

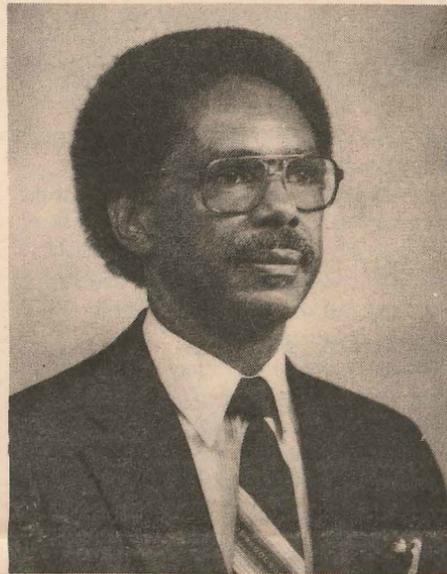


Bingham named state consultant for KBC

Lincoln Bingham will assume responsibilities as state consultant for cooperative ministries of the Kentucky Baptist Convention, Sept. 1.

As state consultant his chief function will be to provide continuous and comprehensive leadership in all areas of fellowship and work with the General Association of (Black) Baptists in Kentucky and the KBC.

Bingham's office will be at the General Association headquarters, 1715 W.



Lincoln Bingham

Chestnut St., Louisville 40203, phone (502) 583-6939. He will continue his four-year role there as superintendent of missions along with his new duties, dividing his time between the two.

Bingham, 51, is a native of Trigg County, Ky. and is married to the former Lillian Catherian Thomas. They have two children and one grandchild. He has studied at numerous Kentucky schools including Simmons University Bible College, Boyce Bible School and Southern Baptist Theological Seminary, all in Louisville.

Prior to working for the General Association as superintendent of missions Bingham worked 13 years with the Baptist Book Store, Louisville, and pastored 21 years at West End Baptist Church, Louisville.

B. F. Green, moderator of the General Association, Kentucky Baptist Convention leadership, and Emmanuel McCall of the Home Mission Board have worked closely in arranging the new responsibilities for Bingham. McCall called the arrangement unique among Southern Baptists and that Kentucky continues to lead in the area of cooperative work. This joint work is guided by an advisory committee composed of 11 persons from each state Baptist body.

The state consultant will be supervised by William H. Rogers who for the past 13 years has led this ministry.

Chorale schedules tour Aug. 22-26

The Kentucky Baptist Chorale, composed of ministers of music of Baptist churches throughout Kentucky, will be on tour Monday-Friday, Aug. 22-26.

Director will be Gene Sutherland of Walnut Street Baptist Church, Long Run Association, and pianist and organist will be Johnie Dean, Nicholasville Baptist Church, Elkhorn Association, and Larry Buchanan, West End Baptist Church, West Union Association, respectively.

Performances will be at 7 p.m. Tour schedule is as follows: Monday, rehearsal at Third Baptist Church, Owensboro; Tuesday, concert at Third Baptist Church, Owensboro; Wednesday, concert at First Baptist Church, Glasgow; Thursday, concert at Glasgow (Ky.) Baptist Church; and Friday, concert at First Baptist Church, Leitchfield.

The Kentucky Baptist Chorale was organized in 1965.

Jonathan Creek to officially join KBC

Jonathan Creek Baptist Assembly near Aurora will be heralded into the Kentucky Baptist Convention during ceremonies following the close of the Sunday school conference there at approximately 4 p.m. CST Aug. 27.

Several Jonathan Creek and KBC personnel are expected to attend the short program including John Dykes, Benton, Ky., chairman of Jonathan Creek Baptist Assembly board, and former KBC executive secretary-treasurer Franklin Owen and his successor William W. (Bill) Marshall.

A ground breaking ceremony will also be held at that time for construction approved by the KBC in May for the western Kentucky campground.



Old Williamsburg City School is ready for occupancy by Cumberland College.

Cumberland College ready to occupy Old Williamsburg school this fall

Cumberland College has been renovating its recently acquired Williamsburg city school property and the building will be ready for occupancy early in the fall, according to college president James H. Taylor.

Purchased for \$700,000 the property will provide approximately 50,000 square feet of floor space on five acres of land contiguous to the Cumberland College campus.

This is not additional floor space, but will provide for several departments: business, education, sociology, psychology, art, drama, health and development to be brought to a central location on campus and out of trailers, rented buildings and quonset huts scattered about the campus and the city of Williamsburg.

In addition to the purchase price, an additional \$500,000 was raised to cover the cost of renovation and furnishings for the complete project.

The property has an interesting his-

tory. The Congregational Church sold it to Williamsburg Institute, later to become Cumberland College, along with Highland Academy in 1909. Cumberland College sold the property to the Williamsburg Independent School in 1918.

With growing programs and needs, both Williamsburg City Schools and Cumberland College in recent years have found themselves in need of additional floor space. The purchase of the old school property by the college and the construction of a new school by the Williamsburg schools will provide the needed space for each institution.

With the addition of a hip roof, Roman pillars and other proposed renovations, the old school property will complement the antebellum architecture of the Gatliff building, library, president's home and Johnson Hall, as well as the new residence hall for men soon to be constructed on the college's campus.

As population rises, so does the divorce rate, study shows

A high degree of marital instability remains in United States society, according to the final report on divorce for 1980 by the National Center for Health Statistics.

Abstracted by Home Mission Board research director Orrin Morris, the report says the number of divorces granted was at an all time high of 1,189,000.

The degree of instability differs widely from state to state, with the divorce rate per 1000 population ranging from 2.9 in Pennsylvania to 17.3 in Nevada, according to the report.

The 10 states with largest number of divorces in 1980 are California, Texas, Florida, New York, Ohio, Illinois, Michigan, Indiana, Pennsylvania and Georgia.

States with the lowest divorce rates in 1980 are Pennsylvania, Massachusetts, North Dakota, New York, Wisconsin, Minnesota, Rhode Island, New Jersey, Delaware, Iowa, Maryland, Nebraska and South Dakota.

Morris attributes the low rate in these states to the religious and cultural backgrounds of its residents and legal climates that grant divorces for very precise and limited reasons.

Roman Catholics appear to be a major factor in Massachusetts, New York, Wisconsin, Rhode Island, New Jersey, Delaware and Maryland, while major European immigrant groups strongly defended by family patriarchs are a major factor in Pennsylvania, North Dakota, Minnesota, Iowa, Nebraska and South Dakota, he added.

There appears to be a relationship between growth in population and divorce rates. Most states with high divorce rates experienced high rates of increase in population from 1970-80, he said.

According to Morris, there is a relationship between population change and the number of divorces in three of the top 10 states. California led the nation with a 3.7 million gain in population from 1970-80. Texas was second with a 3.0 million gain and Florida with 2.9 million.

During that same period California had 133,541 divorces; Texas 96,809 and Florida 71,579.

The relationship of residential relocation to frequency of divorces appears to be a two-way relationship.

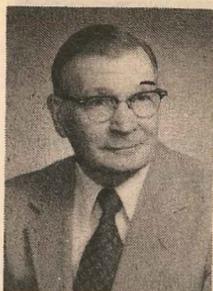
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daley observations

C. R. Daley

Doctrinal ignorance poses danger for Baptists

Doctrinal knowledge once was a noted characteristic of Baptists. Not so today! Doctrinal ignorance more and more characterizes Baptists and by now is reason for concern.

People once joined Baptist congregations because they agreed with fundamental Baptist beliefs. This is still true to some extent but it would be interesting to learn from an accurate survey the reasons most people join Baptist churches today. Likely among the leading reasons would be the popularity of the pastor, the status of the particular church, the cordiality of the congregation and the convenience of the location. Agreement with basic convictions would not be the main consideration of many who join Baptist churches today.

The dangers of doctrinal ignorance are very obvious. Doctrinal ignorance leads to doctrinal laxity and doctrinal laxity often leads to moral laxity. This partly accounts for the shoddy living on the part of many Baptists today.

Another unfortunate result of doctrinal ignorance is that it leaves Baptists easy prey for peddlers of false doctrine. Uninformed Baptists also tend to support non-Baptist positions and movements like Jerry Falwell's Moral Majority.

Aggressive zealots like Latter Day Saints and Jehovah's Witnesses are converting convictionless Baptists every day to their false doctrines. Baptists who know and believe our biblically based distinctives could not be misled into other religions nor would they desert biblical insights

and Baptist heritage for the short-sighted civil religion of Falwell and President Reagan.

True doctrinal knowledge for Baptists does not include every belief that is touted as Baptist doctrine. Tradition has sometimes been confused with truth. A thing isn't necessarily true just because it is shouted loudly nor because our grandfathers believed it. Being old doesn't necessarily mean being right any more than being new necessarily means being wrong. Positions that cannot be supported by the full light of scripture and by honest research should perish instead of being passed on.

What are the reasons for this doctrinal ignorance among Baptists today? This is no comprehensive analysis but some reasons are obvious.

One reason is today's almost universal spirit of tolerance and an attitude of indifference toward distinctive beliefs. The modern style is to be broadminded and too many Baptists want to be in style. The last thing most of us want is the image of a "narrow Baptist."

Baptists are also becoming more and more doctrinally ignorant because they are not being taught Baptist distinctives. The greatest loss in this respect is the neglect of Church Training which once rivaled Sunday school in attendance and where a regular diet of basic Baptist beliefs was served. This was unusually effective and is still available but is not being utilized widely.

Other resources for wholesome Baptist indoctrination are available but are mostly ignored.

One week of the annual Baptist calendar is designated for an in-depth doctrinal study in churches. Helpful study guides are written every year for this purpose but this has not been a popular activity for churches.

Doctrinal preaching was once common in Baptist pulpits but is rather rare today except for emphasis upon evangelism and missions. Not many years ago most leading churches had annual "Bible institutes." This was a week long series of doctrinal sermons by able preachers. This is where many Baptists were doctrinally educated.

It's time we set out to rectify this problem by teaching Baptists what we believe. Some of these old approaches like Church Training can be resumed and new ones can be devised.

Pastors should take the initiative. A good start would be a series of sermons on the articles in the Baptist Faith and Message statement. And members of the congregation would get infinitely more out of such a sermon series if they were prepared for each message by studying H. H. Hobbs' helpful discussion of each article or some other study guide.

