



Seminary trustees name 12 to teach plus add school, change RE's name

Trustees of Southern Baptist Theological Seminary, meeting in their 125th annual session, approved the addition of 12 new faculty members, established the Carver School of Church Social Work and confirmed the appointment of C. Anne Davis, WMU professor of church social work, as first dean of the new school.

The 63-member board also changed the name of the School of Religious Education to School of Christian Education, ratified the appointment of William B. Rogers as dean of the school and authorized the granting of the master of arts degree in Christian education to replace the master of religious education degree.

The appointment of G. Willis Bennett as dean of the School of Theology was also confirmed by the board. Bennett and Rogers, both faculty members at the seminary, had been named to their posts by president Roy L. Honeycutt, pending trustee approval.

The trustees also observed the seminary's 125th anniversary as the oldest institution in the Southern Baptist Convention. A convocation address by alumnus and former SBC president James L. Sullivan and the premiere of "God's Unfinished Dream," an original drama reviewing the seminary's history, highlighted the celebration.

Among faculty added by trustee action:

William L. Hendricks, to be professor of theology, with tenure. He is currently professor of theology and philosophy at Golden Gate Baptist Seminary, Mill Valley, Cal. Before going to Golden Gate in 1978 Hendricks taught at Southwestern Baptist Seminary, Ft. Worth, Tex., 21 years.

John Hendrix, named professor of Christian education, with tenure, to fill the Basil Manly Jr. chair. He is supervisor of the adult section, Church Training Department, Baptist Sunday School Board, Nashville.

E. Glenn Hinson, who returns to Southern Seminary as David T. Porter professor of church history, with tenure, after two years as professor of religion at Wake Forest University,

Winston-Salem, N. C. Hinson had earlier taught 23 years at Southern Seminary.

Mozelle Clark Sherman, professor of church music. She comes to the seminary from the fine arts faculty of Grand Canyon College, Phoenix, Ariz.

Thomas G. Smothers, professor of Old Testament, with tenure. He will leave the faculty of Midwestern Baptist Seminary, Kansas City, Mo., where he has taught since 1979.

James Michael Hester, associate professor of Christian family ministry, consultant in family ministry in Asheville, N. C. He will direct the seminary's new Center for Christian Family Ministry, under an endowment established by the Gheens Foundation of Louisville.

The trustees also ratified teaching contracts for six other faculty members. They are:

Ragan Courtney, associate professor of church drama. He is widely known as a professional writer, actor and director; his wife, Cynthia Clawson, is a popular Christian musician.

Ronald F. Prevost, associate professor of Christian education, who comes from Samford University, Birmingham, Ala., where he has taught Christian education, religion and philosophy.

Molly Marshall-Green, assistant professor of Christian theology. She is a recent PhD graduate of Southern Seminary.

Lloyd Lee Mims, assistant professor of church music. He is currently completing a doctor of musical arts degree and serving as an instructor at the seminary.

Pamela Scalise, assistant professor of Old Testament. She comes to Southern Seminary from Yale Divinity School,

New Haven, Co., where she earned the PhD degree.

Danny Roy Stiver, assistant professor of Christian philosophy. He is a recent PhD graduate of the seminary.

The trustees granted tenure to Ronald A. Turner, associate professor of church music, and extended the appointment of Gerald L. Keown, assistant professor of Old Testament, for three additional years, 1985-88.

Five faculty members were promoted to a higher rank:

C. Anne Davis, to professor of social work, with tenure, occupying the Woman's Missionary Union chair;

Kathryn Chapman, to associate professor of childhood education, with tenure;

Timothy George, to associate professor of church history and historical theology;

R. Michael Harton, to associate professor of administration and adult education, with tenure;

Robin Kent Rogers, to associate professor of social work, with tenure.

In other matters, the trustees:

- Approved an operating budget of \$11,848,062 and a capital budget of \$350,000 for the fiscal year beginning Aug. 1, 1984.

- Discussed plans for a proposed campus center complex, which will provide a teaching facility for the seminary's new training program in Christian family ministry, to include a physical fitness center, health clinic and a student activities building.

- Re-elected seminary alumnus James L. Monroe as chairman of the trustees for a second term. Monroe is pastor of First Baptist Church, Ft. Walton Beach, Fla. Louisville businessman Fred Pfannenschmidt was re-elected secretary.

Senate confirms Wilson as Vatican ambassador

by Larry Chesser

The Senate voted Mar. 7 to confirm William A. Wilson as United States ambassador to the Vatican.

Temporarily laying aside debate on the pending Constitutional amendment on school prayer the Senate voted 81-13 in favor of confirming the California land developer and longtime personal friend of President Ronald Reagan to the Vatican post.

That left only informal funding approval by House and Senate appropriations panels standing in the way of completing congressional action on the administration's decision to establish full diplomatic ties with the Holy See.

Several of the 13 Senators who voted against confirmation cited views voiced by Baptists and numerous U. S. religious groups that official U. S. recognition of the Holy See would violate the First Amendment's mandate for church-state separation.

Announcing his opposition to the move, Sen. Wendell H. Ford said, "Serious attention must be paid to the long-valued policy of separation of church and state.

"Furthermore," Ford continued, "this impending action could be seen

as advancing one religious denomination over another."

The Senate vote drew strong criticism from Baptist leaders engaged in the effort to persuade Congress to reject establishment of full diplomatic ties with the Vatican.

"This is a truly tragic day in the history of American church-state relations," declared Baptist Joint Committee on Public Affairs executive director-treasurer James M. Dunn. "I lament this evidence of the massive misunderstanding of the United States Senate and the administration regarding the basic American tradition of church-state separation."

Dunn also said, "I shudder for the future of religious freedom when the deputy secretary of state can say publicly, as he has, that this appointment will 'allow us to influence the political positions of the Holy See'."

James T. Draper Jr., president of the Southern Baptist Convention, who testified in opposition to the establishment of full diplomatic relations, said he was "disappointed in the way it was handled. There are real questions about the constitutionality of this, and they were not dealt with."

WR workshops to help staffers produce better printed pieces

by James H. Cox, Associate Editor

Two church page workshops to assist churches in Kentucky with their communications problems are planned this spring by Western Recorder.

The first will be held Wednesday, Apr. 4 at Lexington's Porter Memorial Baptist Church, 4300 Nicholasville Rd. The second is scheduled Tuesday, May 1 at Boyce Bible School on the campus of Louisville's Southern Baptist Theological Seminary, 2825 Lexington Rd. Programs begin at 9:30 a.m. and end at 3 p.m.

Each workshop will feature workshop leader Wesley M. (Pat) Pattillo Jr., vice president for development at Southern Seminary. Pattillo has spent two decades designing periodicals for Southern Baptist churches, institutions and agencies and is widely acclaimed as a master of the art.

A native of Mobile, Ala., he is a graduate of the University of Georgia and Ohio State University and has been employed by the Louisville seminary since 1965. He is a former president of Baptist Public Relations Association, a professional society of more than 300 Southern Baptist communicators. He is also an active leader of the Public Relations Society of America.

The church page workshops are intended for any church staff member or volunteer who deals with printed materials received by a church's publics, including internal and external publics. Pattillo will concentrate heavily in the workshops on designing church publications, such as newsletters, printed orders of service, stationery and envelopes, calling cards, flyers, tracts and brochures. He will also suggest practical and inexpensive methods for increasing readership through the use of illustrations, new column ideas and other techniques which the user will draw upon again and again.

Pastors, ministers of education, secretaries and associational missions staffs will find the workshops stimulating and rewarding.

Registration fee of \$15 per person provides instruction, luncheon, two refreshment breaks and workshop materials. It should be paid in advance, and is refundable until one week before the workshop. A registration form is provided on page 3 of this week's Western Recorder.

Western Recorder provides these workshops, which have been held in several Kentucky cities over the last four years, as a service to churches and associations in the interest of improving the presentation of the message of the written word. Several hundred persons have attended these workshops in the past, and interest in the Lexington and Louisville workshops is running high.

Deadline for preregistration for the Lexington workshop is Mar. 30 and Apr. 26 for the Louisville event.

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Mar. 20, '84

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C. R. Daley

daley observations

Kentucky law requires taxes on church buses

Reports from several sections of Kentucky indicate churches are faced with property tax bills on such equipment as church owned buses and vans. Furthermore, these vehicles cannot be licensed until these tax bills are paid. Some pastors and other church leaders have reacted with surprise, perplexity and in some instances resentment and resistance.

Such reaction is understandable. We have understood all along that church buildings are not subject to taxation and we have assumed that all church owned equipment and property not used for profit making business are included in this exemption from taxation.

This, however, has been an assumption but not a fact. The Kentucky constitution makes no such provision. The constitution states that only property actually used for worship is non-taxable. All other is subject to taxation.

The framers of the Kentucky constitution were not near so strict when they came to the state's attitude toward charitable organizations and education. They made a clear distinction between charity and education and religion. Almost anything in the name of charity is free from taxation. The same applies to education. The rationale is that encouragement of charity and provision of education are functions of the state but religion is not. Therefore, education is

encouraged while religion is tolerated by the state.

Why have churches in Kentucky generally escaped paying taxes on church vehicles and other property owned by the churches? The answer is because city and county officials have been kindly disposed toward churches. In many instances local tax officials have been local church leaders and they have been lax in imposing state taxing provisions. Many are still so inclined but revenue shortfall, especially on the state level, has led tax officials to enforce the letter of the law.

