



'Initiative' for peace must come from Baptist soil

A positive new ethic of transformative peacemaking initiatives is emerging around the world, and it "sprouts from Baptist soil," Glen Stassen told a Southern Baptist Theological Seminary audience in Louisville recently.

Stassen, professor of Christian ethics at Southern Seminary, offered a "distinctively Baptist" proposal for peacemaking which arises from biblical and Baptist roots.

He supported a "practical and preventive" peacemaking stance rather than "mere negative restraint from participation in war." Argument over participation in nuclear war comes too late, he emphasized, adding, "We need an ethic of transforming initiative."

"Like the Korean airliner 007, our whole world is straying into very great danger," Stassen warned. He then referred to the apostle Paul's epistle to the Romans, characterizing sin as "slavery, captivity, bondage—letting another power (besides God) reign over us."

"We have become blinded by false perceptions and idolatrous trust," he added. "We all are in bondage. We all sin and go astray, people and governments alike. We are all captives of this process. We all need to have respect for each other."

Stassen said the first model for such



Stassen

transforming initiative is "God's delivering action in Christ."

Another model comes from the teachings of Jesus, he added. For example, Jesus' commands to "turn the other cheek" and "go the second mile" were designed to help his followers bring about repentance and reconciliation.

In addition to the example of God and the teachings of Jesus, Southern Baptists should be willing to take transforming initiatives because of their historic sense of realism, Stassen claimed. "From our Southern Baptist roots, we have a realistic outlook on the destructiveness of war," he explained. "We remember a war fought on our own soil."

Consequently, Southern Baptists, as much as any other people, should appreciate the necessity of preventing war and saving humanity from its destruction, he stated.

Southern Baptist leaders to call for Draper's 'guidelines'

Southern Baptist Convention leaders have responded with skepticism to a suggestion by SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., that the SBC establish "guidelines of bedrock Southern Baptist belief."

He suggested a committee draw up "irreducible minimums" of things Baptists believe citing the full divinity and humanity of Jesus Christ, substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith and belief in the bodily resurrection of Christ as things to include.

Secular news reports of Draper's suggestion caused confusion among Southern Baptists because they used the term "creed." Draper told Baptist Press he did not use the term creed, and added "creed is a red-flag word for Southern Baptists."

However, Draper noted, "No matter what they say, Baptists have got a creed—everyone's got a creed. We do believe in something. We have a statement of faith and a confession of faith. They are creedal in a sense."

Draper said he made his suggestion in an effort to be reconciling. "We have been arguing, but here are some things—bedrock things—we can agree on. I had no intention of suggesting we use this to beat people on the head with."

Conrad Johnston, pastor, Salem (Va.) Baptist Church, who was present at the

news conference, said he believes Draper "was trying to get some place to stand. He pointed out four or five things and said these are things we can agree on. He is trying to come up with something. It may not work but he is trying."

Generally, Draper's suggestion has met with confusion and skepticism from Southern Baptist leaders. Some are uncertain what he is calling for, while others are skeptical of the notion.

John M. Lewis, pastor, First Baptist Church of Raleigh, N. C., and a member of the SBC Executive Committee, called it "a horrible idea in the light of Baptist history and Baptist theology."

"What's wrong with the Baptist Faith and Message statement (a 17 point and preamble statement of faith adopted by the SBC in 1963)? I think that says a lot more than he said in his four points."

Kenneth Chafin, pastor of South Main Baptist Church of Houston, a leader in the "moderate faction," termed the suggestion "a subtle attack on the integrity of the institutions and agencies" of the denomination. "It is part of the continuing effort to undermine the confidence of Southern Baptists in their institutions and leaders."

Chafin added he believes Draper "is stirring a pot that doesn't need to be stirred. It seems he is not putting oil on the waters but pouring gasoline on the fire."

State conventions vary but growth seems certain

by Craig Bird

Three Southern Baptist state conventions organized this fall to join 34 other conventions voluntarily affiliated with the Southern Baptist Convention.

Wyoming spun off from Northern Plains Convention and Minnesota-Wis-

For additional state convention news reports, see pages 8-9 inside this issue.

consin and New England moved from fellowship status to full convention standing.

The SBC Cooperative Program got a big boost at the national level as messengers in 22 states increased the percentage of state income to be sent to the national program, which underwrites worldwide mission and education efforts.

The only convention to cut its percentage was Northern Plains, which "reluctantly" stepped down from 17 percent to 10 percent when more than half of its income (but only a third of its overhead) was lost when Wyoming formed a separate convention. However, that cut will be made up as Wyoming sends 20 percent of its income to the national level.

Women ordination

The ordination of women was the most widespread controversy in 1983 state meetings.

Resolutions concerning the ordination of women as ministers were introduced in seven states but debated only in five. In Georgia the resolution was withdrawn and in Missouri the resolutions committee declined to report it out.

North Carolina and South Carolina passed resolutions saying the issue was one for each local church to decide while Tennessee okayed a resolution supporting the role of women in Baptist life which did not take a stand of any kind on the issue of ordination. West Virginia messengers opposed women ordination but recognized the right of each local church to decide the matter for itself.

In Oklahoma, however, an unsuccessful attempt was made to amend the

convention's constitution to exclude messengers from churches which ordain women (or have charismatic practices).

Still messengers overwhelmingly backed a resolution which said the ordination of women as deacons and ministers "deviates from the accepted faith and practice (of Southern Baptists) and creates discord among our fellow churches."

The Illinois Baptist State Association, for the first time in its history, seated messengers from a church (Cornell Avenue Baptist Church in Chicago) with a woman pastor.

A move to bar Cornell's messengers because the church had "committed scriptural heresy" was ruled out of order by the convention president.

BJCPA funding withdrawn

The Baptist Joint Committee on Public Affairs, the focus of controversy for several years, came under attack in Alabama. After an hour long debate messengers asked that funding for the BJCPA be totally withdrawn.

James Dunn, executive director of the agency, was the focus of much of the debate due to his membership in People For the American Way, which the resolution describes as an organization "some of whose founders and supporters espouse philosophies which are contrary to biblical principles and decency and morality."

Convention resolutions, happenings

Numerous conventions went on record urging the legal drinking age be raised to 21; opposing the Reagan administration's plan to send an official U. S. ambassador to the Vatican; commenting on international situations in

Lebanon and Grenada, and opposing the spread of gambling and pornography.

South Carolina Baptists significantly altered the abortion policy of Baptist hospitals in their state by limiting abortions to situations of "documented" rape or incest or for preservation of the physical life of the mother.

In Virginia, a resolution to request Virginia Baptist Hospital in Lynchburg remove the word "Baptist" from its name because of its abortion policy was turned back. Instead, messengers adopted a strongly worded commendation of the institution.

Canadian controversy

Only two conventions, Northwest and Minnesota-Wisconsin, took positions on the issue of admitting Canadian churches into the SBC. Both are in favor.

Kansas-Nebraska and Nevada elected their first layman presidents while Louisiana elected only its second lay president in 23 years. Women vice presidents were elected in Arizona, Florida and Northwest.

Two other issues with long histories in Southern Baptist life surfaced. California messengers affirmed the "infallibility and authority of the Bible" but they declined, in a close vote, to add the word "inerrant" to the statement. Also, a Colorado church which accepts "alien immersion" (people baptized by churches other than Southern Baptist) was refused seating for its messengers.

Despite the controversial issues, most news reports from the conventions emphasized the tranquility of the meetings and the stress on growth through evangelism.

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C. R. Daley

daley observations

Lottie Moon observance is more than an offering

Lottie Moon may be the best known Baptist who ever lived. By now Southern Baptists know her better than they know William Carey, the English Baptist missionary who is regarded as the father of modern missions, or Adoniram Judson and Luther Rice, the first Baptist foreign missionaries from America.

Miss Moon's letter from China in 1888 asking special prayers and support for the mission cause in China served as an inspiration for the beginning of an annual week of study, prayer and offering for foreign missions by Southern Baptists. This year this offering will provide about \$60 million which will be about one-half of the total income of the Southern Baptist Foreign Mission Board.

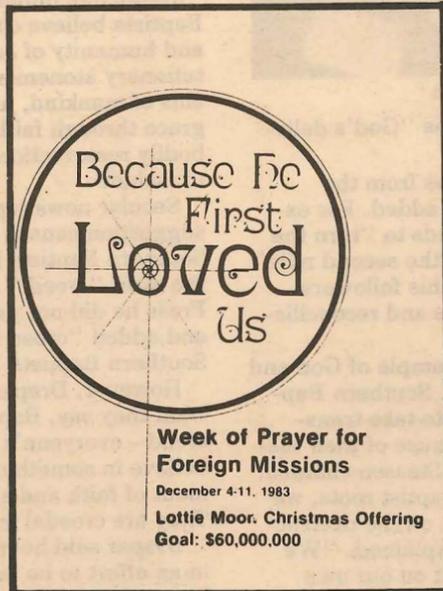
As humble as she was, Miss Moon would likely be pleased that the memory of her devotion has inspired so many Southern Baptists over so many years. However, she probably would not be pleased that the offering has come to dominate this observance. She most likely would put the major emphasis upon study and prayer, the other elements of this emphasis.

The truth is many Southern Baptists who will place an offering in a Lottie Moon envelope this year do not even know about the prayer and study part of the observance. This is sad because while the offering is important, study and prayer will have a greater and longer lasting beneficial effect.

The part of the Southern Baptist world mission enterprise focused upon in the 1983 study is the work opened since 1975 in eastern and southern Africa. It is very interestingly presented by John

R. Cheyne in a little book titled *The Imperative Impulse*. Cheyne was a missionary and a field representative in Africa before being brought to Richmond for administrative duties.

The purpose of the book, according to Cheyne, is to demonstrate the divine prodding in the lives



of some real Baptists whom God used to open doors for Southern Baptists in eastern and southern Africa. Cheyne accomplishes his purpose magnificently. Kentucky Baptists will find an extra thrill in Cheyne's account because two of the "real people" he describes are Kentuckians Dale and Ann Beighle.

In addition to this inspiration which comes from the committed lives of missionaries like Dale and Ann Beighle, readers of Cheyne's book will gain some understanding of the modern world situation which profoundly affects our approach and methods in world evangelization.

It's a different world, especially in the third world nations, from that we faced a few years ago. Our missionaries have been thrown out of some countries and getting permission to send missionaries into a number of countries is becoming more and more difficult and from now on in order to get into these countries, we will have to agree to their conditions. Colonialism is gone forever and that makes Christian missions a new ball game.

In the face of such difficulties, some denominations are discouraged and are retrenching in foreign mission efforts. Thank God, Southern Baptists are not. Rather we are in the midst of Bold Mission Thrust, a vigorous effort to confront every living soul with the gospel by A.D. 2000.

We are not striving blindly, however. Our mission leaders are proceeding with open eyes and discernment. These administrative leaders as well as missionaries on the field should be remembered to God in our prayers.

Our Lottie Moon offerings are important but they are not enough. We need to know the reality of current world conditions in order to pray and to give more intelligently for world evangelization.

John Cheyne's *The Imperative Impulse* is a significant contribution in this direction.

FBC Williamsburg has much to celebrate

First Baptist Church of Williamsburg is not half as old as the oldest congregation in Kentucky but few, if any, churches have meant as much or contributed as much to Kentucky Baptist life.

The Williamsburg church celebrated its 100th anniversary earlier this year. It was a well planned observance and served to enhance this generation's appreciation of a most notable heritage.

Founding of this church is credited to Green Clay Smith, a planter, soldier, lawyer, congressman and Baptist preacher from central Kentucky. Smith was a member of the famous Bluegrass Clay family and apparently had all the talents of his notable relatives. In 1883 Smith preached for 18 days in Williamsburg and among the results was the beginning of the Williamsburg Baptist church.

The strength of the Williamsburg church over 100 years, however, is not accounted for by its founder but by the unusual outstanding families who became identified with the church early and whose descendants have constituted much of its strength in every generation including this one. The names Mahan, Gatliff, Siler, Steely, Ellison and others loom large on every page of Williamsburg Baptist history.

The same names head the history pages of Cumberland College. Indeed, the church and the college are inseparable and neither could be conceived of in their present strength without the other. In some instances where a Baptist college and a Baptist church are adjacent, the relationships are less than ideal. Not so in Williamsburg. The lay leadership in the church and the college are the same persons and the college administration, faculty, staff and students are an indispensable part of the church.

The Williamsburg congregation has not only provided leadership for the college and the community but has also contributed a disproportionate share of leadership to the Kentucky Baptist Convention. Three of the outstanding Williamsburg Baptist laymen have been chosen moderators (presidents) of the Kentucky Baptist Convention. They were: Ancil Gatliff, 1915-16; A. T. Siler, 1944-45; and Eugene E. Siler Sr., 1953-54.

This church has also had more than its share of outstanding pastors. Many went on from Williamsburg to prominent places of leadership elsewhere. Examples are Herbert Gabhart who recently retired from the presidency of Belmont College, John N. Prestridge who as editor of a Baptist publication contributed much to the organization of the Baptist World Alliance,

Robert Palmer who is now a Cumberland College professor and David Perkins who now is a New Orleans Baptist Seminary professor.

Though proud of its heritage, the Williamsburg congregation is not resting on its laurels. Under the present leadership of Harold Mauney it is in one of its greatest eras.

There's a spirit in this congregation that defies description but which provides unusual blessings. Years ago while with this congregation for a week long revival I sensed this spirit and experienced this blessing.

Behind such a church spirit is not only a divine but a human contribution. It results from an attitude toward the church which leads to an investment of life. An example is Eugene Siler, one of the truly outstanding Kentucky Baptists of any generation. Evaluating some of the activities of his life in one paragraph of a paper prepared for the centennial celebration, Judge Siler said, "I was judge on the Kentucky Court of Appeals during 1948-49 and later served the Fifth District as congressman for five terms (1955-66). But my greatest joy has been in serving my church as a deacon and in whatever other capacities I can."

The strength and spirit of a church are explained in such an attitude and commitment.

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

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What can we expect?

An address to messengers of the 1983 Kentucky Baptist Convention meeting in Paducah by Thomas H. Graves, associate professor of philosophy of religion, Southeastern Baptist Theological Seminary, Wake Forest, N. C., and requested by those messengers to be carried in a future issue of Western Recorder.

