



Draper says there's more talk, less tension in SBC

by Toby Druin

After two years and more than 300,000 miles, James T. Draper Jr.'s presidency of the Southern Baptist Convention ends at the annual meeting in Kansas City, Mo., June 12-14.

And while the pastor of First Baptist Church, Euless, Tex., is not ready to pronounce "well done" on it, he feels good about his effort on behalf of Southern Baptists, who he says now at least are talking to each other in most instances and with less tension.

Back from a 26-day trip to Africa and visits with Southern Baptist missionaries, the SBC president last week reflected on his two years at the convention helm.

"I feel I have been able to stand for my convictions without being vindictive or without being mean," he said, "to stand for my convictions with credibility, with integrity and without needlessly alienating people who might disagree with me."

The two years, he said, have given him a new understanding and appreciation of the complexity for the leadership of SBC institutions and agencies. "I feel basically we have people who really want to do the work of God . . . generally there is a desire to really do what the Lord wants us to do and be about his business," he said.

"We probably have some people who wouldn't fit that description," he added. "I have said we probably have some duds that are missionaries—even though I didn't meet any of them—because we have a few duds who are pastors."

The denomination, he said, is headed in a "very good, very positive direction." There are a few problems, he said, "but everywhere I go I sense these people want to see people saved; they want to build churches; they want to send missionaries, and that is the heart of what has made Southern Baptists great."

Aside from a resistance to change, Draper said one of the problems the convention must face is an "emerging trend" in theology that he labeled "religious humanism."

"It is a theology that brings the Bible

under the approval of my mind before I accept it," he said. "It has a tendency to deny miracles. We have book after book written by Southern Baptists who say miracles are really in the eye of the beholder. And this kind of downplaying as I see it doesn't lend itself to aggressive evangelism and world missions."

Theological questions arise usually in the academic settings, he said, "where you become preoccupied with intellectual gymnastics just like in the church you become preoccupied with death, sickness and sin and things we deal with there every day."

He has never asked anyone to be fired from an institution and implied he would not, but added, "I do feel a little frustrated when the whole gamut of theological thought is not presented in a classroom."

"I don't want someone in an academic setting ridiculing what I preach every Sunday to my people. I don't mind them disagreeing with me, and I don't mind them presenting alternative views, but let them present my views with integrity."

Southern Baptist theology may be at the point of being redefined, the president said, quoting Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., who Draper said had told him the convention redefines its theology about every 50 years.

"We have begun to have some games played with definitions of theology," he said, citing those who use the phrase from the 1963 Baptist Faith and Message on the Bible, that it is "truth without any mixture of error," to mean something else than intended.

His appointments, he acknowledged, probably have furthered the inerrancy—or conservative, as he prefers to call it—cause. "I said when I was elected that I would appoint cooperating conservatives and I would say that probably my appointments have certainly

tended toward the conservative side and been more representative of that disposition."

He also acknowledged the inerrancy movement, which surfaced in 1979, has had a "strong impact" on the convention, though different people view it differently.

"The perspective I have is we have begun to be sensitive to both conservative and moderate positions—we have begun to listen to people we pretty well were ignoring. I think we have turned to where there is a sensitivity, an openness that is good and positive."

Draper declined to comment publicly on the nomination of Paul Pressler to serve on the Southern Baptist Executive Committee. Pressler, a Houston layman, has been an acknowledged leader of the inerrancy movement in the convention.

Although he has appointed conservatives, he does not insist a person be an inerrantist to be a trustee of an SBC

board or agency. Some people reject the term "inerrancy" because of its factional connotation, he said. He would insist, however, that SBC trustees believe in the authority of the scripture since "they wouldn't be Southern Baptist" if they did not.

He does expect some controversy in Kansas City. The subject of ordination of women likely will surface, "although I would like to see us pray about that one for awhile. It is an emotional issue now." There is no way to settle the issue on the convention floor, he said, after only a few speak to it and with limited time for discussion.

He also expects a move toward defunding the Baptist Joint Committee on Public Affairs. "I am hearing that we are the only major denomination without our own representation and the suggestion that we escrow a portion of the funds going to the Joint Committee and appoint a committee to study our role in Washington."



Jimmy Draper, Southern Baptist Convention president, watches as Sally Conley [center], Southern Baptist missionary to Kenya, demonstrates how Kenyan women wear a basket with a strap around their heads to carry loads. Draper recently spent 26 of his last days as president on a tour of Southern Baptist foreign missions in Kenya, Tanzania, Uganda, Egypt, Jordan and Morocco.

Disaster relief teams help flood-stricken areas of eastern Kentucky

Tennesseans provide major portion of aid

Baptists in flood ravaged areas of eastern Kentucky are high in praise for the help of fellow Baptists from other states whose ministries aided greatly in disaster relief from the recent floods.

When the rain swollen tributaries of the Tug and the Kentucky rivers swept into several towns and many other communities of eastern Kentucky, relief units, especially from Tennessee, went into action quickly.

The Tennessee disaster relief teams were coordinated by Tennessee state Brotherhood director Archie King. The knowledge and experience of King impressed local officials who cooperated completely. All the relief efforts were coordinated with the Red Cross resulting in an orderly and effective operation.

Kentucky Baptists do not have a disaster unit but several teams from Kentucky churches took supplies and personnel to help. Bob Simpkins, pastor of South Fork Baptist Church, near Hodgenville, went to Pikeville and worked with King and the disaster units from Tennessee. Russ Adkisson, another Kentucky Baptist Men's leader, took a truckload of supplies

from the Brandenburg area.

In addition to Tennessee, a small disaster unit from Illinois came in as well as groups from North Carolina and Virginia.

John Pate, director of missions for Pike Association, says the help was greatly appreciated and Southern Baptists would be remembered a long time by Pike County officials and residents.

The Tennessee disaster units set up operation in the parking lot of a large hard hit shopping center just north of Pikeville. Thousands of meals were served at this base but meals and foodstuff were also taken into remote areas where residents could not get to the base.

Another base was at Shelbyiana, north of Pikeville, and the location of Grace Baptist Church.

As for damage to churches, Pate says none in Pike County was severely damaged by the flood but several had water in their basements. Among those churches hardest hit were Belfry where the church and the pastorium were flooded, Virgie and Immanuel.

