

Swan song

The Executive Committee of the Southern Baptist Convention adopted a resolution of appreciation for C. R. Daley, retiring editor of Western Recorder, at its recent meeting in Kansas City, Mo. Daley [at right] responded to the resolution, and is flanked by [l-r] his wife, Christine; Harold Bennett, executive-treasurer of the Executive Committee, Nashville; and committee member Conrad R. Willard, Miami, Fla. Daley retires this week [June 30] after 27 years as editor. [Photo by Al Shackelford]

Simultaneous revivals could win 600,000

Southern Baptists can baptize a record 600,000 people in 1986 if 90 percent of the churches join in simultaneous revivals with commitment to personal soul-winning, according to Southern Baptist Home Mission Board evangelism director Bob Hamblen.

Hamblen met in Dallas with Texas Baptist evangelism director Carlos McLeod and pastors of a dozen large churches from across the state to help lay the groundwork for simultaneous revivals in 1986. Theme of the revivals is "Good News America, God Loves You."

Hamblen told the pastors that Southern Baptists had about half as many church members in the early 1950s as they do now. "But they baptized 396,000 in one year. Last year, we baptized just over 394,000."

One of the reasons the churches baptized so many people 30 years ago is that there were simultaneous revivals all over America, said Hamblen.

The evangelism leader said he is amazed in his travels across the country to hear people say, "The day of revivals is over."

"The day of revivals will never be over 'till Jesus comes back," said Hamblen.

Every state Baptist convention, executive director and evangelism director is committed to the simultaneous revivals, Hamblen said.

"What can we do to impact this country in simultaneous revivals?" he asked the large-church pastors.

The immediate past Southern Baptist Convention president, James T. Draper Jr., called for a united effort to make funds available to vocational evangelists to preach in pioneer mission areas.

Draper said First Church, Euless, where he is pastor, has 26 evangelists and an agreement that the church will pay their expenses wherever they preach in a pioneer area.

"Some churches can't afford a plane ticket for an evangelist," Draper said. "Why not spread it out over many churches?"

The need for assisting in pioneer areas was also confirmed by James Semple, pastor of First Church, Paris, Tex., and chairman of the Texas Baptist administrative committee. "We need old line churches to go into pioneer areas," said Semple.

Hamblen said he sees "a real moving of the Holy Spirit for revival in America. There is great hunger all over America to come back to God."

"We can't bring materials fast enough to meet the demands of prayer for spiritual awakening."

"We're encouraging everybody in the state convention and our institutions to be involved in going to share Christ," said Semple. "In togetherness, we find greater power with God."

In ACTS interview

Carter reveals private talk with Chinese leader

by Clay Brown

Former President Jimmy Carter revealed for the first time June 18 details of his private negotiations (1978-79) with Chinese leader Deng Xiaoping for the return of Western missionaries to the mainland and other religious liberties in China.

Carter, appearing on the television program, "Life Today," on the American Christian Television System (ACTS), said the negotiations were part of the long process of normalizing relations with the People's Republic which took "two solid years" of effort to achieve.

Because of the need for secrecy in the talks, "We didn't even let the State Department handle any of the dispatches," Carter said, so "the negotiations, in effect, were between me and the vice premier." It was during this one-on-one dialogue Carter was able to express his concern for religious liberty in China.

"The first evening I spent with Deng Xiaoping," Carter said, "I told him there were three things I wanted him to do. One was to permit Western Christian missionaries to go back into China, the second was to permit the distribution of Bibles and the third was to permit religious freedom."

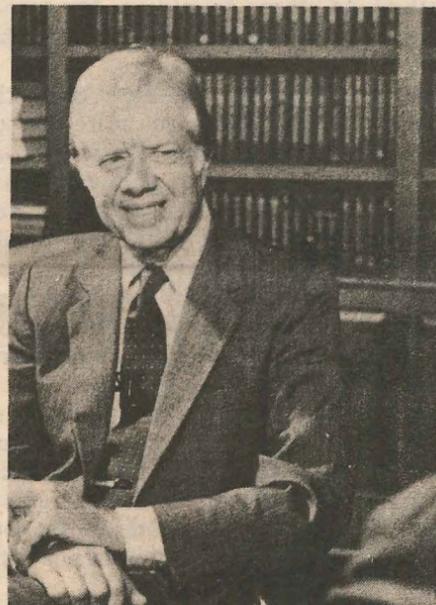
Deng's answer, according to Carter, was immediate. "Without hesitation he said, 'I'll do two of them,'" Carter said. Deng would do his best to allow absolute freedom of religion in China and the distribution of Bibles, but he could not allow missionaries to return because "it puts a connotation of domination by Westerners on Chinese," Carter said.

Carter said he believes the promises by Deng are being kept so far. "When I went to visit some of the Protestant churches in August 1981, they said they

had no interference at all with their religious services," he said.

When the Chinese Christians experienced some difficulty in obtaining the proper paper for printing Bibles, Carter said they "contacted Deng indirectly" and obtained the necessary materials.

Carter was cautiously optimistic about the future of the new religious freedom in China. "I don't think anyone would dispute the fact that there's been a burgeoning of Christian evangelism and faith in China," Carter said. "However," he added, "no one can predict what the Chinese Communists will do, whether Deng's policies will prevail, but I assume his promise to me will be honored at least as long as he is in charge."



Former President Jimmy Carter discusses the recent growth of religious freedom in China with Jimmy Allen on "Life Today," seen daily at 9 p.m. [EDT] on ACTS.



The power of prayer

Prayer was the common denominator for more than 300 Southern Baptists gathered in Kansas City, Mo. recently for the Woman's Missionary Union National Prayer Conference. Participants focused their prayers on the local church, associational and state work and the Southern Baptist Convention. The prayer conference was held as a preliminary to the WMU annual meeting.

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C. R. Daley

daley observations

My lines have fallen in pleasant places

In reflecting upon 27 years as Western Recorder editor my testimony is that of the psalmist, "The lines are fallen unto me in pleasant places" (Ps. 16:6). I leave the editorial responsibilities for other ministries with a mind full of happy remembrances and a heart full of thanksgiving.

My gratitude is first of all to Kentucky Baptists, a great people of God by every standard. They have been gracious, kind and above all tolerant of one whose editorial positions have frequently been contrary to majority opinion. This is a mark of greatness.

One of the greatest rewards of denominational service is to come to know the choicest of God's children in hundreds of Baptist congregations. My wealth in this respect is incalculable and because of knowing these faithful ones I could never be pessimistic about the future of God's cause in Kentucky.

My editorial ministry could never have been without the help of Western Recorder directors provided by the convention. Over the years many outstanding Baptist ministers and laypersons have served as directors and have supported me completely. They have granted me total freedom which is a dangerous but an absolutely essential possession for an effective editor.

I am equally indebted to excellent staff members who have taken much of the load off my shoulders. My associate editors have in every instance been outstanding and at least two of them have gone on to be outstanding editors of other state papers.

My present associate, Jim Cox, is the answer to an editor's dream. He does about everything but write the editorials and, fortunately for the editor, has no ambition to be an editorial writer. He is a master technician and an effective teacher of journalism skills.

All other workers in the Western Recorder offices have been as helpful as coworkers could be. I shall never be able to pay my debt to Juanita Spicer, who has served as my secretary for many years and by now is a miracle performer in reading my writing and processing my correspondence and my editorials. George Strickland has set our type and put our paper together for many years. By now he knows my mind as well as I do and his judgments on headlines and other details are better than mine.

My colleagues in the Baptist Building have been extremely supportive. Many times they have not gotten as much space in the paper as they wanted and deserved but they have always been understanding and forgiving. The four executive secretary-treasurers with whom I have served have been dear friends and helpful counselors. In 27 years there has not been many disagreements and not a single serious rift between the executive secretary and the editor.

My greatest human debt is to Christine, my mate who many times served as father and mother for our four sons while I placed Western Recorder interests before family responsibilities. She has suffered from my frustrations for which she was not responsible and has been the object of hostilities which I concealed from those arousing them. She has also been my most faithful supporter and most valuable critic.

It's understandable that I leave such a happy and fulfilling ministry from my standpoint with mixed feelings. I have never doubted, however, the rightness of leaving it now and turning to other kingdom services. Whatever these are and wherever they lead, I shall be eternally grateful to Kentucky Baptists for making my lines fall in pleasant places.

The one and only Harley C. Chiles

My longevity as a writer in Western Recorder is exceeded by only one other contributor and my respect and admiration for him lead me to devote part of my last editorial page to an evaluation of his ministry.

Harley C. Chiles began writing Sunday school lesson expositions in Western Recorder in 1950. Until 1967 his comments were on the Uniform lesson series which itself was a major project. When we decided to also run a commentary on the New Life and Work series he volunteered to do these as well as the Uniform series and since May 21, 1967 he has provided commentaries on both.

The many things he has accomplished defy belief. He is the best steward

of his time and talents I have ever known. For many years he was a pastor who studied and prepared sermons every day as well as looked after his flock carefully and at the same time performed many denominational assignments, including presidency of the state convention. In retirement he has actually increased the pace. For example, now he is a full time teacher at Clear Creek Baptist School and interim pastor of First Baptist Church in Hazard while still preparing two Sunday school lesson commentaries each week. I have often envied him for his self-discipline and preparation.

Convention controversy could bring dreaded consequences

There are many things that remain to be said about the current Southern Baptist Convention controversy but here is my last observation as Western Recorder editor.

Denominational loyalists returned from Kansas City with heads bloodied but unbowed. Their attitude is that of the famous general who said "we have just begun to fight."

The ultimate weapon in such an intradenominational struggle is financial support and unfortunately the Cooperative Program stands to become this weapon. Many pastors and churches who have been committed to maximum efforts to underwrite through the Cooperative Program what they consider is an enlightened and balanced denominational undertaking in today's world are rethinking that commitment. If messengers to annual conventions controlled by fundamentalist leaders start reducing or otherwise changing recommended allotments to the convention agencies, there could be serious trouble.

Such a thing came close to happening in Kansas City. Critics of James Dunn came within a few votes of defunding the Southern Baptist Public Affairs Committee for next year and thus end Southern Baptist participation in the Baptist Joint Committee on Public Affairs. This joint effort for religious liberty causes in which nine Baptist denominations in the United States participate is considered a vital part of Southern Baptist witness by many pastors and churches. To reject the recommended allocation of the Southern Baptist Convention Executive Committee to this agency would have dimmed the enthusiasm of many strong supporters of the Cooperative Program.

If the present trend in the convention continues, here are some options that loyal pastors and churches will consider.

- The first is to persevere and to continue strong Cooperative Program support hoping the convention will return to its former directions or that the new leadership will not greatly disrupt the present balanced approach to the Southern Baptist world witness. Persevering means persisting in any enterprise undertaken in spite of adverse influences. This is a noble attitude.

- Some pastors and churches could decide to use the Cooperative Program giving pattern of churches served by the convention presidents as examples to follow. Someone doubtlessly will do a study to determine and will publicize the five year Cooperative Program level of giving of the churches served by the last several convention presidents. What would happen to the present Southern Baptist world outreach if all churches followed the example of First Baptist Church in Atlanta whose contribution to the Southern Baptist Convention world witness through the Cooperative Program has hardly been two percent of church income?

- Another option would be for churches to put a cap on the number of dollars they are now giving through the Cooperative Program. This would prevent a financial crisis for the convention agencies but would not continue even the present level of Southern Baptist world ministry to say nothing of reaching every person in the world with the gospel by A.D. 2000.

- Still another option would be for state conventions to decide not only how the Cooperative Program funds kept within their borders would be used as is now the case but also to decide what Southern Baptist agencies to support and to what extent to support them. In this way the Southern Baptist Convention Executive Committee which now receives Cooperative Program funds from the states and recommends to convention messengers how they are allotted would be bypassed and state conventions would send their gifts directly to the convention agencies. This would be an unfortunate return to the plan used prior to 1925 when the Southern Baptist Cooperative Program was adopted.

Let us pray churches will prayerfully consider the consequences before abandoning even for a while the plan which has been blessed so abundantly since 1925.

western recorder (ISSN 0043-4132)

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

Western Recorder is published by Western Recorder Inc., Box 43401, Middletown, KY., weekly except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address change to Western Recorder, Box 43401, Middletown, KY 40243.

Advertising: Rates available upon request. Institutional columns on an inside page are paid space. **Subscriptions:** Single, \$6.30; foreign, \$7.00; church budget, \$4.50. Payable in advance, except church accounts, which require tax exemption number.

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baptist forum

Forum gets hearty approval

Since I expressed some reservations about the SBC Forum a few weeks ago, I need to say now that it was one of the very few bright spots of the whole week in Kansas City. The Forum program was excellent and the effect was positive. I personally made up my mind to attend during Franky Shaeffer's address to the Pastors' Conference on Sunday night!

Dick Allison, Georgetown

A financial shambles

Where will it end? This year's convention has to have reached the depths of electing weak denominational leaders. Those of us in churches that support the causes and institutions of Southern Baptists have to be concerned more than ever about the takeover attempts of the Pressler/Patterson gang.

Our state executive board worries about Cooperative Program receipts falling short of projections. Could it be that we are merely following the leaders?

It has been stated that the average church gives nine percent of its budget through the Cooperative Program. Five of eight persons elected to the SBC Executive Committee in Kansas City are members of churches giving less than six percent to the Cooperative Program. Following the lead of these five churches' commitment to the Cooperative Program would have resulted in \$84 million less to carry out Southern Baptist ministries! (Figures based on 1982 total Cooperative Program receipts of \$253,281,558.)

If every church in the convention gave to the Cooperative Program at the same level as First Church, Atlanta (3.15 percent of receipts), our state and denominationwide causes would have received \$168 million less than they actually did!

Let Cecil Sherman, Bill Sherman or Ken Chafin address these dangerous trends and they are accused by Baptist ostriches of being pots calling the kettle black.

I think the time has come to hear straight, loud and unceasing talk from our executive leadership about these trends. What does Bill Marshall think about these trends and the undermining of our cooperative efforts? Let's hear from Keith Parks and Bill Tanner about how the Pressler/Patterson conspiracy is affecting support for foreign and home missions.

The Cooperative Program butters the bread of state, home and foreign missions. How about straight talk from these three leaders.

Harold A. Phillips, Louisville

Believe or step down

In the Baptist Forum of the June 5, 1984 edition of Western Recorder there appeared a letter by Warren Robards who was seeking clarification on the "inerrancy controversy." Your editorial in the same edition did nothing to clarify the matter at all but was filled with the same kind of logical relativism that characterizes the "moderate" movement of our convention.

In the first place this controversy is not a political struggle, nor a power struggle, so much as a theological struggle. While the controversy may find its expression in the political affairs of our convention from time to time, it is based in a theological disagreement that cannot be reconciled.

The Bible makes a very great claim for itself in that it claims to be the pure Word of God, composed of the words of God (Ps. 12:6-7). It claims to have been given in purity and preserved in purity. While the Bible "was never intended to be a science or history textbook" it is pure in its authority and truth where it touches these fields of knowledge. Most Southern Baptist people believe that they hold in their hands the living words of the living God.

On the other side are the "moderates" who do not believe in absolute inerrancy. They do not believe that the Bible is historically or scientifically accurate in every respect. This being the case, they do not believe in Article 1 of the Baptist Faith and Message which states the Bible has "truth, without any mixture of error, for its matter." The logical conclusion is that they believe that there are errors in our Bible and so they constitute the "errancy faction" of the Southern Baptist Convention.