We understand that county officials now are provided computerized property tax bills on such items as church buses and vans. They have to collect these taxes or explain why. Furthermore, state officials are asking city and county officials for a list of property not now being taxed. The purpose of this, of course, is to get more of this property on the tax lists.

What can churches do? They can pay the tax or seek relief. If they pay the tax, they set a precedent making any relief in the future more difficult.

One possible source of relief would be to go to court. The chances for winning a court suit would be slim, however, in light of the present language of the Kentucky constitution.

A more likely source of relief is through appeal to local officials. The county property valuation administrator and the county judge in some instances have granted the exemption.

This is not a sure nor permanent solution, however. If churches are assured of tax exemption for grounds, buildings and equipment used exclusively for their worship, religious education and missionary activities, the Kentucky constitution will have to be amended. Under a strict interpretation of the present provisions it is even conceivable pews, hymnbooks and Sunday school literature could be taxed.

What are the chances for a constitutional amendment to liberalize the present strict provisions on the amount of land and other tax free property a church can own? Very slim, it would appear. There are always more amendment proposals than can be placed on the ballot and besides sentiment is growing for churches to pay more of the tax load than they traditionally have done.

While freedom to worship should include exemption from taxation of property and equipment used in worship, churches should be careful not to abuse this benefit. They should not seek nor accept special favors from the state. The last thing churches need is the reputation of being freeloaders.

Wayne Oates deserves special recognition

The Wayne E. Oates Festival scheduled for Apr. 2-4 is one of the most fitting events Southern Baptist Theological Seminary could ever sponsor. The debt of Southern Seminary and Southern Baptists to Wayne Oates is tremendous. The special training for pastoral care now taking place in all our seminaries stems mostly from the pioneer efforts of Wayne Oates.

With almost no encouragement and in spite of much discouragement Wayne instituted pastoral care training at Southern Seminary almost 40 years ago. Furthermore, he did not copy from

any existing programs which were very few at the time but he put together a program of training designed especially for Baptist pastors and chaplains.

By now many pastors and missionaries serving all over the world regard courses taught by Wayne Oates as among the most valuable of all their training. Most of the pastoral care training now being offered in other Baptist seminaries was begun by students of Oates.

The Apr. 2-4 festival is far more than an occasion to honor Wayne and Pauline Oates. It

will bring together the best qualified leaders in the area of pastoral care. It offers a unique learning experience as well as an occasion to recognize the contribution of Oates.

Reservations have been heavy but there is still room for a few who want to attend. Information can be obtained by contacting Walter Jackson, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280, or by calling (502) 897-4118.

Another preconvention meeting is not needed

The announcement in the Mar. 6 Western Recorder of another preconvention meeting of Southern Baptist ministers is understandable but regrettable. Known as the "SBC Forum," the new meeting is planned as an option for those who no longer find help in the Southern Baptist Convention Pastors' Conference.

The appearance of a new meeting as an alternative to the Pastors' Conference is not surprising. The traditional meeting has been taken over by one group with a special agenda. It's the same group which has controlled the convention presidency for several years and with rare exceptions the program personalities all come from this group. Even more questionable is the practice of using the same popular preachers every year. It's become one program whose

players you can always know without seeing a score card.

Furthermore, the Pastors' Conference has been used as a political launching pad for convention presidential candidates. The program often degenerates to the level of who can sound most fundamental and who can hurl the strongest accusations against the seminaries and other convention agencies.

The decision to offer an alternative did not come before sincere efforts were made to provide some balance in the Pastors' Conference. The program for this meeting is an extension of the president's theology and concept of preaching and for several years more moderate presidential candidates were nominated but never selected.

Notwithstanding all this, another meeting of ministers is a mistake. It only widens the gap between the two groups and tends to put the differences into concrete. Better to let the matter run its course and hope for a return to some kind of balance.

Better still would be to do away with the Pastors' Conference or put it after the convention instead of before it.

The chances for either, however, are nil now because many Southern Baptist preachers think more of the Pastors' Conference than the convention. It does have some inspirational benefit for their preaching and it lets them hear the denominational establishment get kicked around which has always been a favorite pastime for many Baptists.

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

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

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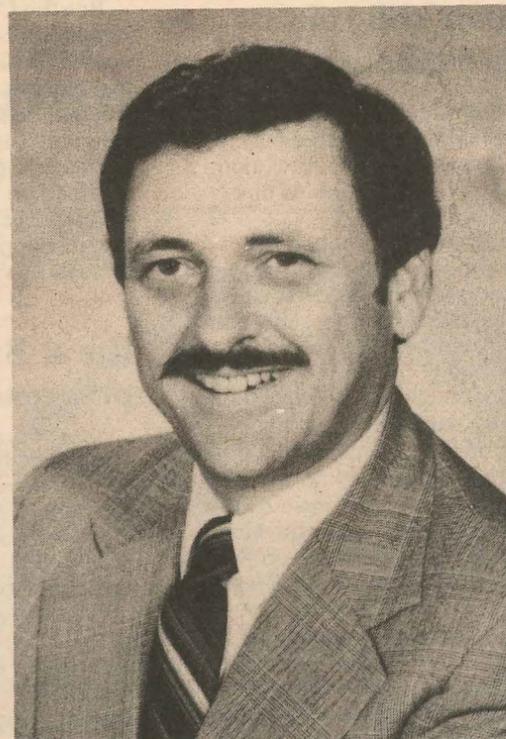
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Pat Pattillo

Workshop Leader:

WESLEY M. (PAT) PATTILLO JR.

Vice President for Development
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baptist news in brief

High court will rule on state sabbath law

The U. S. Supreme Court will decide next term if state legislatures may order each week for religious observances.

Eight years ago the Connecticut legislature passed a law that "No person who states that a particular day of the week is observed as his sabbath may be required by his employer to work on such day." Another provision of the 1976 statute decrees refusal to work on one's sabbath "shall not constitute grounds for . . . dismissal."

Donald E. Thornton, a man's and boy's wear department manager for a New England retail chain, requested in 1979 to be excused from work on Sundays in order to worship at his Presbyterian congregation. The company, Caldor, Inc., refused to go along.

Instead, Thornton's employer offered him a similar job at a Massachusetts store. That state still observed a blue law requiring all retail stores be closed on Sundays. Or, the company said, Thornton could remain at its Torrington, Conn. store in a position paying nearly three dollars an hour less.

Thornton quit his job and filed a grievance with the state board of mediation. The panel sustained his grievance and ordered Caldor to reinstate him with back pay and benefits. The company then appealed the ruling to a state court which also sided with Thornton.

But the Connecticut Supreme Court, in a unanimous decision last year, reversed the lower court and ruled the law violates the First Amendment to the federal Constitution by establishing religion. Thornton's appeal that the decision is based on the claim that the Connecticut law protects the free exercise of religion and without violating the establishment clause.

Rural Baptist churches progressive in SBC

Rural churches, unfairly stereotyped as backward and resistant to change, are much more progressive than most individuals assume, participants at a church in rural America symposium have been told.

The three-day gathering, sponsored by the Rural-Urban Mission Department of the Home Mission Board, brought together representatives of Southern Baptist Convention associations and local churches to address the issue of the rural church's ministry in 20th century America.

Robert Wiley, associate director of the department, set the tone by dispelling the view of rural churches as antiquated and out of touch with contemporary ministry. Drawing on facts from the 1981 Uniform Church Letter, he cited studies which revealed one-third of the convention's Sunday school members are enrolled in rural churches which also account for a third of the

denomination's annual baptisms.

"They are baptizing more people out of fewer possible candidates because of the less populated areas in which they minister," he explained. "More than 55 percent of new people enrolled in Sunday school last year were enrolled by those same rural churches. They are not as weak as we are sometimes led to believe."

"We are a convention of small churches," Wiley said. "Nearly 67 percent, or 1320 churches in the 1-49 member category, are located in extreme rural areas."

Virginia court affirms ruling against Sorrels

Virginia's Supreme Court has affirmed a decision by the state's industrial commission denying workmen's compensation to Robert W. Sorrels, a paralyzed Mission Service Corps volunteer.

Sorrels had sought the compensation because of automobile accident injuries received Apr. 15, 1980, less than a week after he arrived in Nigeria for a year's service as an accountant. He was paralyzed from the shoulders down in the accident, which took the lives of a Southern Baptist missionary and a Nigerian Baptist.

L. W. Hiner, chief deputy commissioner of the Industrial Commission of Virginia, ruled in July 1982 that no actual employer-employee relationship existed between the Southern Baptist

Foreign Mission Board and Sorrels. Hiner held Sorrels was a volunteer, not an employee, but even if there had been such a relationship Sorrels would not have been entitled to state compensation because all of his work was done outside Virginia. Later, the full commission upheld Hiner's ruling, but the decision was appealed to the state's highest court. The court's ruling, made Mar. 9, affirmed the order dismissing Sorrels' workmen's compensation claim.

Sorrels, now 32, is a master of divinity student at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and hopes to become a preacher. Before the accident he worked for a Washington savings and loan firm and was a member of Capitol Hill Metropolitan Baptist Church in that city.

Funds donated by people who wanted to help Sorrels were used to buy him a three bedroom house in Ft. Worth and to remodel it to meet his needs. The District of Columbia Baptist Foundation is providing Sorrels a \$400-a-month seminary scholarship. He receives a comparable amount from Capitol Hill Metropolitan members and a Social Security check.

