



WESTERN RECORDER

VOL. 154, NO. 3, JANUARY 16, 1980

KENTUCKY BAPTIST NEWS JOURNAL

What's it cost to meet?, FMB takes a hard look; installs R. Keith Parks

With a view to possible streamlining and cost-cutting the 77-member Southern Baptist Foreign Mission Board voted in January to take a close look at the frequency of its meetings and the amount of detail it handles.

Board president John W. Patterson of Richmond will appoint a committee to work with the board's new executive director, R. Keith Parks, in the study.

William L. Self of Atlanta, Ga., immediate past president, brought the motion from a 10-person "sounding board" committee which worked with Parks in the four-month transition period following the new chief executive's election last August.

The new group will look at the board's monthly agenda, its relationships with the headquarters staff, and other matters related to work efficiency. The board currently meets 11 times a year, with the full membership encouraged to attend the main meetings in October, April, and a major summer meeting held at either Ridgecrest or Glorieta Baptist Conference Centers.

The board officers and 12 local members from Virginia carry a large share of responsibility for the smaller monthly meetings, but expenses still range from about \$6500-\$7000 for the monthly sessions and up to \$30,000 for the three main meetings. These figures include not only members' travel, housing, and eating expenses, but also rental of buses for local transportation and other items related to the meeting.

Should the board adopt a schedule of less frequent meetings it probably would delegate more responsibility to the Richmond staff for making decisions between sessions.

The January meeting, which opened with simple ceremonies to install Parks as executive director, included time for special prayers for the future of Baptist work in Rhodesia, where there is an "uneasy peace," and for Floyd H. North, retiring Jan. 31 after 23 years with the board. Since 1959 North has been editor of *The Commission*, the board's monthly magazine, and he was given special recognition.

In a report the board was told 3793 short-term volunteers served overseas last year. This represents a 24 percent increase over 1978. The total included 201 who served a year or more, supplementing the work of about 3000 missionaries.

Seventy-five of the volunteers were part of Mission Service Corps, the program under which Southern Baptist volunteers work one to two years beside career missionaries at home or abroad.



John Drakeford (l), professor of psychology and counseling at Southwestern Baptist Theological Seminary, and Frank Pollard, host of "At Home with the Bible," discuss answers to viewers' questions weekly in a

segment added to the Baptist-sponsored TV program. Pollard is pastor of First Church, Jackson, Miss. The program is produced by the Baptist Sunday School Board and Radio and Television Commission.

Iranians

Becoming second class 'citizens'

A plea to pray for and minister to the estimated 45,000 Iranian students in the United States has been made by William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

"Many students are in difficult circumstances as funds have been cut off, jobs have been terminated and savings are rapidly being depleted," Tanner told directors at the board's January executive committee meeting.

Tanner said many of the students attend Southern Baptist related schools. "Many of these students are in desperate straits," he said. "They can't go home and they don't know if they will be expelled. They are feeling the crisis in very real ways."

That crisis, initiated Nov. 4 when students seized the American embassy in Tehran, has actually made

victims of the Iranian students in America, Tanner claimed.

"I urge you to pray for these students, as well as for the hostages in the embassy," he said. "I also urge you to minister to them, to help them, to share Christian compassion and to share Jesus' love with them. Jesus came to touch the lives of people; here is an opportunity to do missions at home."

In other action, directors approved the appointment of Russell Begaye of Santa Fe, N. M. as national language consultant on Indian affairs, and approved 71 persons for missions for missions service, including eight missionary associates, six mission pastor interns and 57 persons who were granted church pastoral assistance.

Retribution

Keeping watch over the flock by might

Authorities have suspended more than \$70,000 in tuition grants for students at Dallas Baptist College after the school required faculty and staff members to sign a new doctrinal statement.

The suspended funds include state tuition equalization grants and matching student incentive grants by the federal government, both paid to students with the school acting as disbursing agent.

The state's action came in the midst of a controversy over new "articles of faith" which the school's trustees adopted in November and require all faculty and staff to sign.

G. Marvin Watson, president of the school since last summer, said he will meet with the state commissioner of education to appeal the suspension of grants by the student division of the Texas College Coordinating Board in Austin.

Watson said he wasn't aware of a 1974 ruling by the Texas attorney general when he asked trustees to approve the "articles of faith," an amended version of the Baptist Faith and Message statement adopted

by the 1963 Southern Baptist Convention.

"The question in the state's action is not the articles of faith per se," said Watson, "it's whether we have to let anybody and everybody represent us in our institutions. Does the state have the right to make that kind of decision?"

Watson said since the implementation of the signing of the pledge by the faculty would not be until the end of the current school year, June 1, he did not believe the immediate suspension of funds by the state to students was correct.

Prior to the Christmas holiday break, Watson said the students were told their grants would be honored from "some source." When asked about that source, Watson said, "I had to raise the money."

"If we love the tuition equalization grant, we will still survive," said Watson. He said he would not pull back from insisting the staff and faculty of Dallas Baptist College sign the statement of belief because "we must believe something on this hill to carry the name of Baptists."

The Texas Tuition Equalization Grant program provides for grants to students in Texas private institutions of higher education up to \$1136 per year.

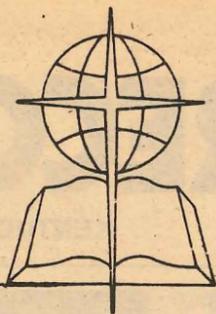
Guidelines adopted by the Baptist General Convention of Texas in 1961 and reaffirmed in 1966 and 1978 stipulate "... loans and grants to individual college students (are considered) primarily a transaction between the citizen and the state and therefore within the framework of our interpretation of separation of church and state." Students majoring in religion or Bible are ineligible to receive the tuition grant.

According to Mack C. Adams, head of the Texas College Coordinating Board, students in the eight Texas Baptist colleges qualified for in excess of \$3.4 million in tuition equalization funds for the 1979-80 school term.

Several members of the Dallas Baptist College faculty have not signed the "articles of faith" in question, and other faculty or staff members made changes in it before signing.

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

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C. R. Daley

Daley Observations

Colleges and doctrinal statements

All Baptist college officials will watch carefully the outcome of Dallas Baptist College in its conflict with Texas state officials over requiring college faculty and staff members to sign a doctrinal statement. (See page 1.) The college participates in a program of state and federal tuition grants for its students and these grants have been suspended until an investigation is made.

Suspension of the \$70,000 tuition grants was based on a 1974 ruling of the Texas attorney general which held that institutions requiring an employe to adhere to a particular religious belief would be ineligible to participate in the grants. The ruling had resulted from a suit filed by a Jewish woman seeking to become librarian at Houston Baptist University.