They say that it really does not matter whether or not the Bible is fully accurate on all subjects. But how can we trust our everlasting souls to a God who makes mistakes? How can we trust the religious teaching of the Bible if the historical and scientific teachings are in error? How can we know that John 3:16 is accurate if the first three chapters of Genesis are flawed? It does matter, for either the Bible is indeed the pure Word of God, or it is just another religious book like the Koran or Bhagavad-Gita.

This is the problem facing the Southern Baptist Convention: In many of the seminaries, and some of the churches, "Thus saith the Lord" has been replaced by a theological relativism that places a Christian veneer on unbelief. Our position on inerrancy has a direct bearing on everything we believe and what we believe determines our eternal destiny (John 3:36).

If I did not believe that the Bible I hold in my hands (AV 1611) was the pure, preserved, inspired and absolutely inerrant Word of God, I would step down from my pulpit and never walk into it again. That would be the only honest course of action.

David E. Gonnella, May's Lick

A lovely thought fading

I am afraid. I know the Bible says not to be afraid, but I am afraid. I am afraid that the people who have loved me, who have nurtured me in the faith, who have paid for the better part of my theological education and practical experience are headed through a corridor of dissension and division to a waiting destruction. I fear for our love for the lost world and for missions and for our program of missions giving. I am afraid.

I am afraid, too, that the ones who have loved me, nurtured me and educated me, and given me experiences and countless opportunities to learn and to fail, that those ones whom I love

don't even know that we are headed to the destruction of our lovely denomination. Yes, it is lovely. Oh, I have been around enough to know the problems we have: the backbiting, the building of personal kingdoms, the unwillingness to grow and submit to one another. But our denomination is lovely. It has been a gift to many, but it has been a bright and shining gift to me from our Father. Now I fear our denomination is headed for permanent damage, and I am afraid.

I am afraid, too, because both of the "sides" in our present internal conflict over "liberalism" and "fundamentalism" have forgotten a major part of the Bible they want to defend. I am afraid we have forgotten the basic principle of the life of our Master, the principle of servanthood. If I read my Bible correctly, we are called, as the highest of our callings, to be servants of the people, all the people, which God brings into our pathways. I fear that we have forgotten this. I am afraid.

Paul wrote to his favorite church that they should "have this attitude in themselves which was also in Christ Jesus, who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bond-servant, being made in the likeness of men."

If ever there was one who had the "right to insist upon being right," Jesus was that one. But my inspired Bible, inerrant or not-quite-inerrant, tells me that he did not insist upon his

rights. He humbled himself. He might have called 10,000 angels (or loyal messengers) to come and vote him into power, but he became powerless. I don't understand the paradox, mind you, but he lost in order to win. Right now our loyal leaders seem bent on winning in order to win, and if they persist, all of us will lose. The sinners, the saints and the saved, all of us will lose. And I am afraid.

I hope that we will do all that needs to be done before we traverse the corridor of dissension and division and enter into the destruction of our denomination.

J. Anthony Hough
Manitowoc, Wisc.

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A FILM REVIEW

Ordinary Guy, produced by Day Star Productions, Wheeling, IL. 70 min., rental \$70.

Here is an absorbing Christian film which gets the Christian message across with dramatic impact, humor, believable acting and excellent color photography.

Guy Newman, "ordinary guy" Christian, living a nominal Christian life with everything seemingly going his way, is used by God in some extraordinary ways after he really commits his life to Christ.

He starts out by embarrassing his lukewarm fiancée, and later really "blows it" as he turns down a "once-in-a-lifetime" job opportunity. This seriously offends his successful, pragmatic future father-in-law.

Guy's new "servant's heart" doesn't make life easier for him, but he finds it a great deal more satisfying. It wouldn't do to tell too much of the story. Suffice it to say that it has a surprise ending that leaves the film audience startled and thinking.

Comments following a church showing were unanimously enthusiastic. "I loved everything about it"; "I think we should have a rerun and all be sure to invite someone"; "That was a good show, it should be on TV"; "I liked the humor, it was super, a good film for all ages."

A pastor observed, "The message went all the way through. It wasn't tacked onto the end as in some Christian films."

The film story unfolds in a non-preachy manner which is effective in presenting the reality of the message of Christ to nonbelievers; which helps all us "ordinary" believers realize God can use any of us, and can cause some real self-examination on the part of the uncommitted. Viewers can be prepared to laugh, perhaps cry, and think hard about their relationship with the Lord.

Producer Fred Heeren has a B.S. in Cinema from Bob Jones University's School of Fine Arts. He has served as youth director for Winnetka, IL, Bible Church and as writer of WMBI's "Stories of Great Christians" radio series.

Ordinary Guy is available through most members of the Christian Film Distributor's Association.

—George Keck □

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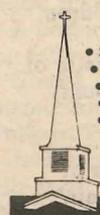
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mountains to the mississippi

Sharp to retire from Deer Park

C. Carman Sharp, pastor of Deer Park Baptist Church in Louisville, Long Run Association, since 1961, has announced his retirement, effective Sept. 30.

During his stay at Deer Park, Sharp was involved in the organization of Highland Community Ministries in 1965, served on the Council on Religion and Race and the Council on Peacemaking and Religion, organized nationwide peace convocations in 1979 and 1982 and established the Baptist Peacemaker, the only Southern Baptist publication concerned with peacemaking, in 1979.

This spring, he received the peace and justice award from the Peace and Justice Commission of the Archdiocese of Louisville.

In addition, Sharp was chairman of the board of directors for Western Recorder, on the board of trustees for William Carey College, Hattiesburg, Miss., and chairman of the Christian Life Committee of Long Run Association.

His previous pastorates included New Salem Baptist Church and Bardstown Baptist Church, both in Nelson Association, and First Baptist Church, Clarksdale, Miss.

A native of Tennessee, Sharp grew up in Mississippi and received his undergraduate degree from Mississippi College in Jackson. He later graduated from Southern Baptist Theological Seminary, but only after interrupting his study there to serve as a military chaplain in the Pacific during World War II. He later did work at Yale Divinity School and Virginia Theological Seminary.

Sharp is married to the former Caroline Griffith. They have three daughters and three grandchildren.

In announcing his coming retirement, Sharp said, "Caroline has already found it delightful and fulfilling. So I feel it is fitting that I join her in this venture."

He remarked of his years at Deer Park, "The years have been filled with good experiences in ministry, good fellowship with a wonderful church family and a multitude of blessings that have touched our lives with joy and love."

Kuhnle featured in article

H. B. Kuhnle, retired Baptist minister living in Lexington, was the subject of a recent article in the Lexington Herald-Leader for his work with the city's Community Hospice.

Kuhnle was selected as volunteer of the week for the 20 hours or more a week he gives in providing support to cancer patients and their families. He coordinates each patient's spiritual care by talking with the pastor of that person's own church to insure the patient has the support needed. He also spends many hours writing letters of sympathy to family members and friends when a patient dies. If the family has no church affiliation, he often serves as pastor at the funeral.

Community Hospice director Gretchen M. Brown said, "Kuhnle's compassion and skill as a professional make his contribution to the organization one few others can duplicate."



Sharp

personnel

David Scott has left his position as minister of music at South Elkhorn Baptist Church, Elkhorn Association, to accept a similar one at Ormsby Heights Baptist Church, Long Run Association. He assumed his new duties May 29.

Carlton Winters was called as minister of education at Buena Vista Baptist Church in Owensboro, Daviess-McLean Association.

Tim Adcock has become pastor of Nelson Creek Baptist Church, Muhlenberg County Association. He was formerly pastor of New Hope Baptist Church, also in Muhlenberg Association.

Richard Shockley resigned as pastor of Cherry Hill Baptist Church, Muhlenberg County Association, after eight years in the position.

Noble Cobb was called to pastor Victory Baptist Church, Little Bethel Association.

Garry Miller resigned as pastor of Park Avenue Baptist Church, Little Bethel Association, to accept the pastorate of Cross Roads Baptist Church, Bells, Tenn.

Samuel Leslie is the new minister of music and youth at Fordsville Baptist Church, Ohio County Association. A native of Jackson, Tenn., he is a graduate of Union University and is currently a student at Southern Baptist Theological Seminary in Louisville.

John Cashion was called as minister of music at Beaver Dam Baptist Church, Ohio County Association. A native of Knoxville, Tenn., he was most recently minister of music at Hall Street Baptist Church, Daviess-McLean Association. He and wife Jesse have two children.

Harold Mayfield has become pastor of Rosine Baptist Church, Ohio County Baptist Association.

Doug Smith was called as pastor of Piney Grove Baptist Church, South Union Association. He was formerly pastor of Frankfort Baptist Church, Mt. Zion Association.

Alan Evans has resigned as pastor of Faith Baptist Church, Mt. Zion Association, to become pastor of Candle Baptist Church, Lynn Camp Association.

Harry Conley, pastor of Oswego Baptist Church, South Union Association, has resigned to become pastor of Kentucky Hill Baptist Church.

Jack Bruce resigned as pastor of Swiss Colony Baptist Church to assume duties as pastor of Crescent Springs Baptist Church, Northern Kentucky Baptist Association.

A native of Harlan County, Bruce has pastored churches in Ohio and Florida as well as Kentucky. He has also worked as associational missionary in Freedom Association.

He and wife Betty have five children and nine grandchildren.

Roger Peadro became director of youth and children at Ballardville Baptist Church, Sulphur Fork Association, May 27.

A native of Sullivan, Ill., Peadro is a student at Southern Baptist Theological Seminary. He is married to the former Diana Perry. They have an eight month

old son, Bradley.

Karl Hudson was called as minister to youth at Melbourne Heights Baptist Church, Long Run Association.

A student at Southern Baptist Theological Seminary, he is a native of Mary Esther, Fla.

Richard Earl Summers is now full time minister of music and youth at Dry Ridge Baptist Church, Crittenden Association.

A native graduate of Southern Baptist Theological Seminary, Summers is a native of Paducah and also a graduate of Georgetown College.

Douglas Boyd was called as minister of youth at Providence Baptist Church, Sulphur Fork Association. A native of Missouri, he is currently a student at Southern Baptist Theological Seminary.

Henry Beach was honored by LaGrange Heights Baptist Church, Sulphur Fork Association, in observance of his 50th year in ministry. Donald C. Wintersheimer, justice of the Kentucky Supreme Court, was the speaker for the special service June 17.

Andy Roby resigned as minister of music at First Baptist Church of Carrollton, Whites Run Association, to accept the same position at Bethany Baptist Church, Long Run Association.

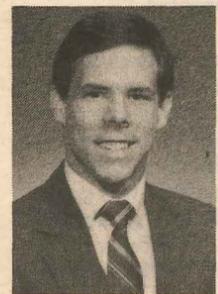
Philip Yancy resigned as pastor of Caldwell Spring Baptist Church, Ohio River Association, and is now available for interim or supply work.

Jim Lee accepted the pastorate of Cave Spring Baptist Church, Ohio River Association. He was formerly pastor of Dyer Hill Baptist Church in the same association.

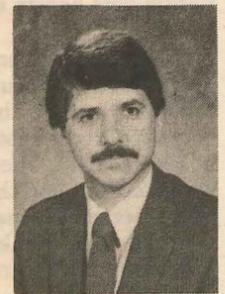
Charles Justice is the new pastor of Unity Baptist Church, Pike Association. Formerly a member of Meta Baptist Church, Justice just completed one year of work at Clear Creek Baptist School. He and wife Mary have two daughters, Loretta Lynn, 19, and Brenda Kay, 14.

Mike Spencer resigned as minister of youth at Highland Baptist Church, Long Run Association, to become associate pastor of First Baptist Church of Somerset, Pulaski Association.

A native of Owensboro, Spencer is a graduate of Kentucky Wesleyan and Southern Baptist Theological Seminary.



Eaton



Day

Gary Eaton (see photo), a manager trainee with the Sunday School Board's book store division since November 1983, was named manager of the Norfolk (Va.) Baptist Book Store, effective May 15. The son of Mr. and Mrs. Frank Eaton of Louisville, Eaton succeeds Bill Kelly who has become manager of the Glorieta (N. M.) Baptist Book Store. A native of Atlanta, Ga., Eaton is a graduate of Murray (Ky.) State University and Southern Baptist Theological Seminary. Prior to going to the Sunday School Board, he was a sales assistant for IBM in Louisville.

He is married to the former Kenna Powell of Nashville.

Mr. and Mrs. Garnett Morton, Louisville, were honored June 3 by friends and fellow church members on the occasion of their 50th wedding anniversary. Mr. Morton is the retired business manager of the executive board of the Kentucky Baptist Convention and both he and his wife have been active members of Crescent Hill, Beechwood and Hurstbourne Baptist churches in Louisville. The Hurstbourne congregation responded with an ovation when the Mortons were recognized in the morning worship service by pastor T. L. McSwain. A reception followed later in the day. The Mortons live at 8805 Shelbyville Rd., Louisville 40222.

Charles Thompson was called as pastor of Ewing Baptist Church, Bracken Association.

Originally from Philadelphia, Penn., Thompson, 72, graduated from Philadelphia College of Bible at Langhorne, Penn. in 1939. His most recent pastorate was in Falmouth.

He and wife Margaret, a native of Scotland, have eight children and 15 grandchildren.

Jerry Day (see photo) began work as minister of education at Immanuel Baptist Church, West Union Association, June 4.



Three Kentucky directors of missions took part in a recent Basic Leadership Seminar sponsored by the Associational Administration Department of the Southern Baptist Home Mission Board. The purpose of the seminar was to provide a holistic view of the role of the director of associational missions. Kentucky participants included: Leslie Huff, director of associational missions, Green Valley Association [first row, fourth from right]; Tom Lewis, director of missions, West Union Association [second row, second from left] and Ralph Benningfield, director of missions, Little River Association [third row, fourth from left].

A recent graduate of Southern Baptist Theological Seminary, Day is a native of Vandalia, Ill. and received his undergraduate degree from East Illinois University. He previously served First Baptist Church of Vandalia.

He and wife Angie have two children, Alison and Jeremy.

Leo M. Buschur was honored by the church he pastors on the occasion of his 25th year in ministry.

Fairview Baptist Church, Greenup Association, hosted a surprise "This is your Life in the Ministry" for Buschur with family and church members on hand.

Following the surprise service and special music, Orville Griffin, assistant to the executive secretary of the Ohio Baptist Convention, was the featured speaker.

Approximately 250 attended the mid-day meal in Buschur's honor.

Bill Wright was called as minister of music and youth at Russell Cave Baptist Church, Elkhorn Association.

missions

Mr. and Mrs. David R. Norris, missionaries to Ecuador, have arrived in the States for furlough (address: c/o Leighton R. Norris, 2725 Highway 19 N., Thomaston, GA 30286). He was born in Macon, Ga. and lived in Kentucky, Virginia, Maryland and Georgia while growing up. The former Elaine Falkner, she was born in Hobbs, N. M., and lived in New Mexico, Colorado, Oklahoma and Texas while growing up. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. P. Vaughn Ross, missionaries to Kenya, have arrived in the States for furlough (address: c/o S.W. Hamby, Rte. 1, Texhoma, OK 73949). He was born in Wallace, Idaho and grew up there and in Louisville and Paducah, Tex. The former Johnene Hamby, she was born in Amarillo, Tex. and grew up in Texhoma, Okla. They were appointed by the Foreign Mission Board in 1975.

