

## Baptists honor Carter with Abe Lincoln Award in Washington ceremony

by Robert O'Brien

Trustees of the Southern Baptist Radio and Television Commission went to the White House on Abe Lincoln's birthday to present the commission's 1980 Christian Service Award to Jimmy Carter for his continuing dedication to the cause of Jesus Christ.

Carter, responding warmly to his fellow Southern Baptists during a 30-minute ceremony in the Cabinet Room, received the award from Frederick W. Isaacs Jr., commission chairman from Cosby, Tenn., after remarks from commission president Jimmy Allen of Ft. Worth, Tex., and Tommy J. Payne, a commission trustee from Greenville, N. C.

Payne, a member of the commission's Abe Lincoln Awards committee, nominated Carter for the Christian Service Award which was to have been presented to him at the 11th annual Abe Lincoln Awards for Broadcasters Feb. 28 in Ft. Worth. Carter could not come to Ft. Worth to receive the award because of current world crises.

The award cited Carter for "taking seriously his personal responsibilities to proclaim an unchanging Christ to a changing world and for establishing a spiritual commonality with people of all faiths." It also saluted him for his stand on human rights and his "conscientious efforts as a peacemaker."

"When I assumed the leadership of the Radio and Television Commission (Jan. 15, 1980) I discovered this group of persons representing the largest evangelical body in the United States had unanimously decided (in October 1979) to recognize your contribution to Christian service through the field of communications," Allen told the president.

"It is appropriate on President Lincoln's birthday we are here in this place to present this award to you because we believe you, more than any other person, have put the matter of one's personal experience with God on this nation's agenda," Allen said.

Responding to the group of all 26 commission trustees, 25 of their spouses and Mr. and Mrs. Allen, Carter joked that anything a group of Southern Baptists does unanimously is remarkable in itself.

Carter spoke of the current world crises, noting the "stability of our Christian faith is like a rock in a changing world." He said the United States is strong and influential but not infallible and added, "We must listen to others with an open mind and heart."

The president reemphasized his belief in the historic principle of separation of church and state in the United States. "I have never found any incompatibility between my duties as president and as a Christian," he said.

After urging his fellow Southern Baptists to pray for him Carter moved around the room alternately shaking hands and embracing his visitors before being whisked off for a meeting with Vice President Walter Mondale.

Asked about criticism which might arise from presenting Carter the award during an election year Isaacs told Baptist Press: "Jimmy Carter is not wearing his religion, he's living it. His religion and priorities transcend any politics, whether you agree with his politics or not."

"President Carter has a simple but strong faith accompanied by unquestionable personal sincerity," Isaacs said. "In these times of tension, strife and wavering values it is important we, as Christians, recognize the one constant and positive characteristic that transcends all boundaries—an abiding faith in God and Jesus Christ."

The morning began for the commission trustees and their wives with breakfast in the presidential room at Washington's Mayflower Hotel where they sang "What a Friend We Have in Jesus" and "Amazing Grace," heard Allen read scripture from Romans 14 and prayed for God to guide President Carter.

The trustees voted to transport themselves and their spouses to the White House presentation instead of to the Abe Lincoln Awards in Ft. Worth.

## Opposition

### Foreign Board isn't happy with proposed Cooperative Program increase, SBC time

by Jennifer Anderson

The Baptist Foreign Mission Board has strongly opposed what it feels is an inadequate 8.11 percent increase in its share of the proposed 1980-81 Southern Baptist Convention Cooperative Program budget.

Board members in Richmond, Va. for a Feb. 12 meeting registered objections to the slight increase at a time of spiraling worldwide inflation.

The Foreign Mission Board's action came less than a week before the SBC Executive Committee's program and budget subcommittee was to recommend the 1980-81 budget to the Executive Committee Feb. 18-19 in Nashville. Final action on the 1980-81 Cooperative Program budget will be taken at the annual meeting of the Southern Baptist Convention in June 1980 at St. Louis, Mo.

The proposed basic operating budget gives the Foreign Mission Board \$36,059,008 or an increase of \$2.7 million over the 1979-80 budget. In comparison, last year's Cooperative Program budget was a 12.07 percent increase over the previous year's. The Foreign Mission Board will receive 48.84 percent of the 1980-81 total basic operating budget compared to 48.69 percent of the 1979-80 budget.

Expressing "extreme frustration and disappointment in the distribution of funds" executive director R. Keith Parks said, "Ultimately everything we do will suffer" if the proposal is approved.

"This would cripple our work," said M. Hunter Riggins, chairman of the board's administrative com-

mittee. Several board members questioned the small increase in light of Bold Mission Thrust, the conventionwide emphasis to reach the world with the gospel by the year 2000 through "bold going, bold growing and bold giving."

Board members agreed for the board president and executive director to write letters to denominational leaders registering concern over the proposed distribution of funds. Board members also agreed to contact state representatives on the Executive Committee and convey their concern.

Parks said he was aware the program and budget subcommittee of the SBC Executive Committee "has an impossible task." He added he did not believe in manipulation or high pressure politicking but favored making the board's feelings known.

The board also expressed concern the Foreign Mission Board had been allotted only 20 minutes of reporting time for foreign missions emphasis at the 1980 Southern Baptist Convention in St. Louis. Parks said he's "convinced the whole Cooperative Program is carried by the enthusiasm of missions," especially at meetings such as the annual convention.

In other matters the board approved a total of \$223,500 in hunger and general relief funds for use among nine projects around the world. One allocation of \$115,000 from hunger relief funds will go toward well drilling projects and equipment in Haiti and \$53,000, also from hunger funds, was designated for a farming irrigation and nutrition program on that Caribbean island.



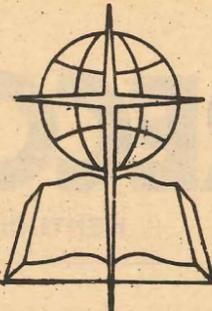
### Their stars have risen

James Clark [l] and Grady Cothen [r], executive vice president and president of the Baptist Sunday School Board, greeted two newly elected members of the board's executive management group. They are Steve

Lawrence [second from left], manager of the personnel department, and Richard Kay, director of the office of planning.

*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

### Baptists are indebted to Robert Raikes

No other church activity among Baptists comes even close to being as valuable and helpful as Sunday school. Without the help of Sunday schools most Baptist churches would be only a fraction as effective as they are. This part of our modern church life seems so indispensable that it is hard to believe the Sunday school is a relatively modern addition to church activities and that for most of history churches did not have Sunday schools like those today.

In my own experience I cannot conceive of my Christian experience and ministry apart from the influence of Sunday school. In my home church Sunday school for many years was stronger than all the rest of the church program including the worship service. One reason was we had Sunday school every Sunday and worship service only one Sunday a month. Another reason was the Sunday school had its own treasury and often was better off financially than the church treasury.

It was in Sunday school I first heard Bible stories and felt the need for Jesus as Saviour. Sunday school teachers were about as influential as my parents and my pastors in my spiritual pilgrimage.

For this reason the year 1980 has special meaning for me and millions of others because it marks the 200th anniversary of Sunday schools. The first regular Bible school on Sundays was started in 1780 by Robert Raikes in Gloucester, England. Since then the Sunday school movement has become universal and indispensable for Baptists and many other denominations.

Raikes was owner and editor of a newspaper started by his father. He was a man of deep spiritual insight and used his paper to expose the plight of poor people and to plead for better treatment for them. He became greatly concerned for prisoners and spent much time visiting prisons. He believed prisoners could be rehabilitated and helped many of them find employment when released. Few others agreed with him and he got more criticism than sympathy and help for his efforts.

Raikes tried hard but mostly failed in his rehabilitation work with adults. He decided the best chance for helping would be with children whose plight at that time in England was pathetic. Most children had to go to work at an early age. They became wicked quickly and spent their Sundays mostly in rowdy playing, cursing and swearing.

Raikes shared his view of doing something for children before they grew up to be criminals with a local minister and the result was the birth of Sunday schools. They found some older

women who agreed to take children into their homes on Sundays and to teach them the Bible. The first teachers were paid for their services.

The first Sunday schools were not model by any means. The children were so rowdy that little could be achieved. There was open opposition to the movement. After three years there were only eight Sunday schools in Gloucester but Raikes was not discouraged and began to publicize and boost the schools far and wide.

The movement received a big assist from John Wesley who visited Raikes and observed his schools. Wesley introduced the successful idea of volunteer instead of paid teachers. Like many other great persons Raikes died without much recognition for his monumental contribution but a hundred years later Sunday school children in England gave enough money to erect a statue of Raikes in London.

Of all religious groups Baptists have probably used Sunday schools most effectively. We have looked to the Sunday school not only for Bible teaching but for help in evangelism, enlistment and financial undergirding of the church. Most of the things we do successfully in Baptist churches we do through the Sunday school.

