

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Censure of state editor upheld by Indiana board

The censure and subsequent resignation of Indiana Baptist editor Gene Medaris was upheld by the executive board of the State Convention in Indiana during a three-hour discussion Feb. 23.

During the session the board said the censure applies only to Medaris; does not prohibit any future editor from "freely fulfilling" his job description; and also does not give "censorship powers" to executive director R. V. Haygood.

Board members overwhelmingly voted down a resolution presented by J. R. Jones of Cornersville which called for the executive board to "override" the censure resolution, publicly apologize to Medaris and establish a state convention study committee to assure "future editors of the state paper shall have reasonable journalist freedom and editorial control."

Medaris, 51, was censured after he published a letter to the editor questioning the use of money from Fund 58 to purchase gifts for E. Harmon Moore who retired as executive director Dec. 31. Medaris withheld the name of the letter's author.

The resolution of censure termed the letters "controversial" and said they "created disharmony." It instructed Medaris to "share controversial letters or issues" with Haygood "before printing."

According to David Simpson, pastor of First Southern Baptist Church of New Whiteland and chairman of the board, the censure was issued because Medaris did not answer the question, and thus failed to provide a "supportive service of information, inspiration and encouragement."

Simpson admits there is "some personal conflict involved" between Haygood and Medaris but said the "problem existed with our previous executive director, too."

Don Lauer, a medical doctor who is a member of Speedway Baptist Church, expressed dissatisfaction with the procedure of airing the issue, as well as the outcome.

Lauer, author of the unsigned letter which initiated the controversy, defended Medaris: "None of us have any evidence of longtime poor judgment on Gene's part. I know of no one even mildly displeased with the paper. Gene has spoken well on current events and attacked issues in editorials. He is widely appreciated throughout the state."

Lauer's primary displeasure was that the executive board "did not personally interview all parties involved and do independent fact finding" in the controversy.

Medaris, who did not attend the board meeting, expressed disappointment that the "central issues" of the conflict have been obscured by "personalities."

He told Baptist Press when the censure was issued he asked Haygood for time to seek another position, either in a church or in denominational service, saying he told the Indiana executive he "would be gone by the time school is out."

The editor said he instead was offered an option of resignation with three months of salary and benefits or being fired with one week's remuneration.

"I do not know why they have chosen to engage in character assassination or why they have chosen to blacken my name. All I asked for was that I be allowed time to leave; they did not let me do so," Medaris said.

Medaris, who has been editor of the Indiana Baptist for three and a half years, also pointed out he was not allowed to meet with the executive committee to discuss the letters, the questions or his performance until he submitted his resignation. After that he says he was allowed a meeting with the five-member committee, also headed by Simpson.

He said the issue is not "poor judgment" but the use of funds, the actions of the executive committee and executive director and freedom of the press.

"I do not believe you can censure one person when he is the editor," Medaris said. "You must censure his job as editor. If I was censured then the next person can be censured as well. I believe Indiana Baptists still have questions about this."

"Anytime a Baptist can't question the actions of their leadership then we are all in trouble."

Smith wishes everybody believed in inerrancy, holds 'peace' talks

In the midst of what he calls "volatile times" Southern Baptist Convention president Bailey Smith has opened conversations with rival factions within the denomination.

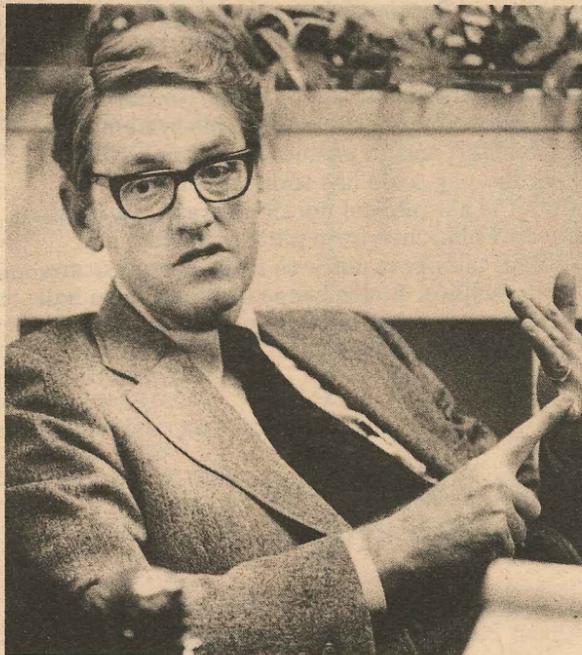
Smith has talked both with Paul Pressler, a Houston appeals court judge identified as a leader in a drive to commit the SBC to biblical inerrancy, and Cecil Sherman, an Asheville, N. C., pastor who opposes Pressler's efforts.

"I called both of them to encourage them to do everything they can to create love and harmony," Smith said, adding he telephoned Pressler and both telephoned and met with Sherman.

Smith, who sees himself as a "unifier" in the denomination, said he telephoned Sherman, noting: "I told him I wanted to get together, that I don't think we ought to talk to one another through the press."

At the meeting, which took place during the February meeting of the SBC Executive Committee in Nashville, Smith said time was spent "getting to know one another. We talked about our backgrounds; we do not agree on the (method of) inspiration of the Bible and we talked about that. I have a deep respect for his personal commitment to Jesus Christ. I like the man."

Of Pressler, Smith said: "I told him I wanted us to be kind. I told him, 'Paul, don't say anything that is



Cecil Sherman, prime organizer of "Friends of Missions," said if the group he helped organize nominates a candidate for SBC president in June to oppose incumbent Bailey Smith, there will be no surprises. "You will see the train coming," he announced during the February Executive Committee meeting in Nashville.

