



Committee on boards report offers few surprises

by Dan Martin

The 1985 report of the Southern Baptist Convention committee on boards, commissions and standing committees was released Apr. 16, 10 days before the required release date.

The report, which must be released 45 days in advance of the annual meeting, was released early because of rumors and public statements concerning the contents of the report, according to chairman Bob Eklund of Dallas, Tex.

Eklund, urban evangelism associate in the evangelism division of the Baptist General Convention of Texas, said contents of the report were to be kept confidential until the scheduled release date—Apr. 26—but the release was accelerated to provide more accurate information concerning controversial aspects of the report.

The 52-member committee nominates persons to serve as trustees of the 20 national agencies of the convention. The committee is composed of two persons—one a layman and one in church or denominationally related work—from each of the 26 state conventions which have in excess of the 25,000 members necessary to qualify for representation.

The 1985 report includes 243 nominations, including 114 new trustees and 129 renominations. Currently, there are 950 persons holding trusteeships.

Messengers to the 1985 annual meeting of the SBC may adopt the report and elect the nominees to the various boards. In recent years, portions of the committee report have been challenged from the floor of the convention.

While saying he believes the majority of the report is good, Eklund said he is "well aware that we have one or two spots that likely will be challenged."

One challenge may come over Jerry Gilmore, a Dallas attorney, who was not renominated to the Home Mission Board although he was eligible for a second four-year term.

Gilmore, a member of Cliff Temple Baptist Church, apparently "has served well as a trustee," Eklund said. "According to William G. Tanner (president of the Home Mission Board) he

has been an outstanding trustee and for the past two years a most effective chairman."

Eklund said the two Texas representatives recommended Gilmore for renomination, following a committee guideline which specifies a person eligible for a second term be renominated "unless good and sufficient reason is given."

Questions arose, Eklund said, concerning Gilmore's wife, Martha, an ordained Methodist minister.

"I defended Mr. Gilmore's renomination on the basis he is an outstanding layman," Eklund said. "On the issue of women's ordination, I personally am not comfortable; however, this is a local church matter and since Mr. Gilmore is a member of a church that is comfortable with such and at the same time a strong cooperating Southern Baptist church, their members, in my opinion, should be eligible to serve on SBC boards."

Eklund said the committee voted 25 to 22 against renominating Gilmore.

"It is one of those situations where there will be criticism whatever we do," he said.

Gilmore was the only person eligible for renomination who desired renomination who was "bumped" from a trustee post. Four other persons were eligible, but declined renomination.

Eklund said the only other challenged nominee was William D. Delahoyde, assistant U. S. attorney for the eastern district of North Carolina, Raleigh, who was nominated as a trustee at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Eklund said it was noted if Delahoyde is elected he would be the third person from the U. S. attorney's office in Raleigh to serve as a trustee of one of the SBC institutions.

Currently, the U. S. attorney, Samuel T. Currin, is on the SBC Public Affairs Committee and is its chairman; another assistant, J. T. Knott III, is a trustee of the Baptist Sunday School Board. Currin was elected in 1983; Knott in 1984.

"There did not seem to be any theological question involved," Eklund said. "The primary question was whether three men out of the same office should have major responsibilities on Southern Baptist boards and agencies when North Carolina has so many qualified people who ought to serve."

He said Delahoyde was nominated on a 32-17 vote.

The 243 nominees and renomees proposed by the committee on boards, commissions and standing committees for 1985 include nine Kentucky Baptists, or four percent of the total list of nominees. They are:

Executive Committee: John R. Christian, Hopkinsville, renominated to a second term.

Foreign Mission Board: Judith C. Fitch, Paducah, renominated to a second term.

Sunday School Board: Raymond Lawrence, president of Mid Continent Baptist College, Mayfield, to fill the remaining year of the unexpired term of Gary Watkins, Florence, who moved from the commonwealth.

John C. Wilson, Paris, renominated to a second term.

Annuity Board: Harold A. Stephens, a telephone company manager and member of First Church, Ft. Thomas,

replacing David A. Nelson, Owensboro, whose term expires.

Southern Baptist Theological Seminary: John T. Wallace, pastor of Parkway Church, Lexington, replacing W. Wayne Dehoney, Louisville, whose term expires.

Kenneth E. Hall, a contractor and member of Crescent Hill Church, Louis-

ville, replacing Joseph Stopher, Louisville, whose term expires.

Joe D. Cross, an auto dealer and member of Walnut Street Baptist Church, Louisville, replacing Frank Ellis, Louisville, whose term expires.

Radio and TV Commission: LaVerne Butler, Louisville, renominated to a second term. (BP)

A musician's 'greatest place to be' is Africa, says Corbitt

by James H. Cox, Associate Editor

The most "self-reliant, educated" people among Baptists in Kenya are usually the musicians, according to Southern Baptist missionary Nathan Corbitt.

This puts the musicians in "sharp contrast" to the pastors, he explained. Pastors are often "tied to agriculture" as bivocational laborers.

Corbitt was in Middletown Apr. 22 on furlough to address the state convention's Kentucky-Kenya partnership committee on the contributions Baptist musicians may make in Kenya.

Music, said Corbitt, is the "one area" that is "so culturally different" between our countries. He cautioned that, if a minister of music, for example, going to Kenya is not careful, he "runs the risk of being laughed at."

The Kenyans, Corbitt emphasized, appreciate "body music" instead of "book music."

The "greatest contribution" Corbitt feels a musician from America visiting Kenya can make is "one on one sharing."

At this point, Marshall Phillips, Cedarmore Baptist Assembly manager and former missionary to Kenya, observed that "I buy all that Nathan has said."

Corbitt suggested that solo work and simply leading congregational music "may not be well received" by Kenyans. But, he added, those who can play guitars and other instruments will meet an "enthusiastic response." He surmised that musicians from smaller churches "may do best" in their reception by Kenyans.

Corbitt, 34, is from Ridgecrest, N. C. and is spending a seven-month furlough with his family principally studying at Southeastern Baptist Theological Seminary, Wake Forest, N. C. He and his wife, the former Vickie Crotts, of Moore, S. C., are parents of three children, Heather, 13; Zack, 11; and Laura, 8.

Corbitt was trained as a musician, the only Southern Baptist music missionary assigned to Kenya. The family lived in Mombasa previously. When they return to that country in late July he will go as director of Baptist communications, living in Nairobi.

He suggested that the Kentucky-Kenya partnership committee not ask anyone to go there "to do something you wouldn't ask an African to come and do in your church." Would you ask



Corbitt

an African, for example, "to direct your choir or to lead your orchestra?" he inquired. "If not, don't ask someone from here to anticipate doing that there."

He emphasized that Africans "love gospel music and American choruses." Some will learn choruses and repeat them frequently "just to practice their English," he declared.

At least 50 percent, if not more, of every worship service in Africa is comprised of music, Corbitt allowed.

"Africans want to participate in worship, and music helps them do it," he noted. "You begin a service there with singing, not with a prelude or something else."

Corbitt observed that people in Africa are "saved because of the music."

"If you're a musician and you live in Africa, oh man, it's the greatest place to be," he grinned.

The guitar is now as much African as it is American, he believes. He cited a need among the Baptist people for guitars to accompany music in the churches. "If Kentucky Baptists would donate guitars they aren't using, and would send them over with those volunteers going, it could make a marvelous contribution to worship there," he offered.

Corbitt has begun a Theological Education by Extension program in music among the Kenyans which he labels "probably the only one in the world." Presently 300 students are enrolled in four such centers. He particularly needs male teachers for these centers who can remain "at least a month." He says less time there "won't be beneficial."

He emphasized that, while he is not a sexist, the Kenyans could not relate to a woman in such a role, expecting men to do the principal teaching. A married musician could take his wife, however, and if she reads music, too, she would be welcome to teach music to girls' groups.

Corbitt said he particularly needs musicians during the months of April, August and December each year, when schools in Kenya are not in session.

Eugene F. Quinn, director of the Church Music Department, Kentucky Baptist Convention, Middletown, announced in the meeting that he and his wife Phronsie hope to serve in Kenya during the month of August 1986.

Others who are interested may contact Robert C. Jones or G. Allen West Jr. in the Direct Missions Department, Kentucky Baptist Convention.

Corbitt will return to Kentucky July 15-19 to lead a music in missions conference during the youth music assembly at Cedarmore Baptist Assembly, shortly before his return to Kenya.

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Apr. 30, 1985

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sanford's perspectives



Jack D. Sanford

Christian Home Week

Every year in America more than one million marriages end in divorce and at least one million children are caught in the middle of this tragic situation. If there is a clear area for Christian ministry anywhere in our world it is right here in our beloved country among families. Surely God is calling the churches to bring the healing word of the gospel to the sick American family.

Consider that almost half of today's children will spend part of their growing-up years with only one parent. Does the church have a word of healing for this tragedy?

Consider that 13 children die of child abuse in the United States each day of the year. One-fourth of all children admitted to hospital emergency rooms are abuse victims. Does the church have a word of healing for this tragedy?

Consider that more than one million teenagers are pregnant each year in our country. Does the church have a word of healing for this tragedy?

Yes, there is a healing word, but what are Southern Baptists doing to get that word to the hurting place among us? Apparently not as much as we should be doing for failed families. For example, the recent Uniform Church Letter, the place where we report what we are doing, showed that only 5477 churches provided any kind of program to strengthen families during the

1984 church year. That same Uniform Letter indicated that less than 45,000 families and singles made a commitment to family Bible study/worship in the home.

Of course these statistics from our combined reports do not tell all the story, nor do they indicate what is being done though not reported. They do, however, indicate our lack of serious attention to a problem of major proportions. It is for this reason Christian Home Week demands more careful attention from all of us. A strong emphasis on the family could be the start of a solution to the decline of family life in our country. Surely this is a worthy goal for church ministry.

The Family Ministry Department of the Baptist Sunday School Board has available excellent material to assist our churches in meaningful ministry to families. The May 5-12 date for Christian Home Week gives time to contact the BSSB for help in addressing one of the most critical areas of need among us.

Unless the churches strengthen families during these stressful times, how can we expect family, home, marriage and parenting to improve? Here is a clear opportunity for much needed ministry and unless we respond, millions more marriages will fail and millions more children will grow up without knowing what family life is all about.

Another ministry opportunity

Every pastor in Kentucky should circle the date June 23 on his calendar and prepare to lay a worthy cause before his congregation on that day.

June 23 is Annuity Board Sunday among Southern Baptists. All our people are being asked to use this special day to honor annuitants and to call attention to their needs. These dear people who have faithfully served the Lord during their lifetime are in dire straits and we are being asked to help them live in dignity.

The fact that a special day was necessary to call attention to needs among our retired people and their widows was discovered three years ago. In 1982 the Annuity Board conducted an in-depth survey to determine the needs of Baptist annuitants. Annuity Board leaders expected the survey to show need, but the actual responses were shocking. According to William Dodson, senior vice president and director of endowment, more than 13,683 people receive benefits from the Annuity Board. Of this total, 10,527 retired, disabled pastors and widows received less than \$200 a month from the Annuity Board and a majority receive meager amounts from the United States government.

In Kentucky there are approximately 650 annuitants who receive a check each month from the Annuity Board. In the Jan. 15, 1985 issue of Western Recorder, Byrd Ison, then KBC Annuity Department director, reported that the average monthly check received by Kentucky annuitants was \$145. He also indicated at least 800 Kentucky Baptist churches did not participate in any retirement program of any kind for staff members. This is reason enough for some special emphasis in the churches.

In an effort to assist persons who have served faithfully through the years, the Annuity Board has established an endowment fund called the Retired Ministers Support Fund. This is one of the most worthy ministries Southern Baptists have. It helps people who can no longer help themselves, but funds are desperately needed for this work. June 23 would be a great time to ask a retired pastor to share his testimony with the church. It would be a great day to receive an offering for this special fund to help annuitants. The day would reach a grand climax if the church decided to fund staff retirement in an adequate way by making regular contributions to the Annuity Board. Icing on the cake would be a resolution by the church to include the endowment fund of the Annuity Board as part of the ongoing program of the church.

One illustration serves to sober any of us who might be cynical about helping God's servants. One 77-year-old woman, who is receiving supplemental help from the Annuity Board, expressed her plight this way, "I eat toast and drink warm water for breakfast. My lunch is provided by the Senior Citizens Club; and I eat cereal for supper. Thank you for helping me" This is the word of a widow of one of our pastors, and her story can be echoed by many more women in her situation.

We have the resources to stop this sort of indignity for God's servants, but do we have the will? Perhaps on June 23 you could begin to do something redemptive for our retired people. It is far past time we responded with generosity.

western recorder

(ISSN 0043-4132)

JACK D. SANFORD, Editor
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

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

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

Subscriptions: Single, \$6.30; foreign, \$7.00; church budget, \$4.50. Payable in advance, except church account— which require tax exemption number.

Advertising: Rates available upon request. Institutional columns on an inside page are paid space.

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baptist forum

In the name of truth

As pastor of Crescent Hill Baptist Church I come to the defense of one of my members, Roy Honeycutt, president of Southern Seminary.

1) Last fall Honeycutt did not declare holy war against fundamentalists. He announced what has been happening in our convention: a five-year-old war begun by independent-minded leaders to take over our convention and subvert the Baptist ideals of soul competence, religious freedom and local church autonomy. President Honeycutt wants a convention safe for fundamentalists as well as moderates.

