



Piland returns to head Sunday school work; architect leader named

Trustees of the Baptist Sunday School Board Aug. 16 elected Harry Piland to return to the board as director of the Sunday School Department and Gwenn E. McCormick to become secretary of the Church Architecture Department.

Piland, associate pastor for administration and education at First Baptist Church, Houston, was head of the Sunday School Department five years prior to his resignation in February of this year. McCormick has been director of church building planning for the North Carolina Baptist Convention, Raleigh,

since 1977.

Both will assume their positions by Oct. 1.

Piland, 55, said, "It was at my initiative that I left the Sunday School Board. It was also at my initiative that I began discussion with Ralph McIntyre (director of the Bible Teaching Division) about returning to the board because I began to see with clarity that I had left a task unfinished, a job incomplete."

As Sunday School Department director, Piland initiated plans for 8.5 by '85, the goal to increase the denomination's Sunday school enrolment to 8.5 million by Sept. 30, 1985. After leaving, Piland said, "I began to sense the first time in my life following a major decision that I had, in fact, missed God's perfect will."

"I love First Baptist Church, Houston, her great people and the beloved pastor, John Bisagno," said Piland. "I have simply come to a strong and abiding conviction that it is God's will for me to work with all our churches and not just one."

McCormick, 54, succeeds Rowland E. Crowder who retired earlier this year. He was pastor of First Baptist Church, Whitesville, N. C., from 1969-77 and First Baptist Church, Aberdeen, N. C., 1963-69. He holds a bachelor's degree from Mercer University, Macon, Ga., and a masters and a doctorate from Southeastern Baptist Theological Sem-



Lloyd Elder, president-elect of the Sunday School Board, Harry Piland, Sunday School Department director, Grady Cothen, president, and Gwenn McCormick, secretary of the Church Architecture Department, gathered after the elections of Piland and McCormick by the trustees.

nary, Wake Forest, N. C.

In recommending McCormick to the trustees, Gary Cook, director of the Church and Staff Support Division, cited McCormick's innovative leadership in building planning, which included directing the first seminar on energy conservation in churches.

Grady Cothen, president of the board, said he "wholeheartedly favors Piland's return to the board. I personally think this will keep us from losing two, three or four years of impetus in Sunday school work."



Single adult day

Kathy Hester typifies the active involvement of many single adults in their churches as she leads a weektime youth Bible study group. Single adults of all ages will be recognized Sept. 11, Single Adult Day, a project of the Family Ministry Department of the Baptist Sunday School Board. Miss Hester is a student at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Carnes is busy about his 'Father's' business

by Bob Allen

For Richard Carnes it's been a matter of perfect timing.

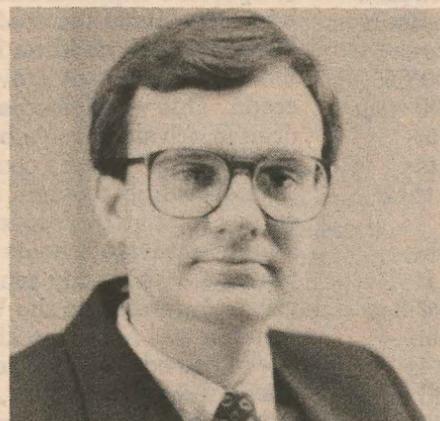
Six years into an investment career in Birmingham, Ala., Carnes perceived his Christian pilgrimage was steering him toward investing his talents in his Father's business—specifically business administration for a denominational or agency office.

The first step was a step of faith; leaving Birmingham to enroll in Southern Baptist Theological Seminary. He met with Badgett Dillard, executive vice president in charge of business affairs, while visiting campus, and asked about business-oriented opportunities for him and his wife Karen, who had eight years' experience with a CPA firm.

There were none, but Dillard promised to be on the lookout in case something came up. It did. In the next few hours Dillard received two calls: one from a local accounting firm seeking a recommendation for a vacancy and another from Barry Allen, director of Kentucky Baptist Convention's Business Division, seeking a seminary student candidate for internship with KBC's accounting office.

Nine months into his seminary education, Carnes figured prominently in the June 1 reconfiguration of the KBC Business Division, moving from the part time internship into one of three positions created by action of the KBC executive board in May.

Carnes was appointed director of administrative services, one of three



Richard Carnes

departments formed to assume functions formerly of the Business Division office.

The three new departments—Accounting Services, Administrative Services and Support Services—along with the Annuity Department and Kentucky Baptist Foundation bring to five the number of departments grouped within the Business Division.

The restructuring, Carnes explains, is an effort to provide business manager Barry Allen responsible people and organization to delegate the day to day business operations.

Carnes' functions include personnel relations, administration of employee benefits for executive board staff, risk management for KBC properties, administration of statistical records on the automobile fleet and special financial research assignments delegated by Allen.

Mayfield votes 'no' to legal liquor sales

Voters in Mayfield voted Aug. 16 to continue prohibiting the legalized sale of alcoholic beverages in their city. The vote was 1945 for and 2542 against legalized liquor sales. Of the 10 precincts in Mayfield, seven voted dry and three voted wet.

Opposition to legalized sales was led by the churches of Mayfield. Baptist churches contributed \$12,000 to the successful opposition campaign.

According to Graves County Baptist Association director of missions James Watt, part of the \$12,000 was contributed by Graves County Baptist churches outside the city of Mayfield though the referendum was for Mayfield only.

The opposition forces were aided in organization and methods by Delbert Butts, executive director of the Kentucky Temperance League. One of the purposes of the league is to assist local leaders in such campaigns.

Ruschlikon's Fant resigns presidency

Clyde Fant Jr. resigned Aug. 16 as president of Baptist Theological Seminary in Ruschlikon, Switzerland. He said his decision was based on family and personal reasons.

Fant's resignation came less than a year after his inauguration as the sixth president of the seminary, a ministry of European and Southern Baptists which had students from 22 countries last year.

The Foreign Mission Board is expected to act on the missionary resignations of Fant and his wife, Jean, at its board meeting Sept. 13.

