

Western Recorder

FEBRUARY 5, 1976

A Time to Love

Observe Race Relations Sunday, February 8, 1976

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Staff Changes

Beechland Baptist Church, Pleasure Ridge Park, has called **Roger W. Rouse** as minister of education. He and his wife, June, are both natives of Florence. He is a graduate of Campbellsville College and received his Master of Religious Education degree from Southern Seminary in 1974.



Rouse

Unity Baptist Church, Ashland, called **Dean Olive**, Paducah, to be associate pastor and minister of music. Olive, a native of Huntsville, Ala., is a graduate of Mid-Continent Baptist Bible College.

People And Places

The Kentucky Baptist Board of Child Care welcomed four new members at the first meeting Jan. 13. President of the Board **Tom Grissom**, Somerset, introduced new members **B. H. Haile**, Hopkinsville; **Howard Hovde**, pastor of Beechwood Baptist Church, Louisville; **Charles Jones**, pastor of First Baptist Church, Pineville; and **Arnold Moon**, pastor of Cecilia Baptist Church.

Mid-America Baptist Theological Seminary of Memphis added **C. L. Culpepper**, retired missionary to China and Taiwan, as visiting professor during the third quarter of the 1975-76 school year.

James W. Cox, associate professor of Christian preaching at Southern Seminary, has been elected vice president of American Academy of Homiletics at its

recent meeting at Princeton Theological Seminary, Princeton, N. J.

A Western Kentucky University professor has realized a dream after 42 years of hard work. **Randolph O. Yeager**, graduate professor of history and economics, has completed a unique translation of the New Testament. "The Renaissance New Testament" is scheduled for release this spring.

Two Kentucky students have been elected to seats in the student government at Southern Seminary. **Gene Roberts Jr.**, a Mayfield native, is a senator from the theology school. He is married to the former **Lillie Wilson** of Mayfield and is the son of Mr. and Mrs. E. K. Roberts Sr. **Pamela Wallace**, also from Mayfield, is a senator from the School of Church Music. She is the daughter of Mr. and Mrs. Bryon G. Wallace.

Seven Georgetown College faculty members have been selected as Outstanding Educators of America for 1975. Named were **John Drake**, **Margaret Greynolds**, **Ruth Heizer**, **William Lucas**, **Steven May**, **Carolyn Moore** and **Edith Monson**.



Dec. 28, 1975, the Duke Memorial Baptist Church, Somerset, had a note burning ceremony. Pictured, L to R: **Roy M. Alexander**, pastor; **John Morris**, chairman of trustees; **Bob Ping**, chairman of deacons.

Our
Kentucky
Baptist
Heritage

Jack Birdwhistell

Boone! The very name is magic for Kentuckians and the legends of ol' Dan'l and his exploits have been spread throughout the land in books, plays, movies, songs and television. **Daniel's** brother, **Squire**, is less well known but was also important in Kentucky history.

Most Kentucky historians accept the tradition that **Squire Boone** was an occasional preacher among the "Calvinistic Baptists" and Kentucky Baptist historians argue that since he was a preacher, Boone must have held the first preaching in Kentucky in the early 1770's. Unfortunately, no evidence for such a sermon exists. **Squire Boone** was not primarily a preacher and he is less important for Baptist history than pioneer preachers such as **John Taylor** and **William Hickman**.

Hickman gives us an account of the first Baptist preaching in Kentucky. Because of his "circumstances being low in this world," **Hickman** determined to travel from his Virginia home in early 1776 to "go and see for myself" the "new country called Kentucky." Arriving in Harrodsburg (then Harrodstown) in April, he was impressed by the beauty of Kentucky but not by the town. He described it as a "poor town" with "a row or two of smokey cabins."

The settlement's one redeeming feature seems to have been **Hickman's** fellowship with a "good, pious Presbyterian" named **Morton** and a "good old Preacher" named **Thomas Tinsley**. **Tinsley**, evidently a Baptist, preached in the town on Sundays and **Hickman** generally spoke at the conclusion of the sermon.

One Sunday, **Hickman** records, **Tinsley** "laid his Bible on my thigh and said to me, 'you must preach today.' He said if I did not he would not. It set me in a tremor . . . I suppose I spoke 15 or 20 minutes, a good deal scared, thinking if I had left any gaps down, he would put them up. He followed me with a good discourse, but never mentioned any blunder."

Like many a fledgling preacher, **Hickman** was "a good deal scared" during his sermon, but leave it to a Kentucky Baptist preacher to be concerned about leaving "gaps" down!

A Time to Love

Foy Valentine

Executive Secretary, Christian Life Commission, Nashville

Christ. There is no time when hating the evil of racism is not appropriate. Loving both victims and perpetrators of racism is also a supernatural result of the Christian's love for God; and there is no time when love for all races, classes and ethnic groupings of human beings is not appropriate.

This is a time to recognize that the racial crisis is not over and that the racial problem is not ever going to be solved, not really solved, in our kind of world. Nevertheless, for every Christian, this is a time to love.

This is a time to remind ourselves that race is not the problem; race is simply a fact. Some people are white, some are black, some are brown. It is racism, the doctrine that one race is congenitally superior while all others are congenitally inferior, that is the problem. Racism is a sin against God; and it is a sin against humanity, made in God's image. In the face of racism not yet conquered, it is time to love.

This is a time to remind ourselves that changes in society, like changes in human lives, are hard to bring about. No cheap grace can effect important change. Only the costly love of God in Christ can enable Christians today to bring Godly order to the sinful disorder that characterizes the current racial situation. This is a time to love.

This is a time to take inventory. Dreams of whites and blacks alike have been devastated as busing to achieve deliverance from racism's evil influences has stirred up new prejudices, new animosities, new hostilities and new conflicts. Governments and churches alike have moved from racial involvement to withdrawal from the racial arena. A rising spirit of disunity is evident both between races and regarding racial matters. Progress in education,

progress in employment and progress in housing, as well as progress in evangelism of all races, progress in Christian brotherhood and progress in acceptance of one another in spite of racial barriers has been slow, slow. Yet this is a time to love.

Race Relations Sunday, on the Southern Baptist Convention's denominational calendar, is a special reminder that this is a time to love. This single day is a symbol of what has become for many churches a continuing concern to cross racial barriers for Christ, affirming the inclusiveness of the gospel, communicating the understanding that the ground at the foot of the cross is wondrously level and proclaiming our Christian conviction that in Jesus Christ, God has broken down the dividing wall of hostility between those who were once far apart but who are being brought together through the sacrificial bridgework of Jesus Christ.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Is There a Doctor in the House?

Reprinted from the Jan. 8, 1958 issue of *Western Recorder*.

Are preachers equal to the tasks today? Are we worthy of the trust so many church members have in us? Can we live up to the responsibilities historically expected of the ministry? Can we provide the moral restoration so much needed by society and business which show so many signs of deterioration and decay?

These and similar questions jolted me as I listened recently to a layman address a group composed mainly of preachers. The speaker was L. P. Carns, promotion manager of the Jell-O Division of the General Foods Corporation, who was speaking to members of the promotion conference of the Executive Committee of Southern Baptists. Mr. Carns was not asking the questions which disturbed my soul but they arose in my own heart as he made an appeal to the ministers for help.

