



## SBC leader Draper looks backward, ahead as his presidency nears an end

by James H. Cox, Associate Editor

Southern Baptists are less likely to "kill each other" now than they were two years ago.

The president of the 14 million member Southern Baptist Convention said he hopes that's the "contribution I've been able to make" in 21 months of his presidency.

At a Louisville interview last week during the Kentucky Baptist evangelism conference, James T. Draper Jr. allowed that his basic feelings "have not changed."

The 48-year-old Draper, pastor of First Baptist Church, Euless, Tex., said he felt when he ran for the SBC presidency in June 1982 the convention needed someone who could "stand with his convictions" and at the same time "be a healer."

He referred to "an air of tension" strongly existent at that time between factions (essentially, ultraconservatives and moderates) within the denomination.

Draper indicated that, to his knowledge, he is not now "saying anything different" than he was saying then. He says he still believes firmly in the authority and authenticity of the scriptures.

He doesn't think "we've changed anybody's mind" on that. But what has changed, he allows, is "more openness" among SBC institutional leadership "to input and inquiry."

Draper said he thinks both sides are showing "more willingness to accept some diversity" where they once weren't.

One of the greatest things to come from all this, he asserts, is "an admission" by institutional leadership that Southern Baptists have some "substantive differences."

Admission of that fact is "a giant step" toward dealing with it, Draper exclaims.

Turning to another topic, Draper thinks women's ordination is potential-



James Draper  
3 months to go

ly the "most emotional and explosive" issue Southern Baptists are currently facing.

While he agrees it is essentially "a local church matter," he is also personally opposed to women's ordination. He says that evaluation is not based on "male chauvinism" or on the belief a woman "can't manage a church." His beliefs comply with his "understanding and interpretation" of the scriptures, Draper says.

Draper sees the issue as "extremely sensitive" for Southern Baptists for some time to come.

He suggests that Southern Baptists should not make women's ordination "a test of fellowship." Draper hopes the women will not push for a resolution in the convention encouraging women's ordination, and he also hopes the men will not bring one opposing it.

There are only about three months of Draper's second and final one-year term left as president of the Southern Baptist Convention. He was asked to assess the toll it has taken on him, his family and his congregation.

Draper says that, by the time his second term ends during the convention meeting June 12-14 in Kansas City, Mo., he will have traveled a quarter of a million miles.

He's been away from home "almost solidly" from Monday through Friday each week. But in these two years, he will have missed only 15 Sundays from his pulpit, and averaged one Wednesday night out of four being present.

He claims his congregation is "very understanding." When approached by a group of local pastors to consider running for president of the convention some six or seven months before the election, he shared the matter with his deacons. He said they prayed together during those months.

He smiles as he shares his joy that his deacons' meetings have been "transformed." He says they have turned from business meetings into

prayer meetings, reports of personal acts of ministry and visitation.

In these two years his 6000-member church has seen its offerings increase from \$2 million to \$3.5 million, Sunday school attendance climb by at least 20% and a significant portion of the budget continue to be fed into the Cooperative Program (11th among churches in Texas last year).

As far as the personal toll of the SBC presidency goes, Draper says he physically "couldn't do it again."

In all that travel, he discovered he was expected to speak everywhere he went, and to know "everything" on every issue. He suggests that the SBC presidency causes "tremendous emotional pressure" in addition to the physical strain. If he had to do it again he might request a "research assistant," he confirms.

He indicates that he is "physically tired" and that the "only real mistakes" he has made, revealed through the press, came when he was very tired. Draper indicates his desire to answer questions is both his "strength and weakness" for his words are often misconstrued, particularly by the secular press.

There haven't been any "particular strains" on his home life, he discloses, because his three children are grown and his wife, Carol Ann, has traveled with him a great deal. The SBC Executive Committee agreed to fund her travel anytime he "deemed appropriate," he explains. Thus, on trips of

lengthy duration, she has accompanied Draper.

Draper says he thought he knew Southern Baptists as one of their pastors. But when he became SBC president he realized the "mechanics" of the structure were "staggering." He speaks of the denomination's "massive size" and says Cooperative Program receipts probably top \$2.25 billion.

His greatest surprise as president?

It's not really a "surprise," he allows, but the warmth with which he has been received "everywhere I've been" has made a deep impression on him.

Southern Baptists are basically people who "love the Lord," love the Word and love each other" is his candid observation. He calls their welcome to him "gratifying."

Finally, Draper offers some advice to the person who will succeed him when Southern Baptists elect a new president in June. He should, first of all, "weigh carefully" everything he says, to determine if he will be misinterpreted or misconstrued.

Then, he must be "consistent" in what he says.

Finally, he must "preside fairly." Draper says he worked so hard to accomplish that at the 1983 SBC sessions in Pittsburgh, he went to them "in neutral," often forgetting which side he personally favored.

If an SBC president can do that, he will have served his denomination well, Draper believes.

## SBC Forum offers alternative to those not represented at SBC

The "SBC Forum," a meeting aimed at pastors and other ministers, is being planned to offer "another pre-convention option" for messengers to the 1984 annual meeting of the Southern Baptist Convention.

The Forum, being organized by a loosely knit group of pastors, will be in the 2000-seat Music Hall of the Roe Bartle Convention Center in Kansas City, 1:30-5 p.m., Monday, June 11.

"The Forum is not an attempt to preempt any other pre-convention meeting," said Bill Bruster, pastor of Central-Bearden Baptist Church, Knoxville, Tenn., and publicity chairman for the event. "The Forum is an attempt to provide a meeting for those messengers not attending any other pre-convention gathering."

Bruster said the Forum is not a second Pastors' Conference, the traditional pre-convention meeting which draws upwards of 10,000 participants. This year's meeting, presided over by Charles F. Stanley, pastor of First Baptist Church, Atlanta, will meet in the Convention Center Sunday afternoon and Monday, June 10 and 11.

Other sessions preceding the annual meeting June 12-14 include the Woman's Missionary Union-SBC, and specialized gatherings for religious educators, music ministers, directors of missions, student workers and women

in ministry.

Gene Garrison, pastor of First Baptist Church, Oklahoma City, and immediate past second vice president of the SBC, will preside at the SBC Forum.

"I was asked to preside and I agreed to do so simply because I personally would like to see a positive approach to providing help and encouragement for pastors," Garrison said.

"Our program will be entirely non-political and completely positive. It will provide a clear alternative for those who come to Kansas City seeking this kind of fellowship and proclamation," Garrison said. He added the SBC Forum will not be "a lot of pulpit pounding harangue, but substantive preaching."

Henry Crouch, pastor of Providence Baptist Church in Charlotte, N. C., who has been working to plan the Forum, said the program "has not yet been completely put together," but said four persons have agreed to speak.

Major messages will be delivered by Kenneth L. Chafin, pastor of South Main Baptist Church, Houston; David L. Matthews, pastor of First Baptist Church, Greenville, S. C.; Duke K. McCall, president of the Baptist World Alliance and chancellor of Southern Baptist Theological Seminary, Louisville; and Kirby Godsey, president of Mercer University, Macon, Ga.

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C. R. Daley

## daley observations

### Blizzards do not cool evangelistic ardor

The annual Kentucky Baptist evangelism conference last week lived up to its reputation for bringing blizzards but it takes more than blizzards to keep God's servants from finding their way to this annual heartwarming experience. The largest snow of the winter came but so did hungry souled preachers and laymen from Kentucky's mountains to the Mississippi.

Nor were they disappointed judging by the chorus of amens, the joyous singing and the ever popular hall and book store fellowship. The speakers were not inhibited by time limitation and there seemed to be no resentment on the part of listeners who listened intently through some nearly three-hour sessions.

Some speakers respected their assigned subjects while others ignored program themes and preached their sugar sticks. This has come to be expected in these preaching marathons.

This annual occasion serves as a revival for the hearts and souls of many preachers, church staff members and laymen. This is as it should be since the day to day ministry of so many of us is not altogether inspiring and our souls long for refreshing. Most preachers are nearly always the speakers in worship services they attend so they welcome the opportunity to sit back at the evangelistic conference and listen to pulpit masters.

These annual evangelistic preaching occasions are important for Southern Baptists. Southern

Baptist Convention president Jimmy Draper, one of this year's preachers, characterizes them as the most important contribution to evangelism among Southern Baptists.

This may be true but it needs to be remembered that evangelistic preaching alone won't get it done. It must be preceded and augmented by such mundane things as organizing, visiting and training in the methods of bringing people under the influence of gospel preaching.

Fortunately, the Kentucky Baptist Evangelism Department under Jay Brown's leadership is as diligent in year-round planning and training for evangelism as in providing for the exhilarating experience of the annual evangelism conference.

### Conciliation, not confrontation is the need

Thank God again for Southern Baptist Convention president James Draper. His desire for healing and his yearning for Southern Baptist unity come through in his interview with Jim Cox which is reported on page 1 of this issue. Would to God that all those in influential places among Southern Baptists today possessed the same spirit.

The two years of president Draper's administration have provided a much needed respite from the agonizing tension of the three previous years. He readily admits his theological identification with the inerrancy leaders but his spirit and his use of the presidential powers are quite different from those of his immediate predecessors in office. So different, in fact, that the convention could profit from his continuing as president.

Since this is not possible, what is the outlook for another president with an irenic spirit? Is there reason for hope for more years of conciliatory leadership in this office?

The answer, unfortunately, is 'no' judging from the present outlook. Judge Paul Pressler, the chief architect of the ultraconservative convention takeover attempt, when asked several months ago about several possible 1984 convention presidential nominees, was quoted as saying he expected "God to place the mantle on one of

these just before the convention as in years past."

Which one will God and Judge Pressler choose? The most mentioned possible candidate at this time is Charles Stanley, pastor of Atlanta's First Baptist Church.

Stanley would be a strong candidate. He is an extremely able and popular preacher whose image has been greatly enhanced by television. His performance as chairman of the committee on boards last year indicates he would contribute to the ultraconservative takeover effort.

Those fearing a takeover are fully aware of the significance of two years' administration of a convention president like Charles Stanley. Earlier representatives of the moderate or loyalist group like Cecil Sherman and Ken Chafin have become discouraged and ceased active leadership efforts to head off the takeover group but the idea of finding a presidential candidate to challenge a candidate like Stanley is alive.

The rumors have it that Grady Cothen, recently retired Baptist Sunday School Board president, is proposed as this candidate. Cothen is a highly respected denominational leader and is certainly convention presidential material.