Carnes says one of his immediate priorities is to acquaint himself with Baptist Building employees to "build morale and clarify our ministry as employees of the board in that each of us here feel that whatever task we're involved in we are performing a ministry for our Lord and Savior."

Carnes is under contract as a 75 percent employee, limited to a maximum of nine hours of seminary class load per semester (or three classes). He expects the arrangement will lengthen his seminary stay by at least one semester, probably a year, but has no foregone plans to leave the KBC position after graduation.

Carnes says he would not trade his seminary education as a preparation for his work. "It gives me the understanding of why we're doing what we're doing in a much deeper way."

A native of Horton, Ala., Carnes, 29, is a business administration graduate of Samford University. He remained in Birmingham after graduation, working one year in an investment bond department at a bank. He was a trainee and then account executive with Merrill Lynch, an international brokerage firm, four years and helped establish a Birmingham office for E. F. Hutton, staying on there two years.

He married Karen Goss of Boaz, Ala. in 1974. She also graduated from Samford and worked eight years with a CPA firm in Birmingham, beginning as a receptionist and leaving as office manager. She now works for Arthur Young and Co. CPA in Louisville. They have no children.

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C. R. Daley

daley observations

Churches should aid ministers with Social Security

1983 has not been a good year for ministers tax-wise. Both the Social Security Amendments Act of 1983 and an Internal Revenue Service ruling during the year will require ministers to pay more self-employed Social Security tax and ultimately more income tax.

Under the new Social Security rates for the self-employed, which is the only way ministers can participate in Social Security, increases are scheduled for 1984, 1985, 1986, 1988 and 1990.

Under the IRS ruling a minister will no longer be able to deduct both a tax-exempt housing allowance given him by the church and the interest he pays on a house mortgage from his taxable income. He will have to choose one or the other. This ruling originally was to take effect this year but has now been postponed until Jan. 1, 1985.

What this new Social Security legislation means for ministers is plain. They will have more of their income going for taxes in 1984 than in 1983 and without enough increase in pay from churches they serve to offset the tax increase, they will have less to live on next year than this year.

Are there other alternatives for the minister that would reduce his tax liability? Actually not. Ministers once were not included in Social Security unless they made special application. Now

they are automatically in Social Security and have only a one-time opportunity to opt out. Most informed advisers strongly urge ministers to stay in Social Security since even the best denominational pension plan will not provide sufficient income for retirement and Social Security ordinarily returns more benefits for the amount invested than any other plan.

A possible alternative for the higher self-employment Social Security tax for ministers is a change of their self-employed status to the employer-employee plan in which the church would pay half and the minister the other half of Social Security. This is not possible under present law. Senator Huddleston has introduced legislation allowing for this but it is now stalled and appears to have little chance of passage.

Besides, analysts studying the situation say the change would actually cost the church and the minister together more than the present plan and such a change has other drawbacks.

The simplest solution is to calculate how much more Social Security the minister will have to pay and for the church to increase his salary that much in addition to any other salary increase planned for the minister in 1984.

How much increase would be required? Considerable. For example, a pastor whose annual salary is \$23,600 of which \$5900 is considered a

housing allowance, who has a non-employed wife and two dependent children and who has average deductions will pay about \$2100 in self-employed Social Security tax in 1983. In 1984 he would be required to pay about \$2555 on the same income. This means the Social Security tax liability would be \$455 more in 1984 than in 1983. Ministers with lower or higher salaries than \$23,600 would pay for Social Security accordingly.

So a typical pastor will pay from \$400 up additional Social Security tax this year. Fairness requires that a church reimburse ministers for this increase. Churches who do not are actually cutting a minister's salary for 1984. This reimbursement would have to be in the form of a taxable salary increase because churches cannot pay Social Security for ministers.

And this is not the end. This will have to be also considered in 1985, 1986, 1988 and 1990 because additional increases are scheduled for all these years.

All this should not cause ministers or churches to despair. Social Security is still a good bargain for ministers and ministers have always been the best bargains for churches.

Tuition tax credits is a bad idea

Tuition tax credits, the centerpiece of President Reagan's educational policies, is a very bad idea and deserves to be soundly rejected. The administration's proposal would phase in over three years a maximum income tax credit of \$300 for families with annual incomes under \$40,000 with lesser tax credits for families with annual incomes between \$40,000 and \$50,000. The tax credits would be only for families sending their children to private or parochial schools.

This legislative proposal is now before the United States Senate Finance Committee. If enacted in its present form, it would cost \$2.8 billion in its first five years, according to the congressional budget office. This estimate is based upon the number of children who will be eligible among the five million now attending private schools.

A reduction of tax receipts of \$2.8 billion or more is the last thing our federal government needs at this time. The federal budget deficit is one of the major economic problems of the United States. How a President can say he favors a balanced budget and a \$2.8 billion new expenditure in the form of tuition tax credits at the same time is a mystery.

The truth is the cost would very likely exceed \$2.8 billion. A survey made recently by the

United States Education Department revealed 5.6 percent of public school children's parents who knew about tax credits said they would very likely put their children in private schools if the federal government provided a \$250 tuition credit. This would increase the number of children in private schools by 1.9 million and add astronomically to the cost of tuition tax credits.

Interestingly enough, the data from this survey relative to transfer of children from public to private schools was deleted from the findings of the study sent to members of Congress. According to the Washington Post, the deletion was recommended by Gary L. Bauer, one of the education officials who reviewed the draft report. Said Bauer, "My fundamental concern is that the secretary not be asked to send material to the Congress that contradicts the administration's position (especially with respect to tuition tax credits) and is not technically defensible on professional grounds."

When the administration's position is considered more important than furnishing complete information to those entrusted with funding programs vitally affecting education of American children, we are in a bad way.

In addition to the extra strain on the national budget, President Reagan's tuition tax credit

plan is wrong because it encourages the growth of private schools for the American elite and further weakens public schools which have contributed so much to the American way. Public schools have come upon hard times but they remain the best plan for equal educational opportunities for all children. Granted they need help in more ways than financially, but tuition tax credits extended only to parents of parochial school pupils is no help of any kind and could be the death of public schools.

