



## Williams, Futral fill key positions in Baptist Building reorganization

by James H. Cox, Associate Editor

The reorganization of the executive board staff of the Kentucky Baptist Convention moved two steps nearer completion last week.

New executive secretary-treasurer William W. Marshall announced that a poll of the 163 executive board members completed Feb. 3 gave overwhelming approval to two additional persons for employment in key positions on the executive board staff in Middletown.

Elected director of the Missions and Church Services Division is C. Benton Williams of Nashville.

Guy C. Futral Jr. of Mayfield was named to the recently created post of minister-church relations consultant, a department level position.

This leaves only two positions yet to be filled in the present reorganization plan.

One is director for the Church Training and Special Ministries Department. This vacancy was created when C. Vernon Cole, director of the former Church Training Department, shifted to the newly formed Family Ministry and Church Administration Department as director Jan. 1.

The other post will not exist until Sept. 1, 1984 when the already approved Facility Services Department is created. It will require a director.

### Combined division

The division which Williams will head was created Jan. 1 by merging most of the departments of the former separate Missions and Church Services divisions into one division.

A. B. Colvin, former Missions Division director, and James H. Whaley, former Church Services Division director, are now executive associates in the executive office.

Colvin continues to supervise the work of the Promotion and Stewardship Department and the recently created Media Department, plus the broad area



Williams



Futral

of communications. Whaley's assignments include coordinating planning and administration and supervising the work of the Camps and Assemblies Department.

In his new position with Kentucky Baptists Williams will provide overall direction to the Missions and Church Services Division. In addition, he will coordinate the division's relationships with the Baptist Sunday School Board, Brotherhood Commission and Home Mission Board.

### BSSB staffer

New division director Williams is 54 and is a native of Knoxville, Tenn.

After attending Harrison-Chilhowee Baptist Academy, Seymour, Tenn., he earned the BA degree from Carson-Newman College, Jefferson City, Tenn. He received a master's degree in education from Texas Wesleyan College, Ft. Worth, then the BD from Southwestern Baptist Theological Seminary of that city. He was awarded the honorary DD degree from St. John's College, Bangkok, Thailand, in 1975.

His professional experience includes teaching at Harrison-Chilhowee Baptist Academy and Texas Wesleyan College; holding six Tennessee and one Texas pastorates, the last being Everett Hills Baptist Church, Maryville, Tenn., 1957-59; foreign missions appointment to Thailand, 1959-70; and Baptist Sunday School Board employment since June 1970.

In nearly 14 years in Nashville he has been consultant for international student work, 1970-75; missions consultant for student work, 1976-79; evangelism consultant for student work, 1979-81; and supervisor of the pastoral section, Church Administration Department, since that time.

Williams is married to the former Mary Elizabeth Rogers. They have four daughters: Beverly Ann Scarbrough, 31; Deborah Jean Thoman, 29; Rebecca Susan Williams, 28; and Cynthia Annette Rich, 26.

### Mayfield pastor

Guy Futral, 47, a native of Ft. Smith, Ark., is filling the new position of minister-church relations consultant.

Pastor of First Baptist Church, Mayfield, since July 1980, Futral had served First Baptist Church, Covington, La., 1966-80. Three earlier pastorates were in Mississippi and North Carolina.

Futral graduated from high school at Edwards, Miss., earning the BA degree from Mississippi College, Clinton. He later earned the MDiv from South-

eastern Baptist Theological Seminary, Wake Forest, N. C., and the DMin from New Orleans (La.) Baptist Theological Seminary.

He is married to the former Nancy Wright of Franklinton, La. They have four daughters: Rebecca Frisby, 25; Cynthia Futral, 24; Valerie Futral, 22; and Susan Elizabeth Futral, 20.

The new post to which Futral goes in Middletown will require him to maintain a current biographical file on all Baptist ministers requesting the service. He will provide consultation to pastor search and personnel committees and make resources of the program available. In addition to helping churches and individuals "come together" in employer-employee relationships, he will assist churches with pulpit supply and interim ministers when requested. He will assist churches to interpret and process the impact of forced resignations to bring healing and minimize the possibilities of re-occurrence. He will also be a consultant to ministers experiencing forced resignations.

Futral will begin Mar. 15 and Williams Apr. 1.

The election by ballot of the executive board was authorized by the board at its December 1983 meeting in Middletown. The two new staff members were approved by the administrative committee of the board Jan. 16, after which the mail ballot was conducted.

## Carter's White House aide will head Americans United

Robert L. Maddox, speechwriter and religious liaison for former President Jimmy Carter, has been elected executive director of Americans United for Separation of Church and State.

Maddox, 46, currently pastor of Mayfield Road Baptist Church, Arlington, Tex., was elected Jan. 27 in a special called meeting of the Americans United national advisory committee in Silver Spring, Md., a suburb of Washington. He will assume his new post Mar. 1.

Americans United, founded in 1947, is a non-profit, non-partisan, non-sectarian organization of individuals of every religious persuasion and others concerned about separation of church and state.

During his White House years Maddox—who was special assistant for religious liaison and speechwriter 1979-81—coordinated White House outreach to the American religious community. In 1979 he traveled to Thailand with Mrs. Carter and subsequently assumed much of the White House contact with voluntary relief agencies to help Cambodian refugees.

After leaving the White House, Maddox was administrative assistant to



Maddox

the president of Pitt Community College, Greenville, N. C., a visiting lecturer at East Carolina University, Greenville, and interim pastor of First Baptist Church, Washington, D. C.

Prior to joining the Carter White House Maddox was pastor of First Baptist Church, Calhoun, Ga. He also has served churches in Atlanta and Vienna, Ga., Jacksonville, Fla. and Arlington, Tex.

Maddox holds degrees from Baylor University, Waco, Tex., Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and Candler School of Theology at Emory University, Atlanta. He is married to the former Linda Cook. They have three children.

Maddox succeeds R. G. (Gene) Puckett as executive director. Puckett, also a Southern Baptist, resigned a year and a half ago to become editor of the Biblical Recorder, newsjournal of the Baptist State Convention of North Carolina. Melvin Adams, a Seventh Day Adventist, has been interim executive director.

Maddox said he believes "the major thing facing AU or the Baptist Joint Committee on Public Affairs or anyone in church-state relations is a creeping kind of apathy among the American people. We have assumed religious liberty for so long that we can lose sight of it and let it slip away from us, often at the hands of religious leaders, or in the name of nationalism or 'returning to old fashioned values'."

**URGENT!**  
**URGENT!**  
**URGENT!**

An urgent appeal from James M. Dunn, executive director, Baptist Joint Committee on Public Affairs, that Baptists show support for the withholding of funding for U. S. diplomatic relations with the Vatican:

We've never had a more clear cut challenge to the principle of separation of church and state. If Baptists really believe in separation they will have just a few days to comment. Only if hundreds of thousands of citizens phone and write their senators and representatives will we have a chance to stop this flagrant violation. The telephone number at the capitol switchboard is (202) 224-3121. The zip code of the U. S. Senate is 20510 and at the House of Representatives 20515. When calling, senators or congressmen should be asked for by name.

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C. R. Daley

## daley observations

### Welcome home, president Patterson

Morgan Patterson, newly elected president of Georgetown College, is no stranger of unknown quantity or quality to Kentucky Baptists. He is one of us who has returned to rejoin our efforts to fulfill God's expectations for Kentucky Baptists.

President Patterson will not have to become interested or involved in the life of the Kentucky Baptist Convention. He already is deeply committed to the Baptist cause in Kentucky as demonstrated in his invaluable contribution to our 200th anniversary celebration in 1976.

He was selected to serve on the bicentennial general committee in 1969 and also chosen in 1970 for membership on the bicentennial editorial committee which produced the bicentennial history, *Baptists in Kentucky 1776-1976*. He wrote one of the chapters in this volume.

Surely president Patterson has the background, training and experience required for a president of Georgetown. He is truly a scholar.

The church history classes he taught at Southern Seminary were characterized by carefully prepared lectures and thorough coverage of the subject matter. He is thoroughly acquainted with every chapter of Baptist history in Kentucky. He knows our special characteristics as well as our strengths and weaknesses.

He has the humility which befits a man of God but will be no man's doormat to be walked over. He will fit beautifully into the fraternity of Baptist school administrators in Kentucky. He will stand up for the institution he serves but will not try to gain any advantage by stepping on or stepping over others.

President Patterson is a Baptist in every good sense of the word. So far as I know no one has ever questioned his orthodoxy. Baptist churches will find him to be a solid preacher and a warm hearted man of God.

Now that the trustees have chosen him and he has consented to do the best he can for Kentucky

Baptists as president of Georgetown, it's time for all of us to consider what we can do for president Patterson and the cause he serves.