Such speculation in no way means either Stanley or Cothen is seeking the office nor would even agree to be nominated if asked. Stanley has

indicated little interest in state convention or Southern Baptist Convention denominational service before taking the chairmanship of the committee on boards last year and Cothen has never demonstrated any desire for this office.

The main point is really not who the nominees might be but what they signify. They would represent two parties which would be vying for control of the convention. This is the last thing needed at this time.

This could be the most critical year in Southern Baptist history for the future of the convention. Another two years of healing and nonconfrontation might get us through the crisis. A return to the stormy years of 1979, 1980 and 1981 could weaken and demoralize us tragically.

And so conciliation and not confrontation is the need for Southern Baptists in 1984. Concern for the welfare of the convention should lead neither group to sponsor a candidate leaving room for a candidate not identified with either side. Messengers in Kansas City should reject any candidate identified with the takeover or the antitakeover group and turn to one who will represent the 70 to 80% of Southern Baptists who are weary of the struggle and want to get on with the Lord's business for Southern Baptists.

### Why not a 13th Cooperative Program check?

It probably is not a first but it is certainly worth noting. Franklin First Baptist Church not only reached the 1983 Cooperative Program goal in 12 monthly payments but also sent in a 13th Cooperative Program remittance for last year.

The congregation met its 1983 expenses before the end of the year. By previous agreement all undesignated funds in excess of 1983 expenses were divided equally between the building indebtedness and the Cooperative Program. The outcome was that 24.2% of all undesignated offerings for the year went to missions through the Cooperative Program.

This is truly commendable. When a church

has a building indebtedness the temptation is to apply every extra dollar on the debt to save interest and to get out of debt as quickly as possible. This too is commendable but not at the expense of serving self first and putting world missionary needs second.

How do churches come to be so generous? In the case of Franklin the church has been blessed with a long line of outstanding pastors devoted to world outreach. David Crocker, the present pastor, is continuing that noble tradition. The pews always reflect the spirit of the pulpit.

This church also has had a strong WMU for many years. The harvest of mission generosity

today is the fruit of many who planted and cultivated in other years just as coming generations will reap from the labors of this generation.

Pastor Crocker recommends the idea of going for and using offerings in excess of basic local needs for world missions through the Cooperative Program. May his tribe increase!

There are many ways to measure a Baptist church. One of the most revealing measurements is how much of its material resources is used on itself and how much is shared with the rest of the world. By this standard Franklin First must rate high on the Lord's list.

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

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# baptist news in brief

## Supreme Court rules in private college dispute

Private colleges and universities, including church related schools, must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid, the U. S. Supreme Court ruled Feb. 28.

In a unanimous decision that surprised some observers, the high court ruled the U. S. Department of Education acted within the law by stripping students at Grove City (Pa.) College of Basic Educational Opportunity Grants after the school refused to submit forms indicating it does not discriminate against women.

Attorneys for the college had argued that because the small, once-Presbyterian school does not discriminate against women and receives no direct financial assistance, it should be exempt from the Department of Education's compliance rule.

But the government, with the backing of women's groups, persuaded all nine justices that financial grants to students amount to subsidies to the college, leaving the college under the coverage of anti-sex discrimination laws and regulations.

The bitterly contested case pitted women's organizations against college administrators and advocates of church-state separation, the latter concerned that a decision favorable to the government might have far-reaching applications to church related institutions in future disputes with the government.

Of particular concern to church-state attorneys such as John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, is whether the decision will encourage the Equal Employment Opportunity Commission (EEOC) to seek to enforce federal hiring practices on administrative and support-level employees at the six Southern Baptist seminaries.

Those schools have already been through one lengthy legal battle over EEOC's demand they file documents regarding their employment policies.

## World's Fair tickets help Christian pavilion

Baptists can help support the Christian pavilion at the Louisiana World Exposition in New Orleans by purchasing fair tickets through Baptist Exposition Ministries, according to Jimmie Knox, director of the group coordinating Baptist activities during the six months fair.

When tickets are bought through Baptist Exposition Ministries, part of the purchase price will go to support activities at the pavilion on the fair site which is under the direction of Louisiana World Fair Ministries.

Two types of tickets or passes are available. The single day ticket is valid for any of the 184 days the fair is open. A two-day pass is valid for any two consecutive days during the six month period.

Cost of tickets will be no higher than normal if purchased in this manner. Adult tickets (ages 12-54) are \$15 for the one-day pass and \$28 for the two consecutive day pass. Children (ages 4-11) and senior adults (ages 55 and above) single day tickets cost \$14 and two-day passes are \$26. Children from birth to three years of age will be admitted to the exposition at no charge. All ticket costs include taxes. Passes will be returned by mail.

Knox said ticket requests and checks

should be forwarded to Baptist Exposition Ministries, 500 St. Louis St., New Orleans, LA 70130. These should be received at least 30 days in advance of the planned visit to the exposition. Tickets went on sale Mar. 1, 1984.

Baptist Exposition Ministries is coordinating the Baptist presence during the six-month run of the New Orleans fair. In addition to its involvement in the Christian pavilion on the fair site itself, it will be directing a massive personal evangelism program throughout the historic area of New Orleans. It is a joint activity of the Louisiana Baptist Convention, Baptist Association of Greater New Orleans, Home Mission Board and New Orleans Baptist Theological Seminary.

The fair opens May 12 and closes Nov. 11.

## Home mission force reaches record level

The Southern Baptist Home Mission Board recorded an 18 percent increase in missions personnel last year, boosting the total home missions force to a record 3792 persons, reported Irvin Dawson, director of HMB's missionary personnel department.

The board approved or appointed 630 new missions workers during 1983, the second largest number of appointees during a single year, he said. In 1982, 693 new workers were assigned.

The figure reflects a net increase of 368 missions workers over the 1982 total of 3424, said Dawson. Differences in the net increase and the actual number of appointees stem from resignations or congregations reaching self-supporting status and picking up full support of HMB-approved pastors, explained Dawson.

The bulk of the home missions force was comprised of persons receiving church, language or field pastoral assistance, he noted.

## Children's home worker dies in Georgia fire

Margaret E. Chastain, an employe of Georgia Baptist Children's Home, died in a fire on the Meansville campus Sunday morning, Feb. 26.

The fire of undetermined origin destroyed an off duty faculty apartment on the campus. Mrs. Chastain's body was found in the rubble.

Mrs. Chastain, 45, from Forest Park, Ga., had been working at the Children's Home six days when she was killed. She previously worked at Florida Baptist Children's Home.

Children's Home administrator L. Don Duvall said Mrs. Chastain is believed to be the first employe ever to die on a campus of the Children's Home.

## Charismatic pastor resigns in dispute

A charismatic Southern Baptist pastor recently resigned from his church rather than face a court-ordered vote that could have fired him.

Jim Tate, pastor of Broadview Baptist Church in Ft. Worth, Tex., was brought to court on Feb. 1 by disgruntled church members who accused Tate of breaking up a January meeting in which members were prepared to vote to fire him.

Judge Michael Schattman issued a temporary injunction requiring church members vote Mar. 14 on whether to

dismiss Tate.

Members claimed Tate was leading the church away from traditional Southern Baptist practices and emphasizing charismatic practices such as speaking in tongues and divine healing.

Rather than wait for the March meeting Tate resigned, saying he may start a new work. If he does begin a new congregation, Tate said, it probably won't be Southern Baptist since many in the denomination oppose a charismatic emphasis.

## College executive fired after conduct charges

The vice president for business affairs at Baptist College at Charleston, S. C., was fired Feb. 13 for "conduct unbecoming a member of the college family." Oliver Barnes, 61, was accused of sexual harassment in about a dozen complaints filed by female college employees and students, college trustee chairman Douglas N. Baker of Greenville, S. C., told the South Carolina Baptist Courier.

Several women students, faculty and staff members complained Barnes dismissed them in a way they considered offensive and made statements they considered demeaning, Fincher told the Charlotte (N. C.) Observer. "It wasn't representative of an attempt to assault anybody," Fincher said. "It was just over-affection and overfamiliarity."

Barnes told the Charlotte newspaper his attorney had advised him not to comment.

Baker, pastor of First Baptist Church in Berea, S. C., said Barnes was fired by acting president John A. Fincher on authority given him by the trustees' nine-member executive committee. Baker said Barnes was given an oppor-

tunity to resign but chose not to on the advice of his attorney. The termination was effective immediately.

As vice president, Barnes was primarily responsible for financial management and supervised as many as 100 employees either directly or indirectly, Fincher said. He said Barnes' job performance did not figure in the action. "I've got no complaints. He was a most valuable person in that regard," the interim president said.

Baker told the Courier the trustees became aware of the complaints against Barnes in late January and appointed a committee to investigate the allegations. The complaints had been notarized and sealed before being opened by the committee, according to Fincher. The executive committee met Feb. 11 to hear the report and decided to give Barnes the choice of resigning or being fired, Baker said. Barnes had been at the college for approximately 10 years and was named vice president for business affairs in 1980.

It was the second administrative shake-up at the South Carolina Southern Baptist school in three months. Last November, after an on-going dispute over the college's financial policies, trustees asked the president to resign and fired three other top administrators. John A. Hamrick, president of the college for 19 years, resigned after refusing to fire E. Harold Keown, vice president for development; Charles L. Price, vice president for student affairs; and E. Harold Keown Jr., assistant vice president for student affairs. The trustees then dismissed the three administrators.

At that time Fincher, retired president of Carson-Newman College in Jefferson City, Tenn., and former academic dean of Samford University, Birmingham, Ala. (two other Southern Baptist colleges), was named acting president.

# baptist forum

## Tanner seeks to clarify board position

During the next few weeks, thousands of Southern Baptists will be involved in the annual home missions study as a part of the week of prayer for home missions. Excellent materials have been prepared by the Home Mission Board, Brotherhood Commission and the Woman's Missionary Union as parts of this study.

In the adult book titled *We Spell Missions A\*M\*E\*R\*I\*C\*A*, there is a section which includes comments on ordination of women. It gives the personal testimony of one young woman who is a student at a Baptist seminary who felt God's call to Christian service and sought ordination.

I regret that the mission study book implied that the Home Mission Board approves ordination of women, even though it did not say so directly.

The Home Mission Board has taken no position on the question of ordination of women, believing that ordination is a local church matter. Ordination is not a qualification for appointment as a missionary by the Home Mission Board for either men or women. The statements in the mission study book reflect only the personal viewpoints of the writer and persons quoted, not official policy of the Home Mission Board.