An even more serious objection to tuition tax credits is the constitutional ban against public funds for religious purposes. Parochial schools, Baptist as well as Catholic, boast of the religious training and worship exercises found in their schools. These are altogether proper for church related schools but they are not proper for schools in which tax funds are used. Surely Baptists know better than to seek tuition tax credits and so should President Reagan.

Even if they were constitutional, tuition tax credits would be a serious threat to local control of schools. If the government provided tuition tax credits for parents of parochial pupils, government officials would have to make the rules as to who qualified, etc. What church would want its school's policies determined by the state?

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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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Tunesmiths: they keep us singing

by James H. Cox, Associate Editor

Church Music Growth Week has become an institution on the Southern Baptist denominational calendar annually. It is being observed in most churches this week, Aug. 21-27.

The week is a local church effort focusing on enlistment and development of leaders in church music programs, as well as choir members and members of instrumental groups.

To highlight the week, Western Recorder is profiling three well known Southern Baptists whose compositions are sung in all 36,000 churches every week. Speaking of Gene Bartlett, Bill Reynolds and B. B. McKinney, Kentucky Baptist Convention Church Music Department director Eugene F. Quinn observed: "They felt the pulse and heartbeat of the spirit of Southern Baptist singing and have expressed it in such an effective way that their compositions have been more widely accepted and used than anyone else in Southern Baptist ranks."

These three were flesh and blood Southern Baptists who worshiped just as millions of others do. Yet they sang their way into the minds and hearts of generations yet unborn. As a result, our worship of the heavenly Father will never be the same.

Gene Bartlett

In the early 70's Gene Bartlett reached the conclusion that he should devote the rest of his life to "writing music for smaller church choirs" and "communicating with young people through music."

Those who know him best say that objective is being accomplished in his life.

Eugene Monroe Bartlett Jr., the son of another well known Southern Baptist composer, is the immediate past director of the Church Music Department of the Baptist General Convention of Oklahoma. He is also a protege of yet an infinitely better known Southern Baptist composer, B. B. McKinney, whose connections with Oklahoma singing were well established. Both men conducted the music at Falls Creek Baptist Assembly in Oklahoma's Arbuckle Mountains each summer for many years.

Bartlett served Oklahoma Baptists in the state position from 1954 until his retirement in 1981. He was born May 4, 1918 in Greenwood, Ark., the son of E. M. Bartlett, a gospel songbook publisher and composer of "Victory in Jesus." He received the BA from John Brown University, Oklahoma City, in 1940, and the BM from Oklahoma Baptist University, Shawnee, in 1954. OBU later conferred an honorary doctorate on him, the second such degree the school gave to a musician. The first went to B. B. McKinney.

Bartlett was a minister of music in Arkansas and Oklahoma.

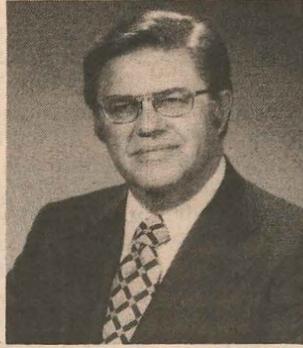
In 1961 he led in the formation of the Singing Churchmen of Oklahoma, a statewide chorus of Baptist ministers of music. This group has performed at meetings of the SBC and Baptist World Alliance.

Bartlett and his wife Emma Jeanne have three grown children—Larry, of Guam; Mrs. Francis Myers and Reggie, both of Oklahoma City.

Fondly remembered as "Uncle Gene" by Oklahoma Baptists, Bartlett is best known among his state colleagues as the organizer and director of the music program at Falls Creek



Bartlett



Reynolds



McKinney

during his years as state music director. During those years twice a day for five one-week assemblies every summer he led seven to eight thousand young people in worship services in an open-air tabernacle.

Many of Bartlett's own creations were used as Falls Creek theme songs. Among them, "You're Not Alone," "Grace So Amazing," "Set My Soul Afire," "Every Day is a Better Day," "Here is My Life" (tune only), "I Believe" and "God's Grace is Enough for Me."

Four of Bartlett's more than 100 compositions appear in *Baptist Hymnal*, 1975 edition: "Here is My Life" (tune only), "Set My Soul Afire," "Tell the Good News" and "We Lift Our Hearts in Songs of Praise" (tune only).

All of these more than 100 compositions were written after Bartlett reached the age of 40 (or 1958). Therefore, none appears in the earlier edition of *Baptist Hymnal*, published in 1956.

In addition to his gospel songs, Bartlett wrote a Christmas cantata, "From the Star to the Cross," and numerous hymn arrangements especially for smaller church choirs. Included are two collections, "The Gene Bartlett Revival Choir Book," Volumes 1 and 2. A collection of revival songs with a Roaring 20's type of accompaniment was released as "The Old Fashioned Meeting."

Bartlett took disability retirement from the Oklahoma state staff due to Parkinson's Disease. He continues to reside in Oklahoma City where he is a deacon and active member of Trinity Baptist Church, a congregation he once served as minister of music.

Bill Reynolds

The man who is perhaps best remembered among Southern Baptists as music director at their annual conventions is also their second most prolific composer and hymn arranger.

William Jensen Reynolds has been consistently named in recent years by the SBC committee on order as the music leader for annual meetings of the Southern Baptist Convention.

Reynolds is probably remembered by denominational church musicians as the Southern Baptist composer and arranger to influence denominational singing more than any other living composer or arranger. While only three of his works are included in the 1956 edition of *Baptist Hymnal*, 14 additional works appear in the 1975 edition of the same hymnal. The 14, incidentally, put Reynolds in second place in number of entries in that latter hymnal from the pens of Southern Baptist composers. B. B. McKinney appears 16 times in that book.