A gift that keeps on giving

Mrs. Mildred Wilson, a member of Monterey Baptist Church in Owen County, died recently. Through her will she left \$127,421.30 of her estate to her church. Half of this was for the church and half for the Cooperative Program. The church placed the Cooperative Program portion with the Kentucky Baptist Foundation to establish a fund in the name of Mrs. Wilson.

Mrs. Wilson and her husband Homer, who preceded her in death, were school teachers and faithful members of Monterey Baptist Church. They lived very modest lives, but generously supported their church and gave to others who were in need.

The final distribution of their accumulated estate all went to the Lord's work. Their will expressed concern for both the work of the church and the denomination through the Cooperative Program.

volatile and hurtful.'

"My purpose was to do everything we can to engender a spirit of fellowship and cooperation in our denomination."

The Del City, Okla. pastor said he encouraged Pressler to "disband his organization," but Pressler told Baptist Press, "there is no organization. There is communication between people of like belief, but no organization."

While Sherman and Smith talked of the president's upcoming appointments to the resolutions committee and committee on committees Pressler said he did not and would not talk with Smith about them.

"We talked about these appointments. He told me all kinds of Southern Baptists would be on the committee on committees," Sherman said, commenting Smith has publicly promised to be president of "all Southern Baptists" and not just the inerrantists who claim credit for his first-ballot election in St. Louis in 1980.

"He did not tell me who these people were. Naturally, I am very curious (about them) but I am optimistic that Bailey Smith's appointments will reassure those who would be excluded by Pressler/Patterson (Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and another leader of the inerrantist faction).

Sherman added: "I'd like to have a chance to look at them. That is not spoken out of any great mistrust; it would just help. We are nervous about these appointments."

Pressler, on the other hand, said: "I have purposely stayed away from him, and for me to try to position or influence him would be very bad. He is an outstanding person and will do what he thinks the Lord is leading him to do."

The judge also noted he feels "rank and file" Southern Baptists are inerrantists—believers in a Bible without error—and have "not been adequately represented in the appointments" of the past.

Smith said he is working on the appointments, and has had second vice president C. Wade Freeman of Dallas ask James H. Landes, executive secretary of the Baptist General Convention of Texas, to write other state executives for recommendations. "I did not see the letter before it went out but I understand it was one paragraph asking the executives to please send names of warm-hearted, Bible-loving folks."

He already has received some replies through Freeman and said he has "some ideas" about appointments from his pastorates in Texas, Oklahoma, Arkansas and New Mexico.

Smith said although he is not required by the constitution to release the appointments prior to the convention he hopes to have the list to Baptist Press for publication by mid-April.

Smith also added he is seeking "about a dozen" ethnics to serve on the committees and that he plans to "avoid appointment of people who have been heavily identified as belonging to either side."

Smith confirmed there is "no change" in his view of inerrancy: "I wish personally everybody in the world believed in inerrancy. I believe that it is the right way but I have a deep respect for some men who do not (believe in inerrancy)."

Of the appointments he told Baptist Press: "Since I believe in inerrancy, I will look for men who believe in that. I believe most Southern Baptists believe in it. You would not expect a person who believes like I do to seek out men who do not believe in inerrancy, just like those who do not believe in inerrancy would not seek out those of us who do."

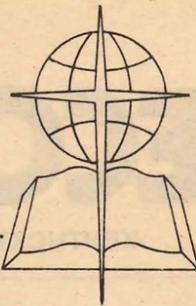
Despite his stance, Smith said: "I want to be a unifier . . . I don't want to be divisive. I want us to be able to differ and still love each other."

"You cannot settle every issue of our denomination with one word. I wish everybody believed in inerrancy, but some may never. I give them the right to believe what they believe. They have a right to be a part of the denomination."

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

Churches can be unfair

The hardest part of being a state Baptist editor is not finding things to report and topics for editorial treatment. There are more of these than can be handled every week. Neither is criticism for views expressed in editorials the most difficult part of being editor. This actually is helpful in that it serves to make an editor reexamine his views and sharpen his thinking.

The most painful part of a Baptist editor's experience is learning about so many sad and unfortunate situations among pastors and churches and the feeling of helplessness about doing anything to relieve the situation.

Almost every day brings word from some pastor who is truly suffering or some church which is torn asunder in strife and conflict. Yesterday I had coffee with a Baptist preacher who has been unemployed for four months and no church seems to want his services. He is a proven laborer for the Lord but is now in his 50's and is considered too old. The last church he served simply dismissed him showing little concern over how he would support himself and his family.

For more than a year I have been sincerely trying to help another dear friend find some church to serve as pastor. He is a college and seminary graduate and a fine preacher. He has valuable experience as a pastor but for understandable reasons left the pastorate several years ago for secular employment. He feels he can never be happy outside the ministry but is receiving no encouragement from any church.

It's not only heart breaking to see preachers without churches to serve but also to see pastors being starved by congregations they serve. I am looking now at a letter which came recently from a Kentucky pastor who is truly hurting. He hasn't had any increase in salary since 1975 and his pay was inadequate then. For part of one year recently he received only half of his salary because of the church's limited income. He requests that his name and the name of the church not be revealed because of possible embarrassment. He says the church is doing its best but he wants such situations dealt with editorially.

He is very gracious toward the church in saying it is doing its best but this is doubtful. For one thing, according to the pastor, the church is keeping up its mission giving while starving the pastor. Surely it is admirable to put priority on extending the gospel message but it should not be at the expense of the pastor. The pastor should be regarded as the first missionary a church is to support.

Not knowing the church, it is difficult to say what the answer is. It is likely, however, that the members are not doing their best or the church

is not strong enough to have a full time pastor. Too many churches expect full time services for part time pay.

Let such a church assess the situation and be honest. Maybe the church should settle for a bivocational pastor who earns part of his living in other employment and expect only as much from the pastor as they pay for.

Another alternative would be to merge with another Baptist congregation thus pooling resources which would be adequate to support a pastor and mission outreach.

