

WESTERN RECORDER
FEBRUARY 10, 1977



**"...unless you turn
and become like children,
you will never enter
the kingdom of heaven"**

[Matthew 18:3b RSV]

**Observe Race Relations Sunday
February 13, 1977**

Sponsored by the Christian Life Commission of the Southern Baptist Convention

A Selective Boycott of Television Needed

A Methodist preacher in Mississippi is leading a boycott of television the week of Feb. 27-Mar. 5, 1977. He is calling the boycott TTOW (Turning The Television Off Week).

The idea seems to be catching on nationally and it has been endorsed by several Southern Baptist state editors and the Southern Baptist Convention Christian Life Commission.



The minister is Donald E. Wildmon, pastor of the First United Methodist Church in Southaven, Miss. He says the idea is to protest the violence and general low quality of programming on television.

Wildmon points out that a typical child will witness 13,000 people die on television before he is 15 years old. Furthermore, network prime time programs show murders, beatings, rapes, muggings and robberies at the rate of

eight an hour with three out of four programs featuring violence.

There is no doubt about it. Television is a leading contributor to the growing and alarming violence and permissiveness of modern society. Television gets worse every season. Even the popular family type programs are more and more characterized by profanity, obscenity and sexual suggestiveness.

There's also no doubt about the insensitivity and irresponsibility of the producers to television trash. The networks have been flooded with protests but all to no avail. As long as the listener ratings are encouraging, we'll get the same stuff or worse.

The only effective control of the debasing influence of television is the switch on the set. What the networks won't do in the interest of decency, we can do. We can

refuse to let this steady stream of poison flow into our minds and the minds of our children. We would eliminate any other source of poison from our homes and families, why not this? Instead of instinctively turning on the T.V. set when we come home as many of us do, why not consciously leave it off except for selected programs?

I'm willing to join a national one-week television boycott but this is not enough. What we need to do is to practice a permanent selective boycott. There are some uplifting and entertaining hours left on television. These we should use and support.

Television news is a significant contribution to viewers even though it often features violence and sensationalism. News specials are especially valuable. Sports on television appeal to many of us though some sponsors of sports' programs push products that would be detrimental to youngsters aspiring to be athletes.

Educational television has splendid offerings and its potential is unlimited. And there are still a few entertainment programs worth seeing that are free from vulgarity and violence.

Family members should sit down together periodically and make selections of television programs to be seen. Children's choices should be considered but parents should not hesitate to exercise moral leadership.

The rest of the time the family members have at home could be used for listening to great music, reading good literature, playing games and just talking with one another about things of mutual interest.

Such a selective boycott of television would influence the television industry. Advertisers would get the message.

Signing petitions and writing letters are all right but they are not getting the job done. The same hand that writes can with one flick stop the polluted stream flowing from our television sets.

This Winter's Lessons

"Everybody is talking about the weather but nobody is doing anything about it" is no longer a trite saying. It is alarmingly serious during this severe winter.

Some Americans are actually freezing to death and millions are surviving but shivering without the heat that all of us have assumed would always be available. As many as two million wage earners have been idled due to the 1977 fuel shortage.

Suffering can teach valuable lessons and this applies to our experiences this winter. What we learn from the weather is as important as that we survive it. Here are some things this winter could be saying to us.

We cannot completely control our environment though we have assumed we can. With central heating and cooling systems we have defied the climate, making summer out of winter and winter out of summer. That is, until this winter when the Arctic blasts are overwhelming our sys-

tems and exhausting our resources. It is a significant confession when public officials call for people to pray to God for relief from the severe cold.

This crisis is also saying to us plainly that there is a limit to natural resources and our continued exploitation of them will exhaust them completely within a few years. Anyone looking at the millions of automobiles running in all directions 24 hours a day knows the earth cannot hold enough fuel to last many years. Yet we keep buying more and bigger cars every year.

This crisis is also showing us we have become a bunch of softies unwilling to experience the least discomfort. Many of us are reluctant to turn the thermostat down to 65 degrees and to put on an extra layer of clothing to stay warm. We don't seem to realize that most people in the rest of the world are never as comfortable as we are this winter with turned down thermostats. Even Americans of

two generations ago had few of our comforts. This winter could make us tougher and that would be good.

The response to appeals from the President and from governors for voluntary cut backs in fuel consumption will be interesting to watch. Do we think enough of others to deprive ourselves of personal comfort? If we do, there is hope for us; if not, we are already past the point of no return.

We must find a new respect and a new attitude toward

God's bountiful blessings. Natural resources are not for wasting nor for making their peddlers rich. They are to be shared with all creatures today and are to be conserved for the generations to come.

Our attitude toward using these resources must be changed from what we want to what we need. To use more than we need is not only extravagant. It is also immoral.

This winter could make us better stewards of our blessings and thus be a blessing.

Baptist Forum

UNTO THE LEAST OF THESE

Clifton Baptist Church is unique in being located within walking distance of the American Printing House for the Blind, the Kentucky Industries and Vocational Rehabilitation Center for the Blind and the Kentucky School for the Blind.

It is also unique in having as its pastor Robert O. Williams who is affectionately called "Brother Bob." Brother Bob is extremely sympathetic and sensitive to the feelings and needs of the large number of visually handicapped residing in this area who attend services regularly at Clifton.

Brother Williams has been interested in promoting the spiritual and physical well being of the visually handicapped ever since coming to Clifton over 13 years ago.

From time to time he confers with the blind of his congregation in order to discover ways he and the church can better meet their specific needs. A special ministry to serve them has resulted from these conferences.

This ministry includes transportation to and from church, the recording and distribution of the church paper on cassettes and monthly shopping trips to outlying shopping centers. Sighted volunteers accompany the blind shoppers, assisting them in getting from store to store and in the making of purchases. Sunday school lessons in braille which are provided free to approved recipients by the Southern Baptist Convention are available at Clifton. Through this ministry, whenever possible, individual needs are met such as arranging transportation to doctors' offices.

I, and many similarly handicapped,

feel that we are indeed fortunate to have Brother Bob as our pastor and Clifton as our church home. At Clifton the blind are not lumped together but are treated as individuals. They are not pushed to the forefront nor relegated to the background. Those possessing special talents are encouraged to utilize them. Were you to visit Clifton you'd observe the qualified handicapped singing in the choir, teaching a Sunday school class and serving on church committees.

In my opinion my pastor and church merit commendation for their attitude and basic philosophy regarding the blind. I am truly grateful to God for them.

Mrs. Helen Parker, Louisville

AH, YES, I REMEMBER . . .

I am a member of Bethany Baptist Church in Louisville and a longtime reader of the *Western Recorder*.

The issue of Dec. 23 carried a paragraph on the front page titled, "Semi-nary Day in Long Run" which caught my attention. As I am one of the oldest members of a Baptist church in Louisville it occurred to me that a paragraph or two telling of my experiences and remembrances of the moving of the seminary from Greenville, S. C., to Louisville might be interesting.

