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FOR THE RECORD

CP up for year
Gifts to the national Cooperative Program unified budget ended the year with a record \$145.74 million, more than \$9 million above the basic budget. *See page 2.*

Brotherhood convention
Participants in the annual Kentucky Brotherhood Convention learned seven "realities" of experiencing God. *See page 3.*

Kentucky CP mixed
Gifts to the Kentucky Cooperative Program nearly hit the budget goal but fell short of last year's total. *See page 3.*

Editorial
What do Spanish conquistador Hernan Cortes and Southern Baptist Theological Seminary President Al Mohler have in common? *See page 5.*

Go and tell
God wants everyone in the world to hear the good news of the gospel, missions leader Keith Parks recently told a group of Kentucky Baptists. Yet one-fourth of the world's people never have heard. *See page 7.*

Moving? See page 4 (1017)

By Melanie Childers
Staff Writer

FLORENCE—Anita Roberts' concern for the backside has made her a frontrunner in ministry to people in the horse racing industry.

Six mornings a week, long before the break of dawn, Roberts opens her modest coffee shop on the backside at Turfway Park in Florence.

The tiny facility—a converted tack room for storing horses' equipment—radiates activity from 4:30 until around 10:30 or 11 each morning.

Even against the chill of a crisp October morning, the center's door stands wide open, allowing the aroma from a big coffee pot and fresh pastries to mingle with the more rustic odors of the track.

The brightly lit room and Roberts' unassuming smile greet exercise riders, hot walkers and grooms who filter in one or two at a time to take a breather. They huddle around the coffee pot or sit down for a moment on a bench in front of the television, which gives the room a homey atmosphere.

It's a convenient place to rest before going back to work.

Although she's not the official chaplain, Roberts' willingness to set up shop among the backside riders and become "one of them" has earned their trust and created a powerful sense of rapport and camaraderie.

She dresses casually like them; she can speak their language.

"I'm like a mother or a grandmother to them, depending on their age," she said.

Indeed, Roberts, 48, answers to a variety of affectionate names from the workers, including "mama," "granny" and "cookie lady."

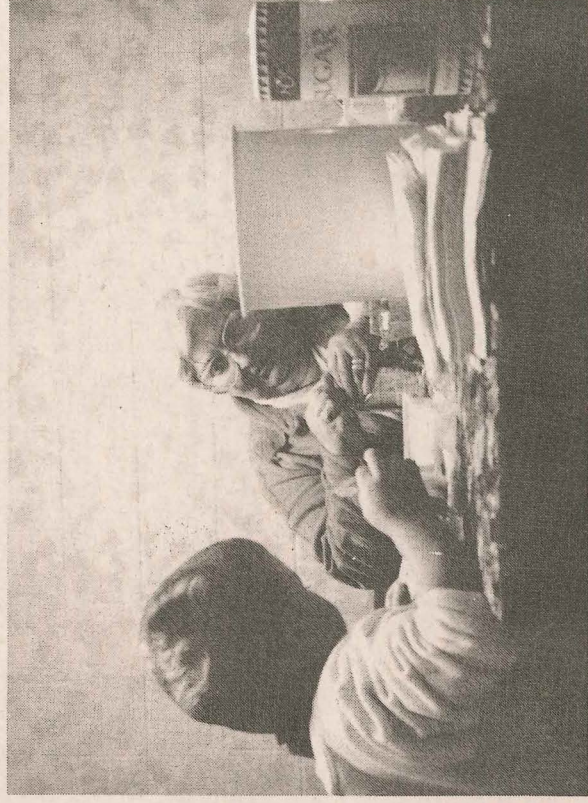
A longtime member of Elsmere Baptist Church near Florence, Roberts first got involved in race track ministry 10 years ago when she brought a group of GAs to sing in the chapel service at Christmas, she said.

Now she's commissioned as a Mission Service Corps volunteer through the Southern Baptist Home Mission Board.

Her ministry is financially supported by Northern Kentucky Baptist Association and through local Baptist



Baptist woman a sure bet for backside ministry



HORSE-TRACK HELPER Anita Roberts talks with Chris, a boy she cares for in her backside coffee shop each morning until the boy's mother, a backside worker, completes her shift.

churches' donations.

"That's our library over there," Roberts said, pointing to a sagging bookshelf in one corner of the coffee shop. It overflows with Bibles, devotional literature and books on a variety of subjects.

Bibles she particularly likes to give away are called "Life's Condition Book." Backsiders understand that

language: A condition book in the horse racing industry provides comprehensive data about horses to race at the track, including their genealogy and racing statistics, Roberts said.

She pulled a scrapbook off the bookshelf and dusted it off. "I mop this floor two or three times a day," she said as an aside, noting how

□ See Baptist woman ..., page 9

Campbellsville may obtain Carver School

By Mark Wingfield
News Director

LOUISVILLE—The Carver School of Church Social Work could remain in Kentucky rather than move to Alabama.

One day after officials of Southern Baptist Theological Seminary announced negotiations to transfer the Carver School to Samford University had stalled, a new offer was announced from Campbellsville College.

The college, located in the small central Kentucky town of Campbellsville, is one of three liberal arts schools affiliated with the Kentucky Baptist Convention. The college has experienced dramatic growth in the last eight years, with enrollment increasing 106 percent.

Campbellsville spokesman Marc Whitt said the college's intention would be to keep the Carver School in Louisville, although housed somewhere other than on the seminary campus.

The college's president, Ken Winters, "has a tremendous interest in trying to keep the Carver School in Kentucky and particularly in Louisville," Whitt said.

The seminary's original negotiations with Samford University called for the Alabama Baptist university to assume responsibility for the Carver School on Aug. 1, 1996, and to operate the school on the seminary campus through the 1996-97 academic year. The school then would have been moved to Birmingham, Ala.

Presumably, a similar timetable

would be negotiated with Campbellsville, should the deal go through.

One notable difference, however, is that Samford had been in the process of developing a master of social work degree, either with or without the Carver School transfer. Campbellsville currently offers a bachelor's degree in social work for which it is seeking accreditation, but the college apparently had no previous plans to offer a master's degree in social work.

Campbellsville currently offers only one master's degree program, in education. Samford offers an extensive graduate program and has started its own divinity school.

Campbellsville has a record enrollment of 1,366 students this fall. By comparison, Samford typically enrolls nearly 6,000 students in fall semesters.

Campbellsville College President Ken Winters and two other administrators met with seminary President Al Mohler Oct. 11. The seminary issued a news release late that afternoon announcing that negotiations were underway to consider transferring the Carver School's master of social work degree to Campbellsville.

Just the day before, seminary trustees had been scheduled to approve transferring the Carver School to Samford. Instead, they met behind closed doors for an hour to authorize the administration and trustee executive committee to negotiate an agreement which would "allow the continuation of the master of social work program at another appropriate institution."

Both trustee and administration officials refused to explain the snag in negotiations with Samford. Officials at Samford declined to speak to reporters, referring all calls back to Southern.

Mohler said the trustee action opened the possibility that some institution other than Samford could acquire the Carver School's master of social work degree program. However, he declined to say what the seminary would do if the program could not be transferred to another school.

Mohler said some report should be made by the executive committee's next meeting, scheduled for Feb. 6, although he did not say whether the issue would be resolved by then. The seminary reportedly faces pressure to resolve the issue before Nov. 8, when an investigative team from three accrediting agencies will visit.

Students remaining in the Carver School had expressed mixed feelings about the transfer to Samford, but generally had said they were glad some provision would be made to continue the school—and to allow them to complete accredited degrees.

The apparent disruption of that plan, however, elicited renewed anxiety among students. And the infusion of Campbellsville—a lesser-known school than Samford to many Carver School students—into the picture added confusion.

"As far as our students are concerned, we are back to March," when the crisis arose, Janet Spessart, acting dean of the Carver School, said

□ See Campbellsville College ..., page 6

BAPTIST BITS

■ **Baylor University** recently kicked off a \$1 million endowment campaign to fund short-term overseas missions projects for faculty and students. Planners of the Global Missions Ventures campaign hope to sponsor at least two faculty members each quarter and 100 students each summer in direct missions projects in Third World nations.

■ **The Faith & Values** Channel and representatives of the Southern Baptist Radio & Television Commission have reached an agreement to keep Baptists' ACTS network on the air. Neither side would release specific details of the agreement, however. ACTS currently has eight hours of programming daily on Faith & Values, but whether that will remain the same under the new agreement is not known.

Association ousts church with gay deacon

AUSTIN, Texas (ABP)—University Baptist Church of Austin, Texas, has been expelled from Austin Baptist Association for ordaining a gay man as a deacon last year.

At its annual meeting Oct. 9, the association voted 108-55 to disallowship the church, which was disciplined by the association once before for opening its doors to black members in the 1950s.

The church could face further sanctions from the Southern Baptist Convention, which in 1992 amended its constitution to exclude from membership churches that approve of homosexuality.

Larry Bethune, pastor of the church, declined to name the deacon, citing his privacy. Bethune said the man is "in a long-term continuing relationship with another male," according to the Austin American-Statesman. The man, one of six deacons elected in September 1994, "is one of the best deacons I have ever seen and one of the finest people I have ever known," Bethune said.

In an Oct. 9 letter to the association, which was approved by the

church in a business meeting, Bethune said the church has "no policy or agenda regarding sexual orientation and ordination" and "would not participate in an invasion of privacy of any of our members, let alone one of our deacons."

In his letter, Bethune and deacon Chairman David Gavenda blamed a year-long dispute with the association on "a deliberate campaign of rumor, gossip and slander regarding the question of the sexual orientation of one of our deacons."

The letter said the church considered the ouster "an interference in the autonomy of our congregation." "We do not believe the association has the right to dictate whom our church may or may not ordain nor to tell us how we must interpret scripture on any issue," the letter said.

However, Dale Gore, executive director of Austin Baptist Association, countered that autonomy of the local church is not the issue. "We are not saying, 'You cannot do this.' We have not said to them, 'You have to stop.' We are saying the association is also autonomous and

it's up to the individual church." "If we begin to make sins, however defined, the test of fellowship for churches, what church will stand? And why is this sin more significant than embezzlement or child abuse? There are other things: one church would consider a previously married person to be sinful and unable to serve as a deacon and another would not."

FMB plans advance in former Soviet Union

RICHMOND, Va.—Trustees of the Southern Baptist Foreign Mission Board have approved an intensive effort to strengthen the Baptist witness in countries of the former Soviet Union.

Called "White Harvest '96," the effort calls for new missionaries, new churches, more evangelism efforts, more literature and other actions.

"We have a tremendous opportunity to intensify Baptist work in these

countries," said John Floyd, director of FMB work in Europe. "They've been stagnant for 70 years. Now they (Baptist unions) have the opportunity to do something, but they don't have the resources. Bad economies, devalued currency, high prices and spiraling inflation are keeping them from capitalizing on the spiritual hunger and responsiveness in these countries."

A major part of this effort will be

funded by anticipated gifts to this year's Lottie Moon Christmas Offering for foreign missions. This year's offering goal is \$100 million, the highest ever. If that total is reached, \$10 million of the money will go to "White Harvest."

Through Cooperative Program contributions, the FMB has already poured an additional \$4.8 million into the region this year.

Based on a Baptist Press report

Southwestern enrollment down

last fall.

One bright spot for the seminary's new president, Ken Hemphill, is growth in the seven off-campus centers offered by Southwestern. Total off-campus enrollment this fall is 104, more than twice the 50 students in off-campus centers last fall.

Administrators said growth in off-campus enrollment reflects an effort to make theological education more accessible and predicted that enrollment in off-campus centers will continue to grow in the future.

Trustees at Southwestern fired Dil-day in March 1993, alleging he resisted conservative reforms.

FORT WORTH, Texas (ABP)—Enrollment at Southwestern Baptist Theological Seminary continued to drop this fall, more than two years after the abrupt firing of President Russell Dilday disrupted life at the Southern Baptist Convention's largest school.

The total number of students enrolled for fall classes at the seminary in Fort Worth, Texas, is 3,025, down 7 percent from the 3,254 enrolled in the fall of 1994.

The number of new students entering the seminary held almost steady. The 539 new students fell one short of the 540 who entered the seminary

Kentuckians among first Mercer appointees

ATLANTA (ABP)—Two former Kentuckians are among the first three faculty members for Mercer University's new theology school.

The theology school is scheduled to begin classes next fall in Atlanta. Loyd Allen, Paul Duke and Nancy deClausse-Walford are the first faculty appointments announced by Mercer University. Allen and Duke both have ties to Kentucky.