Whatever the solution is, the church must come up with it. There's no Baptist bishop to tell churches what to do. About the best help is an editorial in the state Baptist paper but too many of those who need most help don't read the state Baptist paper.

These two examples of preachers without pulpits and a pastor suffering at the hands of a congregation could be multiplied many times and the polity of Baptists offers little hope for any relief. Local church autonomy is a precious distinctive of Baptists but it makes room for churches to be unfair and downright cruel sometimes.

It's easy to see how the episcopal form of church government developed. This system in which bishops assign pastors to congregations and set the pay scale has some advantages though it is not biblical nor democratic. At least it prevents churches from putting pastors and other staff members out with little or no concern for their welfare. It also keeps a church from half starving a pastor and his family while expecting full time services from him.

Appreciating our Baptist heritage

Lack of appreciation by some churches for their Southern Baptist heritage is shameful. It is important that churches know something of their roots and not treat lightly their heritage.

This is not to say everything in our past is of God. The practice and defense of slavery which figured prominently in the organization of the Southern Baptist Convention were surely not divinely inspired but God surely was in Southern Baptist beginnings in spite of our shortcomings.

That scattered groups of Baptists with wide doctrinal differences and suspicion of one another ever got together as a denomination is almost unbelievable. Only the work of Almighty God could accomplish it.

What has come of the humble beginnings of Southern Baptist theological education in 1859 and of the establishment of a controversial publishing house (Sunday School Board) is a sure sign of the Lord's approval.

The result now is that individual Baptists and Baptist churches have as much or more valuable resources to draw upon than any believers and churches in America. There is no place for boasting except in the Lord but we are envied by

many other church groups in America.

We should never take for granted nor under-rate this heritage. Everyone who reads this page regularly knows I am not a blind denominational loyalist but every day I live I cherish true Baptist heritage more and more and I tend to become more and more intolerant of those who disregard or abuse this valuable asset.

A large majority of Southern Baptist churches appreciate and depend upon denominational resources to help them accomplish their divine mission. They depend upon denominational help for church music and religious educational materials, for all building suggestions, for stewardship plans and materials, for theological training of staff members, for national and worldwide missionary programs through which to channel their mission gifts and for many other needs. They realize their efforts would be severely curtailed without this cooperative relationship.

But in recent years a few Southern Baptist churches have seemed to have outgrown their church for and appreciation of their denominational connection. They have become super churches with enough financial and human resources to do all the things alone which they once did with fellow Baptist churches. They organize their own missionary journeys spending huge sums to send witnessing teams, choirs and staff members to other areas of America and even to foreign lands. Some produce some, if not all, of their own literature and educational materials. They start their own elementary and high schools, Bible colleges and even theological schools to teach their own interpretation of the scriptures.

Actually they become more like little separate denominations than the great Southern Baptist cooperating churches they once were. They still belong to the state and national conventions and contribute to Southern Baptist causes but in declining proportion to their magnitude of their own programs.

Much of this is admirable. Local church direct involvement in evangelistic and missionary projects at home and even abroad stimulates even more evangelistic and missionary zeal in a congregation. Creative church music and religious educational programs by local church staff members is to be expected.

But there is a limit. Organizing grandiose evangelistic and missionary projects and starting schools to perpetuate one man's interpretation of scripture and theological positions can but say these church leaders believe other Baptist schools and denominational missionary efforts are not doing the job.

We are accustomed to thinking of this being done by preachers like Jerry Falwell, Bob Jones and Oral Roberts. They are independents who have set out to make and perpetuate their own heritage. Their movements are largely personality oriented and their successors probably will not be able to advance or even maintain the movements.

The Southern Baptist heritage is far more than this and we should never forget the rock from which we are hewn.

Baptist News in Brief

Judge gives his SBC role

Paul Pressler, a Houston appeals court judge, spelled out what he believes his role to be in the Southern Baptist Convention during a speech and question and answer session in Cross Lanes Baptist Church, Charlestown, W. Va.

"My role is to say to people we do have a problem," he told pastors, laypersons and state staff members. "Second, it is to say there is a solution to this problem and third, to motivate the people into activity."

Pressler said: "I do not think at the present time Southern Baptists have gone the way the Methodist seminaries have gone, the Presbyterian seminaries have gone and those denominations have gone. But I do feel at certain places we are creating a situation where the floodgates are being opened for various doctrinal deviations and our children and our grandchildren will reap the havoc of the ambiguity which we have allowed to be created if we don't do something about it."

Pressler, who said he has been "amazed and disturbed" at personal attacks against his efforts to point out liberalism in the denomination, encouraged participants to deal with issues rather than the personalities.

Temperature controls off

President Reagan has removed restrictions on temperatures in public buildings, including churches.

In a presidential proclamation which took effect immediately the President declared:

"Although restrictions on building temperatures may result in reduced consumption of fuel, I have concluded the regulatory scheme designed to accomplish that objective imposed an excessive regulatory burden and voluntary restraint and market incentives will achieve substantially the same benefit without the regulatory cost."

Reagan's action canceled previous moves by former President Jimmy Carter requiring temperature controls to save fuel.

Students fight to worship

A classic constitutional clash of free exercise versus government establishment of religion will be decided by the U. S. Supreme Court in the case of a group of University of Missouri-Kansas City students who want to worship on campus.

Nearly four years ago, after being denied permission to hold regularly scheduled Saturday night meetings on campus, 12 students took the university to court, alleging their right to exercise freely their religion had been denied.

A federal district judge, issuing a ruling in December 1979, disagreed with the students, upholding a set of university regulations forbidding on-campus religious services.

Nine months later, however, the Eighth Circuit Court of Appeals reversed the lower court, setting the

stage for university officials to appeal to the nation's high court.

The justices' decision to hear the case marks the first such legal test to arrive at the Supreme Court for full oral argument and decision.

