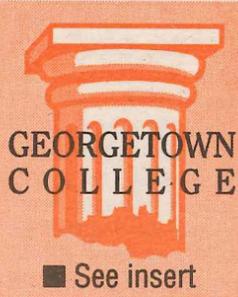


PRACTICAL RESOURCES FOR CHRISTIAN LIVING

WESTERN RECORDER

November 8, 1994
Vol. 168, No. 44



FOR THE RECORD

Texans vote change
In what has been called the most significant change in the Cooperative Program in decades, Texas Baptists voted last week to adopt a state-based definition of what constitutes cooperative giving.
See page 2.

WMU speaks
The potential sale of Cedarmore Baptist Assembly was opposed by members of Kentucky Woman's Missionary Union's executive board in their fall meeting.
See page 3.

Family Forum
What videos would be appropriate for use in children's classes at church? *See page 4.*

Editorial
If you look closely, you can see the silhouette of the next major theological issue on the Southern Baptist Convention horizon.
See page 5.

Candidate forum
The Western Recorder asked the three announced candidates for KBC president to respond to a set of questions about their positions on current issues. *See pages 6-8.*



MUSICAL TOUR The Russian musical ensemble Good News is touring Kentucky this month, presenting concerts of Russian folk and Christian music.

Ensemble brings 'Good News' from Russia

Kentucky Baptists are hearing a new report on the Kentucky-Russia partnership this month as a Russian folk music ensemble tours the state. The seven-member group is called Blagovestie, which means "Good News." The began their Kentucky tour Oct. 28 and will conclude it Nov. 21.

The group will be featured at the Kentucky Baptist Church Music Conference Nov. 14 and at the Kentucky Baptist Convention annual meeting Nov. 15. The ensemble consists of five instrumentalists and two vocalists. They perform Russian folk songs and Christian music. Their goal is gospel preaching through music and testimony.

The instrumentalists play mainly handcrafted three-string instruments not often seen in the United States: small domra, alto domra, tonic bala-

laika and contrabas. They also use an accordion and electronic keyboard.

Good News participated in the recent Billy Graham crusade in Moscow. But most of their ministry is done through touring Russia—from the Far East to the western borders and beyond the Polar circle. They minister in prisons, hospitals, homes for the elderly, children's homes, schools and colleges.

Thousands of Russians are reported to have professed faith in Jesus Christ as Savior through the ministry of Good News.

The group first got acquainted with Kentucky Baptists when teams of Kentucky volunteers were working on the new office building for Russian Baptists, said Boris Berezhnoy, the group's leader.

The purpose of their tour is to strengthen the Kentucky-Russia

partnership and to "share the blessing by which God has enriched us in Russia," Berezhnoy said. "Our songs touch the hearts of Russian people, and the same is true here."

They also are seeking sponsors to support their full-time ministry.

The musicians first started playing together on an amateur level in 1988 through Moscow Church of Evangelical Christians-Baptists, Berezhnoy said. As they became more polished and faced numerous opportunities for ministry, they made the leap to a full-time ministry group.

After a recent performance at the Baptist Building in Louisville, members of the ensemble expressed appreciation for their Kentucky hosts. "We have been impressed with the warmth with which our brothers have received us here," said Sergey Ryabichev, who plays accordion and keyboards.

■ Tour itinerary on page 3

Moving? See page 4 (1109)

Presidential contest tops KBC issues

By Mark Wingfield
News Director

Election of a new president will top the agenda of messengers to next week's annual meeting of the Kentucky Baptist Convention at the Farnham Dudgeon Civic Center in Frankfort.

KBC officials are bracing for a potential record turnout at the Nov. 15-16 convention. For perhaps the first time ever, three candidates for the office of president have been announced in advance. The presidential election alone, to be held on Tuesday, is expected to generate high attendance.

But messengers will face other issues during the two-day meeting. Among them:

■ **A proposal on recognition of Mid-Continent Baptist Bible College.** This is the result of a motion made at last year's annual meeting which asked the KBC to "officially recognize" Mid-Continent.

Mid-Continent is an independent Bible college located in Mayfield. Its faculty and students have strong ties to the Southern Baptist Convention and Kentucky Baptist Convention, but the school receives no direct funding from either convention. It is supported largely by Baptists from surrounding associations.

Last year's motion was referred to the KBC Executive Board, which formed a work group to investigate the request. That work group is to report to the Executive Board the day before the KBC annual meeting. If the Executive Board approves, that report will be presented to the convention for final approval.

□ See Presidential contest ..., page 3

Baptist opinions differ on who has a chance at heaven

By Mark Wingfield
News Director

Southern Baptists stirred up a public debate last year by producing estimates of how many Americans are headed for hell, but a greater internal controversy could be forming over how many of those "lost" people even have a chance of going to heaven.

A number of Baptist historians, theologians and missions leaders see a renewed influence of Calvinist theology among Southern Baptists today. This theology—and particularly its belief that God has pre-selected only a certain number of sinners to be saved—is either condemned as a looming threat to missions and evangelism or praised as a way for Southern Baptists to return to their historical roots.

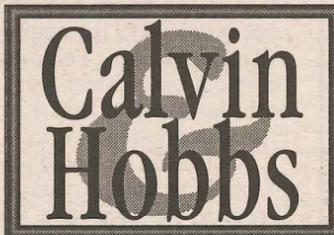
Some observers predict this issue could produce a split among Southern Baptist conservatives, who recently have gained control of the 15 million-member denomination in a bruising fight with Baptist moder-

ates. This prediction is based on the idea that most Southern Baptist conservatives hold strongly to the revivalistic idea that "whosoever will may come" to faith in Jesus Christ—an idea said to be in conflict with strict Calvinism.

But those among the new brand of Southern Baptist Calvinists reject this prediction, saying their view of God's predestination of some to salvation does not exclude the need for

missions and evangelism.

This debate has surfaced in recent weeks on the campus of Southern Baptist Theological Seminary in Louisville, where President Al Mohler is an outspoken Calvinist.



Mohler advocates all five points of classic Calvinism, including the idea that God has pre-selected some people for salvation and others for damnation.

Mohler's position reportedly has drawn criticism from both the seminary's faculty and trustees—unlike partners due to the trustees' desire to turn the seminary in a more conservative direction against the will of the more moderate faculty. The con-

servative-dominated trustee board hired Mohler last year, praising him as just the man to return Southern Baptists' oldest seminary to its conservative roots.

That he has begun to do, mostly under the banner of recovering the true intentions of the seminary's founders. And to his understanding, the seminary's founders were five-point Calvinists.

"Five-point Calvinism" is theological shorthand for a doctrinal system generally attributed to the 16th century theologian John Calvin. Again in theological shorthand, these doctrines have been summarized as total depravity of all people, unconditional election, limited atonement, irresistible grace and perseverance of the saints.

Total depravity says all humans
□ See Baptist opinions differ ..., page 12

BAPTISTS

Texans enact historic Cooperative Program change

President Jerold McBride said the new Texas Cooperative Program plan sends a message that Texas Baptists favor "states' rights over federal control."

By Greg Warner
Associated Baptist Press

AMARILLO, Texas (ABP)—Texas Baptists voted Oct. 31 to broaden the definition of their primary funding mechanism, the Cooperative Program, to include church contributions to the moderate Cooperative Baptist Fellowship and other alternative organizations.

Messengers to the annual Baptist General Convention of Texas, meeting in Amarillo Oct. 31-Nov. 1, easily approved the recommendations of a special study committee, thereby enacting the convention's most radical change in the 69-year history of the Cooperative Program.

Some messengers predicted the change will "send shock waves" through the Southern Baptist Convention, which currently is divided over Cooperative Program issues. The Texas vote runs counter to the action taken by the conservative-dominated SBC, which ruled in June that its agencies cannot accept funds from the

Fellowship.

BGCT President Jerold McBride said the new Cooperative Program plan sends a message that Texas Baptists favor "states' rights over federal control." It does not mean Texans are distancing themselves from the SBC, he added, "but we're saying it's our decision how we will give our funds."

McBride said the "catalyst" for the new plan in Texas was the March firing of Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, by conservative seminary trustees. "Texas said, 'Enough is enough,'" McBride explained.

Messengers to the convention, who numbered 6,079 at the time of the long-awaited vote, turned back a minority report that would have rejected the committee's recommendation and an amendment that would have weakened it.

The report from the Cooperative Missions Giving Study Committee changes the way the state convention counts contributions it receives from

the state's 5,500 Baptist congregations—\$60 million in 1993.

Texas Baptist ministries receive 64.5 percent of that money, while 35.5 percent—\$22 million in 1993—goes to the national Cooperative Program to support Southern Baptist ministries worldwide.

Beginning Jan. 1, contributions will be counted as Cooperative Program in Texas if they support the BGCT and the SBC budgets in the traditional manner, support only the BGCT budget or support the BGCT budget and other "worldwide Baptist causes," including the Cooperative Baptist Fellowship, SBC agencies and Baptist World Alliance.

Previously only contributions that supported both Texas Baptist and SBC causes were recognized as Cooperative Program. However, Texas Baptists already allowed churches to exclude up to five SBC causes and still be counted as Cooperative Program contributors.

In reaction to the vote, a group of Texas conservatives met afterward

and voted to seek incorporation for the Texas Baptist Conservative Fellowship.

O.S. Hawkins, pastor of First Baptist Church of Dallas, promised a "drastic" change in the way his church funds the BGCT—one that will send more money to the national level. Speaking to the conservative gathering, he criticized the change as an attempt by state convention leadership to "legitimize" the Fellowship.

Miles Seaborn, pastor of Birchman Baptist Church in Fort Worth and chairman of the search committee that picked Dilday's successor at Southwestern, presided at the conservative gathering. He said money will be sought to incorporate the new group and to publish a newsletter.

Morris Chapman, president of the SBC Executive Committee, which controls the national Cooperative Program budget, expressed "regret" at the Texas convention's action. He said the state convention "unilaterally redefined its participation in the Cooperative Program."

National CP increase inflated by accounting change

NASHVILLE (ABP)—A little-noticed accounting change by the Southern Baptist Convention's Executive Committee increased the report of last year's contributions to the SBC Cooperative Program by \$1.4 million.

The national unified missions budget still would have registered an increase in contributions without the accounting change. But the accounting change, which was not noted in news releases, made the annual total of undesignated gifts appear to have increased more than it did.

During the 1993-94 year, which ended Sept. 30, the national Cooperative Program received \$142.87 million, an increase of about 4.6 percent over the previous year, according to Executive Committee reports. This increase ended a three-year decline in

Cooperative Program giving.

But the year-end total labeled "Cooperative Program" included more than \$1.2 million in restricted funds from Baptist state conventions and another \$201,000 sent directly to the SBC for the unified budget. Before the change in accounting practices, those funds would have been reported as "designated" gifts and not included in Cooperative Program totals.

Last year the SBC Executive Committee revised its accounting policy for gifts carrying restrictions such as so-called "negative designations," which are given to fund Southern Baptist programs with the stipulation that one or more SBC agencies not receive a portion of the funds.

Formerly, such restricted funds were counted as "designated" gifts,

while only undesignated gifts disbursed according to percentages in the SBC's unified budget were counted as Cooperative Program.

The Executive Committee, in votes taken in February and June 1993 at the suggestion of an independent auditor, changed its accounting procedures. Effective Oct. 1, 1993, the Executive Committee regarded as Cooperative Program any funds to SBC entities that are identified by a state convention as Cooperative Program gifts. That is a significant change because several large state conventions allow churches to exclude a certain number of agencies from receiving their money and still have their contributions counted as Cooperative Program.

Jack Wilkerson, Executive Com-

mittee vice president for business and finance, said last year's Cooperative Program total included \$1.24 million sent by state conventions either designating or excluding certain SBC agencies. Those dollars were counted as "cooperative-designated," he said, a new "internal term" that is not broken out of Cooperative Program figures in official reports. A new category of "Cooperative-SBC Causes," for gifts sent directly to the SBC's unified budget without passing through a state convention, received \$201,076.

Together, those items—which formerly would have been counted as designated gifts—amounted to about 22.7 percent of the \$6.33 million increase in Cooperative Program receipts reported by the Executive Committee at year end.

Annuity Board acts on abortion, Fellowship

DALLAS (ABP)—Trustees of the Southern Baptist Convention's Annuity Board followed the wishes of the SBC Executive Committee by adding abortion to the list of industries prohibited in the agency's investment policies but said "no" to a request for copies of all contracts between the Dallas-based Annuity Board and the Cooperative Baptist Fellowship.

Paul Powell, Annuity Board president, told trustees meeting in Dallas Oct. 31-Nov. 1 that he will report to the Executive Committee that the board provides a Convention Annuity Plan and traditional group insurance products to the employees and missionaries of the Fellowship, most of whom have career-long accounts with the Annuity Board from prior church or missions service.

Powell said he would send a copy of the Convention Annuity Plan document to the Executive Committee but that "plan supplements," which are unique to each employer, are confidential documents that cannot be shared without permission of the employer.

The Executive Committee, which acts on behalf of the SBC between annual convention meetings, asked the Annuity Board in September to report in writing its "involvement" with the Fellowship—an alternative missions-sending agency—and to forward to the committee copies of all contracts with the Fellowship.

A second action by the Executive Committee asked Annuity Board trustees to add "abortion" to the list of "industries" prohibited for investments, and to specify "contributions" of a corporation as reason to prohibit holding that company's stock.

Trustees accepted the report of their investment committee to amend the investment policy to include the abortion industry as a prohibited investment, but declined to change the term "activities" to "contributions."

Executive Committee members wanted the board to exclude investments in companies that contribute to Planned Parenthood and other abortion providers. But Annuity Board officials said that would be impractical, if not impossible to implement.

The amended policy section now reads: "Investment in any company that is publicly recognized as being in the liquor, tobacco, gambling, pornography and abortion industries or any company whose products, services or activities are publicly recognized as being incompatible with the moral and ethical posture of the Annuity Board are prohibited."

In another matter related to the Cooperative Baptist Fellowship, trustees voted to honor the request of the Southern Baptist Convention not to accept future relief contributions from the Fellowship. But the board will accept contributions currently held in escrow by the Fellowship for the Annuity Board.

During discussion, trustees said they did not wish to appear to oppose the action of the convention, but also wanted to honor the gifts of churches for the needy. Powell and a number of trustees voiced concern about denying the money to aged ministers and widows in desperate need.

Gifts sent through the Fellowship and the SBC go to such aid.



WMU board speaks on Cedarmore, amends gift policy

By Mark Wingfield
News Director

CEDARMORE—The potential sale of Cedarmore Baptist Assembly drew opposition from the executive board of Kentucky Woman's Missionary Union during their Oct. 29-30 meeting on the assembly grounds.

In other business, the WMU executive board voted to extend its practice of giving monetary gifts to Kentucky-native missionaries to include missionaries appointed by the Cooperative Baptist Fellowship.

Under existing policy, Kentucky WMU gives \$100 gifts twice each year to children of foreign missionaries who consider Kentucky their home, if those children are students at Kentucky colleges or Southern Baptist Theological Seminary. Also, a Christmas gift of \$50 is sent to each Kentucky-born missionary annually, and new missionary appointees from Kentucky are given \$100 to be used for mission equipment.

Under the amended policy, these gifts will be given on an equal basis to missionaries appointed by the Southern Baptist Foreign Mission Board and the Cooperative Baptist Fellowship.

The motion came to the executive board from a special task force appointed in 1992 to evaluate the overall work of Kentucky WMU. The chairwoman of that task force, Ruth McConnell, is the parent of an FMB-appointed missionary.

The policy change passed with one negative vote and a few unrecorded abstentions, with no discussion.

The Cedarmore issue, however, drew extended discussion. Board members expressed confusion over exactly what a Kentucky Baptist Convention Executive Board task force is recommending about Cedarmore.

Cedarmore is one of two campgrounds owned and operated by the KBC Executive Board. The other is Jonathan Creek Assembly, located in Western Kentucky.

Barry Allen, KBC business division director, spoke to the WMU executive board earlier in their meeting. He presented an outline of the proposal to be recommended from the assemblies long-range planning work group to the KBC Executive Board in December.

That report calls for appointment of an Executive Board committee "to

develop a strategy for making an orderly transition from the ownership and management of both Cedarmore and Jonathan Creek to the ownership and management of Jonathan Creek." This "transition committee" would be asked to report back to the KBC Executive Board within one year.

Just what the language of that recommendation means became a focal point of the WMU group's discussion. WMU executive board members said they did not want to act prematurely but also didn't want to miss an opportunity for their opinion to be heard before the KBC Executive Board takes action related to Cedarmore's future.

Ultimately, the WMU executive board declared it is "adamantly opposed" to the "transition" described in the work group's report.

"In 1951, God blessed Kentucky Baptists by giving them the vision to develop Cedarmore Baptist Assembly into a ministry to all Kentuckians," the WMU statement says. "The Woman's Missionary Union's executive board feels that a higher value should be placed on Cedarmore's ministry. The number of lives that are touched and the life-changing commitments made each year

through the programs held at the assemblies cannot be measured."

The WMU statement encourages every Kentucky Baptist opposed to this "transition" in ownership of Cedarmore to write members of the KBC Executive Board.

In other action, the WMU executive board:

- Approved plans to develop a new financial agreement with the KBC "to grant WMU more personnel and financial decision-making." Although an auxiliary to the KBC, Kentucky WMU historically has relied upon the KBC Executive Board for some management support.

- Learned from Executive Director Dee Gilliland that Kentucky WMU has retained the legal counsel of Nashville attorney James Guenther to assist in updating the organization's documents for the future.

- Learned that a three-person work team has been appointed to evaluate how Kentucky WMU can be more supportive of language missions work.

Editor's note: The Western Recorder plans to publish a package of articles about the future of Cedarmore in the Nov. 29 issue, two weeks prior to the KBC Executive Board's Dec. 12-13 meeting.

BLUEGRASS BURGEO

- **Richard Land**, executive director of the Southern Baptist Christian Life Commission, will speak at Bashford Manor Baptist Church in Louisville Nov. 20 at 10:45 a.m.

- **David McCullough**, band director at Campbellsville College, has been named "Teacher of the Year" on the college and university level by the fourth district of Kentucky Music Educators Association. He also recently received the Excellence in Teaching Award from Campbellsville College's board of advisors.

- **Handel's "Messiah"** will be presented by the 100-voice Oratorio Chorus of Southern Baptist Theological Seminary Nov. 15 at 7:30 p.m. in Alumni Chapel. Soloists include Marilyn Mims, resident artist in the seminary's music school, and seminary faculty members Rebecca Russell, Mary Alice Seals, Ronald Turner, Lloyd Mims and Phillip Landgrave. Admission is free.

Tour itinerary for Good News

- **Nov. 9:** Clear Creek Baptist Bible College, Pineville, 10 a.m.; First Baptist Church of Hazard, 7 p.m.
- **Nov. 11:** Cumberland College, Williamsburg, 8 p.m.
- **Nov. 13:** Immanuel Baptist Church in Lexington, 10:30 a.m.; Central Baptist Church in Winchester, 7 p.m.
- **Nov. 14:** Kentucky Baptist Church Music Conference, Frankfort, 7:30 p.m.
- **Nov. 15:** Georgetown College, 11 a.m.; Kentucky Baptist Convention annual meeting, Frankfort, 3 p.m.
- **Nov. 16:** Buena Vista Baptist Church in Owensboro, noon; Pleasant Ridge Baptist Church in Utica, 7 p.m.
- **Nov. 17:** First Baptist Church of Henderson, 7 p.m.
- **Nov. 18:** Southside Baptist Church in Princeton, 7 p.m.
- **Nov. 20:** First Baptist Church of Madisonville, 10:45 a.m.; Highview Baptist Church in Louisville, 6:15 p.m.
- **Nov. 21:** Campbellsville College, 10 a.m.