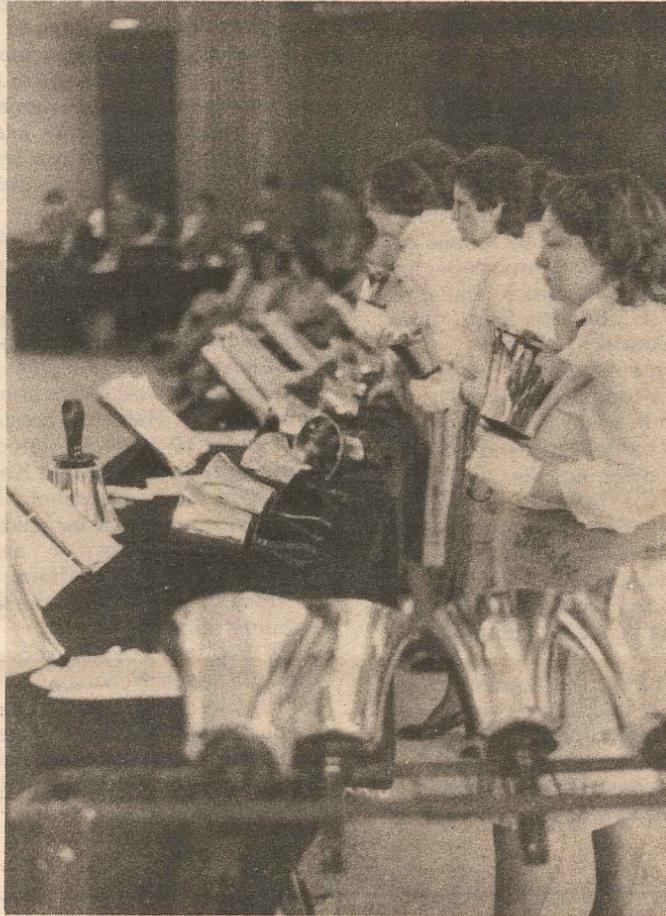
There is also a quote which I feel we have used inappropriately. The quotation from a seminary professor states, "... on foreign soil Southern Baptist women such as Lottie Moon have achieved virtual sainthood for performing roles for which they would have been ostracized in the U. S. From West Africa to East Asia, missionary women are ordained and preach and pastor regularly. That fact of foreign missions needs to be acknowledged openly."

This quotation from an address by the professor appears here out of its original context. As president of the Home Mission Board I feel that this is inaccurate if applied to our Southern Baptist foreign mission work and it was inappropriate for the Home Mission Board to publish such a comment. I regret any problem this may cause either the Foreign Mission Board or the professor.

Personally I am grateful to God for the support and involvement of women in home missions and pray that the 1984 home missions study will inspire thousands more men and women to involvement in missions at home and abroad.

William G. Tanner, President  
Home Mission Board  
Atlanta, Ga.

# Handbells: beautiful to the eyes, ears



by James H. Cox  
Associate Editor

Handbells in a church setting are not only "beautiful to hear" but are also "beautiful to see" said Kentucky Baptist Church Music Department director Eugene F. Quinn.

As the bells are struck, then held high, it's symbolic as if "in praise to God," Quinn explained.

The state music director added that bells have so many uses among church groups.

They're not "just for the worship service" any more, he intoned. They are "effectively" being used by Baptist churches in Kentucky in witnessing efforts.

He cited that bell choirs are appearing in state parks, before civic clubs and even on the mission fields.

First Baptist Church, Middlesboro, for instance, sent its bell choir across Europe on a ringing tour in 1982.

Memorial Baptist Church, Murray, will send its bell choir on a mission tour to Huntsville, Ala. this year.

Quinn, Kentucky Baptists' state music leader since 1956, made his remarks in an interview during the 1984 state handbell festival Feb. 25 at Western Kentucky University, Bowling Green. The one day annual event draws bell choirs from all over the state and is sponsored by the Church Music Department of the Kentucky Baptist Convention, Middletown.

Quinn said some of the choirs return each year, while new ones also join the

festival. Thirteen Baptist congregations were represented in the 1984 festival, including:

Second, Hopkinsville; First, Greenville; Eastwood, Bowling Green; First, Bowling Green; First, Paintsville; Memorial, Murray; First, Somerset; Hurstbourne, Louisville; First, Frankfort; St. Matthews, Louisville; Hartford; Calvary, Lexington; and First, Middlesboro.

Quinn pointed to the tremendously rapid growth of bell choirs among Baptist churches in recent years and observed that while there was only a handful of such choirs a few years ago, 74 statewide including 1764 ringers are registered with his department now. Actually, there are more choirs than this, for 74 is the number of churches involved. Some churches have more than one choir—for instance, one for senior adults, one for adults, one for youth and one for children's ages.

After obtaining the bells, the leader is "the key," according to Quinn. If he "sells the program, anything is possible."

A minimum number of about eight persons is required to ring bells, and 12 is usually maximum. Quinn suggested that one ringer can easily handle two bells, and as many as four bells if necessary. This is a "flexible" medium of music, he asserted.

Neither does the director of a bell choir have to have special training. His "piano background" should be sufficient to help him get started, Quinn is convinced.

Among special effects, Quinn says bells offer "a great variety of marvelous things": plucking, ringing, swinging, trills and hitting the bells with mallets, among others. He said "choir chimes" are being added by some churches.

What do handbells cost?

They aren't cheap—generally between \$1000 and \$1500 per octave, Quinn declared.

However, he noted that most churches acquire their bells through memorial gifts rather than through the church budget.

He cautioned against touching handbells with bare hands, but rather using gloves. Oil on the hands will "ruin" the bells and their sound, said Quinn.

They should be polished regularly, and should never be hit against each other to avoid damage. Bells are "very sensitive," he allowed.

Guest clinician for the handbell festival in Bowling Green was former Kentucky minister of music Norman Johnson, now in a similar capacity at Southside Baptist Church, Birmingham, Ala.

ham, Ala.

Johnson led five mass bell choir rehearsals totaling three hours throughout the day-long activities at Bowling Green. This was interspersed by ringing by individual choirs represented. The day concluded with a closing concert and worship period utilizing the talents of all the handbell choirs.

Asked if there was a competitive spirit among the participating choirs, Quinn acknowledged that "we try to avoid that." He said the choirs were not rated on their performance or participation, but rather they came to praise God with their music, and to learn from the experience under an "expert" clinician.

The 1985 event will be announced well in advance on the Church Music Department calendar. Quinn hopes, and believes, larger and larger crowds will avail themselves of the handbell festival in succeeding years. A total of 309 persons from 24 churches and 16 associations registered this year.

The future of this medium of music is "simply unlimited," Quinn concluded.

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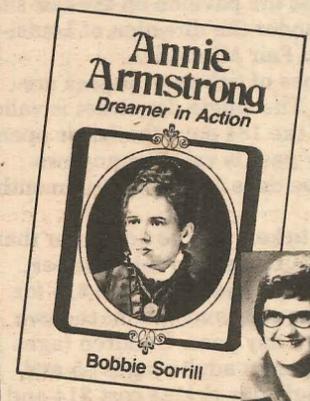
## Annie Armstrong Dreamer in Action

... is a fresh contemporary interpretation of the life of a missions pioneer. Chapters portray her growing up years, her dreams put into action as she served Southern Baptists and left them a legacy in missions and mission education, through her retirement years. Includes a bibliography of persons and sources, an index, and 34-pages of photographs.

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Bobbie Sorrell is an associate executive director of Woman's Missionary Union, Birmingham, Alabama.



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# christian education

## Campbellsville, Eastern add joint nursing program

Campbellsville College is offering a new nursing program in affiliation with Eastern Kentucky University in Richmond, Ky.

Students admitted to the program take courses in chemistry, biology, humanities and other supporting areas. After this course work, the remainder of the courses for a bachelor of science degree in nursing are taken at Eastern. Campbellsville College's program consists of two years of student at Campbellsville and three more years at Eastern.

Campbellsville College president W. R. Davenport explained the advantage of taking classes at the college first. "Many students want to combine preparation for nursing with the advantages of a Christian college education," he said.

"Our program will make it possible to have the strong, supportive influences of a Christian campus for the first two years along with the broader educational values of the liberal arts," he continued.

"Nationally, renewed emphasis is being placed on the four-year bachelor of science in nursing program with its advantages over the two-year associate degree," said Davenport. "I am delighted to be able to offer this good program to our students."

Students at Campbellsville College will take no specific courses in nursing—only background work. The courses will be sequenced with Eastern's so a student will get what study he needs. The bachelor of science degree will be awarded from Eastern.

Admission to Campbellsville College's component of the program does not assure admission to Eastern's program. Admission to Eastern is based on the grade point average of a student, but a student from Campbellsville College with a good grade point average has an excellent chance of being admitted to Eastern's component, according to personell in the college's admission office.

Those interested in the nursing program can contact Campbellsville College, 200 College Street, West, Campbellsville, KY 42718, or call (502) 897-4617.

## Cumberland provides community education

As part of its commitment to excellence in education and as a continuation of its founding purpose of "... providing a quality education for mountain students..." Cumberland College has established an extensive and varied relationship with the secondary and elementary schools in southeastern Kentucky, according to college president Jim Taylor.

By providing faculty and staff as speakers, consultants and teachers, opening the college's facilities to local groups and providing continuing education for those who desire it and financial aid for those who deserve it, Cumberland College is continually seeking to meet the unique needs of its constituency.

Several of the faculty are consultants to the public schools on everything from computer purchases to textbook selection. Faculty members also judge for various fairs and contests held in these schools.

Cumberland has an extensive continuing education program and many of these courses are taught in the evening

at local high schools. Teachers take advantage of these to upgrade or change their teaching speciality. Cumberland pays particular attention to Oneida Institute and their unique educational needs by providing classes on their campus which help upgrade their faculty and provide college opportunities for their volunteer staff and senior students.

Cumberland offers tuition scholarships each summer to outstanding rising seniors from regional high schools. The college also hosts the annual mathematics contest, science fair, and chemistry symposium, as well as the Upward Bound program and Bridge students from this region.

## Former student honors seminary Hebrew scholar

John Joseph Owens, John R. Sampey professor of Old Testament at Southern Baptist Theological Seminary, has been honored with the establishment of a cash endowment in his name.

Funded by Pierce Matheney Jr., professor of Old Testament at Midwestern Baptist Theological Seminary, Kansas City, Mo. and a former student of the Hebrew scholar, the endowment will finance the John Joseph Owens Hebrew Prize in Biblical Studies. The scholarship will be given annually to a Midwestern student showing superior progress in Hebrew studies.