2) Recently he has also been under attack for his biblical exposition in the Broadman Bible Commentary, Exodus and 2 Kings. I have read a number of slanderous misrepresentations of his work, and only last week three former SBC presidents were on the 700 Club hosted by Pat Robertson and carried on a dishonest attack on Honeycutt. They quoted him out of context, they attributed to him comments that Honeycutt had quoted from other sources and they drew false conclusions from a partial citing of his work.

If you have questions about Honeycutt's handling of scripture I urge you (1) to read his works and (2) to address your questions to him personally before you go public with accusation. This is the way Jesus urged us to resolve differences (Matt. 18:15ff). Honeycutt reverences the word of God. In his commentaries he reaffirms the Lordship of God and God's ability to perform anything he wishes to perform to accomplish his purposes.

Honeycutt has conducted himself as a Christian gentleman throughout the past several years of controversy. I have never seen him act in any other way than with Christian charity with all people. He may be (falsely) accused of heresy of thought; he could never be accused of a heresy of spirit.

Our convention needs to be kept safe for theological investigation, theological conversation and theological diversity. In trying to defend these principles Honeycutt has undergone personal attack and false accusation. In the name of truth and civility I come to his defense.

H. Stephen Shoemaker, Louisville

The SBC issue

Some blame a love of power; others say it's false theology. Jude 3. If the Bible does contain many errors who separates the false, true and symbolical? Do the intelligentsia think they are better qualified than writers God inspired, or those of K. J. Version? Many biblical authors lacked degrees, but God sent his son to a peasant family. Nine of the disciples were ordinary fishermen, extraordinary men. Jesus grew up in the carpentry shop. Moses and Paul worked with their hands though the best educated and most used men in scripture. The Bible was the only university Spurgeon, Moody and Sunday knew. If conservatives are schismatics we share elite company, for Paul, Luther, Wesley and Spurgeon, plus other eminent defended orthodoxy and Christ, who dethroned Judaism, remains the foremost revolutionary of all time.

Too few know what is being taught today in our schools. Robert Alley, head of Richmond University Religion Department, told a group that Jesus never claimed to be God or related to him. He was demoted, not removed.

George Redding, while head of the Religion Department of Georgetown

College, wrote: "A member of a staff of a Baptist university said to me, 'Of the professors in our Religion Department I am sure none of the others believes in the virgin birth.' In another Baptist school a professor of religion teaches that Jesus is not the only way, that other great religions provide ways of eternal salvation" (Western Recorder, 5/12/73. Used with permission).

In Exodus, Broadman Bible Commentary Vol. 1, Roy Honeycutt Jr. lists three possibilities for the first plague: 1. The water turned to literal blood . . . 2. "Blood" was used to describe the reddish color of the water . . . 3. The term was used in a nonliteral sense by a later writer. . . . The reality of the event likely rests with the second or third alternative, with the third probably, though not certainly, the better option." Unless "blood" was used literally, was there a water plague at all? Instead of saying the plagues were supernatural acts of God, the writer cast doubts on them.

In Genesis, same volume, Clyde Francisco wrote: "It's obvious that God did not dictate the passages to the writers of scripture." In countless verses my Bible says he did. Concerning the flood he wrote: "The biblical account does not demand the interpretation that every foot of the earth was covered with water . . ." Gen. 7:19 says it was, and marine fossils from atop highest mountains confirm it. Roy Honeycutt Jr. and Clyde Francisco, The Broadman Bible Commentary, Vol. 1, pp. 336, 107, 139. (Nashville: Broadman Press, 1973.) Used by permission. Please read all contexts.

Francisco provided one of two ultimate heresies when he wrote about God's gender: "Scripture clearly teaches that God is not a sexual being. The use of a masculine name for God does not mean that he is male . . ." P. 142, Adult Teacher, Life and Work Series, July-Sept.-1981. Copyright 1981. (The S.S. Board of the Southern Baptist Convention. All rights reserved. Used with permission.) Masculine pronouns for God appear throughout the N. T. too, and it was not written in Hebrew. Read the entire account for complete meaning of this last statement.

If the opposition ever proves a woman can be the husband of one wife conservatives may ordain women. 1 Tim. 3:12; 1 Cor. 6:17. Examples cited of scripture, denials by some leaders condemning conservatives for so-called inerrancy are just a few of innumerable ones now rampant. If the Bible were a mass of mistakes few would believe it; yet it remains the best seller. Christ was the word made flesh, his resurrection the most triumphal event in history. God protected his son, and he will preserve his written word.

Mrs. Edgar R. May, Langley

Divide and conquer

Divide and conquer is a tactic used by the military for many years. We hate very much to see weakening signs of division in our Southern Baptist fellowship as is shown in the report of the convention's meeting in Kansas City, especially when such divisions are about such a thing as inerrancy of the scriptures, which having been inspired by God, seem to be unsatisfactory to a certain group which questions the correctness of certain teachings—equivalent to questioning the wisdom of the source of inspiration, almighty God himself.

I think we should save such blows for Satan, so we can have a united front, rather than throw them at one another.

I have been taught Satan's the real foe, and to quote a modern phrase, "He is alive and well."

There are many other subjects broadly hinted at in the scripture rather than inerrancy which are so much more needed for a lost world.

If those who believe the scripture contains some minor or insignificant statement could convince others accordingly, what worthy thing would be accomplished for a lost world? I believe this question has become a battle of wits between those who are bent upon securing the higher seats in the synagogue.

Satan can choose no more destructive divisionary tactic, but we can pray very fervently for those who are being used by Satan, perhaps unconsciously, in such a destructive manner. My old Sunday school teacher used to say, "Satan can plow more corn with one Christian than a dozen lost people."

Take heed that ye be not consumed one of another (Gal. 5-15b). Satan dances with impish glee when he can arouse division among Christians.

C. A. Gaskin, Somerset

Oh, that we all could be liberal

I have watched Jerry Falwell on TV the past two Sundays. On both broadcasts he said, "If your church is liberal, leave it! Get out!"

What kind of a preacher is he? Where is the old time preacher that would say, "Get down on your knees and pray until the power of God comes down and brings a Holy Ghost revival in the church you are in?"

If you aren't satisfied with your church, try getting up an hour or two earlier on Sunday morning and praying for every member who comes to your mind, or get your church directory and as you look at each face earnestly pray in communion with God for that person and see what it does for your church.

You will find your own spirit liberated and God's love flowing through you.

Then the lost could say, "Surely this person has been with God."

Oh, if only we could be as liberal with our love as we are at calling one another liberal.

May God help us be united in love and our first concern be that sinners be converted and God's name be glorified.

Lola Smith, Burgin

Remember who the enemy is

All the views of both sides of the issues have been stated time and time again. The controversy has now been distorted and confused such that now it seems to many individuals that the only answer is to split the convention. The talk of a split has become rampant on both sides of the issues.

What hurts though is the fact this talk is done flippantly with laughter not realizing the seriousness of the situation. We must put our egos and selfish concerns aside because of what is at stake, realizing we are in this thing for a higher cause than just ourselves.

There is no other organization, whether it be a denomination or parachurch group, that is doing more to reach the world for Christ. What will happen to our missionaries if the Southern Baptist Convention splits? What will happen to all of our mission causes? I am just asking for everyone to think of the ramifications of a decision to split the convention!

The cause of Christ must go on and not be delayed. We must quit feuding against each other. We have forgotten who the enemy is. If we could just stop

and remember that the enemy is Satan and not each other we should be compelled to unite. Only in unity can we further the cause of Christ. Think about it! Please!

Richard H. Reynolds, Louisville

Thank you, Southern Baptists

I would like to thank you and the other Southern Baptists who helped me receive my seminary education. I graduated with a MDiv degree from Golden Gate Seminary Dec. 19, 1984.

How was I helped by you and the others? I was helped by the beautiful facilities provided for my education at Golden Gate, one of the six Southern Baptist seminaries. I was helped by the salaries provided for the godly, dedicated people who not only educated me, but blessed me, edified me and served with me in my local church. I was helped by having to pay only a few hundred dollars per semester, since Southern Baptists give several thousand dollars for each seminary student's tuition.

All of this was done for me by people who supported the Cooperative Program through their local churches. All of this was evidently done from a concern for an educated ministry—one that loves the Lord with all its "heart, soul, mind, and strength" (Mk. 12:30). Thank you for that concern and for the help!

Because of God working through this loyal support I'm much better equipped to serve our Lord in my present work as a Baptist campus minister at University of San Francisco and City College of San Francisco. I'm also better prepared for my future ministry as an evangelist, through the Foreign Mission Board, I hope! (And there, Cooperative Program giving will provide for me, again.)

Again I thank you, Southern Baptists, for your giving. But please don't give without praying! Pray for the professors who teach in our seminaries and those of us who are serving in other ways. We do serve, in whatever capacity, with a consciousness of the great responsibility we have under God to do our best, for him and for the salvation of the world!

John A. Martin, San Francisco, Cal.

For cooperative giving even more

James Draper's threat to escrow his church's Cooperative Program funds should Charles Stanley not be reelected convention president calls for an end to silence on my part. Not that I can add anything new to the current debate, but I can add a commitment.

I know I speak for the majority at Westport (Ky.) Baptist Church when I say that we have the following faith commitment: Support for our world mission program will not be diminished!

If others' commitments change with the prevailing political wind, ours will increase. Our numbers are small, our facilities cramped, but our commitment to missions is high (24 percent to Cooperative Program). We are willing to sacrifice local needs should it prove necessary for us to increase again our missions giving.

Our church cannot begin to make up for a large church's withholding of funds. However, we can be a part of a movement that does so more than adequately!

We want to say to our mission personnel—and to our Lord—"We will not forsake God's principal purpose for us no matter what threats or political ploys a few others choose!"

Rick Lucas, Westport



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

homes for children

Hit and run

Often the news media reports an incident involving a "hit and run driver." Sometimes it is little more than a fender bender. However, occasionally there is a much more serious incident when a "hit and run driver" departs from the scene leaving someone dead or seriously injured. All of us have deep feelings about such irresponsible behavior.

It is, of course, a serious matter to leave the scene after hitting and damaging someone or their property. Several years ago I parked my car in front of a home and went in to visit an invalid church member. While at her bedside we heard a crash. I looked out the window and saw a truck speeding on. The driver had sideswiped my car, doing several hundred dollars in damage. The "hit and run driver" was never found.

Across the years I have learned there is another kind of "hit and run" person. This one is not a "hit and run driver," but a "hit and run writer." This kind of person "hits and runs" by writing anonymous letters. Such letters usually make serious accusations or even threats.

As a pastor for many years, receiving unsigned letters was not unusual. Sometimes they were vicious toward me personally. At other times they were in strong disagreement with the church, either her doctrine or program. I have received anonymous threats to blow up my house while I was at church, and one anonymous letter threatened to bomb the church building. Now as director of Baptist Homes for Children I still am not spared some "hit and run writers" who send anonymous letters.

Several things can be said about anonymous letter writers. They are obviously cowards. Instead of identifying themselves so the matter can be dealt with, they "hit and run." Often "hit and run writers" base their anger on false or misrepresented facts. Finally, such letters are designed to intimidate and threaten.

I do not respond to "hit and run" letters. I respond to people who identify themselves and talk about a problem. Baptist Homes for Children is constantly responding to children who have been hurt by those who "hit and run" by using, misusing, or leaving them. Pray for our ministry.

mountains to the mississippi



Prickett



Chastain



McGlone



Deusner



Henderson



Miss Barnes

personnel

T. A. Prickett (see photo) recently completed 20 years as pastor of Seven Hills Baptist Church, Owensboro, Daviess-McLean Association. During his years of ministry at Seven Hills there have been 764 additions to the church, 326 by baptism.

Ronald L. Chastain (see photo) accepted the position as director of missions for Crittenden Association, beginning duties Mar. 1. He is a graduate of Cumberland College, Williamsburg, and Southern Baptist Theological Seminary.

Chastain has pastored churches in Barbourville, Butler, Hebron and DeMossville.

Lee R. McGlone (see photo) accepted the pastorate of Forest Park Baptist Church, Bowling Green, Warren Association. For the past four years he has been pastor of Chenoweth Park Baptist Church, Louisville, Long Run Association, professor of preaching at Boyce Bible School and adjunct professor of preaching at Southern Baptist Theological Seminary, Louisville.

McGlone is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and holds the MDiv, ThM and PhD degrees from Southern Seminary.

C. Ford Deusner (see photo) is interim pastor at Parkwood Baptist Church, Louisville, Long Run Association, for the second time. This is his 10th interim pastorate since retirement Jan. 31, 1973 as general superintendent of the Kentucky Baptist Board of Child Care.

Raynarldo M. Henderson (see photo) has been named pastor of Cedar Street Baptist Chapel, Owensboro, a mission of Temple Baptist Church, Daviess-McLean Association. A Chicago native, he holds a bachelor's degree in communication from Judson College and is currently an MDiv student at Southern Baptist Theological Seminary.

Mark Lowry, former professor at Bethel College now retired and living in Hopkinsville, has published a book with Carlton Press titled "The Temple of Divine Truth." Copies are available from the author, 8505 Antioch Rd., Hopkinsville, KY.

Kent Robbins has accepted the call as minister of youth and music, Calvary Baptist Church, Frankfort, Franklin Association. A native of Louisiana, Robbins is a student at Southern Baptist Theological Seminary, Louisville.

O. S. Murphy was called to the pastorate of Barren River Baptist Church, Bowling Green, Warren Association.

Mark McElroy accepted the position of youth director at Burton Memorial Baptist Church, Bowling Green, Warren Association.

