



WESTERN RECORDER

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FOR THE RECORD**Journal change**

The Review & Expositor, known as the faculty journal of Southern Baptist Theological Seminary for 93 years, has broken its exclusive ties with the seminary. See page 2.

Church doubles

A new approach to evangelism has helped North Fork Baptist Church in Whitesburg double in size in five months. See page 3.

Seder lessons

Several Kentucky Baptist churches have learned more about the Jewish roots of Christianity by participating in Seder meals during Passover. See page 3.

Family Forum

Expand your child's mind with activities this spring. See page 4.

Editorial

Cemetery racism denies the resurrection. See page 5.

Gambling strategy

The gambling industry is preparing to fight back against religious groups who have opposed expansion of the gambling industry, a trade magazine reports. See page 9.

'Home-grown' churches sustain apartment dwellers

By Ken Walker
State Correspondent

MAYFIELD—Indigenous church starts—home-grown congregations that develop leadership from within their communities—represent the future of church growth, according to speakers at a seminar on multi-housing ministry held Mar. 25-26.

"This is a system of church planting, under the leadership of the Holy Spirit, that sets people free to be all that they can be and do all God wants them to do," said Charles Brock, author of "Indigenous Church Planting." "It sets people free from being beggars and dependents."

Sponsored by the Kentucky Baptist Convention and the Southern Baptist Home Mission Board, the conference attracted several dozen pastors and laypersons to Mid-Continent Bible College in Mayfield.

Several speakers acknowledged multi-housing ministry is a tough mis-

sion field because of various barriers, including church apathy. But they also told stories of how God can overcome such difficulties.

"God is opening doors in multi-housing work more than ever before," said Neal Stevens of West Memphis, Ark., a consultant in new church extension. "If you have 50 people, you can start a multi-housing work in your church. It's taking place across the country."

Brock noted that 75 percent of new SBC churches are started by congregations seven years old or younger, and these new churches grow faster than old ones.

"The old pattern of going as fast as money and professional clergy will

allow must die," he said. "There isn't enough of either. Indigenous church planting is exploding because it isn't limited. It can be done for \$50 per start."

The key is having all kinds of churches for all kinds of people, said Stuart Perkins, minister of missions at Florence Baptist Church in Florence.

"Some will wear shirts and ties and some blue jeans. Some will meet in laundromats and some in apartments," he said. "It's a balance."

"But if you introduce this concept to your churches, you'll find some people who have been waiting for this handle to hang onto."

Perkins also encouraged attendees to start churches within multi-hous-

ing units rather than starting ministries.

Multi-housing work is at the point where bus ministry was in the 1970s, he said. Most churches who started bus ministries two decades ago have since burned out because they set up dependent relationships that couldn't be sustained, Perkins explained.

Churches established in multi-housing units can become more self-sustaining than ministries that don't foster independence, he implied.

Brock touched on the theme of independence throughout his seminars. A missionary to the Philippines for 20 years, the Neosho, Mo., resident now operates Church Growth International, a non-profit ministry that publishes mission-oriented Bible studies and other resources.

To illustrate why indigenous churches are healthier than missions that look to a mother church for support, he used the case of a Filipino See 'Home-grown' churches ..., page 6



Bivocational minister is teacher of the year

By Melanie Childers
Staff Writer

SHELBYVILLE—School teaching plus Christian ministry equals a demanding but meaningful career for Kentucky's teacher of the year, Beth Dunn.

Dunn's two-fold formula for fulfillment brings together a 16-year teaching career and a lifetime of service as a devoted Kentucky Baptist minister.

"I see my ministry and my teach-

ing connected," said Dunn, an eighth grade math teacher at East Middle School in Shelby County. "My calling includes being honest and fair with kids. I want them to know I love them, I care about them, and I'm going to let them know if something they do is not good."

Dunn's bivocational calling also includes serving as minister of music at Finchville Baptist Church in Finchville.

"The folks in the music program love her dearly," Finchville pastor

Ken Murphy said of Dunn. He called her a multitasking person—one who plays solo handbells, teaches math with baseball game scores and knows how to encourage choir members to produce their best sound.

"Her greatest attribute would be her love for the children," added Chrissy Jones, principal at East Middle School.

"She gives of her time constantly. She comes in early and stays late. She still works with students she had two years ago," tutoring them through high school, she said.

Jones believes Dunn received the Kentucky teacher of the year honor last November in part because of "the lengths she goes to to help children succeed."

Dunn grew up at First Baptist Church in Franklin and was baptized at age 9, she said. She remembers being the "only girl member" of Royal Ambassadors, a mission organization for boys, since her church did not have an organized program for girls.

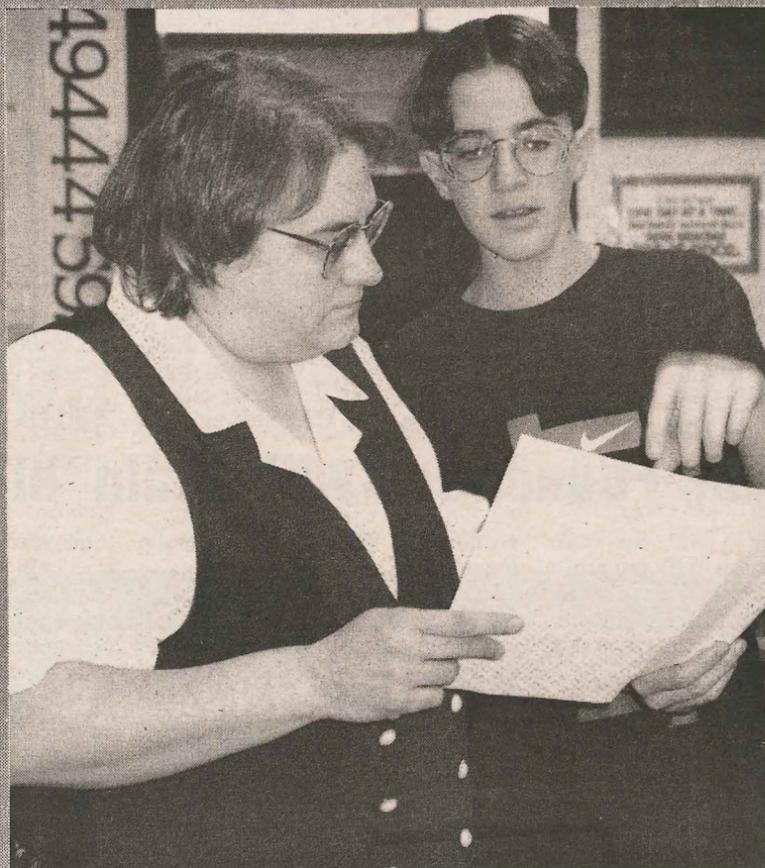
From that foundation, Dunn developed a strong commitment to her faith and to the church.

After graduating from Eastern Kentucky University with a degree in music education and mathematics, Dunn questioned how she could incorporate a growing sense of God's call on her life with her natural abilities in teaching.

From 1977-1979, Dunn served as a US-2 missionary appointed by the Southern Baptist Home Mission Board to direct apartment ministries in and around Birmingham, Ala.

In 1979 she moved to Louisville and taught high school for two years, "but I was fighting with God about seminary," she said.

So Dunn took a professional See Bivocational minister ..., page 7



PERSONAL ATTENTION Beth Dunn, a bivocational Baptist minister and Kentucky's teacher of the year, helps a student in her class at East Middle School in Shelby County.

Missionary injured in Peru feels God's power

By Mark Kelly
SBC Foreign Mission Board

MEMPHIS, Tenn. (BP)—A strong tide of prayer and loving support is helping Nancy Watts weather the worst storm her family ever has endured.

A head-on car wreck on a winding mountain road in Peru Feb. 1 injured Watts and her husband, Wade, and their two sons, Marcus, 9, and Joshua, 7.

Seven weeks later, she and Joshua are recuperating. Marcus is fighting back from severe brain injury, while his father remains in a coma in a Memphis hospital.

"God has given me lots of strength and has given me in ways I never thought possible," said Watts, a Memphis native and Southern Baptist missionary to Peru with her husband since 1986.

"Prayer has really helped me through this whole ordeal. So many people have shown love and concern for our family. It has meant so much to know so many people have been praying for me and my family."

The need for prayer and family support will continue for some time. Although FMB insurance will cover almost all medical expenses and the family will be put on a year's medical furlough with salary, the stresses on Nancy will be intense.

The web of concern spun around the Watts family began with Hector Benavides, pastor of Central Baptist Church in Huancayo, Peru. He was one of the first to arrive at the accident scene. While emergency crews See Injured missionary ..., page 8

BAPTISTS

Faculty journal breaks ties with Southern Seminary

"Review & Expositor cannot survive long-term in its historic relationship as the faculty journal of Southern Seminary."

Joel Drinkard, Southern Seminary professor and the journal's business manager

By Mark Wingfield
Interim Editor

LOUISVILLE—Review & Expositor, a scholarly theological journal associated with Southern Baptist Theological Seminary for 93 years, has broken its ties with the seminary.

The Review & Expositor's editorial board announced March 26 that it was reorganizing and that the publication should no longer be considered the faculty journal of Southern Seminary.

"Events over the past couple of years have made it obvious that the Review & Expositor cannot survive long-term in its historic relationship as the faculty journal of Southern Seminary," said Joel Drinkard, a Southern professor and the journal's business manager.