Pate says no more clothes are needed but foodstuff and money are still needed. Checks can be made to Pike

Association Relief and sent to John Pate, Box 2973, Pikeville, KY 41501.

Other hard hit areas included the Prestonsburg and Paintsville areas. Enterprise Baptist Association director of missions Don McGuire reports that no church buildings in the association were severely damaged but several had water in basements and that heating and air-conditioning units will have to be replaced.

The hardest hit community in this area was Martin where Bob Bottoms is pastor of the church. Churches from the Louisville and Ashland areas sent in supplies, especially clothes which are being distributed from the Martin church. McGuire says the generosity and compassion being shown by Bottoms and the Martin church are making a tremendous impact upon the community. Baptist churches are also being used as bases for other needed services such as vaccinations.

While few churches were severely damaged, many Baptist families lost everything. The 1984 flood was not as damaging as the 1977 one but the periodic flooding of homes has become a way of life for many eastern Kentuckians.

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C. R. Daley

daley observations

Presidential prospects for the Southern Baptist Convention

Five years ago not one in a hundred Southern Baptists knew how the process for choosing important committees of the convention works. Even now not one in 10 Southern Baptists know how the process works. It's really not so complicated but until the present struggle for convention control began in 1979 there was little felt need by Baptists in the pew to learn how the process works and thus the unfamiliarity on the part of most Southern Baptists.

Frankly I have wanted to give a clear picture of this process to Western Recorder readers but found it a difficult assignment. Texas editor Presnall Wood has come up with the most adequate presentation of how the important Committee on Committees and Committee on Boards are selected and how they function. His treatment which appears on this page as a guest editorial is commended to our readers.

In the meantime the most talked about agenda item in Kansas City next month is the choice of a new convention president. The next president will most likely be reelected next year. If the Pressler-Patterson coalition succeeds in electing another president, their takeover effort begun in 1979 will be a long way toward realization. If another nominee becomes president, a needed course direction can come about.

In response to several requests, here are the convention presidential prospective nominees at this time. John Sullivan, first vice president of the convention for the past two years, has confirmed that he will be nominated. He is pastor of Broadmoor Baptist Church, Shreveport, La., a member of the Southern Baptist Convention Executive Committee and has held practically every high office on associational and state convention levels.

He regards himself as a "conservative without question" and says, if elected, he would appoint to the Committee on Committees those who are biblically conservative and denominationally loyal. His church, which baptized 107 in 1983, will give more than \$700,000 through the Cooperative Program this year—28.5 percent of undesignated receipts.

It is almost certain that Grady Cothen, retired president of the Southern Baptist Sunday School Board, will also be nominated. He was approached more than a year ago by those who believe his known ability, his experience and love for the denomination are much needed at this time. He says he is prayerfully considering letting his name be put in nomination. He now lives in Pass Christian, Miss. and apparently has recovered from surgery sufficiently to take on the presidential duties. He would be strongly supported by denominational loyalists and opposed just as strongly by Pressler-Patterson followers.

The Pressler-Patterson sponsored candidate has not yet been identified. Speculation persists it will be Charles Stanley, pastor of Atlanta's First Baptist Church and this year's president of the Southern Baptist Convention Pastors' Conference. This office has for several times been a stepping stone to the convention presidency and Stanley certainly has all the qualities Pressler and Patterson are looking for.

Stanley has held no associational or state convention office and otherwise has little involvement with Georgia Baptists. His congregation reported 267 baptisms last year, \$5,217,258 in receipts and Cooperative Program gifts amounting to \$109,722 or 2.1 percent.

Stanley is popular as a television preacher and would make a strong candidate in spite of limited experience in denominational life on the state or national level.

Another possible candidate is Edwin Young, the popular and talented pastor of the thriving Second Baptist Church in Houston, Tex. He is quoted as saying recently that he has not given permission for his nomination and has no intention of doing so in spite of "a lot of different calls and that kind of thing."

Young also says he feels the Southern Baptist Convention presidency should "come" to a person without the person having a desire for the office. If he should permit his nomination and is elected, Young says he would appoint persons to the Committee on Committees who are committed to the principles laid down in the Baptist Faith and Message.

"I would also look for the qualifications in denominational life. This is not a place for neophytes," says Young.

Young's church reported 355 baptisms in 1983, \$3,806,190 in undesignated receipts and \$231,252 or 6.1 percent contributions through the Cooperative Program.

Young would be a strong candidate if sponsored by Pressler and Patterson.

Another but less likely nominee is Richard Jackson, pastor of the phenomenal North Phoenix Baptist Church, Phoenix, Ariz. Jackson says he has not given permission to anyone to nominate him and his present intention is not to do so. The only reason he would consider it, he says, is "to establish the fact that I don't belong to any political group and if I were convinced God is in it."

Jackson says the convention president should be a man who has established himself as "a denominational statesman—a person who for a period of continuous years, has led his church as a pastor or layman, to win souls and participate in mission giving."

North Phoenix Baptist Church reported 1300 baptisms in 1983 and plans to give a million dollars through the Cooperative Program this year. Jackson is an outstanding prospect for the convention presidency this year or in some future year.

And that's the 1984 presidential picture for the Southern Baptist Convention as of May 22. But anything can happen with Southern Baptists including the nomination of a dark horse candidate like Morris Chapman by Pressler-Patterson forces or the return of Adrian Rogers for a second term as president. He has an irresistible charm for many and has proven his worth to the Pressler-Patterson plan.

guest editorial

Understanding how the SBC system works

by Presnall Wood
Editor, Texas Baptist Standard

Reports are a part of any Baptist convention. All are important, but some have greater significance.

In the annual meeting of the Southern Baptist Convention, the report of the Committee on Boards, Commissions and Standing Committees—usually referred to simply as the Committee on Boards—has great significance. This committee nominates the persons who, if elected, will be the trustees and commission and committee members of all the 21 Southern Baptist Convention agencies—the Home and Foreign Mission Boards, the Sunday School Board and the Annuity Board; the six seminaries: Golden Gate, Midwestern, New Orleans, Southeastern, Southern and Southwestern; the commissions: which include Brotherhood, Christian Life, Education, Historical, Radio-Television and Stewardship; the Southern Baptist Foundation; and the standing committees: the denominational calendar and public affairs, the latter of which makes up the SBC representation on the Baptist Joint Committee on Public Affairs.