Paducah pastor Paul Blizard nominee for vice presidency

PADUCAH—Paul Blizard, pastor of Reidland Baptist Church in Paducah, announced Nov. 2 that he will be nominated for the office of first vice president during the Kentucky Baptist Convention annual meeting Nov. 15-16.

"I have been asked if I would be willing to have my name placed in nomination for first vice president of the Kentucky Baptist Convention," Blizard said in a statement sent to the Western Recorder. "After much prayer, I have agreed to be nominated. I appreciate the privilege of serv-

ing in any capacity in our Kentucky Baptist Convention.

Blizard's statement did not say who would nominate him. He is the first publicly announced candidate for first vice president this year. Three men already have announced they will be candidates for the KBC presidency.

Blizard formerly was pastor of First Baptist Church in Fairdale.

Blizard is this year's president of the Kentucky Baptist Pastors' Conference and was vice president of the Pastors' Conference last year.

- **Haiti volunteers needed.** As the Western Recorder went to press, plans were being finalized for two Kentucky teams to participate in Southern Baptist relief work in Haiti. Up to 24 Kentuckians are needed to serve on these teams, which will help repack and distribute food.

No prior relief ministry experience is required. One team will leave Nov. 18 and return Nov. 26; the other will leave Nov. 18 and return Dec. 3. Cost is \$650 from Miami. Any available volunteers should contact the Brotherhood office immediately at (502) 245-4101.

Presidential race tops issues

Continued from page 1

The report, which is printed in full on page 10 of this week's Recorder, calls on the convention to "express appreciation and affirmation" to Mid-Continent's trustees, administration, faculty, students and alumni.

- **Foundation changes.** Messengers will be asked to approve moving the Kentucky Baptist Foundation to full agency status. Currently, the Foundation operates partly as an agency and partly as a department of the Executive Board.

- **Barkley Moore Offering.** Creation of a Barkley Moore Offering has been proposed to benefit Oneida Baptist Institute. This special offering would be collected around Father's Day each year. It is named for the school's beloved former president, who died last year.

- **Budget.** The proposed KBC Cooperative Program operating budget goal for 1995-96 is \$18.75 million, a 5 percent increase over the current year's budget. Undesignated receipts would be divided 37 percent to SBC causes and 63 percent to KBC causes.

- **Amended articles.** Amendments are proposed to the KBC's articles of incorporation to achieve four goals: to bring the articles in line with current law; to grant Executive Board members personal protection from legal liability; to clarify some "gray" areas; and to merge the four existing documents of incorporation into one document.

- **New churches.** The convention will be asked to seat a large number of new churches, including both new church starts and existing churches desiring to affiliate with the KBC. Fourteen churches have petitioned for membership, including five African-American congregations.

KBC tips

If you're planning to attend the Kentucky Baptist Convention's annual meeting next week, consider this last-minute advice from convention planners:

- Registration is in the East Lobby of the Farnham Dudgeon Civic Center.

- Paid parking is available in limited quantities at the Holiday Inn Capital Plaza. Free parking is available at Broadway and Wilkinson, close to the Kentucky River; between Wilkinson and the Kentucky River, across from the Holiday Inn Capital Plaza; and in adjacent lots off Mero Street during the evening hours.

- Exhibits and the Baptist Book Store will be in the Holiday Inn Capital Plaza.

- On Tuesday only, 350 box lunches will be available in the civic center for \$7 each. Tickets for the box lunches will be sold in the west wing convention information office during registration Monday and Tuesday. Two restaurants are located nearby in the Holiday Inn Capital Plaza. These two restaurants can accommodate a combined total of 310 people. Both will offer buffets for \$8 per person.

- Hotel space is nearly gone in Frankfort, but rooms still are available in Georgetown at the Days Inn, Ramada and Shoney's Inn and in Lexington at the Quality Inn Northwest.

- Convention sessions begin at 8:30 a.m. Tuesday morning and conclude at 8:45 p.m. Wednesday evening.

WESTERN RECORDER

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

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After all, she's only 6

Leslie is only 6. It's just now time for her to lose her first baby teeth. It's just now time for her to be a first grader. It's just now time for her to be learning to ride a bicycle.

But Leslie has experienced more than most 6-year-old little girls and is haunted by those experiences. Although she's only 6, she's already had a life of physical and sexual abuse at the hands of her

father and grandfather—two people whose hands should only have showered her with love.

Leslie is being cared for in a Kentucky Baptist Homes for Children foster home now, but she struggles with understanding what has happened to her. How can she understand? After all, she's only 6.

She's only 6, but she sees a counselor who is helping her. One day she asked about a picture he had on the wall of a man holding a little girl. Her foster mother and the Kentucky Baptist Homes for Children foster care worker who were with her explained that the man was Jesus. "Why doesn't he ever hold me like that?" she cried. The worker and her foster

mom held her and cried with her.

Leslie didn't realize it then, but Jesus was holding her. After all, she's only 6, and she doesn't understand about God using his church to carry out his work. She doesn't understand about money and Thanksgiving offerings and people all across

Kentucky thinking about how much to put in an envelope.

But because God does work through his church, because there is a Thanksgiving offering, because there are people all across Kentucky who give generously, Leslie's is a life that is being changed.

Jesus' hands are the hands of thousands of Kentucky Baptists who care enough to give.

And Leslie is not alone. Last year, there were 1,228 Leslies who were helped. They weren't all 6-year-old little girls. Some were teenagers like Bob, who used to get into his house by crawling through a hole in the floor of the bathroom when his dad had locked him out. Some were couples like Dan and Sheila, who were afraid their marriage was falling

apart. Some were like Stephanie, who was afraid her life was coming to an end because she was pregnant at 13.

It's hard to think in terms of numbers. One thousand two hundred and twenty-eight seems so abstract. But Leslie's not abstract. Neither are Bob, Dan, Sheila nor Stephanie.

This year the goal for the Kentucky Baptist Homes for Children Thanksgiving Offering is \$950,000. That number might seem abstract too. But it is an extremely important number, because there are still a lot more Leslies who need to know God will hold them too. We must minister to their needs for our words about Christ's love and compassion to ring true in their lives.

Maybe Leslie doesn't understand that now. After all, she's only 6. But after supper when she's had a warm bath, and has put on her soft, warm nightgown, and has had a story, and has said her prayers, and has snuggled down between clean sheets, and has gotten a hug, and has been told that she's loved, maybe she'll start to understand just a little. But it's OK if she doesn't. After all, she's only 6.

*Brenda Gray, vice president
Kentucky Baptist Homes for Children
Louisville*

VIEWPOINT

'Target list' denied

A recent letter sent across the state to selected persons endorsed Bob DeFoor for president of the state convention. I am responding to a blatant error in that letter.

The writers stated, "Fundamentalist leaders recently held a meeting in Nashville to discuss the takeover of the state conventions. Kentucky is on their target list."

This statement is absolutely false!

I attended the meeting. Politics on the state convention level were not even discussed. The Kentucky Baptist Convention was not a subject of conversation. A "target list" does not even exist! The authors of this letter did not attempt to contact me to verify their outrageous claim. LaVerne Butler, another participant of the meeting, will verify my rebuttal to this error.

I assume the authors of this letter are exercising the politics of desper-

ation—create fear so that people will vote for their candidate.

I can assure all Kentucky Baptists that "a threat hanging over us" does not exist.

Messengers should not vote for a candidate for the office of president because of being manipulated by those who use scare tactics. Our primary motivation for voting for a candidate should be the result of much prayerful deliberation.

*Mike Routt
Shepherdsville*

BAPTIST FORUM

A Mackinaw for Mack

Mack Pressley is one of Eastern Kentucky's Mountain missionaries, situated in Winchester, where on a clear day one can see the beginning of the mountains to the north and east.

In the fall, I have usually scheduled some commitments up that way partly, I think, to take advantage of the treasures of autumn, so vividly bedecking that part of our commonwealth.

With the coming of "first frosts" and the fading colors of autumn struggling to hold on a little longer, the following article by Mack will take many of us back to our childhood. Enjoy!

"Fall is always a special time for me. I suppose that it goes back to my childhood and the rush to get ready for winter. There was an excitement to the whole time. As I watch farmers around me rushing to get their tobacco in, I remember trying to get cotton picked before it got so cold. You understand that I never picked too much cotton, though I spent a lot

of time picking. There was always a tale to tell or a prank to pull on somebody. You don't pick much cotton telling tales and pulling pranks.

"One year, when I was about eight years old, I did pick in earnest. The Sears Catalogue Fall and Winter Retail Catalog arrived in August. That was better than going to the mall these days. I began the biggest shopping spree imaginable. I wished for all kinds of things, but the thing that really caught my eye was a maroon plaid mackinaw jacket. I had never had a jacket like that. My old jacket was corduroy with sleeves that ended closer to my elbows than my wrists. That mackinaw

was a beauty, but the price was \$6.36 plus mailing. I looked at that jacket and wished.

"Daddy had rented out our cotton allotment that year, so we didn't have to pick our own. The neighbors were hiring pickers and paying one dollar per hundred—a penny a pound for picking cotton! Cotton was opening early that year, so after I had wished a few days, mama said, 'Why don't

you pick 636 pounds of cotton. I'll pay the postage.' I was picking cotton for the neighbors by the next day.

"Now, you understand that some people would have had that jacket in three days. One lady who picked, Gertie Rollins, would have had it in two days. That was not the case with me. I picked until school began in September, then after school until I reached the magic pounds. As soon as I made it, mama filled out the order, took the money to the post office for the money order and added the postage from her 'butter and egg money.' The longest wait of my life was waiting for that jacket to arrive.

"That mackinaw had big pockets on the sides and two pockets on the chest. It was the grandest jacket I ever owned. I don't remember how many years I wore it, but I wore it as long as I could squeeze into it. When I finally retired it, there was a nail in the closet waiting for it.

"I don't know, but I doubt that kids today appreciate their outer clothes like I appreciated that mackinaw. Of course, they didn't have to pick 636 pounds of cotton to pay for them either!"

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



Videos

By Jewell Nelson

Q I am a minister of education. I am concerned about the videos being used in the nursery at our church. What videos do you recommend?

A None.

I have such a concern for children who are in front of TV so much of their young lives. Must they be in front of TV at church too?

The American Pediatrics Association states that the average child watches TV 27 hours a week. That does not count the videos viewed.

My concern is with the young child's excess of glaring at a square box with moving pictures, and how it limits the growing child. TV is at home, at friends', at grandparents', at school and now at church.

Parents use TV as a babysitter. Babysitters use TV as a babysitter. Now, too many churches are using TV as a babysitter.

Watching the square box with moving pictures limits:

- Social skills and growth.
- Conversation and communication.
- Exercise.
- Loving.
- Caring.
- Giving.
- Sharing.
- Interaction.
- Thinking for oneself.
- Creativity.
- Problem solving.
- Negotiation.
- Moral values.
- Spiritual values.

"Oh, but there are good biblical videos," one teacher declared. True. But there are many not-good biblical videos. Too many videos mix fantasy and cartoons with theology. Does that make Jesus and other Bible characters make-believe? To a child it can.

At church young children need live people who say by their actions: "We are here for you. We are going to work, play, learn, interact, read, sing and enjoy."

Any one time at church may be the only time some child hears and sees a teacher who cares enough to show and tell about the love of Jesus. A cold video just can't take the place of a warm teacher, even for a few minutes.

Jewell Nelson is associate director of the KBC's Sunday school department.

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

EDITORIALS

Calvinism emerging as the SBC's next big issue

If you look closely, you can see the silhouette of the next major theological issue on the Southern Baptist Convention horizon.

During the 1980s, Southern Baptists engaged in a struggle for control of their convention. Flying the banner of biblical inerrancy, the conservative party dominated the denomination. Conservatives accused moderates—particularly college and seminary professors—of forsaking traditional Baptist doctrine and failing to believe the whole Bible. They warned against a “slippery slope” of liberalism. If Southern Baptists wouldn't turn their course, they would slip into theological error and slide into denominational mediocrity, conservatives cautioned. They cited the decline of mainstream Protestantism as a case in point. Their arguments proved effective. By 1990, they had convinced a majority of messengers to 12 consecutive SBC annual meetings to elect conservative party presidents, and they controlled all the SBC trustee boards and drove the moderates out of denominational politics.

The working assumption during this period of conquest maintained that orthodox conservative Christianity was a unified whole. In other words, if all Southern Baptists embraced the concept of biblical inerrancy, then their theology would be exactly the same. (“God is the Author of truth,” they asserted. “How can God lead one Christian to believe one thing and another to believe something else?”) And harmony would prevail.

Close observers saw the fallacy of this notion at least as early as 1987, when the Conference on Biblical Inerrancy brought together renowned inerrantist Bible scholars whose perspectives varied significantly. Southern Seminary trustees witnessed a graphic demonstration of theological diversity under the banner of inerrancy a couple of years ago. They hired a handful of new professors, each embracing inerrancy without reservation. But the trustees were dismayed to learn each of these inerrantist professors could affirm the ordination of women to some degree. The trustees realized even inerrancy could not produce doctrinal uniformity.

That lesson is mild compared to the one some SBC leaders are learning. They are confronting a resurgent Calvinism that could turn inerrancy-based denominational unity inside out. Calvinism is a doctrinal position built on the thinking of 16th century reformer/theologian John Calvin. Both the Presbyterian and Reformed churches trace their roots to Calvin. Some early Baptists found their theological identity in Calvin's teaching, while others identified with one of Calvin's contemporaries, Jacobus Arminius. Both strains migrated to America, and in the intervening 400 years have become intertwined.

Calvin's great contribution has been his advocacy of the sovereignty or power of God, while Arminius' has been the advocacy of free will. Although the priesthood of the Christian believer, a doctrinal corollary of free will, is a Baptist hallmark, most modern Baptists identify more closely with Calvin. He is more widely known, and he championed the doctrine of the perseverance of the saints, known in lay terms as “once saved, always saved.”

Arminius is not widely credited for his contributions, but he endorsed a doctrine that has been pivotal for 20th century Baptists. He affirmed

general atonement, the notion that God wants all people to receive salvation, as opposed to Calvin's endorsement of limited or particular atonement, the idea that God has “elected” or chosen only some people to be saved. Belief in general atonement has propelled Southern Baptists to forge the strongest missionary force in Christendom.

The theological difference in the views of atonement is surfacing in the SBC today in a way that may be unprecedented since the early 1800s, when Primitive Baptists split off from other U.S. Baptists. In Primitive Baptists' understanding of Calvinistic theology, Christians need not engage in missions, since God is going to save whomever God decides to save. The Primitive Baptists followed a strict interpretation of limited atonement, which counters Southern Baptists' longstanding acceptance of their missions mandate.

The difference is surfacing again because of the ascendancy of a new generation of Southern Baptist intellectuals whose theology is decidedly Calvinistic, described by them as “evangelical Calvinism.” (Coverage of the resurgence of Baptist Calvinism begins on page 1 of this paper.) The most visible of the new Calvinists is Al Mohler, president of Southern Seminary for the past year. Numerous sources indicate Mohler's honeymoon with many Southern Seminary trustees ended at their fall meeting, when they expressed ire at his outspoken Calvinism.

To his credit, Mohler is correct in insisting the founders of Southern Seminary and many of their colleagues who helped found the SBC in 1845 were Calvinists. Mohler has interpreted the seminary's Abstract of Principles as endorsing all five of Calvin's primary doctrinal points. And to their credit, the new Calvinists, while holding to limited atonement, also affirm a missionary zeal. “Since we don't know the identities of those God has chosen to be saved,” they reason, “we must proclaim the gospel to all people in order that those who have been chosen might hear.” Following this logic, one of Mohler's first actions as seminary president was to found the Billy Graham School of Missions, Evangelism and Church Growth.

Nevertheless, the new Calvinists may run afoul of the SBC political elite for the same reason moderates crossed them in the 1970s and '80s. The conservatives' “slippery slope” perspective allows no room for error as they interpret it. They warned a continued slide toward liberalism would drag the denomination into the mud of mediocrity. If they remain consistent in their pursuit of doctrinal purity, they will decry the logical conclusion of Calvinistic limited atonement—it could push followers off the beam of the Great Commission and lead Southern Baptists to stray from their missions/evangelism zeal.

If the Calvinists and the SBC's conservative political leadership cross theological swords, don't expect the Calvinists to win. Like the moderates, their theology has been constructed rationally, which follows a minority strain in Baptist history. The new SBC leaders, however, reflect the dominant strain, a heart religion that bases its belief and derives its power from religious feelings about what is right and wrong. And in Baptist life, the heart wins out over the head every time.

Marv Knox

If the Calvinists and the SBC's conservative political leaders cross swords, don't expect the Calvinists to win. When rational “head” religion goes up against feeling-based “heart” religion in Baptist life, the heart wins out over the head every time.

Her combination of hobbies has just about killed my appetite

My wife has combined two of her favorite hobbies, and I'm worried.

Joanna loves to cook. She dotes over recipes and thinks planning menus is fun. She derives pleasure from spreading out the raw ingredients of God's natural bounty—fresh meat or poultry, produce, herbs, spices, flour and butter—and conducting a visual as well as culinary feast. She delights in watching friends and family enjoy the creative delicacies she prepares for them. And she's happy to let me clean up.

Joanna also loves murder mysteries. For as long as I can remember, she's been reading the likes of Agatha Christie and Jeffrey Archer and Sue Grafton. It's probably because of the mechanics of her mind, but she takes satisfaction in entering into the intricacies of the mystery and solving the crime before Miss Marple declares whodunit. When she's between the covers of a good page-turner, time stands still.

Lately, however, she's been reading murder mysteries peopled by chefs, waiters, restaurant patrons and gourmet writers. I've been noticing books with suspicious titles on our coffee table. Like “The Cereal Murders,” “Dying for Chocolate” and “Fat-Free and Fatal.”

Not long ago, she discovered the ultimate specimen of the genre: “Recipe for Murder.” It's a murder mystery that contains real recipes for real food.

And that's when I started getting nervous. What if I do some typically stupid husband thing, like forget to go buy a gallon of milk on the way home from work, and she decides, “That's enough of him?” She could use her newfound gastronomic knowledge to marinate beef tips in hemlock sauce or whip up an arsenic soufflé for desert.

So, I've taken to stalling after we say our mealtime prayer,

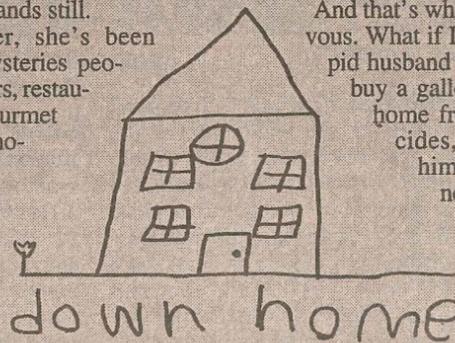
waiting for her to dive into the chicken piccata before I pick up my fork. And I've tried giving the first bite of pan-fried garden vegetables dijonnaise to Betsy the dog, but it doesn't work. She's a carnivore.

