

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL



Ray Lawrence is elected Mid-Continent president

Raymond E. Lawrence, assistant to the president of Cumberland College since 1972, has accepted the presidency of Mid-Continent Baptist Bible College, Mayfield, and is already serving in that capacity.

Lawrence, a graduate of Georgetown College and Southern Baptist Theological Seminary, is a former member of the board of directors of Western Recorder. He has served on seven Kentucky Baptist Convention committees, including Christian education.

Currently interim pastor at Mt. Vernon, Lawrence has served several interims during his Cumberland tenure. Earlier, he was pastor at Central Baptist Church, Corbin, for 10 years, and served pastorates in Shelbyville and in Missouri.

He is married to the former Eula Whiteker of Cynthia. She is employed as director of education and consultation for Comprehensive Care in Corbin. The Lawrences will establish their home in Mayfield later this year. In the meantime, he will travel extensively on behalf of the school.

FMB confirms slayings of 2 Baptists in El Salvador

The Foreign Mission Board has confirmed reports of the killings of a Baptist pastor and one of his church members in El Salvador and the withdrawal of American Baptist Convention missionaries.

The reports indicated pastor Salvador Rodriguez, Chapelique Baptist Church, and an unidentified woman member of his congregation were slain by a paramilitary-type rightist group about Feb. 27 in the rural area where the church is located.

Southern Baptists have had three missionary couples assigned to El Salvador. One of the couples, the Hoyt Eudalys, have just returned to the United States after completing their term of service. Those remaining are Bill and Libby Stennett, of Virginia and the District of Columbia, and Ernie and Lee Ann McAninch of Alabama.

The two Southern Baptist couples are working mainly in the capital city of San Salvador now and do not feel it is necessary for them to leave the country. They are doing bookstore and literature work.

El Salvador's ruling junta has been under severe attack from both leftist guerrillas and rightist forces with more than 20,000 reported killed in fighting within the past year.

\$2.7 million raised by Atlanta congregation to buy property as 'test of obedience to God'

Members of Atlanta's First Baptist Church gave more than \$2.7 million in 11 days as a "test of faith and obedience to God." Pastor Charles Stanley urged them not to borrow "one copper penny" of the money to buy downtown property and buildings adjacent to church facilities. He told them to trust God and forget all possibility of failure.

They responded by reaching for their checkbooks. When that wasn't enough they walked the aisles and gave wedding bands, antiques, automobile titles, coin collections and stock certificates to be sold for cash.

Donation of material gifts began spontaneously during a Sunday morning invitation and continued throughout the week, according to Sid Hopkins, associate pastor responsible for staff and program coordination.

"They gave things very precious to them," said Hopkins, who compared this offering to the one conducted by Moses when the Children of Israel built the Tabernacle.

He said the gifts were given above and beyond the church's regular budget offering. The \$2.7 million offering was part of a \$2.85 million pricetag for the property. The total amount was raised during a two-month period.

The property, two city blocks formerly used by an automobile dealership, is the most recent acquisition the church has made without borrowing money. During the last quarter of 1980, the church paid \$500,000 cash for three parking lots and a building which now houses its singles ministry. Earlier in the year, it renovated another building for \$600,000 cash.

The reason the church felt it needed to expand is simple: it's growing.

In the past couple of years the church has stepped up its Sunday school program to catch up with a "pulpit oriented ministry," Hopkins explained. More than 1100 persons joined the church last year, and Sunday school attendance on a recent Sunday was 2693, up nearly 900 from two years ago.

Stanley said if someone had given the church \$3 million to purchase the latest property and buildings

the action "would have ruined the opportunity for God to bless many of our people."

However, the pressure of raising the money before the property deal was to be closed and of not turning to a bank for a loan placed the church's obedience to God "on the line," he said. He added that God worked a "miracle" by helping members give the money and leading them to deeper faith.

Graham reaches 95,000 in Mexico City crusade

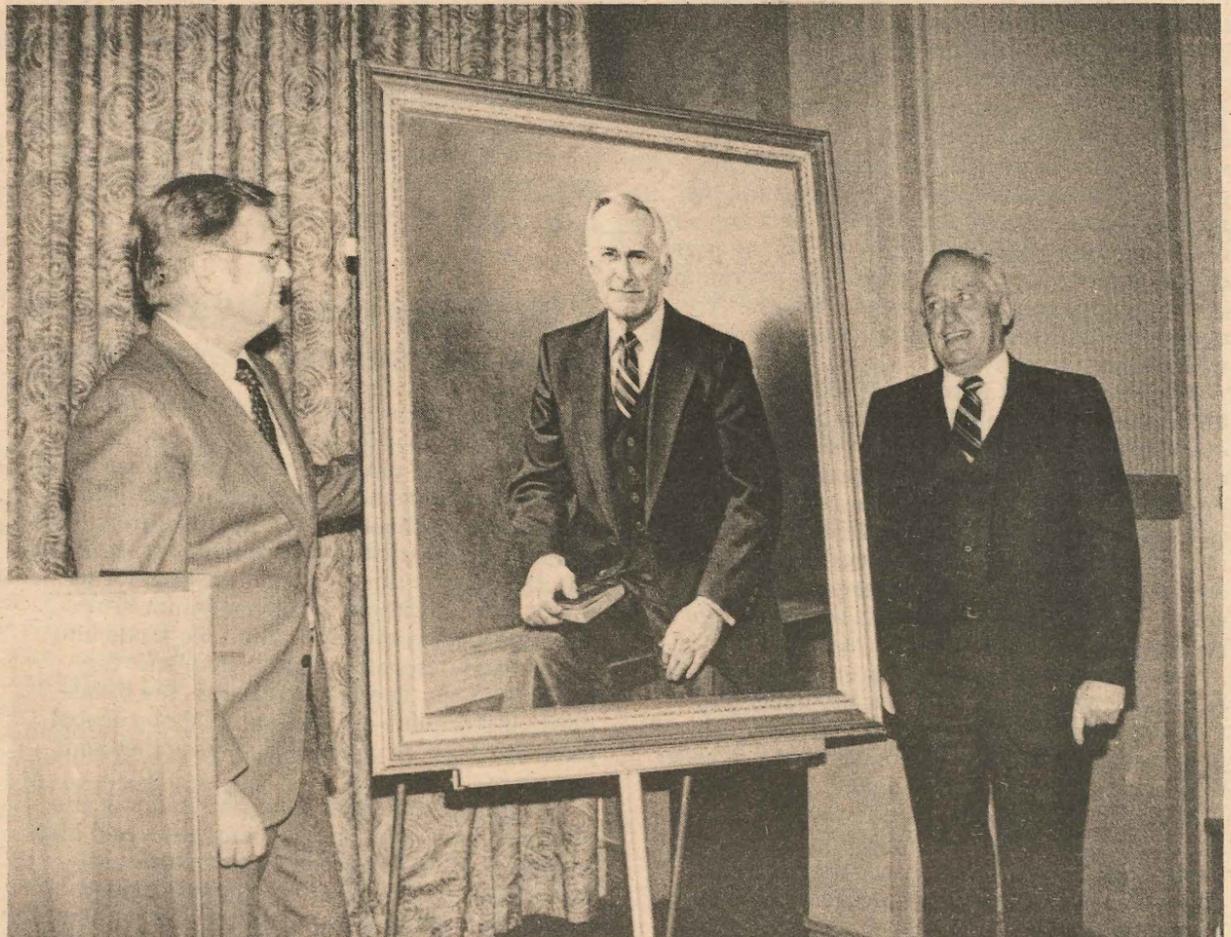
Evangelist Billy Graham concluded eight days in Mexico City by visiting privately with President Jose Lopez Portillo.

Graham had just finished a five day evangelistic crusade fraught with problems because of Mexico's constitutional law regarding separation of church and state. Despite last minute negotiations and public confusion about meeting place and time, more than 95,000 persons attended the five nights. The 16,000-seat Arena Mexico was filled to overflowing four of the five nights.

Some 6524 persons inquired about the gospel in response to Graham's messages, 3522 accepted Christ as their personal Savior and made a life commitment. Most were between 13 and 25 or over 36 years of age, according to Graham organization reports.

Little commercial advertising was done but the media invited Graham to appear on several newscasts and talk shows. Almost all 14 newspapers in Mexico City carried stories about the crusade.

"For evangelicals this was a new experience," said Librado Ramos, pastor of First Baptist Church, Mexico City and president of the National Baptist Convention of Mexico. "For many years we have wanted to express our faith more publicly. Now our country is becoming aware of the existence of evangelicals."



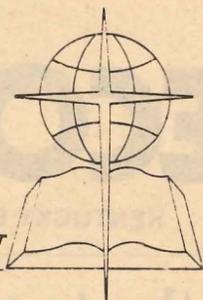
Portrait artist Wyndell Taylor, Columbus, Ga., stands with the subject and finished product of his work. The painting of SBC Executive Committee executive

secretary-treasurer Harold Bennett will hang in the parlor of the SBC Building in Nashville with portraits of Austin Crouch, Duke McCall and Porter Routh.

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

Executive Committee recommendations will bring opposition

It now appears two recommendations from the Southern Baptist Convention Executive Committee will spice up the convention business sessions in Los Angeles in June. One is the bylaw revision proposal that the two vice presidents of the Southern Baptist Convention share more equally with the president in appointing the committee on committees for each convention. The other is the recommended constitutional change in messenger qualification which would favor churches giving generously through the Cooperative Program.

The bylaw change would require the committee on committees to be appointed by a committee composed of the Southern Baptist president and the two vice presidents. Presently, the president, "in consultation with" the vice presidents, makes the appointments. The phrase, "in consultation with," has never been clearly defined and convention presidents have been left to decide to what extent vice presidents would be involved in naming the committee.

A poll reveals most former convention presidents and the current president favor this change. One former president, Adrian Rogers, says he will vote against the proposal. He regards the recommendation as a reaction to his appointments on this committee in 1980 and says it is designed to head off efforts to use the presidential appointive powers to turn the convention in a more conservative direction. Rogers' appointments were regarded as heavily weighted with ultraconservatives.

Rogers is at least partly right. This recommended change would have most probably come eventually anyway but Rogers' use of his power doubtlessly hastened it. His opposition will probably influence other messengers to vote against the proposal and it would not be surprising to see Paul Pressler and Paige Patterson advise their followers to oppose the recommendation because their strategy takes advantage of the presidential appointive powers.

