

BWA elects McCall, Claas

Delegates to the 14th Baptist World Congress unanimously elected Duke McCall, U. S. A., as president of the Baptist World Alliance, a body comprised of 119 Baptist bodies in 85 nations.

Delegates also elected Gerhard Claas of Hamburg, West Germany, as general secretary.

Claas, currently the BWA's associate secretary for Europe, will succeed Robert S. Denny, who retires Aug. 31 after 24 years service to the BWA.

The BWA's General Council nominated Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, for the presidency, to succeed David Y. K. Wong of Hong Kong, who is ending a five-year term.

Others elected included Fred Rhodes of Arlington, Va., as BWA treasurer and a slate of 12 persons from around the world to serve as BWA vice presidents.

In his final report as general secretary, Denny, in

an address covering the farflung work of the BWA, discussed the BWA's work in the area of human rights, a subject under considerable discussion at the Baptist World Congress.

Dissident Russian Baptist pastor Georgi Vins and fundamentalist Carl McIntyre scheduled separate meetings in Toronto in protest to what they describe as "infiltration by the KGB" into the BWA's Soviet delegation.

"The efforts of the BWA are directed toward face-to-face negotiation with government officials," Denny said. "We simply believe this to be more effective than demonstrations."

"It is not our policy to condemn those who demonstrate, but again, we believe it more productive to conduct negotiations with governments."

"On recent visits to the Soviet Union, for example, we have expressed appreciation to the Ministry of Religion for allowing Russian Baptists to open 75 new churches. Discussion about the possibility of a Baptist seminary in Moscow is continuing," Denny declared.

"Gerhard Claas personally thanked the (Soviet) government for printing more than 50,000 copies of the 1976 centennial edition of the Bible for Russian Christians. In 1978, we requested and received permission to import legally 50,000 Bibles there, and the same number was sent in 1979. We, in fact, have permission to send more Bibles than we have money to pay for."

But Denny emphasized: "Hear me, please. Communism has not changed. Its philosophy of atheism has not changed. Its purpose is still to take the world. But, thank God, the Christian religion has not changed either. We are still commissioned to go to all people regardless of the politics and ideology under which they live."

"So, it is not the purpose of the BWA to try and change a nation's political structure. It is our purpose to present Christ and let his Spirit change people."

The delegates gave an ovation to Denny's reference to and support for delegates from the Soviet Union and other communist-dominated nations now allowed to attend BWA sessions.

Claas, 51, a veteran of world Baptist affairs, briefly addressed the delegates after his election, pledging to be a communicator for spiritual values under the leadership of God.

Claas, who will move to Washington, D. C., where the BWA has world headquarters, is a graduate of the Baptist Seminary in Ruschlikon, Switzerland. He has served as a pastor and both youth secretary and general secretary of the German Baptist Union.

The 12 elected for vice presidential slots come from 10 countries. They are:

A. S. Clement, general secretary, Baptist Mission Society, London, England; Rolf Dammann, general secretary, Baptist Union of the German Democratic Republic, Berlin, East Germany; Mrs. R. G. Codrington, treasurer, Baptist Women's Union of Africa, Johannesburg, South Africa; K. Imotemjen Aier, general secretary, Council of Baptist Churches in North East India, Gauhati, Assam, India; Victor San Lone, general secretary, Burma Baptist Convention, Rangoon, Burma; Jose dos Reis Pereira, editor, O Jornal Baptista, Rio de Janeiro, Brazil; Librado Ramos Luzano, pastor, First Baptist Church, Mexico City, Mexico, and president, National Baptist Convention of Mexico; Roy Bell, pastor, First Baptist Church, Vancouver, British Columbia, Canada, past president, Baptist Federation of Canada; Mrs. Fannie Thompson, president, Women's Auxiliary, National Baptist Convention of America, Tucson, Ariz.; Edward A. Freeman, president, Congress of Christian Education, National Baptist Convention, USA, Inc., Kansas City, Kan.; Chester J. Jump, secretary for International Ministries, American Baptist Churches, Valley Forge, Pa.; and Mandole Molkim Koli, general secretary, Baptist Community of the Zire River, Kinshasa, Zaire.

Kentucky Baptists were well represented in Toronto including one busload from the Paducah area and two busloads sponsored by the Kentucky Baptist Woman's Missionary Union, and an airlift arranged by Southern Baptist Theological Seminary. Also participating were several youth choirs from Kentucky including youth choirs from Campbellsville, Richmond and Somerset.



Holderman



Carlin

Glen Dale to be affected by personnel changes set by Child Care board

The Baptist Board of Child Care, meeting earlier this month, has announced two personnel changes effective Sept. 1.

Harold Holderman, 48, director of Glen Dale Children's Home at Glendale, Ky., since 1975, has been reassigned as assistant in the development-communications department. He will live in Elizabethtown and his office will be in Middletown.

Succeeding Holderman at Glen Dale is Robert Buckley Carlin, currently director of treatment services for the United Methodist Children's Home, Worthington, Oh. Carlin, 44, is himself a product of the home which he will now direct, having graduated from Glendale High School in 1954.

Holderman, a native of Texas, Ky., is a graduate of Eastern Kentucky University and holds MDiv and MRE degrees from Southern Baptist Theological Seminary. He is married to the former Betty Shackelford of Harrodsburg and is the father of three daughters.

Holderman's experience includes pastorates in New Mexico and Kentucky, being academic dean and Bible teacher at Oneida (Ky.) Baptist Institute 12 years and a social worker at Glen Dale Children's Home 1972-75.

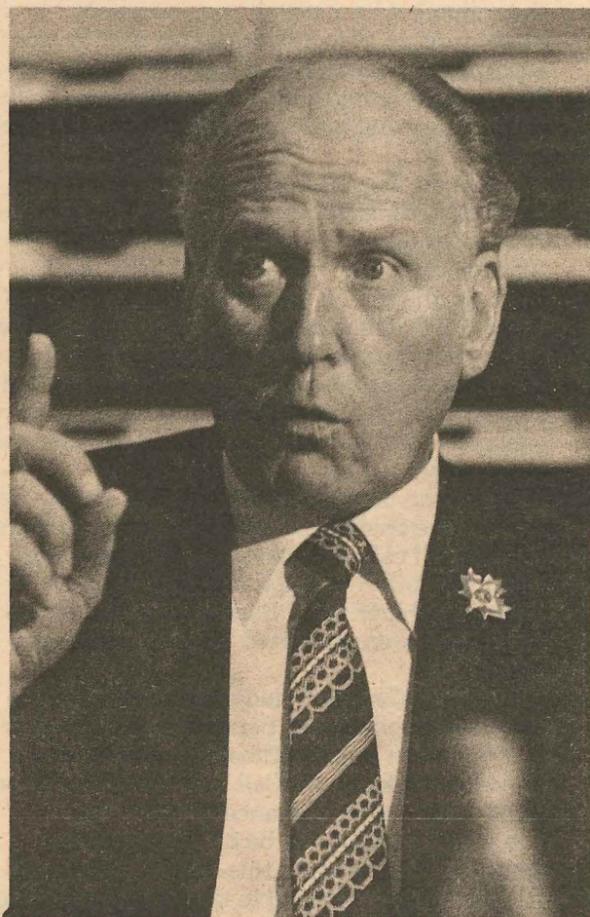
Carlin was born in Owensboro. He is married to the former Viora Sue Bailey and they are parents of three children.

