



Bible is closest to autographs: Dale Moody

by Janis Whipple, Staff Writer

Speaking formally at Southern Baptist Theological Seminary for the first time since starting a leave of absence, Dale Moody emphasized his belief in the authority of scripture. "For me there is no scheme of interpretation too brilliant but that it must be examined by the scripture, no creed that doesn't need to be scrutinized by scripture," he exclaimed.

Moody addressed a Feb. 22 meeting of the school's Student Evangelical Fellowship on the topic, "What I Believe About the Bible." Approximately 150 students and faculty crowded in to hear him.

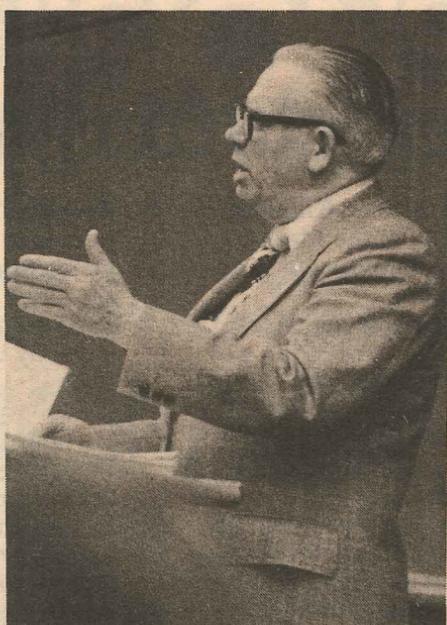
Making what he called "an unusual presentation" Moody chose to speak to his topic by relating his personal pilgrimage of biblical understanding.

"I've selected about half a dozen of my personal Bibles, each representing stages of my growth in biblical belief," Moody explained. He said the fact that each of the Bibles he brought was old and worn out only emphasized the reverence he had for them.

Moody's first stage in understanding the nature of the Bible came through his studies with W. O. Carver at Southern Seminary. He said he began using the American Standard Version of the Bible after Carver's influence. "I even got inspired to start memorizing the Old Testament. And if you start memorizing the Bible, the first thing you know you'll get to believing it."

Another professor at Southern Seminary influenced Moody's next phase of biblical understanding. "I began preaching through the book of Hebrews and found my views were the exact same as A. T. Robertson's. His writings have shaped me as much as W. O. Carver's words shaped my thinking," Moody remembered.

Robertson's influence led Moody to begin using the Greek New Testament text. "I always checked translations to the Greek. It is as infallible, as inerrant, as close to the original autographs (of the Bible) as you can get," he said.



Dale Moody

"There's not a person in this room who believes more in the inspiration of the Greek Bible than I do. It's the best I can do."

Moody spoke further of his use of other biblical translations, interjecting stories about his studies along the way. As he spoke of his copy of the Oxford Annotated Bible he held it up calling it his Sinai edition. "In times before when I held it up, sand would fall out of it," he said. "I took it in my knapsack to the Sinai Desert. I just had it and my sleeping bag and I took note after note in this Bible as we traveled the desert."

He encouraged those present to continue to study the nature of biblical authority, exhorting them to "love the Lord with the emotion and to love the Lord with the mind. That's the best Christian I can be," he said.

"This is my pilgrimage," Moody concluded. "As far as I know, I believe everything this text intends to teach. I don't claim the translations infallible or the notes infallible. I'll continue to go back as far as I can to the original text and I'll thank God for those who broke their necks to make it possible for us to go buy a Bible and know it's the closest we can get to the original autographs."

Moody ended by assuring the audience that "I can say with all my heart wherever people magnify the Bible I am at home."

Moody, the Joseph Emerson Brown professor of systematic theology, is currently on leave of absence from Southern Seminary. He is a graduate of Baylor University, and holds a ThD from Southern Seminary and a PhD from Oxford University. Moody began teaching at Southern Seminary in 1945.

Panel won't hold funds asked by Alabamians

by Dan Martin

A request to totally withdraw funding from the Baptist Joint Committee on Public Affairs has been rejected by the Southern Baptist Convention Executive Committee during its February meeting.

The Executive Committee voted without opposition to "decline to withdraw the financial support of the Southern Baptist Convention to the Baptist Joint Committee on Public Affairs, as requested by the Alabama Baptist State Convention."

The matter came to the Executive Committee after the Alabama convention, during its annual meeting Nov. 15, passed a resolution to "respectfully ask the Southern Baptist Convention to withdraw totally" support from the Washington based BJCPA.

Following a hearing on the matter, the administrative and convention arrangements subcommittee of the Executive Committee recommended to the entire committee the request to defund be declined.

The action also noted defunding "would be in conflict with previous actions of the SBC."

The defunding effort erupted during the annual meeting of the Alabama convention when messengers adopted a resolution criticizing the BJCPA and its executive director, James M. Dunn, for participation in People for the American Way, a first amendment rights coalition founded in 1980.

The resolution charged PAW "founders and supporters espouse philosophies which are contrary to biblical principles of decency and morality. . . ."

The Executive Committee also considered a resolution from the board of deacons at Southside Baptist Church in Birmingham. That resolution asked the Executive Committee to study to see if Cooperative Program funds "are being misused" by Dunn's involvement with PAW.

It also asked for Dunn to either "remove himself from all association" with PAW, or to resign his BJCPA post.

When Dunn did decline a second term on the PAW advisory board, Albert Lee Smith, currently a candidate for the Republican nomination for U. S.

Senator from Alabama, a member of the SBC public affairs committee and of Southside Church, was asked if the action was satisfactory. He replied he believes the only way to solve the problem is for Dunn to resign as executive director of BJCPA.

The recommendation adopted by the Executive Committee does not refer directly to the Southside deacons' resolution.

The action will be forwarded to the executive board of the Alabama convention, according to Harold C. Bennett, executive secretary-treasurer of the Executive Committee.

Eight years hence Southern Baptists could meet nearby

by James H. Cox, Associate Editor

Kentuckians who don't attend the annual meetings of the Southern Baptist Convention due to great distances will have their day in court.

At its meeting in Nashville last week the SBC Executive Committee proposed at least one future annual session of the Southern Baptist Convention within a two-hour drive of some parts of Kentucky, and closer to most of the state than any meeting since the SBC met in Louisville in 1959.

A proposed 1992 gathering in Indianapolis' new Hoosier Dome will be voted on by messengers to the 1984 annual meeting at Kansas City, Mo. June 12-14.

In addition, other cities and the years to be voted on by the 1984 convention proposed by the Executive Committee include Atlanta, Ga., 1991 and 1995, and New Orleans, La., 1996. No sites are currently being recommended for 1993 and 1994. This will allow several cities anticipating new meeting complexes to finalize those plans or adjust current scheduling conflicts.

The Executive Committee discussed the matter of meeting sites at length and agreed to favor three states due to their proximity to the largest concentration of Southern Baptists. The three states—Georgia, Louisiana and Texas—would actually offer five locations which qualify under guidelines adopted by the SBC. They include Atlanta, New Orleans, Dallas, Houston and San Antonio. Meetings would not be held in two Texas cities consecutively. The three Texas cities would represent one "state" just as Atlanta and New Orleans would represent separate states.

A recommendation was heard that the convention rotate between these states on a 4-7 year cycle. But other cities with a "significant numerical Baptist population" would also be considered for hosting the convention, which usually draws between 15,000 and 20,000 voting messengers, plus another 5000 or 10,000 visitors.

Convention sites have already been established through 1990. In addition to this year's meeting in Kansas City they include Dallas, Tex., 1985; Atlanta, 1986; St. Louis, Mo., 1987; San Antonio, 1988; Las Vegas, Nev., 1989; and New Orleans, 1990.

Canada 'out' but not high, dry

The Southern Baptist Convention Canada study committee will recommend the SBC constitution not be amended to allow seating of messengers from Canadian Southern Baptist churches.

The select 21-member committee appointed to study amending the SBC constitution to add Canada to the territory of the denomination unanimously adopted a recommendation that the constitution not be changed but that the SBC "render all possible assistance to Canadian Southern Baptist churches to achieve their agreed upon objective, including the development of a Canadian Southern Baptist entity."

The two page report, negotiated following four day-long meetings of the entire committee and three regional

subcommittee meetings, will be recommended to messengers at the 1984 annual meeting of the 14.1-million member denomination June 12-14 in Kansas City, Mo.

The committee solution is to recommend the constitution not be amended, but "an aggressive, evangelistic strategy utilizing increased Southern Baptist leadership and resources" be developed.

The recommendation includes creation of a Southern Baptist Convention Canada Planning Group to consist of executives and representatives from: the Home Mission Board, the Foreign Mission Board, Sunday School Board, Radio and Television Commission as well as representatives of other agencies.

