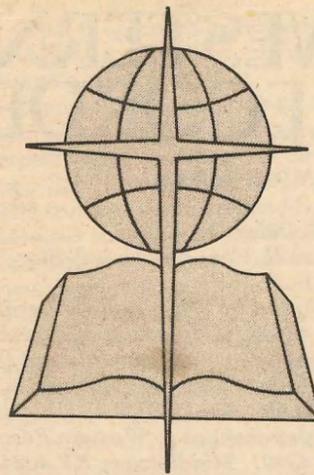


WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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Ben M. Elrod resigns Georgetown presidency

by James H. Cox, Associate Editor

Members of a committee to seek a successor to Ben M. Elrod as president of Georgetown (Ky.) College were announced by Verlin C. Kruschwitz of Louisville, chairman of the 154-year-old institution's board of trustees.

Elrod, 52, announced his resignation effective June 30, 1983 to the trustees meeting on the campus Friday, Feb. 11. He will accept the presidency of two organizations based in Little Rock, Ark., this summer—Independent Colleges of Arkansas and Independent College Fund of Arkansas.

Elrod is a native of Little Rock and holds degrees from Ouachita Baptist College, Arkadelphia, Ark.; Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; and Indiana University.



Elrod

Immediately before going to Georgetown Aug. 1, 1978 he was senior vice president and director of development at Ouachita.

The committee named by Kruschwitz includes trustees, faculty members, alumni and students.

Named to the eight-member committee were: Paul J. Parks, Bowling Green physician, chairman; Frank Penn Jr., Lexington businessman; Mrs. Roy Keith, Elizabethtown educator; Joe Priest Williams, pastor of Louisville's Baptist Tabernacle; Randall L. Fox, Louisville insurance agent; Steven W. May, professor of English at Georgetown; John Stanford, Salem, Ill. businessman and chairman of Georgetown College Associates; and a student to be named later.

Elrod, who experienced four bypass heart surgery Feb. 5, 1982 while on a trip to Little Rock, told the trustees "I need . . . a change of pace."

He elaborated, "I look ahead at the task to be done . . . and fear that I have tried to crowd too many projects into too brief a period of time resulting in doubts that I have the stamina, freshness of vigor and strength to accomplish what is needed for the welfare of the college in the years ahead."

Immediately after reading his resignation, Elrod departed from the trustee meeting to inform staff aides. He then appeared in a specially called faculty meeting. One observer said the news obviously caught most faculty members "by surprise."

During Elrod's brief tenure Georgetown's enrolment has climbed from under 1000 students to a present 1260.

A million dollar indebtedness has been cut in half while \$1.5 million has been added to an endowment with a current market value of \$5.3 million. Another half million dollars in pledges has been received.

Still another million in cash and pledges has been received toward a \$3.5 million health, physical education and recreation building.

Faculty salaries have increased an average of seven to eight percent annually in the 4.5 years Elrod has been there.

Kruschwitz said the trustees feel a "deep sense of loss" in the resignation of Elrod. He said Elrod has "united Kentucky Baptists back of Georgetown," declared "more money has been raised than we ever raised before" and cited enrolment growth and said there is a "better spirit on campus now than we can remember."

In unrelated action, the trustees recalled J. Richard Carlton to the staff, elevating him to vice president for development. Carlton resigned last September as development director to assume a position with Cargill Associates Inc. of Ft. Worth, Tex.



Thirty years of Sunday School Board history

The Baptist Sunday School Board's living past, present and future leadership gathered in Nashville recently upon the election of Lloyd Elder, executive vice president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., to succeed the retiring Grady C. Cothen Feb. 1, 1984 as BSSB president. [l-r] James L. Sullivan, the board's chief executive officer from 1953-75, and wife Velma; Elder and wife Sue; and Bettye and Grady Cothen. Elder will move to Nashville Apr. 1 to begin a 10-month orientation.

Pulaski board adopts position on Moody's apostasy stance

The question of apostasy (falling from grace) has again surfaced in the denomination, this time in southeastern Kentucky.

A majority of the executive board of Pulaski Baptist Association, representing 58 Kentucky Baptist churches in Pulaski County, has adopted a statement on apostasy to be presented to the association's 1983 annual meeting. A copy of the statement was sent to Southern Baptist Theological Seminary president Roy L. Honeycutt, along with a letter pledging prayer support for the president in handling the matter.

In summary, the statement declares, ". . . when the new nature comes to a believer through faith in Christ it is as logical to think of the duration of the kingdom being changed as it is to think of the nature of this new person (a Christian) being reversed. It seems to us that the nature of the kingdom corporate and the believer individually rests in the very nature of God's grace."

The two-page doctrinal statement issued by the association's executive board is in response to widely published reports of Southern Baptist Theological Seminary professor Dale Moody's views on apostasy. Moody advocates that it is possible for a believer to renounce his faith and fall away without a chance for restoration.

Pulaski's doctrinal statement has been sent to its 58 member churches, to Moody, to Southern Seminary president Roy L. Honeycutt and to Western Recorder editor C. R. Daley.

In a cover letter to Honeycutt, with copies to Moody and Daley, the

purpose of sending the statement is explained "to help negate Dr. Moody's influence which has been transferred to some of our people, as well as to instruct them in a positive manner about these things which are becoming good doctrine."

The letter is signed by Roy Vincent, resolutions committee; James M. Blackerby, moderator; and David D. Aker, director of missions.

In part, the cover letter states, "The stir that Dr. Dale Moody's contentions caused among the population of the local church fields in our area is, 'Why do we have to tolerate a man who doesn't believe as we do?' Because of this, the local church pastor is truly bearing a heavy burden of peacemaking, defending Southern Baptist life, and explaining why his church should remain loyal to such a convention. Aren't our seminaries supposed to be dedicated to complementing the work of the local church, and her pastor, rather than complicating it?"

The letter continues, "Pulaski Baptists are not trying to be argumentative nor are we looking for a reason to drop from the Southern Baptist way of life. Indeed, we believe in unity in diversity. However, in addition to this, we believe that an important basic tenet of the Word is being handled in error by one of our professors. . . . In light of this, we want to encourage you to continue to handle the Professor Moody controversy with deepest prayer. Please know that we are praying for Godly resolution to this, and other problems, with which you are having to wrestle. We are praying for you."

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WESTERN RECORDER

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James H. Cox, Associate Editor

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Earnestly contend for the faith which was once for all delivered to the saints.
—Jude 3



C. R. Daley

DALEY OBSERVATIONS

Allowing "negative designations" is a bad idea

Here's one Southern Baptist with serious reservations about the proposed change in the 58-year-old Cooperative Program plan for supporting all the work of Southern Baptists. The change would allow churches to exclude certain convention approved ministries from sharing in their Cooperative Program contributions and still have them counted as Cooperative Program gifts. (See Western Recorder, Feb. 9, page 1.)

For many years we have rightly recognized two kinds of contributions to denominational work: undesignated and designated. The undesignated are distributed to all denominational agencies according to a formula agreed upon by convention messengers. The designated go directly to the agency or work named by the church and are used exclusively by that agency or for that work.

To permit exclusion of certain causes from Cooperative Program gifts would amount to mixing designated and undesignated gifts. This would be confusing and misleading. Why make such provision within the Cooperative Program when it is already made outside the Cooperative Program? A gift is either for all approved denominational causes and thus truly cooperative or it is for certain selected causes and not truly cooperative. In effect this would create a new classification of churches: 50% cooperative, 70% cooperative, 90% cooperative, etc.

Such a plan would tend to make denominational agencies and their leaders subject to blackmail by certain churches and their pastors who oppose policies of the agency. A denominational agency would prosper in accordance with how few Baptists it offended instead of how faithful it was to its purposes and objectives.

The truth is some denominational agencies which are on the cutting edge of Southern Baptist ministries but are unpopular because of positions they take likely would have already perished under such a plan. Remember the violent reaction to the Southern Baptist Convention Christian Life Commission in the 1950's when it recommended compliance with the Supreme Court decision to desegregate public schools and public facilities. Motion after motion to withdraw Cooperative Program support of this commission

was made and it probably survived only because it received a small share of Cooperative Program funds including some from churches which would have cut it out under such a plan as now proposed.

The orchestrated criticism and threat to withhold Cooperative Program gifts from the Southern Baptist Committee on Public Affairs following the convention last year in New Orleans might well have succeeded in starving this important work under such a Cooperative Program plan of "negative designation."

If churches are permitted to exclude from their Cooperative Program gifts certain ministries approved by the convention, should state conventions not have the same option in its Cooperative Program gifts to Southern Baptist Convention causes? If so, it's conceivable a majority of messengers to a state convention could become disgruntled with a particular policy or action of the Southern Baptist Foreign Mission Board and cut off all state Cooperative Program funds to foreign missions.

Since the above was written the writer has learned more about how the "negative designations" would likely work. A church's request that a certain agency or agencies be excluded from any share of its Cooperative Program gifts would be honored. At the same time, however, the agency excluded by one or more churches would still get its agreed upon allocation in the adopted Convention budget. This would be made possible by giving to the excluded agency a little larger share of Cooperative Program gifts from churches which excluded no agencies.

This removes some of the dangerous possibilities of the proposal but it still seems to be a step backwards. It would create a bookkeeping nightmare and would invite churches and pastors to exclude from their Cooperative Program gifts any agency any time the agency did something unpopular with them.

The right of an individual or a church to designate gifts is a basic Baptist principle. Another basic Baptist principle is honesty in calling things what they are instead of what they aren't.

The present plan of Cooperative Program support of all our ministries has worked well since 1925. Our Baptist forefathers planned better than they even realized. Why not keep faith with them?

A feast of inspiration and fellowship

Evangelism is the heartbeat of Baptists. John R. Sampey, the Southern Baptist Theological Seminary picturesque professor and president of another generation, once said, "Fishing for men is the greatest privilege I ever enjoyed."

One of the published works of E. Y. Mullins, another teacher and president of the seminary and probably the most outstanding theologian Southern Baptists have produced, is entitled, "Talks on Soul Winning."