Allen will be associate dean and professor of church history in the new school. Currently he is head of the department of Christian studies and philosophy at Mississippi College in

Clinton, Miss. He previously taught church history at Southern Baptist Theological Seminary in Louisville, and at Brewton-Parker College in Mount Vernon, Ga.

Duke, currently pastor of Kirkwood Baptist Church in St. Louis, Mo., has been named professor of New Testament and preaching. He previously was pastor of Highland Baptist Church in Louisville.

deClausse-Walford, who is completing a doctor of philosophy degree in biblical studies at Baylor University this fall, will become assistant professor of Old Testament and biblical

SBC ends year with record gifts to CP

NASHVILLE (BP)—The Southern Baptist Convention ended the 1994-95 fiscal year with a record \$145,739,489 in Cooperative Program gifts, surpassing by nearly \$3 million the record amount given last year.

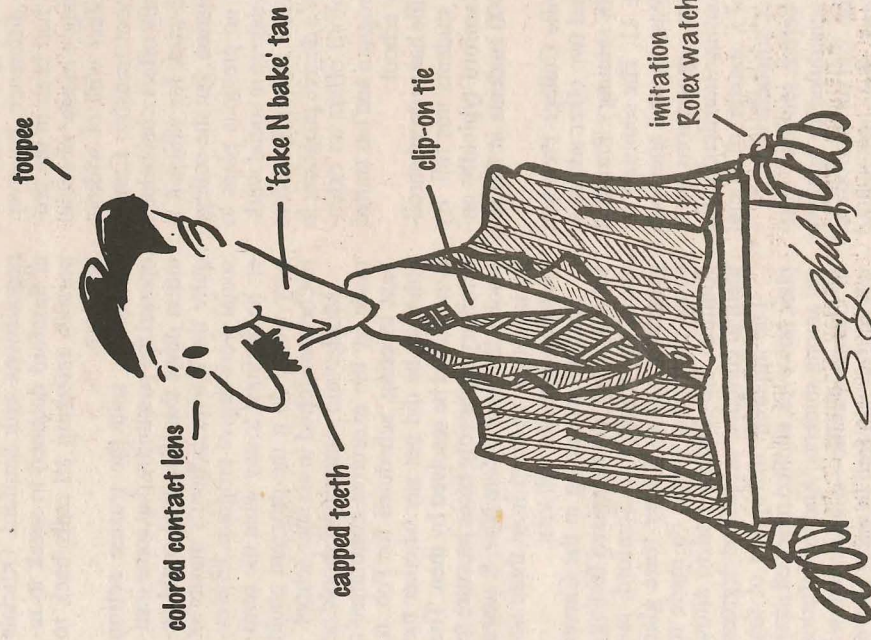
Total giving in the year just ended increased 2.01 percent, or \$2,872,706, over the previous year.

"Southern Baptists again have demonstrated their unwavering commitment to fulfilling the Great Commission," said Morris Chapman, president of the SBC Executive Committee. "Back-to-back years of record CP giving are answers to prayer. This report shows that Southern Baptists will not be distracted from their determination to support our missionaryies around the world and our seminary students preparing to go throughout the world."

In addition, designated gifts for the year rose 3.91 percent, to \$132,830,194.

The 1994-95 total also is more than \$9 million above the SBC's program allocation budget of \$136.54 million. The average was distributed according to a formula previously approved by the SBC: 37 percent or \$3.15 million to the Foreign Mission Board; 31.5 percent or \$2.68 million for a capital needs budget benefiting the Home Mission Board, the SBC's six seminaries and the Radio & Television Commission; and the remaining 31.5 percent of the average, called "program advance," distributed according to the regular program allocation budget percentages to all the SBC entities.

The Cooperative Program is Southern Baptists' unified budget for missions and ministry efforts. Designated contributions include the Lottie Moon Christmas Offering for foreign missions, the Annie Armstrong Easter Offering for home missions, world hunger and other special gifts.



"This morning I'm speaking on hypocrisy: the silent sin."

Brotherhood explores 'realities' of experiencing God

By Mary Royals Driskill
State Correspondent

RICHMOND—Speakers at the Oct. 6-7 Kentucky Brotherhood Convention outlined seven "realities" of experiencing God in an attempt to help men know and do the will of God.

"God is inviting us corporately to his field," said Brotherhood Director Bob Simpkins. "God needs us all, and God invites us all to join him in his work."

The first reality is that "God is always at work around us," said Harold Moore, Brotherhood director for the state's northeastern region and a volunteer missionary to Haiti.

"I've given you these talents and abilities. You should be using them in my service." That's what God said to me," Moore testified.

He explained that the Christian's task is to find out where God is working and to be willing to join hands with God's efforts.

The second reality of experiencing God is that "God pursues a continued love relationship," said John Lott, Brotherhood associate.

Yet "most people do not understand that God loves them," Lott said.

He cited the famous preacher Dwight L. Moody, who declared that the love of God is the one thing above all else that draws people to God. "We must emphasize this in our witness and in our own experience with God," Lott said.

The third reality is that "God invites you to become involved with him in his work," said Mike Rogers, pastor of Chevy Chase Baptist Church in Lexington.

Acknowledging this reality requires a "radical reorientation of the workplace," Rogers said.

"Most of us ask God to bless our plans and work, instead of asking God what he would have us do to cooperate with him in his work," he continued. "God created us because he wanted to work with us. ... What you

do with God's invitation determines what you think of God."

The fourth reality is that "God speaks by the Holy Spirit through the Bible, prayer, circumstances and the church to reveal himself, his purposes and his ways," said Charles Simmons, director of missions for Graves County Baptist Association.

"If God never says anything to you, you'd better check your relationship," Simmons urged.

The fifth reality is that "God's invitation for you to work with him always leads you to a crisis of belief," said Elaine Koch, a nurse from Campbellsville and volunteer missionary to Zaire. Her crisis of belief was a fear of flying, she said.

Koch said she believed God had called her to volunteer for a foreign mission project, yet she was terrified of flying. God helped her overcome that fear, she said.

The sixth reality is that "you must make major adjustments in your life to join God in what he is doing," said

Kentucky CP nearly hits budget for year

By Marv Knox
Editor

Contributions to the Kentucky Baptist Cooperative Program unified budget landed almost exactly on their mark, but they fell below the previous total for the first time in four years.

Kentucky Baptist Convention churches gave \$17,857,929 to the Cooperative Program during the 1994-95 fiscal year, which ended Aug. 31. The gifts missed their target goal by only \$117.

However, contributions fell \$91,425 (0.5 percent) below income for the previous year. The last time the previous total was not surpassed was in 1990-91.

Kentucky's CP receipts are divided into two sections. Thirty-seven percent goes to support global and national Southern Baptist Convention causes, and 63 percent remains in the state for KBC causes.

The 1994-95 total reflects both positive and negative implications, reported Bill Marshall, the KBC's executive secretary-treasurer.

"Any time an organization like ours meets budget, which we essen-

tially did, there is cause for celebration," Marshall said. "Our cooperating churches deserve words of praise and appreciation."

"However, in developing our 1995-96 budget which began Sept. 1, we anticipated that we would have received a 2.5 percent increase in receipts this past year. Having failed to achieve that, we face this year with the need for a 5 percent increase over the prior year, just to make budget."

That factor has serious ramifications, he added. "We have not had a greater financial challenge in recent years, and it will necessitate a cautious approach to our spending this year. As a result, the (KBC) Executive Board will recommend to the convention in November that the 1996-97 budget goal remain the same as this year's goal."

That target is \$18.75 million. Kentucky Baptist churches exhibited varying levels of support for the budget this past year, Marshall noted.

Of 2,496 KBC churches, 1,063 (42.6 percent) increased their CP gifts. In addition, 899 (36 percent) decreased giving, and 87 (3.5 percent) held even. Another 447 (17.9 percent) did not give anything to the CP.

KBC committee hears report on Mid-Continent

By Marv Knox
Editor

Mid-Continent Baptist Bible College has begun benefiting from formal recognition by the Kentucky Baptist Convention, according to the final report of the committee that crafted and implemented that recognition.

The Mayfield college is owned and operated by 15 Southern Baptist Associations in Kentucky, Illinois, Missouri and Tennessee.

The process of formal recognition for Mid-Continent was launched in November 1993, when messengers to the KBC annual meeting heard a motion to "officially recognize" the

school. The KBC Executive Board responded by creating a committee to study Mid-Continent's relationship to the KBC and recommend action.

A year later, messengers to the 1994 KBC annual meeting approved a "statement of relationship" between the convention and the college.

The statement cited Mid-Continent's contributions to the KBC and described how the convention has supported the school. It declared the KBC's "appreciation and affirmation" for Mid-Continent, calling on the college to continue its work and encouraging Kentucky Baptists to support Mid-Continent financially through the Kentucky Baptist Foun-

das:

First, on behalf of the KBC, the committee advocated membership for Mid-Continent in the Southern Baptist Association of Colleges and Schools, just like the four colleges owned by the state convention.

"This was considered the most

important. "We become so saturated with the world, it becomes harder to make adjustments to follow God."

To join God in his work, the Christian must make adjustments in attitude, activity, awareness and anticipation, added Larry Martin, director of the Kentucky Baptist Convention's missions and evangelism division.

The seventh reality is that "as we obey God, he accomplishes his work through us," said Lincoln Bingham, liaison between the KBC and the General Association of Baptists in Kentucky. He urged Christians to "link our human impotence to divine omnipotence."

Also at this year's convention, held at First Baptist Church of Richmond, new Brotherhood officers were elected. They are Richard East-erling of Liberty, president; Paul Anderson of Somerset, vice president; Charles Miller of Hodgenville, secretary; and Lewis Cook of Washington, assistant secretary.

BLUEGRASS BURG00

■ **Offering goal set.** The goal for this year's Thanksgiving Offering for Kentucky Baptist Homes for Children is \$950,000. The theme is "All God's Children," focusing on the need of every child to be loved and cared for, said Brenda Gray, vice president for development and communications. Churches should receive promotional materials in the mail. Additional materials may be ordered by calling (800) 456-1386.

■ **Spirituality and Health conference set.** The Wayne Oates Institute will offer a one-day conference on "Spirituality and Health" Nov. 4 on the Ursuline Campus in Louisville. Keynote speaker will be Barbara Dossey, a pioneer in the holistic nursing movement. Small-group sessions on various topics also will be offered. For information, call (502) 459-2370.

■ **Testimonies sought.** Charles Woody is seeking Kentucky testimonies for a book he intends to publish. He seeks testimonies from individuals of difficult times when "God's grace was adequate even though he chose not to deliver them." He requests no more than three pages of written testimony, including the author's name, address and telephone number. Testimonies should be sent to Woody at 709 W. Main, Princeton, Ky. 42445-1335.

■ **Instruments sought.** The Baptist Academy of Music of San Pedro Sula, Honduras, desperately needs used band instruments or orchestral instruments. For information, contact Keith Reynolds, 197 Cleveland Rd., Lexington, Ky. 40509, (606) 263-5466.

■ **Benberg leaves Georgetown.** Tom Benberg has resigned as executive vice president of Georgetown College to become associate executive director of the Commission on Colleges of the Southern Association of Colleges and Schools.

■ **"Young Messiah" tour coming.** The "Young Messiah" tour, the best-selling contemporary Christian music concert in history, will appear in Louisville as part of its farewell tour. The Dec. 8 concert will be at Freedom Hall and will feature Steven Curtis Chapman, Twila Paris, Garman, 4Him, Point of Grace, Larnelle Harris, Wayne Watson, CeCe Winans, Margaret Becker, Clay Crosse, Wes King and Chris Eaton.

■ **"Emerging Artists" on display.** Southern Baptist Theological Seminary's Center for Religion and the Arts is presenting an exhibition in various media called "Emerging Artists." The exhibition features 19 of the region's developing artists and will run Oct. 17 through Dec. 15 in the north gallery of the Campus Center.

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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'List' symbolizes power of prayer

The list came today. There are all kinds of lists and list makers. My wife loves to make lists of tasks, accomplish them and mark them off. She takes great satisfaction in lists that have bitten the dust.

I made a list once. I lost it. But the list that came today was written at the throne of God by thousands of his chosen prayer warriors.

So many things cannot be told. Places where we work. People with whom we work. The types of specific tasks used as "platforms" to accomplish ministries that must be held strictly confidentially.