This is the basis for the observation that no great Southern Baptist church has been built without a great Sunday school. We owe so much to Sunday schools that we should find some time in 1980 to pay respect to and thank God for Robert Raikes.

### O. W. Yates recalls 92 years

One of the most heart warming stories among Kentucky Baptists is the life and ministry of O. W. Yates. He is now approaching 92 years of age and 70 years in the ministry. Accounts of his accomplishments have often appeared on Western Recorder pages and once more he makes news by writing his autobiography.

Those who know O. W. Yates will expect a fascinating book from his pen and they will not be disappointed. He proves to be as able in writing as in teaching, preaching and fund raising.

Kentucky Baptists have first claim on this beloved servant of God but we share him with the states of North Carolina and Arkansas. He was born on a farm in North Carolina in 1908 and had to overcome formidable obstacles to obtain an education. As a lad he was called upon to care for his mother and the other children due to the untimely death of his father. His perseverance in graduating from Wake Forest and Southern Seminary prepared him to encourage and inspire hundreds of needy preacher boys he later taught at old Bethel College in

Russellville, Ky., and Ouachita University in Arkansas.

After an illustrious teaching career Yates proved his mettle as a fund raiser by leading successful campaigns to build John L. Hill Chapel at Georgetown College and Central Baptist Hospital in Lexington. As if this was not enough, after retirement age he took the pastorate of a young church in a growing area of Lexington and under his vigorous leadership it grew rapidly into one of the leading congregations in the city.

O. W. Yates is at home with people from every walk and level of life but he has never lost touch with rural farm life. It is not surprising, then, when he decided on a title for his book, he called it, "A Country Boy Used By God."

The life story of this unusual man sells for \$5.95. It can be ordered from Vantage Press Inc., 516 W. 34th St., New York, NY 10001 or may be available at your local book store.

### Guest Editorial

### Open letter to Jimmy Allen

by Robert Hastings,  
Editor, Illinois Baptist

When Jimmy R. Allen was named president of the SBC Radio-TV Commission last December he said one of his first goals is to accelerate the commission's work with local churches. "The great resource we have that no other religious broadcaster has is our 35,000 local units (churches) across the country," he explained.

I like that, Jimmy. I admire any denominational leader who recognizes the local churches make up our first line of offense. The denomination exists to serve the churches. Without the churches the denomination is nothing.

The ultimate test of our effectiveness is whether we build stronger churches. Miles traveled, personal appearances on TV, "platform" exposure and the like mean little unless the churches are benefited.

We tend to judge our SBC Radio-TV Commission on "prime-time" exposure on the networks. Last fall, acting president Harold Martin shocked a lot of people when he said "We really don't have a television ministry . . . we're only getting on small stations at awful hours."

The big independents tend to put us in the shade on television. In 1978 viewers sent \$60 million to Oral Roberts, \$75 million to the Armstrongs, \$46 million to Jerry Falwell, \$30 million to the 700 Club and so on.

On the other hand 7000 of our Southern Baptist churches make use of local radio and TV. These are not as spectacular as the independent "giants." But more help to these churches might, in the long run, advance the kingdom of God faster than a few "spectaculars" that impress the public but don't necessarily express the heart of the gospel. It's one thing to entertain viewers, another to change their lives.

So, Jimmy Allen, I commend you on your foresight. This may not make for glamorous reporting at the Southern Baptist Convention each spring. It will make for stronger churches, more converts and such converts anchored to a local base.



# Sunday school

## *Devil's work, paid teachers, Flake's formula and Bible teaching agent of Baptist churches*

by Lynn M. May Jr.

Ten years after the first Sunday school was begun in England in July 1780 the idea took root in the United States, but many Baptist laymen and pastors initially opposed the Sunday school movement as unscriptural. Some even called it the devil's work.

Today, 200 years later, virtually every Southern Baptist church has a Sunday school, the strongest outreach arm of most churches.

The earliest Sunday schools in America, like their counterparts in England, were not a part of the organized work of local churches. They were conducted by interested individuals or groups and staffed by paid teachers.

However, only when Baptist churches approved the Sunday school as a Bible teaching agency of the church and recognized the need for their own schools did the denomination make significant advances in Sunday school work.

In 1840 Baptists took their first steps to establish a program of Sunday school promotion. That year the

American Baptist Publication Society began to publish some Sunday school books and to employ workers to organize churches and Sunday schools.

When the Southern Baptist Convention was organized in 1845 the Domestic (Home) Mission Board included Sunday school promotion as one of its activities. The first Sunday School Board was launched in 1863 and three years later began to publish a children's paper, "Kind Words," destined to grow to a circulation of more than 200,000 by 1877. This board was dissolved in 1873.

In 1891 the convention voted to establish the present Sunday School Board with headquarters in Nashville, Tenn. The SBC instructed the board to publish Sunday school literature, help establish Sunday schools in churches which had none and "awaken, develop, organize and strengthen our churches in the great work of teaching God's truth to young and old," according to the 1892 SBC Annual.

The board solely depended on profits earned from the sale of literature to implement such a program. James Marion Frost, pastor of Leigh Street Baptist Church, Richmond, Va., was appointed the first administrator.

Southern Baptists entered the 20th century with no tested Sunday school methods, no definite policies of Sunday school work, no field force and no leadership training course. A majority of Southern Baptists still considered the Sunday school to be a children's organization.

In 1901 B. W. Spilman became the Sunday School Board's first field secretary to promote Sunday school work.

A uniform grading plan providing for all ages in Sunday school was initiated in 1908. Those age divisions—cradle roll, beginners, primaries, juniors, intermediates, seniors (later called young people) and adults—were used more than 60 years.

Southern Baptists became increasingly Sunday school conscious between 1917 and 1930 as churches began to realize the potential of the organization for Bible teaching, outreach, evangelism and training.

In 1920 the Sunday School Board began promoting an enlargement plan developed by Arthur Flake. Largely through extensive use of his plan enrolment in Southern Baptist Sunday schools increased by 40 percent in five years, to 2.7 million in 1925.

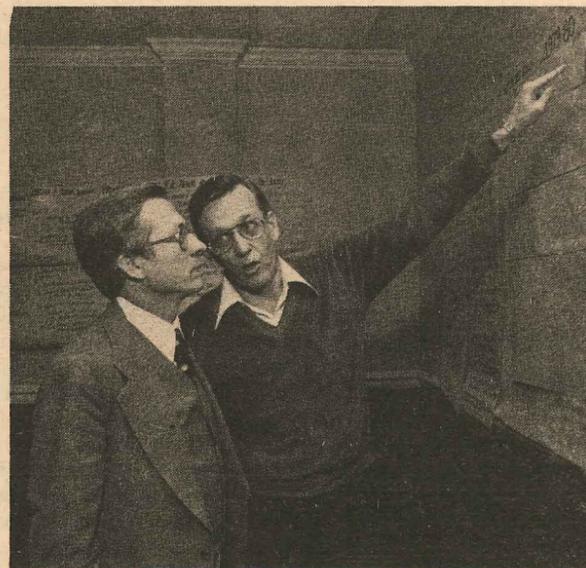
Flake's formula—know the possibilities, enlarge the organization, enlist and train workers, provide the space and go and visit—is experiencing a resurgence in use today by churches with growth priorities.

Southern Baptist Sunday school enrolment continued to grow until 1964 when it peaked at 7.7 million. In 1965 Baptists began to experience what other major denominations had seen a decade earlier—annual declines in Sunday school enrolment which continued through 1971. Then after five years of gains, slight losses were suffered again beginning in 1977 and continuing through 1979.

In 1975 the board began to promote a new approach to enlargement called ACTION created by Andy Anderson. Its effectiveness is illustrated by the fact that the 2000 churches which conducted ACTION campaigns in 1976 averaged enrolment gains of 18



**J. M. Frost was appointed the first administrator of the Sunday School Board in Nashville.**



**Harry Piland [r], current secretary of the board's Sunday School Department, discusses strategies for increasing Southern Baptists' Sunday school enrolment to 8.5 million by 1985 with Bernard Spooner, director of the Texas Sunday school division.**



**Arthur Flake, who became head of the Sunday School Administration Department in 1920, is best known for his church growth formula which bears his name.**

percent.

Under the direction of Harry Piland, director of the board's Sunday School Department, a comprehensive strategy is currently being developed to increase the enrolment in Southern Baptist Sunday schools from its present 7.3 million to 8.5 million by 1985.

Baptist churches today use their Sunday schools to engage in evangelism and outreach, subscribe their budgets, train their leaders and conduct other basic projects. As the Bible teaching agent of the churches, Sunday school has played a major role in the advance of the denomination to its present strength.

# Baptist News in Brief

## Russia in Afghanistan moral issue: ethicists

The United States must look at the Soviet invasion of Afghanistan as a moral issue to avoid what might eventually become nuclear war said the Southern Baptist Christian Life Commission's Foy Valentine and other religious leaders on network television Feb. 10.

