



Vatican action will hurt Reagan when Christians go to vote: Draper

by Stan Hastey

Southern Baptist Convention president James T. Draper Jr. told a top Reagan administration official Jan. 18 Southern Baptists are virtually united in their opposition to President Reagan's appointment of an ambassador to the Vatican.

Draper, along with Charles Stanley, pastor of First Baptist Church, Atlanta, and a handful of evangelical leaders told presidential assistant for national security affairs Robert C. McFarlane millions of evangelicals oppose the Jan. 10 move restoring full diplomatic relations with the Holy See.

Draper told Baptist Press after the White House meeting he told McFarlane, "You've touched an issue that Southern Baptists would almost be united on."

The Eules, Tex. pastor also repeated his view the Vatican action "has endangered the support of millions of evangelical Christians" for President Reagan.

Draper said while McFarlane sought to explain Reagan's action restoring relations after 116 years by saying it would give the U. S. a better "pipeline" to the Vatican he "gave no real reasons."

McFarlane appeared "cowed" by the objections registered during the meeting, Draper said. "There was just no rationale to support this appointment."

Following McFarlane's presentation, Draper said, Stanley told the national security advisor bluntly his explanation was unsatisfactory, that the Vatican move was a major White House blunder and that the group of churchmen remained opposed to it.

Draper said his reading of public reaction to the appointment is that "they (the White House) have gotten a ton" of telegrams and calls opposing the action.

But a White House official told Baptist Press "there were just not enough calls" to keep count.



Where is love?

"It is love, then that you should strive for . . . especially the gift of proclaiming God's message" [1 Cor. 14:1, Good News Bible]. Love is a major theme for the 1984 January Bible Study on the book of 1 Corinthians. Kentuckians, becoming more and more "gun shy" of the weather during the "traditional" Bible study time the first week of the year, are programing it later in the winter in many churches, or on Sundays and/or Wednesdays for several weeks. No matter when it's held, however, the message of love is still the same. [Photo by David F. Haywood]

There's room in the inn for SBC

Anyone wanting to attend the 1984 Southern Baptist Convention meeting in Kansas City next June should have no trouble getting a hotel room.

The remaining rooms won't be within walking distance of the convention center but most have easy access to freeways and/or six shuttle bus routes which will operate to and from the convention site. The exact routes have not been determined.

Tim Hedquist, director of financial planning for the Executive Committee, pointed out the housing bureau received 6000 requests for the 4000 rooms they set aside for the convention but Kansas City has more than 13,000 hotel rooms.

Organized groups apparently grabbed most of the housing bureau rooms by knowing how to increase the odds in their favor, Hedquist said.

Under the procedures used by the Kansas City bureau, applications were stacked according to first choice then filled until the allocated space was used up. "Those who studied the system realized if they put down as first choice a hotel other than the ones across the street their odds for getting a room downtown increased considerably," Hedquist said.

As a result, all of the rooms were filled with first choices.

Anyone still seeking room reservations can contact: Housing Information, 460 James Robertson Parkway, Nashville, TN 37219 to request a list of Kansas City hotels so they can make reservations directly.

Seminarian Patterson is Georgetown president

by James H. Cox, Associate Editor

The future of this "great school" is as bright as "the achievements of its past," W. Morgan Patterson said last Friday shortly after his election as Georgetown College's 22nd president.

Patterson, dean of academic affairs at Golden Gate Baptist Theological Seminary, Mill Valley, Cal., said he would uphold Georgetown's tradition of "academic excellence" while reaffirming the school's "connection with Baptist affairs."

He called the contribution of the Baptist college "fundamental" to Baptist life.

Patterson, who was on the faculty of Southern Baptist Theological Seminary, Louisville, from 1959-76, said he hoped to serve Georgetown perhaps "six to eight years." He is 58.

The new president will assume his responsibilities Apr. 1.

Born in New Orleans, La., he completed his undergraduate work in two years at Stetson University, DeLand, Fla. He later earned MDiv and ThD degrees from New Orleans (La.) Baptist Theological Seminary. Subsequently, he has done post doctoral work twice at Oxford University in England, 1965-66 and 1972-73.

Patterson's experience includes three years as assistant professor of church history at New Orleans Seminary, 1956-59, 17 years at Southern and the last eight in his present responsibility at Golden Gate.

In his time at Southern Seminary he was director of graduate studies in the School of Theology and David T. Porter professor of church history. He led in designing and implementing the seminary's PhD program in 1974 and was acting dean of the School of Theology in 1971.

Patterson has been a frequent contributor to scholarly publications and was book review editor of the seminary's Review and Expositor 1965-70.

He held pastorates in Stapleton, Ala. and Progress, Miss. and interim pastorates in Louisiana, Mississippi, Kentucky, Indiana and California.

Mrs. Patterson, the former Ernestine

North of Longworth, Fla., is a graduate of Florida State University, Tallahassee, and holds the MRE degree from New Orleans Seminary.

They have two sons, W. Morgan II, a 1975 graduate of Georgetown College, and Jay North, a graduate of California Baptist College.

In presenting Patterson to the board of trustees meeting at Georgetown Jan. 20, Paul Parks, Bowling Green physician and chairman of the search committee, declared that his committee had chosen 15 criteria for determining the school's next president.

"We really didn't expect to find one man who possessed all 15," he allowed, but one who possessed "most of them."

Parks went on to say that Patterson is one man who "adequately measures up," and that he "fills all 15 criteria." He said Patterson did not have full experience in some of the areas, but had some background in all. He listed some of the 15 as "thoroughly Christian," "providing service to his denomination," "academic experience," "administrative experience" and "experience in recruiting students and in endowment."

Patterson later recalled that, 28 years ago, he wrote then Georgetown president H. Leo Eddleman, now of Pineville, asking for a teaching job.

"Word came that there were no vacancies, but I see my persistence has finally paid off," he joked.

Georgetown, with a present enrollment of 1300, is in its 155th year of service. In addition to undergraduate programs, the college offers a graduate program leading to the MA in education.

The student body is drawn primarily from Kentucky and Ohio, but 28 states and eight foreign countries are also represented.

Patterson will succeed Ben M. Elrod as president of Georgetown. Elrod announced his resignation in February 1983, effective last June 30. He had served the school five years and is now living in North Little Rock, Ark.



New Georgetown president W. Morgan Patterson [l] of Mill Valley, Cal. is welcomed by trustee Randy Fox of Louisville. Looking on is Tom Benberg, administrative vice president of the college. Patterson will assume his new duties Apr. 1.

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C. R. Daley

daley observations

It's time to examine ordination practices

Herschel Hobbs, as usual, is right. He told conferees in the Convocation on the Laity held in New Orleans shortly before Christmas that the entire issue of ordination ought to be studied by Southern Baptists.

Says Hobbs, "We inherited our current concept of ordination from Roman Catholics. You won't find this concept in the scriptures."

T. B. Maston, another unusually wise Baptist patriarch, has recently written two extremely incisive articles on the muddled picture of the call and ordination to the ministry among Southern Baptists. One of his treatments serves as a guest editorial which accompanies this treatment and the other will follow in a later issue.

Baptist ordination practices have never squared with the New Testament as both Hobbs and Maston observe. These traditional practices posed no special problems, however, as long as only pastors and deacons were considered subjects for ordination. After all, the 1 Tim. 3 passage which Baptists have mostly relied upon specifically lists qualifications for overseers or bishops (taken to be pastors) and also for deacons (the same word in most other New Testament passages is translated servants).

The complications have come because of several developments in recent years. One of these is the multiple professional ministries in Baptist churches today such as associate pastor, minister of education, minister of music, minister of youth, minister of recreation, ad infinitum. Are all of these to be ordained? If not, where is the line drawn?

What about the church custodian? What about church secretaries? Are they not in full time Christian work if they feel God has called them to do what they are doing? Are they not proclaiming the good news in their services?

Another recent development forcing Southern Baptists to examine traditional views on ordination is the growing number of women who are convinced God has called them into his ministry. More and more of these are preparing themselves to preach as well as to conduct educational programs and are offering themselves as pastors and thus are candidates for ordination.

Another influence in Baptist ordination practices is the tax benefits offered to ordained ministers but not to Baptist ministers who are not ordained, licensed or commissioned. We don't like to think a tax free housing allowance for or-

daind Baptist ministers would lead anyone to seek ordination but we might as well be realistic.

Should a pastor receive a tax exempt housing allowance because he is ordained while unordained ministers serving the same church and doing many of the same things the pastor does have to pay income tax on their total salary? My answer is no. Who can blame church staff ministers who ordinarily have not sought ordination from doing so under the circumstances?

Baptists were confused enough about ordination before women sought ordination and apart from the tax benefits only ordained ministers enjoy. With these and other developments the confusion is compounded and it's high time we addressed the problem.

We skirt the issue by saying ordination is a local church matter and therefore it is off limits for any consideration or even study on the part of any associational, state or national convention committee. It's true ordination is a local church responsibility and every Baptist church will do as it pleases but most churches need and would welcome some helpful guidelines on ordination practices.

Since we are people of the Book, a good place to start would be to discard at least temporarily every traditional belief and practice on ordination and go to the New Testament to honestly examine every teaching and practice related to the idea of ordination. The outcome most likely would be surprising and even shocking.

New Testament ministry: Ordination

by T. B. Maston

There is an increasing number of young people, including many young women, who are responding to what they interpret to be the call of God to some type of full time Christian service. Some of these young people are really struggling to determine the purpose or call of God for their lives. Many of them do not feel they are called to preach.

In addition to these young people there is also a larger number than in former years of more mature men and women who are preparing for a second career in a Christian ministry of some type.

The preceding developments suggest this may be a logical time for our churches and denomination not only to restudy the New Testament concept of Christian ministry but also to reexamine and reevaluate our usual ordination procedure. It is true in recent years, in response to the needs in churches and the call of God, some churches have ordained specialized ministers such as education and music leadership. Do we need, however, to go further and ordain any man or woman who feels called to some type of full time Christian service?