My father came to Louisville to attend the seminary when I was a small girl. I was the oldest of four daughters and when we moved here from Missouri we lived on Fifth Street near New York Hall which was one of the buildings then housing the seminary. Mr. B. Pressley Smith came to Louisville and

served as treasurer of the seminary. He and his family and my father and our family lived next door to each other.

After we were educated one of my sisters went to Greenville as secretary to Dr. McGlothlin, who went to Greenville to serve as president of Furman University. She married one of the faculty members of Furman, Mr. Lawrence M. Glenn. When I visited her it was most interesting to find that several of the former members of the seminary faculty in Greenville were still living and I met some of them such as Dr. Manley.

When my father was attending the seminary the faculty was ably composed of such men as E. Y. Mullins and George Eager. Later, F. M. Powell, W. O. Carver, H. W. Tribble, John R. Sampey, A. T. Robertson, W. H. Davis, T. D. Brown and Kyle M. Yates joined the faculty.

Helen C. Tucker, Louisville

WR KEEPS ME KNOWING

Since being a member of a Kentucky church for almost a year I have read *Western Recorder* and especially your "Daley Observations." My church, St. Matthews in Louisville, has provided subscriptions to members that request it. The paper has aided me in my transition to Kentucky by quickly putting me in contact with the "pulse" of Kentucky churches.

I have especially found informative your editions on the Southern Baptist Convention's annual meeting and the Kentucky Baptist Convention, both of which I could not go to, but was interested in.

James M. McDowell, Louisville

ONLY CHILDREN ALLOWED

by Harry N. Hollis Jr., Director of Family and Special Moral Concerns,
Christian Life Commission of the Southern Baptist Convention

"... unless you turn and become like children, you will never enter the kingdom of heaven" (Matt. 18:3b RSV).

At the close of World War II some veterans returned home to discover that houses they wanted to rent for their families had signs which read: "NO CHILDREN ALLOWED." Having served their country sacrificially, they were dismayed. Someone even wrote a song to protest this practice. Concerning the kingdom of heaven, however, Jesus put up a different sign: "ONLY CHILDREN ALLOWED." He said that unless we have the qualities characteristic of children, we cannot enter the kingdom of heaven.

This teaching of Jesus gives us guidance for right relations between the races. In children, we see the openness, trust, and dependence essential to right race relations. At their best, children are not preoccupied with rank and status. They show us the way to loving acceptance.

How can we become like little children? Jesus says we must *turn*. The New Testament word used for "turn" means to change or be converted. There is absolutely no chance that we can become like children on our own



initiative or in our own strength. We cannot be reborn by ourselves. We can only turn and become like children as we enter into a relationship to God through Jesus Christ.

Racism is a sin of idolatry. It puts race in the place of God. It stresses the superiority of one race over all others. To get rid of our racism, we must turn and be converted.

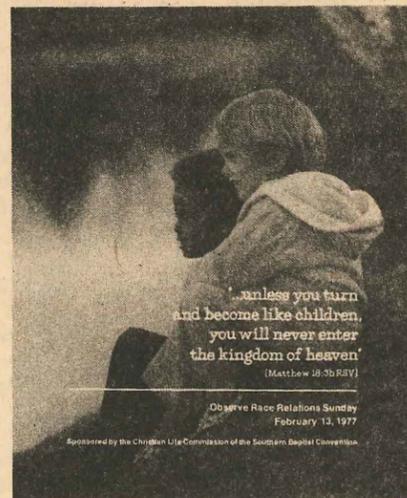
Race Relations Sunday is a special day on the Southern Baptist Convention's denominational calendar. It is one day especially set aside to symbolize the need for loving relationships between all races on every day. It is a day which symbolizes the hope that something can be done about racism through the Holy Spirit's power that comes from God through Jesus Christ.

The good news from Jesus is that we can get rid of our racism. We can become like children again. We can have fellowship and joy and peace and life with people of all races. Through Jesus Christ, we can turn and enter the kingdom of heaven where only those who are like little children are allowed.

Double Exposure

"Only Children Allowed" is the theme of 1977's Race Relations Sunday observance for Southern Baptists, scheduled in many churches for Sunday, Feb. 13. The theme grows out of Matt. 18:3: *Unless you turn and become like children, you will never enter the kingdom of heaven.* Harry N. Hollis of the Christian Life Commission warns: "Racism is a sin of idolatry. It puts race in the place of God." He goes on to suggest that "the good news from Jesus is that we can get rid of our racism . . . we can turn and enter the kingdom of heaven where only those who are like little children are allowed."

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

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Christian Education

Amnesty Now Possible Says Seminary Professor

Amnesty for Vietnam war draft evaders and deserters is possible now because of the passage of time since the conflict, according to Glen H. Stassen, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville.

"Time increases willingness to grant amnesty" for a number of reasons, Stassen said in an address to the American Society of Christian Ethics meeting in Toronto, Ont. The most important reason, he said, is that "time increases the price that resisters pay. While we have been debating, the exiles have continued in exile. They have continued to pay the price for their resistance."

Shifting public opinion in recent years also makes amnesty a more viable possibility, argued the ethics professor. "The war as an object of loyalty or support has changed. The draft as an

object of loyalty has changed, too. The people now see President Ford and President Carter both speak favorably of leniency and favor official action which goes at least partly in that direction," he said.

Stassen indicated that the Bible supports the position that time heals bitter wounds. "God often uses the passage of time to bring reconciliation between those who are separated from each other by hatred, exile, or guilt."

The major obstacle to amnesty, said Stassen, is "self-righteousness. Only as we begin to acknowledge that we all act out of mixed motives, and that we all went through a parallel process of mistaken judgments and gradual awakening concerning this war, are we able to experience amnesty. As the heat subsides, we may be able to acknowledge that," he says.

Stapp Presents Art Show

Campbellsville College art professor Robert Stapp will present his 11th annual art exhibit Feb. 1 through Feb. 28 in the Campbellsville College Library.

The theme of this year's exhibit is based on Robert Grant's hymn "O Worship The King."

The display will include paintings of watercolor, acrylic, pastels, lithographs and oils. There will also be ballpoint pen and felt-tip pen drawings and sculpture.

New Orleans Hosts Missions Conference, Mardi Gras Guests

New Orleans, the city in which the Home Mission Board has its largest missions emphasis, will host two great events during Feb. 18-20, Mardi Gras and the Student Missions Conference at New Orleans Baptist Theological Seminary.

Participants in the Missions Conference will be given a first-hand look at the work of the Home Mission Board and opportunities to witness to the throngs of people who annually come to New Orleans for the Mardi Gras festivities.

The Missions Conference is designed to present a practical look at student involvement in missions. The program will include sessions on topics such as "Getting To The Mission Field" and "God's Will For My Life."

Program personalities will include; Glenn Igleheart of the Home Missions Board, Keith Parks of the Foreign Mission Board and many others. Inspirational music will include the Stone Brothers of Samford University. A "French Market" will feature genuine New Orleans cookery, cajun coffee and live New Orleans music.