The reason is simple. We labor among a major unreached people group in the Horn of Africa. Famine, persecution, martyrdom of believers and war are daily companions.

The darkness of sin is dimly illuminated by the flickers of light which Islam and insecurity attempt to extinguish. Five out of the first seven be-

lievers we have disciplined have been murdered or severely persecuted. Volunteers and career personnel often have sought the "security" of the floor when fighting emphasizes the foolishness of walking upright.

This week brought another crisis that we cannot talk about. To share it openly would jeopardize an individual's life. If all the elements of the crisis became public, ministry among 6 million people would be at risk.

Ninety-nine percent of them are Muslim and quite anti-Christian.

For days we have been sitting by the phone. For days we have been fasting and praying. For days we have asked our Father to impress his people to pray. For days we have hoped, cried and trusted. For days we have wanted to call "home" seeking prayer.

Today the list came. Three days before today's life- and ministry-threatening crisis ex-

ploded, the intercessory prayer strategy office sent a list to us in Africa. The list contains the names of 188 churches, filled with believers who have adopted our people group, our ministries and our heartaches. One hundred eighty-eight churches, thousands of Baptist believers, millions of hours of intercessory prayer—prayers offered in faith to the Father, often without any knowledge of the current crisis in the "field."

Today the list came.

And because of the prayers packed on that list, God is miraculously moving in this crisis. You did not know, but you prayed. You will not be told how your prayers will be answered, but still you will pray.

Today the list came. And God will set the captives free.

Thank you, 188 churches and thousands of believers, for believing that "he who watches over Israel neither sleeps nor slumbers."

Name withheld for protection

Don't squander gifts to the Lord; give wisely

We thank the Lord for people willing to send packages, and we believe he will bless the senders of this box. They probably mistakenly heard cereal is unavailable here, and their hearts were touched. Praise God for people sensitive to missionaries' needs.

But it could have been done so much easier. A designated gift to the Foreign Mission Board would have bought much more. Also, this much cereal would not keep long in the humidity here.

A similar thing happened to us in Africa a few years back. A church sent us their worn-out hymnals. The duty we paid, plus the postage to get them there, would have bought new hymnals locally.

Remember, we usually have an area publishing house and can buy Bibles and books from them much cheaper than the cost of shipping. We have bought Bibles in several countries for \$2 each.

What we cannot get is Sunday school teaching pictures and vacation Bible school craft material. We would be glad to get these things, but the cost of shipping is prohibitive. Just bring some in your luggage when you visit us.

Please don't stop sending packages to missionaries. Just be aware you are using the Lord's money, so spend it wisely. Missionaries do.

*Gene & Florence Iglehart
International Service Corps missionaries
Dominica, West Indies*

The way we were

Alice and I were twice members of First Baptist Church of Richmond, Va., for a total of 10 years. A strong, missions-minded and missions-giving congregation, it still radiates vitality and influence. They were good years for our family.

My good friend and First Baptist member, Elmer West, shared with me not long ago a copy of the church's original constitution adopted July 28, 1827. I found some of the articles interesting as will, I think, most of our readers.

■ "Article 2nd: The principal government of the church shall be by the white male members; yet we hold that all members have a right to deal with each other and appear as witnesses in a church way."

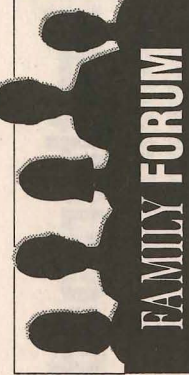
■ "Article 4th: The deacons shall enquire into all delinquencies: in neglecting to contribute, and to commute, and all members are bound to give satisfaction to the church when called on to do so."

■ "Article 6th: A recorder shall be chosen by the white male members of the church whose duty it shall be to enter into a book, kept for that purpose, the names of all members in different columns, distinguishing males from females, slaves from free persons, when baptized; if received by letter, when, and the church they belonged to. If any should be ex-communicated, the time when, and the offense for which they were excluded."

■ "Article 10th: No member shall be received upon experience but by unanimous consent of the church present, and all matters relating to the ordinary discipline of the church shall be decided by a majority of the white male members present. But in the choice of a pastor, it is a privilege of all white members, male and female, to give their voice, and that in relation to all constitutional questions, as known and established practices of the church, it shall be requisite for two-thirds of the white male members belonging to the church to be present



William W. Marshall



FAMILY FORUM

Marriage and friendship—we need both

By Diana Garland

We assume that in a really great marriage, spouses are one another's best friends. They share their secrets, hobbies and time. They would rather be with one another than anyone else.

This assumption is only partly true. Sharing intimate concerns and fun activities certainly puts pizzazz in marriage. Marriage and friendship have some basic differences, however.

For the most part, marriage is a working partnership with fun thrown in for spice. But we do not pledge to stay married as long as it's fun. We pledge to be family to one another (Genesis 2:24) no matter what. We tackle the tasks and joys and sorrows of life as yokesmates.

Friendship is the opposite; friends are play partners. The joy of intimate conversation and shared interests is the stuff of friendships. When the joy stops, most friendships gradually fade.

The differences between marriage and friendship are not absolute, but one thing we do know: People who have great marriages also have great friends—other than each other. It is wonderful when our spouses are our friends, but they should never be our only friends. We need friends with whom we can share our heart, brag, laugh and complain. We then can turn to our partners refreshed, less demanding and more comfortable with ourselves and our marriage.

When couples feel frustrated that they don't "really talk" anymore, or don't enjoy one another's company as much as before, the problem may not be in the marriage. It may reflect an absence of friendship outside of it.

Christians know God created us to need one another, to live in a community of faith. We need to give attention in our churches to the development of Christian friendships. We need others whom we can call "friend," those to whom we can "make all things known," (John 15:15), those with whom we can have "sweet fellowship together" (Psalm 55:14).

We then can love our partners with the richness and strength we gain from walking together with others who share our lives but not our living space. Would you like to enrich your marriage? Invest time in growing friendships with fellow Christians.

*Diana Garland is director of the
Greens Center for Christian Family
Ministry at Southern Baptist Seminary.*

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

Cortes & his burning ships: The rest of the story

What do Spanish conquistador Hernan Cortes and Southern Seminary President Al Mohler have in common? Quite a bit, according to Mohler. Last week, he compared conservative-controlled Southern Seminary to Cortes and his explorers, who invaded Mexico in 1519. When they landed at Veracruz, Cortes sent one ship back to tell the king, and he burned the others. With no possibility of retreat, the Conquistadors pressed on to victory, defeating the Aztecs and capturing the land.

Mohler's story is well-known, at least to anyone who played high school football. It stands with Knute Rockne's moving "win one for the Gipper" among the greatest barn-burners in motivational coach-speak.

Problem is, Mohler isn't a coach and Southern Seminary is no game. Furthermore, his speech omitted significant sections of the Cortes story. The conquistadors brought illnesses against which the Aztecs had no immunity. Disease exterminated large segments of the population. Cortes slaughtered or enslaved those who opposed him. He exploited the land, exporting gold and other commodities to Spain. And eventually, the Aztecs rallied and drove Cortes into retreat. Some role model.

But Mohler's speech worked. Southern's trustees conducted their business in a peppy, almost euphoric, mood. Theirs was the seminary's first board meeting not saturated in conflict in more than five years. In

the waning moments, trustee Chairman Rick White insisted he had never been prouder of the seminary.

Like Mohler's story, however, the trustees glossed over significant facts during their trip to campus. The student affairs committee, who heard from Mohler's hand-picked "Ambassadors," reported morale high, which is true only for some students. Significant decreases in enrollment and alumni giving, as well as the curtailment of meaningful faculty participation in decision-making, were treated as mere trifles. Trustees heard the fiscal year ended in the black, but they didn't talk about how—through serious faculty and staff layoffs and reduction in services. They learned roads had been black-topped, but not that a dorm had been closed. The loss of the esteemed Carver School was treated as a relief, not a tragedy.

White and many trustees bought Mohler's speech and left town "never prouder." They're proud of a seminary with sliding enrollment, waning commitment to a broad range of Christ-like ministries and eroding financial viability. Unfortunately for Mohler, accrediting agencies and alumni won't be swayed by locker room pep talks. The spring trustee meeting won't be so much fun.

Marv Knox

'Pro-family' churches can make a significant impact on society

Divorce, out-of-wedlock births, fatherless families and welfare dependency are entrenched problems which harm children and adults.

Family issues provide a defining crucible for congregations, offering an opportunity for influencing values, reshaping culture and rejuvenating church missions.

Congregations can follow a four-point agenda for supporting families:

- Challenge cultural conservatives who romanticize the biblical family.

Some blur the distinction between the nuclear family and the biblical family, proclaiming the best hope for the American family is the restoration of the biblical family model and values. The problem with this idea is its dishonesty about the nature and values of the biblical family.

The Hebrew family differs sharply from the nuclear family at three points: polygamy versus monogamy, or serial monogamy; multi-generational units (Jacob's family had 66 members) versus the average American family (2.63 members); and marriage as an arranged covenant be-

Hollywood, Madison Avenue, a host of magazines and some feminists glamorize divorce and praise single motherhood, while fathers are portrayed as boobs or the "Germans of gender."

The two-parent family is seen as a pathology. Single parents and same-sex families are recommended as secure units for child development. The right to individual happiness is pushed as more important than fidelity to and responsibility for family.

Congregations must minister to all families with grace, but speak clearly for the two-parent, heterosexual family as the best unit for rearing children.

- Make explicit the difference between culture's concept of marriage and the Christian ideal.

Marriage American-style is based upon contract. Contracts work until one party wants a different deal. Contracts are calculations instead of commitments. Contracts ensure personal rights instead of responsibility.

The concept of covenant advances mutual responsibility. Covenant means being "in loyalty" instead of "in love." It means a relationship of monogamy. Covenant is a partnership

rather than a lordship, where the focus is on the well-being of all family members.

- Recover the idea that the entire community has a responsibility for one another.

Individualism causes us to miss the Bible's call to corporate responsibility.

Yet the story from Abraham through the early church is about the creation of a community called to keep its promises, tell the truth, confront dishonesty, care for the poor, raise children with absolute values and deny self.

A first step for Christian congregations would be the teaching of the Hebrew "shema" (Deuteronomy 6:4-9) as a method of ethical instruction which points toward corporate responsibility.

An African proverb notes, "It takes a whole village to raise a child."

If our congregations functioned as villages or colonies of heaven, the Christian community really would influence society's values, reshape culture and rejuvenate its mission.

Robert Parham, executive director
Baptist Center for Ethics
Nashville

This child's obsession with driving a car is driving me to distraction

I better start hiding the car keys. Molly says she wants to drive.

Someday, that will be a great idea. When Molly and Lindsay learn to drive, Joanna and I will be able to cut way, way back on the taxi service we often seem to operate. When our girls can drive, they can take themselves to school, youth activities at church, piano lessons, ball practice and a zillion other places.

That's for someday, however. After all, Molly's only 8 years old. I don't think she's ready to drive just yet.

But don't try to convince her.

"My feet can reach the pedals," she told me the other night. "I have to sit way up on the seat, but my feet can reach." She didn't say whether or not she can see over the

steering wheel, but obviously she has tried.

Just the other day, she went on at length about this boy near her age who got to drive. Seems his father fell out of a tree or down a cliff or

off Niagara Falls or something like that, and the boy had to drive them both to the hospital. Molly allowed as how she thought that was cool.

I looked at her suspiciously. "Do you want me to fall and break my bones, just so you can drive?" I asked.

"No," she quickly responded. "But I would like it if I got to drive."

"Well, I used to have nightmares about driving when I was your age," I told her. "It always was the same: Popo and I would be out fishing, and he would have a heart attack, and I would have to drive us both to town to the hospital. That scared me to death."

"Neat!" Molly replied. "I could do it if I had to." Molly's fascination with driving has caught me by surprise. I'm not really sure why she's so taken with the notion of driv-

ing, but I think it's the Forbidden-Fruit Syndrome.

Ever since Eve couldn't resist that first apple (Would you believe some archaeologists think it was a pear?), folks have had a hard time turning away from whatever it is they can't do or are not supposed to have.

When I was Molly's age, I couldn't resist the notion of mowing the lawn. A couple of years later, when I was big enough and actually expected to do it, the very idea repulsed me to no end.

That's probably why God, like most parents, gets so frustrated. We're always clamoring to do the things we can't, and we're rarely content to look after the things we can.

Marv Knox

"We've got to get the good news out about what's happening at Southern Seminary."