The Foreign Mission Board spent more than \$28,000 for Sorrels' medical care after the accident and provided a monthly stipend of \$603.50 until October 1982 when he became eligible for government disability benefits. But the board declined to accept long term responsibility for Sorrels because he had gone to Nigeria as a volunteer, not as a career missionary, and because all Mission Service Corps volunteers signed waivers absolving the board of responsibility in the event of a disabling injury.

A group called the "Friends of Bob Sorrels" circulated letters criticizing the Foreign Mission Board for not providing more funds. Later, however, Walt Tomme, associate pastor of Capitol Hill Church, helped bring about a reconciliation between Sorrels and his supporters and the Foreign Mission Board.

Baptist chaplain aligns with Catholic nuns

A Southern Baptist minister from Texas has become a co-member of the Franciscan Sisters of the Poor, a Catholic order of nuns. Allen Weimer, commissioned as a hospital chaplain by the Home Mission Board of the Southern Baptist Convention in 1982, says he has abandoned the stereotypes of nuns he held in his youth and is at home as part of the pastoral ministry team at St. Elizabeth's Medical Center in Dayton, Oh. He works in the emergency room and in the cardiac care unit.

He joined the staff of St. Elizabeth's last fall but had considered becoming a co-member for more than a year. He said a co-member is someone sympathetic with the order's ideas and establishes with the sisters a formal "covenant" relationship. The covenant means he prays for the sisters and serves as a bridge between the Catholic and Protestant communities.

There is usually a lot of mistrust between religious denominations, Weimer admits. But that has not been his experience at St. Elizabeth's. He says the sisters "have allowed me to be myself, as a Southern Baptist and as a person. They look at people in a very caring way and with special emphasis on the poor and needy. I like that. I like what they represent and I'm proud to be a part of that spirit as a co-member."

baptist forum

Who will push the button?

Let us pray that Isa. 2-4 will be accomplished in 1984 or at least get started. In this stockpile of weapons I hope we can put the electric chair and other things we use to kill people who may have missed the mark.

It has been said and I think it should be repeated, we spend so much on the fine art of killing and so little on the art of fine (moral) living.

Do you want to push the button?

Anne E. Henderson, Ashland

Abortion: the greatest social issue

In follow-up to Mr. William Moore's appropriate recorder in the Feb. 14 issue of Western Recorder, we wish to strongly endorse and commend his article on abortion.

We also attended the "Rally for Life" at Frankfort and we commented on the way home that it was very heart-breaking that there were no Baptist ministers, no convention officers, also no Western Recorder representative and no one representing Southern Seminary present at this the greatest (beyond doubt) of all social issues of our day! Where were they? God help us, when Baptists sit on their hands and do nothing about such a paramount issue, that is contrary to all biblical teachings!

We are also against the lottery and against the appointment of a representative to the Vatican but both of these items pale into "insignificance" when compared to abortion! The satanic evil of premeditated murder tears millions of unborn bodies and souls limb from limb, and burns

others to death by salt (saline solution). Innocent babies who might become Abraham Lincolns, Billy Grahams, yes and even "Jesus Christ should have been aborted" by today's standards—may God have mercy on us!

Mr. and Mrs. Marvin C. Clayton,
Louisville

Supports ordination of women, men

It is often asserted by Baptists that women have subordinate roles to men and should not be ordained by the church. This is unfortunate because women have gifts of ministry the church is refusing on scriptural grounds—yet there is much evidence in the Bible to support their use of these gifts. We need to carefully examine this evidence. For example, if women have a subordinate role in the church why does Paul approve of the same liturgical functions for men and women—prayer and prophesy (1 Cor. 11:4-5)? Peter also states clearly that prophesy is a manifestation of the Spirit which is not restricted on the basis of gender (Acts 2:18).

If women are not to be acknowledged as having equal authority with men for ministry we must ask ourselves why Priscilla (known also as Prisca) was described by Paul as a "fellow worker in Christ Jesus" together with her husband Aquila (Rom. 16:3). Indeed, it was Priscilla as well as Aquila who instructed Apollos in "the way of God more accurately" (Acts 18:26). This is a woman who, the scripture says, taught a man. Furthermore, the highly unusual placing of the woman's name in front of the man's, done twice by Luke and

twice also by Paul, is generally understood to mean that Priscilla's leadership must have been more prominent than Aquila's.

Writing to Philippi, Paul affirmed two women, Euodia and Syntyche, for their evangelistic efforts: "for they have labored side by side with me in the gospel" (4:3). A quarrel between these leading women was of such significance for the peace of the Philippian church Paul felt he must address the dispute in his general letter to the church (4:2-7).

Another example of women's leadership in the New Testament is that of Phoebe. Paul commends her to the Romans, identifying her as a deaconess at Cenchreae (16:1). This was certainly an "official ministry" which was done, Paul declares, on behalf "of the church." If there is any doubt about the presence of women in the diaconate of the early church it is dispelled by the letter of Pliny, governor of Bithynia, to emperor Trajan in A.D. 112, about 50 years after Paul's letter to the Romans. While describing his persecution of Christians Pliny frankly states he tortured "two female servants, who were called deaconesses."

The practice of the New Testament churches with regard to women in ministry must certainly inform our interpretation of passages which speak of the subordination of women. From the above scriptures it is clear that women were prophetesses, teachers, evangelists and deaconesses who preached the gospel, instructed from the Bible and served the church. As fellow ministers, equal with men, women should not be denied ordination in the belief that it is a special status to be conferred only upon men. To the contrary, ordination is a recognition that an individual has gifts to be used in the leadership of the church, gifts which have historically been exercised by both men and women.

Harry Rix, Louisville

For small Gallatin County church,

Giving 46% is 'simply biblical teaching'

by Suzanne Darland,
State Correspondent

Pleasant Home Baptist Church looks like hundreds of other Southern Baptist churches that perch in the crooks of winding, rural Kentucky roads.

Covered with white clapboard siding, the church is a four-mile drive out of Glencoe in the northern part of the state.

What's so special about this church? Last year its 115 members gave \$106.10 per person through the Cooperative Program, more than any other church in the state.

That translates to a whopping 45 percent of Pleasant Home's receipts going through the Cooperative Program before Sunday school literature is ordered or heating bills paid. The 1983 receipts were \$37,115 and \$16,345 went through the Cooperative Program.

That was last year. In January, the church raised its giving to 46 percent, with four percent going to the Ten Mile Association.

How does the church give that much through the Cooperative Program when most other churches in the state average 12 or 13 percent? That's easy. Its members have a big heart for missions.

"It's purely biblical," explains Lonnie D. Poland, who teaches young adults in Sunday school and young single adults in Church Training. "We as Christ's children are missionary Baptists."

Poland said that missions is talked about quite a bit—a lot in Church Training.

Though not especially large, the eight-member Baptist Women group in the church has played a part in the Pleasant Home's commitment to missions, says Evelyn Poland Boaz, who serves as the organization's secretary and treasurer.

Poland remembers his early training in missions study from Royal Ambassadors and Mrs. Boaz, his sister, from Acteens, though Pleasant Grove doesn't have these two organizations at this time.

"Missions is practiced constantly," points out Mrs. Boaz, who also functions as church pianist and sometimes organist. Special offerings are often taken for farm families who live nearby, especially those who lost thousands of dollars with this summer's drought.

Not coincidentally Pleasant Grove Church, the next to the smallest church in the association, baptized more new members last year (14) than any other church in the association.

That's all part of Christ's command in the Great Commission, maintains pastor Emery Gullion. He and his church members do a lot of going, teaching and making disciples.

"When we honor his word, he blesses," Gullion said.

Seventy to 80 people attend worship services each Sunday and an unusually large crowd for the size of the church—35 to 50—attends Church Training classes on Sunday nights. Few other churches offer Church Training in the association and Poland thinks Sunday night activities play a big part in Pleasant Home's "close-knit group. We pull together."

Gullion said it's a difference visitors notice and comment on.

"Friends of our members who have visited have noticed that people here love each other. It's a closeness they've said they don't find in other churches," Gullion beamed.

Pleasant Home Church, organized in 1875, has traditionally been a farm church, its members the farm families who grow corn and tobacco on the sprawling acres in the hills near the church.

Mrs. Boaz remembers walking to church in the snow as a child to help her father build a fire in the pot-bellied stove in the sanctuary. Many Sundays her family might be the only members in attendance for the twice-monthly services.

Indeed the church has only begun to grow in the last 20 years, since Gullion was called as pastor. Church records show an average attendance of 29 in 1963.

And those early faithful had a strong commitment to tithing that has extended to newer members who have joined, says Poland's father, 80-year-old Lonnie D. Poland Sr.

He remembers a seminary student who who once told him it was okay to take out the expenses of seed and equipment before tithing his large annual check from the sale of his plot of tobacco.

"I'm not bragging," the elder Poland, who is chairman of deacons and the oldest member of the church, went on, "but when I get my tobacco check, I tithe it from the top."

As the church grew, more and more of the membership began to come from small farms and subdivisions not in close proximity to the church. Now about half of the members hold service or factory jobs.

Gullion doesn't remember when the church began to raise its percentage giving through the Cooperative Program and records are sketchy. In 1962 Pleasant Home Church gave a total of \$112 through the Cooperative Program.

