



## Lawyer cautions Baptists 'not to be diverted'

by Dan Martin

Southern Baptists were urged "not to be diverted" from their task of presenting the Good News of Jesus Christ because twin lawsuits have been filed against the Southern Baptist Convention.

James P. Guenther, attorney for the SBC and its Executive Committee, made the remark during the February meeting of the Executive Committee as he reported on lawsuits filed in federal and state courts in Atlanta by nine laypersons concerning events at the 1985 annual meeting of the SBC in Dallas.

"I urge you not to be diverted by this case," Guenther told the 69-member committee. "While I take this case as seriously as any for which I have ever had responsibility and while it represents a case of grave importance in the history of church-state relations in this democracy, this case is, in the context

of what Southern Baptists are about, a mere flash in the pan."

"Let the lawyers man the judicial battlements," Guenther told Executive Committee members. Then, he said, "you may continue the focus of your prayers, your wisdom and your efforts on the real needs of our convention, seeking new commitments to old truths, growing tolerant and exhibiting fairness, adding breadth to minds and size to hearts, discovering humility in servanthood and concentrating on becoming radical disciples of a radical savior in a world in desperate need of his good news."

On Dec. 5, Robert S. and Julia Crowder of Birmingham, Ala. and Henry Cooper of Windsor, Mo. filed suit in federal court in Atlanta. In January, a Vero Beach, Fla. layman, H. Allan McCarney, joined them.

On Jan. 23, a parallel suit was filed

in Superior Court of Fulton County, Ga. by five laypersons from five states: Katherine F. White of Atlanta; Lucy Azlin of Alexandria, La.; Betty Ann L. Upshaw of Winston-Salem, N. C.; and brothers Terry Black of Louisville, Ky. and Jim B. Black of Lewisville, Tex.

Both suits seek to have the convention bylaws interpreted, to declare the election of the 1986 Committee on Boards, Commissions and Standing Committees declared invalid, to rule that SBC president Charles F. Stanley of Atlanta violated the bylaws with rulings at the 1985 annual meeting and to enjoin the SBC and Executive Committee from "further violations" of the bylaws during the 1986 annual meeting in Atlanta.

Guenther told committee members he and the other five attorneys involved will "defend the convention and this Executive Committee with whatever professional skill we can muster. But, more importantly, we will defend this case as Christ's church ought.

"With all our might," he said, "we will fight any intrusion of any court of any government into the ecclesiastical governance of the Southern Baptist Convention."

"As your attorneys, we intend to defend this case with integrity and in keeping with who Southern Baptists are. The church has no role model in civil litigation. We will seek to win this case in the common, ordinary, secular meaning of winning lawsuits. And in the process we will tell the truth, the whole truth and nothing but the truth," he said.

"We will be true to our polity and our self-understanding. We will not in the midst of controversy with a few messengers demean the high office of messenger. In debating over the legal significance of the financial contributions of these plaintiffs, we will not betray the fundamental principles upon which the Cooperative Program is based."

Guenther told committee members the defense "is simply dictated by the facts" and said the defense will be that the plaintiffs "have not suffered the \$10,000 damages necessary for the controversy to be tried in federal court" and on First Amendment grounds.

Ultimately, he said, "either in federal or state court, the fundamental defense . . . will be that no civil court has the power to decide disputes which are, as the United States Supreme Court has said, 'strictly and purely ecclesiastical in character.' The court's lack of power is an essential attribute of the religious freedom guaranteed by the First Amendment."

Guenther said the election of the 1986 Committee on Boards "was one of a series of votes in the Southern Baptist Convention in recent years which can only be significant to those of us within the four walls of the church. The theological controversy within the convention and the struggle for control of agencies . . . give the only meaning to those votes. These are religious disputes involving ecclesiastical but not civil rights."

Spelling out that under the SBC system, "the messengers control by majority vote," Guenther said the "duly elected president . . . interpreted the bylaws, messengers elected the Committee on Boards by a majority vote and then voted to quit talking about it."

That action will be presented to messengers at the 1986 annual meeting for their action. "Thus," Guenther said, "the proper forum for this controversy is the Atlanta convention center and not the Atlanta courthouse."

The SBC "acknowledges no government to be superior to the convention. The convention is in no way dependent upon a grant of privilege or authority from any government. The sovereignty of the Southern Baptist Convention over its affairs is the exercise of a right the roots of which long predated the Constitution of the United States and its Bill of Rights," he said.

"The authority for the religious sovereignty which we claim is not given us by the First Amendment. . . . Instead, the pre-existing right is celebrated by the First Amendment. . . ."

Guenther said: "While Southern Baptists of late have talked more about our diversity than we have talked about our cooperation, Southern Baptists are as likely to agree on this one thing as on anything else. Fundamentalists, liberals, moderates, conservatives, whatever their label, Southern Baptists believe their problems must be solved by Southern Baptists within the four walls of the church and not by government intervention."

The plaintiffs "have solicited high and low for Southern Baptists to join their ranks" but "their number is nine. The identifiable leadership of both sides and the middle in the Southern Baptist controversy have rejected out-of-hand the plaintiffs' resort to the courts," he said.

Guenther added: "If reconciliation within our fellowship is to be found, it must be the result of tolerance and forgiveness and love for each other.

"We know it will not come by Caesar's decree." (BP)

## Peace leader urges 'charitable spirit'

by Dan Martin

The peace effort underway in the Southern Baptist Convention "really matters," Peace Committee chairman Charles Fuller has told the Southern Baptist Press Association.



Fuller

Fuller mentioned "potential for a breakthrough in our pursuit of reconciliation. We have not yet reached a breakthrough, but we may very well be approaching some significant areas where all sides can come together and honor our diversity while not dishonoring our convictions."

Fuller told the Baptist state newspaper staffers, "I realize my two press releases calling on Southern Baptists to abide by the convention's action to

'exercise restraint, to refrain from divisive action and comments and to reflect Christian love . . . were perceived by some not only as a call for quiet but as a subtle or inadvertent restriction of the press.

"Regardless how those releases have been perceived, they were never intended to quell the rightful duty of any media. I am quite aware that you, who have been called of God to the ministry of Christian journalism, have both a professional and spiritual accountability to fulfill," he said.

"My appeals have been to responsible Southern Baptists in general, without any hidden agenda concerning the press or any particular theological postures. In my opinion, the key is not resentful silence but responsible speech, not a muzzled tongue but a charitable spirit."

The chairman said he would "depoliticize the entire committee" if he had his way, or even recommend a conventionwide moratorium on denominational politics. "Such is next to impossible, however, if we respect the Baptist view on personal liberty. We acknowledge the fact that Southern Baptist politics have been an ongoing reality for years, but our need is to reject the bad-spirited politics among us and seek a more wholesome version to the political process."

He said many Southern Baptists hold a position of "inerrancy but I do not personally believe it is a position all must take in order to remain Southern Baptists." However, he said, to him "one hardly could claim to be faithful to the heritage of Southern Baptists . . . unless he or she held the scriptures in the highest reverence, never dealing with them as less than God's written and revealed word."

Fuller also said, "Creedalism is not an answer for us, nor is indulgence."

There are five things Southern Baptists "must rediscover and re-establish," he said, listing a restored sense of trust, a refreshed sense of humility, a recovered sense of mission, a renewed sense of cooperation and a real sense of hope." (BP)

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## KBC recording secretary Leo Crismon dies at 79

Leo Taylor Crismon, recording secretary for the Kentucky Baptist Convention, was buried in Louisville Saturday, Feb. 22.

Crismon died Wednesday, Feb. 19 at his Louisville home. He was 79.

Crismon retired as librarian at Southern Baptist Theological Seminary, Louisville, in 1971 after 34 years of service.

He had been convention recording secretary since 1980. He was assistant recording secretary from 1957-80.

He was also a former clerk for Long Run Association and a former teacher at Boyce Bible School.

Crismon was a member of both the Kentucky Baptist Historical Society and the Southern Baptist Historical Society.

The Southern Baptist Historical Society gave Crismon a distinguished service award last year.

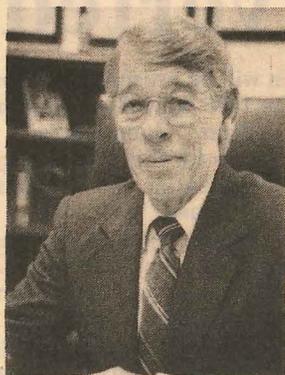
Crismon was a member of Crescent Hill Baptist Church, Louisville, and served on the board of Baptist Home East for the Elderly.

Survivors include his wife, Viola; a daughter, Leola Jo Waller of Verona; a son, Frederick, of Vielschick, Germany; a sister, Mrs. Anita Hanapel of Missouri; and seven grandchildren.



Crismon

# sanford's perspectives



Jack D. Sanford

## Misplaced priorities

For some unknown reason Southern Baptists, including those in Kentucky, have misplaced priorities during the past decade. We have failed to make much of an impact on our state, though we have the resources and the means to change the face of Kentucky.

We have put our energy into building an organization and developing programs of ministry. In the process we have not been very effective as witnesses to a lost nation.

My first exposure to Southern Baptists was as a boy in the southwestern corner of Ohio. A group of Texas people had moved into that region to operate an oil refinery and in the process had started a little Southern Baptist church. The group was small, finances were weak and the leadership was principally bivocational pastors. Yet that congregation majored on what they considered the fundamental of Baptist life: evangelism.

That small congregation understood evangelism to be winning lost people to Jesus Christ as personal savior and starting new churches where other believers could win other lost people to Christ. Those two emphases gave vitality and purpose to that congregation and God blessed the work.

That venturesome spirit has largely disappeared from Southern Baptist life today. We have other goals—buildings, programs, political influence—and the result has been a loss of vitality and a decline in baptisms.

Not only have we suffered a decline in baptisms, we have also failed to start new churches in areas where the need for a gospel witness is great.

For example I learned recently that in one central Kentucky county the population has grown about 20 percent in the past decade. During that same period of population growth, every Baptist church in the county either suffered a decline in membership or remained the same as it was at the start of the decade. Not one new church was started in the county during such a period of rapid population growth.

This county is not alone in stagnation and misplaced priorities because that same story is repeated over and over again across the state.