Valentine, executive secretary-treasurer of the Christian Life Commission, appeared with Donald Shriver, president of Union Theological Seminary, and James Blewett of the U. S. Catholic Conference Center of Concern. They agreed morality must not be separated from reality when considering action regarding the Soviet invasion of Afghanistan and that there is no dichotomy between reality and ethics.

Valentine, Blewett and Shriver shared concern over an escalating "militarization of feelings and talk in Washington." They said the U. S. must find ways, such as boycotting the Summer Olympics in Moscow, to show Russia disapproval of their actions without precipitating war.

Energy conservation is a major way to assure peace, the group agreed.

"The chief temptation in the whole situation circles around our dependence on (foreign) oil," added Shriver.

"Whatever we can do to decrease our consumption of oil will be one of our best investments in the posterity of world peace."

Valentine said he believes President Carter is trying to deliver the United States from its dependence on foreign oil by asking Congress for a national energy conservation program.

"But," he added, "it is also the responsibility of Christians to do their part in conservation which is vitally related to world peace. We have to underline our commitment as Christian ethicists, or just regular church persons, to do the things that make for peace. In stewardship, in conservation and responsible attention to . . . stirring up the things that can be done to support peace are in line with the church's long-time commitment to peace."

## Atheists protest Charlotte chaplain

The Mecklenburg County chapter of American Atheists wants the Charlotte police department to get rid of its new chaplain, 38-year-old Dennis Whitaker, a graduate of Southeastern Seminary.

A suit has been filed in U. S. District Court against the city and Police Chief J. C. Goodman, claiming the arrangement is "unconstitutional" because it "entangles" church and state.

The Charlotte chaplain's full time arrangement is believed to be the only one of its kind in North Carolina, but is in effect at other places in the U. S., according to Burke Holland, who heads the chaplaincy program for the Baptist State Convention of North Carolina.

Under a special arrangement, the police department is sharing the cost of Whitaker's \$20,000 annual salary with Providence Baptist Church of Charlotte. The Baptist State Convention's department of chaplaincy and the SBC Home Mission Board also contribute to his

salary, according to Holland. Half of his salary is paid by Baptists and half by the city for the first year of the new program.

Patricia J. Voswinkle, the plaintiff who filed the suit on behalf of the 100-member atheist organization in Charlotte, called the arrangement "an entanglement because the church is paying half of this man's salary." The Charlotte City Council recently approved the financial arrangement, according to Henry Crouch, pastor of Providence Baptist Church.

Charlotte city attorney Henry Underhill said the contract does not violate constitutional rights and said the focus of the contract is on crisis intervention types of work.

"The chaplain may, upon specific request of an officer, provide spiritual counseling but only upon specific request," the attorney said. The contract also prohibits him from conducting religious services, he explained.

Henry Crouch, whose church is supporting the program, served as the police department's chaplain on a voluntary basis for the past 11 years.

## Reynolds receives honorary membership

The executive committee of the Southern Baptist Church Music Conference voted unanimously Jan. 28 to award honorary life membership to William J. Reynolds.

Reynolds was terminated recently as secretary of the music department of the Southern Baptist Sunday School Board.

Such memberships are extended each year during the conference to persons of outstanding and long contribution to church music in Southern Baptist life.

The 24th annual conference will meet June 8-9 in St. Louis, prior to the meeting of the Southern Baptist Convention.

## Home Board adds three

Southern Baptist Home Mission Board directors filled two staff vacancies and named a consultant for multifamily housing during their February meeting.

Staff appointments were Hubert O. Hurt of Jacksonville, Fla., director of transcultural outreach for the language missions division, and Esther Milligan Burroughs of Birmingham, Ala., assistant director of the special mission ministries department. J. David Beal of Atlanta, Ga., was approved for the consulting post, an extension of the metropolitan missions department.

Hurt, who will assume duties Apr. 1, will help Southern Baptists cross cultural barriers by influencing churches to provide ministries for ethnic groups.

A former missionary in Cuba, Panama, Louisiana and Florida, Hurt has been state director of language missions in Florida since 1974.

Miss Burroughs will correlate and lead the ministries of Mission Youth Groups and Sojourners, mission action programs for high school groups and individuals. She also will provide leadership and direction to Baptist campus ministries and Woman's Missionary Union relationships.

She has been director of campus ministries at Samford University since

1971. Previously, she was minister of youth activities at First Baptist Church, Abilene, Tex.

Beal, who has done extensive work in apartment ministries, will fill a position to meet the spiritual needs of increasing numbers of urban dwellers.

Beal has been weekday ministries consultant for the Atlanta Baptist Association since 1971, and has been a pastor, student missionary and Christian social ministries center director.

## Miss Dougherty:

### *She left more than a legacy*

December 15, 1979 Rosalie Dougherty died at age 81.

Miss Dougherty lived a full, active life and maintained a vital interest in her church (Hardinsburg Baptist) and her denomination. She demonstrated this interest through her acts of participation and through her gifts. Her church recognized this interest by dedicating a record mission offering to her memory.

Although Miss Dougherty lived on a very modest income and accumulated very little in the way of an estate, she was able to make a significant gift to her denomination.

In 1965, at the age of 67, Miss Dougherty entered into a life income agreement with the Kentucky Baptist Foundation. She deposited a sum of money with the Foundation and received an income from it for the remainder of her life. Upon her death, the remainder of the gift was to benefit the Cooperative Program.

Upon an examination of the record, Miss Dougherty received back more than she gave and left a gift of \$8500 to her denomination. A significant gift!

From a dedicated Christian, with a modest income and a very small estate, a significant gift was made. At no time in her life was she able to make this size gift. However, through careful planning with a representative of the Foundation, she was able to give more than at any other time in her life.

You may also have the advantage of this type counsel by calling or writing Grady L. Randolph, Box 43433, Middletown, KY 40243. Phone (502) 245-4101.

## CLC to focus on families, moral issues

Authorities in family life and the moral issues of the 1980 elections will be featured in conferences sponsored by the Christian Life Commission of the Southern Baptist Convention in June and July.

A conference on Families in Christian Perspective is scheduled, June 28-July 4, at Ridgecrest (N. C.) Baptist Conference Center, featuring David Mace, family life expert from Winston-Salem, N. C., and Charles Petty, executive director of the North Carolina governor's office of citizen affairs.

A conference on The Issues in the 1980 Elections is scheduled for July 19-25 at the Glorieta (N. M.) Conference Center, featuring Glen Stassen, professor of Christian ethics, Southern Seminary; and William Elder, director of Christian citizenship development for the Christian Life Commission.

## Hastings to lead workshop

The annual writers' workshop, sponsored by the Sunday School Board, will feature Southern Baptist author and editor Robert Hastings during five major presentations of the June 23-27 conference.

To be conducted at the board's Church Program Training Center, the workshop is an introduction to professional writing, designed to help both new and experienced writers develop essential skills.

Hastings, director of communications for the Illinois Baptist State Association and editor of The Illinois Baptist, will lead sessions on "Some Popular Myths about Writing," "The Basics of Clear Writing," "Creativity and Imagination in Writing," "How to Conduct Interviews" and "How to Benefit from a Journal of Feelings."

Editors of Sunday School Board publications will lead sessions on writing opportunities through board publications, along with special-interest conferences on writing for families, adults, youth and children.

## China still questionable

Christians visiting mainland China should not be too zealous in their witnessing efforts warns a Southern Baptist Foreign Mission Board official.

In a written report George H. Hays, secretary for east Asia, told of a Christian group invited to a banquet by a governmental arm designed to contain and control Protestant Christianity in China. Only one member of the group showed up at the banquet; the others were distributing tracts on the streets.

Whereas it is commendable that the group was taking advantage of an opportunity to witness, Hays said their absence angered the hosts and he warned that this kind of behavior could make witnessing efforts more difficult for the next Christian group.

Although tourists' luggage is rarely opened, offering ample opportunity to take in Bibles and tracts, Hays cautioned that a "flood of Bibles and other Christian literature could prove to be counterproductive if the government decided too much was coming in," and he called for cooperation among Christian groups in this matter.

He believes that the Peking government has not had a change in philosophy but rather is changing strategies for pragmatic reasons, among them the possibility of receiving assistance and education in advanced technology, education and agriculture from predominantly Christian countries.

House churches, which flourish in some areas of China, are compared to the early New Testament churches where a building and trained clergy are not vital to a church's success. Some groups are experiencing more tolerance from officials and meet rather openly. Roughly half of those attending in some areas are young people, many of them new converts, according to the report.

# Christian Education



Phelps

## G'town admits Joyce Davis

Mrs. Robert Davis has been named an admissions counselor at Georgetown College, according to Ben M. Elrod, president.

Joyce Davis is a graduate of Georgetown College and has taught in the Georgetown City School System. She has also been on the staff of Auburn University and Omelet Shoppe Inc., Birmingham, Ala.

Mrs. Davis began her work at Georgetown Feb. 1.