In its new configuration, the Review & Expositor's 13-member board will include three faculty members from Southern Seminary but also will have seats for faculty from six new moderate seminaries and theology schools. In the past, the journal has been managed exclusively by Southern Seminary faculty, although faculty members from other schools have

contributed articles and at times have served as associate editors.

New participants in Review & Expositor include Baptist Theological Seminary at Richmond in Virginia, Baylor University's Truett Theological Seminary in Texas, Mercer University School of Theology in Georgia, Central Baptist Theological Seminary in Kansas, Gardner-Webb University's divinity school and Campbell University School of Divinity, both in North Carolina.

Richmond, Truett and Mercer each will make the largest financial commitments to the consortium and will have two seats on the editorial board. The other "patron" schools each will hold one seat.

The new arrangement is projected to bring much-needed money and readership back to the journal, which has suffered in both areas since Southern Seminary headed in a more conservative direction in 1993.

Alumni support for Southern Seminary has dropped significantly in recent years and that has caused a similar drop in financial support for the Review & Expositor, Drinkard said. From 1987 through 1995, subscriptions to the journal dropped 63.6 per-

cent, from 4,583 to 1,668, he said. The seminary also has discontinued its practice of mailing the Review & Expositor to donors, due to financial cutbacks.

Southern Seminary President Al Mohler said he was "shocked and saddened" by the news about the changes. "This intention was announced without any consultation with the administration," he said.

Five years ago, shortly before Mohler succeeded Roy Honeycutt as seminary president, the Review & Expositor board was allowed to incorporate as an independent, self-perpetuating organization.

Mohler said the seminary will be "reviewing the situation in light of this recent development." However, any further comment would not be appropriate until that review is complete, he said.

"In any event, a theological journal of the highest quality and clearest conviction will be published in the name of the Southern Baptist Theological Seminary," Mohler declared.

While the move snatches a reputable publication from Southern Seminary, it creates an instant reputation for the new, smaller seminaries now

in the consortium, participants said.

"It provides an opportunity for a brand-new institution to have a scholarly publication very early in our life," said Russell Dilday, former president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, who currently teaches at Truett Seminary. "There would be no way for a school 2 years old like ours to have an opportunity for a reputable publication."

Dilday and two other former presidents of Southern Baptist seminaries have been named honorary editors of the Review & Expositor. The other two are Honeycutt and Randall Ebley, former president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Drinkard said the Review & Expositor will continue to maintain offices in Louisville for at least the next year.

Current members of the Review & Expositor editorial board who made the decision to part company with Southern Seminary include James Blevins, Richard Cunningham, John Dever, Wade Rowatt, Douglas Smith, Marvin Tate, Frank Tupper, T. Vaughn Walker and John D.W. Watts.

Seminary PR director to Union

JACKSON, Tenn.—Michael Dudit, public relations director and adjunct professor at Southern Baptist Theological Seminary, has been named executive vice president of Union University in Jackson, Tenn.

Dudit, who was elected to the post by Union trustees March 28, was nominated by David Dockery, president-elect at the Tennessee Baptist Convention school. Dockery currently is vice president for academic administration and theology school dean at Southern Seminary.

Dudit also is editor of Preaching magazine and is executive director of the American Academy of Ministry. He came to Southern Seminary's staff in December 1993 from the staff of Samford University in Birmingham, Ala.

In his new role at Union, Dudit will manage the university's administrative divisions, including institutional advancement, business services and student services. He also will serve as an assistant professor of communication arts.

Another Southern Seminary faculty member, David Gushee, already has been named to Union's faculty since Dockery was named president-elect. Gushee teaches Christian ethics and is an authority on the Holocaust.

Carver students given incentive to transfer

By Mark Wingfield
Interim Editor

LOUISVILLE—Students who fear they may not be able to complete an accredited degree in the Carver School of Church Social Work may transfer to Louisiana State University, Southern Baptist Theological Seminary President Al Mohler announced March 21.

In a letter to Carver School students who will not complete the master of social work degree at Southern this May, Mohler outlined three options for consideration.

One of those options is to transfer to LSU, with Southern Seminary paying the difference between what the seminary charges for tuition and what LSU charges, he said. In addition, the seminary will provide \$1,000 for miscellaneous expenses to any student who transfers to LSU, Mohler said.

LSU offers an accredited master of social work program and recently has developed a partnership with New Orleans Baptist Theological Sem-

nary.

Another option for Carver School students is to transfer to any other approved school of their choosing, and Southern Seminary will pay the difference in tuition as with LSU, Mohler said.

The third option Mohler outlined is to remain in the Carver School, although the seminary "cannot unilaterally ensure" that the Carver School will remain accredited by the Council on Social Work Education through the 1996-97 academic year," he said.

The social work accreditation agency has said it will continue to accredit the Carver School through the 1996-97 academic year, so long as the seminary can meet accreditation standards. Although those standards are to be scaled back due to a "phase out" agreement, the seminary still would be required to provide a qualified dean and faculty for the school.

Mohler reminded students in his letter of his resolve "to do everything possible" to keep the Carver School functioning as an accredited program

through the 1996-97 term.

Carver School student Wendy Bland said she didn't think Mohler's offer was especially well received by students. "I don't think it's realistic of the administration to think we can move on what they're offering," said Bland, who's husband also is a Carver School student.

In other developments related to the Carver School:

■ A candidate for the dean's position was on campus March 25 and met with faculty and a group of Carver School students. The candidate reportedly is Paul Kim, a professor at Louisiana State University. No decision has been announced about whether Kim will be offered the position.

■ A portrait of former Carver School dean Diana Garland was unveiled in a ceremony March 27 on campus.

Mohler and seminary trustees plan to close the Carver School or transfer it to another Baptist institution after the 1996-97 academic year.

Chapman: Foundation will retain 'high trust'

NASHVILLE—The Southern Baptist Foundation will remain a "high-trust operation" despite its changing status due to denominational restructuring, Morris Chapman said in a March 8 statement.

Chapman is president of the Southern Baptist Convention Executive Committee, which will assume governance of the Foundation after July 1997. The Foundation currently is a separate entity, with its own board of trustees appointed by the SBC.

Under the new arrangement, the Foundation will be a corporation of the Executive Committee, and the Executive Committee will elect a sev-

en-member board to manage the Foundation.

The Southern Baptist-related agencies, seminaries, colleges and schools that have invested funds with the Foundation in the past have been wary of the impending change. Foundation President Hollis Johnson said in the Foundation's 1995 annual report that virtually no new funds were entrusted to the Foundation after the restructuring plan was announced in mid-1995.

Chapman's March 8 statement spoke to some of those fears. In the statement, Chapman announced his intention to nominate Johnson to con-

tinue leading the Foundation.

"Hollis Johnson has built long-standing relationships which will be vital to the Foundation's future," Chapman said.

Chapman said the Executive Committee will not manage donor funds. "The SBC Foundation, although it is (to be) a subsidiary corporation of the Executive Committee, will nonetheless operate as a corporation. It will have a board of trustees ... (and) a president in place who is equipped, who is professional and who will continue in the leadership of the management of funds."

Based on a Baptist Press report



"This might explain why baptisms have fallen off recently."

Whitesburg church nearly doubles in five months

By Ken Walker
State Correspondent

WHITESBURG—After seeing his church nearly double in size since last October, Keith Joseph has no doubts about the effectiveness of a new witnessing program called "People Sharing Jesus."

"It's emphasizing evangelism, and I think a lot of churches have gotten away from that," said the founding pastor of 3-year-old North Fork Baptist Church in Whitesburg. "They got into policies and programs instead of people."

Using the "People Sharing Jesus" strategy "has caused a lot of excitement here," Joseph said. "People are expecting people to get saved now. There's an expectation of God moving in."

Written by Darrell Robinson, evangelism vice president with the Southern Baptist Home Mission Board, the 12-week study was released last summer by Thomas Nel-

son Publishers of Nashville.

"People Sharing Jesus" includes a flexible program of group study and dramatized, 10-minute teaching videos. Also available are an audio version for home or car use, a special New Testament and a book of daily devotions.

"We haven't had anything like this in our witnessing training," said Monty Carter, director of evangelism for the Kentucky Baptist Convention. "It's highly relational and highly intentional. It builds on relationships but at some point you intend to share the gospel."

Joseph said the key teaching for North Fork members was a four-step process for sharing the gospel with people in a non-threatening way. That helped remove the fear of sharing one's faith that keeps many Christians from witnessing, he explained.

Before the church went through the evangelism training last fall, attendance averaged between 30 and

40. Since then more than 30 people have joined the church by profession of faith in Jesus Christ.

One night a member led a visitor to faith in Christ and afterward told Joseph, "Pastor, for 40 years I've been wanting to lead someone to the Lord and I've finally been able to do it."

Due to the growth spurt, North Fork is working on a new 300-seat sanctuary, which it plans to move into in May. It has added a singles Sunday school class and is planning a couples class for newlyweds.

"The key is awareness and the people going out and doing the work," Joseph explained. "I give them the credit."

Other churches currently studying the witnessing program give it high marks for its practical approach and emphasis on outreach.

"The philosophy is changing in our group of 10 who are taking it," said Jeff Eaton, pastor of First Baptist Church of Lawrenceburg. "Peo-

ple are seeing the need for outreach—reaching out instead of reaching in."