Carlin's educational preparation includes degrees from Georgetown College and Ohio State University Graduate School of Social Work (MA in social work administration).

He was a social caseworker one year and director of the Receiving Center two years for the Franklin County Childrens Service Board, Grove City, Ohio. In 1963 he was employed by the United Methodist Children's Home as a social caseworker, becoming director of social services in 1967 and director of treatment services, his present position, in 1968.



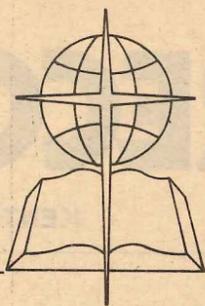
Duke K. McCall, 65, president of Louisville's Southern Baptist Theological Seminary since 1951, was elected president of the Baptist World Alliance in Toronto last week. He will serve a five-year term.



BWA delegates met in Toronto, Canada, last week and elected Gerhard Claas of Hamburg, West Germany, as general secretary. Claas will succeed Robert Denny who retires Aug. 31 after 24 years.

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

Celebrating Christ's presence in Toronto

The Baptist World Alliance could have selected no more delightful place for its 75th anniversary congress than Toronto. It's an amazingly beautiful city where unbelievably beautiful flowers are everywhere one looks and where immaculately clean streets are safe to walk day and night.

Southern Baptists who are accustomed to the intensity of Southern Baptist Convention sessions find the Baptist World Congress a relaxing experience. The general sessions are devoted to introductions, recognitions, greetings, Bible studies, reports from various divisions and departments of the Alliance and to inspiring preaching. The business of the Alliance is mostly routine endorsement of recommendations from the General Council which, along with the Executive Committee, runs the organization. Seldom is there any motion or nomination from delegates on the floor.

It is refreshing to see Southern Baptists whose sheer numbers are usually overwhelming everywhere they go take a back or side seat in one meeting. The variety of colors and nationalities, dress and languages so dominates hotel lobbies and the meeting hall that Anglo-Saxons appear scarce.

For many Baptists in faraway places of the world attending the World Baptist Congress is the experience of a lifetime. Doubtlessly several years savings and vacation time are used by some for the trip. It's almost a miracle that so many from Communist and Third World nations made it to Toronto. The majority of those from Communist and Third World nations attended only by financial help from the Alliance and from generous churches and individuals in other parts of the world.

By far the most inspiring moment for the delegates is the traditional parade of national flags and the roll call of the nations. The program listed 115 different Baptist groups from 84 nations and four more Baptist groups and one new nation were accepted for membership in Toronto.

The 1980 Congress had special significance for Southern Baptists and Baptists in Kentucky in that Southern Baptist Theological Seminary president Duke K. McCall was chosen to serve as president of the Alliance for the next five years. McCall will be only the fourth Southern Baptist to fill this office in 75 years. Active and experienced in the Alliance for many years, McCall is eminently qualified to lead world Baptists in this era.

While the Executive Committee of the Alliance meets quite frequently and the work of the departments and commissions goes on con-

tinuously, the Congress meets only every five years. This is really often enough considering the costs involved, the preparation necessary for the host country and the fact that most of the work is delegated to smaller groups within the Alliance.

It would be hard to imagine that any Baptists could make more adequate preparation for the congress than Canadian Baptists did. If anything was left undone, it was not apparent. The 500 member Canadian choir with members all the way from the Atlantic to the Pacific was typical of Canadian Baptist response.

Southern Baptists are prominent in the Baptist World Alliance, especially in funding, but make an obvious effort not to dominate. Actually the Alliance offers little for Southern Baptists except for world Baptist fellowship. We do on our own almost everything the Alliance does.

This does not mean Southern Baptists can learn nothing from the Baptist World Alliance. Southern Baptists' statistical success so outranks the rest of Baptists in the world that we tend to think we have much to teach but little to learn from other Baptists.

On the other hand, we could profit a great deal, especially in these times, from the spirit and the experience of the Baptist World Alliance. Thousands of Baptists of all kinds sat in inspiring sessions in Toronto reading the scripture together, praying together, singing together, repenting together and committing our lives and resources together for the sake of the cause of Christ throughout the world.

As we did we realized we were very much unlike as well as alike and we disagreed as well as agreed on many things. Every level of education and culture sat side by side. Every facet of Baptist doctrine from the least to the most strict stood shoulder to shoulder yet there was not one indication that one suspected another of heresy or that one wanted to impose his position on any other. It was enough to know we shared a common experience of regeneration, that we were Baptists because of common convictions and were committed to the commandments of God and were doing together some things we could never do separately. If Baptists trust one another of such great variety, surely Southern Baptists should trust one another.

In Toronto we truly were "celebrating Christ's presence through the spirit" (John 16:13) and it was an inspiring experience.

A pastor and people love scene

Watching a congregation and a beloved pastor say goodbye after more than 30 years together is a moving experience. That a pastor can stay that long without killing himself or the church is a tribute to both. But Chester Badgett and Campbellsville Baptist Church were an extremely good match and love for one another grew stronger and deeper every day.

This does not mean all the days were perfectly smooth. Think of all the disappointments, difficulties, misunderstandings and heartaches on

the part of both congregation and pastor in more than 30 years together. Some of these along with the many successes and victories were recalled in the well planned farewell service on June 29.

The interesting service had two high points which affected me profoundly. One was the tribute to Badgett from Campbellsville mayor Robert Miller. Miller is a Methodist but must love Badgett as much as any Baptist could. His voice choked with tears as he recalled how Badgett had helped him personally and had spearheaded youth recreation and other community projects. As I listened I thought how more often a public official is prone to cry when a crusading preacher comes to town and to rejoice when he leaves instead of the other way around.

The other moment was when Badgett was recalling how much the congregation and its members had contributed to his life. With refreshing candor he recalled an acute crisis in his life in 1970 when he suffered severe financial loss from an unwise investment. Though there was no wrongdoing on his part, questions arose when the debacle was exposed publicly and Badgett was concerned for hurt to the church.

He sought counsel from Everette Lee, one of the many outstanding laymen in the congregation, and offered to resign to save any embarrassment to the church. Lee responded by saying, "We have leaned on you for 20 years, why can't you lean on us now?"

That kind of relationship, more than any statistics ever recorded, is the mark of a great pastor and a great congregation.

It's hard but necessary

It's hard to do and painful to announce but there is simply no alternative. From now on churches will be billed \$3.50 for each annual Western Recorder subscription instead of \$3.25. The new rate will not be applied until subscriptions are renewed.

Why the increase? A simple answer. As of July 6 the cost for mailing the Western Recorder went up about one-half cent per copy. And so the 25 cents increase means nothing for costs of paper, printing, salaries, etc. but only for the cost of mailing.

Where is the end? Who knows? Regular annual increases for second class mailing are scheduled for several more years in what authorities say is a determination to make second class mailers pay their way fully.

What will be the consequences? Some publications have already gone under financially and others will. This may include some Baptist publications.

What is the future of the Western Recorder and papers in other states? Most agree a state Baptist convention will have to have some form of regular communication with its constituents. Closed circuit television or some other medium might someday replace the state paper but until then churches and the convention will have to share the costs. And, like gasoline, the price of the paper will never again be the pittance it was. We simply will have to bite the bullet.