What is baffling about this pattern is that while we have slacked in our efforts to win people to Christ and start new churches we have also been more generous with our gifts than at any time in our history. We seem to be saying it is easier and more biblical to give money than to give self in the work of the Lord.

During the period 1980-85 the Lottie Moon, Annie Armstrong and Eliza Broadus offerings have shown dramatic increase in virtually every church in the KBC. The Cooperative Program gifts have almost doubled in the past five years.

While this has been going on baptisms reported through the church letters of KBC churches show a decline from about 21,000 in 1980 to about 17,000 in 1985. In that same five year period there has been a net gain of only five churches in the KBC.

The announcement by the Home Mission Board

(reported elsewhere in this issue) of a special Sunday to observe "Start a Church Day" is important and requires our careful attention and fervent prayer. We are losing the battle and must begin to put first things first and church starting seems to be a worthy way to begin to place the priorities in proper order in our churches.

That little church in Ohio had some weaknesses and faults and did not always see everything it should have seen. But they had the first priority of church well in mind. They existed to win lost people to Christ and to spread the gospel through establishment of new churches. Perhaps it is time some of us began to major on these kinds of priorities before it is too late.

If we could find the energy and will to venture out into the wilderness of our own locale, we would discover a new vitality for our churches and a new spirit of evangelism would sweep over us.

## A word about Baptist Forum

The most lively feature of Western Recorder is Baptist Forum, the one place in the state paper where every Baptist has a chance to air his views through a letter to the editor.

Often we receive letters from other states, from persons who do not sign their names and from people who write long epistles and expect us to print the entire thing.

The policy of Baptist Forum is to print letters from Kentucky Baptists first then letters from other states if there is space. We will print a letter from another state if that letter has merit, speaks to an issue of general interest to all Baptists and if there is room without crowding out a Kentucky Baptist. Of course the editor decides all these things and is subject to whatever flack there is for his choices.

The reason many letters never are published is because they are too long. Exceptions are made once in awhile, but that is rare and is risky. An exception for one person makes it difficult to tell another person no, so we usually do not print letters which exceed 300-400 words. That is arbitrary, but that is the way it is.

An unsigned letter will not be printed. We will withhold the name of a writer but we insist the original letter be signed. If someone wants to remain anonymous, we will honor that but we must know who is writing or we will not publish the letter.

We encourage all Kentucky Baptists to express opinions in Baptist Forum. The only rigid rule is that letters which attack persons are not printed. Baptist Forum is a place to share ideas and offer helpful suggestions to the people of our churches and our leaders. It is not a platform for attack and we hope to keep it that way.

So, keep those cards and letters coming and we will do our best to see your idea is shared with our readers across the nation and around the world.

## western recorder

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# SBC reports moderate gains, losses in 1985

A mixture of small gains and losses characterizes the final report for 1985 statistics tracking the ministry efforts of Southern Baptists.

The most impressive gain for the year was recorded by the largest program, Sunday school, which increased by 1.3 percent, or 103,459 members, over last year, reaching a record total just short of eight million.

Overall, the statistics reveal results in Southern Baptist Convention programs close to projections which were released in December, with all areas reporting totals higher than anticipated.

The loss which has raised the most concern is baptisms, which decreased by 5.6 percent, or 20,957, in 1985, to a total of 351,071. Baptisms were projected to decline by 6.9 percent or 25,670.

The baptism total reflects that in 1985 it took 41.3 Southern Baptist church members to win one person to Christ. That baptism ratio has been worsening for the past several years. In 1955, when the membership of the denomination was 8.5 million, the ratio was one baptism to every 20.3 members. As late as 1975 the ratio was one to 30.2.

This decline comes at a time when

church staffs are bigger than in the past, more students are enrolled in seminaries than ever before and there are more evangelism workers throughout the convention.

Church membership recorded a gain in 1985 of 1.0 percent, or 136,746, to reach 14,486,403. Membership was projected to increase by 0.7 percent, or approximately 100,000.

Of the 14.5 million members reported in Southern Baptist churches, 4.2 million are reported as non-resident members, which leaves resident membership at about 10.2 million.

The number of churches in the convention increased by 239 in 1985, to a total of 36,979. The number of churches has increased by about the same number for each of the past several years.

Church programs which experienced losses this year are Church Training and Woman's Missionary Union.

The Church Training enrolment decrease of 0.2 percent, or 3869 members, brings the new enrolment to 1,969,038 and is better than the projected 1.1 percent decline. This is the second consecutive loss for Church Training, but it follows four straight years of increases.

Enrolment in WMU decreased by 0.4 percent, or 4390 members to a new total of 1,165,240. This program was projected to decrease by 0.5 percent.

The program of church music recorded its 20th consecutive gain, with an increase of 0.6 percent, or 10,353 participants, bringing enrolment to 1,677,738.

The increase in Brotherhood enrolment was 0.9 percent, or 5357 members, rising to 573,740. Brotherhood was projected to increase by 0.4 percent.

The 1.3 percent increase for Sunday school was more than the projected 1.0

percent gain and was the fourth consecutive record high for the denomination's Bible study program.

Total receipts in Southern Baptist churches increased in 1985 by 6.0 percent, or more than \$220 million, to \$3.89 billion. The projected increase was 5.7 percent.

Information in the annual statistical report for Southern Baptists is compiled by the Research Services Department of the Baptist Sunday School Board. The information is taken from uniform church letters mailed by approximately 36,000 churches to the Research Services Department. (BP)

## Missionary resumes work in Haiti

Southern Baptist missionary Jack Hancox returned to work Feb. 10 along with most of the residents of Port-au-Prince as the Haitian capital was reported relatively calm.

"I'm still hearing gunfire this morning," said missionary Doris Hancox by telephone Feb. 10. But she said the violence appeared to be scattered encounters between military forces and vestiges of the Tontons Macoutes. The Tontons militia supported former dictator Jean-Claude Duvalier who fled the country Feb. 7.

Businesses were reopening around the city, Mrs. Hancox reported, with the exception of enterprises associated with the Duvalier regime, many of

which were sacked and burned during the weekend. Otherwise looting and destruction appear to have subsided. Schools still have not reopened, and the new ruling council has not announced an opening date, she said. An afternoon and evening curfew remain in effect.

"We've heard from several of the churches in the outlying areas and a lot of their warehouses have been vandalized and the food has been taken. But so far as we know the people are okay," the missionary said.

Southern Baptist volunteers Dan and Freddie Peters still planned to fly to the United States Feb. 11 with their two teen-age daughters, if the airport in Port-au-Prince was open. (BP)

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# baptist news in brief

## Church Training seminars scheduled next month

The Church Training/Special Ministries Department of the Kentucky Baptist Area Church Training Conferences, Mar. 3-7, 1986.

Director Doug Strader and associate director Jim Clontz will lead a team of Kentucky special workers across the state. These workers have been trained at a national working session sponsored by the Church Training Department of the Baptist Sunday School Board. Conferences will be held for general officers, adult leaders, youth leaders, children's leaders and preschool leaders.

Conferences will be held Mar. 3 at Florence (Ky.) Baptist Church, and Lone Oak First Baptist Church, Paducah; Mar. 4 at First Baptist Church, Prestonsburg, and Lexington Avenue Baptist Church, Danville; Mar. 6 at First Baptist Church, Henderson, and First Baptist Church, Shelbyville; and Mar. 7 at First Baptist Church, Hazard, and Forest Park Baptist Church, Bowling Green.

All conferences begin at 7 p.m.

Anyone needing additional information contact Doug Strader at the Kentucky Baptist Building, (502) 245-4101.

## BSSB plans seminars for children's workers

Seven regional ChildLife Conferences supporting the Sunday School Board's 1985-86 children's church training emphasis, "Growing Children Growing," will be held from March through November.

The seminars are planned to help church leaders understand and minister to children and their families, to focus on a child's needs in society, to challenge churches to provide quality education and to emphasize the need for discipleship development for older children.

The conferences will expose children's leaders, parents and church staff members to the world of children and their needs or problems. They will also challenge churches to provide programs and services for children and their families.

The first of the seven conferences will be held at Alta Woods Baptist Church, Jackson, Miss., Mar. 13-15.

Other conferences will be held at Caraway Conference Center, N.C., Mar. 20-22; Shocco Springs Baptist Assembly, Ala., Apr. 17-19; Honolulu, Hawaii, Apr. 24-26; Falls Creek Baptist Conference Center, Okla., May 1-3; Denver, Colo., May 15-17; and Brentwood, Tenn., Nov. 17-19.

Registration for each conference is \$25.

Additional information about the "Growing Children Growing" emphasis or any of the conferences is available from Regional ChildLife Conferences, Preschool/Children's Section, Church Training Department, 127 Ninth Ave., N., Nashville, TN 37234.

## A.U. brief asks court to leave church schools alone

The First Amendment forbids government to dictate the employment practices of private religious schools, according to a "friend of the court" brief filed at the U.S. Supreme Court by Americans United for Separation of Church and State.

The Feb. 5 brief supports Dayton Christian Schools Inc. in its battle with the Ohio Civil Rights Commission. The OCRC contends the fundamentalist Protestant schools are guilty of sex discrimination for refusing to renew the contract of a pregnant teacher. The schools argue that teacher Linda Hoskinson knew and consented to the school's policy of not employing mothers of pre-school-age children.

"As a school we see the importance of mother in the home during the early years of child growth," explained Dayton Christian Schools principal James Rakestraw.

In the brief A.U. argued the government would violate the Establishment Clause of the First Amendment if it imposed employment standards on a church or a private religious school.

The Constitution demands public schools maintain religious neutrality and be free of religious pressures, A.U. continued. At the same time the state may not limit the liberty of private religious schools as they attempt to inculcate religious values. Furthermore, "the role of government in its influence over private school operations must be narrowly limited."

A.U. executive director Robert L. Maddox said the decision in this case may set important precedents in church-state law. "We believe the wall of separation must protect churches and church schools from government interference," he said. "We are firmly opposed to discrimination, but this principle must not override the right of churches or church schools to hire the pastors or teachers they believe can best teach their faith." (BP)

## Barber accepts editor post at Brotherhood Commission

Stephen M. Barber has become the special materials editor at the Brotherhood Commission in Memphis, Tenn.

