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KENTUCKY BAPTIST NEWS JOURNAL

Stop bickering, love one another Smith's goals for SBC; may ask Pressler, Sherman for their aid

by Toby Druin, Associate Editor,
Baptist Standard [Texas]

Bailey Smith says he was elected president of the Southern Baptist Convention by a "cross section of the total denomination" and he plans to represent the total denomination when he appoints the 1981 Committee on Committees and Committee on Resolutions.

But while making the point that he was elected president and the appointments are his to make in consultation with the vice presidents, Smith said he would be willing to sit down with Paul Pressler and Cecil Sherman to discuss the appointments if it might help spare the convention any more bickering.

Pressler, appeals court judge from Houston, and Sherman, pastor of First Church, Asheville, N. C., are

WMU annual meeting is set for Apr. 23-25

"Me—Boldly in My World?!" is the theme of the 1981 WMU annual meeting. The three-day event will be held at Unity Baptist Church, Ashland, Apr. 23-25.

The first session will begin at 7 p.m., Thursday, Apr. 23. On the following day sessions will be held at 9 a.m. and 2 and 7 p.m. The final service will be at 9:30 a.m. Saturday.

Volunteers who have been involved in mission service, both home and foreign, will be among speakers. These volunteers include Margaret Hornback, retired nurse volunteer; Rosa Fiechter, retired Baptist Women director of Kentucky WMU; Victor Lyons, missionary appointee to Chile; Merrill and Portia Winchester, volunteer medical team to Kenya; and Lamar O'Bryant, home missionary in Ironton, Oh.

Other program speakers include Jimmy Allen, Radio-TV Commission president; Christine Gregory, WMU president of the SBC; Thomas Halsell, executive secretary-treasurer of West Virginia Baptist Convention; and Lonnie Turner, missionary to Zambia.

Phillip Landgrave, professor of church music at Southern Seminary, will direct the music during the conference. Billie Emmons, Kentucky WMU executive board member, will lead a period of meditation at each session.



Miss Fiechter



Mrs. Gregory



Landgrave



Mrs. Emmons

leaders of groups expressing interest in the makeup of convention committees and boards.

Pressler and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, have led efforts to elect convention presidents committed to biblical inerrancy. Pressler said in Lynchburg, Va., last September they were "going for the jugular"—control of convention agencies by trustees—in future efforts.

Since Pressler made that "jugular" remark, Sherman has led in several meetings of pastors in the Southeast to organize "denominational loyalists" and "friends of missions" to send messengers to the 1981 convention in Los Angeles. Another meeting is scheduled in February in Texas where Sherman said a decision would be made on whether to offer an opponent for Smith in Los Angeles. Smith announced recently he would be renominated for a second term as SBC president. Joe Ingram, executive director of the Oklahoma convention, has asked permission to nominate him.

"I really would" be willing to sit down with Pressler and Sherman, Smith said last week. "I said from the beginning and still say my desire is to try to be a person to bring us together. My whole desire is that the Southern Baptist Convention as a whole love one another and continue to be about winning this world to Christ.

"The Southern Baptist Convention has elected me, and I am going to try to appoint people to the committees just like Jimmy Allen, James Sullivan, Jaroy Weber (all former presidents) or any of those did in consultation with the vice presidents, talking to executive secretaries where I don't know people.

"I am going to be as fair and honest as I know how. I was elected by a cross section of Southern Baptists and plan to appoint a cross section of Southern Baptists."

Smith appoints the Committee on Resolutions which handles matters that come before the annual meeting in Los Angeles. The committee can have great influence through its handling of the resolutions on the stance of the convention in session on various issues.

He also appoints the Committee on Committees which nominates persons for the Committee on Boards, the panel which makes recommendations to the convention for boards of trustees of convention agencies.

Smith will meet with vice presidents Jack Taylor and C. Wade Freeman in Nashville Feb. 16-18 to discuss the committee appointments.

He also said he would appoint people "who have a commitment to evangelism and to missions and who love the word of God, but they also must be sold out to the goals and the system of the Southern Baptist Convention.

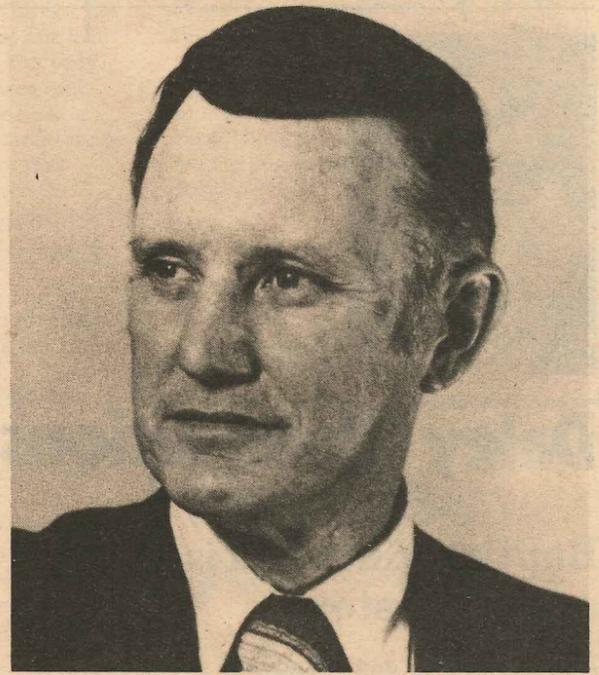
"I do not want troublemakers on those committees. I will do my best to bring harmony and peace (to the convention) and I think that will be reflected in my nominations."

Both Pressler and Sherman said they would be willing to sit down with Smith and discuss the issue but neither would speculate on anything being achieved by it.

Pressler, who emphasized he would initiate no such meeting with Smith because any attempt "would be distorted out of all reason," nevertheless said he would be "glad to meet with anybody that asked me to meet with them."

Sherman also said he would be willing to meet with Pressler and Smith and said he would do it "in good humor.

"I am not enthusiastic because I have not said anything about them that requires I retract anything. The only way the meeting could be attractive to me would be for them (Pressler and Patterson) to withdraw their agenda they stated in Lynchburg."



Indiana editor quits in flap over letters that question actions by 'establishment'

Gene Medaris, editor of the Indiana Baptist since June 1977, resigned Feb. 2 after he was censured by the state convention's executive committee.

Censure followed printing two letters the committee deemed "controversial," but convention executive director R. V. Haygood and chairman of the executive committee David Simpson say the letters incident only illustrates long-term "poor judgment" on the editor's part.

"The issue is over the philosophy of what a state Baptist newspaper should be," said Medaris, a former missionary, pioneer preacher and secular religion editor. "Is it to be a house organ or is it to be a newspaper? This is a problem all papers have when they are directly under the executive board."

An unsigned letter in the Dec. 16 issue of the weekly newspaper questioned two actions of the executive board of the State Convention of Baptists in Indiana. It questioned the reasoning behind a special interest account called Fund 58 and the action of the executive board in creating the job of administrative assistant the week following the annual meeting of the state convention without mentioning it to the convention.

Medaris asked the writer in an editor's note for more time to secure accurate answers to the questions.

"If he did not understand the question he should have given someone a chance to answer who did understand before he printed the letter," said Simpson, pastor of First Southern Baptist Church, New Whiteland. The executive committee felt Medaris' printing of the letter without answering the questions created controversy.

"Our view is anonymous letters should not be printed," said Simpson. "If a man has the intelligence to write a letter, he should also have the courage to put his name on it. To withhold the name is poor judgment on the editor's part. There is an understanding between the executive board and the editor that this is not the way things are to be done."

The committee's censure reads in part: "One purpose of the Indiana Baptist is to create unity . . . and the unsigned letter of Dec. 16, 1980 was controversial, created disharmony." The censure instructed the editor "to share controversial letters of issues with the executive director before printing and have concurrence."

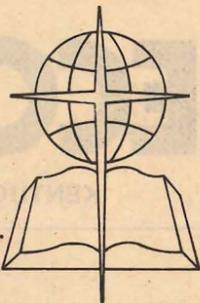
"We never thought the censure would precipitate his resignation," Simpson said. "We were simply trying to give some direction to brother Medaris and were trying to work with him." Simpson said the censure was the product of his committee, but "the

Continued on page 3

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

Baptist education is a success story

Feb. 15 is set by denominational planners for observance of Baptist Seminary, College and School Day and many Southern Baptists will use the occasion to focus attention on Baptist educational institutions. This is appropriate since these schools are vital in Southern Baptist life and quality education is one of the major contributions of Baptists.

Baptists were involved in some of the first higher educational institutions in America including Brown and Harvard Universities. We also always had a special interest in education of the masses because of our insistence upon every believer's reading and interpreting the Bible for himself instead of depending upon a few of the educated elite to study and interpret for all of us.

The beginning of the foreign mission movement among Baptists in America in the early 19th century was accompanied by a strong emphasis upon education and especially ministerial education. When Luther Rice returned to America to enlist support for the Judsons who remained as Baptist missionaries in India he had the foresight to know that in addition to raising funds for missionaries, schools must also be started to train young people who responded to the call to foreign missions.

This emphasis upon training young people was perpetuated by Southern Baptists from their beginning in 1845. While the first Baptist schools were begun mainly to train young people for the ministry, liberal arts education for all young people soon became a major objective and accomplishment of Baptist schools.

Theological education among Southern Baptists is an amazing success story. Our first theological school, Southern Baptist Theological Seminary, had a very humble beginning in Greenville, S. C. in 1859. By now we have six highly respected Southern Baptist seminaries, two of which are among the largest seminaries in the world. About 10,000 young people are training in these seminaries for some kind of Baptist ministry.

While our seminaries are sponsored by the Southern Baptist Convention, our Baptist colleges are sponsored and controlled by our state Baptist conventions. By now we have 46 Baptist senior colleges and seven junior colleges. Three of these are Kentucky Baptist colleges: Campbellsville, Cumberland and Georgetown.

We also have some Baptist schools known as academies. These are mostly boarding high schools for students who need a home as well as a school. We have eight of these now and had many more before public schools became accessible to students in remote areas. Probably the

most thriving of all these Baptist academies is Kentucky's Oneida Institute in Clay County.

Finally, we have schools known as Bible colleges. They are not colleges in the sense that they offer full liberal arts education or that their credits and degrees are generally recognized by liberal arts schools. They include some courses offered in regular colleges but they major on teaching the Bible.

These Bible schools have an important place in Baptist education. They train many older students who have answered the call to the ministry but didn't finish high school or otherwise don't have the academic background to pursue college and seminary training. Their graduates are some of the finest and most successful pastors in Kentucky.

We have three of these Bible colleges in Kentucky: Clear Creek sponsored by the Kentucky Baptist Convention, Boyce which is a part of Southern Seminary and Mid-Continent which is supported by individual churches and several district associations in west Kentucky, Tennessee and Missouri.

One other Baptist educational effort is worth noting. It is known as Seminary Extension. Biblical and theological courses are set up within reach of all pastors and lay people who want to continue their education. Thousands take advantage of these every year because for many it's the only opportunity to receive theological training.

What is the proper way to observe Baptist Seminary, College and School Day? One is to take note of the tremendous service Baptist schools are providing the denomination and the nation. Another is to share financial resources with these Baptist schools all of which are really up against it financially. The most important and helpful thing we can do for Baptist schools is to send our young people to them and encourage our friends to do the same. Surely all these schools should be on our prayer list.

As is said in television advertisements of some products, "They cost a little more but they are worth it." The truth is with all the scholarships and student aid available many Baptist young people can go to Baptist colleges as economically as they can go to state schools.

Pressler is at it again

Judge Paul Pressler is at it again. He's been to California to line up messengers to vote with him at the Southern Baptist Convention in Los Angeles in June. This means it is almost certain the same atmosphere which seriously marred the 1979 and 1980 conventions will prevail in Los Angeles this year.

This is lamentable. Many who are concerned about the unity and tranquility of Southern

Baptists had hoped Los Angeles would be a healing experience but Judge Pressler seems determined to keep up the turmoil.

According to California editor Elmer L. Gray Pressler was in California in December and met with two groups of selected persons and had a conference with a California member of the Southern Baptist Convention Committee on Boards.

Pressler and Paige Patterson, director of the Criswell Institute of Biblical Studies in Dallas, are the leading critics of Southern Baptist denominational leadership and especially of some teachers in Southern Baptist seminaries. Their announced strategy is to gain control of Baptist seminaries and other Southern Baptist agencies by electing their choices for convention presidents and using the presidential appointive powers.

They took credit in Houston for electing Adrian Rogers as convention president. Rogers cooperated perfectly with their strategy by appointing the most one-sided Committee on Committees in Southern Baptist history. The Committee on Committee recommends the Committee on Boards.

It is the report of this Committee on Boards to be presented to this year's convention for which Pressler is so anxious to enlist support in Los Angeles. He obviously expects it to contain recommendations for trustees and agency directors friendly to his views.

It is this report which promises to be the key issue in Los Angeles since convention president Bailey Smith is expected to be reelected. Pressler and Patterson are credited with promoting Smith for president last year but Smith has given indication he is not a pawn in their hands and that his appointments will be balanced.