Mountains to the Mississippi

Personnel

Causey to Providence Knob
Providence Knob Baptist Church, Warren Association, has called Joe Causey as pastor. Causey was ordained June 22 by Calvary Baptist Church, Bowling Green. He is married and has three children. Causey assumed duties at Providence Knob July 1. R. B. Hooks Jr. was former Providence Knob pastor.

Weavers manage camp
Randy and JoNetta Weaver are the new managers of Camp Joy, Simpson Association. Both are graduates of University of Missouri at Columbia. Weaver is a religious education student at Southern Seminary. His emphasis is in recreation and park administration. William G. Crawford is director of missions for Simpson Association.

FBC London calls Backes
Greg Backes was called by First Baptist Church, London, June 18 to become minister of music and youth. He began his duties July 16.

Victory Memorial welcomes Stowe
Victory Memorial Baptist Church, Louisville, welcomes Len F. Stowe as minister of music and youth. Stowe and his wife are natives of Atlanta, Ga. He was former minister of music and youth at First Baptist Church, Dallas, Ga., for 5 years before coming to Southern Seminary. He was recently minister of music and youth at Franklin Street Baptist Church, Louisville.

Stowe and his wife have two daughters, LeAnne, 8, and LaTisha, 3.

West Corbin calls Ross
West Corbin Baptist Church, Mt. Zion Association, has called Steve Ross as pastor. He is a 1979 graduate of Clear Creek Baptist School. Ross was pastor of Turkey Creek Baptist Church, North Concord Association, while a student at Clear Creek. He began his duties in June.

Congregations

Stanford celebrates 200th
Stanford Baptist Church is planning a homecoming-revival bicentennial celebration July 20-27. Former pastors will be invited to participate in the services. The Sunday services will follow the usual schedule but for the weekday services dinner will be served every evening on the church grounds and a worship service will follow in the sanctuary.

Former pastors scheduled to participate are William Carter, Carson Bevil, Paul Lawson, Kit Yeaste, Jesse Hatfield, Clark McMurray, Adrian Lamkin, Maurice Barnes and Tom Brown. The Stanford pastor is Gregory Hancock.

Rosemont celebrates birthday
Rosemont Baptist Church, Lexington, observed its 33rd birthday June 22. A note burning ceremony, designating \$340,000 of a \$560,000 building debt, was a feature of the 11 a.m. worship service. Robert A. Curtis, former associate pastor and now pastor of First Baptist Church, South Bend, Ind., brought the morning sermon and members of the 1970 building committee were recognized.

A churchwide dinner followed the service. The evening service featured a concert by the Gardenaires Quartet of Gardenside Christian Church, Lexington.

Jerome F. Browne is pastor.

South Side honors Pikes
South Side Baptist Church, Northern Kentucky Association, honored A. Harold and Mrs. Martha Pike on their 25th wedding anniversary June 29. The celebration began with a marriage vow renewal and was followed by a dinner and fellowship.

Pike is pastor of South Side.

BSSB relies on Kentuckians
Ten Kentuckians are among contributors to summer issues of Baptist Sunday School Board periodicals.

Mrs. Mary Kinney Branson, director of children's work, First Baptist Church, Madisonville, is currently the most prolific Kentucky freelancer, contributing the following: "Don't Forget to Write," *Children's Leadership*, July-September; "Promoting Bicycle Safety," *Living with Children*, July-September; and Sunday school curriculum for younger children, *Bible Learners* and *Bible Learners: Teacher*, August.

Close behind is Mrs. Anne Howard Smith, minister to preschoolers and children, Shively Baptist Church, Louisville: "Secrets in the Pantry," *Church Training*, July; and Sunday school curriculum for middle children, *Bible Discoverers* and *Bible Discoverers Teacher*, July.

With multiple submissions is Gean D. Smith, pastor of First Baptist Church, Smithland: "Believe It! Summer Slum Doesn't Have to Happen," *Outreach*, July; "Sunday School Assembly Suggestions," *Outreach*, both July and August issues; and "How Did They Get Here from There?," *Church Training*, August.

Also, R. Wayne Jones, minister of education, Erlanger Baptist Church: "Help for the Director," *Outreach*, both July and August issues.

Kentuckians submitting single item entries include:

Lucien E. Coleman, professor of religious education, Southern Baptist Theological Seminary, Louisville, "Is Your Church Really a Democracy?," *Church Administration*, July.

James H. Cox, associate editor, *Western Recorder*, Middletown, "Teaching with Music," *Children's Leadership*, July-September.

Mrs. Polly Hargis Dillard, preschool and children's consultant, Church Services Division, Kentucky Baptist Convention, Middletown, "Preschoolers and Bus Outreach," *Outreach*, August.

Carl W. Hunter, professor of religious education, Clear Creek Baptist School, Pineville, "The Pastor and Director in a Small Sunday School," *Outreach*, July.

Mrs. Helen Parker, adult Sunday school teacher, Clifton Baptist Church, Louisville, "Suggestions for Teaching the Visually Impaired Child," *Children's Leadership*, July-September.

Mrs. Mildred Wade, director of teaching improvement and training, Immanuel Baptist Church, Lexington, "Twenty Tips for Better Visits," *Outreach*, August.

Deaths

Cumberland music teacher dies
Nell Moore, former music department chairman, Cumberland College, died June 9 following a brief illness. Miss Moore was 88.

A native of Smith Grove, Miss Moore

came to Williamsburg in 1922 to teach music at Williamsburg Institute, which later became Cumberland.

She studied at Vanderbilt University, Potter College, New England Conservatory, Brenau College, Louisville Conservatory of Music, New York University, University of Michigan and the Institute of Musical Art. She received her PhD in musicology from the University of Michigan. She was also presented an honorary doctorate degree from Cumberland in 1974.

Jackson succumbs

Ray J. Jackson, 47, pastor of Marion Baptist Church, Marion, died June 22 of a heart attack.

Jackson had been at Marion for five years. He had previously been pastor of First Baptist Church, LaCenter, and Sharon Baptist Church, Mayfield. The funeral service was conducted at Marion Baptist Church with burial in Fulton June 25.

He is survived by his wife, Carma Lee, two sons, Kent of Central City, and Brent, of Marion; three sisters, Mrs. Harold Beard of Beelerton, Mrs. J. C. Wilber of Fulton and Mrs. Faye Wyatt of Murray; and two brothers, J. C. Jackson of Fulton, and Bobby Joe Jackson of Burlington, Vt.

Who Gets It?

Men, What becomes of your estate if you die without a will and you have no living children or grandchildren?

Your Wife?

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Is your church really a democracy?

by Lucien Coleman

Question: If a group of twenty persons makes all the major decisions for a 1000-member congregation, would you call that a spiritual democracy?

Be careful how you answer. That's a real Baptist church I'm talking about. And it could even be your own.

The shrinking quorum

The church I have in mind recently reduced their quorum, the minimum number of members needed to transact official business, from five to two percent of the resident membership. The new quorum rule makes it possible, theoretically, for 20 persons to buy and sell property, create staff positions, allocate large sums of money, elect officers, start building programs, and make other important decisions for a 1000-member church.

And the possibility isn't all that theoretical, either. In this particular church a special committee discovered that the required five percent quorum, under the old rule, had been present at only *two* of the monthly business meetings during that previous year. The other 10 business meetings had actually been illegal!

The committee's solution to the problem was to recommend a reduction in the number of persons required for an official quorum. "If we can't get a fair representation of our congregation to come out for business meetings," their proposal implied, "let's see how many people *are* showing up, then declare that number a fair representation."