Personal and pulpit evangelism was the distinguishing characteristic of the first generation of Baptists in America and of every generation of Baptists since then. It had better be the concern of this and every coming generation of Baptists or we will end up in the graveyard of denominations.

As people belonging to God we do not believe we are saved to be God's trophies on exhibition but to "declare the praises of him who

called you out of darkness into his wonderful light" (I Peter 2:9).

No wonder, then, the annual state evangelism conference is the most popular and most inspiring of all Baptist meetings. It is regarded as the best opportunity to find revival of spirit and effort to do the work of an evangelist. In this meeting the "Amens" are the loudest, the praying is the sincerest, the singing is the most joyful, the preaching is the greatest and the fellowship is the most heavenly.

All this means heaven will come down and glory will fill souls next week in Elizabethtown. Preachers and an increasing number of lay people from the mountains to the Mississippi will enjoy a Pentecostal experience.

State evangelism director Jay Brown has made excellent human preparation and the spiritual hunger and prayers of God's servants will assure the presence and blessings of the Holy Spirit.

Pastor Howard Cobble, Severns Valley Baptists and the Elizabethtown community always provide the best possible facilities and hospitality.

GUEST EDITORIAL

'Flat rate tax' would affect breadth of religious activities

by Billy G. Hurt, Pastor
First Baptist Church, Frankfort

I am concerned about the implications of the "flat rate tax" for church finances. Since this plan is being discussed on both the state and national levels, we need to weigh its possible impact on our churches. If my understanding is correct the so called "flat rate tax" would apply an across-the-board tax rate and eliminate the concept of nontaxable deductions to charitable and religious organizations. I fear such a tax program would have detrimental effect on those organizations dependent on charitable contributions for a significant part of their budgets.

Studies by Martin Felstein indicate that, with the elimination of tax deductions for gifts to colleges and universities, those gifts would decline by 26 percent from present levels. I do not think that same percentage would apply to our individual churches because our people view their gifts as tithes and offerings which belong to God. On the other hand, there would doubtless be some loss of revenue in the churches. But the real crunch would come in those auxiliary and adjunct organizations such as children's homes, schools, colleges, seminaries, hospitals, etc. which depend, at least partially, on gift income.

"But," some might say, "isn't it hypocritical for us to demand church-state separation on one hand while on the other insisting on tax exemptions for church properties and contributions?" The legitimacy of using private resources for public rather than private good goes back to the Statutes of Charitable Use which appeared first during the reign of Elizabeth I of England (1533-1603).

The existence of religious and charitable institutions in society and their contributions to the public good have historically allowed them exemption from taxation. Their presence in society has been recognized as itself a contribution "in kind" to the public good and deserving of support by non-government revenues. To disallow tax deductions for contributions to religious and charitable causes smacks of a callous disregard of history and a cynical appraisal of the value of spiritual and benevolent institutions to today's society.

We need to take a long look at this issue before we endorse it. If contributions to charitable and religious organizations are disallowed as tax deductions, then individual involvement in the public good is discouraged and government moves one step closer to being the sole source and distributor of benevolent funds and services.

Since the above was written Gov. John Y. Brown has apparently suggested changes in his state flat rate tax plan including allowances for charitable and religious causes. This is encouraging but the principle enunciated above remains valid.

World hunger relief gifts \$5.8 million, twice 1981

Southern Baptists gave a record \$5.8 million for world hunger and relief in 1982, but the Foreign Mission Board allocated even more—\$8 million—for world relief projects.

The allocations, more than double those for 1981, funded 192 hunger and relief projects in 43 countries. The Foreign Mission Board was able to allocate more than it received because of funds on hand from previous years.

In 1982, the board made a number of

BAPTIST NEWS IN BRIEF

Louisville lady feted on book publication

Helen Parker, author of Broadman Press' newly released *Light on a Dark Trail*, will be honored Friday, Feb. 25 during an autograph party at the Louisville Baptist Book Store, 1235 Hurstbourne Ln.

Mrs. Parker, who was born blind, is an active member of Louisville's Clifton Baptist Church and is a retired proof-reader at the Kentucky Printing House for the Blind.

According to the book cover, *Light on a Dark Trail* is "in her own words, the amazing story of a courageous woman who sees through the eyes of faith."

In the conclusion of her paperback volume, which sells for \$4.95, Mrs. Parker allows, "Some may regard my trail as a dark one, but I disagree because Jesus is the light of my life and I have learned to walk by faith and not by sight."

Several hundred persons attended a worship service dedicating the book Jan. 30 at Clifton Baptist Church, followed by an autograph party. Lucien E. Coleman Jr., professor of religious education at Southern Baptist Theological Seminary, was principal speaker. Responses were given by Mrs. Parker and her pastor of 20 years, Robert O. Williams.



Mrs. J. S. Parker [1], Louisville religious writer, receives accolades from a well wisher at an autograph party Jan. 30 at her home church, Clifton, upon publication of her first book, *Light on a Dark Trail*.

emergency allocations for people such as the victims of fighting in Lebanon, the 50,000 Rwandans expelled with little notice from Uganda and people going without food because of a faltering economy in Poland.

Subsidy loss undermines Christian ministries?

President Reagan's proposed cut in a nonprofit postal subsidy would seriously undermine the efforts of Christian ministries and other nonprofit organizations, according to the chairman of the House budget committee, Rep. James R. Jones, D-Ala.

Addressing a workshop during the annual meeting of the National Religious Broadcasters, Jones said the administration's 1984 budget proposal calls for a 49 percent cut in the postal subsidy which pays the Postal Service for providing preferential rates for a wide range of nonprofit mailers.

Noting the subsidy was sliced by 30 percent in 1982 and by a net of six percent in 1983 Jones said the previous cuts had a "severe impact" on religious organizations and other nonprofit groups.

At a time when the administration is asking nonprofit organizations to pick up the slack caused by government cut-backs in social program spending, Jones described postal subsidy cuts as a "double whammy that should not be placed on these organizations."

NOBTS honors three, elects two professors

Two longtime members of the New Orleans Baptist Theological Seminary faculty have been granted emeriti status by the seminary's board of trustees: V. L. Stanfield who retired as professor of

preaching in July 1982 and John Olen Strange who retired Dec. 31.

Stanfield went to the seminary in August 1959 as professor of preaching from a similar position at Southern Baptist Theological Seminary, Louisville. He and his wife, Verna, now live near Hattiesburg, Miss.

Strange was chairman of the division of biblical studies and professor of Old Testament and Hebrew at the time of his retirement. He had been a member of the faculty since 1953. Strange and his wife, Beth, live in Slidell, La.

In a previous action, trustees elected two new faculty members.

C. C. Randall, pastor of First Baptist Church of Tuscaloosa, Ala., for the past 20 years, became the first person to occupy an endowed chair at New Orleans Seminary: the Roland Q. Leavell chair of evangelism.

Al Washburn returned to New Orleans Seminary after three years as coordinator of church music at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. He was elected chairman of the division of church music ministries and professor of organ.

Retirement benefits top \$30 million, says board

After reviewing a year of record growth, Annuity Board trustees heard a report from a church pension study committee and elected new general officers for 1983.

Darold H. Morgan, president of the board, told trustees record amounts were paid in retirement and insurance benefits to Southern Baptist participants in 1982. Retirement benefits of \$30.6 million were distributed to 12,075 annuitants, an increase of \$6 million over 1981. The insurance service department exceeded benefits paid the previous year by \$3 million, bringing

its total to \$28.6 million.

Total investment increased \$64 million to \$116 million, highest in the board's history.

Members of the church pension study committee presented trustees with a report on their progress in developing a new Southern Baptist church pension. The trustees recommended the committee seek the input of the Baptist state conventions' executive directors. The new pension plan is expected to be in effect by 1988.

The trustees elected Billy C. Austin, president of Guaranty Federal Savings and Loan Association of Alabama, Birmingham, chairman and T. L. Cashwell Jr., pastor of Hayes Barton Baptist Church, Raleigh, N. C., vice chairman.

Philadelphian receives social ministries award

Gaynor I. Yancey is the first recipient of the Clovis A. Brantley Award for "outstanding achievement in the field of Christian social ministries" by the Christian social ministries department of the Home Mission Board.

Miss Yancey, director of CSM for Greater Philadelphia (Pa.) Baptist Association, was recognized for her work as weekday ministries director for Frankford Avenue Baptist Church. She began Operation Snow Blanket, a link-up with several Arkansas Baptist churches which provided blankets, caps and gloves to families in inner city Philadelphia. She also coordinated Operation Warm Hands, Warm Hearts, a cooperative effort between Yancey and a Philadelphia Ukrainian Baptist church which resulted in 2000 pairs of mittens, 1000 caps and 400 blankets for needy Philadelphia residents.

The memorial award was established to annually recognize achievements in the field of Christian social ministries.

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Women's
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Planner

Everette Eastham, pastor of Stonelick Baptist Church, Bracken Association, recently baptized four of his own children within a few days. Pictured from left are Talitha, Thorton, Timothy and Teresa.



PERSONNEL

Williams celebrates 20th anniversary
Robert O. Williams reached his 20th anniversary as pastor of Clifton Baptist Church, Louisville, Sunday, Feb. 6. Guest speakers for the service included Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention; F. Russell Bennett, executive director, Long Run Association; and Walter Jackson, professor, Southern Baptist Theological Seminary.

Additional greetings were brought by Williams' father, Fredrick, and brother Joe Priest Williams, pastor of Baptist Tabernacle, Louisville, and by J. D. Herndon, former associate to Williams.

The congregation honored Williams with a certificate of appreciation, a plaque, an oil painting of himself, a book of letters from friends, an additional month's vacation and a check for \$2000.

Williams went to Clifton Feb. 3, 1963. Prior to that he pastored churches at Heidelberg (Ky.), Aberdeen, Oh., Lawrenceville, Ill. and Providence, Ky. He was a chaplain in the U. S. Air Force two years and was in active reserves 26 years, the last 10 as chaplain of Kentucky Air National Guard.

