



WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Conservatives didn't know how short the short end of the stick would be?

by Stan Haste

Evidence is mounting key leaders in the New Right are already becoming disenchanted with the administration of newly-inaugurated President Ronald Reagan.

Expressions of concern, even anger, surfaced at a seminar in Washington for pastors and other clergy sponsored by Edward E. McAteer's The Roundtable and in articles in the current issue of the New Right's flagship publication, Conservative Digest.

McAteer, a Southern Baptist layman from Memphis, Tenn., featured more than 20 speakers from several denominations at the Jan. 27 seminar, many of whom declared Reagan's overwhelming victory last Nov. 4 was an act of God.

Following the procession of religious speakers, however, several New Right strategists warned that the new administration is already going astray, particularly with regard to high-level appointments and the total absence of New Right input during the recently-concluded presidential transition period.

The harshest criticism came from Howard Phillips, national director of the Conservative Caucus, who attacked a string of Reagan cabinet appointments.

Phillips criticized the appointment of Alexander Haig as secretary of state, saying he has surrounded himself with "protoges of Henry Kissinger," secretary of state during the administrations of Richard M. Nixon and Gerald R. Ford. Kissinger has been a constant target of the New Right largely because of his policy of detente with the Soviet Union.

Phillips also attacked new Secretary of Defense Caspar Weinberger and his top deputy Frank Carlucci, specifically for opposing quick approval and funding of the proposed B-1 bomber. Also scored were the appointments of Donald Regan as treasury secretary, whom Phillips accused of supporting Jimmy Carter in 1976; Samuel Pierce as head of housing and urban development, described as a "Rockefeller Republican"; and Terrel Bell as secretary of education, whose naming was a "slap in the face" to conservatives.

Richard A. Viguerie, the direct mail wizard whose computer funding lists have raised millions of dollars for conservative candidates and causes in recent years, told about 300 participants at the seminar Reagan owes his election to "the hard-core conservative movement" which supported the former California governor long before most Republicans believed him to be a viable presidential possibility.

Nevertheless, said Viguerie, the party's right wing has yet to be rewarded for its long efforts on Reagan's behalf. "I knew conservatives would get the short end of the stick," he declared, "I just didn't know the stick would be this short."

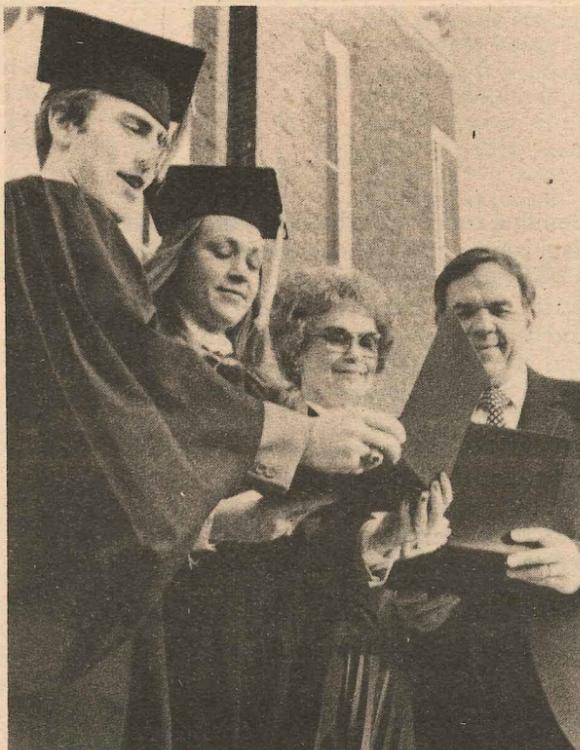
Paul Weyrich, director of the Committee for the Survival of a Free Congress, warned participants that despite the dramatic gains registered by conservative candidates in November, "All we have done with this election is to earn the right to fight."

He warned that the New Right must be prepared to do battle inside the Reagan White House, accusing one of the President's "operatives" of saying "Moral Majority types" should be rewarded with symbols rather than action. Alluding to last year's political battles, Weyrich added, "We didn't get out there in the year of our Lord 1980 for symbolism."

He said the Reagan insider had described the White House strategy as being one of keeping "Moral Majority types" so close to the President "they can't move their arms."

McAteer, who moderated the five-hour meeting but was not a major speaker, expressed his disappointment thus far with the new administration in a lengthy interview in the January 1981 issue of Conservative Digest, the widely circulated monthly published by Viguerie.

McAteer said that as of Jan. 8 he did not know of a single New Right proponent, of either secular or religious background, who had been appointed to the Reagan administration.



They will carry the torch

David and Maribeth Dockery, December graduates of Southern Seminary, follow a family tradition as they share the excitement with her parents, Dr. and Mrs. Thomas E. Halsell, Southern alumni and former missionaries to Brazil. Halsell is executive secretary-treasurer, West Virginia Convention of Southern Baptists. The two generations embody the theme of Baptist Seminary, College and School Day—"Committed to a Bold Tomorrow." Feb. 15, 1981 SBC churches will observe this day focusing on 72 academic institutions and their more than 175,000 students.

BSSB taps two leaders

Jimmy D. Edwards was elected vice president for publishing and distribution and Wesley L. Forbis was named secretary of the Church Music Department by the Baptist Sunday School Board last week.

Edwards, 42, an 11-year BSSB employe, had been manager of the east central region in the board's Book Store Division since 1975. He will now supervise the Broadman, Holman and Book Store divisions and be in charge of general publishing and retail distribution through book stores.

Forbis, 49, chairman of the music department at William Jewell College, Liberty, Mo., for 18 years, succeeds William J. Reynolds who served in the music position from 1971-80.



[l-r] Jimmy Edwards, Wesley Forbis, and BSSB trustee Raymond Langlois. [See story above, column 2.]

Bible study author's wife is found beaten to death

Ethyl Louise Robbins, wife of New Orleans Baptist Theological Seminary professor Ray Robbins, was beaten to death in her home on campus Jan. 27.

Robbins found her body when he returned home about 11 p.m. from a Bible teaching session in Baton Rouge. Robbins, a popular Bible teacher and professor of New Testament and Greek at New Orleans for 30 years, wrote this year's Southern Baptist January Bible study on Philippians.

Bloody fingerprints indicated Mrs. Robbins, 68, was beaten in her upstairs sewing room and dragged to a downstairs bathroom where Robbins found her.

There were no immediate signs of forced entry and the house was not ransacked.

Hostages' TV services were staged, says one

Christmas services in 1979 and 1980 for the 52 American hostages in Iran were staged for propaganda, one of the freed hostages says.

The services, he added, were the only Christian worship services allowed the hostages during their 444-day ordeal.

Television cameras recording the services for the waiting world showed some of the hostages, but did not reveal their captors standing guard with loaded weapons, a former security guard at the U. S. Embassy told a European Baptist leader.

James Lopez, of the U. S. Marine Corps, interviewed during the debriefing interlude in Wiesbaden by John M. Merritt, executive secretary of the European Baptist Convention, said the Christmas services both years were obviously for propaganda. Several hostages refused to attend because they felt their presence would only give credence to the setup.

About 40 of the militants, armed with submachine guns, formed an overbearing presence to the hostages even though they remained off-camera during the filming of the services, Lopez revealed.

Merritt, a Southern Baptist missionary from Hattiesburg, Miss., also spoke with Robert Ode, a retired U. S. State Department officer who was on temporary consular assignment in Iran when the Nov. 4, 1979 saga erupted.

"We prayed for you," Merritt said.

"It worked," Ode replied.

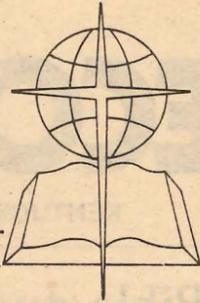
Churches of the European Baptist Convention all along had placed the hostage drama "very high on their prayer priority lists," Merritt told European Baptist Press.

Most European Baptist Convention congregations offered thanks to God the Sunday after the release and prayed for the hostages' safe journey home.

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

The answer to ministerial burnout

Julian Pentecost, editor of The Religious Herald, the Virginia Baptist newsmagazine, has recently written a timely editorial titled "Clergy Burnout." Pentecost describes the plight of ministers and denominational workers who have so exhausted their spiritual and emotional resources they have difficulty functioning.

"Burnout" is a term now being used to describe the condition of persons, especially in the helping professions, who keep giving out without replenishing their resources until they are emotionally bankrupt. Some of the symptoms of burnout are fatigue, irritability, apathy and depression. Ministerial burnout can lead to ministerial dropout and even to suicide.