Owens has taught at Southern for 42 years.

## Southern slates annual preview conference

Prospective seminarians from across the country will visit the Southern Baptist Theological Seminary campus Mar. 15-16 for the annual spring Student Preview Conference.

The conference, designed to give persons considering seminary a close-up view of Southern, will provide opportunities to meet with members of the administration, faculty and student body of the seminary.

Registration fee for the two-day conference is \$10. The seminary will provide complimentary accommodations and meals. For more information, contact the Office of College Relations at Southern Seminary. Call toll free (800) 626-5525 outside Kentucky; in Kentucky, call (502) 897-4617.

## Seminary historical drama unfolds Mar. 13

"God's unfinished dream—the life and mission of the Southern Baptist Theological Seminary in review," will be presented at 7 p.m., Mar. 13 and at 8:30 p.m. Mar. 15 in Alumni Chapel of Southern Seminary.

The two-hour drama, being presented as part of Southern Seminary's 125th anniversary, will highlight historical events of Southern Baptists' oldest theological institution from the perspective of its students.

Script for the program was written by Raymond Bailey, professor of communications and adjunct professor in preaching at Southern Seminary. Research was compiled by Bill Leonard, associate professor of church history. Bob Hughes, assistant professor of mass media, Andy Rawls, director of media services, and Milburn Price, dean of the School of Church Music, also have aided in producing the historical review.

Also assisting with the presentation have been Southern Seminary students Gina Howard, production assistant, and Bruce Pate, assistant director.

The production features more than 25 students and faculty members and includes the dramatic use of monologs and multi-media.

There will be no charge for admission. The public is invited to attend.

## South Carolina pastor to give seminary lectures

C. David Matthews, chairman, Southern Baptist Christian Life Commission, will deliver the annual E. Y. Mullins lectures Mar. 6-9 at Southern Baptist Theological Seminary.

Matthews, pastor, First Baptist Church, Greenville, S. C., will speak on "Preaching and the sovereignty of God" during the four-day event. His opening message will focus on "The living God and the idolatry of the Bible." Other sermon topics include

"The lordship of Christ and the idolatry of a partial gospel," "The aim of preaching and the idolatry of success," and "The humanity of the preacher and the idolatry of style."

The Mullins lectures began at Southern Seminary in 1941 through a gift by the late Mr. and Mrs. Edgar Young Mullins. Mullins was president of the 125 year old seminary from 1899-1928.

Each lecture begins at 10 a.m. in Alumni Chapel on the seminary campus.

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# Neither rain, nor snow, nor wind, nor sleet could deter the evangelism crowd: they came with a mission, and were faithful to the end

by James H. Cox, Associate Editor,  
and Janis Whipple and Kim Whitehead,  
Staff Writers

Kentucky Baptists proved again last week the old adage "when the going gets tough, the tough get going."

While plummeting temperatures and heavily falling snow could have set everything off track as far as the state evangelism conference went, state Baptists came through in surprising numbers and stayed with it till the end.

Louisville and other parts of the state had basked in 70-degree weather less than 24 hours before the start of the evangelism conference. But by early Monday morning it was obvious that winter had not yet lost its grip on the Bluegrass State.

Yet, Baptists came on to Walnut Street Baptist Church, Louisville, site of the evangelism meeting, by the hundreds. Some recalled it had been only about six years since the dates of the evangelism conference were moved from the traditional slot of the third Monday and Tuesday in January to late February "because of the bad weather." That worked well—some of the time.

Kentucky Baptist Evangelism Department director Jay Brown just shook his head and joked, "Next year we're moving it to July 1!"

Actually, next year's meeting is scheduled for the same week, Feb. 25-26, at Immanuel Baptist Church, Lexington. But Brown is hoping the weather will cooperate better with the program then.

Highlights of this year's meeting in-

cluded addresses by SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex.; evangelists Leonard Sanderson of Louisiana and David Ring of Missouri; Lincoln Bingham, superintendent of missions for the General Association of Baptists in Kentucky; and Robert L. Hamblin of Atlanta, vice president for evangelism, Home Mission Board.

The theme for the annual conference was "Commissioned to Boldness" and sessions focused on such topics as prayer, evangelism, discipleship, preaching and the promises of God.

Draper, in his second year as SBC president, emphasized the need for the authority of Jesus Christ in evangelism. Through the Great Commission Jesus gave an imperative, Draper remarked. "The central part of all evangelism is to bring all to discipleship. As you go, make disciples."

Jesus promises to be present with us, Draper stated, when we seek souls for him. With concern for evangelism, "if the staff members of our Southern Baptist churches won one person a month we could quadruple our baptism rate," he said. "If we let the laymen in on it, there's no telling what we could do."

In a later message Draper focused on living the Christlife. "His (Jesus') life was characterized by a sense of urgency. If we're going to live the Christlife we're going to have to have the same sense of urgency, of mission and purpose, that Jesus did."

Draper called upon those in attendance to be committed to their commission in serving God. "We have to turn from our own strength," he said, and take up the cross of Christ.

"A cross is not something forced on you. Jesus says, 'I want you to choose to identify with my purposes.'" Draper emphasized that this choice means "irrevocable commitment. 'We must make an exclusive identification with Jesus as Lord,'" he sated.

Sanderson, formerly evangelism director for the Home Mission Board, spoke on the biblical basis of baptism. "Just because we don't have to be baptized to be saved doesn't mean we don't have to be baptized," he remarked. "The Lord's method of making salvation was to go into the baptismal waters."

Baptism is a matter of being obedient to the Lord, Sanderson said. "I can't find any justification for not doing it the way the Bible teaches it, and that's to follow salvation with baptism as soon as possible."

Evangelism is only possible with the power of the Holy Spirit, Sanderson remarked. "God never meant for us to handle it by ourselves. When we try to do God's work ourselves, it's not enough. We must keep on being filled with the Holy Spirit," he emphasized.

Sanderson shared out of his personal experience the 18-month period when a person made a profession of faith in every service he held in his church. When the chain was finally broken, he said, he realized it was because he had been doing it all for himself and not for the glory of God.

Ring, a full time evangelist for 11 years, kicked off the conference. Referring to Moses' call from God at the burning bush, he said, "When God calls you to do something, he's going to give you the power to do it."

Too often, Ring stated, like Moses we have something in our hand which is keeping us from obeying God. When we throw it down, God changes it. "Wouldn't it be nice to throw down your ministry and pick up God's minis-

try?" he asked.

Ring used part of his personal testimony as a cerebral palsy victim to make points about suffering and the need to be thankful in all things. "We need to stop bellyaching," he said. "Every time we bellyache, we quench God's Holy Spirit. No wonder we don't see a great awakening."

Bingham, pastor of West End Baptist Church, Louisville for 21 years, spoke of the urgent need for prayer. "When situations arise you're going to have to go beyond yourself to gain the power you need to meet the assignment you're about to face," he said.

"We have friends to feed, and if we're depending on our own eloquence, learning and experience to feed them, I assure you they'll not have their needs met," Bingham remarked.

"I believe when we pray God will give us something to set before them and then we'll change the world for God."

When we pray out of concern for evangelizing and congregationalizing, Bingham stated, we need to ask for laborers capable and ready to do many kinds of ministries, and for resources to do the work.

"If we'll learn to call on God," he concluded, "realizing he is a friend, we'll discover he's ready, willing and able to provide all we need."

Hamblin, a former pastor and seminary professor, spoke to the conference on the need to call churches to prayer for evangelism. "I am convinced that if the pattern for baptism, the system for winning people to Jesus Christ, is to work, it will be because the church

prays."

Citing James 4:1-3, he addressed two problems. First, the church is not winning people to Christ because they do not ask God, praying specifically for the lost by name. Second, the church must pray because the need is there, not for its own desires.

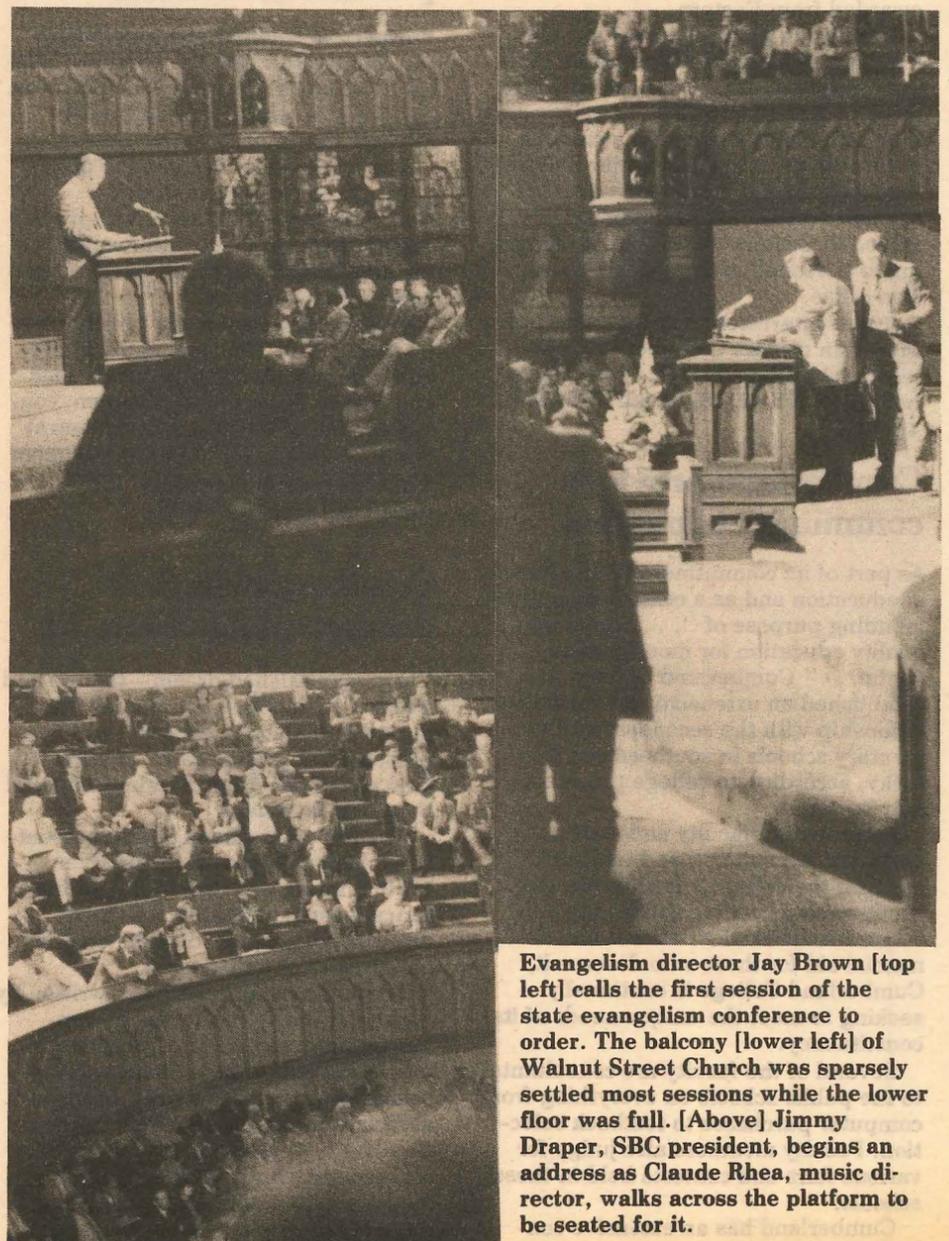
"It is the will of God to be a witness," Hamblin said. "When the church agrees together in prayer we can ask God for anything and he will do it because we'll be praying in the will of God."