In an informal discussion following his presentation to us of the approach to promotion by a big corporation, Mr. Carns began to confess the moral and spiritual decadence of so many connected with business. Referring to the petty jealousies, vying for prestige, bickering over preferred office space and carpets and the attending of cocktail parties for the sake of business relationships that characterize so much of our business world, he pled for ministers to come to the rescue of materialistically-maddened business men to prevent their headlong plunge toward nervous collapse and mental institution habitation.

Mr. Carns had every right to make such a request. He had a right to think there was a doctor in the house, but are there really many of us with the needed medicine?

You see, Mr. Carns, we are not too well ourselves. In fact, we have many symptoms in the ministry alarmingly like those you mention in the world of business. Not many people know it — and it may be good that they don't — but some of us preachers are not immune to jealousy, envy, lust for high salaries, swanky offices, deep carpets and executive authority.

When pulpit committees go out today seeking God's man for their churches they are often asked many questions that would indicate more than information is wanted.

Furthermore, Mr. Carns, we're in the same highly competitive market as you. We tend to make our churches religious super markets where every member of the family can get most any religious commodity he wants any time of day or night or week he wants it. Just like you put your Jell-O in attractive containers to have it chosen over competitive products, we dress up our product. Look at the sermon topics in next Saturday's newspaper, if you don't believe it.

We are also concerned with production and sales records. We say it's not a fair basis for judgment but we don't discuss a preacher long without checking association, state and Southwide statistical tables on additions to membership and total contributions. And if a man doesn't produce, there's a good chance for answering to a board of directors (generally called deacons). If things don't improve, there's a strong possibility for a replacement. If the record is good, promotion must come in the organization or some other company will make an offer hard to turn down.

The matter of prestige is important to us too, Mr. Carns. We don't keep it up by the giving and receiving of cocktail parties, I hope, but have you noted lately the automobiles we drive.

You think you've got a job promoting Jell-O sales? You ought to try being pastor of a fully organized Baptist church, Mr. Carns. We'll compare ulcers with you any day and match nervous breakdown with nervous breakdown.

Thanks for the compliment, Mr. Carns. We wish we could assure you we are able to answer your request but we're afraid the world has been more successful at changing us than we have in converting it. If you find a doctor, send him by the ministerial association. In the meantime you have our prayers and don't forget we need yours.

WESTERN RECORDER



FOR CHARISMATICS

Dear Editor:

Since reading your thoughts, expressed in "Wrong Action in Dallas," and Mr. Robinson's in "Baptists Too Defensive," I felt I had to add a good "Praise the Lord" and an "Amen" to the things both of you expressed.

We claim the Bible is the "Living and powerful Word of God." If this is fact, then we must look at Acts 2:39 which tells us "the promise (of the Holy Spirit) is for you and your children, and for all who are far off, as many as the Lord our God shall call to himself."

I believe that there are several reasons behind the fact that most Christians don't believe in Spiritual gifts. Many have joined churches instead of joining Jesus. Many members have never witnessed real salvation. Many have taken hold of and then turned away from the plow handle. Many have a "form of Godliness but have denied the real power thereof." Many have become educated to the point that supernatural experience of any kind (especially glossalalia) is silly and is for fools, as they see. Many see no need for further experience after the "once saved" business mentioned by Mr. Robinson. Many have been influenced greatly by authors and pastors and often other people who are closed-minded to the subject and have missed this great blessing of God simply because they listen to man's feeble ideas instead of asking God, and then listening to his answer.

We are directed to "search the scriptures" and told that "we have not because we ask not" and have not even begun to knock so it will be opened.

Don't take anyone's word for fact until you search the scriptures for the truth and then consult the One who is the truth. He alone can give us the understanding we need on this matter.

Tom Cody, Hindman

SEMINARIES AND STEWARDSHIP

Dear Editor:

I have followed with interest your several editorials about the seminary fund raising campaign. I've just completed an article on the future of Baptist colleges. The rather substantial drop in the traditional college age population has some impor-

tant implications for the future enrolments in our seminaries.

I don't believe the seminaries' futures are as uncertain as the private colleges because their objectives are more clearly defined to serve a specialized "market." However, I would "predict" that seminary enrolments will continue to increase for another five or six years THEN hit a plateau for at least a decade if not decline 10% or so unless Southern Baptists demonstrate at least three things.

First, we must accelerate our efforts to evangelize persons beyond our constituency (our families and friends). We should be collectively baptizing 450,000 to 500,000 per year with a growing number of teenagers.

Second, we must accelerate our efforts to start new congregations at a much higher rate than we have over the last 10 years.

Finally, we must allow ourselves to be used of God in "calling out the called." This includes opening new areas of service to the rapidly increasing numbers of women.

All three of these elements are essential in my opinion if our seminaries are to avoid declines in enrolments.

I agree with your editorials which express concern about a band wagon type multi-million dollar campaign. But I don't agree with your fear of its effect on other offerings or the Cooperative Program. I have confidence that the rank-and-file Baptist will support what they believe in. I don't think any one group of agencies can "con" Baptists into any lop-sided stewardship at the expense of the total world mission program.

Whatever the final decision of the Executive Committee might be, it should be made within the network of factors, including the very clear prospect of 20% fewer persons in the prime seminary ages of 22-26 years.

If little more is done with the "Bold Mission" emphasis of 1977-1979 than with the emphases of the past, all that will be needed by the seminaries will be several million for repairs and remodeling.

If business as usual is the style of the future (including the competition between seminaries) a \$100 million campaign would result in empty classrooms and unused libraries. The declines would occur about the time the building could be built and dedicated.

We can continue to increase and maintain the enrolments of our seminaries. The big question is are we willing to assert the centralized coordination of all our agencies to promote the total thrust for advance for the rest of this century. It is my opinion that responsible stewardship demands such a step and no less.

Orrin D. Morris, Atlanta, Ga.

RESPONSE ON KCC

Dear Editor:

In Jim Cox's article on Dec. 13 he reported the action of the executive board regarding the naming of a non-member observer from our Christian life committee to the meetings of the Kentucky Council of Churches. Unfortunately he did not report that the executive board approved such an arrangement in its May 1975 meeting — without a dissenting vote. The action taken at the recent board meeting was in response to part of our committee's report which stated that we were simply going ahead with the procedure already approved.

It is my opinion that we took a giant step backward by the December action. The Christian life committee in no way sought to "represent" Kentucky Baptists. We were given the right to name a "liaison" with the status of "non-member observer" in order to gain firsthand information about work being done by other Kentucky Christians in important areas of ministry — an observer whose only task was to share this information with our whole committee.

This was our sole intention.

Following the May action, the Kentucky Council *did* choose to list the Christian life committee, Kentucky Baptist Convention as a "non-member participant" — a bad choice of terms since our committee's (and the executive board's) term was "observer," not "participant."

Instead of acting to straighten out the terminology, however, the board resorted to emotional debate and threw out the whole idea.

I deeply regret this action. The Kentucky Council of Churches represents over 400,000 non-Baptist Christians in our state. It is *not* aligned with either the National or the World Council of Churches. It has existed in Kentucky for 110 years, and is rendering outstanding ministries in a variety of ways (disaster relief and legislative advisories, to name two recent examples).

It's too bad there isn't room somewhere in our state Baptist structure for us to be in touch with this work without feeling threatened about "compromises" or "representation."

W. L. (Bill) Turner, Lexington
Chairman, Christian Life Committee

FEBRUARY 5, 1976

BAPTIST NEWS BRIEFS

NICARAGUAN BAPTISTS ISSUE CALL FOR SOUTHERN BAPTIST HELP

Nicaraguan Baptists have asked for help. They urgently need a Southern Baptist missionary to assist with a literature ministry.

