group in December 1993 to report to the Executive Board by December 1994.

Discussing the future of the assemblies made many Executive Board members uncomfortable. Several of them admitted they had a hard time thinking objectively about letting the assemblies go. Some told stories about how important summer camp had been in their spiritual formation.

But Mathis noted two important points about the camps. First, Kentucky Baptist churches have 48.1 percent fewer youth and children—the big users of the assemblies in the summer—than they did in 1960. Second, even excellent summer use cannot sustain the camps year-round.

"It may be that the era of the camp or assembly is passing," he said.

Even so, thousands of Kentucky Baptists don't want to give up on these important places of spiritual birth and renewal. Most Executive Board members count themselves in that number. In fact, board members repeatedly told Western Recorder staffers, "Don't go and report that we decided to sell Cedarmore and Jonathan Creek."

They're right, too. They voted to take steps to keep the camps alive, at least for a few more seasons.

But ultimately, Kentucky Baptists themselves will vote whether to keep Cedarmore and Jonathan Creek. They'll vote when they pick up their calendars and plan for the future. They'll vote when they pick up their phones and make reservations for conferences. And when they're done, we'll know whether they decided to keep the camps or not.

Marv Knox

The Executive Board voted to keep our camps alive. Kentucky Baptists will decide if they stay that way.

Boomers' folly

A "consultant" in the Southern Baptist Convention told churches that baby boomers are shopping around for churches that "meet their needs" (WR, Nov. 5).

Isn't that kind of a selfish attitude? You join a church to be ministered to, of course, but you also have an obligation to become a person who ministers to

others. The baby boomers ought to want to grow, to grow into service to others, not just to be ministered to.

According to the article: "Boomers expect teachers to be prepared. Accountability is a general expectation of boomers, and this includes those who are entrusted with their time and influence."

Well, does he say anything about the converse, that baby boomers ought to come to class with a knowledge of the lesson and to be able to

contribute something themselves? Their expectations are pretty high, according to our consultant, and they give nothing except their presence. They're saying, "Minister to us, or we'll go somewhere else!"

There's just one thing wrong with the boomers' philosophy. If they all shop around for churches that "meet their needs," what is the future of the churches as regards leaders?

Maybe herewith we have hit upon part of the problems of our churches. Obviously from what is said, the boomers want it all to come their way, and nothing to go the other way.

Some of these days, if the boomers pursue their present convictions, present leaders will die off, and they'll be sending their potential "baby boomers" off to churches with no leaders to lead them.

Oscar Davidson
Somerset

From the source

My church has really been challenged to give to the Lottie Moon Christmas Offering. ... There is a question in my heart about why Southern Baptists are cutting back on missions. It is being rumored abroad that the Ruschlikon (seminary) was being cut, in part, because Glenn Hinson is a "liberal" and he does not believe in the resurrection. I had heard similar charges concerning Bro. Hinson. Going directly to the source is the best place to find answers (Matthew 5:22-25).

I made a telephone call to Ruschlikon, Switzerland, Thursday evening, Dec. 19, 1991.

Dr. Hinson explained that he had been misquoted and taken out of context from out-of-date and not currently published books. His book "Jesus Christ" seems to be part of the controversy. He affirmed a strong belief in the resurrection. Dr. Hinson explained that the summary of his book is almost

a direct quote from I Corinthians 15:44ff. I had to go back and carefully read again I Corinthians 15:44, etc. He said: "Their problem is not with me. It is with the Apostle Paul." Dr. Hinson said he was trying to reply to others with radically critical views and to defend the content of Scriptures. Dr. Hinson said, "Faith is faith in the living God, in the Father, Son and the Holy Spirit, not faith in the Bible." Their debate is with the Scriptures.

Dr. Hinson seems to feel that he has not had direct contact with people from the Foreign Mission Board concerning his views and that this is a violation of Scriptures. "Pot shots from afar" seems to express his frustrations.

Based on my conversation with Dr. Hinson, I wonder why some have attacked this man on the basis of his doctrine? I feel my mission money well spent as concerning Dr. Hinson and foreign missions.

David E. Fletcher
Mayfield

"You have an obligation to become a person who ministers to others."
Oscar Davidson

BAPTIST FORUM

Deep Pulpit thinks church growth can become 'virtual reality'

The news program had barely gone off the air when the kitchen phone rang.

"Did you see that?" Deep Pulpit screamed in my ear, and I knew exactly what he was talking about.

"Yes," I replied. "'Virtual reality.' It's amazing."

"'Amazing,'" Deep Pulpit snorted. "This virtual reality thing is stupendous, radical, brilliant."

We both had seen a report on virtual reality. It's a process that uses video cameras and computers to re-shape real objects into images that interact with the person "observing" them.

Virtual reality also is the key component of a new high-tech video game. Players wear special computer-video-vision helmets. Cameras in each helmet "see" the sur-

roundings; computers translate them into digital images; and monitors inside the helmets relay the information to the players, who compete in virtually real battles.

"I want to get at least a dozen,"

Deep Pulpit enthused. "They'll change our church forever!"

"So, you're going to move the pulpit and become a video arcade?"

"No, news-print-brain," Deep Pulpit sputtered.

"We're going to use 'em for discipleship training and outreach."

"See, I can put our MasterLife class in

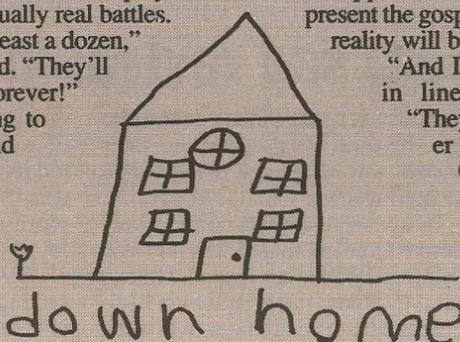
those helmets and train our people to witness. We can program a zillion responses to their approaches. Once they learn to present the gospel in virtual reality, real reality will be a snap.

"And I can get those deacons in line, too," he bragged.

"They'll play 'Super Preacher Pounds the Daylights Out of Rambo' at their next meeting."

Deep Pulpit was enjoying himself, but I threw real reality onto his virtual reality: "These helmets cost thousands

of dollars each. Just how do you think you're going pay for them?"



BRIEFS

■ **Keith Parks**, president of the Southern Baptist Foreign Mission Board, will face questions from trustees Feb. 10 about the way FMB administrators Isam Ballenger and Keith Parker announced their resignations in a Jan. 7 news conference. Trustee Chairman Bill Hancock of Louisville has called a special session of the 88-member board on the first day of their previously scheduled February meeting.

■ **Donations** to the Baptist seminary in Ruschlikon, Switzerland, could make up for the \$365,000 in 1992 funding cut by Foreign Mission Board trustees, seminary officials said. To date, the school has received about \$115,000 in general donations plus \$40,000 channeled through the FMB in designated gifts. Another \$100,000 from Virginia Baptists is to be sent Jan. 31.