Deacon Mike Richey, who also is international treasurer of the Gideons organization, said the program has helped him with several recent witnessing opportunities, including one man he believes soon will trust Christ.

"Some of my background says you seek for a decision right away, but sometimes you have to build a relationship first," Richey said. "I'm excited about it. I think all our deacons and church members should take it."

David Head, pastor of Grafenburg Baptist Church, said "People Sharing Jesus" has increased awareness that people don't have to wait for a revival or special emphasis to share their faith.

"For us it's building on a foundation of things we've done before," he said. "It's helped us be aware of the moments that occur every day."

One night a member led a visitor to faith in Christ and afterward told Joseph, "Pastor, for 40 years I've been wanting to lead someone to the Lord and I've finally been able to do it."

Baptists learn by participating in Seder

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Kentucky Baptist Carolyn Brown says she won't ever look at a boiled egg the same way after experiencing a Jewish Passover Seder service at her church this month.

"I will always remember what the Jewish people have gone through," she said.

A roasted egg—a token of grief as well as a sign of new beginnings—is but one of the symbols which carry deep historical and spiritual meaning in the Seder.

Likewise, a sprig of parsley, a bit of lettuce or celery, a dish of salt water, bitter herbs, horseradish, unleavened bread, a mixture of apples and nuts and cinnamon shaped to represent bricks, a roasted shank bone of a lamb and wine are significant symbols used to interpret the meaning of Passover.

The seven-day Passover holiday or "Pessah" celebrates the liberation of Israel from Egyptian slavery as recorded in the book of Exodus. The Seder is the festive commemorative supper and worship service celebrated in Jewish homes on the eve of the first day of Passover. The symbols that visualize the meaning of the Exodus are designed in particular to impress upon Jewish children the story of God's deliverance of his people.

Brown's church, Midlane Park Baptist in Louisville, was one of 15 Kentuckiana churches that took part in the 13th annual Interfaith Seder Program offered by the Community Relations Council of the Jewish Community Federation of Louisville this year.

Each spring, the Federation sends information about the Seder program to area churches, nursing homes and other organizations. Responding groups then are paired with Federation volunteers who will lead the Seders.

This year, four Southern Baptist churches have been involved: Arcade Baptist and Midlane Park Baptist in Louisville, Jeffersonstown Baptist in Jeffersonstown and Kings Baptist in Taylorsville.

For Jews, the model interfaith Seder is an opportunity to introduce non-Jewish neighbors to a central ritual of their heritage and faith, according to Seder chairperson Amy Benowitz.

Betty Brazin, who along with her husband, Harvey, and their two daughters led the Seder at Midlane Park, agreed. Christians "will hopefully have a better understanding of Judaism and will see that we are more alike than different," she said.

"Now when they think 'Jewish,' they will have a real live face to attach," Mrs. Brazin said.

And her daughters, Esther and Hannah, have faces to attach to

"Christian" as well, she said. To go into a Christian church was "foreign territory" and the girls were fearful when the Brazin family led their first model Seder four years ago. But it didn't take long for the girls to find common ground, she said.

For Christians, not only is the Seder a bridge-building event, but also a way to understand the roots of their faith, according to some of the Baptists involved.

"Our goal was to better understand our heritage and the foundation of our Easter celebration," said Pastor James Hume of Kings Baptist Church.

"It really brought new insight into Jesus and how he conducted Passover and how he led into the Lord's Supper," said Pastor Sanford Hill of Jeffersonstown Baptist Church. Now, when church members take the bread and the cup in the Lord's Supper, these elements "will have a whole new meaning," he said.

Pastor Wayne Hager of Midlane Park Baptist Church agreed. "It helped our people understand how the Last Supper occurred," for at the Last Supper the wine that Christ passed and the bread that he broke were the wine and unleavened bread of the Passover.

For both groups, it is a way to "open doors between the Christian church community and the Jewish community and to share our common heritage," Mrs. Brazin suggested.

BLUEGRASS BURGEOO

■ **Georgetown runner-up.** For the second time in 35 years, the men's basketball team of Georgetown College brought home the runner-up trophy from the NAIA national men's basketball tournament. The team lost 80-86 in the title game against Oklahoma City.

■ **Reid inducted.** Georgetown College men's basketball coach Jim Reid was inducted into the NAIA Hall of Fame March 11 and was named NAIA Coach of the Year. Reid also was named Kentucky Intercollegiate Athletic Conference Coach of the Year March 5.

■ **Paintings on display.** "With Our Own Eyes: Paintings by Timothy Wade Harris" will be on display April 16 through May 17 in the North Gallery of Southern Baptist Theological Seminary in Louisville. Harris is a painter of representational images which integrate human subject matter with theological concerns. For information, call (502) 897-4113.

■ **Babbage to speak.** Bob Babbage, former Kentucky secretary of state and current chairman of the state's Democratic Party, will deliver a lecture on "Leadership" April 9 at Georgetown College. The lecture will begin at 11 a.m. in Room 112 of Asher Science Center and is open to the public.

■ **Pianist on tap.** Kevin Sharpe, a piano soloist, chamber musician and accompanist, will perform at Georgetown College April 13 at 8 p.m. in John Hill Chapel. Tickets are \$10 at the door.

■ **Child Abuse Prevention Month.** April is Child Abuse Prevention Month in Kentucky, and April 16 has been declared Blue Ribbon Day for child abuse prevention. State government and various social advocacy groups are sponsoring a variety of activities. The Northern Kentucky Child Sexual Abuse Task Force has declared April 14 "Sermon Sunday" and is asking churches to place special emphasis on child abuse prevention that day.

■ **Osborne elected.** Michael Osborne of Lexington has been elected president of the Kentucky alumni group for New Orleans Baptist Theological Seminary. Phil Bradley of Owensboro has been named vice president.

Elements of the Seder

In the middle of the table is a large Passover plate, on which the symbols of Passover have been carefully placed:

■ The roasted shank bone of a lamb, in memory of the pascal lamb sacrificed in the Temple.

■ The maror, the bitter herbs or horseradish, to remind of the bitterness of slavery.

■ The karpas—a sprig of parsley,

a piece of lettuce or celery—and a small dish of water, to remind of the tears the Hebrews shed.

■ The roasted egg, a token of grief as well as new beginnings.

■ The haroseth, a mixture of apples, almonds, cinnamon and wine shaped like bricks, to remind of the bricks the Hebrew slaves were forced to make for the Egyptians. The good taste of these "bricks"

points to God's kindness which made slavery easier to bear.

At the father's end of the table are five glasses of wine. Four symbolize the fourfold promise of redemption in Exodus 6:6-7 and will be drunk at the proper time in the Seder. The fifth—the cup of Elijah, the prophet—sits ready to honor the one who will come as a messenger of the Messiah.

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MARK WINGFIELD
Interim Editor

MAURI SMITH
Marketing & Business
Manager

C.R. DALEY
Editor Emeritus

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

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BAPTIST FORUM

Coppenger responds

Your March 19 editorial on my Virginia message really missed the point. I knew that the use of the expression "bad people" would be provocative, but I didn't think it would be so utterly misconstrued at the Western Recorder.

I used it (as Robert Dilday's article reported) to counter the ever-softening view of lost man, to underscore the reality of deserved damnation, and to note the radical change that comes with being born again.

This is not the way of hate and gleeful judgment, as you suggest, but the way of tough love.

Think of me personally what you will, but don't water down the Bible's stern assessment of the character and condition of unregenerate man.

*Mark Coppenger
Kansas City, Mo.*

On good and bad

In pronouncing Christians and non-Christians as good and bad, respectively, (March 19, page 2) Mark Coppenger revealed a fundamental misunderstanding of the origins of good and bad.

Based on moral principles, people judge each other as "good" or "bad." Based on spiritual principles, God sees people as "sinners" and "sinners saved by grace."

Morality (the notion of good and bad) is determined by mankind. One man's morality is another man's orgy. Sin (the actual determinant of good and bad), however, is determined by God, its structure set in concrete.

Even though Article III of the 1963 Baptist Faith and Message (quoted by Coppenger as too easy on sinners) is terribly flawed, it states categorically that when people are capable of moral action they "become transgressors and are under condem-

nation." That is plain enough. The article errs, however, in citing "moral action" as a determinant of the human condition. The proper determinant is "knowledge of God."

Both believers and unbelievers are capable of good and bad. Only the most arrogant fundamentalist would claim otherwise.

In the name of goodness, since the time of Christ Christians have brutalized each other and others, the upshot being that any Christian is ill-advised to categorize good and bad as determined by belief and unbelief. Evangelization and salvation have their place, but, while they should predispose toward righteousness, they are not guarantors of it.

*James L. Clark
Danville*

Say no to guns

When I was appointed by the Foreign Mission Board as a journeyman to Scotland, I didn't expect any language difficulties or fear I may get bombed or shot by a madman like my friends who serve in Israel, South Africa or elsewhere. However, all these things have happened.

This past Wednesday in Dunblane, just five miles away, a madman shot and killed 16 children and their teacher.

Today is Mother's Day in Britain but it has become more of a time of remembering. I had to teach Sunday school to about 10 children, of whom nine go to Dunblane Primary School. It was difficult knowing many of them have lost their friends.