Strong arguments can be made on both sides of this dispute. The state is going a long way when it tells a college what its qualifications can and cannot be for faculty members. On the other hand when public funds are used by Baptist colleges the United States Constitution guarantee of no religious tests must be taken into account.

One of the key questions is the Dallas College case is whether the college is actually using government funds. Apparently the college itself is not receiving government grants or loans. The tuition grants are applied for by and are awarded to students but the college handles the funds and in the end receives the funds.

The Texas Baptist Convention has held on several occasions that tuition grants are transactions between individuals and the state and thus are not in violation of the church-state separation principle. This is the same position taken by Baptists in many other places and tuition grants and loans from public funds are widely used in Baptist colleges including those in Kentucky.

Just the same whenever and wherever public funds are used directly or indirectly by Baptist schools conflict will arise. Public policy follows public funds and ought to do so. This is the price for using public funds and the only way to avoid policy disagreements over such funds is never to use them. Even then it's hard not to come under government scrutiny and pressure as Southwestern Baptist Theological Seminary has learned.

An equally vital, if not more important, issue in the Dallas College situation is the wisdom of subjecting college faculty members to any doctrinal statement and especially one which has been revised by one person, in this case the college president. Last November the college trustees approved "articles of faith" which faculty and staff members would be required to sign. At the time the doctrinal statement was identified as the Baptist Faith and Message, adopted by the Southern Baptist Convention in 1963 and by many state conventions, including Texas, since 1963.

As it turned out the statement had been notably amended in two places. The changes had been made by Dallas College president Marvin Watson and had not been questioned by trustees.

Faculty members of Baptist colleges should be Christians and preferably Baptists. They should not teach anything contrary to an enlightened understanding of holy scriptures. But to require them to sign a doctrinal statement doctored by the college president is another thing.

There is no such thing as Baptist mathematics or Baptist chemistry. There is a Christian world view that influences interpretation of math and science but this is up to the teacher and cannot be guaranteed by the signing of a doctrinal statement. There are better ways to secure worthy college teachers and to eliminate unworthy ones than having them subscribe to the president's doctrine.

Such an approach is indoctrination but is not education in the liberal arts tradition.

Chances are Dallas Baptist College will make its point with Texas state officials or make necessary adjustments and have the tuition grants restored. But such treatment of faculty members will be a morale problem and the school will impair its image of an educational institution. In any case the outcome will be of interest to all Baptist colleges and especially to their trustees and faculty members.

Road to recovery of faith

It's easy to discern an agony of heart and soul on the part of many Americans today. Already buffeted by inflation, rising crime, violence and other problems, the outrageous action of Iran and the failure to secure release of American hostages in Tehran put a damper on Christmas. Then came Russian invasion of Afghanistan to deepen the gloom.

I confess to deep discouragement. I had pinned hope in the ratification of the Salt II treaty, not as a complete answer but a step toward disarmament and avoidance of a nuclear holocaust. Now Salt II is out of consideration and may never be revived.

Where does one turn in such a time? Frankly, for those who reject God and his involvement in history, there is no place to turn. To believe that man left to his own resources will do any better is unrealistic and contrary to the testimony of history.

But for the believer despair is never appropriate. Believers are in possession of good news which grows brighter as the world grows darker. The good news is not merely a Pollyanna optimism in which to retreat. It is something real to believe in and live by. It doesn't come from conferring with flesh and blood but from communication with the one who is its source.

One of the surest ways to sustaining faith is a serious study of God's word. In my own experience despair gave way to faith as I prepared for this year's study of Ephesians. After living with Paul and his Ephesian letter awhile I became ashamed of my discouragement and sought to find his secret. I am still a long way from Paul's level of faith but he pointed me in the right direction.

Paul's day and experience match if not

surpass our in reason for despair. A pagan world power not only threatened to engulf the world, it had tight control of the world. Moreover, Paul, who understood he was chosen by God to preach the gospel of Christ in all the world, was in a Roman prison with no real prospect for ever getting out. If anyone ever had reason to be depressed, Paul did.

Yet his letter to the Ephesians is a lilting song of optimism and faith. He can hardly stick to what he sets out to say without launching into a hymn of praise and thanksgiving.

How could Paul be so radiant under such circumstances? Was he a starry-eyed idealist who refused to face reality? No. He knew something that most of his contemporaries didn't know and the world still doesn't know. He knew God had planned history before it began. He knew all that was out of harmony with God would be brought together ultimately in Jesus Christ and that the church of which he was a servant was the instrument of Christ through which this would be brought to pass.

We serve the same God Paul served. God's plan has not changed. We have access to the same resources Paul had. We even have Paul's prayer on our behalf that the eyes of our hearts may be opened in order that we may know the hope of our calling, the wealth of his inheritance and the greatness of his strength.

With assurance of God's plan and with access to such hope, wealth and strength, who can be despondent?



"I believe
in Western
Recorder . . ."

—John Dunaway

I believe in the Western Recorder.

Early in my ministry as a student pastor of a rural church I read the Recorder for the help I could receive from the Sunday school lesson review and for the resource I could gather for sermons. In fact, as I looked through some of my files I found a series of articles on the "Fruits of the Spirit" by Dale Moody I had cut out of the Recorder years ago and to which I still refer because of their freshness.

I believe in Western Recorder because through its "Daley Observations" Kentucky Baptists are kept current with the happenings within Southern Baptist life, and our souls are quickened with biting editorials on the ethics of denominational and governmental actions. The purpose of the editor is to create thought, not to ask for conformity. This Dr. Daley does, I believe, better than anyone I know. The Recorder believes that a prayerfully thinking people are an ethically responsible people.

I believe in the value of Western Recorder during this period of Bold Mission Thrust because it can serve as the best and most thorough communicator of bold mission information we have. Western Recorder going into approximately 60,000 homes can explain the what of bold missions, help motivate us to action by revealing some of the needs in Kentucky and around the world and inform Kentucky Baptists of the sacrifice needed and strategy for presenting the gospel to every person in our state and our world.

I hope each church will find some way to either include Western Recorder in its budget or in spite of inflation, keep it there during this period of Bold Mission Thrust.

John Dunaway
President, Kentucky Baptist Convention
Pastor, First Baptist Church, Corbin

Birdwhistell returns to Georgetown



Birdwhistell

Jack Birdwhistell, pastor of First Baptist Church, Drakesboro, has been named campus minister at Georgetown College, according to Ben M. Elrod, president of the college.