Greg Hooper has accepted the call as minister of education and youth, Eastwood Baptist Church, Bowling Green, Warren Association.

Molly Marshall-Green, assistant professor of theology, Southern Baptist Theological Seminary has been called as interim pastor of Deer Park Baptist Church, Louisville, Long Run Association.

Bob Petrey began duties Apr. 10 as pastor of Cave Springs Baptist Church, Albany, Freedom Association. He is a graduate of Clear Creek Baptist School.

ordinations

Miss Linda Gail Barnes (see photo), minister of music and youth at Fern Creek Baptist Church, Louisville, Long Run Association, was ordained to the ministry Mar. 24 by the church.

Mark Hopper is pastor of Fern Creek.

Robert Watson was ordained as a deacon by Green Acres Baptist Church, Louisville, Long Run Association.

Daniel P. Powell is pastor of Green Acres.

Clay Scott Jr., pastor of Gradyville Baptist Church, Russell Creek Association, was ordained to the ministry Mar. 31 at Fry Baptist Church, Greensburg, Russell Creek Association. Thurmon Eaton preached the ordination sermon.

Dudley Mosley was ordained to the ministry Apr. 14 by Severns Valley Baptist Church, Elizabethtown, Severns Valley Association. Mosley is pastor of Pleasant Grove Baptist Church, Severns Valley Association and a student at Boyce Bible School, Louisville.

Archie Allison, minister of visitation at Severns Valley, preached the ordination sermon.

deaths

Don Steele, minister of music, First Baptist Church, Newport, Northern Kentucky Association, died Easter Sunday morning Apr. 7 of a heart attack.

revivals

Central Baptist Church, Paris, Elkhorn Association, held revival services Mar. 24-29 with Steve Eremich of Ohio as guest evangelist. The church reported 28 professions of faith, 12 commitments and three additions by letter.

Drew Martin is pastor of Central.

Gardenside Baptist Church, Lexington, Elkhorn Association, held revival services Apr. 21-24 with Paul Jackson of Little Rock, Ark. as guest evangelist. Raymond Bishop, minister of music at Gardenside, led the revival music. Results included 79 professions of faith and 127 rededications.

James E. Heard is pastor of Gardenside.

East Frankfort Baptist Church, Franklin Association, held revival services Apr. 14-17 with Eldred Taylor, executive director for Kentucky Baptist Child Care, as evangelist. They reported three professions of faith and nine rededications.

Bill Blackburn is pastor of East Frankfort.

congregations

Powersville Baptist Church, Brooksville, Union Association, celebrated its 100th anniversary Apr. 21. Don Mitchell, pastor from 1958-62, preached the centennial sermon. Three former pastors, Keevil Judy, Ezra J. Richard and Blane Carneal, were present for the celebration.

Daniel A. Weaver is pastor of Powersville.

Highland Hills Baptist Church, Ft. Thomas, Northern Kentucky Association, broke ground Mar. 31 for its new educational building.

John W. Kruschwitz has been pastor of the church for over 13 years. The church has acquired \$190,000 in pledges over the next three years to finance the structure.

Immanuel Baptist Church, Somerset, Pulaski Association, held a revival Apr. 7-12 during which 21 made professions of faith and four joined the church by letter. Ronnie Sivells of Princeton was evangelist.

James M. Blackerby is pastor.

associations

East Lynn Baptist Association organized a WMU holding its first meeting Apr. 4. Mrs. Bonnie McCloughn is president.

Director of missions for the association is James E. Casey Jr.

During the Apr. 1 meeting of the ministers' conference of the Northern Kentucky Association, a resolution was adopted calling upon Kentucky Baptists to commit themselves to a day of prayer and fasting on behalf of the annual meeting of the Southern Baptist Convention June 11-13 in Dallas, Tex.

C. Wilton Shelton Jr. is president of the ministers' conference. George Munro is interim director of missions for the association.



Mother's Day Offering for Those in Need

What is the Sunday School Charity Fund?

For more than 40 years the Sunday School Charity Fund has provided quality health care to families with special financial needs.

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Students gather to ask questions, broaden their horizons on world issues

by Janis Whipple, Staff Writer

Knowing college students have the opportunities to make significant changes on their campuses, in their churches and in the world, Kentucky Baptist Student Union provided them with a chance to dialog about important church and world issues.

The first of its kind in Kentucky and possibly in the Southern Baptist Convention, a church and world issues conference Mar. 19-20 at Berea Baptist Church attracted over 120 students from 14 schools.

The idea for the conference had been "in the back of our minds for a while," explained Don Blaylock, state Student Department director. "We've been confronting issues for some time through the BSU and churches. We felt it was time for college students to have the opportunity to ask pertinent questions concerning things that confront us every day."

In planning the first time conference, Blaylock stated, "We wanted it small enough for dialog, with plenty of time for participants to discover, contemplate and ask questions.

William L. Turner, pastor of Central Baptist Church, Lexington, kicked off the conference Friday night by calling for those in attendance to "explore and learn together."

"We are here," Turner concluded, "to try to push back a little bit those horizons and awarenesses inside us that threaten and scare and disturb us. A church that does not struggle and suffer in the context of injustice and the loss of human rights simply cannot be the church that passes on the life of Christ."

Students attending the weekend conference had plenty of opportunities to broaden their horizons and heighten their awareness of issues confronting the church today. Seminars drew together college and seminary professors to discuss relevant, even controversial, topics.

In a conference on media, "The Right to Correct Information," Mike Rivage-Seul, professor of religious and historical perspective at Berea College, urged pursuing correct information on current world issues before making decisions.

"You must try to locate the Christian values in information received about issues," he said. "Part of the risk of faith is to check out information, make decisions, not settling for 'know-nothingness'."

In another seminar, Glen E. Stassen, professor of Christian ethics, Southern Baptist Theological Seminary, Louisville, addressed the issue of nuclear freeze and disarmament and the



Molly Marshall-Green, assistant professor of theology at Southern Seminary, conducted a seminar on women at the conference on world issues.

Christian response to the issue.

Stassen described the nuclear state of today's world as an addiction. "We are driven by a compulsiveness that is our master and our sin. We are in a process of bondage that Paul says is bigger than we are and it leads to our destruction."

"The question," stated Stassen, "is whether we want to quit. Is it Christian to quit?" Stassen drew from the book of Revelation as saying "don't despair and don't give up. There is a power greater than you that can cure you of your addiction if you will put your life in his hands."

Other conference seminars dealt with such issues as human sexuality, led by Turner, who discussed "the right to personal identity." In his session Turner maintained that the Bible still holds the wisest information on sexuality; that human sexuality is good, is God-given and should be an expression of love and deeper personhood within the confines of marriage.

Jerry Caldwell, head of the department of sociology, anthropology and social work at Western Kentucky University, Bowling Green, led a seminar on evangelism, discussing such questions as: What is evangelism? What about TV evangelism? and Why is evangelism an imperative for the Christian?

In a conference on world hunger Robert D. Dunston, assistant professor of religion, Cumberland College, Williamsburg, went beyond a discussion of statistics to ask participants what they personally could begin to do to make a difference. The important thing, he maintained, is "getting beyond the idea of just thinking or talking about world hunger and beginning to do something about it."

In a seminar on women, "The Right of Respect," Molly Marshall-Green, assistant professor of theology at Southern Seminary, explored the biblical teachings on women from four perspectives—Genesis, the patriarchal community, the way of Jesus and the Pauline writings.

Above all, she urged any biblical study of the issue of women to "look at the overarching biblical, theological thrust of the scripture."

Mrs. Marshall-Green emphasized that "all people bear the image of the divine, all share capability in sin and thus all have equal opportunity to be renewed in the image of Christ."

In his session on simplicity, "The Right to Commune," E. Glenn Hinson,

David T. Porter professor of church history at Southern Seminary, focused on the simplification of life.

Hinson explained simplicity as first of all a detachment from the things of the world. "We should not be enslaved to possessions." Secondly, one must find the true sufficiency in life. Hinson said, "discover the one who is needful for life, Jesus Christ, and then out of that we begin to reorder our lives."

The third dimension of simplicity is to reattach ourselves to the world after we have discovered the one who is needful. "The world then comes into our view in a new way," stated Hinson.

Students had the chance to experience some of the problems in the world during lunch at the conference. Each participant received an envelope with "ankhs," a system for paying for lunch. Corresponding to worldwide statistics, 50 percent of those present received only 5-6 ankhs, representing the third world countries; 40 percent received 16-20, representing middle economic countries; and 10 percent received 40 or more, representing the rich wealthy countries in the world.

As students found themselves with either too much or too little "money" for the lunch they desired, a system of exchange developed, with those who had too much either exchanging or giving extra ankhs to those who didn't have enough.

Students experienced on a small scale at lunch what Christians need to be concerned with doing on larger scales to help alleviate the problem of world hunger, explained Pat Brunner, campus minister at Berea College, who coordinated the lunch preparations.

Student response to the conference was highly positive, many expressing appreciation for the conference as a means of increasing awareness and helping them to make personal decisions about world issues and personal lifestyle.

"All these topics are relevant today," expressed Kevin Borders, a Georgetown College senior. "We are struggling to deal with issues and this is a chance to get information about those issues, get the issues down to the personal level."

Katharine Mobley, a member of Central Baptist Church, Lexington, attended the conference because "I am

Students listened intently in seminars at the first BSU conference on church and world issues. Below, two students counted their "ankhs" to determine what they could afford to buy to eat. Lunch was designed to assimilate economic conditions throughout the world.

trying to figure out how to make my faith a part of all the aspects of my life—including politics, economics, etc. This is an environment where I can get information that will help me see how I can do that."

Roger Thomas, a junior at Georgetown and a missionary kid who lived in third world countries, was enthusiastic about the conference. "The gospel demands action. This conference is a good way to look at the action aspects of the gospels. . . . People are here considering what kind of practical Christian lifestyle they need in order to put the gospel into action in their own lives."

Despite the enthusiasm of most students, some were disappointed in the conference, expressing the feeling that some of the conferences presented only one opinion without giving voice to the other side of the issue.

Some conferences were one-sided, admitted Don Blaylock, Student Department director. "We wanted to get the best people we could, who were knowledgeable in the field and close by for financial reasons. Those selected were a little one-sided."

But, he maintained, "The faculty were willing to dialog and open to discussion for students to voice any comment and they dealt with that."

"We at the Student Department are not trying to change students' beliefs, but to get them to find out what their beliefs are. We want to give both sides of all the issues, not just promote one opinion. If we failed to do that this year at the next conference (in two years) we will rectify it."

And he hopes the students who did participate will in fact explore their own lifestyles and carry the results to their campuses, their churches and the world.





James H. Cox
Associate Editor

fourth estate

How to treat a pastor

Not long ago my wife was discussing with our pastor the misfortunes of some churches whose pastors and staff members have been under fire by their congregations. Our hearts have been heavy as we have remembered our sisters and brothers, and held them up to the Lord in prayer.

At last, my wife said to the pastor of one of the sweetest fellowships we know, "How can we possibly prevent the division and strife that is happening in these other churches from happening in ours?"

To which he thoughtfully replied, "Keep your eye on the Holy Spirit and let nothing come between you and him."

I appreciate that kind of acknowledgement upon a Presence outside our own selves. The answer is characteristic of the man who is undershepherd of this flock.

I have a confession to make. While we are not chums in the truest sense of the word, and many of my own worship experiences are often spent in somebody else's church, I consider my pastor one of my very best friends. I say that because he has been to me not only an earthly spiritual adviser, but also someone to react to new ideas, be supportive and attentive to my family, be a hospital visitor when we needed him, a counselor, a man I could attend baseball games with as well as pray with and one who trusts me with some of his own innermost thoughts.

As a result, I have resolved to do the following for my pastor:

1. Pray for him regularly, that God will continue to multiply his ministry, and sustain and strengthen him and give him sufficient grace.
2. Support him when I think he is right, and to tell him privately when I think he is wrong, being careful not to critically attack him in public or in private in order to persuade others against him.
3. Urge the church to adequately provide for his present and future financial requirements (and those of all church employees) each year.
4. Encourage him with my presence when I can attend, with my family when they can attend and I cannot, with my tithe at all times and assure him of my concern for the well being of the congregation whether I'm there or not.
5. Support my pastor's wife and children with special consideration of their unique and demanding roles.

When we sing "There's a sweet, sweet spirit in this place" each Sunday I'm reminded how fortunate we are as a congregation. I pledge to do what I can to make my pastor's life more pleasant and his ministry more productive in the days to come.

Hummingbird

White Sulphur proved it could fly

by Robin Oldham, State Correspondent

Anyone doubting the power of God and his work among his people should visit White Sulphur Baptist Church in rural Scott County.

Established nearly 100 years ago as a nondenominational teaching mission, the converted one room school house had served the small but committed Kentucky Baptist congregation since the 1940s.

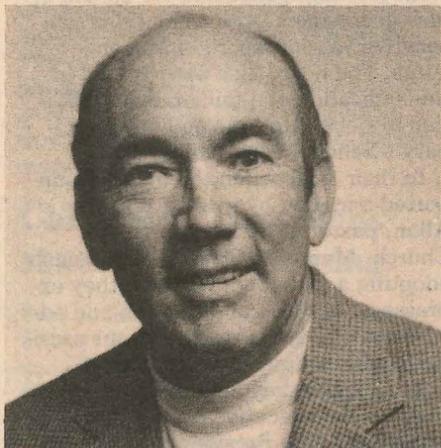
However, the building lacked even the most basic facilities including rest rooms, water fountains and adequate teaching space. As a result, the congregation had been faced with declining attendance and increasing doubts about its survival for several years. The situation became so serious that there was talk of disbanding during the 1970s.

