

## Foreign mission leader Cauthen dies

Baker James Cauthen, 75, who led Southern Baptists in building the largest missionary force among Protestant denominations, died Apr. 15 at home. Cauthen was executive secretary, and later executive director, of the Southern Baptist Convention's Foreign Mission Board from 1954 until his retirement at the end of 1979, a longer tenure than any of his seven predecessors.

The number of Southern Baptist missionaries increased from 908 to nearly 3000 during Cauthen's administration and the number of countries where they worked from 32 to 95. Missions funding moved from \$6.7 million in 1954 to \$76.7 million in 1979.

Cauthen and his wife, Eloise, went to China as missionaries in 1939, taking their two young children to a country partly in control of Japanese invaders. Both during World War II and later during the communist takeover the Cauthens were forced to evacuate. Twice they lost all their household possessions. Yet in China Cauthen came face-to-face with the world's "appalling spiritual need." He wrote, for example, "One man asked us if Jesus is an American."

R. Keith Parks, Cauthen's successor in 1980, noting that "God blesses us primarily through people," said, "Through Baker James Cauthen, he has blessed literally the people of our world." Cauthen, in his missions commitment, "symbolized to Southern Baptists the cohesive force that has moved us together through our history," Parks said.

Evangelist Billy Graham called Cauthen "one of the greatest missionary statesmen in all American church life. He was one of the most powerful speakers on missions I ever heard . . . a father figure to Southern Baptist missionaries . . . who gave inspiration and prophetic vision."

W. A. Criswell, pastor of First Baptist Church, Dallas, and a longtime friend of Cauthen, said, "He was a marvelous exponent of the message of Christ in the Orient. He was an incomparable leader in the support of foreign missions among Southern Baptists."

Cauthen continued his advocacy



Nothing gave Baker James Cauthen more joy than sending out new Southern Baptist missionaries to preach the gospel around the world. During his 26-year tenure as executive director of the Foreign Mission Board, the overseas missions force grew from 908 in 33 countries to more than 3000 in 95 geographical entities.

after retirement by teaching at Golden Gate Baptist Theological Seminary near San Francisco during the 1980-81 and 1982-83 academic years and at Southwestern Baptist Theological Seminary in Ft. Worth, 1983-84. He suffered a heart attack in 1977 and had a stroke in

October 1984.

It was as a missions teacher at Southwestern from 1935 to 1939 that Cauthen decided on a missionary career. "The question that took me to China," he said, "was, 'Why shouldn't you go?'" Cauthen also was pastor of Ft. Worth's

Polytechnic Baptist Church from 1933 to 1939. His wife, whom he married in 1934, had been born in China, the daughter of longtime missionaries Wiley B. and Eunice Taylor Glass, and had been open to returning as a missionary.

In October 1946 the board elected him secretary for the Orient, succeeding M. Theron Rankin, who had become the board's executive secretary. When Rankin died in January 1954, Cauthen was elected head of all Southern Baptist foreign mission work.

In his last sermon to the Southern Baptist Convention, he said in 1979, "Let us pray, give, go, send, preach, teach, bear witness to the lost, the hungry, the poor, the broken, the distressed and, if need be, suffer and die that the name of Jesus Christ be made known to every human being on the face of the earth."

Cauthen's experiences in China prepared him well for a pastoral role to the denomination's missionaries. As World War II intensified, the family coped with spiraling inflation and food shortages in China, and they often fled to crowded mountain caves during Japanese air strikes. His son Ralph was stricken with polio in 1942. Cauthen regularly exercised his son's legs to facilitate full recovery. His daughter Carolyn became critically ill with fever, as did his wife just before one of their evacuations. Mrs. Cauthen was flown to India on a stretcher.

When peace came, Cauthen initiated the most extensive relief effort that Southern Baptists had ever undertaken. Chinese Christians, a minority often bypassed by government relief pro-

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## Acteens look backward during weekend revelry

by James H. Cox, Associate Editor

If it lacked anything, it wasn't enthusiasm.

Definitely not enthusiasm. Just as much as it was mind-boggling, it was ear-deafening at times, too.

The hand clapping, cheering, live (and loud) music and spirited effervescence were the outward expressions of 891 Kentucky Baptist young ladies, ages 12-17, during their annual Acteen conference.

The event took place the weekend of Apr. 12-14 at Harrodsburg (Ky.) Baptist Church.

Concerts, pantomime, achievement recognitions, testimonies, small group conferences, singing, praying, "just praising the Lord" and a birthday party were all part of a jam-packed agenda.

The birthday party was in observance of Acteens' 15th anniversary, and "Reflections"—looking back over those 15 years, and "where we go from here"—was the weekend's theme.

It began on Friday night with a look at YWA (Young Woman's Auxiliary), forerunner to today's Acteens, in the pre-1970 era. Evelyn Tully, executive director of Woman's Missionary Union, Illinois Baptist State Association, Springfield, urged her audience to "keep telling the story (of Jesus) to people who aren't Acteens."

She told them, "You have an obli-

gation. Don't miss what's yours.

You've got it. Pass it on."

Miss Tully asked the Acteens to reconsider commitments they have made in the past, and perhaps allowed to lie dormant for awhile. "Where are they (your commitments) tonight?" she admonished. "Can you rekindle them and carry them out?"

She encouraged the group to do "whatever it takes" to be faithful "to your commitments."

On Saturday evening, at the close of a day of small group mission-related conferences, and preceding the birthday affair in the host church's fellowship hall, annual recognition was given to girls achieving one of five levels in Studiact. Studiact is an achievement program in Acteens in which girls must work at missions education assignments to earn the various levels of advancement.

More than 50 girls present in Harrodsburg had reached the first level, that of Queen. All wore gold paper crowns.

There were 18 reaching the second level, Queen with a Scepter; 16 at the third level, Queen Regent; 17 at the fourth level, Queen Regent in Service; and five at the fifth, or top level, Service Aide.

At the conclusion of the ceremony, the girls presented state Acteens consultant Cathy Howle of Middletown with a dozen red roses "for all she's done for us," according to a spokesman.

Miss Howle responded by noting that she was completing her fifth year in her current position.

"I challenge you to keep your eye on Christ," she said. "That way, the world will begin to change as it sees us."

A missionary address was delivered by Dale Beighle, who with his wife Ann is a veterinarian in Bophuthatswana, and is currently on furlough in Lexington. He explained that being a vet on the foreign missions field opens doors that "would not be opened in any other way."

Said Beighle, "If we give to God what we are, he will use it to reflect Jesus." He continued, "There are many people who cross our lives every day." For many, said Beighle, the only Bible they will ever read is "the life of some Christian."

Finally, he asked, "Will those people that we meet next week take note that we have been with Jesus?"

Following his address, there was an invitation hymn. The response began as a trickle—first one girl, then a second, then more than two dozen girls went forward. Most may have registered decisions about some type of special service. At least one "gave her heart to Jesus" that night.

The 891 young ladies who registered, along with their Acteen leaders, represented 132 churches in 44 associations.

Miss Howle said it was an "excellent" turn-out.

And surely the 891, enthusiastically, would agree.

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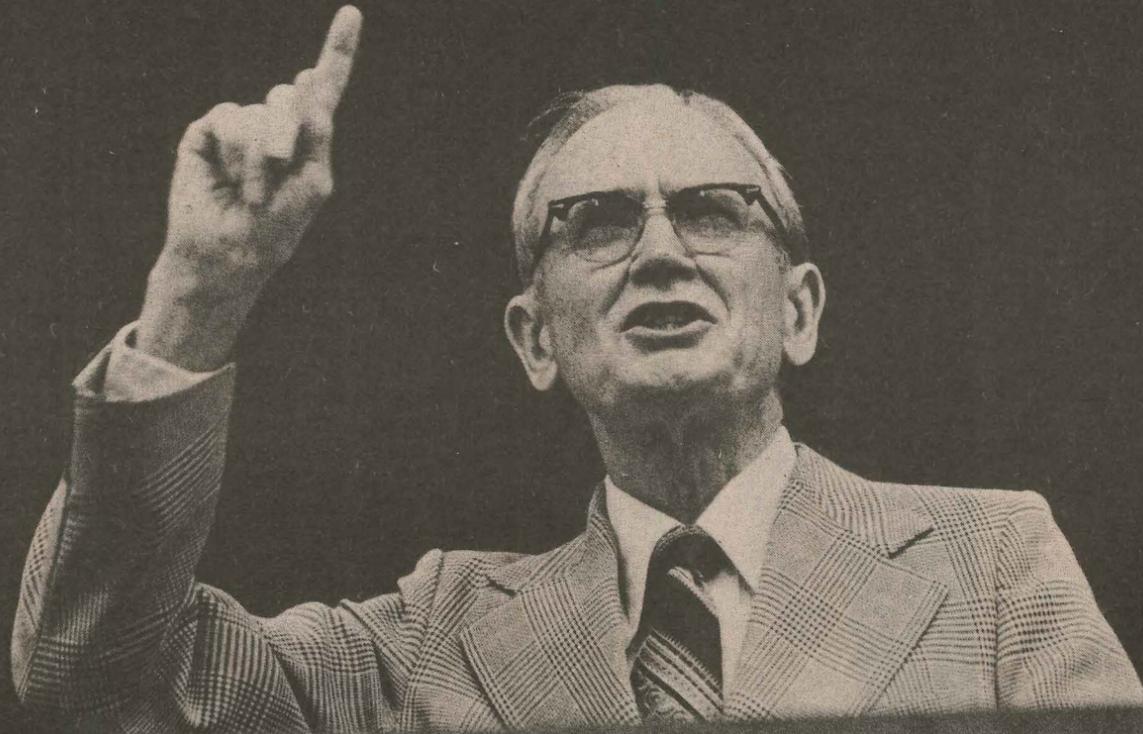
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## A GOOD MAN GOES HOME



BAKER JAMES CAUTHEN  
Dec. 20, 1909 - Apr. 15, 1985

A mighty man of God has gone home to be with the Lord. The death last week of Baker James Cauthen has removed from Southern Baptist ranks a spiritual giant whose passionate for foreign missions helped shape our present worldwide missionary program.

At the height of his powers in the late '50s, through the '60s and into the '70s, Baker James Cauthen could stir an audience with impassioned pleas for enlarged missionary concern. Anyone who ever attended foreign mission night at the annual Southern Baptist Convention meeting during Cauthen's tenure as secretary of the Foreign Mission Board went away with tear-stained cheeks and a deep desire to also serve on some foreign field. Such was his appeal that not many people could resist self examination and careful study about the possibility of joining the mission corps of Southern Baptists.

Many times I have wept for a lost world as this tender hearted, tough minded, deeply committed Christian man recounted the needs of a lost world. Even though the Lord never saw fit to beckon me to a foreign field, his servant Baker James Cauthen caused me to offer myself nearly every time I heard him preach. He was a true hero of the faith to me and I join thousands of his friends and fellow pilgrims in mourning his passing. Such was his influence on my life that I never returned home from a meeting where he was the speaker without asking my church to reconsider its Cooperative Program offering. And I thank the Lord that almost every time the church responded and raised the amount designated for world missions.

Admittedly this is a day when there are few, if any, heroes and it is fashionable to note a person's failures and weaknesses rather than his strengths and good points. I'm sure Baker James Cauthen had his failures and weaknesses, and I am also sure he would have been the first to admit it. Yet he was, and is to this day, a hero to me. I never looked for his faults, would not have been willing to concede them, nor did I want to know about them. He was the kind of man I always wanted to be in my service to Christ—surrendered to the Lord, on fire for lost people and untiring in service to the great God and Father of our Lord Jesus Christ. He was a role model for me, and I

say unashamedly that his departure diminishes me.