The recommendation, however, appears to be in keeping with the best in Baptist polity and tradition. We have always believed in division of power and sharing responsibility widely in order to prevent centralization of power.

If passed, the change would put much more emphasis upon selection of convention vice presidents. Now the vice presidency is mostly honorary but the change would make it a more influential office.

The proposed constitutional change has some of the same elements. It would reduce the po-

tential of churches which are small in number and in Cooperative Program giving controlling convention actions. Presently a church, no matter how few members it has, which contributes as much as \$2250 to any convention cause qualifies for the maximum number (10) of messengers. This means a church of half a dozen members meeting in a pastor's home and contributing \$2250 a year to some convention cause would be equal in voting power to a church of 15,000 members contributing a million dollars or more a year to Southern Baptist causes. This doesn't really seem fair.

The proposed change would still grant any church of any size numerically or in contributions one messenger. Other messengers up to 10 would be one for each two percent of its undesignated offerings or each \$10,000 given through the Cooperative Program.

This change would be objectionable if it absolutely restricted messenger representation to churches contributing through the Cooperative Program. The right for a church or a church member to designate contributions must always be honored and Cooperative Program giving never has been and should not now be a requirement for affiliation with the convention. The provision, however, for one messenger for a church with or without Cooperative Program participation and the additional messengers on the basis of proportionate or substantial Cooperative Program gifts seems fair.

Cooperative Program giving is not a Baptist doctrine but sharing the gospel with the world is and the clearly established Southern Baptist method of undergirding missionary outreach is the Cooperative Program. It seems only proper that churches who contribute most to this outreach should have most to say about its policies.

The change would discourage churches from taking advantage of technicalities in the constitution in order to have disproportional influence in convention decisions. The reported advice of Paul Pressler to churches to be certain to contribute the minimum amount in order to qualify for the maximum number of messengers would not be as easy to follow.

Discipline must be restored to public school classrooms

American public school education is a priceless gift to us from our forefathers who saw and experienced the injustice of private or parochial schools for children of the wealthy and pauper schools or no schools for the poor children. This gift is a sacred trust to be preserved for posterity but it is gravely threatened at this time. This threat is from without and from within. The outside threat is diversion of public funds into private and parochial schools, thus starving public schools. The inside threat is the breakdown of discipline and the absence of a school room atmosphere conducive for teaching and learning.

The mistake of channeling public funds into church-related and private elementary and high schools is often discussed on this page and doubtlessly will be dealt with again as need arises. This is the first full editorial treatment of the present plight of today's public school rooms.

The following observations are based on reports from public school teachers in the Louisville community and therefore may not apply to other school systems though I suppose the situations are similar in most places. And there are exceptions in our area where a wholesome learning atmosphere prevails but the shame is it is the exception and not the rule.

The atmosphere today in many public school classrooms is nothing less than horrible. Discipline and order are so lacking that the chances of teaching and learning are almost nil. Many conscientious teachers have given up and are merely marking time until retirement or are getting out completely.

Pupils and not teachers are in control and disorder, defiance, intimidation of teachers and even violence are common. This is intensified in today's racially mixed classrooms. It's understandable from former treatment at the hands of whites but it's shameful that black children are taught to be so suspicious of mistreatment that this dominates their thinking rather than the learning process. Blacks and whites often openly defy teachers and dare them to try to discipline them. Some of these are nothing less than juvenile terrorists.

Teachers dare not go into a classroom without liability insurance in case of being sued by parents and many teachers won't touch a child for fear of being taken into court.

Parents are as much to blame or more than their children for this abandonment of discipline. Some parents actually tell their children not to allow teachers to discipline them. This is a far cry from the day not long ago when many of us were told that when we got a whipping at school, another whipping would be awaiting us when we got home and the parents who went to school officials objecting to discipline for their children were considered a little foolish.

I know there are many sociological factors in explanation of the present plight. I am no sociologist but I am a former public school teacher and I know order is required in the learning process. I also know about the modern and progressive theories in education but they don't seem to be working.

School boards have their hands full with finding sufficient funds and grappling with other problems but finances, facilities, personnel and the rest that go with operating public schools all are for nothing unless learning takes place in classrooms. These boards should take whatever steps necessary to require and to support administrators and teachers in reestablishing orderly classrooms.

Parents should demand recovery of discipline in public schools. They pay the bills ultimately and they should call the tune. As it now is, many parents who have always been committed to public schools have to seriously consider abandoning public schools and using private schools because of the predicament of public school classrooms.

Again sociology may dictate differently but what is wrong with the old system which called for only two choices? Children that submitted to discipline were taught basic subjects and a few extras in orderly schools. Those who would not submit to discipline went to "reform" schools. Some of these reformed, others didn't, but at least they didn't disrupt other students and teachers who were seriously pursuing education.

Baptist News in Brief

Americans United to sue?

Does a national religious liberty organization have the right to sue if the government violates the Constitution? That's the question the U. S. Supreme Court has agreed to decide.

The case arose when Americans United for Separation of Church and State challenged the constitutionality of an action by the U. S. Department of Health, Education and Welfare giving surplus federal property and buildings in Pennsylvania to Valley Forge Christian College, a sectarian institution which trains ministers and church personnel. The 77 acres of land and 70 buildings originally cost the government over \$10 million.

Americans United executive director R. G. Puckett welcomed the high court's decision to hear the dispute. "We believe this case can be a landmark in the battle for church-state separation. The government certainly will be put on notice that flagrant violations of the First Amendment will not go unchallenged if the Supreme Court agrees with us that Americans United has standing to sue in such cases."

Baptists, Jews draft plans

Following up discussions initiated by Southern Baptist Convention president Bailey Smith representatives of the Home Mission Board and the Anti-Defamation League of B'nai B'rith outlined plans to implement efforts to improve relations between Southern Baptists and Jews.

The meeting was chaired jointly by Glenn Igleheart, director of the board's interfaith witness department, and Theodore Freeman, national program director for the ADL.

The implementation meeting followed two meetings Smith, pastor of First Southern Baptist Church, Del City, Okla., had with representatives of the ADL. The first meeting, Dec. 18, was held at Smith's request in the wake of controversy over Smith's widely reported comments that God does not hear the prayers of Jews and that Jews have funny looking noses.

It resulted in a joint statement condemning anti-Semitism, reaffirming the individual theology of each group and agreeing to establish a joint working relationship between the groups.

The second meeting, in February, established a work group to begin implementation of the agreement.

Ex Ky. leader Griffith dies

L. O. Griffith, 74, retired director of the Home Mission Board's communication division, died Mar. 10.

Griffith began work with the Home Mission Board as director of promotion in 1951. He was named director of a newly-organized division of education and promotion in 1959. He retired Dec. 31, 1971.

A native of Kentucky, Griffith was pastor of numerous churches in the mountains of Kentucky before joining the staff of the General Association of Baptists in Kentucky in 1945. He was assistant to the state executive secretary for Kentucky Baptists until 1951.

Funeral was in Jonesboro, Ga., and burial was in Shelby, N. C.

His wife, Grace, requested contributions be made to Griffith Memorial Baptist Church, Stockbridge, Ga.

Deacon quits job for belief

Harold Kelly, 50, a deacon at Eastlan Baptist Church, Greenville, S. C., has resigned as president of Bi-Lo Inc. over a decision by the grocery chain's executive committee to sell beer and wine in its six Charlotte, N. C. stores.

Kelly, president of the 120-store supermarket chain which last year had sales in excess of \$617 million, said: "I'm not saying their choice is wrong. I'm not saying that the stores are wrong. I am not a judge. But as for Harold Kelly, I can't have a part in it."

He added: "I have committed too many sins to set myself as an example. But I hope this action will be a witness for the Lord."

Bi-Lo, according to Kelly, has been a family-type store. "I am concerned that families, particularly children, would see beer and wine in Bi-Lo's stores. I am concerned with the easy availability of beer and wine, especially to new drinkers. Of the people who start drinking, many become alcoholics. I cannot be a part of that. I could not live with myself knowing I was a part of it."

Kelly's future plans are uncertain but he said he has just about ruled out the possibility of the supermarket business since most of those now sell alcoholic beverages.

He added the future, however, is not uncertain. "We know the Lord has a place for us. He led us to Bi-Lo and he will lead us now."

Kelly's pastor, Stewart Simms Jr., said "he is a man with very deep principles and operates on a complete commitment to God."

Sloughing off on taxes?

Individuals who try to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U. S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status was revoked by the Internal Revenue Service.

S. Dean Slough, who organized what he called the "Western Catholic Church" in 1971, reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough, who along with his wife and daughter formed the church's board of directors, requested and received tax exempt status several months after establishing his "church." According to the incorporation papers, the purpose of the church was "to embrace persons of all faiths, colors and creeds, to join for a common cause the betterment of man, by helping God in spreading the gospel."

In addition, Slough's application for tax exemption declared the new church proposed to build churches, colleges, nursing homes and a hospital.

By 1978, however, Internal Revenue Service officials became suspicious, launched an investigation into the church's progress and eventually revoked the tax exemption, retroactive to the date of founding.

Both the U. S. Tax Court in Wash-

ington, D. C. and the Seventh Circuit Court of Appeals in Chicago agreed with the IRS that because Slough's church had no place of worship and conducted no public religious services the tax exemption should have been revoked.

West will channel blacks

In a move toward encouraging more black Southern Baptists to consider missionary careers the Foreign Mission Board named Elmer West as liaison to work with the Home Mission Board's Emmanuel McCall and the nation's black Baptists.

McCall, a black, directs the Home Mission Board's department of black church relationships which works with white and black Southern Baptist congregations and with National Baptists.

West, who will continue to carry his primary duties as director of the foreign board's ministries and deputation department, has worked both as a pastor and a denominational worker to foster closer relationships between Southern Baptists and Christian blacks. In his new responsibility he will work with McCall to provide information and

resources about foreign missions to the 600-plus black Southern Baptist churches.

L. A. rooms still available

Some rooms remain for the 1981 meeting of the Southern Baptist Convention at the Los Angeles Convention Center although 95 percent are reserved.

"There are a few rooms available, mostly through cancellations," said Tim Hedquist, associate executive secretary and director of financial planning for the SBC Executive Committee.

Hedquist, however, warned that most of the rooms still available are higher priced rooms.

Persons still needing reservations should obtain forms from their state convention offices.

