

## School prayer: religious leaders join in the fray

by Stan Haste

Leaders of mainstream Protestant denominations and American Judaism mounted a major counterattack in the battle over officially sponsored prayer in public schools by calling on the House of Representatives to resist bringing the issue to the floor for an up-or-down vote.

The more than 30 groups opposing an effort by U. S. Rep. Philip M. Crane, R-Ill., to force a vote on the volatile matter include the Baptist Joint Committee on Public Affairs.

Armed with a fresh statement adopted by the Southern Baptist Convention at its recent annual meeting in St. Louis Porter W. Routh, interim executive director of the Washington-based Baptist agency, joined spokesmen from seven other groups at a news conference urging defeat of the Crane-led move.

The fight in the House of Representatives has heated up in recent weeks after a massive letter-writing campaign was launched by supporters of the Crane measure, primarily prominent religious broadcasters.

The U. S. Senate passed a bill in April 1979 calling for the removal of the prayer in schools issue from the jurisdiction of all federal courts, including the Supreme Court. Senator Jesse Helms, R-N. C., himself a Southern Baptist, led the Senate effort.

Crane then introduced identical language in the House. Like Helms, Crane is one of the most conservative members of Congress.

In the House the Judiciary Committee has refused to schedule hearings on the proposal. Fearing the measure might die Crane asked members of the House to sign a "discharge petition" to circumvent the committee's inaction by bringing the bill to the floor for a yes-or-no vote.

The discharge petition device requires a simple majority, or 218, sign to force the vote. Under severe pressure in recent weeks many members have signed, bringing the latest confirmed total to 169, or 49 short of the required 218.

Baptists and other religious groups have consistently supported the U. S. Supreme Court's 1962 and 1963 decisions banning state-sponsored and written school prayers.

Routh cited the 1980 SBC resolution which expressed opposition "to attempts, either by law or other means, to circumvent the Supreme Court's decisions forbidding government authored or sponsored religious exercises in public schools." He also cited similar SBC statements adopted in 1964 and 1971.

Referring to the Helms/Crane language Routh told reporters, "We feel very strongly that the adoption of this legislation would not be in the best interests of the First Amendment . . . or of religion itself."

Dean M. Delley, National Council of Churches associate for religion and civil liberties, shared Routh's view, declaring the Helms/Crane legislation "is of no service to religion."

Kelley also warned the scheme to remove the matter of prayer in schools from federal court jurisdiction is a dangerous "innovation" which, if successful, would signal "no portion of the Bill of Rights is safe." Other controversial Supreme Court decisions involving civil rights, freedom of speech, assembly, press and other rights guaranteed in the Bill of Rights would be vulnerable to the same fate, he said.

Kelley and Routh were joined at the news conference by representatives of the United Presbyterian Church, United Methodist Church, Lutheran Council, Episcopal Church, Synagogue Council of America and Anti-Defamation League of B'nai B'rith.

In a related development Routh mailed a letter June 17 to all 435 members of the House opposing the Crane discharge petition drive.

Citing the recent SBC action Routh asked congressmen who have already signed the petition to remove their names and urged those who have so far resisted to refrain from signing.

"By this action we strongly feel you will be in support of the constitutional requirement of the separation of church and state and the larger principle of religious liberty," Routh wrote the lawmakers.

## Family never tells Africa goodbye

by Mary Jane Welch

When Hal Browning Boone went to Kenya in 1976 to accompany his injured father back to the United States, he expected to spend a couple of days with him and return home, assured his father would recover.

But, says Boone, things didn't work out that way at all. His father, a missionary physician in Kenya, had every conceivable complication following the auto accident which crushed a vertebra and left him paralyzed. Four years later he still cannot walk and experiences daily pain.

That accident ended his parents' career as Southern Baptist missionaries, but it didn't sever close family ties developed over the years and it didn't end the Boone family's missions commitment to east Africa.

Boone recounted the story of his family's experience the day before he and his wife Linnea were approved by the Southern Baptist Foreign Mission Board to serve one year as special project medical workers in Uganda. There Boone's parents, Hal and Pat Boone, opened Southern Baptist mission work. Linnea's parents were also medical missionaries in Africa.

Although Hal, a physician, is the oldest of the six Boone children, he is not the first to feel the missions call. Cathy, a registered nurse, has been a missionary in Kenya since 1973. Today she and her husband, Dan Schellenberg, also a missionary kid who grew up in east Africa, work with the same tribe her parents were working with when her father's accident occurred.

Last November, another daughter, Susan, and her husband Rick Goodgame, a physician, were appointed missionaries to Uganda, where he will teach medical school. Last summer the youngest Boone, James, was a volunteer in Uganda, where he helped distribute medicine in the aftermath of the war which ousted former president Idi Amin.

Medicine seems to be an integral part of the Boone family, too. James plans to enter medical school this fall, Dan is completing medical school, and Paul, who is completing his residency, will handle Hal's private practice in Friendswood, Tex., while Hal is in Uganda. Hal says Paul and his wife, also a physician,

plan to apply for missionary service after that year.

Though many think of Africa as a turbulent continent, Hal says that growing up in safari country was a delightful experience—an adventure for a teen-age boy. Although life there included going to boarding school far from home, his parents made special efforts to maintain strong relationships with each child. In fact, for the entire Boone family, life was remarkably free of trauma until his father's accident.

Even after the accident, when Hal left for Kenya to accompany his father home, he felt sure that everything would soon be all right. "We were praying for a miraculous recovery for God's glory and for my Dad's well-being and we continue to pray for that," says Hal.

But as time passed it looked less and less like that would happen. For the first time in his 34 years, Hal was faced with the suffering of persons close to him who he felt shouldn't have to suffer. "Why do the righteous suffer? I personally was very aware of the power of Satan in this world," he says. But he says he also came to realize that all things will work ultimately to God's glory. Earlier, spiritual growth had come for him and Linnea through their church involvement. Now it came in dealing with this family tragedy and in watching his parents deal with it.

As his parents cope with the physical and psychological effects of disability, Hal says his father's continuing statement has been that God has given him victory over all and has strengthened him and brought him into a deeper relationship as a result of the accident. Although he no longer practices medicine and is confined to a wheelchair, he has served as interim pastor of a church and is now minister of missions at Sagemont Baptist Church, Houston, Tex.

Watching how Hal's mother has responded to the situation has also been a rewarding experience for the family, says Linnea. Although many people become bitter when they have to care for someone who is sick, Linnea says, "I think with her it's just been an increase in love for her husband even though she has to spend hours daily taking care of him."

Although his parents cannot return to Africa as missionaries, Hal says they have been supportive of their children going there. In fact, with so many children living there, they're considering a visit to the countries where they invested so many years.

## Inerrancy from a small perspective

by Randy Wyrick

Children see things from a different perspective than adults.

For example, the main attractions for most Southern Baptists under four-and-a-half feet tall who attended the annual convention in St. Louis were the gateway "golden" arch and the St. Louis Cardinals. Others like Dennis Cooper, 14, of Port Boone, La., were aware of the biblical inerrancy question that was prevalent in the convention, but they weren't too concerned about it.