The Student Missions Conference is a program for students and adults interested in service on the mission field. Further information can be obtained from Harold T. Bryson, Student Missions Conference, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, LA. 70126.

Travel Fund Set Up at Southeastern Seminary

A Holy Land Travel-Study Scholarship Fund has been established at Southeastern Baptist Theological Seminary, Wake Forest, N. C., by Charles S. Coleman, a Baptist businessman from Charlotte, N. C., with an initial gift of \$25,000.

Although his career has been in the steel industry, Coleman's interest and concern in becoming a better informed Christian layman led him to earn the master of divinity degree at Southeastern Seminary. The three-year task was accomplished while continuing his business activities.

In making the gift, Coleman said that he wanted to "provide a way for Southeastern Seminary students to travel to the Holy Land who otherwise could never afford to make the trip." He gave three purposes for the fund: to illumine the minds of God's ministers to the historical setting of the ministry of Jesus; to enrich the lives of the church members whose ministers have participated in the program; and to magnify and expand Jesus Christ to the glory of God.

Coleman, a native of Bessemer, Ala., hopes the fund will grow large enough to make it possible for every Baptist minister attending Southeastern to participate. "Perhaps," he said, "other interested persons and organizations

will join us in contributing to this Christian mission."

Bolton to Campbellsville

W. R. Davenport, president of Campbellsville College, has announced the appointment of Charles E. Bolton as instructor of accounting.

Bolton, a Somerset native, is a graduate of Eastern Kentucky University.

He is married to the former Jeanette Coffey and they have two daughters.

LISTEN...



"Our missionaries need your COOPERATIVE PROGRAM support every day!"

Baptist News in Brief



Clark



Aderholt



Dodson



Turner



Fulbright



Foshee



Householder

BSSB Reorganizes into 7 Divisions; Clark, Others Named for Top Spots

Meeting in Nashville Feb. 1 elected members of the Baptist Sunday School Board approved expansion of the board's current internal structure from

five to seven divisions.

James W. Clark, Broadman Division director and acting executive vice president of the board since November, was

named executive vice president.

Clark will be succeeded in the Broadman Division by E. Dessel Aderholt, manager of the board's Broadman Marketing Services Department. Andy Dodson, supervisor, buying section, Procurement Department, succeeds Aderholt.

David P. Turner, leader, central support group, was named to replace retiring H. S. Simpson as manager of the board's Materials Services Department.

Three new divisions were derived from the existing Church Services and Materials Division.

Robert G. Fulbright, manager, Broadman Products Department, will be director of a newly-created Bible Teaching Division, including the Sunday School Department, a projected Bible Correspondence Department and the Art Services Department.

A Christian Development Division will be headed by Howard B. Foshee, secretary of the board's Church Administration Department. It includes the Church Training and Family Ministry departments and National Student Ministries.

A Church Staff and Support Division will include Church Administration, Church Architecture, Church Library, Church Music and Church Recreation departments. A division director will be named at a later date.

The board's Office of Public Relations was renamed the Office of Communications with Lloyd T. Householder, manager of the Church Training Department, as director.

Staff offices unaffected by the changes include those of planning and finance. Unaffected divisions include Book Store, Conference Center and Management Services.

Carroll Hubbard Slates BPR Address Mar. 30

U. S. Congressman Carroll Hubbard Jr. of Kentucky's first district has been added to the Baptist Public Relations Association workshop program Mar. 28-30 in Louisville. Religious communicators from all over the United States are expected to attend.



Hubbard

Hubbard, who will address the group at its final session Wednesday evening, Mar. 30, at Southern Seminary, will speak on the subject, "Saints in a Secular Society: When Has a Baptist Had It So Good?"

He is expected to give his own perspective of how Baptist communicators may reach the masses more effectively during a time when there is a renewed interest in religion in America.

Persons interested in the workshop may write for more information to: BPR, Box 43401, Middletown, KY 40243.

Hubbard, who addressed the Kentucky Baptist Convention in November, is a Baptist layman. A graduate of Georgetown College, he has lived in Louisville and presently maintains a home in Mayfield.



Bible preaching conference speakers at Ridgecrest [N. C.] Baptist Conference Center July 2-8 will be C. B. Hogue [upper left], director, evangelism section, Home Mission Board, Atlanta, and Lewis Drummond [upper right], Billy Graham professor of evangelism, Southern Seminary, Louisville. At Glorieta [N. M.] Baptist Conference Center July 16-22 will be Gene Garrison [lower left], pastor, First Baptist Church, Oklahoma City, and James Flamming, pastor, First Baptist Church, Abilene, Tex.

BSSB Presents Carter With Special Edition Of 'Why Not the Best?'

Broadman Press, book publishing arm of the Baptist Sunday School Board, presented President Jimmy Carter with a special printing of its new Presidential Edition of his best-selling autobiography, "Why Not The Best?" in an informal ceremony at the White House Jan. 21.

"We want you to know how proud we are to have you in the White House, and we know that you are going to have a great effect on the morals of our country," said Robert G. Fulbright, manager of the Broadman Products Department, in presenting the book to the President.

"I'm certainly going to try," Carter replied.

The presentation on the President's first full day in office took place in the "Map Room" adjacent to the "Fireside Chat Room," made famous by President Franklin D. Roosevelt.

Also participating in the presentation were James W. Clark, acting executive vice president of the Sunday School Board and director of Broadman; Johnnie Godwin, supervisor of Broadman books and music section and his wife; Mrs. Robert Fulbright; W. Barry Garrett, bureau chief of the Washington Bureau of Baptist Press; and Robert Harper of the Southern Baptist Foreign Mission Board, Richmond, Va., who took photos.

Since the Sunday School Board, the world's largest publisher of religious materials, first released the book through Broadman in October 1975, it has sold over two million copies, including 16 foreign editions and a paperback edition by Bantam Books. It has become the fastest seller in Broadman history.

During the presentation, the President leafed through the book and commented on the superb color reproductions. "This book has made a lot of money," he said, "and we have put it all into the foundation." (The President has set up a special, non-profit educational foundation, to which royalties are being paid.)



President Jimmy Carter leafs through the leather-bound copy of his book, "Why Not the Best?," published by the Baptist Sunday School Board's Broadman Press. L to R: Robert G. Fulbright, Carter, James W. Clark, Johnnie Godwin.

State SS Workers Meet At Walnut St. Apr. 11-12

The Kentucky Baptist Convention's Sunday School Department has scheduled a statewide Bible teaching-learning workshop Apr. 11-12 at Louisville's Walnut Street Baptist Church.

Planned for all Sunday school workers, sessions will begin at 1 p.m. Monday and conclude at 9:15 p.m.