One of our denomination's most creative thinkers, Robert Dale, in his recent book, *To Dream Again*, addresses the difficult issue of revitalizing our local churches. He notes that our usual pathway to revitalization is simply to adjust our organizational mechanisms: change policy manuals, change personnel assignments, change program descriptions.

However, Dale offers a most helpful alternative: revitalize our churches by clarifying our purpose, or as the title suggests, "to dream again." Dale quotes from that eminent theological text, *Winnie the Pooh*, to illustrate this point.

Pooh and Piglet are taking one of their frequent evening strolls and Piglet asks, "When you wake up in the morning, Pooh, what's the first thing you say to yourself?"

"What's for breakfast?" answers Pooh.

"And what do you say, Piglet?"

"I say, I wonder what exciting thing is going to happen today?"

Dale concludes, correctly, that small expectations yield meager results.

What is said by Robert Dale in terms of the dreams of a local congregation is also applicable to the life of our denomination as a whole. In our present state of unrest and anxiety within the Southern Baptist Convention, many approaches have been suggested: let us change our policy, change our personnel or change our programs.

Perhaps it is time to recognize another alternative: can we dream again what it means to be a Southern Baptist? Can we cut through some of our squabbling by raising the fundamental issue: what should be expect of ourselves as Southern Baptists?

As is most appropriate in any discussion among Southern Baptists, the guidance of scripture is to be sought in this matter. Not surprisingly, the Bible has much to say on this matter of what we as Christians should expect of ourselves. So let us turn to a New Testament account found in Mk. 11:11-26.

Expectation is the theme of this gospel story. Jesus is hungry, the story tells us, so we are not surprised when he approaches a fig tree. In season the tree would have borne fat, succulent figs. But it was not the season for figs. Mark's account is unequivocal at this point. This wasn't fig season, and Jesus knew it. Looking for figs, and obviously finding none, a shocking thing occurs: Jesus curses the fig tree for not bearing fruit, even though it is out of season.

A shocking story, indeed. I mean, what could you rightly expect from a tree out of season? Is it really fair to expect that the tree bear fruit out of season? Jesus evidently thought so, as he curses the tree and it withers away.

It is a shock when we look at this story. It is so surprising of an account, so unlike what we would expect to hear

of Jesus from the gospels! Can you picture for example the great saints of the faith acting in this manner? Can you see Francis of Assisi cursing a fruit tree because it did not produce fruit? (James Watt, perhaps, but not the great saints of faith.) But here is Jesus doing precisely that. It is a strange account.

Many New Testament scholars have anguished over this difficult text. One remarks, "This is one of the most perplexing stories of the gospel." Another concludes, "This is the most curious story we have about Jesus." Still another has written, "It is both unreasonable and unjust. The whole story does not seem to fit Jesus at all."

What is the message for us in this gospel story? What is the good news that is seemingly hidden in what appears as such bad news? Some, of course, would handle the passage by refusing to handle it. Others treat the passage as a lesson that even messiahs have their moody moments and their times of weakness. But there is a message here, and it is not just a message about a divine slip up.

Look at the setting of the account. After Jesus curses the tree he goes into Jerusalem and there he cleanses the temple. Returning the next day to Jerusalem Jesus and the disciples travel the same road and, therefore, once again come upon the fig tree, now withered away to its roots. Simon Peter looks at the tree and draws the attention of Jesus to its now withered condition.

And Jesus responds: "Have faith in God. And I say to you whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart . . . it will be done for him."

This story of a withered fig tree has something to say about our faith. Specifically it speaks to the issue of the expectations, or dreams, of our faith. This is a story of hope, of challenge and of expectation for each of us who call ourselves by the name of Christian.

Thomas Long, now on the faculty at Princeton Seminary, has suggested that the correct way to interpret this passage is to go right to that point of the story that most repels us, right to that point that seems most unfair and repugnant: the expectation of Jesus of fruit out of season. Is it fair to expect fruit out of season? That is not only the theme of this particular passage but of a great deal that Mark tells. The expectations of the kingdom of God are far beyond the common hopes and aspirations of most of us.

Do you remember how Mark begins his story of Jesus? The first words that come from his lips are: the time is now, the kingdom of God is at hand, be revolutionized, believe in the gospel.

"Be revolutionized," the word in the Greek is *metanois*, which we often translate as "repent." But that term repent has come to denote a sad turning away. There is clearly more implied in this word, *metanoia*, than a sense of sadness for past wrong.

Clarence Jordan commented that we need to emphasize both the radical and the joyous implications of *metanoia*. He argues that the closest we come to the meaning of *metanoia* in our present terminology is the word *metamorphosis*, a word we would use to describe the transformation of a caterpillar into a butterfly.

Now, what would you say to that caterpillar going through metamorphosis, or if you will, *metanoia*? Oh, such a into a new and joyous realm of un-sad thing you won't be a worm anymore?

Of course not. You would say that such a change in its life will bring it

dreamt expectations. It is the birthday for that butterfly and so it is with those who enter the kingdom. It is not a sad thing that we enter into the new expectations of the kingdom. When we have been changed, revolutionized, completely redone and reworked we are then set before a whole new world of expectations in an evergreen season of the kingdom of God.

The message here is that into the dreary history of our lives comes the glorious new history of the kingdom of God. Into our very ordinary expectations come the new and higher expectations of the kingdom of God. In the gray and ordinary seasons of our lives is beginning to come forth the evergreen season of the kingdom of God.

Thomas Merton, the Trappist monk of Gethsemani Monastery near Bardstown, Ky., relates the story of "The Sign of Jonah," a play in which God is tried for the crimes of World War II. God is found guilty and the jurors rise one by one to announce the sentence.

"As part of the sentence, you must come and live in this stinking world," says one. Another adds, "Not only that, but when you come, it must be on the backside of nowhere." "Yes," adds a third, "and you must be born under very questionable circumstances." Still another adds to the sentence, "Even your own family will turn against you." "Your friends will forsake you." "You must face an ignominious and cruel death."

You can begin to see the point of Merton's story: God has come in Jesus Christ into a setting of seeming hopelessness and a total lack of expectation. And in Jesus Christ is announced that we CAN expect fruit out of season, that is, in the evergreen season of the kingdom of God hope, expectation and dreams are always in season.

So when we turn to this account in Mark's gospel let us not weep for the poor, withered fig tree. Rather, let us weep for ourselves, when we fail to realize what season it really is. Let us weep for ourselves when we act, and expect ourselves to act, according to the world's standards. Let us weep for our churches who expect of themselves only what the world expects: to be comfortable social gatherings of persons somewhat fond of a man named Jesus.

We dare not leave our discussion at this point. We must continue to the point of asking the important question, just what should we expect of ourselves in our denomination? What should be the content of our dreams? In answer to these questions, let me suggest a study of John 5:1-10. There is found the familiar account of Jesus coming to Jerusalem on a sabbath feast day.

He goes to the pool of Beth-zatha where he heals a man who had been ill some 38 years. A debate ensues between Jesus and the religious leaders concerning the propriety of healing on the sabbath. But I would suggest that the underlying issue of the debate is much more profound than pallet-bearing on the sabbath. The real tension of the story concerns the hopes, the dreams, the expectations of the religious leadership in contrast to the expectations of Jesus. The debate is a crucial one for here is found not just a story of Jesus in conflict with first century Jews, here also is an account that stands in judgment over me, a 20th century Baptist.

I would raise three questions about this passage. First, where did Jesus go during a time of high, religious celebration? Or let us phrase the question in this way: where do WE dream of serving the Lord in our religious profession? Have we not adopted the expectations

of our culture and have hopes of prestige, power, position, high station and wealth? Here is Jesus among the destitute, deprived, lonely and needy. Here he is among the sick, the sickest of the sick, celebrating a feast day with those living on the very margins of society. We need to remind ourselves as increasingly affluent Southern Baptists that Jesus Christ was not crucified on a shiny brass cross that stood in the midst of a comfortable sanctuary. He was crucified on a rugged wooden cross, in a place so cosmopolitan they had to write the inscription above his head in several languages, in a place where they cursed at his name, gambled for his clothes and spat on his body. That is where our Christ died and perhaps that is where his church should be alive.

A second question: why did Jesus say to the healed man, "Pick up your bed and walk"? The words spoken by Jesus were clear commands to break the established law of the sabbath. It was forbidden in the Mishna list of sabbath prohibitions to carry anything from one domain to another. Yet Jesus asks of the man, "Take up your bed." Why would he command an action that was so obviously contrary to the religious expectations of his day? Perhaps it was because Jesus was not planning for a relapse in this man's condition. That is, Jesus knew how easy it might have been for the healed man to seek to return to a comfortable pallet by the pools of Beth-zatha, where so little would be expected of him.

There is a responsibility in being healed that is in some ways more demanding than the agonies of sickness. There is a certain security in a life without expectation, a certain satisfaction in a life without dreams. How tempting it would have been for the healed man to return to the undemanding life on the pallet by the pool. But Christ makes no provision for relapse. The disciple is called to a life of active expectation, of ministry, of witness, of helping others to the pool.

A third question: in light of this story what is the proper focus of our dreams? Remember the underlying tension in the story: While Christ is busy healing the sick, the religious leaders are busy themselves debating the proper interpretations of sabbath law.

It is very easy for us to ridicule those first century Jews for having such a small vision of faith. John's gospel has pictured in this account a community of persons by the pool in need of care and ministry, and the words of witness that greet these lonely souls are the caustic words of religious squabbling.

How frightfully modern! There is a world awaiting our witness and what it hears is the raucous noise issuing from our trite internal debates. Our convention was born out of a concern for mission. Our denominational structures began from a desire to witness, to heal, to educate, to care for a lost and needy world. And if that denomination is to survive, it will do so by dreaming again what it means to be of service to the kingdom of God through reaching out in ministry.

It is time to dream again. It is time to revitalize our vision. Surely there is more to our calling than contained in our denominational power struggles or internal theological argumentation. There are persons dying by the pool; we dare not stand by arguing the fine points of religious law. The primary focus of our faith must be on that outward reaching ministry, not on the inward turning debate. Let us reaffirm that vision that first brought us together, and get on with the task of expectant mission to a world in need.

Cumberland students put missions where their mouth is

The summer of '83 will live as a witness to a small Appalachian community for years to come. Over 200 volunteers from six states united efforts with a Baptist Student Union group called Mountain Outreach to build six homes to replace poverty level structures in a small "holler" in eastern Kentucky called Seed Tic.

How could a group of college students accomplish such an unbelievable project?

The Mountain Outreach story began when two ministerial students, one from a poor background and one from an upper income family, were brought together as roommates at Cumberland College. Robert Day took his friend David Emert for a ride in the countryside surrounding the college. David thought that Robert wanted to show him the beautiful landscape of the mountains, but as Robert stopped in front of a small shack David realized that the scenery was not all it appeared to be. David's response to this extreme poverty was, "Why isn't someone doing something about this?"

After Robert and David shared their concern with religion professor Ron Zorn and campus minister Jim Wilson, a proposal for some initial funding was made to the college administration and Mountain Outreach was born as a ministry of the BSU.

The first project of Mountain Outreach involved a 77 year old man and his 43 year old handicapped son. Their house was literally falling down around them with large holes and cracks in the structure. After some efforts to restore the house the students decided a new structure would have to be built. Lacking knowledge of construction but with an abundance of courage they began to build. A combination of the severe cold weather, limited funds and semester break defeated their plans of completing the house.

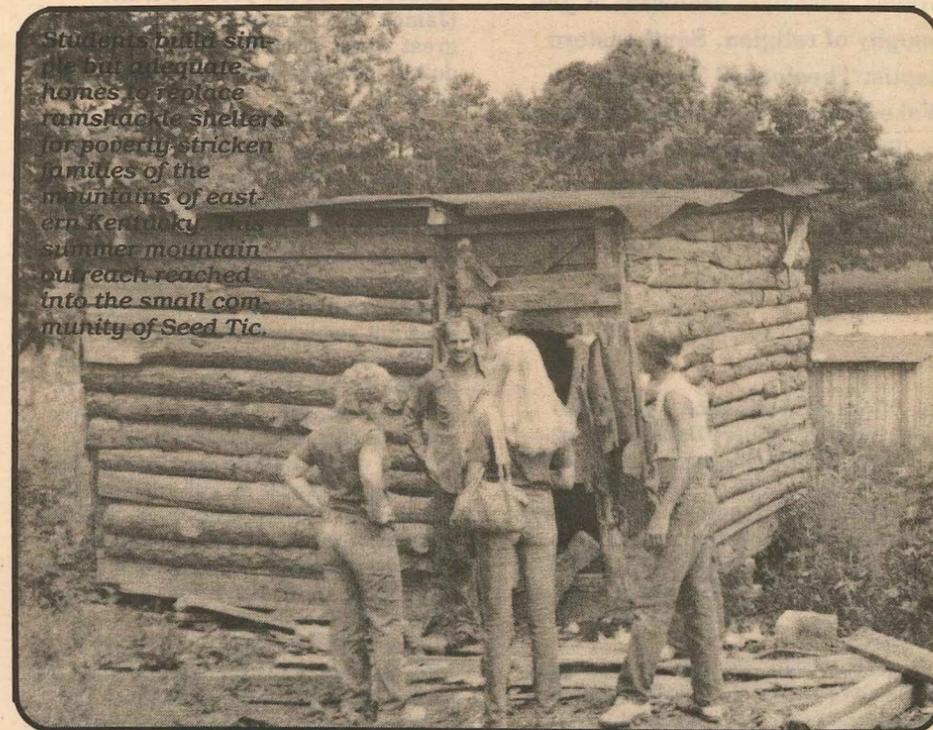
Even though the students had left Lee with an abundance of firewood,

they found him with severe frostbite upon their return to college. On the way to the hospital Lee became a Christian, but later died as a result of the frostbite. Out of this tragic failure Mountain Outreach became more determined than ever to success at their next large project.

A year later a young couple and their baby were facing the same problem of winter. Their home was a small, poorly renovated animal shelter and the students did not want what had happened to Lee to be the plight of the baby. Over 100 students committed themselves to sacrificial giving of time and money to build a house for this young couple. Being more experienced they were more successful as they completed the four room house for an amazing \$2200. As the young family moved into their home the wife commented, "It's like getting your mansion before you get to heaven."