"Things like this come and go all the time," explained Cooper, who was attending his fourth convention. "I wouldn't get too worried about it."

The youngsters have an equally unique outlook on biblical inerrancy itself. They don't know what it is.

"I've never heard of it," said Cooper.

Dale Collier of Canton, Mo., however, was adamant about the issue. "The Bible talks about Jesus as the only begotten Son. God inspired the people who wrote it. Everyone knows that. You find that out in movies."

Della Rivera just hadn't had enough time to study the question.

"I'm only nine-and-a-half years old," she said.

"How could I have studied enough to decide something like that? I'm not old enough. I'm not sure

anyone else is either."

Nine-year-old David Bryant of Forsyth, Ill., explained inerrancy of the Bible this way: "I think that it is true from cover to cover. My dad told me so, and I believe in my dad."

Bruce Ingle of Denton, Tex., doesn't think the Bible has any mistakes. "I read it," he contended. "It tells how God told them to write it, like James, and John, and all those guys."

Steve Smith, 11-year-old son of newly-elected SBC president Bailey Smith, Del City, Okla., summed it all up into this fashion: "I enjoy coming to these conventions because of the people I get to meet, like Adrian Rogers, and W. A. Criswell."

"Sometimes we get out and do things as a family when we can," he explained. "We were supposed to go up into the arch today. I hope we'll have time now that dad is the president."

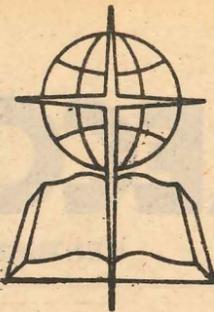
On the biblical inerrancy question he declared: "I don't think that it is worth watching or worrying about. I'm not really sure what it is and I've heard a lot of different people say a lot of different things about it. I don't think they are sure about it either. I'm not sure anybody is."

Wyrick is a graduate of Cumberland College and worked in the SBC newsroom in St. Louis.

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

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C. R. Daley

## Daley Observations

### Renewed interest in convention affairs

One of the positive effects of the 1980 Southern Baptist Convention in St. Louis is a renewed interest in the convention, its issues and directions. On Monday noon following the convention I was involved in a meeting of pastors in Louisville which was one of the best attended of the year and where discussion was lively and long. On the evening of the same day I met with a large group of laymen in the regular monthly meeting of Highland Baptist men in Louisville. The interest and response to an analysis of the convention there was the most encouraging I have ever seen on the part of laymen.

Two questions from the laymen kept surfacing. They were what do recent developments in the convention mean and what can laymen do to be helpful?

My response was to become rightly informed on current issues facing the convention and to become actively involved. This involvement would include studying the matters under consideration, attending the annual conventions and making an input.

Too long the convention meetings have been preacher and staff member dominated. Thank God for preachers and staff members who are interested and who attend conventions but they should be balanced with laymen. Historically we are a lay movement in that the word "laity" means "people of God" including those ordained and unordained.

Not only have laymen never attended conventions in significant numbers but far too many pastors who could easily go have passed up conventions as not too important. They have assumed that their presence would make little difference and that things will go on about as well without as with them. Rather than attending conventions they use the expense money for continuing education and similar projects which they assume would result in more enrichment for themselves and the church.

This is as bad as staying home and not participating in political elections. Small voting percentages play into the hands of special interest political and religious groups.

I do not mean to encourage "get-the-vote-out" campaigns in the interest of winning certain elections. I mean consistent and persistent participation in the Baptist democratic process. Not to do so is to turn the convention over to special interest groups.

Being in far away Los Angeles next year, the 1981 convention will not be conducive for widespread participation from all over the land.

Ordinarily it would be dominated by California and other nearby Southern Baptists, by denominational people and by those with special interests. It is questionable whether we should ever meet in a place so far removed from the great

hosts of Southern Baptists though Baptists in these areas want and need the impact of an annual convention.

1982 in New Orleans should afford a better opportunity for extensive laymen participation. Lay members with limited resources should be helped by the churches which send them. Where did the idea ever come from that a church is more obligated to send its pastor and staff members to the conventions than to send lay messengers?

### An introduction to Alan Sears and Lawrence Tapp

When the report of the Committee on Committees was presented to the convention in St. Louis, neither of the names submitted for Kentucky representatives on the Committee on Boards was recognized by many Kentuckians. In fact, most of us had to wait until we returned to Kentucky to learn their identity.

I should have remembered Alan Sears, the lay member. He is a brilliant Louisville attorney and a member of Walnut Street Baptist Church. I had met him when he visited the church I attend but did not make the connection.

Sears came to Louisville from Somerset. He began attending Walnut Street while a University of Louisville Law School student. He credits the church and pastor Wayne Dehoney with helping him find a meaningful Christian experience. He practiced law a while in Ashland before joining a well known law firm in Louisville.

Lawrence Tapp, the preacher member of the Southern Baptist Committee on Boards from Kentucky, introduces himself in Baptist Forum section of this issue. In a telephone conversation with him I learned this additional information.

Tapp is a native of Tennessee and a retiree from the United States Air Force. He felt the call to preach while serving in the Air Force. As a layman he says he served as deacon and song leader for a pioneer church that started seven other churches. After retiring from the Air Force he became pastor of East Howard Baptist Church, Biloxi, Miss. From there he came to Kentucky to attend Mid-Continent Baptist Bible College, Mayfield, and served as pastor of Oak Grove Baptist Church near Mayfield in 1972-73.

Upon finishing Mid-Continent in 1973 he returned to the same church in Mississippi he served earlier. From there he went to Bellehaven Baptist Church, Ocean Springs, Miss., where he served from 1975 to 1980.

He became pastor of East Baptist Church, Paducah, Apr. 15, 1980, eight weeks before being elected as a Kentucky representative on the Southern Baptist Convention Committee on Boards. His name was suggested to the Committee on Committees by Harold Cathey, pastor of Unity Baptist Church, Ashland. The Kentucky Baptist Convention requires a person to have been in a Kentucky church at least a year before serving on committees and boards of Kentucky Baptist Convention agencies. Apparently there is no such requirement for the Southern Baptist Convention.

Tapp also has a MDiv degree from Luther Rice Seminary, Jacksonville, Fla., and says he has almost completed his doctor's degree from the same institution.

As for the Western Recorder article on Don Touchton which is referred to by Tapp, it was not written by anyone related to Western Recorder but was an article written and distributed to all state papers by Baptist Press, the official news service of the Southern Baptist Convention. Our use of the article indicates our opinion that it was accurate and fair.

The Committee on Boards of which Sears and Tapp are the Kentucky representatives nominates names for all vacancies on Southern Baptist agencies and institutions. Their report will be presented at the convention meeting next year.

## Baptist Forum

Stop by

Southern Baptists attending the Baptist World Alliance in Toronto in July are invited to visit our Southern Baptist mission work in the Buffalo, Niagara Falls and western New York areas. To talk with a missionary or to have a guided tour of our work, call one of these workers (in advance or after you arrive in town):

In the Greater Buffalo area: Director of Missions Clifford Matthews, (716) 685-1243; US-2er Chuck Hartness, (716) 668-5072. In Grand Island and Niagara Falls area: pastor Terry Robertson, (716) 773-2180 or 773-5523; In Fredonia-Dunkirk area: pastor Ray Sims, (716) 672-2448.