The religious groups growing today are those who know and can tell others what they believe and why. Baptists have more distinctive insights than any of these and we are the poorer for not claiming them and transmitting them to every generation.

Committed young people offer hope

A Baptist editor goes through stacks of mail every working day. There's no way all of it can be carefully digested but occasionally a routine communication provides more than routine inspiration.

This was my experience today. About half way through the stack of mail being processed was the monthly summer missions newsletter prepared and distributed by staff members of the Kentucky Baptist Student Department. This publication always has special meaning for me and I read every word of it. It is composed mostly of excerpts from letters from summer student missionaries reporting on their particular activities.

The activities reported are very varied ranging all the way from romantic hikes 10,000 feet up the Alps in Switzerland to unromantic

knocking on apartment doors in Louisville's inner city looking for prospects for a declining Baptist church.

Many of the duties of these students are routine but are turned into exciting experiences through the making of new friends and through leading others to a personal salvation experience or to a deeper experience with Jesus Christ. For these students it is on-the-job training which will vitally affect the directions of their lives. From these students will come pastors, church staff members, missionaries and dedicated laypersons of tomorrow.

Summer missions for students are but one of many ways Baptist young people have to confirm their calls to ministry and to grow into mature servants of God. With as many ways as Southern Baptists use to encourage young people to

serve the Lord, it's no wonder we have 10,000 young people enrolled in our six Southern Baptist seminaries and thousands more in colleges contemplating full time ministry.

The activities of summer student missionaries won't make the front pages of denominational publications. Front page headlines are usually saved for reporting good statistics, denominational controversy and debates over who most believes the Bible. I help choose front page stories but sometimes I wonder how different the front page would look if Jesus were the editor.

The hope for Southern Baptists is not in controversy among the powerful but in the commitment of ordinary Baptists—and extraordinary Baptists like summer student missionaries.

Will American Baptists lose heart?

guest editorial

by J. B. Fowler,
Editor, Baptist New Mexican

The average American taxpayer works 121 days each year just to pay his taxes. But although he/she works 33 percent of the year to support Uncle Sam, this year's national budget deficit is expected to approach \$200 billion.

Military spending in the 1981 fiscal year was

almost \$160 billion. But this will double to \$332 billion by 1986 if President Reagan's military building wins congressional approval.

In the five years between 1981-86, projected military expenditures will come to about \$15,000 for each U. S. taxpayer. And by 1986 more than 50 cents of every federal tax dollar will be spent on military hardware.

At the same time, President Reagan's budget

calls for a 14 percent average cut (19 percent after inflation) in domestic programs to help the nation's poor people.

As I see it, America must be strong enough militarily to protect herself. But what if we accomplish this but our people lose heart in carrying such a heavy tax burden?

What good will it do?

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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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view-point

Send no money

by James W. Watkins,
Pastor, Faith Baptist Chapel
Cordova, Tennessee

The solicitation of money via television "ministries" has reached a flagrant state of abuse.

A few days ago I turned on a well known religious show and in one 28-minute segment was asked for money 31 times. I can remember when a televised religious meeting ended with the discreet reminder that "your faithfulness in standing with us makes this broadcast possible." What a contrast to the media hype ministries of today.

My stand is a simple one. It is an abuse when programing claims to be religious in content, but is actually a fund raising telethon whose main goal is raising enough money so that an even wider audience can be subjected to yet more appeals.

I am tired of video preachers begging for money on television from dawn to midnight, and calling it the gospel.

I am tired of appeals revolving around televised crying sessions that seem designed to catch up the unsuspecting but kindhearted viewer.

I am tired of God's name being used to validate all sorts of ridiculous promises "if you will only send money." Recently I heard this one: "If you send us \$100 today, God will give you \$1000 by the end of the week—or a Cadillac, or pay the rent, etc." This is pure and simple hogwash designed to bilk the hopeless and helpless who grasp for straws.

I am disturbed that when this "religious" programing does have content, it is heavily entertainment. While entertainment has its place, healthy Christianity puts worship and service well before entertainment.

As a minister I am disturbed that the public image of modern Christianity has been taken from the responsibly trained clergy. Using slick media techniques "ministers" with little or no real training—responsible to no one but themselves—can propagate the most ludicrous notions and leave the human wreckage of their handiwork to be salvaged by the quiet pastors and counselors of our land.

What's the solution to this abuse? Simple. Keep your money at home. Find a local congregation you can relate to and support it financially. Christians existing in communities of supportive believers have done right well in our history—even before television.

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baptist forum

Hatch's proposal is not the answer

In a recent editorial entitled "The struggle over public classroom prayer goes on," you stated the view that Sen. Orrin Hatch's proposed constitutional amendment "may be the long awaited answer." This causes me concern. I regret to see such a compromise accepted mainly to get the issue behind us. A weary "sigh" permeated your editorial.

I do not believe that "having a period of silent prayer or meditation" is "the long awaited answer." For one thing, can you imagine a teacher trying to explain to a class of young students what "meditation" is, what one is supposed to be meditating about on school time, and why meditation is an alternative to prayer? I imagine the teacher would avoid that chore and just tell them to pray silently if they wanted to. If that happened—however it might be phrased, however the children might be motivated to participate—it would be a straightforward case of promoting religion. Here's why. Children at a young age are not sophisticated (or cynical) enough to receive such an instruction as a "mere opportunity" for prayer; they are only given "opportunities" from that front desk to do "approved" things which are supposed to be good for them. If teacher gives them an opportunity to do something, teacher must think it is a good idea. On the other hand, if that teacher should by his or her demeanor or tone of voice evidence an attitude about the opportunity for silent prayer which is indifferent or hostile, those of us who value prayer would have every right to be upset. Prayer is simply too much a function of its religious base to be put into the teaching environment in the care of public employes.

The other part of Sen. Hatch's

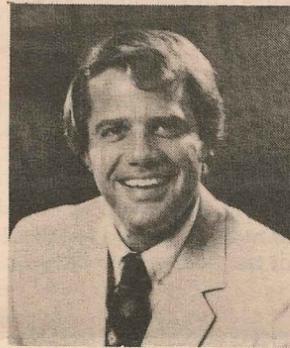
amendment—for voluntary student groups wanting to have religious programs to have equal access with other student groups to school property—may look good on paper but its practical application may not be so easy or fair. Suppose that a school principal denied access to some new "far-out" student group, say "the Sons of Sol of Stonehenge." They call themselves a religious group. Why would they be denied? Would it be because they are an obnoxious bunch? Would it be because they are not one of the main and accepted religious groups. Come now Baptists, once upon a time that is how the majority described us! I cannot believe that the criteria for what is and what is not a legitimate student religious group would be the same from school district to school district. Would

the group be religious because it says it is or because it meets someone's definition of religion? Just one denial of access would raise all these questions. And it would not be an argument in favor of such a practice to say that a majority of Americans would be in favor of giving answers to these questions which violate the constitutional rights of religious or nonreligious minorities.

No, Sen. Hatch's proposed amendment is not the long awaited answer. We must be willing to debate and wait longer—to wait out our own frustrations, to wait out the misguided enthusiasm for civil religion on the part of some sincere Christians, to wait out political and religious opportunists, to wait out the opponents of a free and open society.

Robert Miller, Richmond, Ky.

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christian education

Cumberland graduates 90 in summer exercises

Cumberland College awarded approximately 90 degrees to students during annual summer commencement exercises Aug. 13 at the school.

Among degrees awarded were an honorary doctor of law and doctor of administration to former governor Bert A. Combs and London businessman James Rose, respectively.

Combs, elected governor of Kentucky in 1959, is presently a member of the Louisville based law firm of Wyatt, Tarrant and Combs.

Rose is president of nine operating coal companies as well as owner of the largest affiliation of independent banks in the commonwealth.

Baylor's James Martin to head Va. Intermont

James E. Martin Jr., dean for men's programs and housing at Baylor University, Waco, Tex., will become president of Virginia Intermont College, Bristol, Sept. 1. Both institutions are Southern Baptist.

Martin joined the Baylor faculty in 1978 as an assistant professor of education. He was named director of men's programs and housing in 1981 and dean in 1982.

Martin holds a bachelor's degree from Western Carolina University, a master of education degree from the University of Virginia and a doctorate of education from Bowling Green State University.

A facelift takes place at G'town's Giddings

Georgetown College's oldest academic monument, 143-year-old Giddings Hall, is going back to basics. For the first time in the hall's history, the white paint is being stripped from the outside woodwork for a new beginning.

Painters working on the project estimate that every coat of paint from the building's first has been preserved. One painter estimates as many as 30 coats have accumulated on parts of the woodwork.

Tom Benberg, Georgetown's administrative vice president, observed that the removal of old paint is necessary because "the lifetime of very expensive painting at higher levels has prompted the college to take this step. We believe this arrangement is the one to take rather than touch up

painting in another four years."

Chemicals and water under pressure are being used to soften the quarter inch thick white coat. "Removing the paint is a test of patience and care," according to one of the painters, and has revealed such moments in Georgetown's history as its devastating 1930 fire when the library-chapel, located just east of Giddings, burned to the ground. Workmen, stripping Giddings paint, saw the coat of smoke that covered the hall for several months following the April holocaust.

Giddings Hall is back to beginning again on the outside. The hall got new life a decade ago when the interior was refurbished with \$500,000 contributed by a long list of friends, alumni and foundations. Now the full complement will be done when the outside has received its new look.

Wake Forest University gets \$700,000 gift

Wake Forest (N. C.) University has received \$700,000 from the \$4 million estate of Minnie Huffman of Morganton, N. C., who died in 1978.

The late William H. Reddish, who was Mrs. Reddish's husband, was a minister of First Baptist Church of Morganton and attended Wake Forest College.

James Ralph Scales, Wake Forest president, said the funds will be used to improve student housing and for the music wing of the Scales Fine Arts Center.

Baptist education costs \$1900-\$6120 now

Students at Southern Baptist colleges and universities this fall will find the annual cost of tuition and fees ranging from \$1900 to \$6120.

While those figures appear to be high, they are much closer to the costs found at public institutions than one would expect, said Arthur L. Walker Jr., executive director-treasurer of the

Southern Baptist Convention's Education Commission.

"Hidden factors play an important role in equalizing costs between public institutions and Baptist colleges. Most private schools do not charge out-of-state tuition as their public counterparts do. Financial aid also often is more easily accessible to students at Baptist colleges," Walker said.