"Even when the block of rooms reserved through the Los Angeles Housing Bureau is gone there is still plenty of rooms. There are some 11,000 rooms in downtown Los Angeles and the SBC is using about half of them," Hedquist said.

Persons wishing to obtain the names of other hotels in Los Angeles may telephone the housing bureau at (213) 488-0211.

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Baptist Forum

Keeping on the straight and narrow

Extremists are difficult for me to deal with. In spite of my objections of many of their views, there is always something about their cause with which I agree. I am certainly sympathetic with the Moral Majority's belief in God, country and morality. The American Civil Liberties Union appeals to my belief in individual rights and freedoms. I suppose I could find some point of agreement even with such questionable groups as the John Birch Society, Americans for a Democratic Society and the Flat Earth Society. But as a whole I find these groups far too extreme in their understanding and interpretation of the issues they raise. Their zeal results in exaggeration of the issues which they promote. It blinds them to opposing points of view. Often they become intolerant and lose their perspective. Truth is thrown out of balance.

There are theological as well as political extremists. I agree with the Fundamentalists' emphasis upon the Bible as the Word of God. But in their zeal to preserve true orthodoxy the Fundamentalists have made many issues fundamental which really are not. I agree with the Liberals' demand for social justice but disagree with their identification of Christianity with humanitarianism.

Another extremist group of Christians that has become prominent lately is the Charismatics. As with other groups, there is some truth in their teachings. But, I am more convinced the present-day Charismatics are potentially more destructive than constructive. Their teachings contain serious theological flaws at several points including the doctrine of atonement, the nature of prayer and the biblical basis of authority. Often, these their interpretations of scripture are based upon faulty biblical exegesis.

For Charismatics to teach that physical healing is provided in Christ's atonement, or speaking in tongues is a gift of the Spirit which marks true spirituality, or faith is the key to material blessings demonstrates once more it is possible to prove anything from the Bible. Beyond these theological aberrations I feel there is serious concern which should be raised about the apparent similarities of the cults and the developing trends within many Charismatic groups.

May God grant us the wisdom to see all of God's truth, not solely the truth which lies to the right or to the left. If we move too far one way or the other we risk moving beyond the truth.

Kenny Mahanes, Dayton, Ohio

Put out a contract

Today I have learned that three of my colleagues in ministry are in the process of being fired by their churches. Moral issues are not involved. My friends have not been charged with unethical or dishonest behavior or accused of inept performance. These colleagues are facing imminent dismissal and the jeopardizing of their financial and professional futures because they have, for no moral or ethical reasons within their churches who have campaigned for their dismissals. The men under attack have not been encouraged nor given a chance to deal with the charges in an atmosphere conducive to healing, partly because the "moderate" element of the membership apparently does not want to be involved in conflict or, after wearying of conflict, will allow the opponents to prevail "for the good of the church."

Should a pastor be summarily dismissed regardless of the issues involved? One of my friends was told: "Pastor, you just aren't getting the message. You don't like you. You have to go." Does a congregation have an ethical responsibility to insure that agreed on procedures and guidelines will be followed in dealing with the dismissal of a pastor?

Perhaps it is time for churches and pastors to consider some kind of contractual agreement outlining the grounds and procedures for terminating their relationship. This agreement would be a part of the church's commitment to the pastor at the time of his call. Such an agreement would protect a pastor and his family from being vic-

timized by a vocal and implacable minority; it would also promote the likelihood of maintaining church fellowship in a time of repression and keep the church from the reputation of being callous and impetuous.

Billy G. Hurt, Frankfort

Appreciation acknowledged

I must respond to Bro. James Cox's article on denominational servants and their commitment to the cause of Christ through the Southern Baptist Convention. As some pastors, I am overwhelmed at times with so many programs, training clinics and new ideas that have been offered through our convention. Yet, it has been those dedicated denominational servants who have helped me improve my Sunday school, offered a compassionate heart as I worked in an inner city church, who brought to me essential resources in starting a language work and have always taken time to answer letters and phone calls when I needed help or advice. How do you show appreciation for their time and love?

I hope Bro. Cox's thoughts are a beginning for my fellow pastors and me in our responsibility to provide more substantial support for their ministries. My church is able to show their love in many concrete ways and is most considerate of my family. I sincerely feel no less should be for those in denominational efforts. I humbly call upon our state executive board and the executive board of the Southern Baptist Convention to take fair and equitable measures to insure the spirit of meet the special needs of our coworkers in convention activities. I stand with our convention in Bold Mission Thrust to win people to Jesus, but let us not place an unfair burden upon just a small group of our fellow Christian workers in denominational service.

From the state executive secretary to the secretaries that serve in my own association, I thank you for what you have meant to the churches I have served and to me. Your commitment does make a difference to the work of our convention in the name of Jesus Christ.

Bruce Sloan, Shepherdsville

The wages of sin

I hesitate to attempt to write concerning Dr. Caldwell's article in the Jan. 14 issue of Western Recorder due to the fact I cannot put on paper clearly what I want to say. However, I know enough about God's Word to refrain from writing an article encouraging people to disobey the Word of God.

Dr. Caldwell said he was concerned more and more capable, dedicated and sensitive ministers, men and women, are being lost to Christian ministry solely because they have been divorced. He also states God had forgiven them and all have sinned and come short of the glory of God.

It is true we have all sinned and continue to fall short of the goal of perfection. We all have to repent and confess our sins. God will and does forgive us of the acts of our sins but the deed is done and that deed affects others. God does not remove the scar or the results of our sins on others.

What about Moses when he smote

the rock when God had said, "Speak to the rock"? God forgave his act but the result was Moses did not enter the promised land. He or she can be forgiven for their failure on the marriage vow but they forfeit the right to serve as a Christian leader such as a pastor or a deacon in the church of the living Christ. The scar is not removed. A divorcee would set the example and it becomes the custom. This is already becoming common in our Baptist ranks and many of our literature writers are beginning to try to justify such actions. Many young people and senior citizens are now bypassing the marriage vow and living together.

When we get to the place an individual is more important than the Word of God we cease to be qualified for leadership in any society and especially in the church of the living God. It seems professional religious leaders would say, "If Judas had not killed himself, he would have been one of the leaders in the First Church of the Lord Jesus Christ."

There was a young man who was a good baseball player. One night he took a friend for a ride in his new car. They were both drinking. He wrecked his car and his friend was killed. The young man lost his right arm. He recovered from the wreck but he could never be a successful ball player with every. He had only one arm. So it is with every person who fails to read the Word of God and falls into a sin that cripples him for life. It is a sad situation. We have to face the facts of the scripture.

The plight he finds himself in will not prevent him from being a baseball fan nor prevent him from encouraging other young men to play ball. He could help train new recruits or even be an umpire but his baseball activities would be limited.

So it is with divorcees. They can pray, witness, warn and encourage others. But the position they had cannot be assumed again.

R. B. Hooks Sr., Bowling Green

Have we contradicted ourselves?

If the 10 commandments are unconstitutional today to be on school walls why wasn't the old "Blue Back Spelling Book" published by American Book Co., entered according to Act of Congress 1857 and sold up 'til 1981, and taught in the schools of our ancestors most of those years?

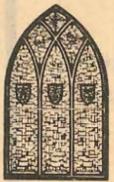
Some of the teachings in it were: "The Holy Bible is the book of God," page 26; "God created the heavens and earth," page 29; also "Good men obey laws of God." "God will bless those who do his will," page 34; "God governs the world in infinite wisdom, the Bible teaches us it is our duty to worship him," page 69; "God is the divine legislator, He proclaimed his 10 commandments on Mt. Sinai," page 98; "God forgives those who repent of their sins and live a holy life," 101; "The heathens are those people who worship idols, or who know not the true God," page 115.

The well remembered McGuffey Reader had many Bible stories. As an example the fifth grade, page 121, had "Belshazzar's Feast" (hand writing on the wall).

It seems God blessed America the years they were studied in school. How

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many wars did we have those years? America went forward, didn't she?

In Num. 16:30 the earth opened and swallowed those who were not pleasing him and the others he killed with a plague. Is Mt. St. Helens a warning for from God, what he can do to us?

S. B. Wheeler, Mayfield

Maybe we're missing the boat

Regardless of the words we use to describe our condition, all of the people on earth have lots of troubles, or problems. You may say: "That statement has been true ever since Adam and Eve lived in the Garden of Eden, and then sinned." Christians have problems, troubles, whatever you want to name them.

Sometimes we are tempted to think the solutions to problems are more simple than they really are. We are inclined to think: "There are just two ways, the right way and the wrong way — our way is right and your way is wrong."

The devil confuses us by our failing to see that in at least some of the issues there may be several shades, or degrees, as to what is the right course of action and as to what are the wrong ways.

We, "Baptist" Christians, are too inclined to 'fight' among ourselves. There is one thing all people called "Christians" can be sure of: all of the "un-believers" are united against us, who are the believers and doers of the Word of God. So, whatever stand we take on the issues of the day, many will try to trip us up while claiming that what they are doing is "legal," "according to our" United States Constitution," etc.

Some Baptists would prefer: (1) Instead of fussing over the "inerrancy" questions, to take the gospel to all people. (2) Instead of worrying over what the government is going to do about taxes and cutting the budget, be more thrifty in our own families. (3) Instead of being quite so concerned about our military defense, try to feed more of the hungry children of the world. (4) Maybe the problem of "abortion" would go away if young men and women would realize the powers of reproduction require corresponding responsibilities.

The most important thing the whole human race should realize: Christ is for all of us: Jew, Gentile, whatever race, whatever color, rich, poor, in-between, the educated, the un-educated. It was the Lord who invited us: "Come unto me ye who are weary and heavy laden — for my yoke is easy and my burden is light." Like the old song says, "Where can I go, but to the Lord?"

Harold Ashby, Lexington

We may be leaving you

I was very disappointed to read the front page article in the March 4th Western Recorder concerning Bailey Smith's recent "peace" talks with certain factions within the Southern Baptist Convention. These groups question the inerrancy of the Holy Scriptures, the basic and fundamental belief that God's Word is true and without flaw.

It is good that Bailey Smith personally recognizes the inerrancy of the scriptures, but his responsibility must

reach far beyond this. I predict that unless Southern Baptists take bold and decisive steps on this most basic of all beliefs, there may be mass exiting from the Southern Baptist Convention in the coming years.

The article recognizes that the "rank and file" Southern Baptists are inerrantists and have not been adequately represented in the appointments of the past.