Bold Mission Thrust is a reality to us here. God has allowed us to start six new missions during the last two years, giving a 35% increase in number of units. Our state and associational goal is to double the number of constituted and strong churches within the next five years. Our first Southern Baptist work in New York state began in this area, but has been slow in developing.

Clifford Matthews, Depew, N. Y.

Hooray for Touchton

First, I wish to praise the Lord for the stand taken by Don Touchton in his letter, "Cry of Concern." Beyond doubt, in my mind, the Lord used this letter and the results were seen in the actions taken by the convention last week in St. Louis.

Next, I would like to use your letters to the editor column to nominate you for an award of some type. Surely, if anyone should ever offer an award for audaciousness you certainly would qualify.

If Touchton was guilty of using his office and position to call attention to his point of view and if that be as wrong as you imply; then, certainly the front page of the Western Recorder dated June 11 convicts you of the same crime. You, sir, in my opinion, have long been guilty of using your position to support what Touchton labeled "creeping liberalism" and the "anti-inerrancy," "anti-infallibility" and the women's ordination group.

I feel certain, and I praise the Lord for the fact that most of the "antis" got the message last week in St. Louis. Don Touchton shall one day be rewarded by his Lord for the part that he played in sending that message.

L. E. Tapp, Paducah

# Baptist News in Brief



Martin



Mosley

## President to president

Soon after Bailey Smith was elected president of the Southern Baptist Convention, one of the first to call and congratulate him was the President of the United States.

President Carter, also a Southern Baptist, began the call by saying to Smith, "You're my president."

Smith, pastor First Southern Baptist Church, Del City, Okla., told President Carter, "Our people enjoyed having you in our church in 1976."

Then Smith asked Carter to pray for him, and Carter replied, "I have prayed for you, and I am going to continue to pray for you in the days to come."

Smith also said President Carter invited him and his wife, Sandy, to visit the White House.

## 13 Kentuckians elected

The committee on boards of the Southern Baptist Convention nominated 13 Kentuckians to fill existing vacancies. All were elected by the convention in St. Louis.

By board, and the year their term ends, they are:

Executive Committee—John Richard McCall, Louisville, 1984

Foreign Mission Board—John C. Huffman, Mayfield, 1984

Home Mission Board—William L. Turner, Lexington, 1984

Sunday School Board—David C. Jackson, Frankfort, 1984

Southern Seminary—Wayne Dehoney, Louisville, 1985; Joseph Stopher, Louisville, 1985; Frank Ellis, Louisville, 1985

New Orleans Seminary—William C. Ray, Elizabethtown, 1982

Midwestern Seminary—Ronald W. Stone, Winchester, 1981

Southern Baptist Foundation—John A. Wood, Paducah, 1984

Education Commission—J. M. Boswell, Williamsburg, 1984

Historical Commission—Ira V. (Jack) Birdwhistell, Georgetown, 1984

North American Baptist Fellowship—Duke K. McCall, Louisville, 1985.

## CLC gets SBC praise

"By a combination of divine providence and human commitment, the Christian Life Commission has become the conscience of the Southern Baptist Convention and in some measure the conscience of the nation," Charles H. Ashcraft, former executive secretary of the Arkansas Baptist Convention, told messengers to the Southern Baptist Convention June 12.

Speaking to the report of the Christian Life Commission, Ashcraft contended "The Commission is the strongest and most respected voice on Christian ethics in this nation. The Commission maintains vigilant moral discernment on the crucial issues that affect our Southern Baptist life and work and it is mandated to help Southern Baptists apply the Christian gospel and live the Christian faith," he said.

"This nation which guarantees our freedom has a right to know how 'born again' Bible believing people view the great moral and social issues of our time and how they actually respond to them," he said.

Ashcraft, a veteran pioneer of Southern Baptist work in the west, told the

messengers the worth and witness of the convention to the world "will not exceed our stand on moral issues and the actual doing of the gospel to bring reconciliation, health, healing and redemption to our country."

Ashcraft said Jesus was right on every moral and social issue including the home, the family, race, poverty, citizenship, women, sexuality, the sanctity of life, peace with justice and human dignity. "It is Jesus' mind which the Christian Life Commission seeks to help Southern Baptists follow regarding these issues," he said.

Foy Valentine, executive director of the Christian Life Commission, referred messengers to the annual *Book of Reports* for a statement on the agency's work during the year.

According to the report the Commission intensified its efforts during the year to help Southern Baptists strengthen family life, work as Christian citizens, deal redemptively with race relations, the economic crisis, and with such special moral concerns as alcohol and other drugs, pornography and television programing.

## Invitations for KBC

Kentucky Baptist Convention has a committee on arrangements to consider invitations for hosting the convention. The committee meets annually to consider convention sites at least three years in advance.

Guidelines for consideration are as follows: Invitations shall be written and made through the chairman or executive secretary; and the selected city shall provide adequate auditorium, meeting rooms, book store and exhibit space; and be close to adequate public lodging and food facilities.

It is also advisable to clear any anticipated dates with the city's convention bureau, chamber of commerce or other convention booking agencies. The date is usually considered for the Tuesday, Wednesday and Thursday following the second Sunday in November.

If your church is interested in extending an invitation to host the annual sessions of the Kentucky Baptist Convention in 1983 or 1984, you may write to either Francis Tallant, Chairman, 1435 High St., Bowling Green, KY 42101 or Franklin Owen, Executive Secretary-Treasurer, P. O. Box 43433, Middletown, KY 40243.

## Martin new editor of BP

Daniel B. Martin Jr., a veteran of 23 years in secular and Southern Baptist journalism, will become news editor for Baptist Press, news service of the Southern Baptist Convention Aug. 1.

Martin, 42, editor of news service at the Home Mission Board, was approved for the position June 9 by the administrative subcommittee of the SBC Executive Committee. He will succeed Robert O'Brien, who will join the Foreign Mission Board in July to pilot a program of overseas news coverage.

A native Texan, Martin will supervise news coverage of the denomination's news service, coordinating work with six BP bureaus and other news sources and relations with secular and religious media. Each year, beginning with the 1981 SBC in Los Angeles, he will be the newsroom manager at

annual SBC meetings.

Before joining the Home Mission Board in Atlanta in 1976, Martin was press director for the Baptist General Convention of Texas, Dallas, 1973-76. In both Dallas and Atlanta he coordinated news coverage for bureaus of Baptist Press.

## Sorrels on the mend

Robert W. Sorrels, Southern Baptist Mission Service Corps volunteer paralyzed following an automobile accident in Nigeria in mid-April, was flown to the United States June 6.

He entered Baylor University Medical Center, Dallas, where he was to undergo diagnostic tests and x-rays beginning June 9, said John R. Mills, who visited Sorrels two days after his arrival in Dallas.