Although Baptist work continues to grow in Nicaragua, it is hampered by an inadequate source of literature. The small interdenominational book stores in town are not able to carry an adequate stock of Baptist books, much less periodicals. Churches in the provinces sorely need a literature supply.

It's critical that we send in a couple soon. First, because it would be a show of good faith to Nicaraguan Baptists who continually ask, "When will Southern Baptists send a couple?" Secondly, literature is crucial in strengthening churches and pushing into new areas, and literature needs of Baptists are inadequately cared for at present. (BP)

"BAPTIST HOUR" OBSERVES ITS 35TH BIRTHDAY

As 1976 moves the country into its bicentennial year, "The Baptist Hour," the flagship program of the Southern Baptist Radio and Television Commission, observes an anniversary of its own. It's 35—ancient by radio standards.

The January anniversary date was observed quietly. Herschel H. Hobbs, "Baptist Hour" speaker, instead noted the nation's bicentennial. He is preaching a series of sermons with the theme, "One Nation, Under God."

"The Baptist Hour" became a reality in 1941 when M. E. Dodd, pastor of First Baptist Church, Shreveport, stepped to the microphone and talked about "Christ and the Human Crisis."

That first series of sermons was aired on an ABC network of 17 stations in 11 states. It is the only one of the Radio and Television Commission programs ever heard regularly on a national network. (BP)

TWO URGE SUPPORT OF CIA LEGISLATION

In the wake of allegations that some American missionaries overseas have worked with or for the Central Intelligence Agency, two Baptist executives have urged Christians to support legislation that would legally bar any operational connections between the U.S. government agency and missionaries.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs in Washington, called use of missionaries by the CIA "a flagrant violation of the U.S. Constitution. It tarnishes not only the presence of the U.S. in foreign countries, but it erodes the credibility of missionaries themselves."

Chester J. Jump Jr., executive secretary of the Board of International Ministries for the American Baptist Churches in the USA, wrote to President Ford and expressed his dismay with statements reportedly made by Philip W. Buchen, Ford's White House counsel, in November 1975.

"The President does not feel it would be wise at present to prohibit the CIA from having any connection with the clergy . . .," Buchen reportedly said. (BP)

SOUTHEASTERN SEMINARY PLANS LOLLEY INAUGURATION

William Randall Lolley will be inaugurated by Southeastern Baptist Theological Seminary, Wake Forest, N. C., as its third president Mar. 11. Lolley became the third president of Southeastern Seminary Aug. 1, 1974, succeeding Olin T. Binkley, who had served as president since 1963.

Lolley, a native of Samson, Ala., is a graduate of Howard College, now Samford University, Birmingham. He earned Bachelor of Divinity and Master of Theology degrees from Southeastern Seminary and the Doctor of Theology degree from Southwestern Baptist Theological Seminary, Ft. Worth. Before assuming his present position, he was pastor for 11 years of First Baptist Church, Winston-Salem, N. C. (BP)

Stay
Open



Franklin Owen

Human nature has its glorious traits and its sad ones. Among its sad ones is the eternal tendency toward the "in group." So very many good things: movements and organizations, have their noble origins, purpose, growth, achievement, reputation and then become "in groups"; self-protective, defensive of rights, status, seniority, etc. It can happen to a faculty, it can happen to a staff, it can happen to a church and the auxiliaries in it. To overcome it, one has to consciously keep his mind and heart open.

The human being needs a sense of community, a sense of "belonging" to something that makes him feel like an insider, lest his world be cold and unresponsive and he perish in the lonely feeling of an outsider. The problem is that the inside group gets exclusive and loses interest in the outside. It tends, in time, to become a closed shop that ceases to welcome the outsider and in some extremes even erects barriers to keep the outsider from getting in.

Even a Sunday school class tends to saturate and cease any effort at outreach. As a pastor, I used to say that a Sunday school class should always be trying to be 100 percent in Christian profession and baptism, but it should also be forever falling below 100% by bringing in new, unconverted prospects.

It is very difficult to maintain a close fellowship and yet keep it reaching out to the outsider. The church must do this.

The church does require its people to make the declarations that identify them in church membership. But we must be sure that the requirements are fully substantiated by the scriptures and the spirit of our Lord. There must be no man-made barriers or human attitudes to limit the outreach of the church or any of its inside fellowships, except the Christian identifications that the scriptures and the instructions of Jesus require.

Keep your "in group" open and ever welcoming the cold outsider who needs its inside spiritual warmth.

Fred Halbrooks' Story:

From Alabama To Kentucky And Back

by Debbie Harris, Western Recorder Intern

Fred Halbrooks left Alabama and came to Kentucky to attend seminary. He returned to his native Alabama with hopes that he would someday be able to return to the Bluegrass state. For him the road from Alabama back to Kentucky led through South America.

Halbrooks serves as an associate in the Sunday School Department of the Kentucky Baptist Convention but his life began in Decatur, Ala. He recalls playing sandlot baseball, softball and "doing quite a lot of fishing." He also remembers joining the Southside Baptist Church at the age of 11.

When he was 11 Halbrooks began delivering newspapers and he worked as a paperboy for seven years. At that time he was promoted and became supervisor of all the paper routes.

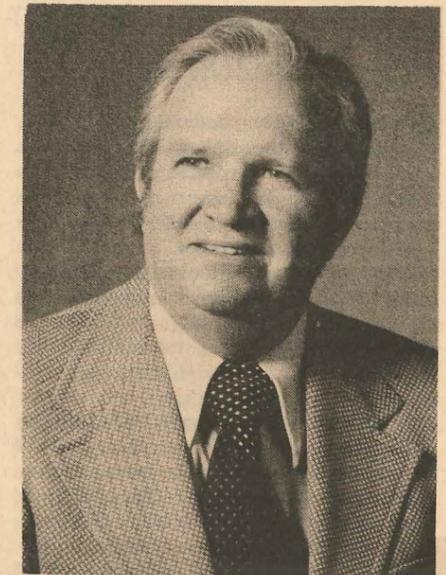
After graduating from Decatur Senior High School Halbrooks entered Howard

College (now Samford University), Birmingham, Ala., as a ministerial student. While in college he pastored several small rural churches, sang in the A cappella choir and was a member of the ministerial association. He received his Bachelor of Arts degree in 1944.

Halbrooks came to Louisville and enrolled in Southern Seminary. Every weekend he boarded a train and commuted about 750 miles back to Alabama to preach in his church. It was during his years at Southern that Halbrooks began to feel called to the foreign mission field.

In 1946 he married Lillian Hazel Crow, a member of his church in Alabama. She came to Kentucky to be with him during his last year of seminary.

After graduating from Southern in 1947 the Halbrooks moved back to Alabama and he pastored churches in Montgomery and Tuscaloosa. While in Montgomery he



also served as assistant chaplain at the Veteran's Administration Hospital and was elected moderator of the Montgomery Baptist Association. In 1948 he served as a professor in the extension department of Howard College.

The Halbrooks were appointed by the Foreign Mission Board in 1955. Their first field of service was in the state of Maranhao, Brazil, where he was a field missionary, executive secretary for the state convention and director of a primary school. In 1960 the family moved to Belem, in Para, Brazil, and Fred served on the faculty of the Equatorial Baptist Seminary, was the state's executive secretary, pastored churches and worked as a field missionary.