A minister is especially susceptible to burnout. Almost all his time is spent in ministering to others and rarely does anyone minister to him. Yet he is as human as anyone whom he helps and needs the same recognition and affirmation others have to have to function effectively.

The most often personal need pastors express to me is for someone with whom to talk heart-to-heart and with whom to share their innermost thoughts. They say the greatest disadvantage in serving in more remote areas is the lack of fellowship with kindred hearts. They don't mean people are not good to them but they need fellow ministers for mutual affirmation.

These ministers love their flock but the traditional relationship of pastor and flock makes it difficult for congregational members to minister to the pastor. They have been conditioned to expect all ministry to flow from him to them instead of a relationship in which pastor and people feed one another.

This brings me to the purpose of this editorial. It is to urge congregations not only to provide resources for their pastors to attend the annual Kentucky Baptist Evangelism Conference Feb. 16-17 but also to insist they attend this meeting or choose another function which would provide renewal for them.

The evangelism conference meets the emotional needs of most Baptist ministers. They sit under inspirational preaching which fills them and restores their exhausted supply of spiritual energy and vitality.

It is recognized that all ministers are not hungry for the same fare and some evangelism conference programs have had too much froth and meringue. Super preachers draw "Amens" but their testimonies of their own success tend to make some of us feel inferior and their suggestions as to how to administer (handle and manipulate) churches could get some pastors with less power and clout thrown out if they tried the same methods.

Genuine renewal is the effect of the evangelism conference for most Baptist ministers and this leads to evangelism which is the life blood of Baptists. There's not much need for all the rest we do as Baptists if we dry up evangelistically.

In this connection laymen and laywomen ought to take advantage of the inspiration of these meetings. A carload or vanload of laypeople to attend the evangelism conference with the pastor and staff members is bound to make a difference in the evangelistic fervor of a church.

This year's meeting has an extra dimension. The final session will be a joint meeting with our black Baptist brothers and sisters. This will have the capacity to turn a burnout into a burstout and that's what many of us need.

We could have helped more

Many of our hearts were saddened last December by a tragic case of ministerial burnout. Paul Turner, one of the most gifted and committed servants of God among Southern Baptists, took his own life after suffering an extended period of depression.

Paul appeared to have everything to live for but collapsed under the severe pressures of the ministry. He had an outstanding record in two Tennessee pastorates. In Clinton he made national headlines when he accompanied black children to school when the Supreme Court first ordered desegregation of hitherto white schools. As a result of his courageous action he was beat up by a group of thugs while police looked on.

From Clinton he went to Nashville to lead the Brook Hollow congregation. His gifts were recognized far beyond the local church as evidenced in his service as a trustee of Tennessee Baptist Hospital, Carson-Newman College and Belmont College and as a member of the Southern Baptist Christian Life Commission. He also was president of the Tennessee Baptist Pastors' Conference and vice president of the Tennessee Baptist Convention.

He made a career shift in mid-life. Returning to Southern Seminary for post-graduate study, he finished his doctoral training and joined the Golden Gate Seminary faculty. According to his colleagues he excelled as a teacher.

Paul enjoyed more success than most Baptist ministers. He had an outgoing personality and to outsiders he had every reason to be happy and well adjusted. But success has its own price part of which is more and more pressure and usually a heavier and heavier load.

The question of greatest concern to Paul's friends is how we could have helped him more. Where did we fail him? Surely his family members did all they knew to do but evidently he needed more.

Some who were with him while he was desperately struggling felt his reaching out for help but either didn't know how to help or were too occupied with their own struggles. He was my friend and though I had not seen him lately I should have sensed his need and reached out a helping hand.

There's nothing any of us can do for Paul now but we should let his death serve redemptive ends. One of these is love and prayer for his family members. Another is to determine we

shall be more concerned for others than ourselves and never fail to reach out and touch every troubled heart.

How to report Baptist news

In a spirit of unusual fairness and openness Georgia Baptist editor Jack Harwell recently printed a stinging rebuke of his ministry from one Christian Index reader. The rebuke was for editor Harwell's use of Baptist news stories relating to the national and world reactions last year to some of Southern Baptist Convention president Bailey Smith's public remarks about Jews and the prayers of Jews.

The charge against Harwell is that he stirred up trouble by using the stories and was doing a disservice to Southern Baptists.

Such a charge is not justified and is contrary to basic journalism as well as to the best tradition and practice of Baptists through the ages. We have been a people who wanted the facts straight and not have news managed by a few who considered themselves capable of deciding what the masses of Baptists should know.

The hassle over Smith's remarks, whether justified or not, was the number one story among Southern Baptists last year. For a Baptist editor not to use the top story of the year would have been reason to relieve him of his job. Baptist state papers are, first of all, newsmagazines operated on the assumption if Baptists know the facts they can be trusted to do the right thing.

It is admitted editors can use news stories in a slanted and inflammatory fashion and sometimes some of us are guilty. How we edit stories, the headlines we put on them and where we choose to place them in the paper have much to do with how they come through to readers.

There's something Harwell's critic needs to know, however. Most news stories other than those related to the state which appear in Baptist papers are not written by editors or staff members of the paper. They are written by professional journalists and committed Baptists related to Baptist Press, our Southern Baptist Convention news agency. Baptist Press is recognized in all news circles as one of the most professional and competent religious news agencies in America.

Critics of the use of controversial stories in Baptist papers need also to remember the use of a story does not ordinarily reveal the position of the editor on the controversy being reported.

For the editor's position read the editorial columns. Here's where the editor's position appears and he can justly be held accountable for editorial positions but not for the content of news stories. This is the responsibility of the newsmakers.

Baptist editors are often chastized for not using stories that make Baptists look good instead of stories that reveal their troubles and weaknesses. Success stories are not overlooked by any state Baptist paper. Evangelistic success and Cooperative Program results are published regularly and special mission offerings make headlines.

Our success stories are news but so are our squabbles and to print either without the other would be untrue to our basic Baptist principles.

Baptist News in Brief



Rogers

Be kind to Iran: Baptists

Even though Americans are justified in their anger the United States must keep its word to Iran, Southern Baptist ethicist Foy Valentine says.

Valentine took issue with those who urge the Reagan government to abrogate the agreement which released the 52 Americans held hostage in Iran for 444 days.

Valentine said the view was most strongly expressed by a Wall Street Journal editorial Jan. 21 which called for Reagan to renounce the deal and commented: "Two wrongs don't make a right. Extortioners and kidnapers don't deserve to be treated honorably; but as an honorable nation, America must continue to be honorable ourselves and to act honorably."

Valentine, executive director of the Southern Baptist Christian Life Commission, said revelations some of the former hostages were grossly mistreated in addition to being kidnapped and imprisoned leave Christians, like all Americans, intensely angry and compelled now to deal with that anger.

Another ethicist, James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C., urged patience and a recognition that the entire nation of Iran is not responsible.

C. Welton Gaddy, pastor of Broadway Baptist Church of Ft. Worth, Tex., said he is "very anxious that our government not respond at the same level as did the government of Iran. When you return evil for evil, you perpetuate the cycle of evil, but when you return good for evil, you break that cycle."

William Pinson, president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and a former seminary ethics professor, said he applauds the Reagan administration's decision to look over the agreement between the U. S. and Iran very carefully.

He added he believes what the Iranians did was "wrong, and when folks do wrong, they ought to be reprimanded and encouraged to do right, but not from a view of retribution, and not in hate. As Christians, we ought to seek justice and order."

Carter for SBC president?

Former President Jimmy Carter is a "natural" for the presidency of the Southern Baptist Convention, according to the editor of the North Carolina Baptist newspaper.

J. Marse Grant, editor of Biblical Recorder, in a letter to friends and news representatives, expressed the hope Carter and his wife Rosalyn will "re-enter" Southern Baptist life in a "most meaningful way."

Carter, Grant said, would be "a natural" for president of the 13.6 million-member denomination. "I don't believe he would have any difficulty being elected if he would give some of us the privilege of nominating him. Not in Los Angeles in June, of course, but later," Grant wrote.

The former president has been active in churches in his hometown of Plains, Ga., in Atlanta when he was governor of Georgia, and in Washington, D. C., often teaching Sunday school classes. He also was an SBC Brotherhood Commission trustee prior to election as

president in 1976.