To pray for him and his colleagues and to send our young people to Georgetown and other Kentucky Baptist schools are obvious responsibilities of Baptists in Kentucky. Beyond this is another way to help Georgetown and president Patterson. That is to invite him into your church to share his concerns and dreams for Georgetown.

This also goes for the leaders of our other Baptist schools in Kentucky. These institutions desperately need more support from Baptists in the pews. The needed resources in students and in dollars are out there but they will not come forth unless these institutions and their leaders are personally known and accepted by those with these resources.

Welcome home, president Patterson.

### Lawmakers need to hear from constituents

It seems this page is now being used almost every week to fight fires in the form of legislative proposals in Washington and in Frankfort. In several recent issues material already set up for this page has been replaced by hastily written editorials pleading for help in holding the line on several important moral issues.

This week it is the state sponsored lottery proposed in the Kentucky General Assembly. Suddenly and without advance notice a lottery bill was reported out favorably by a Kentucky senate committee on Feb. 2. Obviously the lightning-like speed for approval is designed to get it through before negative public reaction can be mounted.

The lottery idea has been hanging over the heads of Kentuckians for several years like a mushroom cloud ready to descend with all its destructive and polluting power. Proponents have cleverly tied onto it some worthy cause to make it more palatable. Earlier it was proposed

to use part of the profits from a lottery to pay bonuses to Vietnam War veterans. Now it is proposed the profits from a lottery go for improvement of education in Kentucky.

Benefits for Vietnam veterans and aid to education are both worthy causes but they should not be financed by a lottery which is but another form of gambling.

Legalized gambling in the form of a lottery would further blight the moral atmosphere in Kentucky. It would put the state into the business of promoting gambling and who wants that? Doubtlessly lottery billboards and other advertisements would be designed just as liquor billboards now are to lure all Kentuckians including our youth to join in the wasteful and addictive habit of gambling.

Some hard nosed political work needs to be done and quickly. Local community leaders concerned for the moral atmosphere of Kentucky need to make some calls or other personal con-

tacts with their representatives in Frankfort and let them know they will have to face their votes on the Kentucky lottery if and when they seek reelection.

Governor Collins also has to be held accountable on this issue. She has already offered her recommendation for additional support for education in Kentucky and a lottery was not included. Surely her teaching as a Baptist would not allow approval of gambling but she has given no indication so far she would veto such legislation and some of her strongest supporters apparently favor the idea.

What does being a Baptist mean to an office holder? The immediate past governor is a Baptist but hardly proved to be a friend of Baptist understanding of morality. Hopefully it will not be the same with our present Baptist governor.

Governor Collins as well as your local representatives in Frankfort should hear from you on the lottery issue.

### Hobbs comes to president Draper's defense

Herschel Hobbs, Southern Baptists' elder statesman, has come to the defense of convention president James Draper in an article distributed to Southern Baptist state editors. Hobbs, who wrote the introduction to Draper's recently released book, *Authority: The Crucial Issue for Southern Baptists*, says Draper is being falsely accused of proposing a creed for acceptance by Southern Baptist teachers and denominational workers.

Hobbs says the word "creed" was not used by Draper in the news conference in which he recommended a four point doctrinal statement which could serve as the least common denominator of faith for Southern Baptists. (Draper proposed the same doctrinal statement in the last chapter of his book.) The creed idea grew out of the press conference reports which put

Draper in a bad light according to Hobbs. He says Draper no more believes in a creed for Southern Baptists than he (Hobbs) does.

Hobbs goes on to insist Draper's four point doctrinal statement upon which all true Baptists could agree never was intended to be used to judge others. Rather it was to serve as a "mirror before which each person may stand in soul competency to judge himself."

In support of his interpretation of the position and attitude of Draper, Hobbs quotes a telephone conversation with Draper in which Hobbs told him "if anyone presented a motion on these basics which smacked of creedalism I would move to table it."

Draper replied, "I would too."

Hobbs' efforts to put Draper in a better light than reports from his news conference put him

are admirable but hardly necessary. Draper can speak for himself and generally is understood clearly.

Draper does just that in his recent book. The book goes right down the line with all the classic arguments for the "inerrancy" position. It's a rather strong statement and, while I agree with its chief thrust, it lacks the reconciling and healing spirit which has characterized Draper's ministry as convention president.

As Hobbs observes it is unfortunate the "creed" idea was credited to Draper. No really knowledgeable Baptist favors a creed and certainly Draper is a very knowledgeable Baptist. He was trying to be helpful and this is not the first nor last time trying to be helpful gets a fellow in trouble especially if his every word is scrutinized as Draper's is now.

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

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## Growth notes

### *Central Baptist's orchestra ministry's just a part of involvement for increase*

by Darrell Monroe, Staff Writer

Corbin's Central Baptist Church, Mt. Zion Association, says its growing two-year orchestra has "gained from and contributed to" that church's significant growth of the past few years.

"We try to have something for every member to be involved in," said pastor Don Mathis. "The orchestra helps out there."

Presently, 383 persons are enrolled in some aspect of Central's music ministry, reports minister of music Gary Carrier. Of those, about 60 are involved in the church's beginner and advanced orchestras which perform weekly.

"The orchestra was started by former minister of music Ron Goodwin," Carrier noted. Goodwin left last summer before Carrier arrived in August. "The group practices an hour and a half on Sunday afternoons and performs weekly in services," he added.

"It accompanies all the hymns," Carrier stated. "It's becoming a fast standard here. It's added a new dimension to our church program and outreach. There's more involved having an orchestra in church than just performing," he said.

Carrier noted that while Central is not the first church in which he's used orchestras in his ministry, it is his largest. "I've used orchestra ensembles for small backup groups at holidays before but this is the first one on any regular basis."

Pastor Mathis is positive about the orchestra for the dimension it adds to the church's ministry and goals.

"There's an excitement about the orchestra," he noted. "The bigness of the sound and involvement. If it didn't add to our worship, we wouldn't use it," he stated.

And growth and Central Baptist have come to be synonymous.

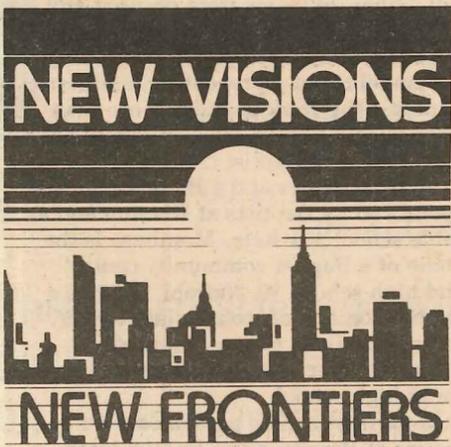
"Growth is my thing," Mathis said. "Our goal is to average 100 more each year in Sunday school. We're committed to growing. When I came, we were averaging 330 in Sunday school. We're

now averaging about 790."

While the orchestra, additional music and other ministries help, Mathis says the primary tool for growth is the Sunday school. We rely heavily on the growth spiral in Sunday school. (That is a cycle whereby individual classes and Sunday school departments plot growth goals to work towards them annually.)

"We're big on training, action, visitation. There's roughly 22,000 people living in our area. For each 100 increase, we feel good if we can maintain 20," he said.

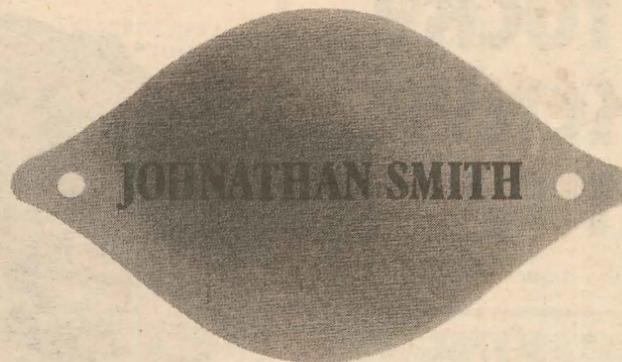
"We had an outside expert visit last spring, Fred Halbrooks from the Kentucky Baptist Convention," he added. "We've had soul winning workshops, too, but basically we stick to the standards of most Baptist programs. I believe you can do one of two things," Mathis claimed. "You can do something new and different to grow or you can do the same thing better than you've ever done it before. We've concentrated on doing the same things better."



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# The fields are black but harvest is ripe

## KENTUCKY TO KENYA, PART IV

by James H. Cox, Associate Editor

While only a third of Africa's population is considered nominally Christian, more than 50 percent of Kenya's 17 million people now profess Christianity.