He concluded by calling on churches to pray together for the lost, "and when we do, America will be won to Christ."

Other speakers for the conference were Harry Hunter, a Mission Service Corps volunteer in Henderson, Ky., and Roy Lee Honeycutt, president of Southern Baptist Theological Seminary.

In his message Honeycutt spoke on the authority of biblical preaching. "The fundamental responsibility of the church and of Baptist pastors is biblical preaching, he said. "Our conduct must be consistent with our preaching or we blaspheme the name of God."

Claude Rhea, president of Palm Beach Atlantic College, West Palm Beach, Fla., led music for the conference. Special music was also provided by Robert Phillips, Bruce Richardson, Mike Tichenor, Natalie Son, Dana Gislener, Steve Littlefield, Mike Rose and the Seminary Brass Ensemble. The sanctuary choirs of St. Matthews and Farmdale Baptist churches in Louisville were led by David Briley and Phillip Whitehead.



Evangelism director Jay Brown [top left] calls the first session of the state evangelism conference to order. The balcony [lower left] of Walnut Street Church was sparsely settled most sessions while the lower floor was full. [Above] Jimmy Draper, SBC president, begins an address as Claude Rhea, music director, walks across the platform to be seated for it.

# Top 106 churches in baptisms in 1983

(announced at state evangelism conference)

Church	Association	Pastor	No. of Baptisms
1. Highview	Long Run	William T. Hancock	178
2. Valley View	Long Run	T. Howell Upchurch	136
3. Ninth & O	Long Run	LaVerne Butler	132
4. Oneida	Booneville	Joel Rackley	129
5. Central, Corbin	Mt. Zion	Don R. Mathis	119
6. Unity	Greenup	Harold Cathey	119
7. Meta	Pike	Ron Barnett	94
8. Whitesburg, First	Three Forks	Joe B. Brown	91
9. Rose Hill Missionary	Greenup	Charles E. Stewart	85
10. Beech Grove	Nelson	John M. Sherlock	84
11. Buena Vista	Daviess-McLean	Jewel R. Pruitt	79
12. Central, Winchester	Boone's Creek	None Listed	75
13. Glendale	Warren	Richard P. Oldham	73
14. Porter Memorial	Elkhorn	James K. Pierce	73
15. Paducah, First	West Union	J. Robert White	71
16. Old Yellow Creek	Bell	Truman DeBord	68
17. Northside	Rockcastle	John Justice	67
18. Northside	Graves County	Gary D. Frizzell	65
19. Hall Street	Daviess-McLean	C. Richard Dendler	64
20. Severns Valley	Severns Valley	J. Howard Cobble	64
21. Mt. Ash	South Union	Billy Carpenter	59
22. Second, Hopkinsville	Christian County	John R. Christian	59
23. Walnut Street	Long Run	Wayne Dehoney	58
24. Gardenside	Elkhorn	James E. Heard	56
25. Artemus, First	North Concord	Ronnie Owens	55
26. Shively Heights	Long Run	Clarence Jones	54
27. Vine Grove	Severns Valley	Danny Glover	54
28. Lone Oak	West Union	Willis W. Henson	53
29. Southside	Caldwell-Lyon	Robert Noffsinger	53
30. Spring Bayou	West Union	Gary Childress	52
31. Greenland	Mt. Zion	John Wade	51
32. Livermore Missionary	Daviess-McLean	Douglas M. Anderson	49
33. New Salem	Long Run	L. P. Ford Jr.	48
34. First Korean	Severns Valley	Paul H. Ahn	47
35. Sandusky Chapel	Wayne County	Anson Perkins	47
36. Bethlehem	Long Run	Ralph W. Hodge	46
37. Stithon	Severns Valley	Gene B. Waggoner	46
38. Highland Hgts., First	Northern Kentucky	Glenn W. Mollette	45
39. Hillvue Heights	Warren	Dana Boatman	44
40. Post Oak	Bethel	Joseph A. Carrico	44
41. Trinity, Hopkinsville	Christian County	Denny Burchett	43
42. Unity	Crittenden	Mike Jones	43
43. Grayson, First	Greenup	Charles H. Davis	42
44. Ormsby Heights	Long Run	Dallas Vincent	42
45. Gethsemane	South District	Bill Hall	41
46. Mill Creek	Severns Valley	Ricky Shannon	41
47. Madisonville, First	Little Bethel	H. Garrison Coltharp	40
48. New Paradise	Muhlenberg	Mike Neal	40
49. Carlisle Avenue	Long Run	Ferrill Gardner	39
50. Henderson, First	Green Valley	David Bratcher	39
51. East Rhudes Creek	Severns Valley	Dewey R. Keys	38
52. Green River	Ohio County	Hayward R. Casey	38
53. Hickory Grove	Northern Kentucky	Colburn E. Hooten	38
54. Pleasant View	Lincoln County	Vola Brown	38
55. Hopkinsville, First	Christian County	David M. Gardner	37
56. Zion	Green Valley	Dan J. Garland	37
57. Immanuel	Elkhorn	Ted R. Sisk Jr.	37
58. Little Flock	Long Run	James Phillip Majors	37
59. Oakwood Avenue	Union	Estes Denton	37
60. Immanuel	Pike	Larry Keene	36
61. Beacon Hill	Pulaski	Douglas T. Strader	35
62. Bethlehem	Bell County	Joseph P. Garland	35
63. Broadway	Elkhorn	C. Hoge Hockensmith	35
64. Bellevue, First	Northern Kentucky	Allen F. Harrod	35
65. Helier	Pike	None Listed	35
66. Crescent Hill	Long Run	H. Stephen Shoemaker	34
67. Farmdale	Long Run	William J. Sullivan	34
68. Oak Grove, First	Christian County	John R. Walker	34
69. South Jefferson	Long Run	Donald F. Coleman	34
70. Corbin, First	Mt. Zion	John T. Dunaway	33
71. Mt. Washington, First	Nelson	R. Dwayne Conner	33
72. Worthington, First	Greenup	Earl Cathey	33
73. Hill Top Missionary	McCreary County	David Troxell	33
74. Trinity Southern	Crittenden	Floyd Blake Jr.	33
75. Virgie	Pike	Ronald Newsome	33
76. Emmanuel	Tate's Creek	Phillip Barbour	32
77. Bowling Green, First	Warren	Richard W. Bridges	32
78. Lowell Avenue	Taylor	Howard Beauman	32
79. Barlow, First	West Union	Paul D. Cannon	31
80. Camp Pleasant	Franklin	Donald W. Karsner	31
81. Cove	Long Run	Ronald R. Davis	31
82. Hillcrest	Christian County	Wayne C. Newby	31
83. Hurstbourne	Long Run	T. L. McSwain	31
84. Mt. Zion	Severns Valley	James Stanhope	31
85. Second, Providence	Little Bethel	Lowell T. Mason	31
86. Williamstown	Crittenden	John W. Keith	31
87. Calvary	Muhlenberg	Ernest Bean Jr.	30
88. Crabtree Avenue	Daviess-McLean	Ronnie Blake	30
89. Grace	Elkhorn	Joseph R. Tackett	30
90. Pleasant Hill	Caldwell-Lyon	Bill Lady	30
91. Shively	Long Run	Bruce Hodge	30
92. Coral Hill	Liberty	Carl Simmons	29
93. Franklin Crossroads	Severns Valley	Lawrence H. Phipps	29
94. Greenview	Northern Kentucky	Ira McMillen Jr.	29
95. Red House	Tate's Creek	Terry Lester	29
96. Latonia	Northern Kentucky	Gregory L. Hancock	28
97. Northside	Caldwell-Lyon	David Royalty	28
98. Keck	Lynn Camp	Clay Harrell	28
99. Southside	Long Run	Richard Hutchens	28
100. Calvary	Elkhorn	J. Dan Cooper	27
101. Cedar Grove	Nelson	Tommy Smith	27
102. Eddy Creek	Caldwell-Lyon	Tom Mathis	27
103. Edgewood	Christian County	E. D. Helton	27
104. Ludlow, First	Northern Kentucky	Arnold Moon	27
105. Lewisport	Blackford	Warren Robards	27
106. Salem	Little Bethel	Kenneth Johnston	27

## Draper and students hold forum

In an open forum with students on the campus of Southern Baptist Theological Seminary Feb. 28, Southern Baptist Convention president Jimmy Draper said the four theological points he advocated as necessary to Baptist belief in his recent book, *Authority: The Crucial Issue for Southern Baptists*, were intended to be "unifying factors in our convention."

Sponsored by the Student Evangelical Fellowship, a newly formed campus organization, the forum was attended by over 100 students.

Draper's statement came in response to a student question concerning the possible formation of a denominational creed requiring adherence to the doctrines of humanity/deity of Jesus, the bodily resurrection, ascension and return of Christ, substitutionary atonement on the cross and justification by faith.

"I never called for a creed and I don't want to force these on anybody," he commented, "but, unless we find something of a common ground, we are going to disintegrate as a convention."

"I want all trustees and directors of our agencies just to take seriously what they believe," he continued. "I didn't mean for a committee on the matter to be set up."

"I do not view these things as clubs to beat you over the head with," he remarked to the student.

When asked for a succinct definition of biblical authority, Draper said, "I'm very simple. I believe we take everything we believe and do from the Bible."