But sometime after 1966, when the church committed eight percent of its income through the Cooperative Program, Gullion began moving the percentage toward his goal of 50 percent.

"Since 10 percent is only a tithe," Gullion stated, "and God gives it all to us, I'd like to give half of it back to him."

The first few years, there were great strides in the percentage figure. The past few years members have voted to raise it about one percentage point per year. There has never been any opposition to the plan.

"When something like this begins, it really snowballs," said the younger Poland. "It's something we're constantly mindful of."

When it's been time to remodel or add on to the church buildings, members have done it themselves to save money and continue their commitment to missions giving.

"Our pastor masterminded the Sunday school rooms we added two years ago," stated the younger Poland. "He's an excellent plumber, carpenter and electrician."

A kitchen has also been installed since Gullion came 18 years ago, and the sanctuary has been refurbished with new paneling, flooring and cur-



tains.

And the money has always been there for the church's needs.

"We stick our neck out sometimes, but it's always there," smiled the younger Poland.

"One time we borrowed money and we didn't need it," echoed Gullion. "We didn't have faith, I guess."

Pleasant Home members don't think they're doing anything special in their commitment to others. It's just what's expected of them in their faith, they say.

"There's no doubt in the mind that other churches can do it," Gullion mused. "Just trust in the Lord and act upon the promises he's made."

"It's just being faithful."

Pleasant Home Baptist Church, in northern Kentucky, looks like hundreds of other Southern Baptist churches in the state. But it topped the per capita Cooperative Program giving list last year. Pastor Emery Gullion says giving away half the church's income is simply biblical teaching, and no great feat.

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personnel

Jack Roddy assumed the duties of pastor at Hopewell Baptist Church, Long Run Association, Jan. 22. Roddy, a student at Southern Baptist Theological Seminary, is a native of Dayton, Tenn. and was pastor of Grandview (Tenn.) Baptist Church before going to Louisville.

Jim Williams was named associate pastor of Ferguson Baptist Church, Pulaski Association. Formerly minister of youth and music at Kenwood Baptist Church, Greenup Association, in Ashland, Williams is a student at Clear Creek Baptist School. He and his wife, Nancy, have one son, Matthew, and a daughter, Amber.

Bryan Parris is pastor of Ferguson Baptist Church.

Ira Prosser of Lexington was recently honored as an outstanding contributor to Southern Baptist church music by Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He was one of five individuals honored during the seminary's annual church music workshop.

An evangelistic singer for 10 years after graduating from Southwestern, Prosser was music leader for the Oklahoma Baptist General Convention and for the 1947 and 1953 meetings of the Southern Baptist Convention. He also was director of Louisiana's Brotherhood Department.

Daniel Wayne Parker left the pastorate of Bethany Baptist Church, Crittenden Association, in Williamstown to be associate pastor of Homestead Heights Baptist Church, Durham, N. C.

Steve Ayers began work as minister of youth at Greenwood Baptist Church, Warren Association, Jan. 15.

Ronald L. Walstrom (see photo) was named associate to the director of development/communications for Kentucky Baptist Homes for Children.

A native of Lebanon, Mo., Walstrom is a graduate of William Jewell College,

Liberty, Mo. He has written for the Columbia Daily Tribune, Columbia, Mo., and was sports editor, assistant editor and managing editor of the Lebanon Daily Record. He has most recently been an employment skills instructor and public information specialist for Missouri Ozarks Economic Opportunity Corporation, a Community Action Agency serving south central Missouri.

He was also a bivocational pastor, pastoring Orla Baptist Church outside Lebanon almost two years.

Walstrom will be working with Tom Moore, director of development/communications services for Homes for Children, in public relations, promotion and development.

He and his wife Linda Ruth have two children, Amy Lynn, 10, and Jennifer Lee, 4.

Henry T. Parrott (see photo) has resigned as director of missions for Central Association, which includes 18 churches in Marion and Washington Counties, effective Mar. 28.

Parrott's ministry began when he became pastor of Cain Valley Baptist Church, Russell Creek Association. His other pastorates, all of them bivocational, have included Harrods Fork Baptist Church, Russell Creek Association; Poplar Grove Baptist Church and Fairview Baptist Church, both in Russell County Association; and Mt. Gilboa Baptist Church and Lowell Avenue Baptist Church, both in Taylor Association. His outside work included carpentry, mechanics and farming.

He was director of missions for Lincoln County, Rockcastle, Bates Creek and West Kentucky associations before going to Central, where he served for the last year and eight months. He was also chaplain for Rockcastle County Baptist Hospital and camp director for associational facilities at Lee Jackson State Park during his 21-year career in associational missions.

In looking back, Parrott cites aiding pastors financially through state missions funds, speaking in world mission conferences in nine states and working with children in the camp setting as



Parrott



Walstrom

highlights of his career.

Though health reasons were partly responsible for his resignation, Parrott said he looks forward to supply preaching and holding interim pastorates.

He and wife Jean have six children and nine grandchildren.

Jack Lee is the new pastor of Providence Baptist Church, Sulphur Fork Association. A native of Chattanooga, he is a graduate of Carson-Newman College, Jefferson City, Tenn., and is currently a student at Southern Baptist Theological Seminary.

Providence was organized in 1853 and has a membership of 252.

James Cason assumed duties as pastor of Charleston Baptist Church, Little Bethel Association, Feb. 20. A student at Southern Baptist Theological Seminary, Cason is married to the former Susan Boyd of Hopkinsville. They have one daughter, Beth Ann, 3.

Bob Langlois, former pastor of Brookview Baptist Church, Long Run Association, accepted the pastorate of Shirley (Mass.) Baptist Church. A 1980 graduate of Southern Baptist Theological Seminary, he is currently chaplain at Veterans Medical Center, Louisville.

Robert Lewis Coons was called as pastor of Bellfield Baptist Church, Henderson. The church was founded in 1892 and had 772 members in 1982.

F. Wayne Carter resigned as pastor of Scotts Grove Baptist Church, Blood River Association, to accept the pastorate of Smithland First Baptist

Church, Ohio River Association.

A graduate of Mid-Continent Baptist College, Mayfield, and Union University, Jackson, Tenn., Carter is presently a student at Southern Baptist Theological Seminary and plans to graduate in December. He has done short term mission work in preaching crusades on the islands of Jamaica and Trinidad.

He and wife Beverly have one son, Matthew.

Jim Downey, formerly pastor of Mt. Freedom Baptist Church, Central Association, assumed new duties, Feb. 19. He is pastor of Mt. Tabor Baptist Church, Bates Creek Association.

James Driver resigned as pastor of Carrsville Baptist Church, Ohio River Association. He is currently available for supply preaching or a pastorate.

Jimmy Lawrence is pastor of Hopewell Baptist Church, Allen Association. The church was organized in 1845 and has 259 members.

Jim Shuttler and Richard McClure were called by Westport Road Baptist Church, Long Run Association, as ministerial interns working with the adult and preschool/children divisions respectively. Both are students at Southern Baptist Theological Seminary. James B. Lewis is psator.

Barry Carter was called as pastor of Bullitt Lick Baptist Church, Shepherdsville. The church was organized in 1885 and is in Nelson Association.

B. A. Houchens accepted the pastorate of Blackjack Baptist Church, Simpson Association.

Owen McIntosh has become interim pastor of Cedar Bluff Baptist Church, Warren Association.

Scottie Sumner is pastor of Garrard Baptist Church, Boone-Irvine Association. Organized in 1929, Garrard has also just voted to begin making regular contributions to both its association and the Cooperative Program.



Kentucky springs boldly into the new WMU enlistment plan, "Vision 88," with a goal of 100,000 members by 1988. Pictured are Kentucky WMU executive director Mrs. William Akridge [r], with Mrs. Dorothy Sample, SBC WMU president, at the 1984 executive board meeting in Shocco Springs, Ala. "Vision 88" is the theme of WMU's plan to bring total missions organization membership to two million women, girls and preschoolers and will be in effect through September 1988. The new effort comes on the heels of the National Enlargement Plan [NEP], a just-ended three-year program responsible for starting WMU's in 3173 churches. Tentative plans for "Vision 88" include a national enlistment training team of 100 workers.



James K. Pierce of Lexington, pastor of Porter Memorial Baptist Church and president of the Kentucky chapter of New Orleans [La.] Baptist Theological Seminary alumni, was one of more than 20 participants in an alumni workshop on the New Orleans campus. Pictured during a break in the three-day event are [l-r] Pierce; Charles S. Harvey Sr., director of evangelism, Louisiana Baptist Convention, and national NOBTS alumni president; Landrum P. Leavell II, president, New Orleans Seminary; Carolyn Weatherford, executive director, SBC Woman's Missionary Union and national alumni president elect; and Dick Day, Bastrop, La., chairman of music alumni of the seminary.

congregations

Rosedale Baptist Church, Northern Kentucky Association, held special services Mar. 4 marking the congregation's 25th anniversary. Former pastor Carl Evans spoke for the morning worship service. An official celebration is scheduled June 10.

Calvary Baptist Church, Central City, was ranked in the top 100 churches in the state for the 10th consecutive year in baptisms in 1983 with 30.

According to pastor Ernest Bean Jr. the church has also had the fastest growing Sunday school in Muhlenberg County Association four out of the last 10 years. In addition, the church began a deaf ministry in 1982, the first of its kind in the area.