Mills, secretary for West Africa of the Southern Baptist Foreign Mission Board, said Sorrels faced possible surgery to remove a bone chip from the vertebra which was broken in the head-on collision.

Sorrels is able to use his left arm and to move his right arm and shoulder and is optimistic and cheerful, said Mills.

Sorrels had taken a one-year leave of absence from his work with the Washington Savings and Loan firm to serve in Nigeria.

## Creswell to FMB

Mike Creswell will become an associate editor of *The Commission* magazine, the monthly publication of the Southern Baptist Foreign Mission Board Aug. 1.

Creswell, 30, a news writer for the General Board of South Carolina Baptist Convention since 1974, will carry out writing and editing responsibilities and provide other assistance in magazine production, said Leland Webb, editor. His duties will also include overseas writing and photographic assignments on the mission fields.

He will join Webb and two others on the editorial staff: Martha Skelton, who was named an associate editor in February, and Dan Beatty, layout and design artist.

## Court patents life

The U. S. Supreme Court ruled June 16 that federal patent laws extend to human-made living organisms.

By a 5-4 vote, the high court held that General Electric Co. scientist Ananda M. Chakrabarty's laboratory creation of a form of bacteria designed to break up oil spills is protected by patent laws dating to 1793.

Neither the majority opinion, written by Chief Justice Warren E. Burger, nor a dissent filed by senior justice William J. Brennan Jr. addressed the bioethical issues involved in laboratory-created life forms.

Many ethicists have expressed the fear patenting such life forms could make genetic engineering profitable for both companies and individuals by giving them exclusive selling rights on products they invent.

Chakrabarty's and General Electric's application for a patent had been denied earlier by the U. S. Patent Office. But the Court of Customs and

Patent Appeals reversed the denial, leading to the government's high court appeal.

Referring to applicable patent law, Burger said the court set out simply to determine whether Chakrabarty's microorganism constituted a "manufacture" or "composition of matter." The law declares that "whoever invents or discovers any new and useful process, machine, manufacture or composition of matter . . . may obtain a patent."

## Baptists back from Iran

Two Southern Baptist ministers who participated in the conference on American intervention in Iran with former U. S. Attorney General Ramsey Clark see the trip as an extension of their Christian ministry.

John Walsh, campus minister at Princeton University, and Charles Kimball, doctoral candidate in world religions, Harvard University, say their trip was an attempt to reconcile differences between the nations to avoid the increasing likelihood of military confrontation.

"It's becoming clearer and clearer the two countries are heading on a collision course, the only outcome of which is military conflict," said Walsh.

Walsh, Kimball and eight other Americans joined 500 delegates from 60 nations at the conference which also aired grievances against Soviet intervention in Afghanistan. Iranian president Bani-Sadr asked specifically that Walsh and Kimball be included among the participants. The Iranian government paid the bill for all delegates.

Walsh and Kimball were part of a seven-man fact-finding trip to Iran in December. Since their return from that trip they have actively pursued a greater understanding between the nations through extensive writing and speaking on college campuses.

The Americans who attended the June conference returned a week later to face possible prosecution for violating an Apr. 17 travel ban by President Carter which was to keep everyone but journalists from going to Iran. Maximum penalties under the ban are 10 years in prison and a \$50,000 fine.

## Mosley new Illinois exec.

Ernest E. Mosley has been elected executive director of the Illinois Baptist State Association effective Aug. 1.

Mosley, pastoral section supervisor in the Baptist Sunday School Board's church administration department, has been at the board 13 years.

In Illinois he will succeed James Smith, who resigned August 1979 to become executive director of the Southern Baptist Brotherhood Commission.

Mosley, 52, a native of Arkansas, graduated from Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Seminary, Ft. Worth, Tex.

He is the author of six books, including "Priorities in Ministry," which details his philosophy about how persons in church-related vocations should order their priorities.

# Mountains to the Mississippi



Marsh



Scoggin



Preston

## Personnel

**FBC Madisonville calls Marsh**  
J. Gary Marsh has accepted the call as pastor of First Baptist Church, Madisonville. He will begin his duties Aug. 17. Marsh is coming from First Baptist Church, Kingston, Tenn., where he was pastor 10 years.

Marsh received his bachelor's degree from the University of Tennessee. He attended Southern Seminary where he received his MDiv and DMin degrees.

He is married to Martha Elaine Galyon. They have two sons: Jim, age 12 and John, age 9. Mrs. Marsh will receive her bachelor's degree from the University of Tennessee in December.

He has been active in civic and community affairs, Kiwanis Club, Business and Professional Men's Club, Little League baseball and basketball programs.

Marsh is also president of the Kingston Ministerial Association, having served this position six years.

Marsh will be replacing Harold Purdy, who completed his ministry at First Baptist Church, Easter.

**Plum Creek loses Spencer**  
Lewis Grant Spencer III has resigned as minister of music and youth, Plum Creek Baptist Church, Long Run Association, to accept the same position at Euclid Baptist Church, Bristol, Va. Spencer recently graduated from Southern Seminary.

He and his wife, Betsy, are natives of Florida. Wayne H. Padgett is pastor at Plum Creek.

**McMillen to Greenview**  
Ira McMillen Jr., associate pastor First Baptist Church, Mason, Oh., has

resigned to become pastor of Greenview Baptist Church, Florence, Ky. He begins his ministry July 14.

McMillen is well known by Kentucky Baptists for his pastorates in Lexington and Prestonsburg before going several years ago to Northside Baptist Church, Lebanon, Oh.

**Carlisle welcomes Stancil**  
Carlisle First Baptist Church, Bracken Association, welcomes David C. Stancil as pastor. Stancil holds a BA from Georgetown College and an MDiv from Southwestern Seminary.

He is married to Jill Martin, a native of Atlanta, Ga. They have two children; Nathan age five and Anna age nine months.

Stancil began his duties June 1.

**Richardson moves to New Harmony**  
Fred E. Richardson has accepted the pastorate of New Harmony Baptist Church, Bremen. He assumed his duties June 8.

Richardson came to New Harmony from Trinity Baptist Church, Paducah. He has also been pastor of Roland Memorial Baptist Church, Muhlenberg Association, and was associate pastor at Second Baptist Church, Hopkinsville. Richardson received an AB degree from Georgetown College and a BD degree from Southern Seminary.

He is married to Juanita Glynne. They have three children.

**Barbour receives degree**  
Willie R. Barbour, pastor of First Baptist Church, Covington, graduated from Simmons University, Louisville, May 19.

A recipient of BTh degree, he spoke during the commencement exercises on

behalf of the graduating class and presented the class gift to the university.

Barbour was awarded the Simmons University reunion club ministerial student effort award for his fidelity and example.

**Rollins resigns Victory Memorial**  
Nolen Rollins has resigned as minister of education, Victory Memorial Baptist Church, Louisville, to accept a position as minister of education at Broadway Baptist Church, Maryville, Tenn.

Rollins is a recent graduate of Southern Seminary and has been at Victory Memorial three years. His ministry in Maryville will begin in July.

**Emerson leaves Providence**  
James T. Emerson has resigned as pastor of Providence Baptist Church, West Union Association.