According to figures released by the College Scholarship Service and published recently in The Chronicle of Higher Education, the \$1900 charged for tuition and fees (excluding room and board) by Brewton-Parker College, Mt. Vernon, Ga., is the lowest of any Southern Baptist college.

The University of Richmond (Va.) has the highest rate with an annual cost of \$6120.

In comparison of states with more than two Baptist colleges, Virginia has the highest average cost. Students attending Averett College, Bluefield College, University of Richmond and Virginia Intermont College will pay an average of \$3781.50 in tuition and fees with a low of \$2276 at Bluefield.

South Carolina's four Baptist colleges (Anderson College, Baptist College at Charleston, Furman University and North Greenville College) have an average cost of \$3617 ranging from \$2690 at NGC to \$4828 at Furman.

In North Carolina the average cost of seven colleges (Campbell University, Chowan College, Gardner-Webb College, Meredith College, Wake Forest University and Wingate College) is \$3573 with a low of \$2615 at Chowan and a high of \$5050 at Wake Forest.

Other states with at least three colleges and their average costs include Alabama (Judson College, Mobile College and Samford University), \$2848; Georgia (Brewton-Parker College, Mercer University, Shorter College, Tift College and Truett-McConnell College), \$2861; Kentucky (Campbellsville College, Cumberland College and Georgetown College), \$2963; Missouri (Hannibal-LaGrange College, Missouri Baptist College, Southwest Baptist University and William Jewell College), \$3163 and Tennessee (Belmont College, Carson-Newman College and Union University), \$2819.

Walker attributes the variability in costs to a number of factors: "The wide range is the result of several factors including geographic influence on the cost of living for faculty members," he said. Geographic location also affects institutional energy costs.

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Ridgecrest North

Indiana facility overflows during leadership conference

by Mary Kinney Branson,
State Correspondent

More than 500 Southern Baptist leaders are better trained since attending the July 18-22 conference at Winona Lake, Ind. Planned specifically for the north central states and officially dubbed Ridgecrest North, the conference was filled to overflowing with a waiting list of several hundred. At least 14 Kentuckians chose Ridgecrest North for their leadership training this year.

Comparing Ridgecrest North to Ridgecrest (N. C.) Baptist Conference Center, Kentuckians felt the leadership was not only comparable but nearly identical.

Allen Black, director of missions, Muhlenberg County Baptist Association, stated: "Many conference leaders were people we'd had as leaders in North Carolina in other years. Their leadership was top-notch."

Carolyn Black, Woodson Baptist Church, Greenville, reinforced the quality of leadership: "I attended conferences on preschool work. They were excellent."

Peggy Branson, Madisonville, age 14, had spent the previous week in North Carolina and was able to accurately compare the two youth conferences.

"The leadership at both conferences was great," she said, "but the group at Ridgecrest North was smaller. We got to know each other better."

Opinions concerning Winona Lake facilities differed. Most Kentuckians felt the facilities were barely adequate. Winona Lake has been a Bible confer-

ence center for other denominations since the early 1900s. Photographs of huge groups of conferees hang in the lobby of Winona Lake Hotel. The photos date to 1912.

The facilities reflect the slow paced eloquence of the turn of the century. Sadly, however, they also reflect years of poor upkeep and declining quality. Hotel floors creak loudly. Air conditioners work poorly, if at all. Rooms are small and plain. Like Ridgecrest and Glorieta (N. M.) Conference Center, there are no television sets in sleeping quarters.

In contrast to Kentuckians' opinions of the facilities, Mike Collins, church development division director, Ohio Baptist Convention, declared: "I don't think our people from the northern states have even noticed the facilities. People in this area will put up with some inconveniences to get the training they need. I know one family, unable to get reservations at Winona Lake, who drove 80 miles each day to attend the conferences."

How did the atmosphere at Ridgecrest North compare to that of Ridgecrest? Collins observed: "There seemed to be even more of a spirit of excitement at Ridgecrest North. New things create excitement. For many of our people, attending a leadership training conference was a new experience."

Several Kentuckians who had attended Ridgecrest in past years noted there was the same Christian friendliness among the Winona Lake conferees. Some emphasized the atmosphere in the town added to the relaxed, friendly spirit.

One local man, pausing briefly from his bicycling, explained: "Winona Lake is a beautiful place to think—or not to think. It's a place to slow your pace. Things aren't hurried here."

Conference fees and lodging costs were comparable at Ridgecrest and Ridgecrest North but several Kentuckians noted they had saved money by attending Ridgecrest North. Though the two conference centers are approximately the same distance from Kentucky, Winona Lake's conference lasted only four days, cutting motel and food costs. Pastors observed they had not missed any services at their own churches, thereby saving honorariums for pulpit supply.

The Ridgecrest North conference offered training each morning for Sunday school workers with every age, as well as special conferences for general officers, associational workers and provisions for preschoolers, children and youth. In addition, Morton Rose, vice president of church programs and services, Baptist Sunday School Board, led a Bible exposition each morning.

Afternoons were filled with special interest conferences dealing with church training, evangelism and outreach, motivation, deacon ministry, discipleship training and record keeping. Mrs. Black observed that these



At least 14 Kentucky Southern Baptist leaders found their way north to Winona Lake, Ind. for the July 18-22 leadership conference held at Ridgecrest North, a conference center planned specifically for Southern Baptists in the north central states. Here, conference leaders Jean and Fred Montgomery, Immanuel Baptist Church, Lexington, present one of the week's training sessions.

special interest conferences were not as varied as those at Ridgecrest, but were "well chosen and helpful."

Afternoon conferences ended in time for a game of miniature golf (with holes having names such as Mt. Nebo, the pyramids and Mt. Sinai) or a ride across the lake on a rented paddle boat. Then conferees gathered in the local hotels for supper before hurrying to Rodeheaver Auditorium for evening services.

The spirit of excitement and expectancy was electric as the conferees filled the auditorium. Dick Thomassian, associate pastor, Whitesburg Baptist Church, Huntsville, Ala., led the spirited music. Paul Powell, pastor, Green Acres Baptist Church, Tyler, Tex., kept everyone's attention riveted to his dynamic preaching.

Powell's theme for the week was "I'll Tell It Now." Using Mk. 4:30-32 as his first evening's text, Powell explained that the work being done at Winona Lake could multiply in the same way a mustard seed grew to many times its original size.

The multiplying actually began three years ago. Even years before this, Ridgecrest North had been a dream in the minds and hearts of state workers in the north central states of Indiana, Iowa, Michigan, Minnesota, Wisconsin, Missouri, Ohio and Illinois. These leaders knew that many of their people could not attend Ridgecrest or Glorieta but desperately needed training. The conference centers were farther than most people could afford to travel. Those who attempted to go to one of the established conference centers often discovered the centers full, with waiting lists.

Finally, three years ago, state Sunday school directors and Baptist Sunday School Board employees formed a committee to investigate the need for a northern conference center. L. J. Newton Jr., field services projects coordinator, management support group, Baptist Sunday School Board, chaired the committee.

These Baptist Sunday School Board division leaders were committee members: Ernie Adams, Cos Davis, Elsie Rives, Larry Shotwell and Mert Veech. Paul Thompson, then state Sunday school director, represented Missouri. Indiana representative was Lew Rey-

nolds, state Sunday school director. Mike Collins, then state Sunday school director, was the Ohio representative.

The committee quickly established a need for leadership training in the north central states. They began searching for a convenient, appropriate setting for a religious conference. They discovered Winona Lake.

Winona Lake has been a strong area for religious conferences for years. Various denominational and religious groups still use the facilities nearly every week each summer. Locals told Southern Baptists that a convention of Christian magicians had occupied the facilities the week prior to Ridgecrest North.

The committee estimated that conference fees would cover the cost of renting the facilities. The Sunday School Board agreed to pay the honorariums for the conference leaders.

The single week this July was the culmination of many plans and prayers. Nearly everyone who attended Ridgecrest North agreed the efforts were justified by the results.

"I hope this (Ridgecrest North) becomes a yearly event," stated Collins. "Unfortunately, I don't believe there is a Ridgecrest North item in the board budget for next year."

If the people who attended Ridgecrest North have any influence the conference will become annual. Richey summed up the conferees' enthusiasm when he declared: "I'm glad to see there's something being held right here in the north central states. There's a need here and I'm glad to see Southern Baptists filling that need."

Conferees from Kentucky included: Carolyn and Allen Black, Woodson Baptist Church, Greenville; Penny Branson, Madisonville; David Branson, Madisonville; Sue and Charles Harrison, Ebenezer Baptist Church, Drakesboro; Mrs. Mark Judd, Elizabethtown; Jean and Fred Montgomery, Immanuel Baptist Church, Lexington (the Montgomerys served on the faculty); Martha Nell and Hughlan Richey (Richey is director of missions, Little Bethel Association), Madisonville; Richard Shockley (associational Sunday school director, Muhlenberg County), Cherry Hill Baptist Church, Central City; and Russ Stephens, pastor, First Baptist Church, Drakesboro.

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personnel

Greg C. Earwood has resigned as pastor of West Broadway Baptist Church, Long Run Association, to accept the pastorate of First Baptist Church, Murray.

Earwood, 33, anticipates beginning his duties in Murray Aug. 31. His resignation became effective Aug. 7.

A native of Columbus, Miss., Earwood attended Mississippi College before earning his MDiv and PhD in philosophy from Southern Baptist Theological Seminary.

He had been pastor at West Broadway Church since October 1978. Other pastorates include Indian Fork Baptist Church, Shelby County Association, and North Madison Baptist Church, Camby, Ind.

In addition to pastoral work, Earwood, a 1975-77 Garrett Fellow in Old Testament at Southern Seminary, was an adjunct professor of Old Testament and an instructor in Biblical Hebrew at SBTS.

He was also a member of the Kentucky Baptist Convention executive board. He and his wife, the former Nell Allen of Pascagoula, Miss., have two children, Michael Todd, 7, and Gregory Scott, 4.

Dallas Vincent will observe his 25th anniversary as pastor of Ormsby Heights Baptist Church, Long Run Association, Aug. 28. Recognition services are planned for the day with G. Allen West as speaker.

Vincent's tenure at Ormsby Heights has seen 1421 baptisms. Present membership stands at 1392.