Court to hear AUSCS case

The U. S. Supreme Court will decide if officials of a well known religious liberty organization have a constitutional right to sue the federal government for transferring public property to religious organizations.

Americans United for Separation of Church and State filed suit against the government for itself and four of its staff members when the Department of Health, Education and Welfare donated a 70-acre tract of land and a number of buildings formerly used as a military hospital to an Assemblies of God college in Pennsylvania. Transfer of the land and buildings was made under provisions of the Federal Property Act, a law regulating the disposal of surplus government property.

But the college, noting the law had never before come under legal attack, countered that Americans United had no legal standing to bring the suit. Citing a string of Supreme Court decisions over the last dozen years, attorneys for the college contended individual citizens must show actual or potential monetary damage to sue in such cases.

A federal district court dismissed the complaint more than two years ago but the Third Circuit Court of Appeals reversed, holding for Americans United.

Student baptisms jump

Increases in baptisms and missions involvement point to renewed spiritual commitment among college students.

Results from the 1980 National Student Ministries Bold Mission Thrust report indicate student baptisms jumped 55.8 percent last year, up from 7048 in 1979 to 10,984 in 1980.

Charles Roselle, secretary of National Student Ministries for the Baptist Sunday School Board, attributes the increase to Outreach '80, his department's nationwide, simultaneous campus evangelism project.

Student giving to missions—another indicator of interest—set a record of \$804,959 last year.

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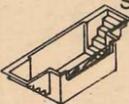
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Mountains to the Mississippi

Ordinations

Nugent ordained by Hopewell
Edward Earl Nugent was ordained as a deacon Feb. 1 by Hopewell Baptist Church, Jeffersonton.
Pastor Sam W. C. Bell preached the ordination service.

Congregations

Indo-Chinese fellowship held
Hillvue Heights Baptist Church, Bowling Green, sponsored an Indo-Chinese fellowship Mar. 1.
The program included a fellowship meal and worship service for nearly 200 Indo-Chinese guests from the area.

Woodland opens media center
Woodland Baptist Church, Louisville, opened its new media center Mar. 1. The center will include books which have been collected in the church library since 1967 as well as other types of media.

The purpose of Woodland's media center is "to support, extend and increase the effectiveness of every program in the church."

Highland Heights dedicates addition

Highland Heights Baptist Church, Northern Kentucky Association, dedicated eight new classrooms Feb. 8.

The classrooms were built in the balcony to help meet the needs of the Sunday school which has grown by 46 percent in the past two years.

The total cost of the project was \$34,000 and it has been paid without incurring an indebtedness on the church.

Ron Moore is pastor.

Pendergraph is Capital Heights deacon
Jack T. Pendergraph of White River, S. D., was recently elected to the office of deacon of Capital Heights Baptist Church, Pierre, S. D.

He is the son of the late G. R. Pendergraph of Louisville.



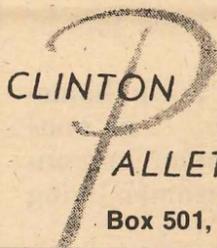
Lowell Avenue Baptist Church, Taylor Association, presented pastor Ray Vinson with an all-expense paid trip to the Holy Land. Making the presentation are [l to r] Gary Hash, Sunday school director; Gene Newcomb, assistant Sunday school director; Vinson; and Eugene Smith, outreach director.



Ralph Logan [c] is campaign chairman for the Greater Louisville Decade of Progress Campaign for Georgetown College. Shown with Logan are [l to r] division chairmen John Farmer, Dwight Lindsay, Jim Hawkins and Kyle Hubbard. [See WR story, Feb. 25, 1981, page 12.]

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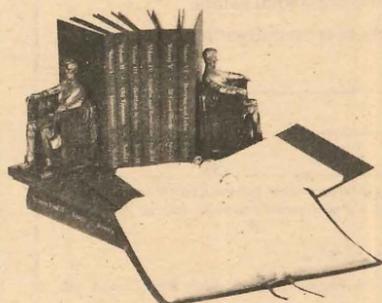
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Personnel

Jones called by Greensburg
Greensburg (Ky.) Baptist Church has called Darryl Jones as minister of music. Prior to being called to the position, Jones had done supply work at Greensburg for several weeks.

McEwen becomes Fern Creek interim
Jack McEwen, dean of the School of Religious Education at Southern Seminary, has accepted the call to become interim pastor of Fern Creek Baptist Church, Louisville.

McEwen, who will be leading the

Sunday morning, evening and Wednesday night services, has served in the pastorate for several years.

Lawrence begins work at Bethel
Jimmy Lawrence has accepted the call as pastor of Bethel Baptist Church, Allen Association.

Lawrence and his family live in Smith Grove.

Jones resigns South Fariston
Damon Jones, pastor of South Fariston Baptist Church, Laurel River Association, has resigned effective Mar. 15.

Elk Creek calls Allen as pastor
Gerald T. Allen has been called as pastor of Elk Creek Baptist Church, Long Run Association. He began his ministry there Feb. 15 after receiving a unanimous call.

A student at Boyce Bible School, Allen is married to the former Linda Throckmorton. The couple has one son.

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28-01

Kentucky Baptists aid 138 refugees

by Marv Knox, HMB

Southern Baptists sponsored a record number of refugees in 1980 but refugee resettlement officials say thousands of sponsors still are needed to care for homeless people from around the world.

"We resettled 4031 people from 14 countries," reported Hubert Hurt, director of trans-cultural outreach for the Southern Baptist Home Mission Board. That number eclipsed the 1979 record total of 3100 refugees.

The Kentucky Baptist Convention resettled 138 refugees, ranking 10th in resettlement among SBC state conventions.

Hurt noted Southern Baptists ranked first in the number of Indochinese refugees sponsored (3338) among more than 14 Christian denominations participating in Church World Service, the international resettlement agency. The SBC ranked fourth among CWS participants for resettlement of all nationalities combined.