Since life can't go on like this, I've been thinking about how to make myself too valuable to konk over the head with a frozen leg of lamb. The other night, it hit me like a side of beef. Bribery.

I told Joanna that if she let me live until the children are grown, I'd let her follow in the footsteps of her friend and kitchen idol, Lu, who's going to a culinary school in France.

Then she'd know how to cook my goose in a sauce I couldn't even pronounce.

Marv Knox



OPINION

Q Why do you feel you should be a candidate for the Kentucky Baptist Convention presidency?

EDITOR'S NOTE: For perhaps the first time ever, three candidates for the presidency of the Kentucky Baptist Convention have been announced in advance of the annual meeting. Due to this unusual circumstance and the exceptional interest expressed in this election, the Western Recorder asked all three candidates to respond to a common set of questions. The answers given by Billy Compton, Bob DeFoor and Bill Hancock are printed verbatim below. Personal profiles of each candidate are offered in the accompanying boxes, arranged in alphabetical order.

COMPTON: Since Baptists in our state have made an impact in our life and ministry—accepting Christ as my Savior in Salem Baptist Church, Cave City; responding to God's call to vocational ministry at Pleasant Valley Baptist Church, Horse Cave; being educated at Campbellsville College and Southern Seminary; and serving as pastor in churches throughout the state and having served on the staff of our state convention as well—I am willing to serve in this capacity should I be elected, because several members of KBC churches asked me to consider being nominated. After prayer and consultation with church leaders and my family, I agreed.

DEFOOR: One of my favorite Bible verses has been II Timothy 2:15. The central truth of that verse is that we should aim to be "approved of God." I intend for that inner motivation to guide me daily. Thus, I decided to be a candidate, not because any group or person asked me, but because I felt it was the right thing to do under God. Whether it's his will for me to be elected, I leave that for others to decide.

HANCOCK: For the past several years, individuals and groups have requested permission to place my

name in nomination for president of the KBC. There was never a time when I felt impressed to give that approval. Charles Stewart made the request in June of this year with an appeal that required a prayerful consideration of the matter. After two months of prayer, I conceded to his request. I am not seeking this office. I am making myself available to serve Kentucky Baptists in this position if it be the will of the Lord and the desire of the messengers.

Q What qualifies you to be Kentucky Baptists' elected leader?

COMPTON: My lifelong experience as pastor, my active involvement and leadership at the associational and state levels, my work at the KBC and my seminary training have equipped me for this leadership roll.

DEFOOR: My pastoral ministry began 29 years ago in Boston, Ky. With the exception of over five years in Atlanta, my adult life has been lived among Kentucky Baptists. I think I know Kentucky Baptists personally and institutionally. A big part of the president's work is with the Executive Board and the staff in Middletown. I know the Executive Board's work, having served on many committees, including the Executive Board, and have been chairman of the administrative committee, business and finance committee, constitution and by-laws committee, nominations committee, and the Western Recorder Board.

HANCOCK: I am no more qualified than any person to serve in this position. My wife and I have invested 39 years of our lives in ministry to Kentucky Baptist churches. Five of those churches permitted us to be their pastor. Countless others have given us the privilege of leading conferences and preaching revivals. Our involvement and leadership role in the association, Kentucky and Southern Baptist conventions has been reported.

Q What would be your goals for leading the KBC?

COMPTON: I would continue to help Kentucky Baptists focus on evangelism and missions. I would work to continue finding ways we can work together cooperatively to strengthen our KBC ministries. I also would want to encourage our KBC institutions to continue their excellence in ministry.

DEFOOR: My first goal is to respond positively to the leadership of the Lord. Building on that, I want to help Kentucky Baptists appreciate the great opportunity we have as Baptists in Kentucky and to commit ourselves to fulfilling our mission so that God's will is done, and that our appreciation and respect for each other increases. I have no delusions about the power of the presidency, nor will I be anything else other than Bob De-

Foor, a Christian and pastor from Harrodsburg.

HANCOCK: First, to become informed on goals established by staff and the Executive Board. Some personal concerns would be to strengthen the bonds which link the Kentucky Baptist and Southern Baptist conventions in a world-wide missionary movement; encourage churches to increase Cooperative Program giving; encourage

Kentucky Baptist churches to participate in partnership missions; create a context for dialogue between various factions in the KBC; and to promote "Here's Hope: Share Jesus Now" to its maximum.

Q Do you believe the KBC is on the right track in terms of missions, ministry, programs and relationships? Please explain.

COMPTON: Because of the leadership we have enjoyed for several decades, Kentucky Baptists have been able to develop ministries, programs and relationships that have served to strengthen the work of churches. I would encourage us to build on such leadership in order to expand and strengthen our ministry in KBC churches.

DEFOOR: Generally, yes. I would suggest two things that might help our work: Consider decentralizing our Executive Board personnel, employing more regional representatives rather than assistants or associates in departments; and develop a new Missions Kentucky strategy that focuses on Eastern Kentucky. I do not approve of any movement to sell Cedarmore and get out of the assembly business—that is an asset, and we should view our assemblies in terms of ministry rather than in terms of how much they cost us, perhaps financing them much as we do our Baptist student centers.

HANCOCK: What I read and observe it seems Kentucky Baptists are well advanced of other state conventions when population, per capita income and other data are taken into consideration. Our partnership relationship with the Foreign Mission Board has been a model for other states to follow. My involvement with conferences and programs presented by the staff of the KBC reflects superb leadership.

Q How supportive would you be of the current KBC Executive Board staff, including Executive Secretary-Treasurer Bill Marshall?

COMPTON: I appreciate the commitment of the KBC staff and the work they do to help our churches be effective in their ministries. I know the many tasks they perform that assist us in reaching people for Christ across the state. I would encourage them to continue being good resources for the work we do together. Bill Marshall, as our executive-secretary, will have my prayers and support. I

would be able to dialogue with him if issues of concern about our convention were to arise.

DEFOOR: Having worked with many of those on the KBC staff, I have great respect for them, their talents and their dedication. As to Dr. Marshall, he has been a blessing to us, and I believe God called him to his position. He is a great leader among Kentucky Baptists. He and his staff have my full support and respect. A few see "Middletown" as a problem—I see them as an answer to prayer for Kentucky Baptists.

HANCOCK: It is my conviction that the person elected to this position is to support and be an extension of the executive secretary-treasurer and his staff. So long as Dr. Marshall and his staff work to support the Cooperative Program and to sustain our cooperative relationship with the Southern Baptist Convention, and in as far as they lead us toward true biblical unity among churches of conviction and missionary vision, they will have my eager support. From my observation, Dr. Marshall and his staff are working faithfully to accomplish these goals.

Q If you were elected president, to what extent would your appointments reflect the entire KBC constituency?

COMPTON: I would do my best to appoint persons who represent Kentucky Baptist churches, persons who reflect a basic Baptist commitment to carrying out the Great Commission.

DEFOOR: I would be fair. The only ones omitted from consideration would be those who have demonstrated no interest in KBC life or have such a negative attitude about denominational life that their service would not enhance the mission of Kentucky Baptists.

HANCOCK: To a very wide extent, in that the president will represent all Kentucky Baptists of missionary vision, biblical conviction and denominational commitment. There are many pastors and laity who have served Kentucky Baptists faithfully and for the most part were omitted so far as being given the opportunity for leadership in the state. Where possible, these people deserve the opportunity to serve.

Q What would be your criteria for choosing your presidential appointments?

COMPTON: I would choose individuals who have a vision for KBC work, a cooperative disposition, and who have demonstrated a willingness to invest prayer, time and money in our KBC ministries.

DEFOOR: Some used to tout candidates who loved the Lord and loved the Bible, as if that exalted some and eliminated others. My experience with Baptists is that we all love the Lord and love the Bible. Beyond that, I would expect positive, fair-minded and dedicated men and women who have gifts that fit the

PROFILE

Billy Compton

Age: 46.
Position: Pastor of First Baptist Church in Mount Washington since 1992.

Previous positions: Associate in the Kentucky Baptist Convention's evangelism office

(1989-1992), pastor of Living Hope Baptist Church in Bowling Green (1980-1988), pastor of Calvary Baptist Church in Glasgow (1972-1980), pastor of Pleasant Valley Baptist Church in Horse Cave (1969-1972), pastor of Antioch Baptist Church and Hardyville Baptist Church (1966-1968).

Education: Bachelor of arts degree from Campbellsville College and master of divinity degree from Southern Baptist Theological Seminary; candidate for doctor of ministry degree from Fuller Theological Seminary.

Denominational service: Member of KBC Executive Board 1968-1979; chairman of 1994 KBC nominations committee; member of 1987 KBC committee on committees; member of KBC constitution and bylaws committee 1984-1986; member of steering committees for "Here's Hope" in 1988 and 1995; current moderator of Nelson Baptist Association; numerous associational positions.

Family: Married to Sue Ann Bailey, with two teenage children.



OPINION

positions for which they are chosen. We need to pay attention to include women, laypersons and younger adults who meet these criteria.

HANCOCK: Persons serving in these appointed positions should have the missionary vision, biblical convictions and denominational commitment expected by Kentucky Baptists and represent all regions of Kentucky.

Q The relationship of Baptist state conventions to national entities is a growing concern within our denomination. How do you feel the KBC should relate to the SBC, the Cooperative Baptist Fellowship and other Baptist groups?

COMPTON: My focus would be on the autonomy of the local churches as they decide how they invest their resources in our work. However, our work has been built on cooperation, and we have a proven method of working together that allows us to be more effective working together than we could ever be operating individually.

DEFOOR: We might as well get over our grief and quit crying for "the good old days" of denominational life. Denominational life has changed and will not be the same. The KBC is not a farm team of the SBC, nor should it be the pawn of any group, whatever the political stripe of the group. The KBC is independent but cooperatively aligned with the Southern Baptist Convention. Though historically we have had connections with non-Southern Baptist groups, these have been few.

However, in the new day of denominational life, I believe the convention should allow churches to use traditional convention channels to designate how they wish their money to go beyond Kentucky. We should also allow churches to exclude up to three items in the KBC budget if they do not support those items. Such a process would respect the autonomy of local churches as well as open the door for better funding of Kentucky Baptist mission efforts. If Southern Baptist leaders think that local churches and state conventions will be bullied to give more money to them through restrictive SBC actions, they not only misunderstand Baptists, but they violate the SBC Constitution, article IV.

HANCOCK: Given our historical commitments and the pattern of trust and cooperation between the SBC and KBC, it is reasonable that the KBC relate to the SBC in an exclusive and privileged way. The Cooperative Program is not owned by the state, nor by the SBC, but by both together. Birthed in Kentucky, the Cooperative Program has stood since 1925 as the bond of unity linking the KBC and the SBC. The vast majority of Kentucky Baptists have indicated clearly and without reservations that they intend to continue that commitment. The KBC should not relate to the Cooperative Baptist Fellowship or any other denominational group. Churches and individuals have the right to relate to whomever they choose, but the KBC must make its

commitment to the SBC clear and resoundingly.

Q How do you feel about the conservative movement that has shaped the SBC during the past 15 years?

COMPTON: There have been conscientious people who have voiced genuine concern about some things that needed changing. In recent years, I feel that too many have focused on overt political activity that has proven to create divisiveness, mistrust and polarization. The conservative emphasis has sharpened our focus on some issues. Now is the time to promote healthy avenues of change without political activity that prevents dialogue and a willingness to work together for a greater cause.

DEFOOR: I cringe when the SBC movement is called conservative, for their style and efforts do injustice to what historic Baptist conservatism is about. About the time Southern Baptists began dreaming "Bold Mission" and winning the world to Christ, others began dreaming of political takeover of the convention. Unknowingly, many honorable and good people have been swept up by the rhetoric of that movement and joined in. Others have simply been run over. I believe that movement has done great harm to Southern Baptists.

The grip of this conservative/fundamentalist movement affects local churches and has made denominational and local church life very difficult for many. Many pastors, especially younger ones, and laypersons have told me of their moderate leanings but are fearful to stand up. I especially hurt for younger pastors who have been intimidated into inaction by the fundamentalist fist. Other established ministers have buckled under to the threat of fundamentalism and have said, "I don't want to take sides." In so doing, many lead uninformed congregations which will be ripe for picking by fundamentalists when they retire or leave. I am saddened to see free and faithful Baptists running scared, giving up their heritage. The SBC may be affected for generations.

Today, I see the Southern Baptist Convention as a giant cafeteria. I may not want to eat everything in the cafeteria, nor do I appreciate everything served, but it still is a pretty good place, but not the only place, to eat! When we tried to eat everything all the time, just the way it was prepared, and felt guilty when we did not—that was a sign that we had forgotten that conventions serve churches, rather than local churches serve national bodies. Some present SBC leaders have forgotten that as well.

HANCOCK: It has been a painful but necessary corrective for Southern Baptists if they are to maintain doctrinal integrity and proper acknowledgement of the authority of Scripture. It has reflected the demands of

the churches and messengers at national conventions that the denomination and its agencies be true to Scripture, to Baptist doctrine and to the convictions of our heritage—nothing more and nothing less.

Q Should this conservative movement be implemented in the KBC? Why or why not?

COMPTON: It would be a mistake for any group organized for political activity to force their views on other Kentucky Baptists who invest

their prayers, time and resources in our convention. Political activity or reaction designed for control serves to divert our attention from working together to carry out the Great Commission.

DEFOOR: No. We do not need any "brain trust" in Memphis, Dallas or Houston doing for Kentucky what they have done to the Southern Baptist Convention. I wish I did not have to complete this paragraph, but I must, trying to "speak the truth in love." The SBC was captured by these methods: busing to win elections, name calling, half-truths, distortions, slander, character assassination, adopting secular political agendas, restricting women, achieving goals by intimidation and big lies, etc. Do we want this in Kentucky?

HANCOCK: The primary issue now is, "Where do we go in the future?" Kentucky Baptists have a theological heritage based on God's word and delivered to this present generation by men like W.K. Wood, G.R. Pendergraph, W.C. Boone, L.L. Spurlin, G.O. Cavanah, J.H. Maddox, to name a few. The question before pastors and congregations is, "Will we remain true to that heritage and missionary vision, or will we falter and weaken in our resolve?" My prayer is for a movement from God, resulting in a reviving of the churches that will launch Southern Baptists into the 21st century with strength and conviction.

Q How do you feel about the moderate movement that has led to the formation of the Cooperative Baptist Fellowship?

COMPTON: I believe organized movements from any sector of our convention contribute to polarizing rather than a process that helps us focus on working together.

DEFOOR: Philippians 4:5 says, "Let your moderation be known to all men." Moderation is God's idea, and biblically rooted moderates have always been around. They formerly represented the main body of Southern Baptists and today represent a large percentage of Southern Baptists. In 1991, some moderates united to form the CBF rather than continue the fight for political control of the SBC. These moderates believe in cooperative missions, but if you are kicked out of the house, told you are

no longer welcome but keep on making house payments, then what choice do you have?

I hope that the CBF will remain a mission-sending agency, meeting annually for fellowship and worship. The CBF is not perfect—which is not surprising for a 3-year-old group establishing its identity and methodology. The CBF is becoming more positive, overcoming the temptation to be reactionary to problems of the SBC but instead focusing on what the Lord wants them to do to advance the cause of missions. The CBF represents an authentic remnant of what Southern Baptists have historically been.

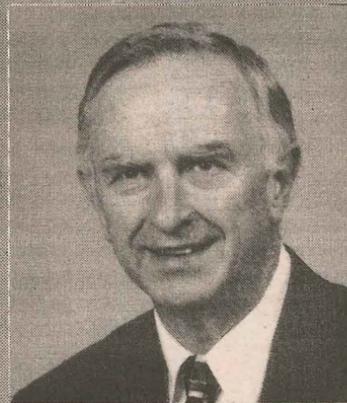
HANCOCK: The Cooperative Baptist Fellowship began as a group of Baptists who were opposed to the conservative redirection of the SBC and who said they felt left out. Those identifying with this group have chosen to move on with a new organization and fellowship through state and national meetings. For my part, they are welcome to stay and struggle with the rest of us. Whatever the decision, to stay or leave, we need to do it without hostility or anger.

Q If the Cooperative Baptist Fellowship and the Kentucky Baptist Fellowship remain intact, should their members be allowed to remain as full participants in the KBC? Why or why not?

COMPTON: Yes, as long as they continue to participate in our KBC
Continued on page 8

✓ Candidate FORUM

PROFILE



Bob DeFoor

Age: 52.
Position: Pastor of Harrodsburg Baptist Church since 1979.

Previous positions: Pastor and associate pastor of Druid Hills Baptist Church in Atlanta (1973-1979), pastor of

Gilead Baptist Church in Glendale (1969-1973), pastor of Mount Moriah Baptist Church in Boston, Ky. (1965-1968).

Education: Bachelor of arts degree from Baylor University; master of divinity and doctor of ministry degrees from Southern Seminary.

Denominational service: KBC first vice president in 1993; current trustee of Georgetown College; current and former member of KBC Executive Board; member and former chairman of Western Recorder Board (1983-1989); chairman of Executive Board administrative committee in 1988 and business and finance committee in 1987; chairman of 1983 KBC nominations committee; chairman of 1987 KBC constitution and bylaws committee; board member of Kentucky Baptist Fellowship (1991-1994); numerous associational positions.

Family: Married to Sandra Lee Bailey, with three adult children.

OPINION

Continued from page 7
according to Article III of the KBC
Constitution.

DEFOOR: The KBC is a convention of Kentucky churches who have many different causes in their mission budgets. If sympathy for and money given to the SBC were relevant criteria, many churches led by fundamentalist pastors would have been kicked out of the KBC years ago, but they were not. Examining local-church budgets and excluding some churches today because they support the CBF is as wrong as it would have been to exclude some non-supportive churches years ago. It did not happen then, and it should not now.

The relevant criterion is, "Are people in sympathy with and want to advance the efforts of Kentucky Baptists?" Most churches that support the CBF also support the SBC, and their Cooperative Program support is still higher than most SBC leaders. Churches that support the CBF and KBF support strongly the KBC, which is the relevant fact. Though W.A. Criswell described moderates as a "flea on an elephant's back," the exclusion of the CBF seems to be a preoccupation with some SBC leaders. I would not be surprised to see the effort made in Kentucky to segregate or exclude many faithful Kentucky Baptists who choose not to submit to or fight with fundamentalist leaders in the SBC but desire to do missions differently on a global scale.

HANCOCK: From my observations, the CBF has defined itself over

against the SBC. It has national salaried leadership. It has a seminary in Richmond, Va., a mission-sending agency, and other agencies and institutions through which it gives expression to its convictions and commitment. From reports in the Western Recorder, the Kentucky Baptist Fellowship has officers, a mission statement, constitution and bylaws, and regular assemblies. Reporting its fall session, the Recorder headline read, "Kentucky Baptist Fellowship brainstorm vision for future" (WR, Oct. 11). What are its plans for the future? How can those involved in and supporting the KBF, with other goals and visions, eagerly and effectively serve in a state convention which remains committed to the goals and visions of the SBC and expressed through the Cooperative Program? The issue is not, "Should its members be allowed to remain full participants in the KBC?" Those who have moved away from the KBC with the KBF must finally resolve the issues of which denomination they prefer. Many have made clear that they define themselves doctrinally in a manner that contrasts with the conservative theology of Southern Baptists. Each individual and church must decide which road to travel.