Williams is a graduate of Georgetown College and holds the ThB and MRE from Southern Baptist Theological Seminary. A native Kentuckian, he is married to the former Anna M. Floyd.

Mrs. Moss joins Severns Valley staff
Lynette Moss began in January as assistant recreation director at Severns Valley Baptist Church, Elizabethtown. The position is part time.

Mrs. Moss is a physical education and health major graduate of Morehead State University. She is a substitute teacher for Elizabethtown public schools. She has been on staff at Camp Crestridge for Girls, Ridgecrest, N. C.

Mrs. Moss is the daughter of Lucien and Bobby Coleman, Louisville. Coleman is a professor of religious education, Southern Baptist Theological Seminary. Lynette is married to Allan Moss, assistant manager at Rose's Department Store, Elizabethtown. They have one daughter, Jennifer.

Bowling Green First calls Orton
First Baptist Church, Bowling Green, has called William H. Orton Jr. as associate minister, music. He is a graduate of Western Kentucky University, Bowling Green, and Southern Baptist Theological Seminary.

He has been minister of music and youth at Northwest Baptist Church, Winston-Salem, N. C., and minister of music at Davis Memorial Baptist Church, Louisville.

He and his wife, the former Jane Owens, have one son.

Richard W. Bridges is pastor of Bowling Green First.

Bryant enters full time evangelism
Mike Bryant, Mt. Vernon, has entered full time evangelism, organizing Mike Bryant Ministries with a weekly radio

broadcast, revivals, Bible studies and supply preaching. First Baptist Church, Mt. Vernon, has called Bryant as staff evangelist. He may be reached at the church.

Bryant, 39, is a former pastor of Scaffold Cane Baptist Church, Rockcastle Association. He is a graduate of Cumberland College and International Bible Seminary in Florida.

Dean joins Ft. Thomas staff

Jimmy Dean, a sophomore at Georgetown College, has joined the staff at First Baptist Church, Ft. Thomas, as youth director.

Harrison accepts Mt. Pisgah pastorate
Forrest Harrison has accepted the pastorate at Mt. Pisgah Baptist Church, Rte. 1, Ewing, Bracken Association. He has been interim at the church several months.

Calvary invites Don Hiles
Calvary Baptist Church, Bracken Association, has invited Don Hiles to be interim pastor.

London First names music director
The search committee at First Baptist Church, London, has asked Glenn Knauer to be interim music director.

Audubon member perfect 19 years
Pauline Bruner, a member of Audubon Baptist Church, Louisville, was awarded a pin Dec. 19 for her 19th year of perfect attendance in Sunday school. Jay S. Casey is pastor at Audubon.

Livingstone Summit Hills pastor
Mike Livingstone has been named pastor of Summit Hills Baptist Church, Louisville. He and his wife have one son.

Livingstone became pastor Oct. 10, 1982.

Harris accepts N. C. pastorate
Mack T. Harris, former pastor of First Baptist Church, Richmond, began Jan. 30 as pastor of Mulberry Baptist Church, Charlotte, N. C.

Littlefield Northside's music minister
Stephen Littlefield has been named minister of music and youth at Northside Baptist Church, Princeton.

David Royalty is pastor at Northside.

Stricker named Milton interim
Jesse Stricker, stewardship director, Kentucky Baptist Convention, became interim pastor at Milton Baptist Church, Sulphur Fork Association, Jan. 2.

Meanwhile, a pastor search committee is screening prospects for a permanent pastor.

David Wallace joins Versailles staff
David M. Wallace, former minister of education at Baptist Tabernacle, Louisville, became minister of education and activities at Versailles Baptist Church Jan. 8.

A native of Bowling Green, Wallace holds the BA degree from Western

MOUNTAINS TO THE MISSISSIPPI



Williams



Orton



Bryant



Miss Webb

Kentucky University and the MDiv and MRE degrees from Southern Baptist Theological Seminary. He is the son of Mr. and Mrs. Marcus S. Wallace, Bowling Green.

Wallace is married to Paula P. Wallace, a secretary in the Student Department of the Kentucky Baptist Convention.

Henry D. Johns is pastor of Versailles Baptist Church.

Beaver Baptists honor Sadie Wilson
Beaver Baptist Church, Union Association, honored Sadie Wilson, the congregation's oldest member, on her 90th birthday Dec. 19.

Pastor Lawrence Combs read a portion of Prov. 31 in tribute to Mrs. Wilson. After the service members of Mrs. Wilson's family entertained her with a potluck dinner. Twenty-four family members attended the service.

Mrs. Wilson attends Sunday school and worship services regularly. She has belonged to WMU more than 50 years and has been a professing Christian 76 years.

Steve Kirk Franklinton pastor
Franklinton Baptist Church, Henry County Association, has called Steve Kirk as pastor.

Kirk, 31, was born in Princeton and reared in Louisville. He is a 1979 graduate of University of Louisville currently pursuing the MDiv degree at Southern Baptist Theological Seminary. He is a charter member of Westport Road Baptist Church, Louisville, where he is scheduled to be ordained Feb. 20.

Kirk was a family worker at Spring Meadows Children's Home, Middletown, two years. He is married to the former Bonnie Gooch of Louisville. They have one son.

Maples named Calvary associate
Calvary Baptist Church, Liberty Association, recently called Bruce Maples as minister of music and associate to the pastor.

Maples is a native of Tennessee, a graduate of Tennessee Tech with a BS in music education. He is married to

the former Nina Griffin, Cookeville, Tenn. They are parents of one son.

Ken Perkins is pastor of Calvary Baptist Church.

Eaton resigns providence pastorate
Thurman Eaton has stepped down from a two-year pastorate at First Baptist Church, Providence, citing health reasons. John Boswell, associate pastor, was named interim pastor.

During Eaton's tenure, Providence First's Sunday school enrolment went from 94 to 125 and receipts jumped from \$68,000 to \$122,687. New additions by baptism and letter totaled 87.

Eaton and his wife have returned to their home in Campbellsville.

Mark Hughes joins Providence staff
Mark Hughes has been called as minister of youth, music and education at First Baptist Church, Providence.

Hughes formerly worked at Campbellsville College and has a puppet ministry. He and his wife Marlene have one son.

Casey accepts Stanford interim post
Stanford Baptist Church, Lincoln County Association, has called W. B. Casey as interim pastor. Casey and his wife Lucy live in Lexington.

Kentucky teenager on WMU panel
Tracy Ellen Webb, Lexington, has been selected from 80 teenage girls nationwide to serve on a six member Acteens National Advisory Panel.

Those chosen for the seventh panel sponsored by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, were announced during the WMU executive board meeting in January.

Miss Webb, 17, is a member of Immanuel Baptist Church. She has been an Acteen six years and has achieved the level of Service Aide.

A high school senior, she is the daughter of Mr. and Mrs. John Webb. Her duties will include writing for Accent, a monthly missions magazine, and appearances at state and associational WMU meetings.



Members of Corinth Baptist Church, London, are rejoicing over the regeneration and simultaneous baptisms of grandfather and his grandson. Pictured is Corinth Baptist pastor Ben A. Baird as he prepares to baptize Raleigh Singleton, 68, and his 12-year-old grandson, Raleigh Stephen Dalton.

CONGREGATIONS

A good week for Eastham

It isn't often a pastor has the privilege of baptizing four of his children within just a few days of each other.

Such was the experience of Everette Eastham, pastor of Stonelick Baptist Church, Bracken Association, however.

Eastham is a bivocational pastor who drives a school bus for the Mason County school system.

His church is sponsoring a developing mission effort which will be related to the Old Bracken Church, Minerva.

Walnut Groves reaches centennial year

Walnut Grove Baptist Church, Bethel Association, will observe its 100th birthday this year. A centennial celebration is planned in July and the church has set a goal of going debt free in 1983.

Persons having information about the church's early history are asked to contact Mrs. Willie T. White, Rte. 4 Box 66, Russellville, KY 42276, phone (502) 726-6882.

William E. Lynch is pastor at Walnut Grove.

Ballardsville completing modifications

Ballardsville Baptist Church, Sulphur Fork Association, is completing the installation of central air conditioning in all buildings. The church also installed a porch lift to accommodate wheel chairs.

MISSIONS



Richardson



Mrs. Richardson

Three Kentuckians HMB appointees

Ed and Beth Richardson and Mac Mathis, all of Louisville, were among 83 persons appointed to mission service by the Home Mission Board's executive committee during its January meeting.

The Richardsons, former summer missionaries to Puerto Rico, return to the Virgin Islands as language missionaries.

He was an English instructor and residence coordinator at Spalding College, Louisville. Mrs. Richardson was a teacher of English and drama at St. Francis of Assisi School in Louisville.

They hold degrees from Mississippi College, Clinton, and Southern Baptist Theological Seminary.

Mathis is a church planter in Peggs, Okla. He was missions minister at Yorktown Baptist Church and an orderly at Highlands Baptist Hospital, Louisville. He is a graduate of Mercer Uni-

versity, Atlanta, Ga., and Southern Seminary.

Sturgeons complete furlough

Mr. and Mrs. H. Eldon Sturgeon, Baptist representatives to Mexico, have completed furlough and returned to the field (address: Heroes #31, Mexico 3, D.F. 06300 Mexico). He was born in Milton and lived in North Carolina while growing up. She was born and grew up on a farm near Sonora. They were appointed by the Foreign Mission Board in 1957.

Dillard returns to field

Mr. and Mrs. Jim C. Dillard, missionaries to Kenya, have returned to the field (address: Box 895, Nyeri, Kenya). He is a native of Arkansas and she is the former Janet Davis of Owensboro. They were appointed by the Foreign Mission Board in 1969.

Ruth McConnell arrives in Jordan

Ruth McConnell, Southern Baptist representative to Yemen, has arrived in Jordan for language study (address: Box 5092, Amman, Jordan). A native of Kentucky, she was born in Louisville and considers Hopkinsville her home town. She was appointed by the Foreign Mission Board in 1982.