Grant, in his letter, said he hopes Carter will pick up denominational relationships as time permits, and suggested it would be appropriate for an SBC agency, such as the Foreign Mission Board, to use the Carters as "ambassadors at large" both at home and abroad.

"At one time, when he was in office, Mr. Carter expressed an interest in some type of mission work," Grant wrote. "Security problems would likely rule out their serving for any length of time, but they would make ideal emissaries if they were able to do so."

Who controls the church?

The U. S. Supreme Court reiterated the long-standing doctrine that hierarchical-type church bodies control the properties of local congregations, even when the latter secede from their denominations.

In a pair of cases involving Episcopal churches in New Jersey the high court unanimously declined requests from local parishes to review lower court decisions holding that their properties belong to the mother denomination, the Protestant Episcopal Church. Both congregations had objected to changes in the denomination and withdrew from membership.

By rejecting the appeals the high court reasserted the principle, first enunciated in 1872, that church bodies controlled by a hierarchy have property rights over local congregations. On several occasions the court has decided other church property disputes, but in each case the contending parties were Presbyterian.

Although no church property dispute involving congregational-type churches or denominations had ever been argued or decided by the court, virtually all church-state experts agree that in such bodies local congregations control their own property.

Mr. Rogers to be feted

Fred Rogers, creator and host of "Mister Rogers' Neighborhood," will receive the Distinguished Communications Recognition Award at the Radio and Television Commission's national Abe Lincoln Awards program Feb. 12.

Rogers' award, given for distinguished service in the field of communication, is one of the highest honors the Southern Baptist agency bestows.

He will be cited for "creatively nurturing the emotional and ethical growth of millions of children who call him friend."

"Mr. Rogers has had a distinguished career stamped with a high standard of professionalism, sensitivity and caring," said Jimmy R. Allen, Radio and Television Commission president.

"He has been a bright light in the sometimes neglected arena of children's broadcasting."

Allen said Rogers' program "helps children accept themselves as important human beings and serves as a laboratory of the imagination where they can develop creative problem-solving tools."

Rogers, ordained a Presbyterian minister in 1963, created "Mister Rogers' Neighborhood" 25 years ago.

He continues to host the program carried by more than 250 public broadcasting service stations.

Youth workers, take note

Those planning to attend a youth missions retreat Mar. 13-14 at Cedar-moore need to know the following: On registration forms tell how many boys and girls will attend. Also write youth facilities or Boone Lodge on the form, according to lodging preference. Boone Lodge rates are \$19.25 per person with four to a room, \$20.50 per person with three to a room, and \$21.75 per person with two to a room. All other facilities are \$15 per person.

Baptist sorry for 80s report

The only Southern Baptist who served on the President's Commission for a National Agenda for the Eighties says he is "disappointed in the group's final report."

Foy D. Valentine, executive director of the Southern Baptist Christian Life Commission, said, "I am disappointed and I think the President (Jimmy Carter) was disappointed. The Christian community, I believe, has a right to be disappointed that there was not a facing up to the primary importance of recovering moral values and spiritual ideals."

The commission was appointed more than a year ago by Southern Baptist Jimmy Carter after a speech identifying America's crisis as a crisis of spirit.

Despite the lack of a focus on moral and spiritual values, Valentine said the

final report is "not without value" in highlighting important items for the national agenda in the coming decade.

In declining to focus on spiritual and moral things, Valentine noted the commission was "not hostile; they just didn't see this as what they were set up to do."

Reagan cited for pastor use

A national religious liberty advocate has praised President Ronald Reagan for beginning his administration on a positive note by selecting his own pastor to offer the prayers at the inaugural ceremony.

R. G. Puckett, executive director of Americans United for Separation of Church and State, said, "The decision of Mr. Reagan to use his own pastor to offer the opening and closing prayers at the presidential inaugural is very pleasing to us. Despite the criticisms already registered against the choice of the Rev. Donn Moomaw, pastor of Bel Air Presbyterian Church where the Reagans have attended for 20 years, we believe it was proper and an excellent expression of the free exercise of religion guaranteed every American by the First Amendment."

The religious liberty advocate also praised Reagan for his stated support of the principle of church-state separation.

Puckett also praised the Reagan administration for its apparent independence from Moral Majority and other sectarian pressure groups seeking to push their "pet projects."

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Brandenburg pastor tells 'the best thing of all'

by Peggy Dailey

It takes a special man to be a man of God—a pastor. He has to be tactful enough to smooth hurt feelings, intelligent enough to understand the incredibly complex Bible, innocent enough to believe in people and worldly enough to be understanding about the problems his congregation faces. He has to be as peaceful as a dove and also have some of the wisdom of the serpent.

One such man is Billy Darrell Marcum, Southern Baptist pastor of First Baptist Church, formerly Phillips Memorial, Brandenburg.

Marcum is a native of Richmond, where his father, William Earl, still owns and runs a grocery store. He has operated the store in different locations in Richmond since the late 1930s.

His late mother was Myrtle Harris Marcum Chandler. His parents were divorced during World War II and both later remarried. Young Marcum spent a while living with his grandparents rather than choose between his parents.

He has one full sister, Ardelia, and step and half sisters and brothers and one adopted sister.

He graduated from Madison-Model High School in Richmond (the class of the consolidated schools numbered only 25) in the late 1940s and went to Georgetown College.

He married Miss Betty Hobbs of Jonesville, Va., while still in school, on Sept. 1, 1950. The Marcums now have two children, Daryl, 27, and Cosette (named after a French literary character in Victor Hugo's "Les Miserables") Marcum Tucker, 26. The Marcums also have two grandchildren, James and Timothy Bates.

He has been an active pastor since at least college and was already pastoring a church in his third year of school in 1952.

He received the call to the ministry at 15 as a sophomore in high school at a Sunday evening meeting, but at an even earlier age, about four or five, he would tell the people in the candy store where his aunt worked, "I'm going to be a Baptist preacher saved by grace!"

He entered Southern Seminary in 1957, graduated in 1960 with a bachelor of divinity degree, and received a master's degree in divinity in 1970. He is now studying ("I don't want to stop learning and growing, ever") for his doctorate in ministry (DMin) still at Southern Seminary.

He is doing his dissertation, which they call a "project," on children's role as worshipers in the church.

"To begin with," he explains, "most worship stories are over the heads of

children—as far as anything being toward them. Children have either been looked on as pupils or evangelistic prospects, instead of worshipers. We try to include children, from their playing preludes to working on prayer requests.

"I give a sermon for them on the floor instead of in the altar. It is sort of a dialogue. This makes a difference.

"I go to school because you need to update and change—when you quit you shrivel."

He has preached at Mountain Mission in Elliot and Lee counties in eastern Kentucky. His first official church was at Foxport in Fleming County. He went many different places before settling in Brandenburg in 1968.

"I felt there was a good opportunity here," he explains.

"It developed a little slower than I thought it might, but after 1974 after the tornado things came faster."

He always has felt Christianity was true.

"I never had a real question," he says, "though I had an unsettled family life. Things were different then. I had thought sometimes it would be hard to make it as a minister coming from a broken home. But the church I grew up in made me feel special and wanted and loved, like a family."

To Marcum a clear example of God's providence and care in his life came on Apr. 3, 1974.

He was preparing to take a bath and already had run the water. But at about 4 p.m. a call came from his wife, asking that he come and pick her up at Brandenburg Sporting Goods where she was working. He drove out to the store at about 4:05 and came back three or four minutes later to find his home and church gone. Heavy pieces of concrete were later found in the bathtub where he would have been.

He says, "I don't know why I was spared, but I was and I told the Lord I'd dedicate my life to him more than ever."

Some people say Christianity is irrelevant in the modern world.

Asked about this, Marcum replied, "People say that as long as their situation is in control. But as far as the overall meaning of life—well, religion has been around for a long time. Already, lately, there has been a resurgence of religion."

He does not think a lot of the "Moral Majority."

"One problem with that is I always feel that no form of government is essentially Christian. I think the 'Moral Majority' will be discredited. The people it supports will have feet of clay

and they will inevitably be embarrassed by them. The gospel has to retain its separation from the state and be a balancing agent.

"I do believe we have the best system in the world here. It has proven itself. The wealthy and powerful take advantage of the poor, but that's always been true in every system."

On weekdays, Marcum works in his study, keeps up with his reading, composes his sermons and carries on his visitation program. He goes to hospitals one or two days a week and works on his doctoral project.

"I very seldom have an evening at home," he says, "but at times I do take care of my grandsons."