Mr. and Mrs. High H. Young, missionaries to Japan, have arrived in the States for furlough (address: 314 W. Main St., Cartersville, GA 30120). He was born in Cartersville, Ga., and lived in Orlando, Fla. The former Norma Lucas, she was born in Meade County and grew up in Louisville. They were

appointed by the Foreign Mission Board in 1968.

Mr. and Mrs. Larry S. Doyle, missionaries to Ecuador, have arrived in the States for furlough (address: Rte. 1, Box 151, Park City, KY 42160). A native of Park City, he was born in Park City and grew up in Horse Cave and Cave City. She is the former Rebekah Hill of Greensboro, N. C. They were appointed by the Foreign Mission Board in 1980.

ordinations

Bill Fort was ordained to the ministry at Cadiz Baptist Church, Little River Association, June 3.

A recent graduate of Southern Baptist Theological Seminary, Fort is a native of Cadiz. He joined the staff of First Baptist Church of Bowling Green, Warren County Association, as pastor of Emmanuel Chapel May 25.

Fort is married to the former Patience Nave of Bowling Green. Both are graduates of Western Kentucky University and she is also a graduate of the University of Kentucky School of Pharmacy.

The ordination sermon was delivered by James Gentry. Harold Skaggs is pastor of Cadiz.

Edward D. Tarleton was ordained to the ministry at Hazelwood Baptist Church, Long Run Association, May 27. He is minister of youth and education at the church.

A native of Midwest City, Okla., Tarleton is a graduate of Oklahoma Baptist University and is currently a student at Southern Baptist Theological Seminary.

deaths

Miss Bernice DeJarnette, 65, died of a stroke May 21.

Miss DeJarnette was administrative assistant for Long Run Association for over 13 years, 1970-83. She was working as secretary for Crescent Hill Baptist Church in Louisville at the time of her death.

congregations

Whippoorwill Baptist Church, Bethel Association, celebrated its 150th anniversary with special services June 24. Clyde Cutrer, a former pastor of the

congregation and currently professor at Belmont College, Nashville, Tenn., delivered the morning message. Following a potluck lunch, Troy Acree, a former Whippoorwill pastor and presently director of missions for the mountain area mission program, Blairsville, Ga., spoke.

James H. Mayes is pastor.

Bullitsburg Baptist Church, Northern Kentucky Association, celebrated its 190th anniversary June 3. The guest speaker was Jack Birdwhistell, professor at Georgetown College.

Rosedale Baptist Church, Northern Kentucky Association, celebrated its 25th anniversary June 10. Regular services were followed by a meal and an afternoon program featuring music, former pastors and guest speakers.

Central Baptist Church, Mt. Zion Association, recently intensified growth efforts through Sunday school. The results include attendance highs of 1066 and 1061 and an average attendance for 13 weeks of 855. This represents an increase of 52 above the same period of a year ago and also is the highest quarterly average in the 64-year history of the congregation.

The effort was directed by Jim McGee, minister of education. Don Mathis is pastor.

First Baptist Church of Winchester, Elkhorn Association, celebrated its 125th anniversary June 3.

First Baptist Church of Greenville, Muhlenberg Association, celebrated 115 years as a congregation June 10.

Special guests for the morning service included W. C. Campbell of First Baptist Church, Roanoke Rapids, N. C., who pastored Greenville from 1968-72, and Robert E. LaFavre, pastor of Union Hill Baptist Church, Oneonta, Ala., who was formerly minister of music at the church.

A potluck lunch and afternoon singing followed.

Guests for the evening service included Robert F. Martin, pastor of Gulfport Presbyterian Church, St. Petersburg, Fla., who pastored Greenville from 1952-60 and William F. Warder, minister of music and education at Trinity Baptist Church, Thomaston, Ga., who was the congregation's first full time minister of music and education.

Tatesbrook Baptist Church, Elkhorn Association, dedicated a new sanctuary June 10. Following the morning service, dinner was served for members and guests with the official dedication ceremony following at 2 p.m.

In commenting on the completion of the sanctuary, pastor Steven B. Smith expressed appreciation to many in addition to church members for generous contributions. He said the church is located in fields that are "white unto harvest" and that he sees an even more exciting future ministry for the church.

The church, located in Lexington, was founded in 1982.

Baptist Women organizations in churches across the state are being asked to spread up about successful enlistment campaigns. Any information obtained will be used in an article about enlistment ideas in the WMU publication Royal Service, according to Mrs. Pamela Mann. Those wishing to help should contact Mrs. Mann at Box 38-A, Rte. 1, Crittenden, KY 41030, (606) 428-1476.



William P. and Susan Steeger

Steegers return to mission field

William P. Steeger has resigned as pastor of Valley View Baptist Church in Vine Grove, Severns Valley Association, to return with his wife and their four children to South Africa under appointment from the Foreign Mission Board.

The Steegers served in Ethiopia, began Southern Baptist work in the Seychelle Islands and lived in Johannesburg, South Africa, where he taught at both the Afrikaans speaking seminary and the English speaking seminary, 1976-80.

Steeger accepted the pastorate of Vine Grove while home on furlough doing doctoral work at Southern Seminary in 1981 and took a leave of absence from the mission field to extend his service to the church.

Founded in September 1980, the Vine Grove congregation initially met in a barn. Today it has 250 members and just moved into a new building complex.

Originally from Brooklyn, N. Y., Steeger now considers Kentucky his home state. He holds two degrees from Southern Baptist Theological Seminary and has also pastored New Salem Baptist Church, Salem Association.

Mrs. Steeger is a native of Birmingham, Ala. but also considers Kentucky her home. She is a graduate of Tift College, Forsyth, Ga., and formerly worked as a social worker with the Kentucky Baptist Board of Child Care.

The Steegers are scheduled to return this month to Johannesburg, where he will continue teaching and she will do church and home work.

Their four children include David, 12; Heidi, 8; Liesl, 6; and Gretchen, 2.

State Bible drill winners announced

"Attention. Present Bibles. Start."

These were the words heard during the months of March and April as youth and children from around Kentucky participated in the annual State Bible Drills.

Ninety-five competed and 63 were named winners in the youth division. Anita Worley of First Baptist Church of Mayfield, Graves Association, was selected to represent the state in a demonstration Bible drill at Ridgecrest, July 8-14.

Five separate Bible drills for children were held with 490 participants and 431 winners. Eighty-five of these were recognized for being three time state winners.

The State Youth Speakers Tournament was also held in the spring. Mike Franklin of Little Bethel Association was declared state winner and Melanie Gragg, Bethel Association, runnerup. Maria Stotz and Wayne Vaught, both of Elkhorn Association, were finalists.



Among the 48 writers who participated in a recent national writers conference at Woman's Missionary Union, SBC in Birmingham, Ala., were Carolyn Dipboye [standing] and Anne H. Smith [seated right], both of Louisville. The purpose of the conference was to give instructions and preparation for writing 1985-86 materials. Pictured with them is Lynn Yarbrough, the new publications director, WMU, SBC.

AFRICAN DIARY

If it's Tuesday, this must be Nairobi

A travelogue of the Kentucky Baptist partnership survey team's tour of Kenya

by James H. Cox, Associate Editor

Saturday, May 12. This is the day! Can it be? After 10 months of praying, planning and preparing, the time to act is finally here! There have been more than a half dozen orientation and decision-making sessions for me in this time—and I'm only the reporter! The permanent steering committee—Bob Jones, Jay Brown, Marshall Phillips, Bill Kaufman, Anna Mary Byrdwell—has met many times beyond that. Mark Snowden has participated in some of the meetings, too. Yet, I feel as ready now as I could probably hope to be.

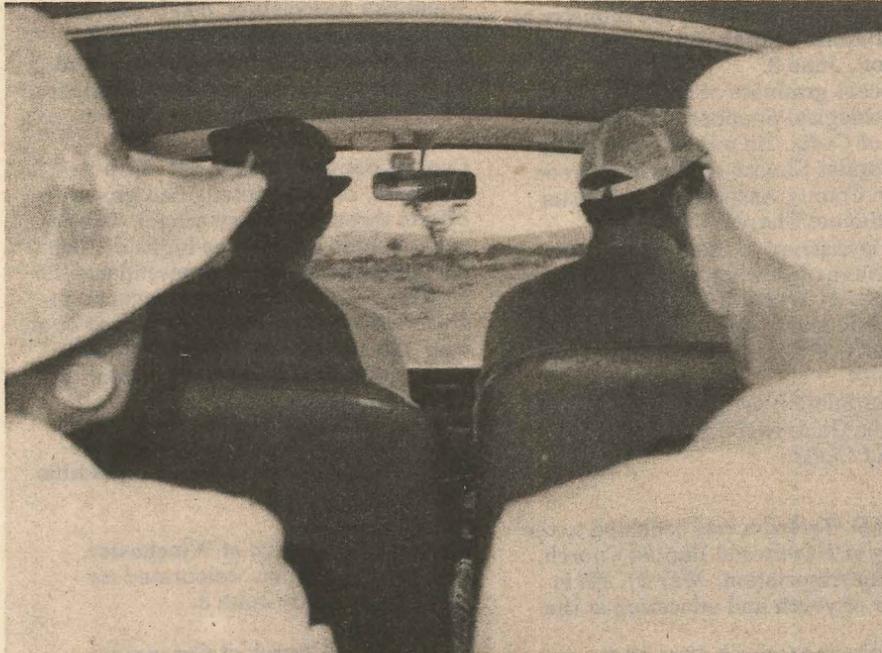
Dear Lord, claim what little I have to offer you in this mission. If you can use it, take it, and work miracles in the hearts of Kentucky Baptists as a result. Amen.

12:30 p.m. Our departure from Standiford Field is bittersweet. There are tears on my children's faces—I don't usually leave them for three-week intervals—but my wife is strong, and I am proud. Several from the Baptist Building have surprised us, coming to say their goodbyes. Doris Yeiser is handing out gum and mints; Kendale Moore is snapping Polaroid pictures of everybody; Mazie Lee is well wishing; and A. B. Colvin is good for the laughs. All of them and others are precious and their love and prayers represent that which we feel from so many, which will strengthen us in the days ahead.

3:30 p.m. New York. We've had no lunch. Domestic airlines don't feed their passengers very often these days. Some of us eat a light snack at the airport, saving ourselves for a big dinner on the overnight flight to Amsterdam.

5:15 p.m. We board the KLM 747 jumbo jet, scheduled to depart at 6 p.m. Heavy air traffic, then thunderstorms, hold the aircraft at the end of the runway till 8:30 p.m. when we are finally cleared for departure. There has been no supper yet, and for those who didn't have lunch, breakfast was a long time ago. At 10:10 p.m. we're served a delicious meal. Hardly a morsel is returned to the galley.

Sunday, May 13. 9 a.m. GMT plus one hour. We're six hours ahead of EDT now, and touch down at Amsterdam, The Netherlands. My first thought (having never traveled overseas): Well, there really is land on the other side of the world! People seem friendly, cheerful. There are hundreds of faces peering behind plate glass windows at us at Schiphol (pronounced "skipple") Airport. I'm



With missionary Tom Jones (upper right) driving—Kenyan drive on the left!—the Kentucky team surveying this African nation rolls on, including Marshall Phillips beside Tom, and behind them, Lorraine and Bill Kaufman.

curious why, but never know the answer. We go through customs and exchange some American dollars for Dutch guilders. It is colorful money—reminds me of that used in Monopoly. Some in the group refer to it as "play money."

11 a.m. We are in hotel rooms and I think everyone falls asleep, trying to recover some of the six hours lost overnight crossing the Atlantic. The jet age is marvelous, but we still pay a price for it. This day will be spent essentially "catching up" on those lost six hours with a small amount of sightseeing for some.

Dear Lord, you've seen us safely through two good days. Restore our tired bodies and faulty minds so we may operate at maximum potential when we arrive at the purpose of our mission. In Jesus' name.

Monday May 14. 9 a.m. We're off for a day of sightseeing in Amsterdam and surrounding countryside. During this day we see wooden shoes made (they're still worn in the country and on farms), we watch the diamond cutters at work, cheese making, tulip gardens, windmills, take a canal tour by glassed-in boats, visit fishing villages and some in the group even go to The Hague. In Holland, our tour guide tells us, there is fierce competition between the nation's three largest cities—Rotterdam, The Hague and Amsterdam. She explains that in the world's largest port, Rotterdam, they make the money; in The Hague, seat of government, they talk about the money; and in Amsterdam, they spend it. We return to our hotel for dinner bone tired but fascinated by

the picturesque quaintness of our surroundings.

10 p.m. Departure from the hotel for the airport and continuation of our trip to Kenya. Two hours later we are airborne heading south. Next stop: Nairobi, 8415 miles from Standiford Field. The excitement in Marshall Phillips (who was a missionary in east Africa from 1961-73) is almost more than any of us can bear!

Tuesday, May 15. 8:40 a.m. GMT plus two hours. We touch down in Kenya, having crossed the equator only a few minutes earlier. Anna Mary Byrdwell's enthusiasm is about as hard to self contain now as Marshall Phillips'. The truth is, we're all glad we are here. A rather large complement of national Baptists (natives of Kenya) and Southern Baptist missionaries is on hand to greet us. After our airport welcome, we are loaded into two vans owned by the mission and driven north the short distance into Nairobi. Here we find a very modern and clean city of skyscrapers and boulevards, in sharp contrast to flat terrain with only scrub vegetation which we've driven through five minutes earlier. After a brief riding tour of Nairobi, we begin the ascent up the slopes on the city's northwest side to Limuru, where Brackenhurst Baptist Center (similar to Cedarmore and Jonathan Creek) is located. Our gracious hosts, who told us they didn't sleep all night the night before in anticipation of our arrival, show us to our rooms and carry our bags for us. Our quarters are comfortable, adequate, clean and quiet, with cots, electric lights, plenty of bedding, indoor plumbing and

shower stalls—all the comforts of home. We like it here already. Half of us skip lunch this day as we try to recover some of the lost sleep.

4:30 p.m. The mission's time to shine. We're invited to tea, in our honor, and missionaries and national Baptists from all over the country are here to welcome us. The missionary women have baked lots of goodies for the occasion. I'm particularly delighted to visit with Bob and Shirley O'Brien, our special friends from earlier days in Nashville. He is also a journalist here on a special two-year project which ends in July. They will return to Richmond, Va. to live.

6:30 p.m. We have dinner in the Brackenhurst dining room. Our newly acquired Kenyan friends have joined us. We have not learned all of their names yet, but their good English and their obvious interest in us makes them delightful conversationalists. I have a tough time sleeping tonight, reviewing the events of the last few days over and over in my mind. Perhaps Bob Jones said it best when he told someone at tea, "We couldn't send Jim home now if we wanted to!"

Thank you, Father, for the safety of our trip, for the gratitude we feel in our hearts for this opportunity, for this place and especially for these new friends. It's so good to know we are one in the bond of love. May Christians around the world express the fervor for the gospel that we've felt here so that everyone may know. Amen.