Barber is a graduate of the University of Mississippi with a BA degree in journalism and a MA degree in public administration. Prior to joining the staff of the Brotherhood Commission, the Atlanta native was employed at the corporate headquarters of Holiday Inn where he assisted in public relations.

At the Brotherhood Commission Barber will be responsible for editing all printed material except the Commission's periodicals. He will help develop an annual priority list of special materials and maintain their production schedule.

The 31 year old Barber is single and a member of Bellevue Baptist Church, Memphis. (BP)

## CP surpasses \$12 million for first time in January

Monthly contributions to the Southern Baptist Convention's Cooperative Program exceeded \$12 million for the first time this January, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The Cooperative Program received \$12,772,933 in January, Bennett said. That amount is almost \$2 million—or 18.13 percent—more than the offering for the same month last year. That month previous was the second highest Cooperative Program month in history.

The \$12.77 million figure is the amount sent to the Executive Committee.

For the first four months of fiscal 1985-86, Cooperative Program receipts are up eight percent over the same period in 1984-85, Bennett noted. The

four-month total is \$41,864,163, compared to \$38,761,536.

That eight percent increase surpassed the current U.S. inflation rate of 3.8 percent.

The January Cooperative Program total included about \$600,000 in December contributions which were late in being forwarded to the Executive Committee, noted Tim Hedquist, the committee's vice president for business and finance. Nevertheless, January receipts topped \$12 million on their own, he pointed out.

The previous single-month high was \$10,991,903, set in August 1985. (BP)

## Kaemmerling resigns as Advocate editor

Russell Kaemmerling, editor of the Southern Baptist Advocate since its founding in 1980, has resigned "for personal reasons."

Kaemmerling told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, his resignation from the Dallas-based publication was effective Dec. 30, 1985.

Robert Tenery, pastor of Burkemont Baptist Church in Morgantown, N.C., and editor of Baptist United News, has been named interim editor.

Although the Advocate carries "Southern Baptist" in its name, it is not a publication of the Southern Baptist Convention, nor of any SBC boards, agencies or commissions. The magazine has been a voice of the inerrantist movement in the denomination.

Kaemmerling said he remains "100 percent in sympathy" with the inerrantist movement and the individuals involved in it. He said he will still write for the magazine if called upon to do so and if he has the time. His wife, Charlene, also has been a regular contributor to the Advocate, but Kaemmerling said he does not know if the paper will continue a woman's page.

Kaemmerling is a native of Beaumont, Tex., and a graduate of Lamar University and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He was pastor of First Baptist Church, West Columbia, S.C., for three years before becoming editor of the Southern Baptist Journal, a publication of the inerrancy-oriented Baptist Faith and Message Fellowship, in 1979.

He resigned as editor of the Journal after only a few months following a disagreement over the direction of the publication. The charter for the Advocate was obtained soon thereafter. (BP)

## BWA sponsors contest for new logo design

When the Baptist World Alliance opened its new International Center in the Washington, D.C., suburb of McLean, Va., last year it claimed the only "home of its own" in its more than 80-year existence. During the dedication celebration BWA president Noel Vose told those assembled that the new building should signify a new beginning and a renewal of commitment to the worldwide ministry and fellowship of the alliance.

General secretary-treasurer Gerhard Claas is calling upon Baptists with training or abilities in the graphic arts to submit their concept of a new BWA logo which will reflect the oneness of "our world Baptist family," even more than the existing logo. The present logo, a world bridged with clasped hands, is a simplified version of the emblem which has represented BWA since

being used in connection with the first Baptist World Congress in London, 1905.

From all submissions, the one outstanding design will be selected by a special panel and sent to the BWA General Council for adoption as the official international symbol of the BWA.

The winning designer will be invited to visit the BWA International Center in March 1987 for a ceremony during the executive committee sessions.

Designs may be mailed, shipped or hand delivered to the BWA International Center, 6733 Curran St., McLean, VA 22101. Final entry dates are May 15, 1986 for postmark and June 1, 1986 for receipt in McLean. (BWA)

## United Methodists to share ACTS Network program

In January, the ACTS Network, in cooperation with United Methodist Communications, invited viewers to "Catch the Spirit."

"Catch the Spirit," a 30 minute magazine format, is part of the Methodist's television-telecommunications effort. It is carried on the Baptist-sponsored satellite network at 8 a.m. and 9:30 a.m. EST on Sundays, and 2 a.m. EST on Mondays.

The United Methodist program is one of several produced by mainline Christian denominations, other than Southern Baptist, which seeks to reach the mainline Christian audience as a whole rather than target only one segment of the Christian community.

As a result of this cooperative effort, many non-Baptists have assisted local Southern Baptists in bringing ACTS to communities across the nation. Of the other mainline denominations, the United Methodists have been the most actively involved in this effort.

Bill Nichols, senior vice president of ACTS' affiliate relations division, said, "In working with the communication divisions of some of the major Christian denominations, I have encountered tremendous enthusiasm about ACTS' concept and strong interest in assisting in our promotion and marketing efforts."

William R. Richards, director of the United Methodist denomination's public relation office in Nashville, said, "If there's nothing happening in a local church, then no media campaign materials will convince people otherwise, but we think United Methodists are deeply involved in meaningful ministries here and around the world, and it's time we communicate that through the media. We shouldn't hide our good works under a bushel."

## NRBA hears debate on church-state relations

People who disagree on political or religious issues should not be considered less American than their opponents, former U.S. Congressman John Buchanan said in a debate during the National Religious Broadcasters annual convention.

Buchanan was countered by televangelist Jimmy Swaggart who insisted the "true American way is the true Christian way."

"Imposing someone's view on everyone does not result in revival," said Buchanan, an ordained Southern Baptist minister who represented Alabama in Congress from 1965-80.

Buchanan said Christians in the United States should "thank God" their religious liberties are protected by

the First Amendment. "Our God does not impose himself on us, and neither should our government," he insisted.

Recalling the lack of religious liberty during the country's early days, Buchanan warned, "Pat Robertson and Jerry Falwell should remember that Virginia Baptist ministers were beaten and run out of town, while Anglican ministers were paid out of government treasuries."

Buchanan added his advocacy of church-state separation does not mean he believes Christians should not be involved in government and politics.

Swaggart countered that the argument is not separation of church and state but separation of God and state. "When they legislated God out of the country, they legislated morality out," said Swaggart, who blamed "secular humanists" for destroying traditional American values.

"The reason we have freedom in this country is because of the Bible," Swaggart continued. "During the past 40-50 years, secular humanists have encroached upon these freedoms, while Christianity sat back and did little."

Swaggart, who is president of Jimmy Swaggart Ministries in Baton Rouge, La., charged secular humanists with taking over the country's media, entertainment, politics, public schools and most churches. He added, "They came within a hair's breadth of destroying this nation." (BP)

## Reagan remembers astronauts as 'family'

Recalling the sadness experienced by the nation following the recent space shuttle explosion, President Reagan told the annual National Prayer Breakfast that despite the sadness "there was something good about the way we wept together as we said good-bye and suddenly re-remembered that we are a family."

Reagan pointed to Mother Theresa as an example of a person impelled by joy.

"She's a great example of the truth of a great paradox," he said, "that mankind can find freedom only in surrender, joy only in submission, wealth only in what we give away and safety only in a promise—God's promise of life everlasting."

He told those present that in spite of their differences, they have much in common.

"We share an anchor that roots us in the heavy seas and that anchor is the joy that God gave us," the President said. "Let our thoughts today be of how man harnesses his sadness and turns it into triumphant work." He added his wish "that in our individual work this year, we will fight on for what's right and good and resist the badness that is in us and that we'll do it with joy, because God gave that as a gift to be used." (BP)

## BSSB adds music dept., opens new bookstores

Baptist Sunday School Board trustees have voted without opposition to establish a new music publishing department and to proceed with plans to build a product distribution center.

The action came during a two-day meeting characterized by expressions of unity and support for the board and the Southern Baptist Convention.

"I pray the spirit of this meeting is a harbinger of our convention meeting in Atlanta," said vice chairman John David Laida before the meeting con-

cluded with trustees joining hands and singing "Blest Be the Tie." Laida is pastor of First Baptist Church of Clarksville, Tenn.

The music publishing department, described by board president Lloyd Elder as a "far-reaching change of direction and enlargement of the ministry of the Sunday School Board," will produce music products for sale through trade outlets to churches and individuals.

The new department, which will become operational Oct. 1, will publish products including print, vocal and instrumental audio and video items, music instruments and related products. A department director is expected to be elected at the August trustee meeting.

"There is a large demand for Christian evangelical music for churches. Also, we have never before attempted to reach the leisure or home music markets," said Jimmy Edwards, vice president for publishing and distribution, who will oversee the operation of the new department.

The church music department of the board will continue to publish all church music program curriculum and periodicals, periodical recordings, Convention Press music books and any future Baptist Hymnals, director Wesley Forbis announced.

Trustees also adopted a basic planning framework for long-term space needs based on service of the board to a denomination projected to grow to about 17.5 million members in the next 15 years. Southern Baptist church membership is now about 14.5 million.

On another subject, Elder said a five-year management plan for BTN, the board's satellite telecommunication network to churches, is being imple-

mented. He reported an encouraging response to a recent offer for free use of a satellite receiving system in exchange for a five-year subscription agreement. "It is possible for this excellent support system to be sustaining itself by 1990," he said.

Trustees also authorized opening new Baptist Book Stores in Macon, Ga., in October 1986 and in northern Virginia or Washington in April 1987.

Elected to one-year terms as trustee officers were Lloyd Batson, pastor of First Baptist Church, Pickens, S.C., chairman; Robert Bible, a businessman from Morristown, Tenn., vice chairman and chairman of the executive committee; and Lynn Moench, a Nashville businessman, secretary. (BP)

## Satterfield to be consultant for Sunday School Board

Sam Satterfield has joined the Baptist Sunday School Board family ministry department as a consultant in the senior adult section.

Prior to beginning work at the board in Nashville, Satterfield, 51, served 20 years at First Baptist Church, Corpus Christi, Tex., as minister of activities and senior adults and minister of youth.

Earlier, Satterfield was minister of youth at Broadmoor Baptist Church, Shreveport, La., 1962-64; and minister of youth at Broadway Baptist Church, Ft. Worth, Tex., from 1967-69.