Some of Reynolds' best known compositions or arrangements included in the 1975 edition include "I Have Decided to Follow Jesus" (tune only), "Share His Love," "One World, One

Lord, One Witness" (tune only), "New Life in Jesus" (tune only), "People to People" and "It's So Wonderful" (tune only).

With wife Mary Lou, he collaborated on "Praise Him, O Praise Him."

William Jensen Reynolds was born Apr. 2, 1920 at Atlantic, Iowa. Later that same year his family moved to Oklahoma where his father was an evangelistic singer and church music director. His father, incidentally, was a younger brother of Isham E. Reynolds, the composer of two hymns in the 1956 *Baptist Hymnal*, "Jesus Is the Friend You Need" and "Wonderful Peace of My Savior." He also composed "Will You Come?" in the 1975 edition.

The parallel with Gene Bartlett, who also came from a family bearing a famous composer, continues in Reynolds' association with Oklahoma Baptists. Educated at Oklahoma Baptist University, Shawnee, and Southwest Missouri State College (BA, 1942), Reynolds went on to earn the MSM degree in 1945 from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He received the MM from North Texas State College, Denton, in 1946 and the EdD in 1961 from George Peabody College for Teachers, Nashville.

After seven years as a part time church music director during his student days, Reynolds became minister of music at First Baptist Church, Ardmore, Okla., in 1946. In 1947 he went to First Baptist Church, Oklahoma City, where he served eight years, and met staff member Mary Lou Robertson, whom he married in 1947. They have two sons.

In 1955 the Reynoldses moved to Nashville where Reynolds served in several editorial capacities in the Baptist Sunday School Board's Church Music Department. He became the third head of that department in 1971 upon the retirement of W. Hines Sims, who had succeeded B. B. McKinney in 1953.

Reynolds resigned from the board in 1981 and is now associate professor of church music at Southwestern Seminary.

He is the author of *A Survey of Christian Hymnody*, *Hymns of Our Faith*, *Christ and the Carols and Congregational Singing*. He was a member of the hymnal committee to produce *Baptist Hymnal* in 1956 and chairman and general editor for the 1975 edition. He is the author of *Companion to Baptist Hymnal*, based on this latter edition.

B. B. McKinney

The undisputed leading contributor among all Southern Baptists to the songs we sing in our churches today is B. B. McKinney.

Nineteen of his compositions or arrangements appear in the 1956 edition of *Baptist Hymnal*. Sixteen are included in the 1975 edition, more than those from any other Southern Baptist com-

poser, and tied with Isaac Watts for the most numbers included.

Three generations of church goers have sung McKinney's hymns. Among his better known contributions are "Glorious is Thy Name," "Breathe on Me," "Spirit of the Living God" (tune only), "The Nail-Scarred Hand," "Send a Great Revival," "Lord, Send a Revival," "Let Others See Jesus in You," "Lord, Lay Some Soul Upon My Heart," "Speak to My Heart," "Wherever He Leads I'll Go," "Have Faith in God," "God, Give Us Christian Homes," "Serve the Lord with Gladness," "Satisfied with Jesus" and "When the Morning Comes."

Few composers of any religious persuasion can equal McKinney's production. He himself estimated he had written perhaps a thousand songs, about 600 of which were published. Yet, a true mark of McKinney's greatness seemed to lie in his unawareness of it. In a magazine article, he once observed, "I deserve no credit for what I have done. I have only tried to develop the talent God gave me."

Baylus Benjamin McKinney was born in Heflin, La. July 22, 1886. He died as the result of an automobile accident near Bryson City, N. C. Sept. 7, 1952 returning to his home in Nashville from a church music week at Ridgecrest (N. C.) Baptist Assembly.

His formal education consisted of the BM degree from Siegel-Myers Correspondence School of Music in 1922 and the honorary doctorate in music from Oklahoma Baptist University, Shawnee, in 1942. From 1919-32 he was a faculty member of the School of Sacred Music at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he also attended classes. In addition, he was music editor for Robert H. Coleman during the period 1918-35. During this time he became a prolific composer of gospel songs in his own right.

When financial setbacks resulting from the depression forced the seminary to reduce its faculty, McKinney resigned to become assistant pastor of Travis Avenue Baptist Church, Ft. Worth. He served there from 1931-35.

In the mid 30's the Baptist Sunday School Board decided to launch a ministry to churches in music. McKinney became music editor in 1935.

In 1941 he became secretary of the newly organized Church Music Department. In this capacity he compiled and published *Songs of Victory*, *Broadman Hymnal* and *Voice of Praise*. He was first editor of *The Church Musician*, a monthly periodical for Southern Baptist musicians, the first issue of which appeared in October 1950.

He had married Leila Routh in 1918, an aunt of Porter W. Routh, immediate past executive secretary of the SBC Executive Committee. Until earlier this year, Mrs. McKinney continued to reside in Nashville, where she was an active and faithful member of First Baptist Church. She now lives in San Antonio with one of their two sons, B. B. Jr. The other son, Gene, also lives in Texas.

Writing of him shortly after his death a coworker in the Church Music Department said: "His heart ached for people. His was a practical faith and so he encouraged his church to reach out a helping hand. He desired to share with others this simple childlike faith in God."

As a result of that faith, coupled with a talent as yet unparalleled in Southern Baptist annals, millions of church goers today still sing the beloved, inspiring and enduring songs of B. B. McKinney.

baptist forum

What's right at Southern Seminary?

by Page H. Kelley
Professor, Southern Baptist
Theological Seminary, Louisville

Please permit me to respond to your editorial of Aug. 10, 1983, entitled "What's wrong at Southern Seminary?" Let me say at the outset that I feel the editorial was fair and objective and I am glad it ended on a positive note. I would simply like to pick up on this note and emphasize what I think is right at Southern Seminary. I speak out of seven years' experience as a student at Southern (1945-52) and 24 years as a member of the faculty (1959 to present).

