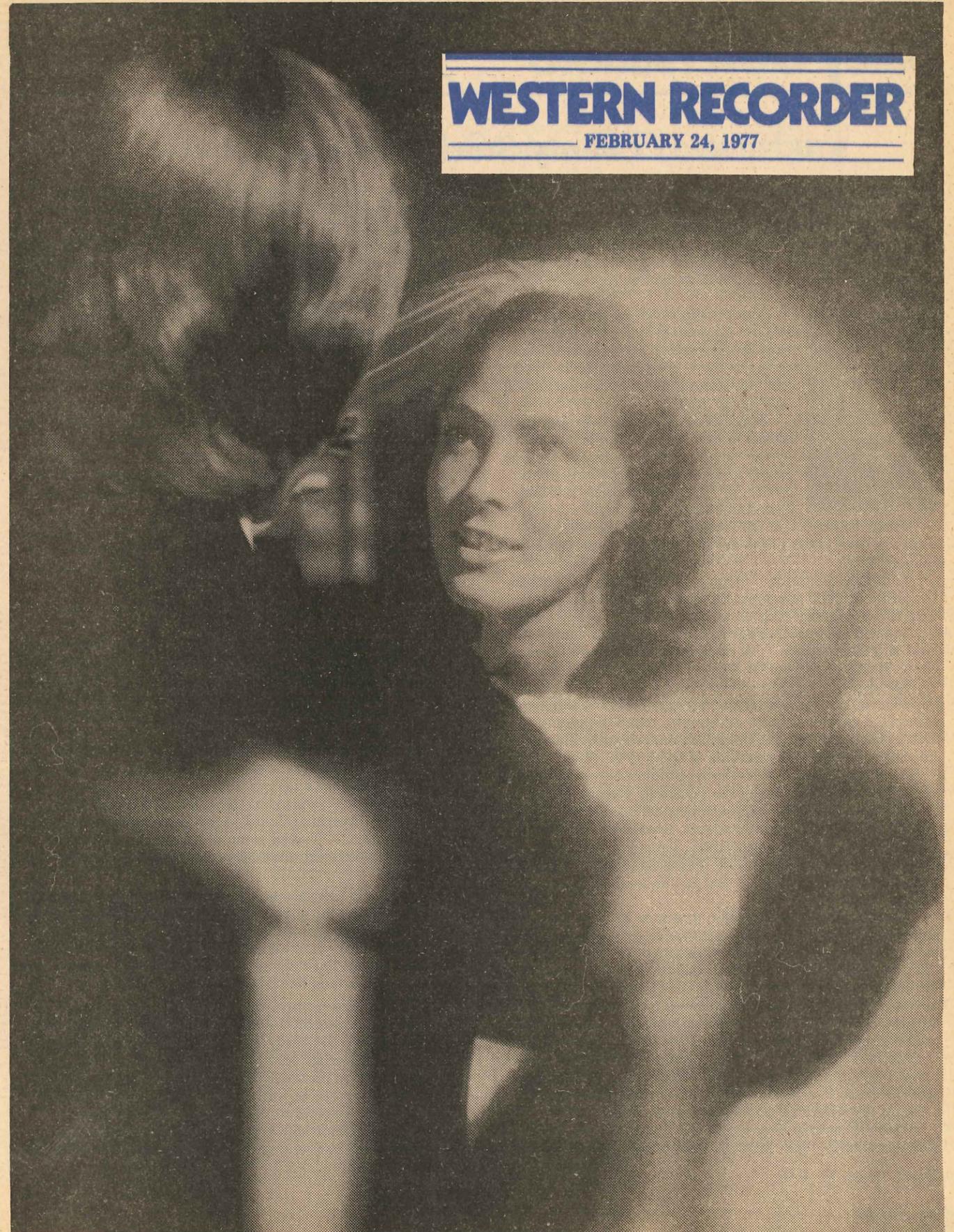


WESTERN RECORDER

FEBRUARY 24, 1977



Twenty Stormy Years

No part of Baptist denominational life in Kentucky has made as much news and received as much attention in the last 20 years as Baptist colleges and schools. They have been in the forefront of discussion and debate almost constantly and they still pose the greatest challenge to an enthusiastic and united mission thrust for Kentucky Baptists.



There were seven colleges and schools supported by the Kentucky Baptist Convention 16 years ago. Since then two have been discontinued and one has come into existence but lasted only seven years.

Magoffin Institute, a boarding high school in eastern Kentucky, was started by the Southern Baptist Home Mission Board in 1905, later came under the control of Kentucky Baptists and was closed in 1961.

Bethel College, a junior college in Hopkinsville, was closed in 1964 after 110 years of operation as a Baptist school.

Kentucky Southern College was started by Baptists in Louisville in 1962 and after financial difficulties merged with the University of Louisville in 1969.

The remaining colleges are Campbellsville, Cumberland and Georgetown. The remaining schools are Clear Creek Baptist and Oneida Baptist Institute.

Through the years these remaining schools have been in the news and have survived recommended changes, crises and controversy. In addition to those mentioned above, here are some of the crises related to Kentucky Baptist educational institutions in the last 20 years.

In 1957 President John Carter of Campbellsville College appealed to messengers to the Kentucky Baptist Convention to make Campbellsville a senior college. It had begun in 1907 as Russell Creek Academy, sponsored by the Russell Creek Baptist Association. Later it gained the recognition and support of the Kentucky Baptist Convention, its name was changed and it was made a junior college in 1923.

The move of Campbellsville to senior college status was approved by the convention messengers in 1957 but did not have the endorsement of the directors of the Department of Christian Education, a full time department of the Kentucky Baptist Convention Executive Board at that time. The request for four-year status was accompanied by a promise that only a junior college allocation in funds would be needed. This promise proved hard to live with and had to be abandoned.

The move of Campbellsville prompted President James Boswell of Cumberland to ask for approval for going from a junior college to a senior college in the same convention meeting. Cumberland added the fourth year in 1961.

The most stormy time by far for Kentucky Baptist schools came in 1958. This resulted from a recommenda-

tion made by a firm of professional management consultants engaged by the convention to survey its whole operation.

The firm recommended that Kentucky Baptists drop three schools and combine its four colleges into a Kentucky Baptist University with the main campus in Louisville. The three schools to be dropped were Magoffin, Clear Creek and Oneida. The four colleges to be merged were Bethel, Campbellsville, Cumberland and Georgetown.

This recommendation aroused stiff opposition from many supporters of the colleges and schools. It was soundly defeated when presented to the convention messengers in Elizabethtown in 1958.

Next came the most ambitious of all financial efforts for Kentucky Baptist schools. The financial plight of Kentucky Baptist schools, especially in capital needs, prompted an all-out capital needs campaign which was approved by the convention in 1962. The goal at first was \$12 million but later was reduced to \$9 million.

Professional fund raisers were employed and a strenuous effort was made. The results were disappointing. About \$3 million was finally raised, part of which went to the fund raisers.

Because of the desperate plight of the schools the convention was led to underwrite a \$6 million loan for capital needs to go with the \$3 million raised. This loan is being repaid by the convention with an annual Cooperative Program allocation of \$268,650. The 1976-77 allocation for operating funds for the colleges and schools is \$856,950, making a total appropriation this year for colleges and schools of \$1,125,500.

The latest development affecting Kentucky Baptist educational institutions is the report of a two-year Christian education study by a special committee. The report of this committee was presented to the Executive Board and through the Executive Board to the convention messengers last November. It evoked some discussion in the board meeting but sailed through the convention without a comment.