Trustee Chairman Rick White

Seminary trustees hear reports of 'God's blessing'

By Mark Wingfield
News Director

LOUISVILLE—Enrollment is down and financial contributions are down, but God is blessing Southern Baptist Theological Seminary like never before, trustees were told during their Oct. 9-10 meeting on campus.

For the first time in several years, seminary trustees conducted a meeting in a harmonious atmosphere. Recent meetings have been marked by student protests, heated debate and intense media scrutiny as the trustees have elected a new president, dismissed faculty and moved the school in a more conservative direction.

But now the trustee board is virtually of one mind ideologically, and relatively few students and faculty who oppose that ideology remain on campus.

The chairmen of standing trustee committees brought uniformly positive reports to the board, frequently praising President Al Mohler and the new faculty members who have been hired under his tenure. They also reported positive affirmation from new students on campus.

"We've got to get the good news out about what's happening at Southern Seminary," trustee Chairman Rick White said in a news conference after the meeting.

President Al Mohler told trustees they are "standing against the stream" of most theological seminaries by narrowly defining the school's theological parameters and mission.

He compared the seminary trustees and administration to the Spanish conquistador Hernan Cortes, who

sailed to Veracruz, Mexico, in 1519 and conquered the Aztecs. After landing with 11 ships, Cortes sent one ship back to Spain with news of their safe passage to Mexico and had the other ships burned to ensure his men would march forward and not retreat.

Like the Spanish conquistadors, the seminary's new leaders are in a position where they must move forward, Mohler said. "There is no turning back."

Mohler noted seven "marks of blessing" on the seminary in his address to trustees: focus, fidelity, fundamentals, family, friends, finances and facilities.

The seminary is making itself a "blessing to the churches," he said, noting the seminary is accountable first to God, second to the churches and third to the Southern Baptist Convention.

While most theological education in the United States has "accommodated itself to a marketplace," Southern Seminary will focus more intently on the basics, specifically the master of divinity degree, Mohler said. He downplayed the significance of other degree programs, which he described as auxiliary and sometimes detrimental to the seminary's main purpose of training pastors for churches.

Enrollment this fall dropped 13 percent over last year—the largest one-year decline in recent history—but Mohler told trustees he considers enrollment to be "exceedingly healthy."

Both Mohler and trustee leaders admitted financial contributions also have dropped off under the new administration.

Fred Caffey, chairman of the fi-

nancial resources and development committee, challenged trustees to increase their personal giving to the seminary and their influence over others to give to the seminary.

"We have lost some areas of giving when we changed ... by conviction," he said. "We've lost a pool for our giving. Our alumni (are) not giving to this seminary. We've been told there's another pool out there waiting to see."

Only \$45,000 of a \$100,000 goal for trustees was met in the last fiscal year, Caffey said, and more than half the trustees gave nothing. "We've made a decision to change this seminary, and now we've got to back up what we've done."

Nevertheless, the seminary recently ended its fiscal year in a "very good position" financially, Mohler said in his report. The current year's budget, however, has been reduced by more than \$900,000 over the previous year's budget, and more than two dozen positions have been eliminated either through layoffs or early retirements.

Jerry Johnson, chairman of the trustees' academic personnel committee and of the faculty liaison committee, reported mixed sentiments from trustee conversations with faculty. Faculty members have been pleased with changes in the chapel format and with the new students on campus, he said, but remain concerned about changes in the faculty hiring process approved by trustees last spring.

The faculty had been given a six-month period to respond formally to the changes, but never did so, Johnson reported.

If the faculty really want the

Campbellsville College President Ken Winters "has a tremendous interest in trying to keep the Carver School in Kentucky and particularly in Louisville," according to spokesman Marc Whitt.

Continued from page 1

after the trustee action. In the spring, "they didn't know how to plan for this fall. They were made a lot of promises regarding course work and the opportunity to graduate. Now it's just slipping away."

Students on track to graduate in May 1996 should be "safe," Spessart said. They will be able to take their required courses on the Southern Seminary campus in Louisville.

But students who are on track to graduate in 1997 are in jeopardy, she added. "They have no clarity for graduation," she explained.

"It's hard to encourage them to stay," Spessart said. "I don't see how I can encourage them to make decisions except to leave this place."

Spessart and Diana Garland, whom Mohler fired as Carver School dean last March, are the only two remaining full-time faculty members in the school. Neither professor has indicated how long she will continue to teach at Southern Seminary.

Nevertheless, Mohler and trustee officials repeatedly pledged to "protect the interest of the students" in their negotiations. Mohler earlier had promised that anyone on track to graduate by the spring of 1997 would have an opportunity to complete the degree program.

In a news conference after the

trustee meeting, Mohler and trustee Chairman Rick White refused to say what caused the breakdown in negotiations with Samford.

"We have not formally severed conversations with Samford," Mohler said. He later said "impasse" is not an appropriate word to describe the problem. "There are issues where there was not a mutual understanding" between the seminary and Samford, he said.

Comments made by Mohler and trustees hinted that the problem could involve misunderstandings about what assets of the Carver School would transfer to Samford.

Among the assets that could be in dispute are the Carver School name, its curriculum and endowments which currently benefit Carver School faculty and students. The seminary has one endowed chair and some scholarship funds specifically tied to the Carver School.

Mohler declined to state the value of those endowment funds, saying the seminary "never considered transferring" them to Samford.

The current entity known as the Carver School of Church Social Work is only 11 years old, but it evolved from the Woman's Missionary Training School, which was founded in Louisville in 1907.

The WMU Training School was

gram apparently will die.

The trustee committee appointed last spring to study the future of the Carver School reported to the full trustee board that it "would not be feasible" to continue offering an accredited master of social work degree program through the seminary.

The trustee committee's printed report noted that "considerable differences exist in the structures, processes and issues of social work education and theological studies."

In the news conference, Mohler cited the National Council on Social Work's code of ethics as part of the problem. That code of ethics prohibits discrimination on the basis of gender or sexual orientation—an issue that has concerned conservatives who adamantly oppose any openness to homosexuality and who believe women's roles in the church should be different from men's.

The study committee also considered concerns about some Carver School students doing field placements in secular social service agencies with no explicit religious mission, Mohler said.

Mohler also repeatedly has stated that his vision for the seminary is to focus on the master of divinity degree and not follow the trend of other seminaries by offering a variety of other degrees as well.

Campbellsville College interested in Carver School

■ Approved a \$750,000 study of energy efficiency on campus.

■ Learned that last spring's early retirement offer was extended to 29 faculty members, with 10 ultimately accepting the offer at a total cost of \$662,000.

■ Approved a new master of arts in missiology degree.

In other business during the October meeting, trustees:

■ Elected one new faculty member, Brian Richardson, who has been teaching at Bryan College in Dayton, Tenn., and will be a professor of Christian education with tenure at Southern.

New Kentucky seminary option under study again

By Mark Wingfield
News Director

LEXINGTON—A new option for Baptist theological education may yet come to Kentucky, despite a theological education task force's earlier assessment that such a venture might not be feasible.

The new option would be a joint venture between Lexington Theological Seminary; Baptist Theological Seminary at Richmond, Va.; the Kentucky Baptist Fellowship; and the Cooperative Baptist Fellowship. The school would be a Baptist program housed at Lexington Theological Seminary, according to Greg Brooks, moderator of the Kentucky Baptist Fellowship and pastor of Immanuel Baptist Church in Frankfort.

During the Oct. 6 meeting of the Kentucky Baptist Fellowship, Brooks announced the creation of a special committee to study forming the new school. The "joint venture committee" will be chaired by Paul Simmons, former professor of Christian ethics at Southern Baptist Theological Seminary.

Brooks described the effort at this point as "exploratory."

The committee has been given

three tasks, he added:

- "To think creatively about what a distinctive Baptist education might look like in an ecumenical setting."
- "To start identifying a financial base."
- "To start building a student base."

This venture would create a new model for theological education, Brooks said. Baptist Theological Seminary at Richmond is a school founded by Southern Baptist moderates, while Lexington Theological Seminary is a Disciples of Christ-affiliated school.

"If we can pull this off, it would be the first such collaborative effort between denominations," he said. "It could become a model."

Other schools, such as Duke University in North Carolina and Emory University in Georgia, have popular Baptist studies programs but are not collaborative efforts between schools.

Brooks emphasized that the Disciples of Christ branch of the Christian Church with which Lexington Theological Seminary is affiliated is not the same as the Christian Church to which Kentucky megachurches Southeast Christian Church and Southland Christian Church are related.

ed. Neither is it the remnant of "Campbellites" who split away from Baptists in the 19th century.

Under the arrangement being discussed, one-third of the curriculum in the new school would be "distinctively Baptist," and the remainder would be common to both Lexington Theological Seminary students and the Baptist students, Brooks explained. The benefits of locating a program at an existing seminary include immediate access to a library, not having to duplicate basic coursework common to all theological schools and access to classroom space, Brooks said.

The impetus for this new school came from a theological education task force called together earlier this year by Dwight Moody, pastor of Third Baptist Church of Owensboro. Moody and other Kentucky pastors expressed concern about the new conservative direction of Southern Seminary and what that could mean in the future for Kentucky Baptist churches.

After a couple of meetings, the earlier task force determined to focus on providing scholarships for Kentucky students to attend moderate Baptist schools out of state.

However, that task force now has endorsed the newfound option with

Christian's responsibility is to go and tell, Parks says

By Mark Wingfield
News Director

LOUISVILLE—One-fourth of the world's people never have heard the name of Jesus Christ because too many people who claim to follow Christ won't heed his call to go and tell, Keith Parks told a group of Kentuckians Oct. 6.

Parks, former president of the Southern Baptist Foreign Mission Board and current missions coordinator for the Cooperative Baptist Fellowship, addressed a missions celebration sponsored by the Kentucky Baptist Fellowship. About 270 people attended the session at Buechel Park Baptist Church in Louisville.

"The primary reason one-fourth of the world has never heard the news of Jesus is we've allowed the culture to force its standard upon us and we've lost the Christian standard," Parks said.

Parks recounted the biblical parallel Jesus told of a host who planned a

banquet to which none of the invited dignitaries came. So the host sent his servants "into the highways and hedges" to compel anyone they found to come and eat.

"There are multitudes in this world who would be (at God's banquet) if one of his servants would invite them," Parks said. "The Great Host has enough servants to send to all places to invite people."

God wants to send some Christians to their own neighborhoods and others to the most distant parts of the world, Parks said. "Our task is to find out where he would send us."

However, the Christian church's focus must be on the one-fourth of the world's population to which the gospel of Jesus has not been preached, Parks asserted. "There is no way they can find out unless one of his servants obeys him and tells them."

The world's 46 million Gypsy people are among those largely neglected by Christian missionaries, Parks said. He described Gypsies as

"encourage and facilitate new church starts."

Skaggs "brings excellent credentials as well as a rich Baptist background and experience to this position," noted Greg Brooks, moderator of the Kentucky Baptist Fellowship and pastor of Immanuel Baptist Church in Frankfort. "He has a track record of solid support for, and involvement in, the Kentucky Baptist Convention and the Kentucky Baptist Fellowship."

"In his work, he will reflect a great love for Kentucky Baptists and a gentle spirit of fair-mindedness,"

"probably the most dispersed, persecuted, discriminated-against people in the world."

He told about the Cooperative Baptist Fellowship's missionary work among Gypsies and the response it has drawn from a Gypsy who is a Christian pastor. "This pastor can't believe a non-Gypsy group is willing to send missionaries to the Gypsies. 'No non-Gypsy group has ever done that,'" Parks quoted the pastor.

This pastor said Gypsy Christians have considered their people to be the "most distant" peoples of the earth referred to in the Bible. "When the Lord finally gets to us, maybe the Great Banquet is near," the pastor said.

Parks reminded the Kentuckians that "the one hosting the banquet wants his house full. And the invitation is open to all."

Yet most of those who come will be invited by the servants God sends forth, Parks concluded.

Parks was accompanied at the

Lexington Theological Seminary, Brooks said. "Baptist moderates are speaking with a united voice on this."

The joint venture committee will hold an informational meeting Nov. 14 at Third Baptist Church in Owensboro.

Besides Simmons, other members of the joint venture committee are Mary Zimmer, past president of Baptist Women in Ministry and former assistant to the Christian education dean at Southern Seminary; Ron Higdon, pastor of Broadway Baptist Church of Louisville; Greg Earwood, pastor of Faith Baptist Church in Georgetown; Malcolm Warford and Johnna Smith of Lexington Theological Seminary; Bill Rogers, former Christian education dean at Southern Seminary who now teaches at Baptist Theological Seminary at Richmond; and Suzanne Thurman, a Lexington layperson who serves on the board of the Richmond seminary.