It was during those difficult days at White Sulphur that Don Carroll, a transplanted Kentucky Baptist pastor living in Houston, decided to return to his home state to begin evangelistic work. He was unaware of White Sulphur Church and its problems.

The Lexington native and graduate of Georgetown College and Southern Seminary heard about the struggling church from friends and was invited to preach at White Sulphur in July 1978.

A successful pastor of churches in Kentucky and Texas, Carroll was attracted to the small church and was one of the few who saw potential for growth in that setting.

After supplying for several weeks, Carroll was called as interim, then part time pastor, then full time pastor in 1979. Realizing the church was at a turning point, Carroll challenged the membership to give him 10 weeks to pray, to study, to visit and to assess what potential, if any, lay ahead for



Born in Lexington, Ky., Don Carroll has been pastor of White Sulphur Baptist Church, Elkhorn Association, since 1979.

White Sulphur Church.

It wasn't long before Carroll knew that with a great deal of prayer and hard work, there were tremendous opportunities for ministry at White Sulphur. At the conclusion of the 10-week period, the church's vital signs were bright and promising. Morale was high and Sunday school attendance had risen from approximately 20 to nearly 100.

Experiencing this revival, the church was faced with a new challenge. Something had to be done to accommodate the growing congregation and the increasing number of visitors. Carroll began talking about the need for a new building.

Endorsing the pastor's enthusiasm and vision for the church, long time members Charles and Lucille Gibson gave three acres of choice land for the new facility across the road from the original building. A building committee began its work and after reviewing more than 20 architectural plans, recommended that an attractive, functional building with a gymnasium (a combination sanctuary, fellowship hall and gymnasium) as its focal point should be constructed at the intersection of Iron-

works Pike and U. S. 460 near Georgetown. Costing approximately \$390,000, the prefabricated brick veneer structure would contain 9000 square feet.

"Our building is designed first for worship, then recreation," states Carroll. "It provides great Sunday school space, a fellowship hall, rest rooms, kitchen, nurseries and offices. The only thing we've given away is an outdated concept," he adds.

"We are attracting people from Georgetown, Frankfort, Lexington, Paris and smaller communities in the area and have had as many as 127 in Sunday school.

"I guess White Sulphur Baptist Church is like the hummingbird," says Carroll with a smile. "Common sense tells us it can't possibly fly. Likewise, common sense would tell us that the kind of renewal and dramatic growth experienced here would be impossible.

"We've just challenged ourselves to step out in faith and watch the Lord provide a miracle in our midst.

"Coming to White Sulphur Baptist Church has been one of the greatest adventures and most rewarding experiences of my life."

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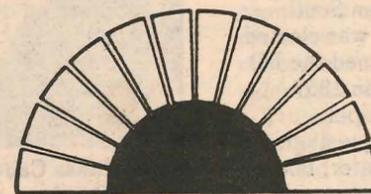
You're a 12-year old girl who has failed school again because your family has moved so many times.

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baptist news in brief

Texans hear leaders on both sides of fence

Comparing the Southern Baptist Convention's plunge into controversy over the last six years to Israel's sojourn in the wilderness, Russell H. Dilday Jr. said he hopes the promise of Bold Mission Thrust to win the world to Christ "hasn't been delayed a generation."

The denomination was poised "on the threshold of a providential moment," when more than 50,000 Southern Baptists knelt in prayer for Bold Mission Thrust at the 1979 meeting in Houston, Dilday said. But the current controversy erupted at the same convention, he noted, and "doubt, distrust of leaders and divisiveness moved in."

Dilday, president of Southwestern Baptist Theological Seminary in Ft. Worth, Tex., spoke to 25-30 and others from Tryon, Evergreen and Union associations at First Baptist Church, Spring, Tex. The night before at Castle Hills Church, San Antonio, SBC president Charles Stanley and first vice president Zig Ziglar spoke to more than 2000 at a rally sponsored by the San Antonio Association minister's conference. Extra chairs had to be brought in to accommodate the crowd.

Stanley and Ziglar did not deal with the controversy in the SBC; Ziglar, a member of First Baptist Church, Dallas, giving his testimony and Stanley, pastor of First Baptist Church, Atlanta, speaking on knowing the will of God. Ziglar only lightly touched the controversy, referring once to his belief that any professor of religion should also try to win his students to Christ and to the fact that an all powerful God should have been able to preserve an inerrant Bible. (BP)

'It's theological: Stanley; no, 'it's control': Dilday

"The boat has been rocked," said Charles Stanley, and now Southern Baptists are "gonna be forced to sit down and face the issues and discover the truth and stop trying to cover it up."

Stanley, pastor of First Baptist Church, Atlanta, and president of the Southern Baptist Convention, made the statement during an interview at Southwestern Baptist Theological Seminary in Ft. Worth, Tex., Apr. 18. During the hour long session he and Southwestern president Russell H. Dilday Jr. differed openly on the source of the convention's infighting.

The issue is "basically theological" and involve liberal teaching in Baptist seminaries, said Stanley. Dilday, however, said, "There are no differences in us theologically." Dilday said the problem is in methods—"political strategies to control the boards" of SBC agencies.

The two were interviewed following Stanley's first appearance on Southwestern's campus since he was elected last June. Stanley, who earned the BD degree from Southwestern in 1957, preached to an overflow chapel audience and then fielded questions from a panel of students. Later, both leaders met with journalists.

"There were theological concerns raised" when the controversy began six years ago, Dilday said. But "if this issue were theological, then Southwestern Seminary, acknowledged by Stanley as conservative, would be lifted up as the kind of school the critics would love to have.

"But the takeover effort of our convention is most visible right here (at Southwestern)," Dilday said. "The issue is (over) who will control our institutions and agencies.

"On one side are those leaders who are more at home with a (Jerry) Falwell independent kind of church" which supports its own missions rather than using cooperative methods, Dilday said. "On the other side, are people equally as conservative theologically, equally as serious about commitment to missions, but who have a clear record of support for Southern Baptists."

Dilday again reiterated his concern Stanley "has chosen to lead his church in causes outside the Southern Baptist Convention, which is his choice."

Stanley defended his church's support of independent missionaries and other ministries conducted by his church. "To brand me as an independent because I want to expand the ministry, because we don't do it the way everybody else does is very unfair and unjust," he countered. (BP)

Cauthen prayed for unity, healing in denomination

Baker James Cauthen prayed for unity among Southern Baptists. He would want others to do the same, his mission coworkers and friends were told at his funeral.

James Flamming, pastor of First Baptist Church, Richmond, Va., said to more than 800 people at the Apr. 18 service: "He would want me to say to you, 'Please pray for the unity of the faith in Jesus Christ . . . that we will once again see our purpose bound up in the word mission'."

Cauthen, executive director of the 1979, would want fellow Baptists to realize anew that their missionary calling is "from the Lord Christ who said, 'As the Father has sent me, so send I you,'" Flamming said in his memorial message.

Cauthen, 75, died Apr. 15 of an apparent stroke. He suffered an earlier stroke last October but had worked to resume an active life and had been attending Sunday services at First Baptist, Richmond, where he was a long-time member.

Flamming's comments were based on what Cauthen's widow, Eloise, told him. (BP)



Eloise Cauthen, widow of Baker James Cauthen, receives words of appreciation from William O'Brien, executive vice president of the Foreign Mission Board. Cauthen, board executive director from 1954 and retired in 1979, died Apr. 15 and was buried Apr. 18 in Richmond, Va., where his seven predecessors also are buried.

Forum meets in Dallas June 10; reception, too

The second annual meeting of the SBC Forum will be Monday, June 10, from 1:30-5 p.m. in the West Hall of Dallas Convention Center.

Begun last year in Kansas City, Mo., the Forum offers in its second year an expanded program and doubled seating capacity. Organizers expected last year's attendance of over 2000 to increase significantly this year.

Featured speakers and their messages include James Flamming, pastor of First Baptist Church, Richmond, Va., "Orthodoxy of Love"; Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N. C., "Integrity of Proclaiming the Gospel"; Catherine Allen, associate executive director of Woman's Missionary Union, "The Doctrine of First Things"; Cecil Sherman, pastor of Broadway Baptist Church, Ft. Worth, Tex., "To Trust Again"; and William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, "What They Don't Teach You at a Baptist Preacher's School."

CBS television news analyst Bill Moyers also is committed to speak if not called away on special assignment. Presiding for the second time is Gene Garrison, pastor of First Baptist Church, Oklahoma City.

Organizers are continuing the SBC Forum night fellowship for SBC messengers begun in Kansas City. This year's reception will be in the Reunion Ballroom of the Hyatt Regency Hotel from 7 to 10 p.m. (BP)

Honeycutt supported by SBTS trustees

The board of trustees of Southern Baptist Theological Seminary, Louisville, unanimously voted to reaffirm their support of president Roy L. Honeycutt, created a new degree program and adopted a \$12.6 million budget among a number of actions at their annual meeting on campus.

Reporting to the board of trustees Honeycutt announced a \$1.1 million in new endowment gifts a third consecutive year of record enrolment gains. The board also participated in the dedication of a million dollar addition to Cooke Hall of the seminary's Coole Church of Music.

In their final action the trustees supported a motion by trustee Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, Tenn., unanimously adopting a statement in which they expressed "our love and concern and admiration of Roy Honeycutt as our president, and pledge our fellowship of him." Earlier they also voted 38-12 to reaffirm "The Executive Committee's resolution 'The President and Denominational Leadership,'" adopted unanimously in the committee's October meeting.

In what was called "a pioneering step for theological education and music education in this country" by dean Milburn Price of the School of Church Music, the trustees created a doctor of music ministry degree. The degree will provide a professional doctorate for music ministers that parallels the doctor of ministry degree available to pastors and other church leaders.

The Southern Seminary trustees adopted a \$12.6 million operating budget—representing a 6.7 percent increase over the 1984-85 operating budget—and a capital needs budget of \$350,000. The salary scale for both

faculty and staff was increased by three percent for the coming year, which begins Aug. 1.

In other actions, the trustees:

- Elected John H. Dickson, currently director of Longhorn Sings at the University of Texas, as assistant professor of church music. A graduate of Dallas Baptist College and Baylor University, Dickson is a former lecturer and conductor of the Baylor Chorale, and was minister of music at Trinity Baptist Church, Tyler, Tex.

- Appointed two professors to endowed chairs: R. Alan Culpepper to the James Buchanan Harrison, and New Testament interpretation, and Page H. Kelley to the John R. Sampey chair of Old Testament interpretation.

- Promoted five professors to new academic ranks: Culpepper to professor of New Testament interpretation; Wade Rowatt to professor of psychology of religion; Frank Tupper to professor of Christian theology; Ronald E. Boud to professor of church music; J. Ralph Hardee to professor of church administration.

- Elected new officers to lead the board of trustees in 1985-86, including: Chairman, Ben R. Murphy, a Dallas, Tex. businessman and member of Park Cities Church; First vice chairman, Perry F. Webb Jr., pastor of First Baptist Church, Baton Rouge, La.; Second vice chairman, Emil Williams, pastor of First Baptist Church, Jonesboro, Ark.; and secretary, Fred Pfannenschmidt, a Louisville businessman and member of Valley View Baptist Church.

State presidents call for prayer for Dallas

Concern about the controversies engulfing the Southern Baptist Convention brought together the presidents of 23 state Baptist conventions for prayer and discussion.

The meeting took place Apr. 11-12 in St. Louis, Mo. and was the first time in the history of the 14.3 million member denomination that state presidents have met at their own initiative to discuss issues facing the national body.

According to convener Charles Pickering of Mississippi the presidents agreed the volatilities of the controversies "jeopardize the opportunity Southern Baptists have to reach the world with the love of Jesus Christ."

In unanimous action, the presidents called on Southern Baptists to set aside May 19 as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas.

Participating in the meeting was Jim Lewis of Kentucky. (BP)

Seven to fill vacancies on board panel report

A subcommittee to consider vacancies and other changes in the report of the committee on boards, commissions and standing committees has been appointed by chairman Bob Eklund.

The seven-member subcommittee will meet in advance of the 1985 annual meeting of the Southern Baptist Convention June 11-13 at Dallas (Tex.) Convention Center.

Under SBC policies the subcommittee can consider vacancies brought about by a nominee refusing to serve, moving or dying between the meeting of the committee on boards and the time the report is presented to the convention.

Eklund said several positions were left vacant and will be filled at the Dallas meeting.

To serve on the subcommittee will be

Eklund, urban evangelism associate with the Baptist General Convention of Texas, Dallas; John Maddox, pastor of First Baptist Church, Wynne, Ark.; J. T. Knott Jr., a businessman from Raleigh, N. C.; Lynn Clayton, editor of Baptist Message, Alexandria, La.; Ken Smith, pastor of Fellowship Baptist Church, Tallahassee, Fla.; Jay Chance, vice president for public affairs at California Baptist College, Riverside; and Martin King, a layman from Anderson, Ind. (BP)

Women scapegoats of SBC troubles?

Women may pay a price for restored unity in the Southern Baptist Convention, according to Letty Russell, Yale theologian and author of numerous books on women and the Christian church.

If the two groups of men struggling for power in the convention work out a compromise, they may agree not to ordain women, Russell told participants in a convocation on women sponsored by Southeastern Baptist Theological Seminary and the Women's Resource Center there.