■ **European Baptist** leaders rejected a proposed settlement between the Southern Baptist Foreign Mission Board and the Ruschlikon, Switzerland, seminary because it "looked too much like a deal of exchanging money for influence," the seminary's trustee chairman said. Wiard Popkes has written a five-page letter responding point-by-point to explanations given by FMB trustee Chairman Bill Hancock in a 10-page letter to Southern Baptist churches.

Romanians say letter to FMB didn't speak for all

By Greg Warner
Associated Baptist Press

BUCHAREST, Romania (ABP)—The Romanian Baptist Union, which bucked the tide of European opinion in November to applaud the Southern Baptist Foreign Mission Board's defunding of the Ruschlikon seminary, may not have endorsed the controversial FMB action after all.

A Dec. 10 letter from Vasile Talos, Romanian union president, and Nic Gheorghita, general secretary, said the union's general council "agreed to this (FMB) decision" dur-

ing a meeting Nov. 26. The letter has been used by FMB trustees to demonstrate support for their decision to cut \$365,000 from the Swiss seminary.

But according to several Romanians who were in the November meeting, the Ruschlikon issue was discussed but nothing was decided. No vote was taken, according to some who were in the meeting and others who have seen the minutes.

Yet Talos and Gheorghita wrote to the FMB, positioning the Romanian union as the only European body in support of the defunding. Their action was interpreted by many as an attempt

to raise support for an independent Bible school in Oradea, Romania. Gheorghita is vice chancellor of that school.

Talos discussed the issue with a group of 42 pastors in Bucharest Jan. 23. The group included about 10 council members who participated in the Nov. 26 meeting. The pastors cancelled classes they were attending at the Baptist seminary in Bucharest to confront Talos about the letter.

Talos, a lawyer, reportedly acknowledged no vote was taken by the 51-member general council. But he said the letter reflected the council's

consensus to rely on Romanian schools rather than Ruschlikon.

Some of the pastors later called for Talos and Gheorghita to retract their earlier letter to the FMB, according to sources at the seminary.

Talos was unavailable for comment. But Gheorghita, who is traveling in the United States, told Associated Baptist Press the letter was justified even though no vote was taken by the council.

"Everyone was agreed and no one said 'no,'" Gheorghita said of the Ruschlikon discussion. "When there is no argument, there is no reason to vote."

Missionaries resign citing trustee actions

Continued from page 1

The couple also objected to what they termed the "forced resignations" of FMB executives Isam Ballenger, vice president for Europe, the Middle East and North Africa, and Keith Parker, area director for Europe.

The Thomases cited the "worsening situation for the (FMB) staff in Richmond," explaining the departure of Ballenger and Parker means "that the people under whom we have worked and ministered for nearly 18 years will be replaced with persons with whom we are diametrically opposed, both in practical theology and life goals."

FMB trustee Steve Hardy said he regrets the resignation of the Thomases, whom he called "productive and faithful missionaries." Hardy is chairman of the trustee committee which oversees work in Europe.

But he said, "I don't agree with their perspective and would remind them the trustees of the Foreign Mission Board are elected by Southern Baptists at their annual meeting."

Hardy said he "would be happy to review any documentation (the Thomases) can present about promises of massive amounts of mission money to the Romanian union if (the Romanians) would support the defunding of Ruschlikon."

In December, a letter was sent from Vasile Talos, Romanian union president, and Nic Gheorghita, general secretary, to the FMB. The letter stated "in the matter of defunding the seminary of Ruschlikon, the General Council of the Baptist Union of Romania, gathered in the meeting of Nov. 26, 1991, agreed to this decision of the FMB."

Questioned about his statement on funding, Thomas said that after the Romanian letter was sent, Gheorghita told him, "Well, this puts us first in



Charles Thomas

Kathie Thomas

line to get all the money for Ruschlikon."

The Thomases said they are resigning despite the practical considerations involved. "With two kids in college and three more at home, this is a big step for us," he admitted. "But we felt like what is going on, we can't tolerate."

"My father-in-law, who is a retired pastor in South Carolina, said there come one or two times in your life when you have to make a stand for what is right, no matter what it costs you. And Kathie and I have decided this is one of those times."

Soon after the resignation was made public, the moderator and missions chairman of the Cooperative Baptist Fellowship said they would consider supporting the Thomases.

Although the Thomases' resignations already have created tension with some leaders of the Romanian Baptist Union, Thomas said other Romanians have urged them to stay.

"The president of the Bucharest (Baptist) Association came to me this afternoon and said they will invite us to work with the association regardless of what the national convention does," Thomas said Jan. 23.

The Baptist seminary in Bucharest, also has asked Thomas to continue teaching, he said.

Jimmy Allen, chairman of the Fellowship's global-missions committee, said his group will meet by conference

telephone and take up the issue of the Thomases.

He added that in addition to the Thomases, the Fellowship plans to stand by "other missionaries who we are told are planning to leave."

"I'm confident we'll have a place for the Thomases," added John Hewett, an Asheville, N.C., pastor and moderator of the Fellowship.

Meanwhile, Gheorghita said the Thomas resignations would be "terrible" for Romanian Baptists, who already are somewhat divided over FMB actions in Europe.

Gheorghita denied the accusation that Romanian Baptist leaders were promised money from FMB trustees.

"They did not try to buy us," he said in a Jan. 22 interview with Associated Baptist Press. "Definitely no, and I am sorry to hear this."

Gheorghita said he probably discussed the Ruschlikon money with Thomas. However, since the discussion would have been in English, Gheorghita suggested there could have been a language problem: "I could have said something that seemed to express that the money will come to Romania."

The Thomases arrived in Romania last September as Southern Baptists' first missionaries there since the fall of communism. They had worked as missionaries in France since 1976.

Since transferring to Bucharest, Thomas has been teaching missions and evangelism at the Baptist Theological Institute, the seminary of the Romanian Baptist Union. They also have started a new church and begun working with one of the first Master-Life discipleship training groups in Romania.

Reported by Mike Creswell of the FMB through Baptist Press, Greg Warner of Associated Baptist Press and Ed Briggs of the Richmond Times-Dispatch.

Fellowship's offer no threat to FMB, key trustee says

BURLINGTON, N.C. (ABP)—The Southern Baptist Foreign Mission Board will continue its work in Europe despite plans by the Cooperative Baptist Fellowship to hire some of the FMB's missionaries, according to a trustee leader.

Steve Hardy, chairman of the trustee committee that oversees FMB work in Europe, said the work will continue "regardless of what the Cooperative Baptist Fellowship does."

In a Jan. 11 meeting, the Fellowship's Coordinating Council adopted a global missions strategy and laid plans to hire missionaries unhappy with the FMB's European efforts.

Hardy said he is skeptical the Fellowship can attract the money necessary to pick up the FMB's European work, which this year will receive about \$4.25 million in support from the FMB. The Fellowship's entire 1992 missions budget is about \$900,000.

Additionally, Hardy said, the Fellowship likely could not provide "accountability to those who pay the bills" and a workable strategy designed for Europe.

"I would question whether you're turning it over to amateurs," said Hardy, pastor of Holly Hill Baptist Church in Burlington, N.C.

However, Hardy said he is "not surprised" the Fellowship is considering offering employment to Isam Ballenger and Keith Parker, the two top administrators in Europe who resigned in protest of trustee actions.

