



Whittaker



Marshall



Mrs. Fling



Mrs. Sample

Crossing the bar

Murray will host WMU in annual state meeting

by James H. Cox, Associate Editor

It's been 13 years since the state WMU crossed Kentucky Lake heading west for its annual meeting.

Next month, it's going back.

Host congregation for the 1983 event will be First Baptist Church, Murray. The dates are Apr. 21-23.

And the program will be rich in far western Kentucky flavor.

On opening night, Thursday, at 7 p.m., a Cooperative Program flag will be presented the deacon chairman of the host church. It is generally recognized that the Cooperative Program concept originated for all Southern Baptists in the nearby environs of Calloway County.

Music that night will be provided by the sanctuary choir of First Church, Murray, directed by Wayne Holley.

A Cooperative Program drama, "I'd Give Anything," will be staged by members of the host church.

There's a tour of the Baptist Student Union center on the campus of Murray State University Friday afternoon, and music that night by the MSU BSU choir.

The closing speaker for the convention Saturday morning—Bill Whittaker—has definite ties to the area, too. He resigned the pastorate of First Church, Murray, in December to begin orientation at Callaway Gardens, Ga. for foreign mission service.

He and his wife and family will have completed orientation then and will be leaving shortly after the convention for

the Philippines. Whittaker was also president of the Kentucky Baptist Convention in 1980-81.

The first WMU convention was held in 1903 in Winchester. While it has met several times in far western Kentucky, the convention has never met in Murray. And it has been held in far western Kentucky only twice in the last quarter century: in 1967 at Mayfield; in 1970 at Paducah.

For the hosts in Blood River Association and others nearby, this then will be a homecoming of sorts.

Whittaker will be flanked by several other distinguished orators.

Keynote speaker on opening night, in his first address to any statewide Baptist group as executive secretary-elect, will be William W. Marshall of Middletown. Marshall becomes KBC executive secretary-treasurer just one week after the convention, May 1.

He will be accompanied by Murray by his wife Alice, also making her first appearance before a statewide audience. They will be presented at a reception following the initial session.

Other principal speakers for the WMU conclave include Mrs. Helen Fling, Birmingham, Ala., promotion associate in new areas employed by the Home Mission Board and SBC Woman's Missionary Union; Robert C. Jones, director, and Kendale Moore, associate, Direct Missions Department, KBC; Mrs. James Walford, Dublin, Oh., president, Ohio WMU; Mrs. Ella Mae Baker, Somerset, missions volunteer to the island of Mauritius; and Dr. Dorothy Sample, Flint, Mich., president, Southern Baptist Woman's Missionary Union.

The theme of the meeting is "A Called People." Theme interpretations at each session will be conducted by Mrs. Jean Bond of Starkville, Miss., former missionary to Hong Kong.

Foreign missionaries on furlough scheduled to testify at the convention include Mr. and Mrs. Gary McCoy, Korea; Mr. and Mrs. Larry Wakefield, Mexico; and Mr. and Mrs. William Gaventa, Nigeria.

Other superlatives of the WMU agenda include luncheons for associational WMU directors and directors of missions; for parents of foreign missionaries, missionaries and program personnel; for associational Baptist Women directors; a dinner for Baptist Young Women members; an autograph party for WMU authors; and special music by the Hartford (Ky.) Baptist Church bell choir.

Mrs. Ray Mullendore of Bowling Green, president of the state WMU, will officiate over the sessions.

Draper to be candidate for SBC president again

by Charles R. Richardson

A desire to "really maintain a level of trust" has convinced James T. Draper Jr. to permit his nomination for a second term as president of the Southern Baptist Convention.

"I think the only way to maintain a level of trust is for me to do the same thing two years in a row," Draper said in an interview at Hardin-Simmons University, Abilene, Tex.

"I have no intention of changing (the way he has functioned as president of the 13.9 million member convention since his election last June)," he said, "but I will have to be reelected to maintain the trust that has been established."

Draper, pastor of First Baptist Church, Euless, Tex., said he did not know if there would be opposition to him at the meeting in Pittsburgh, Pa. this June. "I'm going to make whoever is against me beat me," he jokingly said. "They can have it. It's a hard job."

During a news conference Draper commented on Jerry Falwell and Billy Graham.

He did not offer any personal criticism of Falwell in the political arena but said, "I would not want to go as far as he has gone."

Draper said he was in agreement with Graham in his views on political endorsements. "I agree with what Billy has said." (He referred to a recent statement by the North Carolina evangelist in a recent issue of TV Guide: "As Christian evangelists, we should speak out on moral issues, but we should not use our programs to endorse political causes.")

Draper also agreed with another Graham criticism of some television evangelists who "pass the collection plate too often."

He gave an example of a preacher who told his broadcast audience that God asked only a tithe or 10 percent of their income and then told them to "send the 10 percent to me."

He added, "That was not right. The 10 percent belongs to the local church." The SBC president also said he urged religious broadcasters at a recent convention to "complement the local church rather than compete with them."

Reagan chided for telling pastors what to say on nuclear arms race

President Reagan's call for evangelical pastors to use their pulpits to oppose a nuclear freeze and to support his administration's arms buildup has drawn reaction from several Southern Baptist leaders.

Speaking to the National Association of Evangelicals Mar. 8 at Orlando, Fla. Reagan issued one of his strongest denunciations of the Soviet Union.

While reiterating his promise he "will never stop searching for a genuine peace," Reagan declared, "A freeze now would be a very dangerous fraud for that is merely the illusion of peace. The reality is that we must find peace through strength."

He urged evangelical pastors "to speak out against those who would place the United States in a position of military and moral inferiority."

RESPONDING TO REAGAN'S COMMENTS, Ronald D. Sisk, a specialist in peace with justice with the Southern Baptist Christian Life Commission, Nashville, said the President "is absolutely right in his call for the preachers of this land to deal with peace from their pulpits. The content of these sermons, however, must be determined not by the policy of any political administration but by the basic teachings of the Bible that all Christians must work for peace with justice."

He added that Southern Baptists "have a historic commitment to a biblical understanding of peace with justice in human relationships. I hope Southern Baptist pastors in their preaching will support the peace with justice concerns reflected in a statement adopted by the 1982 SBC in New Orleans which endorsed 'a program of

mutually verifiable disarmament, including nuclear disarmament'."

Sisk disagreed with Reagan that a nuclear freeze would place the U. S. in a position of "military and moral inferiority." Sisk believes "a proper nuclear freeze could lead us to a position of military and moral strength, guaranteeing each side precisely the military strength it already has and enhancing moral strength by ending a sinful, self destructive race to arms."

JAMES M. DUNN, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., criticized the Reagan proposal on church-state grounds, charging Reagan with using his presidency as a "bully pulpit." He suggested Baptist pastors will resist the calls to support the arms race.

"No one presumes to tell Baptist pastors what to preach," Dunn declared. "They depend upon the word of God and the leadership of the Holy Spirit."

He said further: "Our insistence upon religious liberty requires a free pulpit. No matter what comes from the 'bully pulpit' of the presidency, authentically evangelical pastors will continue to regard the pulpit as a sacred trust."