That's an encouraging sign, but there are even more such signs. For instance:

- About two-thirds of those professing Christianity are Protestants, the remaining third Catholic.
- While 40 percent of Kenyans proclaim traditional African religions, only about five percent are Muslims, following Islam. This compares favorably with the other African states where Islam claims an average of one-third of the people, usually with very strong commitment.

- In a continent where Southern Baptists are vigorously at work (and have been since 1846, a year after organizing), they now claim more than 850 full time missionary personnel. Of this number, Kenya with 117 is second only to Nigeria with 132 in the number of Southern Baptist missionaries by country in Africa. While this commitment by the Foreign Mission Board is impressive enough, note also that Southern Baptists have been at work in Nigeria since 1850 but in Kenya only since 1956. Another fact: the country with the third greatest number of Southern Baptist missionaries in Africa — Tanzania — has only 78, considerably fewer than Kenya's 117.

Does all of this suggest that in the predominately black nation of Kenya, the time is ripe for a tremendous harvest of new Christians?

So it would seem.

## RITUALS, CHARMS & FETISHES

Of the two out of five Kenyans who cling to traditional African religions, their expressions vary greatly from tribe to tribe.

Even at this, however, there are some similarities. While these are often considered primitive and unsophisticated religions, they form a complex and integrated system of life and philosophy. They maintain a history in village traditions. Rituals and oral history are passed down through "holy men."

These beliefs, frequently called "animism," include worship of spirits in natural objects such as rivers, rocks and trees.

There is a chief spirit, a supreme god who was creator and is seen as a basic life force. Certain objects are believed to have various magical powers which followers attempt to control with charms or fetishes, magic words, elaborate rituals or sacrifices.

"Taboos" are strict rules against close relationships with certain powerful objects. The priest and the witch doctor help people cope with spirits by



rituals or divination. Magic is used to help them deal with sickness or predict the future. The world and history are explained through myths.

Christianity, on the other hand, has been in Africa a long time, too.

It spread to Egypt and the Barbary Coast in the first and second centuries and by the fourth century was Ethiopia's official religion.

Modern Christian missions began in the 19th century. It has been a civilizing and humanitarian force, often bringing mission schools and hospitals. Christianity survived the negative impact of colonialism and Western imperialism. It capitalized upon a nationalistic fervor with the result of strong Third World churches with educated clergy and active lay leaders.

National pride favors the preservation of traditional cultural forms in Africa, including arts, customs and religious beliefs. This often leads to new separatist schisms and the danger of syncretism, or worshipping traditional gods and Christ at the same time.

## A BAPTIST POTPOURRI

Southern Baptists were slow in beginning work in the southern and eastern sections of Africa. The first country entered was Zimbabwe in 1950.

Extension to east Africa took place six years later, in Kenya and Tanganyika (now Tanzania). As of Jan. 1, 1978 the East Africa Mission separated into two divisions, one in Kenya, one in Tanzania. Certain institutions, such as publications and a seminary, continued to serve people of both nations.

A national Baptist convention was formed in 1971. A theological education by extension project of national Baptists enables pastors to study while continuing to work in their churches.

Work among the Giryam tribe in coastal Kenya began in the summer of 1976 with the digging of much needed wells. This project resulted in 185 new churches and more than 2800 baptisms. In 1981 23 Kenyan pastors were ordained in a service at Malindi. Thirteen of these became Christians during the Giryama campaign.

Growing out of a meeting of Africans and missionaries in Limuru, Kenya in 1978, literature work in eastern and southern Africa is being significantly strengthened. New communications and publications buildings were constructed on the outskirts of Nairobi. In 1980 alone five million evangelistic tracts were printed for use in African countries where English is spoken. A new Bible study series for youth was also produced.

A year later, these tracts were printed in four more languages. An urban evangelization project was begun in Mombasa in 1981 and a mission center grew out of a relief project in Rumuruti among refugees from drought and fighting.

Today, in addition to 125 missionary personnel there representing Southern Baptists, the work includes more than 300 national Baptist pastors. There are more than 450 Baptist churches.

Medical clinics and a Bible school are sponsored by Baptists at Kisumu and a Bible school at Kitale. Mombasa is the home of a Baptist community center and high school. At Nairobi, there is a publication center, community center, communications center and medical clinic. At Nyeri, there's a Baptist-sponsored high school.

More than 11,000 persons attend activities at Brackenhurst Baptist International Conference Center at Limuru annually. The 148-acre assembly has beds for 307 persons. This is the only such Baptist camp in eastern Africa and is open to all denominations in Kenya and neighboring nations.

Along with camping, the center at Limuru provides a language school for

missionaries, a theological seminary, church, international publishing service, elementary and vocational schools.

Assembly manager Samson Kisia spent eight weeks in the summer of 1983 studying operations of Cedarmore Baptist Assembly, near Bagdad, Ky.

The Bible Way correspondence school in Kenya, in existence for more than a decade, has enrolled more than 50,000 students since its beginning. Ordination of the first member of the Masai tribe to become a pastor was a real milestone, since this people have clung tenaciously to their old customs and religion.

1982 marked the beginnings of the MUST (Mombasa Urban Strategy) project which emphasizes church planting and evangelism. For the first time there were serious plans to evangelize the "upper third" socioeconomically who live on the coast.

## WHAT OF THE FUTURE?

Missionaries in Kenya and Tanzania personally contributed the equivalent of support for a foreign missionary couple for one year and gave another \$8252 to home missions in the U. S. during their 1983 meeting.

Missionaries in the two countries donated \$30,000, about \$150 per adult, to world missions. It was divided between the Lottie Moon Christmas offering for foreign missions and the Annie Armstrong Easter offering for home missions.

Kenya missionaries gave \$15,039, to be divided 70 percent to Lottie Moon and 30 percent to Annie Armstrong.

"Some people may wonder why we don't keep all of that out here for use in our missions or why we don't at least give it all to Lottie Moon," said missionary James Hampton, associate area director for eastern Africa, stationed in Nairobi.

"We send it through our mission offerings in the states because we believe mission work all over the world is important," Hampton said. "We, as Southern Baptists, want to have a part in supporting world missions as we always have and as we pray our fellow Southern Baptists at home will continue to do through the mission offerings and the Cooperative Program."

Hampton said a strong home mission program helps build the base in America for all the denomination hopes to do through Bold Mission Thrust to proclaim the message of Christ to the entire world by the year 2000.

The development of Baptist work in Kenya has progressed more rapidly than most people dared to dream.

Now, resources are being stretched to new limits. Resulting poverty, disintegration of family life and weakening of traditional cultural values tend to make people more open to new ideas—and more open to the gospel.

Despite the problems—the social disintegration, the competing claims of Islam and traditional African religions—a strong base of Christian leadership and, in some places, an unprecedented receptivity, are positive factors.

As Kenya's Baptist leaders and missionaries work together, they have a vision—the promise of a Christian Kenya. Kentucky Baptists will join in partnership with these in 1985-87 to help it become reality.

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## Pastor critiques Draper's book

# Proposes 'flexibility' on issues

by Dwight A. Moody  
Pastor, North Park Baptist Church  
Pittsburgh, Pa.

James T. Draper Jr., president of the Southern Baptist Convention, has written a book titled *Authority: The Critical Issue for Southern Baptists*. A complimentary copy has been mailed to all SBC churches. Interested laypersons may request the book from their pastor.

Draper is to be strongly commended for his successful effort at peacemaking during his tenure as president. His consideration and cooperation while moderating the convention in Pittsburgh was a great relief to local Baptists who had feared the negative impact of a turbulent gathering. This book radiates that same irenic spirit without compromising fundamental convictions. His appreciation for and commitment to the convention is everywhere evident.

It is of genuine value that Draper has produced such a well written and carefully organized statement. Many will not agree with his analysis of the issues but most will receive with thankfulness his contribution to the debate. His honest and thorough manner will elevate the character and quality of the dialog and, in the long run, serve the convention well.

The thesis of Draper's book can be summarized briefly. Biblical authority is equated with inerrancy. Southern Baptist defection from this conviction in recent years is sure to have a tragic end, specifically the loss of evangelistic zeal. Reversing this trend requires affirmation of a four point creed by all denominational employees: (1) humanity/deity of Jesus, (2) substitutionary atonement on the cross, (3) bodily resurrection, ascension and return of Christ and (4) justification by faith.

Authority is indeed the critical issue among Southern Baptists, but not quite as Draper suggests. Few among us have difficulty with the affirmation of biblical authority. Most struggle with the application of that authority. Nothing brings this into sharper focus than the 1984 January Bible Study on First Corinthians. This inspired epistle demands church discipline, prohibits unveiled women in worship and civil lawsuits against believers, and allows remarriage, female prophets and speaking in tongues.