Asked if the Fellowship would be able to woo away other missionaries in Europe, Hardy said, "I admit I've had a few missionaries call me and discuss with me questions they have because Dr. Ballenger and Dr. Parker resigned."

Hardy said he gave the missionaries the same advice offered by Ballenger and Parker in their resignation statements—"to wait and make their decisions based on what happens rather than make an emotional reaction."

Kentucky volunteers see revival in Nigeria

Continued from page 1

building to hold the services in, then we found what we called a 'Baptist tree,'" Williams said. "We set up two corn stalks to hold the screen, and the congregation would sing until the women in the village could get their chores finished to join the group."

Williams reported seeing an increasingly positive response to Christianity among the Muslim population since his first visit to Nigeria in 1985. Progress also was made with tribal

peoples such as the Fulani, a nomadic cattle herding people. Due to their transient way of life, not many Fulani had been reached with the gospel.

"We were asked to come 'show cinema' three kilometers into the bush at Mbasa," Williams recalled. "In one night, 45 Fulani made salvation decisions, and by the end of our two-week stay, 159 Fulani had come to know Christ as Savior."

The Favs have developed a program to disciple the new converts.

Carmen said the Nigerian Christians may not have the buildings, materials and organizations of U.S. Baptists, "but they have something even more important that we have lost—joy, a thrill about the Lord."

"When they watched the film depicting Jesus' resurrection, they all cheered and applauded when Jesus appeared outside the tomb," he said. "It was refreshing to me. We've lost that kind of genuine excitement long ago."

WMU issues nationwide call to prayer Feb. 10-11

TALLADEGA, Ala. (BP)—A national call to prayer has been issued by leaders of Southern Baptist Woman's Missionary Union for noon Feb. 10 through noon Feb. 11.

The call to prayer was announced during WMU's executive board meeting Jan. 11-16 at Shocco Springs Baptist Assembly in Talladega, Ala. The dates for prayer fall coincides with "Focus on WMU Week" and the February meeting of Southern Baptist Foreign Mission Board trustees.

WMU leaders asked WMU members to pray earnestly that Southern Baptists will reclaim their passion for missions.

"Prayer is the most powerful action we can take, no matter what the issue," said Dellanna O'Brien, national WMU executive director. "These are trying times not only within our denomination but within our own country and the larger world scene as well. We must claim the power of the Holy Spirit and the promises of God's word to guide us every step of the way."

"We must not stop. We must keep marching forward for the cause of missions as long as there is one lost soul left in this world," she said. "We must not be consumed by the darkness of confusion, doubt or fear."

The gathering of WMU leaders at Talladega, Ala., included state WMU presidents, who comprise the WMU executive board, state WMU executive directors, national WMU leaders and their staffs. Five Kentuckians, in-

cluding state WMU President Delores Spears, attended the meeting.

In other events:

■ National WMU President Carolyn Miller appointed 16 women to explore action plans and strategies that "could enable the denomination to meet missions challenges and seize the opportunities of the day."

■ The executive board approved revisions in WMU's program statement to make it consistent with program statements used by all Southern Baptist Convention entities.

■ The executive board approved \$61,847 in grants from WMU's endowment fund, the Second Century Fund.

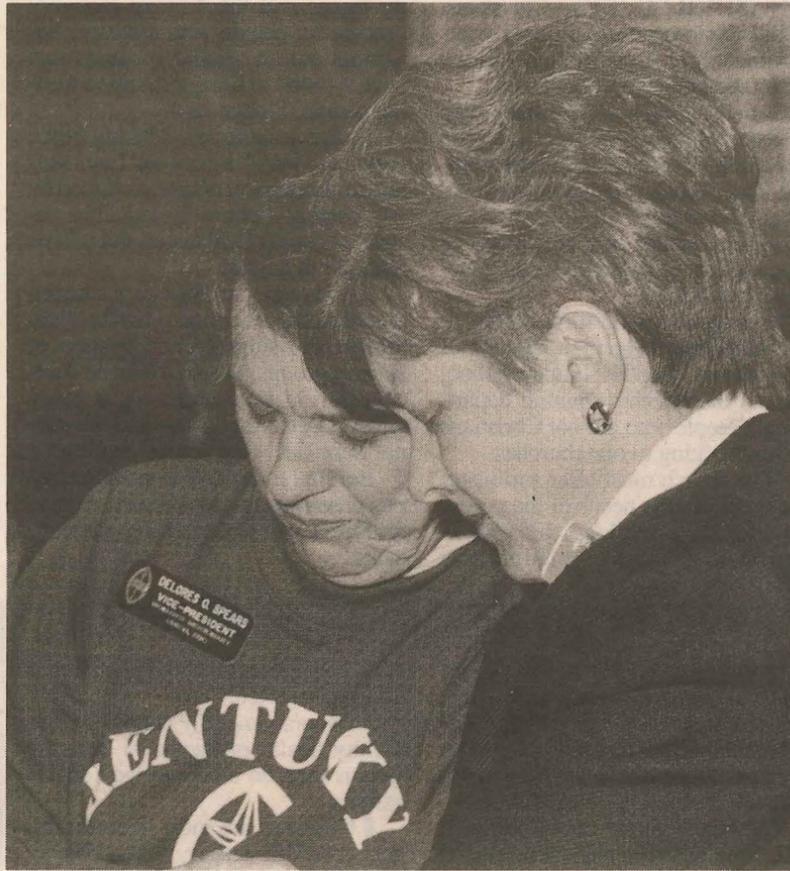
Grants awarded this year will fund construction of a WMU building in Nigeria; leadership training in Tanzania, the Philippines, Bolivia, Brazil, Chile, the Dominican Republic and Canada; construction of a WMU camp in Togo; publication of missions education materials in Indonesia and Venezuela; and educational expenses for two women from the Commonwealth of Independent States to study at the Baptist Theological Seminary in Ruschlikon, Switzerland.

Grants also were given to provide leadership training in Colorado, Nevada, New York, Utah-Idaho, West Virginia and Wyoming; to assist with a WMU camp in Ohio; to help with children's work in Iowa; to provide new work area literature; and to offer a language think tank at national WMU.

A grant also was awarded to the

women's department of the Baptist World Alliance to help purchase an apartment in Moscow to be used as

headquarters for the new women's department in the Commonwealth of Independent States.



PRAYER Delores Spears, Kentucky Woman's Missionary Union president, prays with Mary Helen Dixon, development specialist in WMU's national office, during a WMU executive board meeting in Talladega, Ala.

Survey reveals data about WMU involvement

Two years of research conducted for Southern Baptist Woman's Missionary Union revealed:

- Four of every 10 Southern Baptist women are affiliated with WMU.
- 40 percent of Southern Baptist adult women never have been affiliated with a WMU age-level organization.
- About 47 percent of WMU members live in rural and small-town areas; 33 percent live in small or large cities; 17 percent live in the suburbs.
- There is little difference between the age profile of all WMU members and the age profile of all women and girls within the SBC.
- Only 27 percent of current members work outside the home full-time.