Vincent



Lord

Gerald H. Lord, pastor of Eastwood Baptist Church, Bowling Green, has resigned there to become pastor of First Baptist Church, Florence, Ala. Lord is a graduate of Southern Seminary and served Memorial Baptist Church, Frankfort, before going to Bowling Green. He will assume his new duties in Florence Aug. 28.

Claude Mariottini has accepted a position on the faculty of the Courts Redford School of Theology at Southwest Baptist University in Missouri, effective the first of September.

He goes there from St. Matthews Baptist Church, Long Run Association, where he resigned as Spanish pastor earlier this summer.

George Leagans has accepted the call as associate pastor and minister of education and youth at South Elkhorn Baptist Church, Elkhorn Association.

Leagans, a native of Mocksville, N. C., holds the MDiv-RE degree from Southern Baptist Theological Seminary.

C. E. Marshall, pastor of First Baptist Church, Lilburn, Ga., has resigned to enter full time evangelism. Marshall has been a pastor for 23 years serving churches in Georgia, Florida, Tennessee and Kentucky. His evangelistic approach will include crusades and a ministry to pastors. His new ministry will be directed and financed through Chris-



Greg and Nell Earwood

tian Evangelistic Ministries Inc.

Marshall's new address will be Christian Evangelistic Ministries Inc., 929 Douglas Ct., Norcross, GA 30093, telephone (404) 923-9457.

Morris Billingly of Glasgow has accepted the pastorate of Stony Point Baptist Church, Freedom Association.

Al Hickman resigned as pastor of Central Grove Baptist Church, Freedom Association, July 10.

Mike Rogers was licensed for ministry by Gilead Baptist Church, Severns Valley Association, June 19.

Joseph D. Boone has been elected camp program director and religious education consultant for Bullittsburg Baptist Assembly and Northern Kentucky Association, respectively.

A native of Hendersonville, N. C., Boone has been minister of education and youth at the association since 1981.

He holds the MDiv from Southern Baptist Theological Seminary and is married to the former Pamela Hawkins of Radcliff, Ky.

Richard and Judy Landon, Trinity Baptist Church, Elkhorn Association, have been elected president-couple of the bluegrass chapter of the association of couples for marriage enrichment.

Landon is pastor at Trinity.

C. E. Wiley, director of missions for State Convention of Baptists in Indiana since 1981, retired on medical disability at the end of May, ending more than 30 years' service as a pastor and missionary in the Hoosier state.

Both Wiley and his wife, the former Alva Caldwell, are native Kentuckians. He grew up at Ashland and she at Catlettsburg.

Wiley is a former pastor of Wurland (Ky.) Baptist Church and First Baptist Church, Grayson, both in Greenup Association, and was director of missions at Central Association before moving to Indiana in 1951.

There he pastored, was associational missionary at three different Indiana associations, an area missionary and a pioneer missionary for the Home Mission Board before joining the state missions department in 1976.

Jerry H. Barker, pastor of New Friendship Baptist Church, Logan County Association, recently received his PhD in ministry from Trinity Theological Seminary, Newburgh, Ind.

Barker is a member of the Kentucky Baptist Convention executive board. He and his wife Judy have two children, Janna, 9, and Ken, 5.

Gary L. Southard has returned to Rose Hill Baptist Church, Greenup Association, as associate pastor and adminis-

trator of Rose Hill Christian School. He goes there from Gateway Baptist Church, Newburgh, Ind., having served earlier at Rose Hill.

Southard says that Rose Hill's school has grown 155 percent since first opening its doors in 1980. A remodeling program is under way at the church and school to accommodate the expected 150 students for K-10th grades this fall.

Charles W. Holland has been called as interim pastor of Parkland Baptist Church, Louisville.

Raymond Bunn resigned as pastor of Mt. Zion Baptist Church, Ten Mile Association, June 3.

Don Pippin began as pastor of LaCenter First Baptist Church, West Union Association, July 3.

A native of Ballard County, Pippin has pastored in Kentucky, Ohio and Michigan. He and his wife Jonnelle have two daughters, Donnette, 23, Chicago, and Leigh, 12, at home.

Jack R. Studie became pastor of Faith Baptist Church, Wickliffe, June 26.

Studie attended Southwest Baptist University, Bolivar, Mo., and Southeast Missouri State University, Cape Girardeau. He is former pastor of First Baptist Church, Conran, Mo.

He and his wife Judy have two children, Jacqueline, 10, and Matthew, 6.

Harold Wainscott became interim pastor of First Baptist Church, Pikeville, July 10.

Wainscott was pastor there from 1953-64.

James Stogsdill is interim pastor at Phelps Baptist Church, Pike Association.

Bruce Marston, pastor of Brooks Baptist Church, Long Run Association, has been called to pastor Inskip Baptist Church, Knoxville, Tenn.

A native of Owen County, Marston is a graduate of Georgetown College. He holds the MDiv and DMin degrees from Southern Baptist Theological Seminary, Louisville.

Gary Darlington has resigned as music director at Fairland Baptist Church, Northern Kentucky Association.

Milford Stanley began as pastor of Cooper Baptist Church, Wayne County

Association, July 10. He is former pastor at Marshes Siding Baptist Church, McCreary County Association.

Joe Tarry resigned as minister of music at First Baptist Church, Williamsburg, to accept a position at Union College.

John Coleman is new pastor at First Baptist Church, Maysville.

Jerry Noel resigned effective Aug. 7 as pastor of Mays Lick Baptist Church, Bracken Association.

John S. Maples became pastor of Sutton Baptist Mission, Pike Association, July 3.

He is a student at Clear Creek Baptist School and a native of Richmond, Ind.

congregations

Long Ridge Baptist Church near Owenton celebrated its 163rd anniversary July 31. The day was designated as homecoming day with dinner on the grounds and an afternoon service. John Bledsoe, a former pastor, was the guest speaker for the regular morning and afternoon worship services.

New Bethel Baptist Church, Verona, held a homecoming July 31.

Kelly Kennedy, former pastor, spoke, and Tim and Brenda Searcy were song leader and pianist.

An old fashioned gospel sing ran Sunday afternoon after a noon meal.

Vernon Harkey is pastor at New Bethel Baptist Church.

Rosedale Baptist Church, Richmond, celebrated its 40th anniversary July 24.

Pastor emeritus E. N. Perry, retired pastor of First Baptist Church, Richmond, and past interim pastor at Rosedale, spoke, as did Eldred M. Taylor, executive director of Kentucky Baptist Homes for Children and Rosedale's first pastor.

Paul Frick is current pastor at Rosedale.

Russell Creek Association sponsored a joint rally for black and white Baptists at Bethlehem Baptist Church July 15. Inspiration and fellowship were emphases for the meeting which filled the auditorium.

Paul Lambert, pastor of New Salem



Ground breaking services were held this summer for construction of Goshen [Ky.] Baptist Church's first sanctuary and facilities. The church began as a mission project of Sulphur Fork Association and constituted as a church in 1978. Estimated to cost \$250,000, much of the building's work is being done by volunteers with planning and materials provided at cost. Here, A. W. Walker, retired Sulphur Fork director of missions, removes the first spade of dirt while Mrs. Walker and members of the church's building committee look on. Sammy and Lynda Weaver-Williams are pastors at Goshen.

Baptist Church, and J. W. Smith, pastor of Second Baptist Church, Greensburg (National Baptist), spoke.

The meeting came about as the work of a committee named at last year's annual meeting of Russell Creek Association to foster understanding and unity between black and white Baptists in the area.

Walnut Grove Baptist Church, Bethel Association, held a centennial celebration July 10. The morning service included a note burning and message by H. S. Wilson, pastor of the church from 1925-37.

Former pastor Amos Kirkwood preached an afternoon message following a noon meal. Former pastors Billy Moreland and A. J. Outland were also present, as well as former interim pastors Mark Lowry, Herman L. King and David Hale.

William E. Lynch is pastor at Walnut Grove.

Cane Run Baptist Church, Lexington, sponsored its second annual "gospel in the open" singing and preaching festival Saturday, Aug. 13.

Seven singing groups and two preachers were scheduled to fill an outdoor program beginning at 1 p.m. and ending at 10.

Glen's Creek Baptist Church, Elkhorn Association, dedicated its new family room and pastor's office Aug. 7.

Northside Baptist Church, Caldwell-Lyon Association, held its annual homecoming in conjunction with a note burning service Aug. 7. The service celebrated the church's debt retirement incurred from a 1979 construction project for a new educational facility.

David Royalty is pastor at Northside Baptist Church.

missions

Mr. and Mrs. Jarrett D. Ragan, missionaries to India, have completed furlough and returned to the field (address: 383 Upper Palace Orchards, Bangalore 560 080, India). He is a native of Randolph County, Ga. and she is the former Charlotte Bruner of Louisville.

They were appointed by the Foreign Mission Board in 1963.

Mr. and Mrs. James F. McKinley Jr., missionaries to Bangladesh, have completed furlough and returned to the field (address: Box 99, Ramna, Dhaka 2, Bangladesh). They are natives of Kentucky. He is from Nora and she is the former Betty Cecil of Louisville. The McKinleys were appointed by the Foreign Mission Board in 1958.

Mr. and Mrs. W. Harold Matthews, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 99, Davao City, Philippines 9501). They are natives of Kentucky. He is from Ohio County and she, the former Clara Lee, was born in Georgetown and grew up near Sadieville. They were appointed by the Foreign Mission Board in 1957.

Lois Calhoun, Baptist representative to Jordan, has arrived in the States for furlough (address: Box 56, Crab Orchard, KY 40419). A native of Kentucky, she was born in Lexington and also lived in Hazard while growing up. She began serving with the Foreign Mission Board in 1970.

Mr. and Mrs. Wiley B. Faw, mission-

aries to Nigeria, have arrived in the States for furlough (address: c/o First Baptist Church, 113 N. Main St., Lawrenceburg, KY 40432). He is a native of Waynesburg, Ky. The former Geneva Willis, she was born in North Carolina and also lived in Waynesburg. They were appointed by the Foreign Mission Board in 1962.

Mr. and Mrs. Michael C. Dixon have completed a two-year assignment with the Home Mission Board at Lanai, Hawaii. They and daughter Brianna are returning to Southern Baptist Theological Seminary where he will begin work in the ThM-PhD program in New Testament interpretation. Their new address is SBTS, Box 524, Louisville, KY 40280.