(By similar reasoning, some people insist that the only way to keep thousands of motorists from violating the national speed limit is to change the speed limit to conform to their driving habits.)

The comfortable illusion

Most Baptists are powerful advocates of "democratic" church government. It's just possible, though, that democratic process is more illusory than real in many Baptist churches.

Consider the familiar practice of voting on the annual budget ("without discussion," of course) during a Sunday morning worship hour.

The proposed budget has been printed in an attractive form which suggests that it is not to be tampered with. The pastor tells everyone that the budget is a challenging test of faith, and that it has been submitted to prayer, approved by the deacons, and discussed in the last business meeting. (Only the strongest in heart would argue against that!)

Then the members of the congregation are given a choice. They may either stand to indicate their approval of the new budget or sit there in recalcitrant nonconformity while 99.44 percent of the people around them stand. The pastor then congratulates the congregation on their unanimous adoption of the budget and announces the next hymn. And everybody basks in the comfortable illusion that the new budget has been determined by democratic decision.

What democracy isn't

That illusion is perpetuated by two common misconceptions: First, that democracy is nothing more than decision-making by majority vote. Second, that acquiescence is the same thing as genuine consent.

Rule by majority vote is not the hallmark of a true democracy, especially a spiritual democracy. In an ideal democracy decisions are made by *consensus*: that is, by arriving at general agreement. Rule by majority vote sometimes becomes necessary, when members of the body are unable to achieve consensus. But it should be regarded as a last resort, not as the standard procedure for resolving issues.

Let it be remembered, too, that the act of voting affirmatively does not necessarily imply genuine consent. It might signify mere acquiescence. Acquiescence means simply going along with the crowd. *Genuine consent* is a deliberate choice made by an individual who has had a chance to weigh alternatives intelligently.

Both *consensus* and *genuine consent* are based upon a free exchange of ideas in open forum. A five-minute vote in a Sunday worship service is hardly a forum.

"But wait," somebody says, "we do discuss the proposed budget in a business meeting." Yes, but how many of those who are asked to adopt the budget on the following Sunday have actually participated in such a discussion? And, at that business meeting, how much of the time was devoted to mere presentation (one-way communication) as opposed to open discussion (two-way communication)?

Some churches make a sincere effort to democratize the budget-making process by conducting "hearings" in which members of the budget-planning committee are available to respond to questions from individual members. But this does not constitute a forum, either. It's one thing to express your views to a committee, but quite another thing to have the ears of those who will actually do the voting.

The budget-adoption process is not the only point at which churches stifle democratic process. Many congregations call pastors, approve building programs, and make other major decisions in essentially the same way. In some churches it is well-known that the focus of power really lies within the deacon body.

One of my best friends who has been a Baptist since high school days joined a Presbyterian church a few years ago. Talking with him about this decision, I brought up several theological points of difference;

then I played my trump. "But," I said, "are you willing to give up our Baptist ideal of democratic church government?" He smiled and replied, "Yes, that's the way it looks on paper; but some Baptist churches out-Presbyterian the Presbyterians." He meant, of course, that deacon "boards" sometimes tend to have as much power as the "sessions" to whom governing authority is delegated in Presbyterian churches.

What democracy is

The bedrock of genuine democracy is free, intelligent, create participation by the members of the body.

Freedom is deeply rooted in Baptist tradition. But we can unwittingly squelch the freedom of individuals to participate in the processes of church government. This happens in subtle ways.

For instance, place yourself in the shoes of a timid person, unaccustomed to speaking in public, who wants to question a proposal presented by an influential church committee. The committee chairperson, usually an articulate individual, stands at the front, in a face-to-face relationship with the congregation. The questioner, on the other hand, stands behind many persons sitting there, and turns her back on the rest. The alternative is to walk to the front of the room; but that is too embarrassing for a reticent person.

I have seen persons in such situations browbeaten back into their seats by a barrage of "information" and argument from committee members. For instance, on one occasion, when a timid soul dared to express the opinion that the budget-planning committee should have allocated more to missions, the chairperson indignantly informed her that the committee had "worked and prayed for hours on end" and virtually implied that their report had divine sanction.

We must take into account the psychological and social pressures which influence the voting behavior of people in large groups. One Sunday morning I saw a congregation of 800 approve the recommendation of a pastor selection committee, by a show of hands, with a notable lack of enthusiasm. While there had been only a handful of "no" votes, scores of people had not voted at all. A few minutes later the congregation voted again, this time by written ballot. A tally of these written ballots revealed that 49 percent of those present had voted against the committee's recommendation. The privilege of voting privately had given the people freedom to vote their real convictions.

Intelligent participation implies that the members of the body have adequate information on which to base their decisions. A "what they don't know won't hurt them" attitude has no place in a spiritual democracy.

A few years ago a pastor came to the pulpit one Sunday evening and, ignoring the church by-laws, called the congregation into business session. He explained that the church had an opportunity to enlist the services of an outstanding evangelist, and he wanted the congregation to authorize him to extend such an invitation. The only problem was that the one available date on the evangelist's calendar was just one month after the church was scheduled to participate in a city-wide simultaneous crusade. Sitting there in that congregation, I honestly didn't know how to vote. On one hand, I didn't think it wise to enter into two revival efforts in such a short span of time. On the other hand, I didn't want to let the pastor down. But I had absolutely no information about the evangelist; nothing on which to base an intelligent decision. So, I simply didn't vote.

Later, it was discovered, the pastor had already extended an invitation to the evangelist before the matter was ever brought before the church. It clearly was a "what they don't know won't hurt them" situation.

Creative participation is based on the assumption that every member has something to contribute, potentially at least, to the dialogue which governs the life of the church.

Creative participation is not a rubber-stamping process. It challenges unsupported assumptions, asks questions, and breaks away from established modes of thought. It is that attitude which says, "Wait, why don't we look at the matter in a different way?"

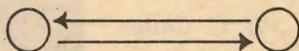
Leaders who look upon members of the congrega-

tion as rubber-stamps with ears neither want nor encourage creative participation. Committee chairpersons who desperately hope that their reports will be voted on without much discussion find creative participation disturbing. Moderators who give congregations no time to do any real thinking about sensitive issues strangle creative participation with their agenda anxiety.

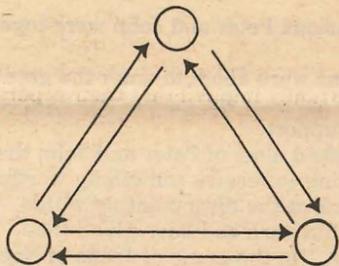
Democracy versus efficiency

Democratic processes are terribly inefficient; so time-consuming. Dialogue takes much more time than information-giving. The larger the group, the longer it takes for every person to have his say. That's why pure democracy might be an unattainable ideal for large congregations.

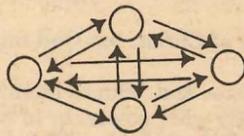
The problem can be illustrated quite simply. Two persons may have a two-way exchange of information, like this:



Add just one other person to the group, though, and you have the possibility of a six-way exchange:



And with a group of four communication can flow in 16 directions:



If you have 30 or 40 persons at a church business meeting, the potential number of communication exchanges would be astronomical.

If that's too mind-boggling, you might try an even simpler approach. Just divide the total time available for discussion by the number of persons present at your next business session. Any way you look at it, there simply isn't enough time for "creative participation" at most church meetings. So, what can you do?