This same Committee on Boards nominates the members of the Executive Committee which acts for the convention between annual sessions in all matters not otherwise provided for.

The Committee on Boards is composed of two members from each state convention who are nominated to the convention by the Committee on Committees.

And how is the Committee on Committees secured? Bylaw 21 says that this committee, composed of two members from each qualified state and the District of Columbia, shall be appointed, note **appointed**, by the president, in conference with the vice presidents.

The process admittedly is somewhat confusing. The president this year already has chosen a Committee on Committees that will recommend a Committee on Boards to be elected in Kansas City in June, but which will not bring its recommended slate of trustees and commission and committee members for election until the 1985 convention in Dallas. The Committee on Boards that will report in Kansas City was elected last year in Pittsburgh.

The report of this year's Committee on Boards has been released, and the early release of the names is due to action taken at last year's convention that calls for the committee to release its report no later than 45 days prior to the annual meeting of the convention.

This lead time gives any interested Southern Baptist opportunity to study the nominees. If any person desires to make additional nominations, Bylaw 16 states: "Persons desiring to challenge the report of the Committee on

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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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Boards, Commissions, and Standing Committees are encouraged to publicize the nature of their challenge sufficiently in advance of the annual meeting of the Convention to allow information concerning the challenge to be made available to Convention messengers."

In the last few years, challenges, some successful, have been made when additional nominations were made by messengers. Whatever else these challenges have meant, it is that ultimately the Committee on Boards nominates, and the same goes for the Committee on Committees, but the convention in session elects. Any Committee on Boards report that swings too far from the middle where most Southern Baptists live is inviting a challenge.

There was a day when Southern Baptists might not have been as well versed in the intricate details of committees appointing committees appointing committees. But at that time suspicions were not as high and Baptists operated more out of trust and good will. In those days it seems that Baptist convention-goers gave more attention to reading the Bible than reading the bylaws.

Of course, Baptists should read the Bible and bylaws and be interested in how the system works. It works through electing a president, who appoints a Committee on Committees, who in turn nominate the Committee on Boards who in turn nominate the trustees and members of the boards, commissions and committees.

This makes the election of a president with his appointive powers important. The election of a president of the Southern Baptist Convention was never intended to have such political overtones, but it does.

A new convention president will be elected in Kansas City in June at the annual meeting. The vote for that president in a great measure will determine the future direction of the agencies. This is how the SBC system works. Knowing how it works is not enough. There must be messengers to attend the convention to make it work.

Board meeting reveals Kentucky Baptist harmony

The May meeting of the Kentucky Baptist Convention executive board reflected the hopeful and wholesome outlook of Kingdom affairs among Kentucky Baptists at this time. Veteran observers judged it as one of the most harmonious sessions of the board in memory.

The absence of tension was not due to the lack of important issues on the agenda. Indeed, several of the matters considered could mean more to the witness of Kentucky Baptists at home and abroad than the news dominating Southern Baptist Convention doctrinal controversy.

By far the greatest potential for reaching new levels of achievement is the new Planned Growth in Giving emphasis being made throughout the Southern Baptist Convention. Members of the Kentucky steering committee for this emphasis, the associational directors of missions and the executive board staff received a comprehensive and inspiring briefing from Cecil Ray, the Planned Growth in Giving national director. This important venture will get a comprehensive editorial treatment in a coming issue of Western Recorder.

An update on the Kenya partnership increased the anticipation and excitement this project holds for Kentucky Baptists for the next several years. Nothing so enhances interest and commitment in world evangelization as the personal involvement this venture will afford for a number of Kentucky Baptist pastors and laypersons.

A matter of vital interest is the new pension plan for pastors and other church employes which was officially approved by the executive board. If taken advantage of fully by churches and church workers, this new plan could go a long way to avoid the shameful financial plight most retired Baptist preachers find themselves in today.

Board members were wise in scaling back unrealistic Cooperative Program goals. For several years the giving of Kentucky Baptists has continued to increase at a surprisingly high rate in spite of the economic recession but it was bound to be reflected sooner or later. Many Kentucky Baptists depend upon agriculture and mining for their income and both of these sources are suffering more than a little. The surprise is not that the rate of increase in giving through the Cooperative Program has slowed but that it has slowed so slightly.

All in all Kentucky Baptists have much to be grateful for these days. High on the list of our blessings is integrity in leadership like that of executive secretary-treasurer Bill Marshall and convention president Willis Henson.

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on mission together

Baptists in India . . . not business as usual

In August 1957, newly married, Alice and I sailed for a year of volunteer service in Nazareth, Israel. Our nearest American neighbors were Dwight and Emma Baker, Southern Baptist missionaries. They were "mom and dad" to us, along with their three children. After more than 20 years of Arabic and Hebrew ministry in Israel, the Bakers

transferred to Bangalore, India where they have served for nearly 10 years as teacher and church planter. An excerpt from their recent letter is an encouragement to those of us who believe that God is doing an "unusual thing" in our day:

"A final word about church growth and development. To date, 50 new churches have been established or otherwise added to the Baptist State Convention this year, making a total of 112. Our goal remains 500 churches by 1990 by adding 65 churches each year until that time. It will be realized as churches multiply, and there are more churches to multiply. As recent as last year, some said that it was a preposterous, unrealistic, mission impossible sort of a goal, and I suppose humanly speaking, it was. But remembering that when pastors, church planters and missionaries accepted this goal

in 1980, the convention had only 27 churches, it is clear that those who set it expected a great infusion of God's enabling power to achieve it. It is evident now that God is supplying the necessary resources and we praise and thank him for it. Continue to pray that the Lord of the harvest will send more and more reapers into the ripening fields."

When Dwight and Emma Baker retire soon, we can be sure that God will call out others to take their place. And Kentucky Baptists will continue to give their "sons and daughters" to plant their lives in unfamiliar and sometimes hostile soil.

"Dear Lord, make of us ordinary home folks, and extraordinary people. Help us in Kentucky to be dissatisfied with ordinary hopes and get hold of a new passion. And help us stop waiting for the next person to lead the way."