After nearly two years of insulating homes, cutting firewood, building rooms on homes, and completing one house, Mountain Outreach developed a plan to restore a small community called Seed Tic. Since nine of the 12 houses needed to be replaced, the students undertook a two year plan to accomplish this task.

The Home Mission Board was contacted to secure summer mission youth teams to come for a week of work. Each team was asked to bring \$1000 or more for materials plus provide \$60 per person for their own room and board. The Kentucky Baptist Convention also provided mission groups through the Brotherhood Department and four summer missionaries through the Direct Missions Department. These four Cumberland College summer missionaries—Robert Day, Steve Scudder, Sherry Bartholomew and David Popham, along with two volunteer students from North Carolina, Steve Bissette and Alan Davis—formed the staff for the summer project. Nine church mission groups from six states gave unselfishly of their time and talents to help bring this



Students build simple but adequate homes to replace ramshackle shelters for poverty-stricken families of the mountains of eastern Kentucky. This summer mountain outreach reached into the small community of Seed Tic.

miracle of community building into reality. The churches include: Forest Hills Baptist Church, Raleigh, N. C.; Eastmont Baptist Church, Montgomery, Ala.; Crescent Hill Baptist Church, Louisville; Hazelwood Baptist Church, Louisville; Scottsville (Ky.) Baptist Church; Second Baptist Church, Memphis, Tenn.; Buffalo Lick Baptist Church, Cadiz, Ky.; Kings Spring Baptist Church, Smyrna, Ga.; and First Baptist Church, Ellisville, Mo.

As their summer project approached some important principles were developed that were to become central in the life of the mountain outreach work. Campus minister Jim Wilson heard of the similar work Habitat for Humanity of Americus, Ga. had been doing for some seven years. The ideas of "no interest loans" and working in partnership with the poverty level people insured a sense of dignity and responsibility for the people who were equals in God's sight but had suffered misfortune. A partnership agreement became the contract under which mountain outreach agreed to provide materials (up to \$3500) on a no interest loan over a period of 20 years or less. This made the payments for a house (average payment less than \$15 per month) affordable and within the people's grasp. The money repaid the ministry would in turn help other people to have a home built in partnership with mountain outreach. To further the idea of partnership, the future owners of the homes were encouraged to work alongside the students. This sense of responsibility, shared as coworkers struggled together to build these homes, insured that self-esteem and pride in their work would make the effort much more than a gift or a "hand out." The homeowners could look with joy at "our house" and know that by partnership with God's people it had come to pass.

"With building costs so high how can anyone build houses for under \$3500?" is a question often asked. The cost was held low by building a solid but very basic structure. The largest of the structures was a six room house with electricity, but without plumbing and many of the luxuries that most people have. Several new wells were dug since one well was shared by all the people of the "holler."

As students from Memphis began building new outhouses, one of the little girls of the community asked what they were doing. When they told her their plans to build a new outhouse for her, she expressed delight. "Come over here and I'll show you why I'm so happy," she said as she showed them her old outhouse. "You see how full that thing is. That's why I'm so happy!"

The building of six houses during the summer represented phenomenal growth in the Mountain Outreach program beyond anyone's expectations. Cumberland College has been known for a strong mission emphasis. Two years ago when it began, the total budget of \$3000 represented a modest fraction of the BSU's total student mission goal of \$13,000. A year later they raised \$18,000. The Mountain Outreach goal for the 1983-84 school year is \$30,000 of the \$45,000 missions goal.

The future of Mountain Outreach is an exciting and challenging adventure. Robert Day, student chairperson of the Mountain Outreach ministry, states, "We want to do much more than build homes for needy people. We want to help these people build their way out of their poverty." During a recent visit, Home Mission Board consultant on domestic hunger Nathan Porter observed the work of Mountain Outreach and encouraged the student organization to begin a literacy program to help people learn to read and write. With the help of the Home Mission Board a weekend literacy workshop is being planned to train students, faculty and area church people in this much needed ministry.

"We are attempting to improve our screening process of possible building projects," says Day. "We want to invest our efforts in people who have a desire to improve themselves as well as their living conditions. There are so many requests and needs that we feel we need to choose those most receptive to improvement." This concern for good stewardship of Mountain Outreach resources increases the possibility of a fruitful ministry to the needs of the families. "Unless God builds the house, they labor in vain who build it" could be applied literally to the work of Mountain Outreach.

Students set high goal for missions program

The Baptist Student Union of Cumberland College has reached an impressive plateau in their mission involvement. During the 1982-83 school year the BSU saw 32 of its ranks participate in Home Mission Board related summer missions, two students in foreign summer/semester missions, 11 students serving in Baptist camps and associational summer missions, two Journeymen missionaries and two US-2 missionaries.

An unparalleled \$17,000 for Cumberland student missions programs was raised during the 1981-82 school year, but the 1982-83 year saw an unbelievable \$36,000 donated for student missions.

When asked how a group of BSU students managed to raise such a large sum of money for missions, campus minister Jim Wilson smiles and responds, "We rob banks!" Actually, the students work quite hard with campus fund raising projects, but the vast majority of money is received from churches who join with the BSU in student ministry. Some 50 revival teams, a drama team, a puppet ministry, the BSU choir and student mission speakers are sent to churches in a seven state radius.

Then church mission groups joined the mountain outreach ministry to help build six houses for the poverty level people surrounding the college. Since the BSU is an outreach of Southern Baptist churches, Cumberland College tries to involve as many students in return ministry to the churches.

"The most important factor in our success," stated Wilson, "is our student involvement in practical experiences of missions. Students get involved and excited about reaching people with the Good News of Christ and they then recruit others who get involved. For example, our college has had an average of 25 Home Mission Board student summer missionaries returning from the mission field each year for the past six years. These students have had practical experience in missions and give enthusiastic testimonies to what others can do by sharing their lives in missions."

What does the future hold for Cumberland College's BSU mission program? A student missions goal of \$45,000, a challenging year in student discipleship and "the fields white unto harvest."

'Busy with a mission'

by Beth Wyatt, State Correspondent

Mrs. Brenda Black is a missionary busy with her mission. She's an interpreter for the deaf, a full time employe of the Laurel County Board of Education, helps her husband Larry in the family business and keeps busy as the mother of two children.

Feeling a direct calling from God and catching a vision of Bold Mission Thrust, Mrs. Black began her ministry seven years ago. She had no idea what being deaf involved; she had no deaf family members or friends. But through direct prayer, the way was opened for her to begin her ministry.

The Lord has shown her where deaf folks live and made her aware of their needs, she notes.

Seeking direction for her ministry, Mrs. Black contacted a neighboring church sponsoring a clinic for sign language education. Members there put her in touch with a deaf couple whose religious preference was Baptist.

During the first months of beginning a ministry for the couple, a cloud developed as the lady of the couple developed cancer. However, Mrs. Black was able to help her communicate with the doctors and to make frequent trips to Lexington until her death.

When Mrs. Black began working with the deaf at her church, First Baptist Church, London, she didn't think she'd have five enroled, but she does. "Without these fine dedicated people I would be unable to do the work the Lord has for our church," stated Mrs. Black.

Interest has grown from outside the church as people became aware of deaf people and their ability to function in community life. Results were seen by a local business which asked for sign language classes for its employes. The classes aided seven deaf employes and their fellow workers in communicating.

Deaf ministries have also been started in First Baptist Church, Barbourville, and Central Baptist, Corbin, through Mrs. Black's guidance.

"We have had as many as seven and as few as one," she smiles, "but since we began we have not been without someone to minister to in our church."

Recently, Central Baptist, Corbin, inquired about the deaf work. Mrs. Elaine Ozment from Central Church was interested in working with the deaf ministry and now does sign language during her church's services. Recently, two deaf sisters were added to the church's membership. Usually at least six deaf persons attend Central's services now.

From Mrs. Black's zeal and dedication to ministering to the deaf, a joint venture of London's First Baptist and



Mrs. Brenda Black signs out the meaning of missions and why it is so important to deaf Baptist Women at a recent London-Corbin [deaf] Baptist Women's meeting.

Corbin's Central Baptist Church, has formed the London-Corbin Baptist Women for the Deaf.

Excited and nervous, five deaf ladies were present at the first meeting and more have expressed interest in participating.

How can the deaf learn all the Woman's Missionary Union work the non-deaf often have difficulty with?

As busy as Mrs. Black is, she has found time to make a small version of the Baptist Women's manual. Other materials have been ordered and are expected to arrive before the next Baptist Women's meeting.

As the deaf learn, they can have their own meetings and feel more comfortable, but, more importantly, they can reach others who do not visit our churches or encounter us in everyday life.

According to pastor J. William Jones, "It is working in London-Corbin and can work throughout Kentucky and our world if more Brenda Blacks will take the challenge."

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O little town of Bethlehem, (Kentucky)

by Suzanne Darland,
State Correspondent

The little town of Bethlehem, Ky. certainly is small, with a population of only 160.

And because it's a farming community, most of the time Bethlehem lies pretty still, the silent stars going by.

But its dark streets shine come Christmastime. They shine with the excitement of Christmas celebrated in a town that bears the name of the birthplace of the Christ child.

And they shine with the glow of a large, lighted star perched above a wooden stable across from the post office on Hwy. 22.

For 23 years Bethlehem residents have donned the costumes of shepherds and wise men, rounded up live donkeys, sheep and cows and stood tableau-fashion in a stable.

And over the years the number of spectators who have come to Bethlehem seeking the nativity has swelled to the thousands, clogging the streets and overflowing the parking areas.

The nativity scene has become a tradition that's special for those who live in the town with the special name.

And it's a testimony to the cooperation among the three churches in town. Each has a hand in it.

In 1960 then pastor of Point Pleasant Christian Church Jack Austin suggested to representatives of Bethlehem Baptist and Bethlehem Methodist churches that a living nativity scene would be an appropriate joint worship activity for Bethlehem's churches.

"He said that with the name of the little town of Bethlehem we ought to have a scene," explained Gayle Payne, chairman of the nativity scene committee.

That year, Payne, a member of Bethlehem Methodist Church, recalled, volunteers donned sheets, bath robes and blankets to play the parts in the tableau.

But it's never been the same since.

Women in the churches got busy after that, fashioning luxurious robes for the wise men out of velvets and brocades, crafting burlap tunics for the shepherds.

THIS WILL BE THE 24TH YEAR for the nativity scene, staged nightly from 6:30 to 9 p.m., Dec. 22-25. And Payne has been involved every year.

"I've put every group in but two," he says, referring to the shifts of actors. "It's the eighth wonder of the world. It's something to see."

Five or six days before each year's staging, Payne heads up the crew that will raise wooden timbers into a 30-by-16 foot open front stable. There are stalls on both sides for the animals and hay from an area farm is masterfully tucked in the rafters.

Others are in charge of the light and sound systems, making sure the scene is well illuminated and the taped Christmas carols and scripture reading can be heard clearly.

Catherine Adler, a member of Bethlehem Baptist Church, is in charge of the casting of each character. Thirty-six slots must be filled each night, allowing for three shifts.

Members of all three churches play the parts, some remaining angels or shepherds year after year.

Last year was Michael Rogers' first year as pastor of Bethlehem Baptist and he and his wife Debi were cast in the roles of Mary and Joseph. Their 11-year old son Corey played a "little short shepherd," he recalled.

"It was a worship experience,"



In a cooperative effort spanning 23 years, members of Bethlehem's three churches have donned costumes a la first century B. C. and rounded up donkeys, sheep and cows to recreate a most beautiful scene of some near 2000 years ago.

Rogers, a MDiv student at Southern Baptist Theological Seminary, reflected. "It was a celebration that had greater meaning than any of us."

"It was an awesome experience standing there," added Mrs. Rogers. "I thought, he chose an ordinary person like me to send his son to."

Of course, acting in a tableau that includes live animals has its share of lighter moments, too.

One night last year Rogers tried to dissuade inconspicuously one of the donkeys from nuzzling the manger (the baby Jesus is played by a doll). The donkey began nibbling at Rogers' arm instead as he rested it on a railing.

And one cold Christmas eve, Payne recalled, lambs were born as part of the nativity scene.

"We got the sheep from a man who said that nothing was ready to lamb," Payne said, chuckling.

BECAUSE OF THE ANIMALS, and the color and lights, children venture close to the scene, separated from it only by carefully placed ropes. Their parents park their cars across the street or at the nearby Bethlehem Methodist Church. Another volunteer crew manages the traffic.

"It was bumper to bumper for two solid hours last year," Mrs. Rogers said.

License plates have been spotted from all over the state and from out of state. Payne has talked with a man from Hawaii (who was shivering) and a man from Alaska (who wasn't).

All from word of mouth and a few well placed mentions in the area's weekly newspaper, the Henry County Local. One year the nativity scene was listed in Southern Living magazine. A Bethlehem couple who has a son-in-law stationed in Italy found a mention of the nativity scene in a naval newspaper.

STILL ONE OTHER IMPORTANT

COMMITTEE provides hot chocolate and donuts at the Methodist church for cold wise men and shepherds. Bethlehem Methodist is also the site for costume changes for each shift. The costumes are stored at the Baptist church.

And though the end of December can

postmaster for 32 years. Her son Cecil is now postmaster.

And he says Bethlehem is so small that one woman bet another \$5 some years back that she could receive a letter addressed to her with only her first name and a zip code. Ruby got the letter and the \$5.

But because of a special postmark and stamp the post office handles as many as 5000 Christmas cards a day during December, coming from all over the country to be mailed out all over the world.

Mrs. Peyton designed the stamp in the early 1940s, as her son describes it, "showing the wise men going to Bethlehem (the town's postmark) to see the Christ child (a Christmas postage stamp)."

The stamp and the postmark are done by hand. There's no machine behind the wooden postal window.

"It's kind of a family assembly line at times," Peyton says, just to get the Christmas mail out.

A family grocery store and a garage round out what consists of downtown Bethlehem. But it's had a more lively past.