His daughter and wife both work at Ft. Knox and are going to school together at Jefferson County Community College. His son is a credit analyst for International Telephone and Telegraph (ITT) in Ohio.

He has two main hobbies: golf ("I haven't broken 100 yet") and gardening. He won a blue ribbon for his lima beans at the last county fair.

He watches Friday night TV with his grandsons, including "The Incredible Hulk," "The Dukes of Hazzard" and then he watches "Dallas." However, he feels it is unfortunate such a reprehensible character as J. R. Ewing is so much admired as an idea of a successful, sharp businessman.

He also watches "all the sports I possibly can," especially football which he played in high school. He now pitches on the church's softball league team and is a forward on its basketball team.

He reads, too, of course—the Bible, "The Reader's Digest," "Guideposts," an inspirational magazine, and "Christianity Today," a scholarly, conservative, evangelical publication.

His favorite parts of the Bible, if one can use such a word as "favorite," are 2 Cor. 5, which is the part about being a new creature in Christ when everything old passes away, and he also loves

the story of the prodigal son in Luke 15. He has preached many sermons on both.

He is not naive, though, nor does he look at the world through rosy glasses.

On a very important thing, money, he said, "Something will have to happen soon with this inflation. I don't think the monetary system we have today will survive. It's in a mess—they've fooled with it so much. Unless new resources are discovered people will reach a point—well, after a while, even the coal will run out. By 2050 a dollar won't even be worth what a mill is today. And they haven't minted a mill in my lifetime. Perhaps people will be using the barter system again."

"But the best thing of all," he concluded, "is to see your experiences with people whose lives have been helped by your life—that means more to me than anything."

He believes, of course, in heaven as an actual place.

"It's because, for one thing, of my confidence in scripture," he said. "But on the philosophical side, life is just too well put together than not to have more significance than the span of a brief lifetime."

Well, that's one point of view. And I hope he's right.

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Congregations

Lyndon begins ministry to handicapped
Lyndon Baptist Church, Louisville, is offering a Sunday school program for mentally handicapped children.

Equipped with certified teachers, the ministry gives parents an opportunity to attend Sunday school and worship services while providing a weekly program for retarded children.

Mrs. Jacob honored by Franklin church
Mrs. R. A. Jacob, former foreign missionary and long time church worker, was honored in a special service and a reception Jan. 18 by First Baptist Church, Franklin. Mrs. Jacob recently celebrated her 90th birthday.

Mrs. Jacob is a native of Simpson County. With her husband, R. A. Jacob, she served as a Southern Baptist foreign missionary in China until 1940. She was eventually allowed to return to America but her husband was kept in prison for three-and-a-half years.

Upon returning from the mission field the Jacobs became busy and effective workers in churches. Mrs. Jacob was especially effective in mission Sunday schools started by the Franklin church. Jacob died in 1953.

The special service in recognition of Mrs. Jacob was presided over by Franklin pastor David Crocker. Taking part also were Winston Crawley from the Foreign Mission Board; William Fallis, former Sunday School Board leader; J. V. Case, former Franklin pastor; William Crawford, associational director of missions; James Banton, pastor of Rocky Hills Baptist Church; Emery Workman, pastor of Barbe Baptist, Franklin; Wayne Powell, First Baptist Church deacon chairman; and Mrs. Douglas Young, longtime friend of the Jacob family.

Head is both pastor and columnist
K. Maynard Head, pastor of East Cumberland Avenue Baptist Church, Middlesboro, is observing the sixth anniversary of his weekly human interest newspaper column "Mountain Moments."

Head, who is also on the development and public relations staff of Clear Creek Baptist School, is currently working on a book based on the column.

Although not a religious column as such, "Mountain Moments" contains a strong moral thread. It has appeared in nearly 300 newspapers in 17 states.

Kentuckians write for BSSB
Two Kentucky women have contributed to Southern Baptist Sunday School curriculum lines for children during the current quarter.

Mrs. Mary Branson, director of children's work at First Baptist Church, Madisonville, has written materials for Bible Learners, including grades one and two or younger children.

Mrs. Mary-Ann Drumel, Philpot, whose husband, David, is pastor of Third Baptist Church, Owensboro, has authored materials for Bible Searchers, including grades five and six or older children.

Personnel

Jones is Oakland Avenue associate
Dewey R. Jones has begun service as

associate pastor of Oakland Avenue Baptist Church, Catlettsburg.

Jones, who was most recently a Broadman Press sales representative at the Baptist Sunday School Board, has formerly served as associate pastor of Second Baptist Church, Hopkinsville, and Brentwood (Tenn.) Baptist Church.

Other former positions include being head basketball coach and director of athletics at California Baptist College and Belmont College, Nashville.

He and his wife Barbara are both natives of Catlettsburg. The couple has one son.

Hayden called by Lynn Acres
Michael J. Hayden has accepted the call of Lynn Acres Baptist Church, Louisville, as minister of youth and education.

He began his new responsibilities Jan. 18.

Hayden is a student at Southern Seminary.

Benny E. Keck is pastor.

Salley begins Pleasureville ministry
Robert Salley began his new ministry Jan. 4 as minister of music at Pleasureville Baptist Church, Henry County Association.

A native of South Carolina, Salley is a graduate of Clemson University.

Darnell moves to Moreland pastorate
George Darnell has accepted the pastorate of First Baptist Church, Moreland.

He is the former pastor of Valley

Creek Baptist Church, Severns Valley Association.

Elsmere calls Dan Moore
Elsmere Baptist Church, Northern Kentucky Association, has called Dan Moore as part time minister of music.

Moore is the former music director of Sand Run Baptist Church.

Salmons accepts Pleasant Run pastorate
Kenneth Lee Salmons, a student at Clear Creek Baptist School, has been called as pastor of Pleasant Run Baptist Church, Booneville Association.

A native of Lackey, he is married to the former Gwendolyn Craft. The Salmons have three children.

Holladay resigns Centertown pastorate
Bill Holladay has resigned as pastor of Centertown Baptist Church, Ohio County Association.

Stewart Hines has been called as interim pastor.

Ordinations

Forest Park deacon is ordained
Goy Wallace was ordained as a deacon Jan. 18 by Forest Park Baptist Church, Bowling Green.

Paul M. Welch, pastor, preached the ordination sermon.

Chase ordained by Oak Grove
William J. Chase was ordained to the ministry by Oak Grove Baptist Church, Logan County Association.



Head



Jones

A senior at Western Kentucky University, Chase is minister of music at Oak Grove.

Pastor Gary Sharp delivered the ordination sermon.

Fightmaster ordained by Visalia
Greg Fightmaster, assistant pastor of Visalia Baptist Church, Northern Kentucky Association, was ordained Jan. 4.

J. B. Spegal delivered the ordination message.

Missions

Bellevue native is missionary to Brazil
Mr. and Mrs. A. Kent Faris, missionaries to Brazil, may be addressed at Caixa Postal 399, 88000 Florianopolis, SC, Brazil. He was born in Madisonville, Oh., and grew up in Bellevue, Ky. His wife, the former Sarah Bullock, is a native of North Carolina. They were appointed by the Foreign Mission Board in 1966, resigned in 1976 and were reappointed in 1980.

Missionaries to Indonesia on furlough
Mr. and Mrs. J. Leslie Smith, missionaries to Indonesia, have arrived in the States for furlough. Their address is c/o Mrs. Mildred Howard, Rt. 3, Box 278A, Henderson, KY 42420. He is a native of Texas and his wife, the former Edna Broadley, is from Hebbardsville, Ky. They were appointed by the Foreign Mission Board in 1958.

Christian Education

Committee seeks new pres

A screening committee has been elected to select a successor for D. M. Aldridge, president of Clear Creek Baptist School. John Dunaway, pastor of First Baptist Church, Corbin, is chairman.

Behling named coach

John Behling, offensive coordinator at Murray State University, has been

named head football coach at Georgetown College.

Born in New Philadelphia, Oh., Behling is a 1960 graduate of Otterbein College. Before joining the staff at Murray in 1979 he was assistant coach at Salem College, Morehead State University and the University of Tampa. He was part of the program that resulted in Tampa's compiling a 10-2 season and a Tangerine Bowl victory during 1972-73.

Behling also has experience as a high

school coach in Ohio. He won numerous professional awards including coach of the year honors on local, regional and state levels in Ohio.

In announcing Behling's appointment Ben M. Elrod, president of Georgetown College, said, "I'm delighted a man of John Behling's exceptional talent, valuable experience and Christian commitment has joined Georgetown College as head football coach."