After 18 years of missionary service Halbrooks brought his family back to the U.S. and he became educational director for First Baptist Church, Cullman, Ala. He served there for two years and then decided the time was right to return to Kentucky. He recalls, "We always wanted to come back to Louisville. We had liked the people and the beauty of the area. We were happy to come back."

As associate in the Sunday School Department Halbrooks is responsible for planning and conducting conferences for adult workers in Sunday schools and vacation Bible schools. He plans and promotes four January Bible study previews held every year at Cedarmore, Jonathan Creek, Campbellsville College and Boones Creek. He is kept busy every weekend working as a supply preacher.

Mrs. Halbrooks teaches kindergarten at Beechwood Baptist Church, Louisville. Their oldest son, William, teaches school in Jefferson County and George, the younger son, is a senior at Spaulding College. The family attends Hurstbourne Baptist Church.



The Halbrooks [right] talk with two students at the Equatorial Baptist Seminary in Belem, Para, Brazil. Mr. Halbrooks taught Bible and Religious Education courses at the school.

Boyce School Enrolment May Pass 200 Mark

With 18 new students in January bringing the Boyce Bible School's total cumulative enrolment this year to 189, school officials expect the number to soon surpass the 200 mark.

The Boyce Bible School, a new division of Southern Baptist Theological Seminary, purposes to train Baptist ministers who have not completed college degrees. The school offers a two-year program of study leading to the diploma in Christian ministry.

Thirty-one courses will be offered during the eight-week term from Feb. 9 to Apr. 2 on the Louisville campus. New instructors include Jack Glaze, former president of the Baptist seminary, Buenos Aires, Argentina; James Middleton, recently retired pastor, First Baptist Church, Shreveport, La.; Henry Johns, pastor, First Baptist Church, Versailles, Ky.; Dale Thorne, Southern Baptist missionary on furlough; and Lowell Lawson, minister of education, Beechmont Baptist Church, Louisville.

The Little Rock, Ark., center of Boyce Bible School opened in August 1975 and has a current enrolment of 45.

WMU Conferences Include Pastors, Wives, Staffers

Woman's Missionary Union's summertime conferences at Ridgecrest and Glorieta conference centers have been expanded to include sessions for pastors, church staff members and pastors' wives. The Glorieta WMU conference will be July 10-16 and the Ridgecrest conference is scheduled Aug. 7-13.

Pastors and national WMU leaders will lead daily sessions planned for pastors and church staff members. They will major on administering churchwide projects in mission study, support and action. Pastors' wives will attend two afternoon confabs designed to help the multi-role woman make the most of her opportunities.

Methods conferences will be offered for every office and leader position in the WMU structure. Conferences for men in Baptist Men and Royal Ambassadors will be available. Major speakers in assemblies will be missionaries.

Both Ridgecrest and Glorieta are offering a 15 percent discount to family groups this year. Economy rates are available for groups of women who would like to live in dorm accommodations.

Former Pikeville Professor Church Training Associate

by Phil Burgess, *Western Recorder* Intern

Herbert Jukes fondly recalls the days when he was a professor at Pikeville College. "I taught secondary education, geography and freshman biology. I met my wife there."

Herbert is now associate director of church training for the Kentucky Baptist Convention. His department works with the churches in leadership development, administration, new member orientation and recreation.

Herbert was born in Tarpon Springs, Fla., and spent his youth in a citrus grove. Recalling his youth, Herbert said, "We had a mule named Sue and I enjoyed riding her but she would throw me off and just wait for me to get back on."

"When I was 15 I was impressed that the Lord was calling me into the ministry but I eluded the call until I was 38. The pastor's son made a decision at the same time and he kept reminding me of the decision."

Remembering youth retreats as a very significant part of his life, Herbert stated, "I always promoted youth camps as a pastor because of their influence on my life."

Being a well-rounded young man, he lettered in football, was sports editor of the high school newspaper and captain of the band.

After graduation from Tarpon Springs High School, Herbert entered the University of Florida at Gainesville. He received the B.A. degree in 1950 and the M.Ed. in 1951.

For his outstanding academic work Herbert was awarded membership in Phi Delta Kappa and Kappa Delta Pi.

In 1951 Herbert entered the Army. He spent part of his military time at Fort Slocum, an island in New York. He recalls that he saw many Broadway shows free and that "South Pacific" and "The King And I" were included.

Herbert was discharged from the Army after two years of service and came home to Florida for a short stay.

He was then employed by Pikeville College as a professor. It was there that he was attracted to Caroline Caudill who was teaching in the training school. Miss Caudill became Mrs. Herbert Jukes.

The Jukes moved to Florida to become public school teachers. Recalling that time, Herbert said, "After four years I was invited to teach in the P. K. Yonge

laboratory at the University of Florida. I taught secondary education and worked with future teachers."

During this time in Florida Herbert became active in all phases of church life. He was a deacon, lay preacher and church training director. He remembers it as an enjoyable experience.

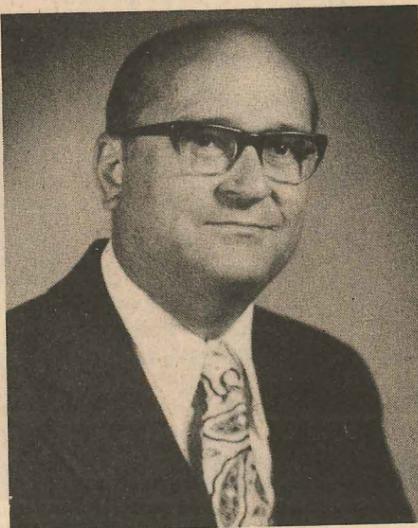
In 1966 Herbert experienced a major turning point in his life. Realizing God's call to ministry, he entered Southern Baptist Seminary in Louisville and was later awarded a degree in theology.

Upon graduation Herbert accepted the pastorate of Fairview Baptist Church in Ashland, Ky. From there he went to Salem Avenue Baptist Church in Rolla, Mo., where he was president of the ministerial association and advisor to the Baptist Student Union.

In August of last year Herbert was called to become associate in the Church Training Department for the Kentucky Baptist Convention. Summarizing the work of this department he states, "It is for the purpose of maturing the saints so that they are able to carry out the call and purpose of God for their lives."

Herbert and Caroline are the parents of four children—Margaret Carol, 16, Jonathan, 13, David, 11 and Nancy Ellen, four.

Herbert concludes, "I am very happy to come back to Kentucky. I love Kentucky Baptists."



Herbert Jukes is associate in Church Training.

WESTERN RECORDER

Warren Hosts 'Believers'

The first of six "Bold Believers Conferences" was held recently in Warren Association sponsored by the Annuity, Foundation and Stewardship departments of the Kentucky Baptist Convention.

Discussion covered church and personal budgeting, money management, stewardship education, wills, future financial planning, opportunity giving, pastor-staff retirement, disability insurance benefits and salaries. Byrd Ison, Grady Randolph and Jesse Stricker served on the panel.

Other similar conferences are planned as follows: Three Forks, Feb. 16; Irvine, Feb. 26; South District, Mar. 5; Ohio River, Apr. 2; Lynn, June 2.

Ridgecrest, Glorieta Bible Dates Announced

The secretary of the Sunday School Board's Church Administration Department, Howard B. Foshee, has announced Bible preaching conferences at Ridgecrest July 31-Aug. 6 and at Glorieta July 17-23.

The conferences, for pastors, church staff members and their families, will have the theme "The Word: Heritage and Hope."