## Howard Payne taps Phelps

Ralph A. Phelps Jr., former president of Ouachita Baptist University, Ark., was named president of Howard Payne University, Brownwood, Tex., effective Mar. 1.

Phelps, a 58-year-old native Texan, succeeds Roger L. Brooks who resigned the Baptist school nine months ago to become vice president of graduate studies at Houston Baptist University.

He served Ouachita, 1953-69, and was named president emeritus when he stepped down from that post at age 48.

Among positions Phelps has held since leaving Ouachita are the vice presidency of a bank in Little Rock, Ark.; vice presidencies at Dallas (Tex.) Baptist College and Mercer University, Macon, Ga.; and the vice presidency of

Leisure and Recreation Concepts, a Dallas architectural and design firm, where he has worked since 1974.

In 1961 he resigned the Ouachita presidency to accept the presidency of Houston Baptist University but then withdrew his resignation and remained at Ouachita.

## Louisville pastors raise \$

Two Louisville pastors have agreed to serve in key positions of leadership in the Georgetown College decade of progress capital campaign, according to Ben M. Elrod, president.

T. L. McSwain, pastor of Hurstbourne Baptist Church, and Joe Priest Williams, pastor of Baptist Tabernacle, are chairmen of pastors' divisions of the trustee campaign.

Williams is currently a trustee at the college. McSwain has recently completed one of several terms on Georgetown's board.

Both men will be working in the campaign with Baptist pastors who have been or are serving on Georgetown's board of trustees.

## NAICU honors Fisher

Ben C. Fisher, retired executive director-treasurer of the Education Commission of the Southern Baptist Conven-

tion, has received the distinguished service award of the National Association of Independent Colleges and Universities.

Fisher is the first nongovernmental leader to receive the award, according to Jim Sullivan, vice president of NAICU. "No one has done more for private education in America than Ben Fisher," Sullivan said as he made the presentation.

NAICU usually presents the honor to congressional and other governmental leaders who have rendered significant service to private education.

Fisher retired in 1978 after eight years with the Education Commission in Nashville and 30 years in Christian higher education. He now lives in Murfreesboro, N. C. and teaches at Campbell College, Buies Creek, N. C.

## Al Hardy reassigned

Campbellsville College president W. R. Davenport has announced that J. Alvin Hardy, advancement vice president, has been named business vice president and treasurer at the college. Hardy will replace David Gillespie who recently resigned for health reasons.

A 1957 graduate of Campbellsville College, Hardy also received the BA degree from Georgetown College. He has done graduate work at Southern Seminary, Middle Tennessee State Uni-

versity and Western Kentucky University.

Before coming to Campbellsville Hardy was pastor of Hillcrest Baptist Church, Frankfort, and chaplain of Kentucky State Police. He was a member of the business staff at Georgetown College two years.

Hardy has also served in state missions work as well as teaching in the public school system.

He is married to Peggy McKnight and they have three children, Jim, Kathy, and Mrs. Pam McDaniel.

## Southern lights up security

Due to a \$25,000 commitment by the John and Mary Franklin Foundation of Atlanta, the main campus of Southern Seminary will soon receive new security lighting. The gift is in response to the "Resources for Excellence" capital and endowment campaign chaired by former Georgia Governor S. Ernest Vandiver of Lavonia.

The lighting system will provide for pedestrian and automobile safety on about 75 acres of the campus which has heretofore been unlighted by night.

The foundation's spokesman, W. Kelly Mosley, said the gift was in recognition of the seminary's significant role in training future ministers for the churches of Georgia and its neighboring states.

# UNITY BAPTIST CHURCH

ASHLAND, KENTUCKY

ANNOUNCES THE AVAILABILITY OF \$150,000 REMAINING OF THE \$600,000 ISSUE OF FIRST MORTGAGE BONDS, DATED JULY 1, 1979 AND MATURING SEMI-ANNUALLY THROUGH JULY 1, 1994

**\$70,000 9% Compound Interest Bonds**  
**Maturing 8½ to 13½ Years**

### Example of Maturity Value for 9% Compound Interest Bonds

Years	Amount of Bond	Value if Held to Maturity	*Average Yearly Interest Earned
8½	\$1,000.00	\$2,113.38	\$130.98
10½	\$1,000.00	\$2,520.24	\$144.78
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# Midlife

## *The silent majority*

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*Middle adults contribute most to the decision making process in our churches, constitute the largest percentage of leaders, give most in time and money. But have they been forgotten in the same sense as we forget the air we breathe?*

---

by Gail Rothwell, Staff Writer

Mid-life crisis is the technical term for what many adults experience.

Growing older is something we have no control over. We are all either anticipating, experiencing or reflecting upon middle age. We can affect the quality of the aging process but we cannot prevent it.

Middle age for many is the most fruitful time of life. For others it means anxiety, fear and depression.

### Midlife, the undefinable problem

There is no definition adequate to explain middle age. Unlike any other state or "age" in life there are no signaling factors, no significant markers to define it.

Adolescence begins at the onset of puberty. One becomes a young adult upon graduation from his school. A senior citizen is usually one who has retired from his job.

Middle age, in extreme terms, is defined as ranging anywhere from 30 to 65. Because there is no adequate definition such broad guidelines must be used, according to Lucien Coleman, professor of religious education at Southern Seminary.

Middle age is undoubtedly the most productive time for most people. Individuals reach their peak of financial earning power, influence and productivity.

This is also the period when civic, church and family involvement is mainly at its greatest.

Most adults now have more discretionary time than before. One reason for this is their family requires less time. Teenage, and older children, begin doing more for themselves, acquiring their own freedom and independence.

The most lasting and durable friendships are also formed during this phase. However, the startling fact is that this age range also accounts for the highest percentage of suicides, alcoholics, reported cases of depression and mental patients.

Despite the maximums and peaks of midlife the crises are real and they can happen to anyone.

### The time and age difference

Midlife is a point when adults begin to redefine time and age. As Coleman, author of *Understanding Adults* explains, "One begins to look at life in terms of years left until death and not in terms of years expired since birth."

People reassess their vocational and career objectives. They ask themselves, 'Have I accomplished what I wanted to and what am I going to do with the rest of my life?'

If they decide they have not fulfilled their goals or discover the values they once considered appropriate no longer apply they may respond in a variety of ways.

One alternative taken by many is to change careers to achieve new goals.

A close friend quit his job after 20 years and began working in the coal mines. He had worked all this time for a large, influential corporation, but this no longer satisfied his career objectives. He redefined his values and priorities and chose a new option to meet his needs.

During this time he resigned his position as chairman of deacons, withdrew from church fellowship and began experiencing many family difficulties. If the church had rallied to help him and supported him he might have better understood what was happening. Many of the problems could have been avoided or lessened in severity.

Many adults simply cannot cope with all the dissatisfactions they discover. They resort to suicide, drugs, alcohol and other extreme means.

Some decide to stop trying and live a hedonistic lifestyle, a 'go where you want, do as you please' philosophy.

### The tug of war

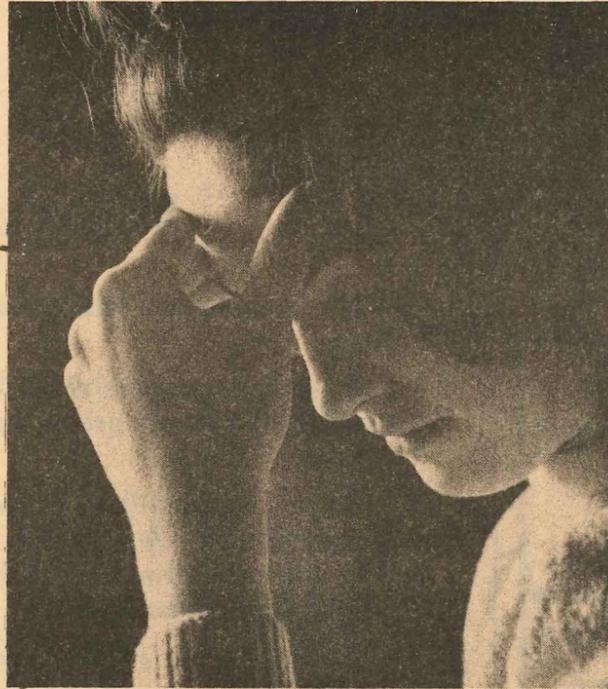
Another problem association with median adults is the tendency to feel boxed or trapped between generations. Feeling they must respond to both groups at once puts an added strain on adults.

A survey of middle adult families reveals 75% of respondents have had conflict with their children. Teenagers are determined to be independent and



Family interaction is at the center of most middle adult homes. The middle adult families contribute the most to the church through time, talents and resources of all family members.

Midlife is the time when many adults search for meaning and direction in life. Many times the future seems vague and uncertain. It is important to remember that God gives us one day at a time to live and we must not waste it.



parents sometimes do not recognize their children's need for independence. When children mature faster than parents are willing to admit, clashes are inevitable.