Wednesday, May 16. This is a day largely devoted to orientation for our mission to Kenya. Tomorrow we will divide into two groups and take 10 days to see the countryside and Southern Baptist missions in an effort to determine needs which Kentucky Baptists can supply. Bob and Maxine Jones, Mark Snowden, Jay Brown, Anna Mary Byrdwell, Jim Richard, Anna (missionary), Samson Kisia (black Baptist manager of Brackenhurst) and Lewis Myers (of the Foreign Mission Board staff, who met us at Amsterdam) will go north and west. The rest of us—Bill and Lorraine Kaufman, Marshall and Dorsie Phillips, Morris Wanje (national Baptist moderator), Jim Musen (missionary from Kentucky) and myself—will go south and east. We conclude the day with a time of sharing and praying together.

But what makes this day really memorable is a visit in late afternoon to the Limuru market, not primarily to buy but to observe. It is an enormous fenced in pen on an open hillside where perhaps a thousand or more mostly black women

and children sit on red dirt with their wares for sale or trade—baskets, produce, seeds, fruits. The cultural shock of such immense poverty, filthy conditions and back breaking loads carried in broiling sun is almost more than some of us can handle. Marshall helps us keep some of it in perspective, allowing us to see that they do not view themselves as so underprivileged and handicapped. I question him about how we can possibly reach all this humanity with its varied cultural differences. He responds that the only way we can win them is through their own people (pastors) and we must provide opportunities to win and train the pastors. I am personally overwhelmed by the enormity of it all. Today, maybe for the first time in my life, foreign missions has become a reality for me. I thank God for Lottie Moon and resolve to support our entire overseas program more fervently through my prayers, my giving and in my own journalistic calling.

Thursday, May 17. 8 a.m. We're off! In separate 12-passenger vans owned by the mission, we head north or south. My journal will report on the southern route. We will rejoin the others May 26 at Brackenhurst.

Everywhere, except in very remote areas along main highways, we see people of all ages walking along the roadside. Some walk many miles every day. Most of them carry water. An article in the May issue of *The Gideon* suggests that the average Kenyan's income is less than \$200 per year. Thus, there aren't many who ride anywhere.

Mt. Kilimanjaro is impressive, south of Nairobi. It's actually in neighboring Tanzania, but right on the Kenyan border. Its hulking 19,310 feet towers above everything else in Africa. We stop to shoot photos of its snow capped peaks and drive within 30 miles of its base.

It's a 5½-hour hot, dusty, bumpy ride to Taita Hills Lodge, where we will spend the night. We arrive in time for a late lunch. The lodge is a phenomenon in itself. Set on a dirt road among scrub bushes, it is 30 minutes from the nearest petrol (gas) station. Yet it is operated by

the Hilton Hotel corporation so you know its standards are high. Signs warn guests that the hotel takes no responsibility for safety beyond the immediate premises. Before we leave the grounds we will see birds of many varieties, camels, zebras, elephants, gazelles and many other animals we would never see except in the Louisville zoo.

The afternoon is spent a short distance away at Wundanyi, where 13 national Baptist pastors have gathered at one small church to meet us. After greetings and introductions we sing together "Katika Neema Ya" ("Amazing Grace") in Swahili. Hymnals are printed by Baptist Publications House, Nairobi. Following prayer, host pastor and evangelist overseer for the Taita Hills area Daniel Kamuthia shares their requests for help through the Kentucky partnership. Bill Kaufman, Marshall Phillips and Morris Wanje are making notes on all that is said for consideration during the discussions when we return to Brackenhurst. Requests range for such things as the need for medical-dental services in the community, church buildings which have never been completed, drilling for water in four places, a couple to work in the churches, transportation to reach remote areas, loud speakers and projection equipment. These requests, like others the two teams will gather, will be analyzed and evaluated and priorities assigned to certain ones. It will be best that all Kentucky churches and individuals then work through appropriate channels to offer help to be sure the greatest needs are met rather than favorite causes. The Foreign Mission Board has cautioned us repeatedly about this and about making promises for specific help which might not be kept.

As we load the van to leave the church at Wundanyi, something unusual happens. A group of young girls sneaks up, obviously curious about our presence, teasing us when we try to shoot their pictures. When they realize we are friendly, they giggle profusely and pose readily. We give them gum and mints. Then a beautiful thing happens. Lorraine Kaufman talks to them comfortingly about Jesus, and shares his love. They understand at

least some of what she is saying, and seem drawn to her. It's a simple act, yet I wonder if these children won't remember for a long time to come the white lady who took some time for them this day.

Thank you, Father, for Lorraine and her witness and for these children and the homes from which they come. May they each come to know you in their hearts as their lord and savior. Amen.

Friday, May 18. Back on the road again, we head southeast to Mombasa, Kenya's second largest city—the chief port city—directly on the Indian Ocean. Every minute has been planned for us. Our first stop, just before noon, is at Chamgwe Baptist Church where a large group of children in the day care center readily extend their hands to us. We smile and say "Jambo" ("Hello") to each one as we clasp their hands in ours. Then we're off to the Baptist High School in Mombasa, which is just dismissing for the two-hour lunch break. Headmaster Jack Yates of North Carolina guides us through the large facility and gives us a printed list of their needs which Kentuckians could supply. They include a week-long young people's revival, library books and music supplies, three additional classrooms and scholarship assistance. At lunch, we are treated to a meal at Bela Vista Restaurant. There are 16 of us as several missionaries and school teachers have joined us.

The afternoon is a maze of small church visits:

- Utange Baptist Church, distinguished by tin roof, mud walls and floor of red dirt and pebbles.
- Kiembeni Baptist Church, with no building but a thatched roof of cocoonut palm leaves over a concrete floor and open sides.
- Kisauni Baptist Church, where we are given cocoonut milk in the original shells to cool us off.
- Ziwalangombe Baptist Church, where perhaps 60 or more small children are singing happy songs.
- Curtis Kongwea Baptist Church and Nursery School, where a locked gate prevents our entry.

In late afternoon we join all local national Baptist pastors and Southern Baptist missionaries and journeymen at tea at First Baptist Church, Mombasa. A meeting similar to that we had at Wundanyi yesterday follows. Host pastor Dixon Wanje, brother of convention moderator Morris Wanje who is traveling with us, presents the history of Baptist churches in the area. He then offers various requests from the churches as the other pastors observe. The requests are, to some extent, similar to those we have already heard. A notable exception is that for a great deal of medical attention. Mombasa, being the second largest city, has a fair number of doctors and dentists. But one major influence here we have not encountered before is the growing number of Muslims as evidenced through numerous eviatial mosques. Arab interests have brought their religion with them as they spend many dollars in Kenya. This is sure to make our witness even more difficult—and important—in the years ahead. More than 10 hours after we begin our travels

today, we split off into groups of one or two and go home with the local missionaries for the night. It has been a long, hot, tiring, dusty, sweaty day. A refreshing shower, a good meal, delightful conversation and a comfortable bed are a welcome respite for such weary travelers.

My own hosts for the evening are Nathan and Vickie Corbitt, North Carolina natives who are 2½ years into their first term. Their home, owned by the Foreign Mission Board, is modern, spacious, comfortable and secure. A paid guard keeps watch over the fenced property from 6 p.m. to 6 a.m. and Corbitt pays \$8 on Sunday for his property to be guarded while the family attends local church services. He also employs a yard man who guards his home for nine hours each day. All the missionaries at Mombasa have some form of security for their possessions. Nathan and Vickie, both 34, have three children—Heather, 12; Zack, 10; and Laura, 7. They are a delightful family and it is obvious that Christ is at the head of this home. When I ask about "home" (meaning North Carolina) Vickie quickly clarifies for me that Kenya is "home" for them now. Nathan reaffirms their commitment to what God has called them to do, believing they are precisely in his will.

For the Nathan Corbitts of Kenya and for so many others like them, dear Father, we give thee thanks. In Jesus' name.

Saturday, May 19. Can it be that we left home a week ago? Already a third of our tour is behind us, yet there is so much ground still to be covered.

At 8 a.m. we're on the road again, heading north beside the Indian Ocean's white silver sands. The ocean is a beautiful blue, fairly calm, with cocoonut palms swaying along the shore. A thousand miles across it, we are told, is India.

Our first stop of the day is Kilifi where the association of pastors has gathered to present two printed pages of requests to Kentucky Baptists. Surrounding this are welcoming speeches, greetings from Kentuckians, a half dozen songs, prayer and testimonies. We have been reminded again and again that Kenya isn't run on clocks, and this is true. Two hours later we are heading north again, but Jim Musen leaves us at Kilifi and missionary Ben Hess becomes our driver. (Somehow this seems akin to Greyhound changing crews back home.)

We arrive at Malindi at noon where we will camp the next two nights in the homes of the two missionary couples here—Ben and Linda Hess of Missouri and Clay and Pat Coursey of Texas. Lunch is set for all of us in the Coursey home today. Included as guests are eight national pastors or members of churches of Malindi Baptist Association. After lunch, they share with us a seven page document outlining their hopes through the Kentucky partnership. I can't help but be amused during lunch when missionary Ben Hess' nine-year-old son Jamie attempts to be cordial and conversational. He turns to me and



A typical "presentation" meeting, at the home of missionaries Clay and Pat Coursey in Malindi, Kenya. During these meetings Kentuckians hear national pastors express requests for help through the partnership plan.

with dancing eyes set in a tanned freckled face, thoughtfully asks, "Sc, how's America?" He and his sister, Carey, 12, are taught school by their mother and don't have lots of friends their ages to associate with. But they assure me they are quite happy and content. In the late afternoon we realize we have our first break without anything to do "since we landed," Marshall Phillips laughs. The missionary families accompany us to the nearby beach so we can swim in the Indian Ocean. We're "off" until Monday actually; it's a treat we really didn't anticipate.

Sunday, May 20. We go in several directions this Lord's Day morning. Marshall Phillips goes with Ben and Linda Hess to Mathami and Kiembeni Baptist churches. Dorsie Phillips and the Kaufmans go to Malindi Baptist Church with Pat Coursey and the Hess children. Morris Wanje is there for this is the church he pastors. I accompany Clay Coursey to Scheme Baptist Church.

Bless all of your churches in every land today, O God. Cause them to grow and prosper. May it be a good day in the house of the Lord everywhere your name is revered. Amen.

Unknowingly at this point, I will decide later that this experience at Scheme is probably the highlight of the trip for me. Clay and I drive over dusty roads for 55 minutes before reaching the Scheme settlement. ("Scheme" means "farm.") Hands are readily extended to us and smiles are everywhere as we alight from the car. The people are obviously glad to see their missionary friend and his visitor. Clay gets around to the churches for which he is responsible usually only two or three times a year, so he is welcomed with open arms when he comes.

The church plant itself is typical of most of those in Africa. It has a roof made of cocanut palm leaves, mud sides packed between cane poles and a black dirt floor. The building is one room, perhaps 12 by 20 feet, with a single door and five small windows. There is no electricity and no water. Inside there are eight small benches without backs, a small chair and table. In addition to pastor Gabriel Mwavuo and his wife Alice, who often walk the 10 miles from their home to the church, there are 13 children in attendance, four other women, three other men, a teenage girl and seven teenage boys, plus the two visitors.

The service, which begins at 11 a.m. and dismisses at 12:55, is stirring and emotional. They begin singing "Wamwendea Yesu" ("Are You Washed in the Blood?") accompanied by timbrel, bongo drums, a rattle, a bell and hand clapping as everybody sways to the music. This is followed by "Ndiyo Dhamana, Yesu Wangu" ("Blessed Assurance"). In all, they will sing 12 hymns and choruses before getting to the sermon, including two African numbers by a choir of 10 persons from the congregation. Other familiar songs to us are "The Solid Rock," "What a Friend," "All to Jesus I Surrender" and "Glory to His Name" on the invitation. Interspersed between songs are prayers, scripture reading, welcome,

greetings from the two visitors, testimonies with several in the congregation participating and an offering collection. During this time a boy with an open hymn book passes up and down the rows and nearly every person present places one or more shillings in the open book.

The pastor's text today is from John 5 and he preaches a 25-minute sermon in Swahili. Three persons come forward at the conclusion to make professions of faith and the missionary is asked by the pastor to counsel them. The pastor desires the missionary to baptize them at some later date, but the missionary only agrees to show the pastor how to baptize, and not to actually do the baptizing for him.

I look around the room and see women and girls mostly in one piece outfits, a cloth wrapped around their bodies. One woman is breast feeding her baby during the service. The men are wearing western style pants and shirts. The women and children have no shoes. But beyond their clothing I look into faces bearing expressions that are bright, that are inquisitive, that seem happy, that are curious, that share a basic commonality. It dawns on me that the reason we are all present today is that "we are one in the bond of love." And for the very first time in my life, I see exactly where the money I've been giving to Lottie Moon all these years, and the portion of my offering plate Cooperative Program gifts to foreign missions, has been going. There is an inner peace, joy and satisfaction in my discovery for in a small way I have helped bring eternal life to these people surrounding me. I silently thank God for what Southern Baptists have been able to do together.

In the evening, at 5:30, we attend English language services at the Anglican Church. Including guests, there are 24 white persons and four nationals in attendance. Somehow we feel close to home, even though this is an interdenominational group, when we examine the song book (*Christian Praise Hymnal*) and find it was published in 1964 by Broadman Press, Nashville, Tennessee. That is a good feeling for a southern boy whose roots are deeply planted in Southern Baptist denominational publishing. The facility used by the English language church has concrete walls and floors (the exception, rather than the rule in Kenya), and the church has a piano, electric lights and fans, all of them rare. The speaker this evening is Bill Kaufman, who delivers a marvelous message on world missions. It's a subject he knows well and shares effectively. Prayer requests are offered and prayer is voiced by Southern Baptist missionary Clay Coursey. We have to constantly remind ourselves this isn't a Southern Baptist church; it surely seems much like home to us. (I introduce myself to an attractive and intellectual black girl in her twenties following the service and am amazed by her command of the English language. "Is this your home?" I ask. "I'm from South Carolina!" she beams. She's working with the Peace Corps.)

When we return to the house we are

reminded again that a missionary's work is never done. At 7 o'clock, only moments before supper is ready, Clay receives a call from Jim Musen, who has left Mombasa and is at Kilifi (45 minutes south of Malindi) on his way to spend the night in Malindi so he may drive us tomorrow. The vehicle he is in has broken down, darkness has fallen and there is no one to repair the truck. Clay goes to get him without any supper. The two return in Clay's car nearly two hours later, hot, tired, thirsty and hungry. They have left the broken down vehicle at Kilifi, which means Clay will have to go back down that road with us tomorrow as we leave. The dedication of our missionaries—and their ability to roll with whatever comes their way—is vividly demonstrated again for us.