Something else that has caught my mind this week is the passage of a concealed weapons law in Kentucky. What else could I feel but shame and sorrow. Is this a step in the right direction? Will this make my home state of Kentucky a safer place to live and raise a family? I think the answer to both questions is "absolutely not."

I beg you, my fellow Kentuckians, to reconsider this. Please, think of your children and remember what happened in a small town in Scotland. Refuse to be passive. Churches, take a stand!

Please don't make it any easier for

the "Dunblane tragedy" to come to Kentucky. Please don't stay silent. For the sake of the children and for our sake too, make a stand.

*Michael Sanders
Stirling, Scotland*

Gun trading

Congratulations to Western Recorder for publishing this article: "Missionaries successful in arms trading." (March 19, page 15.) Commendations to the missionaries and Brazilian Baptists for demonstrating an aspect of the gospel that we are largely afraid to demonstrate.

Baptist Friendship House in Recife traded balls, dolls and other toys for over 600 toy weapons. They were alarmed by the rise of violence and crime among youth in the area.

What if a church in Kentucky did this? I fear it would be beset with criticism and opposition. Will this missions venture have its budget cut or worse as a result of this action?

As our legislature passes a concealed weapons bill and the U.S. House passes a repeal of the ban on assault weapons, it looks as if we are trying to end violence by being more violent.

*Bill Moore
Owensboro*

Right to bear arms

Has it occurred to you that the only people Sen. Joe Meyer's amendment (March 19, page 5) will prevent from bearing arms in church are those who obey laws? If someone holds up the congregation (this has happened), or if some madman decides to shoot the place up (this has happened too), no one will be able to resist. Their guns will be locked in their cars.

I regard it as my religious duty as well as civil right to be ready to resist evil and violent predators whenever and wherever they confront me. That means being always ready—and that means being always armed.

C.S. Lewis noted long ago that Jesus never told any of the Roman soldiers who came to him to desert or refuse to bear arms. In Matthew *Continued on page 5*

Coming soon

Get ready for what may well become the most extensive bombardment of "words" ever to be experienced by the American public. It will permeate everything, like the smell of a recently squashed skunk invades an inadvertent vehicle on a country road.

I suppose they are out there somewhere, but I've never met anyone who really likes that pungent odor. I don't know how else to characterize it other than that it will stink to high heaven and we might as well get ready for it.

They are cookin' up that awful stuff right now; that "political mud" (not really an accurate description) to transmit to their purveyors of innuendo and facsimiles of truth; of sleaze and sludge; of character assassination. It's comin', folks, you can bet on it. I'm not talking about honest and

forth-right debate about what and who is best for our country and let the people decide. I'm talking about contrived, contorted and twisted "facts," created or invented to convince us to vote for their candidate or cause.

ON MISSION TOGETHER



William W. Marshall

I already have experienced some of this stuff in my mail at the office, one last week labeled "Head Pastor" (now you can take that any way you want to), that I sent on to a friend to show him what kind of junk already was coming forth from this particular organization.

The stuff comes in our mail at home as well, orchestrated to get our vote next November. Frankly, I'd rather get some free tickets to UK football for that time of year, since they have become more valuable with our two home-grown quarterbacks.

I've been getting some stuff about how bad the public schools are and how I should support a voucher sys-

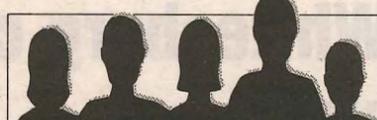
tem for parochial and private schools. I suppose the latter deserves debate, although I am too much an "old time Baptist" to support the voucher idea.

But the matter of public school criticism never gets the needed and factual information, which includes that thousands of Kentucky's public school teachers not only are Christian but care just as much for the children they teach as do private and parochial school teachers.

It puzzles me how a preacher can pound public schools from the pulpit when there is likely a handful of public teachers who are part of the congregation. If anything, our own Baptist public school teachers need our blessings and prayers, not our curses.

Like I said, folks, it's comin'. Let's be smart enough to seek the truth, strong enough to stand by what we believe to be the truth and humble enough to know that only God knows all the truth—even about you and me!

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



FAMILY FORUM

Flex muscles of your child's mind this spring

By Jewell Nelson

Calculators and computers are taking over what the mind once did, storing information. Does anyone need to memorize the multiplication tables?

Technology may be preventing the flexing of the muscles of the mind in some ways. You and your child both will benefit from mental flexing. Mental exercises can be fun and make your time together more interesting.

Look for opportunities to ask your child questions that have no right or wrong answers. For instance, the two of you are watching an airplane. Ask, "What do you think the people on the plane are eating for lunch (dinner)?" Or, "Do you think the pilot on the plane has children, if so—what might be their names, and where do they live?"

Dr. Jane Healey asked, "How would the world be different if we were born with wheels instead of feet?"

Spring is here, a good time to activate the senses. Help your child be aware of her surroundings. Encourage safe tasting, smelling, touching, listening or looking in doors and out, night or day.

Read books with vivid colors. Read, or make up, silly stories, poems and rhymes. Read them into a cassette tape.

Listen to classical music, country music, music from other cultures. Write your own songs.

Discover new words and try using each new word five times in a sentence.

Clip three pictures from a magazine. Make up one story including all three pictures.

What would be the problems if all automobiles were white?

How would the world be different if everyone obeyed the Golden Rule (Matthew 7:12)?

The principles of learning include:

■ A child can learn only what he is ready to learn.

■ Learning is an active process.

■ The best reason for a child to learn is because he wants to.

■ A child is ready to learn something which is familiar to what she already knows.

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

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

HE SAID/SHE SAID

Do you know the way to ... drive your spouse to despair?

HE SAID



Mark Wingfield

Real men never stop to ask for directions.

This is a truth so valid you could take it to the bank and cash it—assuming your wife told you how to get to the bank, of course.

I've taken Alison and other passengers on more scenic tours than I remember.

In my defense, I must report that the time I got us the most desperately lost I was trying to read directions (given by a female).

It was our first wedding anniversary. We were driving from Albuquerque, N.M., to the resort town of Angel Fire, N.M., where some family friends owned a cabin.

Everything went wrong on this trip. The restaurant we planned to stop at for dinner in Santa Fe was closed that night. It poured buckets of rain most all the trip. Alison was recovering from being sick.

We finally entered the village of Angel Fire, nestled high in the Sangre de Cristo mountains, well after dark with rain still pouring. The directions, written on the back of a Wendy's napkin, said to turn left at the forked aspen tree.

Now it doesn't take a rocket scientist to realize how difficult it is to spot a forked aspen tree in the middle of the night with rain pouring all around and no lights anywhere in sight. We missed the turn and soon found ourselves plunging down a steeply graded unpaved road—until we came to a halt in the mud.

To make a long story short, we prayed hard and finally got out of the mud. Then we beat a hasty retreat to the one little motel in town and spent a miserable anniversary night in a dump room.

In the morning light, of course, we understood the directions in a new way and discovered that we had settled for a dump motel almost within view of the private cabin.

SHE SAID



Alison Wingfield

I have absolutely no sense of direction. Put me in a city full of trees like Louisville, and I can't tell if I'm east, west, north, south, up or down.

But at least I read and follow directions.

If I am going to a house I have never been to before, I ask for directions. The more detailed the better, and preferably with lots of landmarks to guide me.

Mark, on the other hand, who has a great sense of direction and can easily read a map (including folding it back correctly when he is finished) doesn't bother asking directions. When we are going to somebody's house where we have never been, he simply looks up the house number and street name on the map, and says, "Oh, I can find it, we don't need to ask for directions."

Famous last words.

Then he makes the mistake of asking me to read the map while he is driving. Although I am not completely incompetent when it comes to maps, it is definitely not my specialty.

You can imagine the ensuing "conversation" in the car, as we circle back through the same neighborhood for the third time.

Thank goodness we have God's directions to guide us in our daily living. Now if we would just follow them.

Mark Wingfield is interim editor of the Western Recorder. Alison Wingfield is a freelance writer.

Easter lessons from a Georgia cemetery

It is sadly ironic that in the days leading up to Easter, national attention has been drawn to the problem of racism among Baptists in the South.

Barnetts Creek Baptist Church in Thomasville, Ga., has been featured in newspaper and television reports for more than a week now. Their notoriety: Attempting to keep the church cemetery Lily white, at the expense of having a biracial infant's body removed only three days after burial.

The child, Whitney Elaine Johnson, died shortly after birth March 19, having been born with an incomplete skull. The mother is white; the father is black.

The white deacons who administer the cemetery at Barnetts Creek Baptist Church apparently didn't realize the child's father was black. They let her be buried next to her maternal grandfather.

But three days later, when they learned the child's father was not white like them, they had the audacity to ask the family to remove the child from the church cemetery. No wonder the national media swooped down on Thomasville in a flash.

Because of all the commotion—the deacons' action was soundly condemned by other church members and religious figures nationwide—the deacons finally agreed to let the child remain in the cemetery. And they issued an apology to the family.

While the apology was welcomed, the damage already had been done and could not easily be repaired.

Just up the road in Atlanta, Southern Baptists as a group adopted a resolution of repentance last summer. It was a watershed moment in the life of a con-

vention founded to allow slaveholders to serve as missionaries.

As the Thomasville incident illustrates, the Southern Baptist Convention can plaster every street corner with resolutions, but until individual lives and churches are changed, nothing changes. Until the reality of Easter dawned in our lives, we cannot see clearly.