This period may also be characterized by added financial responsibilities. College costs put additional financial burdens on many families.

Every family experiences a definite time when children sever family ties. This time, when children no longer live at home and are not as dependent upon parents, has been referred to as the "empty nest syndrome."

Generally, the "empty nest syndrome" has a greater impact on mothers than fathers. Men most often define their success and goals in terms of vocations. However, women describe their lives in terms of their families. Even single women describe their lives in terms of the children they would have had.

For women their families have been their most important vocation. When children sever the ties many women tend to feel unimportant, no longer useful and unwanted. Some negative side effects of this may be depression, withdrawal and irritability.

On the positive side women now have more time to pursue careers, outside interests and become involved in church and community affairs. In essence, many discover they have reason, intellect and abilities that extend outside the home. Many for this reason go back to school and master certain crafts and arts.

This often leads to a sex role reversal. Women are pursuing careers, becoming more independent, less housewife-oriented. Men, on the other hand, find themselves more secure in their jobs and free from many earlier pressures. Free from many of these anxieties men begin to develop more caring, tender attitudes, while women are forming more dominant characteristics.

Menopause commonly occurs during a woman's middle years. Researchers are not sure about the effects of menopause on women. In fact, the only things they can agree upon is that it does occur but with little consistency among women.

Aged parents are the other generation to which middle adults must respond. Aged parents too demand their independence but often circumstances prohibit them from having total independence. Occasionally hardening of the arteries makes the parent more forgetful which in turn may be dangerous to his own well being. Some parents are forced by injuries or illness to depend on others for care.

Median adults are faced with the decision to care for their aged parents themselves or find institutionalized care for them.

This can be quite a traumatic decision for everyone involved. Sometimes parents will have to be relocated where the children live, abandoning a familiar environment, breaking established relationships. Middle adults have to consider the effects of such a move on their parents and what type of impact the move will have on their own family if they choose to care for the aged parent.

Finding suitable shelter care facilities is not an easy task and the expense may be more than the family can afford.

#### Death be not proud

Middle age is a time when death becomes more real. Parents usually die during the children's middle years. This is also a time when the death of friends is experienced. Health problems are more prevalent, cancer more widespread and cardiac problems more pronounced. Middle adults will at one point experience a noticeable decline in energy and a more acute awareness of aches and pains.

#### Implications for a church ministry

The church can and should play a vital role in the ministry of median adults. However, programming for middle adults is virtually non-existent in most local churches. Middle adults contribute most to the decision making process, constitute the largest percentage of leaders, give most in time and money. But they have, according to Coleman, "been forgotten in the same sense as we forget the air we breathe."

Their influence is not readily recognized although it permeates every aspect of church life.

The church can aid in the spiritual growth of the middle adult. During the critical period when adults are reassessing their careers and values the church can provide them with significant answers and directions.

One answer is portrayed in the teachings of Jesus. Jesus taught the concept of servanthood. The church can educate and help adults in living out the concept of Christian servanthood. Some adults would no longer have to struggle with the questions of what to do and what is important.

The church can provide a setting for interaction

through fellowship and adult activities.

For Christians, church plays an important part in developing meaningful relationships. The deepest ones are often those cultivated after church services—not those formed in Sunday school. Middle adults need friends who can give them support and encouragement.

Studies have shown interaction between senior citizens and young adults is important to the senior citizen. It is also a fact middle adults find relationships with young adults both fulfilling and flattering, especially if the young adult takes the initiative. Too often median adults think they are not important to young adults. Church provides opportunities for these groups to mix and get acquainted.

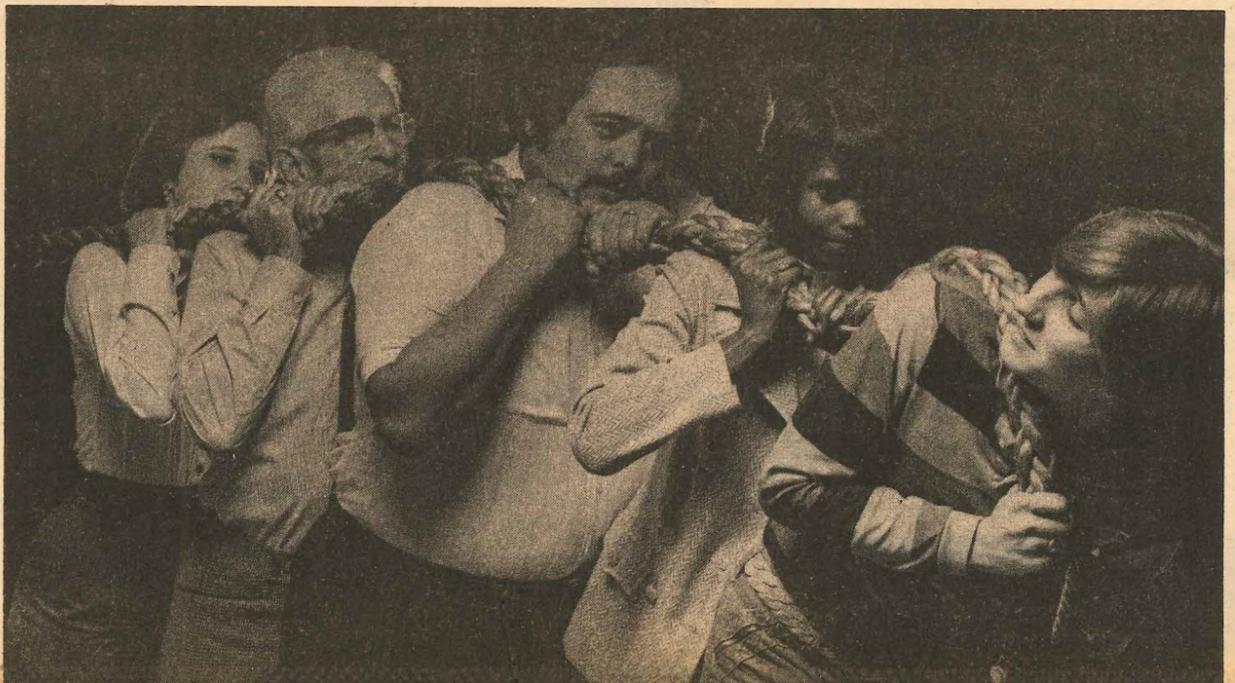
Churches and/or associations can provide more educational experiences, such as seminars and workshops to help middle adults learn to cope with some of their problems. It is easier to cope if one knows a little about the enemy he faces.

Some of the areas conferences could cover are physiological and sociological problems associated with midlife and understanding what is happening to you or someone you know; how to communicate with teenagers and aged parents; preparing for the empty nest and learning to reestablish communication with your spouse when your children have gone and are preparing for retirement.

Retirement for many is a dreaded time, but the church can aid in making it one of the most fruitful periods by preparing adults for this new experience. The church can encourage and provide a means for volunteer involvement. The church may also educate adults on the retirement process, legalities involved and where to go for help.

The church cannot do everything, but it is vital to the middle adult ministry and crises.

The crises are real. The church can be a resource for providing support and encouragement, a guide for finding direction and a help to give meaning to life.



The generational tug of war puts an added strain on the middle adult. The tendency to feel boxed between youth and mature adults is common to many median adults.

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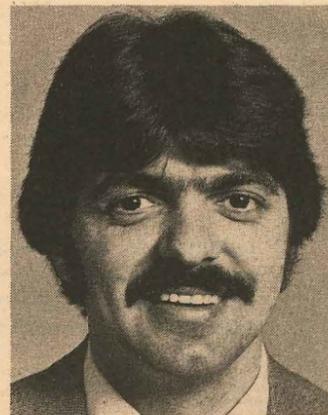
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# Mountains to the Mississippi



Woods



Baskin



Voyles

## Personnel

**Audubon welcomes Smith**  
Audubon Baptist Church, Louisville, has welcomed a new pastor, Samuel C. Smith

Smith is a graduate of Kentucky Southern College and Southern Seminary. He has been a supply and interim pastor in several churches in Kentucky and Indiana.

Smith and his wife, Susan, have two daughters, Jill Melissa and Sarah Abigail. He began his ministry Feb. 1.

**Pratt back to Locust Grove**  
Locust Grove Baptist Church, Bracken Association, has asked H. G. Pratt to return as pastor.

He was pastor there before going to Slaty Point, Bracken Association.

**South Fork calls pastor**  
South Fork Baptist Church, Owenton, has called Benjamin Franklin Woods as pastor.

Woods is a graduate of University of Tennessee and is a second year theology student at Southern Seminary.

He has been pastor of two churches in Tennessee. He was also involved in associational work in Tennessee.

He began Feb. 3.

**Steubenville gets new pastor**  
Robert Spradlin has been called as pastor of Steubenville Baptist Church, Wayne County Association.