The measure of the man's greatness is seen in what happened when he stepped down as leader of our Foreign Mission Board. When he handed the reins over to Keith Parks there was no retrenchment, no falling away, no lessening of emphasis and response among Southern Baptists. On the contrary, our arena of witness has expanded and our missionary ranks, from career people to short term volunteers, has grown to staggering proportions. Every pastor prays the work he did in his local church will grow under his successor. This is one of the signs of success. For Baker James Cauthen that prayer has become reality, and the signs of his success are seen in the expanded missionary enterprise we now support through our Cooperative Program. I am sure he left unfinished work and some problems for those who walked after him, but the great work he so loved has prospered in his retirement, and that is a mark of success for anyone.

Our hearts are heavy because we have lost a brother, a friend, a leader, a great missionary statesman. Yet we rejoice with the angels in glory who have welcomed home a pilgrim from the far country. We thank the Lord for giving us such a man as Baker James Cauthen, and we ask the Father to send us another whose life and witness will lead us from our current wilderness wanderings up onto the high plateau of selfless service. What joy would fill our soul if we could once again stand with newly appointed missionaries and hear the impassioned voice of the great man calling us to pray for the Lord's work around the world. But that voice is silent and we must look elsewhere for leadership. God will provide that leadership if we will be patient and wait upon him. Baker James Cauthen would counsel patience and dedication as the best way to serve the Lord we all love.

Baker James Cauthen is gone. May the Lord bless his memory and use the influence of his life to stir and encourage future generations of his fellow Southern Baptists to go unto the uttermost parts of the earth to make disciples.

### western recorder

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

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

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# baptist forum

## An open letter from Bagdad

We believe that the current conflict within the Southern Baptist Convention has gone on long enough.

We believe that some good could come from this controversy but each of us developing (1) a better understanding of just what we do believe, and (2) a deeper appreciation of our doctrine of the priesthood of the believer.

We also believe, however, that name calling and mudslinging benefit no one. We believe that most of our fellow Southern Baptists are embarrassed by this kind of rhetoric, and we are convinced we should be concentrating on carrying out the Great Commission of winning a lost world to Christ.

We are sending this as an open letter to the leaders of our Shelby Association of Baptists, the Kentucky Baptist Convention and the Southern Baptist Convention, with the hope that other churches and individuals will join us in working for a renewed spirit of reconciliation, commitment and cooperation.

Approved by unanimous vote in business session.

Bagdad Baptist Church

## Have lunch with the ladies

I'm writing on behalf of the Conference of Ministers' Wives. Under the leadership of Marjorie Kelly the officers have planned an excellent program for the luncheon in Dallas this June. We are very anxious to reach every minister's wife with information concerning the luncheon and the method for ordering tickets in advance. Could you please help us by publicizing facts concerning the luncheon?

Facts: Southern Baptist Ministers' Wives luncheon, Fairmont Hotel, Ross at Akard, Regency Room, 12:15 p.m., Tuesday, June 11, 1985.

Featuring Cynthia Clawson in musical theme interpretation of Spiritual Gifts and Ministers Wives from across the convention.

Tickets may be ordered by sending a check in the amount of \$12.50 (tickets will be \$15 at the door) with a self-addressed, stamped envelope to: Martha Garrison, 432 NW 17th, Oklahoma City, OK 73103.

Mrs. Gene Garrison  
Oklahoma City, Okla.

## Withholding tithes and offerings

The recent remarks by James T. Draper Jr. at the Baptist Public Relations Association's annual meeting seem to confirm the suspected antissions and antiBody of Christ attitude of the "Patterson-Pressler" element. Whether or not Charles Stanley is re-elected, I would hope that First Baptist, Atlanta would continue the great tradition of a cooperating church as it did in the days of former pastors Fuller, Middleton and McClain. To suggest, as does Draper, that the church should withhold all funds if their current pastor is not reelected leads me to wonder that if a personality is the only reason for giving to SBC causes, then do we really want such tainted money for such needs of the Body as mission support, education, resources for ministry, etc.?

To put a church's offerings and gifts in escrow, as urged by Draper, would seem an apt example of cutting off one's nose to spite his face. Rather than "to force people to sit down and adopt a strategy to resolve our problems," such antics may well force the rest of the Body to resolve that if the Great Commission is to be carried out, then let us get on with it and pick up the

slack caused by those churches which had rather sit it out. Those of us who will continue to give to SBC causes—no matter who the president is—because the need is there, see no need to halt the Lord's work here and around the world just to play power politics under the guise of "theological concerns" or "inerrancy." Indeed, unless I be in error, the Bible seems very clear on the matter of throwing one's financial weight around and withholding tithes and offerings.

Creed Caldwell, Pineville

## Reader agrees with editorial

Your Mar. 26, 1985 editorial can have but a one "word" comment . . . "AMEN."

It is time to repent!!!

It is time to ask forgiveness!!!

Thank you for your keen insights.

George Hall, Union

## How childish and tasteless the hours!

It is with deep regret that I continue to read, not only in Baptist Press, but sadly now in Associated Press, of the warring and bickering among Southern Baptists. These latest reports indicate that some of our former presidents of the Southern Baptist Convention are "threatening" to withhold Cooperative Program funds if they don't get their way in the upcoming presidential election. This has to be the most childish and most unchristian act I've witnessed yet.

It hurts me deeply because I understand that this action will not directly affect my church, nor churches in the Dallas area or Del City, Okla.; but will affect my sister-in-law and her husband, and seminary classmates of mine who are now on the foreign mission and home mission fields.

Many of my members have indicated they are sick and tired of the political maneuverings going on among the "heavyweights" of our convention at the expense of sharing the gospel and doing ministry. I have to agree with my lay people in their wise recognition of exactly what is going on.

In the crusade for orthodoxy we have given up our orthopraxy. This is a sad indictment, because it manifests unchristian attitudes and practices. I have no solutions for the current dilemma other than some of us preachers need to get our hearts right and get back in the fellowship and will of God.

Scott E. Brewer, Fulton

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## Baker James Cauthen

Continued from page 1

grams, received food and medical care. Later, as executive director, Cauthen opened the door for ongoing Foreign Mission Board relief ministries.

Cauthen also called for 100 missionaries to go to Japan, where Southern Baptists had only a token presence prior to the war. The goal was reached in 1953.

As communists wrested control of the Chinese mainland during the late 1940s and early 1950s, Cauthen coordinated the evacuation of more than 200 missionaries. His policy allowed each to decide whether he or she had "Christ's clear command to stay on." Only one missionary, surgeon Bill Wallace of Tennessee, lost his life.

Cauthen took Southern Baptists' witness to Korea, India, Taiwan, the Philippines, Thailand and other Asian countries by reassigning many of the missionaries to minister among Chinese-speaking groups.

Cauthen also guided the Foreign Mission Board's development of a network of overseas English language churches for U. S. servicemen; a program provided two-year mission assignments for recent college graduates; expanded volunteer opportunities abroad for Baptist lay people; and an up-to-date home office building in Richmond.

In the late 1950s, he courageously began to call Southern Baptists to put on "some sackcloth and ashes" regarding civil rights. Missionary work is tarnished, he said, "when any story goes out of people of any race being refused admittance into a house of worship."

Born Dec. 20, 1909, in Huntsville, Tex., Cauthen grew up in Lufkin, was baptized at age six and two years later was intent on entering the ministry. He was licensed to preach by his home church at age 16, after a small rural church asked him to be their pastor.

He graduated from Stephen F. Austin State University (then College) in Nacogdoches, Tex., and Baylor University in Waco, Tex., and earned master's and doctoral degrees in theology, in 1933 and 1936 respectively,

from Southwestern Baptist Theological Seminary.

Cauthen wrote several books, all dealing with missions. "Beyond Call" in 1973, based on his words of counsel and inspiration to new missionaries, followed "Now Is the Day," "By All Means" and a work he coauthored, "Advance: A History of Southern Baptist Foreign Missions." A biography, "Baker James Cauthen: A Man for All Nations," was written by Jesse C. Fletcher, president of Hardin-Simmons University, Abilene, Tex., and a former administrator at the Foreign Mission Board.

Honorary degrees were conferred on Cauthen by Baylor University; Stetson University, Deland, Fla.; the University of Richmond, Va.; Hardin-Simmons; Seinan Gakuin University in Japan; East Texas Baptist College, Marshall; California Baptist College, Riverside; and William Carey College, Hattiesburg, Miss. He also was named a distinguished alumnus by Southwestern Seminary.

The Foreign Mission Board's new Missionary Learning Center near Richmond was named in honor of Cauthen and his wife. The chapel in the Richmond headquarters and an academic chair of missions at Golden Gate also bear Cauthen's name.

He is survived by his wife, Eloise Glass; two children, Carolyn Mathews of Santa Fe, N. M., and Ralph B. of Greensboro, N. C.; and two grandsons. Services were held Apr. 18 at First Baptist Church, Richmond, Va. (BP)

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# viewpoint

## Where have all the Baptists gone?

by Norman Cavender

*The following is a chapel message delivered Apr. 3, 1985 at Southern Baptist Theological Seminary, Louisville.*

I am simply a layman in a small-town church. I have no denominational experience other than serving as messengers. I am not a crusader by nature. In fact, I am so laid back that I have never even allowed a bumper sticker on my automobile.

However, things I see and hear in this denomination today have compelled me to get up off the pew and begin speaking out. My message is a simple one, from a layman's head and a layman's heart: it is time for Baptists to be Baptist again.

I fear we are losing sight of our heritage, forgetting our identity and neglecting our stewardship of this magnificent, God-gifted denomination. We are allowing fundamentalist propaganda and politics to carry us into captivity, to make us into something we are not—something vastly inferior to all we have been. Unless rank-and-file Southern Baptists learn again what it means to be Southern Baptist and turn back the neo-Baptist, quasi-Baptist, pseudo-Baptist and outright non-Baptist influences among us today, we will see our Southern Baptist heritage destroyed in our own lifetimes.

One of the most popular songs in the 1960s was titled, "Where Have All the Flowers Gone?" It ended with these words: "Where have all the soldiers gone, long time passing; Where have all the soldiers gone, long time ago? Where have all the soldiers gone? Gone to graveyards everyone. When will they ever learn? When will they ever learn?"

It was a song with a haunting melody and a haunting question. And that song of the '60s haunts me again in the '80s. I hear it playing in my mind. The melody is the same; the words are new: "Where have all the Baptists gone, long time passing; Where have all the Baptists gone, long time ago? Where have all the Baptists gone? Gone to graveyards everyone. When will they ever learn? When will they ever learn?"

Southern Baptists, real Southern Baptists, follow two basic principles of relationship: religious liberty and voluntary cooperation. Liberty is a cherished principle in this nation. We proclaim it in word and symbol: "My country 'tis of thee, sweet land of liberty"; "One nation under God, with liberty and justice for all"; The Liberty Bell; The Statue of Liberty.

But liberty is an even more cherished principle for Baptists. That is the heart of who we are, the great talent of our part of the body of Christ. We were forged in the crucible of liberty. The official church was telling people what to think about the Bible, how they must read the Bible, how they could interpret the Bible and how they could and could not relate to Christ in the discipleship of their lives and their churches.

And those people called reformers, separatists, ana-Baptists—those blessed first Baptists—rose up on their hind legs and said: "We will no longer be enslaved by official doctrines of the church. We will read the Bible for ourselves, interpret it in individual conscience under leadership of the Holy Spirit and look only to God as authority over our faith."