The committee also includes four ex-officio members: Tom Graves, president of Baptist Theological Seminary at Richmond; Richard Harrison, president of Lexington Theological Seminary; Brooks; and Jo Garnett, moderator-elect of the Kentucky Baptist Fellowship.

missions celebration by four Cooperative Baptist Fellowship missionaries who serve in Atlanta, Detroit and St. Louis. The Fellowship currently has 83 missionaries, and that number will increase to more than 100 by December, he reported.

Several of the presentations focused on the globalization of the United States population.

Children from 138 countries now are enrolled in just one of the county school systems in metropolitan Atlanta, said Latha Bandela, who works with her husband, Sam, in an international ministry there. "The whole world is coming to one spot. We have the opportunity to intensify reaching these people groups."

The Kentucky Baptist Fellowship meeting focused almost exclusively on missions during its Friday evening session. The next day, a worship session focused on ministry and a series of breakout sessions was offered on missions and ministry topics.

The Kentucky Baptist Fellowship has hired longtime Kentucky pastor Harold Skaggs as its first network coordinator.

Skaggs, 63, is former pastor of Cadiz Baptist Church in Cadiz. He also has served Calhoun Baptist Church in Calhoun, First Baptist Church of Oak Grove, First Baptist Church of Fisherville and Bethlehem Baptist Church of Benton.

In the new part-time position, Skaggs will network with ministers and laypeople across the state to promote the Kentucky Baptist Fellowship. He also has been charged to

Brooks predicted.

Skaggs said his desire is to "strengthen our Kentucky Baptist Convention, which has remained strong and healthy during the Southern Baptist Convention turmoil. The Kentucky Baptist Fellowship and I will continue to work against any 'takeover' of the Kentucky Baptist Convention."

Skaggs is a former president of the Kentucky Baptist Pastors' Convention since 1993.



Harold Skaggs

Kentucky Baptist Fellowship names Skaggs network coordinator

"If we can pull this off, it would be the first such collaborative effort between denominations. It could become a model."

Greg Brooks, Kentucky Baptist Fellowship moderator

"The primary reason one-fourth of the world has never heard the news of Jesus is we've allowed the culture to force its standard upon us and we've lost the Christian standard."

Keith Parks

New equestrian ministry group forming in Kentucky

By Melanie Childers
Staff Writer

Mounting enthusiasm for recreational and leisure horseriding has inspired Baptists to saddle up for equestrian ministry.

While race track chaplains and rodeo ministries have flourished for many years, little organized work has been done with the growing population that rides horses for the fun of it, said Larry Martin, director of the Kentucky Baptist Convention's missions and evangelism division.

Martin, a longtime horse owner, has helped organize state and national parachurch groups to support equestrian ministries. He was one of 11 people from four states who attended a think tank at Georgetown College last May.

Representatives at that meeting developed Equestrian Ministry International—an organization created to equip and assist people who have horses to share their faith naturally, Martin said.

Although the organization still is in a formative stage, Baptists in seven states now are involved, Martin said. He expects several events to be planned for next year.

Kentuckians who own and care for the more than 200,000 horses in the

state not only provide a flourishing market for horse lovers' newspapers and magazines, but also create a specific intergenerational subculture as much in need of Jesus Christ as any other, Martin said.

Christians involved in equestrian activities often have unique opportunities to participate in a kind of rural marketplace evangelism, Martin explained.

"Horses open the door to meet people and begin conversations with people," he said, noting that people in recreational settings often are more relaxed and feel less resistant to talking about spiritual matters.

"This is not a matter of sending people into the marketplace, but identifying those who are already there and equipping them to share their faith in natural ways," Martin said.

Ministry opportunities abound for Christian equestrians, Martin added:

■ Harold Burton serves as volunteer equestrian ministries director for the Baptist State Convention of North Carolina. He has written a manual on

equestrian ministry and will lead part of the Southern Baptist Home Mission Board's ministry during the Olympics. Burton's ministries have included dressing as a circuit rider and offering horse rides to children at North Carolina interstate rest areas.

■ Ray Allen, director of evangelism for the Baptist Convention of New England, led a woman to make a profession of faith in Jesus Christ after he volunteered to feed her horses while she was on vacation.

■ Randy Foster, vice president of an outfitters' association in Jackson Hole, Wyo., owns and leases horses. He has trained his staff to use natural elements to share their Christian faith.

■ Steve Hampson, a bivocational pastor in Illinois, has become the unofficial chaplain of a nine-day Illinois trail ride involving 2,000 people. This year he organized a tent with gospel singing; local churches that brought homemade ice cream; and a Sunday morning worship service attended by more than 70 people.

■ Three Kentucky directors of mis-



sions participated in a Labor Day trail ride at Wranglers Campground in Kentucky's Land Between the Lakes—attended by more than 3,000 people. Bob Morrison of Little Bethel Association, Wilburn Bonta of East Lynn and Russell Creek Associations and Charles Simmons of Graves County Association received permission to set up a revival tent to host a gospel quartet, a Sunday morning worship service and afternoon children's activities.

■ At its annual convention Oct. 6-7, Kentucky Baptist Brotherhood voted to launch Equestrian Ministries of Kentucky, a brand-new organization to support statewide Christian activities among equestrian sports and leisure events. Bonta and Simmons were named program director and assistant director, respectively.

Equestrian Ministry of Kentucky and Equestrian Ministry International will provide opportunities for developing camaraderie, sharing ministry ideas and nurturing moral support among those who love horses and want to use their interest to share their faith in Jesus Christ, Martin said.

Anyone who would like to join one of these groups or who would like more information may call Martin at (502) 245-4101 or Bonta at (502) 932-3113.

Martin's 'Gold Dust' blazed new trails as ministry tool

By Melanie Childers
Staff Writer

LOUISVILLE—Larry Martin's horse can count on his hoof the number of loaves and fish Jesus divided up to feed 5,000 people.

Before his retirement in 1990, the palomino Tennessee Walker also could shake hands, complete basic mathematic equations, guess children's ages, stand on a 22-inch platform and stretch out on command.

And in all his years of performing, the horse only lost two out of 283 games of tic tac toe.

Martin, missions and evangelism division director for the Kentucky Baptist Convention since January, has coordinated mission work from Boston to Detroit to Atlanta to Kentucky. His innovative strategies to reach people with the gospel often involved performances by his equine assistant, Gold Dust.

"Gold Dust is very inquisitive," Martin said. "He's interested in everything. ... He's a quick learner. He never forgets. And he loves children."

During the time Martin served as a Kentucky pastor and attended Southern Baptist Theological Seminary, he kept Gold Dust at a church member's farm. A deacon supplied him with hay through the first winter.

"Most of the things he knows I taught him during the first summer," Martin said of the 28-year-old horse, who performed about 135 times in 20 years.

Gold Dust's performances have

spanned the gamut, from Detroit's skid row to the exclusive Beacon Hill neighborhood of Boston, Martin said. He discovered his trick horse often was able to open doors for ministry.

"All of us who have horses meet many people we'd never meet otherwise," Martin said, "certainly not in church."

Gold Dust has been on television

five times and has been featured in dozens of secular and denominational newspapers and magazines, Martin said.

Counting is one of the horse's strengths. Once he mastered addition, subtraction, multiplication and division, Gold Dust began playing tic tac toe on a large piece of plywood with numbered squares. He would paw out the number of the



THE CHAMP Gold Dust, although now retired from a career of smarter-than-the-average-horse entertaining, still holds a remarkable record for winning tic-tac-toe games.

Baptist woman a sure bet for ministry at Turfway

Continued from page 1
quickly dirt and dust collect in this environment.

The pages of the scrapbook display pictures of trainers, exercise riders, hot walkers and aids—mostly taken during special events Roberts helped organize for them.

Almost everyone trying to scrounge a living on the backside has financial struggles. Some also confide with her about problems with drugs, abusive relationships, unwanted pregnancies.

"I don't condemn anybody," Roberts said simply. "Jesus didn't. I don't."

Instead, she does whatever she can to help them out:

- Takes single mothers to the health clinic.
- Brings the health department in to give flu shots and offer seminars.
- Coordinates a food and clothing closet for emergency use.

■ Finds off-track housing for people who have children.

■ Keeps a 4-year-old boy some mornings while his mother works.

■ Learns Spanish so she can communicate with Hispanics who work at the track.

■ Coordinates a Thanksgiving dinner through local Woman's Missionary Union groups, and plans a Christmas party, complete with gifts, for backsideers and their families each December.

"This year we're preparing for 200 children," Roberts said. "Sometimes this is the only holiday they have."

For people unfamiliar with the equestrian subculture, Roberts com-

pares backsideers to migrant farm laborers. Conditions often are barely adequate; families struggle to eke out a living. And many of them migrate from track to track, depending on the season.

But the traditional stereotype of backsideers as gambling drunkards is unfair and untrue, Roberts added.

"A lot of them are very caring people," she said. "They really look out for each other's needs. ... They take pride in what they do."

Roberts is especially concerned about the health and status of women who work on the backside.

"There's no privacy," she said. "Women are not respected back there." She has tried to improve conditions by installing shower curtains and supplying shower rooms with personal items donated by local

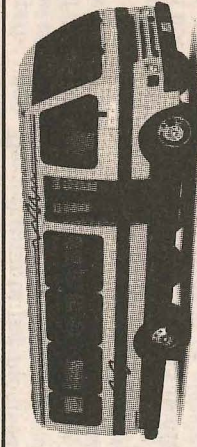
WMU groups. Conditions on the backside sometimes set workers up for despondency and trouble, explained Doretta Powell.

"There's not much back here to do," said Powell, a clinical social worker with backsideers. "Working here often leads to exhaustion and depression. Anita tries to provide a place for them to come and hang out and talk to somebody."

"She makes a great impact," Powell said of Roberts. "She's the one person people can come to. She babysits, finds food and clothing ... but more than anything, she's a listening ear."

While she invests a lot into helping meet people's physical needs, Roberts also conducts a women's Bible study group on Monday evenings and encourages people to attend chapel.

"I think God wants us to tell everybody the good news and not keep it to ourselves," she said. "I don't want my print on the pew to be my only sign of faithfulness."



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Woman went looking for project and found backside ministry

By Joyce Sweeney Martin
Staff Writer

vices. During the off-season, 35 to 40 attend.

The churches rotate responsibilities for the service. They provide music, Bible study and refreshments. They bring canned goods, clothing, Bibles and tracks for backsideers who need assistance. But most importantly, they worship "with the backsideers," Gilpin said.

Chaplain Dan Powell leads an English-language service, and Chaplain Eric Thompson leads a Spanish-language service. Long Run Baptist Association sponsors the ministry.

"We provide a church family" for the backsideers, Gilpin said. Although there are churches on every corner around the Downs, most of the backsideers work on Sundays and cannot attend, she said.

Some are Christians; some are seekers; some have been involved in church at other times in their lives, Gilpin said.

"They are good people," Miller said. "They see themselves as ordinary people. They just love horses and are very proud of their vocation."

Miller readily acknowledges that Gilpin and the women who assist her have been "the key to the success" of the ministry at Churchill Downs. "They have provided financial, moral and spiritual help" for a segment of the population that is too easily forgotten, he said.

And for those people who question whether by being at the track Christians are condoning all that occurs there, Gilpin's answer is simple: "Jesus went where the need was. I think we Christians should do the same."

LOUISVILLE—Go to the betting windows in the recreation hall at Churchill Downs on any Monday night and you won't find people lined up to place bets.

Instead, between the pool tables and the betting windows, you'll find people gathered to worship.

And it's all because one woman went looking for a mission action project for her Baptist Women group at Beechland Baptist Church—and she went looking in May.

In Louisville in May of most any year, the Kentucky Derby is on most everyone's mind. And that May seven years ago, Suzette Gilpin was no exception, she said.

She thought, "It's May. It's Derby time. Maybe there's something our group could do this month to help the chaplain at Churchill Downs in his ministry."

And so she called Chaplain Bill Miller, expecting to find a one-month project. Instead, she "discovered a ministry" which she has continued year after year.

That day, Chaplain Miller told Gilpin about the men and women who work behind the scenes at the track. They groom horses, muck stalls, feed the horses and clean tack. In general, they do many of the unglamorous chores associated with a track.