Segregated cemeteries may be one of the last unmentioned bastions of racism in the South, but church cemeteries should have been the first places liberated. Anyone who wants to be buried in an all-white cemetery is going to be surprised on the other side.

The third chapter of Galatians reminds us that in Christ "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

If this is true in the present life, how much more so in the life to come. 1 Corinthians 15 teaches that in the resurrection we will receive new bodies. "The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

This Easter, let the integration of the Barnetts Creek Baptist Church cemetery remind us of the power of Christ's resurrection to break down the evil walls we have erected.

If Christ is not risen in our lives, then our preaching is in vain.

— Mark Wingfield

EDITORIAL



Continued from page 4

26:52-54, Jesus told Peter to put his sword in its place (presumably a scabbard)—not to throw it away. Who can forget those old paintings of devout Pilgrims on their way to Sunday morning services with muskets in their hands, or seated in church singing hymns—with their muskets propped against the pews? And a strong case can be made that they lived in a safer world than we.

If it makes you feel better, or safer, I doubt I'll ever darken the door of a church in Kentucky again. I'm sure there are thousands more like me, who, having gained partial restoration of our freedom, will be loath to relinquish it, just to be harangued by some hired minister who may know no more about God's will and purposes than we who bear arms in his service.

David Hawley Murray

Speak up

Scene: A college science class of over 200 students.

Professor: "Surely there's no one here naive enough to believe what the Bible says about creation."

Response: None.

Parents, ask your son or daughter what he or she would say if this happened to her or him.

The above scenario did take place over 50 years ago in a science class where I was a student. I could offer you multiple excuses, but the true fact

is that I, even though an active Christian, was too intimidated to comment in the affirmative. I ducked. This failure to stand up for what I believed at that time has dogged my steps ever since.

Maybe you can prevent such an occurrence from taking place for your son or daughter.

Edith Oldham
Louisville

Middle East oil

When we buy oil from the Middle East, we're really buying from the Muslims, because nearly everyone there is Muslim except for a relatively few Jews and Christians. Muslims are bent on world conquest and are 1 billion strong. They are taught that Jews and Christians must be converted or "removed." They say it is blasphemy to equate Jesus with God, who had no son. They maintain later Jewish writers changed the Scriptures, but the Dead Sea Scrolls and many manuscripts prove there are no such changes.

Why worry? Muslims have missionaries in 190 countries and directly control 30 countries, while Jews control only Israel and Christians control only tiny America. The Muslim countries vote in the ever-powerful United Nations and nearly always against the United States' one vote. Muslims practice strict male dominance, treating women as property and requiring the wearing of veils in public in most countries.

There never has been, nor will be, a democracy or republic (as in America) in a Muslim country because the Koran does not teach servanthood, but mastery; therefore, all are religious dictators.

They intend to rule the world and believe Jesus is coming back to help

them do so. We Christians and Jews will be "corrected."

We have plenty of oil here; let's use it. American drillers can begin to make money if our gasoline costs \$1.25 or more. Why help their drive for world conquest?

Joseph Armstrong
Bardstown

Goodbye little boy

A boy was born into a Christian family and, as he grew, he did as little boys sometimes do, he ran throughout the church—without concern because he was a close friend of two staff members.

In time, his running ceased and he found a seat alongside his father on the front pew. Later, this boy joined the family of Christian believers.

Then one day his sheltered childhood changed forever—his mother and father were going to live in separate houses. His dad cried. Still later, their pet dog got killed, his father's truck was damaged by accident and a "For Sale" sign appeared on their house. The little boy was heard to remark, "Our mom is gone, our dog is dead, we don't have our truck and we may not have a house to live in." The little boy and his dad both cried.

Then one day the little boy learned that his father had to leave his job at the church. This hurt the 9-year-old boy because now he and Dad would no longer sit together on the front pew. The little boy and his dad cried because his "loving" church family wanted it that way.

A voice was heard throughout the church building, "Inasmuch as ye have done this to the least of these, my children, ye have done it to me also."

Goodbye, little boy.

Richard Williams
Taylor Mill

'Home-grown' churches sustain apartment dwellers

Continued from page 1

Bible study that became a Baptist church.

One day Brock felt led to get out of his office and drive through the countryside to meet people and hand out tracts. Some residents suggested he talk to the "barrio captain," the area's political leader.

The captain agreed to host a Bible study and decided to hold it in a tobacco field near idols and statues. Though they were the object of candle-lighting ceremonies and pagan practices, Brock said he never criticized or commented on the images.

Six months passed and one day all the statues and images had vanished,

he said. When a woman complained about the idols being removed, the reply was: "The Bible said we can't have them, so we threw them away," Brock said. "It wasn't because I said they had to do it."

Brock, a consultant with the Southern Baptist home and foreign mission boards, said he avoided conflicts on the mission field because he never built buildings, paid salaries or

bought land.

Focusing on material issues brings head on, he said, pointing to 1 Thessalonians 1:5 as the Christian model. Paul didn't waste time on outside issues but came with the simple message of the gospel, he said.

Brock also stressed the need to set salvation as a theological foundation, saying he is shocked at how often "soul winning" is left out of church planting strategies.



The best method for church planting is through the Bible and the Holy Spirit, Brock declared. "Prolonged exposure to the word of God is the best way to get people saved."

One other key to starting indigenous churches is using a "reproducible" style of leadership, said the church growth expert.

That means using simple prayers and acting as a Bible-study facilitator instead of an expert, so that local residents will feel capable of taking over the church.

"If you're modeling something that can be used by them, they'll do it," he said. "If it's too intimidating, they'll never try."

First 'key church' doing well

MAYFIELD—The minister of missions for Kentucky's first "key church" said his church-planting strategy is making a difference in several Northern Kentucky communities.

Besides starting several missions with average attendance of 60, Florence Baptist Church has formed "Hope Ministries," said Stuart Perkins. Hope Ministries helps people address various physical, emotional, economic and social needs, and encourages them to set personal goals.

"We're seeing that 'ah ha' expression on people's faces," Perkins said of changes he's observed since coming to Florence Baptist Church 18 months ago. "They see that missions is something I can do right now, right here."

"If you'll get started in this work, God will enlarge your vision, because you'll see a world of things you can do."

In his seminar on "key church" strategy, Perkins emphasized the process is not restricted to larger churches like Florence, which averages 600 in Sunday School attendance.

For example, Singing Hills Baptist Church in Dallas has about 180 in Sunday services but attendance at its four missions is close to 250, Perkins said.

"There is no church that, because of size, cannot be a key church," he said. "The person who leads it doesn't have to be a full-time staff member. You just have to raise missions to the same level as traditional programs."

The key church movement originated in Texas, now home to about half of the 230 key churches within the Southern Baptist Convention. A key church is one that commits to start a certain number of new congregations over a certain period of time.

Nationwide, key churches have started more than 650 congregations that attract 31,000 people to weekly Bible study. Many of these new congregations are in multi-housing complexes. These congregations baptized 5,100 converts in 1993-94 and support more than 975 community ministries.

Starting churches within apartment buildings and other multi-housing units requires a different approach than traditional churches, Perkins said. "If it works good in your church, it will probably work terrible out there. People out there are different. You need to find material especially developed for missions settings."

Since the fall of 1994, some of Florence Baptist Church's missions have fizzled and others have taken off, he added, which reflects the average of 50 percent of new church starts dying within a year.

However, that doesn't equate with failure, Perkins said, since some house and apartment churches will only last for a certain period of time to meet specific needs.

'Plant a church and see what God does'

MAYFIELD—It doesn't take special qualifications to start apartment churches, just a love for people, a willingness to go and faith, according to a woman who has started dozens of congregations in recent years.

"We have to be intentional about planting God's church in the midst of darkness," said Barbara Oden, multi-housing church planter for Metropolitan New York Baptist Association. Oden, who previously led a highly successful apartment-church ministry in Houston, spoke at a multi-housing ministry conference held last week in Mayfield.

"Plant a church and see what God does," Oden urged. "I've seen God do it over and over. I'm thrilled to be a part of it all."

Trying to reach apartment dwellers is not easy because of such barriers as managers who oppose the gospel and residents who want to close themselves off from the outside world, she said.

In addition, trying to enlist helpers will provoke excuses from church members, she added.

"A lot of times I've heard that residents are 'takers,'" she said. "But Jesus didn't set up lines. He healed people, regard less. If we give to people with integrity, honor and love, then it's up to God what they do with it."

Starting apartment congregations also requires new ways of looking at missions, she said. Often members want others to think of "our" church, but she pointed out that new congregations multiply a church's influence.

Oden also advised those who want to start apartment missions to spread the word, because people won't volunteer unless they know something about the ministry.

Among alternatives she listed for attracting help:

- Plan a "Commitment Sunday" with testimonies about what God has done in such missions.

- Identify interested residents or apartment managers.

- Ask churches in other denominations for help. "In Houston I couldn't find enough Baptist churches so I went to the Pentecostals and some Methodist churches who were on fire," she said.

Ultimately, Oden believes heartily in the power of prayer.

After "beating my head against the wall" for 18 months, she finally turned to God for help and prayed that God would send laborers into the fields.

After that, her name appeared on a prayer list for home missions. That generated 500 cards from people and groups saying they were praying for her work—and calls from 11 pastors.

"There's never going to be enough volunteers," she said. "But go back and read about the early mission pioneers. It's all the same. Start with what God gives you and let it multiply."