This report reflects careful and thorough study and a strong commitment to our colleges and schools in the years ahead. The climax of the report is a list of 11 goals, some of which are very far reaching. If these goals are achieved, our schools will have recognition and financial support from the convention they have never enjoyed before.

Significant sections of this report will be printed in the next several issues of *Western Recorder* for the sake of informing more Kentucky Baptists of the report's contents. A series of editorials on Kentucky Baptist Christian education is also planned. These editorial will meet with some disagreement as well as some agreement. Readers are invited to respond to them for the sake of open discussion and thorough consideration. The focus and direction of the convention for the years ahead is involved.

Romans and Ruffled Grouse in Prestonsburg

Romans by night and ruffed grouse by day are an unbeatable combination. And there's no more delightful place for both than Prestonsburg in the mountains of eastern Kentucky. To teach Romans to Baptists in Prestonsburg and to tramp the mountain sides with pastor Bill Jagers in search of the thunderbird make for an unforgettable experience.

Baptists in Prestonsburg love the Bible, their church and their pastor. The Irene Cole Memorial Baptist Church has been a bright lighthouse for gospel outreach many years. In earlier days the church sponsored as many as 12 missions laymen spread across Floyd County mountains and hollows each Sunday teaching Sunday school and leading worship services.

Now some of these missions are churches and doing well. Others are no longer as people move away and roads make possible travel once unknown.

Remoteness and poverty which once described much of life in eastern Kentucky are not so evident now. Coal is the black gold that is making millionaires of a few and high paying jobs for many in the mountains. Towns like Prestonsburg and Pikeville have all the appearance of the prosperity of Lexington and Louisville.

But this is not an unmixed blessing. Good roads, automobiles, television and money bring all the evils of the rest of the world to once remote and isolated communities in the mountains. And so divorce, drugs, vice, greed and all their companion evils threaten the simple faith and morality of mountain people.

Bill Jagers, the Irene Cole Memorial pastor, is a classic personification of the saying, "The mountains grow on you." Reared in another part of the state, trained in Georgetown College and Southern Seminary, Bill has spent most of his ministry in the two eastern Kentucky communities of Jackson and Prestonsburg. One who lived in the mountains 100 years would not be more at home. The same is true of his mate, Dodie, whose childhood home is

Mayfield in far western Kentucky. Bill wooed and won Dodie when she was a cheerleader at Georgetown.

By now Bill and Dodie have quite a family, three daughters and two sons. They all appear to have the best qualities of both their parents with one daughter and one son already excelling in college.

The ruggedness of the mountain country is bred into its people. The high mountains and rushing streams are not something to go around but something to conquer.

This conquest of the difficult is exemplified no where more graphically than in grouse hunting, a favorite sport of many mountain hunters. And men they must be who go after grouse. The thrill is in the hunt and not in the kill since each shot at a bird represents miles of hard going through brush and up and down mountain slopes.

This king of upland game birds is something beautiful to behold and something difficult to bag. They feed anywhere from the top to the bottom and on the benches between the top and the bottom of the mountain sides. Sometimes they hold when found and pointed by a bird dog but more often they flush out of gun range or fly away fiercely keeping a tree or another obstacle between themselves and the hunter.

Grouse are called thunderbirds because the sound of their flight is like thunder in the distance. Even wild turkey hunting I knew as a boy in Georgia was tame compared to grouse hunting. And so a bird in a hunter's coat is precious cargo. Both skill and luck are required for successful grouse hunting. Bill has the skill and I had the luck this time and so both of us know the thrill of grouse in the hunting coat.

I will remember the winter of 1977 for more than its record cold. The warmth of Prestonsburg Baptists, the crunching sound of boots breaking through crusted snow, the indescribable sound of the thunderbird on wing and the sight of a falling bird will make for exciting memories the rest of my life.

Baptist Forum

FROM SNOW . . . HUMILITY

You were asking for letters. Here is a thought. As I watched President Carter walk to the White House, I thought, Why? Then as I reread the scripture he read, Micah 6:8, my Bible said, "humble thyself to walk" which he did. Then at the prayer breakfast he asked the people to humble "ourselves."

Then the Lord opened the heavens and sent his power down in the form of

snow and cold on us so peaceful. That humbled many of us to walk or stay at home.

Then as I looked up and saw the swarms of blackbirds, I considered them "God's Army" (Ex. 23:28). He can use them for our good, to eat the bad insects or to devour our feed grain. "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which

are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (2 Chron. 7:13-14).

I want to thank the Lord for his mercy, that as yet he hasn't sent the earthquakes with this cold winter like he did in Turkey or China last summer.

S. B. Wheeler, Mayfield

Baptist News in Brief

TV Sex, Violence Turn Your Stomach? Switch! Turn It Off Next Week

A Methodist minister in Southaven, Miss., urging citizens across the nation to turn their television sets off for a week, Feb. 27-Mar. 5, is calling also for Feb. 28 to be a "TV Talk Back Day" for viewers to express their displeasure over violence and distorted sex on the tube.

"We are asking that every concerned parent and citizen call their television stations on that day and express their disgust with the violence and sex that dominates so much programming," Donald E. Wildmon, pastor of First United Methodist Church, Southaven, said.

Wildmon, who has dubbed the boycott week as "Turn the Television Off Week" (TTTOW), is also urging that Feb. 27, the first Sunday of the effort, be a Day of Prayer for network programmers and advertisers.

Groups across the country which have shown concern over the issue of television violence include the national Parent-Teacher's Association, American Medical Association, Southern Baptists, United Methodists, a Church of God body, the board of directors of the Screen Actors Guild, the National Citi-

zens Committee for Broadcasting, the National Council of Churches and business leaders.

In Nashville, Harry N. Hollis Jr., director of special family and moral concerns for the Southern Baptist Christian Life Commission, said such response "demonstrates that people strongly feel the television networks have been unresponsive to their pleas for more responsible television programs," which, he said, "are feeding American homes a deadly diet of exploitive violence, gutter language and manipulative sex."

"But morally irresponsible television programs ought to be turned off until networks officials hear the anguished and angry protests of concerned Americans and clean up these programs," Hollis added.

Carter: No Watergate

President Jimmy Carter continued his efforts toward an open and honest administration that would set high moral standards for government during his first full scale press conference since assuming the presidency.

He was asked: "Mr. President, have you plugged all the holes, so there won't be another Watergate or an executive branch scandal?"

The President replied, "All the coun-

try has learned a great lesson from Watergate: to have a maximum amount of openness, to have much stricter standards of conduct required by a public official, those appointed and those elected, to scrutinize very closely the appointment procedures so that if someone does have a concealed conflict of interest financially, it might be revealed.

"I know I will be cautious as President to avoid any legitimate semblance of dishonesty or concealing any information the public has a right to know," he declared.

Baptist Record Hits 100

The *Baptist Record*, official journal of the Mississippi Baptist Convention, is celebrating its 100th anniversary.

The paper, edited by Donald T. McGregor, is the fifth largest of 33 state papers of Southern Baptist-affiliated conventions covering 50 states. Eight of the 33 papers are more than 100 years old, including Georgia's *Christian Index*, the oldest, which is in its 155th year.

The *Baptist Record's* first editor was J. B. Gambrell, who edited the paper 1877-1896. A remarkable Baptist statesman, Gambrell had the distinction of serving as Robert E. Lee's personal scout during the Civil War.

Double Exposure

Marriage is nonourable (Heb. 13:4) say the scriptures, and apart from deciding to follow Jesus as Lord and Saviour most people never make a second more important choice than that of a life's companion. Marriage is a contract not to be entered into lightly: *What therefore God hath joined together, let not man put asunder* (Mk. 10:9). With all the forces striking against it today, if we ever needed to pray for an institution, we should pray for our homes. It is here that moral integrity, Christian values, honesty and the ethics to last a lifetime have traditionally been learned and given daily application.