A Laredo, Tex. native, Satterfield has been a president for the Texas Baptist Recreation Association and a secretary for the Ministerial Alliance of Corpus Christi. He has also been a member of the Southern Baptist Association of Ministries with the Aging, the Corpus Christi Task Force on Drug Abuse and the Corpus Christi "90" Task Force.

# baptist forum

## Pastor regrets political action

Western Recorder reported the third political meeting of ultraconservatives in Florida in as many weeks. These "Baptists," principally Homer Lindsay Jr. and Jerry Vines, are again whipping up the people to serve a clearly political objective: get Adrian Rogers elected in Atlanta.

These meetings are not new. On the contrary they have become characteristic of our denominational life. The problem is they would be held now after the Dallas convention elected a Peace Committee to lead us to reconciliation. Paragraph nine of the motion calling for the election of the Peace Committee reads: "All Southern Baptists are urged to exercise restraints, to refrain from divisive action and comments, and to reflect Christian love while this committee is doing its work." Lindsay and Vines, and others with them, have exercised audacity and impudence in their violation of this request.

Worse still, Jerry Vines serves on the Peace Committee. At first he claimed no knowledge of Charles Fuller's request (WR Feb. 4, p. 4). Then he had the brass to claim there is no conflict between his rallies in Florida and his membership on the Peace Committee. How long are we Baptists to allow ourselves to be treated as dumb sheep?

There is another option. He can resign his place on the Peace Committee. He is free to participate in any

meeting he chooses but he cannot expect rank and file Baptists to feel good about the obvious contradiction of his actions of late. The moral and honest thing for Jerry Vines to do is resign.

Vines' principle defense is that moderates also have spoken out since Dallas. Who? Has anyone heard inflammatory remarks from Roy Honeycutt, Russell Dilday, Randall Lolley or Keith Parks? These men spoke their consciences courageously before Dallas but they have complied with the request of the convention to refrain from such speaking since. Jerry Vines and Homer Lindsay would better serve the cause of reconciliation to cease such blatantly political activity and to apologize to Baptists for their transgressions.

David Crocker, Franklin

## Professor needs help

I am making a study of the use of hymnals among Baptists to 1915 and need help from churches in supplying: (1) dates when hymnals were adopted by the congregation, and (2) titles of these hymnals. I am particularly interested in learning when churches began to supply hymnals in place of lining out the hymns. Please send information from your church to me at NOBTS, Box 506, 3939 Gentilly Blvd., New Orleans, LA 70126.

Harry Eskew  
Professor Music History



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

# homes for children

## Bits of encouragement

Letters come to my desk that not only bring monetary gifts to support our ministry to children but give bright words of encouragement. I want to share some excerpts from a few letters, allowing you to enjoy these bits of encouragement.

From Hazard a letter came from a Girls in Action leader. She led her GA's to be interested in helping our ministry. They are adopting a cottage of girls at Spring Meadows and will help provide personal items for the girls. They hope to visit the campus this spring. This letter was from a young woman who grew up in First Baptist Church, Somerset, and I performed the marriage ceremony for her and her husband several years ago.

From North Carolina a letter came from a young couple who used to live in Louisville. They enclosed a check for the Homes for Children, saying, "We are committing this amount each month for one year. Then we will review and renew our commitment." What an affirmation of what we are doing!

From Henderson a couple sends a check each month. A letter a few months ago accompanied the check and the friend wrote, "We do so appreciate your work, and your staff, with these children. How wonderful it is, even in the unfortunate things that bring them to you, they are taught about our Lord. Praise God from whom all blessings flow."

Recently this friend wrote saying their gift was late. Their income was sharply cut the past two months and they had to evaluate what they could do. Then they found they could send the regular amount for both months. What love and commitment! Sacrifice like that makes this ministry strong.

From Mrs. Mae Tandy, Somerset, I received a letter and gift. She wrote, "My 90th birthday has come and gone. My income is limited, but I am still grateful for the Louisville Baptist Home (Spring Meadows). So take this small gift and accept my gratitude for having had the privilege of being in the home. I think I told you it was while in the home I had my first desire to be a Christian." Mae Tandy came to live in Baptist Homes 85 years ago. She has been a member of First Baptist Church, Somerset, for 74 years and taught Sunday school for more than 65 years.

# Week of Prayer for Home Missions

## New Mexico pastor reaches out in bilingual ministry to Hispanics

by Barbara Denman

Las Cruces, N.M., is a rapidly growing sun-belt city with a population of 75,000. About 50 percent of the people are Spanish-speaking, yet there are just four Southern Baptist congregations and they reach only 600 people in the Hispanic community.

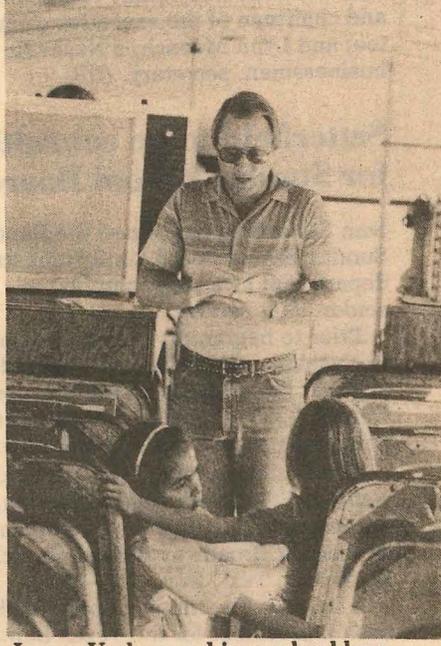
"We are not even reaching the hem of the garment," said James Underwood, pastor of Emanuel Baptist Spanish mission there.

The Emanuel church began eight years ago with two families meeting in a two-room house. The members soon saw the need to secure land and with help from churches in Alabama, Texas and Tennessee, they built the present building. Today membership stands at approximately 90 people, most of whom joined the church on profession of faith.

Since some of the community prefers speaking English and some Spanish, Underwood provides a bilingual ministry. "We find we must be all things to all people in order to reach them," he explained.

Underwood, a native of El Paso, Tex., grew up learning Spanish, yet as a pastor he admits he had to refine his skills somewhat.

Literacy classes which teach English as a second language and a Chapel on Wheels are two ways Emanuel reaches



James Underwood in a school bus classroom.

out to the community. The Chapel on Wheels uses an old school bus to provide a children's club with Bible stories and games. This chapel has been especially productive in reaching families with young children in the community.

To stay at the same church as pastor for eight years is unusual in many Baptist circles. Underwood attributes his longevity to "stubbornness." Several years ago he felt his ministry at Emanuel was ending and so he began the process of looking around for another place of service.

"But after much prayer, I heard the words, 'This is your ministry, sink into it,'" Underwood said. Since then he has had a peace and watched his ministry become even more fruitful.

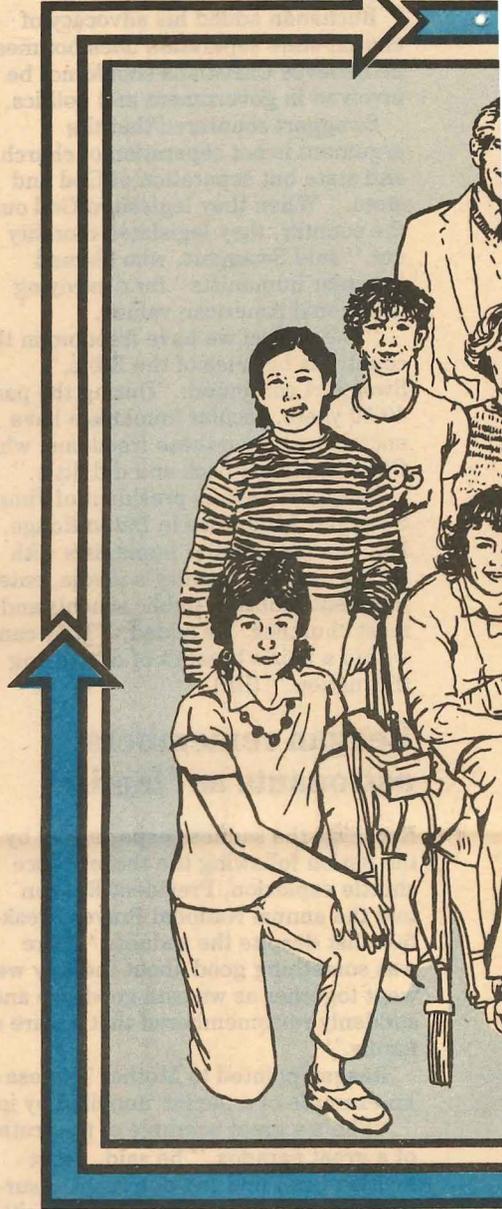
Underwood believes in mission work. A commitment like his is necessary to provide continuity and long-range plans. Such continuity is reflected in what Underwood sees as his greatest challenge—equipping and strengthening lay leadership in the church.

"This is a relatively young congregation. I want to see them mature and take responsibility in some leadership capacity in ministry," he said.

As a home missionary a portion of Underwood's salary comes from the Annie Armstrong Easter Offering. "The offering allows me to minister full time to those with Spanish surnames without having to depend on another source of income."

As the Week of Prayer for Home Missions approaches, Underwood requests prayer for his training and equipping ministry.

# HOW • FA



## Missionaries, field ministries get major share of Easter offering

The 1986 Annie Armstrong Easter Offering goal, set for \$33.5 million, will be distributed in three major areas: missionaries and field ministries, special projects, and advance in critical areas.

The largest allocation, \$22.8 million, supports missionaries and field ministries. These are on-going and continuing ministries, and contain eight areas: evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, chaplaincy ministries, and associational missions.

Evangelism projects total \$1,878,000 and will support the work of evangelism directors in 37 state conventions, Iowa and Puerto Rico, and other ministries aimed at evangelism.

A total of \$4,849,000 will be received by church extension to support the work of nearly 1400 church starters, church starter strategists, mission pastors and church planter apprentices.

Christian social ministries will receive \$3,436,000 to support the work of more than 300 missionaries serving in Baptist centers, weekday ministries,

youth and family services, and literacy missions.