Kentuckians testify to joy in multi-housing ministry

MAYFIELD—"This has been the hardest work I've ever done. But it's also been the most rewarding," Marjorie Overby, a retired school teacher and a member of Audubon Baptist and Henderson Baptist churches in multi-housing ministries.

Overby was one of three Kentuckians who gave testimonies about their church-starting experiences during a statewide conference in Mayfield last week.

Overby said God gradually led her into this ministry after she prayed continually for direction.

While teaching Sunday School at Audubon Baptist Church, she met a 6-year-old boy. When his mother lost her home, the church paid for her to move into an apartment building. Later, Overby went to the building to invite other children to Sunday school.

Soon a revival broke out among apartment residents, and that week eight people joined Audubon Baptist Church. "That night, God let me know I was on the right track," Overby said.

Two other churches have joined

with Audubon to sponsor Bible classes, which are held at a church next to the apartments. They form the cornerstone of an outreach that Overby said has included getting to know the people and offering personal assistance.

She said it never has been a problem to attract teachers or the clothing that was furnished to 17 needy families this past winter.

"If we'll take the next step that appears in front of us, we'll find out if that's God's step," she commented. "He will open the doors if we'll walk through them."

Mickey Davis Robison said a "blitz" aided by two summer missionaries last year has led to 13 churches getting involved in multi-housing ministries in Elkhorn Baptist Association, which encompasses Lexington.

The missionaries asked churches to contact apartment managers about hosting backyard Bible clubs and then follow up with the families.

The summer activity led to the development of seven ministries,

such as Bible studies, craft classes, children's activities and a worship service at a senior adult high rise, said Robison, the association's multi-housing ministry director.

"It's great to see laypersons get excited about God working through them," she said. "There are all kinds of folks who haven't been to church before, so we have to take church to them."

Don Bratcher, pastor of the new Lamp Light Mission in Owensboro, said less than a month after he started the mobile home park mission, a man told him, "I've wanted to be saved for a long time but I didn't know how."

The former jail chaplain has since baptized the man, his wife, and their teenage daughter, and one other person.

Bratcher said he is fortunate to have assistance from the park's manager, who lets him use a building for a sanctuary.

"It is slow, but I think we'll have a good ministry there," he said. "I operate on the three P's: prayer, patience and perseverance."

PEOPLE

Bivocational minister is Kentucky's teacher of the year

Continued from page 1

leave and enrolled at Southern Baptist Theological Seminary, where she received the master of religious education degree with a major in social work.

Dunn returned to the classroom in 1983, teaching high school a total of 13 years. Caring about teenagers and being available to them at school was a ministry in itself, she said.

But Dunn sought other avenues of ministry as well. She served as minister of music at East Baptist Church in Louisville, and later spent 10 summers helping direct Cedarcrest camp—a summer Girls in Action and Acteen camp sponsored by Kentucky Woman's Missionary Union—before joining the staff at Finchville.

Colleagues are quick to note Dunn's fun-loving and affable personality as well as her gifts in teaching and music.

"She gives all—her whole self," said Brenda Price, a friend of Dunn's at Kentucky WMU.

"She can be goofy and yet have people maintain a great respect for her," Price said, alluding to the years Dunn directed Cedarcrest.

At camp, Dunn might have been seen serving meals to campers while dressed in a chef's hat and speaking with an Italian accent, Price said. And campers awoke each morning to Dunn's chipper voice as she posed as a DJ for the camp's "radio station," broadcast over the public address system.

But Dunn also prepared for the camp worship with great detail and care, Price added. "The spiritual growth of the campers was an important part of her ministry."

Dunn's dual career has not been without difficulty, Dunn acknowledged. Besides the obvious physical and emotional drain on her energy, she struggled with working under teaching philosophies that clashed with her own.

"I was working in a system that pitied kids, but didn't care about them. There were no standards, no discipline," she explained. "I needed a philosophy of education that cared about kids."

Before she accepted the position at East Middle School in Shelby Coun-

ty, Dunn nearly left the classroom altogether, she said. But she took the job and found a more compatible philosophy of education, she said.

That was four years ago.

Last fall, she was named teacher of the year at East Middle School, which began the process toward the statewide honor, given last November.

"I had been so frustrated. I had been a teacher who was going to give education one more year" before moving to East Middle, she said. "I felt like God had given an answer to my prayer. He renewed my spirit."

"Everything has been very affirming," she continued. "I wish every teacher would have the opportunity to be affirmed like I have been in the last year-and-a-half. I was very honored."

"I had been so frustrated. I had been a teacher who was going to give education one more year."

Beth Dunn, Kentucky teacher of the year

CLASSIFIED ADS

SEEKING: Full-time minister of youth and education. Send resumé to: Chairman, Youth and Education Minister Search Committee, 2924 Plymouth Place, Owensboro, KY 42303.

SEEKING: Full-time pastor for Auburndale Baptist Church. Send resumé to: Pastor Search Committee, Auburndale Baptist Church, 5590 Bruce Ave., Louisville, KY 40214.

NEEDED: Childcare, Monday through Friday, 7:45-5:15. Two-year and two-month old. Call (502) 896-8916.

POSITION: Director of missions. The West Virginia Tri-County Baptist Association, located in the eastern panhandle of the state, is accepting resumé until May 1 for the position of director of missions. Please send resumé to: Chairman, DOM Search Committee, c/o South Berkeley Baptist Church, P.O. Box 291, Inwood, WV 25428.

SEEKING: Seven-year-old Southern Baptist church with diverse membership seeking visionary leader with excellent pulpit and pastoral skills to serve as pastor. Seminary training preferred. Northside Baptist is a mission of Severns Valley Baptist Church in Elizabethtown. The church is housed in beautiful, new spacious facilities located in a rapidly growing area of Hardin County, Kentucky. Interested persons should send a resumé to: Pastor Search Committee, Northside Baptist Church, 1800 Pear Orchard Rd., Elizabethtown, KY 42701. Resumé must be postmarked no later than May 31, 1996.

AVAILABLE: Trained to rehearse choirs, ensembles and lead in meaningful church music; part time only—prefer interim, then possible call. For information, write: Music minister, 676 Pinetop Rd., Russell Springs, KY.

WEDDING: Invitations, calligraphy and wedding consulting. Complete or partial planning, wedding day directions. Doris Bailey Spencer, (502) 895-7220.

FOR SALE: 1988 Ford 350E 15-passenger van with 351 engine. Only 37,000 miles on engine. Excellent condition inside and out. Van used weekends only by gospel quartet for past six years. Asking \$7,500. Please call (502) 538-4327.

TOUR: 10 days Russia, visiting Moscow and St. Petersburg, Oct. 7, 1996. \$1,799 from New York; air, land, 3 meals a day, Red Arrow Overnight train ride, circus and ballet. Call (502) 247-8331 for brochure. Travel from our area for just a little more.

SEEKING: Full-time minister of music/senior adults. Send resumé to: Music Committee, Hartford Baptist Church, 415 Liberty St., Hartford, KY 42347.

FOR SALE: Electric lift, push-button, easily maneuverable, heavy duty, used with Parkinson patient, like new. (502) 543-7440.

SEEKING: Minister of youth: Part time during school year, full time summer. Housing furnished. Send resumé to: Search Committee, First Baptist Church, 802 N. Adams St., Sturgis, KY 42459, or call (502) 333-2691.

FOR SALE: Church pews. Oak veneer, solid wood under veneer. Twelve 13'4", nine 15'. Asking \$2,000 for all or make offer. Call (502) 756-2608.

SEEKING: Pastor's secretary. Word processing experience required; executive secretary experience preferred. Send resumé to: Attn.: Business Administrator, Immanuel Baptist Church, 3100 Tates Creek Rd., Lexington, KY 40502.

SEEKING: Seminary graduate for full-time music/senior adults or music/education. Send resumé to: First Baptist Church, 106 West Oak, West Frankfort, IL 62896.

March 31 is Palm Sunday.

April 7 is Easter Sunday.

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\$20 will feed a family for one month
HELP THE CHILDREN

PEOPLE

Injured missionary feels prayers and God's strength



Continued from page 1
worked with the accident victims, Benavides collected the Wattses' personal belongings, extensive because of a planned holiday they were beginning.

FMB physician Travis White notified Randy Sprinkle, the FMB's prayer coordinator, who helped spread word of the tragedy. During the first weekend, 3,168 callers dialed the FMB's prayer line to find out how to pray for the family. Within three weeks, the tally of prayer line inquiries would climb to 14,031. Computerized prayer networks sped word of the accident around the world by electronic mail.

Five days after the accident, Marcus Watts finally was stable enough to be transported to the United States, and the mission board arranged for a medical evacuation company to airlift him to Memphis, the Wattses' hometown. Nancy Watts, who suffered fractures in her hand, face and back, flew with him. Another missionary had flown there a day earlier with Joshua, whose ankle was broken.

But it would be another eight days before Wade Watts could make the six-hour flight.

Once in Memphis, the missionary family found another network of Christian concern sprang into action. Members of area churches began to call and visit the hospitals, bringing food and offering their help.

Earlier, the area churches had raised money to send Wade's Watts' mother and brother to his bedside in Peru.

In Memphis, so many people were in and out of the hospital, attending to Nancy and Wade, that one hospital worker finally asked, "Just who is this fellow, anyway?"