"I believe the Bible will not tell us anything that is not true and will not lead us anywhere we shouldn't go," he added.

Answering a question on the alleged imbalance in presentation of varying theological views by seminary professors, Draper said, "I do think it important for us to move toward balance because I don't think it intellectually honest to ridicule one view."

Speaking specifically of the inerrancy view and the contention by some students that it is not properly represented in seminary classrooms, Draper remarked that if a balance cannot be obtained, some people are going to have to "admit to being indoctrinated."

Proper student response when a particular view is "ridiculed or misinterpreted," said Draper, is to confront the professor first and then go to the administration. He said finally to "use the incident as a learning experience to solidify your own beliefs."

Bryant Hicks, M. Theron Rankin professor of foreign missions at Southern, stood to address Draper and said that when grievances concerning supposed imbalanced teaching have previously been expressed by students, necessary measures have been taken by the administration to insure the action did not recur.

In other discussion, Draper spoke of his plans to return to Euless, Tex. to resume full duties as pastor of First Baptist Church there after his second term as convention president ends this year. He said the church has seen tremendous growth since he assumed presidential duties and he looks forward to going back to work with the 6000-member congregation and the ministry teams the church has formed to act in his absence.

# baptist news in brief

## Women in ministry called critical issue

"It is likely that the single most important issue among Southern Baptists today is women in ministry," Sara Ann Hobbs told members of the Southern Baptist Press Association during their annual meeting in Orlando.

"It is such a tragedy that any issue takes the place of the central issue of serving Jesus Christ," Mrs. Hobbs said. However, she emphasized, if the issue of whether or not women will be allowed to fill positions to which they believe God called them short-circuits a person's ability to serve God, then the issue must be discussed and resolved.

Mrs. Hobbs, director of the missions division of the Baptist State Convention of North Carolina, is the only woman holding a division-level position among the 37 state conventions. The 26-year employe of the North Carolina convention spent 19½ years as a staff member and director of Woman's Missionary Union and 2½ years on the state foundation staff before assuming her present position four years ago.

Mrs. Hobbs charged Southern Baptist churches are "more culturally patterned than scripturally influenced in their organization. Churches today are more like corporate structures than the New Testament model of shared ministry. We have adapted for effectiveness in organization the model of the industrial society."

## Peacemaking date set for pastors, lay leaders

"Apocalypse and Hope: Peacemaking in an Anxious Age" will be the theme of the second annual pastors and religious leaders conference to be held Mar. 27-28 at Crescent Hill Baptist Church, Louisville.

Sponsored by the Council on Peacemaking and Religion, Louisville, the conference will examine peacemaking in families, congregations and citizenship. Among the scheduled speakers are Wade Rowatt, associate professor, Southern Baptist Theological Seminary, who will discuss peacemaking and the family, and Alan Geyer, former editor of Christian Century and now director of the Churches' Center for Theology and Public Policy, Washington, D. C.

More information can be obtained by writing the Council on Peacemaking and Religion, 3940 Poplar Level Road, Louisville, or calling (502) 458-0269.

## Tellers committee 1984 SBC named

The tellers committee for the 1984 annual meeting of the Southern Baptist Convention has been announced by James T. Draper Jr., SBC president, and Lee Porter, registration secretary.

In announcing the committee, Draper told Baptist Press he feels the committee, which has responsibility for counting all ballots cast during the three-day meeting, is of "unquestioned integrity and represents a cross section of the convention."

The committee will feature two state convention presidents, a state convention executive director and two persons who were first and second vice presidents when the convention last met in Kansas City in 1977.

Chairman is Norman Wiggins, president of the Baptist State Convention of North Carolina and president of Camp-

bell University. Other members include W. Winfred Moore, pastor of First Baptist Church of Amarillo, Tex. and president of the Baptist General Convention of Texas; Robert D. Hughes, executive director of the Southern Baptist General Convention of California; Dotson Nelson Jr., pastor emeritus of Mountainbrook Baptist Church of Birmingham, Ala., who was first vice president in 1977; and Mrs. Carl Bates of Horse Shoe, N. C. who was second vice president.

Also selected were Leon Cook, a layman from Enid, Okla.; Ted Cotton, pastor of First Baptist Church of Longview, Wash.; Robert E. Cuttino, pastor of First Baptist Church of Lancaster, S. C.; Cornelius B. Davis, pastor of Southside Baptist Church of Jacksonville, Fla.; Billy Hargrove, stewardship director of the Missouri Baptist Convention; Marjorie McCullough, a layperson from Brentwood, Tenn., and Ted Sisk, pastor of Immanuel Baptist Church of Lexington, Ky.

## Chemical dependency unit to open at Highlands

Apr. 2 is the target date for opening a 16-bed special treatment unit for chemically dependent adults and their families at Highlands Baptist Hospital, Louisville.

Under program director John Maloney, M.A. certified chemical dependency counselor, the Highlands unit will be the first of its kind in the Louisville Baptist Hospital system.

## Ethnics, blacks deserve full inclusion: Draper

Southern Baptist Convention president James T. Draper Jr. has called for the full inclusion of ethnics and blacks within the denomination.

"We must fuse ethnics into our denomination, not absorb them," Draper told more than 400 mission leaders at the national language missions conference sponsored by the Home Mission Board.

"Ethnics must not be the porters, maids and baggage handlers of the SBC," he said. "We must involve them always with dignity and respect."

The denomination presently includes 3858 units of work among 84 language groups and about 800 predominantly black churches.

Also, Draper noted, 59 percent of the United States population is considered ethnic and said the denomination may need to let some Anglo churches die to transfer resources where people are responsive. "The ethnic challenge is one Southern Baptists have not faced up to, and if we don't reach them, cults and others will," he said.

Draper said it was "time to put our money where our mouth is. It's inconceivable we would not make ever increasing proportions of our literature, resources and finances available to reaching ethnics. If not, we send a message loud and clear that says we really are a white, Anglo-Saxon, middle-class denomination," he said.

## Annie Armstrong leaves rich legacy of missions

Annie Armstrong, sometimes called a "Baptist saint," left Southern Baptists education, the author of a new biography on her life told SBC Home Mission Board staff members.

The biography, entitled *Annie Armstrong: Dreamer in Action*, was written by Bobbie Sorrill, associate executive director for missions education at Woman's Missionary Union, SBC, in Birmingham, Ala.

Annie Armstrong was the first executive secretary of Woman's Missionary Union, from 1888 to 1906. The Annie Armstrong Easter Offering for home missions is named in her honor. "Those two facts were almost all I knew about her when I started work on the biography," Mrs. Sorrill said.

Abounding with energy she held three full time jobs at once but was not paid for any of them, Mrs. Sorrill said. She was simultaneously president of the Women's Baptist Home Mission Society of Maryland, corresponding secretary of WMU and corresponding secretary of the Maryland Missions Room, a literature and publications organization of Maryland Baptists.

It was Annie Armstrong who began in 1895 the WMU "Week of Self Denial" for missions, which was the forerunner of the week of prayer for home missions and the week of prayer for foreign missions.

## Reagan asks support for school prayer amendment

Stepping up his offensive for restoring organized prayer to the nation's public schools, President Reagan called on citizens to pressure Congress to pass his pending prayer amendment.

During his weekly radio address, broadcast Feb. 25 from Camp David, Md., Reagan concluded his latest such appeal by declaring: "If ever there was a time for you, the good people of this country, to make your voices heard, to make the mighty power of your will the decisive force in the halls of Congress, that time is now."

At the outset of the five-minute address, Reagan said the 1962 U. S. Supreme Court decision banning state-prescribed prayer in public schools reversed "nearly 200 years of our nation's history" when school prayer "was considered a natural expression of our religious freedom."

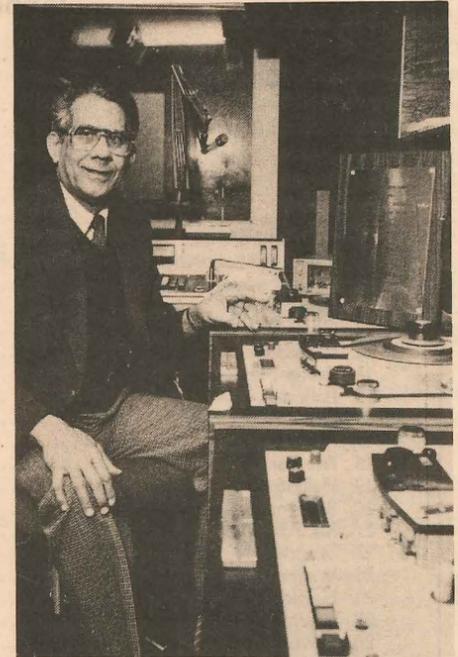
As he has done often during his campaigns for the presidency and since taking office more than three years ago, Reagan insisted he seeks a "voluntary" school prayer amendment. On other occasions, administration officials have explained this to mean children and young people who object to the recitation of prayers in their classes would be excused from participating.

## Court agrees to settle 'shared time' dispute

The U. S. Supreme Court announced Feb. 27 it will decide if local school districts may lease classroom space from parochial schools to provide special education programs to nonpublic pupils.

In specific dispute is an eight-year-old policy of Grand Rapids, Mich., public schools leasing such space from parochial elementary and secondary schools to provide such services as remedial and enrichment reading and math courses, as well as art, music and physical education courses.

Under the program public school teachers go into the leased parochial schools carrying with them signs with the words "public school," which are posted on the doors of classrooms. In addition, religious artifacts and symbols must be removed before the public school teachers begin their instruction.



Hugo Ruiz, director of language programs for the Radio and Television Commission, recently received a special award from the National Religious Broadcasters for the RTVC's "many and very successful programs and services to the Spanish world through radio and TV." The RTVC produces three Spanish programs for radio and two for television, which together are broadcast 779 times each week on radio and television stations. Citing the agency's 20 years of experience in Spanish broadcasting, the award said the RTVC "has always set the pace of innovation and has been a model for all Christian broadcasters." Ruiz has been producing Spanish-language programs for the RTVC since 1963.

The high court agreed to hear the dispute, brought by the Grand Rapids schools and the state of Michigan, after two lower federal courts struck down the policy as a violation of separation of church and state.

## Royal Ambassador congress rescheduled

The Southwestern Regional Royal Ambassador Congress has been rescheduled for 5-8 p.m., Monday, Mar. 26, at Jonathan Creek Assembly. Dinner will be \$1 and the congress theme will be "Missions and You," with Joe Young, Foreign Mission Board journeyman, leading.

