



Haworth Conference Oct. 3-4 at Cedarmore

Four prominent educators will address a theme of preparation and participation in marriage at the annual Haworth Conference Oct. 3-4 at Cedarmore Baptist Assembly, Bagdad.

Wayne E. Oates, Andy and Judy Lester and G. Wade Rowatt are scheduled conference leaders.

Oates, a recognized leader in the field of pastoral care, is a renowned pastoral psychologist, counselor and author. He is professor of psychiatry and behavioral sciences at University of Louisville School of Medicine and director of program in ethics and pastoral counseling at University Hospital. He is former professor of religion and pastoral care at Southern Baptist Theological Seminary.

The Lesters are coteachers of a marriage and family enrichment course at Southern Seminary and have co-authored a book *Understanding Aging Parents*. He is associate professor of psychology of religion at the seminary with a number of articles and books published.

Rowatt has been associate professor of psychology of religion at Southern Seminary since 1974. He also is known as a writer and conference leader.

The Haworth Conference is jointly sponsored by Baptist Homes for Children and Kentucky Baptist Convention Christian Life Relations Department. The conference is planned as an educational update to pastors and others who minister to families. In the past it has received high marks from those attending.

"I know of no Kentucky Baptist agency conference that deals more directly with critical issues surrounding family life in the '80s," wrote Greg Hancock, pastor of Latonia Baptist Church, Covington. "Dollar for dollar and minute for minute, the Haworth Conference is continuing education at its best."

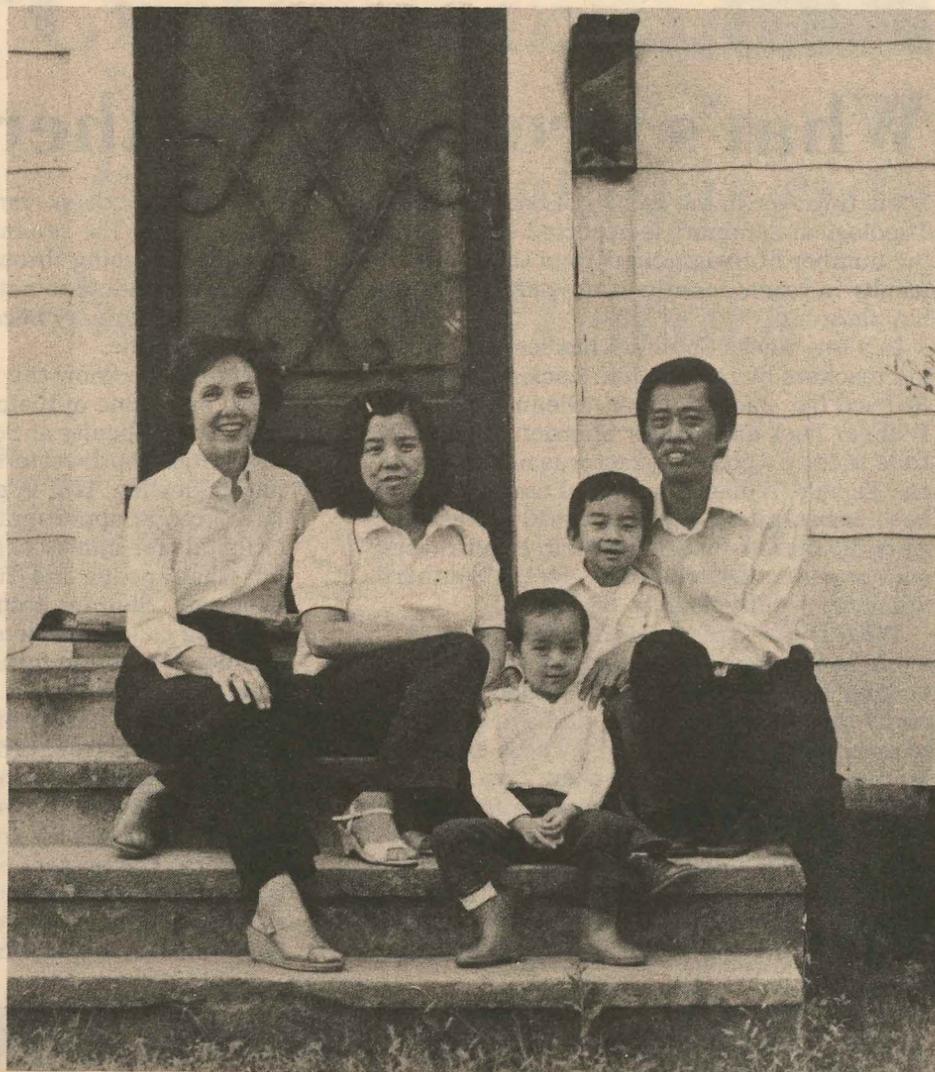
Ron Williams, pastor at Rich Pond Baptist Church, Bowling Green, remarked, "The Haworth Conference last year was a very enriching experience. Each leader was outstanding and the

program dealt with practical matters. The realization that the concerns of family are so aptly handled was a most encouraging discovery. I determined that it should be an annual 'refresher course' for me."

Gayle Toole, pastor of Edgewood Baptist Church, Nicholasville, added, "The conference was one of the most practical and valuable I have attended in 20 years. The concepts and ideas gleaned have been of utmost value in counseling."