They seized religious liberty. And Baptists were born. Many of those first

Baptists suffered, bled and even died, but liberty won out.

We proclaim that basic Baptist principle in word and symbol: "The priesthood of believers"; "Soul competency"; "The autonomy of the local church"; A free pulpit; The free-church tradition; An open Bible.

Yet today a movement in our own convention would abolish that very principle of liberty. These people would make opinions about the Bible a higher authority than the Bible itself. They would make systems of interpretation more important than the truth within scripture.

They claim they are defending the Bible. That's not true. They are trying to shackle the Bible with their own opinions. This fundamentalist/inerrantist movement is attempting to become authority over the sacred conscience of every Southern Baptist. Let me illustrate my concern with specific examples.

One individual in this movement recently wrote an article referring to our Baptist Faith and Message statement (Dave Lucas, Southern Baptist Journal, Jan./Feb. 1985). He called that statement "the very basis of all Southern Baptist authority"!

What happened to the Bible as authority? What happened to the Lordship of Christ and the authority of God? When did statements of man become the authority for Baptists?

Where have all the Baptists gone? Jimmy Draper, immediate past president of the SBC—elected by the efforts of this fundamentalist party—has said that to be a Baptist one must believe "the doctrines of plenary verbal inspiration, substitutionary atonement and hypostatic union"! I have been a Baptist for 40 years and did not know that a set of doctrines was a requirement of Baptist faith. I don't know what he does in his church in Texas, but I know what we do in my church in Georgia. When someone walks down the aisle in my church we do not ask him if he comes forward to profess belief in the doctrine of plenary verbal inspiration. We ask if he comes to profess faith in Jesus Christ as savior and Lord of his life. That's our standard of fellowship. But now a convention president is advocating creedalism as a test of faith!

Where have all the Baptists gone? Baptists believe in liberty. Southern Baptists believe in using that liberty for voluntary assembly and cooperation for the work of Christ throughout the world. That is, in a denominational context, Southern Baptists believe in going to church.

However, we elected a president in Kansas City who, in the 11 years he had been pastor of First Atlanta, had not once even registered as a messenger to our state convention. On at least one occasion, while the Georgia Baptist Convention was meeting in Atlanta, he was holding his own Baptist conference across town, with some 50 independent Baptists on his program. While we in Georgia have been increasing our support of Southern Baptist work, he has been going in the opposite direction. He became pastor of a church giving 16 percent of its contributions to Southern Baptist causes and led it steadily away from Southern Baptist support until, at the time of his election, that figure had dropped to a mere three percent.

This past June I read his views of Southern Baptist education, reprinted

from his church newsletter (SBJ, May/June 1984). This is what Charles Stanley wrote about our Baptist schools:

"I'm almost convinced that a Christian student is better off on a secular, heathen campus where he doesn't expect any sympathy, than on a so-called church related campus where cunningly by degrees his faith is shattered by a 'Baptist professor'."

He went on to suggest that churches reduce financial support of our Baptist schools, claiming that our institutions are destroying the faith of students "under the cloak of academic freedom." He wrote, "Academic freedom is one thing but doctrinal freedom is something else. Doctrinal freedom with a denomination will destroy its very foundation."

Doctrinal freedom will destroy the very foundation of a denomination? Doctrinal freedom was the very foundation of this denomination. It was for doctrinal freedom the Baptists separated from the Roman/Anglican church. Out of our doctrinal freedom, our liberty in Christ, we Southern Baptists have built the greatest missions and teaching denomination this country has ever seen. And now we have a president who condemns doctrinal freedom!

Where have all the Baptists gone? Baptists also know that liberty demands ethical conduct in personal relationships. That is why we temper our liberty with the ethical imperatives of Christ. We relate to one another in openness, honesty and mutual acceptance. We practice Christian trust.

Yet the ones seizing control of our convention have now placed in a leadership position, on the SBC Executive Committee, an architect of the takeover movement who had already been caught on the floor of our annual convention using a fraudulent messenger's card, registered as a messenger from a church in which he did not even hold membership and who, by his own recent admission, has been secretly tape recording telephone conversations with his fellow Baptists.

That situation has now gone beyond sadness and turned into comedy. Baptist Press reported Paul Pressler's secret taping. So Pressler charged Baptist Press with unethical conduct! A panel of journalism professors analyzed Baptist Press performance over the past two years and reported it met the highest standards of ethical journalism. Pressler charged the journalism professors with unethical conduct!

At the last SBC Executive Committee meeting he again attacked Baptist Press and brought with him, to assist in that attack, Russell Kaemmerling, editor of Southern Baptist Advocate. Bringing the editor of the Advocate into a discussion of ethical journalism and balanced reporting is like asking Boy George to provide the music for Easter Sunday worship.

The Baptist spirit of openness and trust is being destroyed. Where have all the Baptists gone?

The people behind this fundamentalist movement, attempting to abolish liberty, claim they are the real Baptists. I may come from south Georgia, but I don't live that far back in the woods.

It may be that some of these people simply don't know what a Baptist is. Or it may be that they know what a Baptist is, but don't want to be one. That is their right. They have the freedom to walk a non-Baptist road of creedalism,



**Eldred M. Taylor**  
Executive Director  
10801 Shelbyville Road  
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## homes for children

### Soil in the blood

Everyone who has roots in farming and rural areas knows what it means to have "soil in the blood." Unlike having cholesterol in the blood, "soil in the blood" does not clog nor impede the circulation. To the contrary it speeds up the circulation, especially at this time of year, and one has extra energy. A tremendous desire is felt to turn the soil and plant seeds.

As the days get longer, the sun gets brighter, the birds sing their sweet melodies and the flowers bloom, it is hard to stay inside. Once outside I like to walk around the yard and just look at things bursting with life, listen to the sounds and smell the scent of spring. Even the refreshing rain smells fresh.

As soon as the soil has the right moisture content, I want to turn some of it. Now, if you turn it too wet, the clods will be hard and it will be difficult to manage. If it gets too dry, there will be other problems. If the soil is turned, the seeds planted and then left, it will be foolish to expect a good harvest in the garden. Left unattended the weeds will take over, the desirable plants may be stunted and insects will destroy that which is good.

But if one has "soil in the blood," one knows you not only prepare the soil and plant the seed, but you continue to cultivate the soil and tend the crop. If this is done, one can expect a harvest.

Caring for children is a lot like gardening or farming. There is much more to child care than their being born. They must be fed and bathed and loved. As they grow, there are "weeds and thorns" that must be cleared out of their path. Also, there are pests that would destroy them. So it takes a lot of time, energy, guidance, discipline and love to bring them to maturity.

When a youth has not had good cultivation, that youth can be adversely affected. It may be that the home environment broke down because of divorce. Sometimes the home situation went sour because of alcohol used by a parent. Whatever the cause, the youth is caught in the middle and life is fragmented. All of us at Baptist Homes for Children, with child care in our blood, are working to help children put the pieces of life together. It takes dedication, love, patience, prayer, sweat, tears and money. Don't forget our needs. You make the difference as you pray and give.

dictated beliefs and restricted biblical study if that is their personal preference. But they do not have the right to seize this denomination through precinct politics and drag the rest of us down that road with them.

To put it simply, we have people today trying to become lord of the church. Someone needs to go and break the news to them that that job has already been filled.

I do not question the Christian commitment of these individuals, or of any others. I have no quarrel with them as persons. I freely and sincerely affirm them as Christian brothers. This struggle is not with persons; it is a struggle for principles: Baptist principles that are being eroded in our denomination today.

Where have all the Baptists gone?

What we are seeing, I think, is a lack of trust—people who have no trust in their fellow Baptists. They do not trust your sincerity of heart or your ability in studying the Bible for yourself. Saddest of all, they seem unable to trust God. It is evident they do not trust God to work in a climate of liberty. They do not trust God to prevail in free, open, unrestricted study of the Bible. That is why they would dictate doctrinal positions. They do not trust God to lead in the freedom of this great theological institution. That is why they would take it over.

And if they succeed, our seminaries will no longer be institutions of theological excellence. They will become little more than fundamentalist Bible schools indoctrinating students with sectarian theologies.

Their faith is in themselves, thus they would be the gods of Baptist beliefs. They would set their opinions as standards over the Baptist conscience. Calling themselves "guardians of the faith," they would have others think the way they think, interpret the way

they interpret, and believe the way they believe, as if Baptists were nothing more than a flock of geese headed south behind the lead goose.

To impose man's ideas about the Bible upon the Bible, to claim that any one system of interpretation—even be it called inerrancy—is the only path to truth, to make doctrinal definitions a requirement over individual conscience, is not only wrong; it is not only creedalism; it is not only petty, pietistic vanity—it is blasphemy! It is blasphemy because it attempts to usurp the authority and honor that belong only with the living God.

Yet this is precisely what is happening in our denomination today. Where have all the Baptists gone?

I am disappointed that so few of our leaders, from state and national leaders down to the pastors of local churches, have been willing to confront the inerrancy issue head-on. That word is being used to hoodwink a lot of good Baptists. In many cases it is being used as a coverup for ignorance, shabby theology, lack of genuine biblical scholarship and pure old human prejudice. Baptists who know better are bowing their consciences before idols of interpretation in the name of peace. Peace without integrity is not peace; it is slavery.

The Pressler/Patterson inerrantist coalition has already split this denomination—in spirit if not yet in structure. If it requires an official split to read the Bible with honesty, study it with respect and integrity and teach it with Christian freedom, then let that pain of splitting commence. The sacred, authoritative Holy Bible is too vital to our faith to give it less than the best of our hearts and minds can bring. Baptist people love the Bible too much to want it wrapped in ignorance, adulterated with superstition and peddled like

cans of condensed milk.

Please write three words upon the tablet of your heart: liberty, freedom, Baptist. Three words. Each with seven letters. And all three words mean the same thing. "Liberty" and "Baptist" are synonymous. Liberty is where we came from, it is where we now stand, and it is our best hope for the future.

Liberty is not just another word in the Baptist vocabulary:

- Liberty means the possibility of discovering truths of scripture not yet recognized by human understanding.
- Liberty means the opportunity to rise above human mediocrity and reach toward the greatness of God.
- Liberty means the right to reject the dead gods of creedalism and follow the living God of time and eternity.
- Liberty means the freedom for every man—and for every woman—to be not what men say you must be, but what God says you may become.

Liberty is the shining gift of God to this denomination, the sacred legacy of Jesus Christ, the hallowed vineyard of the Holy Spirit and the crown jewel of Baptist distinctives.

But liberty is under attack in our denomination. The forces of religious authoritarianism are battering at the gates. The voices of creedalism are howling in the land. The banner of religious liberty is wavering. Rude hands tear at it, seeking to bring it down.

Where have all the Baptists gone? Have they gone to graveyards, everyone? No, I do not believe that. We have an abundance of Baptists still among us.

But some Baptists are sleeping. To them I say, it is time to wake.

Some Baptists are sitting on pews and standing in pulpits, thinking they are neutral. But neutrality is no longer an option. If we do not participate in the defense of Baptist principles we be-

come party to the surrender of those principles. To those Baptists I say, it is time to be courageous.

Some Baptists—innocent, trusting, sincere—are being misled. They are voting with the fundamentalist takeover group thinking they are voting for the Bible. In reality they are voting away their own Baptist heritage. To those Baptists I say, it is time to become wise.