How does the church apply these authoritative directives to congregational life today? Or even more difficult, how does scriptural authority relate to such issues as church-state relations and abortion when the biblical material is so ambiguous? It is not the affirmation but the application of biblical authority that troubles Southern Baptists today.

The title of the book speaks of authority but the text deals with inerrancy. We need to discuss inerrancy and Draper does well to devote six chapters and a hundred pages to the subject. His historical and theological analysis would be more useful in the current dialog if he had noted that Southern Baptist theological tradition has always affirmed inerrancy without insisting such inerrancy is the necessary prerequisite to the authority and inspira-

tion of the Bible. From J. L. Dagg and Basil Manly Jr. to W. T. Conner and Dale Moody, our theologians have used the Bible as an unerring revelation without, however, proposing that minor imperfections would negate the truth and value of the sacred text. This distinction between functional and formal inerrancy brings a wonderful freedom to declare the whole counsel of God free from the burden of proving the technical accuracy of every incidental statement of scripture.

Furthermore, Draper would do well to confront the legitimate distinction between inerrancy and interpretation. Too often a difference in interpretation is considered a denial of inerrancy. Draper states as much when he defends his particular integration of anthropology and theology in relation to human origins. To interpret the Genesis narratives in any other way, he says, is to deny inerrancy.

Many people today and most people in former centuries would make the same easy equation in reference to the age of the earth or the length of creation days. Deep convictions about specific issues in biblical interpretation do not legitimize such quick and easy equations with inerrancy. In spite of what Draper contends, quite frequently the issue is interpretation.

Draper concludes his book with strong words about "theological parameters." It is certainly true theo-

*... we do well  
to constantly  
evaluate our  
theological  
parameters.*

logical consensus is absolutely necessary for missionary cooperation. But Draper's proposed creed, by its very brevity, is both mysteriously irrelevant and significantly appropriate. The mystery is that it addresses neither the issues disputed in the convention nor the issues discussed in the book! Furthermore, it fails to include any doctrinal conviction that distinguishes Baptists from other Christians. In large measure, it is irrelevant to historical Baptist identity and contemporary Baptist issues.

Nevertheless, Draper's proposal is significant. By emphasizing those fundamental doctrines widely held and avoiding those peripheral issues constantly debated, he sets the pattern for an appropriate response to the growing diversity of Southern Baptists. From a quarter million in 1845, isolated culturally, geographically and theologically, to 14 million in 1984, as diverse and distant as the nation itself, we do well to constantly evaluate our "theological parameters." Intentional flexibility on some debated issues frees us to be in-

tently firm on other more fundamental convictions.

In the final analysis, I challenge Draper's description of the Southern Baptist Convention as sliding toward the twin tragedies of theological apathy and evangelical apathy. It simply is not necessary to sow the seeds of suspicion in order to reap a harvest of spiritual vitality.

I, like Jimmy Draper, am proud to be a Southern Baptist, but not because of our aggressive and orthodox heritage. Rather, I invest my life out of hope that the financial and spiritual resources of our people and institutions are being used by the Holy Spirit to minister the redeeming gospel of Jesus Christ to a hopeless and hurting world. May God in his sovereign will make it so.

## Do they practice what they teach?

### Seminary president reports on church involvement of professors

by Roy L. Honeycutt  
President, Southern Baptist  
Theological Seminary  
Louisville, Ky.

Do seminary faculty members practice what they teach—or do they give mere lip service to their affirmation of the local church?

Recently I read an assessment of why there were no seminary professors named to Southern Baptist Convention committees. One writer in explaining this omission said the officers of the SBC "didn't think they (professors) were too involved in their local churches" (SBC Today, December 1983, p. 113).

By both charter and employment practice we at Southern Seminary not only care but require that every person be active in local church involvements, participating as members in a Southern Baptist congregation. Comparable positions prevail at each of the six Southern Baptist seminaries.

At Southern Seminary, faculty members are evaluated for rank to rank promotion as well as annual performance reviews for achievement and merit promotions according to eight criteria. "Churchmanship" is one of those eight activities annually reviewed. Faculty must formally report to the board of trustees a specific summary of their churchmanship.

Look at the record for the most recent year, 1982-83, then decide for yourself whether one can justify the assumption "we didn't think they (professors) were too involved in their local churches."

Of the 58 full time faculty submitting reports for 1982-83, 24 served on 15 different kinds of church committees. Those committees focused on strategic planning, missions, building funds, Together We Build programs, worship, long range planning, nominating, personnel, administrative areas and music. These professors served on ordination councils, Christian education committees and building committees. When 41 percent of the faculty serves on 24 local church committees, it doesn't sound as

though faculty members "are not too involved in their local churches," does it?

Look also at the office of deacon. Ten faculty are ordained deacons. Another 21 teach Sunday school classes. Nine faculty members lead training sessions and a parent-team workshop in their local churches. Still others serve as associate pastor (two), minister of music (six), organist (three), elementary division director (two) or assistant church moderator.

Beyond their home congregations, Southern Seminary faculty in 1982-83 were interim pastors, supply preachers and led Bible studies in local churches.

At the denominational level they participated in Baptist Student Union retreats and conventions at both state and national levels, served on programs at Ridgecrest and Glorieta, and conducted seminars for the Home and Foreign Mission boards.

Faculty conducted missions and stewardship conferences, were conference leaders and curriculum writers for the Baptist Sunday School Board and participated in pastors' conferences and workshops.

*"Churchmanship" is one of eight activities annually reviewed.*

They cooperated in programs with state conventions, the Brotherhood Commission, the Christian Life Commission and the Chaplain's Commission, plus church growth and church planting conferences. They led music workshops and clinics. Marriage enrichment seminars and family life conferences were led by faculty members at the congregational, associational and denominational levels.

Is it fair, then, to say these seminary professors are "not too involved" in the work of the churches?

Contrary to the assumption of some, faculty participation in hundreds of congregational and denominational responsibilities is not only routine but is authentically documented. At Southern Seminary, professors practice what they teach.

# Church-state relations as 'partnership'

## Conflict is seen as healthy

by Ed Callahan  
Louisville, Ky.

The recent innovative attempt by a Webster County physician to put the 10 Commandments into the hallways and class rooms of local schools has apparently checkmated the Kentucky chapter of the American Civil Liberties Union. The doctor has reportedly given away hundreds of tee-shirts with a version of the 10 Commandments printed on them.

The ACLU has not only fought vigorously to keep religion out of the schools, but has campaigned to allow all people their own choice of attire. A representative has announced the organization will not resist this alleged religious incursion into civil affairs. Although a relatively minor skirmish in the national conflict between sacred and secular interests, this indicates the existence of a healthy church-state relationship. Such lively exchanges and imaginative maneuverings signal the process of self government we prize so highly is being earnestly carried out.

There is probably no other country in the world where civil and religious authorities are so evenly matched or so vehemently debated. Our system was designed so neither government nor church may dominate. Each is intended to influence the other, checking and balancing the absolute potentials of the other. They are joined in a tense and dynamic form of limited partnership allowing an autonomous operation

subject to criticism but not to control of the other. The continuous minor rending of this intentionally imperfect union is uncomfortable but necessary. Neither agency is presently capable of justly wielding absolute power.

Those founders who wrote the U. S. Constitution and Bill of Rights were well aware of the negative aspects which result from total church or civil rule. The state church system then existing in Europe had proven to be an undesirable alternative from which many had fled to the New World. Striving to develop a system of government that would treat every citizen equally, the authors of our nation's originating documents did not fail to address the issue of religion.

In stating "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" they considered the matter complete. This good and sufficient phrase served several generations of Americans well. Although the last surviving state established church did not officially lose civil sanction until 1833 in Massachusetts, freedom of religion was already gaining fame as a special benefit of living in America.

Those same founding fathers whose farsightedness we extol and whose multiple virtues we teach also understood this nation was founded and may only remain standing under God. Having denied the right of the state to establish a religion or to interfere in any religious practices, they and their

successors have made us continually aware we owe our existence to the sovereign of the universe.

Our dependence upon the creator is mentioned on our money, in our national pledge of allegiance and on the walls of the federal capitol building. As an indication of political support to all religions, much church property is not taxed. Both houses of Congress employ

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neither govern-  
ment nor church  
may dominate.*

chaplains and frequently open with prayer. Chaplains minister in all branches of military service and in many other settings outside of church life.

In his farewell address George Washington called religion and morality "indispensable supports to political prosperity." Facing the imminence of civil war during his first inaugural, Abraham Lincoln encouraged a firm reliance upon "him who has never for-

saken this favored land." Accepting an unprecedented fourth term of office, Franklin Delano Roosevelt asked God for a vision that would allow "for the achievement of his will." Jan. 20, 1965 Lyndon B. Johnson stated "democracy rests on faith" and "God's judgment is hardest on those who are most favored."