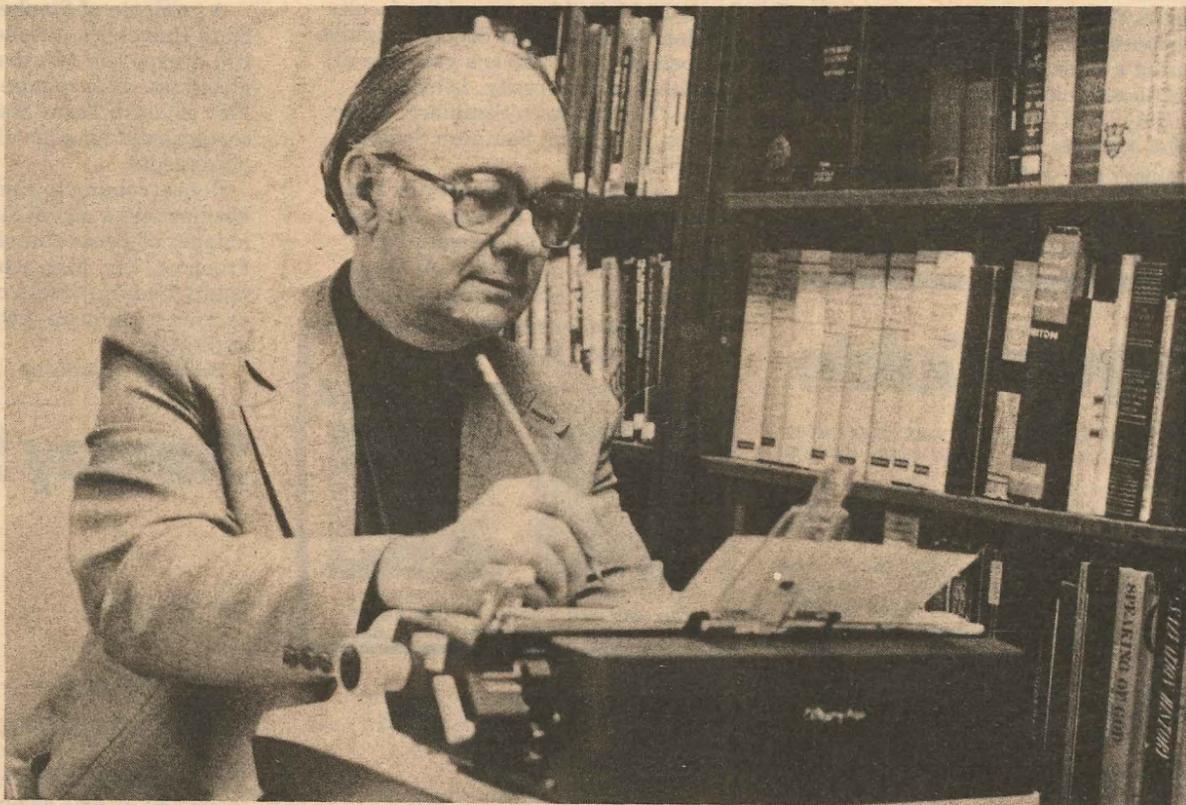
A modest proposal

What you can do is to adopt a bold, new pattern for your church business sessions.

Ailing attendance at church business meetings is a widespread malady. The congregation described at the beginning of this article is not unusual; it really is quite typical.

Why are Baptist church members so reluctant to attend business meetings? There might be a variety of reasons, but the heart of the matter is that most business meetings are boring to the extreme. Realizing this, some church leaders try to streamline their business sessions with printed reports, projected visuals, and the like. But this doesn't get at the real problem. The key to renewed interest in business meetings is participation, not entertainment.

What is needed is a new model, a different structure, for business sessions; one which will elicit



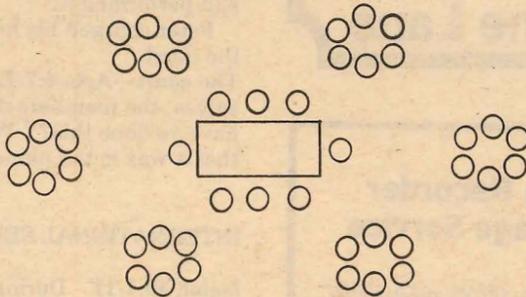
Lucien Coleman is professor of religious education, Southern Baptist Theological Seminary, Louisville, Ky.

maximum participation on the part of everyone present.

Use your imagination for a few moments. Picture your church business meeting taking place not in the chapel or auditorium but in the fellowship hall where there's plenty of room to move about.

In the center of the room there is a table with enough chairs to accommodate your largest church committee, or a sizeable representative group of deacons. All the other chairs in the room are arranged in clusters of six or eight. These clusters form a large circle around the center table.

Arranged in this way, the room looks something like this:



This arrangement will work for churches small and large. The only limit on the number of people who can be accommodated is the size of the room. For large congregations, a PA system will facilitate communication.

Seat the congregation in clusters surrounding the central table, and leave on vacant chair in each cluster.

As each item of business comes to the floor, let the group (deacons, finance committee, etc.) giving the report sit at the central table. After proposals are presented, before they are submitted to a vote, allow time for discussion with the clusters. During discussion periods, representatives from the clusters may visit the central table to seek information; or a cluster may invite a member of the reporting committee to join them for dialogue. (That's the reason for the vacant chair.)

After the period of small-group discussion, allow a few minutes for a large-group forum in which representatives of the clusters may voice the consensus within their groups. After this, voting may proceed either by show of hands or by written ballot.

Obviously, this procedure should be reserved for major items of business. Routine reports may be handled in the usual manner.

This business meeting model has several advantages:

First, it encourages maximum participation on the part of members. Since the small-group discussions proceed simultaneously, everyone in the meeting may express opinions, yet without consuming an inordinate amount of time.

Second, the small clusters will provide an environment more conducive to a free exchange of ideas than a large-group meeting ever could.

Third, this model will create a greater flow of information in the exchanges which go on between the members of the reporting committees and the clusters around them.

Fourth, the small groupings will provide a climate in which creative dialogue may take place. The synergism (the power of combined thinking) produced within the clusters can lead to some unique solutions to problems under discussion.

Fifth, this model heightens the probability that your people will reach a consensus on important issues. This won't always happen, of course; but small-group discussion is the best possible hothouse for nurturing consensus.

Finally, the stimulation of interpersonal dialogue might breathe new vitality into your church business meetings, making it unnecessary to reduce the number required for an official quorum. And, who knows, your members might even get to know one another better in the process.

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Christian Education

Southern Seminary students tour Mid-East

Joseph A. Callaway, first vice president of the board of trustees of the Albright Institute of Archaeological Research in Jerusalem and professor of Old Testament at Southern Seminary, has been instrumental in the seminary's involvement in a three-seminary project to send 15 seminarians on a 22-day tour of the Holy Land this summer.

The students from Southern Seminary are: Jeff Naylor, Taylorsville; Jimmy Gentry Jr., Cadiz, pastor of a mission church of First Baptist Church, Bowling Green; Rosita Matthews, a

theology student from Detroit, Mich.; and Richard Kremer, a staff member at Louisville's Highland Baptist Church, from Montgomery, Ala.

The group will be led by J. Maxwell Miller, professor of Old Testament at Candler School of Theology in Atlanta, who has spent much of his last two summers in Jordan on an archeology project in ancient Moab.