Q Please list, in total dollars and percent, of undesignated receipts, your church's contributions to all causes beyond its own doors.

COMPTON: First Baptist Church gave \$77,250 to missions, which represents 17.25 percent of our undesignated contributions to causes beyond our own doors. This includes the Cooperative Program and designated amounts to Kentucky Baptist Homes for Children, Boyce Bible School, Oneida Baptist Institute, Clear Creek Baptist Bible College, Trinity Baptist Church in Hanover, N.H., the Seminole Indian work in central Florida, Mount Washington Community Ministries and Benevolence Fund. We also provide the opportunity for giving to other mission causes such as Lottie Moon Foreign Missions Offering, Annie Armstrong Home Missions Offering, Eliza Broadus State Missions Offering, World Hunger Day Offering, Christmas in August and Kentucky Baptist Homes for Children.

DEFOOR: During the last 12 months, we have given \$85,000 for mission work from \$475,000 in budget funds, representing 18 percent of our undesignated gifts. We also gave \$32,000 in special offerings. Additionally, our Foundation provided \$35,000 to our Kentucky Baptist Children's Homes, and \$35,000 in \$1,000 scholarships to students preparing for missions or ministerial careers, with 20 of those being Clear Creek students. Over \$150,000 was generated for mission and ministry efforts beyond our local church.

HANCOCK: Five percent of undesignated receipts for giving through the Cooperative Program; \$256,520 given to all mission causes beyond our church door, including designated and undesignated.

ignated receipts for giving through the Cooperative Program; \$256,520 given to all mission causes beyond our church door, including designated and undesignated.

Q Please describe your church's overall ministry, including baptisms, transfer of letter, and significant outreach efforts and community ministries.

✓ Candidate FORUM

COMPTON: The purpose of First Baptist Church of Mount Washington is to reach as many people as possible with the gospel of Jesus Christ, developing them as followers of Christ, involving them in an enriching fellowship together while demonstrating a commitment to ministry and missions at home and around the world. In the three years I have served as pastor, FBC has averaged baptizing 32 each year, along with 43 other additions; Sunday school attendance has increased 15 percent, while worship attendance has increased by 40 percent. FBC is committed to applying the Great Commission. We also have renewed our commitment to helping our people discover and use their spiritual gifts in ministry to our community.

DEFOOR: Our church is like the vast majority of Kentucky churches: we can be described statistically as a "plateaued" church. Sunday school has decreased since the 1950s, and offerings have flattened out over the last few years. We are not in a booming growth county. As we work hard to reverse long-term trends, our church is strong and has a significant ministry. We are reaching more young adults, children and youth, and offerings in 1994 are up. Some significant ministries involve weekday programs with preschool children, work with the Japanese in our area, television ministry, ministry to a nearby prison, adult mission trips to Eastern Kentucky and assistance to churches in Idaho and Ohio. Like other churches, we see many things we want to do better, including personal evangelism, but many good things are happening through the lives and ministry of Harrodsburg Baptist Church. For his blessings, we are grateful and committed.

HANCOCK: Ministries performed at Highview Baptist Church are the results of God's leadership and a committed congregation of believers. The strength for our ministry comes from our Upper Room prayer ministry where scores of people engage in prayer weekly. Our people pray by name for staff, church members, missionaries, lost people, sick and daily prayer requests from around the earth. We believe the most important ministry we can render is prayer. Other ministries supported by prayer are:

- Weekly Bible study average of 2,446; 1,400 average in Sunday Bible study.
- Discipleship training weekly average of 587.
- Total baptisms for 24 years will

average over 100 per year.

- Additions 1993-94—baptized 113, letter 161.
- Weekly Bible study and ministry in 13 nursing homes.
- Fully graded music ministry with 446 enrolled.
- Extensive family recreation ministry.
- Day-care for ages 6 weeks through 4-year-olds—330 enrolled.
- Weekday school, grades K-12—640 enrolled.
- Alternative Pregnancy Center located off campus.
- Ministry to seniors.
- Residence for furloughing missionaries.
- Mission organizations with an enrollment of 240.
- Media ministries—weekly television and radio broadcast. Extensive library center with professional staff.

Q Do you have any other message you think Kentucky Baptists should know?

COMPTON: As president of the KBC, I will focus on the purpose of our convention according to Article VI by reminding us of the theme: A Great Commitment to the Great Commission and the Great Commandment will build a Great Church!

DEFOOR: Many Baptists have said "I don't want to take sides in Baptist politics." Underline this: those who choose to sit on the sidelines are intimately involved! A lack of courage and leadership plays into the hands of those who control by intimidation. Middle-of-the-road Baptists need to understand that the pull-off lane on every highway is on the far right side of the road. Those who have pulled off the road in Baptist denominational controversy have simply joined the fundamentalist right in creating turmoil and confusion in Baptist denominational affairs.

Many Baptists need to recover the historic conviction and courage of their ancestors to help Kentucky Baptists minister creatively and faithfully to our Lord in an ever-changing world, while resisting the efforts of those who want to do in Kentucky what has been done in the Southern Baptist Convention.

HANCOCK: It is my experience that answers to question in a format like this create questions and perceptions resulting in inaccurate conclusions. I would welcome personal dialogue with anyone desiring more information on my answers to these questions.

Through the years, the person whom I voted for in our elections was not always elected president of the KBC. However, that person has always had my prayer and support. The same will be true in 1994, as in previous years, God will lead messengers to this convention to elect the person he wants to be president.

This is a wonderful time to be a part of God's work in Kentucky. Kentucky Baptists have much to celebrate as we gather in Frankfort for our 157th convention. May we all pray that it will be an event that will honor our Lord and result in fellow Kentuckians finding new hope in Jesus.

PROFILE

Bill Hancock

Age: 58.

Position: Pastor of Highview Baptist Church in Louisville since 1970.

Previous positions: Pastor of Elkton Baptist Church (1966-1970), pastor of Mount Zion Baptist Church in

Elizabethtown (1961-1965), pastor of New Palestine Baptist Church in Hopkinsville (1957-1959), pastor of Beechland Baptist Church in Logan County (1956-1957).

Education: Bachelor of science degree from Austin Peay State University; bachelor of divinity and master of divinity degrees from Southern Seminary.

Denominational service: Current member of KBC committee on committees; current member of KBC "Here's Hope" task force; SBC Foreign Mission Board trustee 1984-1992 and FMB board chairman 1990-1992; president of Kentucky Baptist Pastors' Conference in 1984; member of 1983 SBC committee on boards; vice president of Kentucky Baptist Pastors' Conference in 1973; trustee of Campbellsville College 1969-1973; member of KBC Executive Board in 1964; numerous associational positions.

Family: Married to Euna Mann, with two adult children.





GEORGETOWN TODAY

A GEORGETOWN COLLEGE SUPPLEMENT TO THE WESTERN RECORDER • NOV. 8, 1994

TOP OF THE CLASS

● In the last five years, Georgetown has produced more Fulbright Scholars than any other private college in Kentucky.

● The Templeton Foundation honored Georgetown College in 1993 for the fifth year in a row as a character-building college.

● Georgetown's distinguished alumni include five Rhodes Scholars, four recent Fulbright Scholars and 34 college and university presidents.

● Georgetown College sends a higher percentage of graduates to graduate school within one year of graduation than all but one of the top 25 liberal arts schools in the country.

● Georgetown has one of the finest art collections of any college or university in Kentucky.

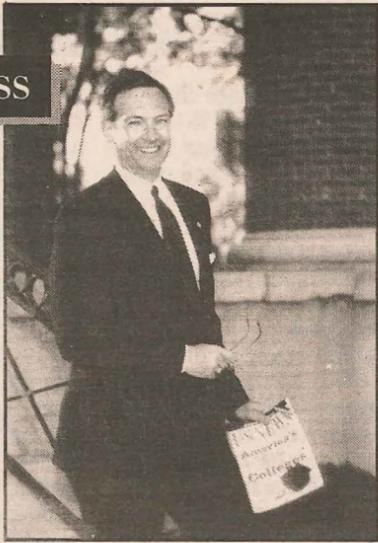
● The oldest collegiate drama troupe in Kentucky is the Georgetown College Maskrafters.

● The translator of Good News for Modern Man, one of the most widely used versions of the New Testament, is a Georgetown College graduate.

● The President's Mentorship Program with Scott County High School juniors is perhaps the only one of its kind in the United States.

● Of the 3,500 private and public colleges and universities in the country, Georgetown has the 365th largest endowment, which has grown every year for the last 10 years.

● Georgetown is one of four Kentucky colleges listed in Barron's Best Buys in College Education.



Georgetown College President William H. Crouch Jr.

Georgetown College gets national recognition from U.S. News guide

Georgetown College has been recognized by U.S. News & World Report as one of only 164 liberal arts colleges in the country rated as national institutions, announced President William H. Crouch Jr.

The survey appeared in the Sept. 26 edition of U.S. News, which contains the "1995 Annual Guide to America's Best Colleges."

"Each year U.S. News publishes its guide to America's best colleges—perhaps the most anticipated and widely read publication of its kind in the country," said Crouch. "Until this year Georgetown College was rated as a very good institution, but one

with only regional status. The national recognition is a direct result of our recent reclassification by the Carnegie Foundation as a Baccalaureate I institution and is given to those colleges that emphasize and award more than 40 percent of their degrees in the liberal arts."

Due to the timing of the reclassification last spring, U.S. News was not able to rank Georgetown College within the national listing.

Crouch added: "The significance of this national recognition cannot be overestimated. It brings tremendous opportunities for Georgetown College, and with those opportunities

the obligation to strategically chart our course in ways that will ensure without question our continued commitment to academic quality and excellence."

Georgetown College, Berea College, Centre College and Transylvania University are the only liberal arts colleges in Kentucky to be rated as national institutions. In addition, Georgetown is one of only four Baptist liberal arts colleges in the country, including Furman University in Greenville, S.C., Judson College in Marion, Ala., and William Jewell College in Liberty, Mo., that made the survey's national listing.

Georgetown's enrollment sees record fall increase

The fall 1994 entering freshman class represents the largest increase in new students from one year to the next in the last 25 years, announced William H. Crouch Jr., president of Georgetown College.

"The 354 freshmen, a 24 percent increase above that of one year ago, also represents one of the three largest entering classes in 25 years," said Crouch. The 1994 class replaces one of the largest graduating classes in the college's history.

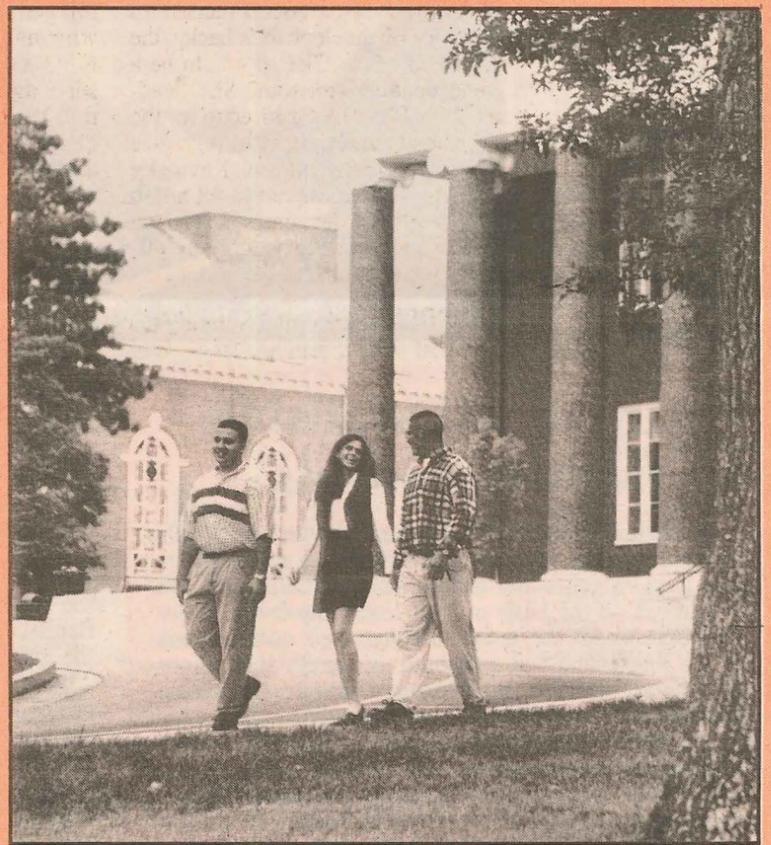
"We're pleased not only with the size, but with the caliber of this class," he said. "Out of 354 freshmen, we have 13 Governor's Scholars, 16 valedictorians, 10 salutatorians and 110 who graduated in the top 10 percent of their classes. The average ACT is 23.2, with 5 percent who have ACT composites of 30 or above."

Crouch added that the total enrollment at Georgetown College will increase 2.3 percent. "We're very excited and fortunate that Georgetown is one of the few colleges, public or private, within the state to realize an increase in enrollment."

Crouch attributes the increase to the "teamwork exhibited by our faculty and staff in recruitment and retention. I think prospective students see and appreciate the effort."

Crouch also said he believes students are taking the college search more seriously. And those looking for an environment that offers a challenging academic curriculum within a Christian, liberal arts setting find Georgetown College attractive, he said.

Students visit in the friendly atmosphere found on the 52-acre campus of Georgetown College, located 12 miles north of Lexington in the heart of the Kentucky Bluegrass.



Georgetown rises to new level of national recognition

The Carnegie Foundation for the Advancement of Teaching has named Georgetown College a Baccalaureate (Liberal Arts) College I institution.

This places Georgetown among the top four liberal arts colleges in Kentucky and among the top small liberal arts colleges in America.

Baccalaureate I colleges are selective in admissions and award 40 percent or more of their baccalaureate degrees in the liberal arts.

"This is one of the most significant events in Georgetown's history because it gives us a benchmark in comparing ourselves with other higher education institutions," said President William H. Crouch Jr. "Alumni should feel proud of this accomplishment."

Here's how the Baccalaureate I rating impacts the college:

● Increases value of the Georgetown College diploma because of grouping with such high-caliber Ken-

tucky schools as Transylvania University, Centre College and Berea College.

● Helps recruit the best and

brightest high school students because of academic reputation.

● Places Georgetown in a select group of only four Baptist liberal arts

colleges nationwide, including Furman University in Greenville, S.C., William Jewell College in Liberty, Mo., and Judson College in Marion, Ala.

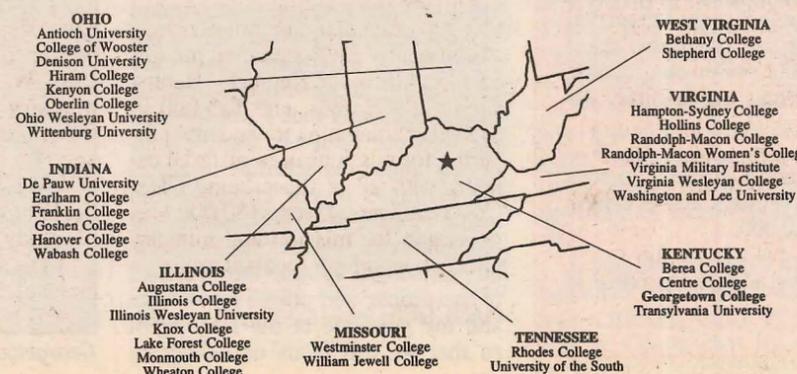
● Ensures listing in the 1994 edition of A Classification of Institutions of Higher Education.

● Enhances fundraising efforts with foundations and corporations because it demonstrates a commitment to excellence.

"This also means that by the year 2000 our competition becomes highly selective colleges and universities such as De Pauw University, Wheaton College, Rhodes College, Oberlin College, and Washington and Lee University," said Charles Boehms, senior vice president and academic dean.

"We must prepare now to continue to recruit the 'best and the brightest' of the next century."

CARNEGIE BACCALAUREATE CATEGORY I COLLEGES

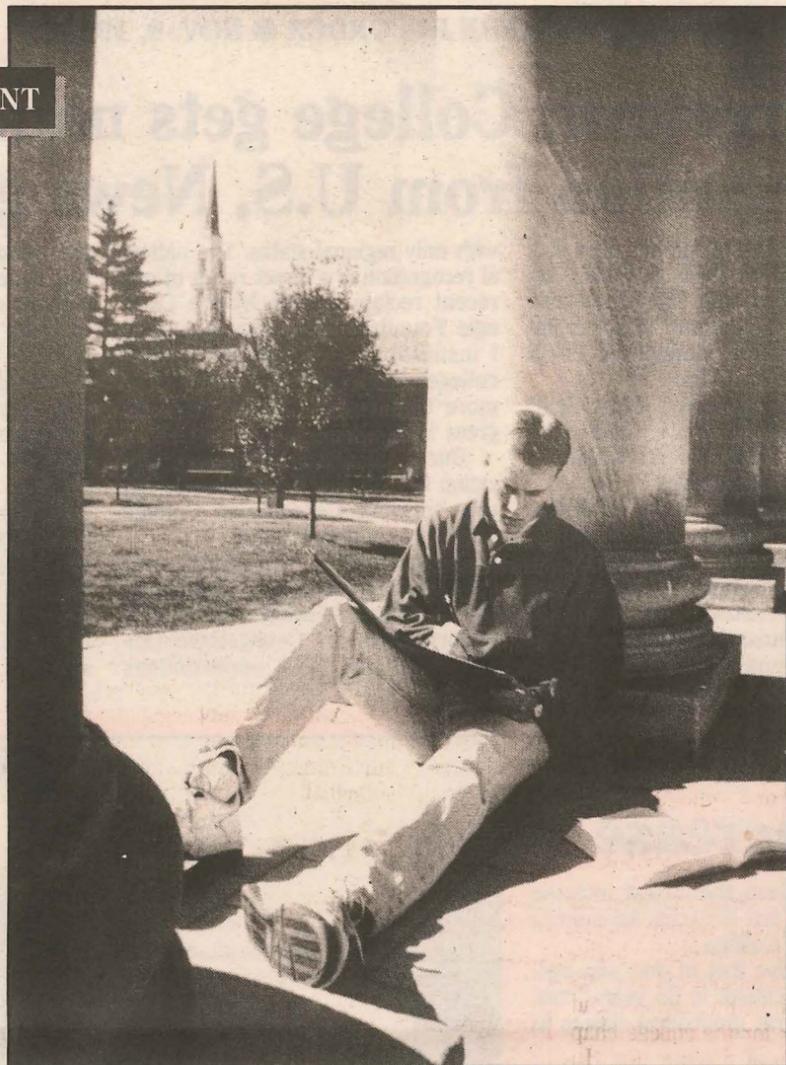




GEORGETOWN TODAY

VISION STATEMENT

"Georgetown College ... an innovative community of scholars developing scholars committed to our heritage of Christian discernment."



Chorale tours Russia with KBC partnership missions

The Georgetown College Chorale made a historic trip when it toured Russia for the first time May 16-26. The 10-day tour was a joint venture with the Russian/Kentucky Partnership of the Kentucky Baptist Convention and allowed the chorale to participate in ministry to the Russian people.

The chorale performed in the cathedrals and churches of Moscow and St. Petersburg as well as in the major schools, colleges and universities. While there, the chorale sang Russian music in the original language, performed music from Russian and American composers, and sang in English and Russian some traditional American hymns that are favorites of the Russian people.