These leaders were not alone in their appeals for a national worship and trust of God. Grover Cleveland warned against "trusting in human efforts alone." Dwight D. Eisenhower led the nation in prayer to begin his first inaugural. Jimmy Carter gave witness of his faith in God to many other heads of state. He also lived it as he used the power of this nation to gain improved human rights on an international scale. He overcame powerful opposition to return control of the Canal Zone to the Panamanians because he considered it a moral action.

The present grossly unequal distribution of wealth in this country and in the world is largely the result of religionists buying the absolute separation theory and remaining silent while civil/moral issues are being decided. Our system of values and economy will only serve the fittest unless the religious element participates.

Segregation of church and state is a half truth. Absolute separation of them is a falsehood. The relationship must be maintained in proper balance, now leaning one way, then the other. Neither may be allowed to overcome the other.

The action between the ACLU and the doctor tells us the partnership is alive. To maintain a healthy conflict, continuous participation is needed. Any personal bias is welcome to the fray. Join the process and help keep America great and free.

## baptist forum

Pick up the phone and call

Many of us share the concern over the idea of a state lottery for Kentucky and the idea of calling a constitutional convention for the purpose of amending the United States Constitution (Senate Concurrent Resolution 10). As Christian citizens it is our obligation to voice our concern to our elected officials and representatives over these and other matters.

The Legislative Research Commission has taken a step which will help us all exercise our right (and duty) of voicing concerns. They have set up three toll-free numbers which will help us keep up with bills and leave messages with legislators.

1-800-372-2993 is a line which gives information on the status of bills. 1-800-372-2985 is for the use of anyone wishing to leave a message for a legislator. The third line, 1-800-372-7100, is a newline with the daily schedule of committee meetings.

Let us use these tools as responsible Christian citizens.

Ed Mitchell, Mt. Sterling

### Church member faithful for 71 years

A few years ago I had the privilege of writing a college research paper on the history of my home church, Boone's Creek Baptist Church, Athens, Ky. The

privilege came not so much in writing the research paper but in interviewing one of Boone's Creek's oldest members, Mrs. Mabel White. She could vividly recall much of the church's history because she had been a member of Boone's Creek since 1912. Together as we looked through old church records excitement came through Mrs. White's voice as she personally recalled those experiences of yesteryear.

Today Mabel White is part of that history of Boone's Creek Baptist Church. Dec. 5, 1983 at the age of 86 she went home to be with her Lord and savior, joining the saints of old who had passed on before her.

At her death Mabel White had been a member of Boone's Creek for 71 years. She was a Sunday school teacher for over 50 years and church pianist for 67 years. These tireless feats are not surprising to those who knew Mrs. White. Boone's Creek Baptist Church was her life and her joy. Characterized by a life of faithfulness to her church and a deep love for its individual members, Mrs. White used the spiritual gifts given to her by God to edify the body of Christ.

In the days to come I know the influence of Mabel White's life will be recorded in the history pages of Boone's Creek Baptist Church, but more importantly her godly influence is already recorded in my life and in those she touched.

Louanne Mathis, Columbus, Oh.

### Constitutional convention favored

While I cherish the treasured concept of religious liberty as much as any Baptist, I do not agree with the Kentucky Baptist public affairs committee in its published statement asking Baptists to oppose calling a constitutional convention to add an amendment to the U. S. Constitution requiring a balanced budget.

The committee is using scare tactics to support voting against the balanced budget resolution. It declares, "some constitutional scholars say there is no way to restrict a constitutional convention to one issue. If so, any part of the constitution might be changed or an entire new constitution might even be written."

However, the resolution asks for a convention only for the specific and exclusive purpose of a balanced budget amendment and only if Congress refuses to act. If the drive for a convention nears success, Congress will probably propose the amendment on its own, making no convention necessary. This happened when Congress proposed an amendment to provide for the direct election of U. S. Senators in 1912.

Former U. S. attorney general Griffin Bell has noted, "the majority of scholars in America . . . think a convention can be limited." Former U. S. Senator Sam Ervin, a constitutional scholar, has said, "the fear of a runaway convention is just a non-existent constitutional ghost conjured up by people who are

opposed to balancing the budget. . . ."

According to the National Taxpayers Union, "the American Bar Association, the deans of Harvard and of the University of Chicago law schools and many others agree a convention can be limited."

The United States is spending herself into national bankruptcy! Congress is too responsive to the military and especially to the powerful, well organized and rich special interest groups who make strong demands for programs that will greatly benefit them. But we overtaxed citizens have to foot the bill for every needless appropriation. There is little likelihood Congress will itself propose a balanced budget amendment unless the states call for a limited convention.

Another thing—there are probably more checks and safeguards on a limited convention than with Congress for it has powers no convention might have. A convention can only propose an amendment. It would not become law until after it is ratified by 38 states.

I love and respect the members of the public affairs committee but believe they have been misled in their fears. Therefore, I support Senate Concurrent Resolution 10 being considered by the Kentucky General Assembly and the calling of a constitutional convention in order to add a balanced federal budget amendment to the U. S. Constitution. The framers of our present constitution never envisioned a national debt of one trillion dollars!

L. D. Kennedy, Campbellsville

# baptist news in brief

## Kentuckian returns home after one month on field

A Southern Baptist missionary stricken with paralysis from Gullain-Barre syndrome in Bangladesh returned to the states last week after only a month on the field.

Randy Rains arrived at Baptist Medical Center, Birmingham, Ala., Jan. 25. Two days later he asked for a grilled cheese sandwich and chocolate milk shake and began eating for the first time in 18 days. Rains, a native of Tennessee and a former pastor in Kentucky and Indiana, has since been put on a soft diet.

At its peak the illness almost totally paralyzed Rains' legs and arms, caused his stomach muscles to malfunction and weakened his lungs. At one point he was too sick to talk and couldn't stand light or touch. Now, however, he can feed himself, though somewhat clumsily due to partial inability to use his fingers. Doctors expect to transfer him to a rehabilitation center as soon as his stomach muscles start working normally again. He will stay there for about two months. "We feel like he's improving every day," said his wife, the former Betty Coper of Birmingham.

Medical authorities say about 90 percent of the victims of Gullain-Barre heal totally.

Rains arrived in Birmingham after a 33-hour flight to Washington, D. C., via London and a charter flight in a critical care transport plane from the University of Alabama-Birmingham.

His wife and their three children made the flight with him to Washington and joined him in Birmingham. Bangladesh mission chairman Jim McKinley and John Monweiler, a Presbyterian doctor who volunteered to help, also accompanied Rains.

## New manager named for mission orientation

Timothy T. Brendle, a hunger relief planner for the Foreign Mission Board, has been named to manage orientation of Southern Baptist foreign missionaries, beginning Mar. 15.

The position opened when Frank S. Wells resigned Jan. 15 to pastor in Atlanta. Wells had held the post since May 1982.

Brendle will set up the first program for missionary orientation in the Missionary Learning Center in Rockville, Va. The first group of missionaries to be trained there will begin an eight-week session Apr. 9.

Brendle goes to the center not only as it moves facilities from Callaway Gardens, Ga., but as the board shifts its emphasis on how new missionaries are prepared for the field.

"Our idea is to make the resources available to new missionaries and assist them in using them," said Samuel M. James, director of the board's Orientation and Furlough Department.

## Retirement funds boosted by investment earnings

Southern Baptist church and agency personnel participating in retirement plans administered by the Annuity Board received a substantial boost in their retirement income account earnings in 1983. According to year end financial statements, the board earned \$145 million in investment income.

Interest credited to accounts for

those persons investing in the balanced fund equaled an effective annual rate of 17.20 percent. A mixture of fixed income assets and common stocks, this fund has yielded 11.91 percent compounded annually since 1977.

The variable fund, with investments primarily in common stocks, had a year end value of \$4.16 per unit compared with \$3.41 at year end 1982.

Persons who designated their retirement income account contributions to the fixed fund earned 11.30 percent in 1983. The 1984 rate will be 11.57 percent.

The short term fund had monthly rates ranging from 8.125 percent to 9.60 percent in 1983. Contributions to this fund are invested in money market type instruments with maturities of 12 months or less.

## ACTS/BTN sessions set for associations

Five American Christian Television System/Baptist Telecommunications Network orientation sessions for associations are scheduled for around the state this month. The date, time, place and associations involved are as follows:

**Feb. 13, First Baptist Church, Paducah,** 9 a.m.-noon, for West Union, West Kentucky, Fulton, Graves, Blood River, Ohio River, Caldwell-Lyon, Little River and Christian County associations (BTN orientation only).