Boone



McKinney



Miss Lawson

Tuesday. No registration fee will be required. This is one of 46 similar workshops which the Baptist Sunday School Board, Nashville, will sponsor in 1976 across America. Age group conference leaders in Louisville include: Younger preschool, Mrs. Wallace Britton; middle preschool, Eldon Boone; older preschool, Mrs. Polly Hargis Dillard; younger children, Mrs. Helen Smith; middle children, W. Mark Moore; older children, Mrs. Lodean Dugal; younger youth, Rhea McKinney; older youth (Convention Uniform, Youth B), Terry Hamrick;

older youth (Life & Work, Youth in Action), Rick Chaffin; single adults, Linda Lawson; young adults (18-29), Mrs. Charles Wade; median adults (30-59), Allen Black; older adults (60-up), Bill Simmons; and general officers, leader to be named.

Census Won't Inquire About Your Religion

In accordance with a new law which forbids requiring a person to give information about his religion, the Bureau of the Census has announced that it will not include a question on religion, even of a voluntary nature, on the 1980 census.

Religious researchers and representatives of some denominations have requested a question on religion on the census many times in the past but the bureau has decided each time not to include such a question due to heavy opposition.

Business interests, religious statisticians and Roman Catholic and some Protestant groups favor a question on religion. Those most strongly opposed are Jewish, Southern Baptist and Christian Scientist groups, according to A. Ross Eckler, former director of the Census Bureau.

The issues at stake are religious liberty, separation of church and state and the individual citizen's right to privacy, said a spokesman.

Kentucky Baptists at Work

Decisions! Decisions! At Boone's Creek, They Are Legion

by Jim Cox,
Associate Editor

Ross Figart, superintendent of missions at Boone's Creek Association in central Kentucky, glows as he tells of the impressive human statistics his association's camp has compiled in 22 seasons.

Since 1954, when the camp was begun in the facilities of Corinth Baptist Church, about a dozen miles southeast of Winchester, more than 1400 young people have found Christ as saviour



The bi-level gymnasium and dining hall are in the center of the campus.

while at Boone's Creek.

"Almost that many have made other decisions of dedication," Figart interjects. "Several dozen have responded to a call for special service and already some are now pastors and missionaries who first heard that call at Boone's Creek Camp. There are sixteen young people we know of who right now are in college or seminary training for special service who made that commitment at Boone's Creek Camp," he adds.

The fledgling camp begun at Corinth Church really began to flourish in 1956

when about 20 acres was purchased directly across the road from the church. Cova Duvall, then pastor of Corinth Church, and Lloyd Mahanes, pastor at Boone's Creek Church, were the driving forces behind the project. Hundreds more contributed time and labor to establishing the physical property.

Planned with a Purpose

Today, these facilities include a variety of structures to meet multiple needs of a permanent camping program. Center of the campus is a gymnasium-dining hall complex including a full basketball court on one level and kitchen, dining room, rest rooms with showers, storage and recreational space on another level.

On the camp's perimeter are four double cottages, spacious swimming pool and bath house, chapel-conference center, lighted softball field, paved outdoor courts, barn doubling as a workshop and storage facility, canteen, and homes for the associational missionary and for the building and grounds supervisor. Hardin Mullins has held the latter position since 1973. A full time manager is currently being sought.

The cottages, gymnasium and chapel-conference center are winterized.

Two years ago an improvement program was begun to upgrade present facilities. Since then cottage space has

been added providing 60 more beds. Another 72 beds will be provided in four more double cottages scheduled for future construction.

By this summer a new sewage treatment system is expected to be completed, permitting the camp to meet all health and water treatment standards.

\$65,000 Budget

Operating expenses for 1976 were \$65,000, with about \$12,000 of this received as regular monthly gifts from the sponsoring churches. The balance was derived from groups using the facility and from camper fees.

Camp fees were \$25 per camper per week last year, with campers coming

depth experience in camping," he declares. "The completion of the camp improvement program will provide us with most adequate facilities—not luxurious, but comfortable and safe."

Eight Weeks Coming

Boone's Creek Camp offered seven association-sponsored weeks last summer and plans to add an eighth week (music camp) this year. In 1976 three girls' camps, two boys' camps, a junior high coed week and a youth coed week were included.

Figart estimates that upwards of 30,000 persons are on the camp grounds annually for some activity.

Recreational activities include skat-

ing, horseback riding, swimming, canoeing, volleyball, basketball, softball, ping pong, fishing and horse shoes.

Figart is convinced the distinguishing factor between Boone's Creek and similar associational camps is its approach to staff and counseling personnel.

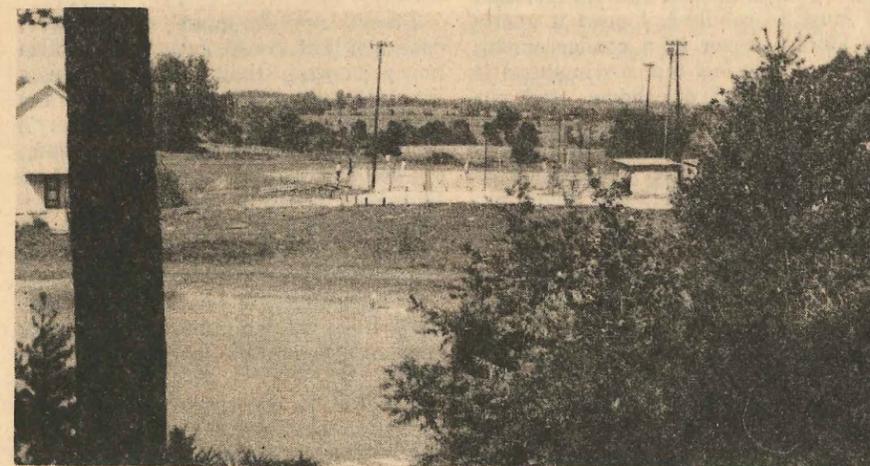
"Unlike most camps which rely on a high percentage of volunteers," he says, "Boone's Creek carries on about seventy-five percent of its program with an employed staff." In 1976 a school teacher was camp director and 14 young persons, half boys and half girls, were on the staff. All but two were college students or older.

Multiple Talents

"Staffers are not employed for one type of work, such as life guard or kitchen duty, but rather every staffer is likely to serve in almost every capacity at some time during the summer," he explains. "All will serve as counselors some weeks. All will teach Bible study groups, lead in mission study activities, direct nature study emphasis, help in the canteen, oversee recreational activities and lead in some aspects of the campfire service."

While the ideas being practiced at Boone's Creek may not be unique, tangible results prove they are working. A camp that attracts 30,000 persons a year simply has to have something going for it.

"God has blessed us," says Figart. "We owe it all to him."



A lighted softball field and a lake [foreground] offer recreation for campers.

from churches in Boone's Creek Association being credited \$5 toward that. Figart estimates that 60% of each summer's campers are from outside Boone's Creek, with about half of them coming from the Lexington area. Some are from out of state.