This issue is fundamental to all others. If the Word of God is in error, this opens the scriptures to humanistic and individual interpretation as to what is true and what is not.

My family is carefully watching the leadership of the Southern Baptist Convention. If our leadership cannot boldly take a stand for the inerrancy of the Holy Scriptures it will be discarded by most Baptists. In these volatile times, it is most important that we do not allow the desire to make "peace" within the church to lead us away from the basic truths that Southern Baptists have always stood for.

Michael W. King, Hanson

Who's dictating? Don't messengers decide?

The recommendation of the Executive Committee requiring gifts through the Cooperative Program as the basis for representation at the Southern Baptist Convention has to be the worst recommendation ever brought to the convention by the Executive Committee.

Certainly the convention has a right to insist that our member churches be "in friendly cooperation with the convention and sympathetic with its purposes and works," just as we say now in our present constitution. We also have every right to expect that they be "a bona fide contributor to the Convention's work." However, it is not the prerogative of the convention to tell our churches how they must give their funds. It is the right of every congregation to determine how they give. They may elect to give through the Cooperative Program or they may choose to give directly, as they feel led of God. The convention should only insist they support the work in whatever way they choose.

If passed, I feel this recommendation will do our convention irreparable harm. Hundreds of churches may be lost to our denomination and it could lead to a split in our fellowship. Many churches simply will not tolerate the obvious violation of their local autonomy by a denominational hierarchy telling them how and how much they must give. Many good, doctrinally sound, evangelistic, missionary churches feel they cannot conscientiously give through the Cooperative Program knowing that 60% or 70% of

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those gifts never go to worldwide causes and only about 17% support foreign missions. Others feel they cannot in good conscience support institutions which they feel have questionable moral or doctrinal integrity. Thus they elect to designate their gifts giving directly to foreign missions, home missions and whatever institution they feel worthy of support. Although I do not personally advocate this approach, I insist it is their right as free, autonomous congregations.

I am a friend of the Cooperative

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses invited.

by Crate Jones, Durham, N. C.

In the Atlanta airport I saw neatly uniformed men with wings pinned to their coats. They were highly trained, skilled pilots of the great jet planes. Some of them were crowned with gray hair, indicating ages between 50 and 60.

Now these "elderly" gentlemen have flown more miles, gone through more storms, ferried more people and made more safe landings than the men two-thirds their age. They are respected, have prestige and are kept at the controls as long as possible. We congratulate the airlines on their wisdom in using such capable men. In fact, when flying, we feel a sense of ease when we see one of these "old gray heads" in the cockpit.

But just suppose the airlines adopted the "wisdom" of many churches. No matter how qualified the man might be he'd have to be between the ages of 35 and 45 even to get invited aboard. If, by some quirk or other, he happened to be flying at, heaven forbid, age 50 or 60, the company officials would get nervous. Even in mid-flight they might ask him to exit without benefit of either plane or parachute. And if, miraculously, he survived the fall, no other airline would be likely to let him fly again.

Churches have been known to pull such stunts. Some pulpit committees seem to be instructed to check the "sky pilot's" date of birth rather than his new birth. See how tall he is rather

Program. The church I pastor has sought to increase its gifts through the Cooperative Program, both percentage and total amount, each year. I have sought to lead the churches I pastor to give at least 10% and one church gave 25% through the Cooperative Program. Nevertheless, I vehemently protest any effort on the part of the Executive Committee or our denomination to usurp the authority of my church and dictate what and how we must give.

Larry L. Lewis, St. Louis, Mo.

than how deep. Listen to the sound of his voice but ignore the tone of his theology. Could the church be proud of him instead of, is the Lord pleased with him? What color is his hair rather than what's the color of his morality?

Many a good "old" man has been shown the exit or passed by in favor of the younger preacher who supposedly can get more young people to fly with him.

In truth, the gray head has traveled farther with the Lord, survived more storms, weathered more committee meetings, been shot at more times, been loved more, brought more folks to a safe landing in God's kingdom, has a deeper understanding of the Bible and has thicker praying pads on his knees than the younger brother just beginning. His only crime is the years caught up with him.

Jesus said, "The children of this world are in their generation wiser than the children of light." Seldom is this more clearly seen than in the concept of churches searching for preachers as compared to the business world's search for seasoned leadership.

It took the Lord 80 years to get Moses ready for his final 40 years of work. Did a real creditable job, too. With only one major blunder, he still caught a non-stop flight from Nebo to heaven. And the ol' boy made a touch down on Transfiguration Mountain with none other than Jesus and a right aged prophet named Elijah.

Not bad for an old fellow. Not bad.

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The chaplain of the Crossbar Motel

by James H. Cox, Associate Editor

Clarence Floyd has what every preacher desires, a captive audience. But that's only one expression of a man whose constant care has given hope to men and women whom society has practically forgotten.

"Would you go by and see my grandmother?" the lanky youth in jeans, khaki shirt and stubble beard asks his visitor. "She's in the hospital and she just had her leg amputated."

"Sure," his visitor responds. "Give me her name and I'll visit her tomorrow night."

A moment later, the visitor is engaged in conversation with another youth about helping him find a job in a few days.

Elsewhere, the man is concerned for a young man perhaps in his mid-twenties who is sick with a fever. "You make sure they take you to a doctor first thing in the morning," he tells the boy, calling him by his first name. "If somebody doesn't take you, I want you to have somebody call me at work and tell me why. Now, will you make sure they do that?"

"Yes, sir," the boy nods.

From time to time, the visitor pauses to have prayer with his 'hosts.' He encourages them, he is positive in his outlook and he reminds them that God loves them and is willing to forgive any wrongdoing.

At one stop, a young lady thrusts a Good News Bible at him which he had given her earlier in the day. "Here," she exclaims, beaming. "I want you to sign it for me!" The casual observer can sense that this book is going to hold a special place in her life. Her visitor obligingly responds to the request.

The man picks up mail at various stops, and assures those who give it to him he will buy postage and put it on their letters and drop them off at the post office. He is open to running almost any errand requested and purchase whatever is necessary, often out of his own pocket.

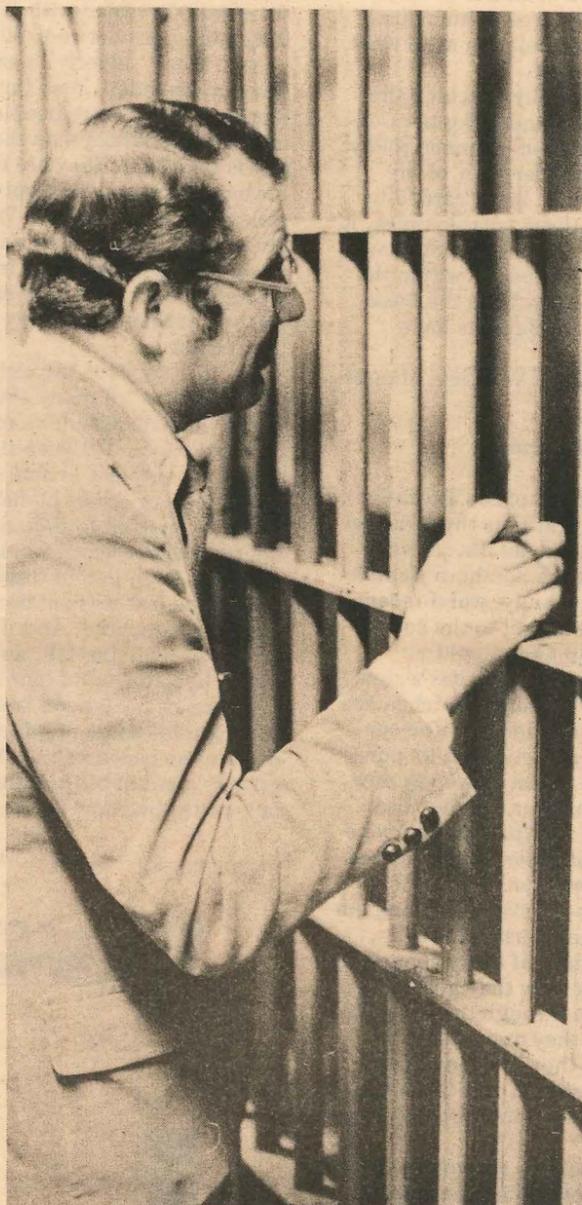
He follows the same routine every week.

'Just a bum'—but Jesus is 'fantastic'

Who is the visitor and what is he doing?

His name is Clarence Floyd, a 48-year-old Somerset truck driver who has devoted much of the last three years to personal witnessing in the Pulaski County jail. His positive, reassuring manner has become so respected among jail officials and inmates alike the local fiscal court elected him chaplain. That's strictly a voluntary position without pay, but Floyd sees it as his personal ministry, his opportunity of on-going witnessing to people whom society has often forgotten.

His own philosophy, which he frequently expresses to others, is, "I'm a bum, but Jesus is fantastic."



Clarence Floyd counsels with the inmates.

"If Jesus could take me, and love me and forgive everything I've done," he believes, "then he could love and forgive anybody."

The Pulaski County jail includes people who are in it for everything—murder, rape, sodomy, bunco, bad checks, forgery, theft, manslaughter, public drunkenness, income tax evasion, helping prisoners escape—"you name it, we got 'em," says Floyd.

There are perhaps 75 inmates on the average in the jail at any one time. Three to five of these are women. Are they all guilty? Floyd is asked.

"I'd say 99% are there because of sin," he answers. "My guess is that one percent are innocent."

Floyd makes it a point to stay clear of the prisoners' legal cases. "I don't take sides," he declares. "And I don't pass judgment. That's what the judges and the juries do. I treat the prisoners as friends, people who need spiritual help."

Carrying that thought further, Floyd avers: "God says, if a man doesn't know Jesus, he's already on his way to hell. On the judgment day, there won't be any plea bargaining."

Floyd believes most people in jail "aren't there for a cause but for symptoms of something else." He is

convinced "if those of us who are Christians went out and told others what we believe, the effect on this world would change society tremendously."

He's seen everything

Floyd could write a book about his experiences in working with the prisoners these three years. He has been called during the night to come and counsel with an inmate. Often it is a juvenile offender, at least once it was a teenage girl.

Once he was asked to help cut a man down who had hung himself with his own belt.

But the most rewarding and redeeming part of it all has been those times when he has personally brought someone to a saving knowledge of Jesus Christ. He says he could not begin to number the times this has happened. But in his own quiet, self-effacing way, he gives God the glory and honor and credit for it all.