Behling and his wife, the former Betty Bonnette, are the parents of four daughters.

He succeeds Bill Baldrige who has been named assistant coach at the University of Cincinnati.

Cumberland gets \$100,000

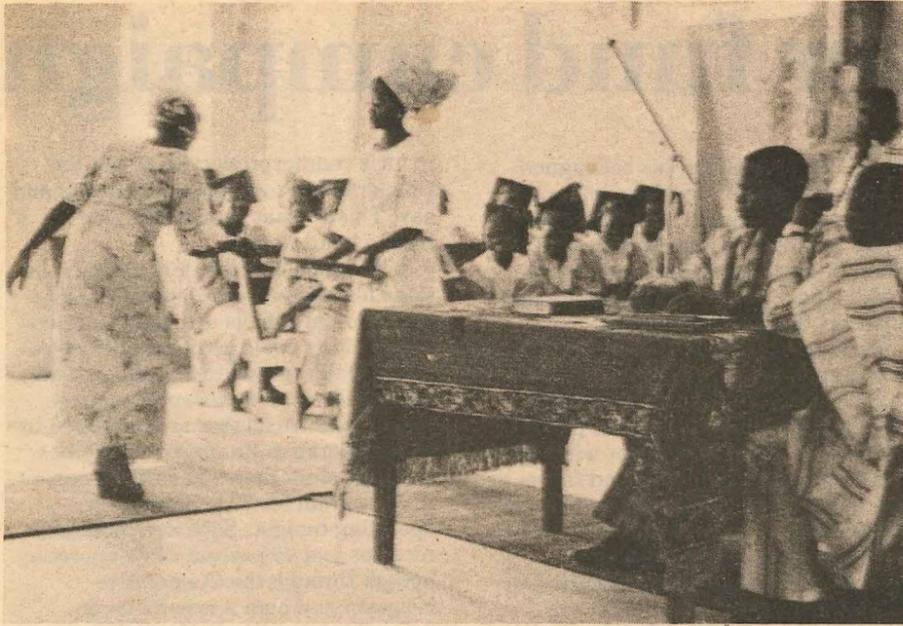
Cumberland College president James Taylor announced that Cumberland was chosen for a \$100,000 challenge grant from the Stranahan Foundation, provided the college raises \$300,000 in matching funds.

The challenge grant will be used for renovating a facility to make a modern complex in which business, drama, education, mining technology, psychology, sociology and English will be taught.

"The Stranahan grant is the second major matching gift Cumberland College has received this year and will allow us to expand our facilities and increase our academic programs," said Taylor.



Several students and a faculty member of Lexington Theological Seminary recently toured the Pineville area and were guests at Clear Creek Baptist School. The students studied church work in Appalachia including mountain folklore, culture and crafts. Front row [l-r]: David Green; Vic Chatham; Newton Fowler, professor of church and society; Ronald Greene, Elgan Reynolds. Back row [l-r]: D. M. Aldridge, president of Clear Creek Baptist School; Billy Reynolds; Larry Paul Jones; Betsy J. Steier; and Steve Saum.



electric light to cast a fascinating pattern of shadows on the whitewashed church walls.

I have prepared a number of sermons for these weeks but now I question whether any of them is adequate. I open to John 3:16, remembering the words of Jim Johnston just before he drove away: "Just keep it simple. Make it as simple as you can."

Here under the acid test all homiletic training goes out the window. These people did not come to hear theory and philosophy. They came to hear something that would change their lives. The nucleus of this bush church is seated before me on low, mud pews. Around them are gathered Moslems and pagans. They watch me carefully and listen to my interpreter. There is none of the calculated indifference we of the western world have grown used to seeing from our pulpits. This congregation hangs on every word. Part of their curiosity is born by the fact I am a white man. They assume my being in their village is for some great purpose for very few white men ever set foot here. I realize for the first time I have understressed the importance of this mission.

Some of these people have walked for miles. Some will sleep out in the open under trees rather than travel the long distance home in the dark. No one here has been obliged to come, yet come they have in order to hear. The words from Christ's Sermon on the Mount spin through my head "Blessed are they that hunger and thirst after righteousness for they shall be filled."

This congregation has come hungering and thirsting and I am inadequately prepared to feed them. This country is primitive but it is not unintelligent. I have come to preach childishly to ignorant people. These are adults who in many ways are far more intelligent than I.

I ask the congregation to join me in prayer and under the relative security of a foreign language (Gabriel does not interpret my prayers) I pour out my heart to God asking that he help me get out of the way so he can reach the hearts of the people.

I think he had been awaiting that prayer. I do not recall what I said that night because it was not from one of my prepared sermons. I know that, basically, I present the plan of salvation from the perspective of what God has done in my life.

When I had finished speaking we showed a second movie and then Gabriel extended the invitation. Without a moment's hesitation the people began to come. Some professing faith in Jesus Christ as Saviour and Lord; others rededicating their lives to Christian service. God had taught me another lesson. A lesson in humility. "Not me, but him working through me," was the way Paul put it. And throughout the week that thought will

remain foremost in my mind.

When the equipment is taken down the pastor of the church comes to invite Gabriel and me into his home for supper. Never having eaten Nigerian fare my mind is filled with visions of unholy meat and vegetation. I am afraid to refuse, however, for fear of offending the man.

We walk a considerable distance from the church, entering a grass-fenced courtyard through a corrugated steel door. We pass goats, several chickens and a number of children playing in the dust of the open courtyard. The pastor draws a curtain aside from the door of a round mud hut and ushers us inside. A bed and several chairs are grouped around a small, stoup-like table. In the dim light I can see that there is a tray on the table covered by a round, knitted doily that reminds me of the hook rugs that my grandmother used to make.

When we are seated the pastor asks me to lead in prayer. I pray in English. When I have said "Amen" everyone at the table echoes the thought and the pastor uncovers the meal.

There are four of us at the table. Neither the pastor's wife nor any of his children so much as enter the room where we are seated.

The pastor takes a large metal cup of water from the serving table and indicates that I am to wash my hands in it. I do as I am told.

Then the cup is passed around the table and each and every diner washes his hands before the cup is set aside.

Gabriel instructs me to begin by reaching into a large bowl in the center of the serving table. With my fingers I grasp a lump of some hot pasty substance and I roll it into a ball. The ball of what I am told is Guinea corn is then dipped into a bowl containing chunks of meat floating in a spicy hot sauce. Once sopped in the soup, as the Nigerians call their sauce, the ball of Guinea corn is placed in the mouth. It is quite tasty.

On the ride from Kano to Gombe, Jim Johnston advised us that we could eat any food that was offered us, provided it was hot or had been properly washed or peeled. "Drink your own water though," he suggested. Accepting that as wisdom, I refused the common cup of water as it was passed around the table to quench our thirsts.

Throughout the week this evening routine is repeated many times. Each and every time the pastors and Nigerian people are thrilled that I accept their invitations to dine. Many comment that they had expected me to refuse. They are warmed by my acceptance of their hospitality.

When Jim picks me up and we all meet together at the base camp I find that the other team members have experienced much the same thing. The only variant is the type of dish served.

I am reminded every morning that I take a great deal for granted in my life.

Scraps from peeled fruit and vegetables are thrown into a garbage pit after breakfast each morning. The children from a nearby village come and scavenge through the pit for our leftovers. These children are not hungry, they are simply looking for delicacies. They think no more of going through other people's leftovers than we think of stopping off at Baskin-Robbins.

I suspect our western culture passes judgment too readily upon other cultures. Instead of raising eyebrows at children who scavenge garbage piles perhaps we should scrutinize our own habits of wastefulness.

As the week progresses we share in the traumas of evangelizing this largely pagan nation. We experience something of the discouragement pastors who live and work here experience. Some of our churches sit in strong Moslem neighborhoods. At Gala, for instance, I sensed before the service the uneasiness of my interpreter. As we began our time of worship it became obvious why he was skittish.

A large Moslem crowd had gathered around and among those who wished to take the services seriously. All through the movie there was laughter and jeering. As we tried to speak comments were yelled from the crowd. At the time of invitation response came forward accompanied by jives and catcalls. And we think it takes courage to come forward in a civilized church sanctuary on a Sunday morning where all those in attendance are friendly and encouraging.

If a member of a Moslem household converts to Christianity that man can be murdered and his murderer will go unindicted. The Moslems see death as far preferable to apostasy.