Reasons for the sponsorship increase are numerous, HMB language workers claim.

"There has been an increased awareness of the needs of these people," said Randy Cash, HMB refugee resettlement coordinator. "People have learned about the refugees' plight from Baptist Press and their state papers. Word has spread that the vast majority of resettlement experiences have been positive for the sponsors.

"The SBC attitude (toward refugees) is positive," he stated.

Comprehension of the magnitude of their situation also has expanded, added Oscar Romo, director of the HMB Language Missions Division.

"We moved from primarily settling Indochinese to a world view of resettlement," Romo said. He noted that for the first time Southern Baptists sponsored refugees from Afghanistan, Czechoslovakia, Ethiopia, the Soviet Union and other countries.

"I think Baptists have become sensitive to people on a world-wide scale," he remarked.

Resettlement also increased because more people stormed the shores of the United States last year, Hurt said. He referred to the "freedom flotilla" of Cubans which arrived in south Florida and the massive influx of Haitians during 1980, noting that Southern Baptists sponsored 693 Cubans and Haitians.

Hurt added the creation of two Southern Baptist refugee relief centers

helped the denomination reach and resettle more people. The Miami center, which is a joint venture of the board's Language Missions Division and Christian Social Ministries Department, opened in October and primarily serves Cubans and Haitians. Staffed by an all-volunteer force the New York center has reached refugees of many origins since it opened in August.

Despite the achievements of 1980 mission leaders point out needs remain.

"Our greatest need continues to be for sponsors," Romo declared. "We anticipate there's going to be a continued influx of refugees." He cited reports of 25,000 Cubans who have permission to leave their country at the present time.

Cash reported the presence of more than 400,000 Indochinese in Thai refugee camps along the Thailand-Cambodia border. He added refugees from "other parts of the world including eastern Europe, the Soviet Union,

Africa, the Middle East and Latin American countries in addition to Cuba and Haiti will continue to seek refuge in the United States.

"As worldwide tension increases, as governments are overthrown, as we witness the rise of totalitarian governments, we're going to see more of this (refugee influx)," he predicted.

The escalation of the influx has caused Hurt to question whether Southern Baptists will be up to the demands of new people to sponsor.

"Our major concern is that we're not getting many churches which are willing to accept anybody, not just a specific family," he said. "There has been a decline in this area because of the economy and adverse publicity (about Cuban resettlement) which has affected all resettlement by several denominations in recent months."

Nevertheless, Southern Baptists have a biblical mandate to sponsor refugees, Romo claimed.

"The people of God are to receive strangers hospitably, 'for by so doing, some have entertained angels without knowing it'," he said, quoting Heb. 13:2.

In light of such a mandate and pressing needs, Hurt urged Southern Baptists to look inward.

"We need to look at our own missionary concern to see how genuine it is," he explained. "We may be willing to go overseas, but will we care for the foreigner who comes to our own land?"

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

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

Billy refused stadium use

Mexican government officials have done an about face and will not allow a government-owned stadium to be used for the Billy Graham Crusade Mar. 1-8.

According to Mexican Baptist spokesmen the government official who revoked permission for the use of 60,000-seat INDE Stadium was apologetic and cordial as he cited constitutional provisions for strong separation of church and state which prohibit use of public facilities for religious purposes.

Those regulations, however, were relaxed last year when Pope John Paul II visited Mexico, and, as a result, crusade organizers sought and obtained permission to use the public stadium for the Graham crusade.

Baptist Forum

Iowa looks for executive

The Iowa Southern Baptist Fellowship is currently seeking responsible candidates for executive director/treasurer.

If interested contact E. Stanley Jones, Chairman, Search Committee, ISBF, Box 130, Denison, IA.

E. Stanley Jones, Denison, Iowa

Sunday School Lessons

MARCH 15, 1981



H. C. Chiles

QUESTIONS OF PRIORITY

International Series

Matthew 22:15-32 The schemers: The Pharisees were the most strict and orthodox sect of Jews. They were proud, boastful of their good deeds and strict adherents to traditional beliefs. To them, the traditions of their fathers were more important than divine revelation. They hated Christ. The Herodians were a political, not a religious party. In this respect they were the very opposite of the Pharisees. Religiously they were skeptics. They believed the dominion of the Romans over the Jews was just. The Sadducees were the rationalists and materialists of that day. In their estimation there was no place for repentance, faith or forgiveness. They taught that the existence of angels and a bodily resurrection were illusions. They denied miracles, resurrection of the physical body and reality of the judgment.

The scheme: Even though these three groups of schemers were at great variance, they met and concocted a scheme to lure Christ into self-incrimination. Their scheme was to ask a question of Christ that, regardless of how he might answer it, would bring upon him the hatred of the populace or the punishment of the secular authorities.

The surprise: Seeing through their trickery and duplicity, Christ turned to the hypocritical questioners and said, "Shew me the tribute money." Christ's statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," truly surprised and shocked them. Just as the coin bore the image of Caesar and was to be rendered unto him, so they bore the image of God and therefore were under obligations to yield their lives unto him.

JESUS' OPENNESS TO ALL

Life and Work Series

The healing of Bartimaeus—Luke 18:35-42 Christ had a large group accompanying him on the pilgrimage to attend the feast of the Passover in Jerusalem. They arrived at the outskirts of Jericho where a poor blind beggar, Bartimaeus, sat. He was incapable of earning a livelihood from useful employment because of his physical handicap.

When he was informed that Jesus of Nazareth was passing by he leapt to his feet and cried loudly, "Jesus, thou son of David, have mercy on me!" The Saviour stopped and commanded the man be brought to him. When Bartimaeus approached Christ, the Saviour calmly asked, "What wilt thou that I shall do unto thee?" Without any hesitation Bartimaeus responded, "Lord, that I may receive my sight."