An item in the July 20 Western Recorder reported that **Mr. and Mrs. W. Ronnie Reynolds**, missionaries to Argentina, can be reached during furlough in care of Central Baptist Church, Winchester, Ky. However, the Reynolds have decided not to live at Central's missionary home, and will furlough instead at 2245 Kirby Rd., Milton, WV 25541.

Greg and Alice Whitetree are new missionaries at Marrowbone Baptist Center, Pike Association.

The Whitetrees formerly worked at a Baptist center in Hawaii and one in Davenport, Ia. He was director of Christian social ministries, Iowa Southern Baptist Fellowship, and coordinator of Baptist centers ministry, Louisville.

The Whitetrees have two children, Kenenna, 11, and Greg, 8.

Columbia Baptist Church, Russell Creek Association, recently completed a mission outreach project to Huntsville, Ala. Thirty-eight were involved in the project sponsored by the Home Mission Board and Hillsboro Heights Baptist Church, Huntsville.

The group led three backyard Bible studies, surveyed and presented a program at a city park and the host church.

The venture was the fourth for the Columbia church. Next summer's plans include pioneer work and church planting.

C. Michael Watts is pastor of Columbia Baptist Church.

Franklin First Baptist Church's youth choir recently took a mission trip to New Life Baptist Mission at Batavia, a suburb of Cincinnati, Oh.

The 29 youth and seven adult leaders worked in backyard Bible clubs, conducted Sunday worship services and held outdoor community programs in strategic areas for the mission.

The New Life Mission was adopted by Simpson Association as part of the Kentucky-Ohio partnership.

Immanuel Baptist Temple, Green Valley Association, had 25 youth and adults participate in a mission trip to Hamilton, Oh. July 17-24.

Under the direction of Tommy Tate, IBT minister of music and youth, and Dennis R. Plank, pastor, the group worked to help establish a new mission, Pleasant View Baptist Chapel in Hamilton.

Don Gillis, director of missions for Southwestern and Miami Valley Baptist associations in Hamilton, made arrangements for the Henderson, Ky. church's trip.

Second Baptist Church, Muhlenberg Association, sponsored a mission group June 25-July 2 to Miami, Fla. The 10



Second Baptist Church, Muhlenberg Association, sponsored 13 members on a construction and maintenance mission trip July 18-22 to Clear Creek Baptist School, Pineville. The group did painting and plumbing and general repair work to all floors of the south wing of Kelly Hall as well as purchased a heavy duty, commercial vacuum cleaner for the school.

participants in the group conducted inner city vacation Bible schools.

Tompkinsville First Baptist Church, Monroe Association, had four adults and 13 youth recently participate in a mission trip to Confluence, Ky.

The team held vacation Bible school and revival services. Billy Burton is pastor at First Baptist.

Muhlenberg Association recently sponsored its third mission trip to Dorton Mission, Pine Mountain Association, to lead in vacation Bible school and revival services.

Eleven persons took part in the trip to the four-year-old mission. Six professions of faith were recorded for the week.

Blue Ball Baptist Church's Puppet Company, Severns Valley Association, recently returned from a mission trip to Cartersville, Ga.

revivals

Indian Creek Baptist Church, Monroe Association, reported one profession of faith and one addition by baptism during its revival services July 10-18.

Fred Halbrooks was evangelist. Dillard Hagan is pastor.

Branham Grove Baptist Church recorded four professions of faith during its revival. Bruce Newman was evangelist. Pastor is Dale Ross.

Cave Spring Baptist Church reported 14 professions of faith during its revival services recently. Evangelist was Cleveland Johnson of Russell Springs. Jerel Coffey is pastor.

ordinations

Deborah Loftis, minister of music at 23rd & Broadway Baptist Church, Long Run Association, was ordained to the ministry June 5.

Mrs. Loftis, a native of Richmond, Va., received her MCM degree from Southern Baptist Theological Seminary in 1977 and is presently a PhD student at University of Louisville.

Scott Bryan was ordained to the ministry June 19 by Thornhill Baptist Church, Frankfort.

Bryan preaches revivals and does supply work and a weekly half-hour

radio program on WKYW-FM.

William A. Hartung is pastor at Thornhill Baptist Church.

J. W. Stone was ordained a deacon at Hillsdale Baptist Church, Long Run Association, June 25.

J. K. Puckett, Danny Puckett and David Nolan were ordained as deacons at the Valley Creek Baptist Church, Severns Valley Association, July 17.

Richard M. Hale was ordained to the ministry July 24 by Green Acres Baptist Church, Long Run Association.

Joey Williams was ordained by Corinth Baptist Church, Boones Creek Association, July 24. Williams and his family will return to foreign mission work in Botswana where he will work as a publishing house director as well as a church planter and interim pastor.

Steve Crider, Ken Sills and Mike Walker were ordained as deacons July 31 at Marion Baptist Church, Ohio River Association.

Allen Berry and Larry Rone were ordained deacons by Mt. Pleasant Baptist Church, Green Valley Association, July 10.

Tom Hancock is pastor of Mt. Pleasant.

Guy Fraley, Rick O'Daniel, Larry Parish and Richard Schofield were ordained deacons by Zion Baptist Church, Green Valley Association, June 19.

Daniel Garland is pastor at Zion.

Ken Cademartori, a second year student at Southern Seminary, was ordained July 31 by Walnut Street Baptist Church.

A native of Brockton, Mass., Cademartori joined the Walnut Street church staff in September 1982 to oversee visitation and bus ministries. He and his wife Pat have three children.

deaths

John A. Bass, 84, died May 17, 1982 at his home in Corbin.

Bass, was director of missions in the Muhlenberg, Union and Ohio River associations before retiring in 1966. He also pastored churches including First Baptist Church, Booneville.

Bass leaves two sons, a daughter, and wife, Velma.

baptist news in brief

Faculty named for seminary's evening school opening term

Southern Baptist Theological Seminary's 1983-84 evening school for adult lay persons will begin the week of Aug. 29.

Five seven-week courses will help laypersons "learn more about the Bible and other vital aspects of the Christian life," according to David Q. Byrd Jr., director, and assistant dean of the seminary's Ministry Training Center.

The evening program offers four seven-week terms during the academic year. Courses meet weekly from 7-9 p.m. Mondays, Tuesdays or Thursdays. No educational prerequisites are required, according to Byrd, and each class carries one hour of academic credit which may be applied toward a lay ministry training certificate. A fee of \$35 is charged per course.

Registration for the first term will be conducted the week of Aug. 22 in Louisville, with classes beginning the following week. Additional information is available from the evening school office at (502) 897-4693.

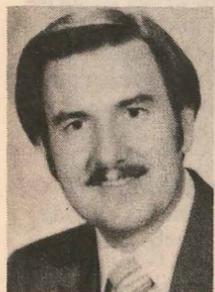
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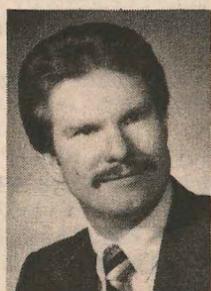
Hardee



Cox



Ward



Enoch

be offered are as follows for the first term, Aug. 29-Oct. 13:

- "Old Testament Survey I"—C. R. Daley, editor, Western Recorder; Monday.
- "Management of Time"—J. Ralph Hardee, associate professor of church administration, Southern Seminary; Tuesday.
- "Writing for Publication"—James H. Cox, associate editor, Western Recorder; Tuesday.
- "Baptist Doctrines"—Wayne E. Ward, professor of Christian theology, Southern Seminary; Thursday.
- "Sign Language I"—Carl Enoch, pastor, Fourth Avenue Baptist Church, Louisville; Thursday.

The Old Testament course will continue for three additional terms (total of four parts) and the sign language

course will continue two additional terms (total of three parts). The other courses will be completed in the first term.

All courses are open to any adult wishing to enroll.

Smiths to lead singles' meeting at Lexington

Charles Edward and Ann Alexander Smith will be speakers at "September Sharing: Insights for Single Living," a single's conference scheduled Sept. 16-17 at Immanuel Baptist Church, Lexington.

Smith is a marriage and family counselor in Nashville, Tenn., as well as published author and consultant in motivation and personal growth. Mrs. Smith is a national single adult consultant with the Family Ministry Department, Baptist Sunday School Board in Nashville.

Seminar topics for the two-day event are "Singles in the world of the traditional family," "Loves me, loves me not: How to pick a mate," "Managing stress before it manages you," and "Priorities: God's will."

Cost of the conference is \$15 for both days or \$10 for one. For registration and additional details, contact "September Sharing," Immanuel Baptist Church, 3100 Bates Creek Road, Lexington, KY 40502 by Sept. 9.

Indonesia missionaries' son dies in accident

Mark A. Pennell, son of Southern Baptist missionaries Wayne and Elinor Pennell was killed Aug. 5 when the motorcycle he was riding collided with a truck.

Pennell, 24, was visiting his parents in Indonesia for the summer and was returning from visiting another missionary family when the accident occurred.

His father is director of the Yogyakarta area seminary extension and his mother is a student worker. His brother, Brian, 22, lives in Knoxville, Tenn.

Non-profit postal rates hike still questionable

When Congress left town Aug. 5 for a five-week summer recess it had yet to determine the level of funding for the postal subsidy that provides reduced non-profit mail rates, but action in both houses indicates non-profit mailers may face either no increase or a one-step increase beginning Oct. 1.

Congress will have just three weeks to settle the matter when they return Sept. 12. It will either pass a regular funding bill for the Postal Service, or include it in a stop-gap appropriations bill which Congress has repeatedly used in recent years to keep government programs operating when regular funding bills are not passed in time.

Radio Commission adds Bob Oldenburg to staff

Bob Oldenburg, minister of adult education at North Richland Hills Baptist Church, Ft. Worth, Tex., will join the staff of Southern Baptist Radio and Television Commission Aug. 22 as an

associate producer and writer.

Oldenburg, 48, is best known to Southern Baptists for introducing folk musicals in churches. He wrote "Good News," one of the first youth musicals published by Broadman Press, "Happening Now" and "Real."

Governments topple; missionaries are safe

Southern Baptist missionaries in Upper Volta left the capital city where a coup toppled the government there while missionaries in Guatemala City reported calm after that country's government was ousted.

Sporadic gunfire in Ouagadougou, Upper Volta, three days after the coup there prompted the two missionary couples and one volunteer couple from Tennessee to join their colleagues outside the capital.