What should sincere Southern Baptists do about persons like Pressler who uses such crass political methods in doing what is supposed to be the Lord's work? Some say the answer is simply to pray and trust the Lord to take care of it. That sounds right but while some are praying Pressler is working around the clock to gain his goals.

Pressler and his cohorts should be exposed for what they are and what they are doing. They should also be challenged and rebuffed as they were in Texas last year when they threatened Baylor University and tried to discredit the Baptist Standard, the state Baptist paper.

California editor Elmer Gray, who has observed Pressler's activities in California and elsewhere, expresses my feelings about Pressler almost exactly with the following words: "Personally I strongly disagree with both the judge's stand and his methods. His broad charges throw a cloud over our whole work and cast a shadow upon thousands of denominational employes and elected officials who are sound in the scriptures and committed to Christ. To me his methods smack of politics worse than any previously practiced in our convention."

Baptist News in Brief

CLC pushes TV campaign

A stepped-up campaign to combat immorality on television, using state Baptist newspaper advertisements, an extensive poll and a network of activists, has been announced by the Christian Life Commission.

The new plan intensifies a four-year effort by the moral concerns agency to clean up television.

Foy Valentine, executive director of the commission, said individual efforts to monitor television usage in the home, writing government representatives and registering both approval and disapproval with local television stations and the networks are important, but not enough.

"If Southern Baptists act together as a group to search out the facts, plan strategy and act in forceful unity, changes will take place," he said.

A key part of the new effort is the use of Christian Citizenship Corps, a group created a year ago to help Southern Baptists apply the gospel to the issues of life through responsible involvement in the political process. Currently, it numbers 1300 members in 43 states.

Hogue continental leader

C. B. Hogue, vice president for evangelism for the Home Mission Board, has been elected chairman of the North American Lausanne Committee.

The committee is a regional wing of a larger 50-member group of world evangelism leaders seeking to implement the objectives of the World Congress on Evangelization held in Lausanne, Switzerland in 1975. Hogue is the first Southern Baptist named to a major office in the Lausanne follow-up committee structure.

Belew to the classroom

Wendell Belew, director of the Missions Ministries Division of the Home Mission Board, has been invited to teach at Yale University's divinity school during the spring semester of 1981.

Belew, who is the current president of the American Society of Missiology, is teaching a course on "churches on mission" at Yale.

Cash, HMB retiree, dies

A. B. Cash, 80, director of the pioneer missions department for the Home Mission Board for 15 years before his retirement in 1967, died Feb. 2.

During that period Southern Baptists established about 3000 new churches and entered all 50 states of the nation.

He is survived by his wife, Cattie, son A. B. Cash Jr., and daughter Jacquelyn Cash.

New role for Cunningham

J. Edward Cunningham has been appointed a field executive secretary in the national distribution department of the American Bible Society.

Cunningham, a Southern Baptist clergyman, will be based in Atlanta, Ga., and will train, recruit and super-

vised national distribution field staff throughout the country. He has been with the American Bible Society since 1967.

He previously was pastor in Kentucky and for 11 years was director of mountain missions, a combined assignment of the rural-urban missions department of the Home Mission Board and the Kentucky Baptist Convention.

Evangelism starts Monday

The state evangelism conference opens Monday at 1:45 p.m. at Walnut Street Baptist Church, Louisville.

Other sessions are scheduled at 6:45 p.m. Monday and 9 a.m., 1:45 p.m. and 6:45 p.m. Tuesday. The Tuesday night meeting will be held at Commonwealth Convention Center and will be conducted jointly with the General Association

A test of love

The Lord may permit the issue of inerrancy of the scripture in the Southern Baptist Convention to test our love and fellowship. Can we love and pray for persons with whom we disagree?

Any pastor or agency leader has a right to proclaim their understanding of the scripture but the agencies that choose these workers also have the right and responsibility to determine

of Baptists in Kentucky.

Speakers Monday afternoon include Findley Edge, Harry Hunter, Tal Hon-Bonham and Jess Moody.

Monday night will feature Bonham, James K. Pierce and Moody.

On Tuesday morning participants will hear John Havlik, Otis Williams and Lewis Drummond.

Tuesday afternoon's guests include Havlik, Drummond and Moody.

The final session will feature Mack Carter and Moody.

the terms of service.

This responsibility involves caring for the person in a special way if the term of service is questioned. I believe if these principles of Christian conduct were practiced in our denomination, agencies could find the will of the Lord in servants serving faithfully and the Lord being glorified. What more could we ask for in God's servants bearing fruit to the glory of the Lord?

Orman Stegall, Mayfield

The annual evangelism conference is under auspices of the Evangelism Department, Kentucky Baptist Convention, Jay Brown, director.

Kentucky Cooperative Program receipts for month of January 1981 — \$930,242.19

To date this year	\$4,255,067.75*
Operational goal to date this year	3,750,000.00
To date this time last year	3,668,487.36
NEEDED EACH MONTH TO REACH OPERATIONAL GOAL	750,000.00
NEEDED EACH MONTH TO REACH FULL COOPERATIVE PROGRAM GOAL	1,000,000.00
Over operational goal	505,067.75

*(\$586,580.39 or 15.99% increase compared to this time last year)

INDIANA EDITOR Continued from page 1

problem" was presented to the committee by executive director Haygood.

"The problem" was aggravated with the publication of a second letter from another source asking for answers to the first and calling Fund 58 a "slush" fund. Haygood says he had asked Medaris not to publish the letter.

Fund 58 is a special account that collects the interest from the investment on non-Cooperative Program money. The executive board authorizes expenditures from the fund. Money from the fund bought an automobile and a television set as retirement gifts for former Indiana executive director E. Harmon Moore, an action the writer of the second letter disapproved.

Concerning the administrative assistant Haygood said budget for the position was approved at the convention. Persons are employed by the board and not by the convention.

Though Haygood said there is nothing in the censure that would "muzzle an editor," Medaris said he "is not allowed to take an issue to the state executive committee or the state paper committee without first talking it over with the executive director."

Haygood, executive director since

Jan. 1, said his own job description says "It's clearly understood by all that members of the convention staff report directly to the executive director-treasurer and not directly to the executive board or its committees."

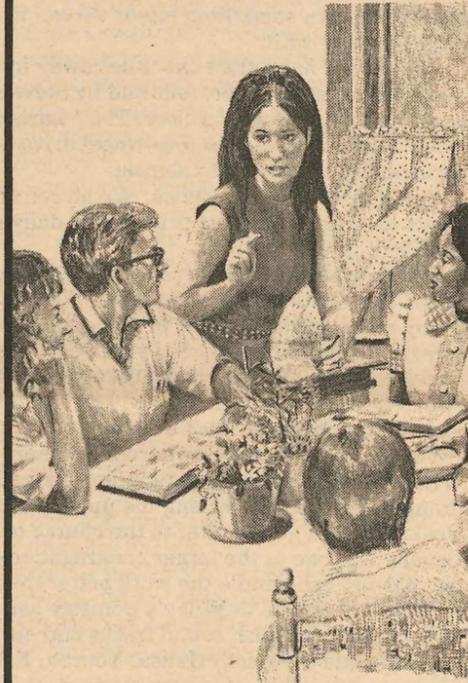
"It seems to me for a paper to function properly it should have a board of trustees elected from the floor of the convention and not just controlled by the executive board," Medaris said.

The Indiana Baptist is published by the State Convention of Baptists in Indiana which means, ultimately, the state executive board which acts as the convention between annual meetings. That structure makes Medaris answerable to Haygood.

"The executive director gave him some directives he was not willing to follow," said Haygood. "The censure was not satisfactory to him in that any issue of a controversial nature would need to be cleared with the executive director."

Medaris, 51, is a graduate of Baylor University, Southwestern Baptist Theological Seminary and the University of Alaska. He was a missionary in Trinidad and Venezuela, religion editor in Fairbanks, Al., and writer-editor for the Bureau of Land Management. He was given three months salary and benefits upon resignation.

Because you care...



The Home Mission Board is able to build permanent Christian witnesses in communities across the country. Last year alone, home missionaries began almost 600 new churches and missions and thousands of Bible study fellowships.



... you support home missions through the Cooperative Program.

Journal: Nigerian mission tour

Continued from Feb. 4 issue

by Gregory L. Hancock

1/5/81-1/10/81

We rise early and break camp. The chore of packing everything into trailers and land cruisers is once again repeated and we are on the road by 11 a.m. Hardly 20 miles down the road we find Steve Calhoun's land rover pulled onto the shoulder. A summary diagnosis of his mechanical problems indicates his clutch is gone. We have but one option: leave him waiting by the road while we drive to Longuda; then drive back to pick him up after we have unloaded the gear at our new base.

Repair facilities are not merely around the block in Nigeria. If we can find parts we'll have to replace the clutch ourselves. If we cannot find parts the land rover will be lost to us all the rest of the revival. This will mean a most inconvenient loss of time in addition to double strain on remaining equipment.

We arrive at Longuda Base and unpack two of the cruisers. Jim Johnston and I will drive one cruiser back; Rod Boatwright will follow in another. Marie fixes us each a cup of coffee and a sandwich. Then Charles Buschur leads us in a prayer: "Lord, make this breakdown something minor we can fix and not have to worry with."

We are not more than two miles away from base when we meet Wiley Sr. followed by Steve's land rover and Larry Davis' cruiser. The "burned-out clutch" turns out to be a four-wheel drive selector accidentally knocked into neutral.

You may call it coincidence. We all consider it a direct answer to Charles' prayer. We daily grow more confident in God's power.

The new base is considerably different from Mubi base. The weather is warmer here. We are surrounded by meems trees instead of mango and banana trees. This is also, Wiley Sr. warns us, dangerous snake country. Hightop boots become recommended apparel. We all carry snake bite kits and no one walks anywhere at night without a light.

For the sake of variety we trade partners this week. Wiley Sr. and I are paired together. Instead of dropping me off and picking me up, as we did last week, he and I go together to the church assigned us. Usually it is one of the larger congregations where two pastors can handle the work better than one.

Films are crucial to Wiley's ministry here. The ones he owns have English sound tracks and our interpreters translate them into Hausa, Yourba, Felone or whatever other dialect is necessary.

The films serve two major functions: 1, By their uniqueness in the bush country, they draw sizable crowds that might not ordinarily attend a church service; 2, they are very graphic in their presentation of the gospel and their pictures are worth far more than a thousand of our poor English words.

The films we use incorporate unbuffered scriptural plots. There are no sub-plots, no created dialogue, no fictitious characters. They are films with which most of us would be bored in the States. They are not designed to entertain, only educate.

Another of the things we so take for granted in America is a rudimentary knowledge of who Jesus is and what Christianity represents. For the most part this is new to the Nigerian people. They have heard of Allah as the Moslem God; and Mohammed, his prophet. They have not heard about the coming of the Messiah—not that he has been; not that he will come again.

The revelation is truly good news to them. They respond readily. I am concerned, however, about follow-up, and I express that concern to Wiley Sr. What good is a profession of faith if the one responding considers it only an evening's pastime? How can a new Christian grow in his Christian pilgrimage if he or she is not sustained by a church fellowship?

Wiley assures me the cards we've filled out on each convert will be turned over to local pastors and extensive follow-up work will be done. Each new Christian will attend six to eight weeks of training in preparation for baptism. The responsibility of the decision is not taken lightly by either new converts or existing church members.

Some may fall away during the weeks of intensive training; but most will be confirmed as strong, active church members.

The Longuda area appears to be more progressive

than the Mubi area. We see fewer mud huts here and the agricultural techniques are far more highly developed. We are somewhat surprised to find paganism as enemy to our ministry here.

On the first night of our stay intruders enter the camp beating drums, playing jugs and singing. Wiley warns us to stay inside our tents. For reasons known only to them, the invaders will not enter our lodgings.

Those among us who speak the language pick up enough from their conversation to determine that we have encamped on a pagan ceremonial ground used for ritual dances at this season of the year. The law of first-come first-served is especially enforced in this country, however, and after an hour or so the disgruntled dancers disperse into the night.

Today, while we are busy with lunch, a fire breaks out on the perimeter of the camp near where the gasoline is stored. Quick action by several of the journeymen gets things under control before major damage can be done. Witnesses tell us a young boy set the fire and ran away. Today we wonder, was it a childish prank or pagan terrorism? We may never know.

This week is not as physically demanding as last week, yet everything seems to be going wrong. Wear and tear on equipment is showing up in terms of projector breakdowns, shredded films and generator difficulties. To make matters worse, our fatigue is showing. We have worked 16-hour days since our arrival in the country with the only breaks coming on travel days. Those are not restful times. Our vehicles are hot, dusty and much too crowded to allow us to sleep.

As we pull into camp Wednesday night we learn Jim Johnston's land cruiser has been towed in showing signs of a major engine breakdown. Thursday Jim pulls the oil pan and finds a burned out bearing and a damaged crankshaft.

God has worked through all our conditions to date. We have no reason to believe he will stop now. Although it is highly unlikely parts for a Toyota land cruiser will be available in this part of Nigeria, we feel compelled to go out and search anyway. Wiley Jr. and a friend who has driven down to visit him take the task themselves. The rest of us carry on as best we can with the services for the night.

Wiley Sr. is sick with one of the many bush bugs that have plagued us this week. One of the journeymen, Rod Boatwright, and I team up. We draw one village each and load such equipment as is available into his land cruiser.