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

sunday school lessons

LESSONS FOR JUNE 3, 1984

International Series

The demand for a king

After the Israelites settled in the land to which God led them, they noticed that nations adjoining theirs were ruled by kings. Having grown tired of being a God-fearing nation and thinking that greatness could be achieved through imitation of the nations around them,

they asked to have a king to rule over them. The primary motive for their request was to be like other nations. A secondary motive was the desire for a visible military leader to lead them in their battles rather than just continuing in their dependence on the invisible God. Besides, the leadership of Samuel would soon terminate due to his advancing years. Being unwilling for Samuel's unworthy sons to exercise authority over them, the people informed Samuel of their desire for a king.

1 Samuel 8:4-10 Samuel sought instruction from God. Not wanting the Israelites to have a ruler other than himself, God told Samuel to advise them that their request was not in accordance with his desire for them and to warn them of the consequences of such an action. God informed Samuel that the demand of the people for a king was not a reflection on his personal leadership, but it was a rejection of God, so they would just have to learn the hard way.
1 Samuel 8:19-22 Unwilling to heed the advice of Samuel the people said, "Nay; but we will have a king over us; That we also may be like all the nations," which was the very thing God did not want them to be. Samuel understood that when the people became subservient to a tyrannical king and lost a number of liberties they had been enjoying, they would then be making their complaints to God and to him, but in reality they would have no one to

blame except themselves. Samuel was grieved at the wish of the people, but at God's specific instruction, "Hearken unto their voice, and make them a king," he proceeded to obey the divine command.

God has frequently permitted nations to change their form of government and has continued to work through the different forms to bring about the accomplishment of his will in and through the lives of the subjects. Regardless of the form of government under which one lives, every Christian should be a good citizen of that country and a good and faithful witness for Christ.

Life and Work Series

A day for God and us

Mark 2:23-28 One sabbath Christ and his disciples were walking through a field of grain. The hungry disciples began to pluck some heads of grain, rub them out and eat the grain, which was permissible (Deut. 33:25). Watching, the critical Pharisees accused Christ of allowing his disciples to violate the law with reference to the sabbath.

Christ brushed aside the traditions of the critics and expressed his approval and support of his disciples. Christ referred these critics to the scriptures which related how their hero, David, had entered the house of worship on the sabbath and had taken loaves of

shewbread which had been dedicated to God and with them fed his men and himself when they were hungry.

Since the Lord of the sabbath used that day for rest, worship and doing good to others, those of us who are Christians should use the Lord's Day for the same purpose. We can and should please and honor our Lord by assembling in his house on the Lord's Day, persuading others to do likewise, witnessing to the unsaved and trying to persuade them to receive Christ as their savior, and by visiting the sick and the bereaved for the purpose of encouraging and comforting them.

Luke 13:10, 14-16 On a certain sabbath Christ was teaching in an unidentified synagogue where a woman was present who had been victim of a terrible curvature of the spine for 18 years. When Christ observed this woman in her pitiable condition, he had compassion on her. He called her to come to him and completely loosed her from her infirmity without delay. Just as soon as the Lord Jesus healed her and saved her soul, the joyous and grateful lady began to glorify God.

Instead of rejoicing with the woman, the ruler of the synagogue became highly indignant that Christ had performed this miraculous cure on the sabbath. The ruler sought to leave the impression on others that the miracle was not an act of mercy but a great crime. Let us strive to follow the example of our savior and Lord.

baptist forum

Butler responds to May 15 editorial

The opposite of inerrancy is errancy. The opposite of belief is unbelief!

I have always believed and preached that the Bible is without error. The day I cannot believe the Bible to that extent, I will have enough integrity to say so, and will remove myself from the church and ministry!

Last week, you, Dr. Daley, dipped your pen in poison and with venom began to castigate and to impugn the integrity of some of the greatest leaders in the Southern Baptist Convention, as well as my friends! Why you chose to deal in personalities I don't know! Your obsession, bordering on anger and hatred toward those who believe the Bible is infallible, is unbelievable! You used the favorite trick of the liberals in refusing to deal with the issue of truth

versus error, belief versus unbelief and attacked personalities instead!

I regret to know this is the way you choose to close your 27 years as editor of Western Recorder. The more you attack those of us who believe the Bible is without error, the more you identify and align yourself with those who believe the Bible contains errors!

Dr. Daley, I suppose the thing that grieves me most is the fact that even though we have been friends through the years, you did not do me the courtesy to contact me to inquire about the innuendos and things you chose to write about me.

Yes, I proudly wear the "inerrancy" label! To do less would not be worthy of the titles "believer," "Christian," or "child of God"; much less a "preacher" and "minister of the gospel"!

Southern Baptists have always sub-

scribed to the inerrancy of the scriptures until a few years ago when our seminaries adopted the "critical method" of studying and teaching the Bible. God grant that we shall return as the people of the Book, with an obsession for missions and evangelism that the Lord left us in the Great Commission.

LaVerne Butler, Louisville

[I had my say. Now it's your turn but you miss the point of the editorial. It was not inerrancy versus errancy but the questionable ethics of the use of a small group of Kentucky Baptists by Southern Baptist Convention presidents to determine Kentucky Baptist representation on the boards of Southern Baptist Convention agencies. Inerrantists don't have a corner on belief in the Bible. Other Southern Baptists believe it as sincerely but they don't propose to

purge fellow Baptists whose views don't coincide exactly with theirs. You are entitled to judge the motives and conclusions of the editor but the facts speak for themselves. —Editor]

Layman questions ACTS board ruling

I read with interest Russell Bennett's letter in the Western Recorder of May 22.

The local ACTS board that is chaired by Mr. Bennett has ruled that meetings would be held during "regular office hours" which excludes most laymen from serving.

Do Mr. Bennett's remarks in Western Recorder mean a change of heart and will in the future include lay people who will pay his salary and other ministers on the ACTS board?

M. Daniel Connell, Louisville



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Mission or maintenance

Twice in recent days I have been reminded that churches are "either on maintenance or on mission!" How true this is. The church's one foundation is

Jesus Christ her Lord. But how a local Baptist church builds on this foundation (or fails to build, alas) is sometimes amazing to behold. Some churches are aggressive by following Christ's command to go and make disciples of all nations. Others seem satisfied to survive, trying to "maintain what we have and where we are."

How Satan trembles when he sees churches taking seriously Christ's commission to take the message and power of the gospel and the glorious word of our Lord to the ends of the earth. Yet I am sure this is the primary task of every church and should be reflected in our scheduled services, the prayer life of the church, the church budget and the calendar of activities and programs.