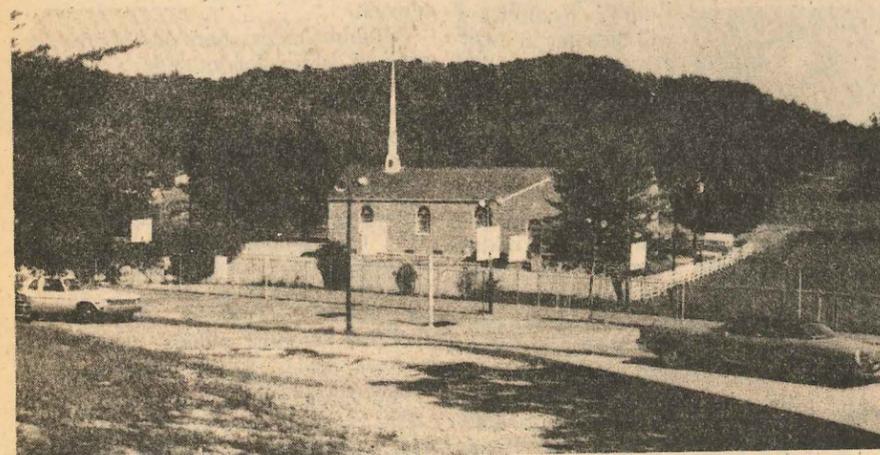
Retreat groups are charged \$8.50 per person for an overnight stay, including three meals. This drops to \$6.50 per day after the first day.

Figart reports that 90% of retreat groups using the camp's facilities come from outside the association. "We have had as many as six college BSU's in one year," he remembers, "and have pulled in churches from Tennessee, Indiana, Ohio, West Virginia and all across Kentucky.

"Our desire is to provide a quality-



Four cottages jut out from the hillsides and provide year-round overnight accommodations. Four more cottages are on the drawing boards.



Corinth Baptist Church, where it all began, sits directly across the road from the present camp. The camp used church facilities in the early days.

The Pastor's Wife Speaks to the Pastor

by Ginny Sisk

Mrs. Ted Sisk is wife to the president of the Kentucky Baptist Convention and lives in Lexington. These are excerpts from an address to the Kentucky Baptist Pastor's Conference in November—Editor.

I have not come to preach (the Lord hasn't called me to preach). Rather, I hope to share something of myself with you—my calling and faith, my joy, my needs, some of my disappointments, my deep sense of commitment and yes, my philosophy as a pastor's wife.

1. MY CALLING — One of the greatest joys of my life has been to share my husband's call to the ministry.

My husband has never made me feel that the call to the ministry was his alone but rather something precious we shared together.

I think it is a mistake to tell ministers and their wives that the call or invitation from a church is extended to the husband. I believe such a church wants to feel they have a team. I know all of you do not share this opinion. I frequently hear the expression "The church did not call me, they called my husband." If this is true, then why does a pulpit committee insist on meeting the wife early in their negotiations, hearing her ideas and philosophies? Happy is the minister's wife who shares his call! One of the most frustrating things I ever saw was the wives of seminary students, who were potential pastors, ministers of music, or other ministers who had received this call after being in another profession. These gals were having difficulty coping, changing gears, fitting the roles, etc.

For years I have heard about the poor preacher's wife. Frankly, I think this is a worn out tune. I am tired of hearing about the plight of the minister's wife. Let's admit it! We've got it made! Perhaps there are congregations out to crucify the preacher's wife but I have never encountered them. I will surely admit that some pastorates have been more difficult for me than others, but I honestly believe in this day that congregations want the pastor's wife to be her own self, within bounds of reason.

So my calling is special to me. It is

intertwined with my faith. I know what it is to live by faith—not only for salvation but for the daily needs as well.

II. MY NEEDS — As a pastor's wife I have needs. First, I need to be given credit for having intelligence enough to make decisions on my own but I need my husband's reassuring support that I have made a right decision. If it wasn't a right decision, I need his understanding that I did the thing I thought best at the time. I never ever need his condemnation.

As a woman, I need to hear often that I'm loved and needed and appreciated. If I must be rebuked, I need it gently and kindly—never in a condescending way. I need to feel that my husband is proud of me, of our home, and our family.

I know that I am not first in my husband's life. I know that I am as far as women go but I understood years ago that the church and the ministry would come first.

I need time. I need for my husband to have time to listen to my ideas, my feelings, and my dreams. But I also need to realize that even his time has been committed to the Lord for study, visitation, counseling, administration, and general oiling of the machinery. But I need my husband to reserve some time for me and the family.

I need my husband to share. Oh, I know he can't share confidences but I need him to share the little everyday things. I need to know who is in the hospital, who is going to have a baby, what the priorities of our church are, what the new order of worship will be like, etc. I need to hear him dream about his plans for the church, for us, and for the future. I must feel a part!

I need understanding, not only from my husband but from others. I need to be able to cry for no reason at all or for a good reason. I need to be held close and reassured.

Dr. James Dodson has written a book entitled, "What Wives Wished Their Husbands Knew About Women." He lists the ten major causes of depression among women. Lack of understanding on the husband's part played a definite part in the wife's low self-esteem which

headed the list as number one.

To me all these filled needs are privileges I enjoy as a pastor's wife. Always with privilege comes responsibility.

III. MY RESPONSIBILITY. — I realize that my needs have counterparts. My pastor-husband has needs too. I must never degrade or cut him down. This is the cruelest kind of punishment. I have a responsibility to love him, care for him, encourage him, make a home for him to which he will be glad to come and bring his friends.

I have a responsibility to run interference for him with the phone and the door. I must guard jealously his time for study and rest. I must discourage the church members from overloading him with visits they should make themselves.

I must carefully guard our finances, realizing that congregations do notice how you spend "their" money. I have a responsibility to consult him before any major purchase like having Johnny's teeth straightened or buying a new sofa, not that I should have to answer to him for every penny I spend but out of consideration of our partnership.

I have a responsibility not to bring up controversial or burdensome things at the wrong time—like meal time or just as he turns off the light or, worse still, five minutes before he goes into the pulpit.

I feel it is my responsibility to be involved in the work of the church to the degree that my family, my energy and my abilities will allow. I must not feel compelled to "run the church," or the preacher.

Conclusion — All of us will readily agree that the fruits of the Spirit, which are found in Galatians 5:22 — love, joy, peace, long suffering, gentleness, goodness, faith, meekness, etc.—are beautiful; but why do some people feel that for minister's wives the fruits of the Spirit should be timidity, piosity, lack of fashion, drabness, and a sad face?

I am in the place I believe God wants me to be. I am married to the man I believe God wants me married to. God has richly blessed me, my marriage, and my family. I feel I owe Christ my first love and allegiance. I have a responsibility to my church to do all I can for Christ through that church.

In summation let me say this. I'd rather be a pastor's wife than anything in the world.

Amillennialism

by Dale Moody,
Southern Seminary

Second in a Series

It was not until the conversion of Constantine that Premillennialism ceased to dominate Christian eschatology. When Christianity became the official religion of the Roman Empire there was the widespread feeling that the Millennium had arrived. This became Amillennialism, as this shift from the future Millennium after the Second Coming of Christ to a present Millennium of triumphant Christianity.