More than 1300 language missions personnel are supported through the Annie Armstrong Easter Offering. The 1986 offering allocations provide \$6.6 million for this area, as language missionaries witness to, minister to, and start new churches for 84 of the more than 200 different ethnic groups in America.

The \$411,000 allocated to the program of interfaith witness supports national consultants, three regional directors, and department personnel as they lead conferences to acquaint Southern Baptists with other faiths and to improve skills in interfaith witnessing.

Black church relations projects will receive \$1,140,000 to support 68 missions personnel who help churches develop ministries to blacks and start black Southern Baptist churches.

A sum of \$228,000 is allocated through chaplaincy ministries to endorse and provide services for more than 1800 hospital, institutional business/industrial, and military chaplains.

The \$3,518,000 designated for associational missions will assist in the support of nearly 375 missions personnel. The division relates to 1200 associations and 900 directors of missions.

The second major distribution of the offering is \$3.6 million for 33 special short-term projects that support missionaries and home missions work. The funds provide US-2 missionaries and summer student missionaries who become extra hands for missionaries during busy summer months.

The work of Mega Focus Cities, a plan to assist churches in reaching out to large metropolitan areas will receive \$230,000 for 1986.

A sum of \$650,000, the largest sum allocated in this area, will provide an increase in home missionary salaries.

The third major area allocates \$7.1 million for advance in critical areas. This area expands the present HMB work in missions and evangelism. It includes \$2.5 million to increase missionary personnel; \$1.25 million to implement strategies for new missions work; and \$1.75 million to meet needs in large metropolitan areas.

# R•E•A•O

# AN ARMSTRONG EAST OFFER

# Nation \$33,5

ns will be observed March 2-9

R • LOVE

## Annie Armstrong offering funds Illinois metropolitan area work

by D'Lesia Carroll

"The Annie Armstrong Easter Offering has made my work possible and I never penetrate a church that I don't remind them I'm provided to them by an Annie Armstrong resource," said Curtis Griffis, home missionary who is metropolitan evangelism associate for the Baptist state convention of Illinois.

A native Texan, Griffis began his work in Illinois four years ago as a project of the Annie Armstrong Easter Offering. He was the first to be assigned by the Home Mission Board to become an evangelism resource person closer to churches in a major metropolitan area. The three-year project has done so well it has been extended with the possibility of becoming a permanent position in the near future.

Griffis works as a planning resource with four associations that service metropolitan areas. He helps evangelism committees develop strategies, plan meetings and refine old evangelistic approaches as well as discover new ones.

The bulk of his work lies in churches. Griffis goes by invitation to churches to assist them in witness training, prayer seminars, strategy development, pre-evangelism discipleship—anything that relates to evangelism.

A third arm of his ministry is involvement with language churches. Language barriers pose problems as he works with Hispanics, Koreans and Haitians. Every process has to be



Curtis Griffis

adjusted for each church since Griffis does not speak their language and most of them speak only broken English.

When asked to go to a language church he normally alleviates problems by "meeting with the people and pastor first and let them plan the meeting. I tell them the areas I can train them in and they identify their needs. Then I go back and do what is needed," Griffis said.

The work in areas like this and other mission points is usually most effective where the various missionaries support one another and relate to each other. "There is a kinship between us that most people are not aware of," said Griffis. He desires prayer that this bond of support among missionaries will continue.

Prayer concerns of Griffis are two Korean crusades held every year, spring and fall, and the Hispanic simultaneous revivals to be held in the spring.

Griffis is a firm believer in prayer support but he has also experience other ways Southern Baptists have supported his work. Many times people give their time to help in Bible clubs, vacation Bible schools and just offer what skills they have to do whatever needs to be done.

More than anything else, Griffis emphasizes that people need to be active in their own church. "When people tell me they're praying for me, I always pray to God they are giving him 100 percent where they are because I know, according to the scriptures, he's going to hear their prayers. I want them to pray for me and I want their prayers to be heard."

Pray for Curtis Griffis as he continues his work in Illinois and that Southern Baptists around the world will be active in their own church. "The stronger the support base is, the stronger our work will be in these areas," Griffis said.



H • E • S

## Home missions need Baptist partnership

by C. B. Hogue

The apostle Paul made a declaration of highest value: "You have been called to liberty." Imagine being free from the law and living in free grace! Yet that declared liberty is not license nor freedom for personal interest above that of the believer's fellow human beings; rather it calls for concern which reaches out to all persons in need, "Through love serve one another" (Galatians 5:13b).

The theme for this year's Week of Prayer for Home Missions, "How Far Love Reaches," is especially appropriate in light of this verse. The churches of the Southern Baptist Convention can join together to encourage members to become partners/servants in home missions through prayer experiences, involvement in missions awareness, personal witnessing, ministry and giving.

Why then should we join as partners/servants of love? Obviously, the task of the Home Mission Board is to lead Southern Baptists in evangelizing our land. As churches and Christian believers, we are partners with the Home

Mission Board. As responsible servants in our communities we can reach out with love together.

According to research from a variety of agencies and groups, our nation has approximately 156 million lost persons.

How far does love reach in regard to these multitudes? In Matt. 9:35-38, Jesus gave expression to the matter when he saw the multitudes of his day. He had compassion on them. He expressed love in action. Jesus is our example. Wherever there was pain, sorrow, or need, our Lord acted in love to make persons whole and give them purpose for life.

Love is our motivation. The theme passage goes beyond a great freedom in Christ. That freedom actually places us in obligation to others. Such freedom loves its neighbors as itself; so, to be controlled by Christ's love is to love as he loved. This Christ-like love is the force and motivation for service.

How far does love reach? Love reaches to communities that are changing culturally, racially and socially. These areas have great need for ministry and witness. Love also reaches to rural areas where communities are going through cultural, racial and social

transitions.

If our churches, with encouragement through the Home Mission Board, state conventions and associations, reached only seven percent of the lost people in our land, 10,920,000 would come to know Christ in a personal way.

Where does love in action end? There is no end to evangelizing, congregationalizing and ministering in a highly pluralistic setting. With population migration, emerging new lifestyle groups, continuing need for ministry among the aged, children of one parent families, divorced persons, internationals and new immigrants, the task demands every one of us to become partners/servants through prayer, personal involvement and giving.

You can do the humblest work with the ultimate freedom of spirit if you do it for the benefit of your brethren and under the blessed influence of love. There are no bounds to how far love reaches!

Hogue is executive director-treasurer of the Southern Baptist Convention of California.

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

# clear creek comment

## Preaching reflections

I am concluding this series on preachers by sharing a few poems. It is important for preachers to know the ordinary Christian's response to his preaching.

### My Pastor

My pastor shapes his sermons/From A to final Z/In clear and forthright language,/And aims them straight at me./And when he gets to preaching,/I look around to see/If there might be another/Deserving more than me./But every soul looks saintly—/Their hearts to heaven turn—/While I, in my conviction,/Can only sit and squirm./You know, I often wonder/If I should miss a day;/Would he, without his target,/Have anything to say?  
(Unknown)

Preach about the other man, Preacher!/The man we all can see!/The man of oaths, the man of strife,/The man who drinks and beats his wife,/Who helps his mates to fret and shirk/When all they need is to keep at work—/Preach about the other man, Preacher!/Not about me! (Charlotte Gilman)

### Chapel Hero

His diction wasn't such a much,/he hemmed and hawed a bit;/But still he spoke a lot of sense,/and after that—he quit./At first we sat plumb paralyzed,/then cheered and cheered again;/For they gave him twenty minutes/and he finished up in ten. (Skiff)

### Social Gospel Preacher

Skilful alike with tongue and pen,/He preached to all men everywhere/The Gospel of the Golden Rule,/The New Commandment given to men,/Thinking the deed, and not the creed,/Would help us in our utmost need. (Long-fellow)

### The Parson's Prayer

I do not ask/That crowds may throng the temple,/That standing room be priced;/I only ask that as I voice the message/They may see Christ!/I do not ask/For churchly pomp or pageant,/Or music such as wealth alone can buy;/I only ask that as I voice the message/He may be nigh!/I do not ask/That men may sound my praises/Or headlines spread my name abroad;/I only pray that as I voice the message/Hearts may find God!/I do not ask/For earthly place or laurel,/Or of this world's distinctions any part;/I only ask, when I have voiced the message,/My Saviour's heart! (R. S. Cushman)

# christian education

## 'Cotton Patch' performance to benefit seminary centers

The Kentucky Center for the Arts, Louisville, will present "The Cotton Patch Gospel" Mar. 18, 19 and 20 with opening night benefitting Southern Baptist Theological Seminary's Center for Religion and the Arts and the Clarence Jordan Center for Christian Ethical Concerns. Only 3000 tickets are available for the five performances.

"The Cotton Patch Gospel" is an off-Broadway musical based on Clarence Jordan's The Cotton Patch Version of Matthew and John. Jordan, a PhD graduate of Southern Seminary, founded the interracial Koinonia Farm in Americus, Ga. in the early days of the civil rights movement.

Jordan's translation of the gospels retells the old story, but changes the setting to the deep South. Tom Key's play recreates the gospels' account of the life of Jesus as told by Matthew, a country farmer, and four musicians who double as the disciples. The 16 original Harry Chapin songs are the last finished works by the well-known composer.

Evening performances begin at 7:30, and matinee performances on Wednesday and Thursday begin at 2:30 p.m. Admission is \$14 and \$10. Group rates of \$12 and \$9 are available for groups of 15 or more. For information concerning group tickets phone the Kentucky Center for the Arts box office at 584-7777 or Vicki Ragsdell at 896-2494.

## Art exhibition scheduled at Cumberland College

The Cumberland College Art Department will sponsor the Second Annual Regional High School Art Exhibition Mar. 3-28 in the art gallery of the

classroom building.

Award winning art in the regional exhibition will be judged in the Second Annual Kentucky All-State High School Art Exhibition and will be displayed in the Old State Capital Building in Frankfort, Apr. 12-May 2.

Schools interested in participating in the Second Annual Regional High School Art Exhibition should contact Alice Arnold at (606) 549-2200, Ext. 416.

## Henlee Barnett outlines principles of activism

Visiting professor of Christian ethics Henlee Barnette called students of Southern Baptist Theological Seminary, Louisville, to live out the seminary's motto, "Doing the Word."