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C. R. Daley

daley observations

What one reads also makes a difference

Back in September we ran an account of the death of Sharon Moore, the beloved Georgetown high school teacher. He was also pastor of several Baptist congregations, mainly in Crittenden Association, before moving to South Carolina to teach at Anderson College. Not having enough income to send their children away to college, Moore and his devoted wife moved their family to Georgetown in order to let their children receive Georgetown College training.

Their plan was successful. Not only did their sons and daughters graduate from Georgetown but today everyone of them is outstanding. Wayne, one of the sons, is a Georgetown College staff member. Another son, Ray, is a member of the Murray State University faculty.

One of Sharon's hobbies was writing and an excerpt from one of his books is the occasion for this article. The excerpt reached me from, of all places, Mexico and was sent by a Southern Baptist missionary Buddy Albright, a close friend of the Moore family.

Moore was great at reminiscing and often turned accounts of earlier personal experiences into testimonies. Here's the one Buddy Albright shared with me.

"It makes a difference where a father has his family living. Mine located us from 1904 to 1916 in the Caddo neighborhood of Pendleton County, Kentucky where the Pine Grove Methodist Episcopal Church South was the center of religious persuasion. I was taken to Sunday School and church regularly. Preaching was quarter-time. Dad became active as usher and even served as steward, but my parents never placed membership. When I was about thirteen (I'm guessing) we had a revival meeting that was wonderful. Thirty-

two of all ages were swept into the Kingdom. It came time for the baptism, in the Methodist way, and we were lined up around the rostrum in front of the pulpit.

"Brother Kendall got his water and started round with his ritual. About a third of the way around stood I. As he got to me, I said, 'I want to be immersed.' We had told him that already. Mother said she was sitting, wondering what I would do. He said, 'Are there any others so desiring?' Two; Emery Moore, a double third cousin of mine, and Washington Shaver, my paternal Grandmother's brother held up their hands. He had us mount the rostrum behind him and continued with his sprinkling. It took us two or three months to get the immersion performed. Pop had to provide the parson clothing for the baptismal pool, which was my favorite swimming pool.

"Brother Kendall was a fine old man, the father of my second grade school teacher. He said to my parents, 'We've got the boy, now you two come on into the church.' But Uncle George Newell Ellis, a big wheel in the Second Twelve-Mile Baptist Church, the old home church, heard about my defection and on an occasion when we visited relatives and attended the home church, came with an arm load of Western Recorders, Kentucky Baptist's church paper. He said, 'Take these and read them.' I did, and when I was 10 or so, I joined Second Twelve-Mile Baptist Church where I was later ordained to the ministry. As I said in the beginning, it makes a difference where you settle to rear your family."

Moore's testimony to the influence of Western

Recorder in his life prompts reflection upon its influence and ministry today. The tone and major thrust of the paper today are not exactly the same as 75 years ago but its contents should still help readers know why they are Baptists and why they can be proud of their denomination.

Seventy-five years ago Western Recorder was the major educational tool for Kentucky Baptists. The present wealth of educational materials and the multiplicity of educational organizations in Baptist churches we now take for granted were only in developmental stages when Sharon Moore was a boy. Most churches had worship services only once a month and often their untrained pastors were not as informed on denominational affairs as a sixth grade Sunday school or vacation Bible school pupil would be today.

In days passed Western Recorder not only taught sincere inquirers what Baptists believe but it served as a basic educational tool. It's surprising how many elderly Baptists I have met over the state who were taught how to read and write from the Western Recorder. In such cases it was the only publication coming regularly into the home and children learned how to write the letters of the alphabet by copying them from Western Recorder.

A state paper must have some unchanging characteristics to meet unchanging needs. To survive it must also be adaptable to changing times and needs.

Western Recorder does not exist today nor never did exist for making Baptists out of Methodists but thank God it was available when Sharon Moore was searching for help. It does make a difference what one reads as well as where one is reared.

Executive board needs continuity of leadership

The executive board is the heart of the Kentucky Baptist Convention. By constitutional authorization the group acts for the convention between sessions. It not only carries out the approved projects and programs of the convention but in most instances recommends these projects and programs in the first place.

This places tremendous responsibility upon those who serve on this board. It calls not only for commitment but for insight and wisdom.

Through the years changes have been made in the organizational structure and manner of operation of the executive board. Most of these have been beneficial and have led to more efficient handling of convention affairs.

One more change needs to be made. Presently a person can serve only one three year term before rotating off and waiting at least one year for eligibility to serve again on the board. This means about one third of the board members are new each year and there's a complete turnover every three years.

New board members are generally completely unfamiliar with how the board functions. There

is no orientation process and so a new member feels lost when handed a thick folder of materials he has never seen. The board meets only two times a year plus an abbreviated meeting the day before the annual convention.

Even the most conscientious board member finds it requires a year to become familiar enough with how the board functions to participate responsibly. During the second year a board member begins to feel at home and generally makes a significant contribution only during the third year which is the last year of service.

The result is the absence of continuity of board leadership. The consequence is that momentous decisions are made by mostly inexperienced board members. This is not good for the convention nor fair to board members.

Two possible solutions deserve consideration. One is to let board members serve two terms before rotating off. The Southern Baptist Convention Executive Committee has such a provision.

The other is to extend the one term of service

to four years and to institute an orientation process for new members. New members could arrive a day early for their first meeting in order to learn how the board functions. The Southern Baptist Convention Executive Committee provides such an orientation which has proven very helpful.

As it is now the executive board staff has to do most of the thinking and planning with inexperienced board members giving approval. With more continuity of board leadership the process would be more democratic and less staff oriented.

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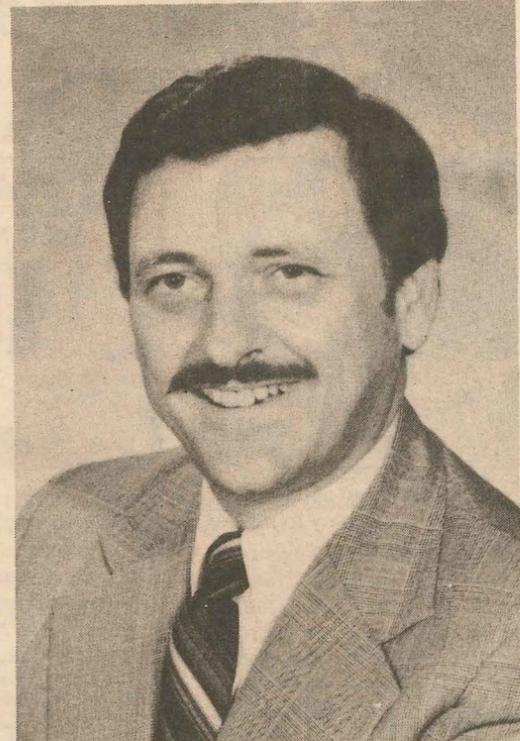
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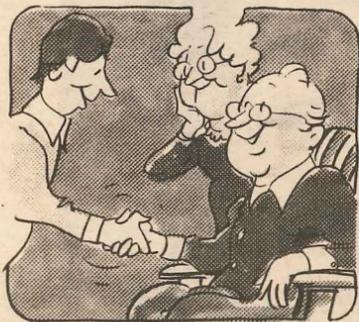
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news in brief

Senate committee vote favors Vatican nominee

The Senate Foreign Relations Committee has voted to favorably report the nomination of William A. Wilson as ambassador to the Vatican. The 9-1 vote by the panel cleared the way for a confirmation vote by the full Senate.

Despite the committee's strong vote in favor of the Wilson nomination, a Baptist church-state spokesman warned the issue is far from settled.

"The struggle against placing an ambassador at the Holy See has only begun," declared James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. "The vote in the Foreign Relations Committee did not come as a surprise and constitutes the opening skirmish rather than the main battle."

In addition to the full Senate vote on the nomination, appropriations committees on both sides of Capitol Hill are yet to decide on interim funding for the new Vatican embassy for the remainder of fiscal 1984.

Sen. Jesse Helms, R-N. C., before announcing his intention to vote against reporting the nomination to the floor, read a resolution opposing the move adopted Feb. 20 by the Southern Baptist Convention Executive Committee. The North Carolina senator cited the resolution at the request of SBC president James T. Draper Jr.

The resolution warned the action "establishes a dangerous precedent of entanglement of church and state and threatens divisiveness among religious groups" and urged the Foreign Relations Committee to carefully consider the "sincere, heartfelt opposition of Southern Baptists to appointment and confirmation of any person as ambassador to the Holy See."

Reagan pushes Congress on school prayer issue

As the U. S. Senate neared a long-awaited debate on his proposed constitutional amendment to restore oral prayer to public school classrooms, President Reagan called on lawmakers "to reaffirm that voluntary school prayer is . . . a basic right of our people." At the outset of a televised news conference Feb. 22, Reagan identified school prayer as one of three issues "at the top of the domestic agenda" for the immediate future. The others were crime and budget deficits.

