

FOR THE RECORD

Partnership

This issue of the Recorder features a special section on the partnership between Kentucky Baptists and Utah-Idaho Baptists. See page 1, 8, 9, 10 & 11.

Strategists meet

Conservative Baptists hoping to lead their state conventions to follow the recent direction of the Southern Baptist Convention held a meeting in Louisville recently. See page 2.

Tenure denied

A professor at Midwestern Baptist Theological Seminary was denied tenure last week at least in part because of his unwillingness to describe the Bible as "inerrant." See page 2.

Association splits

By a four-vote margin, South District Baptist Association voted not to withdraw fellowship from Lexington Avenue Baptist Church in Danville for ordaining women. After the vote, at least two churches in disagreement withdrew themselves from the association and likely will form a new association. See page 3.

BSU director named

H.K. Kingkade has been named Baptist Student Union director for the University of Kentucky. See page 3.

Editorial

Am I my brother's keeper in health care reform? See page 5.



PRAYER BEFORE PURCHASE Leaders from the Utah-Idaho Southern Baptist Convention join hands and pray with the pastor of a community church in Jerome, Idaho. Baptists hope to purchase the building the community church has for sale. The Baptist congregation in this southwestern Idaho town currently has about 20 people in regular attendance. But the addition of a nice building will boost attendance, predicts James Brandon, associational director of missions: "When we get a building like that in a town like this, we usually get 50 new families right away." Buildings are an important point of identification in Utah and Idaho, where Southern Baptists are a minority. Shown with Brandon (second from left) are Jerry Golden, pastor of a new mission in Boise, Idaho; the pastor of the community church; Ed Wolfe, pastor of Valley Baptist Church in nearby Hagerman, Idaho; and Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention.

Kentuckians leave a mark in Utah-Idaho

By Mark Wingfield
News Director

"Kentucky" is a popular word among Baptists in Utah and Idaho.

After four years of partnership between Kentucky Baptists and the Utah-Idaho Southern Baptist Convention, it's hard to go anywhere in the two-state convention and not find a Baptist church that has been touched by the partnership.

"Kentucky has just been wonderful to us," said Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention.

At a late September meeting of pastors in the Utah Baptist Association of eastern Utah, every pastor present enthusiastically told a story about how Kentucky volunteers had made a difference in their congregations.

For example:

■ First Southern Baptist Church of East Carbon hosted Kentucky volunteers this summer who painted the outside of the church building, contributed \$600 toward materials, and led a vacation Bible school and revival in which 11 people professed faith in Jesus Christ as their savior.

■ Ute Indian Baptist Church in Roosevelt received Kentucky volunteers for the third time last summer. Kentuckians did a variety of

jobs, including constructing a garage that had been planned for the parsonage for eight years, leading a revival and VBS. Pastor Ferris Winn baptized 10 people as a result of this ministry.

■ Mountain View Baptist Church in Huntington held its first revival in

erative Program and Annie Armstrong Easter Offering remains the lifeline of the convention's existence, Billingsley said. "Without mission dollars, it would be impossible."

Even with this generous support, more urgent ministry needs to be done in Utah and Idaho than funds and local labor will allow, he said.

Receiving volunteers from Kentucky helps meet those additional needs.

Further, the partnership offers encouragement to Baptists in the West, said Doug Robinson, pastor of First Southern Baptist Church of Soda Springs, Idaho.

"I don't think words can express" what the partnership has meant, Robinson said with emotion as he sat in a new church building constructed largely with Kentucky help. "All of it adds up to one word, and that's 'affirmation.'"

Kentucky volunteers have "affirmed the validity of Southern Baptist work in Utah and Idaho.... These people have affirmed us as missionaries."

Kentucky Baptists began the partnership in 1990 and last year voted to extend it at least through 1994.

An average of 150 volunteers have traveled from Kentucky to

FRIENDS
In Faith
HELPERS
In Ministry

The Kentucky partnership with Utah & Idaho

seven years with help from Kentucky volunteers this summer. Pastor Orvil Williams said the average attendance of 36 people per night was outstanding for his small congregation.

Similar stories are repeated throughout Utah and Idaho.

The partnership is an important tool for helping the 29-year-old Utah-Idaho Southern Baptist Convention "come of age," Billingsley added.

Many of the convention's 152 churches and missions still struggle for survival from month to month, he said.

Home Mission Board support made possible by gifts to the Coop-

Hunger still rising despite more efforts

WASHINGTON (BP)—Although private efforts to assist hungry people have increased greatly in recent years, hunger in the United States has increased by 50 percent since 1985, according to the Bread for the World Institute's annual report.

As a result, government must do a better job of fulfilling its role of complementing charitable assistance, the report says.

"People need to re-examine their contributions to the anti-hunger movement," said David Beckmann, Bread for the World's president. "Some of the effort devoted to helping hungry people must be channeled toward changing ineffective government policies which help cause hunger."

"Government policies can affect hungry people on a scale that dwarfs the impact of private assistance. By calling loudly and strongly on the government to do its part, private citizens can transform the politics of hunger."

□ See *Hunger increases ...*, page 14

Christians not immune to threat of affairs

RIDGECREST, N.C. (BP)—Want to "affair-proof" your marriage?

Jerry Gill, a Baptist who is a marriage and family therapist in Gainesville, Ga., offered these tips in a recent "Fall Festival of Marriage" at Ridgecrest Baptist Conference Center:

■ Realize that preventing an affair is easier than controlling the damage caused by an affair.

■ The need for physical and emotional attention is a major cause of affairs.

■ "Most affairs begin with friendships. It can even be someone the other spouse knows," he said.

■ The excitement of an affair cannot compete with a marriage. "You are talking about an illusion competing with reality. In affairs you come together purely for pleasure. There are no bills to pay, no obligations, no responsibilities."

■ The most common things women say they need from their husbands are affection, conversation, honesty and openness, financial security, and family commitment.

■ The most common things men say they need from their wives are sexual fulfillment, recreational companionships, domestic support, attractiveness, and admiration.

Christians are not immune to the threat of affairs, Gill said. He cited a survey of lay readers of Christianity Today magazine which found 28 percent have engaged in sexual contact outside marriage, and an additional 23 percent said they have engaged in sexual intercourse outside marriage.

State conservative strategists meet in Louisville

Hewett resigns Asheville pastorate

ASHEVILLE, N.C. (ABP)—John Hewett, pastor of First Baptist Church of Asheville, N.C., resigned suddenly Oct. 20, citing personal problems. Hewett, 41, has been pastor of the church—one of the state's largest—since 1985. He was the first moderator of the Cooperative Baptist Fellowship, a national organization of Southern Baptist moderates. Hewett's resignation was read to the congregation during its Wednesday night prayer service. "I need to tell you that our pastor and friend, John Hewett, is in an emotional and spiritual crisis," said Michael Hester, a church member and Asheville family counselor, who made the announcement. "Although he has struggled for some time, his personal problems reached crisis proportions within the past week," Hester said. "Last Friday (Oct. 15) John made the difficult decision to resign." Hester said Hewett is in counseling and that his wife, June, and sons Martin and Joel "will be getting care as well." Hewett, considered one of the best preachers among moderate Baptist churches, holds master's and doctoral degrees from Southern Baptist Theological Seminary in Louisville. He previously was pastor of churches in Graefenburg and Elburg.

By Marv Knox
Editor

LOUISVILLE—Leaders of the conservative movement across the Southern Baptist Convention gathered in Louisville Oct. 15-16 for a strategy session, just weeks prior to the annual meetings of Baptist state conventions.

Participants have described the meetings as forums for expressing concern about the SBC and for sharing information about the conservative movements in the state conventions.

The first meeting was held at Bellevue Baptist Church in Memphis, Tenn., in August 1992. The second meeting was at Two Rivers Baptist Church in Nashville last February. The third meeting was at a Louisville motel.

Key organizers of the group have been T.C. Pinckney, a retired Air Force general from Alexandria, Va., and Perry Ellis of Dallas, executive director of the Texas Baptist Conservative Fellowship.

Also present at the Louisville meeting was Paul Pressler of Houston, a retired judge and one of the key leaders of conservatives' successful movement to control the SBC.

"We get together for fellowship and understanding what we're facing in our conventions—just the situation across the convention," said Ellis.

"There is no concentrated effort to lay out a plan for every state. We just sit and listen to each other. We learn

from one another, encourage each other and pray for each other."

"This was more or less a follow-up, touch-base type of meeting, to compare notes from state to state and the overall picture of the conservative movement," added LaVerne Butler, president of Mid-Continent Baptist Bible College in Mayfield, who participated with the group for the first time in Louisville.

Both Butler and Ellis cited the new moderate Cooperative Baptist Fellowship as a major point of concern.

"The Cooperative Baptist Fellowship is moving so rapidly and developing so many things," said Butler, who described the Fellowship as "anti-Cooperative Program and anti-Southern Baptist."

"We are really concerned about the efforts of folks like the Cooperative Baptist Fellowship who are spiriting away our Southern Baptist churches," Ellis stressed. "These are longstanding Southern Baptist churches leaving the 'rock from which they are hewn.'"

The movement that has spawned the Fellowship is unnecessary, he added.

"We still hold to those old convictions" held by venerated Southern Baptist forefathers, he explained. "We are not neo-orthodox. And from the results of the last 14 years (of SBC controversy), we don't think Southern Baptists are neo-orthodox. We don't need another Foreign Mission Board, or another publishing house."

Ellis added he doesn't see the Fel-

lowship as non-Christian.

"It's not as if I look on these brethren as not being believers," Ellis added. "I worked on the mission field and worked with all kinds of believers. ... The door is wide open to folks who may have identified with (moderates) culturally but who want to come back."

But Butler and Ellis insisted a "matter of integrity" mandates that people whose sympathies are with the Fellowship should own up to that and not pretend to be Southern Baptists so they can court churches for the Fellowship.

"It's like Dr. (Herschel) Hobbs said, 'Get in or get out,'" Ellis said.

That exodus won't be a large number, he predicted: "I don't see much ever coming of the Cooperative Baptist Fellowship. I don't see great numbers of Southern Baptists flocking to the Fellowship. I see disgruntled pastors flocking to the corner."

The Fellowship also is to blame for caucus meetings such as the Louisville gathering, Ellis added. "Everybody is tired of this struggle. There would be no need for the struggle if the Cooperative Baptist Fellowship were not in the churches trying to get Southern Baptist funds."

Fellowship leaders consistently have denied similar charges. The organization exists to provide like-minded Baptists with an opportunity to support ministries in which their voices are heard, they have said, noting a significant portion of the money the Fellowship collects still goes to

SBC causes.

Participants cited Pinckney as the chief organizer of the group. Pinckney was backpacking following the meeting and could not be reached for comment.

In addition to Butler, the other Kentuckians at the meeting were Bill Hancock, pastor of Highview Baptist Church in Louisville; Mike Routt, pastor of Eastern Gate Baptist Church in Shepherdsville; and Terry Sammons, pastor of New Heights Baptist Church in Louisville.

Hancock, who had not attended previous meetings of the group, said he dropped by since a number of out-of-town acquaintances were present.

"I just went by to fellowship," he said. "I was there less than an hour."

Routt was the local organizer of the meeting. Hancock added. "They had asked Routt to host a meeting a year ago," he said. "They scheduled it later to coincide with the inauguration" of Al Mohler as president of Southern Baptist Theological Seminary in Louisville.

Routt declined to comment about the meeting.

"It's a personal matter and a part of my private life," he said. "I don't see what Kentucky Baptists would have to do with my private life. My private life is of no concern to other people."

Attempts to reach Sammons were unsuccessful.

Robert Dilday, associate editor of the *Virginia Religious Herald* also contributed to this story.

Midwestern Seminary professor denied tenure over inerrancy

KANSAS CITY, Mo. (ABP)—Wilburn Stancil was denied tenure by trustees of Midwestern Baptist Theological Seminary Oct. 18 because the theology professor does not accept biblical inerrancy.

Stancil also was criticized for his views on baptism and Adam and Eve. But the primary complaint was over inerrancy, the belief that the Bible is free from any error.

Stancil "rejects inerrancy as an appropriate model for understanding the nature of Scripture," declared trustee Roger Oldham of Tennessee, chairman of the instruction committee.

"If he will not avow inerrancy, he doesn't believe it and I will not support him," said trustee Tim Harvey of Georgia.

Given time to defend his views, Stancil told trustees: "I believe all the Bible is inspired because men moved by the Holy Spirit wrote it. ... I do not know how God inspired the men who wrote the Bible, but I believe he did. I believe God inspired not only their thought but also their words. In other words, I believe in verbal inspiration."

"I urge you to get beyond terminology," Seminary President Milton Ferguson told trustees. "Lay aside whether he speaks kindly of inerrancy or is friendly to current (Southern Baptist Convention) leadership. He believes more about the Bible than some folks who call themselves inerrantists."

In the end, however, trustees re-

jected Ferguson's plea and the recommendation for tenure.

The controversy surrounding Stancil has been brewing since April, when he received a 17-16 vote for tenured status. But the trustee chairman ruled a two-thirds vote was necessary for approval, although the bylaws did not specify.

Ferguson convinced trustees to reconsider their action and then postpone a vote until their meeting last week, during which they agreed only a majority vote was required for current faculty.

But at last week's meeting the instruction committee, which handles tenure recommendations, voted 5-0 not to recommend Stancil again. Ferguson presented the recommendation for Stancil's tenure anyway, but the trustees voted it down 24-9.

After the vote, Stancil said he had fallen victim to "illegal manipulation" of the seminary bylaws by trustees pursuing the political agenda of "denominational power brokers."

"It is clear," Stancil said, "... that many trustees are threatened not only by beliefs that do not fit their dogmatic fundamentalism but by a professor who refuses to mindlessly parrot their theological jingles or obediently be their political puppet."

In his earlier hour-long defense of his beliefs, Stancil answered trustee criticism on several other issues:

■ **"The Baptist Faith and Message."** The seminary's doctrinal statement says the Bible has "truth,

without mixture of error, for its matter."

Instruction Chairman Oldham said Stancil understands "matter" to refer to the history of salvation, not any realm of reality to which the Bible speaks.

In response, Stancil said he uses "matter" to refer to the "whole history of salvation from the beginning of God's dealings with Israel all the way to the final Second Coming."

"I did not state, nor would I state, that the other 'matters' are full of errors. I do not believe the Bible teaches error."

■ **Adam and Eve.** Stancil believes that Adam and Eve in Genesis 1-3 are "historical symbols" reflecting the existence of a real first man and first woman, Oldham said. However, the Adam and Eve in Genesis 4, according to Stancil, are not necessarily the same ones as in Genesis 1-3, Oldham said.

Stancil said the viewpoint of symbolic language—one of several interpretations of Genesis he presents to students—does not eliminate the historicity of Genesis 1-3, but expresses that historicity through the use of symbol.