During my service everything goes wrong. My projector is a near basket case with screws loose and missing and a serious illness that will not allow it to run full speed. With rubber bands and scotch tape I patch things up as best I can and pray the Lord will hold them together. The generator has developed fits. It will not run for more than 15 minutes. To top things off, both of my films break twice while being shown.

We are once again reminded of God's capacity to overcome when the invitation is offered. The villagers reassure me they are not troubled by the mechanical breakdowns. Rather, they are grateful for the Good News of Jesus Christ brought to them.

If not jubilant I am at least light-hearted by the time Rod arrives to pick me up. As I confess my experiences of the evening we are able to laugh together. Just then the right tire belches out its air and we coast to a halt in the middle of nowhere, aware of the fact although we have a spare all of our tools have been removed to service Jim's ailing land cruiser.

We are an hour away from camp by automobile. We see no light to indicate a village anywhere around us.

God answers prayer once again, however, when Rick Wallen and Greg Mobley happen along on their way back home. Their tools also have been borrowed but they can drive back to camp, deliver our interpreters and return with the proper wrenches.

In the interim Rod and I sit alongside the road and talk. We, in the States, never experience such isolation. We see not another single automobile until Rick and Greg's lights appear once again on the horizon.

Things do get better as the week draws to a close and we make preparations for the baptismal service in the river near Banjiram that will culminate our two weeks of revival.

Parts have been found for Jim Johnston's land

cruiser and the crippled engine now purrs like a kitten. It finishes the week without so much as a single misfire.

Sunday begins with the baptismal service. Candidates for baptism—those who have been through the training program and approved for baptism by their pastors and church leaders—meet us at a pool in the nearly dry river, to be immersed. Wiley Jr., Jimmy McKinney, David Johnson, Stanley Stevenson, Charles Buschur and Jim Johnston conduct the service while I stand on the bank and photograph the proceedings. Afterward everyone assembles at the Banjiram Baptist Church where I preach the baptismal sermon to the congregation.

After the invitation word is delivered that the Chief of the Longuda area would like to receive us at his palace. This is a very impressive invitation and one we cannot refuse.

The chief is a Christian, a very devout man. He thanks us for our ministry among his people and he encourages us to remain strong in spreading the Good News of Jesus Christ.

He speaks to us through an interpreter but his words are so warm and sincere that we sense their meaning before they are explained. He consents to photographs with all of us and sends us on our way with prayer and asking God's blessings.

We arrive back in camp just in time to load our equipment for our final evening of services, gas up the cruisers and hit the road. By bedtime tonight we will have completed the major task of our coming. God has blessed us in numerous ways and reinforced our faith along every step of the way.

It is easy for those of us on this trip to sense the importance of our work. It may not be so easy for those of you at home to recognize the importance of your support of the Cooperative Program and the Lottie Moon Christmas offering. The missionaries here remind us daily the cars we drive belong to Lottie Moon; the equipment we use belongs to Lottie Moon; even the very food we eat is provided by Lottie Moon. They mean, of course, all this is God's, placed at his disposal by the offerings of his people. The missionaries work miracles daily in order to keep the wheels turning.

I believe I speak for each and every one of our team members when I say we will never again consider our missions giving "enough."

1/12/81

We have broken camp and the trailers are almost packed when a group of Nigerian pastors drive into the area. We can read their agitation from a distance as they confer with Wiley Sr. He in turn consults with Jim Johnston and after awhile they motion for us to join them. One of the Nigerian evangelists, a man named Pastor David, has begun behaving irrationally. The rest of the pastors have sought Wiley's advice and he and Jim are going with them back to Banjiram, where the man is residing.

We were all scheduled to meet with representatives of the Longuda Association this morning. Considering the circumstances, however, we elect to send David Johnson with Geneva Faw to the associational meeting. The rest of us remain behind to finish packing and loading the trailers.

This will free Wiley and Jim to take as much time as necessary to minister in Banjiram.

Several hours later they return to inform us of the situation. Many of the villagers are convinced Pastor David has been possessed by a demon. Last night he stripped himself of his clothing and began battering the mud walls of his lodgings in an attempt to break free. He could not be communicated with and behaved aggressively toward all who approached him.

The men of the village could not enter his house until morning for fear of suffering physical harm. When daylight came, several of them were able to subdue him and tie him hand and foot lest he do further damage to himself or to someone else.

Wiley confesses to us he is at a loss for what to do. We enter into an extended period of prayer, acknowledging that even the Christians here in Nigeria are hardly more than a generation away from the old Juju

superstitions. Many of them feel already that the Juju spirit is working retribution on those who have turned against him. Pastor David is, to them, an example.

We climb aboard the cruisers and journey with Wiley and Jim back to Banjiram. The local pastors have assembled the congregation of the Banjiram church and we enter the church building to pray with them and seek the Lord's guidance. We have yet to see Pastor David but the air in the church is thick with apprehension.

I have had no experience with demon possession. Neither have any of the other team members. The possibility of such seems all too remote in the States. Here, however, we are prepared to believe. What we are not prepared to do is to plunge foolishly into a potentially hazardous situation.

Following a period of prayer with the people of the church Jimmy McKinney makes a comment that lightens the atmosphere considerably. He points out the fact that in all biblical references to demon possession, the individual effected is a non-believer. Carrying that further he suggests that Satan cannot enter a heart where Jesus resides.

We know Pastor David is a Christian. Therefore, if we acknowledge the power of God, we must acknowledge that Pastor David suffers from an emotional illness—not demon possession.

We ask to see the man and are led to a small—perhaps 10 feet square—mud hut with a corrugated steel roof and dirt floor. Entering into the darkness we find a man seated in each corner of the hut. Two of them, occupying opposing corners, hold ropes to which Pastor David is tethered by his hands and feet. It is a pitiful sight indeed. The villagers have made a pair of cotton drawers to cover him since his own clothes are in shreds. He lies prone with his hands extended above his head by the tension of the tethers.

He is speaking in mixed Hausa and English. He is trying to preach and pray all at the same time. His sentences are broken and single thoughts are seldom followed through.

We have prayer with him, then exit the building to strongly recommend the villagers seek medical help.

In a short period of time he is under medical care in a hospital in Bauchi State. We return to camp, hook up the trailers and turn our faces toward Gombe.

Our concern for Pastor David is still quite strong. We are aware as well, however, of a concern for ourselves. Perhaps it is because of this alien environment. Perhaps it is because we are tired and needing

refreshment. Whatever, we have realized Satan does not rest in his endeavors to tempt us. If he cannot defeat us with hardship, he will try to do so with superstition. If superstition does not work he will resort to some other means. He wants the gospel message stopped. If he cannot silence he will try to discredit.

I silently wonder if he is not proud of his accomplishments in the States. Free from hardship and persecution we often take the gospel task there lightly. We allocate it to professional clergy or church staff and let the laymen off the hook.

The end result is that evangelism is restrained, if not stopped altogether.

The first of our group will be returning to the States at the end of the week. Barring any detention at the Kano airport, David Johnson, Charles Buschur and Jimmy McKinney will fly out of here at 12:50 a.m. this Sunday morning.

I will send these pages of my journal back with them; along with the rolls of film I have taken in the bush. Stanley Stevenson, Wiley Jr., and I will remain here one more week to preach additional revival services and do follow-up work.

Please do not let us down at home. We are depending, more than ever, upon your prayers. Not only for we who are here but for the world-wide mission effort. You at home must be involved. If you cannot join the work as volunteer missionaries, see to it at least that your church supports the Cooperative Program and gives to the Lottie Moon Christmas offering. The great commission is in the hands of our generation. Shame on us if we pass it on to the next, unfurthered.

1/19/81

We all feel something of a letdown as we return to Gombe. The bush, with all its primitive appeal, seems long ago and far away. Already fading are our memories of the nights spent sleeping on the ground; the cold water showers; the interminable travel over barely perceptible roads. We will, however, never forget the eager, trusting faces of those who came to hear our message; the tireless dedication of the interpreters as they worked far into the night filling out decision cards and counseling new converts; the selfless hospitality of the bush pastors as they opened their homes and their hearts to the visitors from

America.

In Gombe we face a different kind of hardship. A bittersweet, reverse cultural shock. I slept soundly while in the bush. Here, on soft beds and clean sheets, I lie awake for hours playing tag with the thousand thoughts that dart from the shadows of my mind. The city noises differ from those of the wild. They sound, somehow, more threatening.

Water is in short supply here. The dry season presents one set of hazards in the villages; another set in the cities. Where we always had water from the wells before, we now depend upon the city water system which, all too often, is turned off. Sometimes days go by before we can fill our canteens and storage tanks.

When city water was installed many of the city dwellers threw garbage in their wells or had them filled in. They never considered the possibility that the city water might fail.

The Faws' home is wired for electricity but the electricity, like the water, is often undependable. They keep flashlights and gasoline lanterns on standby, just in case the power should fail at an inopportune time.

I question whether doing without is any greater frustration than wondering when the supply will fail.

We will spend today and tomorrow unloading our gear from the trailers; surveying wear and damage; and, whenever possible, repairing that which is broken down. Somewhere along the line several films have been misplaced and one of Wiley Sr.'s gasoline cans is missing. Sound systems are out on two projectors and several portable half-mile halers, the units we used for voice amplification in the bush services, have dead batteries.

While Wiley compiles a parts list for me to take back to the States and try to fill, it occurs to me how much home churches might be able to help his mission effort by replacing some of this worn-out equipment. At Stanford, our various organizations, Sunday school and Church Training classes, are always looking for some kind of special project. Here is one that will certainly give them a lot of mileage for their money. A 16mm movie projector, for instance, costs between eight and nine hundred dollars new but we've been using one this past two weeks that is over 30 years old. That figures out to less than \$30 a year for a piece of machinery that has contributed to the winning of literally thousands for Christ.

A portable generator runs in the neighborhood of \$500 and although the expected life span is not 30 years you can believe one of these units in Nigeria will operate considerably longer than the same unit being utilized in the United States.

Used 16mm films cost Wiley and Jim Johnston anywhere from \$75 to \$250 each yet these films will be run and patched and rerun and spliced to deliver a dozen times its ordinary life span.

Our missionaries do not have an unlimited budget for such items. Much of what they have comes from their own pockets because Lottie Moon has a lot of territory to cover and many shopping lists to try to supply.

When I get back home I fully intend to suggest to my church that we endeavor to make a special gift to the Nigerian mission field. Maybe a projector; maybe a film or a half-mile hailer. Maybe just a stock of tubes and projector bulbs to keep the units they have functioning.

And, surely, Nigeria is not alone in this need. There must be a thousand mission fields with much the same needs and desires. I may never get to visit them all but considering the blessings I live with daily I mean to have a part in their ministry.

To be continued



Crazy state pastor makes big move

by Erich Bridges

There is wisdom in many counselors. So Proverbs tells us, and any wise preacher will heed that advice before moving into a new ministry.

Kentucky pastor Harry Hunter is no exception. He dutifully sought guidance from a number of associates and colleagues before he made a recent move but all he received was puzzled looks.

The most definite opinion he got came from a friend who summarized his feelings thus: "I think you're crazy."

Small wonder. Hunter was the well liked, well paid pastor of Zion Baptist Church, a strong, growing congregation in bustling Henderson, Ky. He and his wife Charlotte had nearly paid off the note on their home, which was situated in a pleasant area for their two children, Harry, 5, and Maria, 3.

He was just entering his prime as a preacher, pastor and family man.

But last fall Hunter resigned his pastorate. Not to take a larger church. Not to accept a denominational leadership position. He resigned to serve the Home Mission Board as an unpaid volunteer.

It all started when the Hunters attended Kentucky Baptists' state convention meeting in 1977. There they heard Bill Marshall of the Foreign Mission Board tell a gathering that 95 percent of the more than 30,000 pastors of the Southern Baptist Convention serve within the United States.

Disturbed by that imbalance in an avowed missionary denomination, Hunter did a little research of his own, discovering that fully 88 percent of SBC pastors in the United States minister in only 14 states, all in the South.

"It just didn't make sense to me," he recalled. "How are we supposed to share the gospel with the whole world if most of us are crowded into one corner

of one country?"

Hunter decided to become a missionary pastor, either overseas or in a "pioneer" area of the United States. He and wife Charlotte applied to Mission Service Corps, the Southern Baptist program to field 5000 full time volunteers around the world.

"It wasn't an overnight decision," Hunter stressed. "We prayed long and hard about it. The more we prayed, the more we believed it was God's will."

Howard Ramsey, the Home Mission Board's director of personal evangelism, spotted the Hunters' application and invited the couple to help train congregations in witness and discipleship skills. Assured they would have the opportunity to work with pastors and churches in mission areas, the Hunters accepted.

They now lead TELL witness training sessions, teach lay evangelism schools, conduct prayer seminars and assist in Mission Service Corps orientations around the nation. Henderson is still home base.