"I've been amazed at how many people have called or sent notes or gifts," Mrs. Watts said. "There's no way I could begin to thank everyone in person. I'm so grateful for everyone who has helped us during this time."

She asked that people continue to pray for Wade's and Marcus' improvement and for God to give her strength and guidance as she makes

difficult decisions about their care. She also asked prayer for Joshua as he adjusts to a new school and new friends in Memphis.

"So many people are praying God's will will be done," she said. "Sometimes it's hard to accept what God's will might be.

"Of course, my will is that we will all get well and go back to Peru and serve the Lord as we were. But that might not be God's will. We need strength to accept his will, whatever it is."

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RECUPERATING About seven weeks after their family suffered a head-on collision along a winding road in Peru, Foreign Mission Board missionary Nancy Watts and her younger son, Joshua, 7, posed for this photo in a Memphis, Tenn., park. They were the least hurt. Marcus, 9, is fighting back from severe injury, while his father, Wade, lies in a coma. (BP photo by Jim Burton)

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FINANCIAL FORUM

How to give a gift and get paid in return

By Laurie Valentine

Would you like to support a cause you believe in while benefiting from lifetime payments, management of assets and tax savings? If your answer is yes, a charitable gift annuity may be what you are looking for.

A charitable gift annuity is an agreement between you and a qualified charity under which you make a gift of cash or appreciated assets such as stock and, in exchange for your gift, the charity agrees to pay you a fixed annual amount for your lifetime. The lifetime payments to you are guaranteed by the general resources of the cause that will be benefitted by your gift.

The annual payment amount to you depends upon the value of your gift and your age at the time you make the gift. The older you are, the higher the payment rate. The payment amount is not dependent on what your gift earns for the charity.

Establishing a gift annuity during your lifetime allows you to provide for the financial needs of yourself and your loved ones, while at the same time furnishing needed support to causes that are important to you.

The charitable gift annuity payment rates may provide a higher income than the interest rates currently paid on your certificates of deposit or the dividends paid on your stock holdings. For example, the gift annuity payment rate for a 65 year old is 6.5 percent currently.

Tax savings result from the charitable income tax deduction that is allowable for the portion of your gift available for charitable uses and also from the fact that part of each payment you receive is tax-free for a period of years. These benefits can make the cost of establishing a charitable gift annuity very reasonable.

Using appreciated assets to establish a gift annuity can provide additional tax savings. If the asset was sold, you would pay capital gains tax on the full amount of the gain realized. With a charitable gift annuity, you never pay tax on a portion of the gain and the part that is taxed is spread over a period equal to your life expectancy.

If you would like more information about charitable gift annuities or other ways to provide support to Baptist causes, please call the Kentucky Baptist Foundation at (502) 244-6466.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

Gambling industry prepares to fight back

NASHVILLE (BP)—Gaming advocates are organizing for a counter-attack against religious opponents of gambling, according to a recent article published in a gambling trade magazine.

The article, "The Moral Politics of Gaming," was published in the trade magazine International Gaming and Wagering Business. In it, industry experts outline steps for "turning the tables" on anti-gambling groups.

The steps include attacking arguments that gambling hurts the economy and causes increased crime, pushing for limited-stakes riverboat and casino gambling (which are presumably easier to pass among voters) and uniting the industry for additional political clout.

The article, written by Paul Doocey in December, also suggests the economy could "push gaming back into the forefront," particularly if a recession "creates a sudden need for taxes and economic renewal." Further, government decentralization could help gambling interests if states are forced to find other methods for funding programs abandoned by Washington, Doocey wrote.

Although the article acknowledges the moral arguments made by many opponents to gambling, it suggests even those opponents are beginning to de-emphasize the morality aspects of gaming, focusing instead on the economy and crime. This, according to the article, is exactly the "window of opportunity" needed by gaming interests "to score some much needed public relations points."

The gambling industry shouldn't have much to brag about in terms of improving local economies, said Lamar Cooper, a Southern Baptist expert on gambling interviewed for a response to the article.

"It's really a question of whose economy you're improving, perhaps the gamblers?" Cooper said. "Atlantic City is not a model for a rebuilt, restructured community, based on the influence of gambling. Before gaming came to Atlantic City, there were over 2,000 businesses. At one point, they were down to around 300."

The pro-gambling article also claims law enforcement studies "show few incidents of organized crime infiltration or rises in other social crimes associated with casinos."

Evidently, these statistics do not include Gulfport, Miss., where crime increased 300 percent in some categories after gambling was introduced to the area, said Cooper, currently dean at Midwestern Baptist Theological Seminary in Kansas City, Mo.

"Crimes have gone up in many states where gambling has been introduced," Cooper said. "Because gambling is an addiction, people will steal to satisfy that addiction."

The addiction argument is the one gambling interests should be most concerned about, cautions the pro-gambling article.

"The compulsive gambling argument is the one opponents of gambling are beginning to latch on to, and to be quite honest, it is a legitimate concern," said Randolph Baker, a professor of gaming studies at the University of Nevada Reno who was quoted in the article.

"Due to the addictive element, we have not yet seen, and we cannot document the social cost of gambling on our society," Paul Jones, executive director of the Mississippi Baptist Christian Action Commission, said in an interview.

Partial-birth Abortion Ban Act sent to Clinton

WASHINGTON (BP)—The U.S. House of Representatives overwhelmingly concurred with the Senate on a controversial abortion procedure March 27, sending it to President Clinton, who has promised a veto.

The 286-129 vote in the House on the Partial-birth Abortion Ban Act completed a successful effort by anti-abortion forces in Congress to outlaw a specific procedure for the first time since abortion was legalized in the Supreme Court's 1973 Roe vs. Wade decision.

While the margin of passage in the House meets the requirement for a two-thirds vote to override a veto, the Senate passed the bill only by a 54-44 vote in early December.

In a Feb. 28 letter to congressional leadership, the president said he finds this particular method of abortion "very disturbing" and would sign the ban if it is amended by Congress to allow the procedure when it is "necessary to preserve the life of the woman or avert serious adverse health consequences to the woman." Otherwise, he would veto the bill because he does not believe it meets the constitutional requirements set forth by the Supreme Court in Roe vs. Wade and other decisions, Clinton said.

Supporters of the bill have called Clinton's position misleading. An exception for health reasons would have the effect of allowing abortions for a wide range of reasons, thereby rendering the bill meaningless, they said.

Gospel fastest-growing form of music sales

NASHVILLE (RNS)—Gospel music sales are growing faster than sales of other major forms of popular music, according to a study released March 21 by the Gospel Music Association.

Between 1991 and 1995, gospel music has averaged 22 percent growth per year. Citing its study and data from the Recording Institute Association of America, the Gospel Music Association said other genres of music, such as rock, pop, urban,

country and rap, have had annual growth rates of 5 percent or below.

Bruce Koblisch, president of the Gospel Music Association, attributes the growth in sales of Christian music to increased marketing techniques and the inspirational lyrics of the music.

"The diversity of our styles of music has made it more accessible to more people," Koblisch said.

Sales of gospel music, which comprises about 3.3 percent of the entire

music market, totaled \$390 million in 1994.

For the first time, the Gospel Music Association is hosting an artist showcase at the convention of the National Association of Recording Merchandisers, which includes stores such as Tower Records and MusicLand. Kirk Franklin and The Family, dc Talk, and Hezekiah Walker and The Love Fellowship Crusade Choir will perform at a gospel brunch March 24 in Washington.

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- Pray for these specific needs related to Kentucky Baptist partnerships with Russia, Boston and Utah-Idaho:
- Field coordinators Bob and Nancy Walden who will arrive in Moscow May 3 to work with Larry and Joy Lindsey.
- Sosnovi Bor Baptist Church needs to complete its building or face the government threat to tear it down.
- Russian "missionary kids" gathering in Moscow during mission meetings.
- First Baptist Church of Wellington, Utah, as members prepare for summer mission teams.
- Renovation teams needed at New Colony Baptist Church in Billerica, Mass.
- Finances needed for language Bibles to use in international student ministries in Boston.

Mountains to the Mississippi

Compiled by Ann Tatum

- CADIZ—Donaldson Creek Church called **O.D. Boyd** as interim pastor.
 - CERULEAN—Cerulean Church called **Gary Snyder** as pastor.
 - ELIZABETHTOWN—Northside Church called **Isaac B. McDonald** as interim pastor. Northside Church is a mission of Severns Valley Church.
 - HARRODSBURG—**Marshall Black**, 84, died Jan. 31. Black was a retired Baptist minister and a retired schoolteacher, and had been pastor of several churches in Kentucky. He is survived by his wife, Cleo, one son; one stepson and one stepdaughter; two daughters-in-law; four grandchildren and four step-grandchildren.
 - LAGRANGE—**Wes Roy** resigned as minister of education and administration at DeHaven Memorial Church effective May 31.
 - LOUISVILLE—St. Matthews Church called **David Stancil** as associate pastor for administration and adult education and **Joyce Oliver** as preschool minister. Stancil has been associate professor of psychology of religion and pastoral care at Southern Seminary. Oliver has been the church's interim minister of education.
- Cloverleaf Church will present The Spencers of Mansfield, Ohio, in a gospel music concert April 18 at 7:30 p.m. For information call (502) 367-0218. **Geoffrey Lacefield** is pastor.