A typical experience occurred earlier this year. Floyd witnessed to an inmate who was on the verge of being released and brought him to a saving knowledge of Jesus as Lord. Two nights after the man's release, at 11 p.m., Floyd's phone rang at home. It was the former inmate's wife.

"I don't know what you did for my husband," she said, "but I'm not a Christian, and I want what he has, too. Could you possibly give me the plan of salvation on the telephone?"

Floyd did, and another soul was added to the kingdom that night.

"Not all will respond," he realizes. "But to me, effective witnessing is doing it in the Holy Spirit and leaving the results to God."

Extending his ministry through the church

There are some added dimensions to the work Clarence Floyd is doing which multiply the effectiveness of his labors again and again. That is his active link with his own home church, First Baptist, of Somerset.

Floyd has only good words to say for his pastor, Eldred Taylor. He testifies to Taylor's personal support and encouragement and suggests that this has been a source of strength to him.

Taylor teaches a Sunday school class each week at the church for people who often feel uncomfortable in one of the church's graded or ungraded classes. Floyd participates in the class for he is able to extend his ministry there. Through him, several former inmates who have been released have been introduced to the church by way of this class.

"I sat with a couple in class recently. I had witnessed to the husband in jail," Floyd recalls. "Now the man's wife is asking me to witness to her."

First Church stands behind Floyd's work and designates a small budget item for that ministry. Floyd has refused that financial assistance thus far, however, saying the Lord has blessed him. "If it ever came down to a matter of money, the same satisfaction wouldn't be there," he asserts.

A personal encounter with God

A local driver for a Somerset trucking firm for three decades, Floyd was not a Christian when he married almost 23 years ago. Both he and his wife, Nancy, are Pulaski County natives.

Shortly after the Floyds moved to Somerset the people of First Baptist Church reached out, visiting and witnessing to them. In response, they began attending church sporadically.

Eighteen years ago, however, at the age of 30, Floyd asked God to reveal himself to him. "There I saw Jesus," he remembers, "and I gave my life to him at First Baptist Church."

Two weeks later Floyd saw his wife and his brother come down the same aisle to give their lives to Jesus. His brother's wife also rededicated her life that day.

Today, the Floyds, including sons Tom, 18, and Michael, 16, are a closely-knit family and tied into the local church in an active way.

"Eldred Taylor is the only pastor any of us have ever had," Floyd reports. "He baptized all four of us. We wouldn't know how to respond to anybody else as pastor, at least for awhile."

All the Floyds, including Nancy, are athletically inclined. Eldest son Tom, a high school senior, hopes to play football at a Kentucky college next year.

"We're so close the four of us eat lunch together at home seven days a week," says Floyd.

"The boys are near enough to school to come home every day, and I make it a practice to be there, too. We never miss a Friday night football game together, either."

Fortunately, Floyds' family supports him in every way in his ministry at the jail. "They believe in what I'm doing," he confides, "and they understand those times are important, too."

How did he get into the jail ministry?

After being baptized he became active in his church and was soon elected a deacon. He was named to various committees but "felt defeated inside." He started witnessing one-on-one and became convinced God was opening doors for him to witness to various people.

He witnessed to a man who had been freed after spending nine years in prison. It took 18 months to win him, but that experience had a profound effect upon him. "I figured, if God could save him, he could save anybody," Floyd thought.

When a man he had helped became assistant to the county jailer, he saw an open door for an extension of what he had just done. He entered it, and the rest is history.

Floyd devotes two to four hours—"as long as I'm needed"—every Wednesday night to counseling the inmates. He may do this standing at the bars outside their cell blocks. But if an inmate needs private counseling and is not considered a dangerous threat, a jailer will allow him to leave his cell block and go with Floyd to the prison kitchen for personal consultation.

"We talk about everything," Floyd says. "Their personal relationship with the Lord, their family relationships, their individual personal needs. I help advise them the best way I know how."

Even on Sunday

Sunday is a different story at the Pulaski County jail, however. At least, it starts out that way.

At 3 p.m. every Sunday Floyd directs a one-hour interdenominational evangelistic service in the jail's third-floor kitchen. Any inmate who is not considered a dangerous threat is permitted to attend these services.

Admittedly, for some, they go only because it's their sole opportunity to be released from their cell blocks during the week. But for others, it appears to be a genuine worship experience.

The service is followed by informal fellowship and mingling among the prisoners. They are given opportunity to chat over a cup of coffee. Floyd describes them as "courteous, attentive, and they do



Female inmates render their version of "Amazing Grace" in a weekly worship service.

participate."

When the prisoners return to their cells, Floyd travels the narrow walkways throughout the building for the next two or three hours, tending to the prisoners' needs. He calls each one by his or her first name. It is on just such journeys he receives a request to visit an inmates' grandmother who is hospitalized, shares his concern about the health of one who is ill and picks up their letters for mailing. All along the route he pauses for prayer with those who would like to participate.

Floyd conducts the 3 o'clock service himself occasionally, but most weeks he invites a pastor from the community to fill that place. "We know they aren't all Baptists, nor are they all going to become Baptists, so we invite preachers from several denominations," he suggests. But the majority of the speakers are Baptists.

On a typical Sunday afternoon, James Blackerby, who has pastored the Immanuel Baptist Church of Somerset the last 10 months, returns to lead the service. He has been here before and several of the inmates recognize him.

Blackerby preaches a fiery message, but one that seems to hold the crowd at rapt attention. "Not everybody who says he's a Christian is going to heaven," he intones. "God is asking to be our adoptive parent."

He concludes with a stinging indictment for everyone in the room. "I sin because I want to sin. I make my own choice," he declares. "You may accept him or reject him. The decision is yours."

A time for response

Clarence Floyd concludes the service as he does most Sunday afternoons. Asking that every head be bowed, he invites those who have special prayer requests to

lift their hands. Several respond. Then he asks those who would like to talk with him further about Jesus as their personal saviour to indicate similarly. He writes their names down. Between now and Wednesday night he will talk with these people personally about salvation.

Beecher Pierce, custodian at First Baptist Church, accompanies Floyd and Blackerby to the prison. He is here every Sunday afternoon for he is the music leader for these services.

Pierce asks the inmates to take a hymnal (the Voice of Praise book is scattered around the room) and join him in singing "What a Friend." This is followed by "The Old Rugged Cross." Most inmates participate.

Floyd announces a "special treat for you" today. "Our three girls" (current women inmates) "are going to do a special number for us."

Pierce hands one of the girls, probably in her early twenties, his guitar. She strums softly as the three render "Amazing Grace." One of them remains seated. They have been practicing the song in their cell block before the service begins.

Following a short testimony by Floyd, Blackerby launches into his 30-minute message.

The experience ended, the prisoners return to their cells. But as Floyd makes his rounds, the inmates seem to hang on every word. He gets undivided attention as he moves from cell block to cell block. While he may be their only link with salvation, he is also one of the few links they have regularly with the outside world.

It is obvious these men and women know they can trust Floyd to do what he says he will do. They sense he has their interests at heart. For, whatever their beliefs, Clarence Floyd seems to be motivated by some higher force which has the power to transform men into new creatures if they will let him.

One picture is worth a thousand words when you're inside looking out

They say that capital punishment is putting a prisoner to death. I'm not certain I'm convinced of that anymore.

On a visit to the Pulaski County jail I saw what life is like behind bars. It made such an impression, I wanted to return to every church and high school I knew and encourage the young people to visit their own county jails for an education they would never forget.

Perhaps you've heard that one picture is worth a thousand words. In this case, it definitely is. Seeing is believing.

From what I observed the Pulaski County jail is one of the best in the state. While I was there I saw no physical abuse, heard no verbal abuse and one inmate told me "the food is good." A jail official informed me that many of the prisoners eat better there than they have been accustomed to eating in their own homes.

The idea of a voluntary worship service on Sunday afternoons is most unusual. In fact, Hollis Smith, the jailer, who jokingly calls himself "the innkeeper of the Crossbar Motel," says he knows of no other county jail in the state with such a religious service.

Smith has built up a camaraderie with the inmates which would surely be envied by prisoners in similar institutions. "I could take a chair and go in there and sit down and laugh and crack jokes with them and

never have a fear," he says. "We all get along like one big happy family here."

He and the other wardens refuse to carry guns. "Why invite trouble?" he asks. He thinks it would not be difficult for inmates to overpower him if they took a notion to, and to kill several people on their way out.

On the day this writer visited the cell blocks seemed immaculate and everything was in its place. But that's where the good times end.

Imagine yourself housed in a cell perhaps nine feet wide and seven feet long. Crammed into this space are four cots, two above and two below, with thin mattresses on them. A one-piece stainless steel toilet separates the four cots. There is little else in the cell.

Immediately outside the cell there is a "catwalk"—a barred corridor connecting perhaps eight of these individual cells together. In the daytime the prisoners are free to move about in the catwalk from cell to cell, visiting each other. But for eight or nine hours at night they are confined to their small cells as a switch is thrown and their cell doors roll shut.

Most of the inmates are smokers. What happens if somebody gets careless and drops a cigarette on his cot? What happens, in the unlikely event the power goes off and the cells doors cannot be opened, in an emergency? These thoughts stagger the imagination.

Aside from this, however, is the reality that one is absolutely cut off from the physical environment outside. There are no windows, except a small one out of reach of the prisoners. It is made with thick frosted glass.

The cell blocks are dimly lit, making it difficult to read from small stacks of magazines in the catwalk. These periodicals are so worn from overuse their pages and covers may crumble in your hands. A radio blares forth rock and roll in every block so sleeping is almost out of the question in the daytime.

Imagine! Never smelling fresh air. Never knowing if it's raining, snowing, or the sun is shining, unless someone tells you. Never hearing a bird sing. Never hearing the laughter of children. Never going to bed when you want to, or getting up when you wish.

One man I met had been confined 19 of his 38 years. Another clean cut black youth had been in for 14 months for stealing steaks from a freezer. It was his first offense.

I would not turn criminals loose. But I am wondering, is our system of justice completely fair? And are we treating these people whom God loves dearly as we should. Could conditions in our prison system be improved?

I wonder if our quest for "human rights" also includes those who are incarcerated, too.

Mountains to the Mississippi

Personnel

Cummins is called to Marion

Ray E. Cummins has accepted the call to pastor Marion Baptist Church, Ohio River Association. He began his ministry there Mar. 15.