Missionaries Jim and Sue Wilkins, from Detroit, Mich., and Cobden, Ill., missionaries Bob and Dixie Schrier, Brutus, Mich., and New Orleans, and volunteers Floyd and Helen Choate of Greenbrier, Tenn., joined other mission personnel at Sanwabo.

Their plans were relayed to the Foreign Mission Board by Billy Bullington, associate to the board's director for West Africa, from Abidjan, Ivory Coast, Aug. 8.

Meanwhile, missionary Joe Bruce reported by phone Aug. 9 from Guatemala City that the 20 Southern Baptist missionaries in Guatemala are safe, as well as a group of 14 volunteers from Eastside Baptist Church in Marietta, Ga. The volunteer construction group arrived in Guatemala City Aug. 7 to refurbish a local church.

"Everything still seems to be business as usual," Bruce said. "Everybody (the missionaries) are in their own places. . . . Outside of town it was as if nothing was going on. Most of the activity was here in (Guatemala City)."

Bruce said the volunteer group would probably stay and work on the church a week, as planned, "unless anything else happens."

Lowders to serve jail time in nuclear protest, arrest

Jim and Rose Ann Lowder will return to Alameda County Jail (San Francisco, Cal.) in late August to serve six days assessed after their arrest during a nuclear protest outside the Livermore Research Laboratory.

The Lowders, missionaries jointly appointed by the Southern Baptist Home Mission Board and the Southern Baptist General Convention of California, were arrested June 20 along with nine other members of Delores Street Baptist Church in San Francisco, where Lowder is pastor.

More than 1000 protesters were arrested and charged with obstructing traffic after they sat down on a county road leading to the Livermore plant, site of much of the United States' nuclear weapons research. When arrested, the 11 Delores Street members gave their individual names as "Southern Baptist Convention" to emphasize that their Southern Baptist heritage of peace and justice influenced them to participate in the civil disobedience.

The protest and subsequent actions by Alameda County judge John Lewis drew national media attention.

Lowder said the civil disobedience was not taken without "thinking about

it a long time. It reflects the seriousness of our commitment to this (anti-nuclear) issue," and with a realization it could jeopardize his continued employment with the Home Mission Board, which pays 43 percent of his salary.

HMB administrators say they have received some negative response calling for the Lowders' resignation. Criticism has focused on the fact the couple broke the law.

As employees of a national agency, the Lowders' action reflect on that agency, administrators explained, adding that the couple's action in no way represents the position of the HMB on the nuclear issue. The board has taken no position, they explain.

Despite the calls for resignation, HMB vice president of missions Gerald Palmer indicated the Lowders have not been dismissed. He said the "persons responsible for administration at the HMB have taken action appropriate to the situation but such personnel matters are privileged information."

Palmer declined to elaborate on what "action appropriate to the situation" might mean.

Lowder said the decision to participate in civil disobedience was "very difficult," particularly since he has never been arrested for anything. He read about civil disobedience, talked with those who participated in such efforts as the civil rights movement and the peace movement, and did "a lot of praying about it."

He said he was aware he was risking his continued employment, but added, "Anytime you take a stand that is going to be controversial when you are employed by a denomination, it is a risk."

Churches must pay Social Security taxes

Churches failing to comply with changes in the Social Security statutes which mandate coverage of all employees of non-profit organizations will be in violation of the law and subject to Internal Revenue Service enforcement procedures, a Baptist attorney warned.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, issued the warning in light of the 1983 revision of Social Security which eliminated a provision making coverage optional for non-profit organizations, including churches.

Beginning Jan. 1, 1984, churches will be required to pay Social Security equal to seven percent of an employee's wages as well as withhold 6.7 percent of an employee's earnings. For Social Security purposes, ordained ministers are not considered "employees" of a church. By law, they participate in Social Security as self-employed persons.

Baker said IRS enforcement options in cases of noncompliance could include seizure of bank assets and property and the beginning of criminal proceedings against the "person or persons who made the determination not to pay the taxes." In Baptist churches, Baker said, "this would usually be trustees and/or the pastor."

Churches whose employees have previously not been covered by Social Security will have to obtain an employer identification number, an IRS spokesman said. The identification number may be obtained by filing an SS-4 form with the nearest IRS office. Social Security taxes, the spokesman said, are filed quarterly on Form 941. Both forms may be obtained by calling or writing the nearest IRS office.



sunday school lessons

H. C. Chiles

Clear Creek Baptist School, Pineville, KY 40977

LESSONS FOR AUGUST 21, 1983

Life and Work Series FULL OF FAITH

When dissatisfaction arose in the church at Jerusalem over distribution of funds to needy widows the church selected seven men in whom the members had full confidence to look after it and kindred matters.

Acts 6:8-11 Among the seven was Stephen, one of the most beautiful characters in the Bible. He embodied the highest qualities of Christian manhood. He had wholesome influence over people. Those with problems talked freely with Stephen about them. His suggestions concerning administration of church affairs revealed keen insight and wisdom. God gave Stephen the ability to perform miracles. That ability he used to relieve suffering and point men to Christ.

Stephen also developed into an eloquent and effective preacher. His fearless proclamation of the gospel caused enemies of Christ to engage Stephen in arguments. Unable to answer his convincing arguments, they had no alternative except to acknowledge their errors or to silence Stephen.

In desperation they seized Stephen, took him before the Sanhedrin and bribed witnesses to swear he was guilty of blasphemy.

Acts 7:56-60 It was the custom of that

court to allow an accused person to plead guilty or not guilty before speaking in defense. When this privilege was granted to Stephen, he delivered the address recorded in the previous verses. His masterful address so enraged his enemies they rushed on Stephen and tried to tear him to pieces. They rushed him out of the city to administer capital punishment by stoning him. As they pelted him with stones, Stephen prayed and committed his soul into the keeping of Christ.

One of the spectators was Saul of Tarsus. Stephen's demonstration of how a Christian can die for Christ made a lasting impression on Saul. Of this incident Augustine said: "If Stephen had not prayed, the church would not have had Paul."

International Series LOYAL FRIENDS

1 Samuel 18:1-4 Following his slaying of Goliath, David was summoned before King Saul to give a report of his remarkable achievement. By the time David finished his report, "the soul of Jonathan was knit with the soul of David." After Jonathan and David had entered into a covenant, Jonathan took his princely robes, his sword and his bow and gave them to David. True love always expresses itself.

1 Samuel 10:4-6 When the women sang the praises of David, jealousy was

aroused in the heart of Saul and he resolved to kill the shepherd boy. Knowing his friend deserved to live, Jonathan placed himself in jeopardy from Saul's anger. He was ready to stand against his father in his unjust and cruel treatment of David. In pleading with his father not to murder David, Jonathan contended it would not only be a sin, but also a disgrace for Saul to slay the man who had risked his life for him. So skillfully and effectively did Jonathan plead David's cause that Saul hearkened unto him, reversed his base decision and took a solemn oath saying, "As the Lord liveth, he shall not be slain."

1 Samuel 23:15-18 Saul was confident the young hero would not escape. Little did he think God would protect and deliver David. As a result of David's earnest praying to God the hero

escaped repeatedly. Saul's relentless pursuit resulted in David's withdrawal to the wilderness of Ziph where he continued to enjoy the protection of God.

When Jonathan jeopardized his life by going to visit David in the woods, there poured forth from his noble spirit a stream of encouragement. Jonathan assured David that in due time he would become the king of Israel and "I shall be next unto thee," but the matter never came to pass. Ere long Saul and Jonathan were killed on the battlefield at Gilboa.

2 Samuel 1:26 When Saul and his sons were killed by the Philistines, David experienced deep grief. His affection for Jonathan was of the deepest quality, as was indicated by his giving Mephibosheth, Jonathan's only surviving son, a place of honor at the court.



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243

HOW'S IT GOING, PASTOR?

I recall one Sunday as a pastor when the snow fell deep and services were canceled. Although I was prepared to preach, the snow gave me an unexpected gift—a full week without the pressure of getting up two new sermons. I could preach those sermons the following Sunday.

Baptist pastors (who preach twice on Sunday) have a constant pressure common to but few other professions.

The pressure becomes relentless Sunday after Sunday; year upon year and the inevitable requirements of the everyday ministry often thwart the best intentions of God's most disciplined ministers.

With the compounded pressures of pastoral ministry, I have been somewhat surprised to discover that few of the Baptist pastors in Kentucky have more than a two-week vacation. And only the rare church has a provision for a brief study leave after a designated number of years of service. I was recently with a pastor of a 1000-plus member church. The vacation time permitted him is two weeks—the same as it was at the time he was called by them more than 15 years ago!

Is it remotely possible that a minimum vacation time may be one of the contributing factors in the increasingly short tenure of so many Baptist pastors,

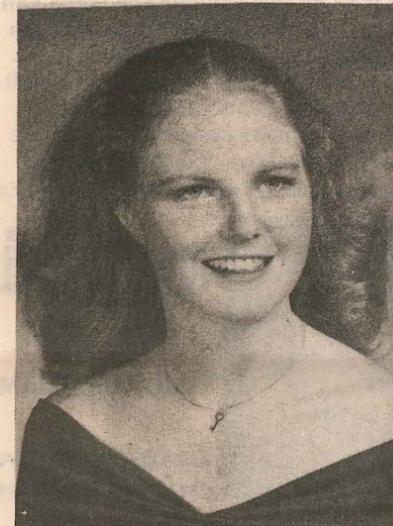
now averaging about 3½ years? If a pastor is unable to find relief from some of the tensions and the pressures of his every day responsibilities, then in one sense, even if unconscious, the movement from one church to another may provide a series of "honeymoons"—never mind the effects upon family and/or purse. I suspect that most churches are not aware of the need that pastors have for getting away from the field. (Foreign missionaries receive a one month vacation except during the year prior to furlough.) Two weeks simply is not adequate since even during that period the minister is under pressure to prepare his next sermons. That reality is not common to other professions!

Most ministers are reluctant to ask "for themselves" anything. Someone in the church (a special committee, the deacons, even a friend) should be alert and sensitive to needs of the pastor and his family.

Every church would do well to have a scheduled time each year for someone, appointed by the church, to sit down with the pastor and ask with sincere concern. What can we as a church consider doing to help you meet some needs you feel you and your family have?"

This kind of mutual concern will bring blessing both to pastor and church—and the "marriage" may last a lot longer!

Meet Cumberland College Student...