Will you not agree we should have enough concern and courage to study objectively what is found in the scriptures? Even a casual reading of the New Testament should convince us that too sharp a distinction has been made between the "ordained clergy" and the laymen. We may also be convinced there is little if any scriptural basis for the rather elaborate type of ordination service frequently followed in our churches.

Also, we may conclude that the typical "ordaining council," a term which incidentally is not found in our New Testament, frequently restricts its questions too exclusively to strictly theological matters and largely ignores every day issues that touch directly the lives

of the folks to whom the ordained will minister. Really, there is not enough specific material in the New Testament on the ordination of ministers to support any so-called "orthodox" procedure.

A careful study of the New Testament will reveal that most words translated "ordain" or "ordained" in our English versions are more frequently translated "made," "appointed," "chosen," "determined."

Where there is anything comparable to ordination in the New Testament, it most frequently simply included the laying on of hands and prayer. An example is the incident at Antioch when the Holy Spirit revealed that Saul and Barnabas should be set apart for the task to which God had called them (Acts 13:1-3; cf. 6:1-6; 8:18-19; 9:17). This laying on of hands seemingly was symbolic of the anointing of the Holy Spirit for those who were called to a particular task. It is even possible that those being "ordained" or "set apart" had been "ordained" previously.

I personally do not believe it would violate the spirit of the New Testament to have such a service of dedication for any child of God who has had a unique call to perform a distinctive type of ministry for the Lord and the church. Some churches do that now for members who may feel a call of God to missionary service. Why not broaden it to any who have had a specific call?

It may be too much for us to expect many of our churches to restructure the ordination of pastors. And after all, there are some legal problems involved, such as the right to perform wedding ceremonies. But why not ordain or set apart others to distinctive tasks without their having the so-called privilege of those ordained to the pastoral ministry? Whatever is done, pastors should not feel their call is superior to others, most of whom have a similar depth of conviction that God has called them.

Sermons are to be seen

The poem which begins with the line, "I'd rather see a sermon than to hear one any day," is often quoted in Baptist pulpits but its truth is too seldom practiced in Baptist pews or pulpits. Many sermons are based upon Paul's words but his exhortation, "Be imitators of me, just as I also am of Christ," is rarely chosen as a text.

My own stricken conscience in this respect won't let me forget an incident which took place about two years ago in New York City. A group of state Baptist program leaders was attending a conference on witnessing across barriers. The late winter chill was stinging even the well clad

denominational workers as after one session of the conference they joined the rush hour subway riders.

When the pushing to get on board subsided and those standing steadied themselves by holding onto the straps hanging from the ceiling of the coach, the eyes of one of the Baptist workers fell upon a passenger who wore no coat, no shoes, no socks. His feet were scratched and one toe was missing.

"Why do you have no shoes?", asked the Baptist worker of the man.

"They were stolen and I have no way to get

more," the shoeless soul replied.

Noting the stranger's feet were close to the size of his own, the denominational worker said, "Because Christ loved us and gave his life for me and you, I would like to give you my shoes."

Nearby passengers watched in amazement as the worker removed his shoes and socks and gave them to the man. During the rest of the conference the worker wore sneakers with his dress suits.

Said a fellow denominational worker, "That's the strongest sermon I have seen this year."

So say I.

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

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

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Word and deed

*Christian center exists
as example of his love*

My little children, let us not love in word, neither in tongue; but in deed and in truth. [1 John 3:18]

Taking to heart scripture admonishing believers to work in "word and deed, not word and mouth" Baptist layman M. A. Winchester heartily joined forces with his fellow physicians and Christian community leaders to aid the poverty laden citizens of his native Whitley City in McCreary County.

"We try to do what we can," the former Kentucky Baptist Convention executive board member stated.

That attitude caused the formation of the McCreary Christian Care Center in November 1982 to supply free services to persons needing help.

"Sister Lorraine (Ayotte, Center director) approached me about a free medical clinic. After she convinced me it was needed I insisted on adding general services. I see this as a Christian ministry to funnel things through," Winchester affirmed.

The center, which provides free medical treatment and medicines, food supplies, adult education and tutoring, is incorporated as a non profit organization and managed by a board of directors. Winchester presently is president of the board.

"It's open Wednesdays and Fridays of each week," Sister Lorraine noted. "When we first opened we had five patients for the clinic. We have them wall to wall now. It's a busy time now. We provide free examinations and medicine."

Sister Lorraine, a registered nurse and Connecticut licensed pharmacist, added, "The idea first came to me for a clinic three years ago. Working in home health care I was visiting a patient whose wife I found had an extremely high blood pressure. She was in the stroke zone. When I asked her why she hadn't been to the doctor she told me she didn't have the money to go.

"Fortunately I had had some money sent me recently and gave it to her. But I wondered on my drive home what would have happened if I hadn't come by and how many others were like her in the area."

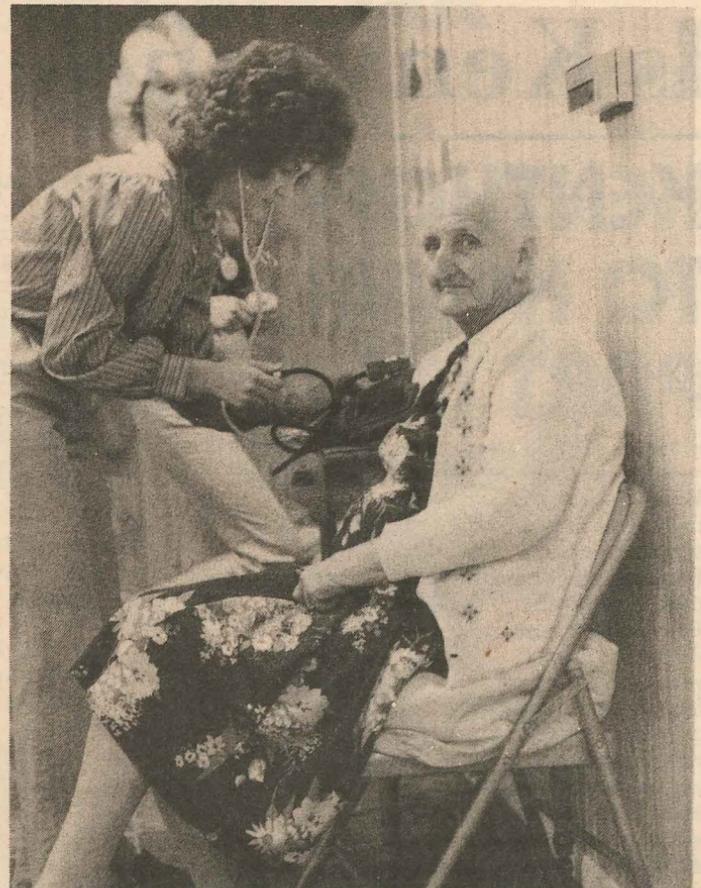
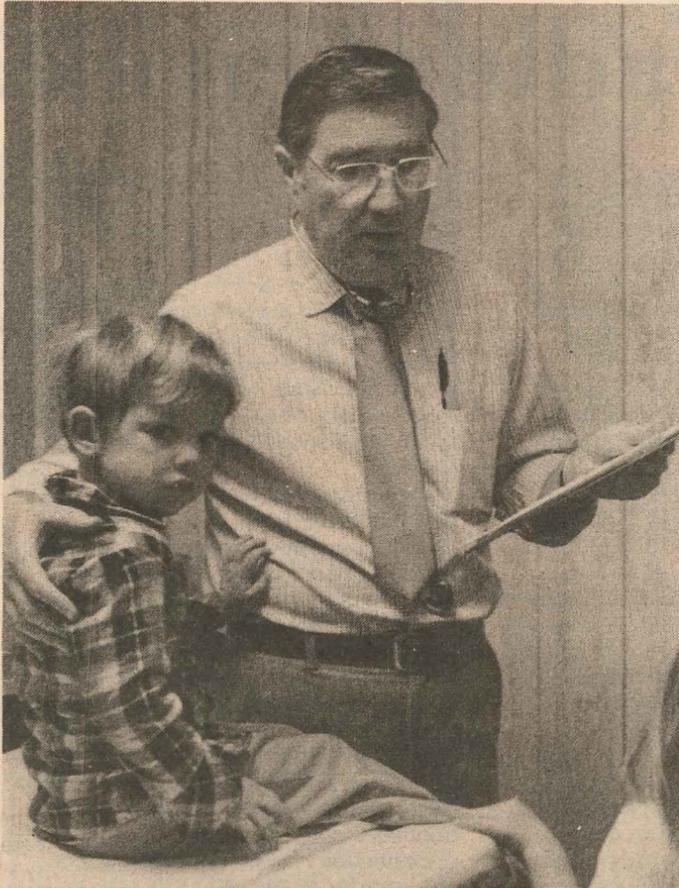
That surge of compassion sent her seeking answers to the needs of people in her community. "I asked my supervisor what I should do. He advised me to contact a local minister for help. I went to Bro. (B. J.) Turner, pastor of nearby Stearns Baptist Church. He in turn referred me to Dr. Winchester, one of his church members."

Winchester noted, "We have four doctors in my office. We're all Christians. There was no problem in our office. We were very sympathetic to the cause."

"I said no problem," stated Jerald Burgess, one of the other doctors working the center and an active layman in Whitley City's First Baptist Church and the KBC. "We said we'd do it as a group. I said fine. I'd do my part. I have a heart for evangelism," he added.

"It works out well," Burgess continued. "We all have our priorities. We cover for one another."

The other physicians are Douglas



DeWar, also a member of Whitley City First Baptist Church, and John Patillo who attends the local Methodist fellowship.

The doctors rotate their Wednesday afternoons manning the clinic, Winchester added. Any lab work, x-rays or other tests needed by patients not available at the clinic are done in their offices next door to the center, a converted storage building owned by Winchester.

Winchester noted that Sister Lorraine's request added fuel to a similar idea he had had while serving as the McCreary County Baptist Association moderator a few years back.