Sharps arrive on field

Mr. and Mrs. Terry W. Sharp, missionaries to Spain, have arrived on the field to begin their first term of service (address: Mateo Inurria 11,3,C, Madrid 16, Spain). He is a native of Tennessee and she is the former Kathy Chapman of Louisville. They were appointed by the Foreign Mission Board in 1982.

Rocks arrive in Costa Rica

Mr. and Mrs. C. Clayton Rock, missionaries to Argentina, have arrived in Costa Rica for language study. Their address is Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica. He is a native of Hodgenville. She is the former Charlotte McDonald, Barbourville. They were appointed by the Foreign Mission Board in 1982.

ORDINATIONS

Board licensed to ministry

Gerald Board, Princeton, was licensed to the ministry by Northside Baptist Church there Jan. 30. David Royalty is pastor of Northside Church.

Kevil Church ordains Denton

Thirty-four pastors and deacons took part in the Dec. 19 ordination of Kevin Denton to the ministry at Kevil Baptist Church, West Union Association.

Denton is pastor of Eddyville (Ill.) Missionary Baptist Church.

Crooked Creek ordains two deacons

Morris A. Woodall and Allen Ray Holloman were ordained as deacons Jan. 9 by Crooked Creek Baptist Church, Ohio River Association. Par-

ticipating in the service were neighboring pastors Ray Cummins, Melvin Bell, Bernard Watson, Gordon Holland and James Driver. Robert Thompson, former pastor at Crooked Creek, gave the charge. Bernard Watson is the church's current pastor.

Calvary Church ordains deacon

Calvary Baptist Church, Liberty Association, ordained Sam Smith a deacon during the Jan. 9 morning worship service.

Smith, a native of Barren County, is married to the former Mildred Smith of Temple Hill. They have one son.

Reeder ordained to ministry

John Reeder, son of James and Gwen Reeder, was ordained to the ministry Dec. 29. A student at Palm Beach (Fla.) Atlantic College, he is minister of music at Wilton Manor Baptist Church, Ft. Lauderdale.

Lyman Smith Allen, pastor emeritus, brought the message and Bob Reeder, minister of music, First Baptist Church, Ft. Lauderdale, gave the charge.

Immanuel Temple ordains deacons

Immanuel Baptist Temple, Henderson, ordained five deacons Sunday, Jan. 16. Ordained were Steve Garner, Bill Hudson, Don Lester, Randy Sugg and Russell Wood.

Dennis R. Plank, pastor, brought the message. Garland Traylor gave the charge to the church and Lyman Smith Allen the charge to the new deacons.

Scott Cox ordained to ministry

Scott K. Cox, a native Kentuckian, has been ordained to the ministry by Porter Memorial Baptist Church, Lexington. He is a student at Southern Baptist Theological Seminary.

Cox is pastor at New Columbus Baptist Church, Corinth. He is a graduate of Georgetown College married to the former Terry Edwards, Lexington.

White ordained by First Morehead

First Baptist Church, Morehead, Bracken Association, ordained Roy White, pastor of Slaty Point Baptist Church, to the ministry.

Lewisburg ordains pastor to ministry

Lewisburg Baptist Church, Bracken Association, ordained its pastor, Alva Puckett, to the ministry.

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DEATHS

Former Kentuckian dies at age 45

John Stalans, pastor of Arlington Baptist Church, Knoxville, Tenn., died Dec. 21 at age 45.

Stalans earned both the MDiv and DMin degrees from Southern Baptist Theological Seminary. He was pastor at Corinth Baptist Church, Crittenden Association.



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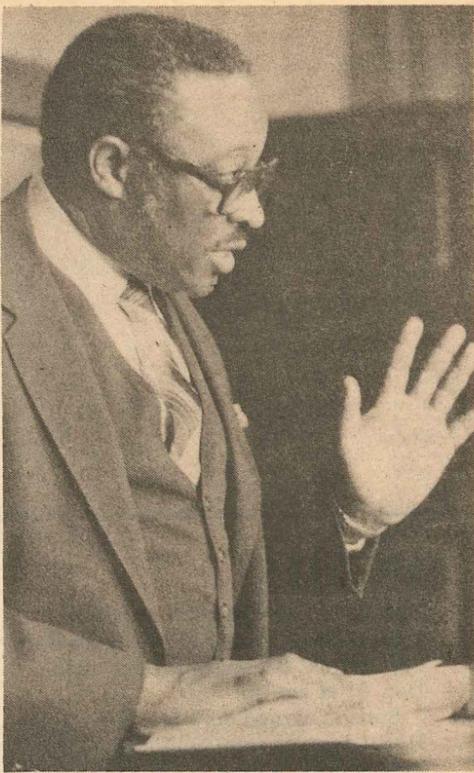
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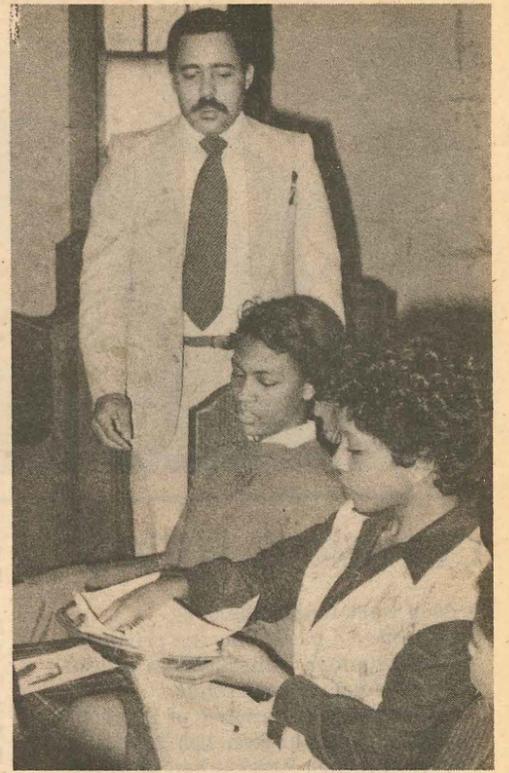
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Helen Parker is a freelance writer and speaker who resides in Louisville, Kentucky. She writes for many religious periodicals.

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BROADMAN



A vacant church building [above] in a black neighborhood in Owensboro beckoned a group of residents commuting to country churches to consider their responsibility to a substantial lost and unchurched population. [left] Willard Hunt, interim pastor, Cedar Street Baptist Chapel, leads discussion in Sunday school. [right] Chapel members share the Lord's Supper.



Bold missions in black and white

Owensboro effort reaches beyond color lines

by Bob Allen, Staff Writer

Two years ago Argatha Jackson had an idea. She talked about it with two other women. The women, all living in Owensboro, had for years been commuting 12 miles into the country to go to church. With the core group of the congregation so far away, the church could do little more together than just meet. Midweek meetings were the first to suffer, then Sunday night. Training, ministry and missions took a back seat to simply maintaining the status quo.

The church's young people reached adulthood and began to fall into inactivity. They felt like there must be something more.

Meanwhile back in Owensboro there stood a vacant church building. More importantly, it stood in an area where it seemed a new work would appeal to a number of lost and unchurched folks.

Argatha Jackson, Hazel West and Mildred Tinsley arrived at the obvious. They would begin a Baptist church.

What today is called Cedar Street Baptist Chapel first met Aug. 19, 1982 at a child day care center owned by Mrs. Jackson. It soon became clear the "family church" situation at Cedar Street would make it impossible for the work to get off the ground without some help. They came to the Kentucky Baptist Convention asking for assistance in establishing a Southern Baptist church.

In so doing, Cedar Street Baptist Chapel made history as the first black congregation in Kentucky seeking to organize in cooperation with the state convention and the local Southern Baptist association.

William H. Rogers, director of Christian life relations, KBC, called a meeting in September with heads of the General Baptist Association, the state body of National (black) Baptists, Daviess-McLean Association and the National Baptist Green River Valley Association to discuss the situation. The leaders agreed the new work should be dually aligned, but its program should be influenced by Southern Baptists.

Dual alignments are nothing new in Kentucky Baptist life. A trend toward cooperative ministries emerged in the 1960's when state conventions, at the prodding of the Southern Baptist Home Mission Board, began to take the issue

of race relations head on. Churches began to integrate and congregations from both the Southern and National conventions sought to be recognized by the other.

Presently, Rogers says, there are about a dozen National Baptist churches in Kentucky also associated with the Southern Baptist Convention, and no "white" churches participating with the National association.

What is unique about Cedar Street is they sought from the beginning to be primarily a Southern Baptist group. Willard Hunt, acting pastor at the chapel, says two things attracted the group to the Southern convention: resources and programs.

"(The people) wanted something dif-

ferent than what ordinarily goes on in a

location and ample room for growth. The owner wanted \$40,000 with a \$10,000 down payment. Daviess-McLean Association appropriated an interest free loan of \$5000 and appointed nearby Temple Baptist Church sponsor of the mission chapel. Temple's congregation donated \$3000 to the cause and Cedar Street raised the remaining \$2000.

Meanwhile, Rogers worked through state convention channels and secured executive board approval in December for a \$10,000 grant for new church starts to be earmarked for Cedar Street Chapel.

When the two efforts came together those involved found their attempt to raise the down payment for the build-

new work will be a "pirating" of other church members. Hunt disagrees. "There are a lot of people there who are unchurched. Those are the ones we are primarily trying to reach."

Others felt if the group was simply interested in becoming Southern Baptists, they should have united with an existing Southern Baptist church. Again, the Cedar Street group saw it differently. They felt they could provide a more viable witness to the black community as a black Southern Baptist congregation.

"I see this as an opportunity to enlighten some people in the National Baptist Convention," Hunt explains. "I think we can prove this will work. We can worship together, do missions together, as one body in Christ."

"In the United States one of the most segregated areas is the Christian church. Maybe we can chip away part of that."