Thursday of this week is New Year's Day. It is the day on which so many of our friends and relatives back home have promised to pray for us. We know, of course, their prayers are continuing all of the time, but this is a special day of prayer extending into over 30 Baptist associations in Kentucky and all the way to Washington, D. C. in the President's Prayer Breakfast. The thought will make me a bit homesick.

We are falling into a quiet and comfortable routine: get up about 8:00, breakfast leisurely until around 9:00, study and prepare sermons until about 10:30, January Bible Study until 11:15, prepare equipment, splice films, gas generators until 2 or 2:30 p.m., have lunch, shower (figuratively speaking), rest a bit and leave for services around 4 or 4:30.

We get back to camp between 11:00 and midnight, eat supper (some of the churches feed us before we leave) and go to bed.

Between the time we finish our services and the time we are picked up by our drivers, anywhere from a couple of minutes to a couple of hours' time elapses. Usually the people have gone home and we are left alone with our interpreters. Occasionally we can see campfires on the horizon but most of the time the darkness and solitude twist our senses. There is a very real possibility one of the vehicles will break down and we might not be picked up until morning. Such shall mean spending the night out in the open or begging shelter in one of the village homes. Primitive as it may be, our Mubi base camp offers far more security than either of these options. It is not what folks at home would call comfortable but it is acceptable here.

We take so very much for granted in the States. We assume there will be fresh water when we turn on the tap. When we each pump four quarts a day through a special filtering device that gives us drinking water.

In the States we assume power will come at the flick of a switch. Here our generators are the only electrical power and they must be serviced daily; filled

with gas and oil; and carted from location to location.

In the States we assume the availability of certain commodities. Here, even if you can find the items you want they often bear exorbitant price tags. Even considering our rate of inflation America is still the most economical place in the world to live.

Dust is a fact of our lives here. It is everywhere and in everything. No place is clean—certainly no person. The Hausa tribesboy, Joel Daniel, does our laundry and hangs it out to dry, but before it is taken down the dust must be shaken away. Laundry is never hung out with fears that it will be dampened by rain. It never comes in wet, only muddy.

I have found a real friend in missionary Jim Johnston. He has been my partner this week and we have traveled together every night, he dropping me off wherever I am to preach, then picking me up after he has finished his own services. He tells terrible jokes and has a wonderful rapport with all the Nigerians. His wife, Marie, is one of the cooks and occasionally accompanies us into the bush.

Near the end of the week Jim and I travel to Tsema and Tantilla. When I arrive at Tsema the pastor of the church (Pastor Johanna) and his song leader (Brother Amos) meet me with a meal of rice and goat meat. We eat with our hands, as always, but this time no liquid is offered with the meal. Perhaps they know white men will not drink the water.

I have a new interpreter as well. Daniel is a native of Chad—a Mosa tribesman who moved to Nigeria at an early age following the death of his father. He served 14 years in the Nigerian army—five of them as a chaplain—and finally got a discharge in order to pursue the full time ministry. He is in his first year at the Baptist Preachers School at Kaduna. He is married and has four children. He is, incidentally, 28 years old.

Wherever our team members travel people accept Jesus Christ as Saviour. Conversion often means hardship for them; some—especially in the case of the Moslem converts—face persecution. Still they respond. Unburdened by the complexity of western sophistication they believe the gospel message in its most simple, straight-forward context. We use no gimmicks, no secular quotes or references, no illustrations. We present the crucified and risen Christ and he is accepted.

Why can it not be so at home?

On Sunday morning several of us go to church at First Baptist, Mubi, to hear Stanley Stevenson preach. What an experience! This is the first Sunday of the new year. The Nigerian people collect a special offering on this date and they truly collect it in style. One woman stands at the front of the auditorium with a large tray. The choir sings and the band—mostly drums and rhythm instruments—plays. Then the people dance down the center aisle in groups: RA's, WMU, Sunday school, etc. All deposit their offerings in the tray. Some come back six or seven times to deposit more offering.

Larry Davis tells me I'd bring the house down if I would dance down the aisle to contribute. When I alibi, "I have no Nigerian money," he hands me a Niera note (about two dollars). I dance down the aisle and he is absolutely right, the place comes apart.

At the close of the service the pastor and deacon (they only have one deacon because ordination is such a prestigious thing here) call Stanley Stevenson and me to the front. We are the only two visitors who have preached at First Baptist and they present each of us with a Spanish tablecloth.

To be continued

Uneasiness grows over fund campaign

by Norman Jameson

State and national Southern Baptist institutions have just completed or are in the midst of special campaigns to raise over \$425 million outside of the Cooperative Program, for 55 years the "lifeline" of Baptist missions and education.

Uneasiness grows among watchkeepers and analysts of Cooperative Program giving that such special campaigns will bleed off vital dollars from the general fund to the high profile agencies that have most heart appeal. The SBC Executive Committee, at its Feb. 16-18 meeting, will receive a report on the naming of a special committee to study the relationship.

The Cooperative Program began in 1925 as the channel through which now 35,600 churches voluntarily contribute for the support of 34 Baptist state conventions, 20 national agencies and institutions, including home and foreign mission boards, six seminaries and other administrative agencies. Previously, special appeals to churches provided major support for the convention's work.

In 1979 CP receipts totaled about \$184 million or 8.8 percent of churches' \$2.2 billion collection plate income, though contributions were as high as 11.02 percent in 1927 and 10.17 percent in 1961. State conventions used \$120 million and sent \$64 million to

support the national boards and agencies.

Until the special committee reports, there is no concrete evidence to determine the effect of special campaigns on Cooperative Program contributions. So the uneasiness is only intuition as are the confident assertions by development officers that special campaigns actually boost Cooperative Program giving by increasing giving generally. "The more you give, the more you give," is a favorite quote from Owen Cooper, Mississippi layman and former SBC president, used by sponsors of special campaigns.

Cooperative Program receipts have increased only 1.22 percent in constant dollars since 1967. Since then the number of foreign and home missionaries has increased 34 percent and the programs and staffs of all agencies have grown to handle the increased needs of 2.5 million additional Southern Baptists in 1500 more churches.

As Cooperative Program receipts fall further short of the perceived needs of agencies, more of them depend on development programs to raise additional funds. All Southern Baptist agencies are prohibited by the convention's business and financial plan from approaching churches with requests for funds. They may approach monied individuals they feel may have a special warm spot in their pocketbook for the agency or for a special project the agency has planned.

Its image as the lifeline of missions has always been the Cooperative Program's heart appeal. Appeals for funds to operate the convention or to provide staff for low visibility commissions generates less excitement. That is why the Foreign Mission Board's recent announcement it would name a development officer and a development council caused some concern.

Foreign Mission Board president R.

Keith Parks, aware of his colleagues' sensitivities about development and the Cooperative Program, defends the board's move. "If we reach the day when because of lack of funds we re-trench and stop our advance in foreign missions that will do more to undermine the Cooperative Program than anything," he said. "Foreign missions is the heart of the Cooperative Program. If we ever reach the point where we can't advance that will raise questions among the rank and file as to the validity of the Cooperative Program."

Editorials in Baptist state newspapers evidence growing concern over the Cooperative Program's future. Former Kentucky Baptist Convention president John T. Dunaway said in a guest editorial in Western Recorder, "There is only so much money to go around. Therefore, the local church and the Cooperative Program will suffer."

Dunaway and Alabama Baptist Convention executive director George E. Bagley feel special campaigns erode Cooperative Program giving. Bagley, whose state was fourth among the 34 conventions in CP giving last year, said, "We cannot double the Cooperative Program by 1985 (a Bold Mission Thrust goal) and twice more by the year 2000 when all around us we are beset with development people and campaigns for endowments and capital funds by all of our agencies. I'm getting tired of trying."

John Scales, vice president for development at the Radio and Television Commission, who has just been handed a mandate to raise \$20 million for a potential television network, says, "There is more money out there than anyone has been able to tap for Christian causes."

Scales, who feels an "obligation to promote the Cooperative Program" in his work, says, "If we can get people to give for the Lord's causes it will promote more giving and the stronger all our programs will be. There is a joy of giving that encourages them to give more, even if it takes a designated gift to get them started."

"It's counterproductive to put the Cooperative Program on a pedestal and say 'This is what you should give to.' It has no heart appeal."

Bob Desbein, director of public relations for Midwestern Baptist Theological Seminary, feels seminary development efforts could positively affect Cooperative Program giving because they seek funds from non-Baptist sources, estates and trusts that are untapped by the Cooperative Program in churches.