He continued, "I urge the Senate to reaffirm that voluntary school prayer is, indeed, a basic right of our people, and I hope the House will follow suit."

Besides the president's measure, whose primary Senate sponsor is Sen. Strom Thurmond, R-S. C., a separate proposed amendment by Sen. Orrin G. Hatch, R-Utah, is also pending on the Senate calendar. Sen. Howard H. Baker Jr., R-Tenn., long an advocate of school prayer, reportedly is ready to push his own amendment.

The Reagan/Thurmond proposal reads: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer. Nor shall the United States or any state compose the words of any prayer to be said in public school." Hatch's proposal calls for a moment of silent prayer and for equal access to classroom space for students who on their own initiative wish to gather for religious purposes.

Reagan has said repeatedly he opposes the Hatch measure as unnecessary. Baker's proposal goes beyond the president's amendment in that it contains no restraining language to keep Congress or state legislatures from deciding the content of prayers to be recited in public schools.

According to many observers on both sides of the school prayer debate, the final outcome on any of these proposals remains in doubt. Because each comes to the Senate in the form of a constitutional amendment, a two-thirds vote of all senators—67—is required for passage. Once a constitutional amendment is approved by two-thirds of all senators and representatives, it then goes to the state legislatures, where three-fourths—38—must ratify.

SBC budget for 1984-85 anticipates lower increase

The upward spiral in operating budgets of Southern Baptist Convention agencies will slow dramatically in 1984-85.

The annual meeting of the 14.1-million member denomination this June will consider a national Cooperative Program budget for its next fiscal year of \$130 million, with \$118 million designated as operating budgets for the agencies of the convention. That compares to a \$125 million budget for 1983-84 (\$114.5 million operating).

The subcommittee voted that the majority of the agencies get the same percentage increase over their 1983-83 budgets—2.79. The six seminaries will receive a block amount which equals 2.79 percent but the funds are pro rated among the schools on the basis of a complex formula so the increase will vary from campus to campus.

The Foreign Mission Board, which will receive 50 percent of the Cooperative Program budget, was given a 3.06 percent increase over the current fiscal year.

"We certainly don't desire that this (the same increases for everyone regardless of budget requests) become a precedent for future budgets but felt in these circumstances it was the fairest thing we could do," said John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., and chairman of the program and budget subcommittee of the Executive Committee of the convention.

When the program and budget subcommittee met in January to work out the details of the budget, they had known for four months projected income was almost \$21 million below the budget requests from the agencies. The Cooperative Program operating budget had increased by double-digit percentages in eight of the past nine years, including increases of 18.49 percent for 1983-84; 15.87 percent for 1982-83 and 10.67 percent in 1981-82. The 1984-85 three percent increase is the smallest in 15 years (1970's was 2.2 percent).

The third section of the budget, the challenge budget, was decreased from \$7,159,615 to \$5,126,000. The capital needs portion cannot be funded until the basic operating needs are fulfilled and the challenge portion cannot be funded until after capital needs.

The small increase in 1984-85 is a realization of the slowing of inflation and reflects an effort to keep budget expenditures in line with realistic income projections.

There was no discussion when the budget was presented to the full Executive Committee and it passed without opposition. Final approval of the budget will be at the annual meeting of the convention in June at Kansas City, Mo.

Catholic encounter in northern Kentucky

Communication, results encourage Baptist pastors

by Suzanne Darland, State Correspondent

When youngsters attend a Girls in Action meeting or Big A Bible Club session at South Side Baptist Church in Covington for the first time, they usually refer to pastor A. Harold Pike as "Father."

Some of those same children have asked why he's married if he really loves God and is a minister.

And on more than one occasion he's been asked to pray for the salvation of someone who had already passed away.

But those kinds of things happen when Roman Catholics outnumber Southern Baptists, as they do in northern Kentucky.

A Glenmary Research Center survey shows that not only are northern Kentuckians ahead of the national average in church attendance, but there are more Roman Catholics than Southern Baptists in the population. Significantly more. Roman Catholics outnumber Southern Baptists 23.6 percent to 16.2 percent.

In Kenton and Campbell counties the disparity is more striking: Catholics outnumber Baptists two to one. (In Boone County, the other county in Northern Kentucky Baptist Association, there are one and one-half times as many Southern Baptists as Catholics, so that brings the association total down.)

By contrast, Southern Baptists are the leading denomination in 96 of Kentucky's 121 counties, according to the center's research. Only five counties in the state are dominated by Catholics.

"This is strong Catholic country," says Paul Whitler Jr., pastor of First Baptist Church, Cold Spring. "We're right in the midst. They're all around us."

And most pastors interviewed said this fact makes a difference in the ministry of their churches.

"Our ministry is affected," maintained Wilton Shelton Jr., pastor of Trinity Baptist Church, Newport. "It's a different climate."

To illustrate, he cited the example of an area youth football league in which games begin at noon on Sunday. Originally a Catholic school league, players were expected to attend mass earlier in the morning.

"There's no concern for Sunday school and worship," Shelton said. He doesn't think this kind of thing would happen in an area where Protestant churches dominate.

The pastors emphasized, however, that relations among pastors and priests has improved significantly over the years.

In many areas there are joint Good Friday and Thanksgiving services among the churches.

"At least we're talking and relating," said Shelton, who has pastored Trinity church seven years.

One pastor was told by a priest in his ministerial association that he was beginning to realize a personal relationship with Jesus Christ gave meaning to ritual.

And Norman M. Willie, who pastors First Baptist Church, Newport, was told by a priest friend that there are a lot of Catholics on church rolls who are

never in church.

"If you can get them, go get them," he was urged.

Visitation different

Many churches find that they key their door-to-door visitation efforts a bit differently than do their counterparts in other areas of the state. Visitation teams are often told not to be daunted if the family on the other side of the door claims a Catholic church affiliation.

"Whenever we do door-to-door evangelism, at least 50 percent (of those visited) will say they're Catholic, even though they never go to church," said Shelton at Trinity.

"Of course we have Baptists that way too," he added.

"I try to discover whether they're related to a church or are Catholics just in name," explained Paul J. Godsey, who has pastored Burlington Baptist Church 18 years.

"If they don't have a church, I say, 'Hey, come and worship with us'."

Willie of First Church, Newport, said residents will often profess Catholicism even if they've attended mass only once or twice with a friend. That's because the area is so pervasively Catholic. He tries to look beyond the first response to the need behind it.

Pastors say they try to "major on what we believe together," remarked George S. Munro, who recently retired after 18 years as pastor of First Baptist Church, Ft. Thomas.

"I believe there are Christians in Catholic churches," he stated.

When he visits a church member in the hospital he always asks the person in the next bed if they can have prayer together.

Invariably, the response is, "I'm Catholic," he sighs.

"I say, 'That's fine. The main thing is that we have Christ as our savior. Let's have prayer.'"

Pike, who has pastored South Side Church 17 years, says sometimes it's advantageous to have a Catholic "mentality that permeates the community even among non church-going people."

He's notices a certain reverence for a "man of the cloth" he's not seen in other pastorates.



Pike



Whitler



Shelton



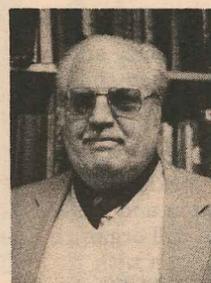
Willie



Godsey



Munro



Wright



Hooten

"Of course," he added, "that has its advantages and disadvantages."

And the special courtesy he's treated with in the home of a Catholic family is not a disadvantage, either, he maintains.

Yet pastors have found it difficult to use traditional methods to win Catholics to Christ. They said prospects will often say they're Catholic because they know it's an easy barrier to erect when they're not interested in talking with Baptists.

"Some of the programs which seem to be effective in other areas are not effective here," suggests Shelton of Trinity Church. "We don't seem to be able to get follow through or results."

He said an evangelism explosion program in his church didn't work as well as he'd hoped. There just wasn't much openness to the gospel message.

He admits the church is different from traditional Southern Baptist churches in that it's located in a central downtown area, and that might have influenced the program's results as well.

"Prospects just seem to be more limited," Shelton summed up. "We don't have as many unchurched that might be cultivated."

"It's more difficult to get results from visitation," echoes, Arman F. Wright, who has pastored Elsmere Baptist Church one and one-half years.

"Some areas are almost solid Roman Catholic."

Yet churches are growing. In 1982 pastors baptized 804 converts, ranking the association second in the state.

And not a few of those were former Catholics.

In one Kenton County church (Hickory Grove), which has grown steadily in recent years, pastor Colburn Hooten says he's noticed more Roman Catholics attending church services than ever before.

"I've found a number of Roman Catholics searching for truth," he added.

One young man recently told him he felt he'd been exposed to the gospel for the first time, Hooten said.

"He told his priest he would not be back in church."