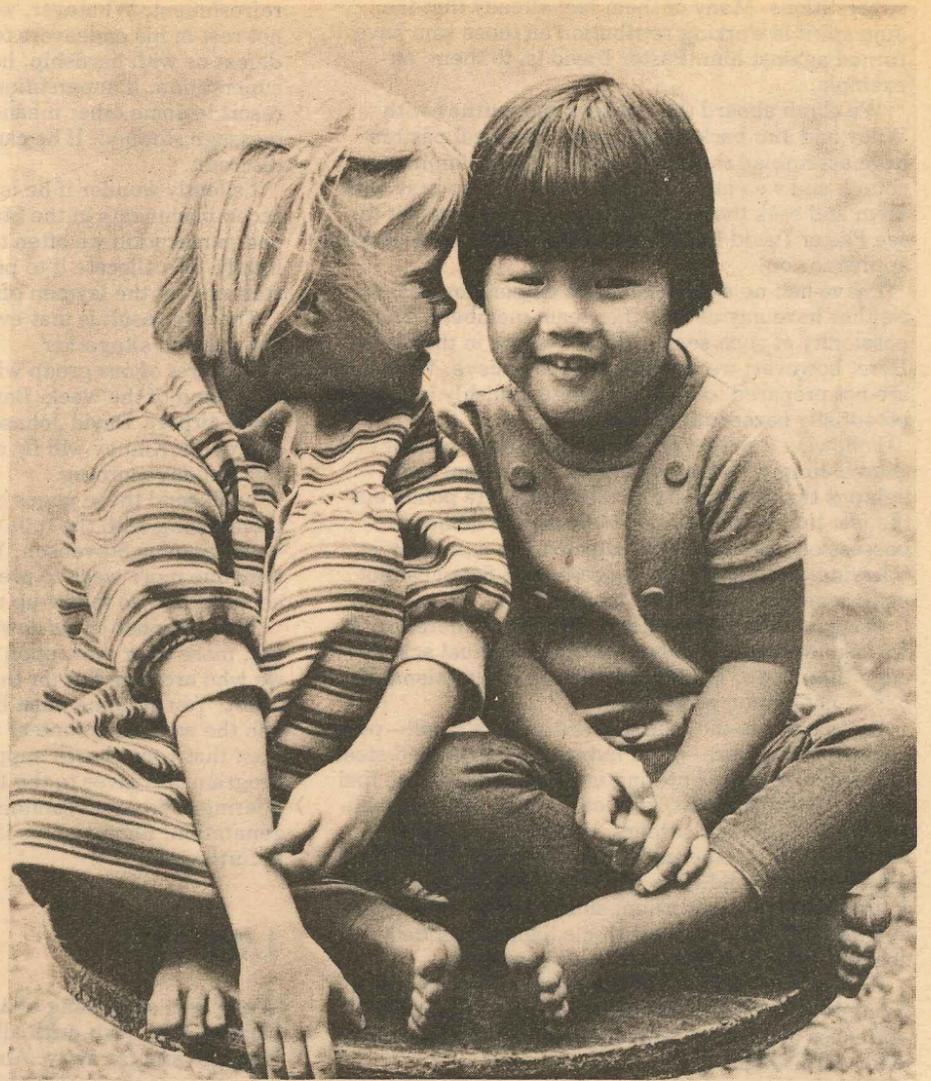
To date the couple has no ongoing means of financial support. Friends and members of Zion Church have helped with gifts and assistance, and Hunter preaches revivals as his schedule allows.

He still intends to become a mission pastor following his volunteer stint.

"We're not worried about finances," Hunter said. "God has always blessed us materially. He'll provide. But we felt it was time to start giving some blessings back."

"To make Bold Mission Thrust a reality, it's going to take a lot of Christians, including preachers, willing to give not just money, but themselves."

Through Mission Service Corps, bivocational preaching and missionary appointment, a growing number of Southern Baptist pastors are doing just that, in America and the world.



Be my Valentine

Love builds bridges across contrived barriers of race, religion, nationality, political loyalty and economic status. Valentine's Day is one day each year given to the celebration of building bridges with love. Perhaps this year it will move beyond the one day celebration to an every-day expression.

Committed to a bold tomorrow

by H. Rex Hammock

Sunday, Feb. 15, is Baptist Seminary, College and School Day.

"The life of the mind is a calling" says Larry Allums of his work as a Baptist college professor. "I feel my calling in the same way as any minister does."

The youthful looking English professor is a favorite among students at Mobile (Ala.) College. While he's not known for being an easy teacher, his classes regularly reach their maximum enrollment.

He is hard working and usually takes on a heavy teaching load, yet is always willing to shove aside the stack of test papers on his desk to listen to the steady stream of students who come to his tiny office seeking counsel.

Students sense that he is a dedicated teacher.

They know he is a dedicated Christian.

When the classroom discussion of a literary work turns to a theological question—as they sometimes do in his classes—Allums guides the discussion through a look at the ways in which the writing may relate to aspects of Christian faith and principles.

Encouraging students along their personal spiritual journeys Allums willingly shares with them his own Christian convictions.

Each day the commitment shown by Larry Allums is multiplied by nearly 6000—the number of individuals currently on the faculties and staffs of 72 Southern Baptist-related educational institutions. The dedication which these

individuals display to their students and to their calling is reflected in the theme chosen by the Education Commission for this year's Baptist Seminary, College and School Day: "Committed to a Bold Tomorrow."

Last year more than 175,000 students were enrolled in Southern Baptist schools. These young people will one day be the leaders of our churches: a generation of pastors, deacons, Sunday school workers, missionaries, lay leaders and church staff members.

In the collective tomorrows of these students, Southern Baptists may see one of the greatest opportunities for reaching the ambitious goals of Bold Mission Thrust.

Daily the professors and administrators of Baptist schools are challenged by the awesome responsibility of helping prepare these students to boldly face the future; to anticipate and respond to the needs of tomorrow, to be leaders tomorrow, to change tomorrow.

Their commitment to their students is undergirded by the commitment which Baptists have historically shown toward Christian education.

With continued financial support of Baptist seminaries, colleges and schools through the Cooperative Program and with an unceasing prayer support, Southern Baptists remain committed to a bold tomorrow.

In recognition of this commitment Southern Baptist churches are encouraged to take time during Sunday, Feb. 15 to recognize and pray for the educational ministries of state Baptist conventions and the SBC.



On the road again

Mission Service Corps volunteers Charlotte and Harry Hunter take a breather before leaving Phoenix, where they led an evangelism seminar at a recent Mission Service Corps orientation. The Hunters lead similar sessions for Southern Baptists in churches all over the country.

Christian Education



McDowell



Johnson

G'town to host BACUS

The Bluegrass Association for Children Under Six (BACUS) will hold its Winter Workshop Saturday, Feb. 28 at Georgetown College.

The day long workshop titled "A Good Day for Every Child in Group Care" will be conducted in the campus Science Center. Registration will be from 8-9 a.m.

According to Elinor Hay, workshop chairman, more than 15 workshops dealing with child care, discipline and childhood problems will be offered at the meeting. Participants can attend two to four workshops.

For information about registration contact Mrs. Elinor C. Hay, Home Economics Department, Georgetown College, Georgetown, KY 40324. Telephone (502) 863-8883.

Hannibal prexy resigns

Gerald Martin offered his resignation as president of Hannibal-LaGrange College, Hannibal, Mo., effective Aug. 31, 1981. The trustees, in accepting his resignation, voiced "their appreciation for past achievements under Martin's leadership, and confidence in his ability."

Effective Sept. 1, 1981, Martin will serve the college as chancellor for ex-

ternal affairs with responsibilities in development.

During Martin's presidency the college has moved from the junior college level to receive accreditation from the North Central Association of Colleges and Schools on the four-year level. Strength has been added to the curriculum with a four-year church-related vocations program and the Evelyn Scarborough Linebery Division of Nursing.

School debts have been reduced, the endowment multiplied and development funds have had major increases. An upgrading of the faculty, staff and administration has taken place with improved provisions made for all personnel. In a period of declining enrollment for many private institutions Hannibal-LaGrange has doubled.

Medema concert Feb. 27

Ken Medema, contemporary Christian musician, will present a concert Feb. 27 at 8 p.m. in the Campbellsville College gym.

The concert is being sponsored by the Campbellsville Student Government Association. Tammy Curry, SGA president, said, "Although blind, Ken Medema has truly seen Jesus."

Medema composes and arranges much of his own vocal material and accompanies himself on the piano.

Tickets are available in advance from the SGA office at (502) 465-8158, extension 229. Prices are \$2, students with ID; all others, \$3. Tickets purchased at the door are \$2.50 for students with ID and \$3.50 for all others. Groups of 20 or more can obtain tickets in advance for \$2.50 each.

McDowell mining the store

Cumberland College president James Taylor has announced the appointment of Cloyd McDowell as director of the Cumberland College associate's degree in mining technology beginning in the fall 1981 semester.

"This new program has long been in the planning stages. We desire to offer a degree program which will directly prepare individuals for positions in the industry which means so much to our area," said Taylor.

McDowell, a native of Harlan County, is well versed in the coal industry through experience and training.

Upon graduation from Cumberland College in 1931 McDowell's career became varied and progressive. After teaching one year in Harlan County he entered Morehead College where he earned a BA in economics and sociology.

In addition to teaching McDowell has held numerous government and indus-

try-wide positions as examiner for the State Employment Service; labor market analyst; assistant secretary and labor commissioner of the Operators' Association of the Williamson Field, Williamson, W. Va.; president of the Harlan County Coal Operators' Association; president, National Independent Coal Producers.

Johnson will offer aid

Keith Johnson has been appointed financial aid counselor at Campbellsville College.

According to college president W. R. Davenport, "The expanded responsibilities of the financial aid office and the provision of some additional financial aid funding have both mandated and made possible the filling of Johnson's position."

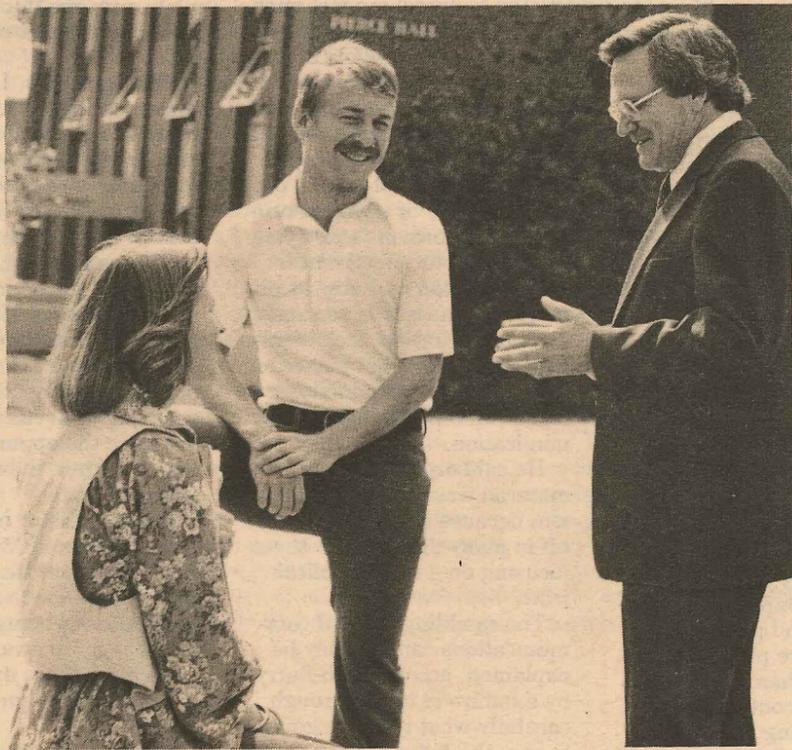
Johnson comes to the college from Lindsey Wilson College where he was director of financial aid and student life.

He received his BS degree from Western Kentucky University in 1974 and received his master's degree in student personnel services there in 1977.

Johnson and his wife Bonnie live in Columbia.

He is the son of Mr. and Mrs. Marion Johnson of Louisville.

Georgetown College offering A Climate for Achievement since 1829



Georgetown College is experiencing one of its greatest periods. Recently the college passed the \$3,000,000 mark in a \$6,500,000 Decade of Progress Campaign goal. Georgetown's student enrollment has increased by 28% in three years with the 1980 freshman class being the largest since 1972. Additionally, the large number of applications for admission indicates another significant enrollment increase in the fall of 1981. All the while, Georgetown College is providing new avenues of service to the pastors and churches of the Kentucky Baptist Convention.

As we observe Baptist Seminary, College and School Day February 15, the students, faculty and staff of Georgetown College express a sincere word of appreciation to Kentucky Baptists for 152 years of support.

And some he called preachers . . .

by Jim Lowry, BSSB

Part 1

For Southern Baptists, preaching is at the heart of a church's effectiveness. Pastoral search committees put it first on their lists and church members insist it speaks to everyday needs.

A recent survey conducted by the Research Services Department of the Baptist Sunday School Board showed that more than 40 percent of the respondents believed the general effectiveness of preaching in Southern Baptist churches was slightly lower than 10 years ago.

In those 10 years changes in our society in morality, family relationships, politics and personal goals have affected expectations and needs of church members. Pastors have had to speak out on many of these issues in their sermons.

James C. Barry, consultant in preaching and worship in the board's Church Administration Department, says preaching today does have weaknesses but the overall effectiveness has increased in the 10-year period.