Secular magazines will carry WMU promotional insert

BIRMINGHAM, Ala. (BP)—Woman's Missionary Union will advertise in five national women's magazines this spring in an effort to build awareness about the Southern Baptist missions auxiliary.

Kentucky is one of 15 states where the WMU material will appear in regional editions of Family Circle,

Woman's Day, Parents Magazine, Better Homes and Gardens, and Good Housekeeping.

This is part of a three-pronged campaign developed out of extensive research conducted by an outside advertising, public relations and marketing firm in the past two years.

WMU officials said the aware-

ness-building campaign will be launched in April and May. It is targeted to three groups of women—Southern Baptists who aren't involved in WMU, non-Southern Baptists who are Christians interested in missions, and women who are not Christians.

A four-color, four-page insert will appear in the magazines in Kentucky, Texas, North Carolina, Georgia, Alabama, South Carolina, Tennessee, Virginia, Mississippi, Florida, Louisiana, Oklahoma, Arkansas, Arizona and New Mexico.

The insert will showcase mission action projects WMU members are doing across the country to improve the quality of life for others.

Copy on the back page will offer a testimony to faith in Jesus Christ. If readers are interested in finding out more, they will be invited to contact their nearest Southern Baptist church or to call a toll-free number to request a free videotape giving more information about WMU.

Approximately 8 million copies of the insert are being printed for the magazines and for distribution by state WMU offices.

WMU leaders said their marketing study is the most comprehensive research ever compiled about Southern Baptist women. It was undertaken in an effort to build general awareness, increase membership and participation in WMU, and bring a higher profile to WMU's products, magazines and services.

Survey results show "there are a

number of very clear and positive findings about WMU and its members," said Chris Bonney, research director for Lawler Ballard Van Durand, the marketing firm. "WMU members are stalwart Christians and members of the SBC community," Bonney said. "WMU may be, as some have suggested, not only the missions conscience of the SBC, but also its loving heart."

However, the greatest challenge WMU faces is awareness, Bonney said. "Members tell us that WMU is loved by some, distrusted by others and either not known or misunderstood by just about everyone else."

The perception WMU members have of WMU is equally diverse, he said. While long-time members want WMU to stick with traditional methods, younger members and non-members want WMU to stop trying to "turn back the hands of time with approaches that are increasingly archaic and ineffective."

One belief seems to be held by all respondents to the survey, he said: "WMU must be prepared to compete with a variety of other Christian and secular activities for attention."

The research also showed many non-WMU members do not perceive WMU involvement to be a worthwhile use of their time. Their lack of satisfaction seems to come from WMU's meeting structure, which they identified as "long on passive, ineffectual activities and short on action that produces results," Bonney said.

HMB to seek more women as missionaries

TALLADEGA, Ala. (BP)—The Southern Baptist Home Mission Board will attempt to further increase missions involvement by women, HMB President Larry Lewis told the executive board of Woman's Missionary Union.

Lewis spoke to the group during their Jan. 11-16 meeting in Talladega, Ala. He addressed questions which arose during last year's WMU executive board meeting about the role of women in home missions.

"A total of 172 women are now serving in the primary missionary role," he reported. "This number is an increase of 75 percent over the 129 women serving in primary missionary roles reported a year ago."

Of 4,922 missions personnel serving through the HMB, 2,080 are women, he added.

Leaders of WMU and the HMB have spent the last year studying the issue and making recommen-

dations concerning opportunities for women in home missions positions.

Lewis said the HMB has agreed to carry out five recommendations:

■ To explore ways for the HMB to influence states to request women as missionaries.

■ To examine the recruitment and nurture of women candidates for home missions roles.

■ To address the male-dominated relationship between the missionary personnel department and seminary student populations, and consider employing women on the missionary personnel department staff.

■ To explore and implement a series of experimental models that highlight women in local missions.

■ To communicate more effectively about HMB missions personnel classifications and terminology, including cooperative relationships with state conventions and stewardship of resources.

Secular therapy methods draw hurting people to church

By Terri Lackey
SBC Sunday School Board

NASHVILLE (BP)—Christians should explore non-traditional ways of ministering to hurting people, a pastor and church leader agreed.

Christians and non-Christians alike are experiencing confusion and pain as a result of unresolved childhood, said Tim Sledge. Sledge is pastor of Kingsland Baptist Church in Katy, Texas, and author of a new resource for people who grew up in dysfunctional families.

"Evangelism is getting harder to do," added Roy Edgemon, director of the Southern Baptist Sunday School Board's discipleship training department. "People who are not Christians are not flocking to our churches.

"The church must offer a ministry that speaks to the needs of these people who have realized their background and family relationships

weren't as healthy as they could have been," Edgemon said.

Group therapy, counseling on family issues and the 12-step recovery process for people with addictive behaviors are all secular methods that have worked to bring healing to hurting people, Sledge said.

Sledge is author of "Making Peace with Your Past," a 12-week Lay Institute for Equipping course produced by the Sunday School Board. The resource is being field tested and will be released in the fall.

Attendance at Sledge's church doubled after a sermon series on alcoholism and subsequent initiation of support groups, he said. "When I started offering this church as a place where people can come and it's OK not to be OK, they started coming."

Before he decided to preach a series of sermons on alcoholism, Sledge said he began experiencing panic attacks.

"I knew they were not logical, but I had this overwhelming fear I was going to die or something very bad was about to happen," said Sledge, whose father was an alcoholic.

He said he went to a counselor, but the sessions did not help. He then started taking tranquilizers. "I was very embarrassed. As a pastor, I was telling people how to handle their lives, but I wasn't doing a very good job of it myself."

Sledge said when he decided to preach the series, he had begun reading books about children of alcoholics. He joined a group therapy session as a part of his study on the series.

"I found myself in a group of several people who were recovering from a list of addictions," Sledge said. "I began saying, 'What am I doing here,' but as I listened to those people talk about their emotional lives, I found I had a lot in common with them."

What Sledge discovered and sub-

sequently wrote about in "Making Peace with Your Past" is that a dysfunctional family life breeds co-dependent people.

"Co-dependence can be somewhat elusive as far as definitions go," he said. "Co-dependent people help others at their own expense. On the surface they almost look like a committed Christian. But they are interested in helping other people because they feel inadequate. They have a hard time making decisions for themselves, although they know more what you need than what they need."

He described two types of co-dependence: the achievement oriented and the almost completely immobilized.

The result of support group therapy and exploring and resolving one's past, Sledge said, is a Christian with a healthier self-esteem. And the result of healthier Christians, Edgemon added, is healthier churches.

'When I started offering this church as a place where people can come and it's OK not to be OK, they started coming.'

Pastor Tim Sledge

Survey: Many churches meet needs

INDIANAPOLIS (EP)—Thousands of local churches across the United States are addressing physical and mental health needs of their communities, according to a survey by the National Council of Churches.

The survey found three-fourths of U.S. congregations are addressing at least one health need, with half addressing three or more needs.

The survey was taken among 1,900 congregations affiliated with 16 denominations, including Southern Baptists.

Among the survey's findings:

■ Nutrition is the most common concern addressed by churches, with 59 percent reporting some effort. Also common are ministries for substance abuse (55 percent) and mental health (53 percent).