Ronnie Forrest, pastor of the sponsoring congregation, says the relationship with the chapel has been a joy for Temple Baptist. "I am elated at how things have been."

He expresses one concern that publicity about an all white church taking on all black one smacks of tokenism. That, he says, is simply not true. "We don't want to hinder black-white relations. Our interest is to improve them."

"We'd do it whether they were black or white, Vietnamese or Cambodian. Our church has been mission minded." (Two pastors in the church's 27-year history left to become full time foreign missionaries.) "This opens a door to see missions in action."

"We're not a rich church. There's been a time when this church couldn't pay its bills. But the Lord has blessed the last few years and we have gone over our budget."

This recent surplus, with no particular purpose attached, happened to be available when the Cedar Street group came looking for help.

"I really feel like this is something the Lord wanted us to do," Forrest continues. "It came at the time we needed it to come and certainly they needed it."

"I would advise any church to get involved in a joint venture like this—whether by blacks, Vietnamese or a church in Ohio."

"It'll do something for you."

"I see this as an opportunity to enlighten some people . . . We can worship together, do missions together, as one body in Christ."

— Willard Hunt

ferent than what ordinarily goes on in a National Baptist church," Hunt says.

"They wanted to be a church that was going to be a ministering church."

The Southern Baptist program, with emphases on education, evangelism and local, state, national and world missions, jibed with what the Cedar Street congregation thought the church should emphasize. The chapel's budget calls for 10 percent of the total to go to missions (half to the National convention and half to the Cooperative Program), and earmarks \$50 annually to support both associations it plans to affiliate with. They also have targeted a group for local mission outreach and are planning to open a kitchen to serve breakfast on Sunday mornings to attempt to ensure that unchurched children in the neighborhood have a hot meal and are exposed to Sunday school.

The second selling point was support offered by the SBC. Southern Baptist churches and associations are more affluent, making it possible for the chapel to put its dream into action.

The group had a chance to purchase a vacant church building at the intersection of 9th and Cedar streets in Owensboro, giving them a prominent

ing in fact totaled half the purchase price. The double portion of blessing brought note payments down low enough that the mission expects to be able to tow its own weight relatively soon. Their goal is to become self supporting in one year.

The chapel moved into the building Dec. 5 and is already within \$75 to \$100 a week of making budget. Interim pastor Hunt, who—as an associate at West End Baptist Church, Louisville—agreed to serve as interim pastor last August with the understanding he would not accept the permanent pastorate, reconsidered after getting a taste of the chapel's potential. Hunt, 53, is a retired 20-year military veteran. The mission asked him to stay on and he agreed. An apartment building next door to the church came up for sale, Hunt bought it and was scheduled to move with his family Feb. 12. With a military pension supplementing the budgeted salary, Hunt will be able to be a full time mission pastor.

The chapel is not without its critics. Part of the black community has claimed the area is already being adequately served by National Baptist churches and that the net result of the

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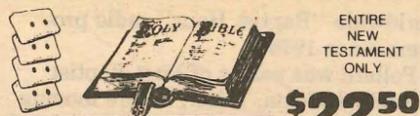
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- **Gordon Kingsley**, president of William Jewell College, Liberty, Missouri. He is author of *A Time for Openness*.
- **Richard Foster**, writer in residence and assistant professor of theology at Friends University, Wichita, Kansas. He has written *Celebration of Discipline and Freedom of Simplicity*.
- **Arthur Simon**, founder and executive director of Bread for the World, an organization dedicated to education and advocacy related to the problems of world hunger. He is the author of the award winning book, *Bread for the World*.
- **Jim Wallis**, editor of *Sojourners* magazine, author of *The Call to Conversion and Agenda for Biblical Peacemaking*, and editor of *Waging Peace*.
- **Charles R. Swindoll**, senior pastor of the First Evangelical Free Church in Fullerton, California. Swindoll's books, *Improve Your Serve* and *Strengthening Your Grip*, are currently number one and two on the Christian Bestsellers List.
- **Eleanor Nutt**, speaker and writer, Louisville, Kentucky.
- **Don Shriver**, president of Union Theological Seminary, New York City.
- **Gladys Lewis**, a former Southern Baptist missionary to Paraguay who now resides in Oklahoma City, Oklahoma.
- **Bill Leonard**, associate professor of church history, The Southern Baptist Theological Seminary, Louisville, Kentucky.
- **Paul Simmons**, professor of church history and acting dean of the School of Theology, The Southern Baptist Theological Seminary, Louisville, Kentucky.

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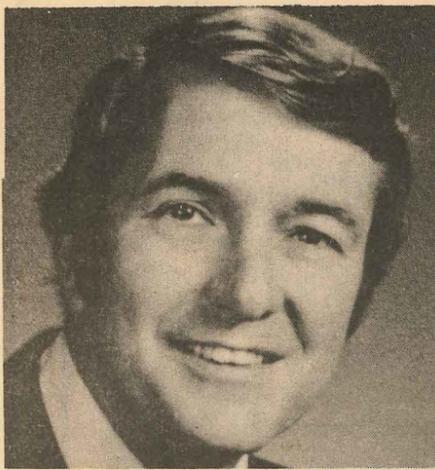
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Frank Pollard elected Golden Gate president

Frank Pollard, pastor of First Baptist Church, San Antonio, Tex., was elected president of Golden Gate Baptist Theological Seminary in a called meeting of seminary trustees Feb. 8.

The Pollards will move to the Mill Valley, Cal. campus in the spring.

Pollard has been host and Bible teacher for "At Home with the Bible," a radio and television program sponsored by the Baptist Sunday School Board and the Radio and Television Commission since the program began in 1978 and has been preacher for the

worldwide "Baptist Hour" radio program since 1976.

Pollard was pastor of First Baptist Church, Jackson, Miss., before moving to San Antonio in 1980. Previously, he was pastor of Shiloh Terrace Baptist Church, Dallas, Tex.

He holds the bachelor of business administration degree from Texas A & M University and the bachelor of divinity degree from Southwestern Baptist Theological Seminary. He has done doctoral studies at New Orleans Baptist Theological Seminary and was awarded an honorary doctor of divinity from Mississippi College.

He is the author of three books and in 1979 was selected by Time magazine

one of the seven most outstanding Protestant preachers in America.

Pollard follows William M. Pinson Jr., who left the seminary in June to become executive director-treasurer of the Baptist General Convention of Texas.

Pollard was born in Olney, Tex., Feb. 25, 1934. He is married to the former Jane Shepard. They have two children, Brent, an architectural student at the University of Texas-Austin, and Suzanne, a student at Baylor.

Golden Gate Seminary has 900 students at the main campus, off-campus centers in Garden Grove, Cal., and Portland, Ore., and centers for ethnic ministry preparation throughout the west.

KBC ACTIVITIES

FEBRUARY

13-20 WMU Focus Week

20 Baptist Seminaries, Colleges and Schools Day. Suggestions from Stewardship/Promotion Dept., KBC
20-23 Home Missions Study Week. Books available from Baptist Book Store
21-22 State Evangelism Conference. Elizabethtown, Severns Valley Baptist Church

25-27 Missions Conference. Louisville, Southern Seminary

MARCH

5 State Handbell Festival. Frankfort, Sports Center. 10 a.m. to 5 p.m.
6-13 Week of prayer for Home Missions and Annie Armstrong Easter Offering
7, 8 Area Youth SS/CT Leadership Workshops. 7—Florence (Ky.) Baptist Church; Morehead, First Baptist Church; 8—Ashland, First Baptist Church; Paintsville, First Baptist Church

11-12 Youth Missions Retreat. Cedar-more

11-12 State Church Media/Library Retreat. Cedarmore

13 Home Missions Day in Sunday School

13-20 Youth Week in churches

14-15 State Preaching Workshop. Georgetown College

18 Regional Adult/Youth Church Music Festival. Lexington, Porter Memorial Baptist Church

18 Regional All Ages Music Festival. Corbin, First Baptist Church

19 Regional Children's Church Music Festival. Lexington, Porter Memorial Baptist Church

19 State Literacy Workers meeting. Beaver Dam (Ky.) Baptist Church

21, 22 Area VBS Clinics. 9 a.m. to 2 p.m. 21—Lexington, Porter Memorial Baptist Church; Madisonville, First Baptist Church; 22—Paducah, Lone Oak Baptist Church; Paintsville, First Baptist Church

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JONATHAN CREEK ASSEMBLY

Jonathan Creek flowed into the Tennessee river near Aurora, Kentucky. The building of the huge dam about 1940 backed up the waters of the mighty river far down into Tennessee. We now call it Kentucky Lake. The original Jonathan Creek is now buried deep under the water that covers the creek bottom area from hill to hill.

The Baptists of 11 associations in West Kentucky have owned and operated a 120 acre assembly ground on the waterfront for some years. The beautiful site is worthy of great long-range development that will cost beyond the reach of the smaller group of Baptists.

For more than a year our office has worked with a Jonathan Creek Board study committee which grew into a joint committee with our state Board, looking toward state Baptist operation and further development of this beautiful place.

Now, our state Convention Board and the Jonathan Creek Board are signatories to a tentative contract. Our state Board is to propose an acceptable initial

capital improvement project as the condition on which the state Convention would assume ownership and operational responsibility on September 1, 1983. A reversionary clause in behalf of the Jonathan Creek Board will remain in effect until a total of \$1,150,000 capital improvements are made within a ten year period.

All of us have worked through this study believing that the outreach of both the assembly and our Christian Training programs will be enhanced by this move. This greater capacity in the west will further strengthen our Baptist Assembly programs. It will mean much to our over-all fellowship.

We are grateful for all of those of the Jonathan Creek Board and the Kentucky Baptist Convention Board who have made possible this brighter outlook for Jonathan Creek Assembly as it is added to our beautiful Cedarmore facility in central Kentucky which is now virtually filled to capacity for most of its events and completely overflowed for some occasions.