First, let me say that the loss of faculty and staff personnel to other agencies and institutions is not a new phenomenon at Southern. During my student days, when Southeastern Seminary was being organized, we lost such stalwarts as McDowell, Stealey, Goerner, Binkley and Green. Tribble left during the same period. Since then the list of those who have resigned to take positions elsewhere includes Oates, Stanfield, Hull, Jones, Brown, Carlton, Delamarter, Bennett, Garrett, Howington, Patterson, Summers, Vardaman, Good, Chafin, Barefoot, St. Amant and many others. Considering the caliber of these persons, it is not surprising that they were sought after by other institutions. And how did the seminary adjust to their leaving? It recruited others no less capable to take

their places and continued to maintain its standard of academic excellence. Will other agencies and institutions ever stop recruiting from among Southern's faculty? I doubt it. And, frankly, I would be disappointed if they did.

To regard the relatively large number of resignations in recent months as "not only surprising but alarming" seems to imply that something sinister is going on at the seminary. I realize that someone on the outside might conclude that this is so. However, from the inside the situation looks somewhat different. When one talks with those who have resigned during the past year, it soon becomes evident that each did so for personal reasons, and that these reasons were overwhelmingly positive. After all, who would not be attracted to positions which offered such benefits as endowed chairs, hefty increases in salary, employment for spouses, free university tuition for children and sharply reduced teaching loads?

What is right at Southern Seminary? Part of the answer lies in the caliber of the men and women who have been added to the faculty during the first year of Roy Lee Honeycutt's presidency. They include Judith Bair (Social Work), Joel Drinkard (Old Testament), Donoso Escobar (Social Work), Robert Hughes (Mass Media), Gerald Keown (Old Testament), Paul Richardson (Church Music), Phil Roberts (Evangelism), William H. Rogers Jr. (History and Philosophy of Education) and

Luther Thompson (Christian Preaching). All but one of these left jobs elsewhere to join Southern's faculty.

What is right at Southern Seminary? A spirit of freedom, tempered by a deep commitment to the scriptures as the authoritative Word of God, prevails in the classrooms. The recent controversies have made us more appreciative of our Baptist heritage and more determined to defend it. I perceive on the part of both faculty and staff a deep sense of loyalty and gratitude toward the Southern Baptist Convention.

What is right with Southern Seminary? Part of the answer lives in watching the students come to campus at the end of August. This year approximately 2200 will enrol, many of them for the first time. Over 50 of the entering students have been awarded scholarships, based upon their outstanding college and university records. About 65 of our students are internationals, representing some 20 countries around the

Southern's loss of Gerbrandt recalled

Upon reading the editorial "What's wrong at Southern Seminary?" (Aug. 10, 1983) we were surprised and disappointed that Carl Gerbrandt was neglected in the list of departing professors. Without diminishing the loss of the ones mentioned, we feel Carl Gerbrandt's absence from the faculty is equally significant.

During our seminary days, Gerbrandt of the School of Church Music and Raymond Bailey of the School of Religious Education were visionary leaders calling for creativity and imagination in the spirituality of our local churches. Gerbrandt was a convincing role model demonstrating the delicate balance between ministry to persons and professional results. His farewell example took place in Pittsburgh at the Music Conference preceding the Southern Baptist Convention in June. Those of us who had the privilege of working on such musical dramas with him will remember fondly his good humor, warm hugs and insistence upon giving our very best.

Southern Seminary will be hard pressed to replace a person with such talent and dedication to his craft and his Lord.

Vicki Ragsdell, Louisville
Karen Henderson, Louisville

world. Many students are older persons who are making career changes. Many are missions volunteers and hope eventually to be appointed for service at home or overseas.

What is right at Southern Seminary? It's a great place to live and work, and the coming of the Honeycutts has helped to make it so. There is an openness and a warmth of spirit about Honeycutt that one immediately senses upon meeting him. Mrs. Honeycutt continues the tradition of grace and charm to which we have all grown accustomed in the "first ladies" of the seminary.

To those who wonder what's going on at Southern Seminary, I would like to say, "Come and visit us, and we'll prove to you that by God's grace we're doing a lot of things that are right."

news in brief

Price increase delayed, Ridgecrest fees rise

Trustees of the Baptist Sunday School Board adopted a record budget of \$149.2 million for 1983-84 and delayed until July 1984 a six percent church literature price increase originally approved for April 1984 during their semi-annual meeting.

In his final report to the trustees before his retirement in February 1984 board president Grady Cothen said a strong financial position made possible the postponement of the literature price hike, which he estimated would save churches \$800,000.

In other action, trustees approved an increase in 1984 conference center rates, authorized the publication of a Sunday school periodical in Korean to begin in October 1984 and adopted official guidelines for news coverage of trustee meetings.

The guidelines specify that plenary sessions are open and on the record with trustees having the "right and responsibility to conduct executive sessions in unusual circumstances such as the consideration of certain delicate personnel matters."

South Carolina church ordains, calls woman

Esther Tye Perkins, the first woman to be pastor of a Baptist church in South Carolina, was ordained Aug. 14 by Pine Bluff Baptist Church, Columbia, and called as interim pastor. She immediately disavowed "any interest in woman's lib or the ERA," but strongly defended her ordination by saying, "When God calls, we must respond."

Approximately 25 women have been ordained and are serving as associate pastors or in other staff ministry positions in South Carolina, but none are senior ministers according to the Baptist Courier, newsjournal of the South Carolina Baptist Convention.

Mrs. Perkins, 62, is the widow of Charles G. Perkins. He was pastor of Pine Bluff from 1978 until his death May 23. She was minister of music and education, a paid staff position at the 383-member "basically rural church."

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H. C. Chiles
Clear Creek Baptist School, Pineville, KY 40977

sunday school lessons

LESSONS FOR AUGUST 28, 1983

International Series CHALLENGE AND COMMITMENT

The book of Esther portrays the Jews out of their land, but under the hand of God and as the objects of his grace. Esther 2:7 Following the death of Esther's parents, her kinsman Mordecai adopted her. Esther became a beautiful young lady with a very pleasant personality. She displayed wisdom in many ways. Mordecai did not ask her to lie, but he did ask her not to reveal her native country, not to let it be known she was a Jewess.