Registration is \$15 per person, (\$10 for students) or \$20 for two or more from one church, payable at the conference. Lodging per person at Boone Lodge is \$21.75 (two per room, two beds), \$20.75 (three per room, three beds) or \$19.50 (four per room, two beds) or \$38.50 for husband and wife in one room. Room rates include an evening meal on Monday and noon meal Tuesday. The conference times are 2 p.m. Monday through 4 p.m. Tuesday, Oct. 3-4.

A \$5 per person check is required to reserve lodging and meals. It should be mailed to Cedarmore Baptist Assembly, Box 37, Bagdad, KY 40003. Specify how many the reservation is for, church and association and name and address of person making reservations.



Foreigners no more

Since 1975 concerned Southern Baptist sponsors have resettled over 12,600 refugees thrust out of their homelands by political upheaval. Lay people like Grace Lee [1], a member of First Baptist Church, Pineville, La., help refugees like the Do Hung family from Vietnam build new lives in the United States. There are approximately 15,000 refugees now involved in Southern Baptist life through local churches, and more than 230 new refugee Southern Baptist congregations and Bible studies. Language Missions Day—Aug. 14—challenges Southern Baptists to share the message of Christ's love with the multitudes in America's ethnic groups.

Panel to study Canada question set to begin work after 21 named

The committee which will study the relationship of Southern Baptists in the U. S. and Canada has been named by the three officers of the SBC and the executive secretary-treasurer of the SBC Executive Committee.

Fred Roach, a home builder in Dallas, Tex., will chair the 21-member committee mandated by messengers to the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh, Pa.

Messengers voted 4306 to 2568 to refer the question of accepting Canadian Southern Baptists as members of the 13.9 million member SBC to the select committee, stipulating the committee be composed of four representatives each from the Home Mission Board, Foreign Mission Board, Executive Committee and Northwest Baptist Convention and five at-large members.

SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., will be an ex-officio member of the committee.

The only Kentuckian named to the committee, an at-large member, is David A. Nelson, pastor of First Baptist Church, Owensboro.

The question of seating messengers from Canadian Southern Baptist churches arose at the 1983 annual

meeting of the SBC when C. B. (Bill) Hogue, pastor of Eastwood Baptist Church, Tulsa, Okla., and a former director of the HMB evangelism section, made a motion to amend the SBC constitution.

Seating of messengers is tantamount to accepting churches as full-fledged affiliates of the convention. Currently, the 60 Southern Baptist churches and missions in the four provinces of western Canada are affiliated with the Northwest Baptist Convention, where they are seated as messengers and have full voting rights.

However, the churches, under present SBC constitution and bylaws, cannot send messengers nor vote at the annual SBC session.

Hogue's motion was amended by Perry Sanders, pastor of First Baptist Church, Lafayette, La., who proposed the study committee.

Roach, committee chairman, said he believes the responsibility of the committee is to be "sensitive in studying the way we relate to Canada. I believe we have been selected to be objective, to be sensitive and to make a recommendation on what we find.

"I am hoping no one comes with a preconceived answer. I know I have none," he said.



Andy, Judy Lester



Oates



Rowatt

FMB relief funds short

Southern Baptist relief planners are applying brakes to spending as demand for hunger and relief ministries overseas outstrips SBC giving.

The balance has dropped to \$693,755. The board feels requests should be weighed very carefully when the balance drops below \$1 million in hunger relief and \$100,000 in general relief.

The low balance is forcing the board to draw up a priority system to deal with requests.

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C. R. Daley

daley observations

What's wrong at Southern Seminary?

Some turnover in the faculty of Southern Baptist Theological Seminary is expected each year but the number of resignations from the seminary faculty in recent months is not only surprising but alarming.

In a few weeks Southern has lost six outstanding teachers by resignation: Lucien Coleman, Richard Lin, Jack McEwen, Glenn Hinson, William Tuck and Walter Shurden. Add to these Dale Moody whose contract was not renewed and Donald Williams who died and the loss becomes staggering. Not since 13 professors were dismissed June 12, 1958 in a controversy with president Duke McCall has the Southern Seminary faculty been so decimated.

What is the explanation? Is there trouble again at Southern? Are teachers deserting a sinking ship? Is teaching at Southern where many through the years would have given a leg to teach no longer attractive? These and similar questions call for some answers.

As one who has an undying love for Southern Seminary and who has been a close observer of it for 40 years, I honestly am shocked at so many resignations in such a short period. I have tried to discover any special explanation but have come up with none that is entirely satisfactory.

There is no deep, dark, behind-the-scenes explanation. The seminary is not falling apart though it is going through one of its difficult times. Teachers are not disenchanted with Southern Seminary because teaching conditions are intolerable.

Those who know the teachers who are leaving know every one of them has a good reason apart from any difficulty at Southern. Coleman had an offer from Southwestern Seminary he could hardly decline. Lin, in going to Golden Gate, will have greater opportunity to help train fellow Orientals for ministry. McEwen's heart never left Chattanooga and Tuck's heart never left the pastorate. Shurden returns to his first love of teaching college students and at the same time enables his wife to fulfill her teaching calling. Only Hinson, who is as true a Baptist as anyone I know, might have found a more favorable climate for his free, mystic spirit in a university setting than at Southern.