A native of Shelbyville, Cummins is a graduate of Georgetown College and Southern Seminary.

He and his wife Terry have two sons.

Patterson becomes Olaton pastor

Olaton Baptist Church, Ohio County Association, has called Duane Patterson as pastor. He was ordained to the gospel ministry Mar. 8.

Boatwright resigns Orville pastorate

Jerry Boatwright, former pastor of Orville Baptist Church, Henry County Association, resigned Feb. 15.

Edwards to pastor Woodbine

Victor Edwards, director of ministerial training at Cumberland College, has been called as pastor of Woodbine

Baptist Church, Mt. Zion Association.

Edwards has been doing supply preaching at Woodbine since December.

Lawson is called by Fairview

Fairview Baptist Church, South Union Association, has called James E. Lawson as pastor.

Woodson begins Centertown ministry

Tom Woodson is the new pastor of Centertown Baptist Church, Ohio County Association.

Woodson began his ministry at Centertown Feb. 14.

Malone continues counseling ministry

Harold L. Malone, formerly with the counseling ministry at 9th & O Baptist Church, Louisville, is now on the staff of Personal Counseling Service Inc., Jeffersonville, Ind. This counseling service is available for all individuals, families and groups.

Malone is also available for supply preaching and interim pastorates. He is a graduate of Southern Seminary and had wide pastoral experience before entering the field of counseling.

Brady accepts Whippoorwill call

John Paul Brady has accepted the call to pastor Whippoorwill Baptist Church, Bethel Association.

Brady began his ministry at Whippoorwill Mar. 1.

Roberts called by New Panther Creek

New Panther Creek Baptist Church, Ohio County Association, has extended a call to Paul Roberts as pastor.

Carver is Smithfield youth director

Doug Carver is the new youth and music director at Smithfield Baptist Church, Henry County Association.

Carver is a student at Southern Seminary. He and his wife Sunny are from Georgia. They have one daughter.

Lambert resigns as Narrows pastor

Ronnie Lambert has resigned as pastor of Narrows Baptist Church, Ohio County Association.

Former KBC president moves to Texas

John Wood, pastor of First Baptist Church, Paducah, for the past 17 years, has resigned to accept the pastorate of First Baptist Church, Waco, Tex.

A native of Texas, Wood is a graduate of Baylor University and Southern Seminary. He has served Kentucky Baptists in many capacities including his position as president of the state convention in 1974-75. Earlier Kentucky pastorates include Graefenburg Baptist and First Baptist, Russellville.

Wood assumed his new ministry in Waco Mar. 16.

McHenry extends call to Hines

McHenry Baptist Church, Ohio County Association, has called Gary Hines as pastor.

Hines is the former pastor of Deane-field Baptist Church.

Hartsell called as Buckner interim

Robert Hartsell, a former Southern Seminary professor, has been called as interim pastor by Buckner Baptist Church, Sulphur Fork Association.

Hartsell is a member of DeHaven Baptist Church.

Barker is new Pleasant Hill pastor

George Barker has been called to pastor Pleasant Hill Baptist Church, Ohio County Association.



First Baptist Church, Lawrenceburg, presented pastor Bob C. Jones a new car in honor of 15 years service. Shown making the presentation are [l to r] Boyd Caudill, deacon; Rev. and Mrs. Jones; Ed Royalty, deacon chairman; Truman Birdwhistell, deacon; Marion Stucker Jr., finance committee chairman; Paul Hanks, assistant moderator; Ralph Homan, treasurer; and David Disponett, trustee chairman.

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KBC BAPTISMS 1980

TOP TWENTY CHURCHES

Church — Association	Baptisms
Highview — Long Run	220
Shively Heights — Long Run	203
Valley View — Long Run	161
Ninth & O — Long Run	144
Unity — Greenup	142
Rose Hill — Greenup	128
Greenland — Mt. Zion	127
Glendale — Warren	120
Vine Grove — Severns Valley	112
Porter Memorial — Elkhorn	103
Little Flock — Long Run	97
Immanuel — Elkhorn	95
Binghamtown — Bell	92
Glasgow — Liberty	92
New Paradise — Muhlenberg	85
Walnut Street — Long Run	83
Cedar Grove — Muhlenberg	75
Northside — Graves Co.	74
Bethel — Severns Valley	74
Oneida — Booneville	74

TOP TWENTY BAPTISMS PER CAPITA 1980

Church — Association	Per Capita
London — East Union	.95
Blood River — Blood River	1.5
Sand Springs — Rockcastle	1.7
Ivyton — Enterprise	2.04
Allendale — East Lynn	2.1
Wheelwright — Enterprise	2.8
Milton Ave. — Long Run	2.9
Clinton, Second — West Kentucky	2.9
New Life — Long Run	3.00
Insull — Bell County	3.0
Narrows — Ohio County	3.0
Sunrise — Lynn Camp	3.1
Turner — Upper Cumberland	3.3
Greenland — Mount Zion	3.3
Greenup Fork — Owen	3.3
Fitzpatrick — Enterprise	3.5
Liberty — Lynn Camp	3.5
Carrsville — Ohio River	3.5
New Paradise — Muhlenberg	3.5
Lenoxburg — Union	3.6

Total Baptisms 1980 21,148
Total Increase 3,250
Percentage Increase 18.1%

KBC EVANGELISM DEPT.

Jay Brown, Director

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Ordinations

Spring Street ordains two deacons

Spring Street Baptist Church, recently ordained two deacons. The new deacons are Steve Creech and Mort Reddix.

Carter is ordained by Tiny Town

Joseph B. Carter was ordained to the gospel ministry Feb. 1 by Tiny Town Baptist Church, Bethel Association.

Pastor Doug Downing and Jerry Gray, pastor of Guthrie Baptist Church, brought the ordination messages.

Auburn ordains Bill Downey

Bill Downey was ordained to the office of deacon Jan. 25 by Auburn Baptist Church, Bethel Association.

Immanuel ordains Carruthers

Robert Carruthers, who has been called to pastor Immanuel Baptist Church, Cairo, Ill., was ordained to the gospel ministry Feb. 1 by High Point Baptist Church, Mayfield.

Charles Cloyd, Mid-Continent Baptist

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Wood

Bible College professor and David Keys, pastor of Park Avenue Baptist Church, delivered the messages. James Tharp is pastor of High Point.

Three ordained by Gardnersville
Monty Beighle, Lyle Spillman and Mark Yelton were ordained as deacons Mar. 1 by Gardnersville Baptist Church, Crittenden Association.

C. S. Beighle and Wendel Wegford delivered the ordination messages. Byron Simmons is pastor.

Congregations

Woodlawn begins BYW chapter
Woodlawn Baptist Church, Bethel Association, organized a chapter of Baptist Young Women in February. There were 10 ladies present for the organizational meeting.

Sanders is honored for service
After 22 years of service William H. Sanders has resigned as treasurer of Zion Baptist Church, Ohio County Association.

The congregation presented Sanders with a plaque to honor his "loyal labor of love."

Don Berry is pastor.

Liberty licenses Huskisson to preach
Dennis Huskisson has been licensed to preach by Liberty Baptist Church, Logan Association. Following the licensing Huskisson delivered the evening message.

Westport senior adults organize
Westport Road Baptist Church, Louisville, held its first senior adult organizational meeting Mar. 17.

The meeting included a luncheon and a message by Gene Coates, minister with senior adults, Rockford Lane Baptist Church.

Baptist Tabernacle honors secretary
Berniece Evans, secretary of Baptist Tabernacle Church, Paducah, for the past 27 years, was recently honored following her announcement to retire at the end of the year.

Mrs. Evans was presented with a certificate of appreciation by pastor Kenneth Brown.

Mission team travels to Guatemala
A team of nine pastors and two laymen, including eight Kentuckians, traveled to Guatemala Jan. 12-23 for a Bold Mission evangelistic project.

Invited by the Guatemala Baptist Convention, the team conducted services in 12 churches and missions.

The team members included team director Ronnie Adams, Murray; Cloys Bruce, Mortons Gap; Chester Culver, Nortonville; Jerry Lambrick, Philpot; Joe Moberly, London; Enoch Robertson, Paducah; Everett Stafford, Danville; Leonard McWhorter, Tynes; Beryl Boswell, Fredericksburg, Va.; Charles Gibson, Suffolk, Va.; and Elias Pantoja, Memphis, Tenn.

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

by Robert M. Boxley, Hopkinsville

Many Christians living in the United States are comparing U. S. economic demise to that of the British Empire over the past century and are seeking economic solutions. The Bible and church history show, however, the decline of empires, nationalities and races is rooted not in economics but in sin, with solutions to be found in repentance.

In the early 1800s Britain rose to super-power status largely on the back of cheap labor (slaves, women and children) and cheap fuel (coal). But when a minority of dedicated and sacrificial Christians such as William Wilberforce, the Seventh Earl of Shaftesbury, Thomas Clarkson and others applied Christian human rights and biblical justice to imperial oppression of the poor both at home and abroad, the slave trade was abolished in 1807 and slavery itself was outlawed in 1833, and "ragged schools," hospitals and orphanages were established by Christians. There followed widespread repentance and humble reconciliation, especially among the British middle class. Concern for local neighbors in need spread abroad. Many English believers went to former slave ports in Africa to make past wrongs right and to demonstrate the God-given worth of each individual without reservation or condition to men, women and children who had been treated as the white man's property. Other English believers went to the poor on the southeastern frontier in America to share Christ with our forefathers among others.

But the burden for the poor took root in only a few truly repentant individuals in British society. In 1865 Hudson Taylor grieved for the poor people in China but few churchmen in Britain shared his concern. His biographer, John Pollock, writes that Taylor was stung to act himself by the self-satisfaction of his church in Brighton: "Taylor looked around. Pew upon pew of prosperous, bearded merchants, shopkeepers, visitors; demure wives in bonnets and crinolines, scrubbed children trained to hide their impatience; the atmosphere of smug piety sickened him. He seized his hat and left. 'Unable to bear the sight of a thousand people rejoicing in their own security while millions were perishing, I wandered out in great spiritual agony'."

By the turn of the century British societal decline reflected a pragmatic church clinging to "the good life," no longer interested in practicing Christian human rights, justice for the poor or service for the unsaved. International business was god. Cheap labor and cheap fuel in poor countries replaced local sources. Fallen society was freeing itself from the restraints of a church losing its saltiness and reverting to pragmatic, social Darwinism ("Survival of the fittest").