Midwestern depends on the Cooperative Program for 77 percent of its operating budget. Southern Seminary receives just 49 percent of its operating budget through the Cooperative Program and both mission boards depend on special offerings for more than half of their budgets. The Lottie Moon foreign mission offering and Annie Armstrong home mission offering are integral parts of the boards' budgets and are not included here as special campaigns.

"Trustees don't expect the Cooperative Program to keep up with inflationary pressures," Desbein said. "They looked and said if the Cooperative Program doesn't provide the capital needs, professorships and salary increases we need, what other resources are available?"

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, which recommends Cooperative Program allocations, recognizes a study may prove that special campaigns benefit CP giving as the development people say. He and others in SBC leadership positions are just anxious to know something for sure. Currently he says, "If we're going to believe as we've said for 55 years that the Cooperative Program is the main channel for our missions support, let's act like we believe it. Then special campaigns and other designated giving could relate appropriately to the Cooperative Program."

Catherine Allen, assistant to the director of Woman's Missionary Union says that until a study is made anyone who says he knows how special campaigns affect CP giving is speculating.

She adds, "Missions history shows that around 1900 there was a great attempt in other denominations to tap rich businessmen for missions money. Most of those mission boards are out of commission now. We can never, never get away from the widow's mite as the main foundation of missions support."

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sponse, are scheduled to depart Louisville at 8 a.m., June 4, 1981. Traveling west through Missouri, Oklahoma and Texas, the bus will stop for meals, lodging and sightseeing. Several sites to be visited include New Mexico's Painted Desert and Petrified Forest, and Arizona's Grand Canyon.

Once in L. A. conventioners will lodge at the Ramada Inn of Beverly Hills. A tour of Universal Studios in L. A. is included in the total cost as is a bus tour of the L. A. coast line, mansions and feature attractions.

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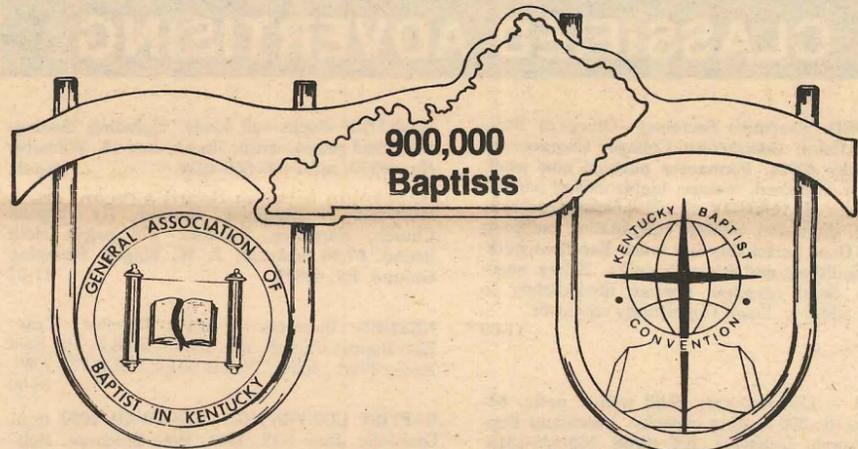
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A SPECIAL MEETING

of the Evangelism Conference of the Kentucky Baptist Convention and the Pastors' Conference of the General Association.

Tuesday evening, February 17, 1981 - 6:45 PM

Commonwealth Convention Center
221 River City Mall, Louisville

— Baptists in Kentucky —

To affirm to ourselves, the people of Louisville and the state of Kentucky, our combined strength in fellowship and witness for Christ.



Dr. Mack Carter



Dr. Jess Moody

FEATURED
SPEAKERS

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Sunday School Lessons



FEBRUARY 15, 1981

H. C. Chiles

LIVE YOUR FAITH

International Series

Matthew 16:13-26 At Caesarea Philippi Christ asked the disciples whom they heard others say he was. They replied some thought he was John the Baptist, others thought he was Elijah, others were of the opinion he was Jeremiah, while others declared he was a prophet. All thought he was a great and good man and a wonderful teacher. None thought of him as the expected Messiah.

Christ then asked the pointed and personal question "Whom say ye that I am?" Rising to the occasion Peter replied, "Thou art the Christ, the Son of the living God." Our Lord was pleased with Peter's confession and he highly commended him stating Peter had not reached that conclusion through human wisdom, but by divine revelation from the Father.

In announcing his purpose Christ said: "Thou art Peter (Petros—literally, 'a pebble' or 'a little rock'), and upon this rock (Petra—literally, 'a fixed rock' or 'a ledge rock') I will build my church." The rock upon which Christ promised to build his church is himself.

When Christ began to teach the disciples about his approaching suffering, death, burial and resurrection, they were shocked and astounded. Peter took Christ aside and privately tried to persuade him not to pursue such a course. He expressed the hope God would not allow such a thing to take place. In response to Peter Christ administered a solemn and sharp rebuke letting him know his suggestion originated with Satan. Nothing was more offensive to Christ than an attempt to keep him from suffering and dying to obtain salvation for sinners. Christ made it clear that true discipleship involved three things: self-denial, cross-bearing and following him.

RESPONDING TO GOD'S INVITATION

Life and Work Series

Luke 14:12-24 Christ enunciated that God is concerned about the salvation and welfare of all people, not just the Jews or those with privileged status and outstanding achievements. God's remarkable love for sinners is all inclusive and he invited all to trust Christ as their saviour.

Christ admonished those interested in extending hospitality to others not to limit the list of guests to people who could reciprocate. He encouraged inviting those who could not return the favor. Those who obeyed Christ in this would be rewarded.

Four things stand out in this parable:

1.—The repast. A certain distinguished man of the East provided a sumptuous feast to which he invited many. For this feast he made adequate preparation and abundant provision. It was free to the guests. This parable presents the gospel as a sacred feast prepared by the Lord for the hungry hearts of men. Christ has provided pardon for sin, favor with God, peace of conscience, joy of heart, access to the throne of grace, the comforting influences of the Holy Spirit, the great and precious promises of the scriptures and a well grounded hope of a home in heaven.

2.—The request. "Come" is his invitation to the rich gospel feast to all. 3.—The reason. "For all things are now ready." In connection with his salvation everything is ready. 4.—The response. Those who had been invited to the feast knew they should attend, but they did not want to do so. They did not have the courage to make known the reasons for not wanting to attend; hence, they made excuses.



Ministering to the children of the 80's

Child care is hope

By Edna R. Woofter,
Director of Program Services

Imagine yourself in front of a TV screen watching a program which highlights an update of significant events in the lives of youth who have been recipients of services of the Kentucky Baptist Board of Child Care.

Heather, whose father killed her mother, came from a turbulent situation and gave plenty of challenge to her houseparents for two years. Her profession of faith in Christ turned her life around. In her third and last year in one of our homes she had to make independent direction-setting goals. Her decision was to go to Western. She graduated last year and is now teaching in the public school system and working toward her master's degree. Scholarship money from the Board of Child Care enabled her to attain her present goals.

James, along with three siblings, spent 10 years in our care. College was a struggle financially. A confusion in Social Security benefits forced a brief dropout, but his vision to become a social worker never dimmed. After graduation in 1980, a job offer from the State to become a staff social worker was accepted and has temporarily delayed his plans for further schooling at Kent School of Social Work.

Mike spent all his public school years in our care and with the help of scholarship funds and employment in a neighbor's store graduation from college became a possibility. Mike is a husband and father and presently is assistant manager of a savings and loan association.

Sheri, more mature than her almost 16 years, married against the advice of her housemother and other staff. But, having a mind that could not be changed, she had the support and participation of staff in her wedding and reception. After three years she is able to say, "Nobody thought it would work, but we're happier now than when we married. We both have jobs which we like, are buying our home, and are even able to help others a little."

These and other stories could be repeated many times. But these excerpts from the lives of children reinforce our conviction that our services offer HOPE to the many children who come into our care.

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NEEDED: Bi-vocational Music Director. Write: Zion Baptist Church, Don Evans, Pastor, 104 East Zarley Blvd., Joliet, Illinois 60433. (815) 726-7080. 18-00

BAPTIST CONVENTION & HAWAII \$999 from Louisville, June 1-12, 1981. Free Brochure. Holiday International Inc., P. O. Box 34202, Louisville, KY 40232. Mr. Collins. 1-502-456-1095. 28-01

NEW SONGS — 10-\$2.00 "Let God Be Magnified; Glory To God; Let's Go To Bethlehem;" write: Mrs. Dorcas Smith, Rt. 3 Box 636, Mayking, KY 41837. 28-01

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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



God has blessed

You will not think me prejudiced when I say we continue to have a fine school at Clear Creek. (1) Our students report leading more than 600 people to a saving knowledge of our Lord last year; (2) We experienced a 10 percent increase in enrolment this year; (3) Our self-study prior to accreditation with the American Association of Bible Colleges was submitted in August; (4) The new library-music building was completed in time to be occupied this school year; (5) Extensive landscaping has been completed in front of Kelly Hall and the new library-music structure; (6) Finally, despite the economic recession, gifts from the Cooperative Program and other friends have enabled us to continue operating in the black. We are grateful to God and to you.