Life and Work Series THE POSSIBILITY WITH GOD

Matthew 19:16-26 As Christ was making his final journey to Jerusalem, one of the most fascinating persons mentioned in the New Testament approached him. The youth's seriousness was one of the first signs of his greatness. His morals, habits and conduct were highly commendable. His charac-

ter and reputation were above reproach. He was proud of his clean record. Like many others his piety was purely negative. All he could boast about was the evil he had not done. He was not discontented with what he had, but he was dissatisfied with what he was. He was deeply conscious he had not obtained that for which his soul was longing, namely eternal life, but he was interested in learning how he might obtain it.

Confident Christ knew how he might obtain eternal life, the young man asked: "Good Master, what good thing shall I do, that I may have eternal life?" His request revealed how much ignorance an instructed person can express in a few words. He was mistaken about Christ, thinking he was a good man but only a teacher. He did not believe in the deity of Christ.

His ignorance was further indicated by his idea of the ability of man, in thinking eternal life could be obtained through doing. Like many today, he did not know eternal life has never been received by anybody except as an outright gift.

When Christ offered this young man eternal life on terms which were different from what he expected, he refused to receive it. He wanted the blessing of salvation, but solely on his own terms. Refusing to trust Christ as his Savior,

he went away from Christ without salvation and without any hope of heaven, and in great sorrow:

International Series SUFFERING CRUCIFIXION

Luke 23:32-46 Two criminals who had sinned against God, broken the laws of the land and were suffering the consequences thereof, were crucified with Christ, the guiltless one, in an effort to dishonor and disgrace him.

Of all methods of putting people to death, crucifixion was the most horrible and shameful. After removing Christ's garments, his executioners laid him on his back on the cross, which was lying on the ground, drove the spikes through the palms of his hands, fastening them to the ends of the crosspiece, and nailed his feet to the upright piece. Half-way down the upright piece was a peg, known as the seat, which gave a degree of support to the body; otherwise the weight of the body would have torn it from the cross. The cross was lifted on end and dropped into a hole in the ground with a thud, leaving Christ to suffer as the blood dripped from his head, hands and feet.

A superscription, which contained the accusation against Christ, was

placed above his head. It read: "This is the King of the Jews." In order that all who passed by might read it, it was in the languages of Hebrew, Greek and Latin, the languages of religion, culture and government respectively. Christ, who claimed to be the King of the Jews, also claimed he was to be trusted as Savior and obeyed as Lord.

Christ's critics scornfully reminded him of his own words at the opening of his ministry (John 2:18-21), and sarcastically taunted him for his seeming failure to fulfill his word. The religious leaders challenged Christ to come down from the cross, but had he done so the scriptures would not have been fulfilled, his mission would not have been accomplished, Satan would not have been defeated, sin would not have been put away, sinners would not have been saved and the Father's will would not have been achieved.

The perfect innocence of Christ touched one robber deeply so he ceased to rail at him while the other robber went on reviling Christ. When this ruffian cast himself upon the mercy of Christ and received him, our Lord gave him the assurance he had saved him: "Today shalt thou be with me in paradise." This contrite robber went from the cross to paradise, whereas the calloused and unrepentant one went from the cross to perdition.

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WHO IS BILL MARSHALL?

Baptists across Kentucky will answer the question, "Who is Bill Marshall?" by saying, "He is our new leader—the newly elected executive secretary-treasurer of the Kentucky Baptist Convention." This is right! William M. Marshall came into his office in the Baptist Building at Middletown Feb. 1. For three months he will be familiarizing himself with Kentucky Baptists and how we do our work. On May 1 he will assume full leadership while Frank Owen serves as consultant until June 30.

I came to know Bill Marshall in 1968 while serving as a member of the Foreign Mission Board. He was on the staff of the personnel department, working with mission volunteers, helping them with their preparation for appointment by the Foreign Mission Board. Interviewing candidates for foreign mission service and working closely with Bill Marshall gave me an appreciation for who he is.

Bill and his devoted wife Alice soon responded to the Holy Spirit's leader-

ship and said to the board, "We have been helping others go to the field; we feel the time has come for us to go." I was privileged as a board member to vote to send them to the Middle East where they served effectively and sacrificially. Later the Foreign Mission Board asked the Marshalls to come to the states and assume very heavy responsibilities in our world-wide foreign mission enterprise. How thankful we are that now God has placed him in the position of leading the Baptists of his native state.

I know Bill and Alice to be dedicated Christians with deep commitment to serve our Lord. You will discover they have a spiritual depth which is most sincere. Their faith is strong and their vision is both wide and far. Bill Marshall will hear Kentucky Baptists, but he also will hear God. He is wise in his judgments, has the gift of seeing the whole, and will lead us well. I anticipate the kind of challenging leadership he will give our entire Baptist family.

Let us lift him, his devoted wife Alice, and their children to God in prayer.

CLEAR CREEK COMMENTS

Leon Simpson, President
 Clear Creek Baptist School, Pineville, KY 40977



GOD's unsung hero



One of the finest servants of our Lord at Clear Creek is Claude Fox. His life and ministry give meaning to Joshua 24:15: "As for me and my house, we will serve the Lord."

And he does have a considerable house. He is a native of Providence, and is married to the former Gladys Marie Kidd of Evansville, Ind. They have seven children: Richard, pastoring in Indianapolis, Ind.; Jack, Louisville; Robert, St. Peters, Mo.; Claudia Sue, Spottsville; Joe Ann, Spottsville; and Donald, Middlesboro.

Fox attended Union University and graduated from Clear Creek in 1949. He has served two terms in the Army and has pastored in Kentucky, Tennessee, Illinois and Indiana. He attended Clear Creek as a student under Dr. Kelly, served as a staff member for 20 years with Dr. Aldridge, and now serves as assistant to the president with me. He is a valuable and trusted colleague, who enjoys the admiration and respect of our alumni, faculty and students.

He has served as Clear Creek's first full time director of public relations, and, also, as the first administrative assistant to the president. Fox states, "These have been glorious years. It has been a joy to be affiliated with such an institution. It has grown in many, many ways over the years. The years of the D. M. Aldridge administration was a time of unbelievable progress and the coming years under the leadership of Leon Simpson promise to be golden years."

May the Lord bless you richly, Brother Fox, and give you many more years of fruitful service . . . God's Unsung Hero!

HORSEBACK MAJESTY

Henry Hacker riding horseback is one of my earliest childhood memories. Nearly 70, he was a big man and he rode ramrod straight. He was the Oneida constable and to a little boy like me he was the very personification of the majesty of the law.

Many years before Mr. Hacker had moved his wife and eight children from the head of the Wildcat Branch to Oneida for the specific purpose that his children might have an Oneida education, a Christian education. Four of them graduated in our 1926 class, the youngest graduated in 1945 and is today a college professor. Each of the eight went on to college, became teachers. Perhaps no one family in Clay County ever produced more teachers.

Mr. and Mrs. Hacker are buried overlooking our chapel and, today, as I write this, funeral services are being held at Scottsville for their son Julius, youngest member of our 1933 class. In my last telephone conversation with him he was planning to be here in May for the 50th anniversary reunion and dinner of his class at graduation time.

Julius was a teacher here at Oneida 30 years ago. Our gym burned on Christmas eve 1950 and the school entered upon a four year struggle to replace it. One day steel arrived for the

roof support. It had to be paid for before it could be unloaded. The school had no money that day. Julius had a little money saved and he paid the bill so the steel could be unloaded.

He was an outstanding math teacher and a great human being. This past Christmas he sent us a \$500 gift and had given nearly \$5000 in the past three years. His retirement income was not very great. But he learned how to love, to care and to share while a schoolboy at Oneida.

His sister, Theresa, another lifelong teacher and Oneida graduate, has also shared generously both with our school and the Oneida Baptist Church these many years. She lived in Georgia until the death of her husband and now lives with her sister, Bertha, in Lexington. Bertha's son, Carl, was of the next generation to graduate from Oneida in our 1960 class, and is a very successful businessman, much of his time overseas.

The Hacker family for many years have been dividends on investments made two generations ago in their Christian training. "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the fear of God and the love of fellow

man, we engrave on those tablets something which will brighten all eternity." Daniel Webster

Yes, this is our task, our challenge each day with these hundreds of boys and girls. You are included in the "our" of the foregoing sentence. For the task here at Oneida is also your task, your challenge, your opportunity.

But many who read these words do not feel any sense of personal responsibility. They are content to be like the Levite and the sad priest that Jesus told us about. They consider a moment, perhaps cluck their tongue and choose to look the other way and pass on by.

But, praise God, Jesus also spoke of the Good Samaritan, someone who not only felt sorry for the one hurt but did what he could, did something. All of us can do something and God has the power to make that something sufficient. Yes, he can. He did it with the little boy's loaves and fishes. He does it today when the something is for his glory, for his work, for his little ones.

Many people excuse themselves from doing anything by saying "what little I could give wouldn't be of any help." But tiny drops of rain make rivers and rivers make oceans. Our Lord paid great honor to the widow's mite.

We are so blessed by so many friends who bless us and honor God with their little gifts, faithfully given, many doing

so month by month. No words are adequate to express appreciation to these choice saints of God.

One such recently wrote from Tucker, Ga. with \$50 enclosed: "We heard you when you spoke at DeHaven Baptist some years ago. The Holy Spirit really placed Oneida in our hearts through your anointed message. Though we moved we hope to continue to support Oneida."

ONEIDA JOURNAL



Barkley Moore,
 President,
 Oneida Baptist
 Institute,
 Oneida, KY 40972

Opening sermon highlights retreat theme of love

by Susan Shaw, Staff Writer



Gano Avenue pastor Darrell Cruse talks with retreat participants during Friday evening fellowship.

Like all good retreats, the deacon-spouse/pastor-spouse retreat had all essentials—guest speakers, special music, good fellowship and plenty of food.

One hundred and forty-three deacons, pastors and spouses attended the weekend retreat at Cedarmore Baptist Assembly, Bagdad, Jan. 28-29.

Activities began with supper at Boone Lodge followed by a general session of introductions, music and a sermon by Wendell Romans, pastor, Boones Creek Baptist Church, Lexington.