**Feb. 14, Bellevue Baptist Church, Owensboro,** 9:30 a.m.-4:30 p.m., for Daviess-McLean, Ohio County, Muhlenberg, Little Bethel, Ohio Valley, Green Valley and Blackford associations.

**Feb. 15, Elkhorn Baptist Association office, Lexington,** 9:30 a.m.-3:30 p.m., for Elkhorn, Franklin, Owen County, Union, Bracken, Boone's Creek and Crittenden associations.

**Feb. 16, Walnut Street Baptist Church, Louisville,** 9 a.m.-3 p.m., for Long Run, Shelby County, Nelson, Severns Valley, Breckinridge, Salem, Henry County, Sulphur Fork and Whites Run associations.

**Feb. 17, First Baptist Church, Bowling Green,** 9 a.m.-3 p.m., for Warren, Bethel, Logan County, Gasper River, Goshen, Edmonson, Lynn, Liberty, Monroe, Allen, Simpson and Freedom associations.

## Black Baptist leader dies in Hopkinsville

B. F. Green, moderator of the General Association of Baptists in Kentucky and pastor of First Street Baptist Church, Hopkinsville, died Tuesday evening Jan. 31, after an extended illness.

Green was pastor of First Baptist Church 24 years and pastored rural churches earlier.

He was moderator of first district four years; moderator of General Association three years; and chairman of the board of trustees of Hopkinsville Bible College one year.

He is survived by his wife, Mamie; one son, B. F. Green Jr.; a brother and sister, one stepson and four stepdaughters. Survivors also include nine grandchildren and seven great grandchildren.

The family has asked that expressions of sympathy be made in contributions to the building fund of First Street Baptist Church, Hopkinsville.

## Elder installed at BSSB as Cothen departs

Lloyd Elder pledged at his installation as the seventh president of the Baptist Sunday School Board the board will give top priority to assisting churches in winning a lost world to Jesus Christ.

"It is not the responsibility of local churches to serve the institutional needs of the board," said Elder. "It is rather the task of the board to serve the teaching, ministering, worshiping, evangelizing, discipling needs of the churches."

Elder, 50, was elected in February 1983 by the board's trustees to succeed Grady C. Cothen at his retirement in 1984. Elder began work at the board in April 1983 and completed 10 months of orientation as president-elect.

He reported he had conducted an intense study of the history of the board and talked with many Southern Baptists about the work of the institution.

Every element of the board's operation must first be committed to God, Elder emphasized. He added the work also encompasses the Southern Baptist Convention, the denomination, local churches and individual Southern Baptists.

The work of the board must be focused on the Bible, evangelism, Sunday school, developing leaders and meeting the diverse and changing needs of Southern Baptists, Elder outlined.

Cothen presented a Bible, a presidential medallion and scroll to Elder as symbols of the office. "I hope this office brings to you the great joy of Christian service it has brought to me," Cothen said.

Earlier, charges and affirmations to Elder were given by persons representing associations and state conventions, SBC agencies, employees and trustees of the board.

Cothen, described as a denominational servant and friend of Southern Baptists, was honored on the eve of his retirement by friends and Baptist leaders for a distinguished career of service to the Southern Baptist Convention.

Cothen, who retired after nine years as president of the Baptist Sunday School Board on Jan. 31, has shared a remarkable career with Southern Baptists, according to master of ceremonies William G. Tanner, president of the SBC Home Mission Board.

In more than 40 years, Cothen has been a pastor, executive secretary-treasurer of a state convention, and president of a Baptist university, a seminary and an SBC agency.

Testimonies of Cothen's influence into various arenas of Southern Baptist life were offered by persons who had worked with him at different points in his career.

## Baker says Senate will consider social agenda

President Reagan's early-year push for legislation dealing with school prayer, tuition tax credits and abortion got a boost from Senate majority leader Howard H. Baker Jr. when the Tennessee Republican told reporters Jan. 30 all of these issues will come to the floor during this session of Congress.

On the heels of President Reagan's support of these issues in his State of the Union address, Baker told reporters the prayer amendment will be the first of a list of measures requested by the White House to be considered by the full Senate, probably late this spring. Abortion, tuition tax credits and line item veto measures asked for by



## Victory over circumstance

Ron Greenwich's life changed dramatically when he found the love of Christ at the Arkansas Baptist Home for Children at age 12. Greenwich, the product of an alcoholic family, was enroled with his brother and sister in the home. When he was a junior in college, he met Alana Lichter, a MK from Brazil, and they were married in 1972. They have been appointed Southern Baptist missionaries to South Brazil where he will continue a career in social work.

Reagan also will come to the Senate floor, Baker indicated, but not in succession.

With two constitutional amendments on school prayer on the Senate calendar it is unclear what shape that debate will take. Pending is a measure (S.J. Res. 73) pushed by President Reagan to allow state-sponsored oral prayer in public schools along with a milder version (S.J. Res. 212) sponsored by Sen. Orrin G. Hatch, R-Utah, permitting periods of silence and equal access for students wishing to meet voluntarily for religious purposes.

Both versions cleared the Senate Judiciary Committee last July in a compromise move which sent them to the floor without a recommendation from the panel.

The school prayer picture was further complicated when on Jan. 27 Baker introduced a third proposal (S.J. Res. 218). His measure would protect "the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayers."

Tuition tax credit and abortion proposals were considered by the Senate last year but were strongly rejected. President Reagan's proposal on tuition tax credits was offered on the floor as a rider to a bill extending the nation's debt limit but was defeated 59-38. It remains on the Senate calendar as S.528.

Baker did not specify what abortion proposal will be considered this year. Last year, a constitutional amendment sponsored by Hatch declaring the right to abortion is not secured by the Constitution fell one vote shy of a simple majority and 18 votes short of the two-thirds majority necessary for passage.



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

## on mission together

### To govern: A price to pay

The last Sunday in January I was privileged to participate in a special day with Versailles Baptist Church. Pastor Henry Johns and the congregation had planned a "Martha Layne Collins" day. Our new governor and her family are members there; her husband, Bill, grew up in the church.

Though the emphasis that Sunday was "Christian Citizenship," it was as much a service of support and Christian affirmation for her.

As the Collins family participated in

worship I could not help but wonder how they were handling the realities of a public life, demanding an intensity of pace and pressures unlike any previous phase of their lives. Already it had been necessary for her to make some tough decisions—the kind which generate almost as much criticism as praise. I was silently glad I didn't have the responsibility for recommending legislation that could raise taxes. How she must have hoped she could do what needs to be done by simply adjusting the budget and redistributing her priorities.

How does one take any action that would please 3,700,000 Kentuckians? It's hard enough to take totally acceptable action in a family of five!

Following a potluck lunch we re-assembled in the sanctuary for several presentations to her. In conclusion, she responded as a person who knew she was loved by many . . . the election

had proven that. But more intimately, she paid tribute to her family, the ones who love her most. And for a moment, with hardly a dry eye in the congregation, we all beheld a governor with a combination of qualities and experiences which Kentuckians have never known before—a gentle mother, a loving wife and a strong, promising leader.

The drive home with my family was reflective. One of the marks of an authentic leader is the willingness to sacrifice for the cause(s) they espouse. That mark is already apparent in our new governor. There is, indeed, a personal price to pay for the realization of her dreams for Kentucky. Martha Layne Collins seems willing to pay it.

Let those among us who lament the lack of strong, Christian leadership in government give thanks for the one newly sent to lead our state . . . and a promise of prayer support.



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

## sunday school lessons

LESSONS FOR FEB. 12, 1984

International Series

### The servant of the Lord

**Isaiah 42:1-4** The prophet was speaking of Christ as the servant of the Lord. He was endowed with God's Spirit, anointed for a holy and arduous task, and sent to teach people the will and ways of God. Chosen, called and commissioned by the father, his primary task was the redemption of people. The father was well pleased with what he did as his servant, with the sacrifices he made and the effective manner in which he reconciled men unto God. He spoke in tones of calm serenity and reasonable persuasion. Incarnating quiet strength, he lived his life, did his work, spoke the truth, bore his sorrows and blessed many.

When the lives of men are bruised by temptations, sins, afflictions and sorrows, the Christ holds out the scepter of grace to them and strengthens, supports and upholds them with the right hand of his righteousness. Much as the flax wick placed in the oil in a crude lamp smolders and attempts to give off heat and light, the Lord fans their little remaining fire into a flame of love, faith, knowledge and zeal. He feeds the spiritual life until it burns brightly.

**Isaiah 49:5-6** This servant knew that before he was born in Bethlehem the father had chosen him to accomplish some very important purposes such as bringing the Jewish people back to the

practice of genuinely worshipping Jehovah. He rejoiced in the assurance that Jehovah would make available to him all the power or strength he would need in the accomplishment of the divine purpose. He also had the delightful privilege of conveying God's message to the Gentiles.