Clear Creek is very serious about missions. We teach, practice and model missions here. Missionaries are on our staff at Clear Creek and teach in our classrooms. Southern Baptist Missions

is a required course of all students at this great school. President emeritus and Mrs. D. M. Aldridge are in Africa today as evidence of Clear Creek's commitment to missions.

Clear Creek is also a recipient of mission aid as a missionary institution. I do not hesitate asking people to support Clear Creek, because Clear Creek is missions! This summer a crew of workers from an association in Kentucky will come for a week to paint one of our large apartment buildings. Several other crews from Baptist churches will come to remodel student housing (we could use 10 more crews from Baptist churches to remodel housing!). We thank the Lord that God touches the hearts of people to support our missionary endeavor at Clear Creek.

Is your church protecting the status quo or aggressively seeking to go forward with the gospel? Are you on missions or maintenance?



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Charting courses

No doubt we are all doubting Thomases at times needing to thrust our hands into the pierced sides of our savior. Often we are unfaithful Peters fearful of sinking beneath the waves until the savior stretches forth a supporting hand.

Truly these are temptuous times with billows rolling high over the surface of the whole earth. It would be a calm soul indeed who did not find cause to wonder what lies just ahead.

I realize how futile it is for nearsighted man to chart his course ahead. Man's only guide and dependence is to walk by faith from day to day. I also know even better how infallible is the wisdom and foreknowledge of God. How clearly he sees each tomorrow through all the succeeding ages yet unfolded. How unerring is God's hand which can chart the course of empires, of nations and of institutions like Oneida.

I can doubt the power and wisdom of nations and peoples. But I can never doubt the power, wisdom and justice of him who created this universe and set the course of planets, of nations and men. Assuredly he brings each to its end exactly as he planned it in the beginning.

But that faith does not hinder doubts of the part we are to play on the stage of time nor the fate of the things of our greatest love and interest.

This brings us to the concern of the fate of Christian education and of Christian schools over the country that have been supported on humanitarian principles, a feeling of charity and a desire that each and all may have an equal opportunity to develop and prepare for a life of Christian service.

There is a greater need for Oneida Baptist Institute than there was when this work began in 1899.

(1) Eighty years ago every public school in America was a Christian institution where the Bible was taught, chapel was held and prayers were offered. Not so today which is all the more reason for us to support our Christian schools as an alternative and to keep that plurality in American education that has been and is a bulwark of our freedom as a nation and our vigor as a denomination. The Congregationalists were once the largest church body in America. But they cut themselves adrift from their institutions like Harvard and Yale, and have nearly disap-

peared from the American scene.

(2) Eighty years ago nearly every school in America was a small school where everybody could be somebody. Not so today in our age of consolidation and belief in the concept that bigger must be better. All the more reason to support our Christian schools, which remain relatively small schools, where each student can be taught that "the fear of God is the beginning of wisdom" and where each young man or young woman can be led to an awareness of self as important to God thus to one another. It is important that each student catch the vision of a Christ who came "not to be ministered unto, but to minister" and to go forth to do likewise.

(3) Eighty years ago divorce was nearly unheard of in America. Today, nearly half of all marriages end in the divorce court. This affects the lives of literally millions of young people. The Christian boarding school is not only a school; it is a home where that boy or girl with a single parent who must work can have discipline, structure, security surrounded by the love and an example of a dedicated Christian staff.

So little money is required to maintain schools like Oneida. We must look to our brothers and sisters in Christ to see to it that we have continued life and service.

(Reprint 9/2/81)



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

homes for children

Spring into summer

On the way home from church, one of numerous billboards gave me this title. It said, "Spring into Summer with us." The billboard presented an invitation to enjoy the hot summer by swimming at a particular place.

Now is the time to "Spring into summer." June brings hot weather, closes out spring and officially begins summer. Many of us will be springing into summer, but it will not be centered around a swimming pool.

Baptist Homes for Children is now

poised for the "spring into summer." With the closing of school, the routine changes and the pace quickens with excitement at our homes. Much planning and preparation has gone into developing a summer program that will provide positive, growing experiences for the youth in our care.

Glen Dale Home will soon launch into their annual "Looking Outward Camp." Then there will be vacation Bible school, 4-H day camps, gardening, 4-H projects, swim classes, athletic games, youth evangelistic conference, work details and county fairs.

Spring Meadows Home also has plans to "spring into summer" with a varied and full program. The youth will tend their gardens, cut grass and participate in a work program. There will be swimming, athletic games, church league ball, choirs, study classes, retreats, camping trips, etc. There is special excitement at Spring Meadows because they will have their own pool this year. The pool is now being completed,

thanks to some friends at Somerset who are making this new pool possible. Glen Dale already has their own pool.

Two very special events at Spring Meadows and Glen Dale allow you to "spring into summer" with us. Child Care days will be held at Spring Meadows on June 23 and at Glen Dale on July 21. This is when Baptists are invited to visit one of our campuses. Churches and associations are urged to load up in cars, vans and buses and journey to Middletown or Glen Dale and see your homes for children. Special tours are provided from 10 a.m. till noon, when lunch is served. Choose a date and visit one of your homes this summer.

Another special day on each campus is homecoming, when all previous residents are invited to return to their home for a visit and a meal. Homecoming at Glen Dale will be June 24 and at Spring Meadows Aug. 4.

"Spring into summer" with us—come and visit us.

baptist news in brief

Kentucky church to help inaugurate Day of Prayer

First Baptist Church of Frankfort, Ky., is one of 29 Southern Baptist congregations which will help inaugurate the denomination-wide observance of the Day of Prayer for World Peace this August.

The inaugural churches, each representing a different Baptist state convention, will focus on peace with justice in their worship services on Sunday, Aug. 5.

The Day of Prayer for World Peace was approved by the Southern Baptist Convention meeting in Pittsburgh last year and was placed on the official convention calendar. The Christian Life Commission, which recommended the special observance, is providing resources at cost for churches which choose to participate.

First Baptist, Frankfort and the other inaugural churches were enlisted "as a way of saying to all Southern Baptist churches that this important emphasis is for everybody," explained Ronald D. Sisk of the Christian Life Commission.

"Prayer," he said, "is always local. It finds form and substance only when practiced by some one, in some place at some particular time. The Day of Prayer for World Peace is designed to find expression in local congregations. We hope every Southern Baptist church will accept the challenge to pray for peace and to work for peace with justice as part and parcel of their witness for Jesus Christ."