"It was a life-changing experience for us to perform with the Russian people and worship the same God," said Pamela Hopton-Jones, director of the chorale. "It was so moving when we sang in Russian and they sang with us. Just to stand in Red Square and see all those cathedrals was quite breathtaking."

The 30-member tour group was composed of Georgetown College students and faculty and friends of the college. During the trip they distributed more than 300 Russian language Bibles in St. Petersburg and

another 200 at a public school in Moscow. The group also enjoyed a full schedule of concert performances, worship services, sightseeing, ballet, folklore demonstrations and shopping.

Jason Springs, a senior English major from Louisville, said the trip exceeded his expectations. "Because it was a mission trip, we not only got to see the sights, but we got to be with the people in the churches. Another aspect of the trip that contributed to the whole experience was the effect of the Russian/Kentucky partnership. You can sense that there's a lot going on just by talking to the missionaries-in-residence and to the visiting American speakers and teachers. It felt really good to be able to contribute to that with our music."

"One of the things that amazed me most when I got over there is that we take so many things for granted," said Melanie Webb, a sophomore music major from Corbin. "Not only the big, obvious things, but the simple, everyday things. One thing I learned is that even though we have many vast differences, people are a lot the same. We encountered teenagers and they think the same things and like the same things. There are a whole lot of similarities with the people."

Financial aid available for Baptist students

● **Pastors' Christian Leadership Scholarships.** Applicants are selected by a committee of pastors and ministers from local churches and college personnel. Students will be selected on the basis of their leadership levels, Christian commitment, an essay outlining their qualifications for the scholarship and a pastor's recommendation. Since its inception in 1980, the Pastors' Christian Leadership Scholarship Program has become a prestigious and selective recognition for entering freshmen. In keeping with this tradition, the scholarship remains selective with only one out of every three applicants receiving an award. The new and revised awards will include up to 80 \$2,000 scholarships (\$500 per year) and six half-tuition scholarships amounting to more than \$16,000 for four years.

● **Matching Grant Program for Baptist Churches.** Georgetown College will match dollar-for-dollar any church-sponsored grant up to \$2,500 for a total of \$5,000 for admitted students with an ACT of 25 or above. Georgetown also will match dollar-for-dollar a church-sponsored grant up to \$1,500 for a total of \$3,000 for all other admitted students with an ACT up to 24. These special scholarship opportunities are offered to Baptist students enrolling as first-time freshmen or as transfer students beginning the fall 1995 semester.

● **Christian Service Grant.** A \$1,000 grant is available to Baptist students who intend to enter a church-related profession. It includes a guaranteed and renewable grant up to four years for a total of \$4,000, one-on-one mentorship programs and weekend preaching and ministry opportunities.

● **Minister's Grant.** A \$2,500 grant is available to sons and daughters of ordained Baptist ministers and is renewable for four years for a total of \$10,000.

For more information, contact the admissions office at (800) 788-9985.

Georgetown graduate named SBC president

Georgetown College graduate Jim Henry ('59) has been elected the leader of the largest Protestant denomination in the country.

Henry, pastor of First Baptist Church of Orlando, Fla., was elected the new president of the Southern Baptist Convention in June during the annual convention in Orlando.

Henry, who currently serves as pastor to 10,000 church members, will guide the spiritual values of 15.4 million denominational members potentially for the next two years.

"It is a privilege to serve as the SBC president, joining heart and mind, talent, energy and commitment with some of the most dedicated men and women you'll ever find," said Henry.

As president, Henry will preside over the SBC's annual meeting. He also will appoint the people who select leaders to Southern Baptist agencies, such as seminaries and mission boards.

"In the short time I have been president, I haven't accomplished as much as I'd like to," said Henry. "However, I have answered hundreds of letters; talked to denominational leaders, pastors and laity about a number of important issues; started to formulate some plans, challenges and decisions that I will be sharing with our Southern Baptist family; rearranged my schedule to attend the meetings of our churches and institutions as much as possible; given interviews for various media inquiries; sought to hear the heartbeat of the people; and prayed for wisdom and the guidance of the Holy Spirit so that we can focus on God-given

agendas, purposes, principles and directions."

His past leadership positions in the SBC include serving as a trustee of the Foreign Mission Board and the Sunday School Board.

He began to hone his leadership skills while president of the student body at Georgetown College. He later held the same position while attending New Orleans Baptist Theological Seminary.

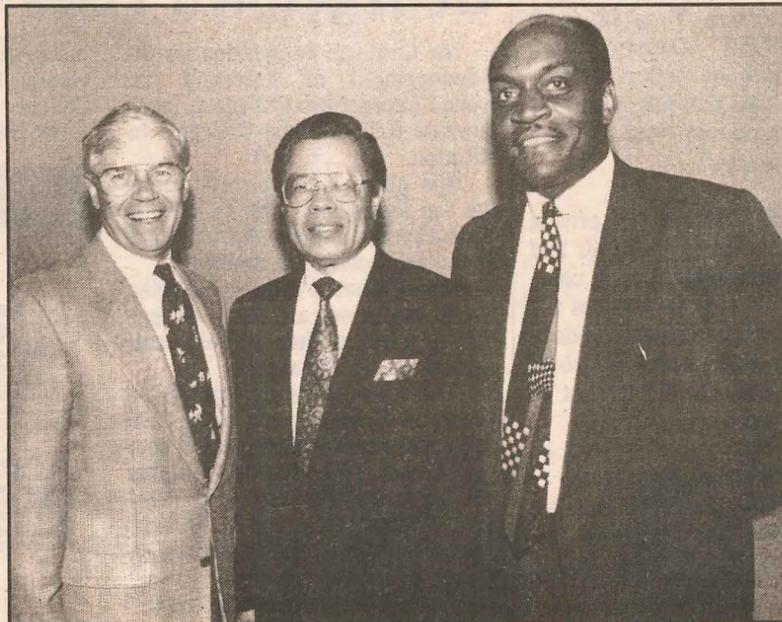
"Georgetown College days were critical in my spiritual, emotional and educational maturity," said Henry. "I met some of the greatest people there I've ever known. Godly professors inspired, taught and encouraged

me. President and Mrs. Eddleman were particularly influential in my life. The wide variety of people I encountered widened my world.

"When I count my blessings, at the top of the list is gratitude that God gently guided me to school that was, and is, a key thread in the weaving of the fabric of my life.

"I've never regretted for one second the privilege of being a Georgetown student and alumnus."

Henry remembers meeting his wife, the former Jeanette Sturgeon (ex '60), at Georgetown College "on one unforgettable fall afternoon." They have three children: Betsy, Jimmy and Kitty.



Georgetown College graduate Jim Henry (left) poses with other SBC officers.



Georgetown continues rich athletic tradition

Georgetown College has a long and rich athletic tradition boasting many great teams, athletes and coaches. "Recent teams have proven to be no exception to this great tradition," said Jim Reid, athletic director at Georgetown College. "As a matter of fact, in speaking to groups on and off our campus during recent years, I have referred to these as the 'Good Old Days' of Georgetown College athletics."

Reid added, "I say this because over the last eight years numerous teams in various sports have either equaled or exceeded all-time accomplishments. The caliber of our student/athletes, the quality and stability of our coaching staff and the college's commitment to the sports program have all contributed to this continued success." Some highlights since 1987:

- The baseball team went to the 1988 NAIA World Series for the first time and finished sixth in the nation.
- The volleyball team advanced to the national tournament for the

first time in 1988 and again in 1992. The 1992 team finished ninth in the nation.

- The football team has won the Mid-South Conference championship and advanced to the NAIA playoffs six out of the last seven years, winning the national Division II title in 1991.

- The women's slow-pitch softball team had a 33-1 record in 1988, the best in Georgetown College's history.

- The women's basketball team advanced to the NAIA National Tournament for the first time in 1992 and again last year, finishing in the Elite Eight in 1992-93.

- The men's basketball team has advanced to three Final Fours, one Elite Eight and one Sweet Sixteen of the NAIA National Tournament during the last eight years. In 1993-94, for the first time, the team was ranked No. 1 in the final regular season poll and was the No. 1 seed in the national tournament. The 1991-92 team finished the regular season

with a perfect 31-0 record and overall at 34-2, the best record in Georgetown College history. Over the last five and 10 years respectively, the Tigers rank second in winning percentage in the nation.

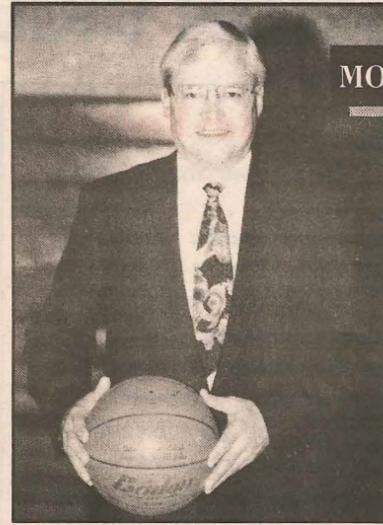
- The men's and women's cross country teams have participated in the national cross country meet.

- Georgetown College teams have won the KAC Women's All Sports Award five of the last six years and the KAC Men's All Sports Award eight of the last nine years.

- Women's soccer has been added to our intercollegiate athletic program for the 1994-95 year and fast-pitch softball replaces slow-pitch softball beginning this season.

- The college recently added a new baseball field, a new soccer field, and renovated the football game and practice fields.

- Numerous All-Americans and Academic All-Americans have been named in various sports. Georgetown also had the A.O. Duer National Award winners in 1990 and 1994.



Athletic Director Jim Reid

MORE GOOD NEWS

- **Top listing.** Georgetown College is listed in the 1994-1995 edition of Peterson's Competitive Colleges and has been chosen to appear in Peterson's Competitive Colleges 1995-1996. The upcoming 14th edition, subtitled "Complete Information of More Than 350 Leading Colleges," will be published in April 1995.

Peterson's uses a variety of factors to identify colleges that have superior freshman applicants. The credentials students present to an institution in the admissions process serve as the primary criteria.

The guide looks for colleges at which freshmen are, for a period of at least three years, clearly above average in both national and regional or local terms, based on their performance on standardized tests as well as on their high school records.

- **\$1 million gift.** President William H. Crouch Jr. announced in May that Georgetown College has received a \$1 million gift from the Geoffrey C. Hughes Foundation, a private, independent philanthropic foundation in New York. "This is the single largest unrestricted gift in the history of Georgetown College," Crouch said.

Georgetown senior wins prestigious award

Cindy Searcy, a senior co-captain of the Lady Tigers Volleyball Team, has become the second person in the history of Georgetown College to win the prestigious A.O. Duer Scholarship Award from the National Association of Intercollegiate Athletics.

The A.O. Duer Award, named in honor of the NAIA's former executive secretary for his 26 years of service to the association, is presented annually to one varsity-member junior athlete who has excelled academically and embodies outstanding citizenship and character.

The nominees are selected from a field of 6,500 juniors from across the country and must possess a minimum 3.75 grade point average. In the balloting process, each of the 400 schools in the NAIA's 32 districts submits a nomination and from those nominations a winner is chosen.

Searcy, an American Studies major and French/biology minor, is involved in many activities on and off campus.

She is the student leader for the college chapter of Habitat for Humanity, a President's Ambassador, a staff writer for The Georgetownian, and a member of the President's Liaison Committee. She won the Georgetown College 1994 Best Resident Assistant Award and studied in France for a semester in 1993.

In addition, she was named a District 32 Scholar-Athlete in 1992 and 1993, a National Scholar-Athlete in 1993, KWIC All-State in 1991 and All-District in 1993.

Searcy joins Georgetown alumna Katrina Schimmoeller as the second student from Georgetown to receive this competitive award for her participation in volleyball.

Georgetown is the only school in Kentucky to have produced one, much less two winners, in the 27-year history of the A.O. Duer Award. Coincidentally, both Schimmoeller and Searcy attended and played volleyball at Woodford County High School.

Her parents, Doug and Carol Searcy of Versailles, serve on the President's Parents' Council at Georgetown College. Searcy is a member of Versailles Baptist Church.



Cindy Searcy

Students get support from alumni & mentors

- **Mentors.** Georgetown College has established a mentorship program for the college's President's Ambassadors. Georgetown College President William H. Crouch Jr. has matched the Ambassadors with his fellow members of the 1993 Leadership Kentucky class.

Participating in the mentorship program are Jennifer Cunningham, a senior majoring in international business and a member of Crestwood Baptist Church in Crestwood, Ky., and Paul Thistelton, executive director of the Louisville Office of Economic Development.

The President's Ambassadors are made up of 22 top juniors and seniors with outstanding leadership and public speaking skills and at least a 3.0 grade point average. They are nominated by faculty and staff and selected by the president to give campus tours, host campus fundraising and social events and represent the college at various off-campus functions including civic club meetings and alumni gatherings.



Jennifer Cunningham and Paul Thistelton, part of the President's Ambassadors mentorship program.



Jordan Maloni (left) and Linda Tharp Wittig ('66), part of the Adopt-A-Freshman program.

- **Alumni.** The Adopt-A-Freshman program began its second year in August as alumni and their adopted freshmen participated in the Alumni Connection, a special ceremony welcoming freshmen to Georgetown College.

The ceremony gave each new freshman the privilege of connecting with a Georgetown College success story before attending his or her first class.

Through the Adopt-A-Freshman program, students gain a better understanding of Georgetown's rich traditions and alumni help ease the transition to college life for the alumni of tomorrow.

"This year more than 170 alumni volunteered to participate in the program," said Georgetown Alumni Director Scott Fitzpatrick. "The college appreciates these special individuals."

If you are interested in adopting a freshman next year, write to the college's Alumni Office at 400 E. College St., Georgetown, Ky. 40324.

At the Kentucky Baptist Convention ...

- **Georgetown College** invites you to a buffet breakfast on Wednesday, Nov. 16, at 7:30 a.m. at the Holiday Inn-Capitol Plaza in Frankfort. For reservations, call (800) 788-9985 by Friday, Nov. 11.



- **Stop by the Georgetown College** exhibit to meet Lonnie and Fran Turner, Southern Baptist missionaries in Africa for 14 years, who are working at Georgetown College through June 1995 as missionaries in residence. The Turners are graduates of Oneida Baptist Institute, Campbellville College and Southern Baptist Theological Seminary. Lonnie is in student ministry at the University of Zambia, and Fran works for the Ministry of Health in Zambia in the national AIDS prevention and control program.

GEORGETOWN COLLEGE STUDENTS HONE MISSION SKILLS AS SUMMER SERVANTS



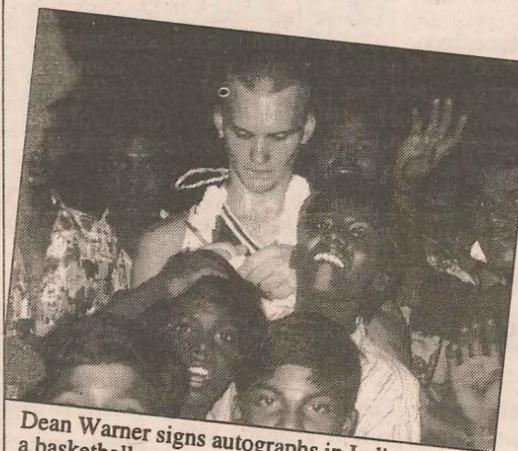
Beckie Rasdall

Hometown: Smiths Grove, Ky.
Home church: Smiths Grove Baptist Church
Class year: Junior

Major: Secondary education
Where served this summer: Arizona
Responsibilities during your summer mission experience: Led Vacation Bible Schools and youth ministry; served as pianist and soloist.
What you enjoyed most: Playing with the children and representing my Christian faith.
What you learned that will benefit you most: To enjoy all the gifts God has given me and appreciate all of my surroundings.
One moment this summer that stands out in your mind: Leading a boy to Christ and comforting him as he cried.
What you would do differently next year: I would like to be a youth minister for one church.
Advice for students considering a summer missions experience: Let God use you and open your eyes to God's blessings.



Beckie Rasdall shares in the fun with children on their last day of Vacation Bible School in Arizona.



Dean Warner signs autographs in India after a basketball game. "I was an American who played basketball; that was enough for them," he said.



Dean Warner

Hometown: Union, Ky.
Home church: Big Bone Baptist Church
Class year: Senior
Major: Business

administration/communication arts
Where served this summer: India
Responsibilities during your summer mission experience: Played basketball for Athletes in Action where sports are used as a platform to share the Gospel.
What you enjoyed most: I prayed with four boys to accept Jesus Christ as their Lord and Savior.
What you learned that will benefit you most: Patience, understanding of others, and that God is in control.
One moment this summer that stands out in your mind: The entire India experience.
What you would do differently next year: Commit sooner.
Advice for students considering a summer missions experience: If God calls you, respond to His call. Don't let an experience of a lifetime slip out of your grasp.



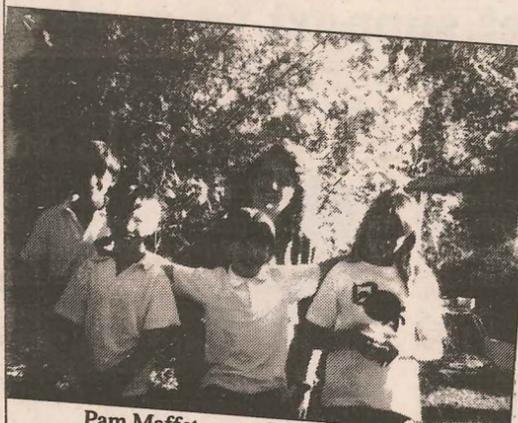
Tony Shouse

Hometown: Whitesville, Ky.
Home church: New Panther Creek Baptist Church
Class year: Junior
Major: Religion

Where served this summer: In Kentucky as part of the Georgetown Summer Team.
Responsibilities during your summer mission experience: Preached several weekend revivals, and helped with music and counseling at camps.
What you enjoyed most: Working with the youth and adults.
What you learned that will benefit you most: I learned a lot about how to improve myself as a speaker and also how to deal with different personalities.
One moment this summer that stands out in your mind: A young boy I had become close to made a profession of faith along with his brother during one of our Sunday morning services.
Advice for students considering a summer missions experience: Let God lead you in whatever you do. He will guide your path and never let you down.



Amanda Gruner touched many children's lives while performing at camps in Smolensk, Russia.



Pam Maffet spent the summer working with children in Blackwater, Australia.



Pam Maffet

Hometown: Frankfort, Ky.
Home church: Buck Run Baptist Church
Class year: Senior
Major: Math

Where served this summer: Blackwater, Australia
Responsibilities during your summer mission experience: Worked with the youth in Blackwater.
What you enjoyed most: Seeing Australia, learning about the culture and getting to know the people.
What you learned that will benefit you most: How to really trust God in all situations.
One moment this summer that stands out in your mind: Sharing the plan of salvation for the first time with youth on a retreat.
Advice for students considering a summer missions experience: I have participated in summer missions for four summers and have learned something different each time. I wouldn't trade my experiences for anything. Summer missions is something I would recommend to everyone.

GEORGETOWN

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Beckie, Tony, Dean and Pam are just four of the 55 Georgetown College students who ministered this summer at home and abroad as youth leaders, camp counselors and Christian envoys in Russia, Australia, India, Israel, Africa, Florida, Arizona, Alabama, Ohio, Utah, South Carolina and Kentucky.