We shall one day emerge from this sad time. That is a surety of our faith. Liberty is God's gift in Christ life and it will not be suppressed forever. Whether we emerge quickly, or undergo generations of narrow-minded captivity by Baptist Babylonians, will be determined by what loyal Southern Baptists do in this age of decision.

And so I stand this morning and sound my layman's message. It is time for Baptists to become defenders of liberty again. It is time to become faithful stewards of the gift which God trusted to our care. Our liberty was purchased at too dear a cost, we have been too great a witness for religious liberty, to let it slip from our own hands now.

It is time for Baptists, authentic Southern Baptists throughout the length and breadth of this denomination, to rise to their feet, take up the banner of liberty, carry it forth and hold it high, that it may continue to wave, above this denomination, to the ends of the earth, forever and ever, Amen and Amen.

*Norman Cavender is vice president and co-owner of C & C Farms, Inc., Claxton, Ga. He is a deacon and a Sunday school teacher at First Baptist Church, Claxton and has been a lay columnist for The Christian Index.*

## baptist forum

### Pastor seeks SBC presidency

During the past several years, I have received publications from various organizations in the United States informing me of the conditions that exist within our convention. While these publications are very informing, I find them very alarming. Regardless of what you may believe or disbelieve about their articles, one message comes across very pointedly, that is, there is division within our convention. I do not believe this division exists at the grass roots level of our convention, but at the national leadership level.

In the convention in Dallas, the now and would-be leaders of our convention would have us choose sides, which I fear will eventually reach the grass roots level causing a greater division within our convention. The tactic of labeling people into certain groups has certainly been successful in the past. This tactic is designed to divide. Words or terms used to label people are elusive terms and the words within themselves have no meaning. Words like liberal, conservative, fundamentalist are the terms to which I refer. The term Christian is the term I love best. If most Southern Baptists are like myself, they really don't want to take sides and would find it difficult to determine which side to choose, if they are forced to do so.

There is a need for another side in this matter, the side that speaks of God's love and demonstrates that love

by promoting his kingdom (not the dividing). For this reason, I am declaring myself a candidate for the presidency of the SBC when it meets in Dallas in June 1985. As president I would strive for the following goals: promote to the utmost the present programs of the convention; seek reconciliation of those who are so divided; seek greater financial assistance for those pastors, missionaries, workers, etc. that are on the cutting edge of the convention's work.

I have no credentials that place me above anyone in God's kingdom, nor do I have the credentials like some of our prominent brethren. I am a peacemaker with no political axe to grind. I believe by electing me as president, it would send a signal to now and would-be national leaders that we at the grass roots level are determined to have peace, unity and, most of all, an abiding love in our convention, so that we can get on with God's work.

Brethren, will you earnestly and fervently pray about this matter? Will you write and share with me your opinions on this matter? God bless you.

O'Dell F. Barnett

2601 Haines Road

Parsonage 111, Upper Orchard Drive  
Levittown, PA 19055

### 'Mixed feelings' about Rio crusade

The recent Western Recorder article, "Crusade in Rio: 540 volunteers, 4000 baptisms" left me with very mixed

feelings. I think it wonderful that 540 concerned Christians got together and did something. That is nothing short of a miracle in Baptist life these days. May it be the first of many expressions of care and care for our brothers and sisters in Brazil.

I question, however, the high number of reported baptisms. I do not doubt that the figures are accurate for Southern Baptists are much too careful about their numerical records for them to be wrong. I do think there is more to the story than was reported. Rio de Janeiro is a city with eight million inhabitants. More than one-third of the people there live in the country's worst slums. A Brazilian friend informed me that almost 62 percent of the people in Rio make less than \$159 per month. I do not doubt the "spiritual thirst" that many of the volunteers saw, but I wonder if that thirst can be quenched by an annual crusade. Especially one led by outsiders. How else would half-starved slum dwellers react to well fed, nicely clothed, exuberant North Americans? I think they would be in awe of the things going on around them. They would respond in awe to any people representing the best, most successful country in the world!

At any rate, 4000 professions of faith have been made. I hope that equal emphasis is being given to Christian nurture. I further pray that equal attention is being given to the physical needs, quality shelter, good food, better clothing and education that are being given to our new found brothers and sisters in Christ. I hope we do not get so caught up in the glory of the num-

bers that we neglect our responsibility in these other areas. I hope we treat our new found brothers and sisters like the family that they are. Babes in Christ will need the extra attention.

Mike Elliott, Louisville

### Headline disagrees with article

Anyone who hurriedly scans the headlines of a paper, be it a secular daily newspaper or a Baptist state paper, would expect a news article to agree with the headline of that article.

The headline of the lead article of the Mar. 5, 1985 Western Recorder states, "Stanley announces plans to seek SBC helm for second term." However, in the body of the article I find nothing to indicate he is seeking that position. Rather, the article which was supplied by Baptist Press and reprinted by the Recorder indicates he is making himself available if the Convention so desires.

Your Mar. 5 headline is misleading. It appears to be deceptive journalism. And whether intended or not, the deception (or error) adds fuel to an already explosive situation in our beloved Southern Baptist Convention.

We Southern Baptists need to stop our insinuations and accusations immediately, ask God's forgiveness, forgive one another and get back to business.

James R. Doyel, Greenville

*Editor's Note: Brother Doyel joins several others who caught this error. No deception nor insinuation was intended. The Editor made a mistake and apologizes.*

# A legacy lives on

## The ongoing ministry of 'last things'

by Vonnie Shelton, *State Correspondent*

"Have you seen the 'Living Pictures' program at Immanuel Baptist Church?" That was a familiar question around Paducah last December.

Shortly after the Christmas program, a satellite dish for BTN reception was installed on Immanuel's grounds.

Meanwhile, church members are enjoying a spacious new media library down the hall from the sanctuary.

These ministries exist because a former church member, Mrs. Clarabelle Wallis, left a portion of her estate to her church.

William Cubine, pastor, described Mrs. Wallis as a "very warm, outgoing . . . unassuming lady who lived by herself . . . who loved the church." She had become a member of the church many years ago.

More than a year of work was required to complete the services provided by Mrs. Wallis' gift. The aim was a balanced program of stewardship.

Now that goal has been achieved. The BTN and media library facilities were dedicated during a recent Sunday morning service.

Minister of education Jerry Day read from the fourth chapter of Ephesians, declaring that the new ministries give church members the "capability of being . . . built up even further."

He challenged members to "utilize them as means to the end of spreading the gospel in this community, (and) becoming stronger Christians ourselves."

These are the purposes of the educa-

tional and music ministries made possible by one estate gift.

Day sees the Baptist Telecommunications Network (BTN) programing as "A means by which all of us can become better equipped as servants in the local church."

With the assistance of J. B. McGinnis, volunteer BTN coordinator, about 100 programs have already been re-

corded on video tape. These tapes, called "living books" by McGinnis, have been processed, listed in the card catalog and are ready for use in the media library.

McGinnis goes back and forth to the church during the week to make tapes of programs that have been requested. He also tapes the youth and adult Sunday school lessons. On Wednesday

nights, directors and teachers can use them to preview the week's lesson.

Three TV monitors and video players are available for group use. Individuals and smaller groups can use a monitor and recorder—complete with earphones—in the library. Some church members might check the tapes out to watch at home on their own VCR equipment.

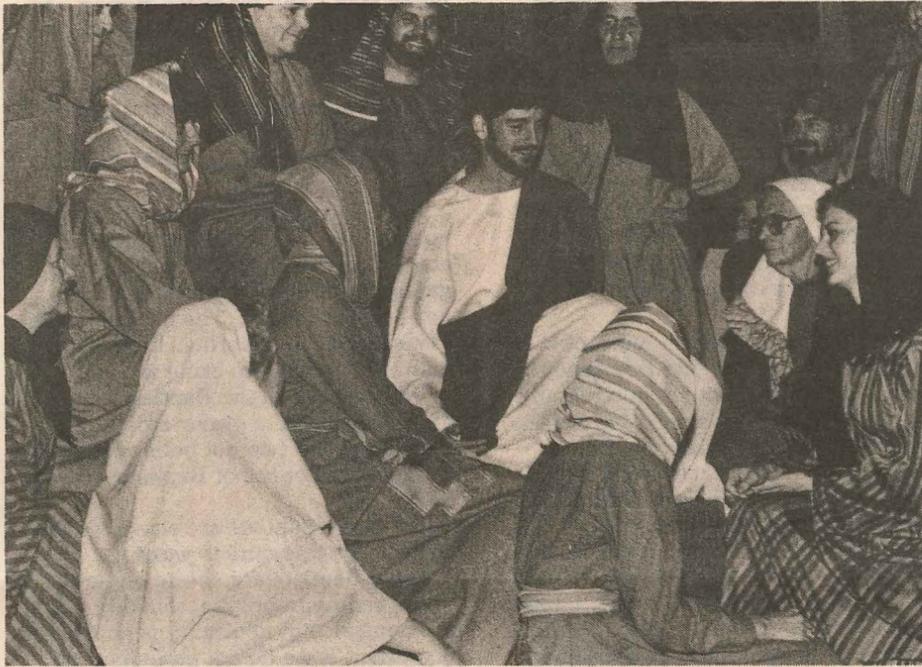
This summer Immanuel will be using the new BTN equipment to provide live coverage of the Southern Baptist Convention.

The BTN committee received assistance in planning and coordinating of equipment from Mark Snowden, Middletown, director of the Kentucky Baptist Convention Media Department.

The church's media library is a popular place itself these days. Space, convenience and beauty were added, using funds from the estate. Comfortable furnishings and carpeting have made it an appealing place to spend time browsing.

The new location also helps to draw people in. Mrs. Nancy Reed, church librarian, stated, "Here they pass by and they're in and out during the week. It's used quite a bit." She estimated that circulation has tripled since the library was moved.

The Baptist Sunday School Board has given this library its highest ranking, the Certificate of Distinguished Merit. Day is eager for members to continue to use the library, assenting that "it is a constant source of help to our members and others of the community in becoming stronger in their Christian faith."



Mrs. Clarabelle Wallis' forethought gave new ministries to Immanuel Baptist Church, Paducah. In December more than 2800 people viewed "The Life of Christ in Living Pictures," funded in large part by gifts from Mrs. Wallis' estate.

## Seeing visions, dreaming dreams

Old and young alike saw this groundbreaking as the fulfillment of dreams of the past and the hope of a vision for the future.

by Sherry Hall, *State Correspondent*

Acts 2:17 . . . Your young men will see visions, Your old men will dream dreams.

"As far back as 40 years ago, I can remember some of our older members who dreamed this dream. Then they set about to plan, to pray and to give. Now we can leave our legacy to the future." (Ruby Combs, Adult I teacher)

"Where there is no vision, the people perish. (Prov. 29:18) . . . I believe this means our church must look to the future, and not just to serve themselves in the present." (Tanya Sexton, teen representative)

On Sunday, Mar. 31, the congregation of Cave City Baptist Church, Liberty Association, held a groundbreaking ceremony for their new church building. Young and old braved the high winds and blustery weather to see a dream come true begin to take shape. The new edifice will stand at the intersection of US 31W and KY 70 in Cave City. This property was purchased about 10 years ago and is not more than one-half mile from the present structure. Pastor Wayne Hayes says he is pleased to be a part of the church during its building program, which should see its fruition the latter part of this year. When finished the 14,000 square foot church will house a 5500 square foot worship center of unusual design, a chapel to be used for special occasions and a fellowship hall which will seat approximately 200. The stained glass windows from the old church will be employed in the new design and a large stained glass mosaic will display the SBC logo, the cross, Bible and globe. The handicapped will also have complete access to every part



Pastor Wayne Hayes put muscle into his spadeful of dirt as he took part in Cave City Church's ceremony.