"I had suggested we have a cooperative service ministries with community churches," he said. "That idea fell on deaf ears, though."

However, he added, "It's foolish for small churches and other groups to do little or halfway jobs when we can do better working together."

"Bro. Turner was being inundated with as many as 20 requests a week for assistance."

Now the center provides a locale for benevolent giving. Area churches provide food for the pantry, personnel volunteers, money and clothing. While clothing is available elsewhere in the community, the pantry and educational center are housed above the medical

offices.

The food pantry is also funded through a \$7000 federal grant. Medical supplies have been donated and the Whitley City Lion's Club has also been contributing \$100 a month for supplies.

"We will not duplicate services being offered in the county. We just try to meet the needs of people who have fallen through the cracks, so to speak. We try to do what we can," Winchester added.

"For example, the public health department provides excellent prenatal care," Sister Lorraine pointed out.

"There are many needs here," Turner stated, "In McCreary County there's large unemployment here. We've grown from 15,000 residents to more than 17,000 since 1980. People unemployed up north are coming back home. There's little here for them. The government owns more than 92 percent of the land with the Daniel Boone National Forest.

"The center has become an outreach arm of our church. Our benevolent programs go through it now," he continued. "The ministerial association tries to handle other needs like providing fuel, coal, electricity or gasoline money.

"It's impossible to help unless we're united. We don't need to duplicate services but strengthen one another."

"That's one of the beautiful things

In photos at top, M. A. Winchester [l], physician, shoulders Cleveford Campbell while talking with the child's mother at the McCreary County Christian Care Center and [r] Cumberland College student Robin Thomason checks the blood pressure of 76-year-old Maggie Bryant. At left, physician Jerald Burgess and Sister Lorraine Ayotte relax with Winchester at the end of a day at the free clinic.

about the center, Sister Lorraine beamed. "We're Christians working together, extending his love in the world together."

"I feel, at this moment, more than I've ever felt before I'm in the center of the Lord's will for me. When the time is right, things do happen."

"There's a good feeling here. We strive to respect the dignity, pride and feelings of our people. We extend the Lord's love to people. It's exciting. I see it as very enriching. We're loving the same Jesus, living our Christianity as we believe it," she shared enthusiastically.

"We have 65 volunteers now," Sister Lorraine continued. "Twenty are in the medical program."

Billie Jean Strunk, a volunteer at the center, said she liked helping people. Robin Thomason, a 19-year-old premed student at Cumberland College and member of the local First Baptist Church, agreed, noting she started helping over the recent holiday break.

Joanna Morgan, a volunteer from the Stearns Baptist Church captured the mood of her fellow workers.

"We love people. This is ministry to people. We're just here. We have shoulders to cry on. They may not be big ones but they're here if they're needed."

Christianity is the sole purpose behind the generosity, Winchester assured. "There would be no motivation to help if we weren't Christians," he stated. "We help here because we're fellow servants of the Lord."

"It's a ministry. We as a community of Christians are doing it in the name of Jesus. It is word and deed," he quipped, "not word and mouth."

Is Kenya the cradle of civilization?

KENTUCKY TO KENYA, PART II

by James H. Cox, Associate Editor

While researching this series of articles on Kentucky Baptists' planned partnership with Baptists of Kenya for 1985-87, one very impressive fact about the origin of the people in Kenya surfaced. It was startling enough to read that all civilization had its beginnings in east Africa (in the general vicinity of Kenya). But to read it again and again in a wide variety of authoritative sources suggests that there could be some validity to it.

John G. Jackson, in fact, dedicates his book, *Introduction to African Civilizations*, to "everybody with an African ancestry—the whole human race!"

Alan and Kerstin Magary, writing in *East Africa: A Travel Guide*, believe discoveries in northern Tanzania and east of Lake Rudolf in Kenya put man's origins "far back." East Africa has "certainly replaced" Asia as the "cradle of mankind," they say.

Anthropologist L. S. B. Leakey states that with few exceptions men of science are satisfied that Africa is "the birthplace of man himself." Leakey also cites Africa as being "in the forefront of all world progress" for hundreds of centuries thereafter.

Could it be that the biblical Garden of Eden was actually located in Kenya? These authorities, and many others we found, give enough evidence to at least make such a theory plausible.

Having established this, the Magarys refer to Kenya's more recent history as "somewhat dull and short." It became reasonably full of detail only at the arrival of colonizers a few brief decades ago.

ROOTS: NOT SO DEEP

These authors divide Kenya's modern background into two parts—the history of the coast and the history of the interior. The former is comprehensive and fairly dramatic, they claim. But the latter is clouded and is only now being put down on paper. The history of both is "remarkable" for the lack of contact between coast and interior, these observers feel.

Six years after Christopher Columbus found a "new world" in America, Vasco da Gama, famous Portuguese explorer, sailed around the Cape of Good Hope in southern Africa and docked at Mombasa, Kenya. The year was 1498 and da Gama's arrival staked a claim for the Portuguese crown.



Cox

The arrival of Omani Arabs some years later saw the demise of Portugal's power along the Kenyan coast. By the mid 19th century European explorers had begun to penetrate the interior of the land. British interest developed later in the century, stimulated by stronger German competition.

A result of the Berlin Conference of 1884-85, a century ago, was the division of certain east African territory among European nations. Kenya was then included in the British sphere of influence.

When Uganda also became a British protectorate at about the same time, parliament decided—because of Uganda's great potential—to build a railroad from the sea across Kenya to the interior of Uganda. That decision ultimately benefited Kenya perhaps even more than it did Uganda.

Five years in construction, the railroad was begun in 1896 at Mombasa, on the Kenyan coast. Three years later it had reached Nairobi and in a few more years (1907) that frontier town had become the capital of the protectorate. The railroad had a great deal to do with that.

By 1907 the Norfolk Hotel in Nairobi was the scene of safaris. It was reported that Teddy Roosevelt set off from there with 500 blue coated porters each carrying a 60-pound load. The "conservation-minded" leader personally shot 296 animals in 10 months.

The railroad from Mombasa reached Kisumu on Lake Victoria in 1901.

THE MAU MAU SAYS 'NO NO'

In 1920 the protectorate became Kenya Colony, governed by a legislative council dominated by white settlers.

Thirty years later, unrest among the native people of Kenya over white rule led to a strong protest to colonial intervention. The colony's largest tribe, the Kikuyu, led in the movement.

The Mau Mau, at first merely a terrorist society, then a nationalist movement, soon became Kenya's freedom fighters.

An Emergency was declared by the colonial government Oct. 20, 1952 following numerous murders in the colony. The result was the immediate roundup of a hundred political leaders. The more prominent ones were tried, convicted and sent to exile in Kenya's Northern Frontier District.

"Forest fighters" were sent into the forests of Mt. Kenya and the Aberdare Mountains to battle the whites. In the meantime, the whites fought back with regiments, bombers, tracker teams and brainwashing.

Casualties totaled 11,503 Mau Mau, 167 security forces and 1819 African civilians. Thousands more were detained, village life was disrupted and almost all political activity was halted. The Mau Mau existed only until 1957 but the Emergency continued throughout that decade.

If anyone had been looking for the handwriting on the wall, it could have been read in shouting letters: COLONIAL KENYA IS DOOMED.

In 1956 Africans gained representation in the legislative council. Four years later, the white highlands were opened to black ownership. June 1, 1963 the country won internal self government. Jomo Kenyatta, one of the political leaders exiled in 1952, became prime minister.

The Union Jack was lowered for the last time Dec. 12, 1963. On that date the black, red and green flag of Kenya

was raised. Kenya had become the 35th African state to win its freedom. A year later, Kenya became a republic.

Kenyatta led his country until his death at Mombasa Aug. 22, 1978. He was succeeded by the vice president, Daniel arap Moi, who continues to serve.

Kenya is a de facto one party state (KANU, Kenya African National Union) with a parliament of one house. Elections for both the presidency and the national assembly are held every five years.

The country is divided into seven administrative provinces plus the Nairobi district. Each of the regions is governed by a provincial commissioner appointed by the president. A city council governs Nairobi.

The government obviously aims to Africanize the economy. It has an on-going policy of revoking noncitizen trading licenses and work permits to permit blacks to assume control of their own country. The Kenyanizing of Kenya is being accomplished without the violence which occurred in Uganda in 1972-73.

SPEAKING OF TONGUES

There are two principal languages spoken in Kenya, English and Swahili. The British contributed the former and the latter is an African dialect which became the official language only a decade ago. Widely used throughout east Africa, Swahili is a product of admixture from Arabic tongues.

The people are largely home grown in Kenya. At last count, 97 percent of the population was African. The remainder was largely Asian, European and Arab, in that order. Of the Africans, more than 40 ethnic groups were represented, with Kikuyu at 22 percent being the largest group.

A decade ago the population was split almost 50-50 between men and women. However, a startling statistic indicates that fully three-fourths of Kenya's population is under age 30, and one-half of the total population is under age 15. Less than 10 percent is over the age of 50.