JAMES T. DRAPER JR., president of the SBC, said he believes "there is a place for the pulpit to speak out on national issues," but doesn't "feel the need to take to the pulpit" on the issue of a nuclear freeze.

"We cannot let the national press or even the President put us (preachers) in a position of saying we are endorsing the President. If we do speak, what we are endorsing is a principle, not a President or a policy," Draper said.

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C. R. Daley

daley observations

A magnificent dream challenges Southern Baptists

The recommendations presented to the Southern Baptist Convention Executive Committee Feb. 22 by the special Cooperative Program study committee are truly commendable and could constitute the most significant advance in Southern Baptist denominational life in modern history. If approved and followed by Southern Baptists, they stand to undergird our ambitious world outreach for the rest of this century and launch us vigorously into the 21st century. I agree with Cecil Ray, one of the study committee members, who calls the goals the magnificent dream.

This committee was composed of some of the wisest Southern Baptists of our day. Committee members spent hundreds of hours in serious study for two years before arriving at their conclusions and recommendations.

Wide input from all Southern Baptists was sought and received. Pastors, state executive directors, state stewardship directors, associational directors of missions and other leaders were consulted. Twelve listening sessions with church leaders were conducted from California to North Carolina. Thousands of responses came from grass roots Baptists to the committee from questionnaires printed in state papers.

This wide research and input brought some very encouraging and challenging revelations. The most important of all these is the widespread approval of the Cooperative Program plan by Southern Baptists as the best method of undergirding all we do as Southern Baptists. The most challenging of these revelations is the lack of full understanding by many Baptists of the Cooperative Program.

The recommendations of this committee will be presented for approval by the convention messengers in Pittsburgh in June. These recommendations will appear in Western Recorder and elsewhere and should be studied carefully by all Baptists. One controversial suggestion related to negative designations was deleted from the report before it was presented to the Executive Committee.

One of the recommendations is that Southern Baptists strive as individuals, churches and state conventions to increase undesignated church budget receipts to \$20 billion and Cooperative Program gifts to \$2.5 billion by A.D. 2000.

This kind of goal is beyond our comprehension but is altogether possible. We have the resources if we can find the commitment. Presently Baptists on the average return about two and one-half percent of their income to God through their churches. Think of what a tithe from all Baptists would do!

Presently churches on an average keep about 90 cents of every undesignated offering dollar for their use and send on 10 cents for use everywhere else in the world. Most state conventions keep 60 to 65% of Cooperative Program dollars they receive for work in the state. What if churches decided to use only half their income on themselves and the other half for the rest of the world? What if all state conventions would keep only 50% and send the rest on for world evangelization? This was the goal for the Cooperative Program when it was begun in 1925 and now is being urged again.

Toward such an end the study committee recommends a 15 year Planned Growth in Giving emphasis for individuals, churches, associations and state conventions. The plan calls for 700 specially trained pastors and denominational leaders to lead Planned Growth in Giving conferences in states.

This new emphasis upon Cooperative giving, if approved in the June convention, will be launched at the 1985 Southern Baptist Convention in Dallas and all the methods which Southern Baptists have so well devised for promotion will be utilized for its success.

These recommendations will almost certainly be approved in Pittsburgh. But even now every sincere Baptist should begin prayerful planning in order to have a worthy part in this magnificent dream. One thing is certain. Giving as usual won't bring to pass this dream.

Two victories for decency

Congratulations to the morally concerned citizens of Glasgow and Franklin. Efforts to legalize the sale of alcoholic beverages in these two communities were defeated recently.

Delbert Butts, Kentucky Temperance League director, aided anti-legal sales organizations in both communities. Butts said Glasgow put together one of the finest organizational efforts he has ever seen. Much of the Glasgow organizational leadership was composed of influential laymen in the community. The vote in Glasgow was about 60 percent against legal sales.

In Franklin two pastors took the lead, according to Butts. The Franklin no vote was about 55 percent. This was a higher no vote percentage than was registered in earlier referenda on legal sales in Franklin.

Such victories are not easy. They seem to become more and more difficult. The contemporary spirit of permissiveness in American society mili-

tates against legal restraints of evil forces. Churches remain the strongest force against the sale and use of alcohol beverages and not even all churches oppose this evil. Thank God for strong evangelical churches in Glasgow and Franklin which marshaled the needed votes to prevent the scourge of liquor stores and beer joints in these communities.

The strongest motives behind the movement for legalized sales of alcoholic drinks are not openly admitted. The right of individuals to drink if they choose to do so and concern to put bootleggers out of business are not near so important to champions of legalized sales as is greed. Let's face it. The liquor business is profitable and capitalizes on the weakness of humans in order to line its pockets.

Thanks to hard working local leaders and help from Delbert Butts of the Kentucky Temperance League, Glasgow and Franklin will be spared for a while at least from the curse of legalized sales of alcoholic beverages.

Jury service is educational and reassuring

The pursuit of justice is big business. That is my conclusion after two weeks of jury service in Jefferson County Circuit and district courts.

The Hall of Justice in downtown Louisville is a busy scene during most of its open hours. Every morning the first floor lobby area is crowded with every description of humanity. Many of these appear to be family groups—parents with children in trouble or children with parents in trouble. Their faces bespeak anguish and fear.

For the number of people involved in the process there is a minimum of chaos and confusion. The presence of an abundance of uniformed officers contribute to order. The other most noticeable groups are attorneys and other court officials with their brief cases and yellow pads.

The jurors gather early every morning. They report to a comfortable assembly room on the third floor to sign in and wait except on the first day when a helpful orientation meeting begins at 8 a.m. As the judges have need for them jury panels are drawn from the pool which during my two weeks consisted of around 250 jurors.

The panel of jurors selected for each case is conducted by a court official to the appropriate court room. The judge politely greets the jurors and explains the procedure for selection of the jury. Those jurors acquainted with the attorneys, the defendant or for other reasons in the opinion of the judge cannot render a fair and impartial verdict are excused from the case. Then comes the selection of 13 jurors to hear the case. One extra juror is needed in case another becomes ill or otherwise cannot function. The 13th is eliminated by a drawing when the jury begins deliberation.

The wheels of justice grind surely but slowly. For jurors there is a lot of waiting for a limited amount of action. (My number was drawn for three jury panels but I was selected for only one jury during the first week.)

My experience as a juror enhanced my appreciation for the American judicial system. It comes as near guaranteeing a fair and impartial hearing for every accused person as any system in the world. Every citizen should give needed time and effort to make the system work and every effort to undermine it should be strongly resisted.

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C. R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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baptist news in brief

Half million petitioners say 'no' to tuition credits

More than one half million signatures on petitions opposing President Reagan's tuition tax credit proposal have been delivered to key congressional opponents of the measure.

The National Coalition for Public Education, representing 45 education, labor, civil rights and church groups (including the Baptist Joint Committee on Public Affairs) turned over the petitions to Sen. Ernest F. Hollings, D-S.C., and Rep. Timothy E. Wirth, D-Colo., at a Capitol Hill press conference.