The issue of orthodoxy often is raised when a church faces overwhelming problems, such as difficult social issues or a power struggle, said Miss Russell.

Those who persist in raising questions that do not fit in the view of the dominant group pay the price of being pushed out of the thinking and life of the church, she said. "The very ones who were welcomed as outsiders into God's kingdom by Jesus Christ are seen as competitors to be pushed out." (BP)

Cooper an ex-president urging support of CP

The last layman to be president of the Southern Baptist Convention is asking churches to resist suggestions they cut mission giving and increase their contributions through the Cooperative Program.

Owen Cooper, a member of First Baptist Church, Yazoo City, Miss., and president of the SBC for two terms 1973-75, spoke to the spring meeting of the Winston County Baptist Association, Louisville, Miss., Apr. 15.

"I speak as one former Southern Baptist Convention president who urges you not to withhold money from the Cooperative Program—but rather you dispatch your money regularly and promptly, also that you not decrease Cooperative Program giving but rather that you increase it progressively over the years to come."

He was responding to recent remarks by the three immediate past presidents of the SBC concerning the Cooperative Program, the voluntary, national unified budget of the SBC.

James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., and president of the SBC 1982-84, has said the Cooperative Program might collapse if current present Charles Stanley, pastor of First Baptist Church, Atlanta, is not reelected, due to a "massive attempt" by SBC institutional heads opposing him.

Draper said his own church might withhold its Cooperative Program gifts if it would help move the convention beyond "gripe sessions" and to "force people to sit down and adopt a strategy to resolve our problems."

Bailey Smith, pastor of First Southern Baptist Church of Del City, Okla., and president of the SBC 1980-82, said

his church already had cut its gifts by \$50,000 as a protest against a "seminary president who is going around the country trying to defeat Charles Stanley."

Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., and president of the SBC for one year, 1979-80, has said his church "has some deep theological convictions and I will not crucify those convictions on the altar of cooperation."

In contrast, Cooper urged his audience to remember the task before them as Christians—to fulfill Jesus Christ's Great Commission to "go into all the world and make disciples." (BP)

We may lose some, but SBC won't split: Sullivan

Changes in the Southern Baptist Convention in the 10 years since his retirement have not dampened the optimism of retired Sunday School Board president James L. Sullivan for the future of the denomination.

After leaving the board in 1975 Sullivan was elected president at the 1976 Southern Baptist Convention, serving one term. In his opinion, the denomination's highest office should be for only one year to give more laymen the opportunity of involvement and to avoid allowing elected officers to manipulate the machinery to achieve personal goals.

"The Kansas City Convention last year obviously was a display of extremism," Sullivan said. "It still was not the worst convention I ever attended. The worst was in 1949 in Oklahoma City, and good came out of it, with the right decisions.

"Even with evidence of extremism, a process unfolds," Sullivan continued. "We may lose some churches at each end of the spectrum but our convention will not split."

Sullivan said revisions are needed to make sure small groups do not manipulate between annual sessions of the convention.

"Personally, I believe in the inerrancy of the scripture as much as anyone, but I believe also in the priesthood of the believer and the right and responsibility to interpret it under the leadership of the Holy Spirit," Sullivan explained. "I object strenuously to any person using the Bible in a coercive way to try to force his personal beliefs on someone else." (BP)

Child care, park plans set for Dallas meeting

Free shuttle bus routes and childcare information for messengers to the annual meeting of the Southern Baptist Convention June 11-13 in Dallas have been released.

Preschool child care will be housed at First Baptist Church, Dallas, while the Brotherhood Commission will host a missions day camp for children in grades one through six at a local park.

For \$7 per day (\$20 for all three days) elementary school children will be provided supervised activities which include mission studies, games, crafts, nature study and sports. Children will be taken to a city park by bus, leaving the convention center each day, Tuesday through Thursday, at 8:30 a.m. They will return to the convention center at 5 p.m. June 11, 12:30 p.m. June 12 and 4:30 p.m. June 13.

Registration and additional information will be available beginning June 10 at the Brotherhood Commission booth in the convention display area. There is

no preregistration but interested parents are encouraged to sign up June 10.

Preschool child care for messengers who live outside the Dallas-Ft. Worth area will be provided at First Baptist Church, Dallas, for \$5 a session. The May 24 preregistration deadline is important. "Messengers who show up needing preschool child care without preregistering them are not guaranteed anything," Tim Hedquist, convention manager, said.

K. Adele Suddath, director of preschool ministries at the church, is heading the program. She may be contacted by mail at First Baptist Church, 1707 San Jacinto, Dallas, TX 75201 or by phone at 214-969-0111. A complete information sheet and registration form will be sent to anyone requesting them.

The free bus shuttles will start running at 7:30 a.m. each day of the convention. They will run until 9:30 p.m. June 11 and 12 and until 5:30 p.m. June 13.

Buses will not stop at each hotel individually but at a central point at clusters of hotels. Route hotels are: Best Western, Quality Inn, Holiday Inn Market Center, Roadway Inn Market Center, Sheraton Mockingbird, Regent Hotel, Roadway Inn, LaQuinta Central, Twin Sixties, AmFac Hotel, Sheraton Downtown, Plaza of the Americas, Fairmont, Loews Anatole, Marriott, LaQuinta Inn Regal Row, Holiday Inn Regal Row, Ramada Inn, Howard Johnson, Townhouse Hotel, Viscount Executive Inn, North Park Inn, Doubletree Inn, Tropicana Inn and Expressway Inn.

There will be no service to the immediate downtown hotels: Hilton, Adolphus, Hyatt, Bradford and the Holiday Inn Downtown.

Automobile parking in the Convention Center will be \$4 and \$3 in the Reunion Arena parking areas (no in and out privileges). Bus parking will be \$6.

Anyone planning to attend the convention who has not yet made a hotel reservation may call Hedquist's office (615-244-2355) during regular working hours for the names of hotels which still have vacancies and which may be contacted directly by individuals. (BP)

Stanley shouldn't lead those 'he doesn't love'

Southern Baptist Convention president Charles Stanley "ought not be president of the group he doesn't love," a seminary president says.

W. Randall Lolley, president of Southeastern Baptist Theological Seminary, Wake Forest, N. C., was keynote speaker at the third of a series of meetings sponsored by Concerned Southern Baptists, a group organized last fall by Georgians worried by a "fundamentalist takeover" of the 14.3 million member denomination.

Lolley, speaking to about 200 people in Savannah's First Baptist Church, said Stanley told him personally he had "no confidence" in the six Southern Baptist seminaries when he became president and had, therefore, counseled young people, including his own son and daughter, not to attend one of the Southern Baptist seminaries.

"That's his business but he ought not be president of a group he doesn't love," Lolley said.

Stanley, of Atlanta, is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. His son, Andy, 25, and daughter, Becky, 23, are students at Dallas Theological Seminary, a non SBC-affiliated seminary.

In his address, Lolley asked, "Does it make a person less a Southern Baptist

to do missions differently than the way the denomination has determined we'll do it? No. If a Southern Baptist church decides to do missions congregationally, it's their business. But the people who decide that ought not be elevated to the highest position in this denomination." (BP)

Ray Shelton will host KBC video magazine

Ray Shelton, 57, has been selected for program host of Southern Baptist Report: Kentucky Edition. The announcement was made by Mark Snowden, Media Department, director, Kentucky Baptist Convention.

"The actual decision was made from several auditions by an advisory group for Southern Baptist Report: Kentucky Edition," Snowden said.

Shelton has been vice president of public relations for Great Financial Federal Savings and Loan Association 10 years. Prior to that he was on staff of WHAS-TV 25 years. Shelton attended Georgetown College and graduated with a degree in law from the University of Louisville. He has two children and is married to the former Libbye Cornett.

Southern Baptist Report: Kentucky Edition is a new video magazine program being produced by the Kentucky Baptist Convention. It is slated for an Aug. 1, 1985 release.

Giving plan to cost \$1 for each \$4 it raises

A \$6 million loan and a fund raising campaign to produce a similar amount were approved by trustees of the Southern Baptist Radio and Television Commission.

The fund raising campaign, which eventually would spread to 37 cities, would be launched in four "key" cities. RTVC president Jimmy R. Allen said the initial campaign, expected to take about 11 months, would be targeted at bringing in \$3 to \$6 million. He declined to name the four "key" cities.

Leading the campaign will be Cargill Associates of Ft. Worth. Cost of raising the \$3 to \$6 million would be as much as \$740,000 or about 25 percent if the minimum is raised.

The fund raising campaign will be among individuals, not churches, he noted, beginning with potential major contributors and "moving outward in an ever expanding circle."

The fund drive was approved in February by the SBC Executive Committee. The commission had sought approval for a \$10 million loan over 10 years and a \$12.5 million fund raising effort.

The Executive Committee approved a three-year \$6 million fund drive and delayed action on the full amount of the loan until the commission's audit was completed. The audit is expected to be completed soon, Allen said, and will be reviewed by an Executive Committee subcommittee May 10 in further consideration of the loan request.

Trustee Fred Roach, a Dallas businessman and certified public accountant, told reporters the commission will receive a "clean audit" as of Sept. 30, 1984.

Roach also said the audit will show the commission "\$4 to \$5 million in debt," basically caused by the \$4.3 million the commissioned borrowed earlier in 1984 to provide "startup costs" for the American Christian Television System (ACTS) network. (BP)

baptist news in brief

In Ethiopia, it's tough, but system is working

Gaunt Ethiopians struggle in growing numbers out of the canyons and across barren plateaus of the Ethiopian highlands to find relief at the Southern Baptist feeding center in Rabel.

About 7000 people of the tens of thousands cut off from the outside world by the terrain found their way to Rabel in the first three weeks of the center's operation as word spread of the food and medical care there.

The sight of the starving, sick, ragged remnants of families overwhelms even veteran missionaries to Africa.

Frail old people and desperate mothers with vacant-eyed, starving children fall down and try to kiss the missionaries' feet in gratitude for a system which puts food in their mouths and blankets around their cold shoulders and provides medicine for their ills.

Ethiopians stand outside the compound, peering through its gate like lost souls longing for a glimpse of paradise, while they await feeding, health care and shelter for those too ill to leave. Local officials screen the masses to allow the most needy to go first.

Availability of food and medical supplies from other sources has allowed missionaries to use Southern Baptist

hunger funds in the design of a life-saving delivery system where no infrastructure exists and little or no hunger relief took place before the system went into operation.

People would die without the system, much as the body would die without a heart and circulatory system to deliver lifeblood.

Six volunteers have arrived to help the three career couples work against overwhelming odds. At least six others are in process, but the Foreign Missions Board still needs Southern Baptist registered nurses to volunteer for at least a year to fill two short-term positions being vacated in August. (BP)

High court to halt verdicts in cases?

In an unusual tactical move the Baptist Joint Committee on Public Affairs has asked the U. S. Supreme Court to delay decisions in two pending parochial aid cases until it considers a third dispute involving a Southern Baptist seminary professor.

Earl W. Trent Jr., an American Baptist member of the Baptist Joint Committee and house counsel of his denomination's Board of National Ministries, urged the high court to delay action in the two cases pending review of Bennett v. Wamble, a dispute pitting new Secretary of Education William J. Bennett against Midwestern Baptist Theological Seminary church history professor G. Hugh Wamble.

Wamble, a tenacious advocate of

separation of church and state, has been fighting Title I aid for parochial schools since 1977, when he challenged the funding in Missouri in federal district court. Wamble also challenged the "bypass" device adopted by Congress in 1974 and used by the Department of Education to deliver Title I services, a mechanism used in Missouri to skirt the state constitution's strict prohibition on public aid to parochial schools. (BP)

Jack Gritz, former Sooner editor, dead

Jack L. Gritz, 68, former editor of the Oklahoma Baptist Messenger, newsjournal of the Baptist General Convention of Oklahoma, died at his son's home in Ft. Worth, Tex., Apr. 14.

Gritz was editor of the newspaper for 30 years, starting in 1949. He graduated from Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Ft. Worth. He earned a PhD from Southern Baptist Theological Seminary, Louisville.

Gritz is survived by his wife, Chloe, whom he married in 1947, and son Paul, a professor at Southwestern Seminary. (BP)

Children's dramas will be given at Georgetown

The Georgetown College drama group, The Maskrafters, now in its 62nd season, will present two children's theatre productions, "I Didn't Know That" and "The Arkansaw Bear" Saturday, May 4 in the school's laboratory theatre. The first production is scheduled for 11 a.m. and the later play is set for 2 p.m.

The play, "I Didn't Know That," is a collection of humorous vignettes described in the script as first facts, selected oddities and world records.

"The Arkansaw Bear," written by Aurand Harris, deals with a young girl's feeling of loss, confusion and anger over the death of her grandfather.

Both play productions are recommended for children ages 6-10. The cost of admission is a dollar per performance. Tickets will go on sale one-half hour before each performance. For additional information call the college's

drama director, professor George McGee.

Baptist True Union new state paper name

For 68 years the newsjournal for Southern Baptists in Maryland and Delaware was called The Maryland Baptist, one of seven different names the newspaper has had.

With the first issue in April, The Maryland Baptist was no more. A name change was made necessary since the convention's legal name was changed last November to include Delaware.

The staff and state paper committee decided to go back to the original and call the paper the Baptist True Union. (BP)

Historical PR role goes to Shellyn Poole

Shellyn Gresham Poole, 27, has been named communications specialist by the Historical Commission, SBC. She will assume duties May 1.