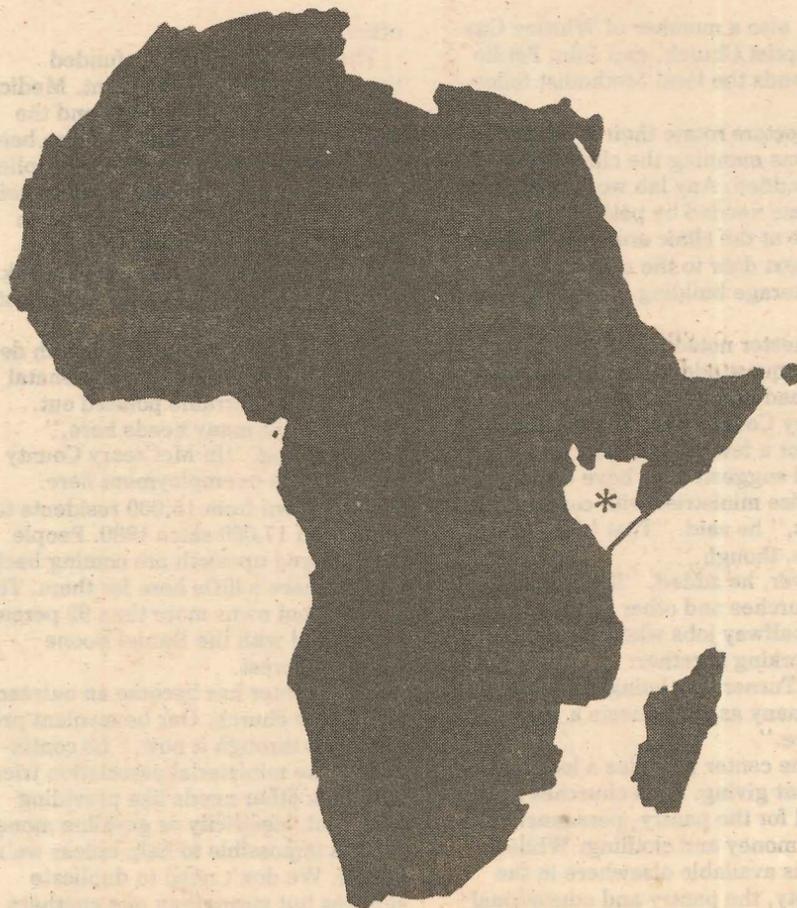
Next week we examine the economy of the modern state of Kenya.

In 1982 Kenya's population was estimated at 16,840,000. But by the time Kentucky's three-year concerted effort in the east African nation ends in 1987 present estimates put the population at 20 million.

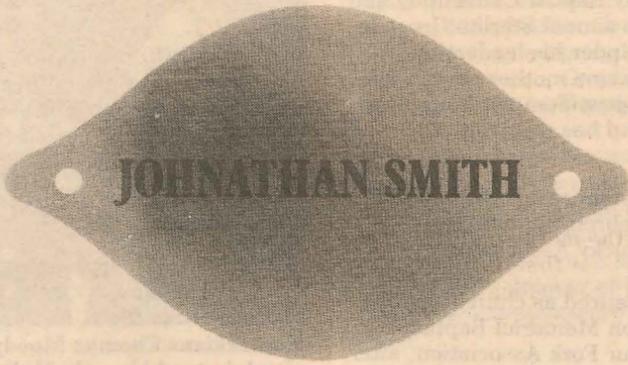
Currently, 85 percent of the people live in rural areas, although cities are becoming more and more attractive due to increasing work opportunities. There are now 75 persons per square mile living in Kenya.

Explorers and presidents have been a part of Kenya's history, but they are not alone in bringing notoriety here. While she was on an overnight visit to Kenya in 1952, Princess Elizabeth learned that her father had died in England. While this fair young lady of royalty had arrived as a princess, she left Kenya as Queen Elizabeth II.

Kenya has shared some great moments in history. And the past, as England's Shakespeare put it, is prologue.....



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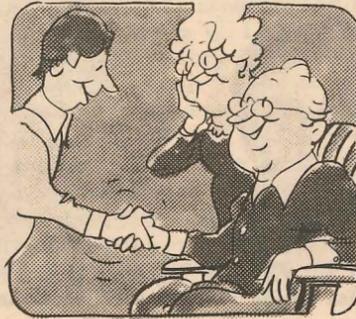
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mountains to the mississippi

personnel

Ada Young, a native of Owensboro, has been named literacy consultant for all state conventions east of the Mississippi by the Home Mission Board.

She has formerly been director of Christian social ministries for the Baptist General Association of New England and with the HMB in New Orleans as a social worker.

She holds degrees from Western Kentucky State College, Woman's Missionary Union Training School (now part of Southern Seminary) and Tulane University, New Orleans.

First Baptist Church, Madisonville, Little Bethel Association called Mrs. Teresa M. McCann as director of chil-

dren's ministries. A graduate of Mississippi College and Southern Baptist Theological Seminary, she is married to William D. McCann, chaplain, Regional Medical Center, Madisonville.



Miss Young

Mrs. McCann

Beechmont Baptist Church, Long Run

Association, held a special program to celebrate Eugene I. Enlow's 10th anniversary as pastor Jan. 15. While at the church, Enlow has been vice president of the Kentucky Baptist Convention and co-founded the annual Starlite Crusade in Louisville. Under his leadership, Beechmont became mother church for Keys Ferry Baptist Temple, Long Run Association, and has received 763 members.

Ronald L. Chastain resigned from the pastorate of Hebron Baptist Church, Northern Kentucky Association.

Eba Heilman retired as church secretary of DeHaven Memorial Baptist Church, Sulphur Fork Association, after serving in the position 25 years, 1958-83.



Kentuckians Thomas Moody, a military chaplain, and his wife Melba of Clarksville attended chaplains' orientation meetings in Atlanta and a commissioning service hosted by Zion Baptist Church, Covington, Ga. Chaplain Moody is among 1600 Southern Baptist military and civilian chaplains endorsed by the Southern Baptist Convention and serving throughout the world.

Terry Wilder resigned as pastor of Cecilia Baptist Church, Severns Valley Association, to assume duties at Sand Spring Baptist Church, Anderson Association.

First Baptist Church, Burkesville, Freedom Association, recently called Jack Self as pastor.

Douglas Thomerson accepted the pastorate of Grace Union Baptist Church, Freedom Association.

Curtis Monday has been called as pastor of Central Grove Baptist Church, Freedom Association.

Eastwood Baptist Church, Warren County Association, called James W. Haskell Jr. as pastor. A graduate of Southwestern Seminary, Ft. Worth, Tex., Haskell has served on the staff of Travis Avenue Baptist Church, Ft. Worth, and as pastor of Matthew Road Baptist Church, Grand Prairie, Tex. He and wife Linda have two children, Trey and Cari.

Lewis W. Martin retired from the pastorate of Orchard Knob Baptist Church, Atlanta, Ga., Dec. 31. He had served the congregation five years.

Martin retired from the Home Mission Board in 1965 after serving 31 years. At time of retirement he was secretary of the Department of Missionary Education.

Martin is well known for his pastoral ministry in eastern Kentucky. His work in starting mission points came to be considered a model program for churches establishing missions. Mr. and Mrs. Martin live at 224 Geneva St., Decatur, Ga.

Buck Grove Baptist Church, Salem Association, called Floyd Price as pastor. He has formerly pastored Hardinsburg

HIGHLIGHTS OF THE CHURCH INSURANCE PROGRAM

The Church Insurance Program is administered by the Annuity Board of the Southern Baptist Convention and is underwritten by Aetna Life and Casualty.

The Church Insurance Program offers:

Term Life Plan... protects you up to \$100,000. The premium is waived while the coverage remains intact if you become disabled. Accidental death benefits provide double the face value of your coverage.

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Baptist Church, Breckinridge Association, and Hopewell Baptist Church, Long Run Association. Price will be the first full time pastor in Buck Grove's 127-year history. He and wife Reba have one son, Mark.

Buck Grove also called Bryan Faggart, a student at Southern Baptist Theological Seminary, as minister of music and youth. He and wife Judy are natives of Kannapolis, N. C.

congregations

Members of Mill Creek Baptist Church, Severns Valley Association, subscribed \$165,322 through cash gifts and three-year commitments during a 13-week "Together We Build" program, concluding Dec. 18.

Directed by Victor Brown, a "Together We Build" consultant and a nine-member steering committee from the church, Mill Creek received \$160,980 in total offerings for its 1983 year.

Pastor Rick Shannon noted that in addition to the monetary value of the program, the church has experienced significant spiritual benefit. In his evaluation, he stated, "This program created a level of enthusiasm in our church unmatched by anything we've done my four years as pastor."

Immanuel Baptist Church, Pike Association, dedicated a new education building Dec. 11. The service was led by pastor Larry Keence with missionary John Pate bringing the dedication address.

Burlington Baptist Church, Northern Kentucky Association, reported its highest average monthly attendance ever in Sunday school during November. In addition, the church recorded a high of 400 the first week of December.

missions

Mr. and Mrs. John R. Cox, missionaries to Spain, arrived on the field to begin their first term of service (address: Apartado 3, Alcobendas, Madrid, Spain). He is a native of Reform, Ala. and she is the former Cheryl Scott of Elizabethtown and Cynthiana. The couple was appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. Robert D. Hardy, missionaries, are on furlough at 4131 Terrace Road, Central Park, Birmingham, AL 35208. They are missionaries in east Asia where he is associate to the area director.

Hardy is a native of Logan County and his wife, the former Mavis Shiver, of Frisco City, Ala. They were appointed by the FMB in 1958.

Mr. and Mrs. Herbert B. Jukes, mis-

sionary associates to the Bahamas, arrived on the field to begin their first term of service (address: Box N-8154, Nassau, Bahamas). Appointed by the FMB in 1983, Jukes formerly pastored Hazard First Baptist Church. He is a native of Tarpon Springs, Fla. and his wife is the former Caroline Caudill of Karmers and Morehead.

Kentucky natives Mr. and Mrs. Kenneth O. Perkins have begun their first term of mission service in Malawi (address: Box 1001, Liongwe, Malawi). He is a native of Owenton and she is the former Beth Stricker of Middletown. They were appointed by the FMB in 1983.

Karen S. Wright, missionary to Chile,

has arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). A native of Louisville, she was appointed by the FMB in 1983.

Southern Baptist missionaries in Peru Mr. and Mrs. Gary W. Light have completed language study in Costa Rica and arrived on their field of service (address: c/o Rodolph Dixon, Apartado 810, Trujillo, Peru).

He is a native of New Orleans, La. but considers Horrell Hill, S. C. his hometown. Mrs. Light, the former Sandra Stephenson, was born in Covington and grew up in Union. They were appointed by the FMB in 1982.

David R. Leeper, father of James F.