Moody

The transition from Premillennialism to Amillennialism in Latin eschatology came with Augustine who at first taught the Chiasm of the early Greek Fathers. In his *First Catechetical Instruction (De Catechizandis rudibus)* he embraced and followed the view of the *Epistle of Barnabas* (15:4) which taught that world history would last for 7,000 years, corresponding to the six days of creation the last 1,000 years being the Millennium.

Most of the details of Augustine's Amillennialism may be found in his major work on *The City of God*, Book XX. He interpreted the Millennium in an allegorical manner that led him to believe that he was already living in the Millennium. The first resurrection he interpreted as spiritual, which has already taken place for the Christian, while the second resurrection will be the resurrection of the body.

The first major crisis in Amillennialism came around the year 1000 when the world did not end, as the followers of Augustine expected.

By the time of Joachim of Fiore (c. 1132-1202) the idea of the Roman Catholic church as the Millennium was due to go through a radical change. Joachim's commentary on Revelation divided history into three periods: that of the Father down to the time of Jesus, that of the Son which was due to end at the beginning of the third age of the Holy Spirit about A.D. 1260.

Several books advocating the type of Amillennialism found first in Augustine in the fifth century have been published by the Broadman Press in Nashville, Tenn. This has led to the impression often met outside the Southern Baptist Convention that all Southern Baptists are Amillennialists. A survey would perhaps show that far more Dispensationalism is taught in Southern Baptist churches.

A book by Russell Bradley Jones on *Things That Shall Be Hereafter* (1947) illustrates how the Platonic idealism of Augustine is used to resist the realism of the Bible. After the year 1000 Amillennialism of course no longer took the Millennium literally. Jones follows this innovation as the indefinite reign of Christ between the cross and the consummation.

The same tone is found in *The Meaning and Message of the Book of Revelation* by E. A. McDowell (1951), although McDowell was very much under the influence of C. H. Dodd's "realized eschatology" that all but eliminated any future coming of Christ.

Two books by Ray Summers were more restrained. His commentary on Revelation, *Worthy Is the Lamb* (1951), delayed detailed interpretation of the Millennium until his systematic interpretation in *The Life Beyond* (1959). There the "first resurrection" is inter-

preted in a symbolic way as the triumph of the martyrs, but the "second resurrection" is said to be literal. This type of exegesis gets out of hand, for it requires the Greek word *ezesan* (lived) to have two different meanings, without notice or evidence, in the same context (Rev. 20:4f).

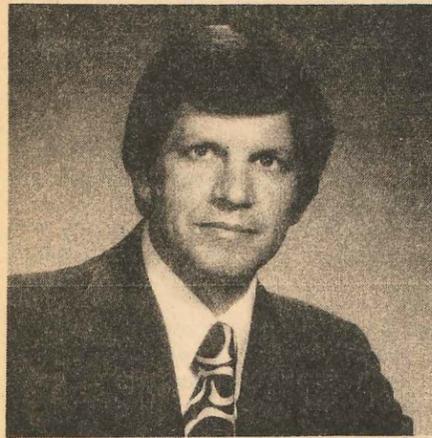
Studies in Revelation (1974) by H. H. Hobbs adopts the Amillennial view, although Hobbs says he was once a "pre-without-a-program."

The Revelation of Jesus Christ by Ray F. Robbins (1975) does place the reign of Christ upon the earth (Rev. 5:10), but the first resurrection is interpreted as spiritual as in Augustine. Like other Amillennial interpretations Revelation is interpreted in a highly symbolic manner that borders on the allegorical method. It is really hard pressed when confronted with biblical literalism.

All five of the above authors are regarded as friends and competent scholars, but their exegesis is not convincing. It is devoutly hoped that Millennialism will not be made a test of fellowship among Southern Baptists, but it would be more instructive if Broadman Press would publish more than one point of view.

It is true that *Highlights of the Book of Revelation* by G. R. Beasley-Murray was published in 1972, and the conclusion of this small book has a ringing challenge to return to biblical realism, but Beasley-Murray was British and gave these brief lectures at the Nationwide Bible Conference in Dallas, Tex., Mar. 15-18, 1971.

Many others, including myself, have found that historical Premillennialism is far more literal on Revelation 20 than is Dispensationalism. It offers the best realistic response to atheistic Marxism.



Elgene Phillips, BSSB Editor, Wins 'Victory in Jesus' in Death

by Sharon Roberts

Surgery shortly after Christmas offered temporary relief so that the new editor of *Church Recreation* magazine was able to work off and on until late summer, when his condition worsened. Oct. 4, 1976, was his last day in the office, as hospitals and chemotherapy replaced home and work as a way of life. A severe case of histoplasmosis complicated the treatment.

"Elgene's faith went through a deepening process," observed Floyd A. Craig, who had worked with Phillips in the junior high Sunday school department at First Baptist Church, Nashville, and was a close personal friend.

"There was always a balance between coping and a sense of faith. Even as he searched intensely for an answer to the question, 'Why is this happening to me?,' he never doubted God—just why," said Craig, a Southern Baptist Christian Life Commission staffer.

"In his struggle to maintain a sense of hope, I got as much, if not more, than I gave. My motive was that he was a friend, and he would have done the same for me," Craig said.

Co-worker and friend Frank Hart Smith agreed: "I don't think Elgene knew anyone halfway."

Yarborough added, "You could always be yourself with him. Elgene accepted you for what you were and loved you for it."

"His concern for persons came through in his work," said Mancil Ezell, a fellow employee, who knew him before Elgene came to the board in 1969 after serving as youth director in churches in Albuquerque, Tulsa and Louisville.

Others recalled Phillips' "fun-loving" sense of humor, his active involvement in sports and community affairs and, particularly, his devotion to his family.

"Elgene was so proud of his children," said Ann (Mrs. Floyd) Craig, "and they tried in different ways to return his love."

Cindy chose to stay close to her mother at the hospital during the final two weeks.

His oldest son, Craig, a talented musician, recorded "Moonlight Sonata," a song he had played at his spring piano recital. He took it to his father's hospital room to play for him because Elgene had liked it so much.

"It was the last thing Elgene acknowledged remembering," said Karen, whose "remarkable display of courage" and Christian character has been credited with maintaining her family's faith and strength during the ordeal.

Craig also wrote a song—"Remembrances"—which his father never heard. It was his way of doing something for his dad that no one else could do.

"He knew at the time that he wrote it that his daddy was dying," his mother said. "It's so beautiful, so quiet and relaxing. It went hand in hand with the way Elgene died—quiet and relaxed."

When the end came, the family—even six-year-old Brooks—emphasized the fact that the body which remained was not Elgene, that he had, as a Christian, won a victory over death.

His memorial service, led by Floyd Craig, reflected that victory. It began with the singing of "Victory in Jesus" and ended, at Karen's request, with the "Halleluiahs Chorus." The children requested a soloist to sing "Because He Lives."

An editorial Elgene wrote for April-May-June, 1977 *Church Recreation Magazine*, after he knew of his illness, was read as part of the service. "I have learned that life is a valuable possession . . . not something to be taken for granted," he wrote.

"God put you and me on earth for a purpose. We must become the real persons God intends us to be . . . and not merely exist on a day-to-day basis—never discovering what 'life' really is."