"I find a greater seriousness on the part of preachers in acceptance of their role of relating the Bible to people," Barry said. "There is a definite turning back to strong biblical preaching as against the topical preaching which was strong 10 or 20 years ago."

Preaching professor Scott Tatum, on sabbatical for one year from Southwestern Baptist Theological Seminary to study preaching in America, agrees with Barry that "There is as much excellent preaching going on today as ever before."

"The men who go to a place, stay and prepare sermons, feed the people, are the ones doing the job," Tatum said.

"To be effective, you have to have a good balance of evangelistic, devotional, doctrinal, ethical, conservative and supportive material included in sermons," Tatum said.

"The superstar preachers who fly all over the country to evangelistic conferences, state conventions and pastor's conferences are playing to the gallery more than ever before," Tatum continued. "They are trying to put on a show and are not as good as 10 years ago."

"I would like for every preacher to preach the Bible rather than preaching about the Bible," he said. "Applying the Bible to contemporary needs is better than debating the issue of inerrancy."

"I do not find the negative overtones present in preaching that there were 10-15 years ago," Barry said. "Preaching is more effective today because of change toward more positive presentation of the Bible."

"Southern Baptist preachers don't seem to be quite as mad as they were 10 years ago," Barry explained. "We are

moving in the right direction, I believe, to fiery, glad preaching. There is nothing wrong with fiery preaching as long as it is done in a caring spirit and with a positive biblical truth.

The high esteem with which preaching is held today was underscored by Barry and Tatum. Each also agreed that seeing time for sermon preparation disappear week after week because of schedule demands is a constant source of frustration and pressure for pastors.

"Preaching ranks number one in a pastor's felt need but often is relegated to a lesser role because of pressures of his schedule," Barry said. "A man's success in the ministry is more often than not determined by his preaching ability. However, most failures in the ministry come at the point of his inability to work with people effectively in a leadership role."

"Sermons today must be more than first-century history lessons and must speak directly to moral and social issues with which we are confronted in our day-to-day living," Barry continued. "The Bible does carry support and guidance for daily living, and people want to hear the Word from the Lord."

To evaluate preaching, Barry said, one must be objective. There are so many intangibles related to preaching a sermon can be highly effective despite lack of proper homiletical form.

Barry noted the Lord could take anyone's efforts and communicate a message that touches the hearts of people, "but that does not negate our responsibility of trying to prepare good sermons and trying to grow in our effectiveness."

Areas listed by Barry as primary weaknesses in sermons were organization, lack of understanding of what makes a sermon, weak introductions and a rambling style of communication.

He said organization of material was the biggest problem because sermons often go off in many directions without focusing on a major biblical truth.

The rambling style of communications can possibly be explained, according to Barry, by a failure to think through carefully what they are going to say; the failure to ever write out a sermon; the failure to eliminate repetitious statements or the failure to be concise and exact in speech.

For Tatum, the greatest weakness of preaching is hermeneutical inaccuracy which results in a perverted theology. That is, a preacher takes a legitimate passage and uses it in a way not normal,

Preachers must . . . uphold the Word of God in an uncompromising manner.

related to theology, psychology, structure or application.

In the changing society, Barry said, "I feel preachers are speaking to congregations in a more realistic fashion today than 10 years ago.

Preachers must maintain a role as a prophet of the Lord who will uphold the Word of God in an uncompromising manner.

"Preachers are facing the reality of what we find in society today and how to best minister to people by communicating the gospel to them," Barry continued.

The centrality of preaching is the responsibility of ministers and the expectations of congregation members makes effective preaching a priority of almost unequal proportions. With only a certain number of hours each day and time-consuming requests from other important things, the pastor must make a decision.

Part 2

Five well-known practitioners of preaching agreed recently that the priority of preaching is still central to Southern Baptists, but differed slightly in their perception of the effectiveness of preaching.

Four of the five preachers believe that preaching is equal to or better than 10 years ago, while only one thinks the effectiveness has dropped somewhat.

The preachers, Lavonn Brown, William Hull, Alton McEachern, Adrian Rogers and Bailey Smith were responding to the results of the survey conducted by the Research Services Department.

"There is a high level, or quality, of preaching in every state," believes McEachern, pastor of First Baptist Church, Greensboro, N. C. "When preaching is effective it is speaking to needs and issues. We have the opportunity to match current life needs to the Word of God."

Rogers, pastor of Bellevue Baptist Church, Memphis, said, "Some of the best preaching done in my generation is being done today. There is more awareness of preaching, more expository messages and more effectiveness."

McEachern, Rogers and Brown, pastor of First Baptist Church, Norman, Okla., agreed preaching is more effective today than 10 years ago. Hull, pastor of First Baptist Church, Shreveport, La., has seen little change. Southern Baptist Convention president Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., was the only one to agree with the survey.

"The quality of preaching in general is much less today because much preaching today is not Bible preaching," Smith said. "There is no substance to it."

The most frequently criti-

cized factor influencing the effectiveness of preaching was the preaching models presented at conventions, seminars, conferences and other special meetings.

"We tend to use the same people over and over for our great public gatherings, such as the Southern Baptist Convention, evangelism conferences and pastors conferences," stated Brown. "They are good men, and in many cases great preachers, but we have not exposed our men to the variety of models available to them."

"We need to see some men who understand the basic nature of homiletics and accept the assignment with the understanding that they are projecting models for preachers who are there," Brown continued. "We need to be conscious of modeling and use the best homiletical methods available and not select men who pick eight or 10 sugar stick sermons."

"There are some really fine preachers doing a good job of preaching for their people, but we are not using them because the name does not draw a crowd," Brown said. "We need to find other ways of drawing crowds."

Hull said the most prominent preaching models, particularly those presented on television, intimidate the average pastor who can't do that week after week. "What they are seeing today in models the average preacher can't imitate."

"Television is saturating us today with a model of communication that is artificial and not easily applicable to preaching," Hull said. "Through television people are becoming accustomed to more drama, color and art than the average preacher can produce."

Much of the SBC . . . preaching . . . is in a rut.

"Much of the Southern Baptist Convention program as far as preaching is concerned is in a rut," according to McEachern. "The preaching models on SBC programs are atypical."

"The level of preaching is better than many of those models," Hull continued. "Many models are detrimental to young preachers because they betray shallow theology and are simplistic, often playing on prejudices. It also shows shallow preparation. We hear the same guys, hear the same sugar sticks over and over. The guy in the pulpit Sunday after Sunday has a different kind of pressure to study."

The increased emphasis on preaching in the Convention has been aided a great deal by the preaching conferences offered by the Sunday School

Board and the renewed emphasis on preaching at the seminaries, according to Brown, a trustee at Southern Seminary for 10 years.

Hull added that people are paying more attention to preaching than they were 10 years ago. He also said preachers are more conscientious about preaching than 10 years ago.

"Preaching is slightly changed for the better because of a healthy concern," Hull said. "Pastors want to preach more than 10 years ago but they are harassed with administration and counseling needs. Then they don't have the opportunity to develop preaching. The main issue in effectiveness is time."

The pressure of losing time for adequate study was foremost in the list of ways a minister can experience a loss of preaching effectiveness. Increased requests for personal counseling, hospital visits, church management and administration and community involvement all have a way of taking time which is designated for sermon preparation.

"Preachers have to discipline themselves to be good students of reading of homiletics," Brown said. "They need to study what is being written. I do not think preachers are doing the personal study of the text for the chosen sermon but by and large are depending on the work of other people. I think they are depending on books of sermons."

"This is a weakness because God called them because of the personal contribution they could make to the kingdom service," Brown said. "It cuts down on the originality and creativity God gave them."

Even though study time is important the preachers also said there must be time preserved to stay in touch with the church membership so they can be aware where they are hurting.

"By rubbing against a problem a preacher receives the motivation and insight to preach the Word of God," Rogers explained. "Great preaching cannot be done from an ivory tower."

"I have learned that a minister will rise or fall with his preaching, ultimately," Rogers said. "I do not believe preaching is a substitute for compassion, love and leadership, but compassion, love and leadership are reflected in preaching. People will forgive a preacher for almost anything except boring them to tears."

According to Hull, "People are becoming more consumer oriented in religion. The church offers weekday childhood education, marriage seminars, family life centers, camping and retreats. Pastors are always trying to enrich and elaborate their programs. The days are over when church members were satisfied to sit and listen to Sunday school and preaching."

"What people want is personal fulfillment and inner growth," Hull explained. "People have become clients of religion. Just like going to the doctor to make your body heal they now go to the preacher to be spiritually healed. They want to feel they have grown, and that it has been worth their time because they want a service—to be inspired."

"The church has to find new, innovative ways to minister to church families and singles," McEachern said. "We have built our churches around the family and many of us have waked up and realized that 30 percent of the congregation is single—widowed, divorced or unmarried. We have to give attention to current needs and our preaching has to reflect this."

Part 3

The addition of preaching departments to state convention staffs and increased emphasis on promotion of preaching would be two significant steps to help pastors improve preaching effectiveness and become better managers of time and responsibilities.

Steps can be taken which will help the pastors in areas of weakness, according to four preachers, a preaching professor and a preaching consultant.

Churchmanship is not tied closely enough to preaching," according to Hull. "We need to tell preachers how to preach Sunday school, ethics and other denominational emphases. Every program area needs to be related to preaching, saying to the preacher, work on your preaching."

"We need a packet with the best materials for preaching to promote preaching just like we are out promoting stewardship and other programs," Hull added.

"Preachers need to go to seminary or the campus preaching enrichment seminars or have a private consultation with a professor of preaching," said Scott Tatum, preaching professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

People will forgive a preacher for almost anything except boring them to tears.

He added, "We have state Sunday school departments, helping build Sunday school, but what are we doing for preaching."

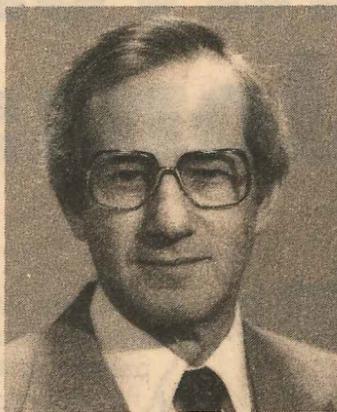
James Barry, in the BSSB Church Administration Department, said he finds a stronger willingness on the part of preachers today to evaluate their preaching and develop new skills in preaching.

"Ten years ago few preachers would show up for conferences on improvement on preaching but now it is not unusual to have between 200 and 300," Barry said. "I think they are coming because they honestly want to improve their preaching and they are finding helps in these conferences that will enable them to improve."

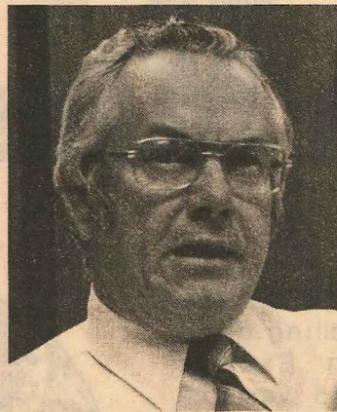
"Preaching needs to be improved and can be improved," believes Brown.

Brown added that a possible solution to the time squeeze on pastors would be an occasional sabbatical. "In Southern Baptist life we have discouraged scholarship by keeping pastors so busy they are not writing. Men who could write things that might be helpful to us are so busy in their own churches they do not have time to write."

"It's mid-career retooling where the help is needed so often," according to Alton McEachern, pastor of First Baptist Church, Greensboro, N. C. "When a pastor goes from a church where he is the only staff member to a multi-staff church he needs help in time management and working with other staff members. This continuing education is a significant contribution, being



James Barry



Lavonn Brown



Bill Hull



Alton McEachern



Adrian Rogers



Scott Tatum

supplemented by the board's Church Administration Department."

Southern Baptist Convention president Bailey Smith would like to see a return to two-week revivals. "We need more preaching in the Southern Baptist Convention. We have gone to four-day revivals and become lazy. 'That (two-week revivals) won't work here' really means 'we won't work here.' Revivals and preaching are work."

Rogers said he thinks most preachers want help in how to gather sermonic material and how to arrange it so it is understandable and applicable.

"There should be a huge restructuring of services not being offered by the denomination," in the opinion of Hull.

Also, Hull added, "We need to learn how to update preaching through peer review. I see the need for keeping up with

fresh ideas, learning techniques and sources by talking about preaching, which is not being done."

Sermon preparation needs to be tied closely to time management, Hull said, because pastors don't face the problems of preaching until they are in a church. Peer help is needed, he said, not just in the areas of structure, style and homiletics, but a frequent exchange of feelings with someone who is understanding and can talk about shortcuts and how to relate preaching to other programs of the denomination.

"Preaching is influential," McEachern explained. "There is no other professional in American culture who speaks to people repeatedly in an authoritative fashion. Many men stand in influential pulpits speaking to the power structure of cities and state and doing it effectively. People

listen to what God has to say about life situations."

"We have to deal with the mechanics of putting the pieces together, but the making of the man is far more important than the making of a sermon," Barry said. "In essence, the sermon is the man communicating divine truth through verbal and nonverbal means."

"Preaching is one of the most important factors in Southern Baptist worship because worship is the most important thing any person ever does," Tatum said. "I believe preaching is a gift God bestows on those he calls to preach."