Leeper, Baptist representative to Germany, passed away Dec. 22 in Dayton. The missionary may be addressed at Kornstrasse 11B, 8901 Leitershofen, Federal Republic of Germany. Born in Houston, he grew up in Dayton. His wife is the former Jean Davis of Battle Creek, Mich. They were appointed by the FMB in 1965.

Mrs. Auline Jones Lee, mother of Mrs. W. Harold Matthews, missionary to the Philippines, passed away Jan. 1 in Georgetown. Mrs. Matthews may be addressed at P. O. Box 99, Davao City, Philippines 9501. The former Clara Lee, she was born in Georgetown and grew up near Sadieville. He is from Ohio County. They were appointed by the FMB in 1957.

To Celebrate Our 10 Millionth Sale! FAMOUS "MULTI-WRENCH"

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ONLY \$2 WITH THIS AD

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To celebrate its 10 millionth sale, Abernathy & Closther will distribute one million nationally advertised MULTI-WRENCHES for only \$2 apiece to the first one million people who mail this printed ad to the company address before Midnight, February 28, 1984.

This is the famous MULTI-WRENCH design advertised on television and in leading mail order catalogs, with the clever universal "ratchet" that fits all size nuts and bolts—U.S. and metric—from 3/8" to 13/16" and from 9mm to 22mm.

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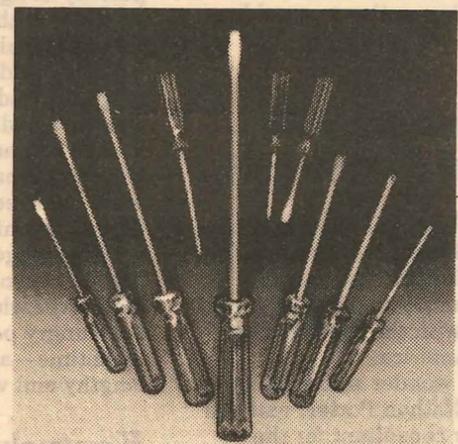
places a whole toolbox full of ordinary wrenches for all home, workshop, auto and boat repair projects.

These MULTI-WRENCHES will not be sold at this price by the company in any store. To obtain one at this price, apply in writing to the company address no later than Midnight, February 28, 1984.

Each wrench carries a full one-year money-back guarantee. Limit of two (2) wrenches at this price, but requests mailed early enough (before Feb. 15) can order up to 7 wrenches.

Mail *this original printed ad* with your name, address and \$2 for each wrench you order. Mail to: **Abernathy & Closther, MULTI-WRENCH Offer, Dept. 79-9, Box 1048, Westbury, New York 11595. (A23830)**

Free 10-Piece Screwdriver Set with each MULTI-WRENCH provided your request is mailed before February 28, 1984. 10-Piece Screwdriver Set includes 4 slot heads, 4 Phillips heads, plus 2 center punch/scratch/and scribe/holemakers.



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Remember
the
Forgotten

baptist news in brief

Janis Whipple named Recorder staff writer



Western Recorder associate editor James H. Cox announced the appointment this week of Janis Marie Whipple, 25, as a staff writer and journalism intern.

Miss Whipple, a native of Columbus, Ga., will join the Recorder's staff Jan. 30. A graduate of the University of Georgia, Athens, with the BA in journalism, she is pursuing the MDiv-RE degree at Southern Baptist Theological Seminary, Louisville.

For three years, 1980-83, she was missions advance promotion assistant for the Florida Baptist Convention, Jacksonville, working alongside the state promotion director. She assisted other convention departments with news releases, displays and special articles. She contributed regularly to the Florida Baptist Witness, state Baptist newspaper.

Earlier, Miss Whipple was a public relations assistant for the Orlando (Fla.) Recreation Department, and on a music team for Smoky Mountain Resort Ministries, Gatlinburg, Tenn.

Her father, Danny Whipple, is minister of music at College Park Baptist Church, Orlando.

Ambassador 'complaint' phone number changed

James T. Draper Jr., Southern Baptist Convention president, last week urged Baptists to deluge the White House with calls and letters to protest President Reagan's decision to appoint an ambassador to the Vatican.

Draper announced the phone number of the White House switchboard when he made the suggestion. However the switchboard will not record the calls.

Rather, comments should be directed to 202-456-7639, the liaison office set up to monitor public reaction to presidential policies.

Experts disagree with hunger task force report

Southern Baptist hunger experts criticized findings of President Reagan's Task Force on Hunger Assistance, labeling the commission's report biased and out of sync with the condition of poor people in America.

"It makes me wonder who they listened to," said Nathan Porter, national domestic hunger consultant for the Southern Baptist Home Mission Board. He added reports from Southern Baptist home missionaries and volunteers who work with the poor "show this committee has not been exposed to

what's really happening.

"There are literally millions of Americans who are struggling to provide food for their families," he said.

The 13-member presidential commission presented its report to President Reagan and conceded "hunger does exist" but rejected allegations of "rampant hunger" that could not be substantiated and it was impossible to measure the extent of hunger in America.

The task force recommended a series of policy changes in food assistance, including some cuts in federal aid programs and the creation of block grants for states.

W. David Lockard of the SBC Christian Life Commission, which coordinates the Southern Baptist Convention's hunger education and action, criticized the report's conclusions as "subjective, superficial and debatable."

The task force, he said, ignored "volumes of existing and reliable data" in its study. He referred to a joint statement released last summer by mayors of large U. S. cities which cited hunger as a significant and continuing problem in urban areas.

Southern Baptist home missionaries and others "who are on the firing lines" and have contact with poor people, report two to three times as many people now seek food assistance than before budget cuts were implemented two years ago. Andy Loving, administrative director for Seeds, an Atlanta-based organization of Southern Baptists concerned about world hunger, said the commission's lack of knowledge about hunger in America reveals the need for some sort of on-going monitoring system to determine needs.

Compared to the bloated stomachs and other outward signs of hunger overseas, the committee was correct in stating rampant hunger could not be substantiated, said Everett Gill, a Southern Baptist who is director of Christians Against Hunger in Georgia, an ecumenical lobbying group. Unlike other countries, said Gill, "We give only enough relief to prevent poverty from becoming an embarrassment. In a country as rich as this there's no excuse for people to have to worry about what they will eat and how they will buy it."

"The committee was almost obligated to say it (hunger) is not there because if it is, then the Reagan administration has to do something about it," Gill said. "You can't put as much money and concern into building armaments as this administration does and at the same time acknowledge the dimensions of poverty in this country."

Guaranteeing adequate benefits for poor people should be a primary concern for Southern Baptists, he said, especially in light of the fact for 1981 the 11 states with the lowest benefits were all traditional Southern Baptist states.

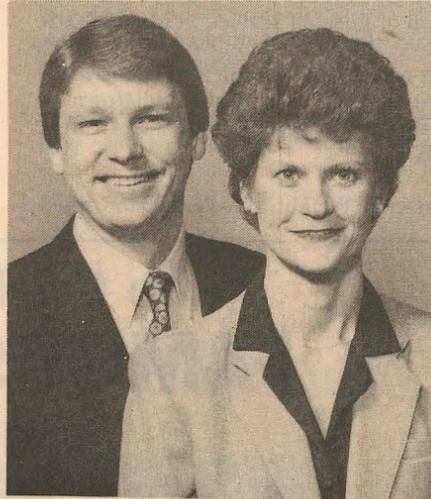
Loving added, if the committee's proposed budget cuts are adopted, churches and other private sector groups will have to take up the slack. He said perhaps the church should be more involved anyway, but "there is a degree to which the government should not disengage itself. I don't mind debate between the church and government over who helps and how much, but hungry people have to eat in the meantime—and they can't afford our lengthy and verbose discussions."

Kentucky missionary ill after three weeks

Randall M. Rains, native Kentuckian and new Southern Baptist missionary to

Bangladesh, was hospitalized there three weeks after arriving, suffering from gullion barre syndrome.

Rains, 30, who grew up in First Baptist Church in his native Mayfield, is partially paralyzed in the legs and has minimum strength in his arms, according to a Foreign Mission Board report. He was hospitalized Jan. 13 at Dajka, having arrived in the country with his family only last Dec. 23.



Randy, Betty Rains

Married to the former Betty Cope of Alabama, Rains is the father of three children: Heather, Erik and Joshua.

He holds the BS degree from Union University, Jackson, Tenn., and the MDiv degree from Southern Baptist Theological Seminary, Louisville. He graduated from seminary in December 1982.

Before his appointment as a general evangelist by the Foreign Mission Board last May 24 he was pastor of Perry Park (Ky.) Baptist Church in Owen County.

Annuity Board hasn't changed its number - yet

Plans of the Southern Baptist Annuity Board for the use of only one number for reaching the Annuity Board have been delayed, according to Annuity Board president Darrell Morgan. Plans for completion of the change from the old numbers to the new number should be completed at an early date. In the meantime annuitants needing information can reach the Annuity Board on the old toll free numbers (1-800-527-9010 or 1-800-527-9003).

Louisvillian is appointed Bayou associate editor

Marv Knox, 27, director of information services at Southern Baptist Theological Seminary, has been named associate editor of the Baptist Message, official publication of the Louisiana Baptist Convention, published in Alexandria, effective Feb. 1.

Knox, who has also been pursuing the MDiv degree at Southern, is a native Texan and holds the BA degree from Hardin-Simmons University, Abilene, Tex. His journalistic experience includes news writer for Texas Baptist Children's Homes, summer intern for Colorado's Rocky Mountain Baptist, staff writer for the Abilene (Tex.) Reporter-News and assistant news editor for the Home Mission Board, Atlanta, Ga.

Knox is married to the former Joanna Jarchow of Ft. Worth, Tex. They have a two-month-old daughter, Lindsey.

In an unrelated move, Oscar Hoff-

meyer Jr., associate editor of the Louisiana Baptist publication for the last decade, will become director of public relations for the Louisiana Baptist Convention Feb. 1.

Hoffmeyer, 59, is a native of Missouri, and has held communications positions with The New Orleans (La.) Times-Picayune, Missouri Baptist Children's Homes, Louisiana College and Baylor University, Waco, Tex. He is a graduate of Baylor, New Orleans Seminary and East Texas State University, Marshall.