"Just as it is impossible to describe a beautiful symphony," said Floyd Craig, "so is it difficult to fully describe the kind of person Elgene was. You can't do it; you just have to be there. I was fortunate enough to be close to him."

Many others were fortunate too.

"I'm sorry, Mr. Phillips, but the biopsy indicates that you have a malignant tumor in your chest."

For 38-year-old Elgene Phillips, an editor in the church recreation department of the Southern Baptist Sunday School Board, these words by a Nashville physician marked the beginning of a courageous, hard-fought battle against Hodgkin's disease.

Late in the evening of Jan. 15, he lost his year-long struggle with cancer, but not before he had impressed friends and strangers alike with his appreciation of life and his deep faith.

"I have never seen anyone so unafraid of death," commented Leslie Weston, one of several nurses at Vanderbilt Hospital who knew Phillips personally. "We all realized that Elgene was a very special person and that he reflected, in his own quiet way, the Christian faith. He had an unusual kind of courage."

Courage was needed for Phillips, his wife Karen and their three children—Craig, 15, Cindy, 12, and Brooks, 6, in the days after that initial diagnosis in November 1975.

The first of a long series of tests, consultations and hospital visits began with a late November visit to the Mayo Clinic in Rochester, Minn., where the diagnosis of Hodgkin's disease, a cancer which attacks the lymph glands, was confirmed.

"Although doctors were optimistic then about remission, Elgene had to cope with the reality of a terminal illness," said Larry Yarborough, a Sunday School Board youth consultant who was a close personal friend and accompanied him to Minnesota.

WMJ Names Warren

Charles E. Warren Jr., 29, has been elected associate editor of *World Mission Journal*, monthly Baptist Men's publication of the Baptist Brotherhood Commission, Memphis, effective Mar. 1.



Warren, senior editor in the Foreign Mission Board's press office for four years, succeeds Larry R. Jerden, who was elected editor of the *Rocky Mountain Baptist*, state Baptist newspaper for Colorado.

A native of Roanoke, Va., Warren was a staff writer for the public relations office of the Baptist General Convention of Texas, Dallas, until 1973. He is a graduate of Oklahoma Baptist University and Southwestern Seminary.

Billy Graham Against Segregation in Africa

Billy Graham, speaking in Nairobi, Kenya, said that he believes apartheid (segregation) in South Africa has been a total failure and was wrong from the beginning, but he opposes the use of force to bring about change.

In an interview following a mass rally, the American evangelist commented on churches giving humanitarian aid to liberating organizations. "I am against violence," Graham said. "I hope the people of Southern Africa will be able to solve their problems in a peace-like way, without fighting . . . but the church should use its moral influence in speaking out and talking about it."

Orville Boyd Jenkins, Southern Baptist missionary press representative, said Graham expressed fear that since the South African government, which has the Atomic Bomb, might use it "if their backs are to the wall. They have many bombs . . . and this will be a tragedy for whites and blacks in Southern Africa."

Expressing his own opposition to apartheid, Graham said that for many years he had refused to go to South Africa "until they were willing to inte-

grate the big stadiums." After refusing for 20 years, Graham said, he finally went two years ago. In the stadium about half the people were black and they sat wherever they wanted to sit. "I stayed only in hotels where black people could stay or in homes where blacks and whites could stay," Graham stated.

Concerning the sanctioning of apartheid by the Dutch Reformed Church, Graham observed, "there is a growing movement now to try to change the attitude of the church." More than 48 percent of the nation's European population belongs to the Dutch Reformed Church.

Philippine Mission Gets \$10,000 for New Bibles

The Philippine Baptist Mission has been granted \$10,000 from the Southern Baptist Foreign Mission Board to help escalate its program of Bible publication and distribution during 1977.

William T. Roberson, Southern Baptist missionary press representative, said a recent survey by the Baptist mission revealed that more than 51

percent of the Baptist church members attribute their conversion experiences to the reading of the Bible.

This makes it imperative "to publish and distribute increased numbers of Bibles, especially in light of the fact that literacy in the Philippines is more than 90 percent," Roberson explained.

Roberson, also director of Philippine Mission publication work, has negotiated publishing of 13,000 New Testaments printed in one of the major dialects of northern and western Mindanao.

While escalating Bible distribution efforts, Baptist churches in the Philippines are also continuing their emphasis on organizing home Bible studies and house churches. Last year, 290 Bible study groups outside church buildings were organized on the island of Luzon.



Mountains to the Mississippi

Grace Honors Tacketts

On Jan. 16, Grace Baptist Church, Lexington, honored its pastor, Joseph R. Tackett and his wife, Emma, by presenting them a certificate of appreciation for 10 years of faithful service and ministry at the church. It was announced that they would receive an all-expense paid trip to Switzerland and the Holy Land in March. A reception was held following the evening service and a camera was presented to the Tacketts.

Versailles Burns Note

Versailles Baptist Church held a note-burning service Jan. 9 to celebrate the final payment on the church debt incurred in 1968 when the church built a

new sanctuary. Over the years the church has made several improvements and had refinanced the debt to include these and still was able to retire the debt about two years earlier than originally planned. Henry D. Johns pastors the church.

Winchester Honors Couey For 50 Year Ministry

The First Baptist Church of Winchester honored Ralph R. Couey on his 50 years in the ministry on Jan. 30. Couey was honored in a special worship services at the 11 o'clock hour with Austin Roberts, pastor of the Lexington Avenue Baptist Church, Danville, as speaker, followed by a reception.

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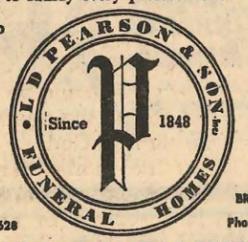
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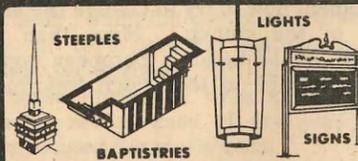
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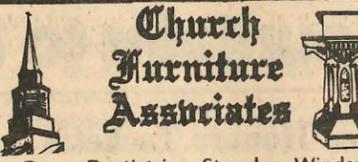
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Frank Owen



WEATHER EFFECT

People are beginning to ask me if I think this terrible weather will hurt our Baptist work and program. It has already done so. We have continued to cancel or postpone committee meetings in Middletown, and training events at Cedarmore and out in the state. Some of these meetings are simply lost for this year. Committee and board work and plans are behind schedule.

We are gratefully surprised that last month's cash receipts were the highest January in our history, but January generally reflects December and year's end catch-up by many churches. February receipts will more accurately tell the story of the weather's influence.

The churches are hurting. Many services are called off or greatly reduced in attendance and, of course, the offerings are affected.

We are working at the Kentucky Baptist Building in cold offices and currently closing daily at 3:00 to save fuel. We have remained closed entirely a time or two.

Absenteeism, both from important meetings and from our offices, runs higher than usual. Some must go home early or not come at all because of icy roads. We haven't seen the ground in weeks.