■ Counseling is the most common service offered (55 percent of churches), along with referrals (48 percent), education (43 percent) and payment for services (39 percent).

■ While smaller churches often ad-

dress health concerns, larger churches do so more often.

■ Pastors generally consider community health problems to be more serious than do others in the congregations.

■ Churches are most likely to initiate a health activity when pastors perceive problems to be serious.

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ISSUES

N.C. church may bless male union

RALEIGH, N.C. (BP)—Pullen Memorial Baptist Church in Raleigh, N.C., is considering whether it should sanction a "same-gender union" between two men.

Pastor Mahan Siler and the deacons sent the 900-member congregation a six-page letter Jan. 7 addressing the subject, according to a report in *The News & Observer*, Raleigh's daily newspaper.

"I'm very realistic about the depth of homophobia in our culture and in all of us," Siler told the newspaper. "It is our tradition to address contemporary concerns and injustices."

Kevin Turner, 27, a member of the church, and Steven Churchill, 23, have asked the pastor to perform a "Blessing of the Holy Union." While not a legal marriage, the couple intended to make a marriage-like promise to be caring and monogamous.

Small groups are being organized to discuss the matter in deacons' home and other sites. They will meet until early February.

Inerrant Bible demands radical life: Campolo

By Ferrell Foster
Illinois Baptist

SPRINGFIELD, Ill. (BP)—Belief in an inerrant Bible should cause Christians to become socially radical, Tony Campolo said.

Campolo, a sociology professor at Eastern College in St. Davids, Pa., calls himself a crusader for "biblical Christianity," charging that Americans tend to embrace "cultural Christianity."

Campolo gave his opinions about biblical faith, pastors and an assortment of related topics while in Springfield, Ill., to speak to Southern Baptist teen-agers.

"If you read the inerrant Bible you will become socially radical," he said.

"You can be theologically orthodox and say, 'I believe in the inerrant Bible,' but if you're not calling people to be rebellious against their culture, then you don't have biblical Christianity."

Cultural Christianity "wraps up Jesus Christ in an American flag," Campolo said. And churches "can easily lose their prophetic edge. ... They lose their capacity to prophesy against their own nation, because if the nation is seen as somehow a nation ordained of God ... then any ques-

tioning of the nation is a questioning of God.

"This nation has an incredible capacity to swallow people up in a value system which is completely contrary to the teaching of the Scriptures," Campolo said.

"The United States of America is not the kingdom of God," he said. "When someone says, 'Are you ready to give your life for your country?,' I have to say, 'Well, how can I? I've given it to Jesus Christ.'"

In making economic decisions, Christians should ask themselves about the food they eat, the cars they drive and the vacations they take, he suggested.

"Deep down inside, we all know what a Christian looks like," Campolo said. "And he doesn't drive a big black car and have a house in Palm Beach."

The New Testament does not teach tithing, it teaches total surrender, he continued.

As for enjoying life, "Christians are people who have fun," he said. "They just don't have fun the same way as the people of society. I'm asking you to discover fun in the context of serving the poor."

Campolo admitted he has made "a lot of money" writing books and

speaking around the world. "It's not wrong to make a lot of money," he explained. "It's wrong to keep money. It's wrong to pocket the money and buy houses and cars and clothes. ... It's wrong to buy more than you need in a world where people don't have their basic needs."

Because of that philosophy, Campolo established a missions organization that stresses urban ministry to economically deprived people.

The key to leading churches to embrace biblical Christianity is the pastor, Campolo said. He called for "pastors who think more radically, who act more directly."

When a pastor disturbs people's lifestyle, the church will lose some members, he said, but every great revival begins with a church losing some members.

Pastors come out of seminary with a zeal to proclaim the gospel, Campolo said, but they are confronted with a cultural lifestyle. The pastor then "figures out how he can preach the gospel without disturbing that lifestyle. My argument is that what he really needs to do is disturb that lifestyle and call people to radical discipleship."

"When I go into the local church and lay this radical stuff on them, I'm greeted with a sigh of relief, like, 'Yeah, this is what we need. This is what we want,'" he said.

"The ministers are holding back the congregations, not the congregations holding back the ministers."



'This nation has a capacity to swallow people up in a value system which is completely contrary to the teaching of the Scriptures.'
Tony Campolo

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KENTUCKY KERNELS

The Western Recorder staff would like to receive submissions from Kentucky Baptists for future use in this column. Appropriate material includes historical and factual trivia about Kentucky Baptist churches, people and ministries. Items used will be of interest to the general readership and will present concise glimpses of what makes Kentucky Baptists unique. Send submissions to Kentucky

Kernels, Western Recorder, Box 43969, Louisville, Ky. 40253.

Mountains to the Mississippi

■ **CAMPBELLSVILLE**—William Reed is serving Beech Grove Church as pastor.

■ **CATLETTSBURG**—David Riggs has been called by Oakland Avenue Church as pastor. Riggs previously served 21 years as pastor of churches in central and southwest Florida.

■ **CUNNINGHAM**—Bethlehem Church welcomed Mid-Continent student John Gaylen as minister of music and youth.

■ **FAIRPLAY**—Pierces Chapel ordained Jack Fields to the ministry.

■ **HICKMAN**—Henry Callison has been called as pastor by David's Chapel Church.

Russell Cook is serving Hickman First Church as minister of music.

■ **JEFFERSONTOWN**—Hopewell Church ordained Mark Andrist and Phil Singleton to ministry. Speakers for the service were Cal Guy and Steve Pettit.

■ **LEXINGTON**—Donald White retired from Hillcrest Church where he served 34 years as pastor. His total ministry spanned 44 years in four Kentucky churches: Clark's Creek Church in Dry Ridge, East Bend Church in Burlington, Burgin Church in Burgin and Hillcrest Church in Lexington. White is available for supply and interims.

■ **LONDON**—First Church has a new address: 804 W. Fifth St., London, Ky. 40741-1605.

■ **LOUISVILLE**—Midlane Park Church ordained David Scarlott as deacon.

Norman Conner is serving Penile Church as minister of youth and edu-

cation.

■ **MT. WASHINGTON**—First Church has called as pastor Billy Compton, former evangelism associate with the Kentucky Baptist Convention.

■ **PADUCAH**—Lone Oak First Church will honor Willis Henson on his 20th anniversary as pastor of the congregation Feb. 2. William W. Marshall, executive secretary-trea-

surer of the Kentucky Baptist Convention, will speak during the 10:45 a.m. worship. A noon luncheon at the Executive Inn will feature a slide presentation, speakers and presentation of a gift. Tony Whitfield, a Georgetown College faculty member and former Lone Oak minister of music, will present a concert at 7 p.m.

■ **SOMERSET**—First Church ordained Arthur Crawford as deacon.

Despite illness, Trents serve mountain churches faithfully

By Beth Wyatt
State Correspondent

DAISY—Cancer, one of the most dreaded words in the English language, struck twice in three months for a Kentucky Baptist pastor's family.

Both Calvin Trent and his wife, Arbutus, have struggled with cancer and continue to serve in Pine Mountain Baptist Association.