Topics of personal growth conferences during the Bible preaching weeks will include "How to Study the Bible," "How to Keep on Growing as a Christian," "How to be a Successful Leader" and "The Understanding and Practice of Prayer."

Professional growth conferences will deal with the minister's work as a personal leader, manager and as an educator. Preaching the gospel and growing a caring church will also be

discussed.

Bible study and preaching services will be provided. The Bible studies will include "Studies in Romans," "The God of History: Creation to Eschatology," "Studies in Revelation," "Mark: The Gospel of Action" and "The Work of the Holy Spirit."

Other conferences will involve such discussions as pastoral counseling, managing time, communicating skills, conflict management and church annual planning. Sunday school and church training emphases and resources will be explored.

Preachers for evening worship services at Glorieta will be Clyde Fant, pastor, First Baptist Church, Richardson, Tex., and James Smith, executive secretary, Illinois Baptist State Association. Ridgecrest preachers are H. Edwin Young, pastor, First Baptist Church, Columbia, S. C., and Earl Guinn, professor of preaching, Southern Seminary, Louisville.

BULLETIN

Funeral services for Howard Colvin, father of A. B. Colvin, assistant to the executive secretary, Kentucky Baptist Convention, were held Saturday, Jan. 31, at Elliston & Stanley Funeral Home, Williams-town.

The elder Colvin, 82, died Jan. 28 at St. Joseph's Hospital, Lexington, following a heart attack. He had visited his doctor the previous day and returned home very tired.

Several staff members from the Baptist Building in Middletown attended the funeral services.

Black Church Topic At Seminary Meet

"The Black Church—Service or Servant?" will be the topic of discussion in a conference Apr. 8-10 at Southern Seminary, hosted by the seminary's black church studies department.

A dialogue Thursday evening will involve two of the nation's most prominent black theologians, George Kelsey and J. DeOtis Roberts. Kelsey is Henry Anson Butz professor of Christian ethics at Drew University, Madison, N. J. Roberts is professor of Christian theology at Howard University, Washington, D. C.

Friday lectures will be by Fred Lofton, Memphis pastor; Bobby Jo Saucer, dean of Morehouse School of Religion, Atlanta; and Benjamin Baker, Louisville pastor.

Austin Brown, chaplain of Florida State Penitentiary, Gainesville, Fla., will lecture on "The Church and its Ministry to the Incarcerated" Friday evening.

Open to the public, the program will be held in Norton Hall.

Youth Ministries March 8-12 Emphasis

Four one day seminars for ministers of youth and lay workers with youth are scheduled across Kentucky the week of Mar. 8-12.

Professional youth leaders will attend sessions from 10:30 a.m. to noon and 1:30 to 4 p.m. in the locality of their choice. Laymen who work with youth will attend sessions from 7 to 9 p.m. Emphasis in this night meeting will include summer youth programs.

The four conferences will update youth work in Sunday school, Church Training, church recreation, church music, Acteens and Royal Ambassadors.

Bob R. Taylor, consultant in youth ministry coordination, Church Administration Department, Baptist Sunday School Board, Nashville, will direct each conference.

Dates and places of the four meetings are:

Mar. 8, Louisville; Mar. 9, Calvary Baptist Church, Lexington; Mar. 11, Warren Co. Baptist Association office, Bowling Green; and Mar. 12, First Baptist Church, Paducah.



Taylor

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Qualified persons should contact: Chaplain (LTC) Jim Daniel, State Chaplain, KyARNG 827 Huntington Road, Louisville, Kentucky 40207 or call 502-896-4556.

FEBRUARY 5, 1976

... Of Scuba Divers

It might be an exaggeration to claim George Gera will go to "any depths" to share his love for Christ.

But as a part time scuba diving instructor studying for the ministry at Southern Baptist Theological Seminary, you wouldn't be far from wrong.

Gera has dived to depths of 150 feet in the ocean. He also shares his beliefs with those who take his course.

"Often at the end of the course I have a specific time when I tell the students there are physical laws which we have learned in scuba diving, and there are also spiritual laws. I basically outline the plan of salvation," he said.

"It's just a matter of getting to know people over a period of about 40 hours, go diving together and have a class together. And I just bear witness to who Jesus Christ is in my life."

In addition to his time of sharing Christ, Gera gives the usual scuba diving instructions. He explains the use of each piece of equipment—the fin, mask, snorkel, tank, and he also explains a little of the physics and physiology laws which

help an individual understand factors involved when his body is under pressure in the water. Each two hours of class is integrated with two hours of instruction in a swimming pool. At the end of the course he takes students to a quarry or the ocean.

Gera, 24, has been teaching scuba diving for six years. He first became interested in the sport when he was 16. He went to the Bahamas to earn his instructor's certificate when he was 18 and then began teaching. He taught at a day camp for handicapped children near his hometown of Glen Rock, N. J., while attending Montclair State College, Upper Montclair, N. J. He also taught at a Christian camp near Bath, Me., during summer vacations from college.

At this time, he said his Christian commitment was growing. Although he had been raised in a Catholic home, he said he did not become a Christian until he was 19, while on a vacation to California. A "one-to-one" conversation with a friend there convinced him there was something lacking in his life, he said.

When he returned to New Jersey, he joined a group which was to become the nucleus of a Southern Baptist chapel, located seven miles from Manhattan.

Through the chapel, now Living Gospel Baptist Church, Gera began to feel the call to the ministry. "To be a Christian is to be a servant," he decided. He began preaching at a rescue mission in the inner city and also became a youth minister.

He entered Southern Seminary in 1973 and went to Trinidad two summers ago as a summer missionary. Last year he met his wife, Sheryl, a student at the seminary, and they were married in April. She is now working as a nurse in "in-service education."

Gera said he is open to the future after graduation in May. However, as a pastor or in other denominational work, he noted he would like to continue scuba diving instruction "on a recreational basis" if at all possible.

"Wherever we go, God can use anything as a witness to him. Scuba diving is one way I can be a witness for Christ."

... And Stockbrokers

Bob Calhoun has "invested" his life in something new.

After being a stockbroker in Birmingham, Ala., for four years, he decided there was something else he wanted from life. Now he is a student at Southern Baptist Theological Seminary preparing to enter full time Christian work.

"At first I was pretty happy in my work, but after a while I knew that the work I was doing wasn't really giving me any self-satisfaction. As my commitment to the Lord grew, my realization also grew that I was doing something other than what he would have me do," Calhoun said.

"I'd find myself on the way to work in the mornings driving past a church and thinking how much better it would be to go to work there and minister to people rather than going to the business world and coping with business problems," he added.

As a stockbroker, Calhoun noted his

job simply involved "managing other people's money," advising them on stocks and bonds to buy. "There's more risk involved than in putting your money in the bank, but there's also more potential for gain."

Although his work was honest and could be very fulfilling to other people, Calhoun felt "people's financial matters seemed unimportant as compared to their spiritual life. Even when I helped someone make a lot of money, I'd wonder what good the money did them."

Calhoun, 28, had been a Christian since he was 12, when he joined Central Baptist Church, Chattanooga, Tenn., but it has only been in the past two years that he has really committed his life, he said. Especially during his years at Samford University, Birmingham, he did not lead a Christian life, he added.

"I had drifted away from the Lord during those years, and to many people who knew me then, it was a shock, an

absolute shock, when they heard I was coming here. But to those people who know the changes that had come about since then, they weren't so surprised."

Calhoun recalled his wife, Betty, was a little surprised the day he told her of his decision, "although she knew how unhappy I was in my job. She was real, real happy for me."