Beginning with John 21:15-17 as his text, Romans spoke on "understanding God's love and appropriating it in our lives."

Romans emphasized, "we have to bring God's love into the now. People give testimonies about God's love for them 40 years ago but what about the now? What has he done in the past two weeks?"

Using a three-point outline, Romans discussed the practice of God's love, the precedence of God's love and the pricelessness of God's love.

Defining God's love as "love by choice, not only emotion but also will," Romans expounded on this idea, describing the love of God as "loving man in the very place where he is."

Romans called Jesus "the love of God in flesh." He explained this from the viewpoint of Jesus: "I will love you at the level of your understanding. If you cannot come up here, I will come

down there."

"There is no precedent to God's love," Romans continued. "No man had ever heard of a god loving like that. To ancient Jews he was a God of holiness. To Romans gods existed to avenge themselves. To Greeks a loving god was illogical because love made a god vulnerable, less than perfect. We forget how original John 3:16 is."

Romans noted, "The love of God is totally unconditional. The love of God expresses itself as freely in forgiveness when I sin as in my spirituality. My obedience is never rewarded by receiving any more of his love."

Following this line of thought, Romans added, "We can accept God's love and forgiveness in conversion but we somehow think we have to earn it now. We don't have to do penance to earn it."

Romans concluded by applying these lessons to man's relationship to man. "We need to forgive each other," he commented. "God doesn't hold sins against us anymore; so we shouldn't hold them against ourselves. If God doesn't hold it against someone else, we shouldn't either."

"We have trouble loving and forgiving one another because we don't really believe God loves us down here now. We can't accept it and appropriate it."

Romans ended, "The greatest manifestation of God's love is God came down where you are."

Following the sermon, retreaters chose one of a number of conferences.



Retreat leaders pause from busy conference schedule to pose for Western Recorder. Top from left: Billy Orton, Bill Rogers, Diane Peck, Terry Peck. Bottom from left: Vernon Cole, Pat Cole, Darrell Cruse, Wendell Romans, James Barry.

Conferences and their leaders were: What does a deacon chairman do?—Terry Peck, editor, Deacon magazine, Church Administration Department, Baptist Sunday School Board, Nashville; When deacons need to talk with the pastor—Bill Rogers, director, Cooperative Ministries/Christian Life Department, Kentucky Baptist Convention, Middletown; and Working with your deacons toward ministry—Darrell Cruse, pastor, Gano Avenue Baptist Church, Georgetown.

The retreat was sponsored by the Church Administration Department of the Kentucky Baptist Convention.

Deacons must be bond servants

Discussing "Working with your deacons toward ministry," Darrell Cruse developed the retreat theme of love by emphasizing the importance of unity in the church.

Cruse, a graduate of Georgetown College and Southern Baptist Theological Seminary and a missionary to Brazil for six years, has been pastor of Gano Avenue Baptist Church the past nine years.

"What is the purpose of the church? What should a church be?" Cruse opened the first session by posing these non-rhetorical questions.

After some discussion by participants, Cruse answered his own question: "A church ought to be a place of healing." The deacon's role in this healing process is, like the pastor's, that of a minister. Here, Cruse stressed the necessity of the deacon's involvement in ministry.

"When I first went to Gano I tried to do everything by myself. I tried to make all the visits. I didn't try to get others involved in ministry. It doesn't work that way."

The pastor's duty is to lead the people into ministry, Cruse noted. "The pastor must want his church to grow more than anybody else." He also pointed out, "The pastor can't lead the church into growth and ministry without the support of the deacons."

The starting place for Cruse is "with me myself. The question is how to communicate what I feel to people, getting my dream in their hearts."

To accomplish this, Cruse has tried "to elevate the position of deacon to ministry," based on a servant model concept.

"A bond servant must expect one thing on top of another put on him without consideration. There is no room for pride. We must confess we are unprofitable servants. We haven't done one stitch more than is our duty."

Cruse expressed his concern for this to be the model for a minister.

Tying this model to the role of the deacon, Cruse claimed, "Only when deacons minister will my dream of what the church should be come to pass."



Deacons, pastors, and spouses fellowshiped in worship as well as refreshment.



A different perspective

Ohioan rates Kentucky-Ohio church partnership

by Arthur L. Walker,
Ohio Director of Missions

The first year of the Kentucky-Ohio partnership has been filled with blessings for churches on both sides of the Ohio River. Kentucky churches have rejoiced as members have been personally involved in "doing missions" rather than just reading about missions. And Ohio churches have been the grateful recipients of Kentucky's missionary outreach.

Kentucky missionaries have engaged in all manner of projects from VBS and revival activity to building and remodeling church houses. A large number have become involved financially in underwriting budgets and helping with salaries of mission pastors and building payments. One Kentucky church, after providing funds to remodel a house on the church property for use as an educational unit, voted to send enough money each month to enable the bivocational pastor to take one day a week from his secular job to work on his church field.

Let us summarize the accomplishments of the past year as outlined by the four goals established for the Partnership:

1.—To aid in 10 new church starts in 1982.

Our records reveal that seven new starts were aided directly by Kentucky churches. We believe there may be others which were aided in some way, through the team visits of mission groups that worked in more than one place during the same week.

Liberty Association in Kentucky helped to start the Edgewood Chapel in Trenton and continues to assist financially on a monthly basis. The South Fork church in Hodgenville sent workers and funds to launch the Summer-side Chapel in Cincinnati. It was probably the Kentucky church that became most completely involved in a new start. That involvement continues.

Other Kentucky churches involved in new beginnings were Ormsby Heights, Louisville, at Summit Lake, Akron; First, Murray, at Eastside, Fremont; Trammel Creek, Greensburg, at Wellington Chapel; Edgewood, Nicholasville, and First, South Shore, both at Hamden Chapel; and Freedom, Mt. Vernon, at Milford Chapel.

2.—To link Kentucky associations with seven Ohio associations in ongoing relationships in 1982.

To date, seven Kentucky associations have become linked to eight Ohio associations in "ongoing" ventures, not to mention six other Kentucky associations which worked with no long range commitment to continue beyond 1982. We expect some of the latter to continue in 1983 and beyond.

Longstanding partnerships continue with Pulaski County Association assisting our Muskingum Valley Association and the Severns Valley Association continuing assistance to Maumee Valley and Northwest Ohio association churches.

New partnerships are Liberty Association (Ky.) with Southwestern and Miami Valley in Ohio; Simpson Association giving monthly financial assist-

ance to a mission in Cincinnati; Blood River Association teaming with our Scioto Valley; Long Run in Kentucky with our Greater Cleveland Association; and Christian County assisting Northwest Ohio.

Some of the above Kentucky associations are small in size and can give only limited assistance. Such is the case also with some of the following Kentucky associations which have participated in one-time or short range projects without an ongoing commitment: Ohio River, Central, Lynn, Little Bethel, Salem and Warren.

3.—To link Kentucky churches with 50 Ohio churches in 1982 in ongoing partnerships to strengthen churches.

Our list of Kentucky churches engaged in ongoing arrangements with Ohio congregations numbers 24. But I believe there are at least a dozen, perhaps more, which have worked in 1982 projects and intend a continuing involvement. We do not want to be presumptuous in listing such churches without a definite commitment from them. And other assignments or pairings have been arranged by our office and the Kentucky missions office that have not yet materialized in field projects. Many of these will begin to function in the coming weeks and months.

Among the Kentucky churches with ongoing commitments in Ohio are Pleasant Hill, Somerset; Rock Lick, Pulaski County; Ferguson, Pulaski County; Bethel, Somerset; Pleasant Run, Somerset; Woodstock, Somerset; Walnut Street, Louisville; Salem, Morton's

Gap; Concord, Hopkinsville; Pembroke; Trinity, Hopkinsville; Glencoe, Cynthiana; Calvary, Danville; Salem, Shelbyville; Pleasant Home, Glencoe; Grant's Lick, Alexandria; Fairlane, Alexandria; Big Bone, Union; and Burgin. Plus churches of Severns Valley and Simpson associations assisting specific Ohio churches.

4.—To involve 75 Kentucky churches in partnership with Ohio churches in 1982.

At least 87 Kentucky churches have been so involved, plus an undetermined number of Kentucky churches that have sent members of associational teams to work in summer projects.

In addition to all of the above involvement, Rose Hill Baptist in Ashland helped erect a new building at Seneca Lake Baptist Assembly. Kentucky educational directors assisted with Sunday school growth campaigns in several areas early in the year, and Warren Association in Kentucky provided two student summer missionaries for our summer missions program.

I would be remiss if I did not recognize the early response and guidance of Kentucky's executive director, Franklin Owen, and the strong commitment and determined leadership of my counterpart in Kentucky, Robert C. Jones. Bob and I have shared the coordination of the Partnership.

Ohio Southern Baptists are deeply indebted to Kentucky Baptists who nurtured our young convention in the beginning and continue to share their resources with their offspring. We love you, mother Kentucky!

Warfield Church throws retired pastor 'for a loop'

by Glenn Mollette,
State Correspondent

After a pastor resigns either to change church fields or retire, it is normally not long until he is practically forgotten by the congregation he left.

Usually six months to a year later a new pastor is on the field and the service rendered by the old pastor is sometimes hardly remembered.

However, even though it has been eight years since John G. Sammons retired from Warfield Baptist Church, this growing eastern state congregation has not forgotten him nor the service he provided to the church during his tenure as pastor.

Last fall the church had a John G. Sammons day in honor of their former pastor.

James H. Grayson, the church's present pastor, led in the formation of the special day and described it as one of the great days in the history of the church. "It was a great day for our church to have a retired pastor return so we could celebrate his ministry," stated Grayson.

Sammons recalls it was one of the greatest events in his life.

"I was told by Brother Grayson to leave that Sunday open and to plan on attending services at Warfield," exclaimed Sammons who simply understood he would be preaching in the morning service. "I knew something was up but I had no idea the day was totally set aside to recognize my wife and me."