They are the invisible "backsideers." At the peak of the racing season at Churchill Downs, they number 1,500.

From that call, a ministry began which has spread to involve 35 to 40 churches and, during the racing season, reaches more than 75 backsideers through worship ser-



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The wide-ranging influences of mass media and popular music have brought new sounds to congregations big and small.

Continued from page 1

congregations big and small. Music ministers talk in terms of flexibility and balance, weighing the merits of both synthesizers and organs, new hymnals and overhead projectors, Bach oratorios and contemporary Christian performers.

To those comfortable with change, informality and pop sound, contemporary church music is likened to a worship revival. It's a way to reach the unchurched and to help worshippers speak directly with God.

But to supporters of tradition and formality, the present trend is likened to a tidal wave, a destructive force swamping religious aesthetics and the pursuit of the holy.

"The big issue is whether a style derived from the revolution of the 1960s can be appropriate to the worship of God. Can it carry the content of the liturgy?" asked Steve Pilkington, chairman of the department of church music at Westminster Choir College of Rider University in Princeton, N.J. "We have a generation of the unchurched who want to make things as simplistic as possible. They're stripping the mystery out of Christianity and leaving American pop music."

That's not what Stan Durham thinks. The pastor of music and media at the Fellowship of Las Colinas, Texas, gets annoyed when he hears the familiar criticism of the new pop style. He says he doesn't criticize what others choose to do.

"It takes all different kinds," said

Durham explained. "Our ultimate goal is to make a difference in people's lives and to give everyone the opportunity to know the answer to life's problems is Jesus Christ."

Seeking to show that Christians aren't "nerdy," Durham designs services that feature drama, video and secular music. Following a sermon on "Honesty," the church band, several vocalists and a rhythm section played Billy Joel's song of the same name. After hearing about "Commitment," the congregation was treated to Billy Idol's "When the Going Gets Tough."

Durham's music selection is typical of many megachurches, large evangelical congregations that aim to attract unchurched baby boomers and busters. Modeled after the wildly successful Willow Creek Church in suburban Chicago, megachurches mix contemporary Christian music, such as hits by Amy Grant or Michael W. Smith, with secular songs. The music is performed by vocalists and a band rather than sung by the congregation, and the goal is to make services accessible to families more likely to frequent movie theaters, sports arenas or musical revues than church.

At Wednesday night services for more "mature" Christians, the Fellowship of Las Colinas, which is Southern Baptist, uses praise and worship music. This musical genre, popular with megachurches, has seeped into mainline congregations, too.

"Praise and worship music personalizes the worship experience," said

Revolution underway in church music, ministers say

Todd Bell, minister of music at Prestonwood Baptist Church in Dallas. "People are hungry to experience God in a fresh, new way."

Bell believes that a "worship revolution" occurred in the past 15 years as praise and worship music moved from the periphery to the center of Christian life.

"There's been a renewed interest and excitement in corporate worship," he said. "And it crosses denominational lines."

At Prestonwood, Bell's philosophy is to "balance and blend." The congregation sings traditional hymns from a hymnal as well as praise and worship choruses from an overhead screen.

Across town, on the campus of Southern Methodist University, the master of sacred music program teaches students to maintain the best of what's traditional while being open to what's new.

Kenneth Hart, who heads the program sponsored by Perkins School of Theology and Meadows School of the Arts, says church music is always evolving.

"I think the real danger is not in the kind of music being done but in not involving people in the doing of it," Hart said. "The danger I see is when the music is done by a few people and everyone else watches. That's not about worship, that's a spectator sport."

Hart agrees that many Methodist churches are singing more contemporary music alongside their traditional

hymns. He also notices a growing interest in music from other regions, including Africa and Asia. Similar trends also have influenced music in Episcopal churches, once considered a bastion of formal, Anglo-European hymnody.

"All around the church, there's been an interest in broadening the repertoire," said Clay Morris, head of the liturgical office for the Episcopal Church in New York City. "The Diocese of Los Angeles celebrates the Eucharist in a dozen languages; so does the Diocese of Long Island. In the past, the only available resource for non-Anglo congregations was a direct translation of their music without any recognition of its cultural ambience."

Paul Marshall, acting director of the Institute of Sacred Music at Yale University in New Haven, Conn., describes today's body of church music as much broader than a generation ago. The influence of popular music and world music has made hymnals less denominationally specific. As a result, would-be ministers of music must be willing to adapt and experiment.

For Brown of Fellowship Baptist Church, the aficionado of classical music, the key is flexibility and remembering what's really important.

"You need to keep your eyes on the goals," he said. "The whole purpose of gospel music is to win people. As long as we don't compromise the message, the packaging is incidental."

1995 Annual Meeting • November 14-15 • Owensboro

KBC ACCOMMODATIONS

The 158th Kentucky Baptist Convention annual meeting is November 14-15 at Owensboro's Ramada Resort and Conference Center, formerly the Executive Inn Rivermont. The hotel and meeting complex is located at One Executive Boulevard on the banks of the Ohio River west of downtown Owensboro.

The facilities listed below represent hotels and motels with blocked rooms. Room rates are for 1-4 persons per night. Pay close attention to reservation deadlines. Individuals making reservations must identify themselves as attendees of the Kentucky Baptist Convention in order to receive established room rates. Make your reservations early!

Please note: The Executive Office of the KBC Executive Board makes every effort to advise Convention messengers concerning good lodging at a variety of prices in any host city. Messengers should be aware, however, that lodging other than that listed may be available. Also, individuals are expected to exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel if you have specific questions about its services or policies.

Facility	Rates + 9.18% tax	Blocked Rooms	Deadline
Ramada Resort & Conference Center* One Executive Boulevard 1/800/626-1936; 1/502/926-8000	High rise: \$51 single; \$55 double; \$100 suite Pool area: \$48 single; \$52 double East/West wing: \$45 single; \$49 double	600	October 30
Holiday Inn* 3136 West Second Street 1/502/685-3941	\$52 singles; \$52 doubles (2-4 persons, 2 beds)	80	October 31
Days Inn* US 231/US 60 Bypass 1/502/684-9621	First level: \$38 single; \$42 doubles Second level: \$36 single; \$40 doubles \$4 per additional persons	60	October 31
Hampton Inn** 615 Salem Drive 1/502/926-2006	\$60 flat rate (singles and doubles)	25	October 23

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KBC administrative committee hires part-time staff

Continued from page 3

important action," reported Barry Allen, the KBC's business manager, who worked with the committee. "Mid-Continent has desired to be listed among the 'official' Southern Baptist schools."

That goal was achieved this summer, when the association made Mid-Continent a full member. The college is on the cover of the October issue of the association's magazine.

Second, Mid-Continent asked the Kentucky Baptist Foundation to consider including the college's students in scholarship programs.

That goal was achieved in September, when the Foundation voted to make Mid-Continent students eligible for the Ruby King Scholarships.

Similarly, Kentucky Woman's Missionary Union will include Mid-Continent in its anniversary scholarship program, beginning in 1996.

In an effort to increase Mid-Continent's visibility among Kentucky Baptists, the school also asked to be permitted to operate a display booth at KBC annual meetings. The committee reported this request had been authorized.

The only request that did not work out involved naming Mid-Continent a recipient of the Bethel Memorial

Fund, a scholarship pool created when the KBC closed Bethel College in Hopkinsville.

The committee determined that legal documents clearly stipulate all the proceeds are to go to the three colleges the KBC owned at the time—Campbells-ville, Cumberland and Georgetown.

"The record clearly shows the funds were obligated for the three colleges which remained at the time Bethel closed," its report stated.

Mid-Continent President LaVene Butler expressed satisfaction with the developments of the past two years.

"Mid-Continent feels like it's part of the Kentucky Baptist family now," Butler said. "Dr. Winchester and the study group did a tremendous job and delivered on everything."

"We think this is mutually beneficial. This report removes all questions and reservations. It is good for Mid-Continent and for the convention."

In other action, the administrative committee:

- Elected Art McPhee, a former pastor in New England, as a part-time evangelism and church-planting specialist.

McPhee, 49, was the founding pastor of two churches, including Good Shepherd Christian Fellowship in Needham, Mass. He is working on

a doctorate in missiology at Asbury Seminary in Wilmore.

He has written four books, including "Friendship Evangelism," which has sold 40,000 copies.

McPhee's leadership abilities were praised by Larry Martin, director of the KBC missions division. McPhee's experience in leading people to faith in Christ and starting churches, particularly in a secular culture, will strengthen the KBC's mission and ministry, Martin said.

Although his ministry has been among Mennonites, McPhee and his family have become Southern Baptists. They are members of The Church at Andover in Lexington.

- Approved one-year contracts for Kenneth Bond and Leon Greer, both as discipleship training consultants.

Bond, 72, is a former auto mechanic and retired school teacher who has been a key leader in discipleship training in his church and association, reported Vernon Cole, director of the KBC church growth and administration division.

"Kenneth Bond approaches discipleship from an experienced, committed layman's perspective," Cole said. "He will offer churches a unique opportunity to develop their discipleship training programs."

Bond has been a member of Walnut Grove Baptist Church in Russellville since his conversion in 1944. He has been a Sunday school teacher and a discipleship training director for both his church and Bethel Baptist Association.

Greer, 63, has been pastor of Meta Baptist Church in Meta since 1989. Previously, he was pastor of Forks of Dix River Baptist Church in Lancaster, Bullitt Lick Baptist Church near Shepherdsville, Corinth Baptist Church in Winchester and First Baptist Church in Louisa.

Greer is a member of the KBC Executive Board and has been active in associational activities. He consistently has helped his churches strengthen their Sunday school and discipleship training programs, Cole said.

- Heard a report on the poor health of Pat Bruner, Baptist campus minister at Berea College for the past 15 years. She has been stricken with a virus that attacked her spinal cord and left her unable to continue her campus duties.

- Accepted a retirement letter from Bob Jones, director of the KBC direct missions department since 1975. Previously, he was the KBC's mountain missions director.

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Child care hits poor families twice as hard

WASHINGTON (ABP)—Poor families who pay for child care bear an economic burden two-and-a-half times greater than non-poor families, according to a U.S. Census Bureau report.

According to the study released Oct. 6, fewer poor families paid for child care for preschool-age children in 1993—37 percent compared to 58 percent of non-poor families. Poor families also paid about \$25 less than other families—an average of \$50 versus \$76.

As a percentage of income, however, the cost to poor parents is considerably greater, the study said.

"Even though poor families pay less for child care, they feel the biggest pinch in their budget because they spend a larger portion of their income on child care than non-poor families," said Lynne Casper, author of the report, "What Does it Cost to Mind Our Preschoolers?"

Poor families with working mothers of preschool-age children paid about 18 percent of their monthly income for child care, compared to 7 percent for families with incomes above the poverty line.

Overall, weekly child-care costs increased an average of 23 percent between 1986 and 1993. Parents using in-home sitters and organized child-care facilities paid the most for child care, about \$65 per week, followed by parents using family day care (\$52) and relatives (\$42) to care for their preschoolers.

Graham crusade set for Charlotte in September

MINNEAPOLIS (ABP)—Billy Graham will hold a crusade in Charlotte, N.C., next September—the evangelist's first in his hometown in almost 25 years.

Graham, 77, plans to preach at the now-unfinished Carolina Panthers stadium Sept. 26-29.

"Billy Graham has been a model in ministry for me for many years," said Charles Page, pastor of First Baptist Church of Charlotte. "My

excitement in his coming to Charlotte for a crusade in 1996 is overflowing," added Page, a member of the interdenominational advisory committee which issued the invitation.

Following a summer of rest and recuperation after a brief hospitalization in June, Graham is scheduled to

hold a crusade in Sacramento, Calif., Oct. 18-22. It will be his first appearance since speaking to the Southern Baptist Convention June 22 in Atlanta.

The evangelist also plans to lead crusades in four cities in Australia and New Zealand in February and March and in Minneapolis/St. Paul next June.

SEEKING: Full-time minister of music for a mid-sized church in southeastern Kentucky. Send resume to: J.T. Ward, chairman, Music Search Committee, First Baptist Church, 317 Madison St., Whitesburg, KY 41858; (606) 633-2277.

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NEEDED: 35 enrolled youth and hundreds unenrolled need dedicated young, Christian men with the call of God on his life and a sense of commitment to youth ministry. If interested in this part-time position, send resume to Greenwood Baptist Church, 5165 Scottsville Rd., Bowling Green, KY 42104. Telephone (502) 781-2378.