## Camp dates scheduled for summer '84

Camp RABRO and Camp Jonathan Creek are now taking applications for the 1984 summer camping season. RABRO will begin each Monday at 1 p.m. starting June 11 and running for nine weeks. The cost is \$40. Dad and Lad weekend will be held July 13 and 20. The cost is \$11.25 per person. Camp Jonathan Creek will begin Monday, June 25, at 1 p.m. and run for three weeks. The cost is \$37.50. Dad and Lad weekend will be July 6 and cost \$11.25.

Any boy wishing to attend a full week must have completed the fourth grade and no more than the 12th grade. Dad and Lad children must have completed third grade. One need not be an RA to attend.

Brochures may be obtained by writing the Brotherhood Department, Kentucky Baptist Convention, 10701 Shelbyville, Rd., Middletown, KY 40243 or call (502) 245-4101.



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

## on mission together

### Granddaddy and the paw-paw tree

My granddaddy and I had a very special relationship. I don't know if it was because I was the first male grandchild, but from the very beginning we had a friendship that would enrich my life. He and grandmother operated a small grocery in North Frankfort, their home just to the front of it. On most any winter Saturday one could find hanging on meathooks outside the store hogheads, pigtailed, undressed rabbits and, occasionally, a groundhog. One of the two doctors in town at the time, Dr. Barr, enjoyed an annual "groundhog" meal with granddaddy. A trader of everything from guns to shoes, from pocketknives to fishing poles, my granddaddy taught me to fish, to seine for crawfish and "go-devils"

(helgrimites) and to hunt.

Many were the summer nights I slept with him on the screened porch between the house and store. They opened at 6 a.m. and I often found him under the high shelf on which the radio was perched, dancing a little jig and making silly faces. I was overseas when he died at 85 but we had said our goodbyes to each other before I left. One of the special times with him was to look for "paw-paw" trees. He had a peculiar relationship with that wild fruit which took me several seasons to appreciate. When he said he was going for "paw-paw's" I always wanted to go because it was usually to a location where I had never been. It was as though he was forever seeking the best "paw-paw" tree in Kentucky and we'd walk hills and fields and climb fences until we found one. He'd pick over those on the ground and take a select few from the tree. He would gingerly

peel the very ripest and cut me a piece of the fruit with his pocketknife. After the first one we'd eat more, sloshing our faces and fingers, and take a bucket-full of his treasure home. I don't know when it was that the taste of the "paw-paw" became sweet to me but somehow it finally did. I haven't had a "paw-paw" in years but it all came back to me a few Sundays ago while traveling a back road from Madisonville, perhaps prompted by the barren trees on the brown, rolling hills.

An adventurer was my granddaddy. Forever looking for a better "paw-paw" tree, he was not satisfied with the ordinary.

When I finally arrived at home that Sunday I was more melancholy than tired. For I had been "paw-paw pickin'" with granddaddy and when I got home I felt warm inside—and I could almost swear I smelled "paw-paws."



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

## sunday school lessons

LESSONS FOR MAR. 11, 1984

Life and Work Series

### Establishing priorities

**Mark 12:28-31** A learned and observant scribe boldly asked Christ the pointed question, "Which is the first commandment of all?" To understand this inquiry, remember that the scribes delighted to dispute about which of the 613 commandments recognized by them was the greatest, of which 248 were positive commands and 365 were prohibitions. Christ answered by quoting Deut. 6:4-5.

After summarizing the law which has to do with man's duty to God, Christ epitomized that part of the law which indicates man's duty to man by quoting Lev. 19:18. Discerning the truth in Christ's answer the scribe admitted there could not be any higher or greater commandment.

**Mark 12:38-40** Christ warned his listeners to beware of those scribes who walked about in long robes, paraded in the marketplaces to attract the attention of the crowds, sought the chief seats in the synagogues and aspired to the choice reclining couches at the feasts.

Under the cloak of religion the unworthy scribes pretended to have a great friendship for and sympathetic interest in the sorrowful and distressed widows.

**Mark 12:41-44** In contrast to those scribes was the sincere devotion of a truly godly widow. While Christ sat by the treasury and observed all who came

and cast in their contributions he saw a widow pass and cast in two small coins and those two were all she had. Contrasting what the rich contributed with what the lady in abject poverty placed in the treasury, Christ let his disciples know he valued the sacrificial gift of the widow more highly than he did the combined gifts of the wealthy.

International Series

### Jesus meets hostilities

**Mark 2:15-17** As soon as Christ saved, transformed and called Matthew, so great was his joy and so real was his sense of appreciation that Matthew gave a feast in honor of his Lord. At this feast Christ ate with the publicans and sinners. When self-appointed critics found fault with Christ for eating with publicans and sinners, Christ compared himself to a physician who does not visit the healthy but those who are ill, and told his critics he ate and drank with sinners to call them to repentance and to give them life abundant.

**Mark 2:23-28** One Sabbath Christ and his disciples were walking through a field of grain. The hungry disciples began to pluck the heads of grain, rub out the grain and eat it, which was permissible (Deut. 23-25). Attempting to get at Christ through his disciples and hold him responsible for what they were doing, hypocritical and fanatical Pharisees sought to make it appear that plucking, shelling and masticating the grain were equivalent to reaping, harvesting and grinding, labors which were forbidden on the Sabbath. In defending his disciples Christ referred the critics to the scriptures which related how their hero, David, had eaten the shewbread when he and his men were hungry. He also called attention to the work of the priests on the Sabbath in their making the necessary preparation for the sacrifices. Christ emphasized he was the Lord of the Sabbath.

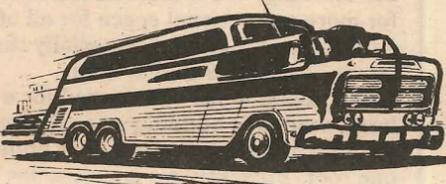
**Mark 3:1-6** One Sabbath Christ entered a synagogue to participate in worship services. There he found a man with a withered hand. In the presence of Christ this man typified sin, which always impoverishes and weakens. Our Lord's first command, "Stand forth," was a call to place his trust in the great physician rather than in his associates. Christ's second utterance, "Stretch forth thine hand," was a command to attempt the humanly impossible. As the man put forth the effort, Christ gave him the power to extend the withered hand.

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

## homes for children

### Run for life

I remember hearing a statement that went something like this: "When running, don't look back; something may be gaining on you. With the coming of the electronic age, so many things are changing so fast we often feel we are being run over. To deal with change one must constantly be alert to what is taking place and adjust to meet the need.

At this time Baptist Homes for Children has a special board committee working with staff in long-range planning. This involves looking at our ministry critically to determine our strengths and weaknesses. Out of that look comes dreams of how we could improve our ministry. Then we will consider setting goals and these goals will affect our behavior and ministry. Our goals will cause us to run and our purpose dictates that we run and keep running for life.

Let me share our purpose: "To provide a Christ-centered ministry within available resources to troubled children and their families by caring for their physical, emotional, educational and spiritual needs." This purpose puts us in the life changing ministry and that is for life and requires us to run for life.

Paul speaks to this run for life in Phil. 3:13-14 when he writes: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

Paul pictures the Christian pilgrimage as a race, a run for life. He sees the goal, but has not reached it. However, since Christ has touched him he presses on. In his race or run Paul throws away anything that would hinder him and presses toward the goal or prize. In this run Paul is not running against others but against himself. It is wonderful that in the Christian race we are not in competition against each other, but each runner can win the prize.

In our ministry with children we run to give our best and challenge each youth in our care to run for life. We are here to help them find true life and to run in the right direction for the rest of life. We have some disappointments and many victories.



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

## oneida journal

### Quick answer

Do you ever pray and then are startled when God answers your prayer?

Do you ever pray, have your prayer answered, and do not realize until later what has happened?

That very thing happened to me a month ago.

Over one year ago many of my staff and I had a meeting in our school's library that lasted into the wee hours of the morning. We discussed the need for more recreational space for all of our students, but most especially the needs of our girls in that area.

We talked much of our need for a large academic building so as to consolidate our academic program under one roof. Presently we have classes meeting in six different buildings.

If we had a new academic building, we could practically overnight convert our present classroom areas into other needed uses. The expense of such a conversion would not be more than \$25,000. Our largest single classroom area is located on the first level of our gymnasium building. With the removal of several non-weightbearing walls in that area our need for more recreational space and several more dressing-shower rooms would be met.

That was the original plan when the space was built over 30 years ago. Having the additional recreation space in the same building with our present gym would be ideal. In that way several varsity athletic teams could be practicing at the same time rather than one waiting on the other. Presently our gym is in continuous use from 6:30 a.m. until nearly midnight, almost 17 hours continuously.

Our staff discussed our overcrowded kitchen and dining room facilities where nearly 600 are fed daily in an area built when we regularly fed about 130 daily. Being a boarding school, we are talking about three meals daily, seven days a week. We handle the situation by serving for two hours at the noon and evening meals and eating in shifts.

Out of that meeting and subsequent discussions we have evolved rough plans and a clear idea of what we would do if we had the money. Over the past year we have spent countless hours praying, talking, planning and praying again yet have had no clear leading to do more than that.

I am a person of action. I like to move ahead. I am impatient.

Yet I know from life experiences that we are to "wait upon the Lord." The psalmist reminds us that "except the Lord build the house they labor in vain that build it." So, if our efforts are to be blessed, what we do must be according to his will, his timetable.

Recently George Redding preached a chapel message entitled "Dreaming Dreams." It reminded me of our dream. After the service, as I walked down the hall, I silently breathed a prayer, "Lord, give me some sign. Let me know it is time to move forward and we will move."

I walked into our office area. One of my staff said, "Dr. Moore, there is a long distance call on line three."

The caller informed me he was acting as an intermediary for an anonymous friend who has never donated to our work and in fact has never seen Oneida, but is aware of what we are doing in Christian education, the winning of souls and meeting genuine needs. He said this friend would donate \$50,000 as soon as we could raise a "matching" \$50,000. He asked me what we would do with such a sum of money. I mentioned several possibilities. In the shock of the moment I did not connect the call to my silent prayer of only moments before.

After the call I was immersed in the usual activities of the day—greeting visitors, interviewing prospective students, taking many phone calls, dealing with varying situations.

Nearly 12 hours later, most of our campus community by now preparing for bed, in my quiet office I had time to think about the \$50,000 offer.