Despite administration estimates the phased-in program would cost only \$200 million in fiscal 1984, climbing to \$800 million by 1986, Hollings charged it would eventually become a \$20 billion government program and criticized Reagan for proposing it in light of his repeated pledge to cut the size of the federal government.

Wirth charged the administration program would mean federal government spending per pupil in private schools, attended by approximately 10 percent of the nation's students, would exceed per pupil expenditures in public schools.

The Supreme Court, Hollings said, "has made clear the duty of public government in education. It has a fundamental responsibility to foster and support public schools. Its responsibility to private schools is to leave them alone."

Two tax breaks for clergy continue if bill passes

Legislation to overturn a 1983 Internal Revenue Service ruling that ministers can no longer deduct mortgage interest and real estate taxes for which they have received a tax exempt housing allowance has been introduced in the U.S. House of Representatives.

Rep. Stan Parris, R-Va., has introduced a bill to exempt ministers from Revenue Ruling 83-3 which bars double tax breaks for veterans and students as well as ministers.

An IRS spokesman described the

ruling as an effort by the nation's tax collecting agency to consistently enforce a section of the tax law which bars double tax breaks. The ruling, set to take effect no later than June 30, 1983, revoked a 1962 ruling which specifically allowed ministers to deduct their mortgage interest and real estate tax expenses even though the law allows them a tax exempt housing allowance.

First full time state musician Howard dies

The first known death among Kentucky Baptists' full time ministers of music occurred Mar. 10 when Rudolph Howard of Murray died in his sleep.

Howard went from Belmont Heights Baptist Church, Nashville, in 1960 as minister of music of First Baptist Church, Murray, until his retirement on disability in 1976.

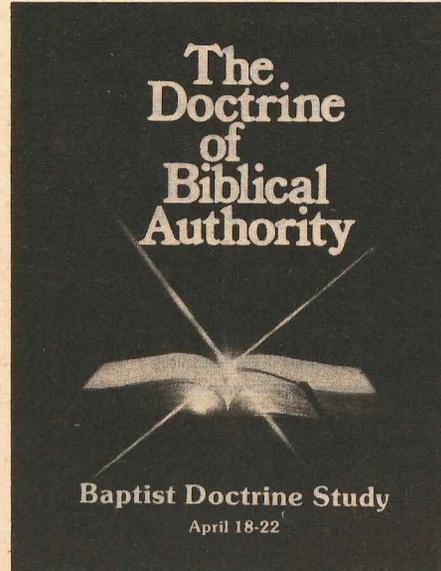
He is survived by his wife, Opal Blacklock Howard; daughter, Mrs. Ed Carroll; son, Russ Howard; five grandchildren, all of Murray; a brother, Voris, of Ft. Thomas; and sister, Mrs. Violine Guthrie, Murray.

Hoptown Baptists fight rock music

A movement is under way in Hopkinsville to expose rock music and many of its stars as promoters of the use of drugs, illicit sex, witchcraft and even Satan worship. The movement began when Mike Rose, minister of music and youth at Henderson Memorial Church, received a pamphlet from Crawford Huff, an evangelist from Washington, D. C. with numerous illustrations of the evil practices recommended in current rock music.

The concern of Rose and others led to a two night seminar conducted by Steve Hale. Attendance and interest were high, according to Rose.

The material from evangelist Huff was shared with Kerry Lancaster, one of the youth of Henderson Memorial who is also editor of the Christian County High School publication. Lancaster condensed the pamphlet and used it as an editorial in the student



The doctrine of biblical authority will be highlighted in the 1983 Baptist Doctrine Study sponsored by the Church Training Department of the Baptist Sunday School Board. Set for Apr. 18-22, the study addresses such questions as why the Bible is the authority for Christians and how Christians can use the Bible as a guide for daily living. Age graded resources are available from the Church Training Department to help churches lead this emphasis.

publication. This increased the interest of more students and their parents.

The charge directed toward the rock musicians is that they always find ways to put their lifestyles of drugs, sex, money and fame into the words of their music. Some of these efforts are open and recognizable, other appeal to the subconscious of those who don't even realize what is happening.

A modern example is "Kiss," a group who in the middle of one of their concerts stopped and asked that anyone who would like to accept Satan as their savior come forward.

When asked about plans to pursue the efforts to inform others of the sinister efforts of rock music, Rose says Lancaster is preparing another editorial for the school publication and future activities will depend upon interests on the part of young people and parents.

Many of the world in need spell relief 'FMB, SBC'

About 4000 Thai people uprooted by fighting along the Thailand-Cambodia border will receive Southern Baptist help in starting over.

The people fled their home area as fighting forced them to resettle on undeveloped land. With \$78,675 from Southern Baptist hunger and relief funds, agriculture projects will be started in 11 villages where the people now live.

The projects were among 27 reported at the March meeting of the Foreign Mission Board, which released \$829,467 in February to meet hunger and relief needs around the world.

Most of the allocations were for developmental projects. One will set up a \$121,900 vocational and community center in connection with a church in Argentina. Another earmarks \$208,462 to help provide safe drinking water for a town of about 10,000 people in North Brazil.

The February allocations bring to \$1,287,986 the funds released for human needs projects this year. Southern Baptists gave more than \$1 million for world hunger and relief purposes in January and February.

Last year, Southern Baptists gave a record \$5.8 million for world hunger and relief needs. But more than \$8 million was allocated for 192 different projects as the board's program to meet human needs moved ahead at an unprecedented pace. Funds that had accumulated from strong giving in past years made possible the record allocations.

RA congresses still draw hundreds of boys, leaders

by James H. Cox, Associate Editor
Eight regional Royal Ambassador congresses held in February across Kentucky drew an attendance of over a thousand young men and their leaders.

The gathering commemorated the 75th anniversary of Royal Ambassador work and focused on men involved in missions.

Each of the eight congresses heard testimonies from men participating in state or associational missions, journey-men (foreign missions) and US 2er (home missions) program. In addition, laymen involved with Royal Ambassadors demonstrated the eight parts of a chapter meeting.

Music, fellowship and the traditional hot dog supper were included on the congresses' agendas.

Three Pioneer RAs were selected as nominees for Pioneer president of the state Brotherhood convention: Matthew Barret, Harrodsburg; Jeff Brown, Middlesboro; and Ted Gocke, Louisville. One will be elected state Pioneer president for 1983-84 during the Brother-

hood convention next fall at Florence.

An announcement was made at the congresses that beginning this year

reservations for Camp Rabro summer boys' camp will be mailed directly to Cedarmore Baptist Assembly rather

than to the state Brotherhood office.

Rob Carr, associate director of the Brotherhood Department, advises, "When making reservations, three things must be enclosed: the 1983 camp application form, Rabro group assignment form for individuals or groups and a \$5 deposit per camper."

Checks need to be made to Cedarmore Baptist Assembly and reservation requests should be mailed two weeks before the date of first choice on the application form. The mailing address is: Rabro Reservations, Cedarmore Baptist Assembly, Box 37, Bagdad, KY 40003.