"Preaching is the most excellent form of group counseling, education and growth," Tatum continued. "Preaching can lead the way in social change because it changes lives and has an impact on society."

Week of Prayer for Home Missions: March 1-8, 1981

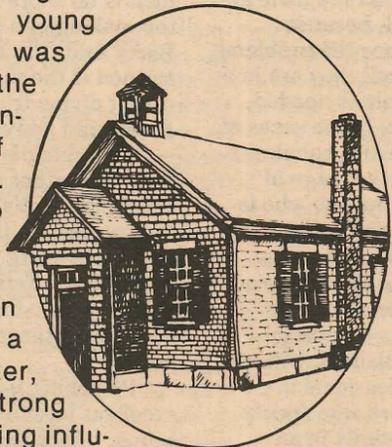


Go Forward! This compelling order from Exodus 14:15 was the personal motto of Annie Armstrong, first head of Woman's Missionary Union. With it she marshaled the forces of Southern Baptist women to support mis-

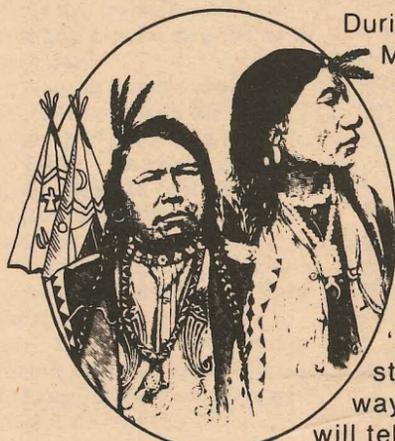
sions. Now the command is reissued to march Baptist home missions into Bold Mission Thrust. The theme art for this year's Week of Prayer for Home Missions recalls the dramatic life of the "Go Forward" woman. It shows how she, as one outstanding Southern Baptist, devoted her life to home missions.

Sater's Church, the first Baptist church in Maryland, still stands 11 miles north of Baltimore. It was built by Annie Armstrong's great-great-grand-

father. As a young girl, Annie was steeped in the religious convictions of her family. She grew to cherish the idea that every person should have a church. Later, Annie Armstrong was the guiding influ-



ence behind the Church Building and Loan Fund, now administered by the Home Mission Board. This fund makes possible church buildings in home missions territory.



During her travels, Miss Armstrong visited Indian reservations. Meeting one Indian of a tribe which had not heard about Jesus, she asked, "Can you understand the Jesus way?" "I can if you will tell me," the man

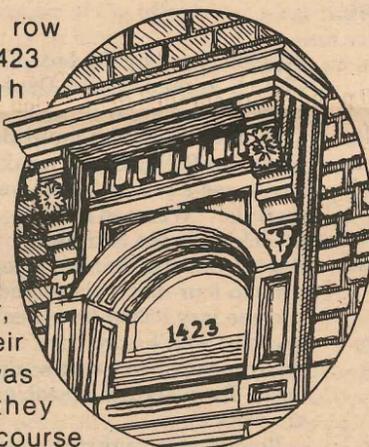
answered. So Annie Armstrong stepped aside to tell the story of Jesus.



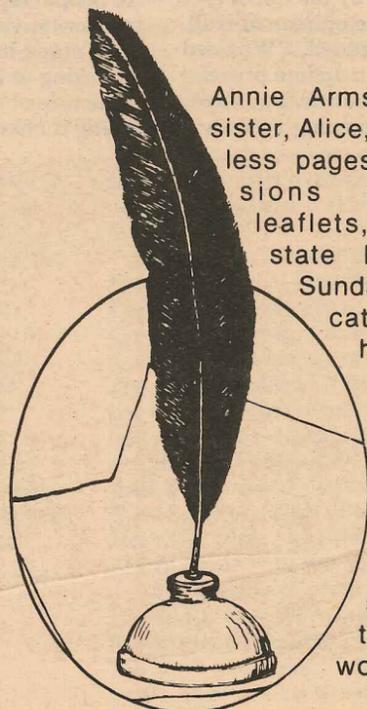
Mr. and Mrs. James Dunn Armstrong, parents of Annie Armstrong. Mr. Armstrong a wealthy tobacconist, died when Annie was a baby. Mrs. Armstrong survived to become an early leader in Woman's

Mission to Woman—the first highly organized mission support group among Southern Baptists. Her personal involvement in home missions activities in Baltimore set an example which her daughter followed and surpassed.

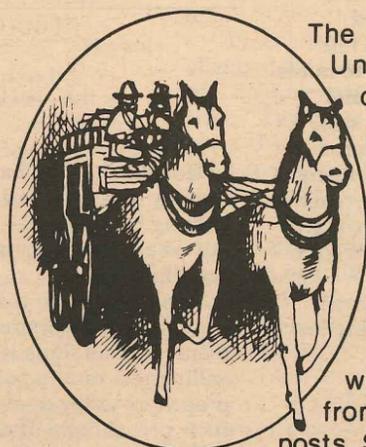
The stately row house at 1423 McCullough Street, Baltimore, Maryland, was the command post for Annie Armstrong and her sister, Alice, and their mother. It was here that they changed the course of Southern Baptist missions. This building



was a center for writing and planning for missions expansion.



Annie Armstrong and her sister, Alice, poured out endless pages of home missions information—leaflets, columns for state Baptist papers, Sunday School publications, and for the home missions magazine. There were also forceful handwritten letters to women's societies, personally inspiring them to good works in missions.

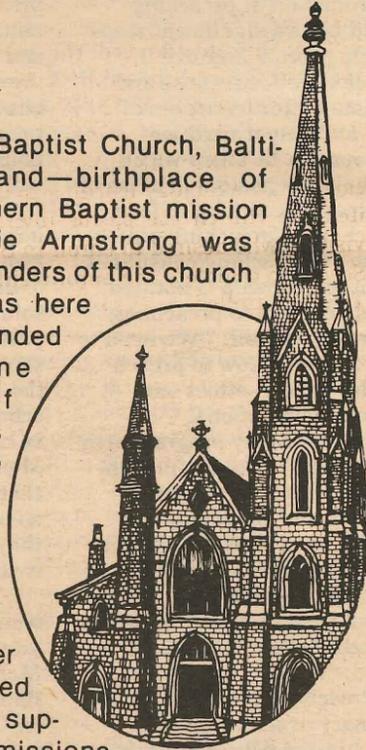


The peoples of the United States compelled Annie Armstrong to "Go Forward" up and down the land, promoting home missions. Most memorable were her trips to frontier missions posts. Seeing the pov-

erty in these areas, she trained women's societies to provide supplies, clothing, food, and cash.

Eutaw Place Baptist Church, Baltimore, Maryland—birthplace of modern Southern Baptist mission support. Annie Armstrong was one of the founders of this church in 1871. It was here

that she founded and became president of the Woman's Baptist Home Mission Society of Maryland. Pastors of this church encouraged and aided her as she mobilized women into support of home missions.



Annie Armstrong Easter Offering National Goal: \$17,250,000

Porter Memorial reaches goal with double vision

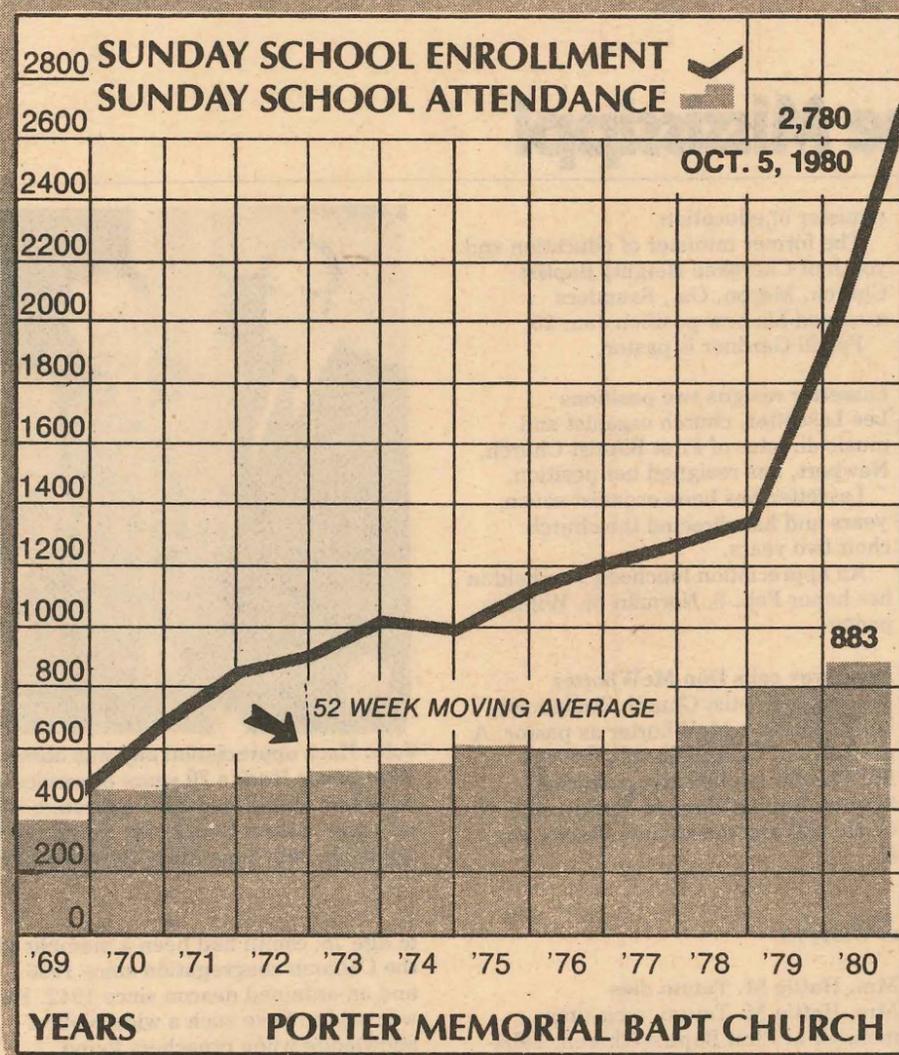
GROWTH UPDATE

by Andy Anderson

"Double Vision" was a vision of Pastor James K. Pierce. His vision was to double the Sunday School enrollment of the church he had pastored for 6 years. Sunday School enrollment of Porter Memorial Baptist Church, Lexington, Kentucky, had experienced some growth for several years but nothing to compare with this vision. He dreamed of the enrollment increasing from 1,387 on October 1, 1978 to 2,774 on October 1, 1980. "Double Vision" became a reality and on October 5, 1980 the Sunday was named "Double Vision Celebration." The enrollment stood at 2,780—6 over their goal.

The pastor was burdened for the large number of unreached people in the Elkhorn Association. While on the staff of the 1978 Ridgcrest Sunday School weeks God challenged him to "lead Porter to double the enrollment in two years." After sharing the dream with his church staff, they discussed it for a day. The enthusiastic Sunday School director, Marion Mackay, presented it to the church leaders and finally to the church in a special business meeting. Excitement and enthusiasm was immediately apparent.

The church adopted the open enrollment concept to enroll anyone, anywhere, anytime if they agree. An enrollment card was printed on the reverse side of the worship service visitor's card. On the Sunday morning that I visited the church the pastor invited the visitors who desired to enroll in Sunday School to complete the enrollment card. Twelve enrolled.



They also enrolled the new church members in Sunday School. Eleven joined the church at the close of the service; therefore 23 people were enrolled in the Sunday School during the morning worship service.

Eugene Skelton, growth consultant of the Sunday School Board led the church in two major ACTION programs.

Bob Justus, Porter's minister of education and outreach, reports that they conducted several mini-ACTION programs.

During the 24-month period the people of the church enrolled over 3,100 new Sunday School members in order to net the 1,393. They enrolled 2.2 persons to net 1.

Bob Justus says they started 31 additional teaching units during these years and enlisted about 75 new Sunday School workers. The attendance has averaged 1,004 during the last month of the emphasis with 1,314 present on "Double Vision Celebration" day. Their goal of 1,504 was missed as the city experienced the season's first heavy frost and freezing temperatures on that Sunday morning. However, following the record Sunday School attendance, the 1,000-seat auditorium overflowed with worshipers. People sat in the vestibule and in the aisles. A 200-voice choir filed the loft, the platform, and the altar area. Minister of Music Bob Cook led them in singing "The Battle Hymn of the Republic," "Victory in Jesus" and the "Hallelujah Chorus." The victory was adequately celebrated.