Esther 4:13-16 King Ahasuerus promoted a notorious enemy of the Jews, Haman, to prime minister and ordered all to bow before him. Mordecai refused to obey this order, so Haman asked the king to order the killing of all Jews in the kingdom. Mordecai informed Esther that likely she would be among the first ones slain, and requested she go at once to the king and try to persuade him to cancel his order. To impress upon her due responsibility in a crisis, Mordecai said, "Who knoweth whether thou art come to the kingdom for such a time as this?"

She asked Mordecai to assemble all the Jews in Shushan and call upon them to fast for three days in preparation for her approach to the king. At the

end of the three-day fast, Esther approached the king. Esther 8:3-8 After remonstrating with the king, Esther confessed the fact of her Jewish blood and requested that she and her kinsmen might be rescued from the intended massacre.

When Esther exposed Haman as the instigator of that plot to slay all Jews, the incensed king issued an order that Haman be hanged on the very gallows he had had prepared for the execution of Mordecai and that Haman's estate be confiscated.

Inasmuch as the law could not be changed or revoked, Ahasuerus gave to Esther all the possessions of Haman and she placed the estate in the custody of Mordecai. The king then made the death penalty inoperative by granting to Mordecai the authority to write another decree, seal it with the king's ring, and send it throughout the country granting Jews the privilege of defending themselves and slaying their enemies.

Life and Work Series LEADER IN CRISIS

God gave the Israelites clear instructions as to the way he wanted them to live. Instead of living as God commanded, they forsook him and worshiped idols. Their flagrant sins precipitated a crisis. "He delivered them into the

hands of spoilers." Judges 4:4-9a, 14-15a At the time of their self-inflicted crisis, through grace and in mercy God gave the people another opportunity by providing judges who could rescue them from their enemies and restore them to divine favor. The fourth judge was Deborah, a prophetess.

By reason of her lofty motives, zeal for the religion of her fathers, devotion to truth and right, and prophetic insight into the future, Deborah was able to meet the emergency. She called Barak and commanded him to mobilize an army of 10,000 men and told him to wage warfare against Sisera. Barak was hesitant to undertake the task, but finally consented, provided Deborah would accompany him.

From Mt. Tabor Barak could see every movement of Sisera and his army

which he had assembled in the valley. Then Deborah commanded Barak: "Up for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" Through Deborah's encouragement Barak led the children of Israel in battle and they utterly destroyed their foes.

Judges 5:7, 31c When the battle was over, this talented prophetess and judge penned an excellent song as an expression of gratitude and praise to God for his mercy and blessing. In that stirring, patriotic and inspiring song of triumph she expressed appreciation and praise to God for his goodness and graciousness to her people. Instead of taking unto herself any glory or praise for the victory of Barak and his forces, Deborah gave all the credit to God, to whom it rightfully belonged.



on mission together

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

OFF THEY GO AGAIN

This week, thousands of young persons throughout our nation, including one of our own, will be leaving home after one more summer to return to college.

Thousands of others, who for various reasons will live at home, will combine with resident students to initiate the 1983-84 scholastic year.

Something over 3500 of those students will find their way to the classrooms of Kentucky's three senior colleges—Campbellsville, Cumberland and Georgetown. Some of us "golden oldies" remember fondly those few years at Georgetown—everybody knew each other by his or her first name. (Never mind that I acquired my nick name there!) Such is still a possibility at all three of these small, person-oriented colleges through which Kentucky Baptists are educating significant portions of our leadership.

Each of the three has its own story to tell and ministry to perform. Any rivalry is gentle and friendly. The price of private and/or parochial education continues to rise making it difficult for some students to consider this kind of an education. Even so, it is obvious that many Kentucky Baptist families choose to sacrifice other needs for a few years to assist their young people in securing an education in a Christian context.

And though some may disagree, it is still possible for almost any student to make it with a combination of outside

work, special assistance from the college, and a loan with a reasonable interest rate. The KBC sponsored "Matching Fund Scholarship" provides any qualified Baptist student with \$600 for one-year only at one of our three Baptist colleges.

Obviously, Baptist colleges aren't for everybody. And the career goals of many cannot be met at one of our institutions. But it is encouraging that all of our colleges are reporting an anticipated increase in their student enrollments for the coming school year. For years Kentucky Baptist colleges have been just "surviving" financially. It certainly seems an appropriate time in our history to think about getting all three of these institutions on a firmer footing for the future. The most likely way to accomplish that is through endowment.

A larger, more responsible endowment for our colleges will "take some doing." Harvard University claims an endowment of over \$1 billion! The combination of actual endowment for all three colleges is under \$15 million.

As we think "future" and "dream dreams," one of the most effective means of assuring the future of our colleges is to strengthen the endowment base. And, perhaps just as important, such will ultimately make it possible to get more Kentucky dollars into the "utmost" (and some of the most desperate) parts of God's world. We would all do well to give some thought to this.

Meet Cumberland College Student...



Lesly Rayna Griffis

Lesly Rayna Griffis is indeed a very special person. This 20-year-old junior at Cumberland College is the first in a family of seven ever to attend college. Lesly is a business major, minoring in data processing.

Lesly feels the Christian atmosphere at Cumberland College has helped her grow both in her relationships with others and in realizing the importance of the goals she has set for herself. She has matured both spiritually and emotionally. This growth has been accelerated by the close student-faculty family at Cumberland College, which has been a vital part of Lesly's college life. "I've become one of this big family. It has shown me the love of Christianity."

The lovely mountainous setting of Cumberland College is as soothing to Lesly's soul as is the Christian atmosphere of this small private college. "The Christian atmosphere here at Cumberland College is so warming. The people simply make Cumberland College."

Without the help Lesly received in financial aid she would never have been able to attend college. "Cumberland College is a caring family, and when one is in need of help, others are there to help."

We would like to help others like Lesly.

Dr. Taylor,
Please send me more information about how I can help other students like Lesly.