Sunday, Mar. 31, members of Cave City Baptist Church braved winds and cold weather to attend a groundbreaking ceremony and watch a dream begin to take shape.

of the building.

Hayes sees many new directions for ministry that his church may take in the future. He hopes growth and spiritual development will take place rapidly and looks forward to the day of completion, that the new church may be used for God's glory.



Pastor William Cubine, minister of education Jerry Day and music minister David Childers inspect the BTN satellite dish.

Community response to Immanuel's musical presentation last Christmas surpassed the highest hopes of David Childers, minister of music.

During three nights in December more than 2800 people from Paducah and neighboring towns attended "The Life of Christ in Living Pictures." Childers confessed he had "secretly prayed for a good congregation of 500-700 each night."

These "living pictures" were based on paintings by famous artists such as Leonardo da Vinci. Events in the life of Christ, from his birth through the ascension, were staged by a drama cast dressed in biblical costumes.

Music by the choir and orchestra, combined with lighting techniques and drama, produced a moving, visible presentation of the gospel.

Comments after the program revealed that more than entertainment took place. Decisions and rededications for Christ were made, and these have been followed up.

*... her life will  
continue to  
influence other  
people for Christ.*

For weeks 175 church members had prepared for this presentation. They were drawn into deeper friendships, and new relationships were formed. One cast member stated that stronger church unity was worth all the time and effort involved.

Childers said that it was "electrifying ... to be given the support and resources to put together such a program."

Major expenses were required for the drama. The gift from Mrs. Wallis' estate made it possible for stage curtains, props, materials for costumes and lighting to be purchased. These will be used in the annual Christmas production and in other programs given by the church.

The ministries made possible by Mrs. Clarabelle Wallis have been dedicated "to the glory of God and the service of mankind." As these programs prosper, her life will continue to influence other people for Christ.

## Steven Musen: Product of two cultures

*Born in America, raised in Kenya,  
he's the only MK in Kentucky with parents  
in Kenya. And does he have stories to tell!*

by Richard F. Hale, State Correspondent

Expecting to find game quickly, they had not taken meat with them on their trip into the bush country of Zaire. For the first few days the only game they were able to shoot were monkeys. Because of this, monkey meat was the principal part of their meals for several days.

Such was the experience of Steven Musen and a high school friend on vacation from Rift Valley Academy. Their excursion into the bush was to secure the game for meals for an African pastors' conference. The latter days of the trip included better hunting and they were able to bag several waterbucks and Uganda kobs. These members of the antelope family were dried over fire by the native boys who had accompanied them and returned by truck for use at the conference.

This is one of many unusual experiences in the life of one of the children of missionaries Jim and Jenny Musen. Many other experiences are very similar to those encountered by teenagers here in Kentucky. Musen is a product of two different cultures that are now joined by the Kentucky-Kenya Mission Partnership.

Musen went with his parents to Kenya when he was six years old. They taught at the Baptist high school in Mombasa, the second largest city in Kenya. He attended a British system elementary school. When questioned concerning his childhood in Africa, Musen replied, "I don't feel like I missed out on anything. It probably gave me a better perspective on life."

He described their home as a "nice house with most of the conveniences

that Americans enjoy." It also had some additional advantages. Located at the edge of Mombasa, it was not unusual to see monkeys and antelope in the yard. The beach was only two blocks away providing opportunity to swim and fish. Musen and his brother Donnie often went spear fishing with the native fishermen. They would take a few of the fish home for Jenny to prepare.

Their diet was varied. Many of their meals were American dishes, but they also ate African food. The main difference noted by Musen was the lack of junk food such as hamburgers and french fries.

These early years brought a blend of American and African life. Two furloughs to the United States provided a taste of life in the states. Musen returned to Kenya with his parents after the second furlough to face a big adjustment. Leaving his parents, he attended Rift Valley Academy, 350 miles from Mombasa. The tough academic requirements meant a great deal of studying was necessary. Sports activities also helped to keep him busy. He participated in rugby, soccer and volleyball.

Many of the other students were also MKs and their common experiences helped them through the times of loneliness. Holidays and summers were spent with his family in Mombasa. His high school experience helped to prepare him for an even bigger step, that of entering college on another continent.

College life at Western Kentucky University was a real culture shock according to Musen. "It took a while to get used to American people," he commented. Musen described life in Kenya

as slow-paced and friendly. The lifestyle of American college students was considerably different. Rift Valley teachers were all Christians. There was a spirit of friendliness among the students that was indicative of the culture. Attitudes were different. "The people are really hungry for knowledge," Musen said, referring to the Kenyans. "Their attitude toward study is completely different." The lackadaisical attitude of so many of the students at Western was hard to understand.

Musen described his high school education as superior to the public high schools here. Many of his Rift Valley classmates are also in this country for college. For the most part their ACT scores for college entrance exceeded the scores of their American taught peers. He expressed surprise "at how little people can get away with and still graduate from college." The desire for quality education instilled in him in Kenya is evident in his attitude to his studies here.

All of his time, however, is not devoted to studies. His educational expenses are taken care of by an educational scholarship for MKs from the Foreign Mission Board, an academic scholarship and a grant. The freedom from financial pressures and the need for a job allows him adequate time for his school work and also for some outside activities. He works out occasionally with the WKU soccer team, but has steered away from the rugby club team. "We played British style rugby, like gentlemen, not the rough style played here," he said.

Vacation time gives Musen an opportunity to spend time with friends and in the summer with his parents in Kenya. Spring vacations have been spent with former Rift Valley Academy classmates. Last summer Musen returned to Kenya to work at an agricultural station operated by the government. Following graduate work in tropical animal science Musen may return to Kenya. Of the careers he is considering, agricultural research and agricultural missions in Kenya near the top of the list.

Being the product of both Kentucky and Kenyan societies has made Musen excited about the mission partnership between Baptists in both areas. According to Musen, there is much excitement among Kenyans for the partnership also. He cited evangelism, construction of church buildings and agricultural assistance as needs with which Kentucky Baptists can offer assistance. He cautioned volunteers "not to go with a know-it-all attitude but just to work alongside them."

He continued, "To teach them, you have to apply things to their culture and society." There are few people who are better able to offer this advice than Steven Musen, missionary kid and product of two cultures.

PLAN TO  
**GROW**  
IN GIVING!

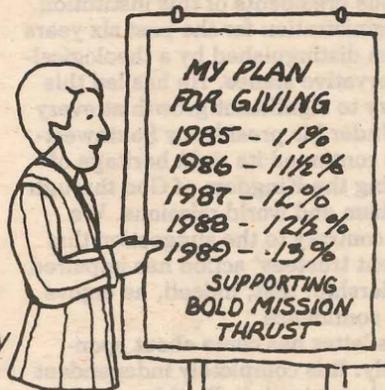
*"Let each one do  
just as he has purposed  
in his heart; not grudgingly  
or under compulsion; for  
God loves a cheerful giver" (2 Cor. 9:7, NASB).*

No one can increase  
the percentage of  
your giving for you!

No one can worship  
and serve God for you!

**That is your privilege and decision!**

The challenge is for all Southern Baptists to increase  
personal giving through their churches by some percent  
of income each year from 1985 to 2000 **Supporting Bold Mission Thrust.**



# baptist news in brief

## Historical organizations meet at Great Crossing

The Kentucky Baptist Historical Commission and the Kentucky Baptist Historical Society met last week at Great Crossing Baptist Church. The meeting was part of the 200th anniversary of the Great Crossing Church and the Elkhorn Association.

One of the major decisions of the meeting resulted in a change of relationship between the two bodies. A study into the possibility of merging the two organizations, begun in 1982, concluded the Kentucky Baptist Historical Society should function as an auxiliary to the Kentucky Baptist Historical Commission. The report won unanimous approval and will be passed along to various other groups for final approval.

As part of the new arrangement several minor changes were suggested in the constitution of both organizations. The Kentucky Baptist Convention will be asked to approve the new working relationship at its annual meeting in Lexington in November 1985.

The Kentucky Baptist Historical Society reelected the entire slate of officers. Continuing to serve will be Michael Duncan, president; Gerald Howell, vice president; Doris Yeiser, secretary; and Barry Allen, treasurer.

## Two skillshops will deal with cults next month

Cults will be the subject of two area Interfaith Witness Skillshops being sponsored by the Direct Missions Department of the Kentucky Baptist Convention next month.

The skillshops will be at Hillcrest Baptist Church, Hopkinsville, Monday, May 6, from 7-9 p.m. and at Bellevue Baptist Church, Owensboro, Tuesday, May 7, from 7-9 p.m.

Norm Langston, an interfaith witness consultant with the Home Mission Board, will lead in an overview of the cults and give reasons why people join them.

Allen Harrod, a Home Mission Board certified interfaith instructor, will lead in a study of Mormon beliefs.

Church members and church staff personnel are invited to attend.

## State conventions up hunger relief giving

Texas, the largest of 37 Baptist state conventions, once again led the way in total gifts to the Southern Baptist Convention's hunger relief program in 1984, contributing more than \$1.2 million.

Contributions from the Baptist General Convention of Texas accounted for more than 16.7 percent of the record total of \$7.16 million given by Southern Baptists last year to hunger relief funds administered by the denomination's Home and Foreign Mission Boards.

Texas' 1984 total represented a 6.1 percent increase over 1983 when its contributions of \$1.13 million topped all state conventions that year.

In terms of total dollars given, Texas was followed last year by the state conventions of North Carolina (\$820,884), Virginia (\$657,735), South Carolina (\$656,655) and Kentucky (\$638,361).

Tennessee led a group of state conventions which at least doubled their total world hunger gifts over 1983. Following Tennessee's 176.4 percent in-

crease over '83 were Arkansas (123.2 percent), Alaska (109.3 percent), Pennsylvania-South Jersey (103.5 percent), and Indiana (99.9 percent).

Other state conventions with significant increases over 1983 were West Virginia (88.2 percent), Kentucky (74.6 percent), Ohio (71.1 percent), Maryland (57.3 percent) and Oklahoma (44.3 percent).

The list of hunger relief totals by state conventions was compiled by the SBC Christian Life Commission from data provided by the Foreign and Home Mission Boards. The CLC is responsible for coordination of hunger awareness and action among Southern Baptists.

The figures reflect only contributions given for hunger to the two mission boards and do not include monies given for hunger relief that were used in local churches, associations and state conventions.

Several state conventions last year implemented the 1981 SBC recommendation of an 80/20 division of undesignated hunger gifts between the FMB (80 percent) and the HMB (20 percent).

## Seminary faculty sign letter supporting Dilday

Responding to the charge that recent action of the trustees of Southwestern Seminary impaired the leadership of president Russell H. Dilday Jr., 100 out of 101 members of the seminary faculty have signed "an open letter to fellow Southern Baptists" affirming the president.

Only Farrar Patterson, whose dismissal was recommended by Dilday but rejected by the trustees Mar. 20 when it failed to get a two-thirds majority vote, failed to sign the letter.

There currently are 101 voting members of the faculty. Dilday and two vice presidents, John Newport and Jeter Basden, who are faculty members, were not asked to sign. Two other faculty members, Marvin Leach, visiting professor of missions, and L. Jack Gray, who is retired but still teaches, also signed the letter.

Earl R. Martin, professor of missions and world religions, proposed the letter to a meeting of the faculty Mar. 22, following the trustee action and news reports concerning it.