A 1968 summa cum laude graduate of Georgetown, Birdwhistell was president of the Baptist Student Union at the college and later of Kentucky's state BSU. He earned the MDiv and PhD degrees at Southern Seminary.

Birdwhistell has been youth minister or pastor of several Baptist churches in Kentucky. He has been an instructor in church history at Southern Seminary and a lecturer in religious studies at Indiana University Southeast. The appointment was made jointly by Georgetown and the Student Work Department of the Kentucky Baptist Convention.

Don Blaylock, director of student work Kentucky Baptist Convention, said, "Beginning with his work as state president of the Baptist Student Union, Birdwhistell has been very active in the campus ministry program of the Kentucky Baptist Convention. I am confident he will be a definite asset to our campus ministry family and team in efforts to reach students for Christ and

WMU sets staff shifts



Miss Noffsinger

Mrs. Byrdwell

The Kentucky Woman's Missionary Union has announced two personnel changes effective immediately.

Carol Noffsinger, Acteen director for the Georgia Baptist Convention for five years, has been employed as Baptist Young Women consultant. She succeeds Anna Mary Byrdwell who has transferred on the Kentucky WMU staff to Baptist Women consultant, the position formerly held by Rosa Fiechter, who retired Dec. 31.

Mrs. Byrdwell has served on the WMU staff about 13 years.

Miss Noffsinger, 31, a native of Greenville, is the daughter of Mr. and Mrs. Lawrence Noffsinger of Bremen, Ky. She holds the BA degree from Western Kentucky University and MRE degree from Southern Baptist Theological Seminary, and was a missionary journeyman to Liberia before her service in Georgia's Woman's Missionary Union.

to lead them in discipleship."

Birdwhistell and his wife Nancy are the parents of two children. He begins his duties at Georgetown in mid-January.

Tribunal to investigate may be good catalyst

An international tribunal to investigate charges of Iranian students against their deposed dictator may be the catalyst necessary to effect the release of Americans now held hostage at the embassy in Tehran, according to a Baptist with a firsthand perspective on the crisis.

John Walsh, a Southern Baptist home missionary and chaplain at Princeton University, was part of a seven man fact finding group of Ameri-

can religious leaders and Mideast affairs specialists just returned from two weeks in Iran. Jimmy Allen, immediate past Southern Baptist Convention president and newly elected president of the SBC Radio and Television Commission, also was part of the fact finding group.

Aware of the probability they will be dismissed as amateurs and emotional religionists, the members of the group, while not condoning the students' action in seizing the hostages, appear convinced the students point out legitimate grievances.

The invitation of the Iranian charge d'affaires in Washington made it possible for the group to talk to top Iranian leaders in the two-month drama that began Nov. 4 when Iranian students seized the U. S. embassy and 63 Americans with it.

Meet Judi: a troubled child

by Earl S. Bell

Judi, age 14, is the second child among two brothers and two sisters. Like so many youth she lives in a one parent home.

Judi is slightly below average mentally; and obviously socially inhibited. From her earliest years of strong sibling rivalry to gain acceptance of a frustrated mother to the burdensome childhood responsibilities of supervision of a younger brother and sister through the preteenage years of community ostracism and ridicule; these have produced an abused, anxious and defensive Judi.

In school she becomes truant and in her home setting the label "beyond parental control" is attached. Thus, Judi is placed in a juvenile facility as a status offender. She has not broken any laws but shows predelinquent characteristics which can evolve into criminal behavior, if not rechanneled.

A few years ago the only option for Judi would have been placement in a large institution. In the commonwealth, during the decade of the 1960's, a network of juvenile facilities began to emerge. Oct. 21, 1971 the largest and oldest juvenile offender facility, Kentucky Village, was closed.

Today, the wave of the future in the treatment of juvenile offenders in Kentucky is a personalized, community-based program. The closer youthful offenders can be related to community life the more effective the reintegration process into normal family and community life will be.

Community-based treatment is an approach which assists problem youth to function in a home and community environment with a surrogate home; use of local schools, community churches and neighborhood life assisting in the rebuilding of lifestyle for the troubled youth. This new concept centers around a home with a maximum of eight youths to provide an individualized treatment program.

There are currently 15 community-based treatment homes and within the next two years others are projected. These will be strategically located across the state. Each group home is under the supervision of a trained staff of five to seven full time persons who provide professional expertise in implementing the treatment program.

The local church can perform one of its greatest services by using its collective, constructive influence in helping locate homes in a neighborhood setting. Quite often persons misunderstand the nature of a juvenile treatment home and feel such a facility would be a detriment and a hazard to their community lifestyle. This attitude is generally the result of preconceived ideas or inaccurate information regarding juvenile treatment.

The local church can perform one of its greatest services by using its collective, constructive influence in helping locate homes in a neighborhood setting. Quite often persons misunderstand the nature of a juvenile treatment home and feel such a facility would be a detriment and a hazard to their community lifestyle. This attitude is generally the result of preconceived ideas or inaccurate information regarding juvenile treatment.

If a church would support zoning permits, exposing the community to positive aspects of treatment, then more youth, like Judi, could be effectively treated in a neighborhood setting.

A vital need in reinstalling acceptable moral values and giving a positive example of wholesome relationships is the involvement of community churches. The group home manager welcomes the sincere concern of the religious community. The need is not so much for a "Coke and cookie party" but an open and obvious acceptance of the youth into the total life of the church. Invite the teenagers to your church; include them in your activities and express love to them as persons. These youth need to know that God does, in fact, love them; even though most have experienced little love of the right kind. Their best channel to experience genuine giving, no strings attached love, is through a caring local church congregation.

Earl S. Bell is chaplain, Bureau of Social Services, Frankfort, Ky.

Pattillo tapped by PRSA



Pattillo

Wesley M. (Pat) Pattillo Jr., vice president for development at Southern Baptist Theological Seminary, has been elected 1980 president of the Public Relations Society of America's Bluegrass chapter. The organization includes PR professionals in Kentucky and southern Indiana.

Pattillo, who has earned professional accreditation from PRSA, was national president of the Baptist Public Relations Association in 1974-75. A graduate of the University of Georgia and Ohio State University, he joined the seminary staff in 1965, becoming its chief public relations spokesman in 1967. He is a deacon at Highland Baptist Church, Louisville, and active in Long Run Baptist Association affairs.

Alan G. Jolly, a deacon at Louisville's Westport Road Baptist Church, was reelected to the PRSA chapter board. Jolly is senior vice president of Zimmer-McClaskey-Lewis, a Louisville advertising agency.