The full week of camp is offered boys who have completed the fourth through 12th grades. There are also weekend man and boy camps for boys who have completed grades one through three and father or accompanying adult.

Brochures and Rabro assignment forms are available from Cedarmore and the Brotherhood Department, Box 43433, Middletown 40243.



The traditional hot dog supper is a popular bonus at state Royal Ambassador congresses each winter. More than 1000 boys and leaders attended.



sunday school lessons

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LESSONS FOR MAR. 20, 1983

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Approximately 3000 of those who listened to Peter's memorable sermon on the day of Pentecost repented of their sins, believed on Christ as their Savior, experienced salvation, promptly submitted to baptism as an act of loving obedience to their Lord and entered into an intimate fellowship with him and his followers in and through the church.

Acts 2:43-47 Bound together by the unbreakable ties of Christian love, the members of the church in Jerusalem enjoyed a wonderful fellowship. Filled and empowered by the Holy Spirit, the apostles performed numerous miracles, with the most of them being in the realm of healing, and these wonders certainly validated the truth concerning the power of the living Lord. Those early Christians gladly accepted instruction from the apostles and promptly put what they were taught into practice.

On the basis of their experience of grace and due to their spirit of oneness in devotion to Christ and in Christian generosity, they cheerfully shared their possessions with others as their needs arose. Their benevolences in selling their property and distributing the proceeds derived therefrom was voluntary. Their spirit, attitude, fellowship, conduct, labor, testimony and service won the admiration, esteem and love of those who observed them.

The Complaint—Acts 6:1 As the membership of the Jerusalem church increased with tremendous rapidity, the problems multiplied speedily. The Greek-speaking widows did not think they were getting their proper share of

the alms which were distributed by the apostles. Thinking they were the victims of discrimination, they began to murmur about the way in which the apostles were handling the daily ministrations.

The Conference—Acts 6:2-4 When the complaint of partiality and unfairness reached the ears of the apostles, without any delay or a word of rebuke for the complainers, they called the church together and laid before the assembly a suggested plan for the solution of the problem, namely, a division of labor. Not willing to neglect prayer and the ministry of the Word for the less vital task of distributing alms, which could be performed more efficiently by capable and dedicated laymen, they recommended that the church select seven men of unquestioned integrity, in whom the members had implicit confidence, to look after such matters.

The Choice—Acts 6:5-7 The church readily concurred with the recommendation and proceeded to select seven reputable, spiritual and wise men for this important work. These men were chosen by the members of the church rather than by the apostles and were set apart as "helpers" of the apostles. Those seven men were chosen from the Greek-speaking group from which the complaints had been coming. When the apostles were liberated from administrative duties and were enabled to concentrate and major on prayer, preaching and teaching, the number of those who were saved and added to the membership of the church kept on increasing.

**Life and Work Series
WITNESSING TO THE WORLD**

Matthew 5:13-16 Christ likened Chris-

tians to salt. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously. Christians can add real savor to life. The presence of the Lord's obedient children in this world has much to do with its preservation from destruction.

Christ referred to his followers as "the light of the world." Without their presence here the world would be in utter spiritual darkness. Jesus Christ, the only true light, shines through the lives of those who know him and walk in his footsteps. Christians have the privilege of reflecting the true light. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

Matthew 7:15-17, 20-21 Christ told his disciples to beware of false prophets.

While false teachers are often attractive in appearance, they are always deceptive. It is by their fruits false teachers are known.

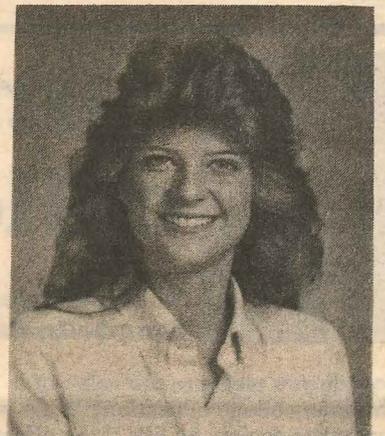
Matthew 7:24-25 In this parable Christ told about two men who were impressed equally with the need of building a house in which to dwell and then persevered until their structures were completed. Externally their house appeared to be well built, but there was a tremendous difference in their foundations, upon which their stability depended ultimately.

This parable is a reminder to us that all of us are builders. The life that one lives is the house that he builds. Each of us has a choice as to the foundation on which he builds and the material he uses in the structure. Whether each builds wisely or foolishly, his building or life will be tested.

Meet Cumberland

College Student

Kathleen Barnes



Kathleen Chloe Barnes, a Cumberland College junior, has found herself a second home and family at Cumberland College.

Kathleen, an elementary education major, says, "Cumberland College has become my home. This is where my 'family' is and also where my best friends are. Here, I have been able to get close to other people—faculty and students—to share problems and concerns. I really like and appreciate the help I have received by being able to get close to some of the faculty."

"People in the dorms are close. We share our joys and sorrows together just as a family would do."

Cumberland has helped Kathleen grow intellectually and spiritually. "The strong Christian atmosphere at Cumberland makes you begin to believe in people. Becoming mature and independent isn't easy. Cumberland's Christian atmosphere has helped me through some pretty tough times."

Kathleen puts into practice what she says. She teaches grades kindergarten through six in Youth Bible Study on Wednesday nights at the Manchester Baptist Church. She also helps the minister of music with the youth choir and sings in the adult choir.

This teaching experience will combine with her Christian values to aid her in becoming an elementary school teacher. She says, "I believe that the children of today and of the future should be taught not only academically, but should also be taught about caring for each other and for their fellow human beings and they should be taught by someone who genuinely cares for them."

Kathleen genuinely cares and Cumberland's Christian atmosphere has helped Kathleen become a more caring person. "I have become a more caring and open person since I came here. There have been times when I felt confused, but my friends have been supportive, shared their faith with me, invited me to church and to revivals, and have really been a positive influence."

We at Cumberland feel that Kathleen will be a driving force for God as she shares Christ's love and concern, especially with young children.

We are pleased that she chose us and are happy to have given her the opportunity to grow and develop. We always have room for more students like her.

Dr. Taylor

Please send me more information about how I can help a deserving student like Kathleen.

Name _____

Address _____

[Clip and mail to Dr. Jim Taylor, President, Cumberland College, Williamsburg, Ky. 40769.]



frank owen

Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243

LOOKING AHEAD

Kentucky Baptists are fortunate to be awaiting the leadership of Dr. William Marshall as my successor. He is to assume the responsibilities of my office on May first and I am then to become his consultant until June 30. We have been together more than a month now and I am greatly enjoying the fellowship of this delightful Christian.

Your state executive operates under at least seven hats (as the saying goes) and it is a joy to share the weight of some of that responsibility a bit even now. The buck still stops at my door, but I'm now able to pass a little of it to Dr. Marshall and his presence feels good beside me. I grew up in Missouri with the saying "two heads are better than one even if one is a sheep's head." (I'm referring to myself, of course, as the sheep's head.)