He noted his young son, Robert Bentley, 4, was too young to understand the big change that was taking place in his father's life. The Calhouns have another son, Matthew Scott, who was born shortly after their arrival at the seminary last summer.

Now that he is here, attending religious education classes and working part time in the campus book store, Calhoun can look back on the decision he made last June and feel completely comfortable with it.

"It's the first time in my life that I've ever been in the Lord's will."

... at Southern Seminary

A Basis for Cooperation

by William H. Rogers

Theological statements in Christian history have been attempts to state clearly, concisely and understandably a position on certain issues. Last year the Kentucky Baptist Convention and the General Association of Baptists in Kentucky independently adopted a statement that reflects the biblical understanding of the commonality of the human family in Christ. That statement is as follows:

ALL OF US BELONG TO THE SAME HUMAN FAMILY AND HAVE A COMMON ORIGIN. Paul says "And (God) hath made of one blood all nations of men for to dwell on the face of the earth . . ." (Acts 17:26). Peter declares "Of a truth I perceive that God is no respecter of persons . . ." (Acts 10:34). This eliminates the possibility of a superior or inferior people. God created and loves all of his family.

ALL ARE CREATED IN GOD'S IMAGE AND, THEREFORE, HAVE INFINITE WORTH. "So God created man in his own image, in the image of God created he him . . ." (Gen. 1:27). Man is the crowning act of God's creative work. God is person and man is like God in that he also is a person. This implies self-consciousness and moral responsibility.

ALL ARE RECIPIENTS OF THE REDEMPTIVE LOVE OF GOD. The failure of man is universal. The declaration "all have sinned . . ." (Rom. 3:23) expresses a universal truth. God's response to man's failure is in Jesus Christ. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." John 3:16 adequately expresses the love of God.

FAITH RESPONSE TO CHRIST'S LOVE UNITES MAN IN THE FAMILY OF GOD. We are brothers and sisters and can say with one voice, "Our father, which art in heaven." Paul says that God has destined us in love to be his sons through Jesus Christ (Eph. 1:15). Jesus declared that "Whoever does the will of God is my brother and sister and mother" (Mark 3:33). As we follow the will of God we are one family in Christ.

AUTHENTIC CHRISTIAN FAITH ABOLISHES OR TRANSCENDS HUMAN BARRIERS THAT TEND TO SEPARATE. In the Ephesian letter Paul emphasized that there is one body, one spirit, one Lord, one faith, one baptism and one God and father (4:4-6). He also declared that "Christ has broken down the dividing wall that separates" (2:14). John says that love of God and love of man cannot be separated (1 John 4:20).

This theological statement provides an excellent backdrop for "Race Relations Sunday" Feb. 8, 1976. Many churches will make meaningful efforts at race relations on that particular day. The concern of this writer is that we make good race relations a perennial emphasis. There is no "The Way" for this to be done. Creative and imaginative pastors across the state are finding meaningful ways to make brotherhood across racial lines a significant part of the church program.

This statement is an excellent backdrop to our joint celebration Apr. 19, 1976 at Harrodsburg. As all Kentucky Baptists join in this celebration we will be giving symbolic witness to the ideal of our commonality. The program will reflect the heritage of both black and white Baptists. This writer's prayer for this celebration is: "That God will honor our day together with his presence and that it might be a catalyst for our cooperation in future endeavors."

Church Training Sets Planning Workshops

Four one day planning workshops are scheduled over the state later this month to be sponsored by the Church Training Department, Kentucky Baptist Convention.

Dates and places are:

Feb. 16, Chevy Chase Baptist Church, Lexington; Feb. 17, Calvary Baptist Church, Somerset; Feb. 19, First Baptist Church, Murray; and Feb. 20, Hillvue Heights Baptist Church, Bowling Green.

According to C. Vernon Cole, state Church Training director, the workshops "are designed to give church leaders a course of action for planning together." In a workshop setting, participants will experience working together as a team in planning the Lord's work through the church.

Keynote speaker at 2 p.m. at each of the one day meetings will be Billy Nimmons, pastor, First Baptist Church, Tupelo, Miss. His subject is "Planning: Key to Pastoral Effectiveness." He will speak at a 7:30 p.m. session on "Why I Want to Plan with My Church Leaders."

Other topics to be considered in the conference include: "In What Areas Should My Church Advance During the Next Three Years?," "How to Plan to Do the Right Things at the Right Time," "How to Work Together As a Team" and "How We Can Plan Together Smoothly."

A packet of materials, available at conferences, will cost \$4.50. One per church will be sufficient. A box supper at \$1.75 per participant will also be served.

West End, Paducah Hosts Recreation Leaders Feb. 9-10

A two-day church recreation workshop sponsored by the Kentucky Baptist Convention's Church Training Department has been set next week.

West End Baptist Church, Paducah, will host the event Feb. 9-10.

Program personalities include R. Maines Rawls and Frank Hart Smith, both of the Baptist Sunday School Board's Church Recreation Department, Nashville. In addition, others will be Mac Moore, Earl Shoemaker, Gary Harrison, Tom Smoot, Don Blaylock and C. Vernon Cole.

Sessions begin at 2 p.m. Monday, concluding Tuesday at 9 p.m.



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for February 15, 1976)



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Contrasting Responses Of Faith

Matthew 14:25-36; 15:28

Christ watched the disciples as their little ship was tossed about like a cork on foam-crested waves of the sea. He observed the raging of the waves and the resolute efforts of the disciples. He permitted them to do their best without him and to fail, in order that he might teach them of an entire dependence on him. Just when things looked the darkest Christ walked on the troubled waters. Mistaking him for a ghost, the crew was startled at his appearance and cried out. The Lord calmed their fears by exclaiming: "Be of good cheer; it is I; be not afraid."

Wanting to be with his Lord, Peter boldly requested him to walk on the water. He firmly believed that he would be able to perform whatever the Lord would command. Knowing that Peter would learn some important lessons by attempting to walk on the water Christ said, "Come." Proper response to this invitation is assured of the blessing of the Lord. Christ never assigns a task without providing the necessary strength for its performance.

Peter stepped over the side of the boat and started to walk on the water. As long as Peter was occupied with the Saviour all went well but when he became occupied with the wind and waves he began to be afraid. When he began to sink, he cried, "Lord, save me." Christ extended a hand to Peter and kept him from drowning. Seeing that the wind had ceased blowing and the waters had fallen back to their level, the disciples were impressed and grateful to Christ and they immediately worshiped him.

When Christ concluded his instructions concerning defilement, he sought a place to pray and rest in the area of Tyre and Sidon. No sooner had he arrived than someone recognized him as the Christ. He attracted attention and drew toward him those who were in distress. Among these was a woman whose daughter was a victim of demonic possession. She identified herself with the need of her afflicted child and prayed: "Have mercy on me, O Lord, thou son of David." Christ tried her faith by silence and by seeming indifference but she refused to leave without the aid of Christ. Putting her to a severe test, Christ discovered an humble and believing heart. The cure of her daughter was instantaneous and perfect. Great faith insures great blessings.

The Tragedy Of Rejection

Matthew 22:1-14

God used patriarchs, prophets and priests to instruct and direct his chosen people in the accomplishment of world redemption. The rebellious attitude of the chosen people resulted in their loss of their God-given privilege. They refused to obey God, thereby hindering the progress of his work and depriving others of numerous blessings and themselves of great joy and usefulness! Their rejection of responsibility resulted in their privilege being transferred to others who were willing to accept and utilize it.