Butler



Pearce

Ridgecrest

sets aging

meet



Pinson

The director of the National Institute of Aging, a seminary president and a retired professor will be major speakers at an SBC conference on aging at Ridgecrest Baptist Conference Center Apr. 28-May 2.

Robert N. Butler, director of the National Institute on Aging, will speak on "Aging in our Society."

"Spiritual Well Being for Senior Adults" will be the topic of an address by William M. Pinson Jr., president of Golden Gate Seminary.

J. Winston Pearce, resident writer at Campbell College, Buies Creek, N. C., will close the conference with a challenge to continue and increase efforts in our church ministries with older persons.

Conference participants will also draft recommendations to denominational agencies and to programmers for the 1981 White House conference on aging.

A registration fee of \$25 should be mailed to Ridgecrest Baptist Conference Center, Box 28, Ridgecrest, N. C. 28770. Total cost, including registration, room and meals, is \$115.25.

Meet the press(ure)

How they put it all together with nary a day to spare

by James H. Cox, Associate Editor
Staff photos by Jimmy Hester

Have you ever wondered how your Western Recorder is produced each week?

Wonder no more. We're going to tell you our secrets.

You may be surprised to learn Western Recorder is developed from a format which has been rather loosely sketched out some two to four weeks before a given issue appears. (It may not always seem there's this much aforesaid, but we expect to explode a lot of myths!)

While this format or page-by-page itinerary is extremely flexible because of changes occurring as late breaking news develops, it is a guide by which staff members may begin planning their copy, pictures and other elements in an orderly fashion. Certain pages may be designated for features, advertising, editorials, headline news, Sunday School Lessons, columns, Mountains to the Mississippi, Christian Education, Missions & Ministries, Baptist News in Brief, Baptist Forum and other standard fare. An unusual item may demand extra space.

Even before the projected format is issued, however, staff members may be given specific news or feature story assignments to develop for an upcoming issue. The format brings into focus what the deadline date is for an assignment if one has not been specified earlier.

As the staff plans an issue, certain givens are observed:

- The page dimensions are always the same, 60 picas (a line measure used in printing) wide and 14 inches (or 102 lines) deep, unless material on the page is to 'bleed'—fill the margin or gutter.

- The primary type face used throughout Western Recorder is Century School Textbook. This type face is available from six point (very small type) all the way to 74 point (very large type). Editorial copy is set 10 point; other body copy is set nine point. Standard heads in Western Recorder range from 14 to 48 points.

- Unless otherwise specified, there will be only one ink color available—black.

- As a rule, there are eight pages available most weeks; on special occasions, or when news and advertising copy demands it, there are 12.

- Advertising space is limited by postal authorities to a maximum of 10% of total space available per

month, averaging all the issues in the month together.

- The publication is issued 50 times annually, excluding one week in July and one in December.

These givens do not vary, except as noted, and are stackpoles around which an issue is built.

A typical production week at Western Recorder begins on Monday morning, nine days before publication. A walk through the week will give you a more complete picture of what happens from concept to delivered copy.

Monday

- This day often resembles a dress rehearsal for a nervous breakdown as finishing touches are completed on the current week's issue and the next one is in major planning and development stages.

- If staff meetings are required, they are held this morning and are kept purposely short to encourage more time in 'doing' rather than 'discussing.' They are often check-ups to see where staff members are on assignments, to project new ones and evaluate previous issues.

- Copy and pictures for as many pages as possible are laid out for the following week's issue before the end of the work day, ready for typesetting. This could include anything except major late breaking news items.

- Monday lunch is a ritual for the editorial staff, albeit one they enjoy as they fellowship together at a nearby restaurant.

- Subscription clerks make mailing list address changes which have been received from the post office. (Would you believe corrections cost the paper 25 cents each?) Clerks are also adding and dropping church and individual subscriptions on the list.

- The current week's issue goes to the printer in Shelbyville following final proofing and correcting. Local church and associational editions are included with regular copy sent to Shelbyville for inserting on their subscribers' runs.

- At 7 p.m. the night crew arrives at the Shelbyville plant and in a few hours 60,000 copies of Western Recorder will have been run, including 30 to 50 church and associational editions. All will have been labeled and bagged for mailing long before dawn.

Tuesday

- All of the Recorders for the current week are dropped into the U. S. post office in Louisville for delivery into the homes of subscribers across Ken-

tucky, America and the world.

- If there is a 'breather' in the editorial offices' hectic schedule of meeting deadlines every fifth working day, Tuesday is it. Seminary students who are paper staff members disperse to the campus for classes; full time staff members use the day for future planning, catching up on correspondence, attending conferences and meetings, handling printing/production/advertising/postal problems and writing articles and editorials.

- Meanwhile, in the subscription office, things have moved into high gear. The next two days will be spent printing labels for next week's mailing list, taken from metal plates housed here.

Wednesday

- The current week's issue is delivered to the homes of most Kentucky subscribers today.

- The pace at the office quickens following Tuesday's 'lull.' Baptist News in Brief pages are completed insofar as possible; editorials and columns are prepared for typesetting; student interns are interviewing and writing their assignments.

Thursday

- The pace steps up considerably with the arrival of the compositor (who has been off since Monday) at the office. He begins setting type on all the copy that has been prepared to this point. After type is set on an electronic machine, the compositor pastes down long strips of copy on layout sheets precisely as it is to appear in print. He follows a sketch (or dummy sheet) given him by the editorial staff.

- Attention in editorial offices is given to many varied details, including writing and editing late news and feature copy, and receiving and checking assignments.

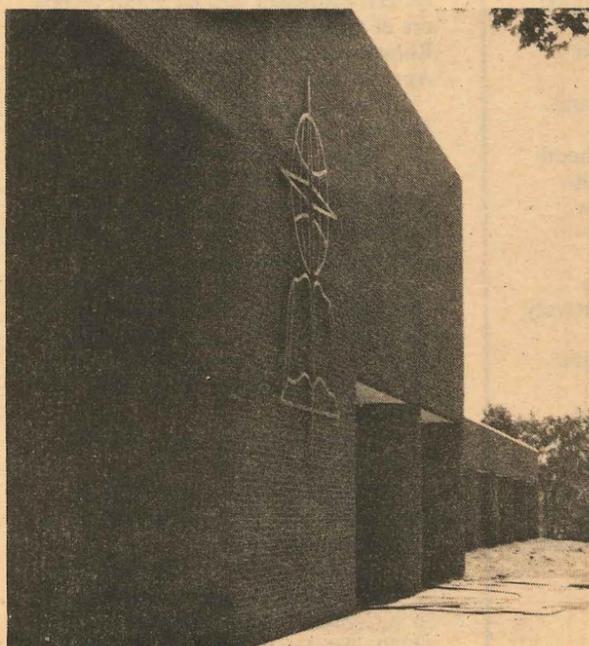
- The subscription office has now finished running the mailing list and spends the remainder of the week billing subscribers and updating the mailing list for the following week, adding new readers and dropping others.