Monday, May 21. After picking up all our passengers, we head south over the same road we traveled Saturday. A few kilometers out of Malindi we swing off the paved road onto a dirt one to view one of about 20 wells recently dug in this area with Southern Baptist relief money. This one, behind Mijomboni Baptist Church, is 105 feet deep. These wells serve people who come to them on foot every day from many miles away. The wells cost under \$1000 each, Clay Coursey tells us. It's the first time for some of us to see our relief dollars at work and we are grateful to have had a small part in it. This brief illustration underscores for us again the power of God's people working together through the Cooperative Program, the Lottie Moon Christmas offering and special designated gifts. Clay says "goodbye" at Kilifi. We go on to Mombasa, stopping only to deposit our suitcases in the homes of our missionary hosts where we will be spending tonight. From there we're off to Kwale Association, south and west of Mombasa. At Mariakania Baptist Church Marshall and Dorsie Phillips renew acquaintances with old friends. Mitangoni Baptist Church up the road is a former bar converted into a Baptist church. We wouldn't believe it unless we saw for ourselves that nearly 100 kindergartners pour out of its small door to greet us. The room where they are learning is perhaps 15 by 18 feet. They line up dutifully in rows outside for "picture." All of us are snapping photos and shaking small

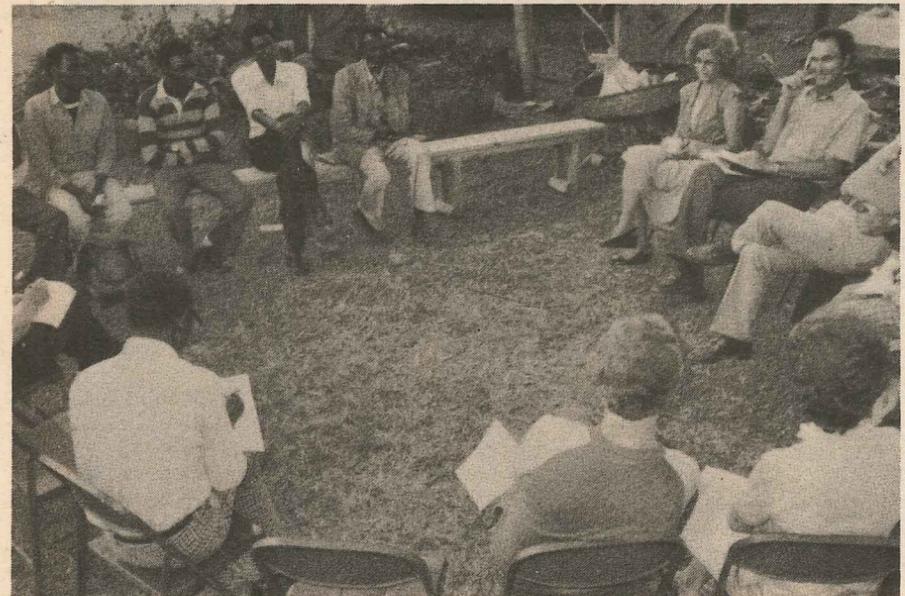
hands.

Kibaokiche Baptist Church comes next. When the van stops, perhaps 100 school children just down the road come running to see us, their curious eyes wondering who we are and why we have come. We take their picture—which they obviously like—and examine the church building now under construction. It is made of tree limbs tied together into walls with open space for mud to be added. As Bill Kaufman talks to missionary Jim Musen about this work, somehow it's easy to envision scores of Kentucky Baptist men over the next three years on sites similar to this one.

By the time we return to Mombasa nearly eight hours have elapsed since we sat down at breakfast in Malindi. The truth of Bill Marshall's description of our trip—"grueling"—before we left keeps getting clearer to us. Most of the good eating places in Mombasa are closed by now for lunch, but McDonald's—the British version of McDonald's—is open, and the quarter pounder is a welcome treat to our group. It's mid afternoon as we return to the homes of our hosts for tonight. Some of our group rests and others go shopping, our very first such experience after almost a week in Kenya.

At 6 p.m. we arrive at the home of Jim and Jenny Musen (of Kentucky) in Mombasa where dinner for us and 12 pastors of Kwale and Kilifi South districts consists of barbecued goat, beef ribs, baked beans, slaw and freshly made cocanut pie. A meeting of the 22 persons present follows. Morris Wanje makes an eloquent plea on behalf of "the Kwale" (district in southeastern Kenya), the "forgotten people," he allows. He cites lack of water and medical attention there, and the very strong influences of paganism and Islamism. Our hearts are touched, for Morris—being moderator of the whole national convention—cites Kwale as an overlooked place that has tremendous needs. His own love for Jesus Christ, and for his people, is obvious.

Thank you, Father, for men of faith and dedication like Morris Wanje and the growing number of his counterparts across Kenya. Amen.



Missionaries Gerry and Carl Hall (upper right) of Arkansas host a meeting of Kentuckians and pastors of the Metapato district outside their farm home. Gerry may be the only permanent white woman living within two hours' drive.



Morris Wanje, Kenyan Baptist moderator, looks on as Lorraine Kaufman photographs nearly 100 children who have emptied out of Mitangoni Baptist Church in the Kwale district. This small church was formerly a bar.

My missionary hosts for the evening are Jack and Bert Yates of North Carolina. Jack, already mentioned earlier, is headmaster at Baptist High School in Mombasa. The school has 420 students. The Yateses have two delightful children, John, 9, and Jenny, 3. The last one is cherubic but keeps her mother and father chasing after her continually. Bert and Jack shared with me an interesting and perplexing dilemma they face constantly. That is, where do I give my tithe? They admit that their tithe is much greater than that of all the other members of their local congregation combined. In an effort to lead the Kenyans to self reliance, they have chosen to spread their tithe to several places, giving only a small portion of it to their own church, the reverse of what we encourage in the states. Otherwise, they reason, the philosophy of "let(ting) the missionaries pay the bills" will take over here, and those nationals who do give may relax their efforts. In some cases, the Yateses say, our Southern Baptist missionaries send their tithes directly to Richmond for distribution by the Foreign Mission Board. It's a point we never had occasion to consider before.

Oh yes, speaking of giving, the other day in Malindi missionary Clay Coursey told us of a special year-end mission offering taken among the people in December, their "equivalent of Lottie Moon." Who says mission giving should cease at the point mission money is applied? It's a good feeling to know the cycle continues.

An interesting footnote to today: We began the day in Malindi at Clay and Pat Coursey's home at breakfast with scripture and prayer. Among those names on the Foreign Mission Board missionary prayer calendar celebrating birthdays this date is Kathy Ridenour of Mombasa, whose husband, Terry, is a secondary teacher at the high school. Tonight, the Corbitts and Yateses host a surprise birthday dinner for Kathy at the Yates' house. It's interesting for us to observe what happens to a foreign missionary on his or her birthday, since we've often prayed at home for one on

his/her special day.

Tuesday, May 22.

We begin this day, O God, as we have other days asking your protection for our friends on the other Kentucky team, currently traveling in northern Kenya. Give them strength for the assignment that is theirs, and enrich their lives because of their experiences today. In Jesus' name we ask it.

Jim Musen picks us up at 7 a.m. and we are on the road again, heading north to Nairobi. In a few hours Jim will leave us at a roadside petrol (gas) station, where he will wait for a bus bound for Mombasa. Jim's oldest son, Steve, arrives today for the summer, coming from Western Kentucky University, Bowling Green, where he has just completed his junior year. Thus, we will say "goodbye" to Jim after being with him for a week. Our driver from this point will be Tom Jones from Georgia, mission treasurer in Nairobi, who has come down the road with missionary Harold Cummins to meet us. (Again, we recall the resemblance between this and Greyhound's crew changes at home.)

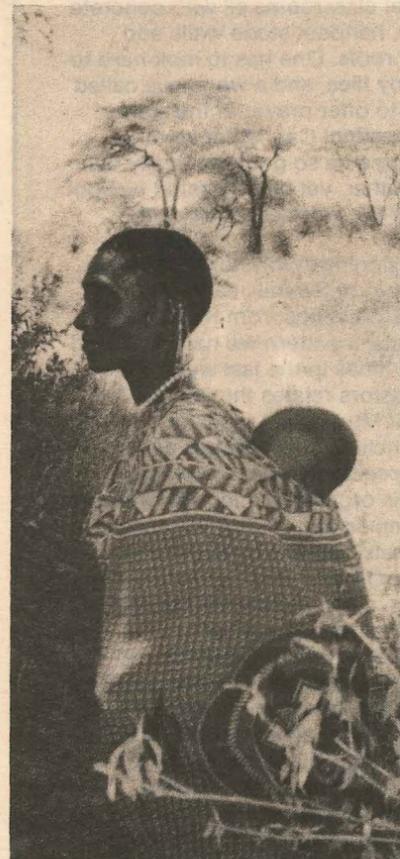
Our Father, families are important to the work in Kenya. We are reminded again through our association of these days of the encouragement we receive through our own homes. Thank you for our mates and for our children and for other family members and friends who love us and who are upholding us now with their petitions. Give them nurture and guidance and envelop them in thy loving care while we are away. Cause them to know we love them. May the blessings we have received also find receptive hearts among them when we return, so they may share in these joys which have been ours. Amen.

We have an hour's initial meeting with Harold and Tom at a roadside lodge in which Harold introduces us to his area of work. This territory for which he is responsible is called Ukambani South Baptist Association. It contains 130 strictly rural, largely one-room mud hut

churches. The association is subdivided into nine districts. The 130 churches serve more than 12,000 members and not one person in these 12,000 owns an automobile. Recalling Martin Luther King's famous phrase, "I have a dream," Harold asserts that to have a dream is not enough. "In addition," he declares, "Kentucky Baptists also have a task. Let's get on with it."

The Kaufmans, Morris Wanje and I ride north in the van with Tom Jones while the Phillipses travel in Harold's car. Turning onto a dirt road, we ride in broiling sun to Kalamba Baptist Church, a masonry type building with doorways (no doors) and windows without panes. Inside its portals more than a hundred adults (nearly half of them pastors) and a handful of small children are already meeting. We are reminded again of figures we have heard several times earlier—that somewhere between 50 and 95 percent of all Kenyans are unemployed, except at their own homes. Hence, at 12:45 p.m. on a Tuesday afternoon, these people are at the church, having no obligations elsewhere. Our group is warmly received as our purpose for being in Kenya is explained. Marshall and Dorsie speak in Swahili; Bill's and Lorraine's English is translated for them. I shoot photos of the occasion. As I've allowed before, Kenya doesn't run on clocks. The session at Kalamba which we joined in progress at 12:45 and which may have been going on for hours before that breaks for lunch at 2:25 p.m. The heat must be 95 in the shade. "Grueling," did someone say? Lunch (dinner on the ground at the church) features goat (two of the last three meals isn't bad). Ugali is also served—it's a very finely ground corn meal, somewhat like a salty Cream of Wheat all stuck together.

At 3:10 the van is loaded and we are off, saying "goodbye" to Harold



A young Masai mother carries her offspring in this fashion. The beads strung through her ear lobes are also typical of these people.

Cummins. One-and-a-half hours later we pull off the road for a cool drink at Harold's home where his wife Betty, from Missouri, is our hostess. Forty-five minutes later we're back on the highway to Nairobi. By 6:30 p.m., 11½ hours after we left on our journey in Mombasa this morning, we arrive at the Jacaranda Hotel in Nairobi where we will spend tonight. But our day is not yet over—Tom and Nancy Jones, both Georgians, are hosting dinner for us at their home in Nairobi. Chief cook for this evening is their 22-year-old son Andy, who has prepared a gourmet feast. The food is superb and the fellowship delightful but being very tired from the long day we elect to return to our hotel for an early bedtime. It appears certain all of us are ready to "fall in."

Wednesday, May 23. Tom brings the van for us shortly after 8 a.m. and we head due south for the Tanzania border, leaving the tarmac (paved road) nine miles short of the border. We head for the home of missionaries Carl and Gerry Hall of Arkansas, who've been doing largely agricultural missions here for seven years, and who were in Nairobi before that. It's two hours before we leave the tarmac and wind our way along dirt roads and scrub brush. There are no road signs and several times we are surrounded by big herds of cattle being driven by teenage boys to water. After a while we realize—for the first time all week—we are lost. We receive some wrong directions from a sheep herder, but eventually get accurate directions from a Masai (prominent tribe in this area) youth. By 11 a.m. we have arrived at the Hall compound. After we've had a refreshing soft drink Carl splits us into two walking teams to see how the Masai live.

Our team examines walls around the Masai villages which are made of briars, limbs, straw and brush to keep out lions and other wild creatures. We go in two mud huts, made with mud, limbs and tin and covered over with a cow manure paste. Cooking is done inside, and two or three rooms exist. There is a separate bedroom for men from the women and children. We walk for an hour-and-a-half in this country, meeting very interesting and friendly people along the way. Many of them have large holes in their ear lobes where colorful beads have been strung. Among the Masai in some areas total nudity for men and nudity to the waist for women is practiced. One of the young Masai pastors walking with us, Paul Maseine, tells me he does not know his own age, for no records were then kept. He estimates he is "about 24." He speaks good English and appears well educated. He shares how very much the Baptist mission-sponsored TEE (Theological Education by Extension) program in which he is enrolled means to him. We are grateful for his witness and realize again the significance of this dimension of Southern Baptist work. He also shares a little about his people. They are largely pagan (Islam and Hindu influences haven't yet reached here) and they practice polygamy. The thinking is, the more wives, the more children, thus the greater a man's influence. However, there is usually jealousy among the wives, often resulting in fighting and murder.

After lunch around the Halls' table we adjourn to the yard for a meeting with the pastors of the four Metapato churches and one song director. We discuss implications of the Kentucky partnership for the Engaboli farming scheme project, a plan to allocate 1000 five-acre plots to 1000 families in the area to alleviate severe famine in this district. Other needs include church and community development, water holes and so forth.

From there all of us walk perhaps two miles in the bush country to a Masai family village where hot tea will be served. This is a particularly eye opening experience for the village is filled with cow manure resulting in thousands and thousands of flies. It's almost more than some of us can deal with, and Bill Kaufman says later it's the first time he has shed tears on the trip. The people—men, women and children—are nearly covered with the flies, yet they seem almost oblivious to them. The flies are often in the babies' mouths and eyes. Marshall Phillips privately allows that there's not a more difficult area in Kenya to work in than this one, and all of us are moved with compassion. Our still pictures and slides will show only a portion of what takes place here today; what we really experience probably never will be felt by Kentucky Baptists, except the handful who will be assigned to the Metapato district.

In the late afternoon Tom Jones and I take the van to the Tanzania border to replenish it with petrol. On the way we discuss many things I have witnessed and impressions I have felt in Kenya. Tom underscores his own commitment to foreign missions. Thus, he joins the ranks of every missionary I have interviewed in Kenya, reaffirming that God called him or her to foreign missions. (Gerry Hall admitted to me earlier today that she did not specifically sense the call in 1977 to leave Nairobi and move to the Masai country, or as we would say, out in the boon docks. But her husband, Carl, did. "Thus I could feel comfortable that the Lord was in our decision," she allowed. She seems to have adapted well to the environment and faithfully labors alongside Carl in advancing the work. When they hand out extra stars in heaven, somehow I feel sure this white woman—the only one within two hours' drive—and her dedicated husband will qualify.)

After another good meal at the Hall home we have a few moments to reflect on the day's events before retiring. The big dipper in the sky tonight is the brightest that any one of us has ever seen it. Truly, Africa has some magnificent sights!

As we seek to improve the standard of living for the Masai, O Lord, help us keep our greatest priority on winning them to you. Amen.

Thursday, May 24. At 6:41 a.m. the sun appears over the mountains flanking the Halls' ranch style home. I'm there with my camera among Carl Hall's fruit trees—lemon, orange, papaya, and grape arbor—to capture the sunrise on color slides. It's going to be another gorgeous day in east Africa!