Here we have the Calvary experience graphically set forth 700 years in advance.

Life and Work Series

### Walking together

**Mark 9:33-41** In light of what Christ had been saying to the disciples about his own self abasement and sorrow it is surprising they kept thinking of self advancement. Selfish ambitions caused them to enter into a dispute as to which of them would have the place of pre-eminence in the kingdom of the Messiah.

After they entered the house in Capernaum, Christ asked the disciples what they had been arguing about on their journey. Embarrassed because of the subject over which they were disputing, they were reluctant to answer Christ, so they "held their peace," or said nothing.

From this Christians should learn they should never cherish an ambition which has its goal in themselves or of which they shall be ashamed in the Lord's presence.

Christ informed his disciples that if they were seeking for greatness in his kingdom they would find it, not by being first, but by being servants of all. Using a little child as an object lesson Christ taught the disciples they should entertain an humble and modest opinion of themselves. Inasmuch as a little child does not try to be great, Christ used the child in its simplicity, willingness to be taught and readiness to believe as an example for all.

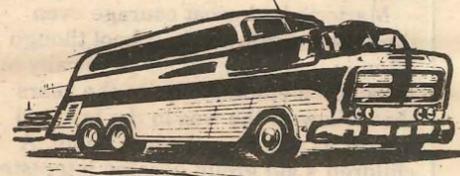
Having been convicted of selfishness, along with the others, John thought he would magnify his zeal by telling Christ about a man whom the disciples had opposed because he had been casting out demons, even though he was not of their number. Christ informed the disciples that this man could not work a miracle in the Lord's name and oppose him at the same time. Christ stressed that deeds of Christians, who are impelled by the right motives, will always earn their just rewards. Every act of love which is performed by a child of God in obedience to the heavenly father and for the benefit of others will most assuredly be rewarded.

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

## homes for children

### High tech/high touch

The silicon chip and electronics have teamed up to catapult us into an era of high technology. John Naisbitt, in his book *Megatrends*, which has topped the non-fiction best-seller list, identifies 10 major trends sweeping through America and gives good insight into what is happening in our society.

Naisbitt says we live in a time of "parenthesis" between the two ages, the fading industrial era and the developing era of information. Increasingly Americans spent their time creating, processing or distributing information. He says, "The telephone, computer and television have merged into an integrated communication system which will fuel the information society the way energy—electric, oil, nuclear—kept the industrial society humming and the way natural power—wind, water, brute force—sustained agricultural society.

He writes that within a few years being without computer skills will be like "wandering around the Library of Congress with all the books arranged at random with no Dewey Decimal System, no card catalog and no friendly librarian to serve your information needs."

All of this deluge of technology is called High Tech. Because High Tech is so impersonal, it causes a serious vacuum in human life. When a silicon chip remembers more than our human brain and a robot replaces six or eight workers, we have a problem with our feelings of self worth. We are so created that we need interaction, communication, cooperation, touch and concern for one another. Naisbitt says High Tech must be balanced with the spiritual demands of our human nature. He calls that High Touch.

It seems to me that he calls attention to the very heart of the Christian mission. Baptist Homes for Children and churches are ministering through High Touch, reaching out to lost, defeated humanity with the Good News of Jesus Christ.

Baptist Homes for Children will use High Tech to facilitate record keeping and dissemination of information. But the heart of our work is High Touch. We are touching the lives of neglected, dependent, disturbed children—children overwhelmed with a sense of failure. Our High Touch is in the form of providing the necessities of life and in filling the vacuum in their lives with the High Touch of the gospel, Christian love and nurture.



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

## oneida journal

### Eternal dividends

Marjorie was born one of 14 children in the Crèekville section of Clay County in 1945. In 1952 when Marjorie was seven years old her dress caught fire and she was severely burned. She was sent 100 miles to a Lexington hospital. It was ascertained she had suffered burns on 85 percent of her body, 60 percent of which were third degree burns. She remained in the hospital nearly four months.

Marjorie had great courage even then. She continued in school though often in pain, sometimes physically but more often emotionally. In the years that followed she was in the hospital almost as much as she was home. A children's aid group became interested in her situation. They assumed the cost of her care and of the 40 odd operations in which, slowly, skin was grafted on skin and scar tissue was removed.

In the summer of 1959 Marjorie, like four brothers and sisters before her (and one since) made application to Oneida. She had completed her eighth grade year in the little one room school near her home. Her teacher wrote she was "above average" in dependability, cooperation, initiative and willingness to work.

Oneida accepted Marjorie in the fall of 1959 on a full scholarship. She came to a new environment and was very withdrawn in the early weeks. However she increasingly became a part of Oneida. At commencement exercises in 1960 the faculty presented her with the

medal for "having made the most progress." That summer and subsequent summers Majorie went to Lexington for several more months in the hospital. The slow process of skin-grafting proceeded.

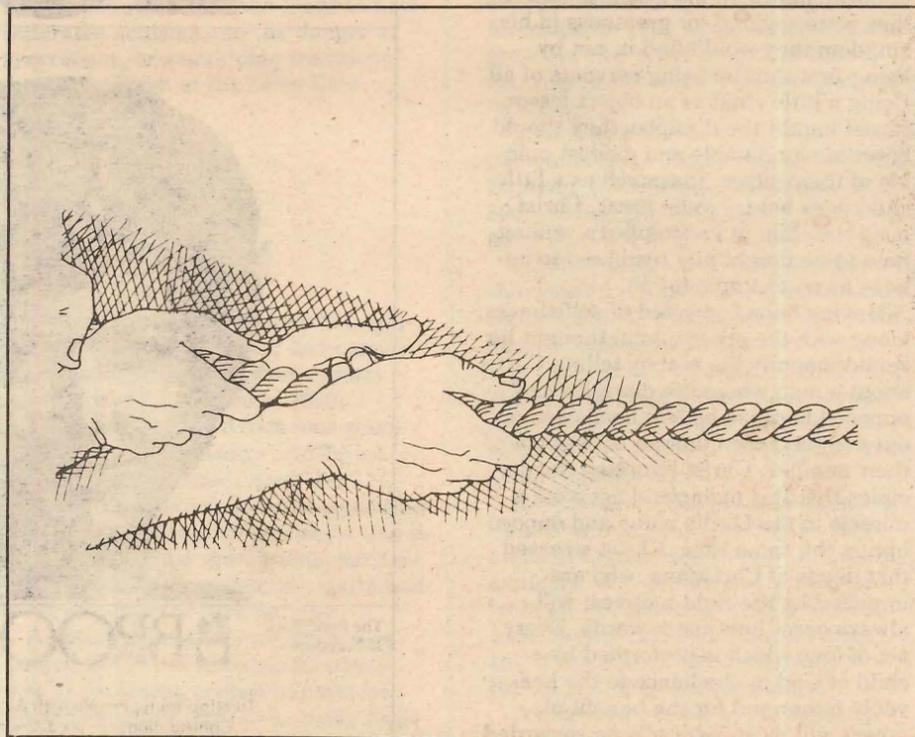
In her sophomore year at Oneida Marjorie professed Christ as her Lord and savior. During her four years at Oneida she maintained an overall scholastic average of 92. She participated in many school and church activities. In her unassuming way Marjorie was an inspiration to faculty and students. She had sparkling dark brown eyes, beautiful and always carefully groomed hair and a quiet smile. When she graduated in 1963 she was chosen Miss Oneida by vote of the faculty. She made arrangements to go to a Baptist college and today Marjorie is a children's teacher. She has the same qualities as a teacher that we saw in her as a girl 20 years ago.

Christian people invested in her education two decades ago. They helped prepare her for a life of service. Their belief in Marjorie made her believe in herself. Alfred Roehm wrote:

"For every ignorant man you help  
Shall make you wise,  
And every sick man that you help  
Shall make you strong.  
And every poor man that you help  
Shall make you rich."

We have more Marjorie's today at Oneida. Will you help us to help them?