■ **Baptism.** A speech by Stancil on "Rebaptism in the Southern Baptist Convention" sparked opposition from some trustees. Several questioned whether he was committed to believer's baptism if he would not counsel rebaptism for a person whose first baptism experience occurred before

he or she was a believer.

Stancil said he is concerned about attempts to pressure people into feeling they never have been saved and need to be rebaptized after a later Christian experience. He noted that at least 40 percent of his students had been baptized more than once.

The professor said he would counsel a person to examine his or her initial Christian experience to determine if it were a genuine salvation experience.

"I believe that the only person who should be baptized is a person who shows evidence of the signs of regeneration," he said.

In the debate that followed, 13 trustees spoke to the recommendation—only two in favor of Stancil.

"The whole conservative resurgence (in the SBC) is about inerrancy, and he fails to meet that standard," said Ronnie Rogers of Arkansas.

After the secret-ballot vote, Stancil again was allowed to address trustees.

In a stinging rebuke, Stancil said he was denied tenure because "some trustees are more interested in furthering a political agenda imposed by denominational power brokers than in arriving at the truth about my theology."

Two trustees walked out as Stancil spoke. Others attempted to get trustee Chairman James Jones of Michigan to rule Stancil out of order, but Jones did not acknowledge the calls from the trustees.

Kingcade picked to lead UK BSU

H.K. Kingcade has been elected Baptist campus minister at the University of Kentucky in Lexington, effective Dec. 1.

Kingcade, 35, has been minister to students at First Baptist Church in Auburn, Ala., since



1990. He was the church's first college minister and developed the congregation's college program, which included community missions, Bible study, outreach and fellowship activities.

He began his ministry in Kentucky as minister of youth and education at Lexington Avenue Baptist Church in Danville, from 1983 to 1986. He was a campus ministry intern at the University of Louisville in 1987-88.

He also has been interim minister of youth at Second Baptist Church in Liberty, Mo., and campus ministry intern at the University of Georgia in Athens.

Kingcade is a graduate of Georgetown College in Georgetown and Southern Baptist Theological Seminary in Louisville.

He is married to the former Bettie Camic, a nurse.

"I'm very excited, because he will be able to do a good job in ministry" at UK, said Don Blaylock, director of the Kentucky Baptist student department.

"He has the experience we were looking for, plus the ability to work with students, and with pastors, the association and the state convention."

Kingcade was approved for the position by the Kentucky Baptist Executive Board's administrative committee Oct. 12.

In addition to his direct ministry, Kingcade has provided leadership for the Fellowship of Christian Athletes. A gifted guitarist and singer, he has led the music for the FCA national coaches' conference and directed state FCA retreats.

At Georgetown College, he was president of the Baptist Student Union, co-chairman of the philosophy club and a member of the Student Government Association.

Church remains in association by 4-vote margin

By Mark Wingfield
News Director

DANVILLE—By a four-vote margin, South District Baptist Association declined to withdraw fellowship from Lexington Avenue Baptist Church in Danville for ordaining women.

Two churches who strongly oppose ordaining women as deacons and ministers immediately withdrew from the association as a result of the vote, and as many as nine others are expected to follow suit.

Those dissenting churches—perhaps 11 in all—likely will form a new association, said Bob Kiper, pastor of Forks of Dix River Baptist Church in Lancaster.

Messengers entered the Oct. 19 annual meeting at Immanuel Baptist Church near Danville knowing this would be their last gathering as an association of 28 churches and one mission, regardless of how the vote turned out. Either Lexington Avenue would be removed or a number of other churches would remove themselves, their pastors had warned.

True to that promise, just moments after the vote was reported, Kiper announced his church was withdrawing from the association. The church previously had voted to take such action if Lexington Avenue was not removed from the association, he said.

Terry Cornish, pastor of Mount Freeman Baptist Church in Junction City, also said his church had voted unanimously to withdraw from the association in such an event.

Other churches opposing the ordination of women likely will vote to leave the association in the weeks ahead, Kiper predicted in an interview after the meeting. He said representatives of at least five churches told him that night that their churches would vote to leave.

The split in the association began in September 1991, when Lexington Avenue ordained Evelyn Crooke as a deacon. Kiper raised an objection to that ordination at the October 1992 meeting of the association, asking that Lexington Avenue either revoke the ordination or be removed from the association.

The issue was referred to a special study committee named by Robert Rush, associational moderator and pastor of First Baptist Church in Lancaster.

Three months later, Lexington Avenue ordained Jo Garnett to the ministry. Garnett, the church's minister of education, has been a member

of the church 25 years and has been on the ministerial staff eight years. She is well-known and respected throughout the association, which she has served the past year as clerk and Sunday school director.

Opponents of the women's ordinations repeatedly said they have no bad feelings toward the individuals but cannot condone the practice of ordaining women.

After Garnett's ordination, seven pastors in the association wrote a letter saying Lexington Avenue should rescind the ordination or leave the association—either voluntarily or involuntarily. If neither of those options happened, the pastors said, their churches would leave the association.

The special study committee, chaired by Barry Jeffries, pastor of Immanuel Baptist, recommended Oct. 19 that messengers vote on the original motion by Kiper immediately, without allowing any further scriptural debate on whether or not women should be ordained.

Jeff Fox, pastor of Hedgeville Baptist Church, made an emotional appeal for messengers to reject the committee's report and then table the motion to remove Lexington Avenue. "This past year I've had the opportunity to make up my mind and change my mind again," he explained. "I can't decide who I'm going to miss most." Fox said his desire was for the association to "table this motion and leave it tabled until Jesus comes back."

The committee's recommendation passed on a voice vote, and debate on the original motion began. Little debate was offered, except for confusion over the wording of Kiper's original motion.

Ernest Martin, pastor of Calvary Baptist Church in Danville, took the platform to say the issue "is not a matter that some believe the Bible and some don't. We all believe the Bible."

The vote about to be taken would solve nothing, he said, and only placed the association in a "no-win situation."

Martin said the association belongs not to the pastors but to the laypeople, who will still be around long after the pastors are gone. "It's very unlikely that any of us serving as pastors in South District Association will be here 10 years from now," he said.

Ironically, because of her duties as associational clerk, Garnett was responsible for registering messengers and distributing ballots for the vote prompted by her ordination. A tellers committee counted the votes.

A total of 252 registered messengers were present for the vote. Passage of Kiper's motion to withdraw fellowship from Lexington Avenue required a two-thirds majority, or 168 votes. The vote was 164 for withdrawing fellowship and 88 against withdrawing fellowship.

Tim Noel, pastor of Lexington Avenue, said after the meeting that he had mixed feelings. On one hand, Noel said he was encouraged that Baptists "by however small a margin," reaffirmed their historic belief in the autonomy of the local church. But on the other hand, Noel said he was saddened that "nearly two-thirds of the messengers here would vote against the autonomy of the local church."

Despite the deep feelings messengers had on both sides of the issue, the meeting remained mostly cordial.

Perhaps the most tense moment came after the vote when Mark Payton, newly arrived pastor of Gethsemane Baptist Church in Danville, raised an objection to the voting qualifications of a messenger from an unnamed church. The matter apparently was resolved in subsequent discussion, but only after Payton delivered a stern rebuke to any Christian who would act dishonestly.

Noel said Baptists in the association probably behaved better than Baptists sometimes do at state and national meetings because in this case they all know each other well.

"Unlike the Southern Baptist Convention, we live next to each other," he said. "I see these people at the store every week."

If a new association is formed by conservative churches in the Danville-Lancaster area, it would have to petition for affiliation with the Kentucky Baptist Convention.

The KBC's constitution and by-laws require that any new association seeking affiliation must communicate with the KBC credentials committee. The credentials committee, along with the five officers of the convention, will then review the request and present a recommendation to the convention's annual meeting.

Once approved, the new association would be able to nominate representatives to serve on the KBC Executive Board. Executive Board members are elected by the KBC after being nominated by district associations. Associations with 5,000 members or less are allowed one representative on the Executive Board. Larger associations are allowed one representative for every 5,000 members.

BLUEGRASS BURGEO

■ **The Genesis Home of Kentucky Baptist Homes for Children** was dedicated Oct. 16 in a ceremony that included the planting of a tree in front of the Mayfield facility. "Genesis Home is all about fresh starts and new opportunities for girls who have faced tremendous difficulties in their lives. The tree planting seemed like an excellent way to symbolize this," said Bill Heaton, KBHC western region director.

■ **Campbellville College** will host a second fall visitation day Nov. 6 for prospective students and their parents. More than 250 people attended an earlier visitation day this fall. For information, contact the college at (502) 789-5213.

■ **Kentucky alumni of Mid-America Baptist Theological Seminary** will hold their annual fellowship at noon Nov. 16 at the Western Steer restaurant in Elizabethtown, located at 1009 N. Mulberry. No reservations are necessary. For further information, contact Kevin Hamm at (502) 955-8760.

■ **Southern Baptist Theological Seminary's** school of Christian education will celebrate its 40th anniversary during a special chapel service Nov. 2. Lucien Coleman, professor at Southern from 1966-1983, will speak at the 10 a.m. service. A reception will follow.

■ **Correction:** The story of a Kentucky pastor's brush with death after a burglary of his home in last week's Recorder failed to identify his full name. He is Dale Osman, pastor of Bethlehem Baptist Church in Nancy.

Foreign Mission Board appoints 4 with Kentucky ties

RICHMOND, Va.—Four people with Kentucky ties were appointed to missions service by the Southern Baptist Foreign Mission Board Oct. 12.

Ed and Teri Tarleton will live in Russia, where they will start and develop churches. Since 1985, he has been pastor of Hazelwood Baptist Church in Louisville. He served the church as minister of youth and education from 1983-1985.

Tarleton earned the bachelor of arts degree from Oklahoma Baptist

University, and the master of divinity and doctor of philosophy degrees from Southern Baptist Theological Seminary.

He currently serves on the Kentucky Baptist Convention Executive Board.

Mrs. Tarleton also is a graduate of Oklahoma Baptist University. She has worked for a Louisville doctor



Tarletons

and as a cashier at Southern Seminary.

The Tarletons have four children: Adam David, 6; Anna Marie, 5; and twins Rachel Michelle and Rebecca Dawn, 2.

Robert and Margaret Fortenberry will live in Zimbabwe, where they will start and develop churches.

Mrs. Fortenberry is a native of Elizabethtown. Her parents, Hugh and Becky McKinley, are Southern Baptist missionaries in Zimbabwe. Her father is a former pastor in Mag-

nolia.

Fortenberry earned degrees from Southwestern Baptist Theological Seminary and Mississippi College. Mrs. Fortenberry earned degrees from Southwestern and Gardner-Webb College.

The Fortenberrys have two children: Bethany Grace, 7, and Charissa Lynn, 4.



Fortenberrys

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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

To subscribe: Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6472, fax to (502) 244-1688 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 250 words and may be edited for length.

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are advertised. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Don Mantoath, Morehead, chairman; Tom Curry, Louisville, vice chairman; Kay Trisler, Harrodsburg, secretary; Bill Crosby, Erlanger; Denzel Dukes, Paducah; Glenn Durham, Harlan; Frank Hatfield, Shepherdsville; Isaac McDonald, Elizabethtown; Karen Owen Phelps, Owensboro; John Searcy, Franklin; William Thurman, Lexington; James Weaver, Madisonville.

Wake up, America, & follow the Lord

The familiar story, "Rip Van Winkle" by Washington Irving, portrays a man who awoke after sleeping for 20 years, finding many changes. In our spiritual blindness, could this story apply to our spiritual condition today?

I am burdened with a great sense of urgency. I see the collapse of ethical and moral values. Our young people are growing up in a "sin-sick" world where sin is called "rights."

God loves all of us; but he hates all sin. Christians are saved by grace; but God requires us to live above disgrace. Are we living to please God according to the truth in his holy word, or to please self and others? Do we take time daily to search the Scriptures so we can be enlightened by the Holy Spirit of God to know right from wrong, truth from error, to know God's ways and his will? Do we pray

daily to our Lord, forgiving and merciful heavenly Father, praising and thanking him, lifting our needs and others to him? Do we yield ourselves to be used by God to witness to the lost, to minister to hurting people? Do we recognize our failures as sin, confess and turn from them? "Therefore, to him that knoweth to do good and doeth it not, to him it is sin" (James 4:17).

God's people need to wake up! We are in a spiritual warfare. Are we accepting the world's ways or the ways of our most holy and righteous God? Are we too busy to be involved in God's business? Have we been too comfortable sitting on the fence, blinded and asleep, suddenly realizing that we are reaping the consequences of our disobedience?

The world says, "Come, follow me." Christ says, "Come follow me."

Do we have discernment to listen and follow our Good Shepherd? Christ willing sacrificed his precious blood to pay our sin debt in full. To all who believe and trust in him, God promises eternal life. Are we a grateful people? Do our lives bring praise, honor and glory to our Lord? Are we willing to sacrifice anything for Christ? Are the demands of following him too high that we have chosen to join the multitudes who have turned away from him? "Lord, have mercy on us and give us the victory."

The battle is going on. Good against evil. The victory has already been won! Are we on God's side? He promises he will be with us and give us his power to overcome.

Listen! Are the warnings that God gave through the prophets of old, echoing in our ears today? Wake up, America!

*Delores K. Morrison
Olive Hill*

Defund the BJC

Will we as a state convention continue to throw Cooperative Program monies at the Baptist Joint Committee? This question will probably be addressed again next month in Elizabethtown. It is time that our state convention pursue the same action as the BJC—defund.

The problem with the BJC has been the question of where it stands on issues. Do Kentucky Baptists believe that our country would be better off if our government would be void of religious influence? The BJC's general counsel appears to. According to an article in the Western Recorder sometime back, it left Mark Wingfield with this very impression. Wingfield wrote, "Thomas believes society can survive and

even thrive when religion is left completely separate from government and allowed to operate freely."

We need to take these monies granted to the BJC and spend them on other ministries. Why not put more money into the Russian partnership? Why not financially assist churches and pastors in Southeastern Kentucky? Could we start new churches with these monies?

Surely these monies could be spent in more effective ways.

We persist in duplication. The Christian Life Commission has been given the responsibilities that the BJC once had. Our support should be for the CLC!

Finally, this whole issue could have been handled in a less-divisive manner. Those churches that want to support the BJC with their finances

ought to place the BJC in their annual budgets, instead of making all Kentucky Baptist churches participate.

*Wayne Lipscomb
Union*

Send testimonies

The Western Recorder is accepting written testimonies and on-the-field photographs from Kentucky Baptists who have participated in the Kentucky/Brazil Baptist partnership.

They will be part of a special feature highlighting the culmination of the four-year partnership between the Kentucky Baptist Convention and Baptists in the Brazilian state of Espirito Santo. It will run in the KBC issue of the Recorder, Nov. 16.

The testimonies and photos are due Oct. 30. Send them to: Western Recorder, Box 43969, Louisville, Ky. 40253.