BAPTISTS

CLASSIFIED ADS

NEEDED: Full-time secretary/treasurer (computer experience in Lotus and WordPerfect). Send resumé by Nov. 20 to South Jefferson Baptist Church, 6505 Pendleton Rd., Louisville, KY 40272.

HOMECOMING: FBC of Carlisle, Ky., celebrates 175th anniversary. Homecoming Nov. 13, 2 p.m. featuring former pastors. Call (606) 289-5658. Everyone invited.

SEEKING: Large bus for working bus ministry. Call (606) 865-2584.

SEEKING: First Baptist Barbourville seeks resúmes for full-time minister of music and senior adults. Mail to FBC, 201 North Main, Barbourville, KY 40906.

NEEDED: Part-time youth minister. Please send resumé to: Rineyville Baptist Church, P.O. Box 197, Rineyville, KY 40162.

FOR SALE: Lowry organ, full pedalboard. Reasonable price—discount to a church. Call (502) 685-3940.

SEEKING: Full-time minister of music for exciting, fast-growing, mid-sized church. Resumé or calls should be addressed to: FBC, P.O. Box 339, Belfry, KY 41514, (606) 353-4645.

FOR SALE: Used church pews; pine with gothic design ends, seat and back padded in red fabric. 13 10-foot pews; 25 8-foot pews. Seats approximately 200 people. Call (502) 732-4396 or 732-6311.

SEEKING: Full-time minister of music. Position includes discipleship training responsibilities. Send resumé to Minister of Music Search Committee, Immanuel Baptist Church, 800 Rhodes Dr., Elizabethtown, KY 42701.

SEEKING: Grand Rivers Baptist in Ohio Valley Association seeks part-time music director. (502) 362-4033.

NEEDED: Full-time youth minister. Please send resumé to: Youth Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

NEEDED: Part-time minister of music. Please send resumé to: Music Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

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

Fellowship prospers despite SBC action, Sherman writes

ATLANTA (ABP)—Despite "entrenched, powerful, misrepresenting opposition," the Cooperative Baptist Fellowship continues to prosper, according to Fellowship Coordinator Cecil Sherman.

Four months after the Southern Baptist Convention took action to bar its agencies from receiving money from the Fellowship, the moderate organization "continues to move forward in the affections of Baptist people," Sherman reports in the October 1994 issue of Fellowship News, a monthly newsletter published at the Fellowship's offices in Atlanta.

The Fellowship received \$8.4 million through September, \$553,000—or 7 percent—more than it took in during the first three quarters last year, according to Gary Skeen, the Fellowship's financial coordinator.

Monthly receipts for September, however, declined from last year, from \$786,184 to \$716,673, the third drop in the Fellowship's history, all in 1994. Still, Skeen predicted the Fellowship will meet or exceed last year's total of \$11.2 million.

The number of churches sending contributions to the Fellowship during the year stood at 1,294 through the end of September, compared to 1,210 for all of 1993.

The Fellowship's rate of growth has slowed considerably from the rapid expansion of its first three years.

In 1991, the Fellowship took in about \$4.5 million from 391 churches. In 1992, 841 churches gave \$7.3 million, an increase of 56 percent. Last year, receipts reached \$11.2 million, 53 percent higher than the previous year.

Virginia considers change

RICHMOND, Va. (BP)—Church affiliation with the Baptist General Association of Virginia will be based on contributions to Virginia causes alone, if a proposed constitutional amendment is accepted at the annual meeting Nov. 15-16.

The recommended constitutional change was approved by the Virginia Baptist general board during its Oct. 4-5 meeting in Richmond, Va.

Currently, Virginia Baptist churches qualify for messengers to the annual state convention on the basis of gifts to the total state budget, which funds state, national and inter-

national ministries—including the Southern Baptist Convention's Cooperative Program unified budget—and to the annual state missions offering.

A gift in any amount qualifies a church for two messengers, while additional messengers up to a total of 15 may be gained by giving more money.

Under the proposed change, which was recommended by the general board's executive committee, qualification would be based exclusively on contributions to that portion of the budget which funds Virginia ministries.

BAPTIST BITS

■ **Charles DeWeese**, assistant executive director of the Southern Baptist Historical Commission, has resigned to become director of Baptist publishing for Providence House Publishers in Franklin, Tenn.

■ **The Alabama Baptist State Board of Missions** has hired an attorney and named a committee to review Samford University's action to break away from the state convention. Trustees of the Birmingham-based school voted Sept. 13 to make the trustee board self-perpetuating, a move they said was necessary to avoid a hostile takeover.

■ **The Southern Baptist Brotherhood Commission** has approved plans to sell its current headquarters site in Memphis, Tenn., for \$1.25 million and build a new \$3.75 million facility in suburban Memphis. The deal is contingent upon the City of Memphis receiving a federal grant to purchase the Brotherhood Commission's current property.

■ **Participants** in the Southern Baptist Annuity Board's comprehensive medical plans will receive a new benefit beginning Jan. 1, the agency announced. Participants may use their PCS Health Systems cards at participating pharmacies to buy up to a 30-day supply of a generic prescription drug for just a \$5 copayment or a brand-name drug for a \$12 copayment. Participants are to receive details in the mail before the end of this year.

ISRAEL HOLYLAND PILGRIMAGE MARCH 4-11, 1995

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Evening Session: 6:30-9:30 P.M.

Frankfort Civic Center
Frankfort, Ky.

Paul Blizard
Conference President

"Afterglow" Following Evening Session
Holiday Inn, Capital Plaza



Larry L. Lewis



James Merritt



Henry T. Blackaby



Bud & Barbara Lee

BAPTISTS

Southern's enrollment up some but changing

By Mark Wingfield
News Director

LOUISVILLE—Enrollment at Southern Baptist Theological Seminary is up 3.4 percent this fall, but the seminary is experiencing several changes in student enrollment patterns.

The 1,868 students enrolled at Southern Seminary this fall represent the second-largest student body of any of the six Southern Baptist Convention seminaries.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, remains the SBC's largest seminary, with a fall enrollment of 3,254. But Southwestern, which in the last year has weathered the controversial firing of its president, registered a 5.9 percent decrease in fall enrollment this year.

Last year's change of administrations at Southern Seminary has not caused a similar enrollment decline, but may be at least partly behind changing enrollment patterns there, according to David Dockery, vice president for academic administration.

The number of new students coming to Southern has remained steady over the last three or four years, Dockery said. But where students come from and how long they stay at Southern is changing, he explained.

"Where our numbers are changing is at the retention level," he said. "We have more students who start and do not finish.

"A large portion of that is financial," he suggested. "But I'm sure some of it has to do with the transi-

tions taking place on campus administratively and faculty-wise."

Last year, Southern changed its student fee structure and raised student fees in most categories.

The seminary enrolled 411 new students this fall, down slightly from 421 new students last fall.

Dockery recently completed a study of five-year enrollment trends at Southern and found the seminary's "feeder schools" have changed as the seminary's administration has changed.

In 1989, the major undergraduate schools outside Kentucky feeding students to Southern were Samford University, Furman University, Oklahoma Baptist University and Mercer University, Dockery said. But in 1994, the major feeder schools outside Kentucky are Palm Beach Atlantic College, North Greenville College, Ouachita Baptist University and Union University.

The number of students coming to Southern from private Baptist colleges has held steady, but there has been a redirection of which schools are sending their students, Dockery said.

The seminary's attempt to position itself as more appealing to evangelical Christians has not produced any significant change. "We had two students from Wheaton College in 1989 and two in 1994," he said. "The Midwest evangelical pocket has not awakened to any changes here yet."

Also, the average age of Southern students is declining, bucking the pattern uniformly impacting American higher education for at least a decade.

Last year the average age of students at Southern was 34, Dockery said. The average age of this year's entering class is 28.

"We don't know if this is just a fluke or a change," he said.

Nationwide, enrollment at SBC seminaries registered a 2.4 percent increase this fall.

Southeastern Baptist Theological Seminary in Wake Forest, N.C., showed the largest increase, up 32.7 percent to a total of 913.

Other seminary enrollments this fall are: 1,815 at New Orleans Baptist Theological Seminary, up 7.9 percent; 1,027 at Golden Gate Baptist Theological Seminary, up 6.3 percent; and 441 at Midwestern Baptist Theological Seminary, down 11.3 percent.

Overall, the six seminaries report a total of 9,318 students enrolled in courses for academic credit this fall, an increase of 220 students from last year.

Besides offering classes for academic credit, the six seminaries also provide a variety of non-credit courses for laity and clergy alike.

Seminary enrollments reported 25,450 people enrolled in these classes during the 1993-94 academic year. That number represents people enrolled in continuing education programs, lay study seminars and student spouse courses. Also included in this category are students who audit academic classes.

Southwestern Seminary reported the largest headcount for non-credit enrollment with 19,546 participants.

With additional reporting from Baptist Press

Alabama won't move meeting from Mobile

MONTGOMERY, Ala. (BP)—The Alabama Baptist State Board of Missions came to the brink of declaring the convention in a state of emergency Oct. 28, finally rejecting a proposal to cancel the upcoming convention and move it from Mobile to Huntsville.

By a 44-29 vote, the board turned down a recommendation by the executive committee to postpone the convention until Nov. 29, move it to Huntsville and hold a "solemn assembly" of prayer in place of the scheduled convention meeting in Mobile.

Executive Secretary Troy Morrison pleaded for the proposal to be adopted, saying a memorandum by University of Mobile President Michael Magnoli caused a crisis that threatened the convention's integrity.

In the hundreds of phone calls and letters he has received on the issue, "I have never heard such venom, hatred, bitterness and anger that comes from the lips and hearts of pastors," Morrison said. Morrison said his life had been threatened by one caller.

"You must take whatever action is necessary, however drastic," he told the state board.

Magnoli's memorandum, to the university's staff, faculty and students—along with a letter to pastors sent by two university officials—praised conservative presidential candidate Fred Lackey as a friend "who is worthy of our consideration." The memo also urged students to attend the convention and promised to provide "a fact sheet noting the crucial issues and the times they occur on the program."

Magnoli also has charged that Alabama Baptists treat the University of Mobile and Samford University differently. He strongly criticized the recent action by Samford trustees to become a self-perpetuating board.

Magnoli said his memo wasn't intended to make a political statement and that convention officials had created the crisis.

But Morrison said Magnoli's memorandum raised three concerns: that the budget process for funding of Christian higher education would be manipulated; that an institutional endorsement of a candidate is unprecedented; and that the implications of an institutional "block vote" would be disastrous.

"No entity head has ever endorsed a candidate or threatened to organize its employees or student body in an attempt to disrupt the orderly process of a state convention by voting as a block or by changing the budgeting process on the floor of the convention," Morrison said.

The convention will convene as originally planned, Nov. 15 in Mobile.

Proposed Statement of Relationship Between Mid-Continent Baptist Bible College And the Kentucky Baptist Convention

Inasmuch as we find that:

* Mid-Continent Baptist Bible College has provided education and training to prepare men and women for service in Baptist churches and institutions in Kentucky and in neighboring states; and

* The alumni currently serving in ministry positions are better equipped because of the spiritual enrichment and academic preparation they received at Mid-Continent; and

* Nine Baptist associations and numerous churches in these and other associations in friendly cooperation with the Kentucky Baptist Convention also participate in prayerful and financial support of Mid-Continent; and

* The Kentucky Baptist Convention and Mid-Continent currently enjoy a positive and mutually supportive relationship as evidenced by:

- the listing of Mid-Continent's faculty and staff in the Kentucky Baptist Convention Annual, and

- the presence of a Baptist Student Union program, under the direction of the Kentucky Baptist Convention's Student Department, on Mid-Continent's Mayfield campus, and

- the use of funds from the Kentucky Baptist Convention and the Home Mission Board, SBC for the Home Mission Board's In-service Guidance program, and

- the convening of Kentucky Baptist Convention-sponsored conferences on Mid-Continent's Mayfield campus, and

- the availability of the Kentucky Baptist Foundation to serve and administer funds for Mid-Continent;

We, therefore, recommend to the Kentucky Baptist Convention meeting in its 157th session November 15-16, 1994 at Frankfort, Kentucky, that we express appreciation and affirmation to the trustees, administration, faculty, students, and alumni of Mid-Continent Baptist Bible College for forty-five years of Christian witness and ministry in Kentucky and for their contributions to Kentucky Baptist life; and

We further recommend that we encourage Mid-Continent in her every good endeavor and pray that God will continue to prosper her ministries as she enters the twenty-first century; and

We finally recommend that we encourage Kentucky Baptists to use the Kentucky Baptist Foundation to make endowment gifts for scholarships for ministerial students, including those at Mid-Continent.

To be considered by the KBC Executive Board Nov. 14 for recommendation to KBC Nov. 15 in response to the 1993 KBC referral.

Gregory's book causes stir

AMARILLO, Texas (ABP)—It used to be Joel Gregory's powerful sermons that stirred a crowd of Texas Baptists. But during their recent annual convention, the mere presence of the once-famous pastor caused a stir—and prompted an angry outburst from his successor, O.S. Hawkins.

Gregory, a former president of the Baptist General Convention of Texas, attended the annual meeting, held in the Panhandle town of Amarillo, to promote his tell-all book about First Baptist Church of Dallas, the 28,000-member congregation he served as pastor for 23 months.

In his controversial book, Gregory says he resigned abruptly two years ago because legendary Senior Pastor W.A. Criswell reneged on a promise to surrender leadership of the congregation. Now in its second printing, the book paints an unflattering picture of the 84-year-old Criswell but says little negative about Hawkins.

Nonetheless, Hawkins took Gregory to task in a sermon at the Texas Baptist Pastors' Conference Oct. 30 by referring to Gregory's recent divorce and remarriage. Speaking at a ceremony honoring Criswell's 50 years as pastor of the Dallas church, Hawkins decried the high divorce rate in America, which he said both he and fellow pastor and friend Jack Graham of Dallas have observed up close.

"Both his predecessor and my predecessor will go home tonight to the wife of another man," Hawkins said.

Graham is pastor of Prestonwood

Baptist Church, which made headlines in 1989 when then-pastor Billy Weber resigned amid charges of having extramarital affairs with church members. Weber reportedly has since divorced and remarried.

Gregory likewise was accused of having an affair by members of First Baptist—a charge he vehemently denies.

Gregory, who was in town but did not hear the sermon, was upset by Hawkins' comment. "I want O.S. to stop that," he told Associated Baptist Press. "There comes a time when, on behalf of my wife, I am going to have to respond."

"Frankly, if he doesn't shut up, I am going to sue on behalf of my wife," he said.

Later, in a meeting of Texas conservatives, Hawkins publicly confronted the Amarillo pastor who arranged for Gregory to hold a book signing at the public library.

"It was a scene," said Dee Slocum, pastor of Highland Baptist Church, who said he was accosted by the irate Hawkins. According to Slocum and other witnesses, Hawkins berated Slocum for promoting a book he said insults himself, Criswell and First Baptist.

Slocum said Hawkins' outburst was unkind for and a poor witness. "I think it's unfortunate that a person held in such high expectation like O. S. Hawkins would twist plumb off and blow a gasket," he said.

Hawkins did not respond to a request to discuss the episode.

Does Calvinism help or hurt missions & evangelism?

By Mark Wingfield
News Director

Does belief that God has pre-selected some people for eternal life and others for eternal damnation run counter to a passion for missions and evangelism?

Absolutely not, say some Baptists who adhere to such a theology.

Probably so, say others who see such theology as a slippery slope to anti-missions sentiment.

Larry Lewis, president of the SBC Home Mission Board, said Calvinism can be the "death blow" to evangelism and missions if carried to an extreme.

"If it is somehow concluded, for one reason or another, that all people cannot be saved, it diminishes the imperative to share Christ with all people," he said. "I don't think it has ever been the doctrine of Baptists that the gospel should not be shared with all people to the end that everyone can, if they will, be saved."

This doctrine that worries Lewis is part of a belief system commonly known as five-point Calvinism. Among its most controversial elements is a doctrine called "limited atonement."

Tom Nettles, a Baptist and Calvinist who teaches at Trinity Evangelical Divinity School, defines limited atonement in his 1986 book, "By His Grace and For His Glory."

Nettles says limited atonement "affirms that Jesus Christ in dying bore the sins of his people, enduring all the punishment that was due to them by becoming for them the curse that the law demanded. It pleased the Lord God to set him forth and bruise him for this purpose, for in so doing he gained—by his meritorious death—forgiveness, righteousness, sanctification and eternal glory for a large and definite number of people, all of whom he knew and to whom he was joined before the foundation

of the world."

Modern Baptist Calvinists—who often describe themselves as evangelical Calvinists—say this doctrine does not erase the need for missions and evangelism. They explain that since they don't know who is among God's elect and who isn't, they must preach the gospel to everyone.

"I can't concern myself with a person's election," said Tom Ascol, a founding member of the Founders Conference, an annual meeting of Southern Baptist Calvinists. "We're not to go around and look somebody in the eye and determine if they're elect. That's impossible. We're to preach the gospel to everyone with the assurance that God is going to save his elect."

Ascol and other Southern Baptist Calvinists—such as Al Mohler of Southern Baptist Theological Seminary and Timothy George of Beeson Divinity School—draw a distinction between evangelical Calvinism and hyper-Calvinism.

"Hyper-Calvinism is a deadly, deadly error, and we renounce it," Ascol said. "It says mankind and people in general do not have a duty to repent and believe. We do believe in the obligation of everyone everywhere to repent and believe, whether or not they are elect."

But while all people are accountable to repent, only God's elect are able to repent and believe, they add.

George explained this belief in terms of a two-edged truth: "The atoning work of Christ is sufficient for the sins of the world. Whosoever will believe may be saved. But it is efficient only among those whom God has elected to salvation."

Mohler added: "Any way you resolve the issue, all biblical Christians

must agree based upon the New Testament that there will be those who are saved and those who are not. An honest reading of the New Testament must acknowledge that it is God who determines who will be saved."

Believing that God alone determines who will be saved also requires a belief that God has chosen some people not to be saved, Mohler admitted. "I believe that is the consistent biblical position."

But that does not constitute an anti-missions sentiment, Mohler asserted. And the reported concern among seminary faculty and trustees about Mohler's Calvinism is "a false issue," he said.

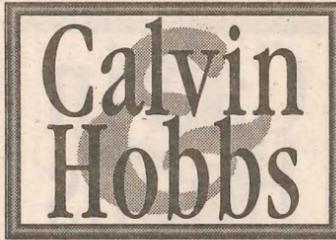
Others, including members of Mohler's own faculty, disagree.

"There is a clear and substantial difference between the president's personal theological position and the vast majority of the faculty," said James Chancellor, professor of missions and world religions and chairman of the faculty-trustee liaison committee.

Chancellor said he believes Mohler has given good evidence of his own commitment to evangelism and missions. But the Calvinist theology Mohler espouses does not naturally foster missions and evangelism, Chancellor said.

"The position itself does not lead to a passion for missions," Chancellor said. "This is so obvious that it doesn't even need to be explicated. ... Missions does not spring naturally from a position of five-point Calvinism."

Yet one of Mohler's most heralded achievements as president has been the formation of a new Billy Graham School of Missions, Evangelism and Church Growth.