Calling the practice of activism an "extension of our Christian faith," Barnette outlined principles of activism for the student ethics forum, a student group at Southern Seminary. Barnette pointed to seeking awareness of problems as a "moral obligation" for Christians.

An activist must possess a passion for justice, Barnette continued. Contrasting the Bible with Marxism, Barnette noted, "The ethical teachings of the Bible are more radical than Marx ever thought about being."

Barnette also listed divine constraint for a just cause, shrewd strategy, and disciplined hope as principles of activism.

Finally, he added, "Keep the faith." Quoting from Clarence Jordan, Barnette said, "Faith is turning your dreams into deeds, betting your life on unseen realities."

Referring to a slogan on a seminary catalogue several years ago—"We're out to change the world"—Barnette observed, "To try our slogan is costly."

Reflecting on the stance of Clarence

Jordan during the racial crises of the 1950s and 60s, he challenged students, "I haven't seen many of our alumni ready to lay down their lives." Barnette returned to the seminary's motto. "If we do the word," he asserted, "we'll change things."

## SWBTS confers doctorate on student in Bangladesh

Simon Sircar drew national attention in Bangladesh when he was granted the DMin degree there from Southwestern Seminary Baptist Theological Seminary, Ft. Worth, Tex.

Three major newspapers and the national television network were on hand Nov. 24 in Dhaka when retired professor Cal Guy presented Simon Sircar with his degree. It was the first Christian doctorate in theology conferred in Bangladesh in 192 years of evangelical work.

Guy, distinguished professor of missions emeritus, was in Bangladesh leading church growth conferences. He brought Sircar's robe and hood from Texas for a special ceremony at Immanuel Baptist Church.

At the ceremony, the education minister of the People's Republic of Bangladesh praised Southwestern for permitting the degree to be granted in Sircar's home country. The political leader, a Muslim, said the Christian community is making a significant contribution in the country's development.

Baptists are a minority within a Christian minority in Bangladesh. Approximately 325,000 of the 100 million Bengalis are Christian.

## Cumberland gets grant from Sears-Roebuck

Cumberland College, Williamsburg, recently received a grant from The Sears-Roebuck Foundation.

Unrestricted grants totalling more than \$16,000 were distributed to 20 privately supported colleges and universities in Kentucky last week by The Sears-Roebuck Foundation, Bruce Mason, area representative said.

The Kentucky colleges and universities are among 956 private accredited two and four year institutions across the country which are sharing in \$1,750,000 in Sears Foundation funds for the 1985-86 academic year. Funds may be used as the colleges and universities deem necessary.

## Western Recorder

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## NOBTS prof will teach pastors at Campbellsville

Campbellsville College will host its first annual Summer Studies in the Scriptures July 14-18, 1986. Harold T. Bryson, professor of preaching at New Orleans (La.) Baptist Theological Seminary, will be the guest teacher and preacher.

Bryson will be teaching each morning on the campus, Tuesday through Friday, from 9 a.m. until 11 a.m. He will be preaching each evening, Monday through Thursday, at Campbellsville Baptist Church. His subject for this study will be based on the book of James, which is the January Bible Study book for churches in January 1987.

Bryson is widely known both as a teacher and preacher. His schedule is booked well in advance. He is the author of several publications, including "How Faith Works" (Broadman Press), on the book of James.

These summer studies were instigated to perpetuate the memory of Paul G. Horner, a longtime professor and chairman of the Christian Studies Department at the college.

For further information, call H. E. Coker, program coordinator, 502-465-8158, ext. 244; or write Summer Studies, Campbellsville College, Box 595, 200 College Street West, Campbellsville, KY 42718.

## Start-a-church emphasis planned for Mar. 23

There are at least 100 million Americans who do not relate actively to any church. The Home Mission Board is working to change this and your help is needed to meet the challenge.

The fourth Sunday in March has been designated as national Start-a-Church Commitment Sunday. Every church is challenged to make a commitment to reach people and start a church during the next associational year.

Specific commitments are to:

1. Start a church.
2. Join with an association or another congregation in church-starting efforts.
3. Covenant to pray individually and corporately for a specific new congregation.

A significant number of the new starts should be ethnic or black mission churches.

Start-a-Church Commitment Sunday is the day for churches to get involved in this convention-wide emphasis that will be implemented through mission revivals, Laser Church Growth Thrusts, starting Southern Baptist churches in black communities, church-starting teams, summer seminary teams, church planter apprentices and bivocational church starters. Special attention should be given to socioeconomic and language-culture groups needing new churches especially designed for them.

For further information contact the church extension director and language program leader, Bill Jagers, at the Kentucky Baptist Building, Middletown.

## Regional RA Congresses rescheduled due to weather

The Regional Royal Ambassador Congresses previously planned for Feb. 10-14 have been rescheduled for late February and March dates due to inclement weather.

The new dates and places of the eight Regional Congresses are:

Feb. 27: Victory Baptist, Providence; First Baptist, Barbourville;

Feb. 28: First Baptist, Olive Hill; First Baptist, Eddyville;

Mar. 6: Rich Pond Baptist, Bowling Green; First Baptist, Russell Springs;

Mar. 7: Bardstown Baptist, Bardstown;

Mar. 27: John L. Hill Chapel, Georgetown College.

The Congress format will involve the presenting of Southern Baptist mission-

aries to discuss their work and show visuals.

Missionaries participating include Jim Musen, missionary to Kenya, and Bill Jagers, associate director of the Direct Missions Department, Kentucky Baptist Convention.

Other program personalities who will share their experiences with the Kentucky-Kenya partnership are Harold Barnes, director of missions, Liberty Association; Harold Greenfield, director of missions, Caldwell-Lyon Association; and Doug York, a layman from Harlan.

A new feature of this year's Congress is the Royal Ambassador Speakout. The speakout encourages Pioneers (grades 7-12) to speak out publicly for missions. Each participant is to present a brief speech based on the RA pledge. The Pioneer II winners will be eligible to compete for the national Jerry Clower Award.

Congresses will begin at 5:30 p.m. Supper will be served at the cost of \$1 per person.

## Georgetown reaches peak enrolment since 1970

Georgetown College's midyear enrolment of 1253 is the best since 1970 when the student census stood at 1310, according to preliminary data released by the school's registrar, Winne Bratcher.

The undergraduate total of 917 is four less than a year ago. However, a major jump of 10 percent in the school's graduate enrolment, which stands at a record 336, brought the grand total up to 1253.



James H. Cox  
Associate Editor

# fourth estate

## How to live longer

My longtime friend Leonard Hill of the SBC Executive Committee staff writes a Sunday newspaper column in Nashville. He puts some pretty good stuff in there, and awhile back a piece on "hints to promote longer life" caught my eye. After all, everybody is working toward that, whether he admits it or not. Here are some of Leonard's tips, in order to live longer:

- Keep breathing.
  - Have parents who live a long time.
  - Stay alive until scientists discover how to delay the aging process.
  - Get medical checkups regularly.
- While waiting for medical science to make new discoveries, take advantage of what has already been learned about the care and protection of the human body.
- Shun elevators and escalators in favor of climbing stairs and other forms of exercise.
  - Eat fewer calories per day in the later years of your life. Eating less calories per day early in life may help, too.
  - Live in the country. Even better, live on a steep hillside or a mountain slope. Every time you climb the hill you'll convince yourself you're in good enough shape to hold out another day.
  - Get married. Make that "be happily married."
  - Surround yourself with relatives and neighbors who respect elderly persons and give high social status to the aged. This can be hard to do in our society which rates people by what they can do rather than what they are.
  - Make yourself useful—each day. Studies indicate people tend to live as long as they feel needed. Avoid jobs with built-in compulsory retirement. Find ways to be useful that aren't related to employment.
  - Avoid worry and extensive emotional strain. An American Medical Association survey of Americans who lived to be at least 100 discovered they had in common (1) easy-going disposition, (2) quick sense of humor and (3) firm belief in God.

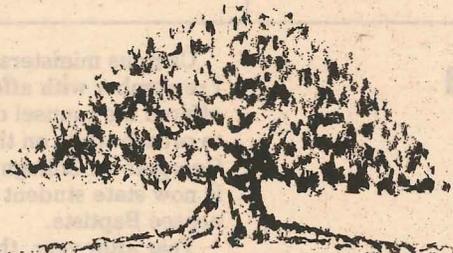
Leonard sums up the subject by advocating, "Before you put into operation any or all of the above, consider what you're going to do with all those extra days once you have them. Why try to live longer if you're not also going to try to make your life a little better?"

Good point.  
I would only add: Make it better for others as well as yourself.

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

## oneida journal

### OBI boys deliver babies

Five of our boys assisted in delivering several babies recently.

Yes, Gertrude, Hortense, Petunia and Daisy are new mothers.

Our boys, one of them a mere seventh grader, though they only helped out, are nearly as proud as new fathers. They rush to see the infants after class each day, Saturday mornings and Sunday afternoons. They especially like to watch them feeding.

Petunia, Daisy, Hortense and Gertrude are four of our large sows. Their latest litters total 38 baby pigs. When Hortense went into labor, five of our boys were in the barn. They had never seen birth before. They were so excited, so fascinated, they missed their supper, free time, whatever to see the whole process.

Farm manager Jack Tillman acted as midwife. He had each boy take turns wiping off the new born pigs as they were born, and doing the other necessary things. A comprehensive education involves much more than books.

After all the tension, excitement, wonder, work, and missing their supper, there were five hungry teenage boys, and the dining room closed for three hours. Mrs. Tillman rustled up a big farm supper before sending them back to the dorms.

Of course the news of a new baby always causes a special tingle in any household. Our hundred youngest boys live in Baker Hall, and call themselves

the "rugsrats." The seventh grader told his peers all about it! He had a rapt audience. After a breathless accounting, he summed up with "Just call me Doctor Engle!" We do.

We planned to send "Dr. Engle" and 14 other hardworking boys to the annual National Farm Machinery Show and tractor pull at the Fairgrounds Coliseum, Louisville. It is the largest such show in the world.

We recognized each of the boys at chapel. For many it was their first public recognition. It is remarkable what a little recognition can do for the human personality. We are constantly looking for ways to involve our young people that each might feel like SOMEBODY.