Dorsie Phillips pats a Masai boy on the head, as typical a way of saying "hello" to him as we would shake hands. They are outside a mud hut in one of many family villages in this area near the Tanzania border.

Shortly after 8 o'clock we leave our love, our prayers and our thanks with Carl and Gerry Hall and head north to Nairobi. Two hours later we are sipping Cokes at the Baptist Mission Center compound before departing for an hour's drive north-east of town to the Murang'a district.

Arriving at Murang'a Association, we are met by about 20 pastors and church leaders who take us up a hill to see Mukuria Baptist Church. A large modern building of hand cut stone is being constructed around a much smaller currently used facility which was partially built with Southern Baptist mission money two decades ago. We aren't helping with this new construction, says missionary Tom Jones. But everywhere we see sharp contrasts with the area we visited yesterday. These people are extremely "industrious," Dorsie Phillips shares. That's obvious. They have built dormitories for overnight teaching events, and several classrooms all with concrete floors, handcut stone walls and metal roofs. One has to look hard to see any flies, and a woman is called upon to offer prayer at the start of our meeting! Can Metapato and Murang'a be so geographically near each other, yet be separated by light years? We wonder to each other.

After singing "Work for the Night Is Coming" in Swahili, each of us brings greetings from Kentucky Baptists, a pattern we have followed many times in the last week. One of the pastors relates the 20-year history of Murang'a Association which now includes 14 churches and several preaching points. Women's work is organized and "our greatest problem is our youth," the speaker suggests. He tells us about their Bible school and other community events. (Tom Jones clarifies for us later that the 14 churches in the association run between 50 and 400 persons in attendance every week, by far the largest numbers we have encountered anywhere in the country. He says this is the most heavily populated rural section of the nation. He also adds that this is the largest Bible school construction program built entirely by Kenyan money, publicly expressing his confidence in and appreciation for the people of Murang'a.)

A multipage document is distributed which spells out opportunities for assistance by Kentucky Baptists. These plans were derived in a meeting a few weeks earlier including the association's pastors and missionary Tom Jones. All of this will be shared with the total group when we return to Brackenhurst Baptist Center at Limuru Saturday. After almost two hours of meeting, lunch is served, consisting of vegetables cooked together and tea. When we say our "goodbyes" several of the pastors ride with us on a 90-minute dirt road trek up and down mountains to visit a half dozen of the association's churches. It's another hour before Nairobi where we will camp for two nights, although we will be on a one day journey from town tomorrow.

We're staying in the homes of missionaries these two nights, and I have been lucky enough to be assigned to Bob and Shirley O'Brien. They are my friends of 15 years' association whom I spoke of seeing at our first tea at Brackenhurst May 15. Bob and Shirley are native Virginians. They and their two sons, Eric and Paul, have been here on a special communications project for two years. She returns to the states June 5 due to her mother's serious illness. Robert and the boys remain in Kenya until early July. They are delightful people and have been in our home in Middletown. They carry me to one of Kenya's plush restaurants, an indoor-outdoor affair which would rival anything in the states. Beef prices, incidentally, are exceedingly low in Kenya; chicken is excessively high. Thus, Shirley and Robert have "forced" themselves to eat lots of steak since coming to Kenya.

I want to add a P.S. now to the comments made earlier regarding security for missionary personnel. I've stayed in five different mission homes while in Kenya, and visited—or had meals in—perhaps another dozen. I did not find any homes without a secure fence and locked gate around the property, a boy on duty as a guard during the hours of darkness (and sometimes another boy in the daytime), one or more large guard dogs at every home but one (Gerry and Carl Hall, who didn't

have one, will be getting Shirley and Bob O'Brien's dog when the O'Briens go home), and a "house-boy" at every home but the Halls (they have a yard man).

Lest the reader misinterpret the above, let me explain that the houseboys are paid out of the pockets of the missionaries (and not Cooperative Program funds) and they are usually compensated according to a scale which would not begin to approach the minimum wage in America. The houseboys do odd jobs, yard work, some gardening, make beds, clean house, wash dishes, do laundry, care for small children and pets and cook and serve food, depending on the particular missionary's desires. This may sound like a real bonus to missionary families and while it certainly is a convenience not within the budget of the typical Baptist family in Kentucky, let the reader consider this additional factor: Most of the missionary wives have more than enough responsibilities to fill up their days with their official "calling." So much so that there would be precious little time to serve the Lord and do those million and one things housewives/mothers must do every day. They function in teaching and training roles, in personal witnessing and evangelism, as mission secretaries and clerks, as nurses, at numerous official social functions for national Baptists and guests and in lots of other ways. In addition to this they transport their own children to and from school, piano lessons, church activities, dental appointments and so on. So don't think being a missionary is a lark—my observations tell me it's not. And my commitment to foreign missions is stronger now than before because of what I've seen and felt in the homes of these dedicated servants.

Friday, May 25. We head for Machakos district today, southeast of Nairobi about an hour-and-a-half drive. Chuck Evans of Georgia is at the wheel (Tom Jones' daughter Sally is arriving today from Atlanta for the summer, thus he is not driving the van today). Betty Evans of Kentucky is riding with us. The Evanses have been out here a quarter of a century so this is very much home to them.

We don't go the direct route to Kiima Kimwe Baptist Church where we will be meeting today but wind around through the hills to view a couple of other churches in the area first. When we arrive at Kiima Kimwe perhaps 25 persons, mostly women, are awaiting our arrival. The church is made of concrete blocks, metal roof and concrete floor, and has glass jalousie windows, the first such we've seen here. The church reflects the education of its pastor, Pius Nethenge, a Kenyan who spent 12 years in the United States and who graduated from Princeton Theological Seminary. This is in sharp contrast to much more primitive conditions we have observed in some other parts of Kenya. Singing, welcome, prayer, introductions, history of the association and greetings from Morris Wanje and from Kentucky all precede the presentation of requests from the association's 11 churches and preaching stations. In this area there are 600,000 residents, according to Chuck Evans. He tells us the first Brotherhood meeting ever held here was held the previous

weekend with 32 persons present. The requests for partnership help are presented by a pastor. Two-and-a-half hours elapse before we dismiss. This is the last outlying station where we will attend a meeting of this style. We have seen and heard much since that first one Thursday of last week at Wundanyi. People like Bill Kaufman and Marshall Phillips will have a lifetime of illustrations for their sermons from this—in fact, probably not enough invitations to preach them all!

A touching thing occurs at the close of our meeting. The women demonstrate how to weave baskets out of sisal leaves, which makes a rope-like material. Then they present us with baskets they have made—to carry home. It is definitely a love offering for a woman will carry two heavy loads of sisal many miles on her back to make one basket. She will pay five shillings (about 35¢, a very large sum of money to the average Kenyan) for one load. Then she will process the leaves into thin ropes, and average one week weaving the strands into one basket. We are deeply touched by their thoughtfulness and sacrifice, and try to express our profound appreciation.

Lunch this day is above the town of Machakos, a thriving little village, on the second floor porch of a hotel restaurant. Then we travel over some of the worst roads we have yet encountered to visit several of the association's churches, and places where they hope to begin churches. We get out and meet the people at some of them, and have prayer and sing at one place. The return trip to Nairobi is less than we would have chosen. For the first time in the 11 days we have been riding this van, it breaks down in the middle of nowhere on a back road. A hundred or more children find us, however. In a brief time Lorraine Kaufman has them singing songs about Jesus while Chuck Evans attempts to locate the trouble, without benefit of any tools. He's unsuccessful, and Pius Nethenge, the well educated preacher who's been riding with us today (his home is Nairobi), hitches a ride back to Machakos for help. Help finally arrives while the delighted children continue to surround us. They're able to piece it all together to get us on to Nairobi and after an hour-and-a-half—as darkness is beginning to fall—we start out again.

We're not home free yet, however—even though we're running three hours behind schedule. Pius has promised his inlaws we'll stop by for tea. Thus, at 7 p.m., we divert from the main road for an hour to sip soft drinks. It is 9:30 p.m. before we are all at our hosts' homes in Nairobi—long after those families have finished dinner. Dinner is warmed up for us, we take hot baths and literally fall into bed. For myself, today has physically been the most exhausting yet, and all night long I feel the swaying motion of the van and the millions of bumps we have hit during the day. I don't sleep well this night, and learn later some of the others had similar nightmares. (Bill Kaufman claimed we were "airborne" half the time, and both of us said we felt we were still "hurtling through space" for two days afterward.)

Lord, we are very very tired. Give us strength and mental power to cope with the demands of this final few days, so that your mission may be accomplished through us. Amen.

Saturday, May 26. The day begins at Nairobi Baptist Center with a tour of the facilities. Southern Baptist social worker Jim Richardson of Virginia and his wife Marcia of Missouri tell us of various programs to teach skills or trades so people may earn an income. There is also a nursery school here with a present enrollment of 90 children. Eventually, we walk to adjacent Shauri Moyo Baptist Church where Nairobi Baptist Association pastors are waiting to make their requests through the partnership. They claim 850,000 residents in this city, and they now have 12 churches and seven additional preaching points. Following the discussions, the host church choir is brought in to present a sacred concert for us.

Our last stop in Nairobi is the Metharie Valley Clinic where three days a week Nancy Jones and Betty Evans dispense medicines, give injections and offer treatment for a wide variety of illnesses. Patients are required to sign in before 8 a.m. and must attend a brief chapel service there before being treated. In a country where sanitation is almost an unknown commodity in many places, the need for such a clinic—and for additional Christian medical services—is obviously very great. We are impressed with the cleanliness of the clinic set in the middle to a slum section housing from 100,000 to 150,000 persons. Just outside the clinic's door children covered in filthy rags or with no clothes at all play in the dirt. Lorraine is having a hard time handling all of this.

Back on the van, we're off to Limuru and Brackenhurst Baptist Center. It's lunch time when we arrive, and our friends from the other team—Jay Brown, Anna Mary Byrdwell, Bob and Maxine Jones and Mark Snowden—are already there. We rejoice to see them and swap stories about the poignant and hilarious things that have happened to us since May 17. Unfortunately for me, a bug which has been sneaking up

on me in the last few hours finally has control of my body, and I'm forced to go to my room where everything I had for lunch comes right back up. Needless to say, I confine myself to bed for the duration of Saturday. The planning team, however, gets together for the remainder of the day to discuss the requests they've received for partnership helpers and what they will do about them. They make a list of 64 different types of requests (the list of actual requests includes many hundreds of items). What a job the team has before it in making decisions!

Grant our friends wisdom, O Lord, that the most meaningful service in your name may be rendered. May thousands come to know you as a result of their decisions, we pray. Amen.

Sunday, May 27. I'm feeling better today but not well enough to have breakfast or to go with a group to one of several churches where someone from Kentucky will preach. Thus, Sunday becomes, for the most part, a day of rest for me. In the late afternoon, we have one final presentation by an associational group—from Kiambu, the association surrounding Brackenhurst. The session is similar to the others. It is followed by an English language service held in the Eric Clark Memorial Chapel, a Sunday evening tradition for the missionaries in language study at Brackenhurst. A new appointee to Tanzania, currently studying Swahili at Brackenhurst, gives his testimony. We see another side of the missionary picture as he tells us "even we missionaries can get so involved being missionaries that we forget about Jesus." We really hadn't considered that possibility before.

Monday, May 28. This turns out to be one of the most pleasant days of our whole African experience for it is taken at a leisurely pace. The partnership steering committee (Jones, Mrs. Byrdwell, Kaufman, Brown and Phillips) meet until mid afternoon drawing up the document toward which everyone has given input these last two weeks. The rest of us go to Nairobi on our first extended souvenir search of the trip.

Missionaries Beulah Hooper of Virginia and Sally Conley of Texas are our guides and they take us to all the "right places" for hand carved wood animals, necklaces, cloth, T-shirts and other wares. Lunch at a downtown restaurant and afternoon tea at the Conley home add to the enjoyment. The day concludes at Brackenhurst with a gospel song fest featuring Jay Brown picking a guitar and all of us singing at the top of our voices. It's been a good day for all.

Tuesday, May 29. This day, our last in Kenya, is planned specifically for leisure shopping and rest for all of us. It begins with the group going into Nairobi. Those of us privileged to go Monday are "lookers" today; the rest are spending their shillings, for by law no person may carry more than 100 shillings out of the country. Lunch today is at the James Hampton home in Nairobi. James, from Arkansas, is the Foreign Mission Board's on-premises area supervisor for nine east and south African nations. The Hampsons have been in this area 28 years. They have a lovely home. We return to Brackenhurst shortly after lunch for rest, final packing and our final meal in Kenya. At 6:30 p.m. we are loaded in two vans and head south for the 25- or 30-mile trip to the airport. Our departure time is 11:25 p.m., or 4:25 p.m. EDT. A number of the missionaries have thoughtfully come to the airport to see us off. It's an emotional experience for us all as we say "farewell" to these new friends we've come to love and feel very close to.

Father, it's been a good day and good experience for us all. As we've listened and observed, we've gained so much about your love for all people everywhere, and about how that love is being shared. As we return to our homes, we pray that you will work through each one of us to extend that love around the globe because of what we've learned here. Give us traveling mercy as we go, we pray. And bless these precious servants in Kenya. In Jesus' blessed name, Amen.

Wednesday, May 30. Airplane changes occur in Amsterdam and New York (and even an airport change in the latter). And then—Standiford Field! The lights twinkle ahead as we approach the runway. It's 10:30 p.m. EDT, but already in Kenya a new day has dawned, for it is 5:30 a.m. Thursday, May 31 there. Our tour has ended, but our labor of love only just begun. The time difference offers a sharp contrast—the conclusion of one day, the beginning of another. For us, the trip to Kenya is over, but for hundreds, perhaps thousands of Kentucky Baptists who will go as volunteers, the day has only dawned. God grant that it may be so!



At a game lodge along the Nairobi-Mombasa highway, missionary Harold Cummins (second from left facing camera) relays facts about churches in the Ukambani South Baptist Association to the travelers.



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

On mission together

They grow more than coffee in Brazil

In my judgment the Foreign Mission Board's Winston Crawley is the nearest to an authentic "missionologist" that Southern Baptists have today. The following observation by this missionary scholar is another bright sign amid shadows of discouragement, "It was 1880 before Southern Baptists reported as many as 70 foreign missionaries. That was 44 years from the time of the founding of the Southern Baptist Convention and 75 years from the founding parent body, the Triennial Convention. Coincidentally, it has been 75 years now since the founding of the Brazilian Baptist Convention.

"By the time Southern Baptists had 70 foreign missionaries, SBC church membership numbered more than a million whereas Brazilian Baptists already have 70 plus foreign missionaries with only a half-million church

members. Furthermore, Brazilian Baptists have projected work in 13 countries, whereas Southern Baptists, after 75 years, were just in their sixth country of missionary effort.

This comparison gives cause for high hopes as to the role of Brazilian Baptists in world evangelization on into the next century."

Through the Cooperative Program, we are privileged to "hold hands" with Brazilian Baptists and extend the ministry of Christ far beyond what we could do alone.

It is obvious that, while there are some "dark corners" where Christianity is experiencing slowdown, there are other places in the world "coming alive" in Christ.

A wise Christian keeps a world view . . . for God, indeed, is alive and well.