The position Hoffmeyer is leaving with the paper is currently vacant, as the paper recently created a position for a second associate editor.

Thirteen states adopt new church annuity plan

Thirteen state conventions have adopted the proposed new retirement plan for Southern Baptist church personnel.

Of the 13, four selected the expanded version which will include state contribution to all church personnel eligible to participate.

Although the new plan doesn't become effective until Jan. 1, 1988, state conventions need to finalize the adoption process by Dec. 31, 1984 so adequate preparations for implementation can be made.

Adoption of the new retirement plan by Kentucky Baptists is scheduled in November in the annual meeting.

Olympic volunteer applications due Feb. 1

Southern Baptist groups interested in ministry opportunities during the summer Olympics July 28-Aug. 12 should apply to the Home Mission Board by Feb. 1, according to Kevin Collins, staff assistant for Summer Games Ministries, the organization coordinating Baptists' Olympic outreach.

SGM will host a volunteer group directors' orientation Feb. 12-14. Group leaders will be responsible for their transportation to and from Los Angeles; SGM will provide housing, meals and local transportation, Collins noted.

SGM will assign college and church youth groups to activities throughout the 200 mile area encompassing Olympics events. College groups will primarily engage in personal witnessing at the 23 event sites while younger volunteers will assist local churches with beach witnessing, surveys, campground services, backyard Bible clubs and vacation Bible schools.

SGM is a joint venture of 300 local Southern Baptist churches, the Southern Baptist General Convention of California and the Home Mission Board.

For applications, write Esther Burroughs, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367; (404) 873-4041.

Southwestern names development director

James R. Holcomb has been named director of development at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Holcomb has been director of Vision/85, the seminary's current capital needs and endowment fund raising project, since March 1981. The project to raise \$25 million by 1985 is 80 percent complete. He replaces W. Edwin Crawford, who retired Dec. 31, 1983.



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
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on mission together

Kentucky: birthplace of Peace[maker]

In the near future, pastors in the state of Kentucky will receive, at no cost to them or the convention, a single issue of the Baptist Peacemaker.

Kentucky is the birthplace of the most widely read newspaper on peace Southern Baptists have produced. In its three years of life, national readership has grown from 3000 to over 40,000.

Nuclear war looms as a horrible possibility! Many have crossed into the camp of believing it probable or inevitable. Too few believe there is anything we can do to help facilitate the great hope of "total nuclear disarmament."

Editor Daley wrote in the Recorder Jan. 21, 1981: "there are many meaningful peacemaking activities. . . . Among these are talking about peace instead of military superiority, living

peaceably with everyone, praying sincerely for world peace and adopting a lifestyle that would share more of the bounty of America with hungry and needy people all over the world."

The Baptist Peacemaker is but a small voice among Southern Baptists, but it is a voice more of us should heed.

Hopefully, each Kentucky Baptist pastor will review the issue received and share it with someone in the congregation who is sensitive and concerned about the present direction of the nuclear reality.

Baptist Peacemakers is funded by individual donations, though none is solicited. Anyone may receive the publication upon request (at no cost). So will one's name be removed upon request.

No Kentucky Baptist preacher should ever be found "indifferent" to the matter of peace, however we may disagree regarding its accomplishment.

“

Boys need the exciting possibilities of learning about missions and praying for the mission work.

It is my prayer that every Baptist church will have a strong Royal Ambassador program for training its boys in missions and *involving them in missions.*”

— Dr. R. Keith Parks
President, Foreign Mission Board, SBC



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

sunday school lessons

LESSONS FOR JAN. 29, 1984

Establishing right rules

Life and Work Series

Conformity to prescribed or accepted rules of conduct does not necessarily mean that a person is righteous for there are those who attempt to conduct themselves properly in order to appear respectable.

Mark 7:1-5 A delegation of Pharisees and scribes from Jerusalem, concerned primarily with the "tradition of the elders," spied upon Christ to see if all he and his disciples said and did complied with their traditions. Seeking to embarrass Christ and discredit him in the eyes of the people, these critics charged that the disciples had neglected to wash their hands before they ate bread.

Attempting to hold Christ responsible for the conduct of his followers, the critics asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Christ turned upon these quibblers and exposed their hypocrisy and the hollowness of their religion by quoting Isa. 29:13: "This people honoreth me with their lips, but their heart is far from me."

These religious formalists regarded their traditions as more important and more sacred than the written law. History reminds us that wherever tradition has been placed on a level with the word of God sooner or later it has been exalted above the scriptures. Regard-

less of what one's motive may be for doing so nobody has any right to establish a tradition which is contrary to God's will as expressed in the scriptures.

Mark 7:14-15 Despising the inconsistency and hypocrisy of the Pharisees and scribes, Christ rebuked them for adding their traditions to the word of God, for placing these traditions on a level with the word of God in the realm of authority, and for exalting them above the word itself. They were very strict in their religious devotions for the purpose of an outward show, but such conduct was despicable in the eyes of Christ, who strongly denounced their hypocrisy.

With a genuine longing to be helpful, Christ called the multitude to assemble around him while he exposed the hypocrisy of those whose conduct did not measure up to their pretensions.

Mark 7:21-23 Speaking of the heart, from the standpoint of one's inner spiritual being, Christ revealed that it is the source of good or evil. He proceeded to enumerate 12 sins which flow from one's inner being. Out of the heart springs the issues of life. It is not the things from without that defile, but rather the things which emit from the inner self. One's thoughts, motives, desires and choices come to fruition in his actions which reveal his relationship to God.

International Series

Day of joy and gladness

Isaiah 35:1-6a, 8-10 Isa. 35 spoke to the needs of the Israelites at a time that they were experiencing numerous and great adversities. This chapter reminded them they should not despair because God would certainly sustain them through all their trying experiences and that all who enjoyed the divine favor could rest assured that the best was yet to be. Unfortunately the fearful and impatient, who had endured long periods of suffering at the hands of their enemies, had begun to doubt that God was either able or willing to come to their aid and rescue them. The long periods of waiting for deliverance had taken the courage out of many and filled them with despair.

Knowing that those who hands were weak and whose knees were feeble could not fight the good fight of faith with courage, the prophet challenged his countrymen to strengthen and encourage one another. Deeply concerned

about those from whom courage had almost vanished, Isaiah admonished them not to fear their oppressors. He also assured them that God would make things right for the benefit of his faithful people in his own good time. Knowing that their despair would render the people incapable of performing their God-given tasks, he did his best to assure them that God had not forsaken them. He called upon the strong to impart their strength to the weak and to share their faith and courage with the faint-hearted.

Recalling how the wicked had opposed God and had caused his countrymen so much suffering and sorrow through the years, Isaiah found much satisfaction in reminding the people that divine retribution awaited those who had mistreated them and that they would be recompensed of what they had suffered in his name.

Isaiah's heart filled with joyous satisfaction as he reminded his people that they need not despair. Knowing something about what awaited them, he was exceedingly anxious that they march forward with great courage and high expectations, daily striving to do God's will. He strongly appealed to them to test themselves upon the sufficiency of God under all circumstances.

This lesson directs our attentions to

the eschatological age, which will be characterized by unprecedented prosperity, absolute security and perfect content. The joyous anticipation of this glorious new age should be a great incentive to live victoriously and to serve faithfully in the present. How comforting and strengthening to know that God still lives, that he is with us, that he is for us as is evidenced by his presence, attention, power and provisions and that he will never fail nor forsake us! It is good to know that with the appearance of the returning Christ there will be the bringing about of remarkable spiritual changes and the bestowment of marvelous spiritual blessings. Moreover, all the physical infirmities will be removed. What a day of joy and gladness that will be.

With reference to the highway mentioned in verse eight, it must be said that it is a way of holiness—clean in itself, and only the clean and pure can travel. It is a safe way, cleared upon all enemies who might harm those who travel it. It is a pleasant way, and all who are on it enjoy personal protection. All who travel this highway to heaven will arrive safely at their destination and will dwell with the Lord in a joyful relationship that will never be terminated. This assurance calls for our abiding gratitude and genuine love.

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homes for children

'What is a will?'

The doctrine of creation in Genesis teaches God created human beings in his own image. The fundamental element in our being created in his image is found in the fact God created us with a will and a freedom of choice. God is sovereign, righteous and all-wise. When he exercises his will he makes no mistakes and his choices are right. But we human beings are finite and often make wrong choices. Herein lies a great danger: our greatest likeness to God—our will and freedom to choose—if misused can bring slavery and destruction instead of freedom and life.

What is the will? It is the determined desire, the conscious and deliberate choice of a person concerning the direction of life or the disposition of a matter. To experience the new birth in Christ one must exercise the will in a deliberate choice to turn from self to Christ.

"The phrase, "where there is a will there is a way," grows out of the fact when one really exercises the will there is great determination and strong purpose. So where there is a will subjected to God's will, God's power comes into play and then there is a way and it is God's way.

The word "will" has common use in law and courts. One, while living, may put in writing one's desire concerning the use of material possessions after death. To make a proper will is another way of fulfilling the scriptures that say, "He being dead yet speaketh."

My wife and I have had our wills prepared for many years, but recently realized things have changed. So we restudied our wills, talked to our attorney and have made some needed changes. We have exercised our "wills" and are assured our loved ones will benefit. Furthermore, our wills will speak not only of love for family but of love for God and his kingdom. We are pleased that when we die a portion of what we leave will bless Kentucky Baptist Homes for Children and other mission causes.

January is "will making month" for Southern Baptists. Everyone needs a will, no matter how little or how much of this world's materials have been accumulated. By the way, if you do not prepare your will, the state of Kentucky has one prepared for you, and it is not the way you would want it.

There is a real peace in having one's will prepared. Remember, "Where there is a will there is a way."



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Something really special

The first thing I do each morning after our daily chapel service is to read the mail. Almost daily I am peculiarly blessed by something shared with us.