Spradlin is a native of Madisonville, Tenn., and is married to Glenda Sue Rhea of that city. They have two children, Shannon and Melanie.

Spradlin is a student at Clear Creek Baptist School.

**Liberty calls Neilson**  
Liberty Baptist Church, Sulphur Fork Association, has called Dale S. Neilson as pastor.

He is a student at Southern Seminary. Neilson began his duties Jan. 27.

**Morehead welcomes Adams**  
David Adams has become the youth director for Morehead First Baptist Church, Bracken Association.

He is a student at Southern Seminary.

R. D. Baker is pastor.

**Ballardville calls new staff**  
Larry Mayo has been called as minister of music and youth at Ballardville Baptist Church, Sulphur Fork Association.

He is a student at Southern Seminary in church music.

**Baskin called to Illinois**  
Grady Baskin Jr. has recently resigned as pastor of Second Baptist Church, Muhlenberg Association, to accept the pastorate of Calvary Baptist Church, Alton, Ill. He was associational moderator for 1979-80.

Baskin is a graduate of Baylor University and Southern Seminary.

He and his wife Claudia have two children.

**Denton new at Mt. Tabor**  
Mount Tabor Baptist Church, Tates Creek Association, has recently called Roger Dale Denton as pastor.

A native of Jefferson City, Tenn., Denton is married to Brenda Kay McGeorge of Jefferson City. They have two children, Anthony, 8, and Aaron, 2.

Denton is presently a student at Clear Creek Baptist School.

**Readnour goes to Meadow Creek**  
Paul Readnour accepted the call to Meadow Creek Baptist Church, Wayne County Association.

A native of Hustonville, he is married to Astera Raney. They have three children, Ronald, 15; Paul, 12; and Timothy, 10.

**Swiss Colony pastor earns degree**  
James E. Casey Jr., pastor of Swiss Colony Baptist Church, London, has earned his doctor of Bible theology degree from International Bible Institute and Seminary, Orlando, Fla.

Casey wrote three theses as a part of his requirements for the degree. He is also a graduate of Georgetown College and Luther Rice Seminary.

## Missions

**BMT, a two-way street**  
The Bold Mission Thrust goal for Kentucky Baptists is to find and confront every lost person in Kentucky by 1982 and the world by 2000.

Past president Thomas Hicks Shelton and current president John Dunaway have challenged Kentucky Baptists to reach this goal. Yet there are churches that simply cannot find and confront all the lost people in their areas due to a lack of resources or for various other reasons. On the other hand, there are many churches that would like the opportunity to work with a sister church outside their own church field.

If your church can use assistance or will provide assistance, contact Robert C. Jones, director, Direct Missions Department, Kentucky Baptist Convention, Box 43433, Middletown, KY 40243.

**Blood River evangelizes Guatemala**  
January 14-25 a team of nine pastors mostly from Kentucky and one woman was sent on a Bold Mission Thrust evangelistic project to Guatemala. They were invited by the Guatemala Baptist Convention to hold simultaneous evangelistic services in 11 churches and missions in the capital.

The team recorded 51 conversions, 330 reconciliations and other decisions. The attendance for the services was 4700. The team distributed 62,000 tracts and Gospels, and left 20,000 to be distributed by local pastors. Some of the churches doubled their attendance in one night. Three foreign missionaries, Don Doyle, Ted Lindwall and Harry Byrd, helped in the project.

The team members were: Ronnie Adams, team director, of Murray; Cloys and Carolyn Bruce, Mortons Gap; Chester Culver, Nortonville; Enoch Robertson, Paducah; Glynn Terry, Cunningham; L. C. Gray, Princeton; Tom Moody, Murray; Elias Pantoja, Memphis, Tenn.; and Beryl Boswell, Fredricksburg, Va.

## Congregations

**Bethlehem to build structure**  
Bethlehem Baptist Church, Louisville, voted on Jan. 26 to issue and sell \$1 million in bonds to finance the building of a new educational facility. This is the first step of a three-phase building program.

Bonds will be offered to members and friends of the church and will have

an interest rate of 10 percent.

**Central supports mission**  
Central Baptist Church, Bracken Association, voted to share in the Ottawa mission in Ohio by sending \$100 per month for six months. They will send a team of laymen for a weekend ministry in the spring.

Charles Hedrick is pastor.

**Hyattsville gives its most to Lottie**  
Hyattsville Baptist Church, Lancaster, gave three times more than it has ever given to Lottie Moon Christmas Offering. J. Wayne Lester is pastor.

**Willow Grove begins bus ministry**  
Willow Grove Baptist Church, Danville, has purchased a bus and started a bus ministry.

Sunday School attendance has increased from an average of 85 to an average of 110.

The church had a Baptist Men's day breakfast which was attended by over 40 people. Franklin Owen, executive-secretary, Kentucky Baptist Convention, delivered the message.

**Stamping Ground honors families**  
Stamping Ground Baptist Church observed family Sunday, Feb. 10 with a special service and fellowship dinner.

The church recognized the largest family as well as other families in the church. The service was attended by 125 people.

Glenn W. Mollette is the pastor.

**29 churches hold combined services**  
The 29 churches in Franklin Baptist Association held a combined worship service and reception at First Baptist Church, Frankfort, Feb. 3, to welcome their new director of missions and his wife, Mr. and Mrs. Roy E. Boatwright. Boatwright began his duties as the director of missions on Jan. 1 of this year. His wife, Ella Faye, will assist in the secretarial duties of the association.

Robert C. Jones, director of the direct missions department of the Kentucky Baptist Convention, brought the message.

**Loyall FBC admits new RAs**

First Baptist Church, Loyall, recently admitted 16 new crusaders into its Royal Ambassador program.

These boys met the entrance requirements and attended a welcoming ceremony in a morning worship service.

One chapter has been named The Nasby Mills Chapter for the associational missionary in Upper Cumberland Association.

The other chapter has tentatively chosen the name The Buddy Albright Chapter for a missionary in Zambia.

Julian Welch and Tony Gaw are Crusader directors. Claude Hobbs is Brotherhood director and Keith Rogers is pastor.

**Kentuckians write for Broadman**  
Louisvillians Lucien E. Coleman Jr. and Polly Hargis Dillard are authors of new Broadman books, just released.

Coleman, professor of religious education at Southern Seminary, has written *How to Teach the Bible*.

Mrs. Dillard's latest book is *Outdoors with Jesus*. She is preschool-children's consultant for the Kentucky Baptist Convention, Middletown.

## Ordinations

**Cloverport ordains its first**  
January 20 Cloverport Baptist Church, Breckinridge Association, ordained James L. Voyles to the ministry. This was the first time in the 150-year history of the church that a native son has been ordained.

Voyles surrendered to the ministry in Sept. 1977. He was licensed by the church and has been pastor of Stephensport Baptist Church, Breckinridge Association, for the past 10 months.

Three sermons were delivered during the ordination service. Charles Kreisle, Hawesville Baptist Church, preached on the subject "The Church of the Living God." Voyles then brought a message titled "My Life, Call and Doctrinal Beliefs." Truman Johnson, pastor of Cloverport, spoke on "The Man God." D. A. Meador, Breckinridge and Blackford associational missionary, read the scripture and led the ordination prayer.

Voyles will continue his work at Stephensport.

**Thornhill ordains Vaughan**  
Thornhill Baptist Church, Frankfort, ordained Stewart Vaughan as deacon Jan. 27.

William A. Hartung is pastor.

**Lothair ordains deacon**  
Lothair Baptist Church, Three Forks Association, ordained Norman W. Strunk as deacon on Feb. 3.

Herbert Jukes, pastor of Hazard First Baptist Church, delivered the ordination sermon.

The church present Strunk with a Bible.

Bob Hampton is pastor.





Helen Jean Parks [c] stands with her husband, R. Keith [l], to greet Robert S. Denny, general secretary of the Baptist World Alliance, after Parks' installation as executive director of the Foreign Board.

# Church spouse

## *The people's affirmation relieves Helen Parks' mind*

by Mary Jane Welch

Changes don't come easily for Helen Jean Parks. Transitions in her life have been marked by struggles, acceptance, new change.

When a search committee approached her husband about the job of executive director of the Southern Baptist Foreign Mission Board, she was faced with yet another change. Would she lose her privacy? Would others try to shape her to fit their ideas of the executive's wife? Would she and Keith be adequate for such a task?

By the time his selection was announced she had come to the point of saying, "The Lord has given us strength for everything else he's called us to so surely he will give strength for that."

Although her initial reaction had been negative she began searching for the Lord's will. After reading and rereading Sunday school lessons she was to teach about God's call to Moses she realized that, like Moses, her husband had "feet of clay," but she realized that, also like Moses, he had many experiences qualifying him for the job.

"And the Lord said to me, don't wait for the feeling, don't wait for the sign from heaven. Step out on faith and when you have stepped, in due time, you will know whether I will confirm it," she says.

After Parks' selection became final she did receive that affirmation as many missionaries told her they had prayed, some for years, that he would be the next executive director.