Calvin
Hobbs

Scholars trace history of Baptist theological transition

By Mark Wingfield
News Director

After 150 years, Southern Baptist theology has progressed from Calvin to Hobbs, and that's nothing to laugh at, according to some theologians.

"Most people in the pew, if you asked them what they thought about Calvin, would think you were talking about that little cartoon character," said Leon McBeth, Baptist history professor at Southwestern Baptist Theological Seminary, referring to the "Calvin & Hobbes" comic strip.

But the Calvin and Hobbs of Southern Baptist theology are not fictional. Calvin is the 16th century theologian John Calvin. Hobbs is Herschel Hobbs, the retired longtime pastor of First Baptist Church in Oklahoma City and chairman of the committee that drafted the 1963 Baptist Faith and Message statement.

McBeth and other Baptist historians generally agree that Southern Baptist beginnings were strongly influenced by theological ideas articulated by Calvin. The basics of his

theological system have been labeled "Calvinism" for short.

But somewhere in the early 20th century, Southern Baptist thought shifted from a strict Calvinism to a modified Calvinism, particularly on the idea of who is able to be saved from God's wrath. Many scholars point to the influence and writings of Hobbs as the best illustration of this modified theology.

Hobbs has become a sort of denominational theologian at large and more than any other person is credited with popularizing Southern Baptists' belief system today.

While five-point Calvinism declares that God has elected only some people for eternal life before the foundation of the world, Hobbs asserts that God's salvation is equally available for all.

In his 1971 book interpreting the Baptist Faith and Message, Hobbs wrote: "There are certain pitfalls to be avoided in considering the doctrine of election. One should not magnify certain aspects of God's nature (sovereignty, will, power, pleasure) to the

neglect of others (righteousness, love). Neither should one forget the free will of man and his power of choice.

"Also, election should not be regarded as God's purpose to save as few as possible rather than as many as possible," Hobbs said. "The tenor of the Bible is that God loves all men and wishes to save as many as possible."

Then he adds: "If some are saved and others lost regardless of what they do or do not do, what incentive is there to seek the Lord or to preach the gospel?"

While popular today, this is not the view held by many early Southern Baptists.

"It is an incontrovertible fact that the theological convictions held by the founders of the Southern Baptist Convention and Southern Baptist Theological Seminary were ... Calvinist," said seminary President Al Mohler.

According to Tom Nettles, a Baptist professor at Trinity Evangelical Divinity School, the presidents of the

Some critics see an irony in that.

One such person is Ken Chafin, retired pastor of Walnut Street Baptist Church in Louisville and former Billy Graham Professor of Evangelism at Southern Seminary.

"I've heard Mr. Graham preach in many of the capitals of the world and have heard him preach in most of the major cities of North America," Chafin said. "Always he preaches that the love of God for the entire world is manifest in Christ's death for us all and there is no limit to his 'whosoever will may come.'"

"To even tie his name to anything that spoke of limited atonement or irresistible grace is a contradiction."

But Mohler and other Baptist Calvinists point again to the fact that William Carey, the founder of the modern missions movement, was a Calvinist, as were many other founders of Southern Baptist missions efforts and the great English preacher Charles Spurgeon.

Still, recognized Baptist leaders in missions and evangelism express concern about where five-point Calvinism leads.

"I believe in the doctrine of election. It's a biblical truth. But I certainly don't believe God elects anybody to be lost," evangelist Bailey Smith said. "We need to assume what God says, that he is not willing that any should perish but that all should come to repentance. If we believe that, then we try to win everybody."

Evangelist Jay Strack agrees: "I believe five-point Calvinism is a great hindrance to the missionary zeal and a hot heart for souls.

"I know what happens when folks come to that theological conclusion," Strack said. "It affects their eyesight. It affects how they look at people."

The Bible says God's sheep will hear his voice, Strack noted, "but I may not like the color of somebody's wool."

"Any way you resolve the issue, all biblical Christians must agree based upon the New Testament that there will be those who are saved and those who are not. An honest reading of the New Testament must acknowledge that it is God who determines who will be saved."

Al Mohler, president of Southern Baptist Theological Seminary

"Most people in the pew, if you asked them what they thought about Calvin, would think you were talking about that little cartoon character."

Leon McBeth, Baptist history professor at Southwestern Baptist Theological Seminary

THEOLOGY

Baptist opinions differ on who has chance at heaven

"In the popular mind, most Southern Baptists do not understand how you can be evangelistic and believe in limited atonement. Calvinists think you can, but most people do not."

Bill Leonard, Baptist historian and chairman of Samford University's religion department

Continued from page 1

exist in a fallen, sinful state and cannot save themselves. Unconditional election says those who are saved are saved only because God has chosen to save them, not because of any merit on their part. Perseverance of the saints—more commonly known as "once saved, always saved"—says a person who receives God's gift of salvation cannot lose it.

These three ideas find general acceptance among Southern Baptists. And to that extent, most Southern Baptists could be classified as three-point Calvinists.

The other two tenets of Calvinism, however, have been the more controversial throughout Baptist history.

Limited atonement, as opposed to a general atonement, says Christ's death on the cross effectively bought salvation for only a limited number of people—the elect—rather than having the potential to save all of humanity. Irresistible grace says this act of God's grace through Christ is so complete that all the elect will be compelled to profess faith in Jesus Christ.

Taken to an extreme, these ideas historically have led Christians to abandon interest in missions and evangelism. Baptists in America have split over this issue in the past, most notably giving rise to the "hard-shell" Baptists and "primitive" Baptists still found in parts of Kentucky today.

Pioneer English missionary William Carey faced down Calvinist objections to his desire for missionary activity. His opponents argued that if God wanted to save the heathen he certainly didn't need Carey's help. Carey, an English cobbler, rebelled against this "hyper-Calvinism" and began the modern missionary movement in the late 18th century.

But Carey still was a Calvinist, as most modern-day Baptist Calvinists are quick to point out.

"William Carey and others reacted against that, still within the framework of Calvinism," noted Timothy George, dean of the Beeson Divinity School at Samford University. "He simply said the Great Commission is still in effect. It was that stream of Calvinistic Baptist life that most influenced the origins of the Southern Baptist Convention."

Though Calvinists, the SBC's founders were "missionary-minded people," George said. And so were other giants of Baptist heritage, including the famed London preacher Charles Spurgeon, he added.

"The greatest evangelists in the history of the church have been Calvinists," George said.

Mohler believes even the Apostle Paul could be classified as a Calvinist. "I firmly believe the Apostle Paul held to these convictions, and he was the greatest missionary in the history of the church," he said.

But other scholars take a different perspective on the issue.

While Carey and other early Baptists were influenced by Calvinism, they were "Calvinists with a difference," said Leon McBeth, Baptist history professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "The way I read the story, Baptists were never doctrinaire Calvinists in the sense that some of the European groups were."

James McClendon, professor of theology at the Church Divinity School of the Pacific in California, argues that modern Baptists owe more of their heritage to the 17th century Mennonites and Anabaptists of Denmark than to Calvin.

"The very reason there are Baptists is because we couldn't stand the domination of Calvin," he said. "If we had been able to stand it, we'd still be Presbyterians or Congregationalists. The existence of a Baptist movement in any century has always depended upon this lure of the baptist idea, or anabaptism, that breaks the bounds of old Calvinism, even though there's a lot of truth in Calvinism."

Cal Guy, retired professor of missions at Southwestern Seminary and an outspoken supporter of the SBC's rightward shift, said Baptists have thrived on a mixture of Calvinism and Arminianism, a theology in opposition to Calvinism.

"The Baptist life I've known has

always been basically Calvinistic but with enough Arminianism to suit it more to a totally Scriptural interpretation. For example, II Peter says it is not the will of God for any to perish. I don't see how you can base limited atonement on that."

"Five-point Calvinism is not biblically grounded," added Robert Sloan, a New Testament scholar and dean of the George Truett Seminary of Baylor University. "It cannot be sustained by the Scriptures. It is a dagger to the heart of evangelism."

"The simple historical fact is that it is a deterrent to evangelism. It has the functional effect on people of creating a spiritual passivity," Sloan said.

This danger could signal a potential rift between Southern Baptist conservatives and Southern Baptist evangelists who also are Calvinists, he said.

"If the true five-point Calvinists in the conservative movement dare to speak up and declare their views and publicly have the courage of their convictions, it will produce a division within the politically conservative movement," Sloan said.

That sentiment is shared by Jesse Fletcher, author of the newly released sesquicentennial history of the SBC. "The oldest Baptist fault line

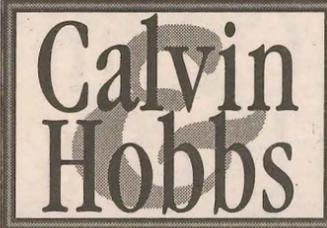
runs along the theological question of God's sovereignty and human free will," he wrote in "The Southern Baptist Convention: A Sesquicentennial History."

"The question of election, predestination and atonement may be the new divisive question among Southern Baptist fundamentalists," added Bill Leonard, a Baptist historian and chairman of the religion department at Samford University. "In the popular mind, most Southern Baptists do not understand how you can be evangelistic and believe in limited atonement. Calvinists think you can, but most people do not."

For his part, Mohler said there is not and must not be division between Southern Baptist conservatives on this issue. "I do not believe Southern Baptists are going to allow their energies and their commitment to biblical doctrine to be sidetracked in a divisive way," he said.

But while wanting to get along with fellow conservatives, Southern Baptist Calvinists remain firm in their own theological convictions.

"There can be and ought to be a genial and amiable fellowship between Christian brethren who disagree on these points," said Tom Ascol, a Florida pastor who helped start a loose association of Baptist Calvinists called the Founders Conference. "But at the end of the day, once we've decided we've got an inerrant Bible, somebody's got to decide what it means."



Loving children through adoption

This is a special month for those of us who are adoptive parents. It is Adoption Awareness Month when all across the country adoption agencies highlight the work they do and its importance for both children and families.

Adoption is a vital ministry to me personally. Twelve years and one month ago, my wife SuEllen and I experienced firsthand the joy of receiving a child into our home through adoption.

Andrea came to us when she was just five days old. Two and a half years later Jason also came to our home and hearts when he was only four days old.

There has been no experience that has changed our lives more than their arrivals. We have the same struggles as all parents of children, but we also have the joy of parenthood after 12 years without children. I know that for both of us we would have missed something tremendous without Andrea and Jason in our lives.

When I came to Kentucky six years ago, the traditional adoption program at Kentucky Baptist Homes for Children had been previously phased out as the agency focused its resources on residential

care. And yet, we had many calls every day about adoption. Staff were also greatly concerned about the lack of resources to help young women facing unplanned pregnancies.

These concerns led us to open First Step as a pregnancy counseling and adoption program. First Step's focus is to assist the birth

parents in making a positive plan of parenting or adoption. If they are interested in parenting we help them get ready for the responsibility. If they are unable to parent, we then help them to consider adoption as a positive alternative.

First Step counselors also help to guide prospective adoptive parents through the adoption process and prepare them for parenthood.

Adoption is a special process that involves one of the toughest and most selfless decisions a person can make. It can be the greatest gift a couple can receive, however, and one of the best things that can happen to a child.

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

HOMES FOR CHILDREN



Curtis C. Mooney

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THEOLOGY

Scholars trace history of Baptist theological transition

Continued from page 11

icular is no longer a key point, and irresistible grace is modified as well."

More than a dozen theologians, historians and missiologists interviewed for this article cited several common factors which led to this change in theological perspective. Among them:

■ **The modernist debate.** The fundamentalist-modernist debates of the early 20th century diverted attention from the complete truth of theology, some suggest. "In the effort to defend the fundamentals of the faith, some of the distinctives were left undefended," said Tom Ascol, editor of "Founders Journal," a publication for Baptist Calvinists.

■ **Pragmatism.** "As Baptists became large and more wealthy, we wanted something that worked. There was a de-emphasis on Christian teaching, on doctrine, on theology. We became more interested in what worked," said Timothy George, dean of the Beeson Divinity School at Samford University.

■ **Revivalism.** The Great Awakening "with its strong evangelistic fervor really moved us into a proclamation approach of 'whosever will may come,' said Fletcher. "That was further simplified ... in frontier evangelism."

Revivalism affected Baptist preaching styles, which in turn set the stage for a redefined theology, according to Bill Leonard of Samford University. "If you see your task is evangelizing the world, then you have to suppose that everybody could be evangelized."

■ **American democracy.** Southern Baptist theology in some quarters melded with the growth of American democratic idealism, Leonard noted. In short, the same ideas about individual freedom and responsibility that are uniquely American merged with Baptists' understanding of God.

■ **Prominent figures.** Both Calvinists and non-Calvinists today point to the influence before Hobbs of W.T. Conner and E.Y. Mullins as pivotal in the early 20th century. Conner was an influential theology professor at Southwestern Seminary, and Mullins was president of Southern Seminary. Both emphasized the need for individual acceptance of salvation over God's absolute sovereignty to provide salvation.

vide salvation.

To reverse this theological shift, the Calvinists among Southern Baptists today are sounding a call to theological renewal. If Southern Baptists would pay more attention to theology, they naturally would see the truths of Calvinist doctrine, they contend.

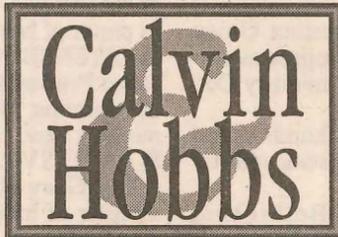
SBC biographer Fletcher characterizes this movement as "a rather small group of well-trained theologians in some ways reacting to the last 100 years and trying to bring back a more formalized approach to theology."

Aside from prominent figures such as Mohler and George, this movement's strength may best be seen in the Founders Conference. From a group of seven young men in 1982, this annual conference of Baptist Calvinists has grown to crowds of about 250 pastors and theologians. The conference has a mailing list of about 1,200 people, according to Ascol, one of the group's organizers and editor of the group's publication, the Founders Journal.

"One of the strong convictions I

have is that we are living in an atheological age," Ascol said. "People don't know theology anymore. Seventy percent of our people don't even know what justification is. More than that can't distinguish between justification and sanctification. Why is this? What's gone wrong?"

"What's gone wrong is we have de-emphasized the doctrinal foundation of our faith," he said.



The change in popular Southern Baptist theology, especially related to the idea of election, is seen in a comparison of Southern Seminary's Abstract of Principles to the Baptist Faith and Message. The Abstract, the seminary's doctrinal statement, was adopted in 1859. The Baptist Faith and Message was adopted in 1925 and 1963.

On election, the Abstract states, "Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of his mere mercy in Christ—in consequence of which choice they are called, justified and glorified."

The Baptist Faith and Message does not have a section on election, but in one section says, "Election is the gracious purpose of God, according to which he regenerates, sanctifies and glorifies sinners."

In its statement on salvation, the Baptist Faith and Message says, "Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Savior ..."

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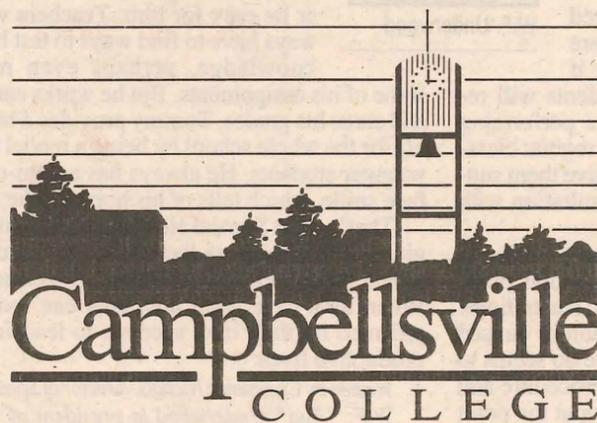
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Kentucky Baptist Convention

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PEOPLE

KENTUCKY KERNELS

Next week's annual meeting of the Kentucky Baptist Convention in Frankfort will be only the second time the convention has met there in its history. The last time the KBC met in Frankfort was 120 years ago, 1874.

Mountains to the Mississippi

Compiled by Ann Tatum

- **BURLINGTON**—Burlington Church dedicated its new activities center Oct. 23. Terry Wilder is pastor.
- **CAMPBELLSVILLE**—Campbellsville College presented professors David McCullough and Richard Draper the Academic Excellence Award at the college's alumni banquet at homecoming Oct. 7.
- **ELIZABETHTOWN**—Berean Church called Richard Trumbo as pastor.
- **FRANKFORT**—Immanuel Church ordained Lee Cowherd, Scott Shannon and Randy Smith as deacons Oct. 30.
- **HARLAN**—Harlan Church or-

dained Roy McNeil to the gospel ministry Oct. 16.

- **HAWESVILLE**—Central Church ordained Charles Meserve as deacon.
- **HARRODSBURG**—Pioneer Church honored longtime faithful member Bess Goode Oct. 23 on her 100th birthday.
- **LEWISPORT**—Chestnut Grove Church called Jeff Thompson as pastor. He began his new ministry Oct. 16.
- **LONDON**—First Church called Terry Harbison as assistant minister of youth.
- **LOUISVILLE**—Bethlehem Church called Jonathan Bishop as pastor. He began his new ministry Oct. 23.

David Fletcher, native of Rome, Ga., has been named director of health and recreation at Southern Seminary.

St. Matthews Church ordained Dale Bartels, Nancy Beck, Caroline Bennett and Ron Tucker as deacons.

Farmdale Church called David McCollum of Arkmore, Okla., as pastor. He began his new ministry Oct. 23.

Maple Grove Church recently broke ground for a new educational center. Steve Spencer is pastor.

Kenwood Church will celebrate its 50th anniversary Dec. 11., at 10:45 a.m. All former members and friends are invited. Call (502) 367-1197 for

information.

■ **MCHENRY**—Independence Church ordained Harold West Jr. as deacon Nov. 6.

■ **MIDDLESBORO**—First Church recently completed revival services with Stephen Earle of Ponca City, Okla., as guest speaker. Also, retired pastor Dorsel Moyers was ordained to the deacon ministry.

■ **Morganfield**—First Church called Dan Carr as minister of education and music.

■ **NARROWS**—Joe Tate resigned as pastor of Narrows Church.

■ **OWENSBORO**—First Church called Preston Gambrell as minister of education. He will begin his new ministry Nov. 13.

■ **PAINTSVILLE**—First Church called Gary Rales of Pineville as minister of missions, outreach, children and youth.

■ **PRESTONVILLE**—Dennis Vance resigned as pastor of Prestonville Mission. He and his wife, Lisa, are to become pastors at First Church in Edina, Mo.

■ **RICHMOND**—Eastside Bethel Church called Mike Hoover of Lexington as associate pastor of music.

■ **ROCKFIELD**—New Gasper Church called Jim Gifford as pastor.

■ **ROSINE**—George Barker resigned as pastor of Rosine Church.

■ **SALVISA**—Kirkwood Church honored Mary Riley and Trudy Ransdell, who served as Sunday school and discipleship training teachers for more than 50 years, and Carl Hazelwood was honored as church treasurer for 40 years.

■ **WARFIELD**—Warfield Mission-

ary Church will dedicate its new church building Saturday, Nov. 12. A fellowship dinner will be held at 1 p.m. and dedication service at 2 p.m. Everyone is invited.

MISSIONARY UPDATE

■ **Mike and Pat Krahwinkel**, missionaries to Mali, are on the field. Mailing address is BP 2017, Bamako, Mali. They are natives of Owensboro.