"The poor you will always have with you" is not license but indictment. Christ was concerned about each of us, the spiritually poor, his enemies, the slaves of sin and he sacrificed himself for us. He blesses societies in which specific believers act with compassion toward the weak. As church people lose their saltiness, especially toward the world's needy individuals and families, as hearts grow cold, the society around rots. Germany in the 1930s and 1940s showed when the church tries to buy "personal peace and prosperity" by ceasing to stand for biblical justice for the weaker members of society, God's judgment upon an oppressive society falls on the church as well.

This concern for "even the least of these" is central to God's nature and distinguishes the "Kingdom of God in the world" from "the nations." In the midst of Canaan God's people were to defend the landless Levites, the poor, the hungry, the widows, orphans and strangers. Israelite law was codified as a written guarantee of God's on-going, practical concern for the weak based on his nature and his deliverance of the

weak Israelites from Egyptian slavery. Aristocracies, priests, landowners, rulers, military leaders and kings seized power in surrounding Canaanite societies, but in Israel the greatest was to become the least, the servant of the weak.

This divine mystery, the basic law of human rights and justice for each individual, was manifested finally in the God-man, the servant Messiah, our saviour Jesus Christ. It endures as a witness to "the nations" in his kingdom of truly renewed believers whom he delivered from the slavery of sin that they might serve others.

Thus God, in his unfathomable economy, has made believers responsible for their societies. This spiritual truth, and not conservative or liberal economics, is the root of societal stability. Has your salt and mine become tasteless? Then our society will definitely rot. Only as each believer seeks a daily renewal, returns to personal evangelism, adopts a simpler and more responsible lifestyle for the sake of the neighbor in need, becomes a part of the New Covenant kingdom of God manifested in a local congregation of Bible-living, service-minded Christians and personalizes the Great Commission can our society and our world be salted down and perhaps spared judgment.

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Deaths

Mrs. Becky Carney died Mar. 10 in Paducah. Funeral services were conducted at First Baptist Church, Paducah, Mar. 12. She was the wife of Stanton L. Carney, Bible teacher and author, faculty member of Mid-Continent Baptist College and former Western Recorder director.

W. G. Potts, 93, died Mar. 10 in Louisville.

He was a native of Shelby County

and a retired minister who had served at Baptist churches in Whitesville, Horse Cave, Lebanon Junction and Irvine.

Survivors include a daughter, Mrs. Evangeline Blair, and two grandchildren.

The funeral was held Mar. 12 at Farmdale Baptist Church with burial in Evergreen Cemetery.

The family requests that expressions of sympathy take the form of contributions to Farmdale Baptist Church.

Sunday School Lessons

MARCH 29, 1981



H. C. Chiles

"NOT MY WILL, BUT THINE BE DONE"

Life and Work Series

The last Passover—Luke 22:14-18 Knowing this would be his last observance of the Passover, Christ wanted to give his disciples additional instruction. As the time approached for its observance, he designated Peter and John to make the necessary preparations. He instructed them on obtaining the guest chamber in which the Passover might be observed. The owner readily granted permission to use the chamber for this purpose. "They made ready the Passover" means they secured the roasted lamb, unleavened bread and bitter herbs. During the course of the meal Christ informed the apostles he would not drink of the cup again until God established his reign.

The Lord's Supper—Luke 22:19-20 At the close of the meal, our Lord instituted the great memorial, "The Lord's Supper." The elements he used were unleavened bread and the fruit of the vine.

The Lord's Supper was designed by the Saviour for a special purpose. It was to be a memorial which would recall his death. The bread speaks of his broken body. The cup speaks of his shed blood. Each time God's children partake of the emblems in remembrance of Christ they are reminded of Calvary.

The victory of Christ—Luke 22:39-44 After the institution of the Lord's Supper in the upper room, Christ went to the Garden of Gethsemane, accompanied by 11 disciples. Knowing he would be betrayed, arrested and carried away for a trial, Christ felt a special need for human companionship. He left eight apostles at the garden's entrance and took Peter, James and John with him. Withdrawing from the apostles Christ knelt and prayed. Communion with the Father was Christ's strength in every time of need. It is not surprising the last thing he did before being arrested was engage in earnest prayer.

Christ was anxious to escape the agony of love rejected. However, he fully and completely yielded himself to the doing of the will of the Father. Christ was determined to comply with the will of God in every respect.

BE READY — BE FAITHFUL

International Series

Matthew 25:1-13 Concerning his return, Christ sought to impress his hearers with the certainty of this event, the uncertainty of its time, the necessity of preparation for it, and the wretchedness of those who are not prepared for it.

In this "Parable of the 10 Virgins" Christ portrayed 10 maidens who were expecting to participate in an oriental marriage festival. Five maidens took extra oil along with their lamps, the other five did not. With additional oil in reserve, the wise virgins were ready to replenish the supply.

When the bridegroom approached, the foolish virgins attempted to beg or borrow oil. The bridegroom made his appearance and the bridal party entered the house, closing the door on the foolish girls.

It is evident by this parable that we cannot prepare for the emergencies after they have come. Lost opportunities can never be recalled. God's children need to remember that nobody on this earth knows when Christ is coming again. For this reason we should daily try to discover his will for us.



Ministering to the children of the 80's

Self image

by Jesse Hatfield,
Director, Spring Meadows

Self-respect disintegrated among allied prisoners in the jungle prisoner-of-war camp (Gordon, "River Kwai"). Stealing, suspicion, starvation, alienation, despair, disease and death were on every hand. The "right of the strongest" prevailed. Hope gave way to a kind of "club law" of oppression, selfishness, even murder.

An Irish Christian quietly began doing the unthinkable: sharing his pittance of food, dressing the wounds of diseased bodies. A transformation in self-respect evolved. Others began sharing their meager amounts. Pages of the Bible (used for cigarette wrappings) became treasured food for the heart. A place for worship was cleared in the jungle. Crude musical instruments were fashioned. This motley community of wretchedness, formerly nurtured by a spirit of misery, gave way to praise and hope.

"There is no place, however devoid of hope, that is inaccessible to Jesus, or which he has forgotten" (Luthi, on John 5).

I told the young man he was worth something and had a lot of talents. He had been belligerent and defiant—and was in serious trouble.

"No, I ain't! No, I don't!" he said. "Nobody has ever treated me like I was worth anything. Nobody ever told me that either—until I came here."

Another young man came to our campus, after being kicked out of a Christian high school and told he was "no good and never would be."

This letter excerpt came from his social worker: "... I would like to express my appreciation to you and your staff at Spring Meadows for all the help that you have given ... At the time (he) was accepted at Spring Meadows ... about everyone was ready to give up on him. I feel that your concerned effort has helped ... considerably. He seems much better prepared to handle his life and his future appears to be much brighter than it was six months ago."

And, this letter excerpt from a college president: "... he talked about his stay at Spring Meadows. In telling about his experiences there, he spoke of you and of the help you had given him. He was most complimentary of you. ... seems to be on the right track. He says he still has problems, but with God's help he is solving them ..."

Kentucky Cooperative Program receipts

for month of February 1981

To date this year	\$5,159,917.77*
Operational goal to date this year	4,500,000.00
To date this time last year	4,425,840.69
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	659,017.77

*(\$733,177.08, or 16.57% increase compared to this time last year)

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FOR SALE: T-Shirts - The Ten Commandments. Custom silk-screened. Adult & child sizes. Quality product. Min. order - 2 dozen. Communication Associates, 840 Ironwood Drive, Bowling Green, KY 42101. 502-843-8719. 3-25-01

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FOR SALE: Books. Not Quite Heaven, Prayer-Poems for seminary/college students. \$3.00 to Don Aycock, 2011 St. Xavier, Louisville, KY 40203. 4-1-01

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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
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10,000 books

Our Clear Creek library now houses over 10,000 books plus current magazines, film strips, records, etc. This would not be possible without the help of our many friends. An example is the following:

Mrs. Margaret Miller, Pleasureville, recently gave three volumes of Matthew Henry Commentaries to the school. Why is this unusual?

The volumes were a gift to Mrs. Miller's late husband, H. C. Miller, in 1908. There is no monetary value on them but they are invaluable to Clear Creek's library.

They were published by the Baptist Book Concern, Louisville, which at that time was located at the corner of Third and Jefferson Streets.

Another interesting fact is that the preface was written by John A. Broadus, president of Southern Seminary at the time.

Matthew Henry was a Presbyterian minister in England who died in 1714. In the commentary he deals with infant baptism and various questions of church constitution, government and ordinances from the Presbyterian point of view. In general Christian doctrine the work is "pervaded by that sober and moderate Calvinism in which Baptists generally delight," stated Broadus in the preface.

The books are on display in the school library. You are welcome to visit our library and our entire campus. Keep the work of our school in your prayers.

KBC Activities

Here and now

MARCH

- 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 12:30 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 12:30 p.m. For Associational VBS Teams
30—Stanford Baptist Church; Paintsville, First Baptist Church
31—Lexington, Porter Memorial Baptist Church; Corbin, First Baptist Church

Looking ahead

APRIL

- 2-3 All Ages Music Festivals:
2—Ashland, Fairview Baptist Church
3—Henderson, First Baptist Church and Pikeville, First Baptist Church
- 3-4 Communications Conference. Louisville, Southern Seminary. Details from Stewardship and WMU Depts., KBC
- 3-4 State Youth Evangelism Conference. Bowling Green, First Baptist Church. 7 p.m. on 3rd through 4:30 p.m. on 4th
- 3-5 Singles' Retreat. Cedarmore. Evening meal 3rd through noon meal 5th. Register with Cedarmore. Contact Family Ministry Section, KBC for information.
- 10-12 State Acteens Convention. Louisville, Holiday Inn Fern Valley. Information from WMU, KBC.
- 12 Cooperative Program Day. Material and resources from Stewardship/Promotion Dept., KBC
- 13-19 Jewish Fellowship Week

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

Oneida Journal

'41 days'

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



Two hundred and six of the approximately 350 students enrolled at Oneida come from families whose yearly income is below the poverty level as measured by federal guidelines.

Oneida never turns a student away for financial reasons, hence the largest percentage of students from "poor" families. Yet, if we looked at our unpaid bills on any given day Oneida would never accept another student.

Every student accepted is an act of faith. No student accepted pays the actual cost. Kentucky students are asked to pay \$150 monthly or \$5 a day. Our true cost per child is about \$290 monthly. In other words, a full-paying student pays about one-half the actual cost. Many pay one-third, one-fourth; scores pay nothing.