I told a worried business man the other day that the low, low thermometer not only pulls down business, but churches; not only does it stop rivers, but eventually would drag down or stop everything. We pray for warmer weather. One would think Satan has at last found the cosmic thermostat and is having his fun with it. I have heard that while our hell is hot, the Norwegian's hell is cold. I'm beginning to imagine a cold hell.

But, there will be better days. Summer will come again. The King James New Testament often repeats the little expression, "it came to pass." I heard of a preacher who used it out of context. He said concerning trouble, "it didn't come to stay, it came to pass." Let this be our view of the winter. It didn't come to stay, "it came to pass," and it will — praise God.

Sunday School Lessons

Lessons for Feb. 20, 1977

by H. C. Chiles, Murray, Ky.

International Series

Life and Work Series

Power to Transform Life

Crowds of pilgrims accompanied Christ on his journey to Jerusalem for the last Feast of the Passover before his death. Among the curious masses who wanted to see Christ as he passed through Jericho was a well-known and well-to-do man named Zacchaeus.

Zacchaeus was a Jew by nationality and a publican in position. He thought more of money than he did his nation, the respect of his fellowmen, his soul, or God. He was an extortionist, levying the taxes to the limit, paying the demands of the Roman government and adding the balance to his personal savings. He was held in contempt by the people.

Zacchaeus was small in stature. He was a social outcast. Being a traitor to his country, he was hated by his fellowmen. His ill-gotten riches enabled him to purchase many things, but there were two things which he could not buy—peace with God and true happiness.

Dissatisfied with himself and his way of life, and with a great longing for something better, he resolved that he would go to see Christ, who had just come to town. It was not easy for him to accomplish his purpose because of the multitude surrounding the saviour and his own smallness of stature. Undaunted by these handicaps and obstacles, he went ahead of the crowd and climbed the famous sycamore tree.

When the saviour arrived at the tree which Zacchaeus had climbed, he looked up at him and said: "Zacchaeus, make haste, and come down; for today I must abide at thy house."

Zacchaeus' conviction of sin, unfeigned repentance, reception of Christ, confession of faith in him, restitution of possessions, joy of heart, and reformation of life were excellent evidences of his genuine conversion and salvation. A terrible grafter had been transformed into a generous giver.

Mark 8:34-36

In pointing the way to true discipleship, which is what Christ desires in those whom he saves, our Lord set forth a threefold requirement:

1. Self-denial. "Whosoever will come after me, let him deny himself."

2. Self-renunciation. "Take up his cross." "Cross" here does not mean various afflictions which are called crosses, and which we cannot avoid even if we would. On the contrary, it means something to be taken up voluntarily.

3. Self-abnegation. "And follow me." Self-abnegation means to accept obediently another person rather than self as the leader of one's life and activities.

This threefold requirement may sound like a very difficult assignment, but it guarantees the most joyous and useful life possible. There is no other way of opening the door to one's highest possibilities and fullest development.

The Rich Ruler—A Misplaced Trust

Mark 10:17-27

Upon leaving the house in which he had blessed the children who had been brought to him, Christ was met by a young man who came running and knelt before him.

In all probability this young man was approximately 30 years of age. He possessed many praiseworthy virtues. Seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits, and conduct were commendable. His character and reputation were above reproach.

Even though the young man had a high position, a clean record, and great possessions, he still had a craving for something which he did not have. He was dissatisfied with what he was. Having heard about eternal life and knowing that he did not have it, he was interested in learning how he might obtain it.

Confident that Christ knew the secret of how it might be secured, he ran and knelt at his feet and asked him, "Good Master, what shall I do that I may inherit eternal life?"

His question revealed the fact that he thought eternal life could be obtained through his own efforts. He was woefully ignorant in supposing that eternal life could be secured by something that he himself could do. By the deeds of the law no flesh is ever justified in the sight of God.

Christ directed the attention of the young man to the commandments, which he had been trying to observe in the belief that nothing else would be required of him. The saviour wanted him to understand that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service.

No man had ever been saved because of what he did to or for his fellows. Although some people are teaching salvation by works with new vigor and viciousness today, it is still true that nobody has ever been able to save himself. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast" (Eph. 2:8-9).

Seeing infinite possibilities in the young man, if he were only saved and submissive to the Lord's will, Christ gazed at him lovingly and longingly. When he offered eternal life to him on terms which were different from what he expected, he declined to receive it. He wanted the blessing, but only on his own terms. The young man turned and went away from Christ in great sorrow, without salvation or the hope of heaven. Conscious that he was missing much, he turned his back upon Christ and made the greatest mistake that one can possibly make, namely, that of refusing eternal life.

When compared to eternal life all else sinks into insignificance. Salvation is possible only on the Lord's terms.

Personnel Changes

Versailles Calls Reed

Versailles Baptist Church has called Donald G. Reed to serve as an associate minister. His duties will include working in outreach and education. Reed has previously served on church staffs in Nicholasville and Lancaster and has pastored Clover Bottom Baptist Church in Woodford County and Immanuel Baptist Church, Louisville.

Goodwin to Clinton

Ron Goodwin began his duties as minister of music and youth at First Baptist Church, Clinton, on Jan. 30. The Princeton native had served in this capacity at Calvary Baptist Church, Evansville, Ind.

Carter Leaves Stanford

William Carter has resigned as pastor of Stanford Baptist Church, Stanford, effective Feb. 27, to become pastor of First Southern Baptist Church, Indianapolis, Ind.

Fleming at Gardenside

S. Lamar Fleming has joined the staff of Gardenside Baptist Church, Lexington,

as minister of education. Fleming comes to Lexington from First Baptist Church, Carrolton, Ga., where he has served since 1973. He is a 1965 graduate of New Orleans Theological Seminary.

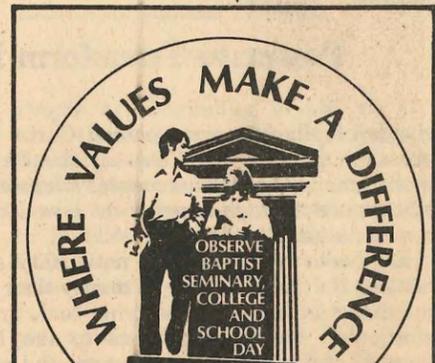
Baker to Pleasant Hill

W. L. "Larry" Baker is now pastor of Pleasant Hill Baptist Church, Hopkinsville. Baker has served as pastor of Baratavia Baptist Church, Lafitte, La., and as chaplain for the alcoholic rehabilitation program of Volunteers of America in the French Quarter of New Orleans. He is a graduate of Murray State University and New Orleans Baptist Theological Seminary.

Deaths

Mrs. Harwell Dies at 72

Mrs. H. H. Harwell, 72, mother of Jack U. Harwell, editor of the Georgia Baptist state newspaper, *The Christian Index*, died in Mobile, Ala., on Jan. 6. Funeral services were held at First Baptist Church, Mobile, with burial in Mobile's Pine Crest Cemetery.



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