I'll vacate my office on May 1 and move to an obscure corner. This "has been" will then be on call if needed, staying out of the way if not. I'd like to do some manuscript work from which I

seem always to have been prevented by the busy-ness of my responsibilities.

As I drop from the scene on June 30, I hope people will have some remembrance of even me when they need someone to preach on Sunday, speak at a banquet or talk to pastor groups and such. Anyone who has made as many mistakes as I have should have some experience learning to share.

My Ministry experiences have been in four states and on both sides of the Atlantic. My pastorates have ranged from rural "Terrapin Neck" to town and city churches. Professionally I have served as a Director of Religious Education, Associate Pastor, Pastor, U. S. Army Chaplain and Denominational Servant. Previously I was a shoe shine boy, filling station attendant, coal shoveler, farm hand, painter, life guard, basketball referee, government relief program supervisor . . . you name it.

After retirement I'll be pleased to hear from any of the churches needing the fill-in services of a battle scarred veteran who won't admit to being old.



oneida journal

Barkley Moore, President
Oneida Baptist Institute, Oneida, KY 40972

AN ACCOUNTING

God has blessed us abundantly in the past 11 years. For nine of these years Oneida has been the fastest growing boarding school in the nation. The enrollment has increased nearly 500 percent to nearly 500 boys and girls, grades 6-12. They come from 22 states and 12 foreign nations. Our staff has increased to 90, a four-fold increase.

The major buildings of the school have tripled and a tremendous amount of staff housing has been added as well. We do not owe an outsider one dime on any of these physical improvements. The yearly operating expenses of the school have increased eight-fold from \$200,000 10 years ago to \$1.6 million this fiscal year. The school was in the "black" as this school year began. With your help, we hope to be in the "black" when the next year begins! Our permanent endowment has been

increased by one-third to well over a million dollars. For a work our size, however, we should have at least 10 million dollars.

Melvin Davidson Chapel, named for an alumnus who taught here nearly 40 years, was built in 1976 and seats over 800 besides having a classroom, a band room, a recording room, a dark room and storage area. Sylvia W. Russell Hall, including new classrooms, the library with 15,000 volumes, print shop, a computer lab and administrative offices, also was dedicated in 1976 along with John Henry Walker Hall. The latter is a faculty apartment building named for the first college-trained teacher of the school, who served many years as principal and also as dean and vice president.

Tolman Burns-Luther Wells Hall, another faculty apartment building, was dedicated in 1978 on the site of the old Oneida Mountain Hospital. It was

named for a former alumnus, trustee and benefactor of the school who was a second cousin to Oneida's founder. Mr. Luther Wells has become a friend and generous benefactor of the school during my administration.

Dedicated also in 1978 was the Bige and Rachel Hensley Hall, a two-story building, the first level being a maintenance shop and the second level a dorm. This building was devastated in 1980 by a fire caused apparently by a shorting fluorescent light. It was restored in 1981 but without the dorm component. Mr. and Mrs. Hensley had met at Oneida while students and later became among the most generous benefactors in the school's history. Bige Hensley was a nephew of the school's two first donors, "Big Henry" and Squire Hensley.

A small stone prayer chapel for girls was dedicated in 1980. Named for Bertha Johnson, a cook for 12 years in the Sparks' administration, the chapel was built by contributions from Booneville Baptist Association.

The Double Creek one-room school was moved from Double Creek in 1980 and rebuilt on the Oneida campus. A plaque recognizes the able leadership of three former Oneida students, Baxter and Mallie Baker Bledsoe and Ezra

Webb, who were superintendents of the Clay County public schools for 48 years. The father of present county superintendent Willie Sizemore was also once a student of Oneida.

The old Britton home was purchased several years ago and named T. L. and Nell Britton Hall. It houses the community Senior Citizens program, our Jot'em Down Store and a staff apartment. Also, another large building was purchased and named Dr. C. Adeline McConville Hall. It houses a large clinic that we have just recently added to.

The clinic, which serves our school and the community at large, is named for a New York woman doctor who heard our founder speak in 1915 and devoted the next 25 years of her life to bringing medical aid to our mountain people and helping to lead the fight to eradicate trachoma in the Kentucky mountains. That dread disease blinded 16 percent of our people in the early years of this century.

Preston and Ruby Baker Hall, Oneida's only air conditioned and carpeted dorm, was dedicated in October 1982 to house 100 more boys. It was named for two former students, staff members and trustees who have been associated with the school for 62 years.

Stay in his will and God will provide.



campbellsville college today

W. R. Davenport, President
Campbellsville College, Campbellsville, KY 42718

How do you measure the value of a Christian college education? What will our future society be like if the effects of Christian Education are ever totally crowded out of our culture?

In a recent meeting Senator Mark

Hatfield shared some sobering thoughts. He meets regularly with a group of scientists in our nation's capital to discuss the implications of today's scientific achievements and directions.

A case in point is genetic engineering. Recognizing that they are on the threshold of the capacities to alter genetic structure so as to "engineer" an individual human being—or a population—to specifications, these scientists are recognizing their great need for leadership and guidance from theologians and philosophers who can inject a sense of moral values into their deliberations!

Not only in that context, but in every area of life, we need scientists, economists, business leaders, politicians—practitioners in every field of endeavor—whose decision-making processes and professional practices can be condi-

tioned by the eternal values that emerge from faith in God and a knowledge of His Word.

How do you develop people with the capacity to make these moral judgments? What kind of educational program can do it? What will result when we divorce the educational process from these basic spiritual and moral principles? Essentially this is what is happening in our nation's schools today. The only place left for the effective integration of faith and learning is our Christian colleges.

How do you measure their value? How do you conceive of a culture if they should ever be totally removed from it? May God forbid.



clear creek comments

Leon Simpson, President
Clear Creek Baptist School, Pineville, KY 40977

THE LORD'S ENABLER

Creed Caldwell is a young man fulfilling his dreams as God's servant at Clear Creek Baptist School. Creed was born the son of Mr. and Mrs. Charles C. Caldwell, now residents of Brevard, S. C. At age nine the Lord saved him and Duke K. McCall baptized him into First Baptist Church, Atlanta, Ga. From that time he has allowed the Lord to direct his life through his years of education and in several fields of service.

After receiving his undergraduate degree from the University of Richmond, Va., Creed obtained graduate degrees from both Southeastern and Southern seminaries. From June 1971 to February 1974 he was minister of education and youth at Braddock Baptist Church, Alexandria, Va.

During this time he met and married Linda Ogburn who also served in Alexandria as a missionary of the Home Mission Board Christian social ministries. Shortly after their marriage they accepted the call of First Baptist Church, Clinton, Tenn., as minister of education. It was in the midst of a busy and successful ministry there where Creed could see many years of possible

service that they were both invited to join the faculty and staff of Clear Creek Baptist School.

Since coming to Clear Creek as a professor Creed's responsibilities have continually expanded, allowing him the opportunity to apply his expertise in several areas. Creed sums up his service at Clear Creek when he says, "Professor; director of library services; registrar—different jobs, yet all part of my long term calling to be an enabler or facilitator so others can develop their gifts and abilities in their own ministry and calling."