By our self-help program (students helping raise much of our food, doing the janitorial, etc.), by our staff working for very low salaries, by adding and improving physical facilities at one-half to one-third the normal rate because of the utilization of volunteer labor, etc., we operate far more efficiently than most.

Oneida is able to teach, house, feed and provide daily varsity sport, recreation, work and worship opportunities at a cost of about \$9.40 per child per day. Most boarding schools and child care type programs cost three to five times what the Oneida program costs per child. We know of no comparable program that offers a child the advantages that Oneida does combining academics, work, sport, recreation and worship under the same trained Christian staff, all undergirded by consistent discipline and much Christian love.

Most Baptists do not give the Lord his tithe. If they did, his work would not suffer anywhere. We would not have to spend so much of our physical and mental energy simply to find sufficient money to operate each day.

Of course, we know our Lord expects more than the tithe, he expects "offerings." But without the tithe, an occasional "offering," however large, must be as unacceptable to the Lord as was Cain's offering.

The Cooperative Program is our "chain of love" linking all cooperating and missionary Southern Baptists in being "doers of the word" one to another and to the "uttermost part of the earth." It is the best approach we've ever had and nearly 60 years of growing work and outreach prove its worth.

Anyone who receives support through the Cooperative Program, as do we, is most grateful. For many of us who struggle, who have relatively little endowment, it is the one thing we can count on each month.

But many Baptist laymen and, surprisingly, many pastors seem to have the illusion that if they send 2%, 5%, 15% or 20% to the Cooperative Program every Baptist institution is thus fully funded and should lack for nothing. All of us who struggle daily to meet the bills of the schools and colleges often are met with the attitude, stated or implied, "But we've already given through the Cooperative Program, so why are you asking for more money?"

In Oneida's case, gifts from the Cooperative Program this year will operate our school a total of 41 days or six weeks. That leaves 324 other days. It costs presently \$3300 EACH day. This year we will receive about \$369 daily from the Cooperative Program, \$820 daily from student payments, \$200 from endowment income. But where the remaining \$1,991 needed daily?

Being your school, naturally we first look to you, individually and collectively. Where else?

Frank Owen



Interesting observation

There is an interesting fact of life which I have observed relative to pastors and churches. As is so often the case, it has a good side and a bad side. Nearly every strength has its counter weakness which must be guarded against and often a weakness has a counter strength, which, hopefully, can be encouraged.

I have observed that church people blessed with above-average preaching and pastoral ministry have a tendency with time to forget that their pastors are exceptional. The superior preaching that they regularly hear comes to seem "normal" to them. They gradually cease to realize that it is better than ordinary.

It is possible, sometimes, for the best of men to fall into despondency because they are not very appreciated for the extra effort and service they render. So there you have the bad side of a good thing.

But, there is a good side. Church people who are accustomed to somewhat inferior preaching and service sometimes show the same human adjustability to the less good. They become accustomed to the weaker effort and it seems "normal" to them. They cease to think of it on a comparative basis. The diet is routine, therefore "normal." Thus the same principle that works for ill in one instance, works for the good in another.

Maybe the above is the reason that the Lord lets many churches have varied experiences with pastors. If they have grown ungrateful for the better, the Lord can then occasionally let them have a season of the not-so-good. He thus can stimulate their wanting gratitude for better efforts later on. Gratitude usually flows in abundance after a dry spell. This is the good side of the question.

Now you can turn all of that around and apply it to the preacher, as well as to the church. The same Lord can give the preacher a loving, grateful congregation. If his gratitude atrophies he can be sent to a congregation that is tough on preachers. The Lord has both kinds of preachers and both kinds of churches and they all fill some useful place as time marches on.

CBS to air 'Peter and Paul'

Biblical era films have tended to suffer from a certain sameness—hundreds of Roman soldiers marching behind banners, bearded tyrants reading dire edicts from scrolls and hooded peasants leading donkeys across a town square.

Such is not the case with "Peter and Paul," which stars Anthony Hopkins as Paul and Robert Foxworth as Peter. Producer Stan Hough, director Robert Day and Procter & Gamble, which developed and will sponsor the special, decided at the start they were interested in substance and authenticity and not the proverbial "cast of thousands."

In fact, Peter and Paul are the only two key figures in the New Testament story, which details the birth of the Christian religion in the First Century.

It was through the tireless recruitment and organizational work of Peter and Paul that the struggling new movement began to spread from Judea to Greece and then to Rome, where it was eventually embraced and recognized by Emperor Constantine.

Today the various Christian philosophies around the world claim more than 1.3 billion followers. But according to Christian teachings when Jesus died in the First Century he left behind only 11 men who lacked the knowledge or wealth to spread their beliefs.

Peter and Paul were the antitheses of one another. Peter, stubborn and unyielding, was unique among the followers in that he had blind, unquestioning faith in Jesus.

Paul, on the other hand, initially persecuted early Christians. He was a Jewish official and a citizen of Rome who eventually became the intellectual force behind the new movement.

According to Christian doctrine, Jesus' followers had varying opinions about how to implement their new beliefs. Confusion resulted, and arguments between Peter and Paul led to a stalemate, threatening to destroy the movement in its infancy.

It was Paul who—according to the New Testament—saw the light on the road to Damascus. A light temporarily blinded him and a voice told him to carry Jesus' message beyond the handful of believers to all peoples.

"There were so many occasions when the movement could have been wiped out in its first years," producer Hough said. "Persecution forced the believers to hold their meetings in absolute secrecy under fear of death or, at the very least, torture and imprisonment.

"But eventually, after the death of Paul, it was Peter who assumed leadership and carried on."

Hough took the idea to Compton Advertising, which represented Procter & Gamble, the company which had sponsored the highly successful "Jesus of Nazareth" in 1976. He was given approval to prepare a story with Christopher Knopf, who wrote the final teleplay. It was approved, and filming began three years later in Athens and Rhodes, Greece, not far from the areas traveled by the early Christians.

For Knopf, the project had a personal appeal that dated to a trip he and his wife had taken to Greece, Rome and Crete a few years earlier. "I was fascinated by the places we were visiting," he said, "but in a historical, rather than theological sense. My wife studies the Bible, however, and has a great interest in the New Testament, and pointed out the significance of each place we visited.

"As I saw places like Corinth, Rome and Athens, and knew where Peter and Paul had been, I began to sense that there was a drama here that I knew



Robert Foxworth [l] will star as Peter and Anthony Hopkins as Paul in the CBS presentation "Peter and Paul."

nothing about. It was like clues to a mystery, and eventually, I wanted to put the whole story together."

Basic research for "Peter and Paul" came from the New English Bible (Oxford, Cambridge Press, 1961), with particular emphasis placed on the Book of Acts, which detailed much of the work of Peter and Paul.

Religious leaders of numerous faiths also were contacted for their affirmation of historical authenticity, among them New York's Rabbi Marc Tannenbaum, Msgr. Pietro Rossano of the Vatican, Archbishop Serafim of the Greek Orthodox Church, theological scholar William Martin of Rice University in Houston and the Rev. James H. Charlesworth of the Department of Religious Studies at Duke University in North Carolina.

"Peter and Paul" is the story of men who are dedicated to a cause and are willing to die for it. The story reveals

their mortality and their strengths and weaknesses. It explores their personalities as detailed in the written data from the time in which the story occurs.

Director Day had worked with Hough on Time-Life's production of "Walking through Fire." Location scouting took place in Israel, Greece and Tunisia, and Greece was chosen because half the story takes place there.

Hough said Hopkins was selected to play Paul "because he seemed a natural. He has won acting awards of every kind and has played characters as diverse as Gandhi and Hitler."

Foxworth, as Peter, has appeared in numerous theatrical and television films and has starred on the stage in New York and Los Angeles.

"Peter and Paul," a four-hour production, developed and wholly sponsored by Procter & Gamble, will be presented on two nights in April on the CBS Television Network.

PETER AND PAUL

A synopsis

It is four years after the death of Jesus and all Judea is under Roman control. Those who had followed Jesus must meet secretly, late at night or in catacombs to avoid persecution and imprisonment. Those of his followers who still attempt to spread his teaching face certain death if captured.

Peter (Robert Foxworth) has stolen into Jerusalem by night, to learn from John and James that Stephen has been charged with blasphemy for claiming that Jesus was the Messiah.

The high priest of the Sanhedrin—the ruling council—convicts Stephen and orders his execution placed in the hands of Saul Paulus (Anthony Hopkins) of Tarsus. Saul witnesses Stephen's stoning by an angry crowd. Peter also witnesses the brutal killing, and notes that Saul is in charge.

Saul is given the job of going to Damascus to round up other followers of Jesus. While on the road to Damascus, he is stunned by a light so intense that he falls from his horse, blinded. A voice calls to him, "Saul, Saul, why do you persecute me?"

Saul continues to Damascus but can neither see nor speak. He is met by Ananias, who, in a vision, has been instructed to meet with Saul of Tarsus. Saul, able to speak for the first time, tells Ananias about the voice saying "I am Jesus, whom you are persecuting. I have appeared to you for a purpose. Get up and go into the city and you will be told what you have to do."

Ananias bathes Saul's eyes with oil, and his vision returns. He stays in Damascus, but on a mission of preaching the word of Jesus. Saul is arrested and flogged, but escapes shortly before he is to be killed and returns to Jerusalem.

A year passes. Saul, now working in a stable in Jerusalem, meets Barnabas (Herbert Lom), a wealthy man who is financing Christ's followers and Mark (David Gwilym), his young cousin. Saul wishes to meet Peter so he may learn from him.

Many of Jesus' followers are not convinced Saul has converted. Peter, remembering the stoning of Stephen, accuses Saul of being another Judas Iscariot.

Deeply hurt by the accusation, Saul asks Peter, "Was there none among you who doubted his word the first time he heard it?"

Peter is convinced of Saul's conversion, and the men become friends. James hears that assassins plan to kill Saul if he remains in Jerusalem so he returns to Tarsus, where he continues to preach.

Several years pass. In 46 A.D. Saul, still in Tarsus, works as a tentmaker. Barnabas arrives in Tarsus to ask Saul to go to Antioch, Syria, to preach to the Greek citizens of the area.

This begins an account of Paul and Peter's missionary endeavors. They continue preaching, firmly implanting the roots of Christianity, until each faces an untimely death.