The first day of this new semester brought a very special letter. It was from a minister who serves in one of the larger cities of Kentucky. He was writing about one of our girls who has been here nearly three years.

He wrote: "I just wanted to write a note expressing our elation in what the Lord has done through you with one of our youth. It is unbelievable to see the change in this young lady's life.

When Mary Lou (name changed) left us, she had no purpose, no goals, no mission in life. She was failing school and was extremely apathetic about the whole thing. On youth outings she was 'the' problem child, always getting into things she shouldn't.

Oneida has changed her into a fine young lady. She is happy and alive once again. Whenever she goes with us on outings she is a perfect example of what Christian young people should be. She is never out of line for any reason. I am very proud of her.

Soon Mary Lou will be graduating. She wants to be a summer missionary. I am delighted to see how the Lord is continuing to work in her life. Thank you for giving her the chance to make something really special out of her life. Congratulations on a job well done!"

Mary Lou has a wonderful father and mother. They are dedicated Christians who are very active in their home church. They are professional people. This fine couple, with much love for their daughter, have worked all their lives to help her in every way possible.

We first heard of Mary Lou when her parents wrote in early 1981: "Our daughter is experiencing great difficul-

ties in adjusting in the local high school. Her freshman year has been a series of problems. She seems driven to stay with the wrong crowd. We seem to have little influence on her when she is away from us. She is basically a sweet girl with the potential to be a really good girl. She is in a very large high school, several hundred to the grade. There is very little supervision. Mary Lou is not strong enough to choose the right direction.

"Mary Lou is a very pretty girl. She has so many things going for her. Things went well until she enrolled in school. She was a very active child had trouble learning. The older she got the more the problems increased.

"She has been smoking cigarettes, but has vowed she won't again. She talks back to teachers regularly and can't control her temper. She has trouble getting along with her peers and most of her friends . . . are not desirable."

The family visited, we accepted Mary Lou and began to work with her. Her parents wrote at the end of the first year: "Even though her grades were not very good, we believe she learned much more than they indicate. She has so much more self-esteem than when she started at Oneida. You have found ways in which she could succeed, such as swimming and running track. I think all of us need to remember our talents are God-given and even though we may not be able to make the honor roll, we have something worthwhile God gave us to use. It is difficult for a child who has a rough time learning to believe this.

We live in a school-oriented society and it is easy to look upon the slow learner and think it is laziness or lack of motivation that makes them the way they are. This attitude accounts for children having low opinions of themselves. Most of Mary Lou's Oneida teachers seemed to be aware of her worth even though she did not score high in their classes."

In a difficult time the following school year, her mother wrote: "I believe God led us there. It has been difficult sending her so far away. But Oneida has been the answer in so many ways. The sports activities help her because they are an outlet for her hyperactivity. This helps her to concentrate on her studies. I am thankful for such programs available at Oneida.

"My husband and I will continue to pray for Mary Lou and for Oneida and all the people there. We believe you are doing a great work."

Yes, it has been a privilege to work with Mary Lou and the Lord has smiled on our efforts. Many can see the results. We are thankful for such parents. We are grateful for the letter from her church. It encourages.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Adversity

In studying the history of Clear Creek Baptist School I have learned of times of adversity when the school has passed through deep waters. The very survival of this great ministry has depended on God's providential care in times of distress and tribulation.

All of us are familiar with the saying, "When the going gets tough, the tough get going" (or is it ". . . the tough get momentum"?). But the truth of the matter is that adversity often causes great discouragement and anguish of soul for the Christian.

However, adversity can cause great growth in the Christian life. Robert Leighton says, "Adversity is the diamond dust with which heaven polishes its jewels." And I am convinced adversity can teach us valuable lessons for our lives.

Adversity reveals to us deep truths about ourselves. Faith Forsythe observes, "Adversities do not make the man either weak or strong, but they reveal what he is." Do troubles drown us or challenge us? Do they cause us to respond or to quit? Prov. 24:10 states, "If thou faint in the day of adversity, thy strength is small."

"No one is beat till he quits,
No one is through till he stops,
No matter how hard failure hits,
No matter how often he drops,
A fellow's not down till he lies
In the dust and refuses to rise."
Edgar A. Guest

Adversity also teaches us to trust God. Someone has said, "Who so draws nigh to God one step through doubtings dim, God will advance a mile in blazing light to him." Trials teach us to "be still and know that I am God" (Ps. 46:10). He will continue to guide us in the future as he has in the past—we can trust God!

These are good days at Clear Creek. But we thank God for all of you who faithfully supported our ministry through times of adversity. May your tribe increase!



BOLD TEACHING



Take the light
of God's word
into all the
world . . .

BWA Day approaches

Baptists celebrate worldwide unity

In 1984 more than one million Baptists in Europe will celebrate the 150th anniversary of the founding of the first Baptist church in Germany. Johann Gerhard Oncken, a young German who, during his professional training in England experienced Jesus Christ as his personal savior, will be honored as the founding pioneer. Baptized in 1834 by a Baptist from the USA, he organized the first German Baptist church on the European continent. Ridicule, bribery, imprisonment and torture did not persuade Oncken to give up on his concept, "Every Baptist a missionary." By his own zealous example, he encouraged his converts to witness for Christ everywhere and at all times.

Not only did Oncken preach and establish churches all over Germany, he also carried his work into Denmark, Sweden, Holland, Poland and Russia. For this reason the European Baptist Federation will meet this year in Hamburg, Germany, site of Oncken's first church. Representatives from many countries, speaking various languages, will praise God in memory of this outstanding Baptist leader. Spokesmen from the Lutheran and Catholic churches, the two German state churches that at one time tried to suppress the young Baptist movement, will bring fraternal greetings and will be part of this celebration.

All of this will be a powerful demonstration of the unique oneness of the worldwide family of Baptists gathered together in the Baptist World Alliance, which has a total membership of 33 million persons in 144 countries.

However, Baptists around the world



will have an earlier opportunity to celebrate their unity. Traditionally the first weekend in February is Baptist World Alliance Day. At that time Baptists in 127 unions and conventions will think of and pray for each other. Some churches will exchange their ministers for one day, others will have special world missions programs. All will emphasize their oneness in the Lord regardless of geographic or racial origin.

"For the Healing of the Churches" is the theme of this year's BWA Day observance as Baptists focus worldwide on stopping church divisions that handicap the church's true mission.

"I am glad to be a Baptist," said this Kenyan mother from Mombasa during a worship service at which Duke K. McCall, BWA president, brought the sermon. She and her three children praised God in song and with their tambourine. They cherish the thought that millions of Baptists feel at one with them.

"I am glad to be a Baptist," said a friendly Kenyan woman in Mombasa as we worshiped under a huge tree. Proudly she introduced her neatly dressed three children. "You are from America," she continued. "We have never been there. But I am glad you came to tell us that millions of Baptists love us and feel one with us."

Then the large congregation started singing. Instantly she and her children were enfolded in the rhythm of the songs, clapping their hands and swaying with the music. These Kenyan Baptists have never heard of Oncken. But they know the Lord Jesus Christ. They are part of a Baptist con-

vention that grew in 25 years to have 35,000 members in 700 churches. Their goal is to have one million members by the year 2000.

"Impossible? 'With God nothing shall be impossible' (Lk. 1:37). Still they can hardly do it by themselves. Baptists in Kenya will need the prayer and financial support from Baptists around the world.

Philip E. Jenks, editor of The American Baptist, in writing of cooperation once put it this way: "It has often been my feeling that Baptists have much to gain by working closely together. Certainly the more things we can do together, the more effective we will be."

'No favorites' proclaimed

Peter experienced a race relations day on a personal level and it transformed his life and his ministry.

Peter had been taught that Jews were separate and all other people were both different and inferior. This meant he would have simply avoided such people. Not knowing them, he prejudged them on the basis of race, culture and religion. This continues to be the essence of and the curse of prejudice.

Peter's move from prejudice and narrowness began when he met Jesus. Jesus constantly reached out to Samaritans and non-Jews and treated them with the same love and concern he showed toward fellow Jews. Peter could not ignore this strange example but it is never easy to change old ways. God dealt with Peter in a personal way in order to save him from his well cultivated prejudice.

In a vision to Peter God declared that nothing he has created should be regarded as "unclean." This vision which focused on animals was immediately followed by an unexpected encounter with a Gentile named Cornelius.

This despised Gentile was a devout person in search of God. God honored

his quest and answered his prayer. It must have shocked Peter to realize the God who had directed him to Cornelius had also directed this same Gentile to Peter. Peter must have shouted his discovery: "I now see how true it is that God has no favorites" (Acts 10:34, NEB).