We appreciate the Lord's enabler for all he does in serving our school.



Caldwell



homes for children

Eldred M. Taylor, Executive Director
10801 Shelbyville Road, Middletown, KY 40243

WEEDS GROW WELL

Spring is the time when earth browns turn to verdant green and we enjoy watching things grow. However, sometimes we have to help things grow—like flowers, crops and children. But weeds grow well without help.

We do much to help things grow. The soil is turned and loosened and tested to determine its composition. The seeds are planted when the sun has warmed the earth and we wait for the rains. If the soil needs nutrients, they are added to feed growing plants. After the seeds sprout, we cultivate them, giving them special care. The soil is tilled; we fight plant diseases and pests and constantly clear away the weeds. The flowers and crops we want to do well must be helped. But the weeds we don't want grow well without help. They choke out the good and devour food needed for the things we want. So our task of growing good things is never over; we must constantly give care and fight weeds.

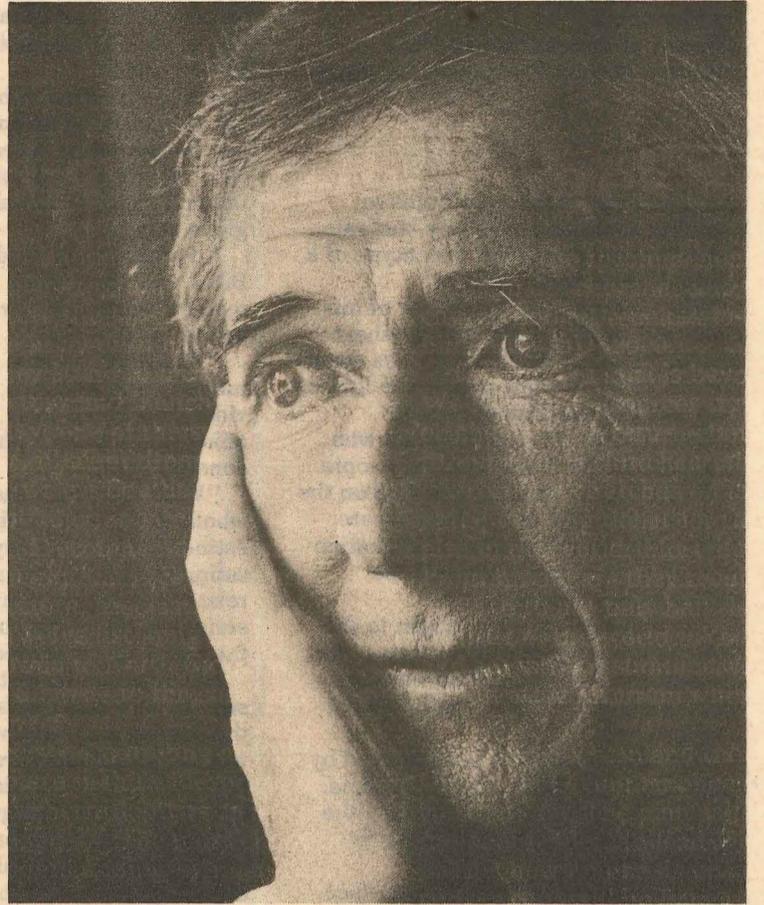
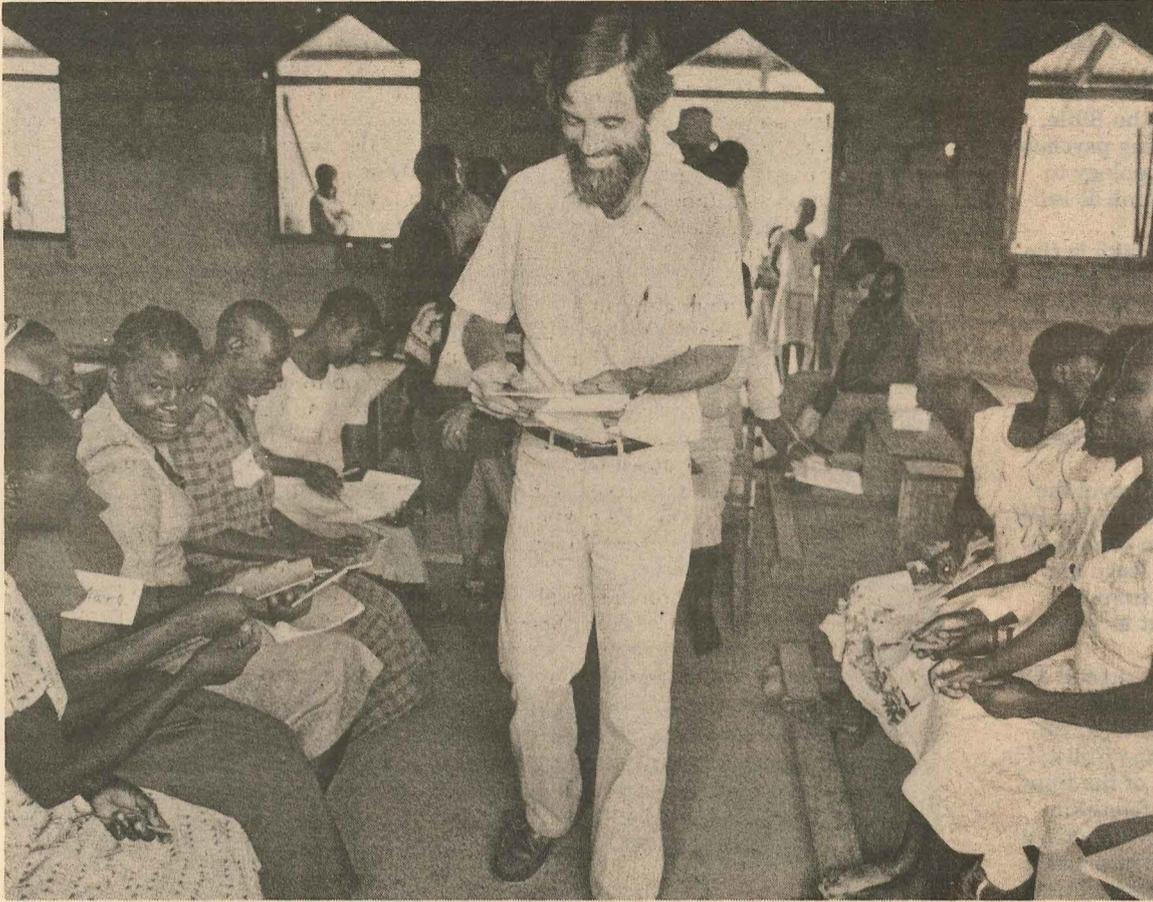
It is much the same with children. Like flowers and crops, children need help to grow. It is strange but true that human beings, the highest of God cre-

ation, are the most helpless at birth. Without the care of loving parents and other caring helpers most babies would soon die. Children need the proper environment of warmth, cleanliness, love and proper food to sustain life and provide for growth. They also must have cultivation. The cultivation of children involves protecting them from weeds (evil and harm), teaching living skills and training them in the ways that are right.