Billy Hurt is pastor of First Baptist, Frankfort.

Draper replaces committee member

Roger Roberts has been replaced on the 1984 Committee on Committees by Paul Payne, according to Southern Baptist Convention president James T. Draper Jr.

Draper told Baptist Press Roberts has resigned the pastorate of First Baptist Church of Fairborn, Oh., to accept a pastorate in Kansas, making him ineligible to serve as the Ohio representative on the Committee on Committees.

The Committee on Committees, appointed by the SBC president without ratification by messengers to the convention, nominates the 1985 Committee on Boards, which will nominate trustees to serve on the 20 national agencies of the nation's largest Protestant denomination.

In Roberts' place, Draper has nominated Payne, pastor of Huber Heights First Baptist Church of Dayton. Payne, a former director of missions in Ohio, has been pastor of the Huber Heights church more than 10 years.

N. C. Baptist paper honors Kentucky pastor

The official newsjournal of the Baptist State Convention of North Carolina has taken action to honor a Kentucky pastor through the establishment of a memorial scholarship fund for interns at the paper.

The late Nobel T. Cottrell, a native of Kentucky and pastor in central southern Kentucky until his death in 1974, will be honored through the Biblical Recorder's Cottrell Memorial Scholarship Fund, according to an announcement by editor R. G. Puckett.

Puckett got the idea when Mrs. Lillie

Cottrell, Nobel's widow now living in Elizabethtown, sent him a portion of the value of Cottrell's library when she sold it in 1983. "Use the check for whatever you think is best," Mrs. Cottrell advised.

With that check in hand, Puckett, also a native of Kentucky, recommended to the board of directors of Biblical Recorder that the memorial fund for financing the intern program be established. Since that time other funds have been received. The corpus of the fund will be protected; income from the invested funds will be used for the intern program.

First consideration in the intern program, which was launched last year with a student from Southeastern Baptist Theological Seminary, will be given to students from the nearby seminary at Wake Forest. Second consideration will be given to college students in their junior or senior year who have declared a career in religious journalism.

Friends or family members who wish to make a contribution or secure additional information may write to: Editor R. G. Puckett, Biblical Recorder, Box 26568, Raleigh, NC 27611.

Two states receive Sunday school awards

The Baptist General Convention of Texas and the West Virginia Convention of Southern Baptists were cited for the largest numerical and percentage increases in Sunday school enrollment for 1982-83 during semiannual planning and promotion meetings with Sunday school leaders from state conventions and the Sunday School Board.

For the past year 31 of 34 state conventions registered gains in Sunday school enrollment.

The Texas convention led all states in numerical gain with 41,626, or 3.4 percent. Other states in the top five in numerical increases were: Florida (14,792), Oklahoma (11,272), California (10,037) and Alabama (8,725).

The West Virginia convention had the largest percentage increase among the states with 14.8 percent. Other states in the top five in the percentage category were Nevada (8.0), California (5.3), Arizona (4.7) and Northwest (4.2).

Ministers' wives to hear missionary

Wana Ann Fort, missionary physician in Zimbabwe, will be the feature speaker at the 29th annual luncheon of the Conference of Ministers' Wives, June 12, at the Radisson-Muehlebach Hotel in Kansas City, Mo.

The Ministers' Wives Conference is one of the auxiliary meetings to the annual meeting of the Southern Baptist Convention, scheduled June 12-14 in the H. Roe Bartle Hall of the Kansas City Convention Center.

In addition to Fort, entertainment

will be provided by dual pianists and singers Charles and Kay Mathews of Houston. During the luncheon, the conference will also present the Mrs. J. M. Dawson award to a minister's wife who has exhibited outstanding service to her church and denomination.

Tickets may be purchased at the advance registration table at the convention center.

Baptist agency to join Vatican ambassador suit

The Baptist Joint Committee on Public Affairs announced May 23 it will join a suit challenging the constitutionality of the Reagan administration's establishment of diplomatic ties with the Vatican.

Meanwhile, the Vatican's official representative to the U. S. has disagreed with persistent claims that the new diplomatic ties would be with Vatican City rather than with the Roman Catholic Church. Apostolic Pro-Nuncio Pio Laghi contradicted arguments repeatedly made by State Department officials and congressional backers to answer charges that the reversal of long-standing U. S. policy violated the First Amendment's ban on an establishment of religion.

Citing a Roman Catholic authority,

Langhi asserted papal diplomacy "rests essentially upon the spiritual sovereignty of the Holy See and not upon dominion over a few acres in the heart of Rome."

BJCPA executive director James M. Dunn said Laghi's remarks support the contention by Baptists and other religious groups that the administration's action violated the Constitution, despite claims to the contrary.

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Schedule:

Tuesday, June 12

11:30 a.m.
President's Address,
James T. Draper, Jr.
7:00 p.m.
Sunday School Board Report
7:30 p.m.
Home Mission Board Report
8:30 p.m.
Inauguration of BTN and ACTS

Wednesday, June 13

12:00 p.m.
Convention Sermon,
Russell H. Dilday, Jr.
7:30 p.m.
Foreign Mission Board Report



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Daley Observations reprise

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

(From the Jan. 23, 1969 issue)

Women don't rate for Baptist leadership

More and more effort is being made these days to get more Baptist laymen involved in the work of the local churches, the denomination and its many agencies and institutions. And this effort is effective with more and more able laymen rendering significant service in important leadership places.

The question now is what place do women have in official leadership roles among Southern Baptists. Of course women have long demonstrated their ability in the Woman's Missionary Union organization on the local, state and convention level, but rarely have they been used beyond the WMU.

A quick survey of the makeup of denominational committees and boards, both in the states and in the Southern Baptist Convention, reveals women are almost completely left out so far as leadership roles are concerned.

There are hundreds of places to fill on Southern Baptist Convention committees, boards, agencies and commissions. The number of women now serving in any of these places can be counted on one's fingers and toes.

The Southern Baptist Convention Executive Committee of 60 members has only two women plus Mrs. Robert Fling, who serves in an ex-officio capacity as Southwide WMU president. The Foreign Mission Board with about 66 members has six women serving. The Home Mission Board with about 65 members has seven women, at least two of whom are wives of pastors. The Sunday School Board of 65 members has only one woman on it. Southern Seminary has one woman trustee and so does Midwestern Seminary. The other four seminaries have all men trustees. The Education Commission has one woman serving, but there is not a woman serving on any of the other Southern Baptist Commissions.