The congregation was organized in 1950 and has 650 members.

ordinations

Clinton McAllister was ordained to minister by Bethel Baptist Church, Warren Association. He has been called as pastor of Woodbury Baptist Church, Butler County, a member of Gasper River Association.

R. L. Whiteman was ordained to the deaconate Feb. 26 by Northern Kentucky Association's Bellevue Baptist Church.

Jim Arnold of Simpsonville was ordained to the ministry at Twenty-fourth Street Baptist Church, Sacramento, Cal., in January. He has been in Sacramento since August, when he was appointed a US-2er by the Home Mission Board to work as a church starter pastor.

He is speaking at the Carroll County Association missions conference this week.

A graduate of Cumberland College, Arnold has also worked as a summer missionary in Connecticut and is the former pastor of Clark's Creek Baptist Church, Ten Mile Association.

He is the son of Mr. and Mrs. C. C. Arnold, Owenton.

missions

Mr. and Mrs. Norman F. Lytle, missionaries to Israel, have completed furlough and returned to the field. Their address is Baptist Village, Mobile Post, Central Sharon, Israel. Born in Akron, Oh., he lived in Akron, Cumberland, Md. and Gadsden, Ala. while growing up. She is the former Martha Yocum of Louisville, Ky. They were appointed by the Foreign Mission Board in 1964.

Mr. and Mrs. Van D. Thompson, missionaries to Malawi, have completed furlough and returned to the field. Their address is Box 177, Zomba, Malawi. They are natives of Kentucky. He was born in Salt Lick and grew up in Mt. Sterling and Owingsville. The former Mary Hancock, she was born in McLean County and grew up in Calhoun. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. Bob Fields have returned from a volunteer assignment with the Foreign Mission Board. He was interim director of Baptist Village, Israel six months. Their address is Rte. 1, Box 397, Mt. Vernon, KY 40456.

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.

Log cabin church to turn 100

Pleasant View Baptist Church, Adair County, will hold a centennial celebration Sept. 2. Constituted in 1884, the congregation belonged to South Cumberland Association until 1916 when it became a charter member of Russell County Association. It was inactive from 1948 until 1967 when it was revived with James C. Porter as pastor.

The church is believed to be the only Kentucky Baptist congregation meeting in a log building.

The congregation is appealing for financial help in erecting a historic marker. Those interested should contact James C. Porter, Rte. 7, Box 183, Russell Springs, KY (502) 866-5497.

Eastern's chapel to be dedicated

The BSU chapel at Eastern Kentucky University has received needed equipment and furnishings as the result of contributions made by Harold R. and Sue E. Smith and Vera E. Parker.

The \$20,000 donation was made in memory of the late John T. Parker, Mrs. Smith's father and Mrs. Parker's husband, and the chapel will be named after him.

Parker was a native of Bell County and spent 44 years employed by Commonwealth Life Insurance Company, of which he became chief executive officer. He was director of the Kentucky Chamber of Commerce, 1975-78, held directorships in several corporations and was a trustee of the Kentucky Independent College Foundation, Pikeville College board and Clear Creek Baptist School. He was also a member of the University of Louisville's board of overseers.

Parker was an active member of First Baptist Church, Pikeville, where he was an usher over 15 years. He was a member of Beechwood Baptist Church, Louisville, at his death.



Mrs. Vera Parker [l] is shown outside the BSU chapel at Eastern Kentucky University holding a plaque honoring her late husband, John T. Parker, after whom the chapel is named. Also pictured is Mrs. Sue Smith, the Parkers' daughter.



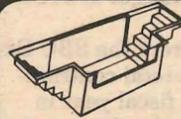
Pleasant View Baptist Church

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April 16-17 - Bowling Green
Eastwood Baptist Church
7:00-9:30 P.M.

May 7-8 - Ashland
First Baptist Church
7:00-9:30 P.M.

April 23-24 - Nicholasville
Edgewood Baptist Church
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baptist news in brief

Cooperative Program has \$10 million month

The national unified giving budget of the Southern Baptist Convention took a roller coaster ride the first two months of 1984. In January, contributions to the national Cooperative Program broke the \$10 million mark for the first time. The \$10,233,923 was \$692,492 more than January 1983 (7.26 percent). In February, however, the contributions of \$8,596,012 were 2.96 percent less than for the same month in 1983.

Through the first five months of the current fiscal year the 38 state conventions and fellowships which cooperate with the SBC have contributed \$44,336,226 to support the national and worldwide mission and educational programs of the convention. That compares to \$42,415,118 the first five months of the 1982-83 fiscal year. But despite the 4.53 percent and \$1.92 million increase over last year, the possibility of the Cooperative Program not meeting its operating budget of \$114.5 million is very real.

Official projections from the SBC Executive Committee put total contributions by the end of the fiscal year in September between \$110 million and \$112 million. In order to meet the operating budget, monthly contributions must average over 12 months more than \$9.5 million. The combined basic, capital needs and challenge budget for 1983-84 of \$125 million requires monthly average receipts in excess of \$10.4 million.

If contributions for March through September average over \$10 million the basic budget will be met. To meet the combined budgets, receipts must average over \$11.4 million for the next seven months.

RTVC radio programs receive six awards

For the fourth year in a row Southern Baptist Radio and Television Commission radio programs have taken top honors in the Religion in Media (RIM) awards program. Six Silver Angels are each standing on the desks of producers in the radio department of the RTVC. "That's one Silver Angel Award for each of the six half-hour radio programs honored for excellence this year by Religion in Media," said Edwin Malone, director of the commission's radio department.

Religion in Media, which has sponsored the awards since 1977, is a worldwide inter-religious, nonprofit organization designed to recognize excellence in religious radio, television, films, records and books.

RTVC programs winning top honors for excellence of programming on a national level were "Country Crossroads," "MasterControl," "Powerline," "Streams in the Desert," and "On Track." "Horizontes" won a Silver Angel for excellence in international programming. A seventh radio program, "Sounds of the Century-men," won a certificate of excellence.

Hotels filling up for national Acteens meeting

Teenage girls going to Ft. Worth, Tex. for the July 18-21 National Acteens Convention (NAC) will still be able to find housing, but from a more limited selection. Approximately 14,000 girls and their leaders are expected to attend

the convention.

The downtown hotels are filled but the Ft. Worth Housing Bureau is placing girls in other hotels and motels in the area, Woman's Missionary Union announced. A list of more than 20 hotels and motels still available along with NAC reservations forms can be found in the January issue of Accent, the magazine for Acteens.

NAC program plans include Bible studies, missionary speakers and issues conferences related to the concerns teenagers face in the 1980's.

Conferences to equip for Kentucky resort ministry

The first resort ministry conferences in Kentucky have been scheduled, designed to equip persons to do resort ministry. Jointly sponsored by the Kentucky Baptist Direct Missions Department and the Home Mission Board Special Ministries Department the conferences are set for Apr. 16 and 17.

On Monday, Apr. 16, conferences will be held at Big Creek Baptist Church, Hazard, and Eddyville First Baptist Church, Tuesday, Apr. 17, identical conferences will be held at Immanuel Baptist Church, Elizabethtown, and Parkway Baptist Church, Lexington. All will start at 7 p.m. local time and will provide two hours of training for persons interested in resort ministry. Conferences are free and are open to any church or individual with resort ministry opportunities and interest.

Leadership will be provided by Mike Robertson, Don Hammonds, Chuck Clayton and Tammy Fann, each of whom is or has been involved in resort ministry under Home Mission Board sponsorship. Conferences will deal with such material as gaining access to resort areas, materials and skills, leadership enlistment, involving groups of youth and adults, and making resort ministry meaningful.

Housing block told for 1985 convention

Seventeen Dallas hotels have been reserved for the Southern Baptist Convention Housing Bureau for assignment of 4000 rooms for the 1985 meeting of the Southern Baptist Convention. The other 16,000 rooms in Dallas may be reserved by individuals directly since the Housing Bureau will have no control over them.

The 4000-room block will be assigned to people who send in the housing request form to the SBC Housing Bureau after Oct. 1. The forms will be available in September.

Assigned to the bureau are: Adolphus Hotel, Dallas Hilton, Dupont Plaza Hotel, Executive Inn, Fairmont Hotel, Grenelefe Hotel, Holiday Inn-Downtown, Hyatt Regency Hotel, Viscount-Market Center, La Quinto Regal Row, North Park Inn, The Plaza Hotel, Quality-Market Center, Regent Hotel, Sheraton-Dallas Hotel, Sheraton-Mockinbird and Twin Sixties Inn.

The headquarters hotel has not been determined. All requests handled by the Housing Bureau will be on an individual basis. Group reservations will not be accepted. Anyone wanting an address list of the hotels in the block, as well as a partial list of other hotels in Dallas which are not in the block, should write Housing Information, 460 James Robertson Pkwy., Nashville, TN 37219 or phone 615-244-2355.

Board okays plan to work with Australian Baptists

Australian Baptists will receive short-term help from special project workers and partnership volunteers under a working relationship approved March 13 by the Southern Baptist Foreign Mission Board.

The board emphasized that Baptist work is well developed in Australia, with more than 54,000 members in almost 700 churches, and said it will provide assistance only as requested by individual state Baptist unions.

The first request, from the Baptist Union of New South Wales, calls for two church starters and a youth worker for short term assignments with Australian pioneer pastors in the Sydney area. One of the church planters will assist in the inner city and the other in the suburbs. The youth worker will develop counseling and outreach ministries.