For the past 33 years, Trent has served two churches simultaneously: Big Leatherwood First Baptist Church in Delphia and Mt. Olivet Baptist Church in Daisy. Currently, he serves only Big Leatherwood.

The association recently held a "Calvin Trent Day" where the pastor was honored for his service. "Calvin Trent is the 'salt of the

earth' type," said Bob Jones, director of the Kentucky Baptist Convention's direct missions department. "I don't know of a man who has done more to make a name for our moun-



WELL DONE Lon Caudill, a deacon at Mt. Olivet Baptist Church in Daisy, reads a proclamation of thanks to Pastor Calvin Trent during a program honoring the pastor and his wife.

tain mission ministry. He is a quiet, hard worker, an unsung hero."

Trent has experienced several medical problems in his lifetime, but was surprised in January 1986 to learn he had a malignant tumor. The next March, Mrs. Trent discovered a malignant tumor which prompted a mastectomy. Two years ago, she was diagnosed with liver cancer.

Despite these trials, both churches the Trents serve have grown and constructed new buildings. Morning and evening services at the churches were staggered to allow the couple to make all four services each Sunday. Midweek services were held on Wednesdays at one location and on Thursdays at the other.

Trent also has been employed by Rinks Lumber Co., and Mrs. Trent has served as postmistress at Daisy.

Cliffhangers

Most of our boys' varsity basketball games the past several weeks have been very exciting.

University Heights of Hopkinsville came to us several weeks ago. Ranked ninth in the state as they came, this school has won the state championship the past two years in Class A basketball. From the opening minute of the first quarter until the last shot of overtime, the majority of the crowd was on their feet.

They were ahead two points at the end of the first quarter, and only six points at halftime. In little over one minute of third quarter, we wiped out their lead and the score see-sawed back and forth to a tie at the end of third quarter. With seconds to spare, they were leading us two points but fouled us. Forward Larry Gritton Jr., son of our coach, made the two foul shots, tying the game and putting us in overtime.

Again the lead see-sawed. They made two foul shots to again tie the game with four seconds left. Going down the floor, Larry Gritton Jr. made a shot from 30 feet and it went in as the horn sounded for an Oneida victory 61-58. It was a tremendous upset, a glorious victory.

Our Mountaineers' next game was a 118-52 victory over Riverside in Breathitt County. Founded as a Christian boarding school six years after Oneida, they have only about 100 day students. We continue largely as a boarding school with 470 living in dorms and 74 commuting students.

We then lost to Bell County in their gym by one point, 59-58, another cliffhanger as were our next two games against public schools much larger than our own. But the next two games against Leslie County and Owsley County were Oneida victories, 72-68 and 70-65, with the decision in doubt until the last minute in each game.

As I write this, our Oneida Mountaineer record is 14-6. While not ranked in the ratings of the state at large, Oneida is ranked sixth in the state in Class A. These are the schools with less

than 424 students in their top three grades. In our own 13th region, Oneida is ranked third of 16 schools of all sizes.

Our girls' varsity is in a rebuilding year. Their one bright spot has been a 55-36 victory over Red Bird, the only Methodist boarding school in the state.

Our wrestlers also have been having a very interesting January. They came in fifth of eight schools in the Wayne County Invitational. At home we defeated West Carter, who had traveled from Olive Hill in a close match 38-36. In the Ashland Invitational, with 16 teams from Ohio, West Virginia and Kentucky, our Oneida wrestlers came in third.

Our wrestling team is extremely young with only one senior, two juniors, two sophomores, seven freshmen, four eighth graders, eight in the seventh, and five sixth graders. Doing so well against much more experienced teams, our squad should really be excelling in another two years.

Our swimming team traveled to Danville and lost, but defeated the Kentucky School for the Deaf. We had a loss to Lexington Bates Creek, but defeated Monticello. In the Scott High Invitational held at Covington, our team ranked eighth of 18 schools.

Overall, we have a strong swimming and diving program year after year. We have one of eight heated swimming pools in the state under college level.

With all the sports, academics is not forgotten. We individually honored 123 students on the second quarter honor roll in a special chapel service. Fourteen received an A in every subject, 38 others averaged an A in all their subjects, and 72 averaged a B in all subjects.

All students not on the honor roll must attend a required hour-long study hall each evening. The honor roll students can attend or not as they wish.

Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

ONEIDA JOURNAL



Barkley Moore

Paid Column

Anna Starkey still teaches

From 1958-79 Anna Starkey was Kelly Hall hostess, professor of English, dean of women, and tutor of Clear Creek students. She now lives in Kingman, Kan.

During American Education Week last fall, the Kingman newspaper featured Miss Starkey. Excerpts from the article challenge all to help people.

"No task is too difficult and no day is too long for 80-year-old Anna Starkey of Kingman. Like many an unsung heroine, Starkey refuses to accept credit where credit is due. She continues quietly making her mark on the Kingman community.

"For more than 60 years, Starkey has been teaching America's children. It all began during the Great Depression when at age 18 she left her family farm and began attending Pittsburg Teacher's College in eastern Kansas with an emphasis on rural education.

"I knew I wanted to teach in a rural area," recalled Starkey, "because I like the country, and I like people."

"Teaching in rural Kingman afforded Starkey the opportunity to impress upon the students the importance of being earnest.

"When you've got the whole school in one school room, some students are studying while you have classes with the others. Students learn to study and work quietly while other things are going on around them. They learn to con-

centrate," Starkey observed.

"Despite her love of her native Kansas, Starkey 'felt the Lord wanted me to go to Appalachia.' A detour took her to Oakland, Calif."

"After five years working at the Oakland Christian Center, I felt ready for Appalachia...I had the experience and training I needed."

"Pulled by a team of mules over the circuitous mountain paths and bumping along over dry creekbeds, Starkey arrived at the educational institute in Breathitt County, Ky.

"The distant prairie and endless horizon of Kansas eventually beckoned Starkey home. The move has proved profitable in more ways than one for the Kingman area. Last winter Starkey was called upon to do what she does best.

"Somebody learned that a boy at the elementary school needed some individual attention," she explained. "It seemed like a good idea if I could help out."

"Today Starkey's familiar face is seen at the grade school everyday when she tutors children in reading. Between her tutoring tasks, her regular visits to area nursing homes and her active membership in the First Baptist Church, Starkey has little time to ponder on her adventure-filled life.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Paid Column

Baptists distribute 500 tons of food in Tanzania

By Donald Martin
SBC Foreign Mission Board

ARUSHA, Tanzania (BP)—The success of Southern Baptist hunger relief in Tanzania can be seen in the grateful eyes of an elderly Maasai man.

"He was gaunt, gray-headed and very old," recalled Southern Baptist missionary Billy Oliver. "He said his family was hungry and that some of his children were going days without food. Before he left with his food, he came over and, with tears in his eyes, expressed his appreciation for what we were doing."

Oliver has distributed more than 500 tons of food to nearly 5,000 fam-

ilies affected by drought in the east African nation. But the face of the Maasai man, locked in an expression of relief and gratitude, lingers in Oliver's mind.