BAPTIST FORUM

■ More letters on page 7

The best things in life

We probably knew that sooner or later we would get caught, but the temptation was irresistible. As far as we knew, he had never tasted one; had no idea what it would be like.

In 36 years of marriage, I did not remember that Alice loves jelly beans. Watermelon, strawberries, blueberries, chocolate with nuts (or any chocolate from Switzerland!), yes. But jelly beans, no.

This all happened on a Thursday night when his parents brought him over for us to babysit a few hours, a mutual benefit of living close.

With some toys and books spread out on the kitchen floor, I did the dishes while he and Alice sat on the carpet, reading the "Three Little Pigs," his favorite book at the time.

I do not know what put it into her mind or why I thought it was a good idea. We knew that Sharon had said not to give him ice cream even though I knew we had vanilla yogurt in the refrigerator.

But jelly beans? Sharon had not issued an order against those. While I innocently continued to wash dishes,

Marshall's grandmother went over to the old pie-safe we refinished long ago which rests against an outer wall of the kitchen. She took off the lid and held inside the glass vessel which held the multi-colored gems of yellow, orange, red and green. Marshall watched with innocent curiosity.

Sitting down again, she read for at least the fifth time the "Three Little Pigs," and more than a dozen times the page with the picture of the wolf hiding behind the tree with his tail sticking out.

Then Alice could resist no longer. And I sat down beside them, an accomplice to this new adventure in grandparenting.

She opened one hand in which was one red jelly bean. Slowly Marshall decided to pick it up, looking cautiously at us, and then put it in his mouth. He rolled it from cheek to cheek and then began to chew, slowly testing it.

His eyes grew bright and his little tongue slightly red when he made sounds to indicate he'd like more. Alice's other hand opened before him, displaying this time a luscious green one. With less reserve he placed it in his mouth and continued what surely must have been for him a glorious

ON MISSION TOGETHER



William W. Marshall

FAMILY FORUM: SINGLES

A godly lifestyle

By Harry Rowland

Q. I am a new Christian. In my singles' group, there are many lifestyles. What is the proper single lifestyle?

A. Ultimately, lifestyle is a choice. But several pressures seek to dictate that choice for singles. With more than 40 percent of the population single, singles are today's trend-setters. The temptation is to seek safety in numbers and to go with the crowd.

Materialism is also a strong temptation in shaping a lifestyle. Income account for \$500 billion in disposable income. An abundance of competing interests promise enjoyment and meaning in return for these funds.

Thirdly, singles are mobile. Often they find themselves living many hours away from their families. Who is there to help shape their lives?

To develop a Christian single lifestyle, one faces these challenges by:

■ Rejecting our materialistic culture. You are more than what you own, drive and possess.

■ Defining yourself by other than a vocation. You are not what you do. Your vocation is to serve Christ while your livelihood is how you support yourself.

■ Treating others with dignity. There is a tendency in singles' groups to consider oneself slightly superior to others in the group. The attitudes of racism, ageism, elitism and sexism die slowly among singles.

■ Learning to be a good steward of your talents and resources. God has expectations on how you are to use his blessings in kingdom-building.

■ Developing a cheering section. Singles are not called to be alone. Find singles as well as married friends who will motivate you for good.

Your lifestyle should be a choice and not just what happens. Paul encourages us to seek guidance in building, maintaining and evaluating our lifestyle: "Make it your ambition to lead a quiet life, to mind your own business, and to work with your hands, just as we told you, so that your daily life—or lifestyle—may win the respect of outsiders" (1 Thessalonians 4:11-12).

Harry Rowland is pastor of Fort Mitchell Baptist Church.

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

Health care reform demands concern for the 'least'

"Am I my brother's keeper?" Cain asked God, shortly after he had killed his brother, Abel. God's answer, of course, came back affirmative. Yes, Cain was responsible for the welfare of his brother. And the time-transcending truth of their story echoes down through history, reminding us we're responsible for the safety of the other folks who walk this earthly plain with us.

Americans will ask themselves that age-old question again as Congress leads our nation in considering health care reform. "Am I responsible for the health and security of my 'brothers and sisters' in this nation?"

The answer comes from the 25th chapter of the Gospel of Matthew, where Jesus reminded his followers they were responsible for the care of the "least" among them—the poor, the widows, the orphans. Of course, Jesus' words were directed to his followers, and health care reform is an issue for the entire nation. But health care is so massive an issue it has

been delegated to the nation at large to solve, and Christian duty compels us to stick to Christ's principles. We must remain vigilant to seek care and protection for the "least of these" who still populate our society.

The health care debate will entail numerous ethical issues. Adversaries already have squared off over abortion, right-to-die and the reform's impact on small business. These are important, and should be studied and debated carefully. But people of faith also must stand ready to focus the debate on fairness and equality.

As a primarily middle-class group, most Baptists already receive some degree of health care coverage. The temptation is to protect our turf, to watch the bottom line and to only affirm new plans that won't cost us more money. Christ would have us take a broader view. We must seek the common good and channel our support for the plans and policies that will benefit the most, and the "least."

Marv Knox

People of faith must focus the health care debate on fairness and equality.

Prof proposes 'return to real cooperation' in SBC budget

A Baylor University professor who has worked for four years on a marketing project for the Southern Baptist Stewardship Commission has proposed what he calls a "return to real cooperation" in the Southern Baptist Convention.

Charles Madden, a Southern Baptist deacon who teaches marketing for non-profit organizations, proposes that money designated to Baptist

GUEST EDITORIAL

causes be granted Cooperative Program status, the same as undesignated gifts to the convention's unified budget. That's the way the CP worked until 1978, when messengers to the convention's annual meeting adopted an idea that had emerged in some state conventions—that only undesignated funds be recognized under the CP banner, he notes.

Madden maintains that before 1978—for its first 53 years—the "Cooperative Program consisted of any dollars given to Baptist causes, whether designated or undesignated." He explains: "Baptists and Baptist churches have always cherished the right to express their commitment or displeasure with Baptist institutions and ministries. Through the years, if one Baptist church became upset with a particular Baptist cause, whether the cause was the convention itself or a single program or institution, that church felt free to direct their money

away from that cause. Inevitably, someone else who felt strongly about that institution or program would increase their designated giving to make up the shortfall.

"One of the reasons that problems have arisen periodically through the years for the Cooperative Program is that we are of two minds when we

give to unified causes. When we unify giving and allocate funds from a single pooled source, a small number of people make the decision of where the money is to go. When we fragment giving, the efficiency of giving goes down and the cost of raising money goes up. The result of this is that donors gain control and feel involved, but the price of control is that both time and money are consumed by the fund-raising process."

Throughout the history of the Cooperative Program, designated giving has ebbed and flowed, he says.

"In 1978, by officially condemning designated giving as not being a part of the Cooperative Program, the system was frozen and made inflexible. It no longer could 'breathe,'" Madden writes. "Those who became unhappy had only the choice of leaving the system or accepting the ostracism of designating their funds." The change has been one factor in the marked drop in the percentage of Cooperative Program as part of church

budgets since the late '70s.

The CP has had its problems in the past few years, Madden notes. The overall system today enjoys less participation by churches. Alternative giving systems, including the Cooperative Baptist Fellowship, "have been fed by the inflexibility" of the CP. "Programs in dispute have resulted in monies being withheld from all programs." Many sincere Baptists, by designating where their money would go, were labeled "non-cooperative," even when willing to cooperate in the vast majority of ministries.

"What if," Madden asks, "we returned to our historical position of allowing funds contributed to Baptist causes—whether at the state or national level, designated or undesignated—to be considered Cooperative Program?" He would not consider special offerings, such as the home and foreign missions offerings, as part of the CP.

Among the benefits, as Madden sees them: Everyone could act on his conscience, rather than embrace or reject an entire system of allocations made by others. Baptist entities would be more responsive and accountable. "If one has a problem with some part of the spending within the denomination, this idea gives them a way to act on their own beliefs with great flexibility," he explains. "It offers everyone a way to support Baptist causes in whatever way they can. It also

serves as an olive branch from those in the leadership of the Southern Baptist Convention to all Baptists, regardless of their past agreements or disagreements. Most of all, it offers everyone a way to embrace and support those Baptist causes about which they care the most."

Madden believes his approach would help heal and strengthen the denomination. "Some day, as Baptists, we are all going to be faced with some choice of conscience," he maintains. "Let's make this change now, so that there will be room when that time comes for each of us to make our choices without either having to be ostracized by others or having to leave the convention altogether."

He affirms the Baptist value of respecting individual choice in mission giving. "To this day, our whole system runs on the voluntary conviction of individual believers who join together to reach the world for Christ," he says. "Let's bring back a definition of the Cooperative Program that affirms and does not exclude."

Madden's proposals have merit and, because his work was launched at the initiative of the Stewardship Commission, surely will receive a full hearing. We hope they become fodder for profitable discussion on the Cooperative Program.

Bill Webb, editor
Illinois Baptist
Springfield, Ill.

Working on behalf of the SBC Stewardship Commission, a Baylor University professor has proposed re-defining the Cooperative Program to promote unity and inclusion.

What will happen if Betsy ever catches Rocky the squirrel?

Good thing dogs can't climb trees. Squirrels in our neighborhood would wind up in somebody's burrow.

When Betsy hears, smells or otherwise detects the presence of a squirrel in our back yard, she tears out of the house in hot pursuit. She'd rip the intruders limb from limb if only she could catch them. But her chase inevitably ends the same—the squirrel safe in the protective limbs of the apple tree, looking down on a frenetic flurry of fur trying with all her might to jump up to the first fork in the trunk of that old tree.

One particularly mischievous squirrel, Rocky, seems to delight in driving our dog nuts. Betsy will hop around the base of the trunk, barking like the fate of canines everywhere depends upon it. And about the

time Betsy figures her frenzy is futile, Rocky pretends to mosey down the tree a little bit, just enough to give the poor mutt pointless hope. Then, of course, the barking and hopping begin all over again.

I've often wondered what would happen if Betsy ever caught a squirrel. She's used to carrying Lindsay and Molly's stuffed toys around the house, but they never bite back.

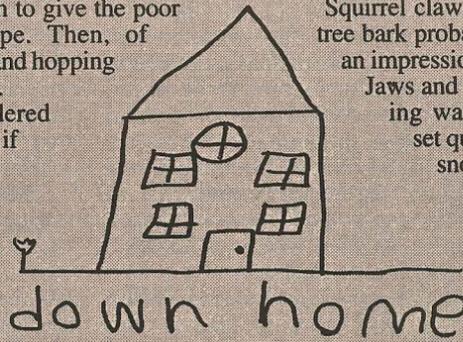
Problem is, a few rounds with an inanimate dimestore version of Curious George

is lousy sparring practice for a bout with a real-live squirrel.

Squirrel claws sharp enough to grip tree bark probably would make quite an impression on a small dog's ear.

Jaws and teeth capable of cracking walnuts no doubt would set quite firmly in a puppy's snout.

I've got a feeling Betsy would only need to catch Rocky about one time. The instructions for the care and handling of the squirrel would be written all over its fangs and claws, and Betsy would learn to speed-read: "Do not



attempt to fold, spindle or mutilate this animal, or you'll get your ears shredded and your nose bitten off."

Sometimes, we humans are a lot more like Betsy than we'd care to admit. We go tearing off after some cause or notion we have no business fooling with. And God, looking down from heaven, knows all our frenzied furor is futile; we're barking up the wrong tree of life.

We want this; we "need" that; we absolutely must do something other. And we keep on trying to catch up to that object of our desire, often to discover it turns us inside-out and every which way but loose. Just like what Rocky will do to Betsy if she ever catches him.

Marv Knox

OPINION

"Time magazine asked the question: 'Has the separation of church and state gone too far?' Southern Baptists have been seeking an answer to this very question. This educational pilgrimage eventually culminated in a vote to defund the Baptist Joint Committee on Public Affairs on the national SBC level by a majority of informed and conservative Southern Baptists."
Mike Routt

"We would do well to examine what the Baptist Joint Committee on Public Affairs has done for Baptists and for the cause of religious liberty. When we examine what the BJCPA has done, it will be clear as to what its value is to the Baptist family."
Bill Crosby

YES

By Mike Routt
Pastor, Eastern Gate Baptist Church, Louisville

Kentucky Baptists should vote "yes" to rescind the action of the 1991 Kentucky Baptist Convention which authorized the Executive Board to find a way to financially support the Baptist Joint Committee on Public Affairs on a regular basis.

Does this mean that many Kentucky Baptists are opposed to the separation of church and state? Absolutely not! One must remember that six different views in regard to separation of church and state exist: strict separationist, freewill separationist, institutional separationist, structural pluralist, non-preferentialist and restorationist (WR, Aug. 11, 1992). Many Kentucky Baptists consider the strict separation view as espoused by the BJCPA to be the most extreme and dangerous view.

In order to understand where we are, we must first understand where we have been in regard to the BJCPA controversy. Why are Kentucky Baptists debating whether or not to financially support this agency?

Years ago, conservative and evangelical persons such as myself thought the "battle cry" of the BJCPA to defend "religious liberty" a worthy and noble cause. Through growing criticism and subsequent investigation, we discovered this defense of religious liberty to be surrounded by an ambiguous "fog." When the truth began lifting this "fog," Southern Baptists discovered the BJCPA "holding hands" with such nefarious, left-wing organizations as People for the American Way, the American Civil Liberties Union, Americans United for the Separation of Church and State and the American Humanist Association. Each successive year, more and more moderate and conservative Southern Baptists became increasingly alarmed over the focus of the BJCPA. A cover story in the secular Time magazine (Dec. 9, 1991) asked the question, "Has the separation of church and state gone too far?" Southern Baptists have been seeking an answer to this very question. This educational pilgrimage eventually culminated in a vote to defund the BJCPA on the national SBC level by a majority of informed and conservative Southern Baptists.

Now Kentucky Baptists are asked to financially support the BJCPA. Where do they stand? Their position is clearly defined (WR, Aug. 11, 1992). James Dunn, executive director of this agency declared, "I plead guilty to being for a secular state," that is, a state that is not religious but not hostile toward religion.

American society has indeed become increasingly secular. What has this secularity produced?

First, this BJCPA-endorsed secular state has precipitated a dramatic moral decline in America. With the absence of religious values in contemporary society, moral relativism and situation ethics thrive.

What has this BJCPA-endorsed secular state produced? The answer is obvious—a nation with a crumbling moral foundation. Statistics reflect the devastating effects of a secular society void of religious influence/values.

Suicide among teen-agers has increased 300 percent since 1950. Teen-age pregnancy has climbed 621 percent since 1940. Last year alone, 1.2 million teen-agers got pregnant. Over 33,000 Americans a day contract a sexually transmitted disease. Since 1950, the teen-age homicide rate has risen 232 percent. In our morally destitute land, schools can pass out condoms, but prohibit the distribution of Gideon Bibles. A person can paint a picture of the Cross submerged in a jar of urine (financed by public tax dollars) and display it in a public place, but he/she cannot discuss religion in a public school classroom.