She married Parks when he was still a seminary student and pastor of Red Springs (Tex.) Baptist Church. They had first met at a state Baptist student union convention where he presided. But it wasn't until she completed a year as Baptist student director in Springfield, Mo., and entered Southwestern Baptist Theological Seminary, Ft. Worth, Tex., that she found herself with the same church, classes and circles of friends as Parks. They began dating her second year at seminary.

When she later left her job as Baptist Student Union director of Rice Institute (now University) and Baylor College of Medicine in Houston, Tex., to marry Parks she found the transition from career woman to housewife difficult.

"I had a hard time feeling I had a worth because I wasn't doing things outside," she says. But gradually through a number of experiences such as reading a book on family by Elton and Pauline Trueblood she became "domesticated."

Being "domesticated" didn't mean she put her highest priority on housework, says one friend. "The home is important to her, but it's the people in the home (that count the most)." Those people appear to have flourished. Older sons Randall and Kent and daughter Eloise are training for Christian vocations and Stanley, still in high school, has also expressed an interest in such a career.

Mrs. Parks herself came from a Christian home but says she grew up with little knowledge of missions. Missionaries, she thought, were "leftovers" who couldn't minister to educated Americans. God had to change many of her attitudes before he led her to the mission field.

Even after she accepted the mission call she harbored some anxieties about going to Indonesia, a land she had never heard of. "I thought, well, if I'm going to give my life to the world, throw my life away for missions, I at least want to go to some place that's important, some place I've heard of," she says.

Several months after they were asked to consider

Indonesia the Parks went to see the movie "The Robe." A newsreel on Indonesia convinced her the country was important and a soliloquy in the movie seemed to tell her God intended to do great things there.

As they passed her home church after the movie she said, "Honey, I think maybe the Lord's calling us to go to Indonesia."

"In his drawl way, he said, 'Well, good, I'm glad you're going along. He called me last September,'" she says.

"But he had not told me and I'm glad because there were times when the fact the Lord led me there, not that I followed my husband, was the reason I stayed," she says. That decision, like most of theirs, was both a joint decision and a matter of faith.

She went to Indonesia thinking it would be nice to serve one or two terms and return home. But when Parks later accepted the position of secretary for Southeast Asia in the board's home office the transition was difficult.

"We were visiting the field before we came back to the states and I woke up the next morning and my heart was pounding and I was just like I was suffocating and I just began to think of all the things that I wished I had done . . . and just thinking, 'Lord, if you don't help me I'm going to die'."

Later while reading notes on grief from the School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, she realized she was going through that experience because she had lost something of great value to her.

"And so I gradually had to find myself. I said I was like a pillar of salt looking back . . . but I gradually adjusted and recognized reality and tried to find my fulfillment," she says.

To fill the void she began working in her local church—teaching Sunday school and study courses, participating in Woman's Missionary Union, accepting speaking engagements, participating in visitation.

"It killed me to leave Indonesia and yet I soon learned to love the missionaries in the other missions of Southeast Asia just like I did the missionaries in Indonesia and feel part of them—to feel hurt when they hurt and to rejoice when they rejoiced."

And when Parks became director of the board's mission support division she said again she had to "broaden my horizons and learn to feel for the world like I did for my particular part."

Now, as her husband moves into his new job, she says she doesn't know what the new role will hold for her but she does expect to do what she feels the Lord is leading her to do—and not what other people think she should do.

She hopes to be an ear for missionaries who wish to talk about their problems, to be a pastor's wife to them. And she is taking seriously the call to prayer her husband has issued since his installation.

She says she doesn't always know God's will for a situation but she does know from her experience and from that of others that God can change things if Christians earnestly pray. "We could change so many things in this world," she adds, "if we really took it seriously."



Teaching Bible study and working with members of her women's Sunday school class at First Baptist Church, Richmond, has been one of her most rewarding activities, says Helen Parks.

# Sunday School Lessons

## Marketplace

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**The inquirer—John 3:1** Nicodemus was a Pharisee. The Pharisees were proud and precise in their religious worship. He was one of the most religious men of his day, honest in his convictions and sincere in his desire to do right.

Nicodemus was a member of the Sanhedrin, the highest position within his nation. His position demanded an irreproachable life. Even though he had prestige and prosperity, there was a real void in his heart. He knew he had not learned the real secret of life, but he was convinced, on the basis of what he had seen and heard, Christ knew the secret.

**The inquiry—John 3:2-4** One night, Nicodemus made his unperceived way to the house where the Saviour was stopping. Surrounded by the crowds during the day, Christ could not have been interviewed without interruption. Nicodemus readily discovered Christ was easily accessible and approachable. He acknowledged Christ was commissioned by and sent from God.

**The instruction—John 3:5-10** Using Nicodemus as an example of the natural man, Christ emphasized the one great need of every person—the birth from above. This birth is the impartation of the divine nature to a human being. He told Nicodemus unless one is born anew he can never receive the benefits of the kingdom of God. This new birth is not something man can do or help to do, but is something God does for him.

**The interest—John 7:50-52** When Nicodemus observed the leaders of the Jews were trying to condemn Christ without a fair trial, he evidenced his personal interest in Christ by coming to his defense and reminding his persecutors their own law did not permit them to do that sort of thing. His defense of Christ indicated he had a personal faith in him prompting him to be fair in dealing with our Lord. Their unfair and unjust criticism of Nicodemus did not lessen his interest in Christ and fair treatment of him.

### LIFE AND WORK SERIES

## The way of salvation

**Acts 16:16, 19, 23-24** In Philippi Paul and Silas encountered a slave girl, owned by a syndicate, who possessed an evil spirit by which she charmed people. On their way to the place of prayer they were embarrassed and annoyed by her utterances. Grieved, Paul said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." After the evil spirit left her, she was of no further use to the vicious men who had been exploiting her.

The missionaries were dragged before the magistrates and accused falsely of teaching unlawful customs and causing disturbances. They were not allowed to speak for themselves, were beaten and placed in the custody of the jailer. He put them into the inner dungeon, fastened their feet in stocks and then went to sleep. Paul and Silas prayed and sang hymns of praise to God. An earthquake shook the foundations of the jail, opening the doors and loosening the chains. Thinking his prisoners had escaped, and only death awaited him, the jailer decided to commit suicide. Paul's cry, "Do thyself no harm; for we are all here," caused him to cast himself at the feet of those itinerant preachers and ask, "Sirs, what must I do to be saved?"

His inquiry was not left unanswered. He was told: "Believe on the Lord Jesus Christ, and thou shalt be saved." When he placed his trust in Christ for salvation, the Saviour saved him and gave him blessed assurance. As an evidence of his salvation, the jailer followed Christ in baptism and reversed his attitude toward Paul and Silas by washing their wounded backs and showing his love for them. The other members of his household repented of their sins and accepted Christ as their Saviour and there was great rejoicing on the part of all who were served.

## KENTUCKY BAPTIST STATE EVANGELISM CONFERENCE

FEBRUARY 25-26  
WALNUT STREET BAPTIST CHURCH  
LOUISVILLE

Monday, 10:00 a.m.  
RESOURCE SESSION  
SPEAKERS

Forrest Sawyer  
Fred Halbrooks  
Don Putnam  
Jay Brown

Monday 1:45 p.m.

Ron Dunn  
Charles Carter  
H. Franklin Paschall

Monday 6:45 p.m.

Ron Dunn  
Wayne Ward  
Alvin Hardy  
Charles Carter

Tuesday 9:00 a.m.

Ron Dunn  
Joe Ford  
H. Franklin Paschall

Tuesday 1:45 p.m.

Ron Dunn  
Joe Ford  
Charles Carter

Tuesday 6:45 p.m.

Ron Dunn  
Charles Carter  
H. Franklin Paschall



Charles Carter



H. Franklin Paschall



Alvin Hardy



Ron Dunn



Joe Ford



Wayne Ward

## Wrong target

## Frank Owen

It is said in the early days of motion pictures when equipment and films were still being trucked around and shown in the open air some interesting things occurred among the cowboys of the west who came to the film showings with their guns on their hips as was customary. Repeatedly, when the evil villain, in pursuit of the victim, appeared certain to overtake him, the cowboys drew their guns and fired, shooting holes in the screen. Thus did they try to stop the evil intentions of the pursuing monster.

The cowboys were yet to learn what they saw on the screen was not reality but a mere picture. The root of the matter was inside the projection machine. They were shooting the resulting apparition. The place to stop the villain was inside the machine from which he was being projected on the screen.

It illustrates the gospel's teaching concerning the work of Christ in the individual. He doesn't propose simply to change the outside of man where appearances are but he addresses himself to the inner man where reality is.

Accordingly, Jesus didn't say a whole lot about murder but strongly warned against hate and anger. He knew the answer to murder was not another law against it but to overcome the hate and anger in the human heart that can so easily result in murder. Likewise, he warned against envy and covetousness more than against stealing—of overcoming lust, rather than the penalty for adultery.