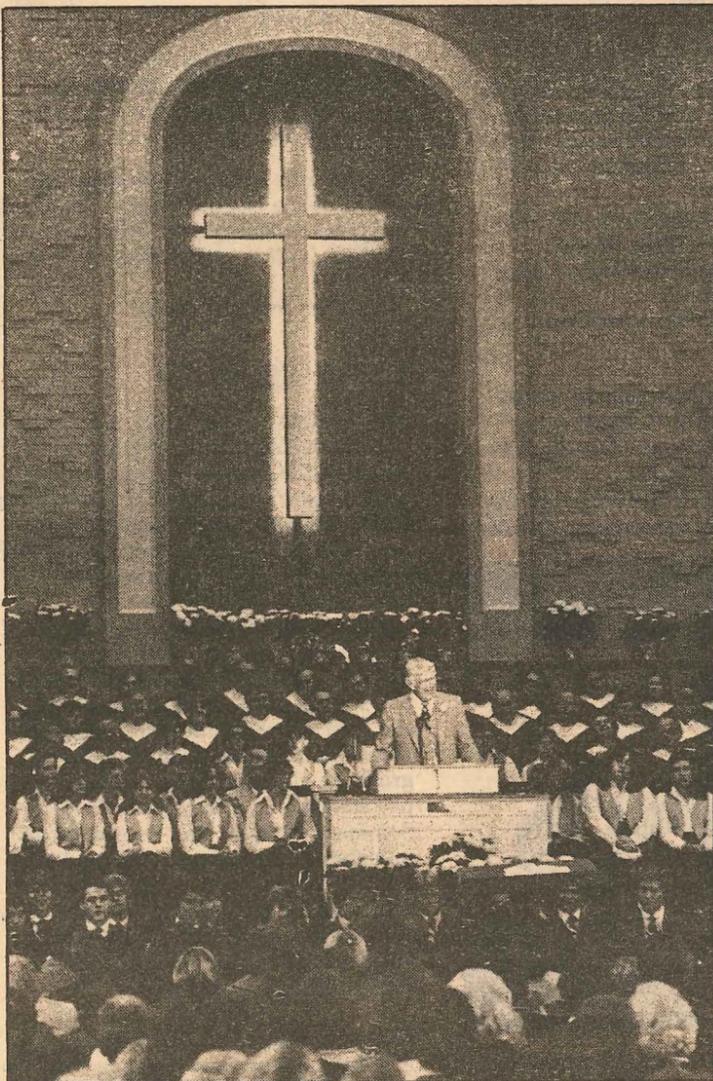
Six buses bring about 100 riders each week with two of the buses transporting older adults. The Sunday School is organized with several classes for special groups such as special education, the deaf, and law enforcement personnel who cannot attend on Sunday.

Porter Memorial also has one of the largest Church Training programs in Kentucky with an average attendance of just under 200 in attendance.

Baptisms have increased considerably during the two-year emphasis with 103 each year.

The church is on the Super Spiral program and has set a goal to increase the Sunday School enrollment by 500 a year for the next 5 years.

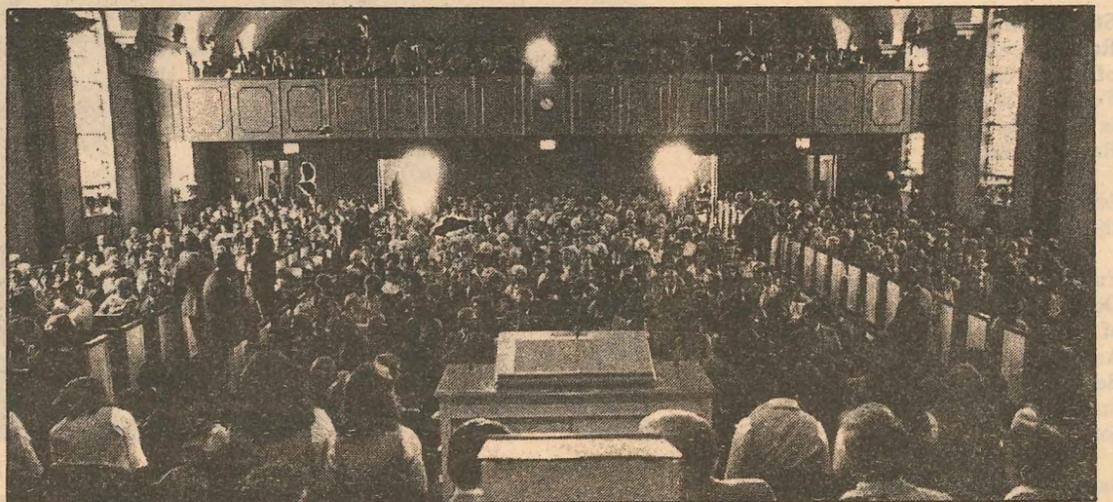
From *Sunday School Growth Journal*, January 1981. © The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.



Pastor James K. Pierce sharing in "Double Vision Celebration Sunday" his joy at seeing the vision he had carried so long met and surpassed.



One of the thirty-one classes started by the seventy-five new workers enlisted and trained during "Double Vision."



An overflowing sanctuary is evidence of the growth experienced under the "Double Vision" emphasis.

Mountains to the Mississippi

Personnel

Lewis begins Union Ridge ministry
Union Ridge Baptist Church, Blood River Association, has called Raymond Lewis as pastor.

Lewis, his wife Loretta and their two children, have moved into the parsonage and begun their new work.

A graduate of Southwest Baptist College and Midwestern Seminary, Lewis is the former pastor of Immanuel Baptist Church, Covington.

Phelps moves to Locust Grove
Don Phelps, former pastor of New Zion Baptist Church, Blood River Association, resigned Jan. 11. He has accepted the pastorate of Locust Grove Baptist Church, Little River Association.

Steenbergen accepts Grace Union call
Grace Union Baptist Church, Liberty Association, has called Robert Steenbergen as pastor. He began his new ministry last month.

Hunt is new Cedar Cliff pastor
Jim Hunt has accepted the pastorate of Cedar Cliff Baptist Church, Liberty Association. He came on the church field in January.

Moore is Elsmere minister of music
Dan Moore has accepted the call as part time minister of music at Elsmere (Ky.) Baptist Church.

Moore was formerly music director of Sand Run Baptist Church, Hebron.

Lyon accepts Buck Grove position
Rodney Lyon has been called to Buck Grove Baptist Church, Ekron, as minister of music and youth.

Lyon is a Southern Seminary student from Jacksonville, Fla.

Liberty calls Anita Robertson
Liberty Baptist Church, Sulphur Fork Association, has called Anita Robertson of Crestwood as minister of music.

Britt begins Beech Grove ministry
Beech Grove Baptist Church, Liberty Association, has called Cecil Britt as pastor. He began his ministry there in January.

Hagan moves to Indian Creek
Dillard Hagan has accepted the pastorate of Indian Creek Baptist Church, Monroe Association. The former pastor of White Plains Baptist Church, Allen Association, Hagan assumed his new pastorate Feb. 4.

Stansell to pastor Young Grove
Ron Stansell has been called as pastor of Young Grove Baptist Church, Dewitt. Formerly of Savannah, Tenn., Stansell is currently a student at Clear Creek Baptist School.

He is married to the former Bettye Lester of Dallas, Tex. The couple has three children.

Fuller is called to Stony Fork
Donnie Fuller has been called as pastor of Stony Fork Baptist Church, Bell Association. A student at Clear Creek Baptist School, Fuller is married to the former Patricia Moon. They have one son.

Saunders accepts Carlisle Ave. call
Carlisle Avenue Baptist Church, Louisville, has called John E. Saunders Jr. as

minister of education.

The former minister of education and youth of Cherokee Heights Baptist Church, Macon, Ga., Saunders assumed his new position Jan. 25.

Ferrill Gardner is pastor.

Lassetter resigns two positions
Lee Lassetter, church organist and music director of First Baptist Church, Newport, has resigned her position.

Lassetter has been organist seven years and has directed the church choir two years.

An appreciation luncheon was held in her honor Feb. 8. Norman M. Willie is pastor.

Broadway calls Don McWhorter
Broadway Baptist Church, Richmond, has called Don McWhorter as pastor. A graduate of Campbellsville College, McWhorter is presently pastoring Smyrna Baptist Church, Taylorsville, N. C. He will assume his new duties Mar. 8.

Deaths

Mrs. Hattie M. Tatum dies
Mrs. Hattie M. Tatum, long-time member of First Baptist Church, Lebanon, died Dec. 19. She had joined the church in 1927.

Mrs. Tatum was church custodian for 16 years and superintendent of the nursery department for more than 35 years. She was also active in WMU. Mrs. Tatum was 83 at the time of her death.

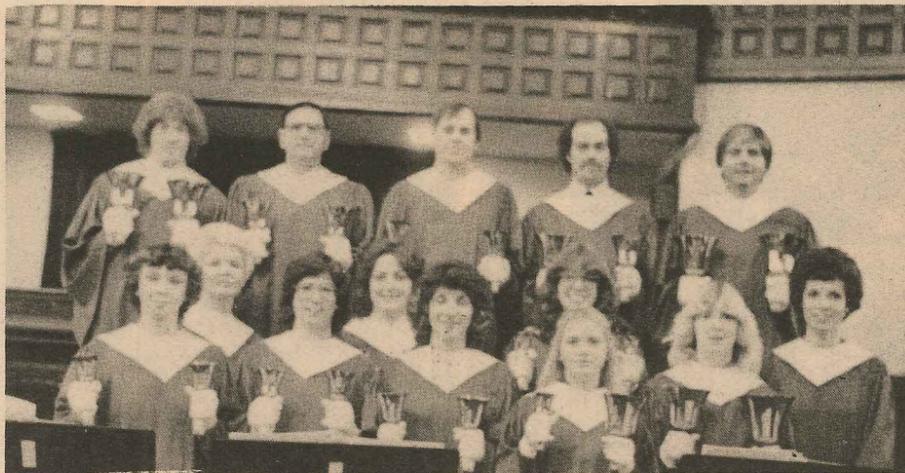
Former Kentucky pastor dies
Charles B. Jackson, former Kentucky pastor, died Jan. 20 in Dallas following a lengthy illness. He was 87.

Jackson pastored First Baptist Church, Russellville, for nine years before moving to Texas. He then pastored First Church, Greenville, for 12 years and spent 15 years as associate director of Texas Baptist Division of Evangelism.

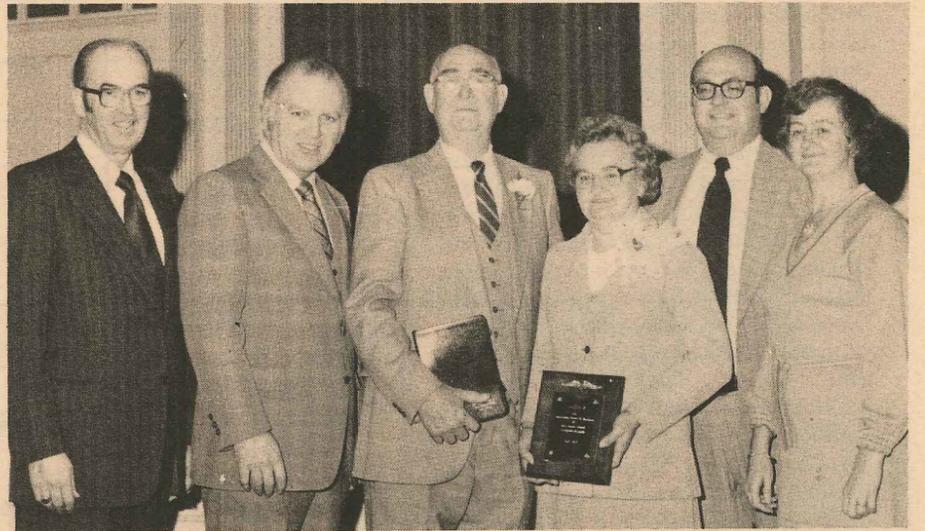
Jackson is survived by his widow, Lee Etta Myers Jackson of Dallas. He is also survived by two daughters and five grandchildren.

Burial was in Memory Park, Longview, Tex.

C. H. "Butch" Smith dies
C. H. "Butch" Smith, a senior deacon at Calhoun Baptist Church, died Jan. 22



The adult bell choir of First Baptist Church, Maysville, held its first performance recently. The choir, under the direction of Mary Maher, is part of the Gladys Rogers Memorial Bell Choir Program. The program was begun through the gifts of L. S. Rogers in memory of his wife.



John Hack appreciation day was observed by First Baptist Church, Leitchfield, Jan. 18 to honor Hack's 20 years of service as church treasurer. Hack and his wife Ruby [c] stand with [l to r] KBC executive secretary Franklin Owen who brought the message, pastor George W. Smith, and their son and daughter, John Albert of Nashville and Anna Mary Byrdwell of Shelbyville.

at age 78. Smith had been a member of the Calhoun congregation since 1936 and an ordained deacon since 1942. He was said to have such a wide biblical knowledge when preachers found themselves stuck on some scripture passage they asked Smith for help.

The Calhoun congregation has recently joined the Child Care Benevolent Program and Smith's funeral was the first use of the plaque and program. Thomas Stokes is pastor.

Ordinations

Ray is ordained to gospel ministry
D. Alan Ray, president of the Student Government Association at Southern Seminary, was ordained to the gospel ministry by Bethany Baptist Church, Louisville, Jan. 14.

Ray has been called to pastor Mt. Moriah Baptist Church, Boston.

Walter B. Shurden preached the ordination sermon.

H. Lloyd Stormont is pastor of Bethany.

Newport ordains Beck and Hatfield
Sam Beck and Larry Hatfield were ordained as deacons by First Baptist Church, Newport, Feb. 1.

Pastor Norman Willie delivered the charge to the new deacons and Donald

Grosenbach, chairman of deacons, delivered the charge to the church.