At the word of Christ, "Receive thy sight: thy faith hath saved thee," the man received both salvation and sight.

The saving of Zacchaeus—Luke 19:2-7, 10 This passage portrays a shameful sinner, Zacchaeus. He was a Jew, publican, extortioner, money-lover and social outcast. Being so short he could not see over the heads of others, Zacchaeus ran ahead of the crowd and climbed a tree along the way Christ was traveling. When Jesus arrived at that tree he stopped, looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Zacchaeus quickly descended from the tree and joyfully received the Saviour into his heart and house. Even though Christ's act of accepting Zacchaeus' hospitality provoked harsh criticism and bitter opposition on the part of the crowd of bystanders, Jesus ignored both their criticism and their opposition.



Ministering to the children of the 80's

We do what we plan to do

by Harold Holderman,
Development Assistant

Living on a tobacco farm in the central part of the state, my family had very little to give to the church most Sundays. My parents were committed to the church and by careful planning we always had a gift on Sunday. My mother's gift often was eggs, butter, a freshly dressed chicken or whatever she had in the cellar or smokehouse for the pastor and his family or the evangelist. Through her planning, she always was able to have a gift which was a part of her and our family's worship and ministry.

When Jesus asked his disciples to take up their cross and follow him, he was speaking about their becoming involved, about their commitment and their planning as to what they were going to do with their lives and resources.

While I was serving as director of Glen Dale Children's Home, a gentleman in his 80's passed away. When his will was read, he had left his meager resources to the ministry of Glen Dale. He did not have much to give, but through his commitment and planning and personal sacrifice, he was able to make a contribution of a few thousand dollars which continue to minister to young people who have special needs the Kentucky Baptist child care ministry can provide.

This past fall as I began to visit friends of the child care ministry relative to the building program at Spring Meadows and Glen Dale, I visited with a widow who has meager resources and income. Before my visit with her came to an end, she presented me with a check and committed herself to two additional gifts when she sold her tobacco and cattle from the small farm she owns. In today's mail there was an encouraging letter and a check. Since that visit, this widow and her family have contributed approximately a thousand dollars to the building program at Glen Dale. This widow gave because she is committed to her Lord, to his church and to his ministry. She planned and realized that when you minister to others in the name of Jesus Christ you, indeed, are involved in his ministry.

As we look at ourselves today, is our commitment to our Lord, his church and his ministry? What plans do we have relative to our income and resources? Are they committed to God and his purposes today and in the future?

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Clear Creek Comments

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



Founders Day

We had the first Founders Day service at Clear Creek Baptist School recently. It was a good day, informative and helpful to all. It is amazing to me how few people are left around here who knew the founders of our school, so I see a need for this type of program and want to share some of the highlights with you.

During the program I gave a nostalgic look back into the school's history and a firm pledge of continuing to train adults for Christian service.

I was able to give brief sketches of school founders L. C. Kelly, R. P. Mahon and John Carter.

Kelly was at that time pastor of First Baptist Church, Pineville, and also served as the school's first president. We have his "preaching coat" which I displayed and his Bible which he purchased in 1917.

A former missionary to Mexico, R. P. Mahon served as pastor of First Baptist Church, Lake Charles, La. He was instrumental in establishing the New Orleans Baptist Hospital and Baptist Bible Institute which is now New Orleans Theological Seminary. When Mahon retired from BBI he became pastor of First Baptist Church, London, Ky. After serving London he again retired to come to Clear Creek until his final retirement in 1949.

Pictures of Kelly and Mahon were displayed on the platform along with books written by Carter, who taught several years here. He is author of a harmony of the gospels and a book on Christian doctrines.

Clear Creek would not be here today if it had not been for the love and dedication of these and other fine men who gave themselves to the task of teaching God-called students.

Among our guests for that day's service were two trustees, J. C. Helton, who was saved and baptized during Kelly's Pineville ministry, and Charles Grace, whose marriage was performed by Kelly in 1953.

Other guests recognized were W. B. Bingham, Mr. and Mrs. Dudley Pomeroy, and Charles Jones, Pineville First Baptist Church pastor.

To paraphrase part of the book of Hebrews, "What shall I say more, for time will fail me if I tell of Haight, Hastings, Kee, Brown, Baldrige, Smith and other Clear Creek professors, staff and friends who through faith advanced the kingdom of God."

Come by Clear Creek School and see the wonderful things God has wrought through the work begun in 1926.

KBC Activities

Here and now

MARCH

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

Looking ahead

MARCH

- 13 Adult/Youth Music Festival. Lexington, Porter Memorial Baptist Church
- 14 Children's Music Festival. Lexington, Porter Memorial Baptist Church
- 19-20 Minister of Education Retreat. Cedarmore. 1:30 on 19th through 3 p.m. on 20th. Sponsored by Church Administration. Contact Vernon Cole, KBC. Reservations made with Cedarmore
- 23-24 Area Vacation Bible School Clinics. 9 a.m. to 2 p.m. for Associational VBS Teams
 - 23—Mayfield, First Baptist Church and Earlington, First Baptist Church
 - 24—Bowling Green, First Baptist Church
- 27 Adult/Youth Music Festivals. Ft. Mitchell, Ft. Mitchell Baptist Church and Louisville, Victory Memorial Baptist Church
- 27 All Ages Music Festivals. Pineville, First Baptist Church; Franklin, First Baptist Church; Somerset, First Baptist Church
- 27-28 Youth Bible Drill and Speakers' Tournament. Cedarmore. Friday evening through Saturday afternoon. To select Kentucky's representatives at Ridgecrest in SBC Youth Bible Drill and Speakers' Tournament
- 28 Children's Music Festivals. Ft. Mitchell, Ft. Mitchell Baptist Church and Louisville, Midlane Park Baptist Church
- 30-31 Area Vacation Bible School Clinics. 9 a.m. to 2 p.m. For Associational VBS Teams
 - 30—Stanford, First Baptist Church; Paintsville, First Baptist Church
 - 31—Lexington, Porter Memorial Baptist Church and Corbin, First Baptist Church

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

Oneida Journal

Our mission ministry

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



As I write this, a devoutly Catholic father and mother are watching our hour long film with their youngest son. They left home 12 hours ago to drive to Kentucky. Their son has made some poor friends in his local school, and they are not pleased with the quality of education. They spent nearly \$300 in long distance calls seeking the best place for their son.