Just three months earlier the board established fraternal relations with neighboring New Zealand Baptists.

In other actions the board approved 12 new missionaries, reappointed four others, and announced the start of a new missionary enlistment department headed by former missionary John David Floyd, a vice president of Mid-America Baptist Theological Seminary, Memphis, Tenn.

The new missionaries include five couples and two women who will serve in seven countries. They were appointed in a service at Monument Heights Baptist Church, Richmond, Va.

Board members also heard a report that \$1,691,589 in hunger and relief donations were released in February to help meet human needs around the world. More than a third of the money, \$606,978, went to Brazil for development projects, including two to help provide water resources in the drought-stricken states of Ceara and Paraiba.

Sam James, missionary orientation and furlough director, said work on the Cauthen Missionary Learning Center near Richmond is near completion, with the first groups scheduled to arrive for orientation in April. The board closed its final missionary orientation program at Callaway Gardens, Pine Mountain, Ga., in March.

TV producers threaten to sue Baptist agency

Producers of the television series "Lottery!" have threatened legal action against a Southern Baptist Convention agency and one of its staff members who four months ago protested the show's "pro-gambling propaganda."

But Larry Braidfoot, director of Christian citizenship development for the Christian Life Commission, and Foy Valentine, executive director, have responded the threat is only a "transparent publicity gimmick" aimed at increasing the program's poor ratings.

Rick Rosner, executive producer of the prime time series, told Braidfoot in a tersely worded telegram if the commission's protest resulted in "prejudicing the commercial value and future of our series," then all "appropriate legal action" would be taken against Braidfoot and the agency.

Both Braidfoot and Valentine questioned the timing of Rosner's remarks, pointing out the telegram came more than four months after Braidfoot's criticism of the program and coincided with the reappearance of the series on the air.

In a letter last October to ABC president Frederick Pierce, Braidfoot charged by airing the new show the network had "either intentionally or unwittingly become the advocate of legalized gambling." He also called on Southern Baptists to register their disapproval with the show's sponsors and ABC-TV.

Valentine said the Christian Life Commission "does not expect to be sued."

Clower headlines SBC Brotherhood breakfast

Presentation of the national Jerry Clower award for the Royal Ambassador missions speak-out contest will highlight the third annual Brotherhood breakfast in Kansas City, Mo. on June 13.

Clower, nationally acclaimed comedian and Baptist layman from Yazoo City, Miss., will present the award to a Royal Ambassador judged to have written the best speech on moral and social subjects. The speech, which must have been presented on the state convention level, will be consistent with the mission education emphasis of RA's.

Cost of the breakfast is \$5 with tickets obtainable in advance from state Brotherhood office, the national Brotherhood office at 1548 Poplar Ave., Memphis, TN 38104, or from the Brotherhood exhibit at the convention.

Four from Southern named alumni of the year

An educator, a missionary, an evangelist leader and a pastor have been named alumni of the year at Southern Baptist Theological Seminary. The alumni advisory council announced as recipients Hoyt Blackwell, Robert L. Lindsey, Paul A. Meigs and H. Franklin Paschall.

Blackwell, class of 1928, is the retired president of Mars Hill College; Lindsey, class of 1943, is a veteran Southern Baptist missionary to Israel; Meigs, class of 1935, is retired director of evangelism and missions, Florida Baptist Convention, and Paschall is the former pastor of First Baptist Church, Nashville, Tenn., and a 1949 graduate of the seminary.

The four were chosen for the honor from nearly 75 nominees. They join 49 others who have received the award since its inception in 1972.

The men will be recognized and presented with plaques at Southern Seminary's annual luncheon June 13 in Kansas City, Mo., held in conjunction with the Southern Baptist Convention.

Heart disease, cancer claim most SBC lives

Heart disease and cancer rank as the leading killers of Southern Baptist ministers and denominational personnel according to statistics released by the Southern Baptist Annuity Board.

Seventy-three percent of the 323 deaths recorded by the board in 1983 were attributed to heart related illnesses and cancer. Death caused by heart disease and malfunctions increased to 181 over 155 in 1982. Heart attacks attributed to 147 of these deaths. Deaths related to cancer increased by 12 over the previous year to 56.

Respiratory failure claimed 20 lives, 14 deaths were attributed to accidents and 13 deaths were caused by strokes.

One hundred fourteen died in active service while 209 died in retirement.



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Life and Work Series

Interpreting his death

Mark 14:12 The Passover was a feast at which Jews celebrated the passing by of God's death angel and commemorated the deliverance of the Hebrews from their bondage in Egypt. Christ's disciples inquired as to the place which he wanted them to make preparations for the Passover meal.

Mark 14:22-26 Christ instituted the Last Supper in express recognition and for everlasting remembrance of his death. This supper sets forth Christ's sacrificial and atoning death. Its bread speaks of his body. Its cup speaks of his shed blood. When we observe the Lord's Supper our observance of this ordinance refreshes our memories of the love of Christ for us and brings more vividly to our recollection his sacrificial work. Christ certainly expects us to remember him in the spirit of deep humility, grateful love, faithful obedience and joy of hope.

Concluding the Lord's Supper, Christ and his disciples sang a hymn and went out into the Mount of Olives.

Mark 14:32-36 Christ and 11 disciples went to a garden approximately a mile from Jerusalem. At the Garden of Gethsemane Christ divided the disciples into two groups, leaving eight near the entrance to wait and to watch, and took the other three—Peter, James and John—into the garden with him. Their presence was to be a source of

An eternal hiding place

A recent weekend had been especially difficult for Shawn, our youngest, who had lost her new glasses in a shopping center. That, together with some normal, teenage school stress combined to paint the pain reflected in her eyes. Though she didn't say so, it was obvious that she needed to be held and hugged. And she was easily persuaded by me.

Only a few years ago, as a little girl, she would sometimes come to me and say "Daddy, I need some lovin'." Does the aging process make it more difficult to verbalize our need for love? So often we expect others to read it in our eyes or our body language. Somehow big people shouldn't tell anyone that they need some lovin'.

A few nights later, I went into the living room to listen to her practice

piano. As a final number, she began Amy Grant's "Arms of Love," a new favorite of mine. Shawn had given me the tape for my recent birthday. I moved over beside her on the bench and while she played, we sang the lyrics together. They go like this:

Lord, I'm really glad you're here!
I hope you feel the same when you see all my fear, and how I've failed.
I fall sometimes. It's hard to walk in shifting sand; I miss the rock and find I've no where left to stand, and start to cry.

Lord, please help me raise my hands so you can pick me up. Hold me close. Hold me tighter! I have found a place where I can hide; it's safe inside your arms of love. Like a child who's held throughout a storm, you keep me warm in your arms of love."

Big people cry, too, Shawn. But she

knows that already. And all people need lovin', no matter how old or how "tough." God knows that, even if some of us forget.

When we hugged again that night, at bedtime, I realized that someone has been hugging me all my life—mom, dad, then Alice, my children, always a few close friends—and, in very special times, when no one else will do, I have been hugged by our heavenly Father.

Thank God, we have an eternal "hiding place."

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Mark 8:27-30 In the region of Caesarea Philippi Christ asked his disciples a question, "Whom do men say that I am?" Their answer revealed the people had a variety of opinions: that he was John the Baptist come back to life, Elijah reincarnated, Jeremiah or one of the prophets. All ignored or denied his deity.

Christ then asked the disciples, "Whom say ye that I am?" With his usual impetuosity Peter replied in the words of that memorable and famous confession, "Thou art the Christ," thus acknowledging his deity.

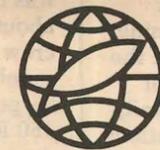
Mark 8:31-33 Christ began telling the purpose of his coming by referring to his approaching suffering, rejection and crucifixion, and the disciples were filled with dismay.

Peter took the Master to one side and began to rebuke him for entertaining such an idea. Knowing Peter had permitted Satan to blind him as to the necessity of the cross, Christ rebuked him severely for allowing himself to become the mouthpiece of Satan.

Mark 8:34-38 In pointing the way to true discipleship Christ set forth a threefold requirement: 1. Self-denial. "Whosoever will come after me, let him deny himself." 2. Self-renunciation. "Take up his cross." 3. Self-abnegation. "And follow me."

Only as one meets this threefold requirement will the door be opened to one's highest possibilities, fullest development, greatest happiness and largest usefulness. The safest, happiest and best life is found only in the center of God's will.

If one should gain the whole world, which is far beyond the realm of possibility, it would profit him nothing if his soul remained lost. That the soul is invaluable is obvious to any who will consider the infinite price Christ paid for it, the immensity of its capacities and the immortality of its being.



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Eldred M. Taylor
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homes for children

Faults and quakes

In geology a fault is a break in the earth's crust which allows the slip or slide, causing a section of the earth to dislocate. When such a movement occurs, the result is an earthquake. In 1811 the New Madrid Fault had a slippage which caused a quake of major proportions. It caused the Mississippi River to run upstream for two days and created Reelfoot Lake. John James Audubon said, "The earth moved like the waves of the ocean."

The field of geology is not the only area where faults slip and cause quakes. Indeed, major faults in our society cause multiple quakes, causing many persons to heave and roll like the waves of the ocean. I am thinking of pressures and stresses upon the family which cause slippage of the foundations of the home, resulting in unprecedented numbers of "family quakes."