Second, this BJCPA-endorsed secular state has turned hostile toward religion. According to Professor Harvey Cox of Harvard University: "Secularism is not only indifferent to alternative religious systems, but as a religious ideology it is opposed to any other religious system. It is, therefore, a closed system." What is Professor Cox stating? He declares that a secular state cannot and will not remain neutral in religious matters—it will be hostile. Yet, James Dunn advocates a secular state that is neutral toward religion. Who is accurate, Cox or Dunn? The evidence overwhelmingly supports Cox's view that a secular state will be hostile toward religion. Here are a few examples:

■ In Decatur, Ill., a primary school teacher discovered the word "God" in a phonics textbook and ordered her class of 7-year-olds to strike it out, saying that it was against the law to mention God in a public school.

■ The town of Oak Park, Ill., blocked a private Catholic hospital from erecting a cross on its own smokestack because, councilors say, some residents would be offended.

■ In Corpus Christi, Texas, students of King High School were forbidden by a principal and hostile school administrators from praying and participating in the national "See you at the Pole" meeting.

Secular hostility to religion is also reflected in public school textbooks. Carolyn Johnson of Louisville served as a member of the elementary textbook recommendation committee for Jefferson County schools. In an article on the editorial page of the Courier-Journal, she addressed the disturbing bias of these textbooks against religion: "The treatment of the past 200 years is so lacking in reference to religion as to give the impression that it has ceased to exist in America. Even when religion is mentioned in historical context, there are glaring omissions of facts that distort the significance of the event reported. For instance, Thanksgiving is mentioned in

□ See YES ..., page 7

NO

By Bill Crosby
Pastor, Erlanger Baptist Church, Erlanger

At the Kentucky Baptist Convention in 1991, the convention voted to find a way to fund the Baptist Joint Committee on Public Affairs. At the executive board meeting in November 1992, the executive board voted to establish a \$200,000 special fund for the BJCPA. The interest from this would be forwarded to the BJCPA. The estimated proceeds from the fund would be \$17,000 per year.

When the Southern Baptist Convention voted to defund the Baptist Joint Committee, Kentucky Baptists' portion of Cooperative Program receipts that went to the BJCPA was approximately \$17,000. There is now a debate about rescinding this action by the Executive Board of the Kentucky Baptist Convention.

When Baptists have the facts, they usually make good decisions. Someone has said, "Tell the truth and trust the people." The BJCPA has been a point of contention. Many statements have been made about the BJCPA in the height of emotion. The rhetoric about the BJCPA has been inflammatory. I would suggest that we would do well to examine what the BJCPA has done for Baptists and for the cause of religious liberty. When we examine what the BJCPA has done, it will be clear as to what its value is to the Baptist family.

Each Baptist group is autonomous. The local church is autonomous; the association is autonomous; the state convention is autonomous; and the national convention is autonomous. Under Baptist polity, each group is free to make its own decisions. A state convention voluntarily relates to the national convention. Therefore, if the Kentucky Baptist Convention decides to support an agency or ministry, that is the choice of Kentucky Baptists.

For over 50 years, the BJCPA has served Southern Baptists and Kentucky Baptists. It is now being suggested that since the national convention has defunded the BJC that the state convention must do the same.

The BJCPA is the only church group that focuses only on religious liberty and church-state relations in our nation's capital. It is what the Atlanta Constitution has called the "nation's leading religious lobby on behalf of church and state separation."

Southern Baptists were the leading supporters of this group until 1991. Even now, millions of Southern Baptists continue to support the work of the Baptist Joint Committee on Public Affairs.

The reasons that we should support the work of the BJCPA are numerous.

One of the reasons to support the

BJCPA is because it fights for our interests in the Supreme Court.

The Baptist Joint Committee defended the right of a New York church to rent the local school auditorium to show a James Dobson film on family values. As a result of that victory, New York can no longer discriminate against religious speech. The Baptist Joint Committee successfully supported the right of a deaf student attending a church school to receive state aid to pay for a sign language interpreter. The Baptist Joint Committee defended the constitutionality of the Equal Access Act by which Bible clubs are now allowed to meet in schools the same as other extra-curricular groups.

Another reason to support the Baptist Joint Committee is because of what it has done on the legislative front.

The BJCPA led the Coalition for the Free Exercise of Religion, consisting of 68 religious groups, for the purpose of supporting the Religious Freedom Restoration Act. This is considered to be the most important religious liberty legislation in 70 years. The BJCPA led the way for this legislation. The BJCPA is trying to exempt churches from a bill that will regulate and monitor lobbying activities. We must be free to call Caesar to account without having to ask his permission. Year before last, the BJCPA blew the whistle on the government's attempt to force churches to report to the IRS the names, Social Security numbers and amounts of gifts of church members. The church is not a collection agent for the IRS.

Another reason to support the Baptist Joint Committee on Public Affairs is because of the work it has done on the international front.

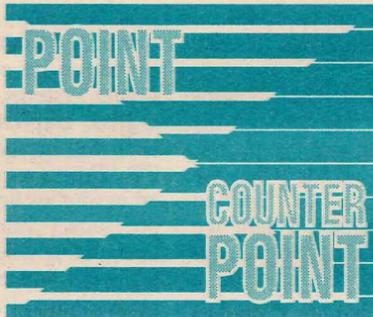
Most recently it was instrumental, along with the Helsinki Commission, in leading an outcry against the attempt by the Russian Parliament to limit religious liberty in that country. Two years ago, it worked hard to ensure that our soldiers in the Persian Gulf could receive Bibles and other religious literature through the mail. The BJCPA helped secure the release of two American missionaries detained in Afghanistan. The BJCPA lobbied successfully for an amendment to legislation imposing taxes on overseas earned income that saves foreign missionaries a lot of money. The Baptist Joint Committee has saved the Foreign Mission Board millions of dollars through the years.

These are a few of the reasons to support the Baptist Joint Committee. It has honored the Baptist principles of religious liberty and has stood tall for the Baptist principle of the separation of church and state. The BJCPA continues to do the work of preserving religious freedom.

The Baptist Joint Committee on Public Affairs has led the way in preservation of religious liberty. There have been times it may have taken a stand we did not like.

However, it has been in our family over 50 years. We don't kill family members. I have three children. One Sunday during Sunday school, my oldest son and his Sunday school teacher made a bet on the UK-UL basketball game. The department director observed their wager and came

□ See NO ..., page 7



Q: Should the Kentucky Baptist Convention rescind its decision to provide funding for the Baptist Joint Committee on Public Affairs?

We need vision

How well do you see? 20/20 in both eyes? 20/40? 20/100, but 20/20 with your glasses? That's great.

How well do you see the past?

They say hindsight is 20/20—perfect, but is it? Hindsight through the eyes of hurt and bitterness—even if it remembers many details accurately—is clouded. It's distorted, like looking into a broken fire-damaged mirror. Hindsight through the eyes of faith may miss a few de-

tails, but it is bright and clear. Faith shows up the protection, guidance and blessings of God in our lives.

How well do you see the future? Not too well? Then dream a little, pray

a lot and seek God's direction with enthu-

siastic, surrendered faith. Now, what do you see?

I don't believe in fortunetelling, palm reading or any other worldly, non-Christian efforts to peer into the future. And God seldom lays out a completely detailed map of the future

for us. I do believe, however, that God inspires a vision for the future in all of his children who will seek it and then works through them by his power to make that vision a reality.

No human being should ever presume to know exactly all of God's plan for everyone around them. But all of God's children should have a bright, glorious, faith-enlivened vision for the future which they work, pray and encourage into becoming reality.

Every church, every local body of Christ, needs a plan, a dream, a vision for the future. No one human being can determine that vision and make it

come true. If everyone has a different plan, a different agenda, a different dream, then all we have is chaos and frustration. If, however, there is a unity of participation in a God-given vision, no power on earth, no not even the power of the devil himself, can stop that vision from becoming a reality. The body of Christ emboldened with a vision of purpose is powerful.

How well do you see? Dream a little, pray a lot, work in unity to receive God's blessing for a bright tomorrow.

*James Hill, pastor
Magnolia Baptist Church
Magnolia*

MINISTERIALLY SPEAKING

No brakes

I appreciate the balanced treatment given on the Opinion page (WR, Oct. 12). I must say that I heartily agree with Bill Hancock as he so ably spoke for our Cooperative Program.

We have all heard stories similar to this one:

A railroad had been laid over a mountain. An experienced engineer was charged with testing it with a loaded train. He encouraged his partners and fellow workers: "I know my engine.

I know that we can take this train over the mountain."

But to his surprise, it was more difficult than he had imagined. With a red bandana, he wiped his forehead and said again and again: "I just do not understand it. We barely made it."

Finally, a young man raised his sheepish head and said, "I put the brakes on halfway up, just a little, so if we did not make it, we wouldn't roll back down."

Let us quit putting the brakes on and get on with our part through the greatest, God-blessed missionary enterprise, the Cooperative Program.

*Ray Gilliland
Smithland*

Watch for 'log'

Has the time come for us as Southern Baptists to cleanse our ranks of those we disagree with?

No matter how small the disagreement, it would seem that the calls for disfellowship and non-support continue to come from high places in the SBC. The Western Recorder seems to have weekly calls for expulsion for various groups, members of groups or individuals who are not in line with the thinking of certain persons or groups or committees within the SBC.

It would seem that when selecting someone for leadership, we would look at their commitment to fulfilling

our Lord's message to love our neighbor and do good to mankind. Now this is not to say that we should embrace the extreme viewpoints from the right or left, but no one should be banished from our fellowship or leadership positions because of their participation in a fraternal group or their race, gender or marital status.

We must not concentrate so much on the crossing of T's and dotting of I's and concentrate on getting Christ's message to those who are unsaved. A difference of opinion is fine as long as

it does not become the "log in our own eye."

There is a saying, "When you find the perfect church you will be the only member." Are we losing track of what made the SBC a great denomination, or are we becoming like the Catholics who are governed by the thoughts of one man?

*John E. Watson
Stanford*

Harmony, not war

I applaud the introduction of the point-counterpoint column (WR, Oct. 12). It helps me understand a part of the debate which continues in our convention.

In this particular issue, both Pastors (Richard) Bridges and (Bill) Hancock have good points. However, Pastor Bridges changed the question, and Pastor Hancock answered it. There is quite a difference in being a participant and being loyal.

It is easy for me to identify with Pastor Bridges when he says that Baptists have no patience with hierarchies of any kind. It seems, though, that the Fellowship, and perhaps a large number of other churches, are not fulfilling the objective of cooperation stated in the Baptist Faith and Message statement adopted in May 1963. In Article XIV it states, in part, that the objective is "spiritual harmony and voluntary

cooperation for common ends."

Regardless of how we feel individually, if local churches cannot voluntarily cooperate in spiritual harmony, they should withdraw from any associations where division and conflict exist. Different opinions are OK, but warfare is not spiritual harmony.

*Robert Crice
Paducah*

Who's loyal?

Those who control the Southern Baptist Convention claim that during the '60s and '70s they were excluded from leadership. Now those who have lost control have developed the Cooperative Baptist Fellowship, seminaries and other organizations. The question now is whether those who support these new organizations are loyal Southern Baptists.

To answer, let me ask: Was W.A. Criswell a loyal Southern Baptist when he started a school bearing his name? Was Adrian Rogers a loyal Southern Baptist when he aided in the creation of Mid-America Seminary in Memphis? Was Paige Patterson a loyal Southern Baptist when he was president of Criswell College? Is the present SBC Executive Committee loyal to the SBC as the churches of the committee members give 2 percent below average to the Cooperative Program? Some may be surprised that the answer to all these questions is yes.

The traditional Baptist doctrines of the priesthood of the believer and the autonomy of the local church necessitate freedom of participation. The power of the Executive Committee coupled with the power of the SBC president creates a top-down system that is prone to abuse. The non-SBC Baptist organizations, on either side of the controversy, preserve individual and church choice. To argue that a person should not be a newspaper editor because his or her church gives to the CBF is the same as saying that W.A. Criswell or Adrian Rogers should have

never been SBC president because of their affiliations with non-SBC schools.

*Andrew F. Bennett III
Louisville*

Unity in Christ

This letter regards the recent Southern Baptist Convention/Cooperative Baptist Fellowship "controversy." I am on staff at an SBC church, a student at Mid-Continent Baptist Bible College and a supporter of the Cooperative Program, which is an effective missions program. Yet I realize it is not the only missions program God can work through. What difference does it make what avenue he works through (SBC or CBF programs) as long as the gospel is proclaimed? Even if a church, group or individual supports any non-SBC missions effort, they are not "anti-missions"!

One thing so many people seem to forget is the autonomy of each local church. Everyone seems eager to tell others what they should believe instead of allowing each believer (and church) to "work out their salvation."

A recent letter claimed "all our rhetoric will be an effort in futility" until "we recognize that the CBF is an anti-Southern Baptist, anti-CP movement." All efforts (both SBC and CBF) will be "efforts in futility" until we quit building up walls by labeling each other as "conservative," "moderate" or "liberal" and realize we should work together to see our common goal—proclaiming the gospel—accomplished.

I fear we have gotten caught up in both personal political and theological slants and have forgotten the common bond that makes us one: Jesus Christ. He is the common bond that is not dissolved by organizational, denominational or theological differences. I pray we would find unity in him.

*Chris Cash
Paducah*

YES

Continued from page 6
eight of the 11 textbooks, but seven of these texts completely ignore the fact that the Pilgrims' thanks were directed to God in the form of prayer."

Indeed, secularism is hostile toward religion and cannot be neutral. Now James Dunn boasts of the tireless efforts of the BJCPA in support of the Religious Freedom Restoration Act. Yet, the BJCPA is the one that helped create the problem of the suppression of religious freedom through their support of a secular state.

Dr. James Crisp, senior professor of history and political science at Cumberland College, wrote a Viewpoint article in the Western Recorder that the BJCPA's "strict separation" position will limit religious freedom. William O. Douglas, former justice of the U.S. Supreme Court, once addressed the dangers of this strict separation view now espoused by the BJCPA. He stated, "If, in every and all respects there shall be separation of church and state, then the state and religion would be aliens to each other—hostile, suspicious and even unfriendly."

What are Kentucky Baptists doing

when they fund the BJCPA? They are endorsing Dunn's concept of a secular state. KBC funds, therefore, are being spent (1) to facilitate the moral decline of our nation and (2) to limit the religious liberty of Christians in America!

Do Kentucky Baptists who oppose the BJCPA embrace the separation of church and state? Emphatically yes! Do Kentucky Baptists endorse the BJCPA's strict separation view (i.e., a secular state), which is only one of six views of church-state separation? Unequivocally no! Because many Kentucky Baptists feel strongly about this issue, they will be coming to Eliza-

bethtown for the annual meeting in November to vote "yes" to the motion to rescind financial support for the BJCPA.