**Moore to Southside**  
Wray Moore has accepted the call as pastor of Southside Baptist Church, Wickliffe.

**Rakes to Southern Heights**  
David Rakes, a native of Zenia, Oh., has been called as pastor of Southern Heights Baptist Church, Elkhorn Association.

**Airline welcomes Hamilton**  
Eugene Hamilton began his duties as pastor at Airline Baptist Church, Henderson, June 15.

Hamilton was in the pioneer area of Ohio for 15 years. He has been an associate in the Sunday School Department, Kentucky Baptist Convention, for one year. He has also served several churches in Kentucky and has been a member of various committees and

boards for the Southern Baptist Convention.

He and his wife, Mildred, moved to Airline from Calvary Baptist Church, Somerset, where he was pastor.

**Boatman to Manchester**  
Manchester (Ky.) Baptist Church has called Dane Boatman as pastor. He will begin work in July.

**Scoggin becomes chaplain**  
Steven Nolen Scoggin has resigned as minister of youth and recreation Farmdale Baptist Church, Louisville, to accept a chaplain internship at Baptist Hospital, Winston-Salem, N. C.

Scoggin, a native of Oklahoma, holds a BS degree from Oklahoma University, Norman, Okla., and an MDiv degree from Southern Baptist Theological Seminary.

While working on the internship, Scoggin will also pursue requirements for a ThM degree. He is married to Nancy Lang who is also a native of Oklahoma. The couple was at Farmdale three years.

**Preston earns HSI diploma**  
Don L. Preston, Nicholasville, has earned the Pastoral Ministries Diploma from the Seminary Extension Home Study Institute.

The diploma was presented by Gayle Toole, pastor Edgewood Baptist Church, Nicholasville, June 22.

Preston is an active member at Edgewood. He is employed by IBM.

The study is offered by the Seminary Extension Department of six Southern Baptist seminaries. It provides training in Christian ministry through approximately 40 correspondence courses. Although designed primarily for pastors, (Continued)

## Christian Education

### New SWBTS vp named

Lawrence R. Klempnauer, Ft. Worth, Tex., has been elected vice president for student affairs at Southwestern Baptist Theological Seminary, Ft. Worth, effective Aug. 15.

The election came June 11 in St. Louis during a called meeting of the seminary's board of trustees.

Klempnauer currently serves as minister of education and administration for the Travis Avenue Baptist Church, Ft. Worth.

Klempnauer will be chief administrative officer for all areas of student affairs, including financial aid, placement, student activities, student services, research, program planning, budget control, student orientation and counseling. He will be responsible for the seminary chaplain, dean of men and dean of women.

### KMTA awards Mrs. Reed

Darlene Davis Reed, wife of Larry Reed, chairman of the Fine Arts Division, Campbellsville College, has achieved professional recognition by the Kentucky Music Teachers Association as a certified piano teacher.

Mrs. Reed was recommended by KMTA on the basis of outstanding achievement and high professional standards in the field of music peda-

gogy. The present certification plan is a standard for evaluation and recognition of qualified independent music teachers. Continuing education and professional involvement are significant features of the certification program.

Mrs. Reed is an instructor of music at Campbellsville College.

### Cumberland gets computer

J. M. Boswell, president of Cumberland College, has announced the donation of an advanced data processing system. The system was given to the mathematics department by Vaughn and Melton Data, Incorporated of Middlesboro, an affiliate of Vaughn and Melton Consulting Engineers, PSC. Boswell stated the availability of the system will enable Cumberland College to offer a minor in computer science.

In selecting Cumberland to receive the gift, Vaughn and Melton underscored their endorsement of the quality of education offered by the college.

Joe Early, head of the mathematics department, said "This is exactly the system we need, at exactly the right time. We plan to have it installed and operating within six weeks and will begin course instruction in the fall semester. Our program will immediately be expanded to offer the minor degree in computer science."

### Boyce graduates 14

Lewis G. Aldridge, Jerry Lynn Howard and J. Reese Ray received the Christian ministry diploma from Boyce Bible School, a division of Southern Seminary, in commencement exercises June

6. Forrest Ansel Short received the diploma in advanced ministry studies.

The 14 students receiving diplomas heard Tal D. Bonham, executive secretary, Ohio Baptist Convention, bring the address at the graduation ceremony.



Southern Baptist campus ministers elected officers for 1980-81 at their fourth annual meeting in St. Louis [l-r]: Russ Arch, Pueblo, Colo., vice president for administration; Ned Walsh, St. Louis, vice president for programs; Geneva Metzger, Greensboro, N. C., president; and Joe Cobb, Booneville, Miss., vice president for membership.

## Personnel

(Continued)

the courses are available to other Christians desiring college level courses in Bible and the other subjects normally included in a theological curriculum.

### Baker to Spring Street

Mark Baker has accepted the call as pastor of Spring Street Baptist Church, Mt. Sterling. Baker and his wife, Catherine, are natives of Evansville, Ind.

They have two children: Tracy Ann, 8, and Kristina Louise, 5.

Baker graduated from Clear Creek Baptist School May 16.

### Corn Creek calls White

Corn Creek Baptist Church, Sulphur Fork Association, has called Robert White as pastor.

White is a native of Alabama. He is presently attending Southern Seminary.

### Casey resigns New Union

Hayward Casey has resigned as pastor of New Union Baptist Church, Bethel Association, to accept the pastorate of Eastern Gate Baptist Church, Shepherdsville.

### Napier pastor at Campground

John H. Napier was recently called as pastor to Campground Baptist Church, London.

A native of Roark, he is married to Martha Faith Gilliland, Lorain, Oh. They have three children: Barbara Jo, Douglas and Brenda Kay.

Napier is a student at Clear Creek.

### Second calls Hooks as interim

Second Baptist Church, Bethel and Logan Associations, has called R. B. Hooks Sr. as interim pastor.

Hooks has been an associational director of missions, director of state evangelism and pastor.

### Tuck interim at Bloomfield

William Tuck, professor of preaching, Southern Seminary, is interim pastor at Bloomfield Baptist Church, Bardstown.

Former pastor Bill Owens accepted the pastorate at Ridgedale Baptist Church, Chattanooga, Tenn. in late April.

### Kearney joins Guthrie staff

Guthrie Baptist Church, Bethel Association, has called Tom Kearney as summer youth worker. A native of Portland, Ind., Kearney is a graduate of Campbellsville College. He will attend Southern Seminary in the fall.

### Richardson resigns Trinity

Fred E. Richardson has resigned as pastor of Trinity Baptist Church, Paducah, to accept the pastorate of New Harmony Baptist Church, Bremen. He began his duties June 8.

## Missions

### Mother-daughter overnights set

Six, seven and eight year old girls throughout Kentucky will be bringing their moms to Cedar Crest in July for the mother-daughter overnight camps. Campers will be involved in 24 hours of crafts, swimming, missions education, nature and good fellowship.

Missionaries featured at the overnights are Bob and Mavis Hardy, serving in Japan, and Dale and Ann Beighle, serving in Bophuthatswana. Needs and concerns of these two countries will be shared with the campers. Gwen Phillips, Kentucky WMU, is director of the overnights.