Those who work with families, both in churches and child caring agencies like Baptist Homes for Children, see it every day. The American family often quakes under pressures and children are caught in the cracks unless someone hears their sad stories and responds to the fear and agony seen on their faces. Your Baptist Homes for Children is responding with love and effective ministry to all the children our support resources will allow.

However, recent statistics are disturbing and show us that our task is not going to get any easier or less demanding. One out of three Americans today is a child under 18 years of age. Society knows little about this one-third of our population, but what is known is alarming:

- Last year 500,000 youth were incarcerated in adult facilities.
- The death rate increased 10% for those in the 15-19 age bracket, while the death rate declined for others.
- Every day 15 million latch-key children come home from school to no adult supervision for several hours.
- At the hands of his/her own parents, one child will die every 4½ hours from child abuse.
- One out of 10 girls will be sexually abused before they are 18.

20% of these children are in families below the poverty level.

Baptist Homes for Children reaches out to do all we can. Thanks for your help. The need is great; together, let's meet the need.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

What a weekend!

It was another one of those weekends! Minutes after school was out on Friday afternoon, 34 of our students and staff left for Louisville. They attended the annual BSU-sponsored Student Missions Conference at the Southern Seminary campus.

Our business teacher, Connie Smith, a graduate of Cumberland, has done a superb job of directing our BSU in this 35th anniversary year of BSU work on our campus. Sunday afternoon this group met our Oneida choir at the Stanton Baptist Church for a concert and worship with that fine congregation. Debbie Fraker ably directs our music program and is an outstanding musician.

Back to Friday. As soon as school was out our student work crews went about their daily tasks. The Sparks Hall crew had to remove all the desks from a number of classrooms, clean the carpets, etc. preparing for the arrival of 150 Royal Ambassadors from Elkhorn Association to spend the weekend. This group enjoys coming every year to sleep on our floors as our dorms are filled and there is no other place to sleep. They spend a full weekend in Bible study, swimming, hiking and playing basketball. It is quite a feat to feed and house so many guests and their activities while taking care of our own campus community of 600.

While the RA's were arriving a wonderful talent show was underway in Russell Hall. Our students and staff outdid themselves in varying routines. Our judges were visiting guests from Minnesota, Park (Ky.) and Ashland. Emcees were teachers Bob Turner and Jeff Minor.

Turner is in his 10th year of teaching with us and has coached our boys and girls fencing teams to five state championships and four state runnerups. He will soon complete work for the masters in business administration degree at UK where he also did his undergraduate work. Minor was our 1978 valedictorian and is in his second year of teaching with us, having completed his college work in Virginia.

Following the talent show our drama group performed "Of Poems, Youth and Spring." This production had earlier won them the Cumberland Region Drama Championship for the fourth time in the past six years. They are ably directed by our drama coach Debbie Sizemore, an alumnus of Campbellsville, in her fifth year with us.

On Saturday several of our science classes traveled to UK to see the geology department and its exhibits. Several weeks ago this same group spent an interesting Saturday studying

the equipment and activity of the U. S. Weather Service station in Breathitt County. Later this spring these students will make special field trips to Cumberland Gap National Park and to the Smoky Mountain National Park. These trips are being led by one of our teachers, Greg Hewins, whose scholastic attainments at UK led to his being honored by membership in Phi Beta Kappa.

Both our boys and girls basketball teams traveled to Jackson County on Saturday to practice in the gym where the district tournament was being held the following week. Coach Larry Gritton has been our French teacher for 11 years and has his BA from Georgetown and a masters from ECU. Girls coach Shelia Salyer is our guidance counselor and has both her BA and masters from Miami University.

Returning from practices the coaches then chaperoned a dinner outing for those of the teams and cheerleaders who had not gotten to go on an honor roll trip because of a game conflict. That trip had been before Christmas to the Lexington Opera House to see "The Nutcracker Suite."

While all this was going on our swimming-diving teams were on the ECU campus for the regional swim competition. Oneida qualified four this year for state competition. They are ably coached by our dedicated biology teacher, Rick Coffey, in his sixth year of service here. He and Mrs. Coffey are graduates of Berea.

Saturday evening our students had their "free time" period in the gym and pool for two hours and then saw a movie.

Sunday was filled with two differing hours for Sunday school, two regular worship services in the chapel and a special service in the chapel for the RA's, afternoon free time for two hours, evening worship in the chapel and the nightly devotional service in the church at 9:30 p.m.

What a weekend!



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Leaving a gap

As I look forward with eagerness and enthusiasm to the semiannual meeting of our board of trustees I feel also a kind of emptiness for one of our faithful trustees will be missing.

John Bill Black, Corbin, by his sudden homegoing, has left a gap in the kingdom and work of our Lord. I think of the words of Ezekiel (Ezek. 22:30) where the Lord said, "I sought for a man . . . to stand in the gap before me for the land."

Black was certainly a man who stood in the gap for God and for good. He was born to good parents, A. C. and Clara Black, and he could not have had a better wife than the woman to whom he was devoted for so many years, Betty. He was a family man and was especially proud of his new grandson.

Integrity undergirded every business dealing he ever had, and he was involved in every community and church life. He looked upon himself as a minister and never was there a time when there was a task to do but that Black was willing to do it.

He was a friend to all who knew him and he will be sorely missed. He has left a gap in the choir at First Baptist Church, Corbin, and a gap in the deacon body there. His contribution to Clear Creek Baptist School as a supporter and trustee is unmeasured and I wonder who will fill the gap he has left.

I think of another gap left in our life at Clear Creek. Recently, Adam Hoover, the eight year old son of Harry and Linda Hoover, students at Clear Creek, was running and playing one afternoon. Suddenly he stopped and fell and within a few moments his life was ended. Such a loss on a campus where we major in families and children (we have almost 240 children living on campus this year) has had a deep and continuing impact on our student body.

Through little Adam's death all of us realize how precious our families are and are thankful for the opportunity to rear children for the Lord.

We pray God will bring to Clear Creek many more little children to fill the gap, whose mommies and daddies are training for the Lord's service. We pray also that God will raise up 20 or a hundred men who will dedicate themselves to standing in the gap for Christ and his kingdom—and for Clear Creek!

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(The following editorials are from past issues which dealt with matters that continue to be significant for Kentucky and Southern Baptists. — Editor)

Daley Observations reprise

Some of Daley's thoughts in print over the past 27 years

(From the Mar. 28, 1970 issue)

Preconvention Bible conference plans appear unwise

For a Baptist being for the Bible and for anything that truly magnifies it is as natural as being for motherhood and the flag. Moreover, the freedoms of assembly and expression are basic Baptist as well as American concepts. And so the idea of a Bible conference announced for May 30, prior to the Southern Baptist Convention, June 1-4, is in keeping with baptist conviction and practice. (See Western Recorder, Mar. 21, 1970, p. 10)

However, the nature of the conference planned and the special circumstances of the 1970 convention make the wisdom of such a meeting very questionable. Here are some reasons such a conference this year seems unwise.

In the first place any additional preconvention meeting is out of keeping with the spirit and plans for the 1970 Southern Baptist Convention. In Denver we will be celebrating the 125th anniversary of the Southern Baptist Convention and special plans have been made for a worthy celebration. Last September convention president W. A. Criswell made an impassioned plea to fellow Baptists to save the convention from preconvention meetings which drain convention messengers emotionally and physically before the convention proper begins. To that end he requested the Woman's Missionary Union and Pastors' Conference leaders to plan their annual meetings on a low key and leave a major part of the preaching and inspiration for the convention program this year.

The WMU and Pastors' Conference leaders responded graciously by following president Criswell's requests. Now comes a group with plans for another preconvention meeting which has all the marks of an emotionally draining experience. It seems out of place for these planners to ignore president Criswell's request, especially in light of the fact that the Bible conference planned promises to champion president Criswell's views of biblical interpretation.

In the second place a special conference of this nature is needless. What the conference proposes to accomplish is already being done. It is to be an "Affirming the Bible Conference" and Southern Baptists approve the Bible every time they have most any kind of meeting.

Surely every Southern Baptist Convention meeting does this and the 1970 convention will be no exception. The Southern Baptist Pastors' Conference has specialized in this emphasis through the years and there are no signs it will

not continue to do so. Since the elected convention and Pastors' Conference leaders are doing an effective job in this respect, there seems to be little need for special efforts by self-elected saviors of the Bible.

In the third place such a conference stands to be divisive and damaging to the convention fellowship at this time. To be exact the plans as announced do not call precisely for an "Affirming the Bible Conference" but for an "Affirming the Bible According to our Interpretation Conference." The intimation is that those who don't approve the identical interpretation are heretical and they should get out of Southern Baptist ranks. We have already had enough of this kind of talk this year.

The main speaker for the conference is K. Owen White. His views on interpreting the Bible are well known and highly respected. The majority of Southern Baptists would agree with him at most points and those who might disagree with him at some points would grant him the right to affirm and propagate his views.

The critical question, however, is what this kind of pep rally for this interpretation viewpoint will lead to. In the 1962 Southern Baptist Convention in San Francisco White expressed himself loudly and clearly not only on his principles of Bible interpretation but on personalities and there were at least two results. The agitation contributed to the dismissal of professor Ralph Elliott by the Midwestern Baptist Seminary trustees and White rode the crest of his denunciations of Elliott's views to the presidency of the convention.