Women on committees and boards in the Kentucky Baptist Convention are even scarcer. The 141-member executive board has the state WMU president as an ex-officio member. No other woman is a member nor ever has been so far as this writer knows.

The Kentucky Baptist Child Care Board has three women in its membership. The Western Recorder has one lady serving as a director. One trustee of Georgetown College is a woman and one woman is on the Oneida Institute board. Both of these women trustees are wives of preachers. These six

ladies constitute the entire crop of women in official Kentucky Baptist Convention service.

Even this number may be surprising in light of the traditional doctrinal view of Kentucky Baptists concerning the place of women in leadership roles. Only several years ago it was learned that the women messengers sent by the churches to the state conventions had never been counted but their registration cards had been ignored. This was done on the basis of tradition and understanding for there was no constitutional prohibition against women messengers. Now by specific action of the convention, women are recognized as messengers with full privileges.

As in many other matters Baptists are not all agreed on what the New Testament actually teaches concerning the place of women in church leadership roles. The literal words of Paul clearly restrict women to subordinate places in church life. Do these instructions apply only to the times and specific situations of Paul's day? Or are they to be regarded as basic principles with specific instructions applicable to every age and condition?

Whatever we believe the New Testament teaches about the role of women, in actual practice we look to them for more than a subordinate place. They carry the burden of the teaching load in nearly every Baptist church. Women also are the backbone of the music program and without them missionary education in many churches would be almost nil.

What is the outlook in the future for more women in official places in Southern Baptist and in state Baptist life? Judging from the trend an increasing number, but not anything like an equal number of women to men, will be called upon to serve on denominational committees and boards. In the meantime the women will not press for such status but will continue to carry the major load of church work.

In connection with the discussion of Baptist women in official denominational roles, the question of ordaining women is fairly common in some evangelical denominations and is practiced by American Baptists. There are no signs, however, that Southern Baptists are ready to ordain women or will be ready for this any time in the foreseeable future.

(From the Mar. 13, 1969 issue)

Baptists and the malignancy of materialism

There is no doubt about it. Baptists' faces are long these days when finances are mentioned. This was true in Nashville recently when Southern Baptist leaders looked at the financial outlook for 1970. It's true in many state conventions where contributions are hardly equaling expenditures and the churches likewise in many instances are up against it financially.

How do we explain this giving lag among Southern Baptists? There are several obvious factors involved which we can use to explain our predicament, but the one chief explanation is not easy to admit and to face.

Surely inflation is part of the story. The costs of living rise faster than the income of many Baptists and they are actually hard put to pay their bills. The tax load is a serious matter for many of us and it seems to grow heavier by the month. Winter time is hard on church budgets, especially if snow storms come on the weekend and church attendance is cut.

Even the health of Baptists is an important factor. In fact the Hong Kong flu was blamed for Southern Baptists' missing their budget goal in 1968 when the December offerings dropped drastically.

But the giving lag of Baptists has a more basic explanation than physical sickness, absenteeism, inflation or taxes. The true reason is more likely a spiritual sickness. Our real malady is the malignancy of materialism. This is the sickness that leads us to make God and his causes second to our own needs and wants. And this materialism malignancy has afflicted Baptists on every level.

The flu in December didn't damper the spending binge of Baptists. It's likely nine of every 10 Baptist families spent more on themselves last Christmas than any Christmas in their lives. It would be amazing to know how many Baptist families spent more on one color television set in 1968 than they gave the entire year to the Lord's causes.

Church people are caught up in this madness of materialism. New automobiles, color TVs, expensive homes, sumptuous eating and all the other modern luxuries are a way of life for most of us. We make more and more, we spend more and more and have a harder and harder time meeting installment payments. By the time the average Baptist family makes the house payment, the monthly payments on one or two automobiles, pays the grocery bills and the taxes (local, state and federal), there's precious little left for anything. If a doctor or hospital or another unexpected bill comes along, it's hard not to take the Lord's money to meet the emergency.

This malignancy of materialism with which many Baptists are stricken is also a church disease. Churches are often swept along on this spending

binge. And they often do like their members. They provide for their own needs and wants first and then share what's left with the rest of the world.

The result is their fixed obligations are often almost equal to their income. By the time churches make payments on a new building, pay the rising salaries of a pastor, staff members and other employees, take care of maintenance and other essentials, they have difficulty maintaining the present level to say nothing of increasing their gifts to causes beyond their own community.

Neither are state Baptist conventions exempt from the spending habits in vogue today. Many state Baptist conventions, along with their colleges and others institutions, are in debt up to their ears. Consequently, they have to make debt payment a preferred item. Most of these conventions are also well organized and staffed which means salaries are a big item. Those who work with the state convention budget know how extremely difficult it is to find enough money for debts, for salaries and expenses, for schools and all the other needs and wants. The constant temptation is to keep more and more of each dollar in the state and send less and less to Nashville for world mission use.

And so it's a chain reaction. On every level we seem to put ourselves first. It begins in the pew. When church members put their wants first, the church hurts. When the church hurts and puts its needs first, gifts to the Cooperative Program are curtailed and the state convention hurts. When the states feel the squeeze and take care of their needs, Nashville is not far behind in feeling it.

In the meantime the spirit of sacrifice seems to be absent on all levels. Everybody seems to expect the other person to sacrifice. To many members, the church and those on its payroll appear to be well off. The churches are not impressed with any sacrifices on the part of those supported by the state convention and to those of us serving on the state level, the institutions and personnel of the Southern Baptist Convention seem better off than we are and always have a hand out for more.

How do we break the chain? How do we overcome this malignancy of materialism? Like physical malignancy the cure is not yet in man's possession. Surgery is the only hope, but surgery is painful. Spiritual surgery is confession and repentance on our part and forgiveness and renewal on God's part. The divine physician is ready when we are, but so far we apparently are not sick enough to submit to the operation.

Kentuckian Jim McKinley goes on the air

Bangladesh TV station tells missionaries' story

The story behind Southern Baptists' resolve to stay in Bangladesh during its bloody war for independence was televised nationwide in April by the Muslim government.