Vol. 151, No. 8

Long Run Suggests Help For Weather Emergencies

Representatives of four Long Run Baptist Association churches met with a Louisville utility company agent to discuss conservation methods for Baptist churches.

Some of their recommendations may be applicable to other churches:

1. Fuel will be costlier in 1978 than in 1977. Be prepared budget-wise.
2. Wherever possible build in a back-up system for heating—coal, oil or electricity.
3. Wherever possible and feasible install zone systems.
4. Install time clock or electronic controls on thermostats.
5. Keep buildings used only once a week at 50-55 degrees.
6. Keep offices, kitchens and buildings used during the week and on Sundays at 65 degrees in the daytime.
7. In case of emergency have plans for curtailing activities.
8. Combine group meetings.
9. Keep lines of communication open to invalids, elderly and others alone.
10. Have a working agreement with sister churches so they may use your buildings if weather forces closing.
11. Have contract for emergency fuel.
12. Check the following: insulation, storm windows, ample wiring, portable electric heaters.
13. Have staple food supplies, clothing and warm bed cover for emergencies.

Church Notes Deaf Work

First Baptist Church, Baton Rouge, La., celebrated the 75th anniversary of the congregation's ministry to the deaf, during a televised Sunday morning worship service.

Speaker was Carter Bearden, director of the Southern Baptist Convention (SBC) Home Mission Board's deaf ministries. Bearden, a deaf person himself, preached in sign language that the "Love of Christ comes to break the veil of separation that keeps people away from Jesus . . . The deaf have the same liberty to believe in Jesus Christ as hearing persons."

Perry Webb Jr., pastor of First Baptist Church, noted at the end of the

service that as the church celebrated a milestone of ministry the hearing congregation had shared in a unique experience as they, for once, were the ones dependent on an interpreter.

Denton Marriage Leader

Wallace Denton, associate professor at Purdue University, will lead a marriage enrichment retreat Mar. 10-12 at Cedarmore Baptist Assembly, Bagdad. The event is sponsored by the Kentucky Baptist Convention's Church Training Department.



leader for a spring retreat Apr. 1-3 at Ridgecrest, N. C., for young and median adult singles and formerly marrieds. The event will be sponsored by the Family Ministry Department, Baptist Sunday School Board, Nashville.

Conferences will relate to personal enrichment, the Christian single's life style, problems of the Christian single and Christian growth.

Reservations should be sent with a \$14 deposit to Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770. Total cost, including deposit, is \$39.



Burke



Brown

Kentuckian to Nashville

Harvey Brown, Baptist Book Store manager at Southern Seminary for four years, has moved to Nashville as supervisor, inventory selection and control section, Operations Department, Baptist Sunday School Board.

Brown, 44, is a graduate of Southern and Southwestern seminaries. He was an instructor at Southern for two years and served churches in Kentucky and Virginia for 14 years.

Rowatt to Ridgecrest

Wade Rowatt, assistant professor of psychology of religion at Southern Seminary, Louisville, will be evening speaker for the first national family enrichment conference held at Ridgecrest, N. C. The event is under auspices of the Baptist Sunday School Board's Family Ministry Department and will be held July 9-15.

While activities are planned for all family members, only the first 450 persons to register will be able to attend. Reservations may be made with Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770.

Burke to Lead Singles

Don Burke, pastor of Highland Baptist Church, Louisville, will be worship

Western Recorder

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

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A typical dormitory scene at Schafer, but "untypical" to summer campers who have never seen it with snow. Bunk beds are included in three dormitories.

For Henry Schafer, Camp Meetin' Time Holds Memories

It was homecoming day for Henry W. Schafer earlier this month, something he celebrates several times a year at his boyhood home. Schafer's birthplace is unique, however, for it is the site of a thriving Baptist encampment today.

Schafer Baptist Camp is located about 20 miles east of Owensboro, where Schafer has pastored Bellevue Baptist Church since 1973. It was the property of Henry's parents. After their deaths, in 1950 Henry and his two brothers and four sisters deeded those 97 acres to Daviess-McLean Baptist Association in order for Baptists of that area to have the advantages a summer assembly affords.

At its inception the camp included only two structures—a barn, still stand-

by Jim Cox, Associate Editor

ing, which currently sleeps 24 persons in its loft, and the Schafer home. The frame house was replaced in 1966 with a brick veneer home presently occupied by camp director Dan Hughes Jr. and his family.

Today there are 12 structures on the property. Three dormitories, the barn and a camp leader's cabin accommodate 132 persons in non-winterized comfort. Says Hughes, "We're strictly a summer operation now, but it's our hope to move to a year-round operation eventually."

J. V. Case, superintendent of missions for Daviess-McLean Association, is more definite in his estimate of the time. "It's our intention to construct

one or more heated buildings within two or three years so we may conduct a continuous program. We don't feel like money will be a problem for us, either," Case intones.

He cited support not only from the 55 churches of the Daviess-McLean Association but also from five other nearby associations which frequent the camp: Blackford, Breckenridge, Green Valley, Muhlenberg and Ohio County.

While four weeks of camp are scheduled for Daviess-McLean this summer (including music, girls', youth and mission activities weeks), along with several weekend events, outside groups often use the camp when it is not occupied by Daviess-McLean Baptists. Severns Valley Baptist Association, for example, schedules a week for its GA's and RA's and a week for its youth annually.

In all, 55 groups used Schafer's facilities in 1976, bringing to 3,112 the number of registrants for the May-September season. Last summer there were 16 professions of faith registered at Schafer along with 48 rededications and two commitments to church-related vocations.

Two Sundays a Week

Hughes laughs as he declares, "We need two Sundays in every week in the summer." He refers to numerous churches in the area which hold evening services, following picnics, at Schafer. Every Sunday in the summer is booked months before the season begins.

Saturday runs a close second in



Hughes and Schafer walk toward the spot where Schafer was called to the ministry over 40 years ago. A prayer cabin, in the distance, sits on that spot now, dedicated to Schafer by a former pastorate he once served.

popularity as some groups prefer it for all-day outings. The week-long camps open Monday afternoon and close each Friday.

A native of Beech Creek, Ky., Hughes married his childhood sweetheart, Frances Mefford, also of Beech Creek. In many ways, Frances is the official hostess for the camp, doing "what has to be done," according to Hughes.

They have three children. Sharon is a junior at Campbellsville College, where her father began his education. (He is also a graduate of Kentucky Wesleyan College and Southern Seminary.) A second daughter, Joy, is a high school senior, and Tim is a fourth grader at nearby Hawesville.

Hughes had pastored in Owensboro four years when he was elected Schafer Camp's first full time manager in 1968. Earlier he had served two seasons as summer director.

Since his coming a large L-shaped swimming pool and bath house has been added to the grounds. Several other facilities have been upgraded and an office was provided in the manager's home.

When the camp is not in session Hughes occupies his time lining up the coming season's program and enlisting leadership. He also visits churches and associations promoting the camp, does light maintenance work and fills pulpits as he is called upon.

While Hughes is the only full time employe of the camp, the summer program brings in a mixture of volunteer and paid help. "Every week requires a volunteer director, camp pastor, home or foreign missionary, music director and counselors," he explains.



The tabernacle, open on three sides, is the scene of some conference programs. An enclosed chapel can also accommodate 200 persons for worship and workshop type experiences.