Many parents do an admirable job of providing and caring for their children. Yet, unfortunately, multitudes of children are born into circumstances which stunt and choke their lives. Some parents are simply unable to properly help their children. Often circumstances overwhelm parents, causing them to need help for their children. Still some children are unwanted, unloved, uncared for and even abused.

Baptist Homes for Children is busy in the ministry of helping children grow. Whatever caused the child to need us is not important. It is important that we clear away the weeds, provide a good environment, proper physical needs and a loving, homelike Christian atmosphere so they can grow.

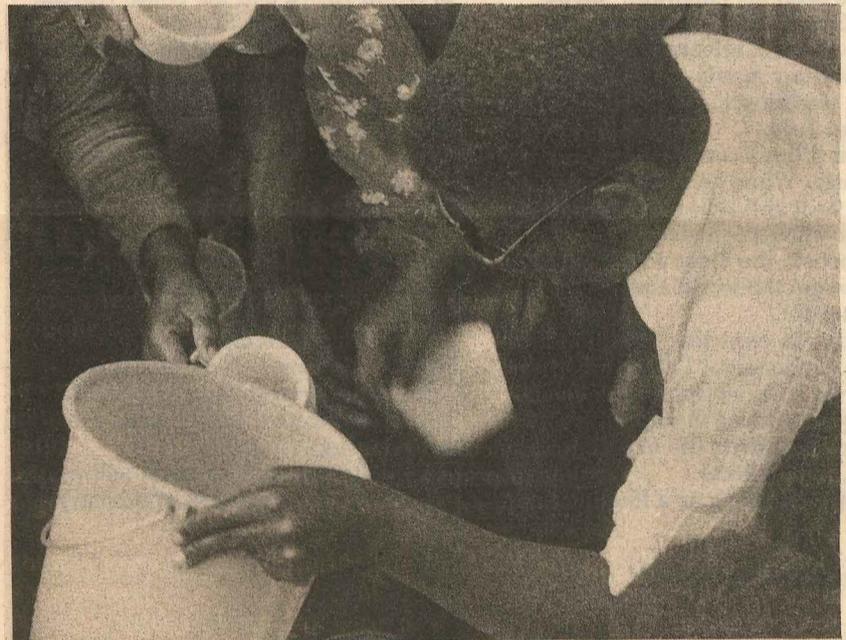
Taking the word to the world: foreign missions



Southern Baptists as a whole have been comparatively indifferent to observation of traditional seasons of emphasis—Advent, Lent, Passover. But in their places we have established our own. Our calendars remind us to make special efforts in prayer and giving to support foreign, home and state missions year after year.

The Annie Armstrong Home Missions Week of Prayer ended Mar. 13, calling to our attention the work of Southern Baptist missionaries working on American soil. Even in the spring, however, the work goes on around the world.

Clockwise from top left, David Sorley, director of a community health program in Bunambale, Uganda, hands out Bible study material during a training session; the face of Jim Ragland, missionary to war-torn Beirut, Lebanon, reflects the tension missionaries face seeing the people they have come to love hurt by shifting political winds; Jacob Agbalete, evangelism director for Togo Baptists, passes out water to refugees on their way to Ghana and other West African nations after being expelled from Nigeria; and a slum family in Sao Paulo, Brazil finds simple survival a thing to be celebrated in a place where poverty has caused a powerful new doctrine of liberation theology to take hold among Roman Catholic and Protestant groups.



Southern Seminary professor inverts mission flow

by Marv Knox
Director of Information Services
Southern Baptist Theological Seminary

From ministry among the Zulus to teaching American seminary students, John Jonsson defies the stereotype of a bigoted white South African.

That's because the professor of missions and world religions at Southern Baptist Theological Seminary has spent his life trying to show people the love of God, not the shackles of racism.

Born to Scandinavian Baptists who evangelized the Zulu-speaking people of South Africa, Jonsson grew up on the mission field. But in a culture where white outsiders controlled black native residents, he was not allowed the selfish luxury of paternalism.

"As children we were taught to differentiate but not to discriminate," he remembers, noting that the worth of individuals is the same, regardless of backgrounds.

That idea of equality is supported by teaching of the Bible, Jonsson claims. He calls it "incarnational ethics," the ability to see something of Jesus in everyone.

"I've never seen Jesus face-to-face, but I have seen my children," he explains. "Since they are his creations, what I do to them affects him. This is true beyond my family. How I treat Africans, Americans, everyone reflects how I treat Jesus."

Jonsson did not come by his convictions lightly. When he completed secondary school and asked his missionary father what theological education he should choose, the elder Jonsson told him, "Go into the world and make yourself useful."

"Working in electrical engineering in a secular environment I learned that to be authentic a Christian must earn the right to bear witness through the demonstration of Christ's life in one's own behavior," he reflects.

With such thinking as a foundation,

he sought to "personalize" the revelation of God by attempting to display the love of Christ.

A major portion of his quest was spent examining claims of the Bible, supplemented by researching psychology, mythology and anthropology to understand how humans think as religious beings.

All of this supported his faith in the Bible as a book which "speaks to the modern world and always comes forth as the word of God."

"The Bible became a basis for my ministry and research because it provides us with all sorts of possibilities for doing missions in a pluralistic society," Jonsson says.

"With increased ease of travel the whole world is becoming much like Palestine was in Bible days. In communicating the gospel we must learn how to relate to an age of conflict from a serious study of the context in which the scriptures emerged."