In contrast, Whitler of Cold Spring said a young woman recently came for-

ward on a profession of faith but asked not to be baptized, choosing instead to remain a member of her Catholic parish.

Mixed marriages

Some of the Catholics who attend northern Kentucky Baptist churches are there because their wife or husband is a member. Marriage between Baptists and Catholics is quite common, pastors say.

That can pose problems. Wright of Elsmere "absolutely refuses" to marry a Catholic and a Baptist and says he gets many requests for performing such mixed marriages.

South Side's pastor Pike said he finds there are so many barriers to overcome when Baptists and Catholics marry that neither is usually actively involved in his respective church.

His church pianist's husband, however, is a faithful Roman Catholic. But he says that kind of situation is "very rare."

"I spend most of my counseling time with Baptists and Catholics who have married," Pike emphasized. "Neither is faithful, and there are a lot of problems with the children."

Ft. Thomas' Munro has a different story, however.

One of the church's deacons was a Catholic who came with his Baptist wife. There was never any pressure on him to join, Munro said.

"One day he walked the aisle," a beaming Munro related. "He's the best deacon in the church."

None of the pastors interviewed said they had any special program for winning Catholic converts to Christ. They said they try to be sensitive to each person's background and needs.

"We have no program that stresses proselytizing," said Burlington's pastor Godsey. "We just try to be open."

Wright of Elsmere Church said he helps his members understand Catholic doctrine because they come in contact with it all the time.

And South Side's Pike says he's tried to examine the language he uses to talk about Christianity so Catholics as well as the unchurched can understand him.

Churches have learned to adapt to having a large number of Catholic children in vacation Bible school each summer, often making sure the dates allow children from parochial schools to attend.

At South Side Church, where about 300 children attend Bible A Bible Clubs during the week, many are invariably Catholics. And 10 of the 60 Girls in Action are Catholic girls who "aren't here on Sunday," Pike said. "But we can do our part."

Day care programs are often frequented by Catholic parents who say there aren't programs as good in their churches, Munro of Ft. Thomas pointed out.

"I've been in the Bible Belt all my life," mused Willie, who has pastored Newport Church three years. "People told me this was a Catholic area and I wouldn't be able to do anything; they wouldn't let me in."

"Well, I haven't found that. The fields are really white unto harvest. I've never seen anything like it before."

mountains to the mississippi

personnel

Jimmy Grayson, pastor of Warfield (Ky.) Baptist Church, Enterprise Association was honored by that congregation Dec. 4 upon his 30th anniversary as a minister in the service of God. A reception was held in the church's fellowship hall and Grayson was greeted by many friends and associates.

Grayson has spent almost his entire ministry in Martin County at two churches—First Baptist, Inez, and Warfield. He is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southeastern Baptist Theological Seminary, Wake Forest, N. C. He served Kermit (W. Va.) Baptist Church before going to Inez, where he served five years before attending seminary.

He pastored Elm Grove Baptist Church, Nashville, N. C., while a seminary student, then returned to Kentucky to serve First Baptist Church, Louisa, three years. He then went back to First Baptist Church, Inez, until 1975. Grayson pastored churches associated with the Kentucky Mountain Mission Board after that in Floyd and Magoffin counties before accepting the call to pastor at Warfield 2½ years ago.

Grayson and his wife Evelyn live in Inez and are the parents of two children, Mark and Jamalyn Grayson Trivett, both of Inez.

Billy N. Siress (see photo), minister of education at Immanuel Baptist Church, Lexington, nearly 10 years, has resigned effective Feb. 29 to devote full time to pastoral counseling.

The deacons at Immanuel have voted to provide a room for this counseling ministry, thus the church will continue to have a part in his work.

A reception for him and his wife Retta was held Feb. 26 at the church following the close of the evening service. Ted Sisk, pastor, cited Siress for his "sweet spirit" and "tireless efforts" on behalf of the church.

William Kenner was recognized by Oak Ridge Baptist Church, Covington, Northern Kentucky Association, for 24 years as church treasurer. Frank D. Farley Jr. is his pastor, who says Kenner has also faithfully been a deacon, Sunday school teacher and trustee during his years as treasurer.

Mike Duncan was called to be minister of music at Whipoorwill Baptist Church, Adairville, Bethel Association.

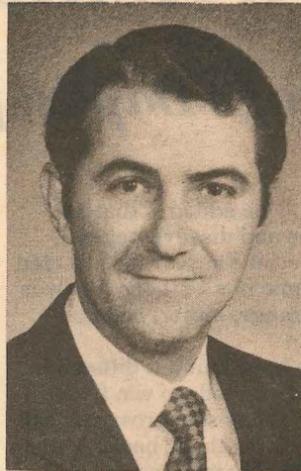
James H. Mayes is pastor.

Pamela Dyer (see photo) joined the staff of Louisville's Walnut Street Baptist Church, Long Run Association, Feb. 1 as director of children's ministries.

Miss Dyer was born at Campbells-ville, Ky. and grew up at Morton's Gap and in Lincoln City, Ind. She is a graduate of Indiana University, Bloomington, and has been employed by an advertising agency in Dallas, Tex. She is currently pursuing the MDiv degree at Southern Baptist Theological Seminary.

W. Wayne Dehoney is pastor at Walnut Street.

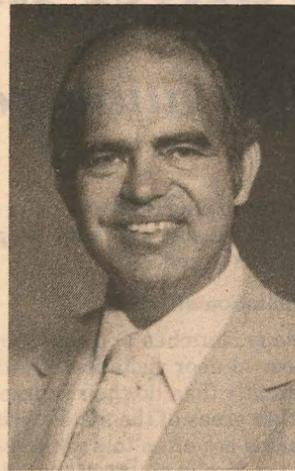
Philip Quinn has joined the staff of Erlanger (Ky.) Baptist Church, Northern Kentucky Association, as minister of music and youth. He previously served in a similar capacity at Dry Ridge (Ky.) Baptist Church, Crittenden



Siress



Miss Dyer



Cooper

Association.

Bill Crosby is pastor at Erlanger.

Mike Crain (see photo) of Franklin, Ky., accepted the call of Temple Baptist Church, Owensboro, Daviess-McLean Association, as pastor, effective Mar. 1.

A native of Springfield, Ky., Crain is a graduate of Campbellsville (Ky.) College (where he is presently a trustee) and holds the MDiv degree from Southern Baptist Theological Seminary, Louisville.

Crain, 33, is married to the former Leona Kiper of Grayson County, Ky. They have a son, Ashley Michael, 1.

Crain's previous pastorates include Rockbridge Baptist Church, Central Association; Hyattsville Baptist Church, South District Association; Central Baptist Church, Williamsburg, Oh.; and Middleton Baptist Church, Simpson Association.

Dennis J. McCombs was called to pastor Bethlehem Baptist Church, Taylorsville, effective last Nov. 20. McCombs hails from Bradenton, Fla. and is a Southern Baptist Theological Seminary student in Louisville.

Ray Cooper (see photo) resigned Dec. 31 as director of missions for Bates Creek Baptist Association, including 36 churches in Madison and Garrard counties, to become full time pastor of Unity Baptist Church, Richmond, same association. He is the first full time pastor of the congregation which began as Unity Baptist Fellowship in July 1982 and constituted in July 1983. Cooper had been providing pastoral leadership since January 1983.

Cooper holds degrees from Eastern Kentucky University, Richmond, from Purdue (Ind.) University and Southeastern Baptist Theological Seminary, Wake Forest, N. C.

"The work in Bates Creek Association has been challenging and rewarding," said Cooper. "I feel it is the Lord's will for me to devote full time to pastoring this new church. I am excited about being a part of the growth and development of this ministry that God is blessing and the response of the new people that have moved into our community."

Gene Waddle, minister to senior adults at First Baptist Church, Williamsburg, Mt. Zion Association, is a new part time chaplain at Southeastern Kentucky Baptist Hospital, Corbin. He will spend at least 20 hours weekly at the hospital in patient visitation and related activities. In addition, he will organize a volunteer chaplain program with qualified area ministers in order to supplement his part time status.

Harold S. Mauney, pastor at Williamsburg, said, "We feel this is an extension of our church's ministry through Gene's work."

George W. Smith was recognized Feb. 19 upon completion of 13 years of service as pastor at First Baptist Church, Leitchfield, Grayson County Association. The church celebrated with high attendance day in the Sunday school and worship services.

Organized in 1804, the Leitchfield church presently claims 1001 members.

Oscar H. Rose accepted the call of Virgie Baptist Church, Pike Association, effective Feb. 5. He graduated from Southern Baptist Theological Seminary, Louisville, in December, and has pastored Fellowship Baptist Church, Lawrenceburg, while a seminary student.

Rose is a Tennessean by birth. His wife Christine is a Kentuckian.