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SEEKING: First Baptist Church, Brandenburg seeking full-time pastor. Send resume to: Debbie Hesler, 99 Kelly Lane, Brandenburg, KY 40108.

MISSIONS: Youth groups needed in New Orleans, Branson, Atlanta, Orlando, Baltimore, Philadelphia, Buffalo for 1996 summer mission projects. We provide meals, lodging, assignment. For information, costs, call Dr. Harry Fowler, Youth on Mission, (800) 299-0385.

FOR SALE: Allen church organ, model 301-B. New speakers and amplifier. Contact Jerry at (606) 864-4194.

SEEKING: Part-time music/ youth director (will consider someone interested in just the music position). Send resume to First Baptist Church, P.O. 577, Lebanon Junction, KY 40150; phone (502) 833-4954.

SECURITY: Need security at church, business, or home? Call Bob at ADT Security Systems, Lexington, (606) 254-0837 or (502) 343-4056.

Filling the pantries

One of the special joys of my job is saying "thank you."

Because of thousands of Kentucky Baptists and many other interested individuals and churches, I get to say thanks a lot.

I want to take this column to say "thank you" to everyone who had a hand in our annual Food Round-Up. We do not have the names and addresses of everyone who gave. I cannot thank you directly, so please consider these words as a personal "thank you" for your help.

First, I want to express thanks for the trucks that are used to collect the food. A Louisville couple provides them at no cost to KBHC. When I first came we only needed one truck. Today we need two.

Second, thanks to some special friends of children who commit up to a week of time to serving our children by driving the trucks and collecting the food.

Lou Kahne and Ted Smith worked to collect the food in the eastern half of the state this year while Donnie Jett, Larry Jett and Bobby Bell worked the western part of Kentucky. These men drove hundreds of miles collecting the food at our various pick-up points.

They spent a week on the road, loading a lot of heavy boxes and packing the cargo bays as tightly as they could.

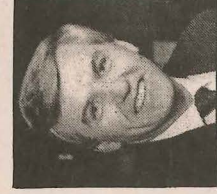
Third, thanks go to each of the women from the Women's Advisory Board and each of the individuals in the local churches who promoted the Food Round-Up in the church. I am always amazed at the special ways these individuals and their churches encourage all of us.

Fourth, a special "thank you" goes to every person who picked up an extra can or case of food for our children. Our thanks also go to the churches and associations who collected it and kept it stored until we could pick it up.

We also are grateful for the staff, children and volunteers who inventory and put away the food in the food pantries all across the state. Believe me, that is no small task.

Your gifts of food go directly to the children and families we serve. Every one of you makes a difference for children!

HOMES FOR CHILDREN



Curtis C. Mooney

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



FINANCIAL FORUM

Developing a plan for your family finances

Family financial management is simply the family participating in a process of financial planning. Basic principles of this process are summarized in four stages.

■ First, set short-term and long-term goals. Goals might include: "pay off credit cards, establish an emergency fund, increase retirement savings, save for college, purchase a home." Since an entire family is affected by financial planning decisions, the family should be involved in setting the goals.

■ Second, assess your current financial status. Add up your total assets and total liabilities or debts. Assets should include such things as the value of a home or cash value in a life insurance policy. A family cannot plan appropriately for the future without a realistic assessment of the current situation.

■ Third, prepare a three-part family budget. The budget should not be seen as a complicated legal document but simply a family's plan for spending. The first step for this process is to itemize anticipated income from all sources. Then identify fixed expenses, such as the tithe, housing and utilities, insurance, taxes, debt payments. Finally, estimate flexible expenses, such as food, clothing, entertainment, and many other items over which we can make choices as to the level of expense we incur.

Keep the budget simple. If it becomes too complicated it will be ignored. Also, remember that family members with no input in making a budget will tend to ignore it.

Family budget worksheets are available from many sources. Secular forms include charitable contributions as a flexible expense. For the Christian, fixed expenses should include the tithe.

■ Implement the plan. The plan will only be as effective as its implementation. Keep simple but adequate records in order to stay on track.

Don Spencer is director of the Kentucky Baptist Convention's annuity department and is a certified financial planner

'Tis a gift to be simple

By Dale Hanson Bourke
Religion News Service

There's no denying it. The days are growing shorter, the leaves are falling and a hint of frost is in the air.

The time has come for even the hardest to abandon cottons for woolens and T-shirts for sweaters. And with this realization comes the semi-annual rite of the changing of the closet.

Out come the sleeveless, the flimsy, the light, and in go the bulky, the textured, the dark. For some of us this rite is accomplished in a matter of minutes. But for me, this closet cleaning has become an ordeal.

It's not just that the process takes me hours of sorting and hauling, searching for missing pieces, and discovering clothes left unworn throughout an entire season. The changing of the closet forces me to face some of my most entrenched sins: pride, materialism, envy, gluttony and even lust.

I look at my piles of clothes and know I have a long way to go in my struggle with materialism. I stack clothes on my bed and see the idol I worship regularly, throwing away dollars and time with abandon.

Pope John Paul II, on his recent visit, singled out materialism as a distinctly American transgression. I wonder what he would say if he saw the pile on my bed that could clothe a

small village.

The designer label in one of my blouses taunts me. I bought it on sale, but it still mocks me. In the store it looked so current, so upscale. In my pile it looks garish. I bought the blouse because I have a friend who wears that brand. I don't exactly remember whether I was motivated by a desire to impress her or pride in my ability to keep up with her. Whatever the reason, it wasn't admirable.

I notice the preponderance of black and realize that the slimming effect I was hoping for could be accomplished more effectively by consuming fewer calories. I could trim back my wardrobe, too, if I didn't have skinny clothes for my post-diet days and looser fitting ones for the pre-diet times.

The short skirts look a little silly to me now, but I suppose I was still trying to recapture my youth when I bought those trendy little items. It seems like only yesterday that I was wearing short-skirts and mini-skirts and parading past the boys in the hallways at school. I guess I was hoping that the 20 years had been kinder to my legs than they have been to the rest of me. It's probably time to come to grips with middle age.

I notice two shirts that look remarkably alike and realize that I have been so muddled by my closet full of clothes that I must have bought a new shirt without realizing the old one was still perfectly fine.

As I gather up my armful of clothes, I am

indicted by their bulk. I think of the lyrics to the Quaker hymn, "'Tis a gift to be simple, 'tis a gift to be free ..." and know beyond a doubt that I am encumbered by my belongings.

I live in the richest nation on earth and take full advantage of the resources available to me. I just haven't learned to say no often enough.

But it is in saying yes to things that I forfeit my rights to emotional and spiritual well-being. In cluttering my closet I clutter my mind and my soul. In amassing possessions I crowd out time for reflection and worship.

As I take another look at my summer clothes, I begin another pile, one to be given away. At first it is difficult to part with a dress I've been meaning to wear and a skirt that is only slightly worn.

But then I begin to feel the cleansing effect of scaling back. Will anyone really think ill of me if I wear the same outfit twice in a week? Does it matter whether my clothes are in this year's colors or ones that are passe? Of course not. I know this already, but the seduction of possessions has gripped me.

As I place the cold-weather clothes into my closet, I feel a bit less burdened. This rite of changing over my clothes has reminded me that much of what is good about our society can quickly become excessive. In this land of plenty, our spiritual sensitivities can easily be dulled by the drive to consume.

Kentucky CP ends year near budget goal

Continued from page 3

on Kentucky ministry, because it is part of revenue expected to support work in the state. For example, the Kentucky-only gifts and Kentucky's share of CP gifts were expected to total \$11,650,569. However, those two figures totaled \$11,596,586, for a shortfall of \$53,983 (0.5 percent).

■ The Eliza Broadus Offering for state missions totaled \$692,072. That amount fell \$8,318 (1.2 percent) below the previous figure.

Two factors seem to account for the financial shortfalls, speculated Barry Allen, the KBC's business manager.

"Churches are facing local needs that they are trying to accomplish," Allen said. He cited increased costs of operating individual congregations, "particularly in the areas of staffing and buildings."

Another factor may have been the way Sundays fell in August 1994 and August 1995, he added.

If the last Sunday of August is very near the 31st, churches sometimes do not get their contributions to the KBC in time to be counted in that year.

The reverse apparently happened in 1994, with August being a strong month. Consequently, the following month, September, was weak and got the KBC's fiscal year off to a poor start.

Conversely, August 1995 also was weak, and the fiscal year ended behind.

"Normally, we don't have both a weak September and a weak August," Allen said, but that's how the 1994-95 statistics fell.

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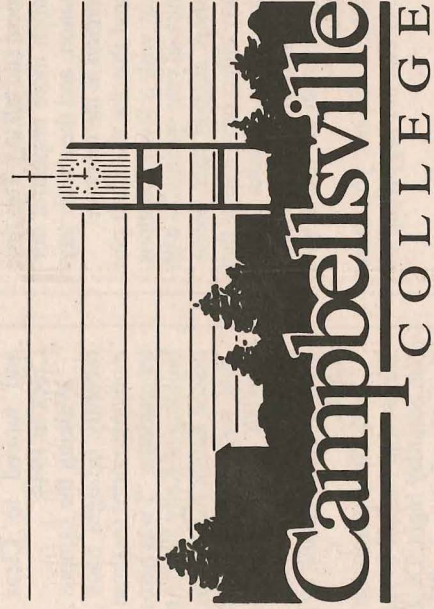
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Lindseys, Kentucky-

Russia partnership

liaisons in Russia. She

has been ill.

■ The Clay Cartwright

family, International

Service Corps volunteers

in Tambov, Russia.

■ Greater Boston

Baptist Association

Director of Missions

Ignatius Meimaris and

his assistant Vicky

Parrot as they prepare

for the Kentucky-Boston

awareness tour Oct. 23.

■ That the seeds

planted through the

Kentucky-Utah/Idaho

partnership will continue

to bear fruit.

Mountains to the Mississippi

Compiled by Ann Tatum

■ CAMPBELLSBURG—Provi-

dence Church ordained Sue Nelson

as a deacon Oct. 1. Also, Youth Min-

ister Alan Meguiar was ordained to

the gospel ministry.

■ CRAB ORCHARD—Mike Bry-

ant recently resigned as pastor at

Liberty Church.

■ CRESTWOOD—Ballardsville

Church called John Hendrix, pro-

fessor of Christian education at

Southern Seminary, as interim pas-

tor.

■ EUBANK—Oak Grove #2

Church celebrated its 94th anniver-

sary Aug. 13.

■ FAIRDALE—Roger Hodge is

celebrating his eighth year as pastor

at Cove Church Oct. 29.

■ FORT MITCHELL—Fort Mitch-

ell Church ordained William

Johnson, Daniel Leach, Louis

Richie and Jeff Bethell as deacons

Oct. 8.

■ FRANKFORT—Evergreen

Church called Alicia Lyles as associ-

ate pastor/music. Lyles previously

was minister of music at Bagdad

Church.

■ GLASGOW—Haywood Church

called Bobby Wood as pastor.

Harold Renfro previously was pas-

tor.

Immanuel Church called Aaron

Harvie as youth minister. Harvie is a

student at Southern Seminary.

■ GRAND RIVERS—Harold Cra-

ven resigned as pastor at Corinth

Church.

■ LA GRANGE—La Grange

Heights Church called Jerry Stone

as interim pastor. Jim Sanders re-

signed as pastor Sept. 24.

■ LAWRENCEBURG—S and

Spring Church called Ellery Mil-

burn as minister of music and edu-

cation. Also, Michael Welch was

called as minister of youth and young

adults. James Cox, senior research

professor at Southern Seminary, is

serving as interim pastor.

■ LEITCHFIELD—First Church

called John and Anita Moore as

full-time ministers of music and

youth.

■ LEXINGTON—Southern

Heights Church ordained Minister of

Youth Tim Leadingham to the gos-

pel ministry Sept. 24. He is a student

at Southern Seminary.

■ LOUISVILLE—Beechmont

Church called John Dever, profes-

sor of church and community at

Southern Seminary, as interim pas-

tor.

Edgar Hatfield resigned as pas-

tor of Audubon Church.

Lee's Lane Church called Eugene

Enlow as interim pastor.

Lyndon Church called Bill Cu-

bine as interim pastor.

Ormsby Heights Church will cel-

ebrate its 35th anniversary. Morning

worship is at 10:45 a.m., dinner at

noon followed by Lois Lane in con-

cert at 3 p.m. Nov. 5.

Parkwood Church called Doug Strader as interim pastor.