This is not to say there are not conditions at this time at Southern that tend to discourage teachers. The present atmosphere of controversy among Southern Baptists is not conducive for stability in any of our seminaries. The distrust of seminaries and criticism of seminary teachers by

several popular and influential pastors today make for an unfavorable climate in which to minister as a teacher. Southern is most often singled out for this suspicion and criticism. Most seminary teachers are so gifted as to have many opportunities to accept places of service elsewhere which provide more acceptance as well as more pay, so why put up with the gaff?

The change in administration probably also figures in the faculty turnover this year. Roy Lee Honeycutt was clearly the choice for seminary president of most of the faculty but any time an administration changes, those who had considered leaving consider it the most opportune time.

The Moody affair and its outcome might have made some teachers wonder about administrative protection of teachers under fire.

The history of Southern Seminary is a history of crises. In every one of these the institution has emerged stronger and this will be but another chapter in that history. By the grace of God, the prayers of seminary supporters and the undying loyalty of thousands of grateful alumni, Southern Baptist Theological Seminary will continue to fill its role as "the school of the prophets."

Including Canada in SBC would be a mistake

Canadian messengers in Pittsburgh were wise in referring the question of membership of Canadian Baptist churches in the Southern Baptist Convention to a competent study committee. To extend the Southern Baptist Convention into other nations would be a far reaching step which could eventually radically alter the denomination as we now know it.

The findings and recommendations of this study committee could change my thinking but as of now I believe to extend the Southern Baptist Convention into Canada would be a serious mistake. The constitutional restriction of the Southern Baptist Convention to the United States and its territories (Article II) has proven to be wise in the past and nothing in the present warrants any change.

Southern Baptists ought to be aggressive in reaching people of every nation with the gospel but not in extending to other nations our national denominational organization. Southern Baptists have never claimed to be a Catholic or universal

church in organization and we should not act like one. Among other Baptist groups in the world we already appear to be a domineering and an arrogant giant and we don't need to perpetuate that image.

Recognizing messengers in the Southern Baptist Convention from Baptist churches in Canada would almost certainly lead to petitions for recognition of messengers from other nations. To extend our denominational organization into other nations could be interpreted as presumption which says to Baptists in other nations they don't have the ability to organize themselves properly.

Restricting the Southern Baptist Convention to the United States and encouraging likeminded Baptists in other nations to cooperate with existing Baptist organizations in their nation or to establish their own national organization is a plan which has worked well. Brazil and Nigeria are but two examples. Baptists in both these nations owe their beginnings and much of their

growth to Southern Baptists but by now both have their own strong national conventions and their independence has provided incentive for developing their own educational, evangelistic and missionary enterprises. National conventions work better than an international convention would.

The present spirit of nationalism among the nations also argues for encouraging each nation to organize its own convention and develop its own denominational leaders.

Failing to recognize messengers from Baptist churches in Canada is not mistreatment of these fellow Baptists. They had no reason to expect recognition for their messengers when they began cooperating with Southern Baptists in Washington-Oregon. They will continue to have access to Southern Baptist literature, programs and all other help they request. The only thing withheld will be official affiliation which in the long run would not be beneficial to Southern Baptists nor to Baptists in Canada.

Life begins at 50

by Jack Altman, Pastor
Second Baptist Church, Cumberland, Md.

There seems to be a tacit criterion prevailing among Southern Baptists that our pastors are no longer competent to be considered seriously by pulpits search committees when they enter their "fifties." Of course, there are exceptions to this general observation but such exceptions appear to be few.

Over the past few years, several of my peers have experienced conflict in ministry that resulted in unwarranted forced resignations or unChristian firings

with no other call in sight. Three of these brothers averaged over 25 years of faithful pastoral ministry. They also averaged just under two long years of professional unemployment before being called to serve again as shepherd of another flock. Each of these brothers had passed his 50th birthday. Was it by coincidence these brothers were told by their respective state workers and/or directors of missions that "it's hard to get a pulpit committee to consider you when you are over 50"?

Historically, the American people have seldom trusted the top job in the United States government to

any man who was not, at least, in his 60s. Our current president was over 70 when he was elected by a landslide. This poses a baffling question for me. How can or why would a church body/pulpit search committee be reluctant to issue a call to a physically, healthy, emotionally mature, well qualified administrator with 25 to 30 years of experience in pastoral ministry and a minimum of five to 10 years or more (God willing) of sound pastoral leadership yet to be given? Why are good men being "let out to pasture" when their years of most meaningful pastoral ministry are yet to be tapped?

guest editorial

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C. R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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'Cycle momma'

East Kentuckians ride hills for WMU work



Mrs. Billie Emmons rests upon her motorcycle she uses in reaching eastern Kentucky churches in her work promoting WMU.

The young pastor was shocked when two motorcycles screeched to a halt outside his isolated Kentucky mountain church. In wonder he watched as two middle aged women got off the cycles.

But shock quickly faded to delight when he realized they were members of STARTEAM, who had come to help him start WMU in his church.

Mrs. Billie Emmons and Mrs. Jessie Boyd say motorcycles help with their STARTEAM work. "It's an icebreaker beyond all description. It is quite disarming to pastors that we are two middle aged women just out serving the Lord," Mrs. Emmons said.

STARTEAM report sheets don't tell the entire story. Advance information said 62 to 68 of the northcentral and northeastern Kentucky churches did not have WMU when the women started. They have contacted 33 churches, and about 20 have begun some form of ongoing missions education.