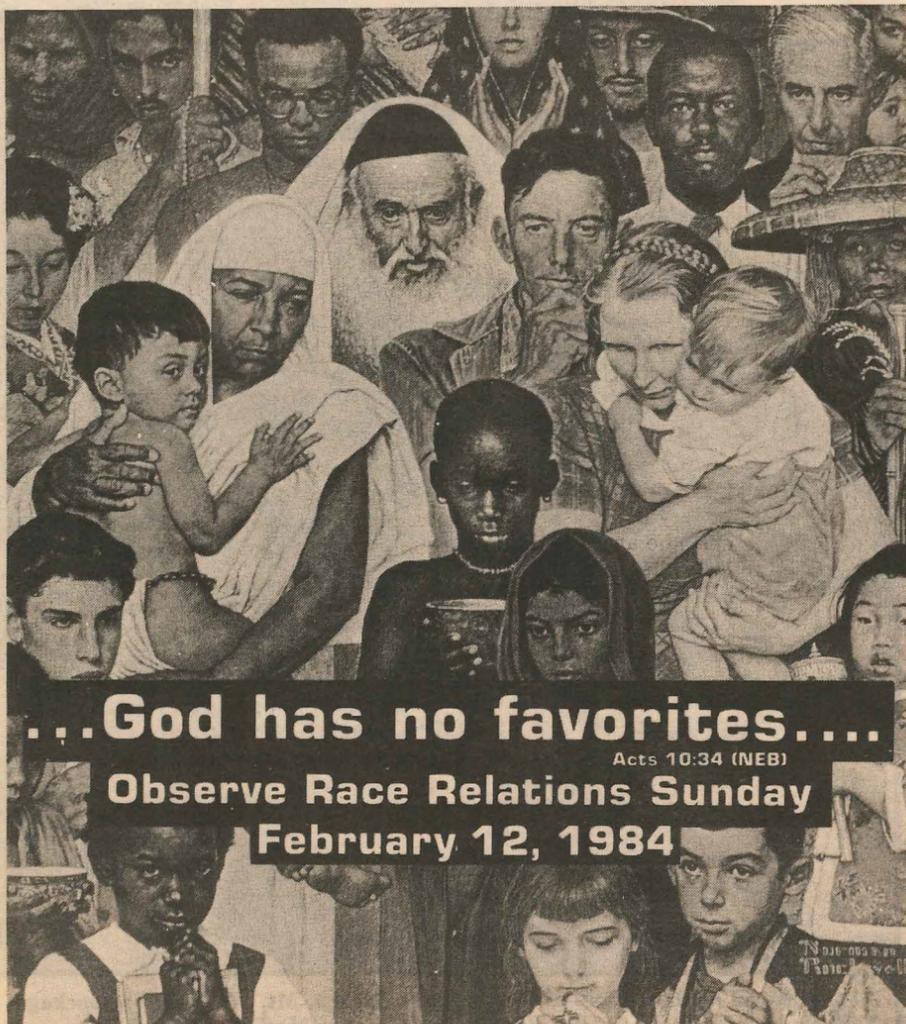
The wonderful truth is God's love is universal and unqualified. As his creatures, we are equal in our worth and in our guilt. Indeed, God has no favorites.

Race Relations Sunday is not the only way for Southern Baptists to work for improved race relations. However, it can be significant if we make it a time to reflect upon the continuing struggle against every form of racism and upon our Lord who broke down the dividing wall of hostility between us.

No one is free of prejudice. Prejudice is deep seated. Prejudice often comes from our culture and our customs, but primarily it arises from our ignorance, our pride and our sinful self-centeredness.

God has shown himself to be just and impartial. If we are to be the people of God, we too will strive to extend love, respect and justice to all persons.

Now is a good time to declare with Peter, "God has no favorites."



...God has no favorites....

Acts 10:34 (NEB)

Observe Race Relations Sunday

February 12, 1984

Sponsored by the Christian Life Commission of the Southern Baptist Convention
Norman Rockwell painting reprinted from The Saturday Evening Post
1961 The Curtis Publishing Company

Kentuckians publish and distribute missionary's book

Pioneers see proceeds go to Bangladesh

by Tim Seanor

The summer of 1983 held excitement and surprise for the Genus E. Crenshaw and the Paul H. Grossman Royal Ambassador chapters of First Baptist Church, Mt. Washington, Ky. The two chapters took part in a most unusual and successful missions project involving members of the church's Acteens, Mission Friends and Woman's Missionary Union as well as other area churches.

The goal of their efforts was to put **Death to Life: Bangladesh** by Jim McKinley, a missionary book, in the hands of every missions education leader in the state of Kentucky. Royal Ambassadors and other church members had been moved by the message of Jim McKinley, a Southern Baptist missionary to Bangladesh, during a recent speaking engagement. The minister of education, Norman Coe, and his wife decided to coordinate a churchwide project to help the missionary distribute his book.

While on furlough in 1978, McKinley wrote about the experiences of his family and the people of Bangladesh during a tidal wave which claimed one-half million lives and left others homeless, and the civil war that followed four and one-half months later. The book is based on his diary.

"It's a story of family survival in the midst of turmoil," said McKinley, a 53-year-old native of Albany, Ky., and a graduate of Southern Baptist Theo-

“

In Royal Ambassadors as a boy, I learned about world missions, learned scriptures with which to share my witness, and answered God's call to preach at Royal Ambassador camp. Royal Ambassadors is in tune with both the needs of boys and the challenge of Christ.”

— Jimmy R. Allen, President
Radio and Television
Commission, SBC

logical Seminary.

When the missionary couple arrived in the land that became Bangladesh the country had some of the poorest people in the world. Illiteracy was high and poverty was rampant. But the McKinleys came out of the natural disasters and civil war with strong ties to the country and its people.

When major publishing companies rejected the manuscript of the book, Highview Baptist Church of Louisville agreed to become the publisher. The McKinleys signed a document which made it impossible for them to receive any financial gain. All profits from the

book go to the Foreign Mission Board. The money will be used to build a Baptist center near Dhaka, the capital city of Bangladesh.

When the Pioneer RAs of First Baptist Church, Mt. Washington, heard the story of the McKinleys, they decided to do something special for the people of Bangladesh. A member of their church donated \$9000 to purchase 2250 of the missionary's books. Other missions education organizations took part in the effort to distribute the books free to missions education leaders of Kentucky.

The Pioneers decided to help in mailing and packaging the book for distribution. They donated, through special offerings, part of the money needed to pay for the postage. Through the leadership of their counselors, Bill McAllister and Ralph Clark, they organized efforts. Royal Ambassador director Stephen Kendrick coordinated the Pioneers' work with the other missions organizations in the church.

The results of the project were 2435 books mailed and \$25,000 donated to missions. The 14 Pioneers and their two counselors spent many hours on the project which began last summer. The influence of the young men's efforts reached over 405 pastors as well as thousands of missions education leaders across the state.

The younger Pioneer chapter members were: Jamie Pruitt, president of the Genus Crenshaw 7-8 grade Pioneer chapter; Greg Hunt, vice president; Justin McCormick, secretary, and chapter members Timmy Calvert, Bruce Rucker, Robbie Huffman, Kenny Terry and Mike Young.

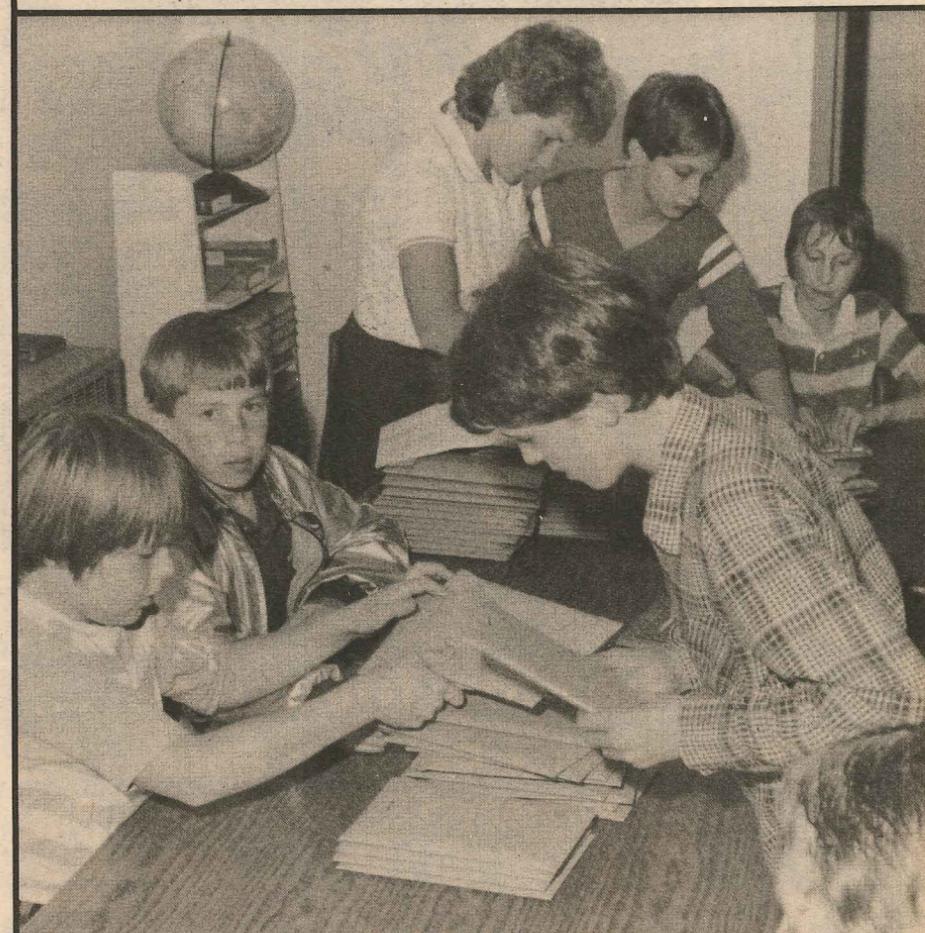
The older pioneer chapter members were: Brett Harlow, president of the Paul Grossman 9-12 grade Pioneer chapter; Chris Owens, vice president; Wade Crady, secretary; Buford Truax, treasurer; and chapter members Chuck Mullins and John Morris.

Norman Coe said the project was part of a three-fold church goal set by the Pioneer Royal Ambassadors.

"We are emphasizing three things in Royal Ambassadors," he said. "First, communication and identification with missionaries through letters and tapes. Second, cooperation with Acteens on missions projects. Third, family missions activities."

The Pioneers have accomplished all three goals. The successful summer project was just one of the ways these active Pioneers share in SBC missions efforts all over the world. The project opened the door to understanding some of the real needs of missionaries and it provided the Pioneers with an opportunity to become aware of themselves and their responsibilities as missionaries in their own community.

Missions is a priority for the Pioneers of First Baptist Church, Mt. Washington. They are learning first hand how to make a difference for Christ and understand that their church is where Christ and the community meet. They have understood the missions challenge and decided to respond to help others.



Pioneer Royal Ambassadors of First Baptist Church, Mt. Washington, package 2250 copies of "Death to Life: Bangladesh" by Jim McKinley after being inspired by the missionary's story. The copies were sent to ministers of education across the state with proceeds going to the Foreign Mission Board to further work in Bangladesh.