Friday

- Page one is completed (barring late breaking news developments) and is sent to the compositor for typesetting and paste-up.

- Any other last minute copy is prepared, typeset, pasted-up and proofed.

- The staff reads every page of camera ready copy at least twice, sometimes even more. A minimum of



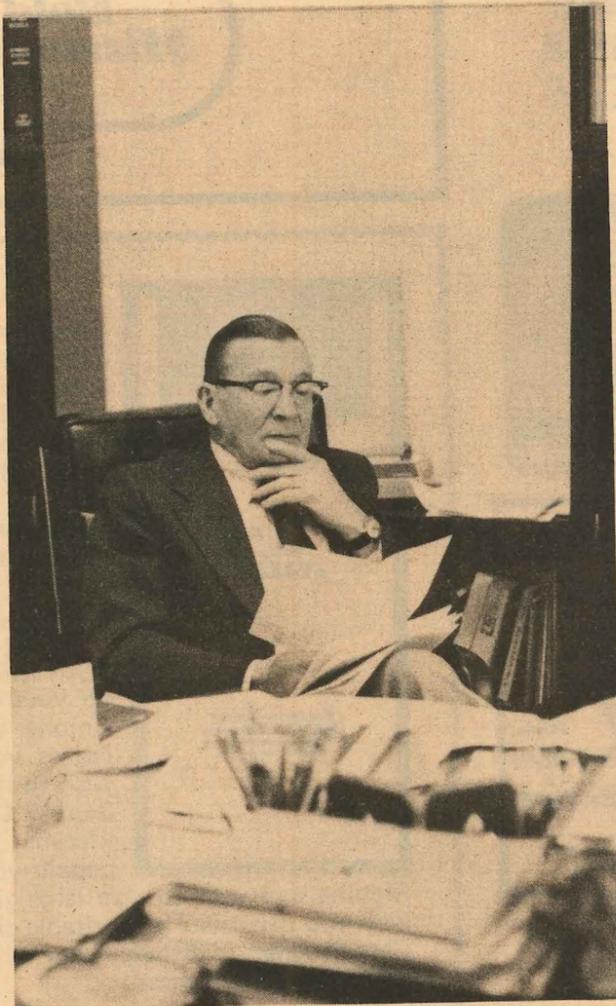
Copy for every Western Recorder originates in this building each week in Middletown . . .

A tale of two cities

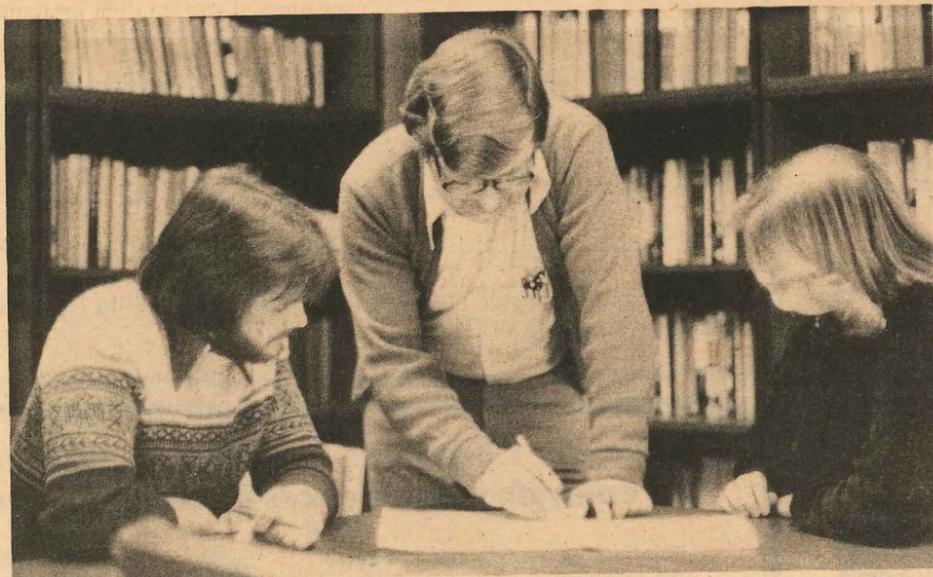


. . . while it is turned into printed form in this one at Shelbyville every Monday night.

See
how
it's
done!



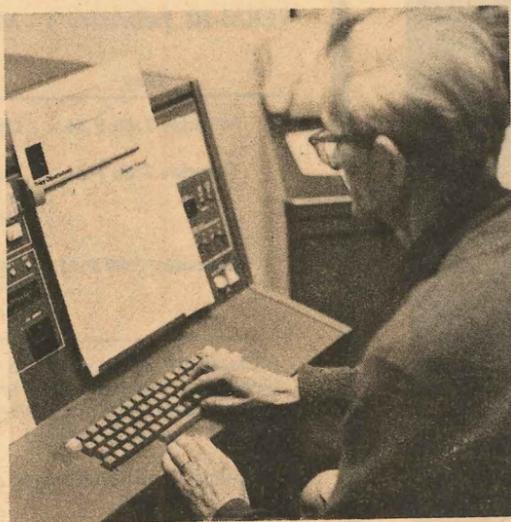
Editor C. R. Daley in a pensive mood before pounds of mail received every day in his office. He keeps informed on many subjects in order to make editorials provocative and timely.



In a layout planning session, associate editor James H. Cox [standing] directs staff writers Ray Furr and Gail Rothwell.



Editorial secretary Juanita Spicer types "Daley Observations" weekly from several sheets torn from a yellow pad which the editor has earlier written out by hand.



Composer George Strickland sets all Western Recorder copy on this electronic typesetting machine. When it leaves the Recorder in Middletown it is ready for the press in Shelbyville.

two people is required for this task. Corrections are made by the compositor and each corrected page is read again, as many times as necessary.