Rudee B. Boan was elected by the Home Mission Board, Atlanta, Ga., to a new position as associate director of the Planning and Services Research Department. For the past year Boan has been pastor of 23rd and Broadway Baptist Church, Louisville.

A native North Carolinian, Boan is a candidate for the PhD degree at Southern Baptist Theological Seminary. He earned the MDiv and ThM degrees



Called to Temple

Mike Crain, new pastor at Temple Baptist Church, Owensboro, Daviess-McLean Association, is shown with his wife, Leona, and son Ashley Michael. They move Mar. 1 from Middleton.

there earlier.

He is a former associate pastor of First Baptist Church, Mt. Healthy, Oh., and interim minister of youth for North Newton (N. C.) Baptist Church.

missions

Nadine Lovan, missionary to Ghana, has arrived in the states for furlough. Her address is 940 Covington, Bowling Green, KY 42101.

Born in Calhoun, Ky., she lived in several Kentucky cities while growing up. She was appointed by the Foreign Mission Board in 1958.

Mr. and Mrs. Dewey E. Mercer, missionaries to Japan, have completed furlough and returned to the field. Their address is 9 Higashi Asahi-Machi, Matsue-shi 690, Japan.

He is a native of Central City, Ky., and she is the former Ramona Hall of Lincoln County, Tenn. They were appointed by the Foreign Mission Board in 1955.

Mr. and Mrs. Michael H. Clendenen, missionaries to Taiwan, have completed furlough and returned to the field. Their address is Box 427, Taipei 100, Taiwan ROC.

He is a native of Miami, Fla., and she is the former Annette Smith of Kirksey and Mayfield, Ky. They were appointed by the Foreign Mission Board in 1974.

deaths

Homer Williams, pastor of New Salem Baptist Church, Frazer, Wayne County Association, died Jan. 23. Services were held at the church Jan. 25.

A native of Calloway County, he graduated in 1927 from West Kentucky Bible School, Murray. He became pastor of New Salem Church that same year. After serving several years there, he was called to pastor Cooper Baptist Church, which he served 19 years. He then returned to New Salem where he served until his death. Both of his pastorates were in Wayne County.

Mrs. Mary P. Vonnahme died at the age of 54 Feb. 6. She was a member of St. Matthews Baptist Church, Louisville, Long Run Association, the daughter of Mr. and Mrs. Robert Pogue. The late Mr. Pogue was a former business manager of Western Recorder.

congregations

Immanuel Baptist Church, Mullins Addition, Pikeville, Pike Association, will celebrate its 30th anniversary soon. The church had its beginning as a mission of First Baptist Church, Pikeville. It met in an old school building at Coal Run Village.

Present membership would like to honor those early workers for Christ. Anyone knowing addresses or phone numbers of those working at the Coal Run Mission may contact Edna Johnson (606) 437-4944 or Eulah Jackson (606) 437-4518.

Bethlehem Baptist Church, Taylorsville, Long Run Association, broke ground Nov. 20, 1983 for new facilities. The rural Spencer County congregation, located at its present site since 1918, has been displaced by the Taylorsville Lake reservoir project. The



Moving on to higher grounds

Groundbreaking ceremonies at Bethlehem Baptist Church, Taylorsville, were necessitated when the Army Corps of Engineers bought the church's present property to develop a recreation area. The church is expecting to move to its new site between Taylorsville and Mt. Eden by summer.

Army Corps of Engineers purchased the present property as part of land acquired for the soon to be developed recreation area.

The new facilities will be located on 13 acres along new Hwy. 248 between Taylorsville and Mt. Eden. There will be a new sanctuary with educational space and a new parsonage. The church hopes to be in the new building by the end of May.

Dennis J. McCombs is pastor of the church.

ordinations

Chris Bailey, newly ordained deacon at Owingsville (Ky.) Baptist Church, Bracken Association, may hold the distinction of being the youngest deacon among that association's 25 churches.

Bailey, 20, was ordained Sept. 25, 1983 in a service preached by Bracken missionary W. Ken Forman. The candidate's father, Dave Bailey, assisted in his son's ordination.

According to Forman, "Chris Bailey has done a very commendable thing in furthering his potential for serving as a deacon. He has just completed requirements for the Deacon Ministry Diploma by individual study at home." Forman observed that, aside from this effort, the younger Bailey is enrolled at Morehead (Ky.) State University and commutes five days weekly from Owingsville.

"We heartily commend this young man, fellow Christian, for this effort and example. May his tribe increase,"

Forman said.

B. B. Steele is pastor at the Owingsville church.

Tondra Daughtery of Nebo, pastor, Zion Brick Baptist Church, was ordained to minister Sunday afternoon, Feb. 26, by Manitou Baptist Church. Both congregations are in Little Bethel Association.

Wayne Dean and Jimmy Wright were ordained to the deaconate of Whippoorwill Baptist Church, Adairville, Bethel Association.

James H. Mayes is pastor.

Silent choir is a quiet ministry of Kentucky Baptists

A silent choir, organized in August of last year, gave its first performance at Lexington's Immanuel Baptist Church during that congregation's annual Christmas dinner for the deaf. About 100 persons attended.

The choir is under the direction of Liz Woosely of Central Baptist Church, Winchester, and Lori Drake of Immanuel. Members are from these two congregations and from Bagdad (Ky.) Baptist Church.

The silent choir is being sponsored partially by the Kentucky Baptist Conference for the Deaf, by the Kentucky Baptist Convention's Direct Missions Department and by individuals.



Kentucky Baptist silent choir

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baptist news in brief

State Baptist hospitals add health data network

Health Data Network, Louisville, has signed a contract with Southeastern Kentucky Baptist Hospital to provide integrated, on-line information management systems and services.

B. W. Mathis, president of Health Data Network, said that systems implementation is scheduled to begin in March. The hospital, a 150-bed acute care general hospital located in Corbin, provides a full range of medical services for a broad area of southeastern Kentucky.

Among the HDN systems to be implemented are patient management, patient accounting, medical records, case-mix management and human resources.

From its central computer facility in Louisville, Health Data Network currently serves five hospitals and more than 40 physicians within a geographically-distributed information network. Baptist hospitals now using HDN services are Central Baptist Hospital, Lexington; Western Baptist Hospital, Paducah; and the Louisville Baptist hospitals.

In operation since 1970, Health Data Network expects continued network growth as its services are expanded to other hospitals and physicians in the mid-America region.

Seminary enrolment continues upward spiral

Southern Baptist Theological Seminary is celebrating its 125th anniversary year with a record enrolment, up more than 12 percent over last year at this time.

Spring semester students will number at least 1959, up 214 from last spring. This total will grow as additional students are enrolled in off-campus programs later in the semester.

Preliminary statistics indicate a 10.3 percent jump in master's degree students in the new semester, which began Feb. 7.

Fueling the increase is a dramatic growth in first-time students entering the seminary's three graduate/professional schools, up almost 11 percent for the year so far.

Southern Seminary, established in 1859, is the oldest institution of the Southern Baptist Convention. Total cumulative enrolment for last year was 3350, a record which will certainly be surpassed when the current academic year ends July 31.

Last year 330 students from Kentucky were enrolled at Southern Seminary. There are 2298 alumni currently serving in Kentucky.

Illinois editor retires to pursue teaching, writing

Robert J. Hastings, 59, will retire as editor of Illinois Baptist in September, shortly after his 60th birthday.

Hastings, who has been editor of the 34,000 circulation weekly newsjournal of Illinois Baptist State Association 17 years, said early retirement will enable him to do more teaching and creative writing.

This fall, Hastings will be visiting professor at Golden Gate Baptist Theological Seminary in Mill Valley, Cal., where he was adjunct professor for two months in 1977. He also has taught limited terms at Southwestern,

Midwestern and New Orleans Baptist theological seminaries and for four summers has been principle speaker at the Baptist Sunday School Board's annual workshop in Nashville for prospective writers.

When he became editor in 1967, circulation of Illinois Baptist was about 19,000. Soon after, the paper was included in the state Cooperative Program budget and circulation rose to a peak of 46,000. It remained there until postage rates in 1982 forced circulation back to its present level of 34,000. Under his editorship, the paper has received two awards. The first, in 1970, was for editorial advocacy on the issue of aid to parochial education in Illinois, presented by the Associated Church Press. In 1978, in a study of all state Baptist papers by Roland E. Wolseley of Syracuse University school of journalism, Illinois Baptist was rated number one. Wolseley cited the paper for its emphasis on human interest and content reflecting interests of Illinois readers.

Hastings also has written 15 books. "A Nickel's Worth of Skim Milk," his boyhood memoirs, won awards from the Illinois State Historical Society and the Billy Graham Evangelistic Association. "We Were There," the first major oral history by any Southern Baptist group, won awards from the Illinois Historical Society as well as the Southern Baptist Historical Commission.