■ **Hugh and Norma Young**, missionaries to Japan are on the field. Mailing address is 1-15-14 Momochi, Sawara-ku, Fukuoka-shi 814, Japan. She grew up in Louisville.



40 YEARS Loutisha Hughes recently completed 40 years of continuous perfect attendance in Sunday school. She is a member of Oak Grove Baptist Church in Trigg County.



CELEBRITY BAGGER Dinah Taylor, wife of Cumberland College president Jim Taylor, bags groceries at Food World supermarket in Williamsburg as part of a "Celebrity Bagger" fund-raising effort. The store donated 5 percent of all sales that day to the American Cancer Society.

'Special Help' at a special place

One of the wonderful "extras" at Oneida is Special Help—an intense remedial learning program employing the use of teacher/aides in one-to-one or small-group tutoring. This program serves both high school and middle school students with poor skills in math or reading.

Students may have been referred for testing by parents or admission personnel, either because they have been in special programs in their home schools, or because they seem to be at risk of failure. The also may be referred by teachers after some time at OBI. If they test poorly, they are placed immediately with a tutor and one to three students having similar needs in reading; however, each works on individualized math skills. We may have 12 to 18 tutors at any given time. Some are retirees and other volunteers. Several have special aptness for tutoring.

High school students may have one to four periods daily in the program.

Middle school students are placed for one period if only math skills are low, but will stay for the full day if reading skills are inadequate. Students will remain in the program until they are performing well enough to be successful in the regular classroom. After the transition, we still give them support through intervention and consultation with their teachers.

A student's academic deficit may be due to problems of behavior, or the behavioral problems may be the result of academic frustrations. We never quite know which problem caused which—and we don't ask. What we do seems to work for either. Our small group procedure and structured environment, our starting at the point of individual difficulty, and our willingness to

hang on even when students try to force us to send them home—these help make the changes which alter the courses of their lives. It may take a semester for one, two years for another; each is different. but with their growing investment, most will know success in their own time.

When "Tommy" (not his real name) came to us, he was a sixth grader reading on a second grade level and was very discouraged. We knew from his records that he had a lifelong learning problem. His discouragement was beginning to give way to behavior problems.

After almost a year of very little progress (sometimes even the tutors wondered if it was worth the struggle), Tommy began to make some very noticeable progress, and to recognize it himself. He made greater investments in time and labor, and his success in wrestling and soccer helped keep him going.

This year Tommy is a ninth grader and is working hard. School will never be easy for him. Teachers will always have to find ways to test his real knowledge, perhaps even modify some of his assignments. But he works earnestly and earns his grades. Tommy provides a big payoff for the whole school by being a model for the younger students. He always has a light-up-the-face smile, which tells of his hope for the future.

That's what Special Help is really all about—giving some students the chance to "catch up," others an opportunity to "come to themselves." When they have done this, they can move on, affirmed by their own success, to lead full and productive lives.

Written by Charmaine Nichols, director of Special Help
W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

New ways to support God's work

In 1993 our church initiated a capital campaign to build a badly needed educational building. Steve Jones, a co-chairman of the campaign and a regional manager for Aetna Life, advised us that there might be a better way to give to the building fund than by paying for it out of our family budgets. Another church member and I were thinking about selling two pieces of investment property—both the community and the property had shown excellent growth in value.

After researching this with my CPA and the director of the Kentucky Baptist Foundation, I was amazed to learn I could give much more than I ever imagined by deeding ownership of the property to the charity. I was able to bypass the capital gains tax for the portion deeded.

I began to think that if I didn't realize these wonderful opportunities existed, perhaps there were others who do not know the tax laws in our country provide those who are bent toward charity the opportunity to give exceedingly more than they thought at little more, no more or even less cost to them. This applies to all levels of wealth. Our Congress has realized

over the years that charity—giving because we care—is better than taxation.

The more I study charitable giving, the more amazed I become with the possibilities, and I want others to know about them as well.

I have felt God's call to a unique new ministry for me. On July 1, 1994, I retired from my first career of 36 years.

I am beginning a new career—studying the tax laws that relate to charitable giving and the different ways those laws allow us to do so much more.

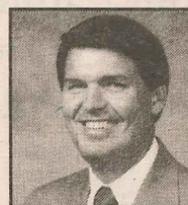
I have been granted the opportunity to serve as assistant to the president for development at Clear Creek effective Oct. 1, 1994.

While I certainly plan to work to raise the needed endowments to train those who have been called to preach, my intent is to build awareness when speaking to groups so each will understand how it can be a better steward in giving to the charities it has chosen to support.

You may contact Tom Prather at 7405 Maria Ave., Louisville; (502) 246-4835.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

SBC president accompanies Clinton to Mideast

By Robert O'Brien
SBC Foreign Mission Board

ORLANDO, Fla. (BP)—Two little girls bearing flowers symbolized for Jim Henry how love and peace can flow from a conflict as long and painful as the one between Israel and Jordan.

The Southern Baptist Convention president watched from the fourth row of a select gathering on the Israel-Jordan border Oct. 26 as the two children mounted the dais where leaders of Israel and Jordan would sign a treaty pledging to end 46 years of war.

One was the granddaughter of an Israeli soldier slain in the 1967 Six-Day War, during which Israel defeated surrounding Arab states and occupied some of their territory. The other was the granddaughter of a Jordanian soldier killed in the same conflict.

Together they presented bouquets of flowers to U.S. President Clinton, Israel's Prime Minister Rabin and Jordan's King Hussein.

Henry, invited by Clinton to join

other religious leaders in his entourage, found the occasion spiritually and emotionally moving—and an answer to prayer.

"I've been to Israel many times and been asked by (people) on both sides to pray for the peace of Jerusalem," said Henry, pastor of First Baptist Church, Orlando, Fla., in a telephone interview.

"Southern Baptists have prayed for (peace) for a long time," Henry said. "We should be grateful that God has heard those prayers and that they are no longer fighting each other."

Christians, he added, should "pray for peace and work for peace, because the only other way to go is war. All Christians should be vitally interested in what happens anywhere in the world, but they should pray for the peacemakers because they risk their lives.

"King Hussein and Prime Minister Rabin have risked a lot for peace and I'm not sure what will happen to them" in the volatile Middle East, where terrorists take lives, he added.

"When you work at peacemaking there's (often) an awful price to be paid, but it's a worthwhile price."

Israelis and Jordanians show such a hunger for peace "that they will do everything they can to make it work," Henry said. But he noted that, from his understanding of the Bible, it will be just one step along the way before lasting peace will prevail.

"There's going to be some more bloodshed; there's going to be some more agony and pain" as peace is forged in the Middle East, Henry said. "But biblically, we know that one day there will be a lasting peace there."

Henry said he believes Clinton recognized both the historical and biblical proportions of the peace treaty signing when he included key religious leaders and a mix of Arabs, Christians and Jews in a 54-person delegation he took to the Middle East.

"Before we left, he told me he had talked to (evangelist) Billy Graham about the significance of the Mideast and this peace treaty. He was elated about what (that meeting) meant to

him. He also told me that he and Hillary had been to Israel in 1982 with Dr. W.O. Vaught," Clinton's former pastor at Immanuel Baptist Church in Little Rock.

Southern Baptists should be grateful to Clinton, Henry noted, for boosting Southern Baptist work in Israel by inviting his Arkansas classmate, John Anthony, to attend the peace treaty signing. The invitation to Anthony, a Southern Baptist representative to Israel for 21 years, gained new visibility for him and Southern Baptist work.

"There are some areas in which we may disagree with the president, but he's opened up some other doors and we should not overlook that," Henry said.

Henry was struck by the respect the people and leaders of Israel and Jordan have for the president and the United States.

They respect the fact that the United States offered "assistance and kept pushing for peace," Henry said. "Had we not done that, there probably would be no peace there."

Clinton invites SBC missionary to signing

By Robert O'Brien
SBC Foreign Mission Board

WADI ARABA, Israeli-Jordanian Border (BP)—John Anthony and Bill Clinton had come a long way from kindergarten days together in Hope, Ark., to a historic moment together in a scorching Middle Eastern desert Oct. 26.

Surrounded by 5,000 others, dressed in everything from black Hasidic suits to white Arab dishdashas, Anthony watched his former kindergarten classmate take center stage with King Hussein of Jordan and Prime Minister Rabin of Israel.

The scene at Wadi Araba, on the Israel-Jordan border, held great promise for regional peace as leaders from the two nations signed a peace treaty pledging to end 46 years of war and forge a lasting peace.

Anthony, a Southern Baptist representative to Israel for 21 years, flashed back 43 years to Arkansas, and the day when he, Clinton and future presidential adviser Mack McLarty posed for a kindergarten class picture. Today, that picture adorns a postcard sold in Hope.

"What a long way we've come from that picture to the signing of a treaty which could affect the whole world," Anthony said in a telephone interview, describing his day at Wadi Araba. "I've known this guy all my life, now he's here doing this, and I'm witnessing it."

But Anthony knows that Israel and Jordan, struggling to break out of fierce Middle Eastern conflict dating back many generations, had to come a lot further than he and his former classmate.

And he knows they have a long way to go in actually bringing peace to the troubled region.

But his adrenalin was still pumping hours after the event.

"I was awed. I was thrilled. I was overwhelmed. I was happy. I was hopeful," Anthony said after attend-



John Anthony



Connie Anthony

ing the signing ceremony. His wife, the former Connie Goble of Mt. Ida, Ark., joined him afterward for a special luncheon and reception with Hillary Clinton.

The invitation came jointly from Hussein and Rabin through the influence of the White House and McLarty, with whom Anthony has kept close contact over the years. Anthony was the only Baptist in the Middle East invited to the signing. Southern Baptist Convention President Jim Henry of Orlando, Fla., also attended and sat at the Anthonys' table at the subsequent luncheon.

"In our 21 years working in Jerusalem, we've seen what it's like to live amidst war, fear and pain," Anthony said. The week before the signing, he said, at least 27 people died in terrorist attacks in Israel.

"One of the guys who grew up in our church (in Jerusalem) had to lie down on the floor and play dead. He was seeing the terrorist changing his (ammunition) clips and shooting people. They shot one of his friends. Killed him. See how close things are to us."

"We know families (on both sides) who have children who have had to be in a state of war ... with each other," Anthony said. The Anthonys have raised their own three children, Allison, 21; Tyler, 17; and Mark, 12, in Jerusalem, where Tyler and Mark were born.

They think back on the terrorist attacks which nearly took their lives over the years, including a time when Connie, carrying Allison—then a child—was knocked back by the

force of a bomb that killed 13 people right in front of them.

They have had to recover from the burning in 1982 of the Narkis Street Baptist Church in Jerusalem by Jewish radicals.

"We've lived through the whole thing for the past 21 years and we love Israel and all its people," said Anthony, who works in general evangelism, serves on the pastoral staff of Narkis Street Church and coordinates an effort to get the "Experiencing God" book translated into Russian.

"We've been in the homes (of Arabs and Israelis). We've seen the hurts. We've felt the fears," added Anthony, who hopes the peace treaty will help establish a new environment for his work.

"Any time you focus less on fear and terror and when the next war is coming, you have more emotional energy to turn toward reading your Bible instead of dodging bombs or terrorists. You've got more time to concentrate on the Lord."

The Anthonys and other Baptist workers in the region proclaim the message that the peace that comes through belief in Jesus Christ transcends tensions that divide people.

Amidst the clamor of political and religious conflicts that have characterized Arab-Jewish-Christian relations over the years, that message may be taking hold.

Words about peace, emanating from the different religious traditions, flowed freely at the peace treaty signing.

But words about peace—inscribed in Hebrew and Arabic on commemorative white baseball caps distributed at the treaty signing—came from a sermon by Jesus, as recorded in the New Testament passage of Matthew 5:9.

"Blessed are the peacemakers," the caps proclaimed.

The full passage takes it a step further: "... for they shall be called the children of God."

Christians held in Saudi Arabia

RIYADH, Saudi Arabia (BP)—Two Philippine Baptists arrested Aug. 26 for holding a private Bible study in Saudi Arabia have been sentenced to three months in jail, according to Christian sources in the Philippines.

The fate of a third Philippine Christian detained by the Saudis remains unclear. Five others were released shortly after the meeting was broken up by Saudi Muslim "religious police."

The eight were arrested for conducting a home Bible study attended only by Philippine Christian contract workers, sources insist. Saudi Arabian Muslims who convert to Christianity can face death—along with those who influence them to convert.

"They were not evangelizing Muslims," said a Christian worker in the Philippines who asked not to be named. "The fellowship was made up of all Filipinos. They're smart enough to know that if they aggressively try to evangelize, they are sunk. Anybody can be an informant. They were practicing their faith with their own people in a private home."

Joel Cunanan, the group's leader, reportedly was held for at least two weeks in solitary confinement after preaching to other prisoners. Cunanan is a member of Magalang Baptist Church in the Mount Pinatubo area of the Philippines.

"Don't worry too much about me, because our faithful, powerful Lord is with me," Cunanan wrote in a letter sent to his family and church one day after his transfer from solitary back to the general prison population.

"We praise and give thanks to the Lord that he has given us the privilege of having even a small part in the sufferings he experienced," he said. "Thank the Lord that I haven't been harmed."

Not so fortunate was another Philippine prisoner—released from the same prison Sept. 19—who was interviewed on a Christian television program when he returned to the Philippines. That prisoner, a Catholic, was arrested for the "crime" of receiving religious tracts in the mail from home.

"They took him into custody and beat him severely, apparently from head to toe," said the Christian worker in the Philippines. "He was led to believe they were going to kill him. They took him out blindfolded as if they were going to put him to death, but they let him out at the airport."

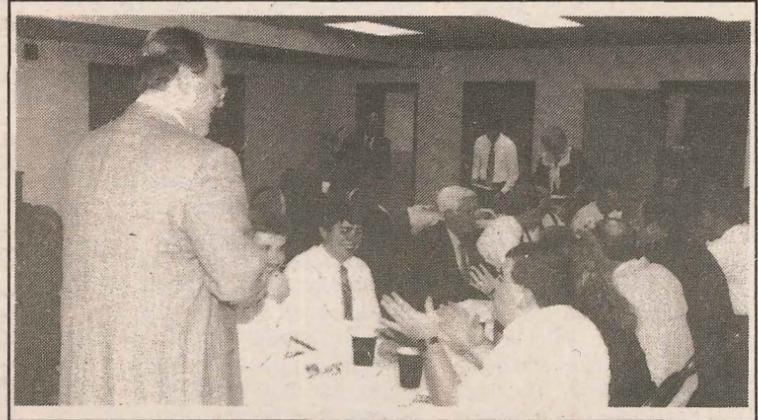
The man informed Cunanan's family that Cunanan had been put in solitary for "boldly preaching" in the jail and leading other prisoners to faith in Christ. "I know that Jesus is alive after what I saw take place in that prison," the released prisoner said.

RUSSELL COUNTY BAPTISTS HOST CLEAR CREEK DAY

Fourteen of 17 churches in the Russell County Baptist Association recently hosted CLEAR CREEK DAY. Clear Creek students and staff members met at First Baptist Church, Russell Springs, to meet participating pastors. Following a Clear Creek presentation and message in the churches, the group reassembled at Russell Springs First Baptist for food and fellowship.



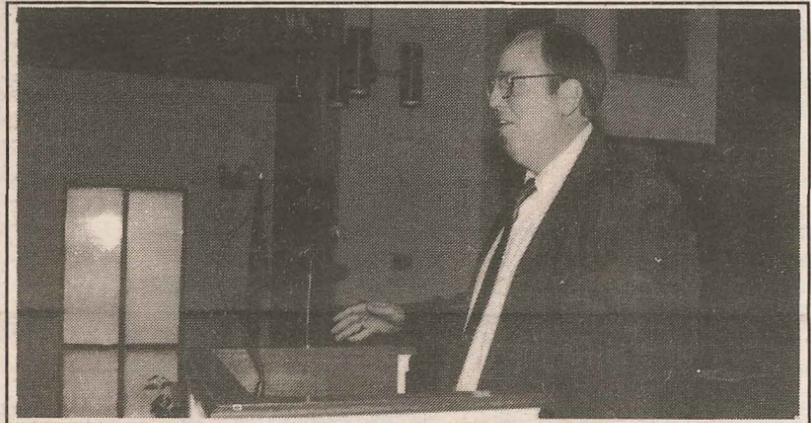
Part of a group of 14 students and staff who participated in Clear Creek Day in Russell County Association. The group stands in front of First Baptist Church, Russell Springs.



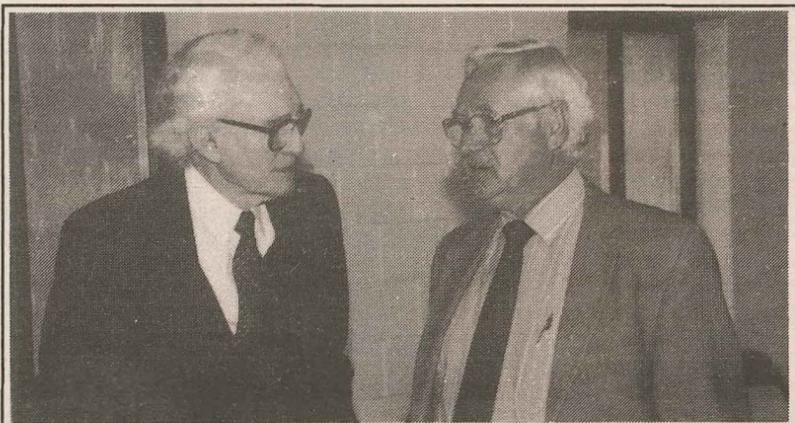
Students and host pastors fellowship during a luncheon prepared by FBC, Russell Springs during Russell County Clear Creek Day.



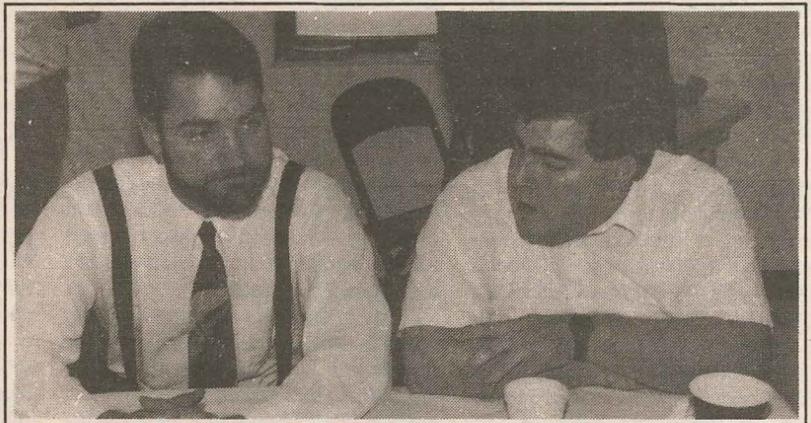
Clear Creek students Jeff Poppinga, Harvey Traynum, and Jim Beam compare notes as they wait for their host pastor to arrive.



Michael York, a Clear Creek graduate and now a part-time student spoke at First Baptist Church, Jamestown.



Louis Shepherd, left, acting Director of Missions, Russell County, discusses Clear Creek Day with John Wilson, retired, who is interim pastor at FBC, Russell Springs, and coordinated the event.



Jeff Poppinga and Dennis Starkey discuss preaching assignments in Russell County.



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