Christ told about a king preparing a feast to celebrate the marriage of his son. The king extended invitations to many people. As was customary, servants were sent to remind the would-be guests they had been invited and to urge their acceptance. The ones who had been invited deliberately refused to attend the feast. This was an insult to the king.

They not only offered excuses for not attending the feast but some mistreated the king's servants and murdered them. Such conduct was inexcusable. The king commanded his soldiers to kill them and burn their city. Messengers were then commanded to extend a general invitation to the marriage feast. To this invitation there was great and favorable response.

Guests who attended a marriage feast were expected to wear appropriate garments. Someone stood at the door and distributed robes to the guests as they entered. These garments were festive and were worn over other garments a guest might be wearing. Should any guest not put on a wedding garment, it was interpreted as lack of respect for the host, for the couple being married and for the other guests.

When the king entered the banqueting room he came upon one fellow who had intentionally walked in without putting on a robe. When asked to give a reason for his appearance he had nothing to say. The king did not have any recourse except to order his eviction from the room. This man had attempted to attend the feast on his own terms, just as some want to be saved by their own efforts or in their own way.

The wedding garment represents the righteousness of Christ, who provided salvation. To reject Christ is to spurn a provision for every need, a solution for every problem, strength for every weakness, and comfort in every trial.

Liberian Chief's Faith Keeps 'Powderkeg' Cool

by Jack U. Harwell

"Liberia is one of the most stable nations in Africa but it sits on a political powderkeg. The Christian faith of its president is a major factor in keeping that keg from exploding."

That, in a nutshell, is how a Baptist pastor, just returned from a unique diplomatic mission to Liberia, summarized that visit there.

William L. Self and Mrs. Self of Atlanta were in Liberia the first week in January for inaugural ceremonies for William Tolbert as president. They were

special ambassadors of President Gerald Ford. Self is pastor of Wieuca Road Baptist Church in Atlanta.

Tolbert became president in 1971 upon the death of President William V. S. Tubman. But the 1976 inauguration marked the beginning of his first full term after his own election.

Upon returning to Atlanta, Self said the most impressive things about his visit to Liberia were the overpowering person and position of Idi Amin, president of Uganda; the delicate but forceful role of diplomacy and "tight-rope walking" practiced by Tolbert and his country; and the strong Christian faith of Tolbert.

"The most impressive single occasion I have attended in my entire life was the inaugural worship service at Zion Praise Baptist Church in Bental, where Dr. Tolbert is pastor," Self told the Georgia Baptist *Christian Index*.

"Words cannot describe the drama of seeing a nation's president so revered and honored in the small Baptist congregation where he is a faithful and loving pastor.

"People overflowed every inch of the building and all grounds around it to see Dr. Tolbert, to touch him, to hear his personal words of greeting and encouragement," Self continued.

"Dr. Tolbert appears to be highly respected as one of the most stable and sensible leaders in all of Africa. He has a grandfatherly way about him that commands respect and a hearing from everybody. I think this is a product of his pastoral care for his people," an African student told Self.

Besides serving as president of the country and pastor of his church, Tolbert is president of the Liberian Baptist Missionary and Educational Convention. He was president of the Baptist World Alliance from 1965-70.

Self observed: "American embassy leaders, missionaries and many others volunteered to my wife and me that the secret of Dr. Tolbert's leadership and respect is his unabashed and unabated Christian faith.

"Dr. Tolbert's official symbol of national authority is an ivory head of Jesus Christ, mounted on a polished mahogany staff. It goes everywhere he goes. He has seven pictures of Jesus Christ in his office. He proclaims and practices his unapologetic Christian faith in every facet of personal, denominational and political life. His people know this and all of Africa knows this." (BP)

WMU Approves BYW, Missions Changes

Plans for church-wide missions education and prayer and for a return to promotion of Baptist Young Women's (BYW) work on college campuses were approved by the executive board of Woman's Missionary Union (WMU).

The WMU, auxiliary to the Southern Baptist Convention (SBC), also voted in its annual promotion meeting to hold a national Acteens Conference for girls in 1979 and changed the title of its chief executive and two other officers.

Besides the church-wide missions education study, which would come during the SBC's emphasis on "Bold Missions," 1977-79, the executive board also approved the 1977-78 WMU Dated Plan. The dated plan is a 500-page document detailing every special and regular activity on the WMU calendar for that year.

Most new projects relate to the two-year denominational emphasis on missions for 1977-79. "Mission Night Out" is a plan the WMU and the SBC Brotherhood Commission will sponsor to involve a wide segment of church members in mission study.

For the first time, WMU set specific dates for church-wide study of Home and Foreign Mission Graded Series books and suggested that the study be pastor-promoted or taught by the pastor, backed by WMU and Brotherhood.

In approving the Dated Plan, WMU reinforces its earlier decision to back a \$28 million goal for the 1977 Lottie Moon Christmas Offering for Foreign Missions and \$13 million goal for the 1978 Annie Armstrong Easter Offering for Home Missions.

The decision to promote Baptist Young Women's missions organizations on college campuses came with the encouragement of SBC's National Student Ministries leaders, according to Carolyn Weatherford, the WMU's chief executive officer.

The WMU board set July 24-28, 1979, in Kansas City, Mo., for the third National Acteens Conference. "The huge turnout for the second such conference, held last summer in Memphis, indicated that we should host such a gathering at least once in every Acteen's generation," Miss Weatherford said.

Miss Weatherford's title was changed from executive secretary to executive director by executive board action, effective immediately. The title change also affected Catherine B. Allen, now assistant to the executive director for public and employee relations, and June Whitlow, now assistant to the executive director for planning and research. (BP)

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Nancy Ferrell Named Ky. Acteens Director

A native Floridian, Nancy Ferrell, is the new acteens director in Kentucky. According to Kathryn Jasper, executive director of W.M.U. in Kentucky, Miss Ferrell began her duties on Feb. 1.

Miss Ferrell, 29, is a graduate of Florida State University and holds a Master of Religious Education degree from Southwestern Baptist Theological Seminary. She comes to Kentucky from Oklahoma where she has served as assistant director of the Baptist Student Union at the University of Tulsa.

While in college, Miss Ferrell spent one year in Brazil teaching missionary children.

Part of her job as acteens director will be to oversee the operation of summer camps for girls 12 to 17 years of age. Among the first activities she will attend will be a Queen's Court at Cumberland College Feb. 27-29, a House Party at Georgetown College March 5-7 and a Queen's Court at Campbellsville College March 26-27.