The open letter states, "We, the undersigned members of the faculty of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in the light of recent developments and press reports, wish to affirm our president, Russell Dilday. He stands tall in the line of illustrious presidents of this institution. His administration for the past six years has been distinguished by a theologically conservative stance. He has led this seminary to significant growth at every level. Under his presidency Southwestern has continued its right heritage of advancing the Kingdom of God through evangelism and world missions. We affirm, contrary to the suggestion that the recent trustees' action has impaired his leadership, that, indeed, he enjoys our full confidence.

"This letter has come about spontaneously. It is completely independent of the administration. By this, we underscore our solidarity in support of our president."

Neither Dilday nor any member of the seminary administration knew of the letter until it was read in the Mar. 22 faculty meeting, Martin said.

Martin said he is no "campaigner or crusader," but following the trustee action on the Patterson matter and a news story in the Ft. Worth Star Tele-

gram about it, he said he felt some expression needed to be made to show support for Dilday.

In the Star Telegram story, reporter Jim Jones quoted Houston Judge Paul Pressler as saying in regard to Dilday's recommendation of the dismissal of Patterson, "I don't know Dr. Patterson. But I think this (firing incident) is another example of the inept administration which has caused Russell Dilday to lose respect and confidence of many at the seminary and many on the board of trustees."

"We did our best to prepare a letter that we felt reflected the general tenor of the faculty," Martin said.

He denied any pressure was exerted on any faculty member to sign the letter—that the 56 had done so spontaneously at the faculty meeting and many signed afterward, not knowing what their colleagues had done.

When apprised of the faculty action, Pressler contended it was instigated by Dilday.

"I am aware of the fact that Dr. Dilday is trying to bolster his position in numerous ways," Pressler said in a telephone interview with the Baptist Standard of Texas. "I had not heard of the (faculty) letter but I am not surprised at all."

Told of the 100 signatures, Pressler said he believes it is "obvious to anybody with any intelligence at all," that such an action by the faculty would be instigated by Dilday.

"I think Russell Dilday will do everything he can to bolster his position and put pressure on those in the school to give him credence," Pressler said.

"I think everybody knows the political activity of Russell Dilday has caused a polarization among the students, among the faculty, among the board and that the seminary has suffered greatly under the administration of Russell Dilday," Pressler added.

Martin dismissed the thought of pressure from Dilday.

"I think this kind of talk is pernicious and counterproductive and persons who persist in such a thing as unequivocal as this show their true colors," he said. "This kind of pernicious innuendo and casting of suspicions has to stop. I am not saying we are going to stop it, but this is an effort to stop it." (BP)

## Judge Pressler queried by Arizona pastor

Paul Pressler, a Houston appeals court judge, spoke to about 60 pastors and church leaders at Starlight Baptist Church, Phoenix, Ariz., at the invitation of the Estrella Baptist Association. After his presentation of charges liberalism is creeping into the SBC, Pressler was challenged by Richard Jackson, pastor of North Phoenix Baptist Church.

Pressler cited examples of what he called liberalism, mentioning specifically work by Roy L. Honeycutt, president of Southern Baptist Theological Seminary; Temp Sparkman, professor of Midwestern Baptist Theological Seminary, Kansas City, Mo.; Henry Jackson (Jack) Flanders and Bob Patterson, religion professors at Baylor University, Waco, Tex.; and Ann P. Rosser, co-pastor of Bainbridge-Southampton Baptist Church, Richmond, Va.

"I would define a liberal," he said, "as one who says that the original texts of scripture can or do contain errors. A conservative is one who believes that the original texts of scripture are exactly what God intended them to be. In that context I think 95 percent of South-

ern Baptists are conservative."

Pressler said after gaining an understanding of the SBC constitution and the power of the president, "we found that conservatives have been fighting battles without knowing what the war was. We fought over the Broadman Bible Commentary, we fought over the Ralph Elliott situation, we fought over things like that because we didn't know how we could work within the system to rectify the problems."

Pressler said the conservative movement is at a crucial state because the "liberals" are highly organized. "It is important that we attend the convention," he said. "It is important that every person vote his personal conviction because Southern Baptists have the opportunity to forge ahead, eliminating the few problems that we have, and to forge ahead as the greatest soul-winning group of people that God has ever had on the earth."

During a question and answer session following the presentation, Jackson, pressured Pressler to say the opinions expressed were only the Texan's opinion. "We have had half information in this meeting in too many instances," Jackson said.

He contended there is another side to the issue and noted: "I am not saying either one is right, sir, I just simply believe that the people of Arizona are smart enough to understand that a lot of people have lost sight of any cause in trying to win the fight."

Later, Jackson asked Pressler, "You wouldn't want me to tell all I know about the politics since this started, would you, Judge?"

Pressler replied, "I'd be delighted for you to tell anything you want to."

"No, no you wouldn't," Jackson said. "You don't want me to tell about when Bailey Smith called me and told me how long the meetings had been going on the spring before he was elected president in St. Louis and how it was set up for him to be elected."

Jackson concluded by saying, "All I want to do is say your cause, sir, is just and I respect you for it. (But) the methods whereby the cause is now being carried out have become over-reactionary to the detriment of the convention and it's going on on both sides. I said that to Russell Dilday last week. He's gone too far. And I've said that to you."

Jackson added, "When you get down to the bottom line, the integrity of this whole deal is disintegrating vastly and nobody intends to, but you get so bent on a cause that you can forget where the means is and the means is not justified by the cause." (BP)

## From Here to Victory opens final phase June 30

From Here To Victory, a final three month effort of the three year 8.5 by '85 emphasis to reach a Sunday school enrolment of 8.5 million, will conclude with a massive phone-in enrolment report Sept. 29.

Churches should use the three summer months of 1985 to find and enrol new Sunday school members with an emphasis on looking for members within the existing church rolls, said Jim Fitch, supervisor of the Sunday school growth section at the Baptist Sunday School Board.

From Here To Victory begins with a commitment day June 30. On that Sunday, churches should commit to reaching an enrolment goal during the final months of 8.5 by '85. Church members should be asked to commit to enrol five

new members in Sunday school by Sept. 29.

The four Sundays in July focus on finding prospects in the community with Sunday school members providing the church with names of prospects. With an emphasis on enrolling persons who are already related to the Sunday school or church, August has the potential of being the most significant month in the 8.5 by '85 emphasis, Fitch said.

Super September will be a time for Sunday school members to contact prospects and absentees using the call five technique, where each Sunday school member is asked to call five persons each week to encourage them to attend or enrol in Sunday school.

Sept. 15 has been designated high attendance Sunday; Sept. 20 will be celebration Sunday and report Sunday.

A net gain of more than 500,000 is needed to reach the goal of 8.5 million in Sunday school enrolment. Fitch pointed out that Southern Baptists increased Sunday school enrolment by 600,000 in 1954 and then increased another 300,000 the following year.

## South Carolina college receives aid approval

Financially beleaguered Baptist College at Charlestown will receive immediate and long range benefits from an aid package approved Mar. 12 by the general board of the South Carolina Baptist Convention.

One striking aspect of the plan is other institutions who receive funds from the state convention—including Furman University, Anderson College and North Greenville College—agreed to give up their share of all contingent reserve excess and unencumbered daily interest from the 1985 state budget so Baptist College can get the entire amount of approximately \$400,000.

Another unusual feature requires the calling of a special meeting of messengers from the convention's more than 1750 churches on May 9 to consider permitting Baptist College to go directly to churches to ask for budget help. It will be the only item on the agenda of the meeting, believed to be the first such called session in the convention's history.

The general board also provided additional collateral from the contingent reserve to enable Baptist College to secure a 15-year, \$1.8 million consolidating refinancing loan. The money will

refinance a current \$1 million, five-year loan, cover a \$500,000 debt on the college chapel and provide \$300,000 for several short term loans.

That would raise the collateral provided by the state convention from its current level of \$1 million to \$1.3 million. The college will provide land for \$500,000 of the collateral.

College trustees are studying the pos-

sibility of selling about 200 acres of land, appraised at \$7500 an acre, which the college purchased from the city of Charleston for \$500 an acre in 1964. The college campus is 500 acres.

Baptist College, which has an enrolment of 1585, has been in financial straits for some time. A 1983 audit showed it had \$11 million in debts but only \$643,000 in endowment. (BP)



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

# clear creek comment

## What is truth?

One of the most poignant and sad questions in the Bible is recorded when Pilate asked our Lord, "What is truth?" (John 18:38). His question represents humanity's search for truth which is as old as the history of man.

In our society today we see people searching for truth through rebellion and violence, through the pleasure of the senses—and even through the microscope! Many people go through life assuming truth will come with age and experience. Many of us can tell our youth, "'tain't necessarily so!"—truth is not gained automatically.

At Clear Creek Baptist School we believe the search for truth for the sake of knowing the truth is one of the noblest objectives for which we can live. We believe we have found the fully revealed truth of God in Jesus Christ, his son, and it has changed our lives for time and eternity.

Because the truths we hold at Clear Creek are so dear to us, we stand for the truth at Clear Creek Baptist School. We stand for the truths of the gospel, the truths of the word of God and the truth of salvation. We stand for basic truth, fundamental truth, and we are not afraid to stand up and be counted. James Russell Lowell's words mirror our challenge to the world:

Once to every man and nation comes the moment to decide;  
In the strife of truth with falsehood,  
for the good or evil side;  
Some great cause, God's new messiah,  
offering each the bloom or blight,  
Parts the goats upon the left hand  
and the sheep upon the right,  
And the choice goes by forever 'twixt  
that darkness and that light.

Hast thou chosen, O my people, on  
whose party thou shalt stand,  
Ere the doom from its worn sandals  
shakes the dust against our land?  
Though the cause of evil prosper, yet  
'tis truth alone is strong,  
And, albeit she wander outcase now,  
I see around her throng  
Troops of beautiful, tall angels, to  
enshield her from all wrong.

Careless seems the great avenger;  
history's pages but record  
One death-grapple in the darkness  
'twixt old systems and the word;  
Truth forever on the scaffold, wrong  
forever on the throne,—  
Yet that scaffold sways the future,  
and, behind the dim unknown,  
Standeth God within the shadow,  
keeping watch above his own.

# viewpoint

## Message from the pastor

[Editor's note: The follow appeared in the newsletter of the Far Hills Baptist Church, Dayton, Oh. Pastor Kenny Mahanes has spoken a sobering word for all of us to ponder.]

Whenever conflict arises, those who specialize in conflict management agree that it is best to seek a win-win solution. That is, instead of finding a solution in which one side wins and the other loses, it is better to seek an outcome that will generate a feeling of winning for both sides. Of course, that is not easy. It often takes long hours of negotiation and debate. A willingness to compromise is essential. Although a win-lose outcome is the usual resolution of conflict, a win-win solution is worth striving for.

I say this to address the current conflict within the Southern Baptist Convention. To this point I have chosen to remain neutral in the controversy. Obviously, I have convictions about the issues at the center of the controversy, but I have chosen not to join forces with either warring faction. But neutrality is becoming more difficult to maintain. Lay people in my church are increasingly bombarded with both official and unofficial publications either supporting the conservative's charges or the moderate's countercharges. They overhear hall talk at associational and state convention meetings and wonder where their pastor stands on the issues.

An editorialist in a recent issue of one of the unofficial publications opined that neutrality is no longer a virtue. It is a vice. Pressure is mounting from all sides to take sides. If a person like myself resists the overtures of his conservative friends to join their forces, he is assumed to side secretly with the moderates. Or if the attempts of his moderate friends to recruit him are resisted, he is accused of denominational disloyalty. Consequently, neutrality is risky. At least if one takes sides, he only loses half his friends. If he remains neutral, he risks losing all of them.