Other than student pastorates and two occasions as pastor of University Baptist Church in Carbondale, Ill., all of Hastings' ministry has been with the denominational agencies. He spent 10 years in stewardship promotion with the SBC Executive Committee in Nashville and the Kentucky Baptist Convention.

Missionary to Japan named Witness editor

James L. Watters, 52, Southern Baptist missionary to Japan for 20 years, has been elected editor of Northwest Baptist Witness, newsjournal of Northwest Baptist Convention.

Watters succeeds Herbert V. Hollinger who resigned in August 1983 to assume editorship of California Southern Baptist.

Watters currently is chaplain of Kobe Friendship House in Kobe, Japan, and is director of the literature evangelism project of the Japan Baptist Mission. He is a native of Ada, Okla., and a graduate of East Central State College in Ada as well as Golden Gate Baptist Theological Seminary. Prior to becoming a foreign missionary, he was pastor of churches in Vannoss, Okla., and Gridley and Manteca, Cal.

Watters, who has been one of the



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

campbellsville college today

Mine was only a photocopy. The real letter was addressed to Don Bishop, our professor and athletic director. The writer of that letter was a local professional man who had spoken in a layman's service in another city. A successful teacher and coach at a local high school in that city heard the speech. Ascertaining that the guest speaker from Campbellsville did, indeed, know Mr. Bishop at Campbellsville College, the teacher shared his testimony.

It was professor Bishop who had been the coach's greatest example and personal encouragement to live as a Christian. Now as a teacher/coach he was able to take his own stand in his profession and his community. This is the essence of meaningful integration of faith, learning and living.

In some colleges faith and learning are poles apart, constantly firing salvos at each other. Enmity may grow to be bitter.

press representatives of the Japan Baptist Mission, told members of the Northwest Convention executive board, "I want to function like a switchboard operator, who enables effective communication between God and his people, between the denomination and its supporters and between Baptist people and their leaders."

The Northwest Convention board agreed to allow him to assume the editorship of the 15,000 circulation semi-monthly in July.

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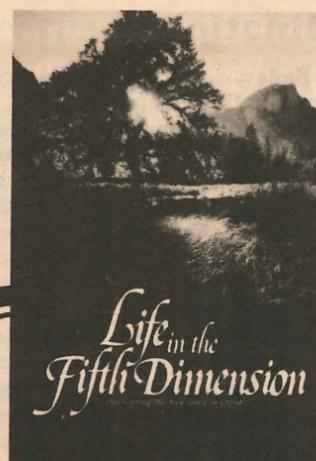
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Thanks for your prayer and your support that keep such a heritage alive.



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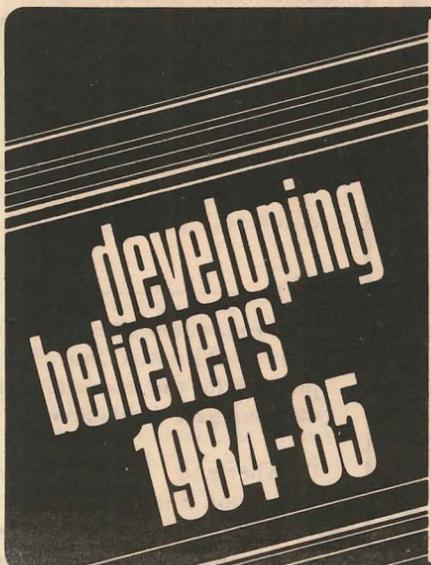
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Bonnie Ball O'Brien, an established Broadman author, resides in Albuquerque, New Mexico. Dorothy Elliott Sample of Flint, Michigan, adds dimension from her field of theology and clinical psychology. She serves as president of Woman's Missionary Union.



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on mission together

Eastern Kentucky: A new tomorrow [final part]

Her thin face reflected her illness but her countenance radiated a spirit that was indomitable. For at least 14 years now Miss Freeda Harris has brought affection and love to hundreds since the Lord one day laid upon her the needs of mountain children. She is one of the few modern pioneers about whom it can be authentically said: "this woman moved the mountains." Thus, it was not surprising to hear her say: "I wish I could just unzip this body and put on a new one on. There is still so much to be done." She pointed to a small framed picture of two precious child-

ren: "The mountains are full of them. Don't you stop helping them!"

Not many weeks ago a writer spent some days in the area gathering information about her. Freeda's modesty will probably deprive us of the total story and any one story will be but a preface to hundreds of others. Miss Freeda's life has been characterized by personal sacrifice, modest lifestyle, singleness of purpose and devotion to her Lord. As we prayed together we knew we were in the presence of a devoted saint. Later, Ross Figart and I reflected that there likely are hundreds like her who, because of modesty and selflessness, stay and work in the background of our society. I was glad that I had met Miss Freeda at last, though Christianity like her's always disturbs

my own. So it was as we drove down the mountain, down past the Marrowbone Center where she touched so many young lives and where a new generation of mountain children will be touched by Greg and Alice Whitetree who came to take Miss Freeda's place, supported by the Cooperative Program.

Eastern Kentucky has a new tomorrow because people like Miss Freeda have brought joy and love to the yesterdays. The hills of eastern Kentucky still call Kentucky Baptists to the remembrance that God is not finished with his work there.



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

sunday school lessons

LESSONS FOR MAR. 4, 1984

Life and Work Series

Praying with boldness

Mark 11:22-25 Christ exercised implicit faith in God the father and in verse 22 he calls upon us to do likewise. He wants us to understand that faith in him is absolutely necessary for both salvation and service. Faith honors God by its trust and God honors faith with his blessings. Only by inward conviction can there be outward achievement. Christ calls upon all his followers to keep on having faith in God. Christ wants us to know that through God's enabling grace we can accomplish what appears to be impossible through abiding faith and believing prayer. For prayer to be effective in the life of the Christian it must be the prayer of faith, expectation and love. If prayer is to be answered, faith in God must be coupled with a willingness and readiness to forgive those who have wronged us. A forgiven soul will not be unforgiving and an unforgiving soul will not be forgiven.

Mark 11:27-33 A number of those who resented Christ's action in cleansing the temple in Jerusalem of the traders operating therein challenged him by asking, "By what authority doest thou these things? and who gave thee the authority to do these things?" This double question dealt both with the nature of the authority and the

source from which Christ obtained it.

These rude and bitter inquisitors thought they had succeeded in ensnaring Christ, regardless of how he answered. Christ answered their challenge by asking them a counter question, "By what authority did John the Baptist administer the ordinance of baptism?" They replied, "We cannot tell." So, because of their false reply, Christ refused to answer their questions. Our Lord was not accountable to them.

International Series

Jesus begins his ministry

Mark 1:14-28 Christ urged his listeners to repent of their sins, their wrong manners of living and their incorrect opinions concerning a temporal kingdom of the messiah. He admonished them to relinquish their erroneous beliefs concerning justification by works and salvation through observance of ceremonies.

Ready to call some men to assist him and to carry on his work after his departure from them, Christ called two pairs of brothers—one pair while fishing and the other as they mended nets—to divert their labors to a higher service, that of fishing for men. Their fitness for discipleship was evidenced by prompt and cheerful obedience to Christ's call.

On a sabbath soon thereafter Christ, Simon, Andrew, James and John entered a synagogue in Capernaum. Into the tranquility of that place of worship came a demon-possessed man. The presence of Christ disturbed the unclean spirit and made him vocal. Despising his flattery and refusing to accept a testimony from him, Christ commanded the evil spirit to hold his peace and to come out of the man. The demon threw the man into convulsions, thrust him prostrate on the floor and much against the demon's will came out of the man.

This passage reminds all who study it that Christ had, and still has, the power to release people from Satan's domination and control.

In view of the fact that even the demons obeyed our Lord when he commanded them, how much more should we, as Christians who have been saved by him, render him the unreserved obedience of loving and grateful hearts.

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homes for children

Hope

Some staff members of the Menninger Foundation were asked to identify the single most important ingredient in helping a disturbed, troubled youth. It was reported that the entire staff was unanimous in the belief that hope was the most important factor. The staff confessed that they don't know how to give hope to a youth. It is a spiritual and elusive gift. However, they say that it could be readily discerned when one turns the corner and realizes that he does not have to be what he has been.

Many children come to us having lost all hope and having experienced cycle after cycle of defeat. We attempt to break that cycle of failure and give hope. Two examples are seen in what two of our youth recently wrote in a paper entitled "You and Your Concept of the Universe."

A 15-year-old wrote: "People want God to listen to them, but they won't listen to him. God might listen more if you would listen to him when he sends a message. This is a hard and complicated world. Sometimes I feel like I can't go on, but with a little nudge from God I keep trying. If you need help, just ask. One night this girl was sitting in bed crying. I asked her what was wrong. She said she was scared. She didn't want to go to sleep, because she might die. She wasn't really scared to die; it was something else. She had never asked to be forgiven of her sins, so she was scared she would go to hell if she died. I told her she could be forgiven if she asked God for forgiveness and she had to mean it. That girl was really me."