A native of Jackson, Miss., Mrs. Poole is a graduate of Mississippi University for Women and Southwestern Baptist Theological Seminary. She was on the staff of Southwestern as graduating students/alumni placement coordinator, 1980-82, and associate director of church/minister relations, 1982-84.

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Home to E'town

Missionary family finds furlough a busy time

by Robin Luthanen, State Correspondent

Furlough hardly has been a time of vacation for Southern Baptist missionaries Richard and Carmela Bartels.

The Bartels, missionaries in Benin, West Africa, have spent much of the 11 months they have been on leave in various types of service, much of it at Severns Valley Baptist Church, Elizabethtown, where they previously had been youth ministers.

Besides working with a Woman's Missionary Union project to teach several Laotian women English, Carmela, 36, has cosponsored Acteens, a missions awareness program for teenage girls. She also has been active with the church orchestra.

Richard, 38, has continued his theological education by working toward his DMin degree. He will have completed 18 hours of class at Southern Baptist Theological Seminary, Louisville, by the end of May. In addition, he has been a visiting preacher and both he and Carmela have spoken at various meetings regarding missions work. Their blond, almost four-year-old daughter, Chandra, has become a regular face in Severns Valley Church life also, as she often sits with her parents during services.

But foremost in the minds of this busy family is the need to emphasize how much intercessory prayer is needed for foreign missionaries. Mrs. Bartels considers the spiritual well being of foreign missionaries as the number one priority for intercessory prayer.

"There is too much work to do, and missionaries are overworked. There is the stress of too much work to do, then they leave out their quiet times with God. Then they get depressed.

"It's a circular thing," she adds. "Stress and depression. You think of all these things that you have to do and you cannot get them done, then the car breaks down in the middle of it."

Another need she stresses is the physical health of missionaries. Diseases such as amoebic dysentery and hookworm are often found among people in Benin. In addition, diseases such as chicken pox take on epidemic proportions there because the people do not have the natural health, vitamins and minerals available here. Some diseases which are not serious in the United States also cause health hazards, since inoculations common here are not always available there.

To help protect their own health, the Bartels filter their water in Benin. Since it is a small country, they are able to drive to another nearby country to purchase 50 pounds of meat at one time, freezing it for later use. Before discovering this source, Carmela tells of going to outdoor markets and buying meat which was "covered with flies" since it was the only meat available.

Canned goods in West Africa are expensive (a can of peas can cost \$3) as well as out-of-date, but necessary for her to purchase for nutritious, varied diets. Part of her furlough time has been spent in the kitchen of Elizabethtown resident and church member Mary Isham, learning how to safely freeze and can fresh fruits and vegetables. This skill also will help insure health. "The Holy Spirit helps to protect health," she asserts.

And, as one of four Southern Baptist foreign missionary couples serving Benin (a country about the size and population of Tennessee), she says they have seen evidence of growth of Christianity.

For example, there is Roger, a Benin native who just before the Bartels left for furlough told them he wanted to become an evangelist. He first learned of Christianity when he began attending one of the reading rooms sponsored by the Southern Baptists. (Since electricity is scarce in Benin, these rooms which have electricity allow people to read and study at night). He became a Christian and tended to come around the Bartels' home to see how Christians live.

"There is no fun at my house," he would say. "There is no love at my house." His whole family was filled with anger," she says.

For believers in Benin, family and society can be a stumbling block in their Christian lives. "When one becomes a Christian most of the time the reaction is ostracism because he cannot participate in the rituals of society," Mrs. Bartels says. "Some of them are actually thrown out of their homes and have to live with friends."

She adds that this makes native Christians aware of how important it is for potential members to know the cost of discipleship. "Fellowship is close," she adds. "Our church has a benevolent fund to help each other." In a country where the median income is estimated at less than \$300 per year, maintaining an active benevolent fund is another sign of growth.

In addition, she says that she has seen neighbors in her pagan neighborhood begin attending the Christian service. Since literacy gives one status in Benin and books are scarce, Bible reading and Bible study are popular, she says.

Benin, although influenced by a growing Moslem focus, essentially is a country with an animistic religious background. "Their idea is that God created everything and he then left it and he is so far out that they cannot reach him," she explains. "They have invented mini gods to placate, so they live in fear. Benin is the very heart of where Voodoo started."

Stressing the existence of a loving, personal God is important in witnessing there, she says. But witnessing does not take place entirely through knocking door-to-door or in the church. "I witness in the everyday patterns of life that everybody shares," she says. "Standing in line at the grocery store you can witness."

Rather than constant witnessing door-to-door, missionaries must plow through mounds of paper work, she says. This is one misconception about mission life. "Each month you have to balance your budget and there's a lot of office work," she says. "There is an awful lot of paper work involved."

Another misconception she often finds is the idea that missionaries are "super good."

"The thing of it is how holy really am I?" she says. "I followed him out there, then I said, 'Why did you bring me out here?' How wonderful is that?"

Mrs. Bartels says she first resisted God's call for her to serve as a mis-



The Bartels family

sionary.

She first became truly aware of the need for foreign missionaries when she attended Ridgecrest in 1976 as the wife of Severns Valley Baptist Church's brand new youth minister, Richard Bartels. The group attended during foreign missions week, and heard R. Keith Parks, now president of the Foreign Mission Board, speak. "He said about 95 percent of the trained pastors of the world ministered to five percent of the world. In this auditorium (where they were seated) if we were having a banquet only the first two rows would be fed. They would be fed and no one else would get anything. The image really stuck in my mind."

A school teacher with Hardin County schools, she returned to her life of teaching music to junior high school students. "I would be right in the middle of class and I would get this thought that would say, 'I need you some place else. There are plenty of people who would want this job, but there are not plenty of people who want to live overseas for me.' That thought kept staying."

Perhaps a living room couch, her final wall of resistance, was the most difficult road block for her. She says she had just bought new furniture, "liked my things, so I finally just threw the old stewardship question at the Lord, 'Lord, this is my new couch from Shillito's, and you can't have it.'"

But, while flying to her Southern Baptist pastor father's retirement service from the military, she says she looked out the window and saw, far below, tiny boxes which were actually houses in a subdivision. She was impressed with the thought that each of those houses probably had a couch. "That made me see how unimportant a couch was," she says.

"O.K., Lord, take my couch, and I will go." From the time of the Ridgecrest meeting to this final decision was about two years, she says.

Although for the Bartels it took about two years from the time they contacted the Foreign Mission Board to their arrival in Benin, the process can take longer, depending on the background education necessary. For example, some mission jobs require only 20 hours of seminary, while others, such as Richard Bartels' job as church planter, require a full seminary degree, she

says. The wife of a missionary must have at least 60 hours of college work completed.

There is a battery of psychological, physical and theological tests. In addition, each volunteer must write a personal autobiography and must now complete either MasterLife or Continuing Witness Training, Church Training activities. "From the beginning when you first contact the board it can be four to five years if you have schooling to complete," she adds.

Before serving in Benin the Bartels were at Severns Valley from May 1976 to the end of 1979. This was his first ministry position after graduating from Southern Baptist Theological Seminary. Although he had planned to enter recreation ministry, his first interview for a position with Severns Valley was as a youth minister. He considered it a "practice interview," she says. However, he liked the church and church leaders liked him so he began his journey to the mission field with that 1976 trip to Ridgecrest, one of the first major activities he organized with the church.

Although both now are Southern Baptist missionaries, Richard and Carmela come from divergent religious backgrounds. As the daughter of a military chaplain, Carmela made her profession of faith at the age of six.

Richard, a Boston native, grew up in another denomination and did not become a Christian until he was stationed at Ft. Riley during his military service. It was near the time of his conversion that he began dating Carmela. He then served in Vietnam, and upon his return he and Carmela married in 1970. After leaving the military, he taught physical education for a time, then decided to go to seminary, she says.

Since he attended seminary in Louisville and had worked at Severns Valley, she says they both believed this was their church home, the place they wanted to be while on furlough. They have been here since May 1984 and will stay until the end of this May when they return to Benin.

"This is the church that commissioned us as missionaries. We have had such good support (while on the mission field)," she says.

"Support is the key thing." And that support has made this church a home for the Bartels.

Kentuckians named in Nashville to foreign field

by James H. Cox, Associate Editor

About 10,000 Southern Baptists—most of them from Tennessee—witnessed the appointment of 37 persons as new foreign missionaries Apr. 16 in Nashville, including six appointees from Kentucky.

Following a push by Nashville Baptist Association and the Tennessee Baptist Convention, representatives of the state convention's nearly 2800 churches swelled Nashville's municipal coliseum to maximum capacity. A 1509-member volunteer choir and 125-piece band were assembled for the occasion.

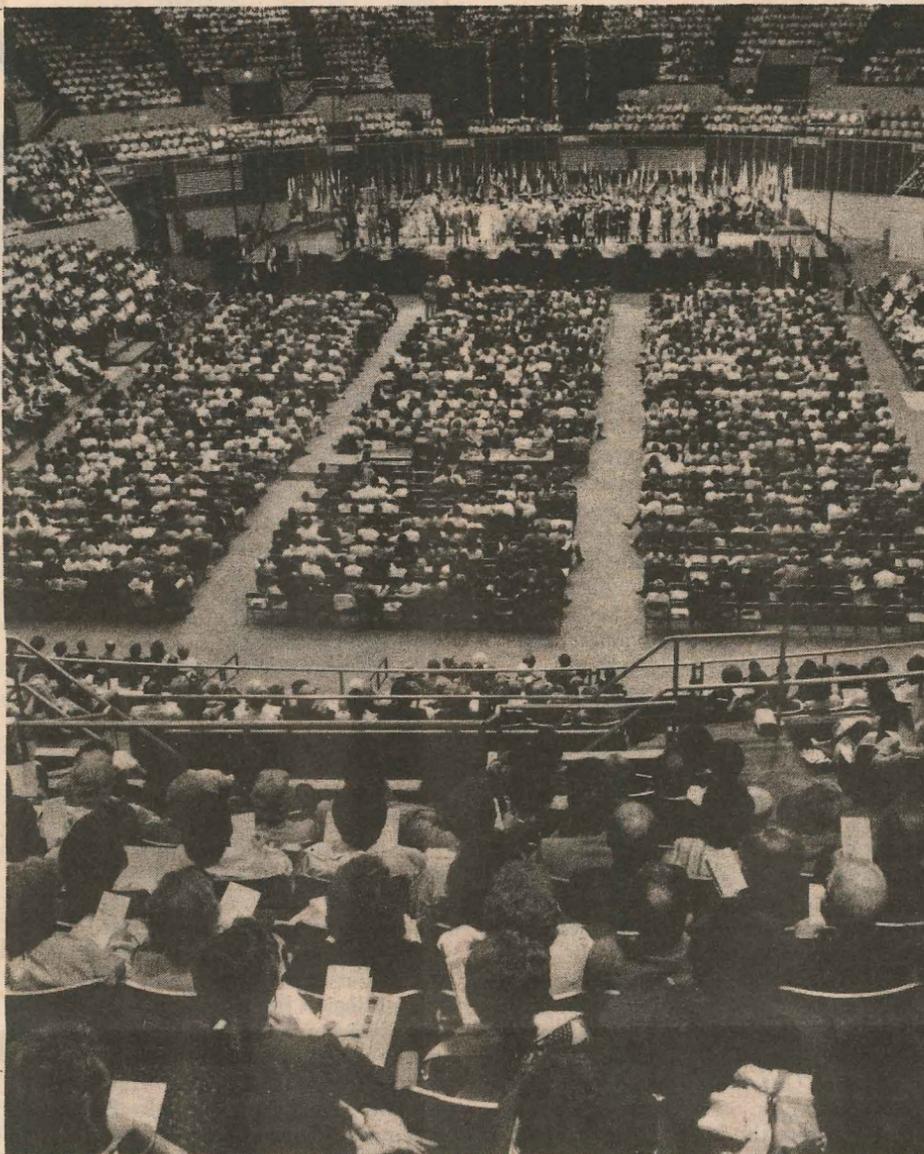
The newly named missionaries will bring to nearly 5000 the number of personnel presently serving under appointment by the Foreign Mission Board, Richmond, Va.

"The primary purpose of the Foreign Mission Board's work is evangelism that results in churches," explained R. Keith Parks, the board's president. "We live in a day when more people are responding to the gospel than at any other time in human history."

The Nashville event was the one meeting of the elected board and appointment service held outside Richmond each year. Eight others are held in Virginia. A different location is chosen for the April meeting annually to allow greater participation by Southern Baptists at this event. The 83-member trustee board met in Nashville Apr. 15-17.

All of the new appointees will attend a period of orientation at the Foreign Mission Board's ministry training center in Rockville, Va. for eight weeks beginning in August before leaving for the field.

The new missionaries currently



living in Kentucky are profiled here.

• **Mr. and Mrs. Mark A Fischer**, of Elizabethtown, will work in Ecuador. He will be a general evangelist and she will be a church and home worker.

He is pastor of Blue Ball Baptist Church and volunteer chaplain at Hardin Memorial Hospital. She is a medical and surgical instructor at Hardin Memorial Hospital.

An Atlanta, Ga. native, Fischer grew up in New Jersey and holds degrees from Eastern College, St. Davids, Pa., and Southern Baptist Theological Seminary, Louisville.

Mrs. Fischer is an Elizabethtown native, the former Ruth Masters, growing up in Tunnel Hill Baptist Church. She's a graduate of Berea (Ky.) College and Southern Seminary. She has been a registered nurse in Louisville and E'town and a Home Mission Board summer

missionary in New Jersey.