"STARTEAM has given us a tremendous appreciation for the pastor who is out in the boonies and gets no encouragement except an occasional form letter. They are so responsive. We do love and appreciate them," Mrs. Emmons said.

There is always a reason if WMU is not in a church, Mrs. Emmons said. "We try to be supportive and find out why the church does not have missions. The reasons vary from a disappointing experience, to a cultural reason, to just ignorance and not realizing what missions education will do for the church."

Church size is a big factor in starting

WMU. "The small church is overlooked. It tickles them to death to know that someone will go to the trouble to personally talk with them and encourage them. One pastor was so touched tears came to his eyes. He couldn't believe two women would come all that way," Mrs. Emmons said.

"Small churches are hanging in there tooth and toenail. They need a pat on the back to know someone cares."

Small churches must also make adjustments in meeting times since people must travel long distances and can't come to church several times a week. Also, most of these pastors are bivocational.

Mrs. Emmons said the future for WMU looks good in these areas. "It is like an untapped diamond mine. We are moving in the right direction. I definitely feel an acceleration. There is an appreciation of what WMU can mean to a church no matter what size it might be."

Mrs. Emmons and Mrs. Boyd say the Lord sets their STARTEAM schedule. One feels a lead in a certain direction and they start out. "We cannot think of a time when we have not had a good contact. We go very informal and casually. It just works out that way," Mrs. Emmons said.

Mrs. Billie Emmons is a Western Recorder state correspondent for Enterprise, Greenup, Pike and Red River associations in addition to her WMU work. She is also author of "Letters from Mother."

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**The Cooperative Program
is the Great Commission in action.**

baptist news in brief

'Keep giving, start going' Draper tells Glorieta crowd

A trend toward "proxy missions" is one of several problems that needs to be addressed through an increased emphasis on Church Training, according to Southern Baptist Convention president James T. Draper Jr.

Draper, pastor of First Baptist Church, Euless, Tex., and worship leader during a Church Training leadership conference at Glorieta, N. M., said he is concerned that Baptists are placing continued emphasis on giving to missions but less emphasis on personal involvement.

"We contribute money to missions so we can let someone else do our witnessing," said Draper. "The Cooperative Program is a good thing, but we cannot use it as a substitute for mission involvement. I don't think we need to stop giving; I think we need to start going."

Draper said another discouraging trend he sees in the convention is a minority of churches are baptizing the majority of new converts.

"Southern Baptists are failing in their mission and evangelism responsibilities," he said. "We in America have traditionally led the rest of the world in evangelism and missions, but we are moving further and further away from

these commitments."

He called for Church Training programs to equip people in practical skills such as witnessing and parenting, provide information on current issues and offer ongoing studies in Baptist history.

According to Draper, another problem which frustrates most churches is an inadequate program of follow-up after the initial conversion experience. "Our churches are failing to help people understand what it means to know God," he said.

Summer missions is 'life changing,' says Hopkins

More than 700 college students are spending this summer working in churches, resort areas, pioneer ministries, music missions and a variety of other tasks—without salary.

These summer missionaries are sponsored by local Baptist student unions which also raised approximately \$1 million during the 1982-83 school year to support summer missions efforts.

Ralph Hopkins, associate director of the Student Department of the Kentucky Baptist Convention, said students "gain as much as they give during the summer. For most of them, summer missions is a life changing experience."

BSUs in Kentucky raised nearly \$45,000 and sponsored 42 missionaries.

Through the missionary selection process, which includes detailed application forms and interviews, Hopkins said efforts are made to match student interest with available positions. "Summer missions not only expands their missions knowledge, but the experience helps students make vocational choices," he said.

Religion for children 'farce': Baptist lawyer

A bill to give groups of elementary and secondary school students the right to hold religious meetings in the classroom met stiff resistance at a Senate hearing Aug. 3.

But Sen. Jeremiah Denton, R-Ala., strongly suggested he is willing to make changes in the bill to satisfy critics.

Opposition to the "equal access" measure in its current form came from spokesmen for religious and educational groups, including the Washington-based Baptist Joint Committee on Public Affairs.

Speaking for the BJCPA general counsel John W. Baker told Denton during a three-hour hearing that his organization supports the concept of equal access, but only for secondary school students. Because of younger children's "lack of maturity," Baker argued, elementary school pupils would be incapable of conducting voluntary, student-initiated religious meetings.

To include them in such a bill, he charged, "is a farce."

In an introductory statement before Baker and nine other witnesses testified, Denton said he came upon the equal access concept after chairing

hearings last year on President Reagan's proposed constitutional amendment on school prayer.

He realized then, Denton said, "some students in our schools might be pressured or coerced to violate his or her conscience by a teacher-led prayer."

After pondering that possibility, the first term senator and former prisoner of war said he "began to think equal access was a fair and reasonable solution. Each student could choose to participate voluntarily in prayer or religious discussion during extracurricular time."

Needs critical in Ghana as million persons added

For the first time in a decade, the Foreign Mission Board is unable to respond fully to an emergency hunger relief request because of a shortage of funds.

Ghana faces what may be the worst famine in its history and missionaries there have requested \$574,000 for food and fertilizer, says John Mills, the board's director for West Africa. But the board's balance of \$580,197.62 in hunger relief funds prohibits it from responding fully to the missionaries' request without jeopardizing its ability to respond to other crises, according to Tim Brendle, the board's community development consultant.