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

COMPASSION, FAR AND NEAR

Jesus demonstrated compassion as he reached out to minister to those in need. Although he showed compassion in many ways to many different persons, at no time was his compassion more clearly seen than in his concern for children. That must be the reason so many Christians feel and demonstrate a deep compassion for children. I see examples of this every week as Christian friends from far and near show their concern for children through their support of our ministry.

The other day I received a letter from Florida which said: "I am writing to let you know I have mailed you three boxes of clothing, hoping your children will be able to use them."

"We used to live in Kentucky and still receive Western Recorder, and always enjoy your column report on the children's homes. You are doing a great work. We thank God for your love and dedication to the children. May God continue to bless you in your work of love."

"I am a retired Southern Baptist preacher, home missionary. We retired because of ill health. My wife is a

wheelchair patient because of bone cancer. Had to have her right limb amputated 17 years ago. But we can still praise the Lord for his great love and mercy to us."

These boxes of clothes have arrived and are being put to use. This dear man and his wife gave what they could, showing compassion from afar.

Recently I received a letter from a couple here in Kentucky. That letter shared how they had read my article in Western Recorder regarding the cost of food for our children. This couple went on to say that having children in their home to feed and provide for made them aware of the high cost. Although they could not send a large gift, they did want to have a part.

Enclosed with that letter was a modest check. While meeting the obligations of a growing family of their own, they wanted to share with others. This showed both compassion for others and thanksgiving to God for his blessings.

If it were not for compassionate love of friends of children from far and near, we could not continue this ministry. Pray for the children in our care.



clear creek comments

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

WHEN GOD CALLS

For the past 27 years (since my own call to the ministry) I have been privileged to share with hundreds of men who God has touched in a special way as he has called them into full time Christian service. I have watched in amazement as this miracle has occurred time and again over the years.

I have concluded that the symptoms of God's call weighing heavily on a man's soul are very similar in most men's lives. First, there is a feeling of great joy because of our great salvation. Gratitude and thanksgiving fill our hearts when we consider the grace and love of God.

Associated with this is a growing appreciation for the power of the gospel. We become convinced that this good news will save anyone in the whole world who will believe.

God calls a man who has a deep desire to be obedient to him. We love the Lord and want to serve and please him.

When God is specially dealing with a

man, he senses the need of our lost world in an intensified way and feels deep compassion for those who need the Lord.

A man begins to think and dream about the potential for full time service — what could be accomplished for the Lord. Also a feeling of restlessness develops with anything less than total commitment and serving the Lord full time.

When a man begins to respond to God's call, he always feels a need to prepare. God can use him more fruitfully if he is trained for service than if he is untrained.

Finally, I have noted that God calls some men after they become adults. Clear Creek Baptist School exists for the purpose of serving men who are older, men with families, men who feel that they "can't go back to school" or they "won't be able to do the work."

God calls all kinds of men to do his work. Clear Creek is the best school I know to help a man become the minister God wants him to be. When God calls, come and visit Clear Creek!



oneida journal

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

METHODISTS DONATE A BUILDING

In recent months we have been much in thought and prayer about our need for more classrooms. Our need was immediate. God has answered our prayers in a most unusual way.

The only Methodist boarding school in Kentucky is 40 miles up the creek from Oneida. The Red Bird Settlement School has just completed a \$3.5 million academic building. Since their disastrous fire two years ago, they have been using some portable buildings.

One afternoon while typing at my desk I received an inspiration to go to Red Bird. I was so excited at the thought that I left within 10 minutes. With each passing and winding mile, coal trucks hurtling around the curves at us, the words of Jesus in Matt. 7:7 kept coming to me: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

I excitedly approached the Red Bird director, told him of our need, made my plea, asked to see the building, and got him to promise to present my request to

his Methodist board. They unanimously agreed for us to have the building permanently, no strings attached. I believe in miracles. Do you? Come visit with us at Oneida and you too will believe.

It has been a major undertaking to dismantle the building, move it in seven sections to Oneida and reassemble it. But the task is accomplished. It sits on a sturdy foundation of block and railroad ties with cement piers deep in the ground. Our boys and Mr. Tyler laboriously dug and filled every hole. A new roof is being put on it. The walls are being bricked and heavily insulated to make it a permanent structure matching other nearby buildings. A new floor of plywood has been put over the existing floor, and the entire building tiled.

Cardinal Hall, as we are naming the building in honor of Red Bird's basketball team, our great rivals for so many years, will house our seventh and eighth grades. It has five large, well lighted classrooms with storage areas, a large hall, two restrooms, an office and a book storage room. We have air-con-

ditioned it.

We have moved our sixth graders to our historic Double Creek one-room school through its old fashioned desks, pot bellied stove, 48 star flag, bucket and dipper. Miss Alexander and some of our ladies are making long dresses for each of our small girls. The boys will have bibbed overalls to match the girls sartorial splendor on special days such as Homecoming. What fun!

We began to build \$100,000 of staff housing two months ago without a dime or the promise of a dime. But feeling in the Lord's will, we began with perfect faith. We knew he wanted it built. He has sent us many more students. He has sent us many more staff to minister to these "least ones." These people must have somewhere to live. We had to begin at once if housing was to be ready by August when some of it would be so desperately needed.

So remembering the promise of Jesus that "your heavenly father knoweth that ye have need of all these things" we followed his admonition to "seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." We have seen it happen so very many times in our lives.

But where to build? We have no room left on the main campus hill where we now have 10 major buildings, three of them added in the past five years. We have also possessed and filled the three blocks adjoining the "hill" in the past eight years. In these blocks we have added a 100 bed dorm;

the chapel, additional classrooms, print shop, library and administrative offices; 13 apartments; three double-wide homes; seven specially made mobile homes; five ordinary mobile homes; three houses; a clinic and pharmacy, a faculty day-care center, a senior citizens center, and a community fire department.

With a leap of faith we are building on 80 acres long owned by our school six miles to the east of our campus on Little Bullskin Creek. Except for some hay and corn, these flat 80 acres, in varying coves and hollows surrounded by Daniel Boone National Forest, have been used little for many years.