The Fischers have one child, Jeffrey Alan, born last year.

• **Mr. and Mrs. Michael D. Livingstone**, of Louisville, will work in Kenya. He will be a general evangelist and she will be a church and home worker.

Livingstone presently attends Southern Baptist Theological Seminary and is pastor of Summit Hills Baptist Church, Louisville. She is secretary to the director of facilities at the seminary.

Born in Blackwell, Okla., he graduated from Union University, Jackson, Tenn., and expects to receive the MDiv from Southern in May. He has been a Home Mission Board summer missionary in Oklahoma and on church staffs in Tennessee.

Mrs. Livingstone, the former Charlotte Williams, was born in Evansville, Ind. Both she and her

husband grew up in Nashville. She is also a graduate of Union University. She has been a summer missionary for the Tennessee Baptist Convention in that state.

The Livingstones have two children, Charles, 4, and Emily, 2.

• **John T. McPherson**, Louisville, will work in Liberia. He will be a seminary teacher.

McPherson hopes to complete the PhD degree this year at Southern Baptist Theological Seminary. He is also pastor of Petersburg (Ky.) Baptist Church.

A native of Knoxville, Tenn., he received the BA degree from Carson-Newman College, Jefferson City, Tenn., and holds the MDiv degree from Southern.

McPherson has been a page in the public library in Louisville, a BSU summer missionary in New York, youth director of a Florida church and a foreign mission journeyman to Zambia.

He is single.

• **Paula J. Settle**, presently living in Asheville, N. C., will serve in Togo as a women's worker.

Presently minister of education at Calvary Baptist Church, Asheville, Miss Settle was born and reared in Owensboro, Ky. She considers Third Baptist Church, Owensboro, her home church.

She is a graduate of Campbellsville (Ky.) College and Southern Seminary.

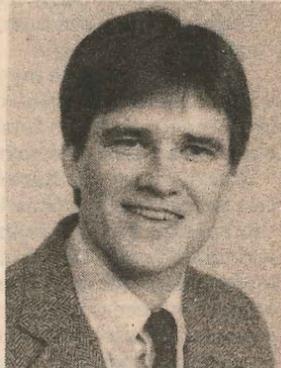
She has been a Home Mission Board summer missionary in Colorado, associate director of church development for Iowa Southern Baptist Fellowship and organist at Bethabara Baptist Church, Philpot, Ky.



Fischer



Mrs. Fischer



Livingstone



Mrs. Livingstone

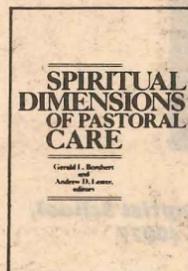
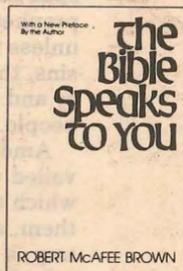
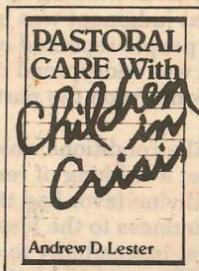


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baptist forum

Looking for a challenge?

New Hope Baptist Chapel, a small Southern Baptist mission church in Rutland, Vt., is searching for a bivocational pastor. We have a small membership and can offer very little salary but we offer a challenge for ministry and outreach that is unlimited. If you are moved by God to explore this opportunity, please contact Chairman, Pastoral Search Committee, New Hope Baptist Chapel, 80 Harrington Ave., Rutland, VT 05701.
Frank Kramer, Rutland, Vt.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

Anyone headed for Rochester?

Emmanuel (Southern) Baptist Church of Rochester, Minn., has a request to make of Southern Baptist churches in the south.

Please send us the name of any member of your church that is moving to Rochester. We are willing, wanting and waiting to try to help them get adjusted to Minnesota where existing at times is possible only by looking upon our cold weather as a challenge and not a threat. We truly want to get to know them and help as they make a new home. They need friends and we feel this can be part of our mission.

Being a Southern Baptist in Minnesota is quite different from that of being a Baptist in, say, Texas or Georgia. In the south there is a Baptist church on nearly every corner and you can be reasonably sure it is Southern Baptist—not a "northern" Baptist. Just imagine the problem a "northern" Baptist church would have getting started and prospering in your home town. As a matter of fact, why on earth would a "northern" Baptist church want to be in your home town? This, in reverse, is our trouble in the north.

We are not complaining. We have the finest preacher in the convention and the nicest people I know in our church. We would like to let other people participate in our blessings and enjoy the fun and joy we have in loving, studying and knowing the Lord. Enticing the natives of Minnesota to come to a Southern Baptist Church is fraught with difficulties, but we do have a haven for Baptists from the south.

Again, please send us the names of your members moving to Rochester: Emmanuel Southern Baptist Church, 2911 18th Ave. NW, Rochester, MN 55901. We want to help them and selfishly we need their help.

J. C. Cain, Rochester, Minn.

clear creek comment

God's small churches

More than 22,000 churches in our Southern Baptist Convention (60 percent) are officially designated as small churches (less than 300 membership or less than 150 enrolled in Sunday school). Today this column is dedicated to honoring them.

I am convinced that God loves a small church, that he blesses small churches and that more people are reached, won, taught, disciplined and called in a small church than we will ever know. Robert Coffin spoke of a small church when he wrote:

For the church he went to when
He was eight and nine and ten,
And good friends with the trees and sun,
Was a small white country one.
The caraway's lace parasols
Brushed the clapboards of its walls,
The grass flowed round it east and west,
And one blind had a robin's nest.
Before the sermon was half over,
It turned to fragrance of red clover.

Small churches are important to God. Studies have shown that percentage growth takes place more rapidly in small churches than in large ones. More people respond to God's call to full time service per capita in small churches. And small churches tend to stress denominational support through the Cooperative Program and a strong emphasis on missions.

The pastor has a good opportunity to exercise leadership in a small church and communication is easy. Everybody is somebody in a smaller church and small churches tend to have warm, caring, evangelistic services. They are usually anchored in recognizable communities and have built-in identity and credibility with their communities.

Southern Baptists are being challenged to start 13,600 new churches by 2000 AD—more than 900 new churches per year! To reach the unreached in America this needs to be done.

Clear Creek Baptist School is committed to train God's ministers and send them out—to large churches or small. Many of the churches to which our graduates go are not huge and the salary is just adequate. Others are bivocational earning part of their living in secular jobs in order to minister for Christ. So, let us honor God's small churches—they are important to him!

What Pastors have to say about Cargill Associates.



"The spiritual dimension of Cargill Associates' program raised the vision of our church leadership to think beyond human resource to the Ultimate Resource, and led to the success of our campaign. God used this capital stewardship emphasis to change the whole attitude and atmosphere of our church. Amazing!! God changed lives. Spiritual growth resulted!"

Donald L. Zuberer
Yellow Creek Baptist Church, Owensboro, Kentucky

Raised: \$689,000; 2.8 times 1983 income

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

We have heard . . .

"I visited the Oneida campus in October and was impressed with the quality of scholarship maintained by the school. Our daughter wants to become a scientist and a good foundation must be laid for the future.

"We feel the Oneida program will give her the skills she needs for the future she chooses."

This letter came from Antioch, Tenn.: "I have heard about your school through my sister who also has a daughter who attends Oneida. She recommends your school very highly."

Recently the director of graduate studies for Indiana University brought his daughter to enrol. His son is expected to begin his academic work here at the start of our summer session June 9.

There are as many reasons "why" young people attend Oneida as there are boys and girls here.

Every day of the year we get requests for information. There are numerous telephone calls daily. Every day's mail keeps someone busy answering inquiries. There are probably fewer than 10 days in a year when someone doesn't arrive for a first-hand visit.

This summer we will offer high school English, as usual, at each level. Also, we will teach high school math including different levels of algebra, calculus, etc. Old and New Testament courses are taught each summer as is American history. And civics will also be offered.

Our Special Help program continues through the summer months. This program is for middle and high school stu-

dents whose reading, spelling and math levels are less than sixth grade achievement.

The summer is divided into quarter terms and a student can earn one full credit in the summer session.

The executive director of the Baptist Convention of New England wrote several months ago: "Could you please have someone send any information you may have about Oneida and the procedures for admittance, cost, etc. A lady is having a great deal of difficulty with a ninth-grade grandson she has reared. She is a long time Southern Baptist and is interested in knowing of possible boarding schools."

A mother writes from an eastern Kentucky town: "We are interested in enrolling our daughter for the fall term. This year she is a cheerleader while maintaining the highest grades she has ever made. We want her in a school where she will not be allowed to become lazy and drop behind in her studies."

A mountain grandmother writes: "I have a grandson, 13 years old, who is a fine young man with great potential. At this point he needs discipline, incentive, guidance and love. His parents are divorced and his mother is about to lose control."

And then there are letters about those who have come in years gone by.

From Michigan: "Our son Lee died in 1983. He was 27 years old. As a teenager he came to Oneida to work on a summer work project sponsored by our church. Both he and his brother were with the group. It was a good experience for both boys. Please accept the enclosed gift as if Lee had given it."

A Campbellsville couple wrote a year ago: "God has blessed my wife and me in many ways. We're not rich, two public school teachers you know, but we can share a little along. We have heard many good things about your school. Keith was one of my former students and one of yours also. I learned much about Oneida by just listening to him."

These public school teachers have averaged donating \$100 per month for the past year. Why? They know, from first-hand experience, the situation of a particular student. They saw progress and changes in his life after he came to Oneida. A surprising amount of our support comes in this way, from people who have never even walked our campus but know what influence our work has had in young lives they have personally known. God works in many ways.



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

sunday school lessons

LESSONS FOR MAY 5, 1985

Life and Work Series

Perils of prosperity

Amos 3:10, 15 God called Amos from his work as a herdsman and commissioned him to warn the people of the punishment he was about to send upon them because of their gross wickedness. Such a condition had come about because they had walked in their wicked ways for so long they no longer were able to distinguish between right and wrong. After observing how the selfish and self-indulgent rich people mistreated the weak, oppressed the poor and through dishonest methods acquired their possessions, Amos turned the fire of righteous indignation against those greedy hypocrites and denounced them because of their unjust treatment of others.

Amos 4:1-2 The intensity of Amos' feeling was revealed in the harsh words of denunciation which he used of the wealthy women of Samaria who were driving their husbands to oppress the less fortunate in order that they might have the financial resources with which to gratify their own fleshly and sensual desires. Not only did Amos upbraid those women without mercy, but he also emphasized God would not allow them to continue in their evil course, but they would be carried away into captivity as helplessly as fish are taken with hooks.

Amos 6:1, 4-8 A false sense of well-being characterized the Israelites because they thought they were secure behind the mountains of Samaria. In spite of the clear warning of God's prophet that judgment was inevitable unless the people repented of their sins, there was widespread complacency and unconcern on the part of the people.

Among the conditions which prevailed were: a shirking of responsibility which the divine favor had thrust upon them, a blindness to the lessons of history, a great insensibility to danger, inexcusable idleness, an impious use of music, disgraceful and debauching drunkenness which degraded the people mentally and physically, and a blindness to the afflictions of others.

International Series

Faith in spite of suffering

Job 40:1-9 Job did wrong in talking so much and in expressing himself so freely about some of the things God had done. After all it was not any of his business what God had done or why he did it.

God challenged Job's right to contend with him and rebuked him for reproving God of injustice in his operation of the universe and in his control of the creatures therein. In an effort to get Job to straighten out this thinking, God asked Job if he meant to label God as unfair, if he was trying to find fault with him in order to make himself appear right, if he put his human strength against that of his creator and if he could match his voice with that of his maker. In the presence of God, Job confessed his sin in complaining, expressed his regret in speaking so hastily and rashly and cast himself upon the mercy of God, whereupon he was restored to a place of blessing and usefulness.

Job 42:1-6 Receiving a fresh vision of God's holiness, Job was brought to a new realization of the sinfulness of his own heart.

Job did not hesitate to confess that he had talked about things beyond his comprehension. He sought to obtain God's forgiveness. Job also repented for what he was as well as what he had said. He said, "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Out of the divine appreciation of the patriarch's attitude, God saw to it that Job's fortunes changed dramatically.



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

on mission together

Encamped along the hills

Redbuds and dogwoods, like thousands of unregimented soldiers, camping in clusters along the hills, stood to salute each passerby.

With colors ebbing and flowing in shades of red and purest ivory, it became evident that their uniforms had been designed by the same Tailor.

There were few vehicles on the parkway on Sunday at 7 a.m. Pity. For the Tailor had done a masterful job.

These were not fading uniforms made years ago for a special play, to be closeted for the season and returned for an annual performance. Not this Tailor! No, he created new and afresh each season; each uniform the handiwork of a Master Tailor; each with its own unique flair.

It seemed to me that I was reviewing the dress rehearsal for the "peak" performance only a few days away. All the soldiers would be out in full array proudly displaying their decorations, without any doubt that they were in-

deed the most glorious army in the world.

No problems of low self-image with this army; even the most crooked and bent were adorned with the Tailor's very best.

It was as though they lived for that single moment, when all their creative forces would become a spectacular display of love and adoration. They were being what they were meant to be; doing what they were meant to do.

And I felt within me that same creative urge to be what I was meant to be; to reflect the loveliness of the Master Tailor . . . but not just in season.