Yet, for the present, I am continuing to choose neutrality. Why? Because I do not want either side to win. If the conservatives win, I fear the possibility of the Southern Baptist Convention becoming doctrinally rigid and narrow like many independent ultrafundamentalist groups. The Pharisaism and legalism of such groups is stifling.

I am afraid that Baptist colleges and seminaries will become academically inferior, doctrinaire schools. It is not that the present leadership of the conservative movement would desire these changes, but the direction would be set for Southern Baptists to slide into a narrow separatist mentality. Already conservatives have unleashed the kind of spirit of distrust and suspicion in which a rabid fundamentalism flourishes.

If the moderates win, I fear that

Southern Baptists could rapidly drift into a condition of stagnation associated with mainline Protestant groups, once noted for their evangelical zeal, but now known for their spiritual lukewarmness. The current infatuation of many Baptist college and seminary professors of religion with neoorthodoxy would continue unabated.

Trendy faculty members who appear more interested in propagating the agendas of feminists and socialists than in proclaiming the message of salvation would become more defiantly arrogant. The moderates may interpret their victory as an endorsement of their less-than-conservative leanings. They will be tempted to ignore conservative voices of restraint and correction.

Again, contrary to uncharitable accusations by the other side, few, if any, of the present leadership of the moderates are closet liberals. They are freedom-loving, open-minded conservatives. But if a win by the moderates creates a climate of unrestricted freedom, it will be easy for the next generation of leaders to move from open-minded conservatism to cold-hearted liberalism.

I am fearful of the consequences resulting from an all-out win by either conservatives or moderates. Frankly, I would settle for a lose-lose outcome. It is very much like when the Yankees played the Dodgers in the World Series. I always pulled for both teams to lose.

As long as conservatives continue on their paranoiac course convinced that those who are not for them are against them (a mentality that has led them to castigate several leading conservative, evangelistic pastors) and the moderates continue to play the part of the ostrich when confronted with obvious examples of the inroads of neoorthodoxy and its devastating effects on evangelism and missions, I will choose neutrality.

And I will remain neutral as long as I am convinced that the cause of Christ and Southern Baptists will win if both present factions lose.

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

## oneida journal

### Better than skiing

"I have heard of Oneida for years. My mother always made me read your article in Western Recorder. As I grew older I wanted to read it. I enjoy keeping up with what is going on at Oneida.

"I am a sophomore at Union University in Jackson, Tenn. and plan to go on to Southern Seminary for my masters degree in social work. I am sending a check to help Oneida. I know it isn't much, but placed in the Lord's hands, it can do great things."

What a pleasant surprise this letter was. I was startled to learn this article is considered must reading.

A \$300 donation and a somewhat similar letter recently came from another young person who has not yet seen OBI: "Back in January I had planned on going out west to attend a religious conference and to do a little skiing. The trip was going to be expensive and place a hardship on my parents whom I help.

"After much praying late one night I picked up a copy of Western Recorder and read your column. You were asking for help to meet the school's financial needs. I was touched because I was planning to go on an unnecessary trip and there are so many people who could better use the money I was going to spend.

"I canceled the trip and promised God I would send a check equivalent to what I was going to spend. Now I regularly read your column. I believe in what Oneida is doing. I've learned how children need to be surrounded by Christian love and discipline. In the

future I would like to visit the school. May God bless Oneida and its efforts to minister to God's children."

It is wonderful also to hear from parents whose children we have helped. Twenty-three years ago I met a Lexington couple who later sent a daughter and son to our school and each met their life's partner here. These folks are generous donors. We recently received a gift and their wishes that "many of the people will respond to your needs. We need to visit again soon and see for ourselves all that is going on. So much progress in such a short time is hard to comprehend."

Parents of another boy who attended our school for four years, and whose life was totally transformed through a saving knowledge of Christ, recently wrote as they sent a \$245 gift: "We had a burden on our hearts to send this small gift. Use this money in whatever manner best suits Oneida's needs. We are grateful for what your school did for our son. We know Oneida is doing a great work."

The mother of another boy who was one of our students 23 years ago writes: "I really do appreciate Oneida school. My son graduated from there. I wish I could do a lot to help, but just don't have it." Her \$5 was as much appreciated as any gift ever received for this dear woman has always had to struggle.

Of course we are thrilled everytime we hear from a former student who remembers fondly Oneida days. For example a lady from the 1948 class: "God has blessed Oneida down through the years. I believe he will continue to do so. I appreciate what Oneida has done for my family."

A mother writing about a classmate of mine while I was a student at Oneida: "Oneida Institute, I wish I could give you more to repay you for the wonderful man you gave back to me. Had it not been for my son's training at Oneida, God only knows what he could have become. He is a wonderful son and also a husband and father. I owe you so much."

A graduate of the 1983 class writes: "It has been almost two years since graduation. I sure miss the school and the people I learned to love so much. I have so many memories of that school in my heart. I will never forget it. I am nearly a thousand miles away but everywhere I go they're going to hear about Oneida Baptist. I owe the school so much. I really wish there was some way to repay the school and the love I have for it."



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

## sunday school lessons

LESSONS FOR APR. 28, 1985

### Life and Work Series

### Poor, weak and helpless

Amos 2:6-10 In that era of national expansion, prosperity and wickedness, when the fearless prophet pronounced the judgment of God upon the pagan nations, the people of Israel rejoiced to hear Amos' denunciation and condemnation of them. Then as soon as he directed his attention to the sins of the people of Israel, charging them with injustice, greed, oppression of the poor, failure to perform their spiritual duties and indulgence in gross immorality, and informing them that their participation in such terrible sins would subject them to the fires of God's judgment, their demeanor quickly changed.

The gross sins of the Israelites included the widespread practices of bribery in the courts, selling into slavery the poor who could not pay a small account they owed, oppressing the underprivileged, depriving the poor of their rights, indulging in gross immorality and living in the realm of self-indulgence, and none of them were committed in ignorance.

Amos 8:4-7 Through Amos God turned the fire of divine displeasure and righteous indignation against those outwardly respectable and professedly religious, but greedy, self-indulgent, scheming and dishonest persons who took advantage of those who were less fortunate than themselves.

In their longing to accumulate wealth

many of the rich actually and indignantly begrudged the new moon and the sabbath because it was necessary to suspend business transactions on those days, thereby depriving them of additional privileges of exploiting, oppressing and robbing others. Amos informed those who did such things that a day of judgment was awaiting them and that God's woe would rest upon them unless they repented of their sins, got right with God and then loved God supremely and others dearly.

### International Series

### Faith versus suffering

Job 20:1-5 Job had declared that God had dealt with him more harshly than he deserved. Three friends strongly disagreed and repeatedly reproached him. They tried to convince the patriarch he alone was responsible for the unpleasant and painful experiences he had undergone.

Overestimating his personal wisdom and claiming to possess remarkable insight, knowledge and understanding, Zophar angrily and bluntly stated his personal conviction that there was a direct cause and effect relationship between some sin of which Job was guilty and the suffering he was enduring. He argued that trouble is always due to the reality of sin in the life. While admitting that wicked men may prosper for a season, he hastily added that their prosperity would be very brief and their punishment inevitable.

Job 21:1-9 Job rejected the accusation he was a wicked man, whose transgressions had brought on great losses and suffering. Although Job adequately refuted the accusation of Zophar, he did not attempt to explain why God permits injustices to occur among his people. Neither did he state reasons why the godly are often subjected to intense suffering on various occasions.

Job requested the courtesy of others listening to what he had to say, even though his remarks might not change the attitude or behavior of his critics. All he asked was a hearing, even though it might not be with an open or unprejudiced mind.

Job admitted he had known wicked people who had defied or ignored God, escaped various calamities, reared their children to maturity, enjoyed financial prosperity, became wealthy and influential, had not had to endure physical suffering, escaped the wrath of God and reached a ripe old age.



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

## on mission together

### A little garden in a hungry world

Shortly before dusk one day last week, Alice and I explored our back yard, now already deep in lush, green grass.

As we examined our garden plot from which we have already enjoyed asparagus and rhubarb (pie), early peas, lettuce, and broccoli were peeking out, only a few weeks away from our table.

A gentle breeze touched and played lightly with the tips of our white pines; several robins, motionless, "listened" for worms, while good old Strock wagged his tail, tennis ball in mouth, ready to run.

We hesitated to go inside even after dusk had drained the colors from the day.

Later, comfortably perched in "my" chair, I perused a mound of news articles, periodicals, church bulletins, state papers that often I use for "night reading."

Still imbibing the luxurious gift of a "Bluegrass spring," I was jolted back to less-lovely realities:

- An estimated 40,000 children die every day from malnutrition and disease . . . that's one child every other second of the day.

- 800 million people are victims of extreme poverty.

- Africa, with one of the world's most rapidly growing populations, is the only continent which now grows less food per person than it did 20 years ago.

- The U. N. estimates that 5 million children will die this year in Africa due to malnutrition.

- In some African nations there are 14-year-old children who have never seen a good rain.

And then I thought: my backyard garden will not help any of those 800 million . . . but I can help.

First, I can join the growing number of Christians in our battered world in praying for an end to the drought!

All the spring gardens in America wouldn't make a dent in the tragedy! Only God can bring about the kind of change needed now.

Second, my family and I can provide further support to world hunger through the Foreign and Home Mission Boards. Southern Baptists responded in 1984 by contributing \$7,166,772 to our worldwide hunger-relief program, surpassing the previous record of \$5,996,000. Over \$4,000,000 was sent to Africa.

Kentucky Baptists were involved in an unprecedented manner, contributing \$638,361 in 1984, a 74.6 percent increase over the previous year's \$365,566. In fact, Kentucky Baptists contributions to hunger needs overseas ranked third, behind only Texas and North Carolina.

As I pondered our small, garden plot in Shelby County, I rejoiced that the Lord has a much larger garden from which he could feed the world, and that Kentucky Baptists are part of that soil.

# Indian couple starts hometown school to fight against crushing poverty cycle

by David T. Britt

(Reprinted from SBC TODAY)

Many children in Puri, India, live in the streets as beggars, so crushing is the poverty which afflicts their families.

The typical daily wage for one of Puri's 10,000 fishermen—about 50 cents—provides meager amounts of rice, salt and an occasional onion. Fresh vegetables and meat are too expensive for most fishermen. Children often beg for food to supplement family income.

Most don't get to go to school; government schools are too few and too expensive for most children of fishermen to attend. But that may be changing.

A group of Kentucky Baptists has joined the fight against Puri's hunger and poverty. Calling itself the Fisherman's Children, the group is helping Surendra and Bulbul Mohanty establish a boarding school for the children of their hometown.

Son of a Baptist pastor in Puri, Mohanty had come to Louisville, Ky., through a contact with E. Glenn Hinson, Southern Seminary professor of church history, and the support of Deer Park Baptist Church.

Mohanty earned religious education

and social work degrees—with honors—from Southern Seminary and the University of Louisville, respectively. Bulbul Mohanty, a teacher in India, took several courses at the seminary to enhance her skills.

Before the Mohantys returned to India this past December, a group of their friends and supporters among Kentucky Baptists gathered to ensure that their dreams would continue, accepting the task of finding financial support for the Puri school.