"In addition, there is a full time paid cook, six assistants and two lifeguards.

"The folks at Middletown have been very good to us," he adds. "Each summer the Brotherhood, Church Music and WMU departments provide one student for us each of their respective weeks. The Student Department sent

sides, and a concrete block-and-screened chapel, seating 200, provide facilities for worship and conference programs.

But the most unique facility on the grounds has to be a small prayer cabin built by the Brotherhood of Eaton Memorial Baptist Church, Owensboro,

Kentucky Baptists at Work

us the BSU drama team last year for youth week."

Association Picks Up Tab

The camp's operating budget is currently \$32,200, of which \$13,200 is provided in the Daviess-McLean Association's budget. The remaining \$19,000 comes from fees, canteen receipts and miscellaneous gifts from churches, associations and individuals.

"We don't make any distinction between people, churches or associations when it comes to camp fees," Case interjects. "We charge them all alike, wherever they come from."

A camper can attend one of the five-day weeks in 1977 for \$25 at Schafer. Weekend retreats vary between \$3 and \$8. A church can rent the camp for \$50 to stage its own weekend retreat and \$200 will reserve it for a week.

Recreation activities include softball, swimming, hiking, volleyball, basketball, shuffleboard, horseshoes, ping pong, handicrafts and badminton.

The dining hall, a screened-in affair, seats 150 persons on benches down either side of long rows of wooden tables. An outdoor shed, open on three

in August 1959.

It was on this very spot, 23 years earlier—in August 1936—that Henry W. Schafer felt God leading him to preach. Because this homestead, and especially this spot, played such a pivotal point in Schafer's life, members of Eaton Memorial—where he pastored 12 years—memorialized it in his honor. Schafer later served Victory Memorial Baptist Church, Louisville, 14 years, returning to Owensboro and the Bellevue Church four years ago.

Does he have any regrets about giving up the property of his parents?

"No, none at all," he is quick to respond. "The camp has developed even beyond the original expectations of the family. It has kept its purpose, and has been a blessing to so many," he says thoughtfully.

And somehow one has the feeling as Schafer looks out across yesterday, his thoughts are but the beginnings of some of God's tomorrows.



Discussing the camp's growth are Henry W. Schafer [L], one of its prime benefactors; camp director Dan Hughes Jr. [C]; and J. V. Case, superintendent of missions for Daviess-McLean Baptist Association, Owensboro.

Ministry to the Deaf: Latest Thing in Language Missions

Few Kentucky Baptists are aware that a missionary to the deaf is at work in their state. But Joe Buckner has been in Kentucky since 1966 and has been working with the deaf full time since 1971.

This North Carolina native's work is funded by the Direct Missions Department of the Kentucky Baptist Convention and the Home Mission Board. His duty is to equip the churches to do deaf ministry work themselves. He is supervised by the Direct Missions Department of the Kentucky Baptist Convention under the leadership of Bob Jones. Buckner maintains an office in his home in Danville. He claims this is a good location due to the town's centrality and because Danville is the site of the Kentucky School for the Deaf. That institution, believed to be the oldest state-supported school for the deaf in the U. S., has some 400 students and offers three years of preschool work, grades one through 12 and vocational training.

Buckner and his wife, Elizabeth, work as volunteer tutors at the school one morning each week. They also have a foster daughter who is enrolled there.

Buckner's work with associations and churches carries him from one end of the state to the other and he usually is on the road three to four days each week doing training work in prospective ministries for the deaf.

Presently, 11 associations are actively involved in ministries to the deaf. These associations include: Blood River, Daviess-McLean, Elkhorn, Franklin, Little Bethel, Long Run, Northern Kentucky, South District, Sulphur Fork, Taylor County and Warren. Work is being carried on in 14 churches within these associations. There is the prospect for beginning work in four other associations and needs have been seen in at least seven more.

Besides work with the associations, Buckner also makes a trip to Mayfield every week to instruct students at Mid-Continent Baptist Bible College.

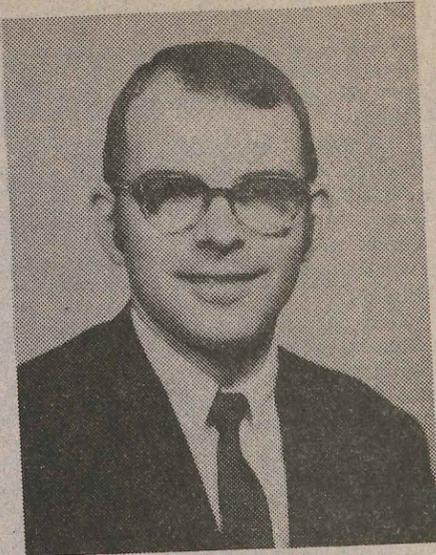
According to Bob Jones, the presence of a missionary to the deaf demonstrates the concern the Southern Baptist Convention and Kentucky Baptist Convention have for "reaching all people with the gospel." He stresses

by Debbie Harris, Staff Writer

that a deaf ministry does not end with a worship service but means carrying out a regular day-to-day ministry with deaf people.

Buckner notes that ministry with the deaf begins before "highly skilled interpretation ever takes place. Developing one-to-one relationships are the basis for the church work." He believes deaf people have become accustomed to disappointments over unfulfilled promises and have suspicions about hearing people which are often well founded. "They need to learn by experience to trust," he says.

Buckner emphasizes, "A church min-



Kentucky Baptists at Work

istry with the deaf is a long-term, caring ministry. Prestige, dignity, limelight and large numbers do not exist in this work." He asserts that the deaf "soon catch on to self-glory seekers."

Both Jones and Buckner insist there is great difficulty in locating where deaf people are. Buckner is presently doing research work to assist in locating needs and long range planning.

In his work with associations Buckner starts by providing language training and then moves on to interpreter train-

How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? (Rom. 10:14-15)

ing. He works to orient pastors to the new ministry and to inform entire congregations as to who deaf people are, their ways and their needs.

He explains that sign language is a language in its own right. The method he uses includes very little finger spelling but uses symbols standing for complete ideas.

Buckner had his first contact with sign language as a senior in high school. He obtained his first actual training in working with the deaf at

Gardner-Webb College, Boiling Springs, N. C., and there gained contact with a missionary to the deaf in North Carolina. Both he and his wife obtained teacher's training at North Carolina School for the Deaf and he is also a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary, Louisville.

There are several pieces of special equipment that Buckner uses in his work with the deaf. It is possible, using old teletype machines and coupling units, to make telephone calls available to deaf persons. Buckner has had one such device in his home for about a year.

He recently obtained a small computerized device that functions in a similar way. The message is not printed out on paper, however, but is flashed out on a viewing screen. This machine is completely portable and is battery powered.

Buckner notes that there are few devices that can be used to contact the deaf. He says these are especially helpful in emergencies. Both he and his wife have sent and received messages on the equipment.

Any churches aware of needs for work with the deaf should contact their association director of missions who can contact Buckner in Danville or Bob Jones at the Kentucky Baptist Convention building in Middletown.



Bob Dunn is all smiles as he reflects on the results of "Here's Life."

Ever wonder the meaning of those billboards and bumper stickers you see that claim "I found it?" Read on.

by Phil Burgess, Staff Writer

This winter many residents of northern Kentucky have heard the gospel thanks to the work of Kentucky Baptists.

Working with the program called "Here's Life Cincinnati" Baptists from Greenview Baptist Church, Florence, and First Baptist, Bellevue, have introduced many to the good news of Jesus Christ.