At one time in the late 1800s and early 1900s there were four taverns or "blind tigers" (places where alcohol is sold illegally) in Bethlehem. And one of the first race tracks in Kentucky is reputed to have been on a Bethlehem farm.

But Naomi Hankins Hall, a member of Bethlehem Baptist who wrote a history of the town, writes that the churches have always had a major influence on town morals.

She reports that in 1903 ordinances were enacted that banned stores from opening on Sunday, Sunday street games or "profane language."

SOMETIME BEFORE THE TURN OF THE CENTURY Bethlehem was given its present name. It had been known as Mobley Station.

However, town leaders concede the name wasn't chosen because of its religious significance. It was named for a then noted race horse, Bethlehem Star.

But that's one more reason townspeople are proud of the popular nativity scene.

"They've taken the name of Bethlehem and used it in a way to proclaim Christ," Rogers explained. "That's fantastic."

be quite cold, no one seems to mind it, Payne said. They've only suspended the scene once in all the years, because of a driving rain.

"We can stand snow and cold," Payne explained, "but the rain ruins the costumes."

No one seems to mind manning the scene on that holiest of nights, Christmas eve. There's no problem finding workers.

"Not in Bethlehem," said Mrs. Rogers. "That's when Bethlehem comes alive."

Rogers said most residents celebrate Christmas in a big way, putting up lots of lights on their houses.

"For some, it's a big production," he said.

One other place in town that's hopping around Christmastime is the post office.

It's located in the home of Lee Peyton, who until three years ago had been



What could be more appropriate than sending a Christmas card postmarked Bethlehem! That's what hundreds of people do as the Bethlehem post office receives as many as 5000 cards a day during the Christmas season to be postmarked and mailed out all over the world.

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State convention reports

ALABAMA

Messengers to the Alabama Baptist Convention annual meeting passed a resolution asking that funding for the Baptist Joint Committee on Public Affairs be totally withdrawn.

In addition to spending nearly an hour debating the resolution on the BJCPA and its executive director, James M. Dunn, messengers elected a former Nixon White House staffer as president, increased giving to Southern Baptist Cooperative Program causes and honored its executive secretary who retires at the end of the year.

The debate on the BJCPA put two members of the SBC Executive Committee on different sides of the issue and saw a newly elected at-large member of the SBC public affairs committee apparently urge messengers to defund the organization of which he is a board member.

Dotson Nelson, pastor emeritus of Mountainbrook Baptist Church, Birmingham, urged defeat of the resolution while Jimmy Jackson, pastor of Whitesburg Baptist Church, Huntsville, recommended its passage. Both are members of the SBC Executive Committee.

Albert Lee Smith, a member of Southside Baptist Church, Birmingham, who also is a member of the board of BJCPA, was critical of Dunn and his membership on the executive board of People for the American Way (PAW), a first amendment rights coalition headed by John Buchanan, the man who Smith defeated in the 1980 Republican primary for a seat in the U. S. House.

Smith, in turn, was defeated after serving one term as a congressman. Smith has been critical of Dunn and recently wrote a long letter to Alabama Baptist, newsjournal of the Alabama Baptist Convention, detailing his unhappiness with PAW and with Dunn. The primary complaint was that one of the founders of PAW is Norman Lear, television producer of such shows as "All In The Family" and "Mary Hartman, Mary Hartman."

Dewayne Lasseter, pastor of Central Baptist Church, Birmingham, introduced a resolution calling on Dunn either to remove himself from all associations with PAW, including membership on the advisory board, or resign as executive director of BJCPA.

M. J. (Ben) Daniels, a layman from Cottage Hill Baptist Church, Mobile, offered an amendment to "withdraw totally the SBC's support of the Baptist Joint Committee on Public Affairs."

A move was made to refer the whole matter to the Alabama Baptist state executive board by Wayne Stephens, pastor of Lineville Baptist Church, but messengers defeated the effort on a 244-213 ballot.

After a long debate, messengers approved the amended resolution by a two-thirds margin.

In a close election, messengers elected Wallace Henley, pastor of McElwain Baptist Church, Birmingham, as convention president. His margin of victory was only 18 votes.

Henley, 42, was 1983 president of the Alabama Pastor's Conference and was a member of the White House staff during the Nixon administration. He has been a frequent critic of the BJCPA and of Dunn.

In a post election press conference Henley praised Dunn as "one of the most intelligent persons in Southern Baptist life" but urged the BJCPA chief to resign from PAW. He admitted he

has problems with BJCPA positions on such issues as the constitutional amendment on prayer in the public schools but said of Dunn, "If he would just sever his relations with PAW I could support him."

The specter of reduced Cooperative Program funds was raised during debate on the BJCPA resolution and Henley alluded to the matter in the press conference, noting other pastors are talking to him about their concerns.

Despite the fears messengers moved closer to their goal of a 50-50 division of Cooperative Program funds between Alabama and SBC causes by increasing the percentage to the SBC to 46.61 percent, up from 46 percent last year.

The 1984 CP budget of \$19,090,000, which includes a \$525,000 challenge goal, yields \$7,426,000 to SBC causes, an increase of \$509,840 over last year.

One evening of the convention was devoted to honoring George E. Bagley, executive secretary-treasurer of the Baptist state executive board for 20 years and a 38-year employe of the board. The convention presented Bagley with a new automobile and a check in the amount of \$3000.

The 1984 state convention will be Nov. 13-14 at Samford University, Birmingham.

ARKANSAS

By a narrow margin messengers to the annual meeting of the Arkansas Baptist State Convention reversed themselves and will allow four year status for Southern Baptist College, Walnut Ridge.

Last year messengers, by a 73-vote margin, declined to allow the school to offer a four year course of study. Trustees, however, moved toward senior college status anyway, setting off controversy within the state.

The year heated debate was predicted but a surprise motion by Paul Sanders, pastor of Geyer Springs First Baptist Church, halted debate after only two messengers had spoken; one for, one against. In introducing his call for the question Sanders said everyone had already made up his or her mind on the issue.

On the vote messengers voted 617 to 577 to allow the phase-in for the four year course of study.

After the secret ballot Ken Lilly, a Ft. Smith physician who has been chairman of the executive board the past two years, called attention to "some problems down the line" because budget increases have already been submitted for other needs.

Lilly said the approval will require an additional \$102,000 as programs are started in 1987-90 and added he wanted Arkansas Baptists to be aware the Southern College expansion was not the only new commitment of funds which will be required in the next few years.

He cited increased commitment by local churches to annuity programs for staff because of governmental regulation changes and additional needs at the state's four year college—Ouachita Baptist University—as student population declines.

Veteran convention observers say the heated atmosphere was eased as pleas for unity and caution and warnings against divisive behavior were sounded by executive director Don Moore and SBC president James T. Draper Jr.

Moore told messengers: "Our pre-occupation with things which divide us is costing us." He referred to the

heated debate prior to the convention and said: "The most frightening thing I can see is some of you might win and the word of the Lord might lose."

Jon M. Stubblefield, 37, pastor of Central Baptist Church, Magnolia, was elected president of the convention.

A 1984 budget of \$10,833,333 was adopted, an 8.33 percent increase over last year's \$10 million. Arkansas will contribute \$4.2 million—or 39.16 percent—to worldwide causes through the SBC Cooperative Program, an increase of 3/4 of a percent. Arkansas previously adopted a goal of moving toward a 50-50 division between state and worldwide causes.

In other action messengers made permanent the agency status, under a convention-elected board of directors, of Arkansas Baptist Newsmagazine, which has operated under a separate board during a three-year trial period.

The 1984 annual meeting will be Nov. 6-8 at Grand Avenue Baptist Church, Ft. Smith.

CALIFORNIA

Robert D. Hughes, executive director-treasurer for 17 years, announced he will retire at the end of 1984 during the Southern Baptist General Convention of California annual meeting.

Messengers to the 43rd annual meeting also approved a record California Cooperative Program budget of \$5,200,000 for 1984 and reelected Riverside pastor William Crews as president.

A request by the trustees of the convention-owned California Baptist College for an emergency \$150,000 grant was pared to \$75,000 by the convention executive board which also recommended a special CBC offering day Feb. 26 in California churches. Messengers approved this special offering and set a goal of \$375,000.

Hughes, who will turn 65 next year, said his intention to retire was in the best interest of the convention and his family. Health problems during 1982 kept him from the annual meeting that year but he told the convention his health had been restored and he was not retiring due to health reasons.

The budget includes 28 percent to the Southern Baptist Convention Cooperative Program, an increase of 1/4 percent over the previous year.

Although the nearby Redwood Empire Association recently withdrew fellowship from three churches which had ordained women, there was no challenge to any messengers and the subject was never brought up on the floor of the convention.

The 1984 convention will be held in San Diego Nov. 13-15.

COLORADO

Glen E. Braswell, executive director-treasurer of the Colorado Baptist General Convention, has announced he will retire from the post he has held since 1962 "on or before June 30, 1984."

Braswell, who was 65 in March, surprised many messengers to the annual meeting with the announcement he will retire in mid-year rather than serve through the end of 1984.

The retirement announcement came during a tense annual meeting in which messengers dealt with an ongoing controversy of the relationship between the convention executive board and executive director and two of its institutions.

Braswell has been involved in the controversy which has dealt with the authority and autonomy of the convention's executive board and executive director in their relationships with the Baptist Foundation of Colorado and the Colorado Southern Baptist Church Loan Corporation.

Struggles over the relationship had arisen in the past two years out of internal differences and over how financing for the \$1.1 million Baptist Building was handled. Funds were provided through the loan corporation and obtained in part from the foundation.

Tension apparently was eased as messengers approved without dissent changes in the bylaws and constitutions of the three agencies which will restrict ongoing supervision of the corporations by the CGBC executive board and executive director.

Under the changes foundation and church loan corporation directors are accountable to messengers at the annual meeting. Also, the rights of the corporations to function under their own bylaws are protected.

Messengers reelected the entire slate of officers for a second term. Benny J. King, pastor of Northglenn Baptist Church, is president.

In other business, messengers adopted a budget of nearly \$2.5 million, distributed proceeds from the sale of the old office building and considered separate agency status for the state's Baptist newspaper.

The approved budget of \$2,459,241 anticipates revenue of \$2,455,391, of which \$1,375,015 will come from the 217 congregations of the convention. It reflects an increase of 3.1 percent over the 1983 budget.

Messengers distributed \$220,000 remaining from the sale of the former Baptist building to Ponderosa Baptist Assembly, the state office of the convention and student work at Mesa College, Grand Junction.

The possibility of an independent board of directors for Rocky Mountain Baptist was referred to a study committee to be appointed by the convention president. The original motion by Marv McGrew, messenger from Circle Drive Baptist Church, Colorado Springs was to incorporate Rocky Mountain Baptist, to name the editor, assistant editor and treasurer, the first officers and to have messengers elect not less than five nor more than seven directors.

McGrew noted the editor and staff are convention employees subject to budget recommendations of the executive board and might lack freedom to report objectively on all news relating to the executive director and executive board.

Former editor James Lee Young, when he resigned in protest in June 1982, charged attempts were made to censor his coverage of the controversy between the executive board and the foundation and church loans corporation.

The 1984 annual meeting will be at Bookcliff Baptist Church, Grand Junction, Nov. 6-8.

FLORIDA

The Florida Baptist State Convention approved a record budget and the purchase of land for a south Florida satellite assembly at its annual meeting.

Without discussion or serious question messengers adopted a 1984 FBC Cooperative Program budget goal of

\$19,044,175 and a Cooperative Program basic budget of \$17 million with 51 percent of the basic budget designated for FBC causes and 49 percent designated for SBC causes.

That is a one percent increase from last year's budget.

In 1980 Florida Baptists started moving toward a 50-50 division of Cooperative Program funds between FBC causes and SBC causes. A 13 percent annual gain in Cooperative Program giving through the churches was necessary to achieve the goal of 50-50. This requirement is well on the way to achievement and 1985 should see Florida sending as many dollars for worldwide causes as is kept for home state use.

In the past four years Florida has moved from giving 40.8 percent of total receipts to the Southern Baptist Cooperative Program to 49 percent.

The convention okayed the purchase of 400 acres of land for \$680,000 near LaBelle for a south Florida satellite assembly and accepted a property gift of 78.62 acres of land from Thelma S. Thompson, the owner and seller of the property. The gift will bring the total acreage for the new assembly to 478.62 acres.

New officers are president Jerry Passmor, pastor of Olive Baptist Church, Pensacola; first vice president Gary Redding, pastor of Lakeside Baptist Church, Lakeland; second vice president Mrs. Stanley V. Buss, Vero Beach.

The next meeting of the Florida Baptist State Convention will be in St. Petersburg Nov. 12-14, 1984.

GEORGIA

One of the quietest annual meetings of the Georgia Baptist Convention in many years saw about 2200 messengers approve a partnership mission program with Baptists in Liberia and adopt a record Cooperative Program budget for 1984 of \$20.6 million.

Meeting in Macon City Auditorium messengers also shared in celebration of the 150th anniversary of Mercer University, Macon. They heard Mercer president R. Kirby Godsey make an appeal for Mercer and Georgia Baptists to "stay together . . . to make Mercer the center of Baptist higher education in this nation."

The \$20.6 million Cooperative Program budget for 1984 represents an increase of almost eight percent over 1983. After deduction of about 10 percent in shared promotion and administration expenses, it will be divided equally between Georgia and SBC causes.

Nelson L. Price was reelected to a second term as president. He is pastor of Roswell Street Baptist Church, Marietta. The 1984 convention meets Nov. 12-14 in City Auditorium, Augusta.

MISSISSIPPI

Mississippi Baptists elected a former state senator as president and two directors of missions as vice presidents at their convention.

They also passed a \$16,485,000 Cooperative Program budget of which 35 percent (up from 34.5) will go to SBC causes outside the state and voted to consider a major endowment campaign for their three colleges and their child care facility.

Attorney Charles Pickering, state

senator from 1972-80, was elected president. Pickering, a member of First Baptist Church, Laurel, currently is president of the Mississippi Baptist Convention board. Ervin Brown, director of missions for Northwest Baptist Association in Tate and Desoto counties, was elected first vice president and J. C. Refroe, director of missions for Rankin County Baptist Association, was named second vice president.