We lived a year in Galilee long ago and walked those hills in spring when the anemones ("lilies of the fields") were in bloom. Jesus walked those same hills and admired the "lilies" which he called us to "behold." It's good to know that even Jesus took time to "smell the flowers along the way,"

The Mountain Parkway was ablaze with spring Sunday, Apr. 21 as I made the three-hour journey to Hazard's First Baptist Church invited by pastor Ben Baird to dialog with adults in Sunday school and lead the morning worship service.

Associational Emphasis Week May 20-26



The association: Missions with a personal touch

by Margaret McCommon

Jets can whisk food and other emergency supplies to scenes of disaster and devastation, but who is going to live and minister among the hungry and hurting?

Word processing can personalize a letter from the pastor to last Sunday's church visitors, but who is going to visit the lonely widow on the other side of town?

The television evangelist can promise health, wealth and happiness to a faithful audience, but who is going to hold the hand of a frightened, ill child?

Technological advances and sophisticated strategies are as much a part of home missions today as were the circuit riding preachers and tent revivals of yesterday. Yet, however, sophisticated and advanced our world—and our denomination—become, technology and strategies can never replace the essential "personal touch" of missions.

The essence of missions is not in technology and strategies. The essence of missions is in the individual.

Missions is found in living and ministering among the hungry and hurting. Missions is found in visiting the lonely widow on the other side of town. Missions is found in holding the hand of a frightened, ill child. Missions is found in churches working together—through the association—to touch their world for Christ.

Biblical precedent: Jesus touched people

Jesus, as he walked among the common people, becomes our model for the personal touch. The gospels specifically refer to three kinds of people that Jesus physically touched. He touched the infirm, unclean—and healed them. He touched children—and blessed them. He touched his disciples—and comforted them. Undoubtedly, there are

others whom Jesus touched.

Jesus' response with his hand was as compassionate as his word—he touched people! By a simple act of touching, he identified with people; he felt what they felt.

According to Home Mission Board president William G. Tanner in *Hurry Before Sundown*, "The meaning of the incarnation is found only in the God who becomes 'flesh' and wears our shoes, seeing human agony and ecstasy, hearing our cries and touching our joys and our sorrows."

Jesus, in his words, provides a mandate for the personal touch.

And behold, a certain lawyer stood up and put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" And he said to him, "What is written in the Law? How does it read to you?" And he answered and said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live" (Luke 10:25-28, NASB)

A life of love—love of God and love of neighbor—is what Jesus commands. Because the believer has received love, he is taught to give love. This love will issue forth in concrete action. This love will issue forth in giving, sacrificing, feeding, listening, comforting, befriending—touching. And in so touching others, the believer brings flesh and blood meaning to Jesus' words.

Contemporary need: People need to be in "touch"

Much is being said today about the need for "high touch" in the midst of "high tech." Just as people in Jesus' day needed the personal touch, people in contemporary society need the personal touch. This need is just as real

today as it was 2000 years ago.

As society becomes increasingly technological, people literally cry out for the personal touch. As the workplace becomes more automated; and the traditional home more a rarity, people literally cry out for the personal touch. As refugees flood our shores and as unemployment and poverty escalate, people literally cry out for the personal touch. People need to be with people. People need a sense of belonging. People need to be touched—and to touch.

These needs won't be met through another governmental or denominational program, another institution, a thoughtful strategy or a catchy slogan. These needs will be met through the one-to-one relationship. These needs will be met through acceptance, compassion and genuine caring.

Building God's kind of relationship with people means that barriers will be broken down and frontiers will be crossed. It means that risks will be taken.

The challenge of Bold Mission Thrust is that every person in the world will have opportunity to hear and respond to the Christian gospel by the year 2000. The only way that this can be accomplished is through the personal touch—through people building relationships and personally becoming involved with others—in Jesus' name. Ultimately, missions is a relationship, not a program.

Associational role: Missions with a personal touch

For many people, the Baptist association is the one place where missions becomes more than a program. In the association, missions becomes a living, caring relationship.

"The HMB and associations are mutually dependent and mutually supportive—partners in missions and evangel-

ism. Primary responsibility for missions and evangelism strategy and action in a particular area rests upon churches working together to fulfill God's mission in their unique situation," according to Target AD 2000, an outline of Southern Baptists' national missions plan.

Listening to the pulse of local needs, the association can bring together denominational and local resources to meet those needs and to touch people. The association is a denominational entity—a connective organization of Baptists. Yet, the association is a local entity; it is a part of a community of people who need to be touched. The association can think globally and denominationally; at the same time, the association can act locally. The association is personally involved and on mission in its community.

It has been said: "A vision without a task is a dream. A task without a vision is drudgery. But a vision and task are the hope of this world."

Can the vision of Bold Mission Thrust become a reality? HMB president Tanner says, "If we are going to . . . win our nation to Christ, it will be . . . through the association."

All across our land, associations are determining needs and marshaling Southern Baptist response. Associations are answering today's needs while, at the same time, looking to tomorrow. Associations are putting Christ's love to work and making his words come alive for the hungry and hurting, the widow on the other side of town, the frightened, ill child.

The association is churches on mission together, touching people in their community with Christ's love.

Margaret McCommon works with the HMB's Associational Missions Division.

Spring break 1985:

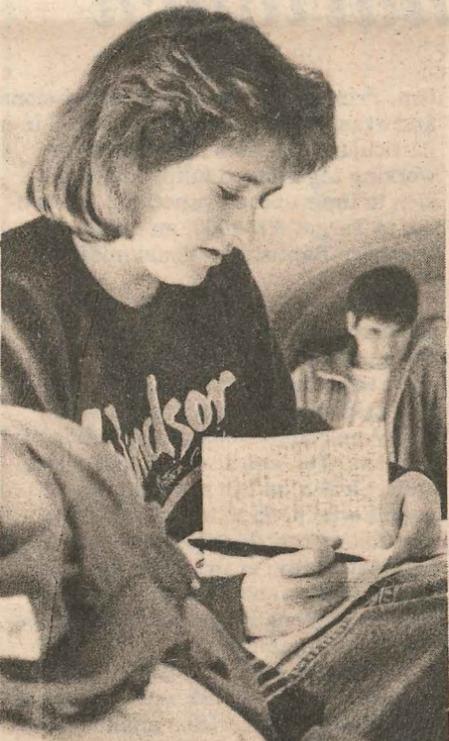
Music, missions and sports highlight Campbellsville students' experiences

by Paul Fields

Spring break . . . That word brings pleasant thoughts to the minds of many college students: lying on a beach in Florida, spending time with friends, or sleeping late and eating mom's cooking at home.

Many Campbellsville College students did these and many other things during spring break this year. But, in addition to the rush of students back to home towns and the sun seekers who drove, rode or flew to the beaches, there were students who participated in activities sponsored by the college, including the Baptist Student Union Choir tour, Indiana mission teams, Tiger baseball tournament and Lady Tiger softball trip.

Twenty-five students toured in the southern United States with the college's Baptist Student Union Choir. The choir sang in churches, colleges and children's homes in Tennessee, Mississippi, Louisiana and Alabama.



The choir is directed by Allison Bristow, a senior from Owensboro, Ky., majoring in music education. The choir performed a musical entitled "The New, Improved Faith." "Each performance was better than the last," said Miss Bristow. "The spirit of the choir was great, even when the bus broke down in the rain," she said.

The choir had several problems with its bus, including a bad rod that necessitated having the engine replaced. But that didn't seem to dampen their enthusiasm, according to Miss Bristow. "They all sang songs and had a good time while we waited." Several decisions for Christ were made in some of their services, including eight at Parkway Village Baptist Church in Tennessee.

"This has been a very good opportunity for ministry and witness for our students," said Dan Flanagan, vice president for religious life and counseling at the college. "Even with the bus misfortune, it is refreshing to know there are still many 'Good Samaritans' in our world."

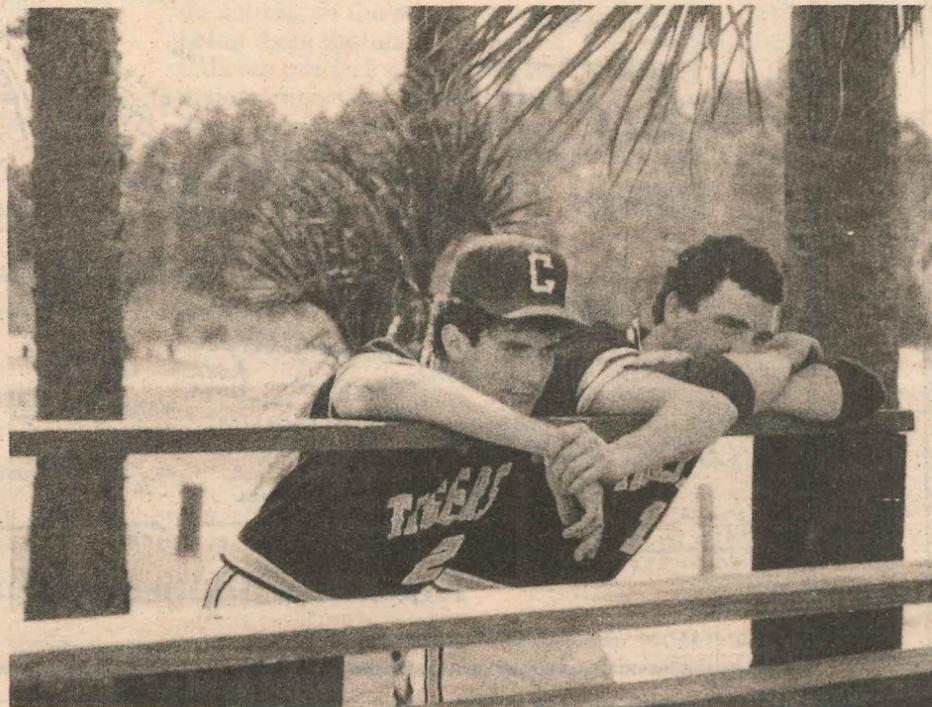
The cohesiveness and cooperation of the choir was one of the positive aspects mentioned by J. T. Sutherland, a senior from Buffalo, Ky. "The fellowship was great," he said. "We had a lot of hardships, but everyone pitched in and helped."

Because of the bus problems, the choir had to change buses four times and transfer luggage seven times.

"Spring break this year was quite an experience," said Katy Burnham, a sophomore from Decatur, Ga. But, she said, "This year's choir tour was the best yet!"

Another ministry of the BSU this spring was a program of mission teams who spent their break in the Southeastern Association of Baptists in Indiana, leading revivals and doing survey work

Allison Bristow, Campbellsville College's BSU choir director, writes a letter on the choir bus as they travel on tour through the southern United States. Below, the choir rehearses their musical prior to a performance.



David Kleindl [l] and Steve Swail look on as the Tiger baseball team plays a game in the Christian Colleges tournament in Titusville, Fla.

and visitation evangelism.

This is the second year the college has sent mission teams to Indiana. Twenty-four students made up seven teams. There has been an overall positive response from the students who participated, according to Steve Henry, campus minister intern at the college.

"The teams did an excellent job of representing Christ and the college to the people of Indiana," he said. "Our students had the opportunity to share their testimonies with others through the spoken word, through music and through their willingness to serve. And that, after all, is what missions is all about — sharing what God has done for each of us with everyone with whom we come in contact."

Among the students to go to Indiana on the mission teams was Doug Sibcy, a sophomore from Lebanon, Oh. He served as the preacher on a team to Corydon (Ind.) Baptist Church. "It was a good time for me to grow spiritually," he said. "I got to meet a lot of new friends."

David Grider, a junior from Okolona, Ky., served as fellowship director on a team to the First Baptist Church, Sellersburg, Ind. "It was one of the most spiritually fulfilling things I've ever done," he said. "The youth were super fired-up kids." According to Grider, there were three professions of faith made and four rededications.

Among the Campbellsville College students to head south for the break were the members of the Tiger baseball team. Under coach Danny Davis, the team competed in a Christian college tournament in Titusville, Fla. Six teams participated in the tournament.

The Tigers played baseball all week, and heard speakers in the evenings such as Mike Easler of the Boston Red Sox and Tom Roy, a former minor league player. Saturday and Sunday were their free days, which they spent sightseeing, lying on the beach or visiting Disney World.

Mike Lowery, a senior from Louisville, is playing first base on the team. "This tournament was the best I've ever been to," he said. "The atmosphere was very good. The athletes all had a good time together."

The Tigers also watched a spring training exhibition game between the Boston Red Sox and the Minnesota Twins in Orlando. "The whole experience was great for the team," said Davis.

Chris Hail, a senior from Somerset, Ky., is the student assistant coach for the Tigers. "The trip was a good experience," he said. "We played good competition in good weather. Everybody had a good time."

The Tigers worked hard this year to raise money for their air fare to Florida. They sponsored various fund raisers including selling concessions at basketball games and a run-a-thon with the coaches running around the baseball field for sponsors.

The Lady Tiger softball team, under coach Donna Wise, also traveled to Florida. They played scrimmage games at Cocoa, Fla., against Florida's Seminole Community College and Brevard Community College. "It helped us all to get to know each other better," said Karen Sims, a freshman from Harrodsburg, Ky. "It was good practice before we started regular season play." This was the first time some of the players had been to the Sunshine State and they took advantage of the sunshine during their free time.

"The trip gave the team an opportunity to brush up on their softball skills as well as catch a few rays in the sun," said coach Wise.

Regardless of where Campbellsville College students spent their break, all are back at school to finish the second half of the semester. But these and many others will carry their memories of spring break 1985 for a long time to come.