■ MARION—Union Church ordained Wade Berry, Billy DeBoe and Seldon Howerton as deacons Oct. 15.

■ MILTON—Corn Creek Church called David Menser as pastor. He previously served as minister to youth/children at Harrods Creek Church.

■ NANCY—Okalona Church recently called Mitch Bradshaw as pastor.

■ RUSSELL SPRINGS—Liberty Church called Chris Holloway as pastor Oct. 1.

■ SCIENCE HILL—Northside Church licensed Mike Bryant to the ministry.

■ SOMERSET—Bethany Church called Alan Dodson as pastor. He began his new ministry Oct. 1.

Duke Memorial Church ordained Herb Honeycutt, Cletus Estes and Roger Wilson as deacons Sept. 24.

■ TAYLORSVILLE—Melissa Ed-

monds resigned as music minister at Little Mount Church Sept. 1.

"Unspeakable Joy"

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Richmond, Ky 40475

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'The harvest is plentiful'

What a wonderful way to start the new school year! We have just completed our fall revival. The Lord has surely blessed us by allowing us to minister to so many young people. We are constantly reminded that the students who come to our school have been entrusted to us. It is with humble spirits and grateful hearts that we accept the challenges they provide.

I am always amazed to see how the Lord works in the lives of our students. We know that we will not be successful in reaching each one for Jesus, but according to Luke 8:5-8 our responsibility is to "sow the seed." We must trust the Lord for the harvest.

It has been a long-standing policy for us to accept a child whether he or she is a Christian or not. Many Christian schools discourage students who are not Christians or do not come from Christian families. I would be the first to admit that these young people do present tremendous challenges. At the beginning of each school year, about 60 percent of our student body are not Christians.

We never know if a student will accept Christ as Savior. What we do know is that we are responsible for sowing the word. If we do that, we can be sure that some of the seed will fall on good soil.

Our revival was a reminder to us that we never know who will accept Jesus and who will not. It was truly exciting to see so many young people go forward during the revival. Some had just come to our school this year. I am happy to report that 30 young people made professions of faith and another 36 rededicated their lives to the Lord. Another student, who is in his fourth year here, dedicated his life to full-time service.

With 48 baptisms after our spring revival and

30 following this revival, we have had 78 young people accept Jesus as the Lord of their lives during the past six months.

I have talked to three or four of the students who made professions of faith during the spring revival. I had noticed a remarkable change in their attitudes. They were smiling a lot more. When I asked them about the smiles, they simply said "Having Jesus as my Savior makes me happy."

Our fall evangelist was Dan Garland from Zion Baptist church in Henderson. After the Sunday evening service, he asked me if we had a different group of kids than we had two years ago. Brother Garland was last here when he preached our fall revival in 1993. I asked him to explain what he meant.

He went on to say that when he was here two years ago, he did not feel the students were as attentive as they should have been. Many were not listening as they should, and there was a lot of movement and talking. This time they were much more respectful during the invitation, and they were paying more attention to the message.

I told Brother Garland that for the most part they were the same kids, with a few exceptions. We are having a very unusual year spiritually with our young people. Teachers, support staff, house-parents, visitors and many others have told us that they have seen a change in the attitudes of our student body. Last week one of my middle school teachers said, "When I get up in the morning, I cannot wait to get to class."

In next week's article, I will tell you more about some of the things that are happening on our campus.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

A visit from a '47 graduate

Among alumni, Arlon Davis holds several distinctives: The first graduate to work as a state missionary; the first alumni president; gave the first gift to inaugurate the alumni scholarship endowment; the only living graduate from our first 3-year classes of 1946-47.

In 1993 Davis celebrated the 50th anniversary of his ordination. He made his first visit to Clear Creek for Sunday school week in 1938.

He remembers hearing R.G. Lee preach in the old Alice Rains Auditorium. We were the Kentucky Baptist assembly grounds in those days.

Davis sold cattle, sheep and tools from a Wayne County farm and moved to Clear Creek in 1944.

Walking the campus recently brought back many memories for these Winchester residents. "I was here during the building of Kelly Hall. An old stone mason taught me how to lay stone. That was a blessing. I have gone through 11 church building programs." The creek stone wall, near the sulfur spring, built by Davis still stands.

With final exams on Monday, Davis was rushed to the hospital one Saturday night. Dr. Ed Wilson gave the diagnosis: "You have a dynamite cap ready to go off. If you

say so, we'll operate." Davis asked, "What if I don't have any money?" Wilson responded, "Operate anyway." Davis went back on two occasions to pay Wilson and was told it would be figured up sometime. Wilson eventually told him, "That preaching and singing you do is worth more than you can give me."

"There were times we didn't know where the next meal would come from," Davis recalls. "I went to the grocery store once and returned with four pennies—not enough to buy the baking powder I needed. The next morning I found a dime on the way to class and stopped by the campus store to get the baking powder. That same day Dr. Kelly handed me a roll of bills and said,

"Some fellow asked if I knew you and told me to give you this." I never knew who gave the money."

For 48 years Davis has been influenced by the teaching of Dr. Carter, J.C. Dance, T.W. Calloway, Carter Morgan, Dr. Mahon and Dr. Kelly. Ohio and Kentucky Baptists have been enriched by his faithful ministry. Many others will follow in his steps.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Commission cites religious intolerance

WASHINGTON (ABP)—Despite enhanced religious freedoms in Europe, incidents of intolerance and discrimination continue, according to participants in a Sept. 27 briefing sponsored by the Helsinki Commission.

Some governments in Europe have laws preferring one religion, and officials turn a "blind eye" to harassment and discrimination on the local level, the commission said.

"Minority faith traditions encounter bureaucratic roadblocks to practicing their faiths and are often the objects of harassment, which is unchecked by civil authorities," said Rep. Christopher Smith, R-N.J., who chairs the commission.

"Improvements in religious freedom in Eastern Europe have come about not so much by legislative change, but by different attitudes on the part of government functionaries," said Paul Marshall, an academic consultant for religious liberty.

In Eastern Europe, Orthodox Christianity "continues to intertwine church and state in a symphony, united in their joint mission," he added.

For example, the Romanian Orthodox Church is seeking to be declared the "national church," Marshall said. Also, a 1991 law declares the Armenian Apostolic Church the "national church of the Armenian people."

Attacks on minority religious groups, such as Jehovah's Witnesses, Protestants and Hare Krishnas, have increased this year, Marshall said.

Majority religions have felt threatened by new religions now legally practicing their faiths in Eastern Europe, resulting in discrimination and violence.

Micah Naftalin, national director for the Union of Councils for Soviet Jews, spoke on the problem of anti-Semitism in the former Soviet Union. Jews are targeted for robbery and kidnapping by criminal gangs and are subjected to violence and vandalism in the former Soviet Union.

While Jews can now practice their religion without fear of imprisonment, they still face discrimination and violence.

Russia's Liberal Democratic Party, led by Russian Nationalist Vladimir Zhirinovskiy, has introduced a bill that would bar non-Russian Orthodox individuals from positions of power in the government, Naftalin said.

Authorities often refuse to return Jewish religious properties. Authorities also refuse to register their religious and educational institutions, which prevents them from owning property, renting office space or raising funds, he said.

British church buildings changing roles

BIRMINGHAM, England (RNS)—John Wilkins, a volunteer at a Christian fund-raising shop, stared in dismay at the Geeta Bhavan, a Hindu temple, as Eastern music reverberated from the former Anglican church once known as St. George's.

"There was a time when every child in Britain went to Sunday school, but churches are now closing or nearly empty," said Wilkins, who has lived in Birmingham most of his life.

He remembered when the pews at St. George's were packed and its bells pealed on Sundays. But in the early 1970s, a Hindu group bought the church and converted it into a temple for immigrants who are among 100,000 South Asians living in the Birmingham area.

The Gothic arches are a dim reminder of the church's former use. The stained-glass windows have been removed. The railing is painted safety red.

Inside, Hindus sit cross-legged by a row of musicians beating drums. Others place offerings of fruit, coconuts and money before a stone statue of Shiv Linga, representing the male genitalia. Others pray before statues of Ganapati and Hanuman, the elephant and monkey gods, and kneel before Durga, the eight-handed goddess of destruction depicted astride a lion, and the idols Lord Ram and his wife Sita.

St. George's was among hundreds of Anglican places of worship built in the late 19th century when Queen Victoria ordered a massive church renewal. Rapid secularization in Britain

redundant churches in Liverpool, there have been almost no closures," said John Gibbs, head of the Catholic diocese property division in Westminster, London.

But for groups such as Britain's Methodists, the sale of churches has been a significant issue.

The largest number of redundant churches converted to Hindu or Sikh temples is a group of former Methodist sites. Typical of these is the former Redwood Methodist Church on Church Road in Bristol.

The Victorian church closed in the 1970s and is now the Sanatan Deevya Mandal, a worship site for Sikhs. Former Redwood worshippers now attend the Bethesda Methodist Church, also on Church Road.

"After the 1960s, the number of worshippers fell from 450 to 20 at Redwood, so it had to close, as have other Methodist churches in Bristol," said Ray Lewis, steward at Bethesda Church. "It's sad because Bristol is one of the biggest Methodist centers in the country. John Wesley, the founder of Methodism, set up his first chapel in Bristol in 1748."

Another important city for British Methodism is Birmingham, the birthplace of Francis Asbury, who sailed to America and became the most successful Methodist missionary there.

Asbury's 250th anniversary celebrations were recently held in the United States. But in Asbury's hometown, a former Methodist church in the district of Tyseley has also gone the way of Eastern religion.

It's now called the Shree Laxmi Narayan Hindu temple.

Baptists offer witness at All-Africa Games

HARARE, Zimbabwe (BP)—Six thousand athletes—visions of the Olympics spurring them on—came to the All-Africa Games in Zimbabwe to leap the bar, swim the pool, spring from the board, throw the distance and run the race set before them.

A small band of Baptists—visions of another kind of victory encouraging their tireless efforts—moved quietly amid the hubbub of churning cleats, splashing water, gasps for air, grunts of exertion, the ecstasy of victory and the agony of defeat.

Baptists challenged athletes from 49 countries and spectators at the games, a preliminary for the 1996 Olympics in Atlanta, to think about what winning really means as they run the race of life set before them.

They explained how a relationship with Jesus makes one a winner in life—and 600 people had accepted Jesus as Savior at the mid-point of the 11-day games. The project at the mid-September games followed a two-week tour of Zimbabwe by a volunteer basketball team of former American collegiate players, resulting in 1,200 decisions for Christ.

The All-Africa competition played itself out in Harare and Bulawayo before thousands of spectators—and some 100 African Baptist volunteers from eight nations, 15 Southern Baptist Foreign Mission Board missionaries and 10 Southern Baptist volunteers from five states.

Baptists found opportunities in

diver injured his back, and I massaged a spasm out of it. I developed a good friendship with him and shared that I was a Christian. He accepted a Bible."

Many athletes had never seen, much less owned, a Bible. They received them in their language in distributed packets and through personal contacts. A number of them attended nightly Bible study sessions.



PERSONAL CARE Jared Ellis (right) and his wife, Shannon, members of Southside Baptist Church of Huntsville, Ala., talk to an athlete beside a pool at the All-Africa Games. Ellis, a physician, used his medical skills to help injured athletes and open doors to witness. (BP photo)

Scholars Developing Scholars

Senior Brian Cubbage was the only Kentuckian to be honored this year with a National Endowment for the Humanities College Younger Scholars Award. Only 150 of the NEH summer grants are given annually. The scholars award allowed Brian to spend his summer studying French philosopher René Descartes under the direction of mentor Dr. Robert Kruschwitz, chair of the Department of Philosophy.

A 1:13 faculty to student ratio makes this kind of mentoring relationship common at Georgetown College. An emphasis on scholars developing scholars explains why Georgetown has produced more Fulbright Scholars in the last seven years than any other private college in Kentucky.

Georgetown has been recognized nationally for its academic excellence and values-based education. The college has also been named among the top third of all liberal arts colleges in the country by *U.S. News & World Report* for the second consecutive year. The institution is one of only five Kentucky colleges to be listed in *Peterson's Competitive Colleges 1995-96*. In addition, Georgetown College has been selected to The John

Templeton Foundation Honor Roll for Character Building Colleges for 1995, marking the sixth year the college has been named by this prestigious group. Georgetown is one of only 124 institutions nationwide that met the distinctive criteria.

The Georgetown College experience combines a rigorous academic program, a wealth of opportunities for leadership, and a commitment to Christian values.



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