The Fisherman's Children includes Southern Seminary professors Hinson, Diana Garland and Wade Rowatt, recently retired Deer Park pastor Carman Sharp, other pastors and laypeople who knew the Mohantys during their sojourn in Louisville. It is based in Deer Park Baptist Church, but its members are of several Southern Baptist congregations.

The Fisherman's Children brochure cites grim statistics of the needs of many children in India. Children under 14 make up 42 percent of India's 746 million people. Of these, 40-60 percent live below that country's poverty level. Of every thousand newborns, 122 infants die at birth, and many more die before the age of five.

The Kentuckians are looking for long-

term solutions, says Sharp, the group chairperson. "Give a child a fish and you feed him for today," Martha Hinson writes in their brochure. "Teach a child to fish and you feed him for a lifetime."

About a dozen children will be in grades 1 to 7 when the school opens June 1. The Mohantys and Puri friends are fixing up a building for the school's living quarters.

At first the children will attend nearby schools during the day and return to the dorm in the evening for nourishing meals, Bible studies and a nurturing Christian environment, Sharp says.

If things go according to plan the Mohantys will soon begin classes of their own, aided by Christian teachers in the community.

The curriculum will be basic: reading and writing, as well as trade skills that will give the children a chance to work their way out of the grinding poverty.

Adult fishermen and their wives will have access to the same education as their children—literacy, Bible, various trade skills—plus classes in family planning, a desperate need in a country as overcrowded as India.

The group is quick to point out that the school for the fisherman's children is in no way competition with ministries

supported by the SBC's Cooperative Program.

Southern Baptist missionary presence in India has been severely limited and now can be found only in a hospital ministry far from Puri. Because Mohanty is a citizen of India and not affiliated with a specific Southern Baptist outpost, he is ineligible for Cooperative Program funds.

As members of Baptist churches that give large percentages of their budgets to the Cooperative Program, members of the Fisherman's Children see this ministry as a unique opportunity to fill in a critical gap in mission efforts, over and above a generous level of support for the Cooperative Program.

Sharp points to scriptural evidence of Jesus' concern for children, such as the 10th chapter of Mark. The 25th chapter of Matthew also contains a mandate for the group: "Truly I say unto you, as you did it to one of the least of these my brethren, you did it to me."

For the Fisherman's Children, and for Surendra and Bulbul Mohanty, these passages have profound meaning.

*David T. Britt is a member of Broadway Baptist Church, Louisville, Ky., and of the Fisherman's Children.*

## Southern Baptists' preferences contributed to 1975 hymnal

Research that preceded publication of the Baptist Hymnal 10 years ago provided insights resulting in "a greater flavor of Southern Baptist input than any other hymnal we've ever had," according to William J. Reynolds.

As general editor of the hymnal, Reynolds brought the results of that survey before a 13 member subcommittee as operating guidelines in choosing hymns to include in the new publication.

"Some 185 hymns from the 1956 Baptist Hymnal had not been sung once in 90 percent of the churches in the previous 12 months," Reynolds recalled. "Not one hymn rated 100 percent in use among all the churches. The highest percentage was 98.6 for some of the Christmas carols. We learned that not all churches sing 'Amazing Grace!' frequently," he said.

Reynolds, associate professor of church music at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., said the bulk of the unused hymns were not included in the 1975 edition because "if churches aren't singing them at all, they aren't valid to be continued or we have done a poor job of educating. This process of time taking its toll has gone on for years and years."

Christians have sung "A Mighty Fortress Is Our God" for 400 years, he observed. "It's not my place to say a hymn is good or bad. It's proven itself."

"Ours was the first hymnal permitted to include 'Because He Lives,'" Reynolds said. In contrast to such new materials, the committee also chose 18th-

century hymns like "Jesus Makes My Heart Rejoice" and 19th-century compositions such as "The Sheltering Rock."

Reynolds estimates that the 1975 hymnal includes a dozen or more hymns from the black tradition and many songs that have "anonymous beginnings in the south, sung in Baptist churches in the early part of the 19th century." There are 16 different hymns by the late B. B. McKinney, Southern Baptist gospel hymn writer, and a selection of texts dealing with social concerns, such as "People to People" and "Peace in Our Time, O Lord."

In contrast to some other hymnals available today, Reynolds said the Baptist Hymnal's content underwent a complete theological and doctrinal evaluation. A 12-member subcommittee studied each line of each hymn to ensure that every text reflects what Southern Baptists believe.

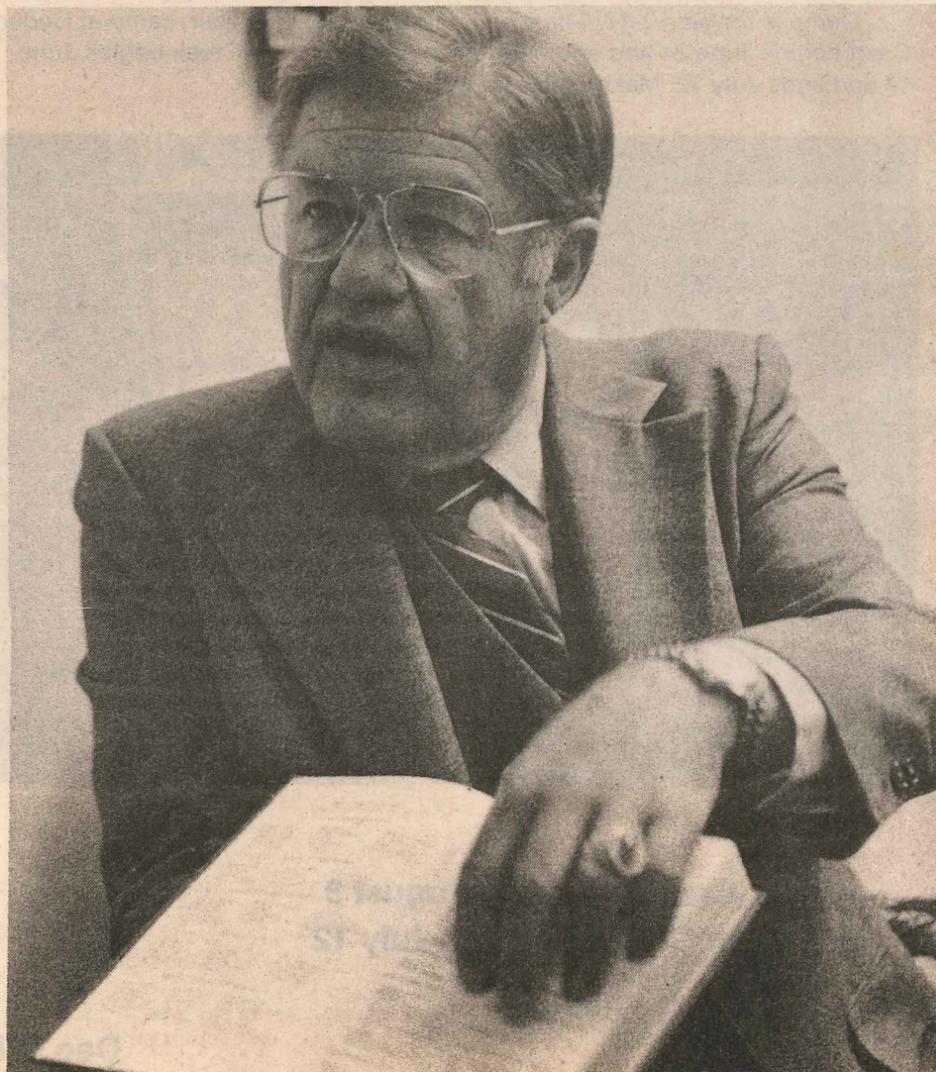
"When you're trying to please the tastes of all Southern Baptists, you've got a big job," Reynolds said. "I was braced for critical letters when the hymnal was unveiled a decade ago, but I never really got any."

While hymns continue to be written by today's composers, Reynolds said only a small percentage of compositions from any generation become classics. "This hymnal represents the cream from each generation," he said. "Each generation has an obligation to praise the Lord in its own literary form. When a new hymnal is done, if these hymns will survive, nobody knows."

Wesley L. Forbis, secretary of the

Baptist Sunday School Board's church music department, said the hymnal's "popularity and broad acceptance is

attested by the fact that more than 4.4 million copies have been purchased and are in use in churches." (BP)



Baptist Hymnal editor William J. Reynolds

# Kentucky WMU Summer Camps

Cedar Crest, Central Kentucky  
Jonathan Creek, Western Kentucky



Grades 4-6



Grades 7-12



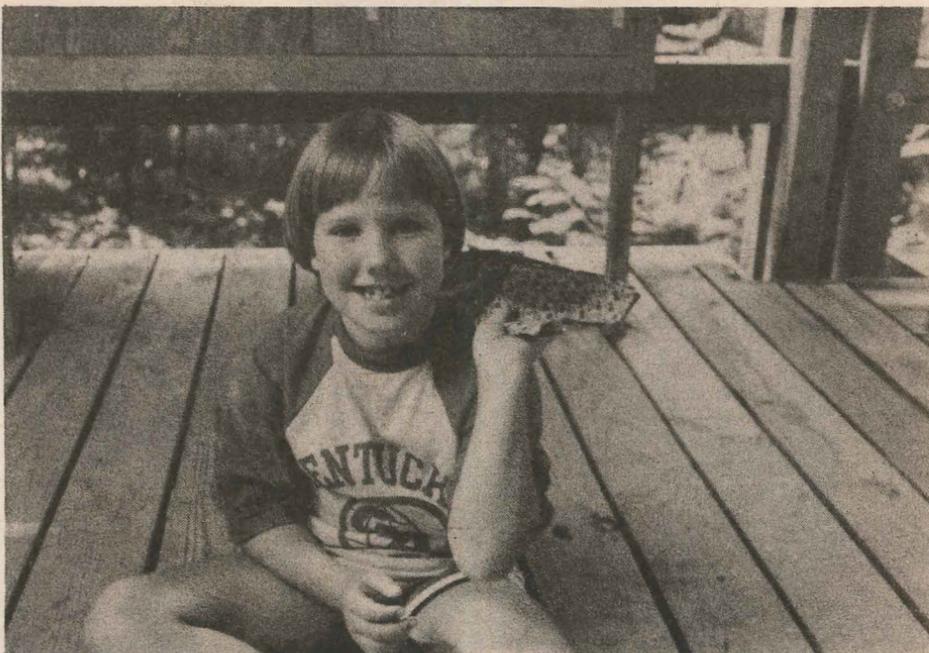
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Our goal is to give each girl a better knowledge of who she is in God's creation, and help her understand her responsibility in sharing God's love with others around her and the world.

Camp is for girls 9-17. There will be two camps this year, camp at Cedar Crest begins June 24 and ends August 9, and Jonathan Creek begins June 17 and ends July 12. Make your reservation and COME!!



Cedar Creek: June 24-August 9  
Jonathan Creek: June 17-July 12

Dear Mom and Dad,

I am having so much fun at camp. I was a little homesick but not much. We do lots of stuff, we make things and go swimming and the missionaries tell us about what their country is like and I got to pray in chapel today and can I come back next year.

Love,  
Mimi

... and please mom and dad, keep a list of all my phone calls. Please, PLEASE don't tell Frank and Joe and for sure don't tell Allen about either one.

Camp is wonderful! We hiked in the woods yesterday and we found a gorgeous spot where everything was peaceful and quiet. We had Bible study there. Oh, mom, it was so neat! Like God was right there.

I got the chance to talk to the missionary today, she told me how God wanted her to be a missionary. Maybe God wants me to be a missionary too—maybe.

See You Soon,  
Carol Lyn



## Acteens

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