The day began with one of Sammons' good friends, A. B. Colvin, assistant to the executive secretary-treasurer, KBC, stopping and providing transportation

for him from his West Van Lear home in Johnson County to Warfield. "This really threw me for a loop," mused Sammons who at the time could not understand why Colvin would be picking him up for the 35 mile trip.

When Sammons got to the church he discovered the day had been set aside in his honor.

Sammons was greeted by old friends not only from the Warfield congregation but from sister churches who came just for the occasion.

Sammons recalled, "I couldn't get over what was happening. I had been away from the church for eight years. I didn't figure many of the folks even remembered me."

Sammons preached in the morning service and then was royally treated to a dinner in his honor.

In an afternoon session Colvin preached and then time was given to reminiscing and paying tribute to Sammons.

The Warfield congregation had prayed for some time about how best to show their appreciation for Sammons. The congregation which has recently grown from 30 to over 100 in attendance decided they would collect a love offering.

"I believed the church would give me something. I knew since I was preaching for them I might get a 10 to 15 dollar gift," chuckled Sammons.

Sammons observed, "I didn't know what to think. At first I thought a mistake had been made. I kept looking at those figures thinking the check was probably meant to be 30 dollars, or possibly 300 dollars but surely not 3000 dollars. Finally I realized the amount was for real. It's hard for me to express

how thrilled I was. It was an incredible exciting moment."

Sammons recalled he was not only surprised but experienced an overwhelming spirit of humility.

The special day and check could not have come at a better time for Sammons. Trying to live on a very meager

and the winter months ahead, the \$3000 gift certainly seemed to Sammons like God's way of taking care of him this winter.

Sammons remembers, "The first thing my wife and I did was give a 10th of it to our church. We then prayed and asked God how we might spend his

"I knew something was up

but I had no idea the day

was totally set aside to

recognize my wife and me."

annuity check is extremely difficult as it is with most pastors who are now retired and trying to live on \$100 or \$200 a month.

Sammons unfortunately only had opportunity to pay into the Annuity Board for a very few years before retiring. Thus with increasing utility bills

blessing in a way that might glorify him."

Sammons concluded by saying, "All the credit must be given to the wonderful people at Warfield for having the special day and for being such a loving and generous people. They really made an old retired pastor feel good."

Help the school help the child

If it were not for loving and generous friends, this Christian work of faith at Oneida would fail.

We wish we had more such friends. For then we could do more, help a greater number and not have to be under such daily strain as to whether we can meet the bills or not.

Many write to offer help and to ask how best to help.

We advise that each can pray for our young people and staff and each can tell others so that more friends may rise up to help carry the load.

To those who want to help financially, and we must have such help, it is best that gifts be designated for student aid or scholarships for students, general operations for there is a large overhead in such an undertaking and bills must be paid monthly, or for capital improvements.

Many of our friends ask us to give them the name of a particular child. They then want their gifts to go for the support of that student or want the money to go directly to that student. Also, we often get requests wanting to know the birth date, clothing or shoe size, to have a picture, to know the background, etc., and then the group or individual donor buys articles for or sends money to that student.

Of course, we want always, in as much as we can, to honor the wishes of our friends. We understand that part of human nature which wants to who 'my' child is.

If we could have our "druthers," we'd rather have our friends be willing to help the school help the child rather than trying to help the child directly. If one is willing to help the school help the child, one does not need to know all the detailed information concerning a particular child and much time, effort and money is saved in the long run.

There are many good reasons, each reason based on years of experience, for preferring that each donor be satisfied to help the school help all the students rather than insisting that the school pick-and-choose from among the group.

It is always with concern that we recommend a child, giving his or her name and detailed information, to an individual or group. It is better not to ask that a gift go for the support of or directly to a particular student because:

(1) The greatest way Oneida or any individual can help a child is to make possible for him a Christian education. Instruction, supervision, feeding, housing and, in some instances, clothing, medical needs and/or "pocket" money are needed. These needs are basic. Oneida needs dollars to pay the bills incurred in providing the basic needs.

Many donors apparently feel their small gift is insignificant in the total school operation. Therefore, they think it will seem more meaningful if given directly to the child. But the contrary is the case. No gift is too small to be unappreciated nor too great to be unneeded.

We feel that if, because of a family's financial circumstance, it has been necessary for us to give that child a scholarship making possible room and board, instruction and supervision, without cost to the family, we have taken on a tremendous responsibility and that child and family are already the beneficiaries of a most substantial gift.

But who is to pay the costs of that gift?

We must look to donors to do so. We must look to you or people like your-

self. Your gift and that of others like yourself, together, make it possible.

(2) Designations for a particular child add greatly to the administrative burdens and costs. Imagine several hundred children and hundreds of potential donors. Then imagine each particular donor requesting his donation go to a particular child, and the school must recommend the child. Imagine the time, effort and thought involved in this matching process of donor and child.

First, the school staff, already overburdened with work, must spend time deciding who or which student to recommend. Much more recordkeeping is made necessary by this method.



Letters must be written back and forth; this and that question answered. Extra letters mean much extra time, effort, cost, postage.

(3) Having to search out birthdates, find out clothing or shoe sizes so that the donor can send a birthday or Christmas gift is not only unnecessarily time consuming but disruptive for both staff and student.

A school staff member must often drop everything else to take care of such requests and a student must be taken from class or some other scheduled activity to determine the desired information such as shirt size or shoe size.

Sometimes one forgets when delayed and an inquiring individual or group does not get its questions answered. This leaves a bad impression of our not needing the help, not appreciative of the offer of help, or most remiss in handling our correspondence. Giving any one of these impressions is very painful for us to contemplate. Also it is so for the prospective donor.

Today's clothing or shoe size may be too small next month by the time the individual or group gets around to buying for 'their' child at Oneida. But, in the meantime, the donor has gone to the trouble of shopping, wrapping, taking to the postoffice, paying postage, writing us that it is on its way, anxiously inquiring if it has arrived. So, upon arrival, if the article is too large or too small, this whole procedure must be reversed at added time and cost and effort, and we are back where we started. Then, too, what some well-meaning and generous adult may think is suitable or attractive for little Susie or Johnnie down at Oneida school may be quite different from what Susie or Johnnie really needs or finds appealing.

Tastes differ and even teenagers, especially teenagers, have decided opinions in that area.

How much more practical and satisfactory all around if the money could have been sent to Oneida and the school authorized to do what is best. If Johnnie needs clothes, then the school can send someone with Johnnie to get the clothes and Johnnie helps select what he wants and needs, and there is no possibility of a mistake as to size, color or style.

(4) No one really enjoys being in the position of needing to be helped. On one level, a needy person is grateful for help but, on another level, is resentful

of being needy and may subconsciously resent the benefactor. We want, as much as is possible, to protect the pride of these students who need help and not make them feel like charity cases even when they are. A student can feel most uncomfortable before his peers when a well meaning individual or group arrives on campus asking to see 'my' or 'our' child and bubbles over with enthusiasm when the child is summoned and appears. A quarter or dollar slipped into the hand at such a time may be the ultimate embarrassment.

(5) Naturally and with good reason a donor expects gratitude and an expression of it from both the school and the student. Barring human error and oversight, the school acknowledges every gift as promptly as possible. But are children normally so careful or so prompt? Are your children, nephews, nieces good at writing to thank grandma for her gift? They may be ever so grateful and have every good intention. But that doesn't come across if the letter doesn't get written or, having been written, somehow never gets mailed.

Often a donor, knowing 'his' child's name, writes the child directly and the school never knows anything about it. At least not until a puzzled and hurt donor writes the school—if he writes—some weeks or months later to make inquiry why Johnnie hasn't answered his letter(s) or acknowledged his gift(s). At best the school is embarrassed. At worst, that friend may have been lost, feeling that his help hasn't been appreciated or our student is unworthy of his concern.

(6) Once an individual or a group has been given a particular child's name, the school is "locked in." Clothing,

money gifts, whatever are designated by that donor for that child, and that child alone, and we are duty bound to see that it gets to that child, even though some other child more needy and more worthy but more recently arrived needs it worse.

Or, in trying to personalize our work, we mention a particular student in our publication or a general mailing, and nearly every donation received for weeks afterward is then designated for that mentioned child who, after all, was mentioned only as representative of all our students.

(7) When a child or teenager knows that someone is interested in sending money to him, he may be tempted to take advantage of that fact and that benefactor. A whim may become in his own mind a driving need and the patron may be importuned for help. If this happens too often, the one importuned is likely to be turned off. Thus what started out to be something helpful turns into something hurtful.

(8) Sometimes a child leaves school or even has to be dismissed. The patron friend, upon receiving news of this, suffers a sense of disappointment. He feels, perhaps, that his interest and help have gone down the drain, useless.

The Holy Bible, God's inspired message to man, at several points enjoins almsgiving in secret. It teaches that we should not let the left hand know what the right hand is doing.

Truly, it is a sensitive task to help the worthy and the needy without lessening the sense of self-worth of the one being helped.

It is far better when the donor extends help unselfishly through the school without the child's knowing specifically who his benefactor is and without the donor knowing the specific child being helped.

It is a matter of trust on the donor's part. It is a matter of responsibility on the school's part to do the best for every child, on behalf of every donor, with each dollar whenever and from whomever it is received.

The school accepts the child to begin with, determines the extent and type of help needed, knows the comparative need of all the students, and works with each daily and hourly. The school staff needs the flexibility, with the understanding and cooperation and blessings of its friends, to do what is best at any given time.

It is to be hoped, because it is far better stewardship overall, that our friends who want to help, who do help so faithfully and so regularly, can sacrifice the satisfaction of knowing who their child is and designate their gifts where most needed. Thus it will go for all the children and the overall program, without any child or any portion of the program being made to suffer in proportion to another.

We can work more fairly and more effectively and more efficiently.

We know the children. We know the need. We can be trusted.

So when the Holy Spirit leads you to help, will you not quench that leading? Help all. In so doing, you will more truly help the least one which is akin to helping Christ himself.