Oneida was recommended to them. Learning that Oneida was "Baptist," they sought the help and advice of their local priest. He, too, recommended Oneida.

"But, Father, what about all our Catholic schools?" the parents asked. The priest's reply, according to the parents, "Yes, but we have no schools doing the job Oneida is doing."

I am always surprised when this sort of thing happens. But I shouldn't be. It happens often. Some of our most outstanding students have been boys and girls from Catholic homes.

Many have entered our school and heard the gospel preached daily in our chapel services and twice on Sundays. All who have graduated from Oneida have had at least one year of Bible taught by a dedicated and conservative Baptist. Many have made professions of faith and have been baptized into our Baptist fellowship, born anew in Christ.

Seven years ago a Catholic nun called from northern Kentucky asking many questions about our program. She was interested in a young girl coming to our school. Finally I asked, "Sister, you do understand that we are a Baptist school, don't you?"

I will never forget her reply, "Oh, yes. By the way, are you those people who don't believe in dancing?" I rejoined, "The very people!" The girl came and was a jewel.

Two years ago a brother and sister came to us from a large Kentucky city. They were of Catholic tradition. But, the father and mother had divorced. Two "mixed up" children, much involved in "pot" smoking, were casualties. Within four months the girl made a profession of faith. Her mother, true to her Catholic tradition, would not give her permission to be baptized into our church. Some months later the mother relented.

From the day of her profession we had a different girl. She looked different. She was different. She had a big, happy smile reflecting the beauty of Christ within her life. Eight months and many struggles later, her brother followed in a declaration of faith and baptism.

Two wonderful brothers came to us this year. Only a year apart in age, I am reminded of the Old "Mutt and Jeff" comic strip. One is about six feet tall and the other about five feet tall with a much smaller build. Their mother is a Catholic. She was trying to raise the boys alone in a big-city environment. They are fine academically, active athletically, and do a lot in our craft program.

Their mother became concerned that the boys could not have confessional and Mass. I never excuse any student from daily chapel or from our two Sunday services, regardless of their background. But I did tell the mother they could go to Mass on Saturday evenings if the priest would travel the 64 miles of driving to get them to the Catholic church and back.

The priest didn't come the first Saturday. The next Saturday the boys hid when he did come, and could not be found! I guess the boys figured seven worship services weekly in our school are enough.

Frank Owen

Old Bracken Church



Last August this column told about Old Bracken Baptist Church (sometimes called "Old Minerva") founded by Lewis Craig in 1793 at Minerva, Kentucky.

We have previously made known the wish of many to find a way to preserve the sacred historic Baptist site where Craig did his last work and where his remains have rested beside his wife since 1825.

It isn't quite clear whether the renowned frontiersman-preacher-builder, built the old, well-proportioned, columned brick structure that now serves as a tobacco warehouse, but much of his handiwork is still in evidence.