A 17-year-old wrote: "I believe man wasn't placed here on earth for nothing. There's something hidden in our life that we may never find out until we die, but then again it could be found out during our life and that is our purpose. I don't know my purpose yet, but I'm going to make one. There is a chance I could be here to learn from all my mistakes and possibly help others. I think there is a good possibility we could be here so we can learn to live a life with God in our hearts and minds, and later in eternity. I also think that the whole ordeal about the universe starts with God and religion. I think we are here to live a life for God and with God, and it all starts with believing in him."



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

In this together

A few hours ago I had to expel a young man from our school. We had such hopes for him. We tried so hard to break through his "don't care" attitude. We gave him so many chances.

He has such potential, but we had to let him go. It is so depressing and hard to suffer such defeat, to see a young life sliding toward nothingness.

We care.

It is hard to see one go anytime. But most especially when one must be asked to go. Will he ever finish his education? Will he ever find purpose in his life? Will he ever know our Lord?

We are often on the mountaintop. Yes, in the valley too, as we are this evening. But, looking through some letters memories flood and faith is renewed.

Some years ago we accepted a young man in our school from a distant state. He was shy, unhappy and withdrawn. He was a "loner."

But then he began to open up, to grow and to mature. We watched him and caught the intent look on his face many times as he listened to the pastor's sermons. We saw him start bringing his Bible to services and search the scriptures as the sermon was preached.

Several years after he came to our school we heard his profession of faith. We saw him baptized. We saw a young man filled with joy, truly in love with his Lord. His outlook and life changed. We had witnessed part of a miracle.

They come, we work with them, and then they go.

This young man who was saved is now far from us making his way in life. We know not when, if ever, we will see him again this side of Jordan. But we remain "one in the spirit" and from time to time a letter comes.

Once he wrote, "I pray for the continued welfare of my school, my little

Baptist school in Appalachia, Ky. which introduced me to Christ." Again he wrote, "The most wonderful thing about Oneida was learning about the Lord and afterward I learned about growing."

In one letter he apologized for being so late in writing and notes, "I understand how much you all care about me there."

We did care! We do care! How thankful I am to know he DOES understand that. If only the boy expelled today could understand!

Some years ago a young man and a woman came to Oneida. They came at different times for different reasons and from different circumstances. Their paths crossed at Oneida as they found God's will for their lives while finding each other. Like many before them and since, they fell in love and were married after leaving. They worked their ways through college and are presently in Southern Seminary.

The husband writes, "I feel that the general role of Oneida was to create in my life a sense of belonging to a community. This sense of belonging had previously been hard to come by in my hometown, not because of cold shoulders and the absence of love, but because of the isolation I felt under the social pressure of acute poverty.

"At Oneida where 'in this together' disposition tends to shine through, I was placed not only in a position where I was more or less equal, but in one from which my life could effectively be used as a true ministry to others. I certainly doubt that I should be here today but for Oneida."

Yes, we do fail with some. But, praise be to God, not all.

Reprinted from 4-18-81



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

The Clear Creek family

We are a family at Clear Creek Baptist School. All our faculty and their families, our staff and their families and our students and their families make up one large family living on this 700-acre campus in the mountains of southeastern Kentucky.

Because we are an adult institution (we do not accept students under 21), most of our students are married and have children. Of necessity we are deeply involved in ministry to each member of the family.

Not only our students but their families must be dedicated and committed to Christ. They leave beautiful houses, large salaries and an easy life. But at Clear Creek the income is small and our houses and apartments are just adequate. And yet you will find some of the happiest families on the face of the earth.

Recently I sat down with one of our students who is the father of several children. As we talked it became clear that since he had been at Clear Creek his family had been deteriorating. He had given so much of his time and attention to training for ministry that his family was suffering as a result. Some of his children had become delinquent and he was frustrated, not knowing exactly what to do. I shared the following words with him (with which I am certain some would not agree), "If your ministry is the most important thing in your life in God's eyes, then forget about your family and continue to give your all to training for the ministry of the gospel. However if your family is the most precious possession you have, you may wish to cut back your schooling just a bit in order to repair the damage that may have been done at home. This may mean you will feel a need to temporarily withdraw from school in order to minister to those loved ones whom God has given you."

A few days later this man and his family withdrew from Clear Creek. Some may have been sad at his decision. However I was not and felt he did the right thing. He is now helping and ministering to his family and we trust will soon be led back to us to complete his training for the ministry of the gospel.

Your family is important. Your Christian family is a blessed gift which God has given to his children. And the family at Clear Creek enjoys a taste of heaven as God moves in our midst to bless and use all of us for his glory.



Give Boldly

Through the
COOPERATIVE PROGRAM
and to Associational Missions

NEW VISIONS

Week of Prayer for Home Missions
March 4-11, 1984

Annie Armstrong Easter Offering
National Goal: \$29,000,000

NEW FRONTIERS

Creativity and innovation are musts if Southern Baptists are to reach people for Jesus Christ in a world full of increasingly specialized and ever changing new frontiers, according to William G. Tanner.

Tanner, president of the Home Mission Board, will be one of 14 million Southern Baptists spending Mar. 4-11 in special prayer for home missions.

"New Visions, New Frontiers" is the theme for this year's annual week of prayer.

"Without a Christian conviction to move beyond the ordinary many, if not most, of our nation's people will not be reached for our Lord," Tanner said.

Renewed commitment to home missions is needed today because it is becoming more and more difficult, time consuming and, perhaps, even unpopular to include "outsiders."

These people are found outside the walls of our church building, outside our lifestyles or outside our social group, Tanner said.

"Great strides have been made by some churches to reach all people in their community in the face of racial, cultural and social prejudices, but much remains to be accomplished," Tanner said.

A revitalized commitment must also manifest itself in the Annie Armstrong Easter offering. Last year receipts fell approximately \$2.4 million short of the \$25 million goal. This deficit did not decrease need.

The 1984 offering goal is \$29,000,000. Offering receipts will be used to support missionaries and field ministries in the United States, its territories and parts of Canada.

The Home Mission Board supports more than 3,430 missionaries to serve in all 50 states, American Samoa, Puerto Rico, American Virgin Islands and Canada. The HMB also provides resources for and equips churches and associations to minister in their own community.



As no other area in the ministry, the chaplaincy is open to persons of all races, ages and both sexes. George Hall, in wheelchair, is a volunteer chaplain with the Newport Richey Sheriff's Department, a job that involves meeting people where they are, even if that's in jail.



The number of Southern Baptists in Puerto Rico has tripled in the past year. Glenview Baptist Church in Ponce is trying to overcome an obstacle caused by growth. Students meeting for Sunday school must meet under the carport, while adults meet on the rooftop.

Annie Armstrong: Not just another person

"I didn't know she was any big deal. She was just my teacher."

To a 67-year-old man remembering childhood she was just his Sunday school teacher. To today's millions of Southern Baptists she was a missions pioneer whose name, linked with home missions, has become a household word.

And to Bobbie Sorrill, author of her new biography, Annie Armstrong was a fascinating obsession for the year and one-half it took to research and write about her life.

From its conception, **Annie Armstrong: Dreamer in Action**, was meant to do more than tell the story of Annie Armstrong's life. "I decided what I wanted this book to do was to help people have the same feelings about missions as she did," Sorrill said.

As the first executive secretary of Woman's Missionary Union, SBC, Annie Armstrong was in a position to implement into reality her dreams for mission support.

"I think she was uniquely suited for what she did, because she was a pioneer," Miss Sorrill said.

Miss Armstrong pioneered in what became the Lottie Moon Christmas offering, and in essence what became the Annie Armstrong Easter offering. She supported systematic giving and promoted tithing.

She was always in love with missions, in her own city, across the

United States and around the world.

In Baltimore, Annie Armstrong did missions work in orphanages, aged men's and women's homes, hospitals and through her own church. "I guess you could say when she saw a need she met it, whatever it was," the author said.

This drive to meet needs was channeled most successfully in Miss Armstrong's tireless work with Southern Baptists' brand new missions organization, WMU.

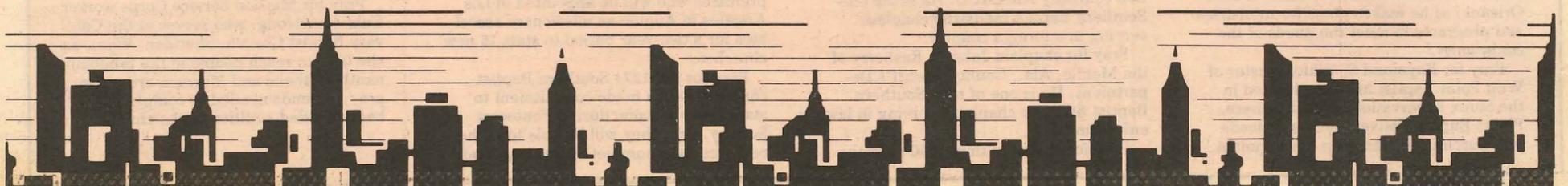
Although she worked completely as a volunteer and was never paid, Annie Armstrong gave her life to establishing and directing Woman's Missionary Union, SBC.