A constitutional change was approved which specifies a church must have given gifts through the Cooperative Program in the preceding year to qualify for messengers at the annual meeting. The convention also voted to increase the percentage of giving to SBC causes by half of one percent each year through 1990.

A record 1583 registered messengers voted a convention board and state education commission recommendation to begin a study toward development of an endowment campaign for Mississippi College, Blue Mountain College, William Carey College and the Baptist Children's Village. The committee, to be appointed by Pickering and executive secretary Earl Kelly, was voted \$200,000 for the study and told to bring recommendations to the 1984 convention.

The 1984 convention will be Nov. 12-14 at First Baptist Church, Jackson.

NORTH CAROLINA

Norman Wiggins, president of Campbell University, was elected president of the North Carolina Baptist Convention.

The most controversial resolutions involved the ordination of women. By a 200-vote margin the 1600 messengers voting on the issue reaffirmed a 1975 resolution which said the ordination of women was entirely a matter of local church decision and the state convention does not have a formal position on the topic.

The convention approved a basic budget of \$23 million and a challenge budget of \$1.4 million. Of that amount 35.4 percent (up from 35.2 percent) will go to the SBC Cooperative Program.

The convention paid respects to Cecil A. Ray who will resign his position as general secretary of the convention Dec. 31 to become the director of the Planned Growth in Giving campaign sponsored by the Southern Baptist Convention. He was presented a cash gift equivalent to the value of the car provided him by the convention.

The 1984 convention will meet Nov. 12-14 at the Asheville Civic Center.

OKLAHOMA

Oklahoma Baptists took another step toward an eventual 50-50 split of receipts between their state convention and the SBC Cooperative Program at their annual meeting but didn't resolve the continuing battle over ordination of women.

The 1984 budget of \$17.7 million includes 48 percent to support worldwide mission and education causes of the SBC, an increase of two percent over last year. The 50-50 division is a goal for 1985.

The women's ordination issue was introduced by Hugo T. Lindquist, pastor of Bethel Baptist Church, Oklahoma City, who attempted to amend the convention's constitution to exclude messengers from churches which ordain

women or have charismatic practices.

William H. Cook, convention president, ruled the motion out of order but suggested Lindquist could put the matter in resolution form if he wanted. Lindquist agreed, but served notice he intends to make another attempt next year to amend the constitution. The resolutions committee presented a milder version of what Lindquist submitted to them which noted "the significant contribution of women" in local church ministry, but opposed their ordination to church office.

"We believe the ordination of women as deacons and ministers deviates from the accepted faith and practice and creates discord among our fellow churches," the resolution stated. It stopped short of demanding churches not engage in the practice but put the convention on record "encouraging our churches to refrain from ordaining women as deacons and ministers."

Joe Brown, pastor of First Church, Shawnee, moved to amend the resolution to include the statement: "Be it further resolved this resolution is not to be interpreted to say the BGCO fails to recognize and honor the autonomy of the local church." Brown called local church autonomy a "time honored, tested and proven Baptist principle."

Lindquist pled with messengers not to water down the issue further and said, "let's not get sidetracked on this issue."

Messengers turned down the amendment after Cook made a statement that the autonomy of the local church could not be overthrown by any action of the state convention.

The resolution passed, 328-91.

In a related action, Charles Gregory, a layman from First Baptist Church, Midwest City, proposed a resolution from the floor, first as a substitute for the resolution on women and later as a separate proposal. It called on messengers to "reaffirm their support" for article 3 of the state convention constitution which forbids the convention to write creeds or exercise ecclesiastical control over the churches. The resolution failed.

Gene Garrison, pastor of Oklahoma City First and immediate past second vice president of the Southern Baptist Convention, said the convention had "voted against the priesthood of the believer, the autonomy of the local church and repudiated its own constitution" in passing the resolution on women. First Church, Oklahoma City, recently ordained three women as deacons.

Cook, pastor of First Baptist Church, Bartlesville, was reelected convention president. Jim Sanderson, pastor of First Baptist Church, Jenks, was chosen first vice president, and Bob Hinson, pastor of First Church, Marlo, was chosen second vice president. There were 1316 messengers at the meeting.

The 1984 convention meeting will be Nov. 13-15 at Council Road Baptist Church, Bethany, a suburb of Oklahoma City.

SOUTH CAROLINA

The South Carolina Baptist Convention rejected a resolution opposing the ordination of women to ministry. After brief debate the messengers overwhelmingly defeated the resolution saying it was a matter for each church to decide and not convention business.

Messengers also voted to "instruct"

South Carolina Baptist Hospital trustees to amend their current policy on abortion. The approved motion would permit abortion only in documented cases of rape, incest or for preservation of the physical life of the mother. This alters the former policy which would "protect the physical or mental health" of the mother.

The convention adopted an \$18 million Cooperative Program budget for 1984. This includes \$6.9 million or 38.3 percent unchanged from last year for the Southern Baptist Convention.

M. B. Morrow Jr., pastor of First Baptist Church, Gaffney, was elected president and two former executive secretaries, A. Harold Cole (1970-82) and Horace G. Hammett (1962-69), were given emeritus status.

The 1984 convention will be Nov. 13-14 in Myrtle Beach.

TENNESSEE

Messengers to the 1983 Tennessee Baptist Convention approved a record Cooperative Program mission support goal, voted to extend the life of two committees and approved a change in the financial policy which limits the handling of designated gifts to Tennessee Baptist or Southern Baptist causes.

Unofficial registration figures indicate a record 1713 messengers attended the Chattanooga meeting.

In other action the messengers elected Raymond Langlois, pastor of Nashville's Judson Memorial Baptist Church, president. Also elected were vice president Leonard Markham, pastor of First Baptist Church, Sweetwater, and second vice president Frank Proffitt, director of missions for Lawrence County Baptist Association, Lawrenceburg.

The Cooperative Program budget goal for the November 1983-October 1984 convention year was set at \$18.3 million — a 8.93 percent increase above the \$16.8 million budget goal for last year. The new budget will increase the percentage shared with missions and ministries supported by the SBC's Cooperative Program from 36 to 36.25 percent.

Two committees authorized by earlier conventions were extended.

The ministers aid committee, created by the 1980 TBC to find ways to aid ministers who lose their positions, was authorized to continue for five years. The six-member committee will begin rotation next year with the TBC president appointing two members for three-year terms each year.

The trustee relationship study committee, created by the 1982 TBC, was granted an additional year to complete its study and to make its report to the 1984 state convention.

On recommendation of the executive board messengers approved an amendment to the TBC financial policy which states, "Designated gifts for other than Tennessee Baptist Convention and Southern Baptist Convention agencies, institutions, programs, auxiliary and associated organizations (i.e., American Bible Society and United Tennessee League) shall be redirected to the sender."

The messengers voted to hold the 1986 TBC at Freedom Hall, Johnson City. By previous action, next year's convention will be held Nov. 13-15 at Belmont Heights Baptist Church, Nashville.



Kentucky Baptists awarded scholarships by Southern Baptist Theological Seminary, Louisville, include Bud Harrison, Bowling Green,; James Barnette, Louisville, and Mark King, Lexington; Richard Tabb, Drakesboro; Gerald Chafin, Inez; Jacqueline Moore, Mentor; Jeffrey Sames, Midway. Southern Seminary president Roy L. Honeycutt, center, congratulated the students following a special awards luncheon.

Campbellsville receives gift valued at \$314,000

Campbellsville College has received a gift of land worth approximately \$314,000 which assures the completion and furnishing of its current library expansion project.

The gift, from Mr. and Mrs. Edwin Montgomery, Louisville, is one of the largest single gifts the college has received, according to Kenneth H. Pope, advancement vice president.

"This is one of the biggest things to happen to Campbellsville College in many years," said Pope. "Mr. Montgomery's generosity will have important consequences for the college and other friends of the college for many years."

The gift consists of nearly 10 acres of land on Fegenbush Lane directly across from General Electric Appliance Park in

Louisville. Montgomery said the land is zoned R-7 for apartments, and there is now a house on the property which is rented.

Campbellsville College will share the land with two other institutions. For the college to realize any actual monies, the land will have to be sold. The entire property is appraised at about \$785,000.

The college's library project consists of the addition of 11,140 square feet to the library that was built in 1961.

Montgomery, a trustee of the college, said, "I can't think of any place where the gift could be used any better. I'm glad I had the opportunity to contribute and, hopefully, it will help someone."

Montgomery owns Montgomery Real Estate in Louisville. He is a realtor, builder and land developer and owns quite a few apartment complexes and shopping centers.

Pastors fellowship set Dec. 8 at Georgetown

"Getting It Done—The Pastor as Chief Executive Officer or Team Leader," will be held from 9:00 a.m. to 3:00 p.m., Thursday, Dec. 8 at Georgetown College.

Featuring David Nelson, pastor of First Baptist Church, Owensboro, and Jack McEwen, dean of the School of Religious Education, Southern Baptist Theological Seminary, the conference will focus on ways for pastors to be more effective administrators in their churches.

Begun in 1980, the Baptist Pastors Fellowship Series looks at contemporary topics of interest for pastors as well as other church staff members.



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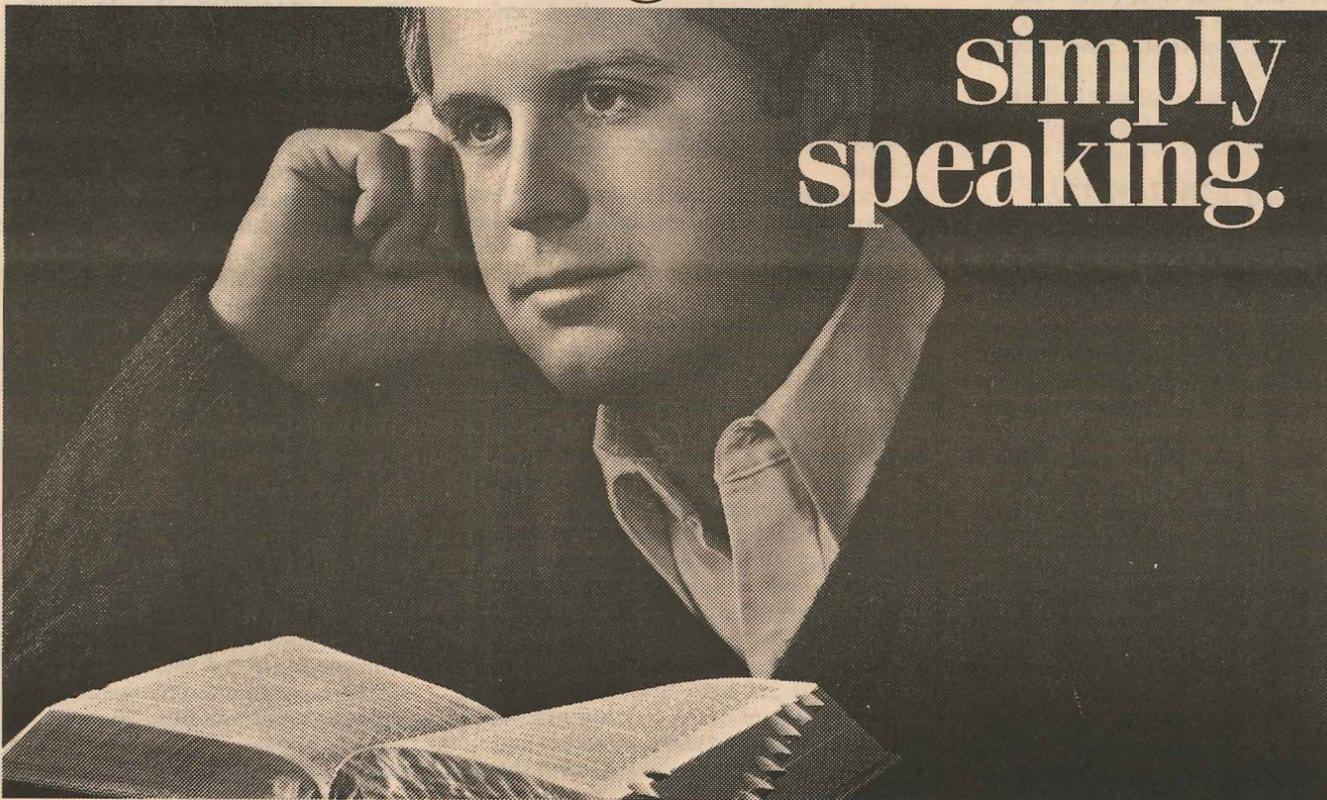
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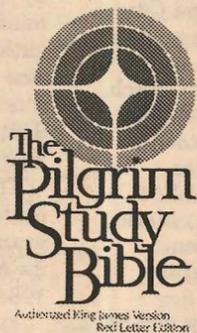
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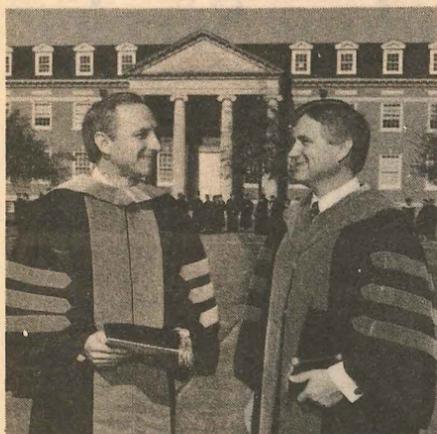
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Brothers Paul R. Corts [1] and Thomas E. Corts chat while waiting to join the academic procession at Thomas' inauguration as president of Samford University, Birmingham, Ala., Nov. 9. Paul succeeded Thomas as president of Wingate College in North Carolina this fall and was sworn into office by Thomas Nov. 7. Two days later Paul returned the favor by bringing greetings from Thomas' former institution during the Samford inaugural ceremony. Wingate is a North Carolina Baptist institution enrolling 1650 students while Samford is an Alabama Baptist university with 4085 students. The Corts brothers are graduates of Georgetown College in Kentucky.

Arkansas grants college four-year status at ABC

Four-year status was granted recently to Southern Baptist College in Walnut Ridge, Ark., by its sponsoring body, the Arkansas State Baptist Convention at its annual meeting in Pine Bluff. The decision to make Southern Baptist College a senior college will further the ministry immediately as plans to offer the BA in Christian Ministries in the fall of 1984 are put into action. Four-year degrees in business administration and elementary education are already planned for 1987 and 1989, respectively.