Suddenly I realized! The Lord has answered my prayer! We are to move forward on these needed facilities! Within the next half hour an entirely new idea came to me, not thought of or suggested during the past year of talking and praying. I became very excited and made five phone calls over the next several hours, refining the new idea by talking to others.

At 2:30 a.m. I was out stepping off ground in the snow. Yes! Enough space!

More next week.



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

## clear creek comment

### Ring the bells of heaven

In the last few days a new telephone system has been installed at Clear Creek Baptist School and we now have a new number (606-337-3196). This new system involves multiple lines and is a rotary system. You will never again hear a busy signal when you call us down here at Clear Creek!

Our new telephone system (when all the "bugs" are worked out) will give us instant communication with everyone on our campus. This caused one of our witty faculty members to exclaim, "We're going to reach out and touch everyone!" Another staff member said, "No, we're going to ring the bells of heaven continually." This last statement caused me to think about the old gospel hymn, "Ring the Bells of Heaven."

I was struck with the thought that perhaps there is not enough celebration in the lives of God's dear people. Celebration is an important part of the life of Clear Creek Baptist School. Everytime I see a new class entering into our school with their families to be trained for the ministry of our Lord, I want to ring the bells of heaven.

When a student goes out to take his first pastorate and begins to share with us at the school about how God is blessing and using him in reaching people through his ministry, it is a time of rejoicing for all of us.

Commencement time at Clear Creek is another time of celebration. When I look at a graduating class and think of how they will be joining more than 1000 of our alumni in going unto all the world and preaching the gospel to every creature until Jesus comes, I want to ring the bells of heaven.

Graduates of our school are serving in 43 different states of our country and seven foreign countries. This is truly a cause for celebration.

Everyone who supports our school, who prays for our school and who upholds us in our work and ministry here is also constantly ringing the bells of heaven for us and for the kingdom of our Lord.

Everytime I hear from one of you I feel that the bells of heaven are ringing in celebration and joy. Accept this as my personal invitation to come to Clear Creek and see our new telephone system. While you are here, we will ring the bells of heaven together.





Southern Baptist missionary Anne Nicholas [center, left photo] gets a hug from first-term missionary Russell Futrell [blond], from Pineville, La., as she and her husband Ed [left, in overcoat], wait to set foot in Cyprus from the Cypriot ferry Sol Georgios. The Nicholases, from Centerville, Mich. and Ft. Worth, Tex., were delayed in evacuating Lebanon by two days because of rough seas. Futrell was in the earlier American Embassy evacuation but came to greet his missionary col-

leagues. Missionary Linda Sacco [right photo] from McAlester, Okla., helps her four-year-old son Aaron with his jacket while six-year-old Annika lends a hand at the Larnaca airport on Cyprus. A night of sleep under their belts after evacuating Beirut aboard the U.S.S. Manitowoc, the Saccos prepared to catch a flight back to Oklahoma. Aaron, who doesn't care much for the "booming" he often hears in Beirut, said he was anxious to see his oldest brother, David, back in Oklahoma.

## Missionaries leave Beirut unharmed

# Can't escape trauma of city

by Bill Webb

For a split second the buzzing of a plane overhead took missionary evacuee Linda Sacco back to Beirut.

"I wonder who they are going to hit?" she asked herself before realizing she was 125 ocean miles away in the peaceful little port city of Larnaca, Cyprus.

Meriam Fox, Southern Baptist volunteer from Dayton, Oh. stood smiling on a dock in Larnaca as she greeted missionaries arriving from Lebanon. She and her husband had evacuated five days earlier, but she still jumped when she heard an unexpected noise down the dock.

The Foxes were among six adults and five children from the Southern Baptist mission in Lebanon evacuated to Larnaca aboard the United States transport ships Manitowoc and Trenton. Another missionary couple, Ed and Anne Nicholas, from Centerville, Mich. and Ft. Worth, Tex., followed five days later on a commercial ferry boat.

Fourteen Southern Baptist missionaries and four missionary kids remain in Lebanon. Mabel Summers, a Bardstown, Ky. native who teaches at Beirut Baptist School, is among them.

Missionaries said the mood was different this time in the city where merchants are known for reopening their shops the day after heavy fighting. This time, the streets of west Beirut filled with armed men—some wearing scarves across their faces—and many residents chose the refuge of basements.

Mrs. Sacco, a missionary mother of five from McAlester, Okla., said she "really hated to leave because I knew some people felt like this was the end for them. It's encouraging to the other people, I think, when they see that foreigners are still there."

The Foxes agree. They packed their bags on short notice between drop-in guests on evacuation day. She served coffee but didn't tell visitors they were preparing to leave.

"Everyone kept saying, 'If the Americans leave, what will happen to us?'" she explained. Though difficult, they felt friends would be less likely to panic if they left without notice.

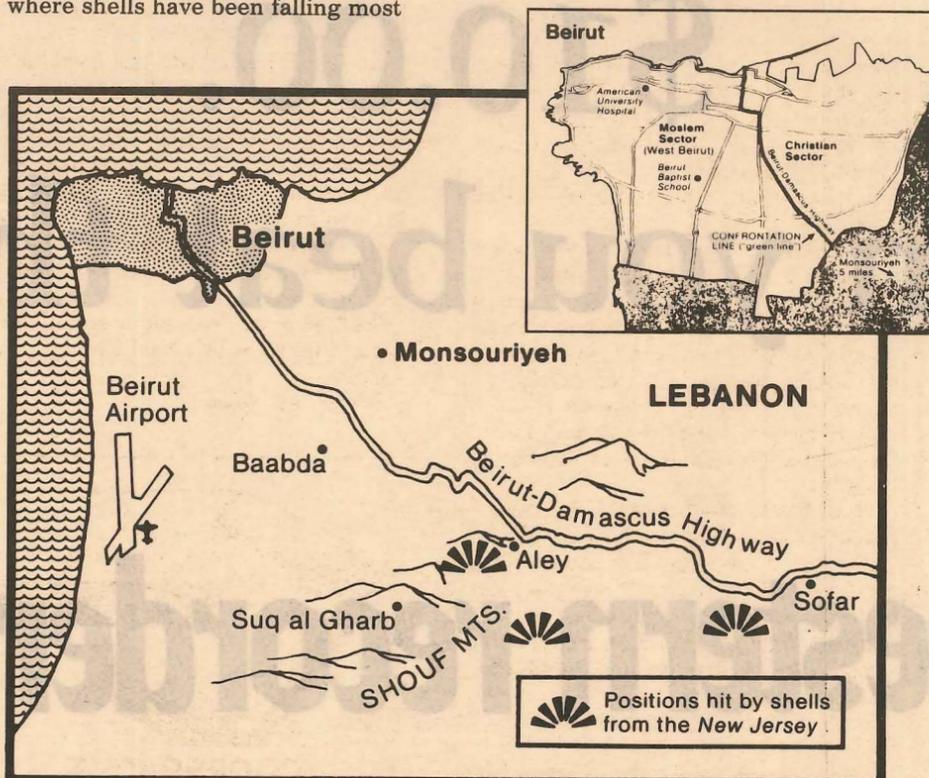
The Nicholases evacuated from Monsouriyeh, where the Arab Baptist seminary, publication center and broadcasting ministries are based on the east side. They and five other missionary couples in the area have lived with daily shelling for months.

"Life is very uncertain. Every time you go out you pray," Nicholas explained in Larnaca. Travel routes to the city are based on radio reports or first-hand accounts from friends about where shells have been falling most

recently.

The Nicholases finally decided to come out of Lebanon, they said, because various pressures had left them tired. "One of the reasons we feel tired is the constant living with hurting people—so much hurt, so much despair that it's hard not to let it drag you down," she said. "We're hurting, too."

"It's gotten very hard for me to know what to say to people," she admitted. "There's a sharing of feeling just that you are all there together and you're worshipping together and you still believe and you still love the Lord. But you share discouragement, too."



The map and inset above indicate the location of most of Southern Baptists' missionaries and ministries in Lebanon. Monsouriyeh is base for 12 missionaries and the Arab Baptist Theological Seminary, Arab Baptist Publications Center and Baptist Recording Center. Eight missionaries are assigned for work in west Beirut, where Beirut Baptist School is located.

## Beirut MKs under fire, choose to leave

by Bill Webb

Paulie and Julie Sacco and fellow missionary kid Ashleigh Dunn have smelled the acrid odor of exploding shells and felt the dust from an exploding building powder their faces.

They are teen-age veterans of the madness of Beirut.

As students at the American Community School in west Beirut they experienced the current history that students in other countries only study. U. S. Marines, who guard American Embassy temporary offices at the nearby British Embassy, inspected their school sand bags every morning. Their school is adjacent to the prominent American University of Beirut.

The two Sacco children, both 15, and Ashleigh, 13, rode to school together on Monday, Feb. 6, and it started like a normal day. The Saccos, the children of Mack and Linda Sacco from Gilroy Cal. and McAlester, Okla., live in west Beirut. Ashleigh, the daughter of Pete and Pat Dunn from Mobile, Ala. lives in Monsouriyeh on the east side but had stayed over with the Saccos the night before.

By 1:30 p.m. reports reached the school that Marines in the area were under sniper fire. Students who lived at the university were sent home. The three MKs and a handful of others were to stay at the school with a teacher, David Swenson, and his wife, Joyce, both Baptists.

When fighting heated up later and a shoot-on-sight curfew was imposed on the city, the three had no choice but to spend the night on the ground floor of the school's administration and apartment building. The next morning they ventured outside to find that the library, school basement, a fifth-floor apartment, the school courtyard and an apartment down the hall took direct hits.

Ashleigh, one of five MKs who have evacuated Beirut, admitted she was scared "once or twice" during the night. She and her mother will live in a quiet apartment in Nicosia, Cyprus, until the current school semester concludes.

Julie, the Saccos' Korean-born adopted daughter, said the hits were scary but she had felt more frightened last August when shells were bearing down on the Sacco home like giant footsteps. Back then, she said, she thought she might die.

Mack Sacco picked up the children the next morning. As they returned to the Sacco home, they passed armed militiamen who had poured into the city. Ashleigh said they saw youngsters who appeared to be about 12 carrying mortar guns bigger than they were.

The lack of continuity for schoolchildren in Beirut these days is a concern for Lebanese and foreigners alike. It and the danger factor heavily weighted the decision by the Saccos and the Dunns to evacuate.

The Saccos spent the night in Larnaca, Cyprus, following their evacuation but left early Feb. 12 for McAlester, Okla., to get their children in school there for the remainder of the semester.

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