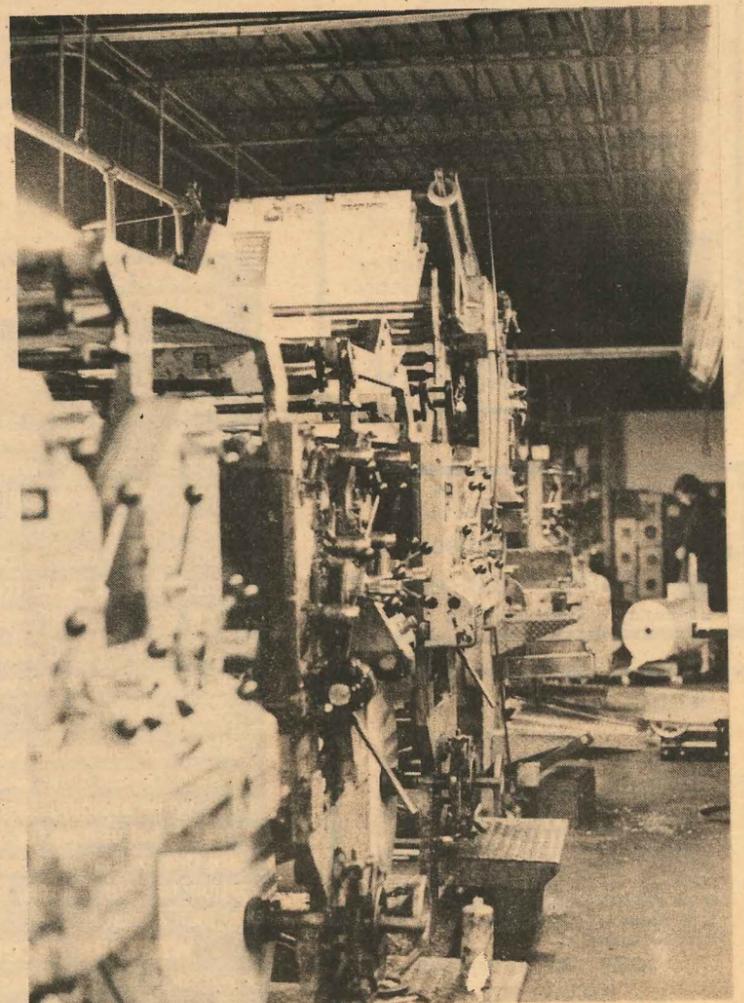
- The final reading of copy occurs Monday and pictures and other data will then be gathered together for the printer. The cycle completed, this issue is ready to be 'put to bed'—sent to the printer—and intensive planning for another issue begins.

Weekends

Staff members frequently appear in churches across Kentucky, occasionally on assignment. They may be speaking in behalf of the paper, filling a pulpit or covering an event for their readers. On such occasions they often combine photojournalism with writing skills. Thus, a six or seven day work week is often possible as it is for most church and denominational employees.



The 60,000 names on the Recorder's mailing list are kept on metal plates which Jean Bryant uses weekly to print mailing labels.



This is the web press that prints Western Recorder. Operating at high speeds, it turns out many thousands of papers every hour.

Buyers Guide

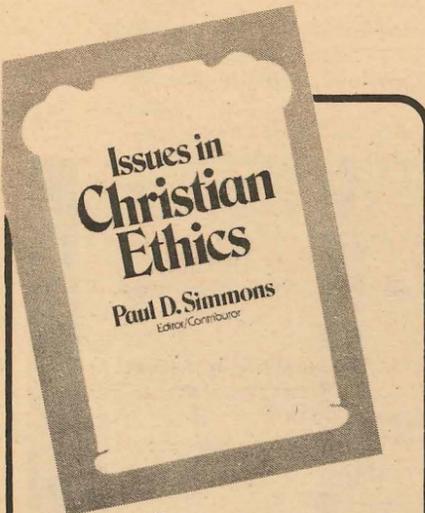
Aluminum Siding, quality work. Call Colville Aluminum Exterior Decorators (502) 425-3102.

Marketplace

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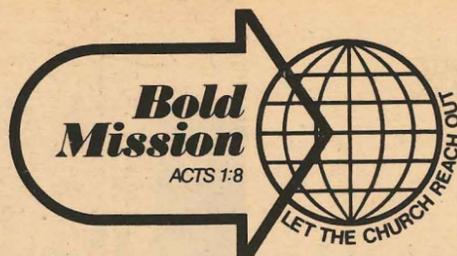
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Personnel

Smith appointed hospital vp Baptist Hospitals Inc. announces the promotion of Tom J. Smith to executive vice president of Central Baptist Hospital in Lexington. Smith is vice president for operations at Baptist Hospital East in Louisville. A former assistant administrator at Central Baptist, he will fill the vacancy created by the recent resignation of Dennis Hall.

Smith, a native of Birmingham, Ala., has been vice president for operations since September 1977. He holds a BS degree in business administration from Samford University, Birmingham, and a MA in health care administration from George Washington University, Washington, D. C. He completed his residency in hospital administration at Riverside Methodist Hospital, Columbus, O., and is a member of the American College of Hospital Administrators.

Smith and his wife Gloria have one son, Jason, age four.

Mohedano accepts Dyer Hill pastorate Corpus (Chris) Mohedano has accepted the pastorate of Midway Baptist Church, Princeton. Mohedano came to Midway from Dyer Hill Baptist Church, Burna.

He was the former associational brotherhood director of West Union Association and evangelism director for Ohio River Association.

He and his wife, Rebecca Durrett of Louisville, have three children: Corpus II, 15; Mark, 12, and Elizabeth, 9.

Illness prompts Schafer's resignation Henry Schafer resigned as pastor of the Bellevue Baptist Church, Owensboro, due to a severe heart ailment. His resignation became effective Jan. 13. His plans call for a recovery period in Florida before returning to Owensboro where he hopes to pulp supply, study and write. He believes his experience could be used to help pastorless churches.

Doctors say Schafer cannot live under the strain of leading a church and surgery in cases like his is generally not successful. Schafer reports that accepting the limitations imposed by his ailment were difficult at first but he is no longer bothered and he has reason for only gratitude for 63 years of good health and 43 years in the ministry.

Schafer has been a leader among Kentucky Baptists for many years. He has served on various committees and boards and was president of the Kentucky Baptist Convention in 1974.

Gross new Fredonia pastor Fredonia First Baptist Church has called Billy Gross as pastor. Gross came to Fredonia from First Baptist Church, Peotone, Ill.

He is a graduate of Mid-America Baptist Theological Seminary.

He and his wife, Patricia, are the parents of three children, Tim, Keith and Lori.

McCool to FBC, San Antonio J. Christopher McCool has accepted the position as minister of church recreation at First Baptist Church, San Antonio, Tex. He has been minister of youth and recreation at Second Baptist Church, Hot Springs, Ark. since graduation from Southwestern Seminary in



Smith



Hollis

1978. A native of Owensboro, he is married to Susan Engle of Richmond. They are graduates of the University of Kentucky.

Jimmy Allen, immediate past president of the Southern Baptist Convention, has been pastor at San Antonio First Baptist. He has just left to become chief officer of the SBC Radio-TV Commission, Ft. Worth.