The college showed a 12 percent increase in enrolment this fall and a fund-raising drive, known as the "New Dimension Campaign" is approaching the half-way mark of its \$1,000,000 goal.

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Begun in May, the new campaign will help replace Title III monies turned back by the college. The board of trustees, chaired by John Wright, pastor of First Baptist Church, Little Rock, voted its full support for the four-year measure this summer.

Artist shows work

Robert S. Shannon, Frankfort, will display sculptures and paintings at Campbellsville College through Dec. 16. The display will be in the fine arts center gallery.

Shannon has been an instructor in the art department of Duke University, Drake, N. C., and an assistant professor of art at Transylvania University in Lexington.

The fine arts center gallery is open from 8 a.m. to noon and 1 p.m. to 4 p.m. Monday through Friday.

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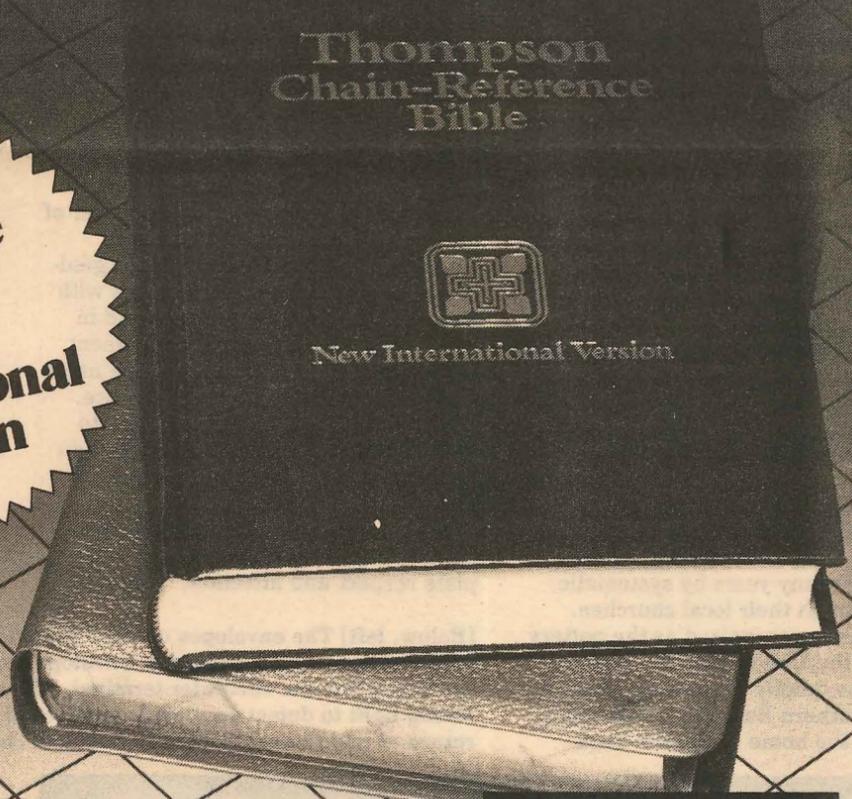
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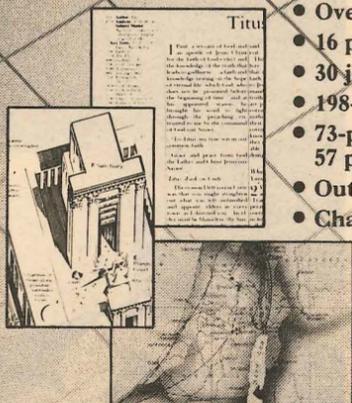
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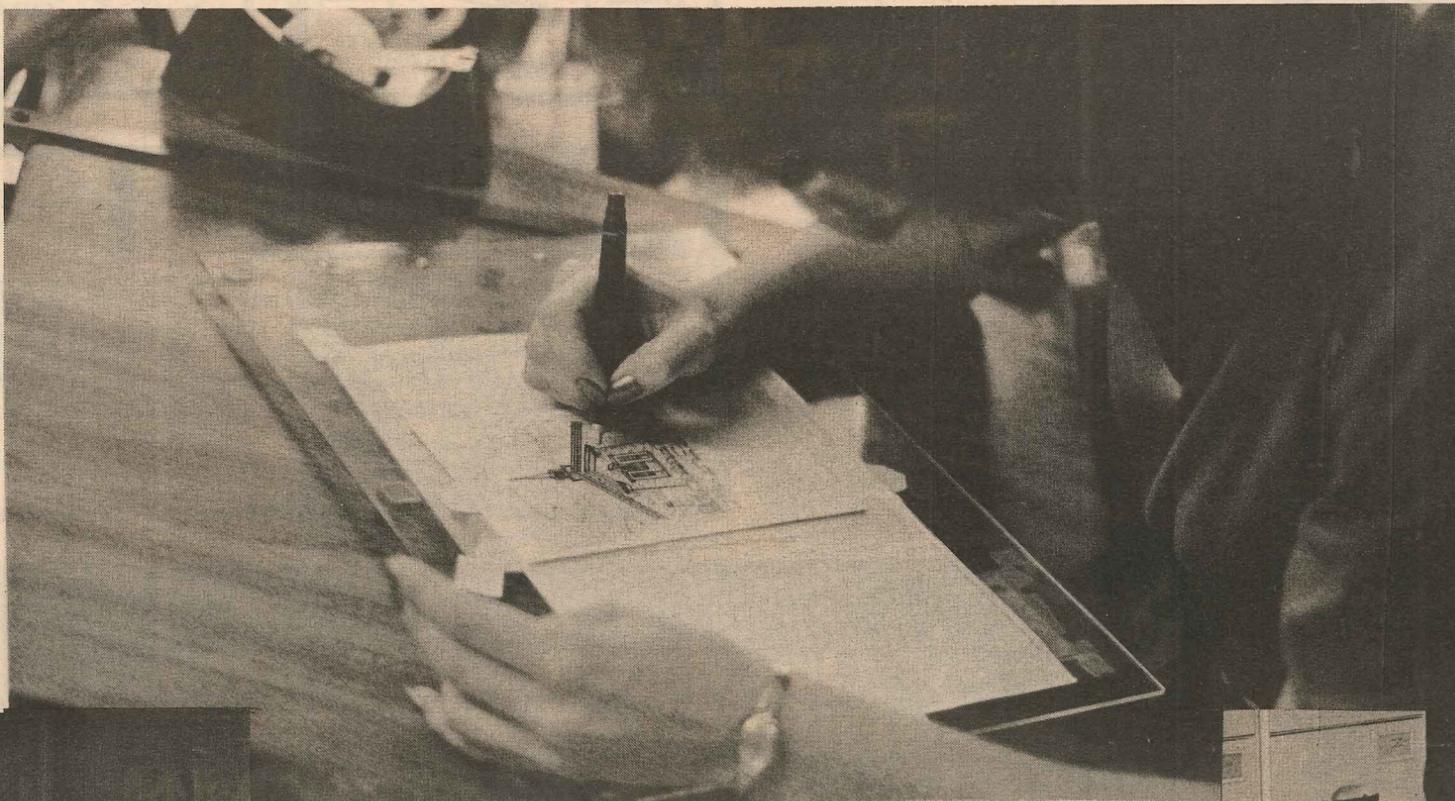
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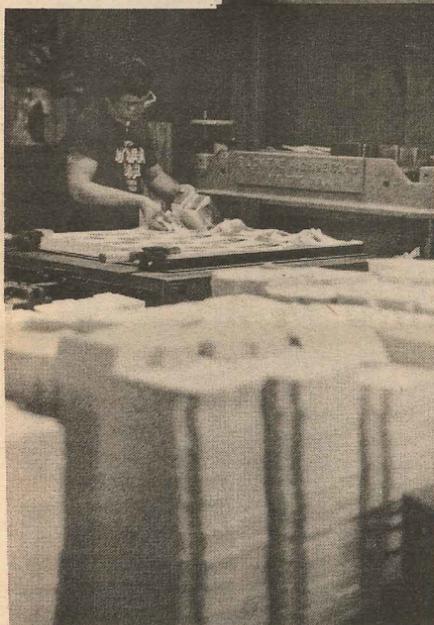
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A 'giving' ministry: the Baptist Book Store Envelope Service



[Above] Envelopes can be identified more closely with a church by the use of artwork. Artist Linda Lower prepares a line drawing of a church building from a photograph. [Left] The exacting art of die-cutting envelopes from preprinted sheets is practiced by an Envelope Service employee. [Right] Charlotte Mader represents Baptist Book Store Envelope Service to many Southern Baptist church secretaries who call to renew orders.



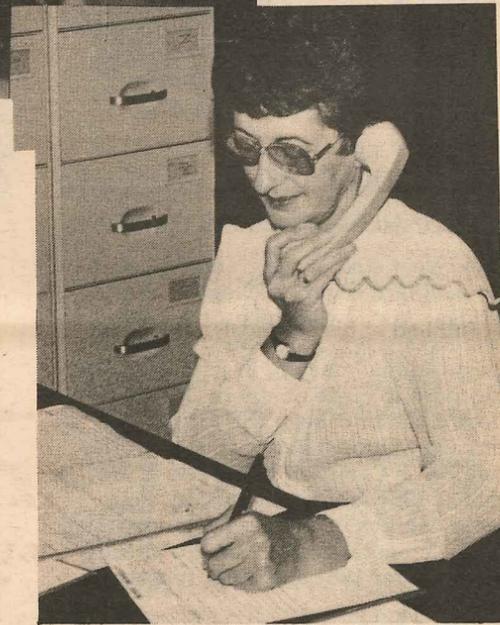
Store Envelope Service. The organization was begun in 1915 as the National Church Supply Company, founded by Cyril Taylor, father of the present chairman of the board, Charles D. Taylor. By 1957, the organization had extensive relationships with churches throughout the SBC, and in 1964, through a contract arrangement with Baptist Book Stores, took the name Baptist Book Store Envelope Service. That change enabled the company to deal directly with churches rather than having orders come through the book stores.

Such a working relationship, which Taylor characterizes as one of "complete respect and affection," appar-

ently is felt by many SBC church customers. Some 12,000 churches currently order envelopes and other supplies through the Envelope Service.

Personalization through artwork and stewardship messages is the rule rather than the exception. Company president Ronald Cochran points proudly to the annual orders of 500 million envelopes. Such a quantity of orders, including dollar-bill and standard-size envelopes, provides countless opportunities for error. Yet the Envelope Service cites an error rate of 3/100 of one percent, including misspelled words.

One service which has saved many a church from losing money is that of recording contributions. Not only does it

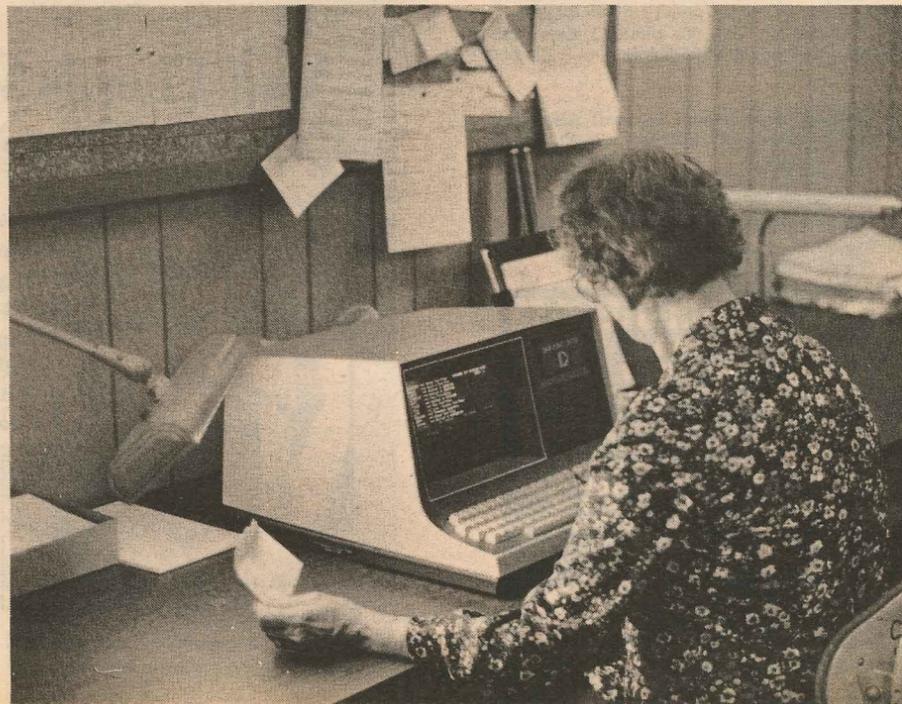
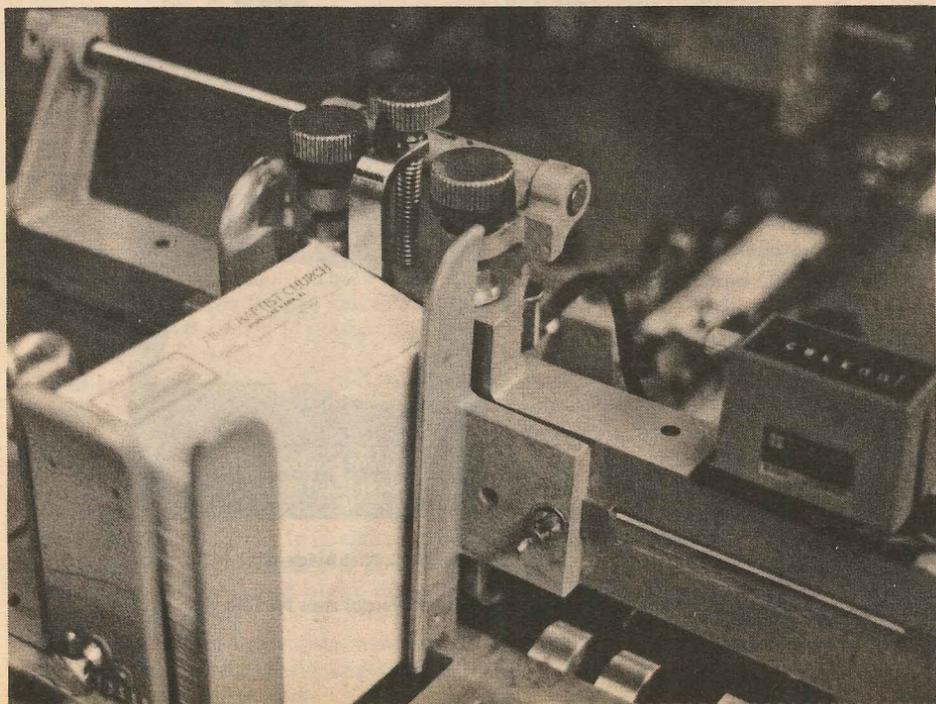


provide churches with detailed contribution records on individual members, but also it serves as a security check to prevent accidental loss of funds. Of the hundreds of overlooked contributions returned to Southern Baptist churches by the envelope service has been a check for more than \$300 in one envelope and almost \$200 in cash in another.