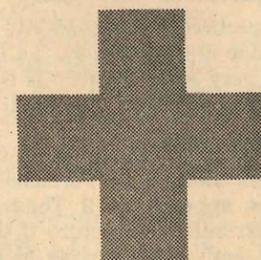
Campus Crusade For Christ — a California-based evangelistic organization — started the "Here's Life" program on a nationwide basis. The plan centers around using the media to get the attention of the public; billboards, newspapers, bumper stickers, radio and TV carry gospel messages with the theme "I found it!" Then people share testimonies of Christ.

Bob Dunn, pastor of Greenview Baptist Church, explained that members of his church helped answer

In Northern Kentucky, Lost Souls Are Finding Life

A Public Service of this newspaper & The Advertising Council 

We're counting on you.



Red Cross.
The Good Neighbor.

phones; they answered questions about the Christian life and gave encouragement to callers.

"Five telephone lines were set up in our church and we called four nights a week," said Dunn. Through the use of the phone the plan of salvation was presented and some made commitments to Christ at that time.

A Greenview deacon, David Young, was general campaign coordinator for the church.

Dunn stated that the majority of callers were church members who wanted to witness and share.

Lee Hopkins, pastor of First Church, Bellevue, said that the positive results "were in the doing—the training, visitation and telephone canvassing."

Hopkins stated that First Baptist workers talked to 1,125 people and 54 received Christ. "It was fantastic the way people called in," declared Hopkins.

To train church members for the campaign, tapes and overhead projectors were utilized. Workers were required to invest \$11.00 and spend two days for training.

As expected, a campaign of this magnitude costs a lot of money: Hopkins stated that the budget was \$110,000. It was supported by Cincinnati-area businesses and churches took offerings.

The results of "Here's Life" for northern Kentucky and Cincinnati were these:

- 4,118 took the training in the Cincinnati area.
- There were 118 TV spots in four weeks.
- There were 103 billboards carrying the message.
- Radio spots numbered 135.

Hopkins said the program was a valuable aid to church members because it introduced them to techniques of evangelism.

"It gave our people something they could use in sharing Christian testimony," said Dunn.

In the midst of a frigid winter Kentucky Baptists have participated in a heartwarming campaign that reached out in the name of Christ. Through these efforts many have found life.

Dispensationalism

by Dale Moody



It is often assumed that all Premillennialism is Dispensationalism, but this is far from the truth. Premillennialism is as old as Christianity, but Dispensationalism with the modern form of seven dispensations, eight covenants, and a Pretribulation Rapture is a deviation that has not been traced beyond 1830.

Dispensationalism spread rapidly in the United States after the publication of the second edition *Scofield Reference Bible* in 1917 and the charts on *Dispensational Truth* by Clarence Larhim in 1918. Dallas Theological Seminary, founded in the very city where C. I. Scofield did his notes between 1903-1909, has been the center from which the system spread, but numerous Bible institutes have followed the Dispensational method of Bible study. For most of them the footnotes in the *Scofield Reference Bible* have been accepted as if they were a part of the inspired autographs.

Seven Dispensations

It has already been pointed out that the scheme of seven dispensations corresponding to the seven days of creation is first found in a second century writing called the Epistle of Barnabas (15:4), but the New Testament speaks of two ages, the present and the future (Matt. 12:31; Gal. 1:4; Heb. 6:5). The idea of eight covenants flatly contradicts the New Testament teaching on two covenants (1 Cor. 11:25; 2 Cor. 3:6, 14; Gal. 4:24; Heb. 8:7, 13). It is ridiculous to see a footnote on eight covenants on Hebrews 8 where the distinction is plainly between old and new, first and second. Only a brainwashed mentality unable to count can follow such absurdity.

The present upsurge of historical Premillennialism has challenged the Dispensational theory of a Pretribulation Rapture of the church out of the world. Belief in a Pretribulation Rapture is not only a deviation that cannot be traced beyond 1830; it contradicts all the chapters in the New Testament that mention the Tribulation and the Rapture together (Mk. 13:24-27; Matt. 24:26-31; 2 Thess. 2:1-12).

Interpretation

The interpretation of Mark 13:24-27 should be made in the light of the whole chapter. The question put to Jesus by the disciples pertained to the fall of the temple (13:1-4). Before answering the question, Jesus speaks of the perils and persecution of this present age between his death and the end (13:5-13). As an introduction to the Tribulation he speaks of the Fall of Jerusalem which took place A.D. 66-70 (13:14-18).

Then the Tribulation is described (13:19-23), after which the Son of Man will come in glory and the elect will be gathered (13:24-27). Dispensationalism makes a desperate effort to support the theory that the angels gather the elect who are converted after the Pretribulation Rapture which is

not mentioned!

The rest of the chapter speaks again of the Fall of Jerusalem (13:28-30) and the coming of the Son of Man in glory (13:31-37). Dispensationalism tries to make "this generation" refer to the "terminal generation," as Hal Lindsey calls it, but Jesus always meant the generation that witnesses the preaching and death of Jesus, as any concordance will reveal. If he had reference to the second coming, as *The English Bible* and *The Living Bible* wrongly assume, then he was mistaken. If he had reference to the Fall of Jerusalem, as I believe, he was a true prophet and the Son of God.

Matthew 24-25 includes most of Mark 13 but seven parables of the coming of the Son of Man are added. Dispensationalism interprets the Parable of the Twos (in Matt. 24:40 f.) as if the righteous are taken and the wicked are left, but this would contradict the previous parable on Noah where the wicked are "taken away" and the righteous are left. Even John F. Walvoord, in his commentary on Matthew, is able to see this truth, but many Dispensationalists still try to get a Pretribulation Rapture out of Matt. 24:40 f. Walvoord says the Pretribulation Rapture is found neither in the book of Revelation nor the book of Matthew, but it is to be assumed!

Decisive

2 Thess. 2:1-12 should be decisive in saying the Great Apostasy and the Man of Lawlessness must come before the Second Coming of Jesus and the gathering of the

Viewpoint

saints. Verse 1 puts our gathering together to meet him after the *Parousia* (Second Coming), and verses 7f. speak of the *Parousia* of Jesus Christ after the revelation of *Parousia* of the Man of Lawlessness (Antichrist). It is difficult to see how it could be plainer. Yet Dispensationalists frantically try to find a Rapture in such words as "falling away" and the removal of restraint or the restrainer.

The theory is so biblically bankrupt that the usual defense is made behind three passages that do not even mention a Tribulation (John 14:3; 1 Thess. 4:17; 1 Cor. 15:52). These are important passages, but they have not had one word to say about a *Pretribulation Rapture*.

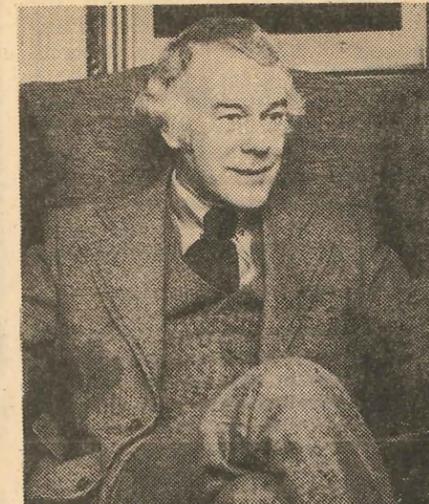
Resurrection and Rapture

Of course the Resurrection of the dead and the Rapture of the living do take place at the *Parousia*, as 1 Thess. 4:13-18 clearly teaches. The very word Rapture is derived from the Latin text of 1 Thess. 4:17 where "we shall be caught up" is *rapiemur*.