McCall joins CCBS

Louis E. McCall has joined the faculty of Clear Creek Baptist School. A native of Spencer, N. C., he is a graduate of Cumberland University, Lebanon, Tenn.; Southeastern Seminary, Wake Forest, N. C.; and Southern Seminary, Louisville.

He was foreign missionary in Thailand and Guam for 18 years. McCall formerly pastored Chenoweth Park Baptist Church, Louisville. At Clear Creek he will teach theological studies

and direct the in-service training.

Married to Julia Marie Seay, Spartanburg, S. C., they have three children: Michael, a businessman, Houston, Tex.; Darlene, a student at Samford University, Birmingham, Ala.; and Jeffrey, a high school student.

Bradley new C'ville prof

Charles Mark Bradley, Garland, Tex., has been appointed assistant professor of music at Campbellsville College.

A graduate of Stephen F. Austin State University, Bradley received his BM degree and MA there. He completed his voice requirements for his PhD at North Texas State, and is currently completing his dissertation requirements.

Before coming to Campbellsville Bradley was a choral director for a number of Texas churches, taught at a Freeport, Tex. high school, and also taught undergraduate courses while earning a graduate teaching fellowship at SFASU.

Bradley, a baritone, has performed in

a number of operas and musicals. He has been named to Who's Who Among American College Students; Kappa Delta Pi Honor Society; Alpha Chi Honor Society; finished in the senior men's division of National Association of Teacher's Singing competition; served as president and student conductor of the SFASU choir and served in the a capella choir.

Director of nursing named

Cumberland College president J. M. Boswell announced the appointment of Ethel "Sandy" McKeehan to the position of director of nursing education effective June 1.

Prior to moving to this post Miss McKeehan held the positions of instructor of nursing, St. Mary's Hospital, Knoxville; assistant professor of nursing, University of Tennessee; associate professor of nursing, Cumberland College; associate professor of nursing, Lincoln Memorial University; and staff nurse, Fort Sanders Presbyterian Hospital.

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Sunday School Lessons

July 27, 1980

H. C. Chiles



LIFE AND WORK SERIES

An effective leader

The Simon Peter whom the gospel writers portrayed as impulsive and unstable was presented in Acts as one who had been changed into a bold, dependable and effective leader for Christ.

Acts 3:1-7, 12-16 The scene was laid "at the gate of the temple which is called "beautiful" in Jerusalem.

The companions—Acts 3:1 On many occasions Peter and John were together in intimate fellowship and faithful service.

The cripple—Acts 3:2-3 As the companions were about to enter the gate they observed a cripple. Helpless from birth, he sat near the gate of the temple beseeching passersby to contribute to his support.

The cure—Acts 3:4-7 When the cripple asked alms of Peter and John they stopped. Peter said, "Look on us." Expecting to receive something worthwhile, the cripple responded. His heart must have sunk at the disappointing words, "Silver and gold have I none." Peter continued, "But such as I have give I thee." With quickened interest he heard the apostle say, "In the name of Jesus of Nazareth rise up and walk." Peter grasped the outstretched hand of the man and lifted him, whereupon he felt the thrill of power in his feet. The cure which Christ wrought through Peter was instantaneous, complete and permanent.

The credit—Acts 3:12-16 Careful to place the credit for enabling the cripple to walk to the right account, Peter suggested that they ought to look to God, whose divine power had wrought a miracle, and to Christ by whose name and power he had performed it.

Peter charged his hearers with the crucifixion of Christ, but God raised him from the dead.

The court—Acts 4:7-12 In an attempt to get Peter and John to incriminate themselves, the members of the Sanhedrin asked, "By what power, or in what name, have ye done this?" Without hesitation Peter calmly and courageously told them that it was in the name of Christ this cure had been performed.

INTERNATIONAL SERIES

Comfort and strength

Isaiah 40:1-11 During their years in exile the Israelites drank the cup of bitterness to its very dregs. Their chastisement taught them that their captivity was the natural and inevitable result of the transgressions and impenitence of their fathers and themselves.

Even though these exiles had been chastised severely for their sins, God acknowledged that they were still his people and he was still their God. He had not cast them off. His love for them was constant and his grace was never failing. Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope of deliverance having dwindled almost to the vanishing point, God wanted them comforted with the assurance of deliverance and restoration. He instructed Isaiah to inform them that the period of their distresses and conflicts was being terminated, their sins had been expiated by the grace of God, their iniquities had been pardoned and the time of their deliverance from exile had arrived.

In the days of Isaiah most of the roads in the east were exceedingly rough. Therefore, when a ruler announced his intention to visit a certain place in his kingdom, it was customary for men who were duly appointed for the task to precede the monarch and make the necessary preparations for his journey. This preparation usually consisted of the actual lowering of the hills, the elevation of the valleys, the straightening of the curves and smoothing of the road in order that he might travel more safely, easily, comfortably and quickly.

Regardless of how glorious what we see around us may appear, it is not permanent. A flower comes, but it soon goes. Green leaves appear, but they soon turn brown. Human life is like that, all flesh is as grass. Every person is subject to death and decay. The flowers give us a picture of the transitoriness of human life. The flowers we see will soon be gone, and we, too, will be gone, but God's word will stand forever.

Ministering to the children of the 80's



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

“Walls”

Strangely enough, one of our tasks here at the Child Care Program is to help people who come to us learn how to build the right kinds of walls in their lives.

The poet Robert Frost has said that walls make good neighbors. I am sure he was referring to the walls that help people learn how to relate appropriately to each other and to themselves.

For instance, I am sure that Frost had in mind good-neighbor walls—walls that are low enough people can see over and talk over. These kinds of walls channel effort, keep people working in their own soil, but at the same time can create a sense of openness that urges a sense of community to develop.

Oftentimes walls get built that are not good-neighbor walls—walls that are too high, where you cannot see in our out, and the result is isolation and almost no sense of openness and community.

Sometimes we come across people who try to live life so openly there are no walls at all in their experience. This kind of life style often results in so much freedom that a sense of direction is lost, and people find themselves moving in and out of various experiences of life where they did not mean to get involved.

So, it is a vital and exciting part of our ministry to help people who come to us to learn how to build the right kind of good neighbor walls—the kind of walls that give clarity and strength and meaning to their lives, and yet the kind of walls that cause others around them to feel a sense of invitation to share what is happening in their lives. Good neighbor walls can teach us how to live at peace with ourselves and with those around us.

KBC Activities

Here and now

JULY

- 21-25 Interfaith Witness Conferences. For pastors and lay people. Sessions 2 p.m. and 7 p.m. Conferences led by Jay Brown, Kentucky Evangelism Department, assisted by personnel from HMB, Interfaith Witness Department.
 - 21—Princeton, Caldwell-Lyon Association Office.
 - 22—Paducah, Baptist Tabernacle.
 - 24—Williamsburg, Main Street Baptist Church.
 - 25—Hazard, First Baptist Church.
- 21-25 At Cedarmore Monday afternoon through noon Friday: Youth Music Assembly (Filled); GA/Acteen Camp at Cedar Crest (Filled); 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. Historical tours 1 to 5:30 p.m. Evening meal 6 p.m. with business session following.
- 26 WMU Associational Officers' Clinic. 9 a.m. to 3 p.m. Jonathan Creek. Reservations through Jonathan Creek.

Looking ahead

JULY

- 20-26 Events for July 20-26 as listed under HERE AND NOW.
- 28-8/1 At Cedarmore: Children's Music Camp (Filled); GA/Acteen Camp, Cedar Crest; RA Camp at Rabro, Grades 4-12.