NO

Continued from page 6
to me to voice her displeasure with my son's behavior. Needless to say, I was not pleased with what he had done. However, I did not kill him or excommunicate him from the family.

The BJCPA is a part of our family. We should continue to support the work of the finest church-state experts in America.

Marshall affirmed

As it is the responsibility of the Kentucky Baptist Executive Board's administrative committee to annually evaluate the work and leadership of the executive secretary-treasurer, this committee met Oct. 12 to discharge this duty.

We would like to report to the Executive Board and the Kentucky Baptist Convention that we find Dr. William Marshall to be a commendable leader for our state. We find Dr. Marshall effectively models Christ in his relationships with the board, those he supervises and the people of Kentucky.

Further, we find he works energetically and enthusiastically in discharging his duties as our executive secretary-treasurer. His positive planning and leadership have had a great impact on the work and ministry of all Kentucky Baptists. Dr. Marshall has served us well for 10 years. In that time, Kentucky Baptists have harmoniously worked together in mission work in Africa, South America, Russia, Ohio, Utah and Idaho. We also have seen great strides in pastor-church relations. Our state has the very best student ministry department in America. New church starts have been a great landmark of mission emphasis in Kentucky. While other states have struggled, Kentucky Baptists under Dr. Marshall's leadership have flourished—set the pace—in actualizing the Great Commission.

Therefore, the administrative committee not only commends Dr. Marshall for his outstanding leadership, but affirms him in the work that he does with prayerful support and encouragement for him to continue.

*Floyd Price, chairman
KBC administrative
committee
Scottsville*

MISSIONS

Salt Lake City church anticipating a second miracle

Articles and photos
by News Director
Mark Wingfield

SALT LAKE CITY—God already has worked one miracle at First Baptist Church of West Valley City, Utah.

But Pastor Warren Osburn believes another miracle can happen soon—especially with help from some Kentucky Baptist volunteers.

The church—located on the western edge of Salt Lake City—had considered disbanding before Osburn arrived as pastor in 1990. After a series of difficulties, the congregation had dwindled to a few families, with an average attendance of 35 in Sunday school.

Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention, preached a revival at the church immediately before Osburn arrived. That set the stage for a turn-around, Osburn believes.

The church added 56 new members in the first four months of Osburn's pastorate. And 40 of those additions were new Christians who were baptized.

Three years later, First Baptist has grown to an average of 100 people in Sunday school and more than 150 in worship. The annual budget of \$40,000 has increased to \$170,000.

The church that nearly died has led its association in number of baptisms the past two years.

That's the first miracle.

The second miracle is under construction—but running behind schedule.

With the rapid growth, it became

obvious the church would have to build. The existing sanctuary is small—more like a chapel.

So plans were made and construction started in August 1992 on a 9,000-square-foot addition that includes a 500-seat sanctuary and office space. The plans were drawn so work could be done almost entirely by volunteer labor—saving about half of the \$700,000 it would have cost to contract the job.

Church volunteers have given thousands of hours to the project, and some volunteer groups from other states already have helped. But problems have arisen here and there, Osburn explained, causing the project to fall far behind schedule.

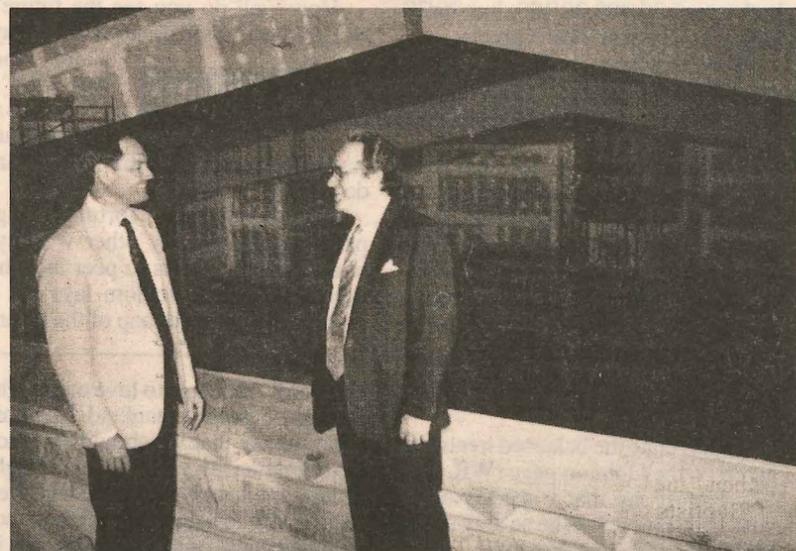
Now the building that was supposed to be an answer to a growth problem is causing a problem itself, he said. Some members are getting discouraged, and the lack of space is causing attendance to dip.

The outside of the building is complete, but the inside has little more than studs placed and sheetrock hung. Plumbing, electrical, painting and other finishing work still must be done.

But Osburn is confident God will provide. He's seen it happen before.

He was a salesman and bus driver in Texas before becoming a Christian in 1978 at age 37. Drinking problems had plagued him, but God turned his life around and called him to full-time ministry.

Eventually, a friend from Criswell



UNDER CONSTRUCTION Pastor Warren Osburn (right) and layman Ted Osborne stand in the balcony of the new sanctuary under construction at First Baptist Church of West Valley City. Volunteer laborers are needed to complete the work.

College in Dallas convinced Osburn and his family to help start a new Baptist church in Wellington, Utah. The Osburn family arrived in the small eastern Utah town in October 1983 with \$2 between them.

Twenty-three people showed up the first Sunday, in a town that never had known an evangelical church before, he recalled. By the time he left as pastor seven years later, the congregation had grown to about 100 in worship attendance.

Based on what God has done in the

past, Osburn knows even brighter days lie ahead for his current congregation.

Members of the congregation have developed a love for people, he said. "Everybody who has joined the church would comment on that. They said, 'We came back because the people were so friendly.'"

Osburn credits those who stood by the church in hard times, and those who have come to help in recent years, as essential. "The people deserve the credit for the growth."

Buildings make a difference

"If you build it, they will come" is more than a line from a well-known movie for Southern Baptists in Utah and Idaho.

It is an essential fact of church survival.

This is one area where having an attractive building is much more than a luxury, yet remains a luxury many churches cannot afford.

The reason is simple.

Buildings give authenticity to Baptists, who are a minority group not well-understood in a land engulfed by Mormonism.

Every community in Utah and Idaho boasts beautiful brick and stone houses of worship owned by the Church of Jesus Christ of Latter Day Saints—the Mormons.

These "ward houses," as Mormons call them, are more conveniently located than convenience stores, all across the landscape.

Mormons have built well-appointed ward houses in every neighborhood of every town. The Mormons own—and fastidiously maintain—multiple buildings even in small towns, and that multiplies to hundreds of buildings in the largest towns.

"In a Mormon area, every ward house is beautifully kept," explained Pastor Mike Gray of Southeast Baptist Church in Salt Lake City.

Southeast built a new sanctuary three years ago as part of an ongoing effort to upgrade its facilities. "This is part of the image we've had to project that something good is happening here."

"Buildings do things out here I never saw buildings do before," said Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention. "Every time we build a building, there will be an increase. People will come who never came before."

"The concept that the building doesn't help build the church isn't true out here."

Soda Springs Baptist is church prayer built

SODA SPRINGS, Idaho—After more than 30 years of waiting, prayer built a building for First Southern Baptist Church of Soda Springs, Idaho.

Prayer—and lots of volunteer labor from Baptists in Kentucky and several other states, said Pastor Doug Robinson.

Soda Springs is a community of 3,600 people—95 percent Mormons—nestled in a valley of southeastern Idaho along the old Oregon Trail. Southern Baptists started a church there in 1958, and the work has been slow and small ever since.

But things have been on an upward spiral since Robinson began a prayer effort several years ago.

Every month he sends prayer calendars to about 240 people across the United States, including a number of people in Kentucky's Blood River Baptist Association. The calendars list one prayer need for each day of the month, as well as a brief report of what has happened at the church in the previous month.

The prayers those friends offer every day make an obvious difference, Robinson said. On the few months he has missed sending out the calendar, "we could sure tell it."

"This little piece of paper is the answer to missions in Utah and Idaho," he said, holding a copy of the prayer calendar in his hand.

Robinson came to Soda Springs four years ago, with financial assistance from the Southern Baptist Home Mission Board. The church



NEW BUILDING Pastor Doug Robinson and state convention executive Clyde Billingsley stand in front of the new home of First Southern Baptist Church in Soda Springs, Idaho.

had about four groundbreaking previously, he learned, but never had built. They met in a house.

Attendance then averaged eight or nine, "12 on a good Sunday," Robinson recalled.

Today, more than 50 people gather each week in a tidy-looking white building first occupied last December.

The entire story is an answer to prayer, Robinson explained.

The congregation voted to build the building during a potluck luncheon one Sunday. The impromptu suggestion came as a total surprise to Robinson, in part because there was only \$16,000 in the building fund.

But before the luncheon was over, one member offered to give another \$10,000, and the congregation voted to name Robinson construction supervisor.

In time, volunteer teams were lined up but the church still needed architectural plans for the building.

That summer Robinson hosted two high school boys as summer workers. One of them was a skilled draftsman who devoted most of his time to drawing building plans.

Soon, Kentucky volunteers framed the two-story building, and other volunteers helped throughout the construction process.

God multiplied the \$26,000 the church had in its building fund, Robinson said. "There's more than \$30,000 in this building. Don't ask me where it came from. It just came."

And prayer has continued to make a difference in the church, Robinson said. He made a point to pray each morning this summer with Kentucky volunteers who had come to lead vacation Bible school. On the morning of the evangelistic appeal by the pastor, one of the Kentuckians suggested they pray for the decision time.

The "only glitch" in this year's VBS then happened—20 children responded to the gospel message, more than the pastor ever had imagined.

Since moving into the new building, the congregation has continued to grow, the pastor said. "Since last May, there have been about four young couples come looking for us. They've come in the door with Bibles and notebooks in hand."

Those couples have filled strategic roles and given the church a boost, Robinson reported.

"There hasn't been much movement in the community," Robinson said, "but God is bringing people in. These are exciting times."

MISSIONS

What's it like to be a Baptist in Utah & Idaho?

SALT LAKE CITY—Imagine being a Southern Baptist in a region where evangelical Christians represent about 3 percent of the population.

Imagine all the Southern Baptists who live in Laurel County—near London, Ky.—being spread out over a two-state region with a total population of 2.7 million people.

Imagine living in a culture dominated in nearly every way by a religion you consider anti-Christian.

Imagine your family living in the territory of the Utah-Idaho Southern Baptist Convention.

Few Southern Baptists who have grown up in the South can comprehend the challenge facing Southern Baptists in Utah and Idaho, says Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention.

It is a challenge that impacts every area of life—politics, education, shopping, neighborhoods and religion.

The population of every county in Utah is predominantly Mormon. The same is true for most of southern Idaho, and Mormonism still is a powerful presence throughout northern Idaho as well.

About 72 percent of Utah's population identifies with the Mormon church, according to statistics reported in "Churches and Church Membership in the United States 1990." And 90 percent of those who claim a religious affiliation are Mormons.

In Idaho, 27 percent of the population is Mormon, and 53 percent of all who claim a religious faith identify themselves as Mormons.

Less than 1 percent of Utah residents are Southern Baptists, and less than 2 percent of Idaho residents are Southern Baptists.

In comparison, Southern Baptists constitute the largest single religious

influence in Kentucky, claiming about 26 percent of the population. About 43 percent of all Kentuckians who identify with a religious faith call themselves Southern Baptists.

Being a religious minority is one thing, Baptists in the region explain, but having to endure the strong influence of Mormonism makes things even more difficult.

Southern Baptists generally consider the Mormon church, the Church of Jesus Christ of Latter Day Saints, to be a religious sect that is not Christian in doctrine.

Mormon doctrine also teaches that non-Mormon churches are "Satan's hirelings."

Mormons also oppose Southern Baptists because they are among the most evangelical Christian witnesses in Mormon territory, Billingsley explains.

In past generations, Southern Baptists in Utah and Idaho have experienced intense persecution from Mormons, Baptist pastors report.

That is changing some, but pressure remains, especially in the rural areas, they say.

While metropolitan Salt Lake City has become more diverse due to people moving in from other regions, the rural areas of Utah and Idaho remain as much as 95 percent to 99 percent Mormon, Billingsley says.

That makes starting and growing churches in those areas especially difficult.

But Baptists have recorded a number of success stories.

Warren Osburn and his wife, Peggy, moved to Wellington, Utah, in 1983 to start a Southern Baptist church in a town with no evangelical witness. In seven years, they built a congregation of about 100 people before moving to serve a struggling church in Salt Lake City.

Mrs. Osburn still remembers asking for help in a department store one day and having every clerk turn and walk away from her because she was a Baptist pastor's wife.

"Things have been changing in the last few years, though," Osburn says. "Mormons are trying to take on the image of Christianity."

Billingsley thinks this is due in part to the Southern Baptist Convention's decision to hold its 1998 annual meeting in Salt Lake City. Mormon officials—especially in Salt Lake City—are preparing to make the most favorable impression possible for Baptist visitors, he believes.

Even in some more remote areas, tensions are lighter between Baptists and Mormons.

"The LDS churches give us very few problems," said Royce Shoemate, pastor of First Baptist Church of Vernal, Utah. Vernal is a town of about 12,000 people located on the extreme eastern edge of the state.

First Baptist, which averages slightly more than 100 in attendance, is the largest and strongest Baptist church in the eastern part of the state.

Even though blatant persecution is not so obvious, the influence of the Mormon church still poses a threat to Christianity, Shoemate said.

"The greatest danger is for Christians who move here from other places and do not stay close to the church. Their children end up dating and marrying LDS people.

"Some people moving here see Mormons as another Christian religion. The terms and language they use sound very Christian. But what they mean is very different."

Baptist churches must hold up the truth of Scripture against the teachings of the Mormon church, Shoemate and other Baptist pastors in the area said.

Even though the pressure is easing some, difficulties still remain. Billingsley recounted the story of a Baptist minister's son who just last year was harassed by a Mormon teacher—apparently because the son had said he intended to be a Baptist preacher himself.

Not surprisingly, the area has attracted Baptist leaders who thrive on facing a challenge.

Mike Gray moved to Salt Lake City from New Mexico 10 years ago to become pastor of Southeast Baptist Church.

FRIENDS
In Faith
HELPERS
In Ministry

The Kentucky partnership with Utah & Idaho

He had been moved by an evangelist's sermon that "the battle determines the blessing."

"If you don't get involved in great battles, you're not going to get great blessings," Gray explained. "It's exciting to be outside the Bible Belt, because God has to work up here."

Doug Robinson, pastor of First Southern Baptist Church of Soda Springs, Idaho, made one request of a recent visitor: "Please don't go back and say it's hard work up here."

In comparison to God's ability to work, being a Baptist in Utah or Idaho is not hard, he explained. "God's still God here as much as anywhere else."