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

sunday school lessons

LESSONS FOR JULY 1, 1984

Life and Work Series

God and Caesar

Matthew 22:15-21 Matt. 22 presents three groups of schemers against Christ—the Pharisees, the strict formalists who reduced religion to a set of rules and ceremonies; the Herodians, the

political group who believed it was the duty of the Jews to submit to the domination of the Romans; and the Sadducees, or the rationalists and materialists of that day.

Even though these three groups were at great variance, they formed an alliance in bitter opposition to Christ and concocted a scheme to lure him into self-incrimination. They wanted to prove that Christ was disloyal to his people because he advocated the payment of tribute to Caesar or that he was a traitor to Caesar because he recommended rebellion against the payment of taxes.

Christ's critics asked him a very subtle question, "Is it lawful to give tribute unto Caesar or not?" Seeing through their duplicity, Christ asked them to show him a coin. When they did so, Christ asked them whose likeness and superscription appeared thereon and they replied, "Caesar's." Christ's statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God," meant it is the duty of all people to acknowledge their obligations to human government and to God. Failure to perform one's obligation to government is wrong, but failure to perform one's obligation to God is a far greater sin.

Matthew 5:41 Roman law granted authority to a soldier marching through Palestine to commandeer the services of a native to carry his equipment or

supplies for the distance of a mile, a service which the Jews despised and resented very much. Speaking to his followers then and since, Christ taught them to do twice as much as the law required and that without complaint or resentment.

Luke 13:31-33 Feigning friendliness for Christ, certain Pharisees urged him to leave the country to avoid the possibility of being killed by Herod, who both feared and hated him.

Knowing he would die at Jerusalem, which was outside the jurisdiction of Herod, and knowing he would not die until his work was accomplished, Christ revealed he would never swerve from his path to the cross. Since Herod was only a political puppet of Caesar and could not thwart the will of God, Christ informed him of his intention to complete his work.

International Series

Sowing destructive seeds

1 Kings 9:1-7 Solomon came to the throne with a rich heritage from David. After his coronation, Solomon went to Gibeon where the tabernacle was located and there offered a sacrifice to God in the form of a thousand animals. When God said, "Ask what I shall give thee," Solomon humbly and wisely replied, "Give therefore thy servant an understanding heart to judge thy

people, that I may discern between good and bad." God was so pleased with his request that he granted him wisdom beyond that possessed by any other man of that day and also told Solomon he would add to it the gifts of wealth, honor and fame for which Solomon had not asked.

When the temple was completed in approximately seven and one half years, after much labor and at tremendous cost, Solomon gratefully and appropriately presented it to God, delivered an appropriate address, offered a lengthy and beautiful prayer of dedication and then closed the joyous celebration with a timely and urgent exhortation to the people. In his memorable request Solomon asked for God's name to be placed inside the veil where the golden altar was in order that all might have a place to which they could go for the forgiveness of their sins.

1 Kings 11:9-12 God had expressly forbidden his people to marry women who worshiped false gods. In spite of God's goodness and instruction Solomon did so and thereby sinned against God. These idolatrous wives persuaded Solomon to permit them to fill the land with idols. Because of his disobedience to the command of God to avoid idolatry, God punished Solomon by taking his kingdom from him and giving it to another. "From glory to decay" is the history of every individual and nation that starts with God and then gives place to idols.



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

campbellsville college today

Mistakes, learning, and good relationships

I get all kinds of letters. Some are sweet; some are bittersweet. (Once in a great while there may be one that is just bitter!)

The other day one of the bittersweet ones arrived. A pastor who is strong in his support for Christian education and for Campbellsville College had encountered in one of our young ministerial students some fairly rough edges of immaturity and lack of sensitivity. In a blunt but loving way he shared with me what he saw as the needs in a young man with what he called "tremendous potential."

That's good.

Today I had a sharing session with that young man who is developing within his God-given potential. Sometimes we learn best by the mistakes we make. At least, we may be able to learn if there is someone near who cares and can help us profit from the mistakes.

Good working relationships with

churches and with pastors and other church leaders is so vitally important to us at Campbellsville. This thoughtful pastor helped us help a young servant of the Lord by sharing directly with me about the problem. Had he turned the other way in an attitude of criticism or condemnation, the value of learning would have been lost and our relationships could have been strained.

To assist even more fully in this vital area, we have a functioning church relations council of approximately 100 members. They represent churches from all over the Kentucky Baptist Convention. From them I draw rich counsel that helps us keep in tune with the mainstream of Baptist life. One of the four points in our statement of purpose at Campbellsville College is to be church-connected.

Thanks for helping keep the "connections" tight! May God bless you.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Hope to the hopeless

What has Oneida Baptist Institute been since it was born in the heart and mind of James Anderson Burns in 1899? Encompassed about as we are by many

Disappearing Ryder

On Monday of this past week I sat in my office and watched as tearful good-byes were said and another graduating student family left Clear Creek. I did not go out to join them for I had already said my goodbyes and I would most likely have embarrassed myself and them with a display of emotion.

But as I watched the Ryder truck disappear into the distance, my heart was filled with sadness. This particular family was moving almost a thousand miles to a new ministry. Only the Lord

witnesses, by many who once labored here and have gone to a heavenly reward, let us call upon them for answers.

Saul Houchell, a 1911 graduate, principal 1916-32, president, 1941-46, would tell us, "Oneida Baptist Institute is . . . all the friends near and far, living and dead, who have shared, and all those who have worked at the school, from the first faculty to the present one and all the student bodies who have attended through the decades and gone out all over the world.

"Oneida is a Christian institution doing an outstanding work in Christian evangelism and education, in developing Christian character and personality. Unless it were that, it would be worse than nothing, presented and supported as it is, and would have no right to existence. The friends who give money to Oneida give it on that basis and with it give their prayers and a part of themselves. So every student who shares in these benefits accepts an obligation, whether he understands it or not, to be fine and worthy and most of them measure up. And every teacher and worker, each on the same level as every other, if he belongs on the staff at Oneida, has sat at the Master's feet and got up to follow him, knowing the full requirements of discipleship. "Whoever will come after me, let him deny himself and take up his cross

knows when we will see them again. During the month, more than 20 families have moved from Clear Creek with more families to move soon. How sad we feel to lose these wonderful Christian friends.

There is a verse in Hebrews which reminds us that we are all strangers and pilgrims on the earth on our way to a better land (Heb. 11:14). I think of this verse as I think of all of the disappearing Ryder trucks of the past month. There is something poignant (and even demeaning) in the thought that a man can put all of the important possessions of his life in a Ryder truck.

Of course, it is true that our students and their families do not bring many possessions when they come to Clear Creek to train for the ministry. However, one would think that in four years at Clear Creek Baptist School a man could accumulate more material than a Ryder truck could hold.

and follow me. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Professor Burns himself would tell us, "Oneida was first a vision, then a hope, then a prayer, then a determination to build."

Mrs. Sylvia W. Russell (president 1922-28), when asked, "What is Oneida?" would reply, "There is that intangible, indescribable, inexpressible something which pervades this institution—something not to be found in any other."

Oneida is more than buildings. Every step forward through the years, though taken with complete trust, has been accomplished only through struggle and sacrifice. There never has been an easy year, nor should there be. One has but to know the history of Oneida to understand that faith and prayer are the most powerful forces within human reach. Day after day, year in and year out, right down to the present hour, God's care, manifested through his people, has kept the work of Oneida going and growing. But always at the inevitable cost of precious human life and sacrifice. But then the way of Christian sacrifice is the only way to great and lasting and eternal achievement.

What is Oneida Baptist Institute? It is people. It was founded to help people. It was founded to minister to

The truth of the matter is that our students bring some intangibles to Clear Creek which cannot fit in a truck. Their joy in Christ and their commitment to his cause cannot be measured in tangible amounts. The depths of their call for the Lord and the spiritual experiences through which God has brought them cannot be adequately expressed, much less carried.

The deep Bible training and the ministry training afforded by our godly professors cannot be measured in terms of money or other rational standards. The fellowship, counseling and Christian growth our students gain while at Clear Creek are without measure or recompense. Yes, I've been thinking about disappearing Ryder trucks today, but the men and their families in those trucks do not disappear. They go to ends of the earth for Jesus. After all, the gospel will never disappear—until Jesus comes!

sinner. The great emphasis at Oneida has been, should be, on individual development—mentally, physically, socially, spiritually—on Christian character, on high ideals of service, on the dignity of labor and the necessity of all of these for human happiness. Take this emphasis out of Oneida and Oneida would cease to exist. But so long as we remain true to these basic principles and so long as the world stands in need of Christian education, so long will Oneida live and serve.

To love is to serve and Oneida was founded on love, cemented by faith, in the words of our Lord, "not to be ministered unto but to minister." James Anderson Burns said, "A loving heart with a throb for suffering humanity makes the hardest yoke easy, the heaviest burden light, the longest day short and the hottest sun set too soon." This is the secret of Oneida.

If ever there was a need for educated people and for strong Christian character today is the day. Christian education gives hope to the hopeless, power to the weak and ambition to follow the ray of hope and exercise the power given.

This is what we are about in Oneida Baptist Institute—a living monument to a living faith in a living God.

Reprinted from Dec. 8, 1982



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

homes for children

The fruit of pain

At church we sang George Matheson's hymn, "O Love That Will Not Let Me Go." It is one of my favorites and, as we sang it, I recalled some interesting facts about the author.

Despite the fact that George Matheson became blind in youth, he took his education with a brilliant career in the

University of Glasgow and entered the ministry of the Church of Scotland. He became pastor at Innellan and became one of Scotland's outstanding preachers. After his retirement, he devoted himself to additional writing. This resulted in some excellent devotional books as well as writings on theology.

Fortunately, this great preacher has furnished his own account of his writing of the great hymn that has special meaning to me. He writes, "My hymn was composed in the manse of Innellan on the evening of 6th June, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying in Glasgow. Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated

to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure it never received at my hands any retouching or correction."

Thank about the words of the first stanza: "O love that wilt not let me go, I rest my weary soul in thee; I give thee back the life I owe, that in thine ocean depths its flow may richer, fuller be."

The fruit of pain! Baptist Homes for Children performs a ministry which is also the fruit of pain. The children who need us and come to live in our care come out of pain. They come from homes broken by death, illness, divorce or other painful circumstances. They come needing love, consistent training, and stable circumstances. The ministry of Kentucky Baptists provided through their Children's Homes is a beautiful and sweet fruit produced out of the circumstances of bitter pain.

baptist news in brief

Baptists urged to support housing ruling

Although the Senate has voted to override an Internal Revenue Service ruling that would prohibit clergy with tax-free housing allowances from deducting mortgage interest and real estate taxes, Annuity Board president Darold H. Morgan is calling for Southern Baptists to enlist additional support for the Senate's recent action.

According to Morgan, the Senate action placing a moratorium on the application of Revenue Ruling 83-3 could extend the housing tax break for ministers to Jan. 1, 1986.

Though the Senate action was encouraging, he said, the bill has not been signed into law, but has been referred to a House-Senate conference committee where the final bill will be drafted.

Morgan is urging Southern Baptists

to support the moratorium provision on Revenue Ruling 83-3 contained in the Senate version of H.R. 2163. The conference committee members who should be addressed include Rep. John Duncan, R-Tenn., Sen. Robert Dole, R-Kan., Sen. Robert Packwood, R-Ore. and Rep. Barber Conable, R-N.Y.

Broadman Press celebrates 50 years

Broadman Press, publisher of religious materials for Southern Baptists, celebrated its 50th anniversary in Nashville recently with a look to the future and a study of its heritage.

William M. Pinson, executive director of the Baptist General Convention of Texas and a Broadman author, spoke to employees at the Sunday School Board about the courage, vision, inclusiveness and faith of the men after whom Broad-

man was named.

John A. Broadus and Basil Manly Jr., leaders in the Southern Baptist Convention in the mid-19th century, were lauded by Pinson as men who realized that the church is the most important part of the denomination.

"Both of these men realized that missions and evangelism were central to the church," Pinson said. "They understood that the denomination was not a collection of people, but a way individuals and churches could work together voluntarily to accomplish what isolated churches could never do.

"Southern Baptists were not the largest of anything when Broadus and Manly offered opportunity, challenge and sacrifice," Pinson continued.

"They were committed to Southern Baptists because of what they could offer.

"The valued characteristics of Broadus and Manly still affect individuals, churches and the denomination

today," he continued, "as long as Broadman Press is committed to providing teaching and training materials with faith, vision and integrity."

The first book published by Southern Baptist was Yates the Missionary in 1898. Jimmy Carter's book, *Why Not the Best?*, is the most widely circulated book, with 30 different translations.

Sunday School Board president Lloyd Elder was presented a copy of his upcoming book, *Blueprints, Ten Challenges for a Great People*, which will be the first book of Broadman's second 50 years, according to Broadman division director Dessel Aderholt.

Dish dedication changed

The dedication ceremony for the new satellite receiving dish at the Kentucky Baptist Convention Building has been changed from June 29 to June 27.

baptist forum

A double standoff

I was again saddened as I read LaVerne Butler's response (May 29) to your editorial of May 15. Once again it was made to appear that the issue is a doctrinal one. LaVerne, whom I have considered my friend for years, made it sound as if he believes the Bible to be the Word of God and those who don't agree with the tactics being used by those who are hiding behind the "inerrant" label don't. To say you believe the Bible to be the Word of God is great. I attended Campbellsville College and Southern Seminary and have never sat under a professor who doesn't believe that.

My plea is for honesty. I recently went to preach a revival meeting in a church, the pastor of which I had never met. In our first conversation (over dinner in the home of a church family) the subject of the issue in our convention came up. He immediately informed me that he was in the inerrant camp. He was then suspicious of my preaching. I stated that the issue is one of power, not doctrine. He readily agreed, but it was obvious that he was afraid he had invited the wrong preacher for the week. After three days together he invited me to lead a Bible conference in the church.

The issue is clearly not one of doctrine; it is a power struggle. I only pray that we will admit and face that fact before our beloved convention is two.

W. C. Campbell
Roanoke Rapids, N. C.

"Love Trucks" head for Cleveland

A couple of years ago the executive director and some pastors of the Long Run Baptist Association in Louisville met with the director of missions and some pastors of the Greater Cleveland Baptist Association in Cleveland and formed the Cleveland Connection Committee. Needs were discussed and priorities set. Each member of the committee was assigned a particular responsibility.

I am pastor of Harmony Baptist Church in Louisville and was assigned the responsibility of getting as many material things as possible to the Cleveland churches. An appeal was made to the churches in Louisville, but little happened at first.

Help came when George Little, a seminary student from Cleveland,

began working for the Long Run Association. Little prepared an excellent film strip on the churches in Cleveland and began to go to the churches in Louisville and share the needs. Slowly but surely things began to move for getting material help to Cleveland.

Valley View responded with a gift of well over \$1000 for purchasing Bibles of various languages. The Kenwood WMU also sent money for purchasing Bibles. Individuals responded as well. But more than Bibles was needed.

In the committee's January 1984 meeting, I presented the idea of Love Trucks to leave from Louisville loaded with things from Long Run Association churches to be used in the churches of in Cleveland. The idea was approved and work was begun.