Thirty-four years ago last spring I joined the faculty of Clear Creek Baptist School, contrary to the counsel of many friends who told me that soon there would be no need for a Bible school like Clear Creek. However, since that time the Bible school movement has grown tremendously. In 1946 Clear Creek School was the only Bible institute in the Southern Baptist Convention. Now there are several such schools and some Southern Baptist seminaries have seen the light and are sponsoring Bible schools of various kinds.

Our Clear Creek enrolment is now more than three times what it was when I became president. The number of our faculty members has increased three-fold. Our radio ministry is second only to that of the Radio and Television Commission. During this time we have acquired more than 60 housing units for student families, two classroom buildings, a children's building, a medical clinic, a structure for our print shop, increased the endowment \$1,000,000 and the end is not yet.

If you are interested in knowing more about the ministry of Clear Creek Baptist School I would be happy to share that information with you. Just write to me: D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977.

KBC Activities

Here and now

FEBRUARY

- 8 Race Relations Sunday. Suggestions available from Cooperative Ministries: Christian Life Dept., KBC
- 9 Area Evangelism Fellowship. Somerset, Ferguson Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen
- 9-10 Regional Royal Ambassador Congress. 5 to 8 p.m.
 - 9—Louisa, Louisa Baptist Church
 - 9—Benton, First Missionary Baptist Church
 - 10—Central City, First Baptist Church
 - 10—Hyden, First Baptist Church
- 10 Area Evangelism Fellowship. Prestonsburg, First Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen
- 12-13 Regional Royal Ambassador Congress. 5 to 8 p.m.
 - 12—Auburn, Auburn Baptist Church
 - 12—Columbia, Columbia Baptist Church
 - 13—Louisville, Davis Memorial Baptist Church
 - 13—Williamstown, Williamstown Baptist Church
- 13 Area Evangelism Fellowship. Maysville, Central Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen

Looking ahead

- 15 Baptist Seminaries, Colleges and Schools Day. Suggestions from Stewardship/Promotion Dept., KBC
- 16-17 State Evangelism Conference. Louisville, Walnut Street Baptist Church. Begins 10 a.m. on 16th through evening session on 17th
- 17 KBC Evangelism/GA Pastor's Conference, joint meeting. Louisville, Commonwealth Convention Center. 6:45 p.m.
- 20-21 Missions Conference. Louisville, Southern Seminary. For youth and young adults interested in missions. Contact Seminary for details
- 23-24 Area Evangelism Fellowship. 7 p.m. Conferences for pastors, church leadership and laymen
 - 23—Pineville, First Baptist Church
 - 24—Hazard, First Baptist Church
- 27 Area Evangelism Fellowship. 7 p.m. Florence, Florence Baptist Church. Conferences for pastors, church leadership and laymen

MARCH

- 1-8 Week of Prayer for Home Missions and Annie Armstrong Easter Offering
- 6-7 State Library Retreat. Barren River Lake State Resort Park, Lucas, KY 42156. 6 p.m. Friday to noon Saturday. Make reservations with the park. For information contact Church Library Department, KBC
- 7 State Handbell Festival, Lexington, Immanuel Baptist Church. 9 a.m. to 5 p.m. Register with Church Music Department, KBC
- 8-15 Youth Week in churches. Ideas and suggestions in Youth Week Pack '81 (Church undated literature order form.) Additional help in March Church Training Magazine

Oneida Journal

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



Eternal dividends

Marjorie was born one of 14 children in the Creeksville section of Clay County in 1945. In 1952 when Marjorie was seven years old her dress caught fire and she was severely burned. She was sent 100 miles to a Lexington hospital. It was ascertained she had suffered burns on 85 percent of her body, 60 percent of which were third degree burns. She remained in the hospital nearly four months.

Marjorie had great courage even then. She continued in school though often in pain, sometimes physically but more often emotionally. In the years that followed she was in the hospital almost as much as she was home. A children's aid group became interested in her situation. They assumed the cost of her care and of the 40 odd operations in which, slowly, skin was grafted on skin and scar tissue was removed.

In the summer of 1959 Marjorie, like four brothers and sisters before her (and one since) made application to Oneida. She had completed her eighth grade year in the little one room school near her home. Her teacher wrote she was "above average" in dependability, cooperation, initiative and willingness to work.

Oneida accepted Marjorie in the fall of 1959 on a full scholarship. She came to a new environment and was very withdrawn in the early weeks. However she increasingly became a part of Oneida. At commencement exercises in 1960 the faculty presented her with the medal for "having made the most progress." That summer and subsequent summers Marjorie went to Lexington for several more months in the hospital. The slow process of skin-grafting proceeded.

In her sophomore year at Oneida Marjorie professed Christ as her Lord and Savior. During her four years at Oneida she maintained an overall scholastic average of 92. She participated in many school and church activities. In her unassuming way Marjorie was an inspiration to faculty and students. She had sparkling dark brown eyes, beautiful and always carefully groomed hair and a quiet smile. When she graduated in 1963 she was chosen Miss Oneida by vote of the faculty. She made arrangements to go to a Baptist college and today Marjorie is a children's teacher. She has the same qualities as a teacher that we saw in her as a girl 20 years ago.

Christian people invested in her education two decades ago. They helped prepare her for a life of service. Their belief in Marjorie made her believe in herself. Alfred Roehm wrote:

"For every ignorant man you help/Shall make you wise,
And every sick man that you help/Shall make you strong.
And every poor man that you help/Shall make you rich."

We have more Marjorie's today at Oneida. Will you help us to help them?

Frank Owen



Feeble Christian—feeble church

It was perchance that I met some Baptists at a restaurant. As is my usual custom, I asked about their church membership. They had never transferred it from their previous place of residence.

"We have lived in this city four years," they said, "near Fairlawn Church (the name is fictitious) and nobody has ever come to see us. We went to the church a time or two but nobody paid any attention to us."

Lord, among thy great mercies to all of us sinners please include this feeble Fairlawn Church with insufficient spiritual life to be able to extend a welcome to the feeble Christian who needs it. God raise up the sleeping church and send its people forth to invite their Christian neighbors whose spiritual infirmity requires such special attention.

But Feeble Fairlawn Church is only half of the story—the second half. Lord, among thy abundant mercies on the rest of us sinners, don't forget the feeble Christian who moves to a new city and waits for someone to come and invite him. God give the feeble Christian the spiritual strength to seek the place of worship on the Lord's day as we are commanded to do.

Lord, change the heart of the feeble Christian whose church going is based on how much attention is paid to him. God save all of us from such selfish view and help us to remember that we go to church to worship Thee. Make us all more like the publican who, without thought of whether anyone noticed him, beat upon his breast and said, "God, be merciful to me a sinner." (Luke 18:13)

The feeble Christian is first guilty for viewing the sacred assembly as a mere human friendliness club. The church is guilty secondly for not going the extra mile to nourish the feeble one and bring him in, infirm though he is, and try to nurse him back to spiritual health.

**For the price of a family night
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For references, contact these satisfied customers who are already enjoying the advantages of Western Recorder's church page service:

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If your church already sends Western Recorder to its resident families every week, for the cost of a typical Wednesday night meal you can put yourself into print on this very page. You'll save hundreds (perhaps thousands) of dollars on postage, printing, machine maintenance, paper, ink and supplies, to say nothing of the savings in clerical time.

If your church doesn't send Western Recorder to every family, you'll be delightfully surprised by the deal we have for you—a complete information kit, including Southern and Kentucky Baptist news, plus your own church's news right along with it—neatly fit into an attractive package at a low, low rate almost every church can afford!

Write or call for the free booklet, "Church Newsletter Survival Workkit," which tells you how easy it is to get started. We welcome the opportunity to share with you how to get your news out for the cost of a meal and without going on a diet. Clip the coupon and inquire today.

I'm interested in details on the church page edition! Please send me information by return mail, without cost or further obligation.

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