- Highland Church recently presented three performances of the Broadway musical "Joseph and the Amazing Technicolor Dreamcoat."
- MOUNT VERNON—**Joseph Korn**, a veterinarian/church planter missionary in Togo, West Africa, was ordained to the gospel ministry at First Church March 24. Korn is on furlough and is pursuing the master of divinity degree at Southern Seminary.
- Megan Holbrook**, 16, of First Church recently achieved queen and queen with scepter in Studiaact. Holbrook, a 10th grade student at Rockcastle Country High School, has participated in Acteens since 1994. She is a 1995-96 state panelist in Kentucky Acteens.
- MOUNT WASHINGTON—First Church called **Charlie Miller** as minister to youth.
- PROSPECT—The Louisville Chapter of the Hymn Society in the United States and Canada will host its sixth annual Shape Note Singing at Harrods Creek Church April 13 from 9 a.m. to 3 p.m. Participants are asked to bring a covered dish for a mid-day dinner on the grounds. For information call (502) 266-7054 or (502) 893-2190.
- WESTPORT—Covington Church held its first-ever Baptist Women's Day March 31.
- Correction: McKinney Church at Somerset called **Major Nolan** as pastor.

Williamsburg man updates classic of Kentucky's history

By Joyce Sweeney Martin
Staff Writer

WILLIAMSBURG—A classic account of religious life on the American frontier is now available in an easier-to-read edition, thanks to a former Cumberland College professor.

Chester Young, who retired in 1975 after teaching history at the college for 18 years, has revised John Taylor's "A History of Ten Baptist Churches." The revision, "Baptists on the American Frontier," is published by Mercer University Press.

Seven of the 10 churches—including six in Kentucky—still exist. Kentucky Baptist churches are Clear Creek in Versailles, Bullittsburg in Burlington, Corn Creek in Milton, First in Frankfort and Buck Run at Forks of Elkhorn. One other church, Taylor South Elkhorn, became South Elkhorn Christian Church during Taylor's lifetime.

Taylor's history, first published in the 1820s, long has been recognized as an "indispensable source" for first-hand information about the movement of many Virginia Baptists "to the wilderness of central and northern Kentucky where their church communities both struggled and flourished," according to a Mercer University press release.

Taylor, a successful farmer and preacher, held membership in the 10

churches he profiled—two in Virginia and eight in Kentucky—and served as pastor of seven of them.

Taylor's labor as a minister of the gospel of Jesus Christ "towers above all else" in the book, according to Young. "It was to this calling that he gave himself with abandon in season and out of season. In the era in which Taylor's life fell and on the frontier where he lived, the most important dimension of a religious career was preaching."

Taylor wrote about "how to receive members, the ways by which pastors should be remunerated, the usefulness of women in the work of the congregation, the autonomy of the church, the church's relationship to the local association, his views on missions and in the calling of pastors," according to Young.

Young's interest in Taylor's work began shortly after he became a history professor at Cumberland in 1969. A statement by church historian William Warren Sweet that Taylor was probably the most influential Baptist of his generation in Kentucky prompted Young to want to make Taylor's writings more readable.

Young's work features a logical division of Taylor's sentences and paragraphs, a full bibliography of relevant historical works, tables outlining religious rhetoric and an extensive system of annotation that clarifies and corrects Taylor's accounts.

Some things never change: Part III

(Eleventh in a series)

The last aspect of our ministry that has not changed is our commitment to the spiritual needs of young people. Most of the students who come to Oneida are not Christians. Many have had little or no regular church attendance.

Often our young people are very apprehensive about attending a "Christian" school. They wonder if they will be required to pray, carry a Bible and memorize Bible verses. When they walk into a church sanctuary, they feel very uncomfortable. What exactly is required of our students spiritually?

For most of the school's history, we have had daily chapel. We have a different speaker every day, usually one of our faculty and staff. Since many are pastors, plenty of good sermons have been preached.

We never force Jesus on anyone. It is a God-given right to accept or reject the eternal gift of salvation. We simply trust the Holy Spirit to work in the life of each young person. We know that not every student to whom we minister will accept Christ. We do not intimidate, coerce or try to scare a child.

One of the most difficult experiences we encounter is that of seeing a young person who refuses to allow Jesus into his heart. Jesus knows exactly how we feel; many of those who heard his message also turned away.

There is no way to know how many Oneida young people have accepted Jesus as their Savior over the years. Since Jesus knows about every sparrow, he has an accurate count of the young people who have become Christians on our campus. During the past 10 months, over 150 have made professions of faith. No doubt others have knelt by their beds or sat under a tree and invited

Jesus into their hearts.

Much has been said about "fruit inspectors" over the years. How can we tell if a person is really saved or not? Many of our faculty and staff can tell you about young people who have had changed lives. Some of our new Christians have had almost unbelievable life-changing experiences. While it may not be this dramatic for every person, one of the great joys of our ministry is seeing a young person come alive with Jesus. There is such a tremendous change in his attitude,

grades, language, appearance and countenance, there can be no doubt—he has met the Master!

In addition to chapel, students also are required to attend Sunday school and church Sunday morning and evening. All of these opportunities, along with having Christian teachers and mentors here on our campus, give every young person an opportunity to see how Jesus works in our lives.

Some Christian students come to Oneida to grow spiritually. Many young people prefer a Christian school to public schools. I was fortunate to come to Oneida as a young Christian. I was not raised in a Christian home, and being at Oneida was a great blessing. I was able to grow spiritually, as did many others. I will never forget the joy it was to have Christian faculty and staff working with me. As a young person, I needed the fellowship they provided.

Teaching young people the dignity of work, helping them to excel academically, encouraging them to participate in extracurricular activities and telling them about Jesus are all part of our 97-year history.

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

THIS IS ONEIDA



W.F. Underwood

A ministry continues

Many pastors and ministry families have chosen to continue their influence by donating books to the Carolyn Brooks Memorial Library at Clear Creek. We recently received the library of Dr. Earl Forderhase of London, valued at more than \$17,000.

Forderhase died of a heart attack Nov. 1, 1994, at the age of 60. He was pastor of First Presbyterian Church in London. A pastor's son, he graduated from William Jewell College, Southwestern Seminary and University of Oklahoma. Southwestern Seminary students elected him president of the student body.

Forderhase was pastor of three Baptist churches in Oklahoma. Ministry through the church and education took him to Austin Peay State in Clarksville, Tenn. He taught philosophy and religion for 18 years and served as chairman of the department of philosophy.

In August 1991, he came to the London congregation. His brother Dwight, is pastor of First Presbyterian Church in Lancaster.

Earl and Carol Forderhase were neighbors to Earl and Vada Clark. Dr. Clark recently retired as professor of New Testament at Clear Creek. As a Baptist for many years and aware of Clear Creek's work,

Carol wanted her husband's library to benefit beginning preachers.

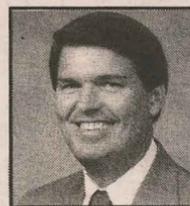
Our library holdings have been strengthened by this significant gift. Some volumes, which the college did not need, will go to students.

Director of Library Services, Marge Cummings, tells me our existing library space will be filled within two years. Almost half of the building is now used for classrooms. The BEYOND 2001 Campaign seeks funds for a new classroom building. This will permit expansion of the library. The plan calls for additional stacks, archival room and expanded student computer services.

Five educators were on campus recently as part of our 10-year reaffirmation of accreditation by the Accrediting Association of Bible Colleges. They were very positive about our library resources. Six percent of our annual budget is allocated for library services. The college participates in the inter-library loan program of regional universities. Nearby Lincoln Memorial University also permits our students to use their library.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MISSIONS

Home missionaries touching lives across America



This week is the culmination of Southern Baptists' annual Season of Home Missions, which includes the Annie Armstrong Easter Offering for home missions.

The Southern Baptist Home Mission Board supports nearly 5,000 missionaries, who serve in a variety of roles across the United States. Some of their work is highlighted in the photos on this page.

A major portion of their support is generated each year through the Annie Armstrong Offering. This year's goal is \$42 million.

While the Season of Home Missions emphasizes prayer for missionaries, the needs missionaries express last all year long. Throughout the year, interested individuals may call the home missions prayer line for updated requests from the mission field. The number is (800) 554-PRAY.



MISSIONS SCENES ■ **Above left:** Home missionary associate Grace Kirkpatrick serves at Oregon Hill Baptist Center in Richmond, Va., where she leads Richmond Baptist Association's Camp Alkulana. Shown here on a camp outing, her goal is to see the children of Oregon Hill, a predominantly low-income community, succeed in life. ■ **Above top right:** Church planter Richard Lee (left) is planting a new church in North Jackson, Tenn., a tough neighborhood where many residents feel abandoned by government and the rest of the community. Lee attempts to show them hope through Jesus Christ. ■ **Above:** In Tulsa, Okla., missionary Urban Green supervises soccer clinics for children and teaches at the School of Religion, a cooperative project between Southern Baptists and National Baptists. Green and his wife, Loretta, cross racial lines with the good news of the gospel. ■ **Left:** Ed Pope (left) serves as evangelism director for the Dakota Southern Baptist Fellowship, the Baptist convention serving North Dakota and South Dakota. Southern Baptists account for less than 1 percent of the state's population, and evangelical Christians on the whole don't fare much better. (Photos by Paul Obregon, David Winfrey, Bob Carey)

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