1 Corinthians 15:52 is a restatement of the same teaching. The point is that there is no *Parousia* until after the Man of Lawlessness appears as 2 Thess. 2:3f teaches. There can be no Pretribulation Rapture if there is no Pretribulation *Parousia*, and there is none in any passage in the New Testament. Pretribulationism is biblically bankrupt and does not know it.

Historical Premillennialism should never be confused with the Pretribulationism taught by the deviation of Dispensationalism. When the scriptures are interpreted in a realistic way Premillennialism is able to justify itself.

The Washington Post granted Baptist papers special permission to reprint this article by Janis Johnson, staff writer, and picture by Joel Richardson, Post photographer. In the photo Charles A. Trentham, the President's pastor, sits in his study at Washington's First Baptist Church.



The President's Pastor: Comfortable in Preaching

Charles A. Trentham's study is appointed with presidential memorabilia. Harry Truman's church pew is off to one side. George Washington's and Dwight D. Eisenhower's inaugural prayers are framed behind glass. Color portraits of all chief executives cover one wall. And on the coffee table is a copy of Jimmy Carter's autobiography, "Why Not the Best?"

Trentham, senior minister of First Baptist Church at 16th and O Streets N.W. here, has never before been a president's pastor. But his new role as minister to President Jimmy Carter and his family becomes him.

While the thought of being the President's pastor would have scared some clerics, Trentham was ready. He is a person who does his best in a demanding situation, according to associates.

"When all odds are on him," said one acquaintance, "Charlie Trentham can deliver better than anyone."

The softspoken Trentham, a man with white wavy hair, eyes that crinkle at the corners and an easy smile, is a genial Southerner, dapper, gracious and self-assured. He is deliberate but not aggressive.

"He is a very warm person, someone you automatically have a great deal of affection for the first time you meet," said William McBeath, executive director of the American Public Health Association and a First Baptist member for three years.

"He is not someone you stand in awe of but one of the most warm-heart-

ed people you'll find," said Alvin West, a Washington lawyer and a First Baptist member since the early 1940s.

Trentham is outwardly attuned to others' feelings and in turn sensitive about what others think of him.

"As he was leaving church on Sunday, the President said to me, 'I want you to know I already feel close to you,'" Trentham recalled. "I was deeply touched. I was feeling the same way. He put me at ease."

Trentham's forte is widely recognized to be his preaching, a tradition among First Baptist pastors.

"The pulpit is my craft," said Trentham. "I am more comfortable in preaching than in any work of the ministry."

Yet, he said, "It is also very hard for me. I'm slow of speech. I have the mountain pattern of east Tennessee."

In the pulpit, Trentham turns expressive. He rocks forward on his tiptoes, then back on his heels. His voice rises and falls. His hands grip the lectern. He quotes poetry, famous figures and data from a variety of disciplines frequently without referring to a note.

"He believes in the church's need to attend to social issues," according to Floyd Craig, a staff member of the Southern Baptist Christian Life Commission. Trentham was a member of the commission, the SBC's social action arm, for six years and chairman for part of that time.

West remembers in the 1960s when he and Trentham were serving on the

Southern Baptist Convention's Executive Committee and racial violence broke out in Birmingham.

"He proposed a resolution deploring the incident and expressing sympathy for the family," said West, now a deacon at First Baptist. "Some committee members took this as a personal accusation against some whites in Birmingham. The resolution didn't pass."

President Kennedy appointed Trentham to an 18-member committee to investigate racial turmoil in Birmingham. "I was a great admirer of Kennedy," the pastor noted.

Charles Trentham was born in Jefferson City in east Tennessee. He earned a doctorate of theology from Southwestern Baptist Theological Seminary in Fort Worth and a doctorate in moral philosophy at the University of Edinburgh.

He has been a pastor in Fort Worth a professor of religion at Baylor University in Waco, Tex., and a professor of systematic theology at Southwestern Baptist Seminary. For 21 years before coming here in 1974 he was pastor of First Baptist Church in Knoxville, Tenn., and dean of the School of Religion at the University of Tennessee.

Trentham, an acknowledged scholar, has written four books — "Shepherd of the Stars," which he calls a "theology of outer space"; "Getting on Top of Your Troubles," a counseling book; "Daring Discipleship," which is given to new church members, and a commentary on the Book of Hebrews.

President Carter took a copy of "Daring Discipleship" back to the White House for Amy, 9, to study. She was recently baptized at First Baptist Church.

Trentham and his wife, Nancy, live in Vienna, Va.

The Carters are not the first first family to worship at the stately First Baptist Church. President Truman frequently walked the six blocks up 16th Street from the White House to attend services there. (Warren G. Harding and Lyndon B. Johnson have also attended services at the church.)

Undoubtedly, however, the First Family's presence will have an impact on the 950-member congregation, a predominantly middle-aged and older group of many leading Baptists in town.

Trentham and his associate pastor, Charles Sanks Jr., are elated at the prospects.

"We are greatly concerned that we use what we believe is our time well, that we do something positive for the nation through this," Trentham said.

Christmas Offering is a Mission Tool

Special projects and capital purchases in foreign missions are almost in reach as the 1976 Lottie Moon Christmas offering begins to flow to the Foreign Mission Board.

The first \$20,000,000 of the offering is going into operating expenses.

Although it is too early to get a count from the 1976 Lottie Moon Christmas offering, foreign missions leaders are excited about reports coming in from churches. "Encouraging reports are being received about remarkable giving to the Lottie Moon Christmas offering," said Baker James Cauthen, executive director of the Foreign Mission Board.

Our Missionaries

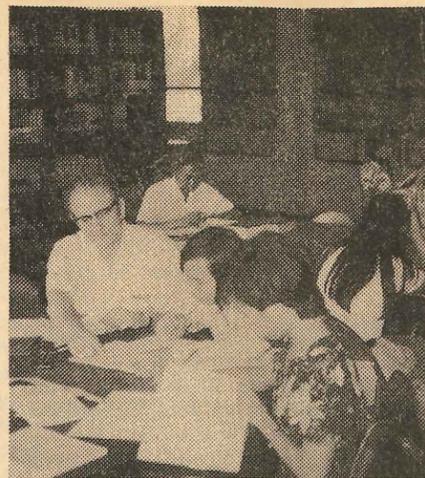
Mr. and Mrs. Marshall G. Duncan, missionaries to Kenya, have completed furlough and returned to the field.

Before they were appointed by the Foreign Mission Board in 1964, he was pastor of Ridgedale Baptist Church, Knoxville, Ky.

Mr. and Mrs. Norman F. Lytle, missionaries to Israel, have returned to the field in Israel. She is the former Martha Yocum of Louisville. Before they were appointed by the Foreign Mission Board in 1964, he was pastor of Zion Baptist Church, Reynolds Station, Ky.

Mrs. Frances (Pinkie) Pendley, missionary associate to Yemen, has arrived in the States (address: 628 Seattle Drive, Lexington, Ky. 40503). She was born in Butler County and lived in Louisville and Lexington.

Mr. and Mrs. William P. Steeger, missionaries to Ethiopia, have arrived on the field to begin their first term of service. Before they were appointed by the Foreign Mission Board in 1976, they were living in Rineyville, Ky., where he was pastor of New Salem Baptist Church and a juvenile delinquent specialist for the Department for Human Resources in Elizabethtown.



For the first time in its history Thailand Baptist Theological Seminary is offering a bachelor of divinity program. These students are among the 20 enrolled in the program. Southern Baptist missionary J. Glenn Morris [left] teaches theology, Old Testament and Greek at the seminary.