The missionaries requested more than 400 tons of rice and more than 600 tons of fertilizer. The board provided 400 tons of fertilizer plus cutlasses and hoes earlier this year when a million refugees returned to Ghana after being expelled from Nigeria.

My wife died

Duke K. McCall, President
Baptist World Alliance

On Easter, as it began to dawn toward the first day of the week, I stood by my wife's bedside in the hospital intensive care unit. I read aloud the Easter story. Then with the hand of one of our sons on my shoulder, I prayed.

My wife had suffered a massive cerebral hemorrhage, medically induced. On this planet she could never again know love, or laughter, or comfort. Without planning it, I heard myself praying, "Even so, come quickly for her, Lord Jesus."

She took a deep breath and was gone. The son said, "Dad, God heard your prayer and took Mother home."

Death came not as an enemy but as a friend; for death is not an end but an entrance, not a goal but a gateway. That is how powerful the Good News of Jesus Christ is for the believer.

Indeed, God's grace is sufficient. It is ministered partially through family and friends. But well meaning friends do say some strange things. The worst are the glib Bible-quoters, who are untouched by your grief, but who share a memorized set of verses. On the other hand, some people who are stunned with grief for you, say foolish, even crude things. But they help because they care. My advice: If you are not crying a little inside, please do not intrude on the sorrowing. If you do care deeply, then almost any scripture is a gift from God.

Unless you have been there, please do not pretend to understand. After my wife's death I said to my sister who had lost her husband some years earlier, "I am sorry that I never did respond to you appropriately at the time of Jimmy's death." Her loving answer reveals the insight of one who

has lost a spouse. She replied, "Duke, I am glad you did not know how to respond." Thank God that you do not know how to respond, but use a handshake or a hug or a few words and say, "I am praying for God to sustain you."

Do not avoid talking about death. It is "the last enemy" only for a non-Christian. For a Christian, "to die is gain." Phrases used in place of "death" do not help. Some are offensive. How I really felt exploded from my heart when, after a church service, a well intentioned acquaintance caught me off guard by saying, "I am sorry you lost your wife." Before I could edit my response, I said, "I did not lose my wife. I know where Marguerite is. I am the one who is lost."

Alone after half a century of being part of a divinely provided partnership, nothing in the world seems familiar any more. It would be easier to start over on a new planet.

Returning home from foreign travel for the first time after Marguerite's death, the prospect of entering an empty apartment threw me into deep depression. I was embarrassed that after more than three months I could not handle my grief. I felt that as a Christian my faith should have dissolved my sorrow, that as a reasonably intelligent person my mind should have come to terms with the harsh reality.

To try to escape I picked up a weekly newsmagazine provided by the airline on which I was traveling; the wisdom I needed was in the last lines of an article on death: "In fact, you never really get over the death of someone you love; you just learn to live with it."

Now I am not trying to stop grieving; I am asking God to teach me how to live usefully the rest of my life, remembering his promise, "I go to prepare a place for you."

baptist forum

Cannot agree on Bob Jones matter

Since moving to Kentucky, I have read many editorials in Western Recorder which bothered me. However, the editorial of June 1, 1983, "Religious freedom does not include right to discriminate," is one I cannot let pass without comment.

The real issue in the Bob Jones University case is religious freedom, not racial discrimination. Those reading this editorial without benefit of the background facts would never know what the so-called "discrimination" was, as it was never identified.

"Racial discrimination" is generally understood to be some sort of suppression or unequal treatment based on race. This was not the case at all at Bob Jones: White people were not permitted to date black people and black people were not permitted to date white people. The decision was evidently based on their biblical convictions possibly including 2 Cor. 6:14. That is equal, not unequal treatment.

The court held that private religious schools cannot enjoy tax exempt status under the Internal Revenue Code if they have ANY rule or regulation contrary to public policy as DEFINED BY THE SUPREME COURT (or Congress) and even though the policy pertains to something so private as dating and marriage, and even though the policy concerns a matter of religious principle. The court recognizes "the primary authority of the IRS . . . in construing the Internal Revenue Code," so that IRS can make these decisions without

express authority in the statute.

What absolute power that puts in the hands of the court! It doesn't take much insight to see the extrapolation of this precedent setting ruling. If the court decides it is against public policy to refuse to ordain homosexuals in our church ministries, or to ordain women as pastors, or to refuse any kind of quota system, or to require church staff members to be Christians, what recourse would we have to protect our tax exempt status? The possibilities are endless. And I might add, if the Equal Rights Amendment becomes a part of the Constitution, three of the above possibilities will probably be tried in court.

The court specifically confronted our First Amendment right to free exercise of religion and concluded: "The government has a fundamental overriding interest in eradicating racial discrimination in education. That governmental interest substantially outweighs whatever burden denial of tax benefits places" on the private religious schools' exercise of their religious beliefs.

In other words, the court can decide what religious beliefs we are entitled to and what beliefs we are not entitled to in order to maintain our tax exempt status.

Instead of lauding this capricious and arbitrary decision, we should be mourning the further step down the road toward the total loss of religious freedom.