The first idea was to fill a large semi full of things for the Cleveland churches. That presented too many problems. So we went the pickup truck route. Each church or group of churches was to send a truck of things. More problems. Small churches and individuals wanted to participate but couldn't possibly send a truck. Finally I told my secretary to tell these small churches and individuals to bring the things to Harmony. Some way I would get the things to Cleveland. That did it! The response was tremendous—so good, in fact, that for two weeks I carried boxes from trucks, cars and vans to our storage rooms in the church basement. Three rooms were filled.

May 19 was our target day to drive to Cleveland. On that day, Harmony, Ormsby Heights and Rockford Lane churches sent pickups. Melbourne Heights sent a bus so loaded you wouldn't believe it. Since May 19 Eastern Gate and Shively churches have each sent a truck. There is still a church or two talking seriously about taking a load later. I still have nearly a truck of things stored in our church basement waiting for a way to Cleveland.

A lot of people and a lot of Cleveland's Southern Baptist churches have been helped. Folks were waiting at the Woodlawn Church for the trucks to arrive. Many things were immediately taken to their churches. Things like chairs, song books and speaker's stands were snatched up in a hurry.

This has been by far the biggest associational job I have ever undertaken in my 30 years as a pastor. It has also been the most rewarding.

Jim Heneisen, Louisville

Messengers were presumptuous

Messengers at the Southern Baptist Convention 1984 meeting in Kansas City were terribly presumptuous. They attempted to deny the autonomous local church of its power to ordain and select its pastor as related to women and to tobacco users and growers. They sought to deny civil liberties to the same groups.

While I have never ordained a woman or used tobacco, I respect the rights of the local church to make these decisions and not an attempted hierarchy dictating morals. Where is religious liberty? Where is the priesthood of the believer? Where is autonomy of the local church? It is a sad day for the Southern Baptist Convention. If we continue our vicious fightings amongst ourselves, Bold Mission Thrust will be dead and God will seek another church to empower with a witness to the world.

May we open our eyes to God's leadership and our arms in love to one another while there is yet time.

Mike Crain, Owensboro

Because you care...

The Home Mission Board is able to respond to human needs by equipping Baptists for Christian service in their own communities. Almost 300 missionaries engage in redemptive ministries to the hurts of people through Baptist centers, youth and family services, literacy work and a variety of weekday ministries.



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At Nashville conference

Kentucky, BSU presidents develop skills, set goals

Student presidents from local Baptist Student Union groups attending a conference in Nashville, Tenn. agreed the BSU is a valuable support group of Christian friends, but also noted that their involvement helps them in other aspects of life.

More than 75 students from 15 states recently attended two summer training programs, sponsored by national student ministries of the Sunday School Board. The seminars for local and state BSU presidents introduced students to available resources in addition to providing sessions on communication, leadership, discipleship, missions and evangelism.

Speaking of his involvement in student ministries, David Meador, BSU President, Arkansas Tech University, Russellville, explained, "Not only has the group provided support and encouragement, but through participating in the activities and programs I have found out what my gifts are. I have also been able to define my expectations of what I can do and to realize that I can't expect everybody to do everything."

Meador, a senior majoring in English education, believes interaction with fellow BSU members has helped to strengthen him spiritually. "We are all very different, but we are working together for the common goal of Christ," he explained.

Wingate (N. C.) College BSU president DeeDee Dodson said, "I know I will be able to look back and see that BSU helped me to grow as a person. I had the chance to become firmly grounded in what I believe as a Southern Baptist."

As leaders in their states, some of the presidents voiced goals they hope to accomplish during the year.

"I hope to see all the Christian groups on our campuses unified," said Bill Ellis, state president for Kentucky and a junior at Eastern Kentucky State University, Richmond.

Meador said his goal for the year is to first try to be a role model to students by learning to live for Christ and die to self. "I've got it in my head. Now

Charles M. Haddaway IV [below], University of Louisville, and Bill Ellis [above], Eastern Kentucky University, Richmond, were two of seven Kentuckians who recently participated in a summer training program for Baptist Student Union presidents. Also attending the conference was Jeff Coursey, Georgetown College; Mark Price, Kentucky Wesleyan College, Owensboro; Donna Milburn and Laura Ladd, from the University of Kentucky, Lexington; and Joe Ball, Campbellsville College. The conference, sponsored by National Student Ministries Department of the Sunday School Board, introduced students to available resources in addition to providing sessions on communications, leadership, discipleship, evangelism and missions.

if I can just get it in my heart that prayer is the key to success, I believe we will be able to accomplish many things," he said.

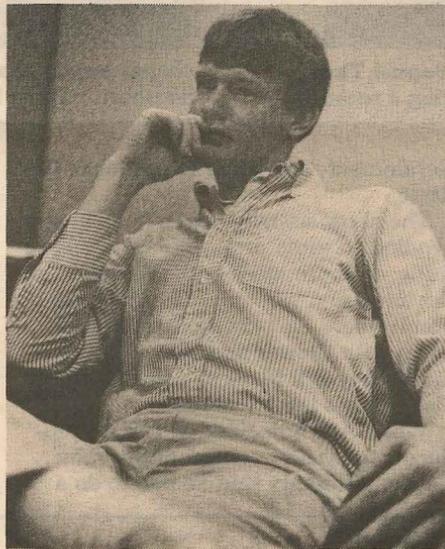
Miss Didson, Ellis and Meador agreed they would all encourage students to become involved in a local church. "We tell the BSU members that BSU is not a replacement for church, but an extension of the church," explained Meador.

Ellis said students are encouraged to be active in a local church because of the different ministry opportunities. "Not only do students get ministered to, but they can help in the church's ministry," he said.

Reflecting on their week of training, leaders agreed they gained new insights into themselves as leaders, but also saw opportunities for growth.

"Before I came I had a burden and a vision that BSU students might grow spiritually and learn to reach out to others," said Miss Dodson, a junior majoring in elementary education. "Now I feel like I have a strategy I can use when I go back to my campus."

Ellis explained that the sessions were not only informational, "but I was challenged not to become complacent, but to strive to work for Christ."



Gene Nabi and his son Scott stop to pet the family setters while walking around Camp David—Nabi's home in Cheatham County, Tenn., named in the memory of his oldest son. Nabi first became involved in services for the mentally retarded because of Scott and is now working with special ministries at the Sunday School Board.

Nabi says mentally retarded need to be ministered to, too

Although many secular associations and agencies have done much to aid mentally retarded persons, churches also have a role in reaching out to these people and their families, said Gene Nabi.

Nabi is a consultant for work with the mentally retarded in the church programs and services special ministries unit of the Baptist Sunday School Board.

The church needs to get involved by offering services and programs both within the church structure and outside the church, Nabi said.

Nabi has been a consultant with the Sunday School Board since March 1983. Before joining the board, he was executive director of the Tennessee Association for Retarded Citizens for 14 years. Nabi began working with programs for the mentally retarded 23 years ago when his son, Scott, was born with mental retardation.

Scott is the middle of five children in the Nabi family. Within a year or so after he was born he had been diagnosed as mentally retarded.

Nabi began working as a volunteer in the school where Scott attended. His involvement led to full time work as he learned of the need for mentally retarded services.

Churches may assume that about three percent of the persons they should be ministering to are mentally retarded. There are about 6.5 million mentally retarded persons in the United States—roughly three percent of the population, Nabi said.

However, many families with mentally retarded persons are not in church because special services are not available. The more severe the retardation, the less likely the family will be involved in any church activities, he explained.

"We really have a ministry potential out there. You need to consider that special services should be provided for every activity that you expect the family to attend," Nabi explained.

Nabi is not sure how many Southern Baptist churches have programs or services for the mentally retarded and their families. Fewer than 700 of the

36,000 churches in the Southern Baptist Convention order the board's resource kit for teaching Sunday school with mentally retarded persons. However, some churches may offer special services without using the kit, he pointed out.

Nabi focuses on ministries for the entire family rather than emphasizing only the needs of the retarded person.

Families with mentally retarded persons have special needs because of the burden of caring for the retarded person. However, the families are often hesitant to call for help, Nabi said.

Churches could offer respite care or sitter services to allow breaks for the families to go out to dinner for an evening or spend a weekend away, he said.

Day care services also are needed by many families with retarded persons. However, Nabi said he is not aware of any Southern Baptist church providing such a service.

"At present there is no Christian standard for mentally retarded care," he said. "Care for mentally retarded is now in the stage of Christian school development 20 years ago." As Christian schools developed, standards and quality developed, he explained.

For churches that want to begin developing programs for mentally retarded persons and their families, the Sunday School Board does have materials available in addition to consulting services.

A resource kit is provided for any age group Sunday school class for mentally retarded persons.

Although the kit may be used for any age group, mentally retarded adults need programs different from those for mentally retarded children.

"A 30-year-old may be functioning as a 12-year-old but he still is an adult," Nabi explained. The adult has special needs and problems of an adult that need to be addressed in church programs.

A new book by Nabi, *Ministering to Mentally Retarded Families*, is to be published soon. The book is based on Nabi's concern for ministering to the entire family and not just the retarded person.



From radio to TV and ACTS: Jerry Clower's weekly shows are part of his 'tithe'

Jerry Clower is not known for his serious side. His trademark is his humor, laced with remembrances of his rural Mississippi upbringing. Called "Yazoo City's favorite son" and "the Clown Prince of Comedy," he entertains millions through his concerts, albums, books and public appearances.

But he does get serious when he talks about a Christian's responsibility to tithe both money and time. Often he introduces himself as a "storehouse tither" through the First Baptist Church of Yazoo City, Miss., meaning he gives a 10th of his income through his church.

Now he has found another way to meet his responsibility as a Christian giver, by donating weekly appearances on a new TV show. Clower hosts "Country Crossroads," a weekly, one-hour, country music television show seen Fridays at 8 p.m. (EDT) on the American Christian Television System (ACTS).

ACTS is a network of family Christian entertainment programs sent by satellite to cable TV systems and TV stations nationwide. The Southern Baptist Radio and Television Commission operates the network.

Taped before a live audience at Six Flags Over Texas amusement park, "Country Crossroads" features some of the biggest names in country music.

Clower brings his special brand of comedy to Southern campus

"If you're going to tote the light, you'd better be sure to tote it right," warned Jerry Clower when he spoke on the campus of Southern Baptist Theological Seminary recently.

Clower, a popular comedian and active Southern Baptist layman, greeted the capacity crowd in Southern Seminary's alumni chapel with an ominous word for responsibility.

"Whew," he declared, "My, what an awesome responsibility you have as a Christian. Each of you is called to do something in God's service."

He then intertwined his message of "holding up the faith" with jokes, gestures and laughter as he entertained the audience and preached the gospel.

"My Christianity is not compli-

cated," he noted. "Hell is hot, heaven is wonderful. Them that accept Jesus miss hell and hit heaven."

And "Christianity works," he emphasized. "It's like salt on a hamburger," he allegorized. "If you don't want it to work, don't apply it."



Roy L. Honeycutt, president of Southern Baptist Theological Seminary, enjoys a good laugh during a recent

chapel service that featured popular comedian and active Southern Baptist laymen Jerry Clower [r].

Stars such as Roy Drusky, George Hamilton IV, Susan Raye and Jeannie C. Riley appear on the show, along with some of the best up and coming talent in the country music world. Also, Clower's humor is showcased in segments taped throughout the park.

But "Country Crossroads" is more than a music showplace for famous country music entertainers. Spiritual insights are mixed in with the interviews, music and humor to produce an enjoyable, yet meaningful, hour of en-

tertainment, according to producer Jim Rupe.

The show actually began in 1969 as a syndicated radio program, according to Rupe, who produces both the radio and the television versions. The radio edition is heard on 1422 stations nationwide, with Clower and Hall of Fame disc jockey Bill Mack as cohosts. Mack also cohosts the TV version.

When ACTS decided in 1983 to produce a television version of the show, Clower kiddingly said he had to do a

"lot of praying" about his ego since the program would be seen nationally 52 weeks a year.

He said he decided to cohost "Country Crossroads" because it would be another way he could contribute "over and above the tithe" he gives to his church.

Clower also has hosted the syndicated television show "Nashville on the Road" in addition to recording 13 albums, writing two books and serving as a deacon at First Baptist in Yazoo City.

Shared Ministry: Can it aid in avoiding forced terminations?

Forced terminations of ministers and the resulting direct consequences to churches, careers and families often could be avoided with alternate methods of problem solving, according to Church Administration Department consultant Bruce Grubbs of the Baptist Sunday School Board.

Even though problems may appear to be removed by firing the pastor, many times great stress is left in the wake, Grubbs said.

"Forced termination is a destructive methodology being used all too frequently in churches to deal with relational problems between churches and ministers," explained Grubbs.

Joe Stacker, secretary of the Church Administration Department at the board, said he would like to see a mutual understanding by ministers and church leaders that each is a believer/priest with different responsibilities but a shared responsibility for the total ministry of the church.

Shared Ministry, sponsored by the Church Administration Department, calls for a reassertion of the nature of relationships based on equality and brotherhood rather than on rank, Stacker said. Christians should examine their different roles instead of ranks in

the local church and relate to each other as persons who are believer/priests.

"The distress generally is a result of the relationship being formed poorly from the beginning because of misunderstood expectations or because of a breakdown due to a breach of unspoken covenant between ministers and churches," he continued.

Grubbs, who has a special assignment for two years to work in staff relationships and forced terminations, said the expectations of churches for pastors frequently are unrealistic. One expectation is that the preacher won't change anything. The other is that he will be perfect.

There are times, Grubbs admits, when forced termination may be the only way to resolve dealing with an inflexible, dominant, directive minister. Neither the church nor the pastor is always at fault, but sometimes the relationship must be ended. This should occur, however, only after a serious attempt to solve the problems and protect the church, the minister and the minister's family.

"Things that are not fundamental issues of the Christian faith are the cause of many forced terminations," Grubbs said. "Many times the prob-

lems are cultural, traditional or related to family patterns, personal grooming or communication.

"There does not appear to be an ultimate answer to the denominational dilemma for the immediate future," Grubbs said. "There are band aid solutions for the wounded and recommendations for new ministers, but no short term panacea.

"One longer term solution is a reshaping of the nature of the basic relationship between ministers and churches," he said. "This reshaping of church-minister relationships is what Shared Ministry is all about.

"Shared Ministry is a recovery of basic New Testament patterns of equality in Christ, as opposed to the alienation that often results through persons relating to each other in roles," he continued.

"The minister, by definition of the word, is a servant by both assignment and gift," Grubbs explained. "When there is a distinction between clergy and laity, the laity usually depends more on the clergy."

Grubbs said the pastor should be assigned the generalist role in the guidance of the church's ministry, but the basis of a pastoral ministry should be

that of a faithful guide with the spirit and mentality of the servant.

"Part of the solution lies in churches and ministers spending more time getting acquainted initially," he suggests. "Instead of more courtship, too many churches and ministers run off and get married only to discover later that they do not know their partner."

In that negotiation phase, attention needs to be given to detailed discussion of expectations. Specifically, what is the minister to do while he is serving the church, and what are the appropriate manners in which his ministry may be conducted?

Although rural churches appear to suffer the majority of forced terminations, Grubbs said any church could one day face the prospect of a broken relationship and no apparent solution but firing.

"If ministers and churches make every effort to communicate openly and seriously when the relationship goes awry, they might work through the problem to reach a richer, deeper relationship with both parties," he said. "Church leaders may be depriving themselves of the greatest contribution a man has to make if he is allowed to go beyond the problems."