Housing was arranged at the seminary, our boys were packed, the bus ready to roll when the trip had to be canceled due to a continuing snow and road conditions. You can imagine what disappointed boys we had. They thought "Guess we'll just go sit in the barn with Mr. Tillman tonight."

Wanting her husband's company at home that cold night, Mrs. Tillman invited the boys to her house.

The deep, beautiful snow glistened. Looking from the farm manager's home across Goose Creek, back toward the campus, the lights of the campus buildings and chapel twinkled like stars.

The Tillmans had a roaring log fire. Already many toboggans, coats and gloves were drying before the fire. The boys had been sliding down the hill behind the barns. Before the evening was over, they had been out for two more sledding sessions.

Between times, freshly baked cookies and caramel popcorn were prepared and devoured. Though not a teenager, I held my own in the cookie eating.

While invited, I didn't attempt the arm-wrestling. Amid much grunting and straining, each boy showed his muscle-power, arms resting on the kitchen floor.

As the hours passed, more logs were put on the fire, wet clothes hissed, cookies crumbled, games played.

Sitting in a rocker near the fire I thought again of the tremendously important work in which we are investing our lives. I looked at each one and remembered: that first phone call or letter, that first visit, the situations, the many ups and downs. Several have had to be disciplined on occasion, but have since made great progress. Three have professed Christ in recent weeks. More would want to help if they knew what we know.



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

## sunday school lessons

LESSONS FOR MAR. 2, 1986

International Series

### A living, confident hope

**I Peter 1:3-9** Peter's doxology in verse three reveals reverence, gratitude and love. It was an expression of genuine praise to God for his great, abundant, plenteous and eternal mercy, which he had so gratuitously bestowed upon his children. Because of Christ's resurrection, Christians then and now have the triumph of hope over despair and life over death.

The inheritance about which Peter wrote is incorruptible, imperishable, undefiled, unfading and secure. Since it is reserved in heaven, it is beyond the blight of change and safe from all danger. God's children are protected and kept by his power and are the recipients of an unspeakable joy. They rejoice in knowing that their sins are forgiven, and that they have been set free from sin's power. Their salvation will be completed when they are delivered from the presence of sin upon their going to be with the Lord.

**I Peter 1:13-16** Peter urged God's children to gird up the loins of their minds, to control their thinking and to think high and helpful thoughts. He exhorted them to live soberly and hope-

fully, looking to the coming again of Christ.

Because God is holy, his children are exhorted to be holy also. It is good to know we can depend on God to provide the necessary strength for us to live in a manner which pleases him.

**I Peter 1:17-21** These verses remind us that man cannot procure salvation either with his gifts of money or by his so-called good works. Money can do many worthwhile things, but it cannot purchase salvation. Inasmuch as we have been redeemed from sin at a price so costly as the precious blood of Christ, we should certainly live for him.

Life and Work Series

### Christ as Lord

**Matthew 16:15-17** Christ asked his disciples, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the son of the living God." Our Lord was pleased with Peter's confession and he highly commended him with the statement that Peter had not reached that conclusion through human wisdom, but that it had been revealed to him by the father. The truth of the deity of Christ, which is the very heart of the Christian faith, is a divine revelation and not a human discovery.

**Matthew 16:18-20** In announcing his purpose Christ said, "Thou art Peter (Petros—literally 'a little rock'), and upon this rock (Petra—literally, 'a ledge rock') I will build my church." The rock upon which Christ promised to build his church is himself. Since Christ is "the same yesterday, and today, and forever," as a foundation he is solid, safe, secure and eternal.

**Matthew 16:21-24** When Christ began to teach the disciples about his approaching sufferings, death, burial and resurrection, they were shocked and astounded. Peter tried to persuade him not to pursue such a course. Christ administered to him a solemn and sharp rebuke, informing him that all opposition to God's plan to go to Calvary originated with Satan.

Christ made it clear that true discipleship involved three things: self-denial, cross-bearing and following him. Self-denial is the setting aside of self-will for obedience to God's will. Cross-bearing is to think his thoughts, to declare his message and to do his will. Following Christ, when things go well with us and when things go ill with us, is a priceless privilege and an indescribable glory. As we follow him joy unspeakable will flood our souls.



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## on mission together

### A hug deserved

This past weekend, hundreds of Baptist college students made their annual "invasion" at Southern Seminary to attend the Student Missions Conference.

Included among the estimated 700 students were approximately 150 Baptist students from at least 16 college campuses in Kentucky.

Groups, large and small, approached the campus in cars, vans and buses, some of the vehicles gasping their final breath. Somewhere in the midst of each "bunch" there emerges a rumpiled, sometimes bleary-eyed, campus minister, herding the group along to the registration area where they will be assigned housing, mostly on campus.

Campus ministers are special people. I remember with affection the one who offered me counsel during my early call to preach while on the campus of Georgetown College. Glenn Yarbrough is now state student director for Tennessee Baptists.

Year after year, these "shepherds of youth" open their ears and hearts to these "bright-eyed and bushy-tailed" ones whose horizons seem to know no bounds and who seem never to need sleep.

If anyone should doubt the Kentucky Baptist commitment to our Baptist college students, consider the following facts:

- \$753,000 has been committed in this 1985-86 budget year for student work, almost seven percent of the Kentucky portion of the operating budget. In addition, some local churches and associations assist with this ministry.

- There are 20 full time or part time Baptist campus ministers working together with 18 student interns and two

volunteers, ministering to Baptist and non-Christian students on 43 campuses in Kentucky. (Some folks find it surprising to realize there are so many campuses!!)

- During the 1984-85 fiscal year, our Baptist campus ministers reported having a ministry through BSU programs to 18,714 students.

- Through the years, in my work with foreign missionary personnel, I was greatly impressed with the large number of those who had been strongly influenced in their mission pilgrimage and call by BSU.

Baptist Student Union is an unheralded vehicle through which God calls so many of our Baptist foreign missionaries.

And Baptist Student ministries is another splendid example of a ministry we do together as Kentucky Baptists through the Cooperative Program.

Incidentally, the next time you see a haggard, tired, bloodshot-eyed campus minister—hug 'em!

## Lebanese student follows treacherous trail to Southwestern

by David Reid

For George Ibrahim Wakim, the trail leading to Southwestern Baptist Theological Seminary, Ft. Worth, Tex., was a bit more treacherous than for most seminary students.

The trail and travail began when Wakim angered militant Sunni Moslems by refusing to broadcast Islamic propaganda over a Beirut radio station.

"In spite of me being a Christian they wanted me to work for them," Wakim said. "They said, 'We'll pay you double,' but I refused. Their faces turned red. I thought, 'George, this is the day you meet your Creator'."

Fearing for their lives, Wakim and his family fled Lebanon for the United States in 1983, eventually moving to Ft. Worth, where he enrolled in Southwestern Seminary and was called as pastor of an Arab mission.

Hoping to avoid a lengthy immigration process, Wakim applied for political asylum. He was denied and his visa neared expiration. He faced deportation and uncertainty.

"If I were to return to Lebanon under present conditions, it is very probable I would go missing and never appear again," he said.

However, with the help of the seminary, the Baptist General Convention of Texas and University Baptist Church (sponsor of the mission), Wakim has been granted a permanent resident "green card" and is no longer threat-



George Wakim, a Lebanese who fled his country under persecution by Arab militants, holds the flag of his native land.

ened with a forced return to Lebanon.

Wakim's father, a Lebanese Baptist pastor, leads a church founded by Southern Baptist missionaries. The younger Wakim decided the ministry was not lucrative enough for him and planned to become an electrical engineer.

But, he said, "God's ideas were different from mine."

After he failed his engineering school

entrance exam, Wakim began writing and recording evangelistic radio programs in Beirut for a Lutheran radio ministry, which distributed tapes throughout North Africa and the Middle East for broadcast to Moslem audiences.

Wakim's confrontation with the Sunnis occurred some seven years later.

"When I refused to work for them the Lord gave me strength. I expected any day they would come get me."

Wakim, his wife and his son were trapped for 21 days in their Beirut apartment when fighting broke out between the Lebanese army and the Shiite Amal militia. They ran out of food.

"I decided to risk going to the market. But a Moslem neighbor brought six loaves of bread—three for his family and three for us.

"This neighbor I will never forget. I pray that he will know the Lord some day."

After fighting subsided, Wakim knew they must leave Lebanon. He and his family joined George's parents, who had fled with four younger sons to Massachusetts.

Wakim eventually moved his family to Ft. Worth and entered Southwestern's master of arts in communication program, which he will complete in May.

Wakim, who has received job offers in Lebanon, hopes to begin a broadcast ministry to Arabs living in the United States. He does not plan to return to the Middle East unless there are drastic changes.

"If peace comes back and the Lord wants me to go, I'll go," he said. "But there are 300,000 Arabs living in Michigan, 80,000 in Houston, 14,000 in Dallas-Ft. Worth and many more scattered throughout California and along the east coast. They need someone to reach them too."

### Early Christian growth area

## GGBTS professor spends a semester as pastor in Greece

by Oscar S. Brooks

Hellenikon, Glyfada, Voula are a series of suburbs strung out along the coast of the Saronic Gulf for 12-15 miles south of the center of Athens, Greece. The Athens International Airport is located along the coast at Hellenikon. This airport is strategically located to serve as the hub for commercial aircraft coming and going between Europe, Africa and the Near East. Its runways are also used by the Greek Air Force as well as the U.S. Air Force, which has an air base located on the east side of the airport.

*The cultural content of the earliest Christians is preserved in the context of the countless ancient cities and towns.*

Because there are approximately 2500 Americans in the area, mostly military, there spontaneously grew up a Baptist church, established in 1970—the Trinity Baptist Church.

Why would a seminary professor want to pastor this church on a short term basis? Of course it put him in the environment of the apostle Paul and the growth area of early Christianity. The cultural context of the earliest Chris-

tians is preserved in the texts and ruins of the countless ancient cities and towns in the Greek homeland. The library at the American Schools of Classical Study is available in Athens, as well as exposure to the Greek language in its homeland.

God has granted us Christian Americans a unique opportunity to live overseas for many different reasons: business causes, military careers and occasionally retirement. Wherever we have gone, we have carried our churches with us. These English speaking churches on foreign soil become magnets to American Christians and others. Here the church functions to keep "our hearts warm" for Christ while we are away. Our children are nurtured in Sunday school and worship services. We share our burdens and joys with like-minded folk. Some of us seeing the opportunity in foreign countries are even called to Christian ministry with an interest in missions. Christians living abroad attending these churches return home with an enthusiastic zeal for missions.