The dilemma the old man faces also oppresses many other people as the drought tightens its grip on Tanzania's Arusha area. The dry savanna region, at the base of Africa's tallest mountain, Kilimanjaro, is in its second year of little or no rain. Oliver knows of five starvations in the area.

The \$106,000 hunger relief project became possible because of Southern Baptists' donations channeled through the Foreign Mission Board's hunger relief fund.

Since November 1991, Oliver has

given 200-pound bags of dried corn or 110-pound bags of cornmeal to families through area Baptist churches, involving three Maasai and four Arusha churches. Most people in the area are Arusha, giving their tribe's name to the region and the town of 55,000. Oliver and his wife, Janice, live in the town of Arusha.

Evangelistic efforts among the Arusha and the Maasai have benefited by linking hunger relief to the local Baptist churches. The most recent result is the opening of a Baptist church Jan. 5. At the first service, 78 Maasai adults attended and 34 of them made professions of faith in Jesus Christ.

"This village church, like almost all the others, started through hunger

relief or human needs ministries," Oliver said. "When I have an opportunity to evangelize people, I try to take it. Hunger relief or human needs provide excellent opportunities for evangelism. We want to alleviate hunger but we also want to have an opportunity to preach the gospel."

At each distribution, located in villages scattered throughout the area, Oliver or a church leader begins with a worship service. Oliver estimates they have preached to 1,300 Maasai.

In 1988, when Oliver began church development in the Arusha area, 12 Baptist churches and "preaching points" were meeting. Today the area has 26 churches and 12 preaching points.

Salvadorans give thanks for cease-fire as 'first step'

By Mary Speidel
SBC Foreign Mission Board

SAN SALVADOR, El Salvador (BP)—Salvadorans took to the streets Jan. 16 to celebrate signing of a peace accord ending El Salvador's 12-year civil war that claimed 75,000 lives.

But the peace pact "is a first step only," said Julio Ernesto Contreras, pastor of The Way Baptist Church in San Salvador. "It's not sufficient just to sign a paper. Both sides have to build real peace in El Salvador."

Government officials, including President Alfredo Cristiani, and rebel leaders signed the agreement after nearly two years of negotiations backed by the United Nations. An official cease-fire begins Feb. 1.

While Salvadorans hope prospects for peace become reality, many have a "wait-and-see attitude" about the future of the Central American nation, said Southern Baptist missionary Libby Stennett. When she spoke to Baptist Press Jan. 16, armed conflicts were still being reported in El Salvador.

"I think everyone hopes (that peace will come) but not everyone is confident it will," added Stennett's husband, Bill.

Two days before the accord was signed, the couple celebrated 15 years of missionary service in El Salvador. The Stennetts work in a literature ministry based in San Salvador.

For 12 of those years, the Stennetts have seen the personal toll the conflict

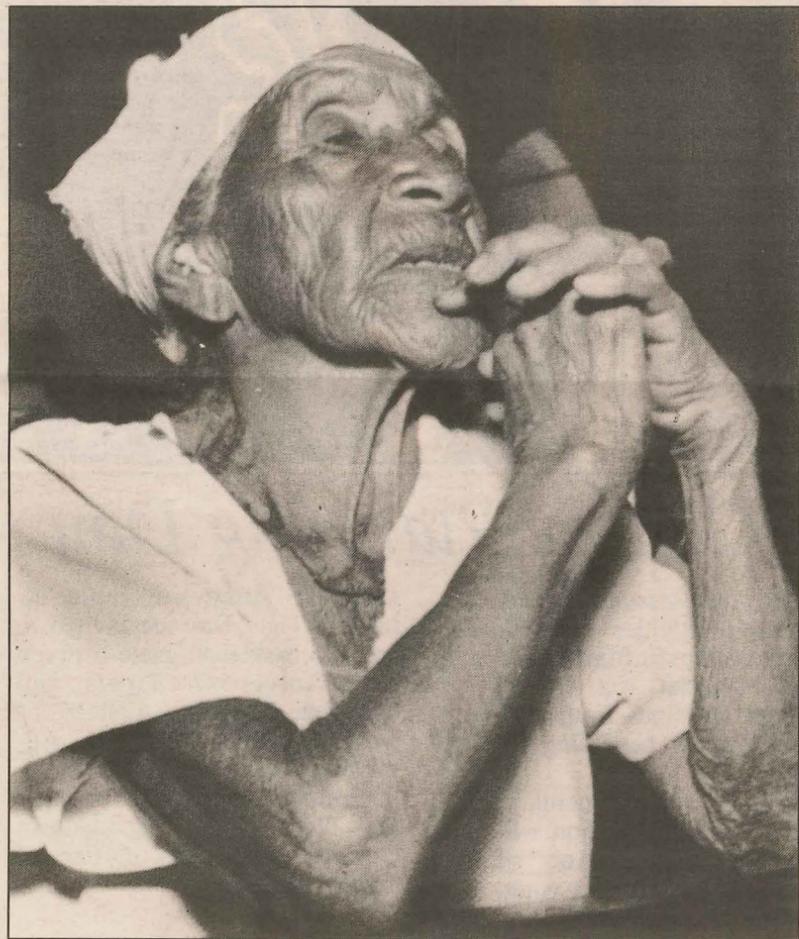
has taken on Salvadorans. "There are very few families that have not been affected—losing family members, having businesses destroyed," Stennett said. "And family life has been damaged with the young people being pulled away and being trained in areas of armed fighting."

Meanwhile, the couple has had their own coping to do. Living through war "requires you to look to the Lord for guidance and leadership and depend on him," Stennett said. "We never know when and where something will happen, but that doesn't keep us from moving about with total freedom. We feel the Lord will be protecting us."

During the war, evangelical Christians have seen "tremendous opportunities to deal with people. Minds and hearts have been opened that had not been opened previously. Thousands of people have come to know the Lord during these hard times," he said.

Significant growth of evangelicals also has occurred. Before the war started in 1979, less than 5 percent of the population was evangelical. Today, about 25 percent of the people consider themselves evangelicals.

Stennett urged prayer for evangelicals as El Salvador faces the task of reconciliation: "Pray that young boys will be willing to lay down their arms and look for jobs ... that those who will suddenly, we hope, be in civilian life again will find a way of making a good living."



GIVING THANKS Mercedes Flores, 92, joins in a prayer of thanksgiving for the cease-fire that could end El Salvador's 12-year civil war. At least 75,000 Salvadorans have died in the conflict. (RNS photo)

Students attend dedication of renovated Russian church

By Chip Alford
SBC Sunday School Board

NASHVILLE (BP)—The Christmas gift a group of 23 Southern Baptists likely will remember most is one they received two weeks late by American standards.

The "gift" was a chance to attend a pre-dedication service at Temple of the Gospel Church in St. Petersburg, Russia, on Jan. 7—the date Christmas is observed on the Orthodox calendar.

"It was a powerful, powerful service for all of us," said Brad Gray, evangelism and world missions consultant for the Southern Baptist Sunday School Board's student ministry department. "I won't ever forget it."

The group included representa-

tives from several Baptist student mission teams involved in renovating the church the last two years.