It is hardly conceivable that the planners of this year's conference have such a design in mind. Nevertheless, the emotions stirred by such a meeting often lead to such developments and it would not be surprising to hear denunciations of seminary professors and to see a convention presidential candidate come out of this conference. If so, it will not be a service of love to the cause of Christ among Southern Baptists.

The Bible does need affirming by Southern Baptists in 1970. But the most effective way to do this is not with preconvention oratory in Denver but by a daily proclamation of its message of grace wherever we are and a daily demonstration of its message of love and acceptance, especially toward fellow Baptists with whom we disagree.

Oneida: unique by any measure

by James H. Cox, Associate Editor

It's the fastest growing boarding school in the nation, but Kentucky Baptists—who operate it—are probably unaware of that.

Oneida Baptist Institute, the little mountain school begun for the children of the hills 85 years ago at Oneida, Ky., has since expanded its field to include the world. Its early students lived within a day's journey to and from their homes, commuting to school often on foot. Manchester, less than 20 miles away, probably furnished those who came the greatest distance.

Today the school still claims it's within a day's journey of the farthest student's home. But that boy or girl may hail from Louisville, Paducah, Dallas, Sacramento, Boston or even Istanbul, Mexico City, Jerusalem, Paris, or Copenhagen. From all parts of the globe they come to enroll in the little Baptist boarding school with a worldwide reputation offering grades 6-12.

This academic year 23 American states—including Alaska, California and Texas—are represented in the student body, along with 9 foreign nations. The growth rate and international acclaim has been nothing short of phenomenal.

In 10 years enrollment has risen from 100 students to a present 486. While schools of this type elsewhere have been closing their doors, Oneida's future seems assured and bright.

At least three reasons occur to this writer for Oneida's success. Each one seems directly related to the others.

The first and most visible barometer is an Oneida graduate who returned to his alma mater after six years in the Peace Corps and became the school's president in 1972. Barkley Moore, still single at the age of 42, obviously eats, sleeps and breathes Oneida 24 hours every day, seven days a week, 52 weeks a year.

More often than not he puts in a 17 or 18 hour day, a tremendous example of commitment to his 101-member faculty and staff. Moore's busiest day of the week is Sunday when the campus is often overcrowded with visitors. He conducts an average of five to seven tours on any given day of the week.

A University of Kentucky graduate, Moore comes on strong whether he's leading one of the tours for which he has become famous or speaking in behalf of Oneida at a church somewhere across Kentucky. His locks of black hair, ruddy complexion and robust manner offset his overweight, suggesting a man whose youthfulness has helped him in his ambitious drive to see the institution so dear to his heart succeed.

An astute observer once likened Barkley Moore to a "steam engine in britches." It couldn't have been better put.

When the executive board of the Kentucky Baptist Convention meets in semiannual session, veterans on the board knowingly smile as the time approaches for Moore to report on Oneida's progress. They realize they are in for an address instead of a mere report because Moore's exuberance for the institution can't be compacted into a three-to-five minute vignette. It takes Moore 15 minutes just to tell the good things occurring on the campus in the previous week, let alone the previous six months!

A Baptist Building employe received a letter from Moore several years ago. It was four pages, single spaced, type-written on 8½ x 11 paper.

"You didn't receive a letter," said a

colleague. "Coming from Barkley, four pages was only a note."

Moore's enthusiasm for Oneida is caught by every potential student who comes to the campus to look it over. He admits spending a minimum of two hours with every prospect and his family going over Oneida's background, requirements, financial arrangements, regulations and—of course—the tour.

This attitude leads to Oneida's second obvious reason for success, namely its open door policy.

Moore has almost single-handedly been responsible for relaxing many stringent procedures and has emphasized people instead of programs and philosophies.

As a result, while a student used to encounter a tremendous ordeal of red tape before he could be admitted (as at most other schools) under normal conditions he may be enrolled the day he arrives to look at the campus for the very first time.

"We don't put a lot of emphasis on recommendations, positive or negative," says Moore. "We accept our students on their own merit and their willingness to come here and abide by the rules."

Moore is quick to point out that there's never been a student in the history of the institution turned away for financial reasons. "If they can't pay, they can come anyway," he declares.

While the true cost per student is estimated at about \$400 per month, no student—not even the very wealthiest—is charged more than \$195 per month. Some pay considerably less, while others go free. At least 105 students are currently on full scholarships. Over 200 pay from \$15 to \$100 per month.

"The way I see it, the most important thing about the school is its students," Moore suggests. "I try to know every one of them by name and background."

Moore and his compatriots must be succeeding in their theory for three out of five Oneida graduates go on to college, universities and other institutions of higher learning.

The third key to Oneida's success would appear to be its recognition of its own historic purpose, and a recommitment to it.

The school was religion-oriented from the beginning. Oneida students have received the advantages of a smaller school as a result. Individualized attention, with a ratio of 15 students per teacher; an opportunity to participate in numerous social and competitive athletic activities that many would be excluded from on a larger campus; and an overarching religious persuasion which permeates the campus are a part of it.

One year of Bible is required of every student, as is two years of foreign language, computer literacy and appropriate studies added as requirements. Each new enrollee understands this before he arrives. The rule applies to Buddhists, Moslems, Jews, Catholics, Mennonites and others among the typical student body each year. Every student is also required to attend a Baptist Sunday school and morning and evening worship services at the local Baptist church. Participation in daily on-campus chapel is mandatory. The Baptist Student Union, now in its 34th year, offers additional opportunities for those who wish to participate.

It is a well known fact that faculty members make a big sacrifice to serve Oneida's students. While their housing and some meals are provided, the starting salary for a bachelor's degree teacher is \$4400 annually. One with a master's degree receives an additional \$500 as do several PhD's now on staff. And while faculty members are accustomed to putting in 14-hour days, their accessibility by virtue of living in school-owned housing actually keeps them subject to call 24 hours a day.

Faculty members build up no equity so they take nothing away when they terminate their services. They sign no contracts when they arrive. "There is no question that they come here because they really want to," Moore attests.

Oliver Hawkins, the school's principal, agrees.

"It's a calling, just like the ministry," he affirms. "The Lord is using Oneida in his work. I knew the situation before I came, and I make two-thirds less than I did then. But I'd do it again if given the opportunity. We're meeting unique needs here, and I'm humbled in the face of the challenge."

Kentucky Baptists maintain an active financial investment in the school. Currently about \$125,000 of Oneida's \$1,800,000 budget, which has increased over \$1,000,000 over the last five years, is provided through gifts from the Co-operative Program. The remainder above tuition arrives largely from donations by individuals and churches. Moore acknowledges every gift with a personal letter.

The increase in funds over the last five years has made possible a new middle school building, a new boys' dorm for 100 students, a stone prayer chapel for girls, a campus store for students, a five-room used clothing store, two computer labs, and total renovation of the school's oldest building, among many other improvements.

Asked to describe the typical Oneida student, Moore answers, "There is none. I doubt if there is another school

like it in America. The rich, poor, black, white, Mormon, Baptist, advanced and slow come here."

"When Oneida began virtually every boarding school was religion-oriented. Today we need this more than ever. Divorce was almost unheard of eight decades ago and now it's a trend of the times. We provide a home for some children who have no real home."

Moore cites four distinct classes of students who seek out Oneida:

- 1) Those who prefer a religious school for the environment it offers;
- 2) Orphans, who have no family, who are abandoned or who are from broken homes;
- 3) Foreign students, who desire an American education and to whom Oneida has been recommended for its academic quality; and
- 4) Dropouts from other places.

Moore insists that a student is free to tell his friends as much as he likes about his own background. "In other words, if a student was kicked out of another school, he'll have to decide whether he wants that known on campus," says Moore. "The other students won't hear it from me."

To help offset the cost of his education, every child is assigned a definite work responsibility (such as the farm) and is expected to put in up to 1½ hours daily and four hours on Saturday at his assignment. This may include janitorial, cooking, printing, maintenance, yard work, office work, assisting slow learners and numerous other duties. Where possible, a student's preferences are honored in making work assignments.

All work and no play makes a student dull, however, therefore the school provides a vigorous athletic program and encourages every child to participate. Wrestling, baseball, soccer, track, cross country, swimming, diving, tennis, ping pong and fencing teams are maintained for various age levels. Oneidians have won many regional and state awards for their past glories.

While much of Oneida is unique by any measure, one of its most unique programs is its emphasis on remedial reading.

Eight years ago, Mrs. Floy DeJarnette, long time campus librarian, became so concerned about teen-agers who could not read that she volunteered to start an after school program to help seventh and eighth graders. She began with five students.

Moore immediately recognized possibilities for expanding the program to help even more students with reading difficulties. He relieved Mrs. DeJarnette of her library responsibilities so she could move into this new area and direct it full time.

Today, 20 adults work in the remedial program. Thirty-two females and five male students assist an average of 75 other students currently enrolled in the program. For three periods a day, or half the school day, these adults and student volunteers help slow learners "catch up"—learn to read, something they got to seventh, eighth, ninth or even higher grades without learning to do previously.

There are many other success stories to be told at Oneida, but they will have to wait for another opportunity.

Moore is proud of them all, particularly the fact that the majority of the students arrive on campus without a saving knowledge of Jesus Christ and graduate having accepted him as personal savior. When a school is able to extend that kind of influence, it must be doing something right and perhaps everything else can afford to be left unsaid.



Students at Oneida help out on the farm.