AUGUST

- 4-8 At Cedarmore: GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 6 World Hunger Day.
- 7-9 Early Childhood Education. Cedarmore Baptist Assembly.
- 10 Language Missions Day.
- 15-16 Sunday School Leadership Training. Cedarmore Baptist Assembly.
- 18-20 Pastors' Retreat. Cedarmore. Jointly sponsored by Church Administration Department, Baptist Sunday School Board and Church Administration Department, Kentucky Baptist Convention. Reservations made with Cedarmore.
- 21-26 WMU Leadership Conferences, Cedarmore. Reservations made with Cedarmore.
 - 21—Drive-in Day.
 - 22—Drive-in Day.
 - 23-24—Overnight.
 - 25-26—Overnight.
- 24-31 Church Music Week. Suggestions for observing in Church Music publications.

Oneida Journal

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

“All who are called by his name”

Oneida has been a Baptist school from the day it was born in the mind, heart and soul of James Anderson Burns. That was 81 years ago.

Nearly all of our staff are Baptist. Though in the last 12 months we have had students of Moslem, Hindu, Buddhist and Jewish backgrounds as well as from many differing Christian denominations, each daily chapel service, attended by all teachers and students, is a Baptist service and the King James Bible is the text of our year's Bible course required, in addition to all state required subjects, for graduation from our high school.

We are most grateful for the \$125,000 through the Cooperative Program of Kentucky Baptists. The remainder of more than one million dollars necessary must come from individual Baptist churches, WMU groups, Sunday school classes and a large portion from men and women giving individually because they believe ours is a very special work. Much of this support comes from outside Kentucky and a lot of it from people of other denominations who, loving the Lord, also love his work at Oneida.

Miss Emma Ayer of Seattle, Wash., was a devout Presbyterian. She never saw Oneida but she loved our work for children. At her death she willed her home, clothes, furniture and \$80,000. Our dining hall bears her name.

Then there was Mrs. Marietta Stone. She heard our founder speak in 1923 at the university near her home in Willimantic, Conn. She gave until her death in 1939. Her daughter, Lucy, a college English professor, donated until her death in 1974 and sister Vesta, a retired secretary, continues the family tradition today. Active members of the Congregational Church, none of these people ever saw Oneida but they have generously given for 57 years.

William Miller of Philadelphia, a Presbyterian missionary in Iran for 43 years, gave Oneida an \$8800 scholarship in 1974 to support young men planning to enter the ministry. One beneficiary of this scholarship was Harry Neal of Jamestown, Ky., who graduated in our 1980 class. Doing volunteer work with us this summer, Harry plans to go to Campbellsville this fall. Licensed to preach at age 13, Harry was brought to us by a minister, James Watt Sr. and his minister son, James Jr.

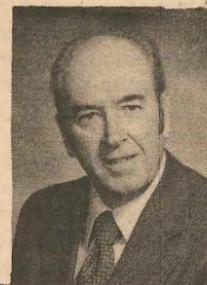
In recent years we have averaged between 1500 and 2000 people in camps and retreats on our campus. In five recent years, at least 500 Methodist young people have annually stayed a week at Oneida while helping repair the homes of the poor of our county in a volunteer project called the Appalachian Service Project.

One of these Methodist young men, who was with us two years, recently sent us a \$100 donation from Australia where he and his wife are missionaries. He writes: “We are presently pastoring churches in two adjoining parishes in the western part of Victoria. We are out in the country amidst medium-sized grazing properties. In this part of Australia, the church has tended to be more of a family tradition which is just there, rather than a community of Christians to which people make a serious commitment. Therefore, evangelism is one of our biggest tasks. We are also trying to help the people in our parishes expand their vision so that they can see beyond middle-class Australia to some of the world's needy places. Rest assured that we are joining you in prayer for the people of Iran.”

“I hope everything is going well at Oneida. I want you to know that I continue to be impressed by your work. I have told a lot of people about Oneida Baptist Institute—even some people here in Australia. To help you continue your work, my wife and I are sending \$100.”

Praise God for all who love the Lord and are his servants here at home and to the uttermost parts of the earth.

Frank Owen



That all may be one

Southern Baptist life is very unusually aligned these days. There is danger in the circumstance, but maybe also an opportunity for combining strength. (The word “crisis” is said to come from two Chinese characters that mean “dangerous opportunity”).

Our denomination has tended to select and employ moderately conservative career administrators and operational leaders for our programs and agencies. It has been rather assumed that middle-of-the-road leaders are better able to hold hands both to the right and the left and thus encourage harmony among Baptists of varied viewpoints and enlist support for our mission programs and institutions.

Whether or not our analysis is correct it does appear to this writer that our current Baptist employed operational people, by and large, are moderate conservatives. These moderate conservative career employees in the past have likewise tended to find themselves working hand in hand from year to year, with moderate conservative elected officers.

Recently Baptists have been moving pretty far to the right in terms of our elected officers and the issues emphasized. Thus moderate conservative career employees and ultra conservative elected officers are finding themselves mandated by the people to work together.

I beg to observe that the two above groups must reach out toward one another with a desire for unity if our great denomination is to keep its sense of purpose and progress in Bold Mission Thrust. Moderate conservatives will have to reach a bit to the right and ultra conservatives a bit to the left if we are to hold hands voluntarily. We must become more tolerant of each other, remembering our traditional dedication to congregational autonomy and individual freedom.

Surely we are close enough to reach each other. Are we willing to hold hands? To walk together? Surely we are if we love the cause enough—and each other. To thus clasp right and left hands would face us both the same way—forward.

We have our differences but the stakes are as high as the Kingdom and Christ still prays that we “all may be one” (John 17:21).

Baptist News in Brief

Religious liberty attacked

Religious liberty is now under more sophisticated and organized attack than at any other time in America's history, a law professor told Southern Baptist educators attending a legal workshop in Nashville.

Shelton Hand, associate professor at the law school of Mississippi College, explained that "people who don't practice a Christian ethic are now using the First Amendment to 'pigeonhole' those who do." He cited such examples as groups which protest the display at Christmas of nativity scenes on public property.

"Separation of church and state does not necessarily mean 'state without God'," he countered.

Hand was one of many lawyers and university administrators who took part in the three-hour workshop during the 32nd annual meeting of the Association of Southern Baptist Colleges and Schools.

Duncan to head educators

Pope Duncan, president of Stetson University, DeLand, Fla., was elected president of the Association of Southern Baptist Colleges and Schools at its meeting in Nashville.

John Hamrick, president of Baptist College, Charleston, S. C., was elected vice president of the association and H. I. Hester, retired Missouri educator, was elected secretary-treasurer. Milton Ferguson, president of Midwestern Baptist Theological Seminary, Kansas City, Mo., was elected assistant treasurer.

Ed Tapscott, vice president for academic affairs at Houston Baptist University, was elected chairman of the association's Dean's Group. Paul Talmadge, dean of Anderson, S. C. College, was elected vice president; and Malcolm Huckabee, dean of Averett College, Danville, Va., was elected secretary.

Arthur L. Walker, executive director of the Southern Baptist Education Commission, is executive director of the 33-year-old association. It is made up of presidents and chief academic officers from 72 Southern Baptist related seminaries, colleges and schools.