Facts about Mormons, The Church of Jesus Christ of Latter-Day Saints

What is Mormonism?

■ **Official name:** Church of Jesus Christ of Latter Day Saints.

■ **Founder:** Joseph Smith on April 6, 1830.

■ **Revelation:** Mormons declare that God always reveals his will through prophets and reveals his will today only through the Mormon prophet. The prophet can receive revelation on any temporal or spiritual matter that must be accepted as new scripture by faithful Mormons. A person cannot attain "godhood" unless he accepts Joseph Smith as a prophet.

■ **Scripture:** The Mormon church has four accepted scriptures: the Bible, the Book of Mormon, Doctrines and Covenants, and Pearl of Great Price. The Bible is accepted as the word of God only "as far as correctly translated." Joseph Smith made more than 600 "corrections" to the King James text. Mormons believe the Bible is not complete in its revelation. They hold out the Book of Mormon as the "fulness of the gospel" and "the most correct of any book on earth." Joseph Smith claims to have translated the Book of Mormon from gold plates revealed to him by the angel

Moroni.

■ **God:** Mormonism teaches that there are an infinite number of gods in the universe, each of whom is the god of his own planet. However, only God the Father, Jesus Christ and the Holy Spirit—three separate gods—are to be worshiped. God the Father has a wife and a physical body and lived on a planet as a mortal man before attaining "godhood."

■ **Jesus:** Mormonism denies the virgin birth of Jesus and asserts that Jesus and Satan are spirit brothers. Jesus is said to have appeared in the Western Hemisphere, organized a church and appointed apostles among

the American Indians after his resurrection in Palestine.

■ **Gods in embryo:** Mormonism teaches that after an existence in the spirit world, humans are born on earth for two reasons, to receive a physical body required for the resurrected state and to exercise the freedom to choose good or evil. Men are potential gods, as attested by the teaching that "as man is, God once was; as god is, man may become." Women may become wives of gods.

■ **True church.** Mormonism teaches that the church begun by Jesus Christ "fell away" and disappeared until Joseph Smith

restored the "one true church" in 1830. All other churches are "an abomination" in God's sight. There is no salvation, known as "exaltation," outside the Church of Jesus Christ of Latter-day Saints.

■ **Salvation by works.** A person's destiny is determined by right choices and good works, not by Christ's sacrifice on the cross, according to Mormonism. Individual salvation also is dependent upon meeting a number of other requirements.

■ **End times.** Mormonism teaches that at death, Mormons will go to Paradise while non-Mormons will be assigned to a temporary spirit prison to await resurrection and judgment. Mormons celebrate a "baptism for the dead" as a means to rescue ancestors held in this spirit prison. The church teaches that Jesus will return to reign at Independence, Mo., for 1,000 years before the judgment when all humans will go to one of three kingdoms based on their works.

Based on the "Belief Bulletin" on Mormonism produced by the Southern Baptist Home Mission Board and written by Gary Leazer. For copies of the full pamphlet, call the HMB at (800) 634-2462.



MORMON TEMPLE This Mormon temple in suburban Salt Lake City is not as well-known as the temple and tabernacle in downtown Salt Lake City. However, its presence is symbolic of the influence Mormonism wields in Utah and Idaho. Only a small percentage of Mormons are "temple Mormons" worthy to enter temples such as this. Most Mormons attend weekly services in smaller, but equally well-kept buildings in their neighborhoods.

MISSIONS

Church starting becomes a habit for Idaho Baptists

BOISE, Idaho—Starting new churches is becoming a habit for Baptists in southwestern Idaho.

Baptists remain a minority in this region of the United States, but the number of Baptists and Baptist churches is on the rise.

The opportunities are so great that churches barely constituted turn right around and sponsor other new works.

"The opportunity is so positive we have to do some things we don't normally do to reach the people while we can," explained Gail Graves, pastor of Trinity Baptist Church in Boise, Idaho.

Graves started Trinity Baptist Church as a mission in a day care center two years ago. The congregation constituted as a church little more than six months ago, but already is sponsoring three other congregations—and has plans to sponsor two others.

Trinity now meets in a mobile chapel constructed in part with help from Kentucky volunteers.

One of the new missions Trinity sponsors is in Columbia Village, a planned community that eventually will include 6,000 homes. Graves serves as pastor of that mission as well

as pastor at Trinity. After surveying residents of the 1,000 homes already built in Columbia Village, he discovered 100 families who expressed interest in the new church.

A vacation Bible school held there this summer attracted 88 children and resulted in 23 professions of faith in Jesus Christ.

Graves baptized nine people in a city park on the first day the new congregation met. Fifty-eight people attended the first service.

The mission now averages about 30 in attendance, half the number attending the mother church. Trinity Baptist averages 60 people in attendance and baptized 27 new believers in the past year.

In addition to Columbia Village, Trinity Baptist is sponsoring Centennial Baptist Church and Indian Lakes Baptist Church in Boise.

"It is amazing," explained Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention. "God has done a wonderful thing."

Billingsley and Graves credit much of the church-starting fervor in Treasure Valley and Magic Valley Baptist associations to Director of Missions James Brandon.

"The Lord has used Brother James to bring harmony on that issue," Graves explained. "We've got agreement on starting new churches."

But such was not always the case, Billingsley added. However, he is delighted that Brandon has been able to demonstrate the importance of starting new congregations. Baptists will be stronger there because of it, he said.

Likewise, he cites Graves and his wife, Joyce, as an example of what a difference one committed couple can make. Graves was a successful businessman in Lubbock, Texas, before he and his wife came to Idaho as missions volunteers in 1978.

Once in Idaho, they heard God's call to vocational ministry, returned to Texas to seminary and then came back to plant new churches in Idaho.

"There are churches all over our pioneer areas where one strong family could make the difference," Graves said.



NEW CHURCH Standing outside the former Mormon church building now occupied by Baptists are two of the men who purchased the building, Gene Mildrin (left) and Dwight Osborne (right), along with Director of Missions James Brandon, Pastor Ed Wolfe and his wife, Helen.

"We wanted to be one of those families."

So far the Graveses have helped start eight churches in Idaho. He has a goal of seeing one Southern Baptist church established for every 5,000 residents of the state.

It is an area, he believes, where "nine out of 10 people likely need Jesus."

Another mother to numerous new churches is First Southern Baptist Church in Gooding, Idaho.

One of the most recent new starts helped by the Gooding church is Valley Baptist Church in Hagerman.

Unlike most Baptist churches in Utah and Idaho, Valley Baptist began with a building before a congregation was formed.

Three Christian couples who live in the area had not been able to find an evangelical church in which they

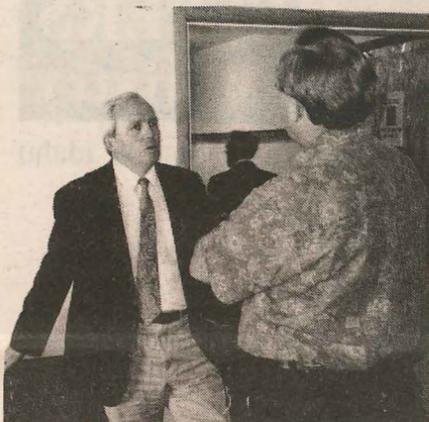
were happy. So when a former Mormon church building was put up for sale, they bought it.

Gene Mildrin, Dwight Osborne and Hayden Claiborne put up \$105,000 to buy the spacious building and some furnishings.

They went to the pastor of the Gooding church and offered to give Baptists the building if they would provide a pastor.

That's where Ed Wolfe comes in. A retired director of associational missions from Alaska, Wolfe and his wife, Helen, agreed to come help the new congregation. They arrived July 8.

The church now has about 12 families and 30 members—and some basic needs. "We need a volunteer to come teach some of our members to play the piano, or to stay and play themselves," Mrs. Wolfe said.



CHURCH CHAT Church starter Gail Graves shares ideas with Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention.

Kentuckians off to good start

BLACKFOOT, Idaho—Although they left Kentucky only five months ago, Ken and Patsy Haynes have found a home near the Shoshone-Bannock Indian Reservation in Idaho.

Haynes graduated last spring from Boyce Bible School in Louisville.

Soon afterward, he and his wife were appointed missionaries by the Southern Baptist Home Mission Board.

Haynes is pastor of Mountain View Baptist Church, a congregation that serves the nearby reservation where 3,000 people live.

"We're just really thrilled with the response we're having," he reported.

Since May, membership has increased from 38 to 45. And the congregation sponsored its own vacation Bible school for the first time this summer.

In his first month on the job, Haynes also preached to 500 people at the funeral of a 17-year-old girl from the reservation who committed suicide.

With help from the congregation and other volunteers, the missionaries have painted most of the church's small building—bringing a much-needed facelift to the aging facility.



'Sloshing' concept grows largest church

SALT LAKE CITY—Pastor Mike Gray believes the "sloshing concept" has helped grow Southeast Baptist Church in Salt Lake City into the largest congregation in the Utah-Idaho Southern Baptist Convention.

Like most churches in this two-state convention, Southeast has a turbulent past. In its 29-year history, the congregation nearly died once and later suffered a painful split.

Gray arrived 10 years ago—just five months after the split—in what he calls a "devastating time." The church was averaging 150 in attendance then—still large in comparison to most Christian churches in the region.

But in 10 years' time, the church has mushroomed to an average attendance of 450 in worship.

Gray credits the church with this growth because of their commitment to "sloshing," based on the biblical promise that "out of you shall flow rivers of blessing."

The concept simply encourages all members to "slosh" the joy of their Christian faith—to let it overflow on those they come in contact with. The miracle of this lifestyle is that "at the

end of the day, you find your cup full instead of empty," Gray explained.

Further, it motivates Christians to realize they're not just takers but also givers, he said.

"The key is our people," the pastor confessed. "It's their church."

Member Joe Rouviere confirmed this from his experience.

"I was completely turned off on church when I came here," he said. "But these people loved me and made me want to get involved."

Beyond "sloshing," Southeast doesn't have any other gimmicks for growth, Gray said. "We build on ba-

sic, sound principles of how to do church."

Southeast is a young congregation in membership with a high percentage of children and youth involved. The worship is friendly and upbeat, including celebrative singing and sermons full of practical applications.

Less than half the members come from Southern Baptist backgrounds, and about 15 percent come from Mormon backgrounds, Gray said.

But the transfer growth Southeast has experienced with Baptists moving to Salt Lake City from the South helps provide an essential leadership base, he admitted. This is an advantage for an urban church that a rural church may not have.

The church built a new sanctuary three years ago and now is poised for further growth, Gray believes.

And he believes his family's decision to step into a difficult situation 10 years ago has been blessed by God. "If you don't get involved in great battles, you're not going to get great blessings."

For this reason, it is exciting to be a Christian so far from the Bible Belt, Gray said. "God has to work up here."



FRIENDLY GREETINGS Pastor Mike Gray and his wife, Dixie, greet worshippers after a recent Sunday morning service.

MISSIONS

Opportunities abound for Kentucky Baptist ministry

Here is a sample listing of needs Kentucky Baptist volunteers could meet among churches in Utah and Idaho. For more information about partnership opportunities, contact Calvin Wilkins at the Kentucky Baptist Convention, (502) 245-4101.

■ First Baptist Church of West Valley City, Utah, urgently needs construction workers to help complete its new sanctuary, which has been under construction for more than a year.

■ Mountain View Baptist Church in Huntington, Utah, has an opportunity to purchase the building it currently rents. For \$12,500, the small church can purchase the church building and parsonage and two acres of land. But the church has little money. Work also will be needed to renovate and upgrade the facilities. The small but growing congregation currently has only a space heater to warm the building amid Utah's harsh winters.

■ Numerous churches could use mature couples willing to move to the

region for several months or years. Few churches can afford more than one staff member, and many of those pastors must be bivocational. Retired ministers and church leaders could make a tremendous contribution to most churches, said John McClung, director of missions for Utah Baptist Association.

■ Volunteer teams always are needed to do vacation Bible schools and backyard Bible clubs.

■ Tourism is a huge industry in the region, but local Baptists have few resources to do resort ministry. Volunteers are needed to staff creative ministries on the ski slopes, state and national parks and other areas.

■ First Baptist Church of Blanding, Utah, needs a church sign, a van to transport people to church and special events, landscaping on the property and various other renovations.

■ First Baptist Church of Wellington, Utah, needs help with its Christian school. The school currently meets in a small house, but renovations

are necessary to meet building code requirements.

■ Baptists in eastern Utah hope to start a counseling center in the Price or Wellington areas.

■ A Baptist campus ministry is needed at Eastern College of Utah in Price, with 3,000 students.

■ First Baptist Church in Moab, Utah, needs playground equipment for its preschool, which has become a thriving outreach to families outside the church. The congregation also needs help remodeling the church kitchen and starting an after-school program for children. The church would like to offer children tutoring in math, reading and computer skills.

■ Mountain View Baptist Church in Blackfoot, Idaho, needs help finishing the basement of its building, installing insulation and acoustical tile and placing a new roof over the trailer where the pastor and his wife live.

■ Property needs to be purchased for a number of new churches being started in southwestern Idaho. "We

FRIENDS
In Faith

HELPERS
In Ministry

The Kentucky partnership with Utah & Idaho

need to tie up some property now, while the price is lower," said church starter Gail Graves. "Later, when we can afford to buy it, we won't be able to afford to buy it."

■ Choirs could be used in the Boise, Idaho, area to do community concerts as part of outreach efforts for new congregations.

■ Volunteers to lead youth activities and summer camps could be used a number of places.

Associational linkups between Kentucky & Utah-Idaho



KENTUCKY ASSOCIATION

Long Run
Blood River
Henry County & Sulphur Fork
Crittenden
Boone's Creek
Northern Kentucky
Graves County
Warren
Muhlenberg
West Kentucky
Christian County

UTAH-IDAHO ASSOCIATION

Salt Lake
Eastern Idaho
Silver Lakes
Rainbow Canyon
Magic Valley
Treasure Valley & Whispering Pines
Utah & Gideon
Golden Spike
Color Country
Utah
Centerfield-Philmore-Indian work

NOTE: These associational relationships do not limit other Kentucky churches or associations from helping in any area of the partnership.

How to help

For more information about partnership opportunities, contact Calvin Wilkins at the Kentucky Baptist Convention, (502) 245-4101.

Kentuckians leave mark in Utah-Idaho

Continued from page 1

Utah and Idaho each year of the partnership, said Calvin Wilkins, partnership missions coordinator.

Volunteers have done a variety of tasks, including preaching revivals, leading vacation Bible schools, doing construction projects, surveying communities, doing resort ministry and more.

Several of Kentucky's associations have been linked directly with sister associations in Utah or Idaho. For example, Blood River Association has had a strong relationship with Eastern Idaho Association, and Northern Kentucky Association has made numerous connections with Treasure Valley and Whispering Pines associations in western Idaho.

In many cases, the relationship has been reciprocal, with pastors from Utah and Idaho churches coming to Kentucky to assist with revivals and special events.