Mrs. Bobbie Patray, Lexington



H. C. Chiles
Clear Creek Baptist School, Pineville, KY 40977

sunday school lessons

LESSONS FOR AUGUST 14, 1983

Life and Work Series
CREATIVE COPING WITH CHANGE

1 Samuel 3:18-19 To Samuel God communicated a message of impending judgment upon the house of Eli. Samuel had the privilege of receiving the revelation of God's purpose and plans. He was also entrusted with the execution of some of the divine plans. While it was an unpleasant and difficult assignment, Samuel was conscientious and faithful in the proclamation of the unwelcome message about the impending and painful judgments. When Eli heard the divine decree, he submissively and uncomplainingly remarked: "It is the Lord: let him do what seemeth him good." He knew full well that God was perfect and would do only that which was right. He was fully aware this predicted judgment was justly deserved.

1 Samuel 7:3-4, 13 The faithful ministry of Samuel brought the Israelites to the realization their beloved nation was on the brink of disaster. They also realized it was mandatory for them to discontinue their worship of heathen deities of Baalim and Ashtaroth. The worship of these was nothing less than complete licentiousness and such religious practices had deadened the spiritual sensibilities of the people to the extent they no longer pretended to recognize any line of demarcation between themselves and the most worldly whom they knew.

Samuel exhorted the Israelites to re-

pent of their wrongdoing in worshipping idols, to return unto God and to serve Jehovah only. He insisted they worship the true God and never again would they participate in worship of the pagan gods. He assured them that as a result of their worshipping Jehovah the Philistines would be subdued by them.

1 Samuel 8:4-7 Knowing Samuel's administration would be terminated ere long, due to his advancing years, and wanting to be like the other nations which surrounded them, the children of Israel asked for a king. Displeased by their request, Samuel sought instructions of God.

1 Samuel 10:25 Desirous of complying with God's will, which in this case was permissive instead of directive, Samuel made the necessary adjustment and coped with the change by becoming involved personally in the establishment of the monarchy and being a wise counselor for the people. Repeatedly Samuel demonstrated his remarkable ability to make changes when it became advisable to do so and to lead in the solution of various difficult problems as they arose.

International Series
TWO CORRUPT PRIESTS

1 Samuel 1:3 At the proper season each year the men would take their respective households and go up to Shiloh and there they worshiped God and offered prescribed sacrifices. The man referred to in this verse was Elkanah, the father of the prophet Samuel, Among those who were present at

Shiloh on that occasion were Hophni and Phinehas, the sons of Eli the high priest. Hophni and Phinehas served in the priestly office under their aged father, but these ungodly sons did not possess the dedication to God which this position deserved. Rather, they simply did as they pleased.

1 Samuel 2:12-17 Hophni and Phinehas were so unprincipled that they earned the title "sons of Belial." Verse 12 states "they knew not the Lord," for that means they were acquainted with God and had no interest in doing his will. Their personal disrespect of God dishonored him, and had a bad influence on the people who observed their manner of life.

Both Hophni and Phinehas disgraced the priestly office by claiming and appropriating more than their due of the sacrifices the people presented to God.

They were so greedy they sought to get a share of the meat from the animal before the fat of the meat was burned. **1 Samuel 2:22-25** From the people Eli received information about the sinful actions of his son, even that they had been participating in adultery with Hebrew women. As soon as the aged father learned of his sons' misconduct he rebuked them and warned them others would indulge in sinful practices because of their examples. Ignoring his reproof, they persisted in their sins. **1 Samuel 4:11** The sins of Hophni and Phinehas brought terrible consequences and national disaster. God withheld his gracious blessings from them and their nation. The Israelites were defeated in the battle of Aphek. Hophni and Phinehas were slain and the ark of the covenant was confiscated by the Philistines.

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on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243

MODEL FROM THE THIRD WORLD

His two month training experience at Cedarmore complete, Samson Kisia bade Kentucky farewell Aug. 1.

Remarkably young and vigorous for his 43 years, this humble Baptist from Kenya is a reminder to all of us of the importance and urgency of missions. Perhaps even more significant is the quality of Christianity he bears.

A listing of his responsibilities in Kenya will stagger even the most "workaholic" amongst us:

1. Director of Brakenhurst (like our Cedarmore)
 2. Treasurer of the Kenya Baptist Convention
 3. Member of the Kenyan Development Counsel (directs the Baptist work of Kenya)
 4. Member of (a) Finance, (b), Administrative, (c) Building, and (d) Partnership Committees of the Convention
 5. Deacon in Tigon Baptist Church
 6. Church Clerk
 7. Teaches new converts class
 8. Preaches in mission points on Sunday afternoons and evenings
- Too much for any one person yet not

uncommon in developing countries.

While serving with Cedarmore director Marshall Phillips, his former missionary mentor, he visited and spoke in at least 10 Kentucky churches in seven associations. In addition to learning some special nuances of assembly administration, he addressed a number of groups visiting Cedarmore.

I have a hand written letter from him, citing with meticulous care the many persons who provided him even the slightest help while here. His gentle and humble spirit reflects a Jesus unfortunately not altogether common to western Christians.

As Kentucky Baptists begin the early stages of negotiation for a possible overseas "Partnership with Kenya," it surely was more than a "coincidence" that Samson, scheduled to be in Kentucky for his training before the partnership possibility, is one of five (5) Kenyan Baptists elected to direct whatever partnership is developed with Kenya and a SBC state convention.