Evil as the devil

The biblical inerrancy dispute among Southern Baptists was characterized at the Bold Mission Leadership Conference in Glorieta, N. M., as an effort by the devil to split the 13.4 million-member denomination.

Executive director James H. Smith of the Brotherhood Commission, Memphis, Tenn., told 1700 Southern Baptists the devil was stirring up the biblical inerrancy flap to thwart Bold Mission Thrust.

"The most important tool the devil has in his bag is a wedge," Smith said in his keynote address. "He uses it to split families, churches and denominations."

Smith explained Satan was distressed because Southern Baptists accepted the challenge to try to evangelize the world in a single generation.

"This Bold Mission Thrust is of God; no wonder the devil is fighting it," Smith contended. "It (doctrinal dispute) is a divisive effort by the devil.

"Southern Baptists are well known as Bible-believing Baptists," Smith averred.

The week-long Bold Missions Leadership Conference for church and associational Brotherhood and WMU leaders was sponsored by the Brotherhood Commission and WMU, the Southern Baptist auxiliary.

No finances for abortion

Congress and state legislatures may continue to deny public funding to poor women seeking "medically necessary" abortions, a divided U. S. Supreme Court ruled June 30.

On the next-to-last day of its current term, the high court held 5 to 4 the Hyde Amendment, which forbids spending federal Medicaid funds for abortions except when the life of the mother is threatened, does not violate poor women's constitutional rights of due process or law or equal protection.

At the same time, by the same 5 to 4 majority, the court ruled in a separate cluster of cases that states have no obligation to provide subsidized abortions for indigent women. Under challenge was an Illinois law virtually identical to the federal Hyde Amendment.

Named after conservative Congressman Henry J. Hyde, R-Ill., the amendment was first passed by Congress in 1976. Passed annually since then, the Hyde Amendment in its earlier versions permitted federal funding in cases involving not only direct threat to the mother's life, but to the danger of long-term damage to her health, and provided exceptions also for victims of rape and incest.

Under provisions of the latest version, passed last year, all exceptions except that of a direct threat to the mother's life were removed.

House hears prayers

A congressional subcommittee will begin hearings in July on a proposal to remove the subject of prayer in public schools from the jurisdiction of federal courts, including the U. S. Supreme Court.

Reliable sources report that U. S. Rep. Robert W. Kastenmeier, D-Wis., chairman of the House Subcommittee on Courts, Civil Liberties and the Administration of Justice, told his colleagues on the panel that he will announce the hearings soon.

Kastenmeier, who opposes the removal of the school prayer controversy from federal courts, has kept the proposal, S.450, bottled up for nearly a year and a half. Another key House opponent is Peter W. Rodino Jr., chairman of the House Judiciary Committee, the parent panel to Kastenmeier's subcommittee.

Kastenmeier's hearings will likely take some of the steam out of the feverish efforts in the House to discharge the subcommittee from its jurisdiction over the bill and bring it directly to the floor for a vote, according to John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs.

Led by Rep. Philip M. Crane, R-Ill., the discharge petition effort has gathered momentum in recent weeks, with the latest reliable count of names on the list at 177. To succeed, the discharge petition must be signed by 218 members of the House.

CP shows monthly gains

June receipts of undesignated funds through the Southern Baptist Cooperative Program show an increase of eight percent over June 1979.

Undesignated funds from the 35,600 Southern Baptist churches totaled \$5,932,991 in June. Designated contributions totaled \$5,194,803, down 5.4 percent from June 1979.

Total designated and undesignated contributions for June were \$11,127,795, a 1.3 percent increase over June 1979.

Total undesignated contributions for the first three-quarters of the fiscal year are \$53,800,706, 13.22 percent ahead of the same period last year.

Designated contributions of \$59,135,679 are 15 percent ahead of the same period last year.

Year to date designated and undesignated gifts of \$112,936,385 are 14.15 percent of the first nine months of the 1979 fiscal year.

Hayes resigns Radio-TV

Carlye Hayes, a 23 year veteran of the Southern Baptist Radio and Television Commission, has resigned as senior vice president to become program director with Cargill Associates, a national fund raising firm based in Ft. Worth, effective in August.

Named senior vice president for financial services 10 years ago, Hayes, 55, most recently worked in the development office under newly hired John Scales.

FMB picks orientation site

The Southern Baptist Foreign Mission Board named 54 new missionaries at its summer meeting in Ridgecrest and also chose the site for a new orientation center near Richmond, Va., where hundreds of other missionaries are expected to be trained, starting in 1983.

A standing room only crowd estimated at 3500 pledged their support to the new missionaries at the June 25 appointment service, high point of the annual Foreign Missions Conference. Throughout the week, Baptist leaders from Russia, Brazil, Nigeria and Japan joined with missionary speakers to underline the urgency of this year's conference theme, "Global Discipleship: Bold Going."

During its three-day meeting the Foreign Mission Board approved extensive staff reorganization, elected Donald R. Kammerdiener as area director for Middle America and the Caribbean, reduced the schedule of board meetings from 11 to eight a year, and allocated almost \$3 million in Lottie Moon Christmas offering funds.

Board members voted to develop a new multiple use orientation center, the initial phase of which is expected to cost about \$6 million, on a 233 acre site at Rockville, near Richmond.

The board specified that funds for the new center's construction and its endowment needs will be raised outside the board's regular budget on a one-to-one approach to potential donors. The site was donated last year by Mr. and Mrs. J. Harwood Cochran, members of Tabernacle Baptist Church, Richmond, but an alternative site at the Methodist Children's Home in Richmond also had been considered.

In recent years missionaries have received orientation at Callaway Gardens in Georgia, but this facility is available only in non-tourist months. To meet the Southern Baptist goal of having 5000 missionaries on the field by the year 2000, the board decided it would be more feasible to have its own training center near Richmond.

In other actions, the board approved the title of executive director emeritus for Baker J. Cauthen, who retired last December after 26 years as the board's chief executive. The Cauthens, who returned in May from a tour of mainland China, reported to the board on their visit.

Increased cost of living supplements totaling \$143,970, effective July 1, were approved for missionaries in 28 countries as living expenses continue to rise worldwide.

The board also approved \$476,900 from hunger and general relief contributions made by Southern Baptists to finance projects in six countries. Of the total, \$432,900 will go for a large scale rural development project in Upper Volta. Tennessee Baptists will vote in November on their involvement in this work.

BSUs for BMT

While the Bold Mission Thrust goal to present the gospel to the world by the year 2000 has held Southern Baptist attention for three years, missions has been at the heart of ministries with college students for more than 10 years, according to Charles Roselle, secretary of National Student Ministries of the Southern Baptist Sunday School Board.

At the present rate of growth, student participation in short-term mission service will number nearly 25,000 for 1979-82. The denominational goal for the same three-year period is to involve 100,000 people in some type of short term missions. Student ministries alone could meet one-fourth of that goal, Roselle said.

Figures compiled from Roselle's annual spring visits with state student directors indicate 5292 students became Christians in 1979 as a result of Baptist campus ministries. He projects 5800 conversions in 1980.

The number of professional, full time directors jumped from 411 to 464 in the past year. "This increase reflects an interest on the part of Southern Baptists to get involved in a ministry with college students. This also reflects good work on the part of state conventions," said Roselle.

Roselle said the number of students involved in campus ministries had also increased by 23,720 to a total of 157,966. He reported that Baptist Student Unions are now ministering to more non-Baptist students than ever before, including in traditional BSU areas.