Joan Renee' Jones

Besides bright blue eyes and strawberry blonde hair, Joan Renee' Jones has a lot of qualities that can captivate any audience. She is a senior from Hamilton, Ohio majoring in Music Performance, and what a performance she has mastered!

She has reached out and touched hundreds of people with her singing through the ministry of Sunesis. (She has also helped people forget their worries for an evening with her performance in "Camelot" where she played the queen Guenevere.) There is no stage too big or too small for Joan as long as she feels she can help someone.

Joan feels that the Christian atmosphere at Cumberland College has contributed to her desire to help people through her music or whatever means possible. "The Christian atmosphere has helped me to realize the importance of relating to people on their level. You must meet their needs as a person first. I like the care and concern that the students show for one another and that the faculty shows to the students also."

For Joan, there are ways she can help people other than with her tremendous musical talent. She found that Cumberland College housed a fine mathematics department and declared math as her minor. Since then, she has helped meet the needs of area high school students by tutoring them in math.

Even beyond that, Joan has served the community by being the chairperson of the local chapter of the American Cancer Society. "I joined the fight against cancer because it took my father away from me and now I will do everything within my power to put an end to this disease."

Reaching out to others is a way of life for Joan and she is thankful that she came to a school that was "...small and personal, yet packed with opportunity."

We are proud to have given Joan the opportunities she desired to help others as well as help herself. We want to reach others with the same desire.

Dr. Taylor,

Please send me more information about how I can help other students like Joan.

Name: _____

Address: _____

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky 40769.)



homes for children

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

WHO WANTS THE BOYS, GIRLS?

God wants the boys, the merry, merry boys, / The noisy boys, the funny boys, / The thoughtless boys; / God wants the boys with all their joys, / That he as God may make them pure, / And teach them trials to endure, / His heroes brave / He'd have them be. / Fighting for truth / And purity, / God WANTS THE BOYS!

God wants the happy-hearted girls, / The loving girls, the best of girls / The worst of girls; / God wants to make the girls his pearls, / And so reflect his holy face, / And bring to mind his wondrous grace, / That beautiful / The world may be, / And filled with love / And purity. God WANTS THE GIRLS!

Anonymous

Yes, God wants to bestow upon the boys and girls his grace and love. His plan is to do this through the home and church. It is wonderful that many boys and girls learn of Jesus and how to have a full and meaningful life through their home and church! It is sad that, because of circumstances beyond their control, many boys and girls are miss-

ing the blessings of God which are available for them.

Because God cares, Kentucky Baptists care. Therefore, they support Kentucky Baptist Homes for Children to provide that extra ministry to boys and girls who hurt and need to know what the love of God can mean in their lives.

When a family needs help in caring for a boy or girl, or when a boy or girl is dependent or neglected, Baptist Homes for Children becomes an extended arm for both the home and the church. Our ministry is to provide physical, social, emotional, educational and spiritual support in the lives of boys and girls. We become a home away from home. We provide Christian houseparents (child care workers) who function as temporary parents. We link with a church to help give the youth a positive experience in worship and Bible study. We teach them basic truths about God, relationships and responsibilities. Our ministry is to help them find a full and meaningful life that will be productive. As Christians, we follow the example of our Lord. He wants to bless the boys and girls. Therefore, we minister in his name. Support us with your prayers and your gifts.



clear creek comments

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

HELPING IN THE GOSPEL

"Clear Creek Baptist School. This is Karen. May I help you?" These are the first words heard by so many people who call our school each day. If you have called and heard this response, you may have wondered, "who is this Karen?" Her answer would be, "I am Dr. Simpson's secretary." But she is far more than just the secretary to the president at Clear Creek.

Karen Costanzo was born and reared in Lubbock, Tex., becoming a member and later serving on the staff of Lubbock First Baptist Church. Her formal training was at Texas Tech University in Lubbock. She then moved to Dallas and joined First Baptist Church there. For several years she worked in the Dallas public school system before joining the staff of First Baptist.

I well remember looking for a secretary with special qualities when assistant pastor to W. A. Criswell; one who was an efficient, productive office assistant, who lived a dedicated Christian life and possessed a gracious spirit and a servant's heart. I found all these qualities in Miss Karen Costanzo, who became my secretary and, two years

ago this month, accompanied the Simpson family to Clear Creek to serve our Lord here.

Karen plays piano and sings in the choir of First Baptist Church, Pineville. She has directed and worked with graded children's choirs for 10 years. She shrugs the limelight and prefers a quiet, helping ministry.

Dorcas was God's gracious servant at Joppa "full of good works" (Acts 9:36). Paul's ministry was characterized by God's dear servant who were helpers in his ministry: Lydia, Priscilla and Phoebe. In Phil. 4:3 he mentions "those women who labored with me in the gospel."



Miss Costanzo

I have known many Christian women who are wonderful servants of the Lord. This column is dedicated to them. I am most appreciative of Miss Costanzo who is one of this hardy band of women who help in the gospel ministry.



oneida journal

AMO, AMAS, AMAT

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

We had more than 200 students here for summer school classes and work. It was our largest summer school ever, and the fewest major discipline problems I can recall. Of course, there are always going to be some problems. We had 31 adults working in the summer program.

We took 70-90 honor roll students to see "The Stephen Collins Foster Story" and also to Harrodsburg to see "The Legend of Daniel Boone." We had other trips and special events.

We had hundreds here in varying camps including nearly 70 young people in a stringed instrument camp. They performed a beautiful concert on their last night here. All of our camps were the best disciplined of any I can recall. So, truly, it has been a pleasant summer.

And oh so busy! We have made many improvements over the summer, plantwise and programwise. I will detail some of the physical improvements in the next several weeks.

By the time you read this, our fall term will have begun with approximately 500 boys and girls enrolled and a staff of 100 men and women working with them. This is a five-fold increase in the past decade.

We lost only one full time teacher from last year's staff. She resigned to have her first child. So we have a tried-and-proven group returning to serve the coming year. Besides the new business teacher, we have other reinforcements. We have additional teachers in science, math and English. They have nearly 50 years of teaching experience among them. One has taken a \$25,000

cut in the family income to serve here. Some did yeoman service during summer school and have already proven themselves worthy of our ranks.

Three more teachers have been added to our middle school department (grades 6-8), doubling the number we started with last year as we have a doubled enrolment in that age group.

Four extra teachers are joining our special help department where we have a 1:3 ratio. Seven of May's graduates have returned to do volunteer service for one year. We are so proud of them. They have learned well the lesson of service to others that we try to teach. Four of them are serving as full time tutors with those of our students needing individual attention, each under the supervision of a teacher.

One did a grand job in the library this summer assisting our librarian, and another did equally well in maintenance. One is just beginning to assist in our new learning resource center. One tutor will also serve each evening as a computer lab assistant.

All middle school students will do an additional hour of work each school day. They will be divided into four groups and will rotate every nine weeks as they have computer training, drama, home economics and art. Beginning

band students will also practice during this same hour.

We have added 24 classes to our already extensive curriculum. Latin, the first foreign language taught at Oneida, has been reinstated after an absence of 25 years. We now offer four foreign languages; the others are German, French and Spanish. Beginning with this year's freshman class, all college potential students will be required to have two years of a single foreign language before they will receive an Oneida diploma. Also, each will be required to have computer training.

The state requires not a minute in either of these areas. Our graduates must meet state requirements as well as Oneida's extras. A year of Bible has been required for decades and a course in Appalachian studies has also been an Oneida requirement for several years.

Other new courses include anatomy and creative writing. We will again offer psychology and a how-to-study course. Career education is a new course. We have two additional band periods, two more Bible classes and three more civics classes. We have added one extra period a day for courses already offered in typing, English, accounting, geometry, art and contemporary health.



campbellsville college today

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

HUMANISM—IS IT A PROBLEM?

One of the buzzwords in Christian school literature is "humanism" or "secular humanism." Some see this philosophy as a serious threat to Christian teaching. Others see the controversy over so-called humanism as grossly overdone and something of an

anti-intellectual, fundamentalist over-reaction. Several facts deserve to be examined.

1. Concerning God, the humanist manifesto states, "As non-theists, we begin with humans, not God, nature not deity. . . . religions' that place . . . God . . . above human needs and experiences do a disservice to the human

species. . . No deity will save us, we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. . . . Traditional religions are . . . obstacles to human progress . . . moral values derive their source from human experience. Ethics is . . . situational, needing no theological . . . sanction."

2. Concerning education in natural and social sciences, the manifesto states, "Modern science discredits such . . . concepts as . . . the 'separable soul' . . . science affirms that the human is . . . an emergence from natural evolutionary forces . . . the total personality is a function of the biological organism transacting in a social and cultural context. There is no evidence that life survives the death of the body; We continue to exist in our progeny and

in the way our lives have influenced others . . ."

3. On moral education, they state, "(We) . . . believe that . . . attitudes often cultivated by religions . . . unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized . . . neither do we . . . prohibit . . . sexual behavior between consenting adults . . . individuals should express their sexual proclivities . . . as they wish . . . Moral education for children . . . is an important way of developing awareness and sexual maturity."

A godless humanism is one of Satan's most powerful tools. Education from a Christian perspective is needed more than ever before. Education at Campbellsville is dedicated to combat this philosophy.

Fight against fear

Chaplain aids leprosy patients by caring

by Janice Trusty

Chaplain Ray McPherson is engaged in a fight. As a Southern Baptist chaplain for the National Hansen's Disease Center, Carville, La., he battles fear and ignorance of Hansen's disease—better known as leprosy.

The stigma Hansen's disease (HD) often nurtures is hopelessness. Yet, the disease isn't hopeless; not nearly as dreadful as biblical scourge implies.

The majority of HD's 3400 victims in the United States are treated at the Carville center. It is the only institution in the continental U. S. devoted exclusively to treatment and research of the disease.

About 350 patients—mostly older—are housed, fed and treated at the massive compound beside the Mississippi River. The 337-acre compound provides private rooms for patients as well as single bedroom cottages for married couples. Some 100 buildings house research, hospital and rehabilitation programs as well as a chapel.

McPherson meets with his congregation in Union Protestant Chapel, a stucco structure built by the American Leprosy Society in 1928. Like everyone at Carville, McPherson's message is ministry: alleviating mental pain, relieving emotional suffering, healing internal aches that eat away at HD's victims.