The dates of these overnights are July 11-12 and July 18-19.

## Deaths

### Truitt Miller succumbs

Truitt Miller, a well known Baptist preacher died Apr. 1 in Georgetown. He had waged a long battle with malignancy.

Miller was prominent in Kentucky Baptist life for many years. He was on many state convention committees and had outstanding pastorates at Provi-

dence and First Baptist Church, Middlesboro.

Memorial services were conducted at Stamping Ground Baptist Church and he was buried in Stamping Ground Masonic Cemetery. He is survived by his wife, Gretna; one daughter, Mrs. Marilyn Miller, Evansville, Ind.; and one son, Robert Miller, Winchester, Ky.

## Revivals

### Issacs holds Swiss Colony revival

Larry Issacs conducted revival for Swiss Colony Baptist Church, London. There were two professions of faith. Issacs is a native of Laurel County and is presently pastor of First Baptist Church, Stanely, N. C.

### Casey holds revival in Michigan

James E. Casey Jr., pastor of Swiss Colony Baptist Church, London, held revival at Faith Baptist Church, Monroe, Mich. There were three professions of faith, three rededications and three united membership with the church.

### 10 saved at Post Oak

Post Oak Baptist Church, Bethel Association, reports 10 conversions in revival with Bob Norman, Belfry. Claude Wilcutt was music director.

## Congregations

### Ohio County buys new office

Ohio County Association recently purchased an office building on Court-House Square, Hartford. The building was a doctor's clinic and presently houses the Kentucky Department of Human Resources, which will soon move to a new facility.

The associational building contains 16 rooms and 3200 square feet of floor space. It will provide offices, work-rooms, conference rooms and guest rooms. Ohio County plans to enlarge its ministry by providing a literacy mis-

sion, a language ministry, seminary extension classes and a clothes closet.

The association should have full possession of the building in early September. The cost of the building was \$65,000. Charles H. Ham is director of missions.

### Stricker speaks to Ten Mile

Jesse Stricker, director of stewardship KBC, spoke at the Ten Mile associational monthly meeting held at Concord Baptist Church June 1.

Stricker spoke on the application of stewardship in Christian living and its importance to the church.

Tommy Boaz, Pleasant Home Baptist Church, Eagle Hill, is moderator.

### Rutledge Road dedicates new sanctuary

May 18, Rutledge Road Baptist Church celebrated the dedication of their new church sanctuary. After two years of building, the first services were held in the facility on Easter. However, the dedication service came later with over 325 people in attendance, 179 in Sunday school. As of 1979 the church membership is 230.

Ken Griffin, director of church development, Long Run Association, delivered the dedication sermon entitled "The Meeting Place." Other activities included a potluck "dinner on the grounds," special music, and an afternoon service.

Geoffrey Laceyfield is pastor at Rutledge Road.

### Forest Park funds enable building

Members of Forest Park Baptist Church, Bowling Green, subscribed \$176,312, either through cash gifts or three-year commitments during their 13-week "Together We Build" program. The program was directed by Victor Brown a "Together We Build" consultant with the Southern Baptist Convention Stewardship Commission, Nashville, Tenn. Norris Cooper, a layman, was program director. Paul M. Welch is pastor. The funds will enable the church to construct a new sanctuary and renovate its present facilities.

# KBC offers scholarship program for beginners

"I sincerely thank the Kentucky Baptist Convention for the scholarship in which I have so generously received. I have learned the true meaning of Phil. 4:19 . . . 'But my God shall supply all your needs . . .' I might not have been so fortunate in coming to Cumberland College if it had not been for the KBC scholarship."

This is an excerpt of a letter written to the Kentucky Baptist Convention by Jerry Eugene Waugh, a recipient of the Kentucky Baptist Matching Funds Scholarship Program. The MFSP is designed to assist worthy prospective Kentucky Baptist students to attend Campbellsville, Cumberland or Georgetown College.

### Who provides the funds?

It involves the student's church, college and state convention. The church of which the student is a member becomes a participant in the three-way MFSP upon the student's request and the church's willingness to support the student by giving \$100 per semester

during the first year in a Kentucky Baptist college.

The college will match the \$100 per semester upon the student's matriculation and the state convention (if funds are available) will provide an additional \$100 per semester. Thus up to \$300 per semester or \$600 for the first year in a Kentucky Baptist college is made available to qualified Baptist students.

A prospective student must be enrolling in one of Kentucky's Baptist colleges for the first time. The student must be an entering freshman or transfer student from a non-Kentucky college or a non-Baptist college within Kentucky. Until funds become available to care for all entering students, each church is limited to one student per congregation for the state convention's portion only. The colleges have no such limitations for matching the church's portion.

### How to get MSF

First the prospective students must write the Office of Christian Education

Promotion stating their desire to make application for MFS to attend one of three Kentucky Baptist colleges. Names and addresses of the church in which the applicant holds membership and the college they plan to attend should be included. Letters of application must be postmarked no later than July 31 prior to the school year for which the scholarship is sought, except those who whose initial entrance are not until the second semester and in such cases the closing date is Dec. 15.

Early application within these dates is encouraged due to possible lack of funds which make a first-come, first-served policy necessary.

Second, applicants will receive an official certification form to present to the pastor or clerk of their church for signature after the required action of the church has been taken. This signed certification form is to be returned to the Office of Christian Education Promotion, P. O. Box 43433, Middletown, KY 40243.

The director of Christian Education

Promotion will notify the applicant concerning the availability of funds for the scholarship in question. If available the state convention's portion of MFS will be sent directly to the college to the student's credit as soon as the state convention is notified by the college the student has matriculated and is in attendance. The college will receive a copy of the accomplished certification form so the college may provide matching funds for the student, even though the state convention cannot. The church should send checks directly to the college.

The Matching Funds Scholarship Program has enabled many deserving students an opportunity attend college. Kathy Carpenter wrote in appreciation, "It was a time when I didn't have any money that I received the matching Funds Scholarship. Thank you for allowing me a chance to receive a Christian education."



JULY 6, 1980

H. C. Chiles

## Buyers Guide

## Marketplace

**FOR SALE:** Used (8 years) 10 ton air conditioning unit \$750.00. Contact Greensburg Baptist Church 502-932-4495 or 502-932-4990.

**FOR SALE:** Duplicator Gestetner (Stencil) in very good condition. \$375.00. Write to Truett George Sr., 2706 Tregaron Ave., Louisville, KY 40299. Or come down to see the duplicator.

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### INTERNATIONAL SERIES

### The fall of Jerusalem

**Zedekiah's evil reign—2 Kings 24:18-20** When Zedekiah was 21 years old Nebuchadnezzar, the king of Babylon, placed him upon the throne to which he served as the puppet of the one who elevated him to the position. In spite of the divine judgment which had befallen his predecessors, Zedekiah "did that which was evil in the sight of the Lord." Swayed by his advisers, after a reign of 11 years, Zedekiah dared to attempt to break the yoke of the Babylonians. This desperate effort was based on the false hope that he might obtain enough assistance from the Egyptians and others for the attempt to be successful.