We had our schoolboys dig the foundation trenches, with Ps. 127:1 ringing in our consciousness, "Except the Lord build the house, they labor in vain that build it." Our labors have not been in vain. Our faith has been honored. Completed is a beautiful brick building with three bedrooms, two bathrooms, a great room, dining room and kitchen. The Lord gave us just enough money, along with other needs, to pay for each stage of the construction. We have built a quality building for \$25,000 less than the going price. Jesus "the same yesterday, today, and forever" still multiplies the loaves and fishes for those who have the faith and love of the little Galilean boy.

A two-story concrete building is going up now. We anticipate at least two more houses in the next 12 months for staff.

bluegrass billboard

AUGUST

26 and 27 WMU Leadership Conference. Drive-in days. Cedarmore. Lunch reservations through Cedarmore
27 Sunday School Conference. Jonathan Creek. 8:30 a.m. to 4:00 p.m.

3 Sunday School Conference. Cedarmore. 8:30 a.m. to 4:00 p.m.
4-10 Brotherhood Leadership Week. Material in January Brotherhood Builder/Baptist Men's Handbook, 1982-83

5 Labor Day
9 and 10 WMU Leadership Conference. Drive-in. Jonathan Creek. 9 a.m. to 3 p.m. Same program each day. Contact Jonathan Creek for reservations
11 Single Adult Day. Suggestions in Family Life Planbook 1982-83. Order Single Adult Day Kit from BSSB, Nashville
11-17 State Mission Week of Prayer and Eliza Broadus Offering. Program and promotional materials available from WMU, KBC

World in our midst

Internationals bring foreign mission opportunities home

by Jim Newton

Like McDonalds and Coca-Cola, they are everywhere—so prevalent many Americans do not realize their presence. They are the internationals among us, the world in our midst.

Internationals are those who come to the United States to study, work or vacation, but do not plan to settle here permanently. They are here by the millions—a diverse, never hidden but often ignored community.

Newsweek estimates their number at about eight million. They are here today, gone tomorrow. And nobody notices, for hordes of other non-immigrant internationals take their places.

"The world has come to the United States," said Oscar I. Romo, language missions director for the Home Mission Board, "and we have a chance to impact the world here in America."

Romo believes this impact can be twofold. Some internationals become Christians in America; as excited new Christians, they return to their homeland as "missionaries for Jesus Christ." Many may make an impact on overseas churches. The Home and Foreign Mission boards cooperate to develop a network whereby internationals touched here can be followed up by FMB representatives abroad.

While Yoishiko Free was in Los Angeles last year, she visited Japanese Baptist Mission in Westminster, Cal. which her sister, Yuriko Sato, attends.

Before she returned to Japan, Yoishiko became a Christian. Today she is active in a Baptist church in Japan.

One of the greatest challenges facing Baptists is to reach the thousands of Japanese tourists and business people flooding American cities. More than 700,000 Japanese visit the United States each year, including almost 600,000 tourists. Yet Southern Baptists have active ministries for Japanese tourists only in Hawaii, where extensive hotel worship services are conducted.

Tsunenori Uchino, pastor of Japanese Baptist Mission near Los Angeles, believes Japanese are among the most difficult internationals to reach. It is so difficult to climb the thick wall of ancestor worship and other religious traditions, many Japanese Christians become discouraged. "But that's the wrong attitude," insisted Kimio Kokubu, retired real estate executive and Christian for only one year. "We Christians can't ever give up."

Romo estimates about 600 Southern Baptist churches have active ministries to internationals, some highly developed with large attendance—such as First Baptist, Huntsville, Ala.—and others with small groups. One common error many churches make is to assume there are few, if any, internationals in their community. "Almost any village, town or city can have, and likely does have, an international population," Romo explained.

Most English speaking SBC churches

find it difficult to fine tune a cultural/ethnic witness, and even language churches have exhibited limited success. Dan Moon, HMB's national consultant among Koreans, believes they are more responsive to the gospel than other international groups. Korean business people who move to the United States for several months/years often embrace Christianity. They take their families to church for fellowship with other Koreans. "It is the ingather-

'I believe God is sending people to our shores who would be beyond our reach under normal circumstances. . . .'

ing spot for Koreans," Moon explained. "Koreans have a great desire to maintain their culture and be with other Koreans."

In recent years, the HMB has appointed an increasing number of ethnics to work with internationals. Usually they are more successful in relating to internationals than an English speaking Anglo. But Romo stressed flexibility and adaptability as important qualities: "It takes a person who can do cultural, psychological and

philosophical gymnastics."

Wallace Buckner, HMB's director of multiethnic ministries department, wants workers who mix well with people from many backgrounds. He believes international ministries must have more emphasis but realizes wholesale appointment of missionaries is unlikely. Instead, language missions leaders want to enlist and train volunteers.

"The opportunities for ministry are tremendous," pointed out Buckner. He especially lauds an approach which develops one-to-one relationships, such as Christian families serving as "hosts" for international visitors. Volunteers also are needed to teach English, provide financial counseling, run errands and just "be available" in the name of Christ.

Thousands of internationals stream into the United States every day. When they return home their impressions of America are determined largely by the people they met and the friends they made.

"I believe God is sending people to our shores who would be beyond our reach under normal circumstances, either because our finances are limited, or because their governments have closed their doors to a Christian witness," concluded Romo. "The critical question confronting Southern Baptists is this: will we respond to God's challenge? Will we reach out—in love, in faith—to the world in our midst?"



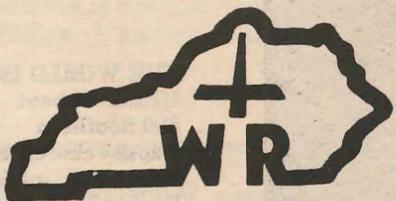
THE WORLD IS HERE—About 600 Southern Baptist churches have active ministries to internationals—a diverse, never hidden but often ignored community.

What's in it for me?

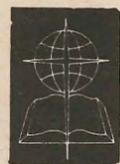
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