Missions & Ministries



Almost a year after the massive earthquake which shook Guatemala, activities are nearly back to normal. This small boy resting in the marketplace in St. Pedro, Guatemala, testifies to the fact that the earth is not shaking there now. Like others, though, he remembers the time when the earth did shake. Since then, Southern Baptist missionaries say, many have founded their lives on the "unshakable" faith in Jesus Christ. "It's the only thing that didn't shake on Feb. 4, 1976," the missionaries related.

\$10,000 to Migrants

The Southern Baptist Home Mission Board has wired \$10,000 to the Florida Baptist Convention to provide food and blankets for migrant workers made jobless by the freeze in Florida which has destroyed crops.

The money will be supplemented by \$5,000 in Florida disaster relief funds requested by Harold C. Bennett, the Florida convention's executive secretary-treasurer, pending final approval by the convention's administrative committee.

The funds are the first disaster relief expenditures for the Home Mission Board's Christian social ministries department in 1977. (Relief funds in 1976 totaled \$55,500, including \$20,000 for the Teton Dam disaster.)

Model Conference Supports Bold Mission

A model Associational Bold Mission Bible Conference will be held at Ridgecrest Baptist Conference Center April 18-22, to help Baptist, state and associational leaders plan mission confer-

ences during 1977-79.

The conference will be directed by the Southern Baptist Sunday School Board's Sunday School Department to support the convention-wide mission emphasis, "Let the Church Reach Out—Bold Mission."

To register, send \$10 for each person to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770.

Single-occupancy rates are \$86.75 for each person, and double-occupancy rates are \$58.75.

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Glen Dale Baptist Children's Home needs live in counselors to live with young people (no more than 10 live in a cottage). Married or single but need to be 25-55 years old. Salary competitive. Contact: Harold Holderman, Director, Glen Dale Baptist Children's Home, Glendale, Ky. 42740. Phone 502-854-2341.

Small church in northwest Illinois is seeking a working pastor. For more information contact Calvary Baptist Church, P. O. Box 414, Savanna, Ill. 67074, Attn: Mrs. Russell Gleason.

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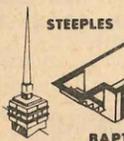
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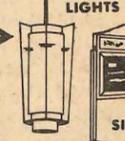
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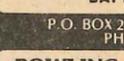
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Mountains to the Mississippi

McAtee's Work Honored

Bill McAtee, custodian at St. Matthews Baptist Church, Louisville, was honored for 20 years' service Feb. 20. J. Altus Newell is pastor.

Fleming is Reelected

Eugene Fleming, pastor of First Baptist Church, Franklin, has been reelected secretary of the Southern Baptist Stewardship Commission. Lyle Garlow, assistant executive secretary, Baptist General Convention of Oklahoma, Oklahoma City, was reelected chairman.

Daugherty's 25 Years As a Pastor Honored

Members of the Williamstown Baptist Church gave pastor and Mrs. R. T. Daugherty an automobile on the occasion of Daugherty's 25th anniversary as pastor. The presentation was made by A. P. Rich, chairman of the deacons. The new automobile replaces one presented to the Daughtertys by the congregation in 1971. The Williamstown congregation also burned the final note on a \$400,000 indebtedness for the new facilities completed in 1971.

Jones, Webb in Ft. Worth

Two Kentucky ministers of music were

featured at a national program honoring broadcasters, the Abe Lincoln Awards, Feb. 17 in Ft. Worth, Tex. Jack Jones, of Beechmont Baptist Church, Louisville, and Lee Webb, of First Baptist Church, Richmond, sang with "The Centurymen" at the event sponsored by the SBC Radio-TV Commission. Mrs. Lyndon B. Johnson, former first lady, was given a distinguished communications medal during the program.

Binghamtown's Men's Day Held Despite Snow

Recent bad weather did not prevent Binghamtown Baptist Church, Middlesboro, from observing Baptist Men's Day Jan. 16.

The breakfast speaker that morning was C. A. Easterling, of Leatherwood. Easterling, Baptist Men's president in Kentucky, drove more than 90 miles in three to four inches of snow to get to Middlesboro.

The speaker for morning worship was Carroll Hubbard, U. S. Representative from the first district of Kentucky. He hired a jeep to bring him from Harlan to Middlesboro because his car was snowbound.

In the evening worship service four laymen gave testimonies and special music was presented. The church also presented five "Outstanding Christian Service" awards.

Maytown Honors Grayson

Maytown Baptist Church surprised Pastor Jim Grayson with a birthday dinner, electric dishwasher and "This is Your Life" presented by Mrs. Bud Bradley, a humorous sketch including fact and fiction. Grayson has just concluded one year at Maytown.

Sadie Morris Dies at 69

Sadie S. Morris, 69, church pianist and Sunday school teacher at Crestwood Baptist Church, died Jan. 27 after a prolonged illness. She had been church pianist since joining the church in 1966.

Mrs. Morris, a native of Oldham County, served as a secretary in the admissions office at Georgetown Col-

lege, retiring 15 years ago. She also worked in the Kentucky Baptist building for a brief period.

Survivors include two daughters, Mrs. Norvin Jennings of Pendleton; Mrs. Gene Milby, Southern Baptist missionary to Rhodesia; and a son, J. C. Morris of Pendleton. A granddaughter, Mrs. Jody Ximines, is a Baptist missionary to Brazil.

Frank Owen



MELANCHOLIA

Melancholia is a sort of low mood into which one falls. Sometimes it is the result of worry, sometimes of defeat—things not going well. Maybe, sometimes it is simply part of the ups and downs of life, like walking through rolling country in which there are hillside moments, plateau moments and low valley moments. I don't know how much of it is caused by what influences.

Maybe melancholia is simply the periodical low that is inevitable, to make us appreciate the high. Maybe life has been projected on rolling fields instead of high plateaus that would become monotonous. Maybe the path of life leads up and down, over hilltops and through valleys, and melancholia is simply one of the lower valleys.

The Arabs have a proverb: "All sunshine makes a desert." They ought to know. On the other hand, all rain makes a swamp.

The apostle Paul spoke of life's ups and downs, the defeats and the successes, the victories and the failures and declared himself in Christ to be capable of passing through them all and taking them in stride.

"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

"I can do all things through Christ who strengtheneth me" (Phil. 4:12-13).

Pray for the quiet strength to be a steady Christian. Don't be too carried away with the highs, nor defeated by the lows, nor bored by the flats. To live the Christ-like life in patient steadiness is our calling. Let us not be weary in any phase through which it makes us pass.



Sunday School Lessons

Lessons for Mar. 6, 1977

by H. C. Chiles, Murray, Ky.

International Series

Life and Work Series

The Way of Unselfish Service

Mark 10:35-45

Ambitious James and John displayed shrewdness in planning first to get a pledge from their Lord, and then to make their request. They asked Christ to pledge in advance to give them whatever they might desire. They were attempting to get a sort of blank check from Christ for future benefits, in order that they might fill it in as they desired. But the Lord does not issue such checks.

When Christ asked what it was they desired, they bluntly said: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." Their selfish request for preferred positions in Christ's kingdom was made in ignorance of God's plan. God does not reward his children according to their selfish desires, but according to their faithful service. How could they have been thinking of themselves while Christ was explaining about his death?

Realizing that they did not know the significance of the thing they asked, with grief in his heart and pathos in his voice, Christ replied: "Ye know not what ye ask." They did not understand the cost of the places of honor they had requested; the suffering that must precede the glory.

Frequently we, too, pray glibly for certain things without realizing what we must face if God answers our prayers. For example, we pray to God for patience, for holiness, to be made more like our blessed Lord, etc., and when God begins to answer our prayers by leading us into the furnace of affliction, we begin to complain.