It was not surprising that the treachery of proud and presumptuous Zedekiah incensed the king of Babylon and sorely displeased God.

**Nebuchadnezzar's siege of Jerusalem—2 Kings 25:1, 8-12** Incensed by the treacherous revolt of Zedekiah, Nebuchadnezzar readily accepted the challenge by personally directing a campaign to bring that sort of thing to an end. Consequently he quickly amassed his forces. His forces cut off all means of communication with the outside world and prevented any additional supplies from reaching those who were within the city walls. There was a terrible famine. Within a year and a half it reached such proportions that the conditions became so terrible and the suffering became so intense that both were actually indescribable.

When Zedekiah fully realized the absolute hopelessness of his foolish venture, he and a number of his loyal men tried to escape, but that attempt failed. He was captured and brought into the presence of the king of Babylon. The last thing that he witnessed, immediately preceding their destruction of his sight, was the slaying of his own sons in the flesh.

### LIFE AND WORK SERIES

### Following Christ

**John 1:40-42** As soon as Andrew came to know Christ as his savior, he brought his brother to Jesus. Repeatedly Andrew did that for which he had a special gift, namely, bringing someone to Christ and introducing him to the savior.

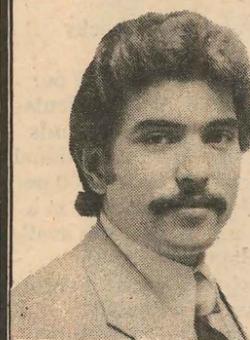
When Andrew brought his brother to Christ, the Lord said to Peter, "Thou art Simon," thus describing what he was by nature—a sinner, weak and vacillating. When he said, "Thou shalt be called Cephas," Christ described what Simon would become—a saint, instructed and established. Because of the strength he would receive from Christ, he would be able to stand many hardships and persecutions, and at the same time be able to strengthen many other Christians.

**Luke 5:1-11** Early one morning Christ was on the shore of the lake of Gennesaret. To avoid being pushed into the water by the crowds, Christ got into Peter's boat and had it thrust out from the land. Using the boat as a pulpit, Christ sat down and "continued teaching" the multitude. When he had finished his message, he told Peter to launch out into the deep water and to let down the net for a draught of fishes. Because that command was contrary to all accepted rules of the craft, Peter replied: "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." That was one of the best expressions of obedience to Christ that was ever recorded. That obedience was richly rewarded with a catch that filled both boats.

Out of his remarkable experience on that occasion Peter received a twofold vision. It was a vision of himself—his littleness and unworthiness. It was also a vision of Christ, who loomed more wondrous to him than ever before.

Christ called and commissioned these fishermen to the same kind of work which they had been doing, but in another and higher realm. Instead of continuing to catch fish, they were to catch men for Christ, which was a far more important occupation.

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## Ministering to the children of the 80's

**Wm. E. Amos, Director**  
Ky. Baptist Board of Child Care



### Handling authority

I was recently reading a report released by our Kentucky Department of Education in which they had done a survey of reasons related to behavior problems that ultimately led to suspension and expulsion.

Since all of the children and young people attend public school as a part of our program, naturally I was curious. I was also deeply interested in understanding this aspect of the study as I felt it would graphically point up not just an educational problem, but rather a larger problem stemming from evolving change in society in general and the family in particular.

As I began to read the study, I had already done a list in my own mind as to how it would come out. After all, we live and breathe child care around here and surely would be on target with such a simple and obvious listing. I was sure that alcohol and drugs would head the list. In my own mind there could be no other logical place to begin.

Well, was I ever surprised! Alcohol and drugs came in around sixth or seventh in a list of factors. As I pondered the number one listing in elementary, junior high, middle and high schools, I found myself saying, "Well, you know, that really does make sense."

The number one behavior problem that results in suspension or expulsion in public schools is a problem with authority. The more I reflected upon this, the more obvious it became. With the breakdown in the family unit, with many parents simply abdicating their role as disciplinarian, it is no wonder this turns up as number one. There is probably no single item that affects the way "we make it" in life more than how we see authority. Whether it is seen around us in terms of laws to be obeyed, school teachers or bosses to be followed, coming to grips with authority is essential.

For all of us in child care for whom the public educational sector plays such a vital part, this study really does point us to a challenge. As we minister from day to day representing the highest authority, whether in a cottage or behind a desk, we must continue to take seriously the developing of our young people. We must see studies such as this one as helpful pointers to our taking a position of not compromising our Christian principles and witness in terms of discipline and authority. Pray for each of our staff—especially our houseparents as they continue to deal with the molding of the lives of our youth in the face of most difficult times.

## KBC Activities

### Here and now

#### JUNE

- 29 Christian Citizenship Sunday.
- 30-7/4 Cedarmore Monday afternoon through noon Friday: Youth Week (Filled); GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 30-7/4 GA/Acteen Camp at Jonathan Creek.

### Looking ahead

#### JUNE

- 29 Christian Citizenship Sunday.
- 30-7/4 Cedarmore: Youth Week (Filled); GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 30-7/4 GA/Acteen Camp at Jonathan Creek.

#### JULY

- 7-11 Mountain Missions Conference. Oneida.
- 7-11 Cedarmore: Youth Week (Filled); GA/Acteen Camp (Filled); RA Camp at Rabro, Grades 4-12.
- 7-11 GA/Acteen Camp at Jonathan Creek.
- 8-13 Baptist World Alliance, Toronto, Canada. See article in May 21 issue of Western Recorder.
- 11-12 Cedarmore: Mother/Daughter Overnight at Cedar Crest (Filled); RA Camp at Rabro. Grades 1, 2, 3 and Fathers.
- 13 Christian Literature Day.
- 14-18 Cedarmore: Children's Music Camp; GA/Acteen Camp (Filled); RA Camp at Rabro, Grades 4-12.
- 18-19 Cedarmore: Mother/Daughter Overnight, Cedar Crest; RA Camp at Rabro, Grades 1, 2, 3 and Fathers.
- 21-25 Interfaith Witness Conferences:
  - 21—Princeton, Caldwell-Lyon Baptist Associational Office.
  - 22—Paducah, Baptist Tabernacle.
  - 24—Williamsburg, Main Street Baptist Church.
  - 25—Hazard, First Baptist Church.
- 21-25 Cedarmore: Youth Music Camp (Filled); GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 21-25 GA/Acteen Camp at Jonathan Creek.
- 25 Kentucky Baptist Historical Commission and Society. May's Lick Church, May's Lick.
- 26 WMU Associational Officers' Clinic. Jonathan Creek Baptist Assembly.

### Planning ahead

#### JULY

- 28-8/1 Cedarmore: Children's Music Camp (Filled); GA/Acteen Camp at Cedar Crest. Reservations made with Cedarmore; RA Camp at Rabro, Grades 4-12. Reservations made with Brotherhood Department, Kentucky Baptist Convention.