Yet many needs still exist, and many Kentucky Baptists are unaware of how they could help.

So Royce Shoemate, pastor of First Baptist Church in Vernal, Utah, has a message for Kentucky Baptists: "Come up here. See what it's like. See the challenge. See the opportunity."

Shoemate originally is from Texas, where a town the size of Vernal would have five or six Southern Baptist churches, he said. Vernal has one.

And many towns with significant populations have no Baptist or evangelical witness, he said.

"This is as great a mission field as you'll ever find any place on the face of this earth."

CLASSIFIED ADS

WANTED: Full-time church secretary to manage medium-size church office: typing, bookkeeping, payroll, some computer experience preferred. Send resumé to: P.O. Box 7373, Louisville, KY 40257-0373.

SEEKING: Stithton Baptist Church, Radcliff, Ky., is seeking two full-time staff members. Positions are: Associate minister—Education; Associate minister—Youth. Send resumé to Pastor Gene Waggoner, Stithton Baptist Church, 95 Park Ave., Radcliff, KY 40160. Phone: (502) 351-6055.

SEEKING: First Baptist Church of Whitley City, Ky., is seeking an associate pastor with primary responsibilities in youth and education. Send resumé to Pastor Daryl L. Varble, P.O. Box 670, Whitley City, KY 42653.

INVITATION: The Search Committee of Rosemont Baptist Church is now accepting applications for the position of senior pastor to fill a vacancy which will be created with the retirement of Dr. Jerome F. Browne on December 26, 1993. Those interested in this ministerial opportunity may obtain an application packet by addressing a letter request to: Rosemont Baptist Church, 556 Rosemont Garden, Lexington, KY 40503, Attn. Search Committee. All inquiries will be held in absolute confidence by the committee unless otherwise expressly authorized by the applicant. It is anticipated that this opportunity will not be available for an extended period of time since a number of applications have already been received.

FOR SALE: International school bus; new V-8 and carburetor, rebuilt Allison automatic, good fuel mileage, approved DOT 1993, air brakes, good tires, new paint, reliable, \$2,500. (502) 421-8987 leave name and number.

FOR SALE: 15-passenger vans: rear air, two 94s, one 92, two 91s, one 90 and four older ones. Special prices to churches. 40 vans and pickups in stock. Frankfort Chrysler (800) 289-8223.

SEEKING: Full-time minister of music/youth. Send resumé to: Calvary Baptist Church, 111 N. McWhorter St., London, KY 40741-1379, Attention: Music Committee.

SEEKING: Full-time minister. Church in small community; resident membership 109. Send resumé and references to: Pastor Search Committee, Mt. Olivet Baptist Church, Main St., Mt. Olivet, KY 41064.

SEEKING: Hannibal-LaGrange College, a Baptist college with an enrollment of over 900, seeks a chief fiscal officer whose responsibilities include business operations, personnel, supervision of college facilities and auxiliary services. The successful candidate should possess significant knowledge of finance, information systems, human resources and physical plant management. Able to demonstrate superior communication, general management and interpersonal skills to permit effective working relationships with faculty, other administrators and staff. A master's degree in business, finance or related area; and previous experience in administering the business affairs of a college preferred. Send letter of application, resumé and three letters of recommendation by December 1, 1993,

to: Paul Brown, president, Hannibal-LaGrange College, 2800 Palmyra Rd., Hannibal, MO 63401.

FOR SALE: Accepting bids on a 1975, 66-passenger Ford bus, in good condition. It has a new V-8 Ford engine with low mileage. Send bids to Central Grove Baptist Church, Route 1, Box 78, Albany, KY 42602. For more information, call (606) 387-7898.

RETREATS: Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

Christian Momento in Silver



This Christian momento is 1 oz. (.999) pure silver. This unique coin is the first proof silver coin minted that is symbolic of Christianity. It is the ideal gift that will give you and your loved ones "Solace of the Heart". We guarantee your satisfaction or we will refund your money within 30 days.

\$24.95

Including Postage

Send Order &

Payment To:

Texas Baptist Men
Baptist Building
333 N. Washington
Dallas, Tx. 75246-1798

Help wanted: Foster parents

If you've seen this year's Thanksgiving materials from Kentucky Baptist Homes for Children, you know that a burden on my heart these days is the fact that while Kentucky Baptists helped more than 700 children and families last year, there were more than 1,000 we were unable to reach because either space or programs were not available. I've been asking the question, "Which child would you turn away?" to help folks understand the heartbreaking dilemmas we face.

An important initiative Kentucky Baptist Homes for Children is taking to increase the number we can help is the strengthening of our foster care program. Foster care workers in Middletown and Hopkinsville are working to recruit families and individuals who feel the Lord's call to provide homes for boys and girls. We especially need homes for older children and sibling groups.

Foster parents need to enjoy being with children and have the ability to be flexible. They must be good role models and be able to provide direction in a way that says, "I truly care about you."

Foster parenting also requires teamwork. The child's social work-

er will work closely with the foster family. In many situations, the child will have an opportunity to visit with the natural family and the long-term goal may be reunification. Foster parenting requires mature adults who are loving and focused on what is best for the child.

Though the home has to meet certain standards, a showplace is not expected. Love and understanding are the most important furnishings.

Married couples or single adults can be foster parents. They and their home must meet licensing standards required by the state and by KBHC. Foster parents receive a stipend to help with expenses.

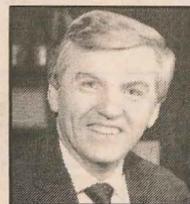
If this is a ministry you would like to learn more about, please call Pam Ratcliffe in Middletown at (502) 245-2101 or Mark Shoemake in Hopkinsville at (502) 885-1911. You can also call toll-free (800) 456-1386.

Foster parenting is not for everyone, but if God has given you a special burden for children and a real gift to work with them, it is a wonderful way to impact a child's life.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

Paid Column

HOMES FOR CHILDREN



Curtis C. Mooney

Second Annual WOMEN'S RETREAT

featuring
JAN CARLBERG

November 12, 13, & 14, 1993

FIRST BAPTIST CHURCH
2890 Broadway, Paducah, KY
(502) 442-2728



We ask you to take a walk of faith with the women of First Baptist Church at a retreat strictly for women.



"Now faith is the assurance of things hoped for, the conviction of things not seen."

REGISTRATION FORM

Name _____
Address _____
City _____ State _____ Zip _____
Telephone _____ Church Home _____

Scholarships are available. Contact Brenda McElroy at 442-0282.

Retreat Registration is \$2500 (lunch and continental breakfast included) (Non-refundable)

Retreat Registration is \$3500 if postmarked after 11/5/93

Nursery Provided for ages 5 and under. Pre-registration for nursery is required:

Friday P.M. Saturday A.M. Saturday P.M. Ages of Children _____

*Please bring a sack lunch for your child on Saturday.

Make checks payable to: First Baptist Church

Mail check with registration form to: First Baptist Church • 2890 Broadway • Paducah, Kentucky 42001

For More information call: Faye Hughes @ 554-7093 or Kathy Rutherford @ 443-8167.

Laurel River supports move to defund committee

LONDON—The Kentucky Baptist Convention should reverse its decision to provide funds to the Baptist Joint Committee on Public Affairs, according to the Laurel River Baptist Association.

Messengers to the association's annual meeting approved a resolution stating that position Oct. 9, reported Roy Faulkner, the association's director of missions.

The Baptist Joint Committee, a religious liberty organization based in Washington, was defunded by the Southern Baptist Convention in 1991. Later that year, the KBC instructed its

Executive Board "to find a way to provide funds" for the committee, beginning with the 1993-94 budget.

In November 1992, the Executive Board voted to create a \$200,000 special fund, to be supplied by unspent funds and interest income over two years, to provide about \$17,000 per year in interest to the committee. Later that week, messengers to the KBC considered rescinding the 1991 funding motion, but failed to get the two-thirds vote necessary to overturn the action.

Baptist Joint Committee opponents immediately announced they

will move to rescind the 1991 funding motion during this year's KBC annual meeting Nov. 16-17 in Elizabethtown. That vote will require only a simple majority for passage, since it has been announced in advance.

The Laurel River resolution puts the association on record supporting the anti-Baptist Joint Committee movement.

"We ... express our support for the defunding of the Baptist Joint Committee," the resolution states. It endorses the work of the Southern Baptist Christian Life Commission, which was given the SBC's religious liberty

assignment when the convention severed ties with the committee.

The resolution expresses "our overwhelming support for the opportunities for ministry provided our state convention by the Lord's providence."

It specifically cites the KBC's partnership missions project with Russian Baptists and notes the association believes "any funds diverted for support of the Baptist Joint Committee on Public Affairs could be better utilized to bring glory to our Lord and share the message of his saving grace elsewhere."

Secretary celebrates 'golden anniversary' at Seven Hills

By Karen Owen
Owensboro Messenger-Inquirer

OWENSBORO—Ethel Roehm's life has always revolved around Seven Hills Baptist Church.

Roehm, 75, has attended services at the Owensboro church since she was an infant. She's always lived only a block from its building.

She taught children's Sunday school classes there for 38 years.

And for 50 years, she's worked at the church as secretary.

"I've been satisfied," she said. "I've enjoyed my work. I love the people. I have a good pastor to work for. Why would I want to leave?"

The congregation honored her half-century of service with a recent Sunday afternoon reception.

Roehm started working for the church at age 25 in 1943. Although it was pretty much a full-time job, the salary was a whopping \$10 a week.

Her office equipment was a manual typewriter and a hand-powered mimeograph machine. She worked at

home, not at church, Roehm recalled. "There was no heat in the building."

"She's very easy to work with," said T.A. Prickett, one of only five pastors Roehm has worked with at Seven Hills. "She's on top of her job."

In the years since she became secretary, Seven Hills has built an educational building and rebuilt its auditorium, added a minister of music to the staff and begun a van ministry, a clothes closet, a food pantry and a senior adult ministry.

"Office work is office work," she

said, but "you deal with the public a little more here."

"I'm sure," Prickett said, "people tell her things they won't even tell me."

Working at the church she also attends gives her job special meaning, Roehm said. "You work out of love. It's not really work."

She's never wanted to quit Seven Hills, and she's not retiring now.

"I have been really happy and content. I think when you are in the center of God's will that's how you feel."

"I have been really happy and content. I think when you are in the center of God's will that's how you feel."
Ethel Roehm

CUMBERLAND COLLEGE

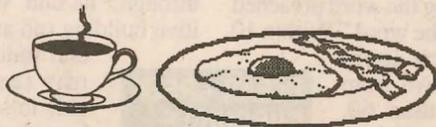
invites you to breakfast at the Annual
Alumni and Friends Breakfast

Kentucky Baptist Convention

7:30 a.m. Wednesday, November 17th

Holiday Inn - US 62 at I65

Elizabethtown, Kentucky



Reply Form

Deadline: November 10th, 1993

Please reserve _____ seat(s) for me at Breakfast.

Your Name: _____

Church Name: _____

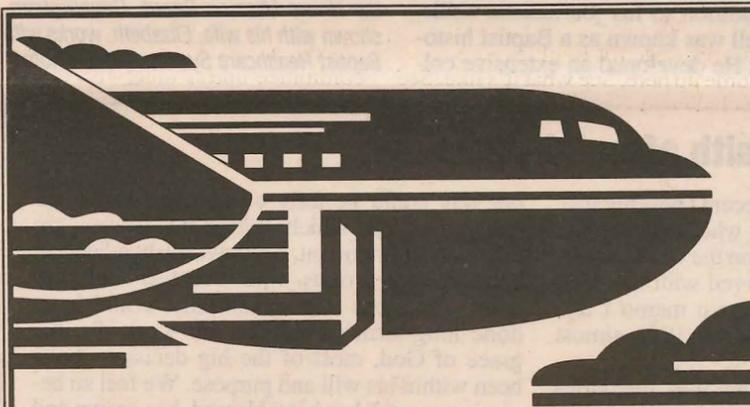
Address: _____

Guests' Names: 1) _____

2) _____

3) _____

Please send this form to: Cumberland College
Office of Church Relations
7934 College Station Drive
Williamsburg, KY 40769-1390



On a Prayer and a Wing

In 1988, a successful young lawyer and his wife heard the desperate need for prayer for the people of Albania. Albania was a closed country; prayer was the Foreign Mission Board's only way to reach the people.

David and Mary committed to pray, not knowing that God's answer would be to send them to take the gospel to that lost nation.

Now it's your turn. To pray for an unreached people group. To go if God sends you.

Call your Foreign Mission Board at

1-800-866-FMB1

to find out more about praying for a lost world.



YOUR BRIDGE TO THE WORLD

KENTUCKY KERNELS

This is Red Ribbon Week in Kentucky, an emphasis to promote drug-free and alcohol-free lifestyles. Wearing or displaying a red ribbon this week indicates opposition to the illegal use of drugs and alcohol.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEECH CREEK**—Beech Creek called **John Brandon** as interim pastor.

■ **BOWLING GREEN**—First Church celebrated its 175th anniversary Oct. 24. Four former pastors delivered sermons and special music was presented by former music leaders. A celebration luncheon followed the service.

Living Hope Church will host a concert with contemporary Christian artist **Wayne Watson** Nov. 5 at 7 p.m. For more information call the church at (502) 843-9462.

■ **FINCHVILLE**—Finchville Church called **Beth Dunn** as interim minister of music.

■ **FRANKLIN**—Fairview Church called **James Newton** as pastor. Newton attended Clear Creek Baptist Bible College and has been pastor of churches in California. He began his ministry Oct. 3.

■ **GEORGETOWN**—Faith Church called **David Olive** as an associate pastor.

■ **HARTFORD**—Hartford Church called **Dale Rouse** as pastor.

■ **LOUISVILLE**—**George Raleigh Jewell**, 95, associate editor of the Western Recorder for 37 years prior to his retirement in 1963, died Oct. 5. In addition to his journalistic skills, Jewell was known as a Baptist historian. He developed an extensive col-

lection of Kentucky Baptist memorabilia and artifacts, which he donated to the Kentucky Baptist Archives. He was secretary-treasurer of the Kentucky Baptist Historical Society for 25 years. Survivors include three nephews: Walter L. Jewell Jr., Miller L. Jewell Sr., and H. Allen Jewell of Louisville.

Joel Drinkard Jr. resigned as interim pastor at Deer Park Church, effective Nov. 17.

Southern Baptist Theological Seminary Center for Religion and the Arts will present "In Full Bloom," watercolors by **Dee L. Binkley**. Using floral imagery as a metaphor for



COMMISSIONED Bob Cunningham was commissioned recently by the Southern Baptist Chaplains Commission, a part of the Home Mission Board. Cunningham, shown with his wife, Elizabeth, works with Baptist Healthcare System. (HMB photo)

spiritual life, Binkley reflects both the beauty of nature and the symbolic heritage of Christian liturgical art. The exhibit runs from Nov. 2-Dec. 17 in the Campus Center North Gallery. A reception will open the show on Nov. 2 from 4-6 p.m. For additional information, call the seminary Center for Religion and the Arts at (502) 897-4114.