The conversion experience involves more than a reformation. It is a transformation. As the preachers I heard as a boy were so fond of declaring, "It is not just a changed life, but an exchanged life." There is an inner, spiritual cleansing involved.

The gospel supports the Proverb writer who said, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Again, of man, the writer said, "As he thinketh in his heart, so is he" (Prov. 23:7).

Cleanse the heart, get the inner person under control and the outer life will eventually come clear.

# Just folks from America's heartland

## Chicago, Illinois

by Robert J. Hastings

## Hammond, Indiana

Don Sharp's thinking has changed drastically since the time he believed the Southern Baptist Convention was "racism motivated."

Sharp has been pastor of Faith Tabernacle Baptist Church in Chicago since 1964. He and his congregation are black. They also are Southern Baptist, but that's a relatively recent development.

"For many years, my view of Southern Baptists was negative," Sharp recalls. "I believed racism motivated forming a separate convention in 1845."

But in the predominantly white Chicago Metropolitan Baptist Association Sharp found warmth and openness. "I sensed a very real effort among churches to understand social and theological differences in black worship," he says.

His opinion took on new dimensions in 1969. That September his first wife, Verdell, died of Hodgkin's disease, leaving him with two little girls, ages two and four. Two months later, his mother died. During that time, missions superintendent Preston Denton led area churches to collect a love offering for the family's hospital and funeral expenses.

"I was deeply touched," Sharp remembers.

In October Faith Tabernacle Baptist Church joined the Chicago Metropolitan Baptist Association and Sharp became a Southern Baptist, joining the denomination he once downgraded.

"This change in mid-career was exciting," he says. "It helped me map my ministerial direction and brought my theology and philosophy into focus. It expanded my vision from the confines of my southside Chicago neighborhood to a world consciousness."

It also expanded his opportunities: He was the first black elected to the board of directors of the association in 1974; he spoke on the national WMU program at the Southern Baptist Convention in 1977; he's attended summer assemblies at Glorieta and Ridgecrest; and in 1978 he became the first black to preach the annual sermon for the Illinois association.

Today Sharp helps blacks and whites cross barriers, seeking to interpret Southern Baptists to the large number of unaffiliated black Baptists in Chicago.

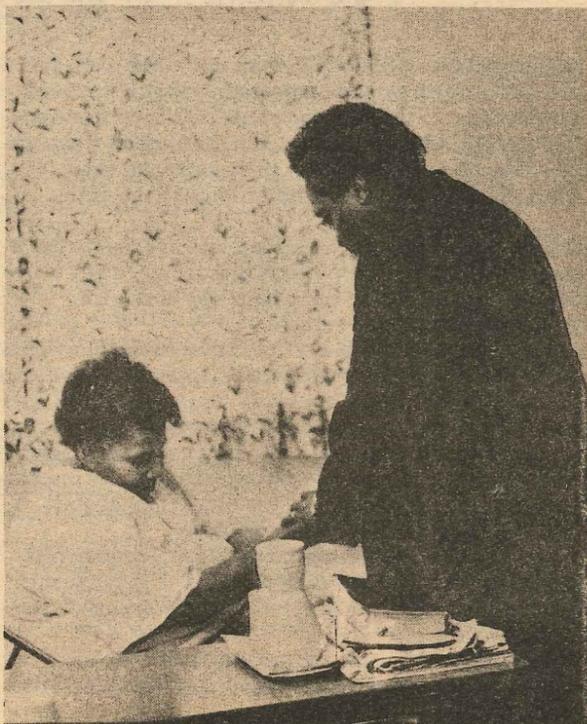
"My big job is explaining what Southern Baptists are and are not—what they have to offer," he says. "I help black Baptists understand they can be a part of us and maintain their distinctive forms of worship, preaching and finance."

He cites fear of alienation, lack of familiarity with the denominational structure and fear of "too much" involvement with Southern Baptists as barriers that keep blacks away. He balances that with a big positive factor—SBC emphasis on personal Bible study. And he works to teach Southern Baptists about black culture and history so they can understand their black contemporaries.

Sharp adopts the old Home Mission Board motto—"Crossing Barriers with the Gospel of Christ" as his own.

"Through the board, Southern Baptists are ministering to several ethnic groups in Chicago, including Romanians, Polish, Indians, Koreans, Chinese, Japanese, Arabs and the Spanish-speaking," he says.

"As I see it, that's what missions is all about."



Don Sharp



Imogene Pipes

## Des Moines, Iowa

Imogene Pipes couldn't go overseas so God brought a mission field to her doorstep.

Because of her background Miss Pipes has never had a chance to fill a stereotyped missionary role. By her own admission she only attended church three or four times from age seven to 38. A career woman, she hasn't spent 10 minutes in a seminary class.

But she has a heart for missions, and Laotian refugees are the objects of her concern.

"Des Monies, in the heart of the Midwest, is about the last place you'd expect to find missions with Asians. "But it's here," she says.

"About 1500 Laotian refugees who were forced out of Laos after the Vietnam war live in the area," she explains. "More are coming here all the time."

She started her work with Laotians when David Bunch, former area director of missions in Iowa, noticed her enthusiasm for missions and suggested she minister to her neighbors.

"He said to 'infiltrate' the Laotian community on a personal basis, making a friend here and there and maybe starting a Bible class," she says. "I'd hardly even heard of their country, but I agreed to pray about it."

"I had wondered, would they open their homes to anyone? Were they afraid some Americans might exploit their trust?" Miss Pipes recalls. "No Americans had visited them. They were thrilled beyond words that anyone would come, and on that first visit the Laotian woman hugged me and pulled me into her home."

"I asked if they were interested in Bible study. 'Yes, yes,' they replied."

"So we agreed on a night. When I arrived for the Bible study, the house was dark," she remembers. "I wondered if they had changed their minds but noticing a little light in the back of the house, I knocked timidly."

"To my surprise they had set up tables and already had opened their Bibles."

From that happy beginning, Miss Pipes' work with the Laotians has blossomed. Not only does she teach them the Bible she also spends considerable energy on their physical needs.

"I've tried to show them my faith as well as teach it," she explains, adding that Bible studies only are part of the ministry to Laotians. "These refugees have so many needs—for housing, jobs, driver's licenses, Social Security, welfare, dentists and doctors."

And with every one of the problems she helps to overcome she also gives her friends something they don't even know they need—Christian love, generosity and compassion.

Frances Springs is like Daniel Boone.

She doesn't wear a coonskin cap, carry a flintlock rifle or fight Indians for a living. But she's helped carve a niche in a wilderness.

Mrs. Springs is a pioneer in every sense of the word—a vibrant force behind the growth of Southern Baptists in the modern "wilderness" of urban, industrial Hammond, Ind. Since marriage took her from her home church in rural Kentucky she's worked to help churches grow in her adopted homeland. And it hasn't always been easy.

"I will never forget that Sunday when we first attended First Southern Baptist Church in Hammond," she recalls. "The congregation met in a small basement with a tar paper roof that leaked when it rained."

"No one was sitting in the center section of three rows of pews. Members from each side said, 'Sit with us,' but my husband, Bill, refused to move, saying, 'The center is okay for me.'

"Later, we learned the church split over Sunday school leadership," she says. "Fortunately, it was short-lived, and in a few Sundays, people were sitting everywhere."

But the leaky roof and the empty rows of pews didn't catch Mrs. Springs' eye as powerfully as something else, she remembers. "It was a Sunday school quarterly, the kind we studied back at Mt. Zion Baptist Church in Kentucky. At last, I was home among the kind of Baptists I grew up with," she exclaims.

Once they found their place the Springs went to work—and it was uphill all the way. In the big, sprawling area, Southern Baptists were only a tiny island. One prospect told their pastor, "I can hardly bring myself to go to church in a basement. You know, preacher, attending your church doesn't help my business a bit."

"I'll always remember Harold Payne, one of our first deacons," she says. "Unlike Bill and me Harold was a native who grew up in Terre Haute. When all else failed Harold put a mortgage on his home and loaned the money to the church."

"Jimmie Mills, about 30 at the time, also was a big help," she continues. "Jimmie sang in night clubs in Calumet County prior to his conversion. He had no building skills. He couldn't even lay blocks. But when we were getting nowhere and couldn't even hire a contractor, he closed his business and offered to supervise the construction."

Thinking back, Mrs. Springs also is thankful for outside help that found its way to northern Indiana.

"During the first year the Home Mission Board provided a subsidy for salary and church pastoral aid for two of our missions that later became churches."

"Additionally the board has sent us a constant stream of summer student missionaries who helped in our vacation Bible schools and census-taking and who provided inspiration to our youth," she says.

"You can't begin to know how good it is to be backed by agencies like the Home Mission Board who have channeled the mission concern of Southern Baptists from all over the nation into pioneer areas."



Frances Springs