Southern Baptists, the majority of them unknowingly, have made a substantial impact on a small West Virginia community for many years by systematic giving through their local churches.

Historically recognized as the pottery capital of the United States, Chester, W. Va. has quietly become an integral part of Southern Baptists' stewardship efforts as the home of Baptist Book

[Below, left] The envelopes of First Baptist Church, Pinellas Park, Fla., are typical of the many designs printed in Envelope Service's plant. [Right] As contributions are keyed into the computer terminal, Alberta Pittinger holds envelopes against a strong light to detect previously overlooked money. This practice has resulted in the return of hundreds of dollars in cash and checks to Southern Baptist churches.





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LESSONS FOR DEC. 11, 1983

International Series
GOOD NEWS FOR THE OPPRESSED

Isaiah 61:1-7 The speaker of these words is the Messiah. On one occasion our Lord read these words and then applied them directly to himself: "This day is this scripture fulfilled in your ears" (Lk. 4:21).

When Christ stood to read, the scroll of the prophet Isaiah was handed him. Turning to the 61st chapter, he read these verses which declared God's purpose and intention to send the Messiah to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised and to preach the acceptable year of the Lord. He stopped abruptly and then made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Christ.

Had our Lord read beyond the middle of verse two he could not have given the explanation he did. He simply left the next sentence for future application, as his second coming will usher in "the day of vengeance of our God." The time of grace and mercy is called the "acceptable year," while the period of judgment is called the "day of vengeance," which is yet to be. The portion of this passage which Christ did not read publicly that day remains to be fulfilled at his second coming.

Christ's mission was clearly set forth in these verses which teach us that he

was divinely appointed, commissioned, anointed and sent to proclaim the good news of God's love, grace, mercy, forgiveness and salvation to those who are in the depths of spiritual poverty, to comfort and heal those whose hearts are in the depths of sorrow, to proclaim liberty to those who are the captives of Satan and the servants of sin and to provide an era of grace which will not close until he returns to this earth.

During this period of grace all will be saved who repent of their sins and believe on Christ as their Savior. Through Christ God will continue to express his loving concern about the spiritual, intellectual, moral and physical needs of people.

Our Lord is not going to leave anything which he has set out to do in an unfinished state.

Let us, as Christians, devote our lives to Christ in joyful praise and faithful service as an expression of our appreciation of his unceasing love for us.

Life and Work Series
BETRAYAL

2 Samuel 18:5-6, 9, 14 David organized his army to suppress the rebellion of Absalom but, as he reviewed his troops, he said to the commanding officers, "Deal gently for my sake with the young man, even with Absalom." Ere long Absalom was deserted by his panic-stricken men and he fled in terror. As the mule on which he was

riding galloped under an oak tree, Absalom's long hair caught in the low branches and he was left suspended in the air, whereupon Joab thrust three darts through his heart, after which 10 soldiers mutilated his body. Wrong ambition—desire for place, popularity, prestige and power—had led Absalom to this tragic end. Cushai, a runner, was commissioned to tell David what had happened.

2 Samuel 18:31-33 While the king sat at the gate awaiting a battlefield report, Cushai approached him and reported: "Tidings, my lord the king for the Lord hath avenged thee this day of all them that rose up against thee." David's inquiry, "Is the young man Absalom safe?", brought the answer that he had been killed, and that information grieved the father deeply.

Wrapping his mantle about him, David went to the chamber and cried in

a loud voice: "O my son Absalom, O Absalom, my son Absalom! would God I had died for thee."

David remained in that chamber indulging in inordinate grief to such an extent he was not capable of discharging his official duties. Moreover, his conduct caused his army to conclude he was filled with regret over the results of their arduous fighting. David's men were shocked and dispirited by his grief over the death of his rebellious son. Joab and his men did not appreciate David's reaction. Joab bluntly attempted to shock David into a sense of responsibility by challenging him to get control of himself and to respond promptly and properly to his valiant men before they deserted him in disgust, leaving him friendless and helpless. Accepting Joab's counsel, David resumed his leadership of his people, but he was never again the same man.



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
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TOWARD A FULL GROWN HEART

When Keith Parks reported to the SBC Executive Committee in September, he shared some disconcerting statistics which I believe every Kentucky Baptist should know. At my request, he has agreed for me to share part of his report with you. "From the end of 1975, the last full reporting year before Southern Baptists adopted Bold Mission Thrust in June 1976, until the end of 1982, the facts are: *There has been significant growth in the overseas part of Bold Mission Thrust—*

- 18.5 percent increase in the number of countries served;
- 20.6 percent increase in the number of missionaries;
- 60 percent increase in the total of churches;
- 74 percent increase in baptisms per year on the mission fields;
- 250 percent increase in hunger and relief funds;
- 380 percent increase in volunteers.

But during that same period the buying power per missionary decreased by 7.2 percent.

How can this happen in the midst of Bold Mission Thrust?

Perhaps part of the problem is that we as Southern Baptists are confused by our bigness. Among Protestant de-

nominations in the United States we are first in membership, total contributions, total number of missionaries, total gifts to benevolences and total gifts to foreign missions.

Yet when analyzed on a per capita basis, compared to the 20 largest U. S. denominations, Southern Baptists have the following rankings:

Ninth in members needed to keep one missionary on the field. *Twelfth* in percentage giving to foreign missions. *Thirteenth* in per capita giving to foreign missions. *Fourteenth* in percentage giving to all non-local causes. *Eighteenth* in per capita giving to all benevolent causes.

Facts indicate that today *no more than one out of seven Baptists are tithers*. Of the total amounts given by Southern Baptists through local church, *only 8.68 percent is channeled through the Cooperative Program for support of all the agreed upon causes.*

Kentucky Baptists would agree that "sloganeering" won't take us where we need to go. What will take us there is (1) a growing selflessness, (2) positive action at personal and church levels and (3) some encouragement from each other along the way.

"O Lord, grow our hearts bigger this Christmas season . . . and shrink our selfishness."

The Living Gift

a memorial gift that says you care about the memory of a friend and the mind of a young person . . .

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homes for children

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

REACHING

From the beginning, Baptist Homes for Children has been reaching out to dependent/neglected children. From the beginning, this ministry has been statewide. Although we were statewide and were reaching out to children, we were in one place, Spring Meadows Children's Home, and then Glen Dale Children's Home was added, and we were in two places.

Several years ago our board and administration realized that the changes in society and upheaval in the home demanded a new approach to our ministry. The change called for reaching out to families as well as to children. We saw that as we helped the child we must also try to help the family so there could be a reuniting of the two. This ministry required that we be more available to families who needed us.

To meet this changing need, three regional offices were opened with regional workers. This western region is now served by Bill Heaton, with his office at the Little Bethel Association office in Madisonville, phone 502-825-2191. The central region is served by Dwight Moore and Ron Soloc, with offices at our Middletown Central Office, phone 502-245-2101. The eastern region is served by Harold

Holderman, with his office recently moved from Lexington to Winchester.

This change in location is to improve our identification with eastern Kentucky and still be available to the metropolitan areas. The new office at Winchester is being provided by Central Baptist Church and is located in a house at 10 Gay St., Winchester, phone 606-744-6857; or if calling from Fayette County, the number is 606-254-7230.

These regional workers allow families to reach us more quickly and make us more available to help when a crisis or need arises. The relocation of workers is not an expansion but rather a shift to improve our services. It allows us to minister to the family on the field while we minister to the child in one of our homes.

While relocating our regional workers, we have also arranged our types of ministry to include two temporary shelters at Dixon and Elizabethtown. These provide temporary care rather than long term care. Also our ministry reaches to pregnant, unmarried girls, providing adoption services and a foster home ministry.

We are reaching out to those in need. We ask you to reach for us when we are needed.



clear creek comments

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

CLEAR CREEK MISSIONARIES

What is a foreign missionary? In chapel recently, Donald Duvall, medical missionary to Indonesia, said, "We are not missionaries in Indonesia just because we have left home and live in a foreign land; we are missionaries because in that foreign land we tell others the good news of Jesus Christ." Duvall is married to the former Sarah Eddleman who is also a physician in Indonesia. Mrs. Duvall is a second generation foreign missionary. She is the daughter of Mr. and Mrs. H. Leo Eddleman, former foreign missionaries to Israel.

Presently, Eddleman serves as instructor of Greek and Hebrew at Clear Creek Baptist School. Early in his life he prepared himself to follow God's will wherever it might lead. Graduating in 1932 from Mississippi College Eddleman was prepared to teach school or attend seminary. God led him to Southern Seminary where he received the ThM degree in 1935 and began work on a PhD. There he also met Sarah Fox.

They were soon married and went to Jerusalem to serve as foreign missionaries. For the next five years Eddleman held several positions in Jerusalem, Tel Aviv and Bethlehem including pastor and school principal. Mrs. Eddleman served and worked with the Arabic and Muslim women at home and in church. Living in a foreign country, the Eddlemans were truly missionaries because they told others the good news of Jesus Christ.

Forced to come back to the United States in 1943 because of the severity of the war activities, the Eddlemans returned to Louisville where he pastored Parkland Baptist Church for 10 years. During this time Eddleman finished his PhD and taught at Southern Seminary. From there he served as president of Georgetown College for five years and then as president of New Orleans Baptist Theological Seminary for 11 years. For the next 10 years Eddleman helped establish and head the Criswell Center for Biblical Studies at First Baptist Church, Dallas.

Because of the Eddlemans' love for missions, they continue to tell others the good news of Jesus Christ.

We are delighted that God sent the Eddlemans to serve as our Clear Creek missionaries in deed and in truth.



oneida journal

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

MENTION HER TO THE LORD

A mother writes: "I just wanted to tell you how thankful I am to you and to Oneida for all of the help, Christian love and support that has been shown my son. From a boy who hated nearly everyone, he has changed back to the boy I used to know. The hate has almost entirely disappeared from his eyes.

"I thank God every day for guiding us to Oneida before it was too late."

Another mother writes: "We heard from our daughter today, and she is doing fine, but needs our prayers at this time. I know you have a lot of people to remember in prayer, but

please mention her to the Lord at this time. Oneida meant more to her than you knew. Even though she didn't do her best there, she says it was the beginning of coming back to the place she knew she should be as a person.

"You are so right in feeling that no child who comes to Oneida is there except that the Lord is in it. We are so glad. His father tells us there has been a big change in him. It reminds us of the work you are doing, along with your goof staff of workers, with all the children who are under your care. Enclosed is a small gift to be used where most needed. May God continue to give you the added strength day by day."

A social worker who has referred

many young people to us writes: "Joey (not his real name) gave me the enclosed key to return to you. I am happy to report that he is doing extremely well since returning from Oneida. So far, he seems to have straightened out his problems with the school system and he is getting along fine with his mother, too. As usual, some of the good you do there at Oneida has rubbed off on another young man."

The mother of the above-mentioned boy reported some weeks ago that her 6'2" son is making her go to church with him. What a blessed change for both! God is still working his miracles. How wonderful to serve such a master.

A father wrote some months ago: "Just a word to express our thanks to you, the staff and faculty for the ministry extended our son. It is easy to see much needed progress in his life.

"He now expresses love for us and home and a wish to live at home, instead of open contempt. One of the most hopeful signs is his different attitude toward his work responsibilities at Oneida. Also his devotion to the Lord and his work has blossomed. He loves the evening devotions."

A long letter from a mother some months ago said in part: "There is an obvious change in attitude, both scholastically and socially. The most important and meaningful change has been the improvement made in our relationship. We are much closer than before. After one year at Oneida I, and others, saw a new maturity in her.

"I have been much impressed by the interest shown each individual student all year, and the dedicated and enthusiastic teachers she had. They not only took an interest during school hours but, more importantly, during their free time. Even after disciplinary actions were taken, she always spoke highly of them. It is my hope that her own achievements as well as my inability to pay be taken into consideration when a decision is made to continue her scholarship."

Reader, will you invest in these young lives that we are working to salvage and prepare for service?

Reprinted from Oneida Journal:
Dec. 2, 1981

bluegrass billboard

SUPPORT ALL OF YOUR MISSIONARIES



LOTTIE MOON CHRISTMAS OFFERING
and the COOPERATIVE PROGRAM

DECEMBER

4-11 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

11 Foreign Missions Day in Sunday School

12-13 Executive Board Meeting. Middletown, Kentucky Baptist Building

25 Christmas

25 Student Day at Christmas. Materials available from Student Dept., KBC

JANUARY

2-6 January Bible Study Week. Books available from Baptist Book Store

8 Witness Commitment Day

9, 10 Area Evangelism Conferences.

9—Louisville, Carlisle Avenue Baptist Church; 10—Lexington, Parkway Baptist Church

16, 17 Area Evangelism Conferences.

16—Mayfield, First Baptist Church;

17—Princeton, First Baptist Church

20-21 State Deacon-Spouse/Pastor-Wife Retreat. Cedarmore

20-21 State Deacon-Spouse/Pastor-Wife Retreat. Kentucky Dam Village

22 Baptist Men's Day

23, 24 Area Evangelism Conferences.

23—Owensboro, First Baptist Church;

24—Bowling Green, First Baptist Church

30, 31 Area Evangelism Conferences.