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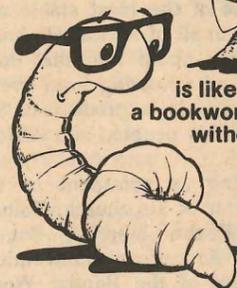
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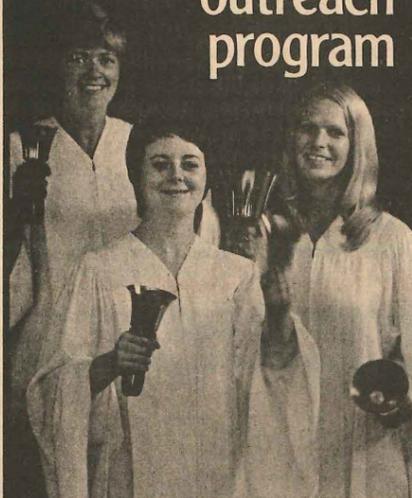
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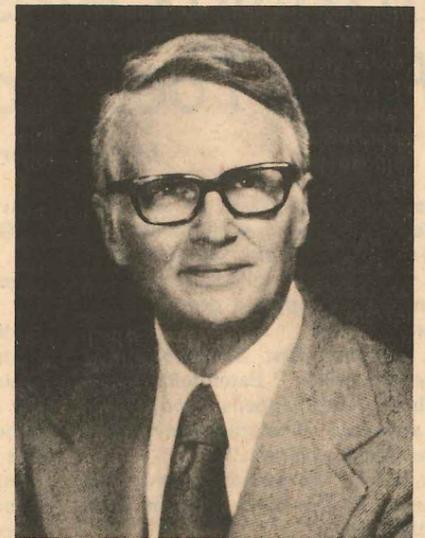
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Dr. Gordon Clinard

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Gordon Clinard was born in 1922 at Springfield, Tennessee, and was ordained at 18 by the First Baptist Church of Springfield. He and Christine Browder were married in 1941 while students at Union University, Jackson, Tennessee. Dr. Clinard served as pastor of several churches, including the First Church at Burleson and the First Church at Huntsville, and taught preaching at Southwestern Baptist Theological Seminary in Fort Worth from 1955 until 1966. He was pastor of the First Baptist Church in San Angelo from 1966 until 1970 then occupied the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary in Louisville until 1972, when he returned to Texas and joined the faculty at Hardin-Simmons University in Abilene as Distinguished Professor of Bible. He held that position until his tragic death in a traffic accident on December 4, 1973 in Abilene.

The Memorial Book of Sermons

A memorial volume of selected sermons prepared and preached by Dr. Clinard is being published, and a complimentary copy will be sent to each person making a gift of \$25 or more. This special memorial edition will not be available in book stores.

Readers will be inspired by the following messages:

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Tanzania - 'Most Valuable Farm Tool Is a Donkey'

by Larry Jerden

When a visitor asked to see Paul Eaton's agricultural missions project in Tukuyu, Tanzania, the first thing he was shown was a rusted-out tractor, half buried in the ground down the hill from Eaton's house.

"This is your first object-lesson in agricultural missions," Eaton told the visitor. "This is what happens when you try to graft advanced, Western culture onto a primitive, African culture."

"Over there," he motioned across the small pen, "is the most valuable farm tool in the country."

The visitor found himself eyeball-to-eyeball with a donkey.

Eaton, a Southern Baptist agricultural missionary stationed in a remote area of Southern Tanzania, explained why the tractor, after being imported at great cost from thousands of miles away, ended its career in such an unproductive fashion.

"Tractors and mechanical equipment are simply not adaptable here," he declared. "When they break down, the farmers can't get parts. Often the closest parts are in Nairobi, 1,000 miles away, and even if they are available, the farmers around here couldn't afford them. So you see a lot of tractors in Tanzania sitting up on blocks for lack of spare parts."

Showing Africans what they can do with what they have is the primary thrust of Baptist agricultural work in Tanzania begun by Doug Knapp, now home on furlough, and carried on by Eaton, who moved there last year from Uganda.

Tukuyu, located not far from Lake Malawi on the southern edge of the country, is in what Eaton called "probably the second richest growing area in the country."

"There are two theories of agricultural missions," commented Eaton. "One is to work with church members—'We've saved them spiritually, now let's give them the means to improve their lives physically, economically.' The other is to use agriculture as a means of witness."

"The pineapple project was part of the first approach. Doug introduced pineapple as a farm product for one church. He began paying the church members to work on the farm with clothes, a 'clothes-for-work' program."

What began as a small program has mushroomed into a big business for the

area. With success has come problems.

"One problem facing the project now is that the government says we can no longer pay in clothes because it violates the minimum-wage law," Eaton explained. "Also, the clothes we used were imported duty-free to be given away. So, apparently, we will be able to continue only as long as our present supply of clothes lasts, about two years, then we'll have to stop."

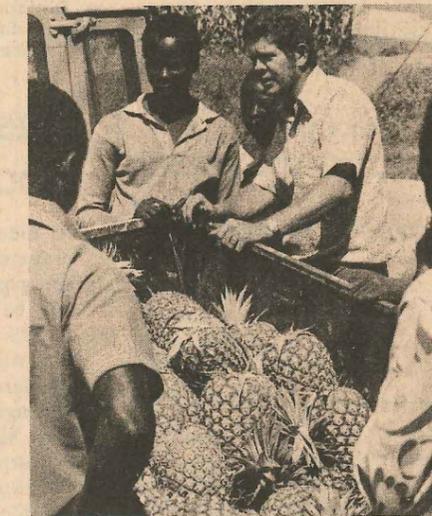
But just as the clothes-for-work scheme is ending, there is a need for the project to become viable economically.

"At one time we had as many as 400 people working the fields being paid in clothing," Eaton said. "We can't pay that many in cash and make the pineapple farm profitable. So we are going to have to cut back the number of people working."

"But there are 60 acres of pineapple to be harvested, and in a couple of months, that's going to mean 2,000 pineapples a day to be harvested."

That's where that valuable donkey comes in.

"Right now," Eaton said, "workers walk out into the fields, pick two or three pineapples, then walk all the way back to



Agricultural missionary Paul Eaton markets a trailer-load of pineapple from the Baptist farm near Tukuyu, Tanzania. Through adapting native ways to better farming methods, Eaton hopes to improve the plight of African farmers while bringing them a strong Christian witness.

the main road and load them on a truck. That's why it has taken so many people. But a donkey cart can haul the load from the field to the road.

"We produce far too many pineapples for the local market to absorb," Eaton said, "so finding a market and getting them there is a major problem. Lusaka (Zambia) would be a possible market, but that involves foreign exchange and presents special problems. Dar es Salaam would be a market, but it's 500 miles away."

Not long after discussing the problem, Eaton learned that a government trucking company was running from Dar es Salaam to Mbeya, about 45 miles from Tukuyu, and returning three to five empty trucks a week to Dar. A company man seemed excited about filling the trucks with pineapples, but that still left 45 miles of bad roads between the pineapples and the trucks.

Eaton was confident that an answer would be found, however, and mentioned Knapp's eventual hope.

"Doug would like to see a commercial cannery in here," he said. "With a cannery your market would literally be the world. I would be pessimistic about a cannery camp out this far, but Doug is the kind of guy who could probably talk someone into trying it!"

The pineapple project is just one of about a half-dozen efforts going in the Tukuyu area. Others include the growing of other crops, experimenting with agricultural methods, and livestock projects including rabbits, chickens, ducks and cattle.

Of all the projects, Eaton is most enthusiastic about the rabbits. "If I had the time, I would do nothing but raise rabbits. They could do more to help the protein shortage here than any other animal they could raise."

The Africans like the rabbits, Eaton said, "but when they come see ours, all they see is the rabbit house. Why, it's better than the house they live in. It has a concrete floor, wire cages, electric lights, hot water."

"They see all that and think, 'I don't have all that. I can't afford wire.' So they instantly decide they can't raise rabbits. We have to show them how to build a cage out of native materials. Then they can relate and are enthusiastic about the rabbits."

"Why have an agriculturalist here?" Eaton mullied it over. "This isn't a drought area, true. But the best place for an agriculturalist to make contacts is an area of farmers. He speaks the farmer's language and can communicate with them in a way no preacher can." (BP)