It seems likely that Kentuckians will be seeing Samson again—the next time in his land where we are the "strangers." If we leave a mark so beautifully Christian as he left here, we will do well.



homes for children

Eldred M. Taylor, Executive Director
10801 Shelbyville Road, Middletown, KY 40243

ENDLESS RIPPLES

Some of my childhood activities not only were fun and the basis for pleasant memories, but they set forth a meaningful truth in life. I vividly remember the fun of throwing a pebble into the still water of a pond and watching the ever-widening ripples moving in concentric circles to the edge of the pond. As a child I enjoyed throwing in pebble after pebble so I could watch the same intriguing effect.

The pebble would strike the water and sink. However, its impact would make one little circle of a ripple. That ripple would create another, whose circle was a little larger, and it caused another. This chain reaction of ever-widening, endless ripples would continue until they reached the shoreline.

Only later did I come to realize that the enjoyable pastime of making and watching those endless ripples illustrated an important truth about life. I came to realize that our influence on other lives is much like dropping a pebble in a pond. One's influence on another life is not just one impact. Rather, that initial impact produces one ripple and that ripple creates another and yet another. This chain reaction

continues on through life to the point when life's voyage is over and the shoreline of life is reached.

I see Baptist Homes for Children making such endless ripples of influence in the lives of children who come into our care. These young people come to us out of circumstances of neglect, and our dedicated Christian workers begin to touch their lives with positive love and guidance.

At first it is just one little ripple of influence. Then another ripple appears and on to the end of life. For the good done in the life of a child is forever.

The multitude of caring supporters of this work is making ripples in the lives of young people in our care. When you bring your tithes and offerings to your church and a portion of it goes through the Cooperative Program, it makes a ripple, for some comes to help support this ministry. When you support the September food roundup, give to the Thanksgiving Offering, send a special gift for camp, help with back-to-school costs and remember us in your will, you are making significant ripples in the lives of children. These ripples will continue all through each life that is touched.



clear creek comments

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

ADVERSITY

In studying the history of Clear Creek Baptist School, I have learned about times of adversity when the school has passed through deep waters. The very survival of this great ministry has depended on God's providential care in times of distress and tribulation.

All of us are familiar with the saying, "When the going gets tough, the tough get going (or is it "... the tough get momentum"?). But the truth of the matter is that adversity often causes great discouragement and anguish of soul for the Christian.

However, adversity can cause great growth in the Christian life. Robert Leighton says, "Adversity is the diamond dust with which Heaven polishes its jewels." And I am convinced that adversity can teach us valuable lessons for our lives.

Adversity reveals to us deep truths about ourselves. Faith Forsythe observes, "Adversities do not make the man either weak or strong, but they re-

veal what he is. Do troubles drown us or challenge us? Do they cause us to respond or to quit? Prov. 24:10 states, "If thou faint in the day of adversity, thy strength is small."

"No one is beat till he quits,
No one is through till he stops,
No matter how hard Failure hits,
No matter how often he drops,
A fellow's not down till he lies
In the dust and refuses to rise."
Edgar A. Guest

Adversity also teaches us to trust God. Someone has said, "Whoso draws nigh to God one step through doubtings dim, God will advance a mile in blazing light to him." Trials teach us to "be still and know that I am God" (Is. 46:10). He will continue to guide us in the future as he has in the past—we can trust God!

These are good days at Clear Creek. But we thank God for all of you who faithfully supported our ministry through times of adversity. May your tribe increase!



oneida journal

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

RENEWED LIKE THE EAGLE

Murdered! Many small children, teenage boys and girls, and even larger numbers of adults are being killed every day in some of the countries of our world.

God has used our school in recent years as one of his instruments in helping to save some foreign young people from probable and in some cases almost certain death. These have been able to flee circumstances almost unimaginable to us and have found their way to us. We were aware of some of them before they succeeded in getting across their country's borders.

Several years ago the 19-year-old sister of one of our students was deliberately and fatally shot in the family courtyard by soldiers of her government. The family was not allowed to even touch her body or to evidence any

sign of mourning. They had to watch her body slowly decompose day by day. Reportedly all neighbors and friends who came to the home to express condolences to the family were arrested as "enemies of the government."

Recently a long letter came from a beautiful girl, now a graduate of our school, who might have died in her homeland but her life was spared. Her name and country must remain anonymous for many of her family remain in danger.

"Oneida Baptist Institute has meant so much to my life. When I first came I didn't like it at all. In fact I hated that place. I was crying and complaining against God and wishing to be with my family. I was confused as to how I was supposed to act in a culture and environment so different. As time went on I got used to some circumstances, I made some friends and began to have

fun.

"But the time when I really got happy came about when I asked Jesus Christ to take my life and change me. He did change me. I am different. He gave me peace, joy and love. And this was when I finally got to realize the purpose of God in taking me to Oneida. OBI was a place for me too. I did not have some of the problems that many have. However, I had a problem with my soul that no human could solve, and which for me couldn't be solved some other place but there.

"And praise the Lord he set me free and gave me the love I was searching for. He also gave me people who needed love. He helped me to love them and that was a great joy.

"Every member of the staff at OBI has helped me in some way and I'll always remember all of you in my prayers.

"I miss you all. I miss OBI very, very much. I wish I could be there more. Thank you for letting me go there. I left my country to save myself from dying, but God's purpose was to save my soul from going to hell.