Hillcrest Church has added 31 church members during the past calendar year, and another 16 members in the three weeks of this year. Nine have been baptized.

■ **MIDWAY**—Midway Church called **Mark Johnson** as pastor. He previously was pastor of Finchville Church at Finchville, Ky. **John Kruschwitz** has been interim pastor.

■ **MUNFORDVILLE**—A history of Little Jordan Church (1845-1945) and

School has been written by **George Sturgeon**, formerly of the community. Copies are available from the Hart County Historical Society, Box 606, Munfordville, Ky. 42765, or Alberta Turley Logsdon, 3996 Mammoth Cave Rd., Park City, Ky. 42160.

■ **PARIS**—Central Church called **Margaret Ann Spragens** as minister of youth, children and education.

■ **PLEASUREVILLE**—**Fred Madren** resigned as pastor of Elmburg Church. Madren is available for supply as he concludes seminary studies.

■ **TAYLORSVILLE**—Little Mount Church ordained **Matt Crowe** and **Barry Dennis** as deacons Oct. 10.

■ **WEST LIBERTY**—First Church will celebrate its 80th anniversary Oct. 31, 11 a.m.-2 p.m. All former pastors and friends are invited. **John Ramsey** is pastor.

Hunger increases despite efforts

Continued from page 1

The report, "Hunger 1994: Transforming the Politics of Hunger," calls on religious bodies and other organizations to motivate their members to greater involvement in influencing public policy on national and international hunger issues.

Although few food pantries or soup kitchens existed in the United States in 1980, more than 150,000 private organizations now distribute food to the hungry, the report says. These groups pass out \$3 billion to \$4 billion worth of food each year.

Among U.S. churches, more than

250,000 congregations give to emergency hunger relief. Forty-eight percent of U.S. congregations have food pantries, the report estimates.

Yet about 30 million Americans still are hungry, and nearly 37 million live below the poverty line, according to the report. The number living below the poverty line is the largest since 1962.

Worldwide, 1.3 billion people live in "absolute poverty," defined as the "income level below which a minimally nutritionally adequate diet plus essential non-food requirements are not affordable."

Still walking by faith after 11 years

On my way back from a recent speaking trip, I stopped to visit with folks who, collectively, had served a total of 56 years on the Oneida campus. All those years were served with me. One mentioned having come across a memo I had written to the entire staff on Dec. 6, 1982, almost 11 years ago.

I asked if I might see it, and then memories flooded of the anguish of spirit I felt as I had written that wintry morning. It read in part: "As we enter these final weeks of 1982, I feel much in need of prayer that gives strength and sustains. Simply put, I feel very tired at times. There is an unrelenting and never-ending pressure that is inherent in my area of responsibility."

"I am in my 11th year as president. No day has been easy. Leading, pulling, pushing, nudging, thinking, planning, evaluating, rejoicing—all these make up my days. The sheer volume of work, of physical effort, of mental and emotional output is difficult to quantify or qualify."

"Many pressures are everyday ones. There is the daily effort of keeping our staff work together and all of us moving in the same general direction. Constantly I must seek the Lord's leading and be attentive to his will, in the selection of staff which is an ever on-going process."

"I am in continuous evaluation as our work grows, as people come and go. Do we have the right person in the right slot? Is the job getting done? Could it be done better? Every day I must listen to many problems and try to do something about them. No one is ever fully satisfied with solutions including myself. Sometimes bold action is required. Often the best thing to do is nothing, or to make haste slowly. No decision is ever made in a vacuum. What may be wise to do on

one day could be folly on another. There are many situations which, within themselves, are relatively unimportant, but unwisely handled can become very serious. I have had to deal with many situations that, potentially, could have done long-term damage to our work. By the grace of God, most of the big decisions have been within his will and purpose. We feel so because our work has been blessed, has grown and we have been able to have an inner peace about such decisions once made.

"One of my daily burdens is paying the bills. Unlike other organizations of our size and responsibility, we have no elaborate fundraising apparatus, no assurance of more than approximately 15 percent of our necessary support."

"Ten years ago \$190,000 would operate Oneida for a year. This fiscal year approximately \$1,600,000 will be needed."

"Over half of our students are from poverty-level homes. Scores pay nothing. Of those who said they could pay this or that amount (three months ago), they are collectively \$76,000 in arrears."

"This morning our school has almost \$150,000 in unpaid bills and no money to pay them. ... These bills have accumulated just since August. ... In such situations we must exercise much faith. As older staff know, I very seldom speak of financial concerns, I try to bear that burden alone."

In due time this—and many other—crisis has been surmounted as our work has grown and income has gone to over \$4 million this past year. We are still walking by faith, and we still need your help and prayers.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

Innovative ministry produces growth

1992 graduate and former student body president David Purichia is leading Immanuel Southern Baptist Church, Rockville, Ind., "one step at a time."

Excerpts from Kevin Trowbridge's article in the Indiana Baptist states how Purichia is getting members "grounded in the word to where they enjoy coming to church, hearing the word preached and studying the word." Within 10 months church attendance has grown from 35 to more than 60, with 18 baptized.

Still considered a mission of Faith Church, Clay City, the church began as seven families joined for Bible study at the home of John and Debbie Veach in May 1991. On July 11, more than 70 braved the threat of bad weather to attend a baptismal service by the Veach's pool.

Thirty-three-year-old Purichia said, "People our age are not turned on to the traditional church. They are looking for something different." He explained how he was giving them the same message by presenting Jesus Christ in the sermon and invitation. He has turned to new and non-traditional methods of conveying the gospel. Worship services include about 10 minutes of fellowship time. On

Sunday evening Purichia teaches various doctrines of the Bible.

Meeting in a building more than 100 years old, Purichia emphasized how he gears his ministry toward meeting the needs of the baby boomers. "Everything I go through as a family man, husband and parent is the exact same thing my members are going through," he said. While the primitive building (no air conditioning and indoor plumbing) may seem uncomfortable to some, all members agree that it is not the building that makes the church, it is people.

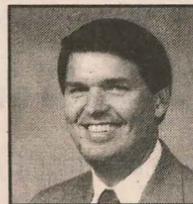
A banner hangs from the back of the church stating, "Where Love is Felt, the Message is Heard." Purichia explained how this saying serves as a guide for the church's ministry: "The Lord has to be

at work here because the church is two miles out on a country road that you would have to get lost to get on."

Tolono, Ill., resident Penny Morgan, who drives 82 miles one way to attend Immanuel, states her reason: "God is moving at Immanuel. Member Shirley Crowder added, "Everybody's so close; it's just like a big family."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

MISSIONS

Medical/dental teams reach remote Ladakhi people

LEH, India (BP)—Word spread fast among the Ladakhi people in the Zaskar Valley of northern India's Himalayan Mountains: Volunteers were coming with free medicine.

That's rare in Ladakh. Snow keeps them locked in for nine months out of the year. The elevation extends from 12,000 to 18,000 feet.

"You could go about five steps and you'd have to stop," said team leader Jimmy Huffman. Huffman is a North Carolina Baptist Men's associate director who recently led one group of medical/dental volunteers to hike 80 miles and set up clinics.

A second team took a bus to Ladakhi communities accessible by road for the medical/dental outreach.

The purpose was to share the gospel in an area that never had been touched by Christianity, Huffman said. His team had three doctors and two nurses from the United States.

"It was stressful," he recalled. "I don't think any of us were prepared for the elevation."

Bennie Norton led the bus group. He's a dentist and member of First Baptist Church in Smyrna, Ga.

His group stopped in the city of Padam and in several villages to treat approximately 2,000 people. It was his second medical/dental trip to Ladakh.

One local teacher brought in 22 of his students. The man said he had been searching for the true God and

the true religion. Norton helped with their dental problems and invited the group to see a video about Jesus.

Communication was difficult. Translation went from English to volunteers who were Indian nationals. They had to use a local Buddhist who knew both dialects.

Norton left the teacher with some tracts, and the man was grateful.

"If he does become a Christian, he'll be a tremendous witness in that area," Norton said.

Both teams went at the request of Cooperative Services International, a humanitarian aid organization. The Baptist Medical/Dental Fellowship and the Southern Baptist Brotherhood Commission recruited the volunteers.

"Doctors, dentists and nurses can get into areas a lot of times where evangelists can't go," said Bob McEachern, associate director of volunteer missions at the Southern Baptist Foreign Mission Board. Last year about 900 medical professionals went on volunteer trips like the India teams. Most pay their own expenses.

"The situation (in northern India) was rather primitive," McEachern said. "The place they went was one of the remotest in the world."

Walter Sandusky got ready for the trip by hiking in the mountains. He's a 69-year-old dentist from Memphis.

"We felt like we were exploring," he said. "These are people who have never come out of this valley."



He extracted a tooth from one woman who later returned to their worship service. She interrupted the sermon and the interpreter explained her comment.

"We don't know the Messiah up here," she said. "But from what you're saying, he was good. He healed people. And that's what you've done for us."

Ed Young hopes to go back one day. He's an internist from Ingleside Baptist Church in Macon, Ga. One of his team members placed a wooden cross along a pass to a major trade center.

"They'll see that cross and remember us," Young said. "Hopefully, we'll be able to go back and build on that."

MOUNTAIN CHECK-UP Edward Young (left), an internist from Ingleside Baptist Church in Macon, Ga., examines a patient during a medical mission trip to northern India's Himalayan Mountains. (BP photo by Robert Siddens)

Quarter-mile of pennies fulfills deceased boy's wish

JEFFERSON CITY, Mo. (BP)—Twelve-year-old Grady Duncan would have been thrilled to see his idea accomplished. His church laid out a quarter-mile of pennies collected as a missions offering during this summer's vacation Bible school.

Duncan died just days after sharing the idea with his pastor last May, and only two days before he was to take part in the state children's Bible drill.

He was killed when he stepped from behind his school bus to get the mail and was hit by an oncoming car.

During funeral services at Pleasant Hill Baptist Church near Jefferson City, Mo., pastor Glenn Scott eulogized Grady as a caring young man who, together with a friend, had

thought of a unique way to encourage VBS giving to missions—collecting pennies to lay out a quarter-mile of the coins.

"It seems fitting from a boy who would always go the extra mile to help others," Scott said.

Word of the missions project spread, and the idea was embraced by many others in the surrounding Brazito-Eugene area who began collecting pennies and sending them to the church in memory of Grady.

During the church's week of VBS, the missions offering, exclusively from the children and youth, totaled 52,500 pennies—\$525. That was more than twice what was needed to make the quarter-mile of pennies possible.

VBS family night featured church members working together to lay out the course of pennies, just like Grady and his friend, Tre Scott, had envisioned.

The project also helped Grady's friends begin to work through the grieving process, noted Tre's mother, Jane Scott. "It made it easier to talk about Grady's death, because we were all working together toward something."

Grady's mother said he would have been pleased.

"If Grady could have been here to see all these pennies, I think he would have been speechless and excited," said Pam Duncan. "Like all 12-year-olds, he was always looking for ways to make some money."

"When Grady and Tre came up with the idea to collect money for vacation Bible school, the first thing Grady did was to come home and ask what he could do around the house to make money.

His only stipulation was that he be paid in pennies. Grady's pennies were put in with the rest of the pennies. That's what he would have wanted."

The quarter-mile course consisted of 21,120 pennies. When it was completed, pastor Scott presented Tre with one of the pennies in memory of his good friend.

Grady's mother received the final penny, fixed as a pendant, so she could wear it, remembering what a caring son she had to care about people and missions.

Couple finds hope for world's hungry in growing gourds

ROYSTON, Ga. (BP)—Gourds are a peculiar crop, known more for their usefulness as birdhouses than anything resembling nutrition. But the woody, offbeat cousin of the squash family also happens to be one of the best tools George and Imogene Cobb have found for helping feed the world.

For the past nine years, the Cobbs—now retired, but unwilling to give up a lifetime of farming—have grown gourds and other fruits and vegetables, with all of the proceeds going to a trust to fund Southern Baptist world hunger causes into perpetuity.

The 71-year-old farmer said their "project," as he has called the effort, began when he realized there was

something a farmer in the United States could do for the starving in other countries, even if direct shipment of produce was not practical.

"I wondered why somehow or other we couldn't just pick that food up and give it to the missionaries and let the missionaries give it to those hungry people," he said. "I can't send the food over, but I can sell the food and give the money for the missionaries to buy food and give it away to people."

Cobb said his interest in world hunger can be traced to a Southern Baptist Convention annual meeting in the late 1960s or early '70s, when a missionary spoke about the starving people on his field.

Cobb wasn't there, but his pastor

at the time, Bill Walker of Pleasant Hill Baptist Church in Franklin County, Ga., brought the message home.

"It really made an impression on him. And for the next two or three Sundays that was his topic," Cobb said, adding he began giving to Southern Baptist world hunger causes regularly at that time.

Cobb had been a successful farmer for years in Franklin County, despite a crippling back deformity attributed to arthritis that has plagued him since he was 26 years old.

His idea was taken on by the Hebron Baptist Association, and he enlisted members of First Baptist Church in Royston, Ga., and his current church, Bethany Baptist, to become regular contributors.

"We challenged the people to give the price of one nice meal each first Sunday," Cobb said.

"We told them the Lord has given them 90 meals a month; surely they can give the price of one to people that don't have any," he continued.

Initially, the fund was handled by the director of missions for the association, but two years ago it was transferred to the Georgia Baptist Foundation, which could give a better return than the fund had been drawing from certificates of deposit.

Cobb said the trust now has about \$60,000, drawing at least 8.5 percent annually that goes directly to the Southern Baptist home and foreign mission boards' world hunger programs.

GEORGETOWN



PREPARE FOR THE PERFORMANCE OF YOUR LIFE AT GEORGETOWN COLLEGE

Georgetown College is offering prospective students the opportunity to begin a career in music. The Department of Music will hold auditions Oct. 30, Feb. 12 and Feb. 21 for high school seniors planning to major or minor in music. Students can earn a bachelor of arts degree in church music or a bachelor of music education degree in vocal or instrumental. Minors are offered in music and church music. Georgetown College music students can hone their skills as members of the college chorale, symphonic band, chapel brass ensemble, college handbell ensemble, women's concert choir and campus-wide musical productions.

Georgetown musical ensembles have toured in the United States and throughout the world. Students are taught by an excellent faculty of performers and scholars who are also guest conductors, arrangers and composers. At Georgetown College, music students enjoy a residential, values-centered environment that fosters personal growth, quality musicianship and preparation for the 21st century. For more information about scheduling an audition, call Dr. Pamela Hopton-Jones, Chair of the Department of Music, at 502/863-8100. *Come to Georgetown College to prepare for the performance of your life!*

GEORGETOWN

C O L L E G E

GEORGETOWN, KENTUCKY
1-800-788-9985