30—Campbellsville (Ky.) Baptist Church;

31—Florence (Ky.) Baptist Church

27-28 State Deacon-Spouse/Pastor-Wife Retreat. Cedarmore

27-28 State Deacon-Spouse/Pastor-Wife Retreat. Kentucky Dam Village

6, 7, 9, 10 Regional Royal Ambassador Congress Meetings. 6—West Liberty Baptist Church; 6—Jonathan Creek Baptist Assembly; 7—Clay Baptist Church; 7—Paris, First Baptist Church; 9—Horse Cave Baptist Church; 9—Manchester, Horse Creek Baptist Church; 10—Somerset, Camp Ground Baptist Church; 10—Elizabethtown, Severns Valley Baptist Church

10-11 State Worship Workshop. Cedarmore

12 Race Relations Sunday

12-18 WMU Focus Week

13, 14 Area Evangelism Conferences.

13—Pineville, First Baptist Church;

14—Somerset, First Baptist Church

19 Baptist Seminaries, Colleges and Schools Day

19-22 Home Missions Study. Books available from Baptist Book Store



Bill Sherman, pastor, Woodmont Baptist Church, Nashville, Tenn., congratulates Vicki Dunwoody just before her appointment Sept. 13 as a Southern Baptist foreign missionary. Sherman has encouraged Miss Dunwoody during the last eight years of preparation for mission work. Since 1977 Woodmont Baptist Church has sent more than 250 volunteers to 25 countries overseas.

Tennessean's heading for mission field thanks to church's nurture

by Marty Croll

For nine months after she moved to Nashville, Vicki Dunwoody gave Woodmont Baptist Church no passing thought as she drove past it. She was intimidated by Woodmont's imposing structure, rising out of a middle-class neighborhood. But then she was invited inside.

On Sept. 13, after eight years of encouragement from Woodmont's congregation, Miss Dunwoody was appointed by the Foreign Mission Board to be a nurse in Nigeria.

She could be the first of many modern day missionaries from Woodmont. In an atmosphere of interest in missions by church members, many young people there have felt God's call to Christian service.

Since 1977, when 30 church men flew to Guatemala to help rebuild after a severe 1976 earthquake, Woodmont has shown signs of increasing world awareness. In the past six years, the church has sent volunteers to fill more than 250 needs, including spots for professional people and craftsmen.

Volunteers have flown to 25 countries including Jamaica, Venezuela, Jordan and Korea. Many members have participated in home mission projects.

"Our folks just take missions to heart, and they go, and they pray," said pastor Bill Sherman. Many members work in the medical field. Church member Dewey Dunn, a physician, keeps close tabs on medical needs overseas by making regular calls to Franklin Fowler, senior medical consultant for the Foreign Mission Board.

"Not only will people give to the budget, but they'll give to everything," Sherman said. "Their hearts get into the church, and they love it. And everybody likes to do the things they love."

After one mission trip an appeal was made for money to buy much needed vaccine. "They gave \$4000. Boom. On the spot," Sherman said.

The church became somewhat interested in missions 11 years ago when members set up a house adjoining the churchyard for furloughing missionaries. "It was kind of like moving foreign missions across the yard from us, instead of across the world," Sherman said.

But it was the trip to Guatemala that forced global vision upon the church members. Clark Scanlon, a missionary furloughing then, suggested to Sherman that help was needed in Guatemala. The church decided to use surplus budget money to send men overseas.

Upon their return the men shared the depth of their experiences with family and friends. When he asked them to speak in church on a Sunday morning, Sherman found he had a group of missions commandos on his hands. The spark they ignited changed the life of the church.

Before the trip, Lottie Moon offering gifts were less than \$20,000. Last year the church set a goal of \$63,500 and members responded with more than \$100,000.

Such a backdrop has nurtured Miss Dunwoody in her growth into service as a missionary. Dunn and his wife, Bobbie, who first invited her to

Woodmont after she met them at a business function, have provided her with a home away from her Midwest home. The Dunns helped Miss Dunwoody while she trained as a nurse. While in school, Miss Dunwoody's decision to be a missionary was confirmed many times as she spent summers in volunteer mission work in Ghana and India. After graduating from nursing school she went to work as a nurse to earn the professional experience needed for foreign missionary appointment by Southern Baptists.

At first, Miss Dunwoody had thought the call to missions was not genuine. It was eight years ago, she was 26 and a relatively new Christian. The Lottie Moon emphasis was in full swing.

"I felt the Lord was somehow speaking to me in terms of a commitment to Christian service. And then I thought perhaps it was emotions because of the strong emphasis on missions at the time." In discussing it with Sherman, she decided to wait and see if the feelings persisted. They did.

"I really didn't want to be a missionary. I had grown up on a farm until I was 18, never left until I went to college, and my mom told me I was the type that seemed to be scared of my own shadow. I wouldn't go anywhere by myself," she said.

"And here was this thought of going to another place in the world that I'd never been to before. Alone."

Alone? The Shermans, the Dunns and other Woodmont members don't necessarily think so. "Our people are going to take care of Vicki," Sherman said. "She's a jewel."

Reflection

'Thank you God for leading me back home'

by Linda Tuggle Biggs

I am home again. Home in the Baptist church, home where I belong.

I grew up a very active Baptist. I spent two summers while in high school on the staff at Cedarmore (back in the old days when they had waitresses in the dining hall). Then the summer before I went to college I worked on the Glorieta staff. While a student at Georgetown College I spent a summer working for the Woman's Missionary Union directing recreation in GA camps across the state. After college, while living in Lexington, I was active in a Baptist church there.

But 14 years ago, after moving farther south, the decision was made to leave the Baptist church. It was a very emotional experience for me. I felt as if part of me was gone forever. Although I was comfortable and accepted in my new denomination, I felt like an outsider.

After a year and a half, Kentucky became home again. Returning to the Baptist church was never considered. I did manage to keep up with Baptist news by reading Western Recorder whenever I visited with my family in western Kentucky (I always read it in private as I did not want anyone to know I still cared).

However, as time passed, the reasons for which I left the Baptist church no longer existed and I was facing a real spiritual void in my life. I had tried to fill the void by being Sunday school director, Sunday school teacher and vacation Bible school director—but something was still missing. They used to kid me in Sunday school class and say "Linda, you're still too much a Baptist." Many in that class are former Baptists.

Going to church became a habit I did only "for the children." Many times I looked for excuses not to go. I knew if I continued on that path very long I would be just another "Christian dropout." But in the back of my mind I began to remember what it was like to be excited about going to church, to be filled with God's spirit, and I knew—that for me—I had to go back to the church of my youth.

When I visited Somerset First Baptist Church for the first time in April 1983 I found the peace I had been seeking. I had never been to a church service there before but it all seemed familiar to me. It seemed as if I had never been away. The sermon, the music, the people—everything filled my soul and I knew that at long last I was where I belonged to do God's work.

The organization of the church changed during my absence. GAs and YWAs became Girls in Action and Acteens. Training union became church training. There is even a singles department today. However, the message is still the same.

I have now taken up where I left off years ago, active and involved. And as I sit in church and God speaks to me through the minister and the music, I pray, "Thank you, God, for leading me home."

'Thank you for sending us Verna'

Black congregations supportive of white associate minister

by Gail Rothwell

To the outside world Verna Quirin's ministry may seem a bit out of the ordinary, but to her and the people with whom she ministers she is merely fulfilling God's calling in her life.

For the past two years Mrs. Quirin, who is white, has been associate minister with educational responsibilities at

Faith Temple Baptist Church, a black, inner-city congregation in Waterloo, Ia.

Prior to moving to Waterloo, she was the educational coordinator at University Baptist Church, Ames, Ia. "When I accepted this position two years ago, being a minister at a black church was the furthest thing from my mind," she said. "But God puts you where you are needed."

Mrs. Quirin's duties are varied and include consulting with trustees on financial matters, leading a children's mission study, conducting weekly workers' meetings, teaching a young adult Sunday school class and leading midweek Bible study.

"I continually praise God for sending me where the pastor has enough confidence in himself he can turn over many

responsibilities to other staff persons," she said.

She credits the support she gets from Eugene Williams, pastor, as the reason she was readily accepted in the church and community.

Mrs. Quirin also has become very active in the Northeast Baptist Association and is adult coordinator for the Associational Sunday School Improvement Support Team (ASSIST). She and other members of the team work with churches to strengthen their Sunday schools and provide training sessions for workers.

Because most churches in Iowa struggle financially, they must rely heavily on volunteer staff. Mrs. Quirin is no exception. Through a family business "God allows me to have the financial freedom I need to be able to serve this church full time," she explained. "I have discovered that no matter how much you try, you can't outgive God."

Throughout most of her 50 years, Mrs. Quirin has been an active Southern Baptist with a deep commitment to the local church. However, it was through the pain of a divorce five years ago that she learned to rely totally on God's leading in her life.

"Throughout the divorce I can remember thinking I'd never be able to even work in a church again," she said. "But I needed something to make life worth living so I turned to God when there was nowhere else to go."

Mrs. Quirin emphasized, "Divorce is a tragedy and I will always feel the marks of being rejected, but God teaches you how to live through these things."

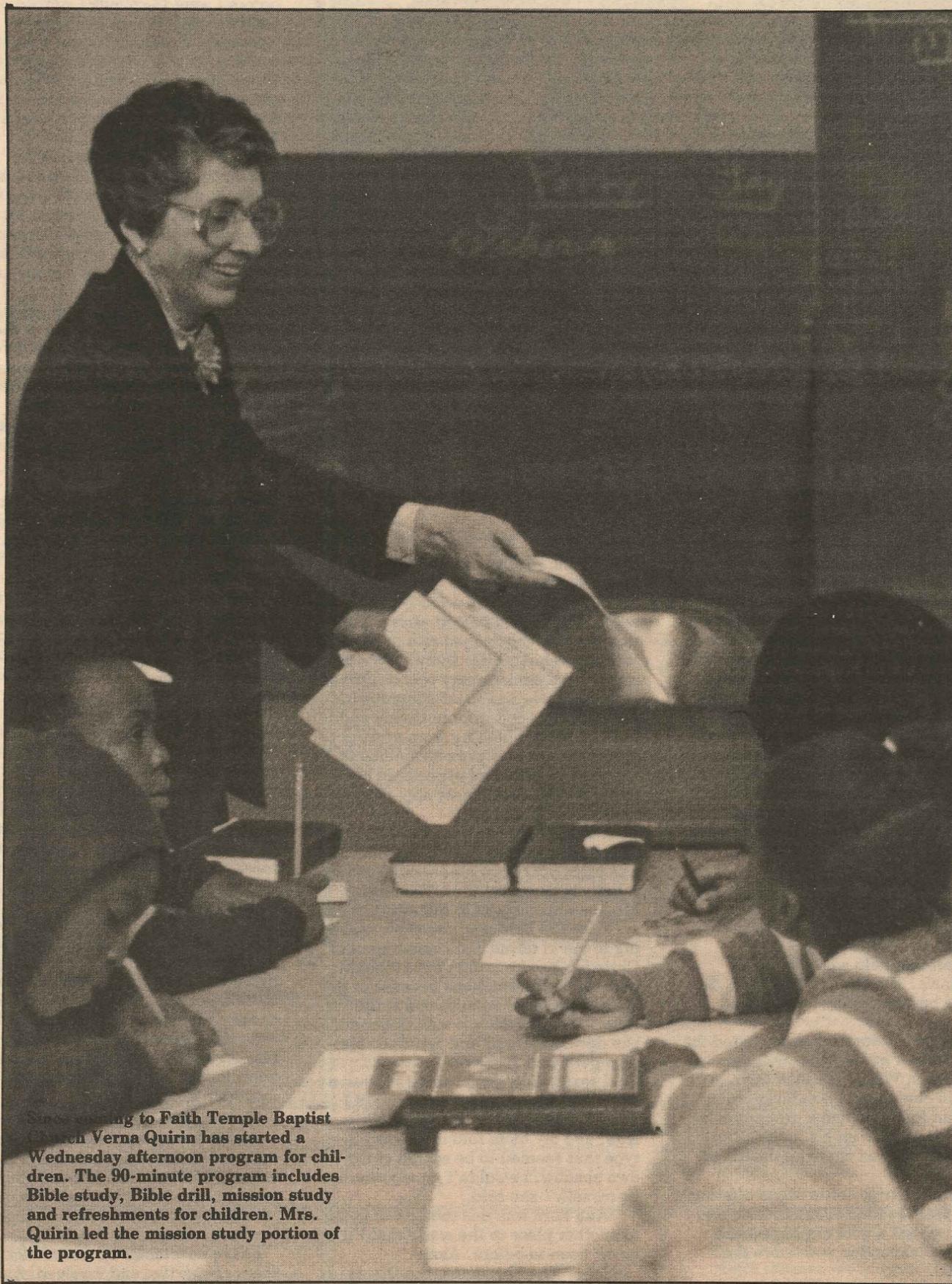
Because she has suffered the trauma of divorce she feels she has been able to minister to many of the women in her congregation. "Our congregation is 50 percent women, many of whom are widowed, divorced or never-married. When they come to me with their hurt I know what they are going through."

Mrs. Quirin feels, as a woman, she has brought new dimensions to ministry at Faith Temple. "In any situation that you have people with different needs, you need different kinds of leadership to meet those needs," she said. "The women feel free to come to me with what they call their women problems."

One of those things she enjoys most about Faith Temple is the people's willingness to learn and improve themselves. "Black worship services are moving beyond the traditional, emotionally charged services and they are hungry for deep Bible study," she explained. "I have never been in a church where people are so willing to go to training meetings."

Mrs. Quirin's four children, who all live away from home, were at first apprehensive about her move to Waterloo. "But since they have seen how happy I am here, they are proud of me and my ministry," she reported.

Mrs. Quirin said she has been continually overwhelmed by the affirmation of church members. "Their expressions of love and appreciation are the richest part of my ministry," she said. Church members regularly give thanks for Mrs. Quirin's abilities and talents. Their feelings were summed up during the closing prayer of a recent midweek Bible study . . . "And thank you for sending us Verna."



Since coming to Faith Temple Baptist Church Verna Quirin has started a Wednesday afternoon program for children. The 90-minute program includes Bible study, Bible drill, mission study and refreshments for children. Mrs. Quirin led the mission study portion of the program.