Reprinted from Feb. 4, 1981 issue



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

## clear creek comment

### The power of love

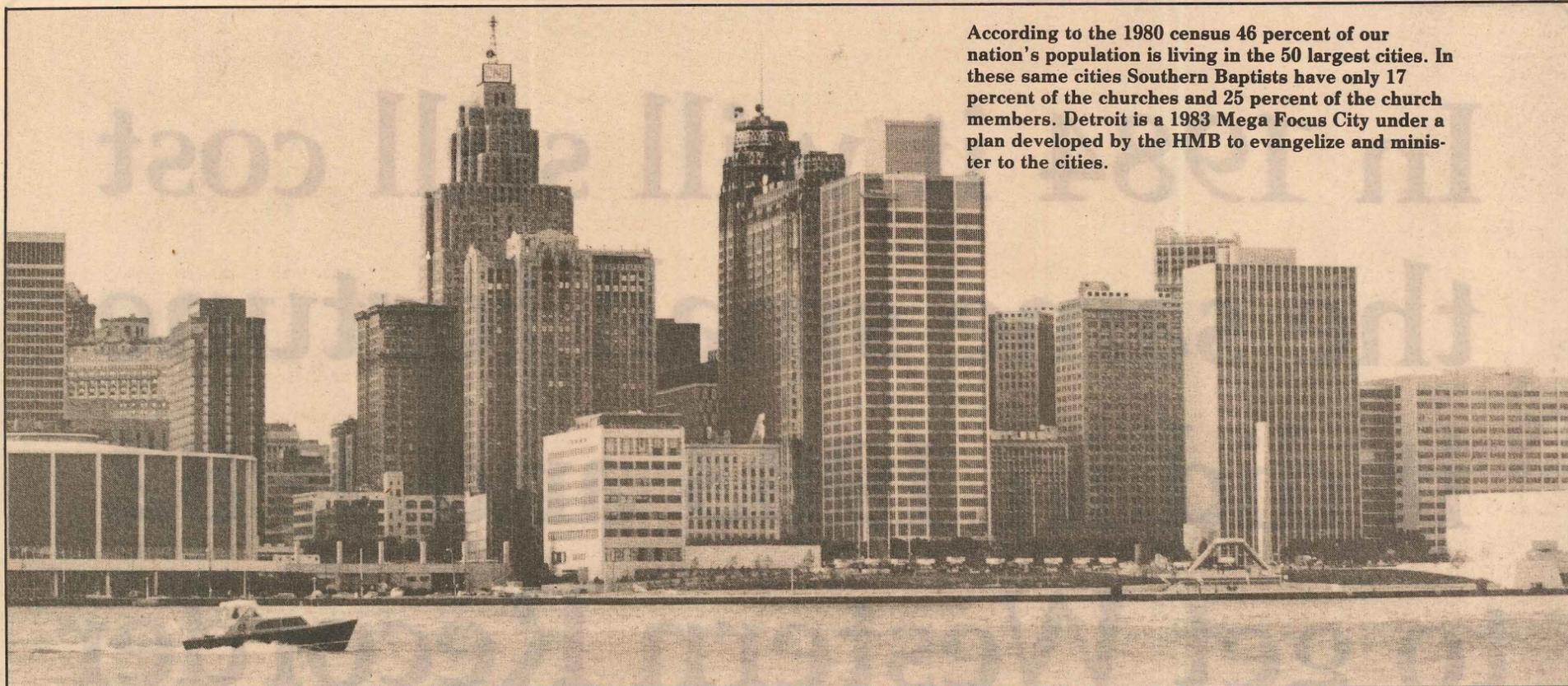
I have enjoyed Valentine's Day from earliest childhood when I received those beautiful red hearts until the present day when I am able to use this occasion to share the valentine spirit with others. Regardless of the origin of Valentine's Day, it gives Christians an occasion every year to share again the love of God which is the greatest power in all the world.

I try to experience the love of Christ and express it to those who need to receive it during this season of the year.

In John 15:13 our Lord referred to God's love for us when he said, "Greater love hath no man than this that a man lay down his life for his friends." Someone has said that love is more than just a characteristic of God, it is his very character! His kingdom is a kingdom of love.

Here at Clear Creek I think of the many evidences of God's love I have seen in recent days. Many of you know that we operate by faith and that sometimes we have difficulties to face in trying to carry out the mandate of our Lord to train adults for Christian service in local Baptist churches. What you may not know is that our students and their families have insuperable difficulties at time and go through dark valleys in which there seems to be no hope.

Those of us in the Clear Creek family—administration, faculty, staff and students—have reached out in love to help in any way student families who were having difficulties. As I reflect on the blessings God has already given us this semester at Clear Creek I cannot but thank him for the opportunity of showing love and caring for people in this place where his hand is so evident. The love that God has given to me and which I can share with others is stronger and better and more beautiful than all the beauty that surrounds us here at Clear Creek. Love is the only service known to man that power cannot force and that money cannot buy. This God-originated love is what we as Christians can celebrate during the season of the valentine. Come visit us at Clear Creek and we will share God's love together.



According to the 1980 census 46 percent of our nation's population is living in the 50 largest cities. In these same cities Southern Baptists have only 17 percent of the churches and 25 percent of the church members. Detroit is a 1983 Mega Focus City under a plan developed by the HMB to evangelize and minister to the cities.

Goal set for Annie Armstrong Easter offering

## Millions to transfer into missions nationwide

The 1984 Annie Armstrong Easter offering goal, set at \$29 million, will be distributed in three major areas: support of missionaries and field ministries, support of special projects and advance in critical areas.

The largest allocation, \$18.8 million, supports missionaries and field ministries. These are on-going and continuing ministries.

The area of missionaries and field ministries is broken down into eight categories: evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, chaplaincy ministries and associational missions.

Evangelism projects, allocated \$1,495,000, will support state directors of evangelism in newer states who are unable to provide their own funding.

On-going ministries under special projects include lay witnessing, evangelism in metropolitan areas, evangelism with associational leaders, youth evangelism, media evangelism and consultant evangelism with special interest groups. Some conferences will also be funded.

Church Extension will receive \$4 million from the offering allocations. This money will support the work of missionaries in Baptist centers, weekday ministries, youth and family services and literacy missions. It will provide disaster relief and some special interest conferences and will support ministries with seasonal farm workers.

A sum of \$6,100,000, designated for language missions, will support missionaries ministering to Hispanics, Europeans, Asians, Caribbeans and American Indians. These funds are designated for work with internationals and will provide language literature, produce radio and television programs and help in the settlement of immigrants and refugees.

Interfaith witness, a program to increase Southern Baptist awareness of world religions and cults, will receive \$338,000 for support of their missionaries, interfaith conferences and materials.

Black youth relations, allocated \$940,000, will support missionaries, youth workers, campus ministries, camps and assemblies and special projects.

A total of \$188,000 is allocated to chaplaincy ministries. This money will assist chaplains at the Mayo Clinic and ministry among military personnel. Some of the money will provide orientation, conferences and service for Southern Baptist chaplains who serve as military, hospital, penal and industrial chaplains.

Associational missions will receive \$2,900,000 funding associational directors of missions in rural-urban and metropolitan areas and assisting in the development of associations in newer areas of Southern Baptist work. Conferences and materials will receive

some of the funding.

The second major area of distribution allocates \$3,200,000 to support special Home Mission Board projects. Special projects are short term projects that are not part of the HMB's on-going work.

In most cases, they involve people, but not career missionaries. Also, the project usually has a termination point. There are 33 special projects funded from the 1984 offering.

The summer missionary program will receive \$520,000 to pay the expenses and salaries of 750 summer missionaries in 1985. According to special mission ministries leader Bill Lee the program has two purposes.

First, it gives added assistance to pastors and missionaries in their area of ministry. Second, it helps students as they consider choosing a vocation to

develop their understanding and expertise in ministering to others.

A sum of \$190,000 will fund Mega-City projects. One project to receive funding will assist Southern Baptists in greater Los Angeles as they plant 150 new Southern Baptist missions increasing the number of present congregations by nearly 50 percent. The money will support church planter interns and apprentices.

According to Earl Crawford, director of missions of the Calvary-Arrowhead Baptist Association, the birth of 150 new congregations should only be the starting point in reaching the 11½ million population.

"It is a significant step in the L. A. basin but it's not near adequate for the number of people living there," Crawford said.

A portion of the \$190,000 designated for work in Puerto Rico and American Samoa will be used to start new churches and provide seminary training for Puerto Ricans.

In 1983 Puerto Rico, a Southern Baptist frontier, tripled in the number of church members. "There is a Southern Baptist explosion going on in Puerto Rico," said Carlisle Driggers, HMB Regional Coordinator.

The Margaret Fund, a scholarship program funded through the Annie Armstrong Easter offering, provides educational scholarships for missionary children. In 1984 this fund will receive \$210,000. The Margaret Fund is administered by the Home Mission Board with policy guidelines set by WMU.

The third area, advance in critical areas, will be allocated \$7 million and will fund new areas of home mission work.

All three major areas of funding have priorities. Needs in missionary and field ministries and special projects are designated as high priority. Only after these are met does the remaining money go to fund critical areas.

If the 1984 offering goal is exceeded the money will go to fund additional short term projects in missions and evangelism.



Rachel Hernandez attends the Baptist Center in El Paso, Tex., and is one of thousands whose lives are touched by Christian social ministries.

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