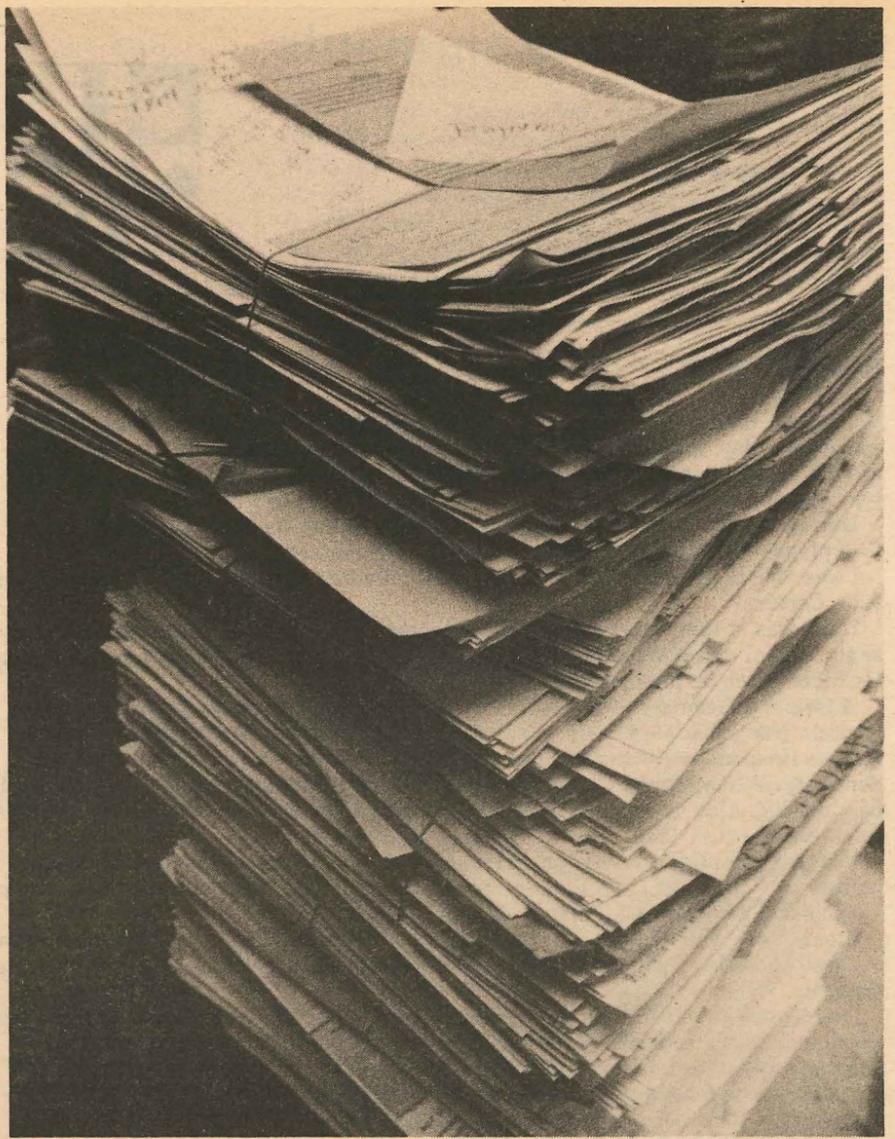
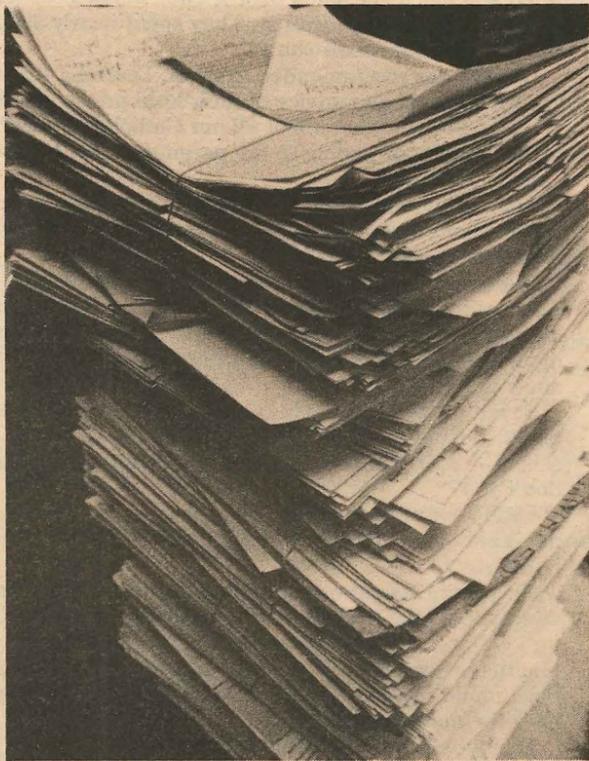
History first portrays Craig as a founder of Baptist work in Virginia where he is declared to have been jailed repeatedly as Baptists were persecuted for their then illegal church customs in that early state Church Colony.

Finally, Craig led what history knows as the "Travelling Church" (about 600 people, including kith and kin) through the Cumberland Gap, selling their goods to make their way as they trekked deeper into Kentucky territory. Trading post communities and churches followed their trail, like Lancaster, originally "Craig's Station." He founded South Elkhorn Church and the first (Elkhorn) Baptist Association in Kentucky.

Craig's amazing life journey ends at Old Bracken Church in Mason County. Both the story, the building, and the witness deserve to be restored and re-activated.

Bracken Association has voted to buy the site for \$18,000. Volunteer workers intend to shore up the roof, replace windows and doors and sufficiently improve the building to activate a work there in the Minerva Community where we have none. Further funds will be needed.

My earlier column asked for no money. Two volunteer contributions totalled \$750.00. Now we are asking for such gifts to help Bracken Association get under way with a noble and potentially big, long-term project that deserves generous special gifts.



Conference reservations are growing

by David Haywood

First day mail at Southern Baptists' two national conference centers contained requests for more than 41,000 reservations for summer conference weeks and marked an increase over 1980 requests.

Both Ridgecrest (N. C.) and Glorieta, (N. M.) began accepting reservations for summer conferences Feb. 1. Because Feb. 1 fell on Sunday, mail postmarked Feb. 1 or Feb. 2 was counted this year as first day mail.

First day mail for Ridgecrest contained 1493 letters requesting reservations for 20,110 people, an increase of 16.5 percent over last year. Glorieta received 1660 letters for 21,218 reser-

ervations, an increase of 20 percent over 1980.

Enough requests were received to fill 10 weeks of Centrifuge youth camp at Ridgecrest and eight weeks at Glorieta. Other weeks expected to fill early are Music Week and all three Sunday School Weeks at both conference centers and Student Week at Glorieta.

Officials at both centers said waiting lists are maintained and people are notified as cancellations are received.

"At first we were a little skeptical about the summer because the mail was so slow, but we are real pleased at the final count from the first day and look forward to a good summer," said Bill Hendricks, Glorieta business manager.

Carol Ann Henderson, head of reservations at Ridgecrest, said care is exercised to assure fairness in processing reservations. "As the mail comes in we sort it according to the date stamped by the post office. Then we receipt the deposit and arrange the requests by conferences," she explained.

Requests are not processed for five working days after the opening date for reservations so all mail with a first day postmark will have equal chance for available space.

"After five days we shuffle the requests and begin trying to fill each request," explained Mrs. Henderson. "It is all done by hand and takes at least five days for two people to just go through the first day's mail."

According to Mrs. Henderson, every request has an equal chance for receiving the accommodations they request. "We treat all letters the same whether they spend seven dollars for special delivery or just 15 cents for a first class stamp. It is the date on the postmark that counts, not the order they arrive."

These reservation totals do not include the priority and faculty reservations made in January.

Priority certificates are mailed each fall to those groups who remained on the waiting list for the previous summer after the 60-day cutoff date for deposit refunds on confirmed reservations. The certificates allow the holder to request summer reservations in January for the same number of people and for the same week they were unable to get last year.

Of the 1029 certificates sent last fall by both conference centers, less than half were redeemed in January.

Reservations are still available at both Ridgecrest and Glorieta and will be filled on a first-come first-served basis.