Quickly the disciples responded, "We can," even forgetting to add "by thy help." They revealed their ignorance of themselves when they declared their ability to drink "the cup" of his inward sufferings, and "to be baptized with the baptism" of the outward sufferings imposed upon him by others. However, it is well to remember that James became the first martyr of the apostolic group, and John was the last one of them to lay down his life for Christ.

We do not wonder that the other disciples were disturbed when they learned that James and John had been trying to steal a march on them by asking for the chief places in the kingdom.

Christ was grieved by their jealousy and quarreling. Has it ever dawned on you that nearly all church troubles come about by one or more members having a desire to be honored, to rule, and to be pleased instead of desiring to serve and to help?

Determined to nip in the bud their bickering, Christ reminded the disciples that ambition for power over men belongs to the world.

Judas — The Betrayer

Matthew 26

Judas Iscariot had the advantage of being reared by devout parents in a good home. He was a young man of great promise. At the start of his career he was attracted to and attached himself to Christ. Evidently Christ saw Judas as a young man with noble qualities and tremendous possibilities. Christ chose Judas to be an apostle, not a traitor.

It was probably towards the end of the Passover meal that Christ announced the presence of a traitor in their midst. Evidently the disciples had not suspected Judas of disloyalty, so they began to look at one another, but each in his own heart saying, "Is it I?" The knowledge of the crime of Judas grieved Christ, whose distress was shared by the apostles, when the Lord told them that one of their number would betray him. Knowing that the treachery of Judas was an act of his own free choice, our Lord pronounced upon him the unparalleled words of doom, "It had been good for that man if he had not been born." Making love's last appeal to Judas, Christ told him in advance of the consequences of the thing that was in his heart to do. In reply to the question of Judas, "Master, is it I?" Christ said, "Thou hast said." By that Christ meant, "Yes."

While Christ was talking with the apostles who had been derelict in performing their duty, a mob, led by Judas Iscariot, appeared in the garden. Hiding behind the cloak of pretending friendship, Judas betrayed Christ with a kiss, and thereby identified the Lord Jesus as the one whom they had come to arrest, according to the agreement which he had made previously with the enemies of the Lord. Christ surrendered without a struggle, so his arrest was somewhat of an anticlimax for the armed soldiers.

Matthew 27:3-5

Perhaps Judas thought that Christ would escape out of the hands of his captors, and that he would be richer because of the transaction while Christ would not be any worse for it. The result of the sin of Judas was a surprise and a shock to the apostle. History is filled with the surprises and consequences of sin. Like many others, Judas thought that he would escape the consequences of his sin. He tried to hide his crime under the cloak of friendship by kissing Christ but the Lord saw through it all and exposed his treachery. Judas then tried to undo his sin by bringing the money he had received and trying to cancel the trade. After pleading with them to no avail, Judas threw the money down on the floor and exonerated Christ by saying, "I have sinned in that I have betrayed the innocent blood." Filled with remorse, Judas committed suicide, but that did not undo his terrible sin.

Statement of Purpose

Kentucky Baptist Colleges and Schools

Our Baptist colleges and schools are institutions which exist to carry out the Baptist commitment to Christian education. To do this their program and personnel must reflect a concern for Christian purpose, educational purpose and denominational purpose. This is not to say that the three are mutually exclusive or separate. They are, in fact, intertwined in such a way that all three are essential elements in the overall purpose of a Baptist school.

Christian purpose has as its biblical base the imperative to teach and the imperative to evangelize—the Great Commission. Christian purpose rests on theological presuppositions about the nature of God, the nature of man, the preeminence of Christ and the Christian view of knowledge, morality, ethics, freedom and responsibility.

The purpose of our educational institutions is to educate. In the early 1940s a volume entitled "General Education in a Free Society" concluded that the purpose of education is to teach men to think clearly, to communicate effectively, to make relevant judgments and to discriminate among values. There should be no question that the transmission of values is central to Christian education—in fact, to all education. A part of our educational purpose should be to develop integrity, tolerance and concern; to recognize the dignity and worth of the individual; and to proclaim

that all men ought to be free. With all of its worth, however, education is but an earthen vessel unless it is filled with Christian values. The student should be afforded an opportunity to develop a Christian world view as well as to have instilled in him a thirst for knowledge and a lifelong commitment to learning.

The relationship of our colleges and schools to the Kentucky Baptist Convention clearly establishes a denominational purpose for them. The most important service to our denomination is the development of men and women for effective Christian leadership in the church, the community and the denomination. Serving denominational purposes calls for an understanding of and a commitment to the programs, goals and objectives of the denomination; of the freedom for diversity which has made Baptists unique; of the historic autonomy of Baptist churches; and of the Southern Baptist sources of unity which come through our commitment to missions, evangelism and education.

This statement of purpose constitutes the framework within which our schools, colleges and the Kentucky Baptist Convention shall work for the cause of Christ through Christian education.

(Approved by Executive Board, Kentucky Baptist Convention, May 6, 1975.)

Christian Education

'Oil City USA' to Pump Funds to Baptist School

A West Tennessee oil executive has announced a different kind of gift for Union University, a four year liberal arts school in Jackson, Tenn.

Baptist layman William "Bill" Gurley is opening a 15-pump service station in Jackson and plans to donate all profits to the Baptist university. "This is just my way of serving the Lord," said Gurley, owner of Gurley Oil Company of Memphis. "He's blessed me in many ways and this is how I feel led to respond." Gurley came up with the idea about a year ago and proposed it to university officials

who concurred that it would be worthwhile.

The self-service station—to be called "Oil City USA"—is to open in February equipped with 30 gasoline hoses. Although the business is owned and operated by Gurley Oil Co., all profits are to be donated to Union University on a regular and continuing basis, Gurley said.

"I'd like to see more Christian businessmen become missions-minded in their own community. The Bible doesn't teach that I'm to be preoccupied with making all the money I can as quick as I can. It does teach that it's more blessed to give than receive, so we're trying to return a portion of what Christ has given us. For that reason,"

Gurley added, "we will not open Sundays. There's enough money to be made the other six days without having to work on our Lord's day."

Chemistry Instructor Appointed at Georgetown

Mrs. Linda Hodges has been named an instructor in the Department of Chemistry at Georgetown College, according to Ray Alexander, executive vice president.

Mrs. Hodges, a 1972 graduate of Centre College, is a native of Covington. She was an assistant instructor at Centre (Ind.) University and the University of Kentucky before coming to Georgetown. She is currently working toward the doctorate in biochemistry at the University of Kentucky.

Phelps Addresses Williamsburg Rotary

Max Phelps, a Cumberland College student from Somerset, presented an address on the American bicentennial to the Williamsburg Rotary Club at the organization's Feb. 4 meeting. Phelps was asked to make this address because of his being a winner in a bicentennial essay contest sponsored by the Cumberland College bicentennial committee earlier this year.

Georgetownians on TV

Appearing on WLWT-TV in Cincinnati, two professors and eight undergraduates from Georgetown College discussed the current strategic balance between the United States and the Soviet Union in a taped program aired Feb. 13.

Keon Chi and Robert Snyder of Georgetown's political science department and students Bob Paisley, Mark Sage, Dwayne Bernitt, Les Craft, Bob Schneider, Mark Kaiser, Jack Barr and Jim Eberle were part of the program on "The New President and His Foreign Policy—Is the United States No. 2 in the World?"

Taped Feb. 10 in Cincinnati, the program is the outgrowth of Chi's January interterm class, "Is America No. 2.?"