Baptist churches on foreign soil minister to people who continue to travel into remote places of the world. One couple from our Athens church was soon moving to Crete, another was contemplating the possibility of going to Italy and one Christian wife explained that her husband was applying for work in Saudi Arabia. How exciting to think the ministry performed in a small church in a far off land was sowing seed that was going out in all directions. This doesn't even consider the military people returning to all parts of America where they will continue to witness.

English speaking Baptist churches overseas often attract people other than Americans. Sometimes they are from other countries, sometimes citizens of the host country. They attend for many reasons. In the church in Hellenikon we served citizens of the local community. They served the unique purpose of helping the Americans understand the local customs and in turn had the potential of helping other local citizens understand the ways of a Baptist church. I could not avoid the implications of several local families continuing to worship at Trinity Baptist Church over a long period of time. Such would give the church deep roots in the local soil and suggest the possibility of an outreach to other local citizens. This is important in a land where foreigners are prohibited from making an evangelistic outreach.

Trinity Baptist Church is a member of the European Baptist Convention, an organization of all the English speaking churches stretching from England and Norway to Greece. The churches in this convention are all committed to the Southern Baptist Convention, yet they do not officially belong to the SBC because of our constitution and by-laws. The EBC is not an arm of the Foreign Mission Board yet they work close together. At many points the EBC does mission work in Europe through its annual European Mission offering. The EBC has assisted national churches in Czechoslovakia, Poland, Hungary and other nations, and has cooperated in projects with the German Baptist Convention. All of this means expanded horizons for missions through English speaking Baptist churches.

It was an exciting adventure for me and my family to be involved in the life of one English speaking Baptist church in Hellenikon (Athens), Greece. It taught us God works through many channels often almost unrecognized by us, to shed the light of his gospel in many corners of the world. We here in the Baptist heart-land must constantly be aware of the opportunities we have to engage in missions. We must be aware of the avenues open to us. We must pray for these people, often lay people, who serve the cause of Christ in far-away places and we must be eager to support mission work through our Southern Baptist channels.

*Baptist churches on foreign soil minister to people who continue to travel to remote places of the world.*

[Oscar S. Brooks is professor of New Testament studies at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. While on sabbatical leave in 1985, he, his wife Sally and daughter Amanda lived in Ano-Voula, a suburb of Athens, and ministered to the Trinity Baptist Church under the auspices of the Foreign Mission Board.]

## Oneida's "crafty" students

Pride in one's self, and in one's work is something that Oneida Baptist Institute tries to teach its students. A healthy sense of self-worth and accomplishment must be learned through hours of practice and interaction with others. This is one reason for the work program at Oneida.

Every day there are dishes to wash, floors to sweep, and pigs and cows to be fed. Some students empty garbage, others wash windows, and someone makes the guests' beds in Anderson Hall. Everyone has a job to do and a time to do it.

Oneida owns and operates a craft shop on campus. The crafts in the shop are made by Oneida's students, most of whom had no previous experience with crafts before enrolment at OBI. Students' work is displayed and sold at the craft shop and all proceeds are given to the Student Aid Fund.

Eighteen months ago there was no craft program at Oneida. Then Mrs. Donna Atto came. Her life-long experience with crafts and her close association with Oneida, since her two children

punch art, clothes pin rocking chairs, handmade pillows and quilts of all sizes; and crafts made of pine cones, shells, silk flowers and anything else Mrs. Atto can find to put together. All of these items are made by the students who work there for 1½ hours each weekday after school and four hours each Saturday morning.

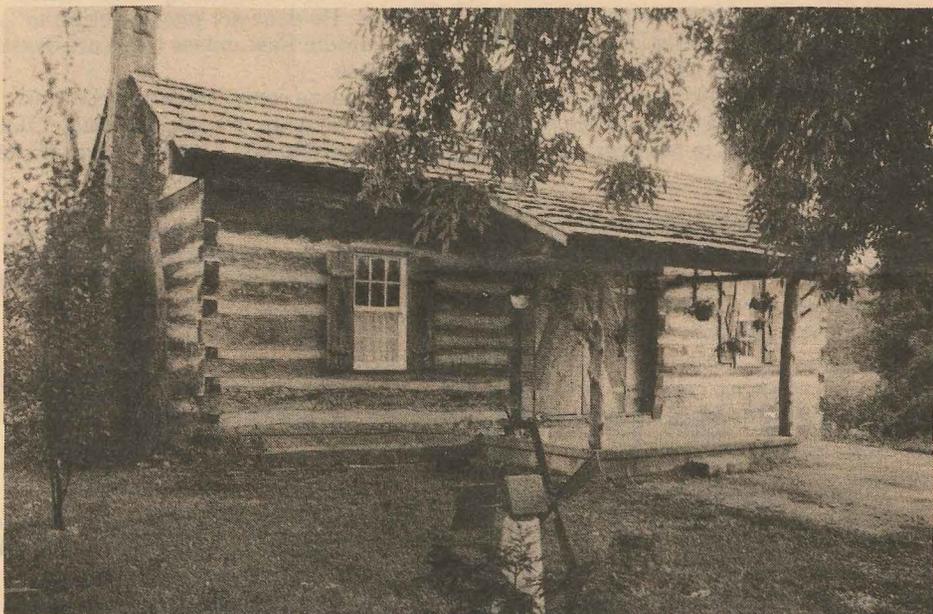
### Craftsmen contribute

There are other crafts for sale that have been donated to the shop. For instance, Perry White of Oneida has built a walnut rocking chair held together with wooden pegs (no nails) with the seat and back made of cane. Also, he has made a solid pine hutch, potato and onion boxes and quilt racks. Lizzie Burns of Bullsken Creek has quilted baby pillow cases for the shop. Life-long Oneida residents Ruby Baker and Lena Hatton have also donated their services to making crafts, as has Mrs. Weyman Monday of Tennessee.

Albert Bornemeier of Clarksburg, Ind. makes beautiful pieces of wood-working. Clocks, tables, quilt racks and



Mrs. Donna Atto instructs Ricky, a student from Frankfort, in basket weaving. She organized the crafts program at Oneida Baptist Institute 18 months ago.



The James A. Burns Museum-Craft House is located in a 125 year-old log cabin that was moved to the campus in 1958.

graduated from here 25 years ago, made her the perfect choice as the person to lead the craft program.

Mrs. Atto and her husband Bill, or "Pal" as he is more commonly known among friends, moved to Oneida from Loveland, Oh. to teach Latin and math without salary.

### 125 year-old log cabin

When Mrs. Atto arrived on campus, she began to organize the craft shop in a 125 year-old log cabin that had been moved to the campus in 1958. One of Oneida's first teachers, T. L. Britton, headed the moving the cabin from Crane Creek before his death. The cabin was open only on special occasions as a museum, but had not been opened in recent years.

With the prospect of Mrs. Atto's arrival, a two-story addition was built on the back of the cabin, unseen from the front, but giving necessary added space. This building is now the James A. Burns Museum-Craft House.

As you walk in the cabin today, you are immediately greeted by hundreds of objects of student handiwork. Upstairs, a display area is filled with stuffed animals, wreaths and ornaments, decoupage, plaques, corn-shuck dolls and cornshuck flowers, needlepoint and cross-stitch for every season, decorative hats and embroidery hoops, tin-

assorted boxes are specialties of his, all for sale.

From Friendship House, the used clothing store, comes clothing that is not needed by students or staff. The students take off all buttons and zippers and the rags are given to Jeannette Jackson who makes braided rugs.



Hazel Bowling teaches OBI students to quilt and decorate pillowcases. The pillows are the most popular sales items in the shop. Note the detail of the Pineapple pillow in the right inset.

These rugs are sold for \$22 each, and the proceeds are added to the Student Aid Fund.

W. B. Cole of LaGrange spends one week monthly at Oneida doing maintenance work voluntarily. He has donated two large plaques displaying authentic Indian arrowheads, a painting of an Indian chief, and old-time tools.

### Students' work

The cabin is so crowded with crafts and supplies that it is difficult to find room for 15 students to work. But everyday, Mrs. Atto manages to put them all to work with the help of Hazel Bowling. Hazel, of Twisting Sourwood Creek, is quite experienced with crafts herself. She helps students learn to do cross-stitch and needlepoint.

Hazel teaches students to quilt and decorate pillow cases. Pillows are the most popular sale items in the shop.

Most of the pillow work and stitchery is done by the girls. However, a few of Oneida's boys have also shown some skill with a needle and thread. The boys mainly work on pine cone wreaths, baskets, and tin-punch. With the help of Roxann May, who works in Oneida's print shop, they have started learning to work with plastic canvas.

### Learning new stitches

Mrs. Atto has found that several foreign students are quite adept at fashioning the traditional American

country crafts. Students from Japan, Ethiopia, Korea, Laos and Jamaica work in the craft house. To see their handiwork, you would think their "raising" was in the hills of Eastern Kentucky!

Lula Abraham of Ethiopia and Phon Khantharasy of Laos have been in the craft program since September 1985.

"I like to learn the crafts," Lula said.



Several foreign students are quite adept at fashioning traditional American country crafts. Lula Abraham of Ethiopia and Phon Khantharasy of Laos have been in the crafts program since September 1985.

"I've made pillows, tissue holders and Christmas decorations."

"I knew a little bit when I came here," Phon explained, "but Mrs. Atto has taught me many new stitches. I like to learn, too."

Several churches in the state have donated materials and finished crafts, helping to cut down expenses. Mrs. Atto is always on the "look-out" for a good bargain. With all the labor donated, Oneida's craft program has added thousands to the Student Aid Fund for needy children.

### Museum-Craft House hours

Besides selling crafts, the cabin and new wing also houses a small museum containing items from the earliest days of the Oneida school as well as antiques from the area. The Craft Shop-Museum is open Monday through Friday, 8-11:30 a.m. and 1-5 p.m., and 8:30-12 noon Saturday.

Mrs. Atto will always be there to greet you with a smile and to show off the accomplishments of Oneida's "crafty" students.