They had been invited back for the dedication by church officials, but two weeks before their scheduled departure the Americans learned Temple of the Gospel had rescheduled the dedication because members had been unable to obtain supplies needed to complete the sanctuary.

"When we got there they were still working day and night to get the sanctuary finished," Gray recounted. "There were construction tools and debris laying around. There was still a lot of work to be done."

"But on Christmas Day (Jan. 7) we attended a worship service in their fellowship hall and then they took us to

their missions center on the other side of town for a meal. Basically, they gave up their Christmas meal and fed us and spent time with us."

Then came a special surprise. "After lunch they rushed us back to the church and they had cleaned up the sanctuary. They brought in the pews they had finished, some extra chairs and enough people from the congregation to make it look like there was a church full of people. Then they brought in the choir and marched us down front and held a dedication of the church."

Tim Newdiger, a student at Southwest Missouri State University in Springfield, Mo., was one of the students on the return trip.

"When I left the church last sum-

mer, there were pretty close to eight stories of scaffolding in the sanctuary. Even though it still wasn't finished this time, just walking in and seeing how it is going to look was great."

Like the other students who made the trip, Newdiger was reunited with church members who provided housing and hospitality on his first visit. He stayed with a member of the church staff he referred to as "Tolio."

"It was really great to see him again," Newdiger said. "He taught me a lot about what it means to be a Christian. On the first trip I noticed some scars on his back and he never would tell me anything about them. Later he told me when he was 7 or 8 years old the army came inside the church, took the kids out and beat them."

WORLD VIEW

■ **A Baptist library** in Gaza was nearly destroyed by fire Jan. 9. Arson has been cited as the cause of the fire at the Center of Culture and Light's 10,000-volume library, the largest of three public libraries in the Israeli-occupied area.

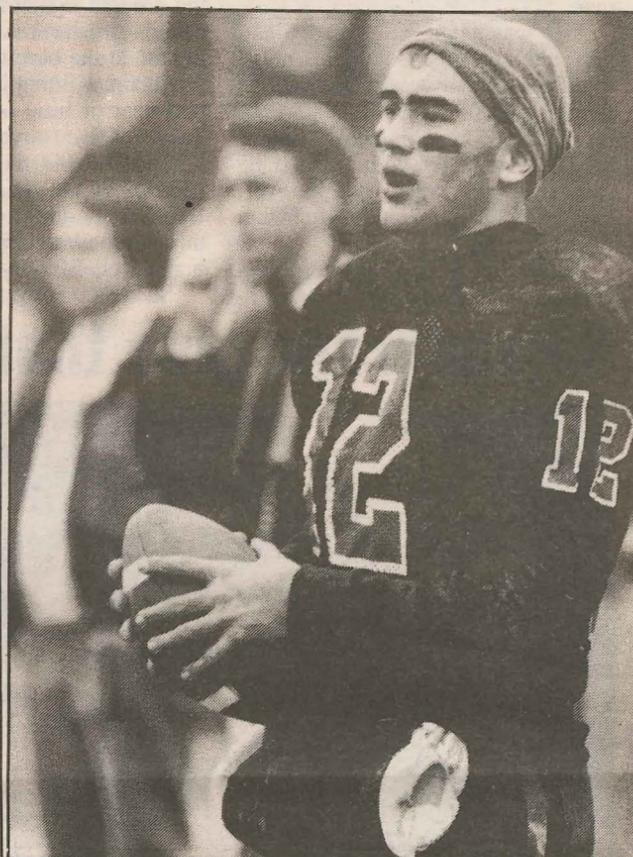
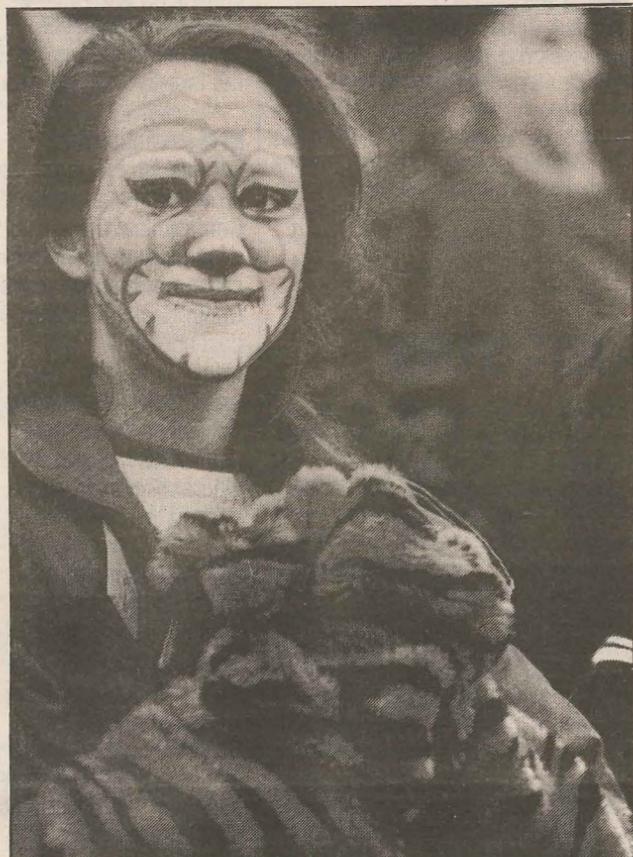
■ **More than 2,000** curious Albanians crowded into a former Communist Party headquarters building to see a movie about Jesus Christ Dec. 14. Tickets cost about \$1, a day's wages in Albania. This was the first showing of a religious film in post-communist Albania, where religion was banned in 1967.

■ **The first evangelical** congregations for the deaf have been started in Trinidad, Southern Baptist missionaries report. In the past year, 35 deaf Trinidadians have trusted Jesus Christ as Savior through Baptist deaf ministries.

■ **Russian Baptists** report construction has finally begun on a new Baptist seminary in the Moscow area. When the seminary opens in 1993, it will be the second Baptist seminary in Russia. The first opened in Odessa last February.

GEORGETOWN

Georgetown College wins NAIA Division II National Championship



Georgetown College To Host Pre-College Planning Day

Georgetown, Ky.- High school juniors and seniors and their parents are invited to attend Tiger Day, a pre-college planning day at Georgetown College on Saturday, February 15.

The visitation to the campus enables prospective students and their parents the opportunity to tour the campus and to meet and talk with faculty. A program filled with vital college entrance

information and entertainment, Tiger Day also features interviews and auditions for fine arts grants in music, art and communication arts, a session on financial aid, and competitive exams for computer science and physics.

Registration for the day-long event begins at 8 a.m. in the Cralle Student Center. The opening session then follows at 9 a.m.

A financial aid session will end the morning's activities at 11:30 a.m. Martha Simpson from Georgetown's Financial Aid Office will address questions from students and parents pertaining to this subject.

Following a complimentary lunch, the afternoon session will include the presentation of science exam awards and entertainment by Georgetown College

students. Afterward, those attending Tiger Day are invited to attend a basketball game between the Georgetown Tigers and Trevecca Nazarene College of Nashville, Tenn., at 2 p.m. Admission to the game is free.

To make reservations for Tiger Day '92, call the Georgetown College Admissions Office at 1-800-788-9985.