Ordinations

Northside of Mayfield ordains Wring Northside Baptist Church, Graves County Association, ordained Bob Wring to the ministry Dec. 23.

Gary Frizzell was elected moderator and James Watt, director of missions for Graves County Association, was elected clerk of the ordination council. Charles Blair led the interrogation while Ron Mundy gave the charge to the church. Frizzell presented the charge to the candidate. Charles Perkins, chairman of deacons, presented Wring a Bible on behalf of Northside.

Wring has accepted the pastorate of Poplar Grove Baptist Church, Fulton Association.

Ministers, deacons set aside Westport Road Baptist Church, Louisville, conducted two ordination services this month.

Staff members Jerry Douglas, minister of music, and George Hollander, minister of education, were ordained to the ministry Jan. 6. The ordaining council was composed of G. Allen West, Bill Kaufman, Leon Larimore, Louis Walters, T. L. McSwain and James B. Lewis.

Floyd Vinson, Ron Black, Bob Hazelrigg and Tom Smoot were ordained as deacons Jan. 13.

Lewis is pastor at Westport Road.

Deaths

Harry Hollis Sr. succumbs Funeral services were held in Jackson, Tenn. Dec. 31 for Harry Newcombe Hollis Sr. Hollis, 73, died Dec. 29 in a Nashville hospital.

A retired minister of education in churches in Kentucky, Louisiana and Tennessee, Hollis was the father of Harry N. Hollis Jr. of the Southern Baptist Christian Life Commission.

The senior Hollis was minister of education at Owensboro First Baptist Church, 1945-47, and Paducah First Baptist Church, 1948-49.

He was a former member of the Home Mission Board and past president of Tennessee Baptist Brotherhood.

He is survived by his son; his wife, Mrs. Dixie Hollis, Jackson, Tenn.; a daughter, Mrs. Dixie Butler, Columbus, Miss.; a brother, Louis Hollis of Jackson; two sisters, Mrs. Dorothy Baird, Newark, N. J., and Mrs. Neltrude Sullivan, Lehigh Acres, Fla.; and two grandchildren.

Mills killed in hunting accident

Bruce Edwards Mills, 26, son of Nasby Mills, director of missions in Cumberland Association, was killed Jan. 4 in Georgia. His death was caused by a gunshot wound inflicted while deer hunting.

This is the third death in the Mills family in six months.

Sunday School Lessons

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H. C. Chiles

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Giving himself for us

Mark 10:42-45 Christ was grieved that among his disciples there should be jealousy and quarreling. Christ reminded them ambition for power over men belongs to the world. In Christ's kingdom ambition is to be for service only and never for dominion. Greatness consists of the extent and quality of service. Real joy in service springs from a willingness to spend or to be spent for Christ in the service of others.

Mark 5:25-32 The procession ascended the skull-shaped hill a short distance outside and overlooking the city of Jerusalem.

After removing Christ's garments his executioners laid him on the cross. Then they drove the cruel spikes through the palms of his hands and nailed his feet to the upright piece. The cross was lifted on end and dropped into a hole, leaving him to suffer as the blood dripped from his head, his hands and his feet.

A superscription written in the current languages—Hebrew, Greek and Latin—the languages of religion, culture and government, was placed above his head. It stated: "This is the King of the Jews." To add ignominy to his death Christ was crucified between two robbers in fulfillment of Isa. 53:12. Critics taunted him for his inability to save himself from the cross. Had he done so, the scriptures would not have been fulfilled, his mission would not have been accomplished, Satan would not have been defeated, sin would not have been put away and the Father's will would not have been accomplished.

INTERNATIONAL SERIES

Simon Peter

John 13:36-38 Jesus Christ informed the disciples he was going to depart from them and declared they could not follow him. He wanted them to continue loving one another, proving to all who observed their devotion they were his disciples. Motivated by love for his lord, Peter declared that regardless of the inability of others to follow him, he was ready to accompany Jesus and to die in the process if that be necessary. Knowing Peter did not have the spiritual stamina to substantiate his avowal, Christ told Peter he would deny him three times before the cock crowed in the morning.

John 18:25-27 Three different occasions during the trials of Jesus Peter denied he was a disciple of the Saviour, whereupon the cock crew in fulfillment of the prediction of Christ.

John 21:15-19 After he sinned in denying the Lord, Peter shed tears and made a full confession. He received forgiveness and was restored to fellowship with Christ, but he was in need of restoration to service also.

Following the breakfast Christ had prepared for the disciples, Christ again turned his attention to Peter. To Peter Christ put the question: "Simon, son of Jonas, lovest thou me more than these?" Christ was asking, "Do you love me deeply and devotedly?" Peter's response was equivalent to saying, "I have an affection for thee," or "I am a friend of yours." Then Christ repeated his question, using the stronger word for "love," and Peter replied by using the weaker word for "love." The third time Christ asked the question he used Peter's word for "love." Crying out with anguish Peter said: "Lord, thou knowest all things, thou knowest that I love thee." He meant he had a genuine affection for Christ.

Christ commissioned Peter to "feed" the lambs and the sheep which belonged to the Lord. Christ is eager for us to love him and express that love for him in service, regardless of cost.

Tough world

Frank Owen

It's a tough world these days for people who love peace and want to negotiate with patience and considerateness for those with whom we deal. Especially is this true when the other party(ies) have little respect for gentleness, calling it softness, or cowardice.

I count myself what might be called a practical pacifist. I have been through a war; and as a volunteer. Yet, I was an unarmed, non-combatant—but I was with combat troops in a ground force unit. Nevertheless, my heart always wants to try peacemaking as long as possible. Jesus said, "Blessed are the peacemakers."

The above attitude makes for tough going in dealing with fanatical Moslems whose faith has been historically known as the religion of the sword. Anwar Sadat (whom I greatly admire) tries to emphasize gentler Islamic teachings but fanatical zealots often still seize and wield power with bloody swords.

Things are tough politically. We can't free the hostages. In our frustration we accuse our president of weakness. We forget that nearly all war machinery is run by petroleum and for the first time in our history someone else controls the oil. We are no longer in the power seat. We may never see another president who looks strong. We still call ourselves the world's mightiest nation but it sounds increasingly inappropriate.