Speaking in Bengali, the people's native tongue, Southern Baptist missionary Jim McKinley said on a popular interview show that during the 1971 uprising, in which Bangladesh was born from East Pakistan, he stayed with the people because of "a pull from within."

"Most people are bewildered about why we stayed here during this time," McKinley said after the interview. "They responded to this very well."

Azad Chowdhury, a television personality with his own cultural show, was the host for the 10-minute interview, broadcast during prime time

over two government-run television stations. Most people who don't have personal access to a television set can watch at government sponsored viewing areas in villages.

In his introduction, Chowdhury spoke of the McKinleys as "friends who lived with us." McKinley later said he felt the comment was very significant and probably impressed viewers.

Chowdhury met McKinley at a mutual Christian friend's home in March and asked him to appear on his show. Chowdhury had read McKinley's book, "Death to Life—Bangladesh," about the McKinley family's experience during the revolution.

During the interview Chowdhury emphasized that the people of Bangladesh would benefit from the sale of McKinley's book. "He asked, 'I understand the money will come

back here,'" said McKinley. "I was able to respond, 'Yes. All of it.' That had a very high audience appeal."

The proceeds will build an auditorium and training center for Baptist lay leaders in Bangladesh. The center will be located on property of Immanuel Baptist Church in Dhaka, but will be owned by the Bangladesh Baptist Fellowship (national convention).

McKinley's book was published in 1978 by Highview Baptist Church in Louisville. More than 40,000 copies have been sold in the States and many others have been distributed in Bangladesh to people including high government officials. Chowdhury requested over the air that the book be translated into Bengali.

The McKinley family of Kentucky and the Tom Thurman family of Mississippi, also Southern Baptist missionaries, were part of a small group

of Americans who stayed in the country during the war. In March 1971, a telegram urged Americans to prepare for evacuation, said Thurman. "But it seemed logical to stay, so we stayed put."

The missionaries attempted to hold Baptist work together during the bloodshed. As the war drew to a close, reinforcements arrived to minister to many of the 10 million refugees who returned. "With all of this helping and caring, 'long about the mid-1970s they (Bangladeshi refugees) started coming in large numbers looking for Christian teaching," Thurman said.

"The main thing that sticks out in my mind was we were able to share the love of Christ," he added. "The things we were able to do were so minute, but we were there during their dark hour. We were a presence. And God honored that."

As growth in Indonesia continues, Southern Baptists give help

by Leland Webb

Southern Baptist missionaries will begin working this summer with a group of Indonesian Christians who aim to reach everyone in their nation with the gospel.

Since 1971, the group's efforts have been nurtured by Canadian Baptists, who have helped in leadership training and evangelism. Four years ago these Indonesian Christians began calling themselves Baptists because their beliefs match Baptist doctrine. They named their organization the Union of Baptist Churches of Indonesia.

Begun in 1951, the union now claims more than 14,000 members in nearly 150 congregations. Its witness has expanded to the farthest reaches of the country. And it has become a moving force in the Indonesian Baptist Alliance, a cooperative of three indigenous Baptist bodies.

"This church was born with evangelism at the heart of it," declares Ronny Welong, chairman of the union. "From one generation to another they have inherited the will to continue evangelism." The union sponsors a seminary, a Bible school and a theological training school in different areas of the nation.

"I believe we can grow together, all of the Baptist churches in Indonesia," says Alex Tairas, who at 57 is considered the group's spiritual patriarch. "Our vision is, we need to bring all people of Indonesia to Christ."

The group has pursued this vision from the beginning. In the 1950s churches helped send Megtji Wells, a single woman, to the Moluccas (the original Spice Islands) in Indonesia. Others were sent to help her in 1960. A few years later missionaries began work in Kalimantan, the southern portion of the island of Borneo, which Indonesia shares with Malaysia and Brunei. That work flourishes today with the help of Canadians.

The group emerged in the area of Manado on the northern tip of the island of Sulawesi, when several people from the traditional, Dutch-related church felt the need for personal faith in Jesus Christ and baptism after repentance. A weak Muslim presence provided opportunity for witness and a strong plantation economy in the area provided

founders for missionary support.

The group's outreach ministry has grown rapidly. In Kalimantan, for example, Welong senses that God is at work among the Dyak people. "It surprises us to see their openness. It's a phenomenon the Lord has caused," he says.

More congregations meet there than in the Manado region. And the government, though Muslim, welcomes Christian work in Kalimantan because it wants every citizen to follow a religion. Since the Dyak people eat a lot of pork, they are unlikely to turn to Islam, which prohibits pork.

In the late 1960s the Manadans asked for help from the Canadian Baptist Overseas Mission Board, an agency sponsored by four Canadian Baptist conventions. The board is willing to help any group adhering to Baptist doc-

trines and has 89 missionaries assigned in seven countries.

The Canadians arranged in 1971 to supply seminary teachers to the Manadans. "We have gone out of our way to assume a junior partner role," says John Keith, then the Canadian board's general secretary, now an associate secretary. Since then, one of the Canadians' thrusts has been pioneer work in areas where there is not an established church. Canadians could have 10 missionary families in Kalimantan in the 1990s.

This summer the union will welcome its first Southern Baptist missionary couple, Charles and Jennifer Townsend, to teach in the seminary. A second couple, David and Anna-May Cochran, are to move there next year after language study on Java.

The Manadans are excited about

working with Southern Baptists. "This is one reason we're working with Southern Baptists: they'll help us strengthen and train our people here so that they can reach out to Indonesia," says Welong.

The Baptist union has benefited from Southern Baptist resources over the years. Many of its leaders received training at the Indonesian Baptist Theological Seminary, begun by Southern Baptist missionaries. Tairas was a member of the seminary's first graduating class. "It's very important to ask help from other countries," he says, "because we could not do (it) all by ourselves here."

"The potential for evangelistic outreach in our area is tremendous," adds Welong. "One reason we want our churches strengthened (is) so we can become a sending organization."



Southern Baptist missionary David Cochran [c] gets acquainted with some students at the Indonesian Baptist Seminary in Manado, on the northern tip of the island of Sulawesi. In mid-1985 after language study, he expects to move there with

his wife, Anna-May, and their two children to help train leaders. Canadian Baptist missionaries taught at the Manado seminary for 10 years, but now assist the Baptist union in missionary outreach on the island of Borneo.