Felker ordained to gospel ministry
Donaldson Baptist Church, Caldwell-Lyon Association, ordained Roger Felker to the gospel ministry Jan. 18. Pastor H. G. Sullivan preached the ordination sermon and R. H. Riley gave the charge.

There were 32 ordained men on the council including 16 pastors and 16 deacons.

Lebanon Baptist Church requested the ordination.

Fairview ordains Ray Bayless
Fairview Baptist Church, Simpson Association, ordained Ray Bayless to the office of deacon Jan. 11.

Hurstbourne ordains three deacons
Hurstbourne Baptist Church, Louisville, ordained Arthur Miller, Marcus Love and Bill Mathis to the office of deacon Jan. 18.

T. L. McSwain is pastor.

Congregations

Ninth and O center begins ninth year
The counseling center of Louisville's Ninth and O Baptist Church begins its ninth year with an announcement of its staff members. Gloria Armstrong, a psychologist, is acting director. She will complete her MDiv program from Southern Seminary in June.

Other counselors include William Arnold who has served 11 years as a Southern Baptist missionary in Ghana and for the past 12 years has been in the field of hospital financial management in Louisville; Leslie Kendrick, a graduate of University of Louisville in psychology and a third year Southern Seminary student; Ron Beutel, former minister of counseling at Valley View Baptist Church, Louisville, and a third year student at Southern Seminary; and Jane Willis, a graduate of Campbellsville College in psychology. LaVerne Butler is Ninth and O pastor.

Baptist heritage seminar scheduled
A Baptist history and heritage seminar will be held July 29 through Aug. 15 at Regent's Park College, Oxford University in England.

Baptist Forum

In search of God's man

I am writing in regard to Northside Baptist Church, Winchester, which is without a pastor. I am a member of the pulpit committee and we are searching for a pastor. I am speaking for the committee and we would like for you to put in Western Recorder we are looking for a pastor. If anyone wants to contact us, please write our chairman Bro. Dola Rader, 14 Churchill Dr., Winchester, KY 40391 or phone him at 744-3818.

Mrs. Harvey T. Smith, Winchester

The pastor and sin

In response to Mark Caldwell (WR, Jan. 14) I would like to say many ministers have been lost to the Christian ministry solely because of just one sin, whether it be divorce or another. It just takes one sin to thwart the movement of the Holy Spirit in any person's life. All sin must be dealt with honestly and completely. And some situations may endure long before satisfaction is achieved.

Brother Caldwell picks on the fact every minister falls short of one ideal or another, establishing the proposition that absolute perfection is not demanded. But it is! What man has been ordained with reservations? We make no deals with God. "All to Jesus I surrender, all to him I freely give."

One statement of my faith says I

achieve perfection daily in my life. I confess my sins and he cleanses me from all unrighteousness! Daily confession is necessary even if it deals with repeated sins and eventually God will deliver anyone from any sin (2 Pet. 2:9).

In his letter Caldwell feels that boards and agencies are too hard on divorced personnel; he wants individual treatment. Nothing wrong with that; it is individuals who are being reached by churches and the so-called impersonal institutions. And they reach individuals because of their stand against sin—presenting the true picture of Christ. They care for their public image, not condoning sin of any nature or degree. They present the ideal. How many times have we heard the unconverted point out blatant sins in the lives of leaders and say, "If that is Christianity, I want none of it!"

I know not how to follow the leadership of an adulterer; that is, one in the present tense; one who continues to sin (or any other type of presumptuous sinner).

I know not one of our army of Baptist leaders to be a sinless angel, but we defend every one as a conscientious

servant under tension in seeking Christ's highest fulfillment in their lives . . . and that type of dedication fulfills the requirements.

God's mercy and grace is always sufficient. There is no need to lose any minister. It is the minister's personal responsibility to keep the slate clean. A daily confession and God will use him the very best possible!

Edmon Burgher Jr., Pahokee, Fla.

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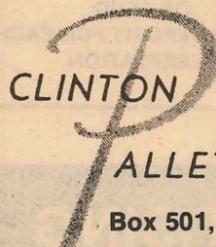
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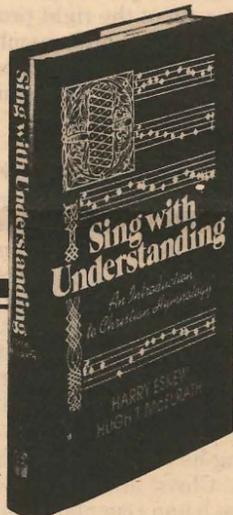
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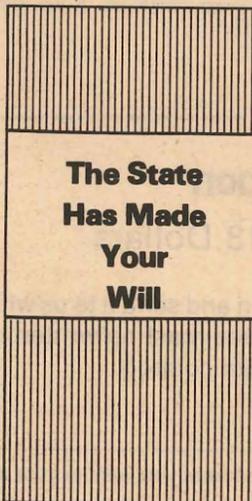
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Clear Creek Comments

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



Personal expressions

If our Lord were on earth today perhaps he would devote much of his time working with high school and college students. I do know that when Jesus was here much of his time was spent training simple, God-fearing men to preach the gospel. This type of training has been the purpose of Clear Creek School for more than 50 years, as shown by more than 350 former students who are pastors in Kentucky and hundreds of others now serving in 42 states and six foreign countries.

I want to thank all of you for your concern, prayer and financial support given to Clear Creek Baptist School. We have been good stewards of the Lord's money.

One of my great desires is for every Kentucky Baptist to personally visit your school. Your visit will enable you to see the fantastic scale model of the City of Jerusalem in the time of Christ, pictured. Hundreds of people have come to view this superb, handcarved model, which took seven years to construct.

I have often stated that there will always be a need for Clear Creek Baptist School. Now, after devoting more than 34 years to Kentucky Baptist education, I am more convinced than ever that Clear Creek Baptist School will be needed as long as the Bible is needed. Write me for more information or if you want to come for a visit: D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977.



KBC Activities

Here and now

FEBRUARY

- 12-13 Regional Royal Ambassador Congress. 5 to 8 p.m.
12—Auburn, Auburn Baptist Church
13—Louisville, Davis Memorial Baptist Church
- 13 Area Evangelism Fellowship. Maysville, Central Baptist Church. 7 p.m.
Conferences for pastors, church leadership and laymen
- 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

Looking ahead

- 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

The Child Care, Clear Creek and Oneida columns are paid space.

Oneida Journal

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



An eternal brother

It has been one of those days . . . discipline problems with several students, two staff members annoyed with one another, and I don't feel like Solomon. One of our vehicle engines burned up and a new heater is needed in the swimming pool. I'm tired from doing, exhausted by the thought of things undone, and the phone rings nearly incessantly with so many calls from burdened people asking us to share their burdens. There are three or four prospective students to interview, many visitors to greet. There's hardly a moment to think. Emotions are drained.

But it is chapel time. That time normally lifts me up each day and gives me new strength. But today the singing is listless, the message not much better. Maybe it is just me. Certainly I am not in a very worshipful mood. Several of my students don't appear to be either.

Now it is time to read the mail. Letters coming from friends often inspire and encourage me. What a privilege to see the unselfishness of so many who make our work possible. But there is not much mail today . . . more bills . . . few contributions. Lord, I have faith. But our creditors are not too interested in my faith. They want money. No, not much in the mail. Just a little more discouragement.

One last letter. I'm almost afraid to open it. Another bill? Another complaint? Another father laid off and can't pay even the little previously promised? Somebody wanting what?

The postmark is Richmond, Va. The letter is from someone I've never met. It says:

"You sent me a letter in October acknowledging the receipt of some money I sent to Oneida. I want to thank you for that and to share something encouraging.

"More than anything else I know, the Lord has used you and Oneida to turn my brother Dan 180 degrees. For a number of years I have watched his great potential be wasted through a life without purpose or discipline. He almost failed his freshman year. I was grieved at this. I prayed and wrote letters, but that was about all I could do. Then he went to Oneida. You challenged him. I knew something amazing was happening when I heard that my brother (terrible English student that he used to be) was tutoring others in reading! Through your influence he was prepared to be born again last February. I have seen and heard of remarkable change since then. His improvement in discipline, both academic and spiritual, is most encouraging.

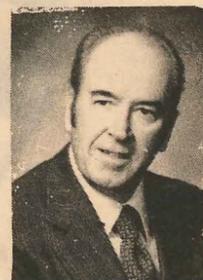
"Perhaps you are tired and discouraged. Perhaps you and others at Oneida sometimes wonder why you work so hard and so few seem to care. Well I care. I thank you for your sacrifice and labor. You are surely an instrument the Lord has used to give me an eternal brother instead of simply an earthly one. Sincerely in the Lord,"

God, how good you are. How did this brother know I was tired and discouraged? I've never seen him. But surely you inspired him to write me.

I don't feel tired anymore. My discouragement has washed away. "An instrument of the Lord," what a humbling thought. "Given me an eternal brother instead of just an earthly one," how beautifully expressed. I hear you saying, Jesus, "ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Frank Owen

Not guilty



Some of the funniest things imaginable happen in the church family. Church people have more fun than anybody. I suppress an urge to relate humorous church incidents more often than I surrender to them. However, sometimes someone even requests that I revert to humor more often.

Please forgive this unabridged memory from the Christmas season of 1942 which perfectly illustrates that no one should ever be convicted purely on circumstantial evidence.

The writer was Educational Director (as then called) of Southside Baptist Church, Birmingham, Alabama. We were holding Sunday School Superintendents cabinet meeting at the home of Mrs. T. H. Johnston on 19th Street and 11th Avenue, South. Some arrived late as they tried to do a bit of Christmas shopping between work hours and the evening appointment.

Virginia Tullis, Superintendent of the Primary C. Department, arrived with something humorous on her mind that could not be concealed. Pressed for an explanation, she shared the following:

The scene was a crowded elevator filled with Christmas shoppers with their bundles. As the car descended from an upper floor, a lady began to berate a man adjacent to her, beating him over the head with the package she held. As the elevator door opened at the next floor, the man ran out with the woman in pursuit, continuing to scold him and beat him with the package.

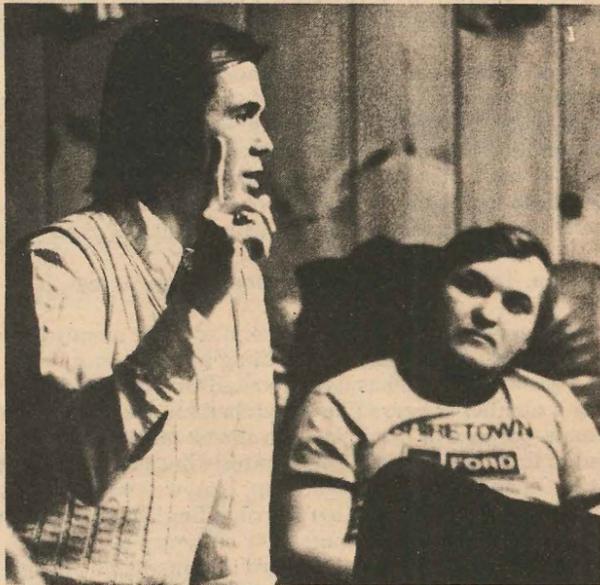
The door closed again and as the elevator continued to descend, a small child in a corner, holding her mother's hand, said, "Mama, that woman was mashing me and I pinched her."

I have often thought of that poor man. He didn't know what it was all about. He knew he was innocent but he didn't know what he was innocent of. He knew he didn't do it, but he didn't know what he didn't do.

Week of Prayer for Home Missions

March 1-8, 1981

GO FORWARD!



1. In starting new churches

Ray Allen considers small Bible fellowships one of the most valuable parts of starting new Southern Baptist churches. Allen, a church extension missionary, works in the Cape Cod area of Massachusetts. A total of \$2,730,000 from the 1981 Annie Armstrong Easter Offering for Home Missions has been allocated for church extension throughout the United States.



2. In Christian social ministries

Mike Haywood holds a youngster during his weekend camp for the blind. Mike works through Christian social ministries as director of youth and family services for Virginia's Peninsula Baptist Association. This year, Christian social ministries has been allocated \$1,950,000 from the Annie Armstrong offering.



3. In ministering to refugees

Missionary Joshua Vang is pastor of a Laotian Baptist congregation in Decatur, Georgia. A former refugee, he helps refugees resettling in America to adjust to a new way of life. Funds for working with refugees are part of the language missions allocation of \$4,220,000.



4. In language missions

With open arms, Enoch Ortega welcomes those joining First Southern Baptist Church in Nogales, Arizona. Ortega is a Home Mission Board appointed language missionary serving Spanish-speaking people in the Nogales area. The Home Mission Board has more than 1,400 missionaries working with approximately 77 language-culture groups throughout the United States. Language missions has been allocated \$4,220,000 from the 1981 offering.

5. In providing spiritual guidance for special groups

U.S. Army chaplain Jimmie Roberts ministers to military personnel. He is one of more than 1,400 chaplains endorsed by the Home Mission Board. These chaplains also provide a spiritual ministry to people in hospitals, institutions, business and industry and to their families. Chaplaincy ministries has been allocated \$120,000 of the 1981 Annie Armstrong offering.



Annie Armstrong Easter Offering for Home Missions National Goal \$17,250,000

One-half of the funds for support of more than 3,000 home missionaries and their work.