Then there are the Russians. I had hoped that Salt II would be a way of keeping open-door negotiation alive, thus a continuing chance for increasingly favorable agreements. Now they have apparently proved me wrong, and again they appear not to care what the rest of the world thinks of the USSR.

We Baptists are talking Bold Mission Thrust. I observe that both Soviet Communism and Iranian Islam are engaged in very successful bold mission thrusts. I don't know what to do next, politically, and neither do other critics, but religiously Baptists have named it Bold Mission Thrust and we are pleading with all of our people to join in, not just to overcome the thrust of any other world religions but for the glory of Christ whose right it is to reign.

Bivocational pastors

Are they secular vocationalists or full time ministers?

by Marion T. Duncan
Hopkinsville, Ky.

All "God called" ministers have enormous responsibilities. They are to minister full time to the "eternal needs" of the human race. Surely, no task is more staggering! The effect of such services cannot be measured in mere years, but eternity.

For the pastor, time is one of his most pressing problems.

When the secondary responsibilities of the Jerusalem Church began to infringe on the apostle's time, they made their request for "deacons." These men (deacons) were to relieve the apostles from such secondary services. The singular purpose and duty of a deacon is to be an assistant to his pastor.

Thus the apostles said: "But we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4).

*Ministry of the word
involves much more
than preaching.*

We understand what prayer means. But the ministry of the word involves much more than preaching. Also it involves the endless, time-consuming task of studying (1 Tim. 4:13). Sermons prepared with little or no study may offer to the lambs something of the milk of the word, but usually there is no meat for the older, mature sheep.

No single day is long enough for any preacher to study the holy scriptures as he ought. Continually each day God's word must be upon his mind in prayerful, meditation contemplation (Deut. 6:6-9). He needs uninterrupted hours every day to give himself to this endless, life-long task.

Prolonged, hard, intensive study creates more weariness to the body than most any physical work. It brings the mind under stress as well as the body. People who criticize preachers for not having to work are speaking unthinkingly. Solomon said, "... much study is a weariness to the flesh" (Eccl. 12:12). Many do not further their education because they are unwilling to endure the grueling hours of study and the weariness that results from such toil. When God calls a man to preach his word, he wants that man's total life!

By a miracle Jesus told Simon Peter to stop his commercial fishing and "feed my sheep." Questioning him Jesus asked, "Lovest thou me more than these? Feed my sheep" (John 21:1-17). From henceforth he was to cast his net where the Lord directed and let the Lord provide his breakfast and all other material needs.

From that moment onward Peter turned his back upon his former occupation and became the leader of the apostles (1 Cor. 9:3-5). There is no record he ever returned to commercial fishing as a livelihood.

It is true the apostle Paul made tents at Corinth, but it must not be forgotten he was a missionary in a foreign country, far from home. Also, this was in the primitive days of Christianity before Southern Baptists had a Foreign Mission Board. The church at Corinth was in the making and had not become a reality. Certainly he would not demand of his audience an income at that stage.

However, the churches in Macedonia sent him some financial support while there. But apparently it was inadequate. Thus he turned temporarily to tent-making to provide for the bare essentials, not to add to his savings account or supplement his retire-

ment fund in old age. But this caused trouble for him with the Corinthian church later (1 Cor. 9 & 2 Cor. 11:5-9).

Equally true, he did secular work temporarily at Thessalonica. But this was done to set an example for a community who had the problem of many lazy, loafing people (2 Thess. 3:6-12).

B. H. Carroll once said "When preachers go back to secular work, does not the flock hunger and go astray?"

*The churches' first
financial responsibility
is to supply the material
needs of the pastor.*

A church's first financial responsibility is to supply the material needs of their pastor. His income is to be from the tithes of his members which is God's. Afterwards, the church can pay their light bills and upholster their pews and carpet their floors and air condition their auditoriums and pave their parking lots, but an adequate salary for the pastor comes first.

A church is to support God's work on other fields of service as missions, only after they are adequately supporting his work on their own field. Churches must not glory in their mission offering, when actually a sizeable amount is being taken out of their pastor's entitled income. This is hypocrisy! The church gets the glory, but the pastor pays the bill.

God wants his preachers to live as the people whom they serve. It is wrong to overpay a pastor (or anyone else), but it is equally wrong to underpay him. (Deut. 24:14, 15; Lev. 19:13; Jer. 22:13). Churches who do this sometimes place unnecessary temptations before him. His family has needs and he feels this responsibility as do other men (1 Tim. 5:8).

Churches must not be thoughtless or jealously selfish in this matter. The money in your treasury is God's and he has distinctly spelled out what he wants it to go to first.

If the money is lying there idly and your pastor is struggling financially, and you turn your head in the other direction as did the rich man to Lazarus, you are committing a sin of thoughtlessness and lovelessness against your pastor and God.

Pastors who claim they have to turn to secular work because their church's tithe is inadequate, may be honest. If it is true, either the truth about tithing has not been properly preached or the church group is too weak to be an independent local church. Perhaps they should still be a mission receiving strength from the mother church. Many missions have been cut away from the mother church too soon.

Many bivocational pastors refer to their secular occupations as only a hobby. This cannot be true when they spend five and six days a week on their jobs and preach one. Actually, they are secular vocationalists who preach as a hobby. Such men who make this a permanent practice should honestly reexamine their call to the ministry.

*Called preachers
preach
because they have to.*

God's call is not merely to give to one teaching ability and a winning personality and a desire to serve him more. The true call is an overwhelming, inescapable imperative that will not go away. It is not a matter of choice. It is a "Woe is me if I preach not the gospel" (1 Cor. 9:16, 17). Called preachers preach, because they have to. They cannot possibly get out of it. They cry, "For necessity is laid upon me."

Many zealous, well-meaning men in the ministry could bring God much more glory if only they would heed the words of Jesus spoken to the Gadarene Demoniac (Mk. 5:18-20). Many wonderful Christian men have entered the ministry simply because, as they have grown in grace, they were seeking greater ways to serve the Lord. They mistakenly thought this new zeal was the call.

Too, God has definite places of service for all whom he truly calls. He does not call men and place them in unemployment. He may send them for a time to sit by the "drying brook cherith" (1 Kings 17:4). But even then he feeds his servants.

Paul's words to the young preacher Timothy were, "For the love of money is the root of all evil." While some preachers coveted after money, they have erred from the faith and pierced themselves through with many sorrows. "But thou, O man of God, flee these things; and follow after righteousness . . . whereunto thou art called . . ." (1 Tim. 6:10-12).

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

*Even so hath the Lord
ordained that they which
preach the gospel should
live of the gospel*

(1 Cor. 9:14)