## Oneida Journal

### Charting courses

**Barkley Moore, president,**  
Oneida Baptist Institute, Oneida, Ky. 40972



No doubt we are all doubting Thomases at times needing to thrust our hands into the piercing sides of our savior. Often we are unfaithful Peters fearful of sinking beneath the waves until the savior stretches forth a supporting hand.

Truly these are tempestuous times with billows rolling high over the surface of the whole earth. It would be a calm soul indeed that did not find cause to wonder what lies just ahead.

I realize how futile it is for nearsighted man to chart his course ahead. Man's only guide and dependence is to walk by faith from day to day. I also know even better how infallible is the wisdom and foreknowledge of God. How clearly he sees each tomorrow through all the succeeding ages yet unfolded. How unerring is God's hand which can chart the course of empires, of nations and of institutions like Oneida.

I can doubt the power and wisdom of nations and peoples. But I can never doubt the power, wisdom and justice of him who created this universe and set the course of planets, of nations and men. Assuredly he brings each to its end exactly as he planned it in the beginning.

But that faith does not hinder doubts of the part we are to play on the stage of time nor the fate of the things of our greatest love and interest.

This brings us to the concern of the gate of Christian education and of Christian schools over the country that have been supported on humanitarian principles, a feeling of charity and a desire that each and all may have an equal opportunity to develop and prepare for a life of Christian service.

There is a greater need for Oneida Baptist Institute than there was when this work began in 1899.

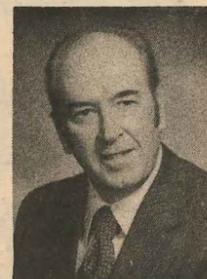
(1) Eighty years ago every public school in America was a Christian institution where the Bible was taught, chapel was held and prayers were offered. Not so today which is all the more reason for us to support our Christian schools as an alternative and to keep that plurality in American education that has been and is a bulwark of our freedom as a nation and our vigor as a denomination. The congregationalists were once the largest church body in America. But they cut themselves adrift from their institutions like Harvard and Yale, and have nearly disappeared from the American scene.

(2) Eighty years ago nearly every school in America was a small school where everybody could be somebody. Not so today in our age of consolidation and belief in the concept that bigger must be better. All the more reason to support our Christian schools, which remain relatively small schools, where each student can be taught that "the fear of God is the beginning of all wisdom" and where each young man or young woman can be led to an awareness of self as important to God thus to one another. It is important that each student catch the vision of a Christ who came "not to be ministered unto, but to minister" and to go forth to do likewise.

(3) Eighty years ago divorce was nearly unheard of in America. Today, nearly half of all marriages end in the divorce court. This affects the lives of literally millions of young people. The Christian boarding school is not only a school; it is a home where that boy or girl with a single parent who must work can have discipline, structure, security surrounded by the love and an example of a dedicated Christian staff.

So little money is required to maintain schools like Oneida. We must look to our brothers and sisters in Christ to see to it that we have continued life and service.

## Frank Owen



### Running without tidings

Ancient kings were kept informed of developments at the battlefield by runners. Such messengers in King David's day were Ahimaaz and Cushai. They stood on readiness to answer the command of General Joab to carry whatever message from the battlefield to the anxious king waiting at Jerusalem. The king was interested in how the battle went but even more especially concerned for the life of his rebellious son Absalom, who already lay dead without the king's knowledge.

Though we would not expect it of David, more despotic ancient rulers were sometimes known to slay a bearer of bad tidings in a fit of anger and frustration.

It seems that Ahimaaz, son of Zadok, the high priest and the principal runner, wanted to go but Joab refused him the assignment and sent Cushai a lesser runner instead. Maybe Joab was trying to spare both David and Zadok the risk of bad relations through an unpleasant encounter between the king and the son of the high priest.

After Cushai has already left with the message Ahimaaz continues to insist on running until Joab gives consent. He outruns Cushai and reaches the king first but has no message. Ahimaaz could only say that he had seen a great tumult but could not answer concerning the king's most urgent question; namely, whether his son Absalom was safe. He is told to stand aside and soon Cushai arrives with the sad tidings.

Think about Ahimaaz who ran without tidings. The better runner but with no message to deliver.

We are a mobile society. Even our religious activity these days seems to involve a lot of rolling around. Whole busloads of people on missions of various sorts. Youth choirs on tours. We are going, all right. Are we bearing tidings as we go? Ah! That is the question.

Bold Mission Thrust emphasizes growing, going and giving. It comes from the Great Commission (Matt. 28:19-20), where in the original scripture the "going" seems more assumed than commanded. The imperative attaches more to the obligation to "make disciples."

We must not run without tidings. Bear the message, make disciples.

# Keep America Beautiful

OBSERVE  
**CHRISTIAN CITIZENSHIP SUNDAY**  
**JUNE 29, 1980**

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention

**KEEP  
AMERICA  
BEAUTIFUL...  
& FREE  
& JUST  
& HONEST  
&....**

## means more than looking good

"Keep America Beautiful!" What kind of a goal is that for Christian citizens? That all depends on what we understand by the word "beautiful."

Beautiful sometimes means looking good. So, "Keep America looking good" would include things from not littering to building elaborate recreational parks. To a very significant extent we would have to admit this kind of goal has been achieved. As a nation we look pretty good. However, from the standpoint of Christian citizenship this goal would have to be evaluated as pretty shallow. The prophets of the Old Testament and Jesus in the New Testament consistently pointed beneath surface appearances to that which is most essential. The Pharisees "looked good," but Jesus said on the inside they were rotten and dead. If looking good is all we mean by beautiful, then as a goal for Christian citizens we ought to add the deeper, more substantive goals of freedom, justice and honesty to our slogan.

However, beautiful has another meaning which goes much deeper than simply looking good. We have all had occasion to thrill at the sight of an inspiring sunset and we have labeled it "Beautiful!" We meant to say more than "It looks good." "Beautiful" was the word for saying, "I have experienced what a sunset is all about." Fulfillment and reality were the key ingredients of that aesthetic encounter. To say it was pretty would be to grossly miss the meaning. It was BEAUTIFUL! In that sense we have all known really "beautiful" people who were not the least bit pretty, and, on the other hand, very pretty people who were anything but "beautiful." The difference is that element of depth fulfillment, of realized potential. That is also the sense in which the prophet said, "How beautiful on the mountains are the feet of him who bringeth good tidings" (Isa. 52:7). Those feet are beautiful because they have been the instrument of fulfillment for the evangelist and for the situation that is receiving the redemptive word.

Now, in that context the imperative to "Keep America Beautiful" is a worthy goal indeed for any Christian citizen, though the phrase should probably be amended to "Help Make America Beautiful." For though we may certainly be beautiful now in a "looking-good" sense, we still have some significant distance to go in terms of realizing our potential. Christian citizens should be people who see beneath surface appearances to that level of potential and values. Christian citizens should be people who are being fulfilled themselves and who allow God to do his fulfilling work in society through them. Christian citizens should be people so theologically committed to the values of freedom, justice, honesty, etc., that as they work for the realization of those values in our national life, they are truly making America beautiful.

Let's be grateful for how good our country looks, but let's never accept that as a substitute for real beauty. Be a Christian citizen.