Overcoming the fear and accompanying ostracism of HD victims is a slow process. Even with increased education and public awareness, many people reluctantly accept persons stricken with the disease.

One patient, a member of McPherson's congregation, refused to shake hands with him. When pressed for a reason, the man told of a visit home after diagnosis. His dearest friend shook hands, then wiped his hand with a handkerchief. "I swore I would never

'One of the kindest and most affirming things you can do for these people is to touch them.'

experience that again," the patient said.

Compassionately, McPherson placed his hand on the man's shoulder and said, "I'll be happy to shake your hand any time."

"One of the kindest and most affirming things you can do for these people is to touch them," he added. "Patients need a daily, visible, caring Christian concern," said McPherson. "It's one thing to cure physical ills; we must minister to the whole person."

For McPherson, that means befriending newly committed patients. He knows they are struggling with loss of self esteem and he tries to be available when their questions erupt: "Why me? What have I done to deserve this?"

To aid him in his ministry McPherson has studied Hansen's disease; he

understands its cause and remedies. He explains modern day knowledge of HD to patients, reassuring them that it could happen to anyone. "You are not being punished by God," he assures them.

Such counsel is helpful for many Christian patients come to Carville experiencing doubt and guilt. Others come without faith. For the ones without Christ to lean on, "their agony is even more acute than that of our Christian patients," said McPherson.

"Ray has a real interest in patients," said Charles Patout, deputy chief of rehabilitation and McPherson's supervisor. "When someone is having a hard time, it's good for them to have spir-

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How can McPherson cope in his

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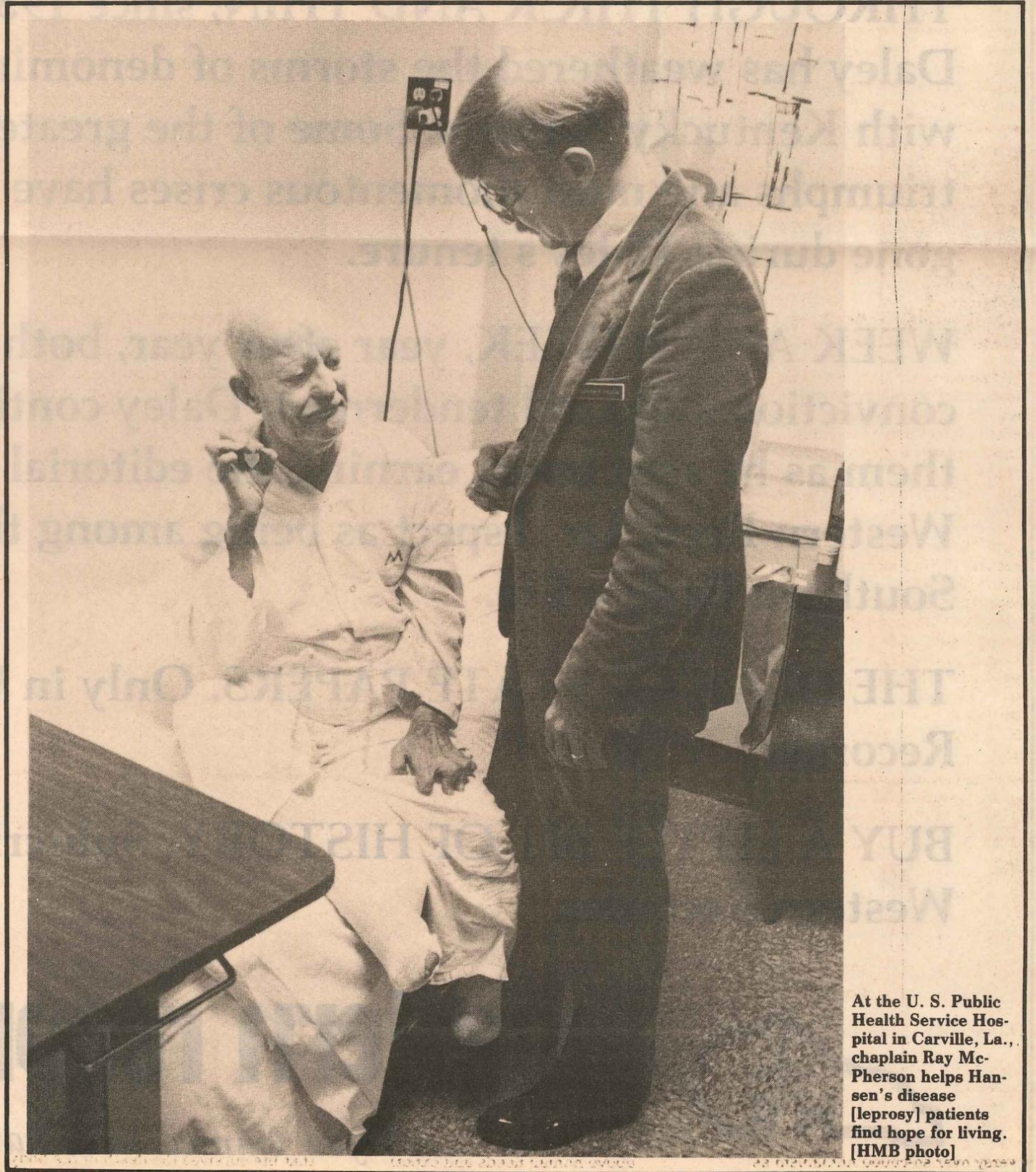
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living on the hospital grounds.

"We prayed about it," he added, "and decided if the Lord wanted us here, he would offer protection. Of course, after we learned the facts, we had no fear.

"When I first came here," McPherson continued, "my feelings were of overwhelming sympathy and care. I was concerned with physical appearance; I felt a strong empathy for their handicaps. I had a narrow definition of beauty."

Now, he said, "I have come to know the inner persons. I can honestly say about the patients, 'Look at the beautiful people.' These are victorious people—they are heroes."



At the U. S. Public Health Service Hospital in Carville, La., chaplain Ray McPherson helps Hansen's disease [leprosy] patients find hope for living. [HMB photo]

Fight against fear

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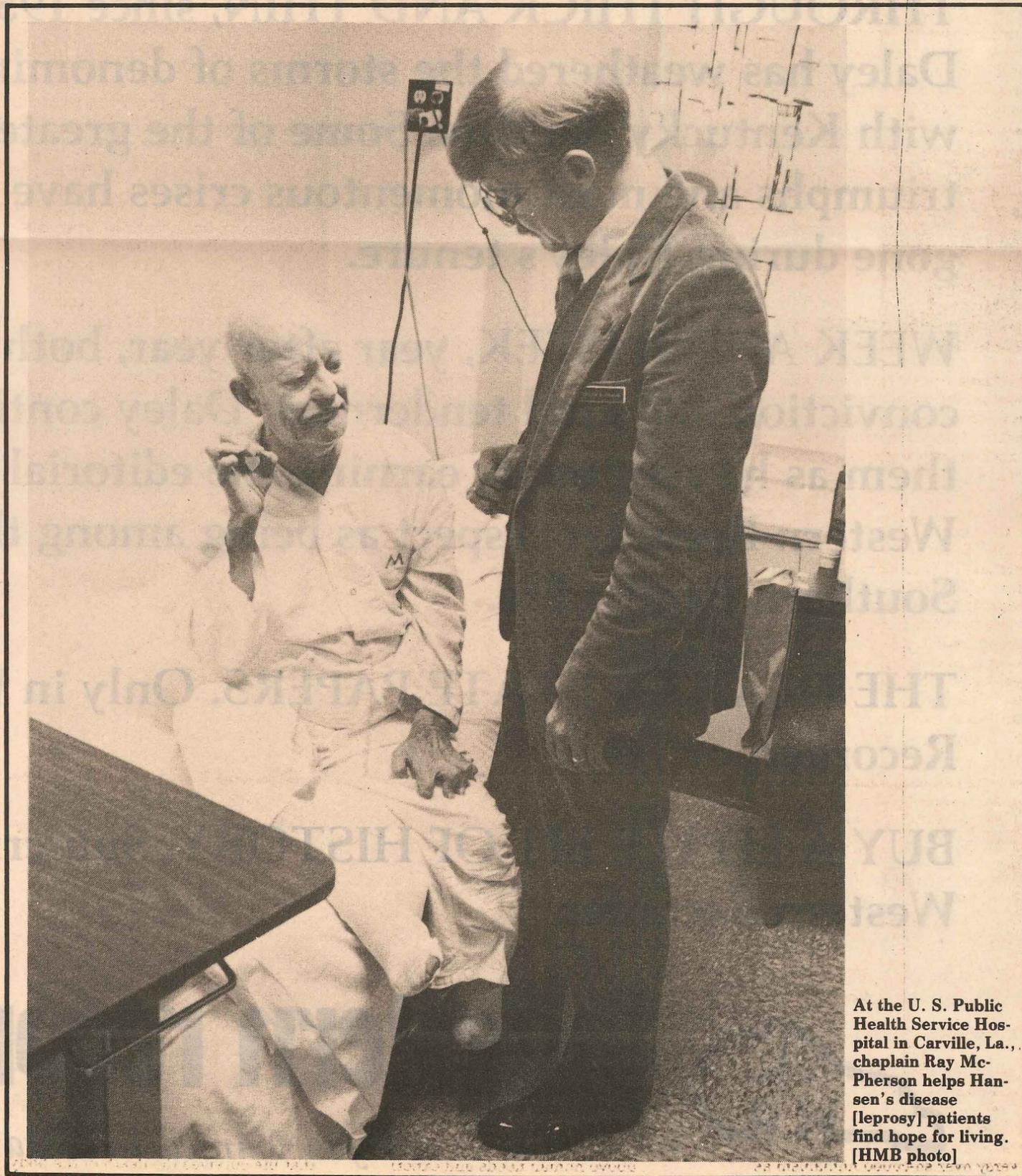
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daley **observations**

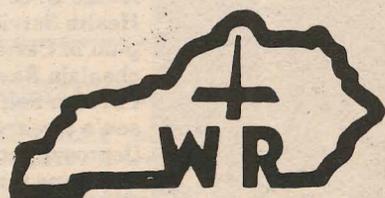
weekly, for 26 years

THROUGH THICK AND THIN, since 1957 C. R. Daley has weathered the storms of denominational life with Kentucky Baptists. Some of the greatest triumphs and most momentous crises have come and gone during Daley's tenure.

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