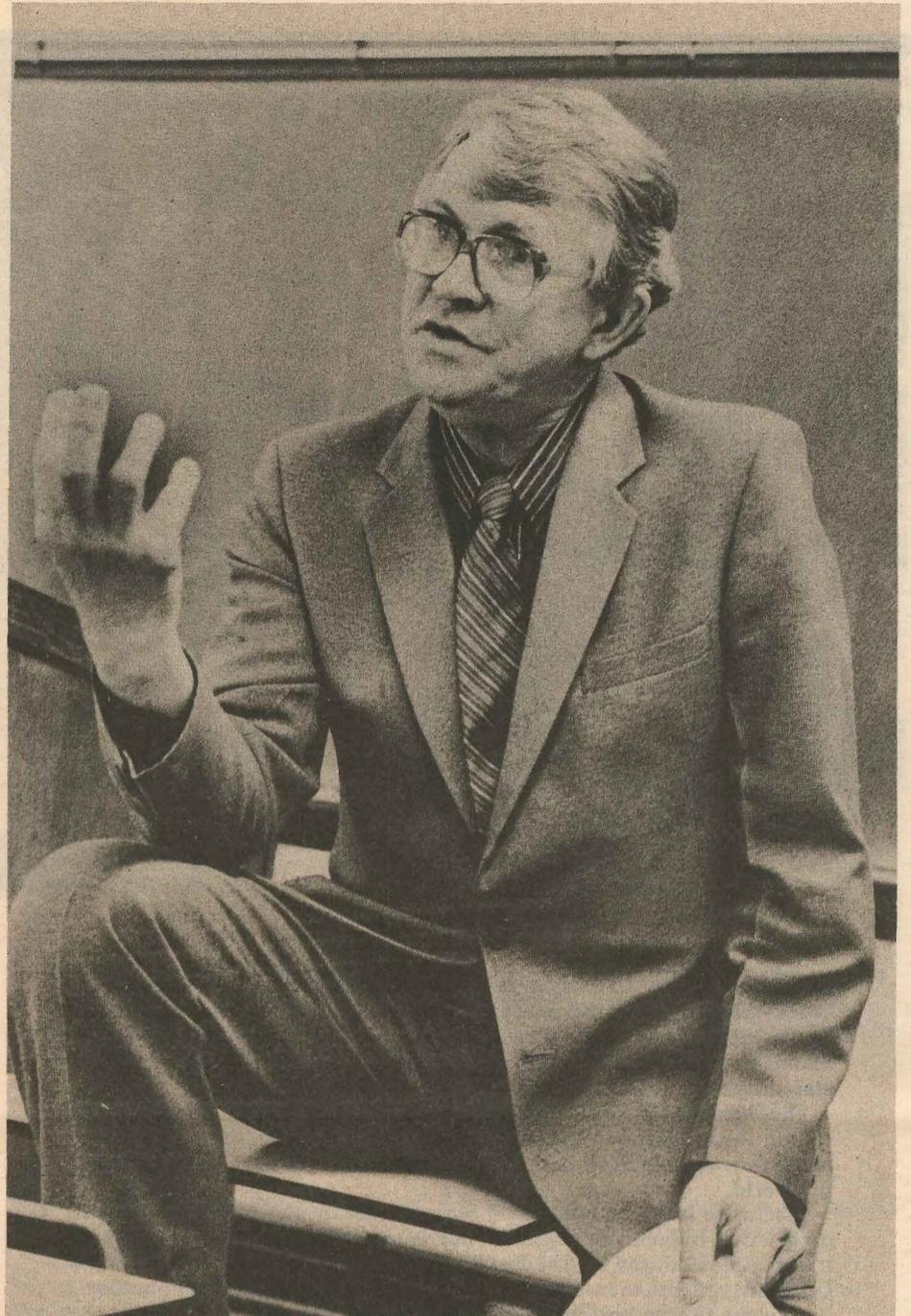
His desire to do just that pushed Jonsson to earn five degrees in biblical, theological and religious studies. He went on to cofound Treverton College in South Africa, be president of the Baptist Theological College of Southern Africa and teach history of religions at the University of Natal. He also was elected president of the Baptist Union of South Africa and the South African Baptist Missionary Society.

Yet when Southern Seminary beckoned Jonsson left the top teaching post in his field at the University of Natal. He and his wife, Gladys, left three grown children and moved halfway around the world a little more than a year ago.

His decision to move was made with the conviction of necessity. His goal is to equip persons to minister redemptively in a changing world.

"Today we are moving into a global village situation," Jonsson explains. "The world is shrinking as peoples of all kinds of faiths and religions are being brought together."

"It is to this that we must address ourselves in the interest of ministry."



John Jonsson reversed the traditional missions process when he moved from South Africa to become professor of Christian missions and world religions at Southern Seminary. [Photo by Richard Shock]

Isn't this the gospel?

23 and B: The courage to live and die

by Bill J. Leonard,
Associate Professor of Church History
Southern Baptist Theological Seminary

Twenty-third and Broadway Baptist Church is falling apart, and Southern Baptists need more churches like it. Its vintage 1920s building is caving in from too much use and too little money. "23 and B" may not survive.

The struggling congregation needs over \$15,000 to repair the crumbling walls and those folks don't have that kind of money. Buying light bulbs almost requires a bond issue!

It wasn't always so. In its halcyon days 23 and B bristled with programs and filled its 600-seat sanctuary with people—white people. But Louisville housing patterns began to change in the 1950s and whites left as blacks arrived.

Some departing members wanted to take their church with them. Others wanted to stay, to give the gospel a try in a difficult racial and cultural setting. So they stayed and became a blend of old and young, black and white persons who live near or drive back to the

church in Louisville's West End.

There is a lot of life left in 23 and B. Worship is an event. Music may include J. S. Bach preludes, Fanny Crosby hymns, Buryl Red anthems and black spirituals. The Lord's Supper is served monthly by deacons, black and white, male and female. They can't

afford to heat the huge sanctuary so winter is spent in a smaller chapel; pipe organ and baptistry are used when the weather warms.

Business meetings can turn circus-like as members express diverse outlooks, reconciling afterwards with hugs and hand shakes. Week day ministries

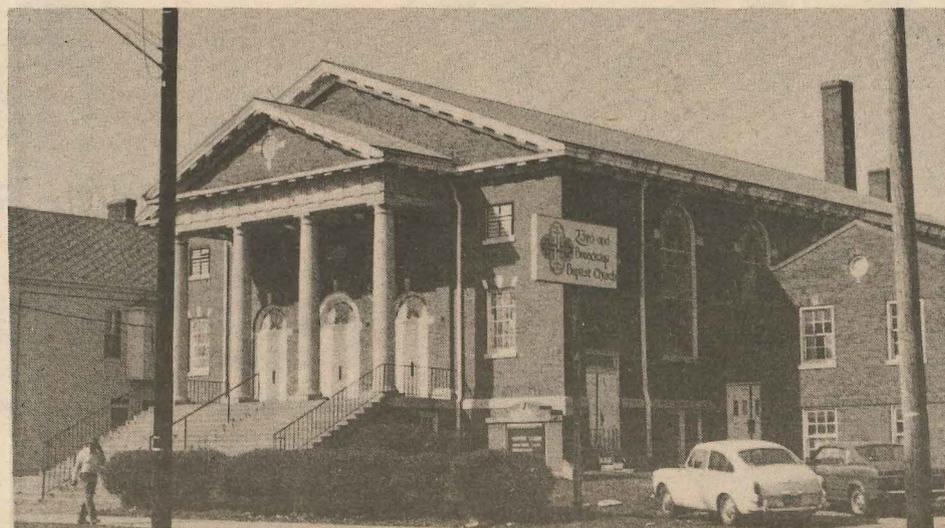
provide food and clothing, counseling and youth activities.

Yet with all that life, there are signs of death. Even with SBC home mission funds there is little money to maintain the building. Neighborhood crime makes evening services dangerous. Many older white members can no longer drive back to the inner city. Many people who receive the church's ministry are transient or hesitate to join anything. They need the church's help but often cannot help the church financially or programmatically.

23 and B may not survive but Southern Baptists need churches like it desperately. They remind us that the gospel does not always mean tearing down our ecclesiastical barns to build bigger ones.

Sometimes a church chooses to lose its life, rather than desert its community for financial assets and increased attendance. Its people decide to live the gospel when that brings weakness, even death, to an institution. The foundations at 23 and B are crumbling, but the Foundation remains and the gates of hell shall not prevail against it.

That is the gospel, isn't it?



Twenty-third and Broadway—dying for its community