"Her work was her life," Miss Sorrill said. She worked when she was sick, even when she took a "forced" vacation with her mother and sister.

Of her many missions trips to Oklahoma and Indian territory, Miss Armstrong said, "I'm not really going to Oklahoma and Indian territory just to see missions work, I'm going to do something."

It was this sort of example, this sort of commitment that makes Annie Armstrong's story important today, Miss Sorrill says. "I think it's important because she laid the roots of what a missionary denomination, what a missionary church and what a missionary person ought to do," she said.

"She is not just another person."



Annie Armstrong Easter offering means opportunity

Today's missions pioneers explore new frontiers

Should we choose to be, Southern Baptists are the pioneers of today. And through the Annie Armstrong Easter offering and week of prayer for home missions we are given opportunity to move into new frontiers.

Our frontiers for the most part do not hold the glamour and excitement long associated with unknown or uncharted territories.

Instead, frontiers in this high tech, high pressure world have become tarnished images of today's people and their needs.

Southern Baptists face the frontiers of broken homes and blighted neighborhoods, ugly ghettos and smoke gray factories, ski slopes and prison cells, race tracks and migrant farms, government buildings and grange halls.

Our frontiers are people of every race, language, occupation and economic level. People who, for one reason or another, have been overlooked, ignored or excluded by our churches. People with unmet needs which keep them from knowing the master.

The gospel doesn't restrict our missions responsibility to the most obvious or most similar groups and needs. The commission of our Lord challenges our imagination as we try to think of who has not yet heard the good news.

Many times, churches are unaware of frontier missions opportunities right at their door. "Well, I never thought about talking to them," reacts a layperson in Baltimore when asked about ministries to the Asians in the community.

Sometimes we are simply unaware of special groups with special needs. Other times we know there are people who don't come to our church, but fail to reach out to them.

In response to inquiries about a nearby low income community in San Antonio, one deacon responds, "Everybody knows they don't want to come here."

But with these new frontiers must come an accompanying new vision for

today's Southern Baptists. This vision, which comes from Jesus Christ, allows us to see our surroundings in a different light.

Geography can isolate or insulate many people from the gospel, whether because of distance and terrain or concrete and steel. Without extraordinary vision and versatility, high rises and mountain hollers may equally prevent adequate witness and ministry.

Changing economics and increasing immigration put the frontiers of ethnic groups and varied cultures square in the center of Southern Baptist opportunities to minister. This ministry is essential because even with the frustrations of language and cultural barriers love communicates Christ.

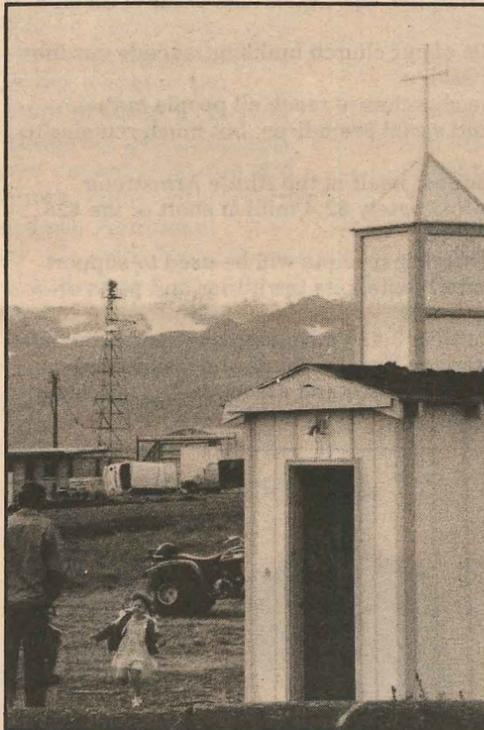
Today's fast paced lifestyles have created one particularly new frontier. We are accustomed to reaching out to the "down and out" but we are also called to recognize today's "up and out." Hunger, unemployment and poverty create despair, but so does meaninglessness in the life of an affluent young executive divorcee.

Other lifestyles calling for special ministry are "odd-hours workers" and leisure time escapists. Because these people place themselves in non-traditional settings we are forced to consider worship and study at non-traditional times and in non-traditional places.

With cults, religions and philosophies from all over the world invading cities, suburbs and small towns, we are called to yet another frontier. Stepping into the midst of such unfamiliar people and beliefs to speak the truth stretches both our vision and our commitment.

Jesus once healed a blind man. As his vision improved the man focused his perception with increasing clarity. Finally, he discerned men, rather than trees, walking (Mk. 8:24).

Today the same Jesus offers us a clear vision of people in varying frontier settings. We are called to faithful witness and challenging ministry — if we open our eyes to all of those around us.



Reaching specialized groups of people presents a challenge to Southern Baptists. Family farms in America, like the one owned by Robert Murray of Carlisle, Ark. [top photo] face arduous farm routines, long work days and hard economic times. Cold Bay Baptist Church in Cold Bay, Alaska [bottom photo], meets in a Quonset hut built during World War II. The 200 residents of Cold Bay, located on a peninsula in the Aleutian range, are virtually isolated. The ferry only travels to the area four times a year and a round-trip fare to Anchorage is \$600.

Week of prayer for home missions approaches

Missionaries request prayer for special needs

The German Village Church, Columbus, Oh., is a growing congregation with limited funds and facilities. Pray for them and their pastor, missionary Art Bingham, that they will find resources to keep up with their growth.

Missionary Avery Sayer, La Frak City, New York City, provides ministries for the La Frak City apartment complex. But the church is outgrowing the present apartment facilities. Pray for him as he makes a decision about the direction of the multi-family housing ministry.

Pray for the workers at the Rescue Mission in New Orleans. Their facilities are overcrowded for the number who are seeking help.

Pray for Larry Miguez, newly named director of Rachel Sims Missions in New Orleans, as he makes plans for ministries and programs to meet the needs of the community.

Pray for Raymond S. White, pastor of Wolf Point Baptist Mission, located in the Sioux Reservation in the Northern Plains Baptist Convention, as he leads his church in stewardship development.

Pray for the development of leadership and pastors among language churches. The rapid growth of these congregations places a higher demand on the number of pastors.

Pray for Ron and Amy Neron, multi-ethnic catalytic missionaries in Huntsville, Ala., as they start new language work in that city. Ron, a native of Israel, speaks four languages. Amy is originally from Singapore.

Pray for Miami Metropolitan Baptist Church and pastor David Morgan as they begin new work among the West Indians in the Miami area.

Pray for Chaplain Roger A. Marshall, Box 508, Abqaiq, Saudi Arabia, who serves as a chaplain with the oil production company ARAMCO. He is the only Southern Baptist industrial chaplain serving in a foreign country.

Pray for chaplain John E. Rasberry of the Mobile, Ala., County Sheriff's Department. He is one of nine Southern Baptist full time chaplains serving in law enforcement.

Pray for the more than 1500 summer

missionaries who will be serving in all 50 states, Puerto Rico and Canada for 10 weeks.

Pray for the Summer Games Olympic ministries and director Elmer Goble as they utilize volunteers to minister and witness during the games in July and August.

Pray for the ministry to the '84 World's Fair in New Orleans, project director Jimmy Knox, and summer missionaries and other volunteers who will be ministering to tourists at the fair.

Pray for newly appointed special mission ministries consultant Tom Eggleston as he works in the area of special events and fine arts team.

Pray for the 15 church planter apprentices who will be appointed in Los Angeles in August as missionary associates for a two-year period to start 15 new churches.

Pray for the 1274 Southern Baptist churches which made commitment to start a new mission during Pentecost Sunday. Pray they will be able to gather resources and complete planning details

to each start a new mission by year's end.

Pray for the 40 church starting missionaries in major metropolitan areas of the nation as they seek to start new churches.

Pray for the volunteers planning to provide raceway ministries at The Atlanta International, Mar. 18; The Darlington 500, Apr. 12-15; and The Talladega, May 6. Pray for the new consultant recently appointed to coordinate this ministry.

Pray that our missionaries in Puerto Rico will be able to challenge many to a greater moral standard as drinking, wife beating and child abuse are common practices.

Pray for Mission Service Corps worker Eula Armstrong who serves at the Calvary Baptist Church, Sheridan, Wyo., as she tries to reach people in the predominantly Catholic and Mormon area. Also, pray for funds needed to complete a badly needed addition to the church.