"My gratitude for every help is great. May the Lord help you in everything you do. With loads of love"

Then with David of old she praised the Lord making reference to Ps. 3: "Bless the Lord, O my soul: and all that

is within me, bless his holy name. . . . and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thine diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed."

More than 10 years ago a mother of several children died in another state. The father abandoned the children some months later and his whereabouts were unknown for nine years. We have two of the children here.

Their guardian of many years is a Methodist pastor. He recently wrote, while sending us a \$100 donation, the following: "I feel good about the progress the children have made and continue to make, and the education they are receiving at the school. The many opportunities available to them there provide many good experiences. Thank you for the interest you take and the motivation you provide."

Another mother writes: "I know that you and your staff are doing a work with children that most of us lay people cannot understand. I am thankful for the opportunity my son has."

How can we fail with praying friends?

bluegrass billboard

AUGUST

14 Language Missions Day
15-17 Pastors/Wives Retreat. Cedarmore. Register with Cedarmore. Sponsor: Church Administration, KBC
19-20 Sunday School Weekend.

Cedarmore. Sponsor: Sunday School Dept., KBC
20-21 WMU Leadership Conference. Overnight. Cedarmore. Reservations through Cedarmore
21-28 Church Music Growth Week. Materials in Church Music publications

22-23 WMU Leadership Conference for WMU Directors and BW Leadership. Overnight. Cedarmore. Reservations through Cedarmore

Conference and Camp Dates

AUGUST
13-19 Ridgecrest—National Student Ministries; Glorieta—National Student Ministries
20-26 Ridgecrest—Bible/Preaching/Church Media Library; Glorieta—Small Sunday School

26 and 27 WMU Leadership Conference. Drive-in days. Cedarmore. Lunch reservations through Cedarmore
27 Sunday School Conference. Jonathan Creek. 8:30 a.m. to 4:00 p.m.

SEPTEMBER

3 Sunday School Conference. Cedarmore. 8:30 a.m. to 4:00 p.m.
4-10 Brotherhood Leadership Week. Material in January Brotherhood Builder/Baptist Men's Handbook, 1982-83
5 Labor Day
9 and 10 WMU Leadership Conference. Drive-in. Jonathan Creek. 9 a.m. to 3 p.m. Same program each day. Contact Jonathan Creek for reservations
11 Single Adult Day. Suggestions in Family Life Planbook 1982-83. Order Single Adult Day Kit from BSSB, Nashville
11-17 State Mission Week of Prayer and Eliza Broadus Offering. Program and promotional materials available from WMU, KBC

It's a long way across the Mekong

Midnight swim leads to freedom, ministry for refugee cousins

by Joan C. McKinney,
Campbellsville College News Writer

They swam the cold Mekong River each carrying a suit of clothes and a Bible in plastic bags. They had \$300 between them.

They were swimming for their lives and weren't sure if they would live or die.

It was a Sunday night in December 1975. The two young men had prayed for an escape from the communists and God had answered. They walked five miles to the Mekong River, and after their 45-minute swim in the icy water, were free from their communist occupied home country, Laos.

Khamsing Norady, who was 19 years old then, and Bounchan Vongsurith, then 21, have come a long way since arriving in America speaking very little English. Norady graduated from Campbellsville College May 8 and was ordained to the ministry May 28. Vongsurith graduated in 1982 and was ordained the first week in June.

The two second cousins have faced a lot in their struggle as Christians.

"I have felt since becoming a Christian that the Lord has called me to be his servant," said Norady. "Since I received Jesus Christ, I have felt joy and peace in my heart. I want to help people know about Jesus Christ."

Norady began pastoring a Laotian congregation sponsored by Grand Avenue Baptist Church, Ft. Smith, Ark., in July. He was ordained at Red Hill Baptist Church, Radcliff, Ky., where he and Vongsurith shared the duties of pastoring and leading songs while both were in college.

Vongsurith has been pastoring at Trinity Baptist Church in Oklahoma City with a congregation of about 200. His ordination was on his one year anniversary there.

Neither Norady nor Vongsurith intended to earn college degrees. Both say they only came to Campbellsville College to "improve our English." Norady said, "I felt terrible when I came here. The first time I was in class I didn't know what the professor was talking about."

But Norady followed Vongsurith through school and both received degrees in psychology. Norady's wife, Bousay, has also graduated from Campbellsville College, and Vongsurith's wife, Souan, has taken classes at the college.

Vongsurith was the "leader" of the two. Norady felt this way because of respect for elders in his home country. But Norady remembers a time when his friend was not as strong.

In 1975 the two were studying in a Bible training school in Laos and were captured by communists. Armed guards were at the school to prevent evangelism. "Christ belongs to Americans," Norady said they told him.

They were held captive a week and sent home on a Sunday. "We had been praying hard," Norady remembers. An English ambassador had given them \$300 for their escape. They walked to the Mekong River and, held together by a rope, began to swim. "We just had hope in God," Norady said.

Vongsurith was ill. "He kept saying 'I'm going to drown,'" Norady remembered. Norady, who was the stronger physically, asked him, "You believe in God, don't you?"

They made it while about 27 others trying to escape that night were killed.

They made it to Thailand and were spotted immediately. "A gang of Thailand authority" stopped them and took them to a Buddhist temple.

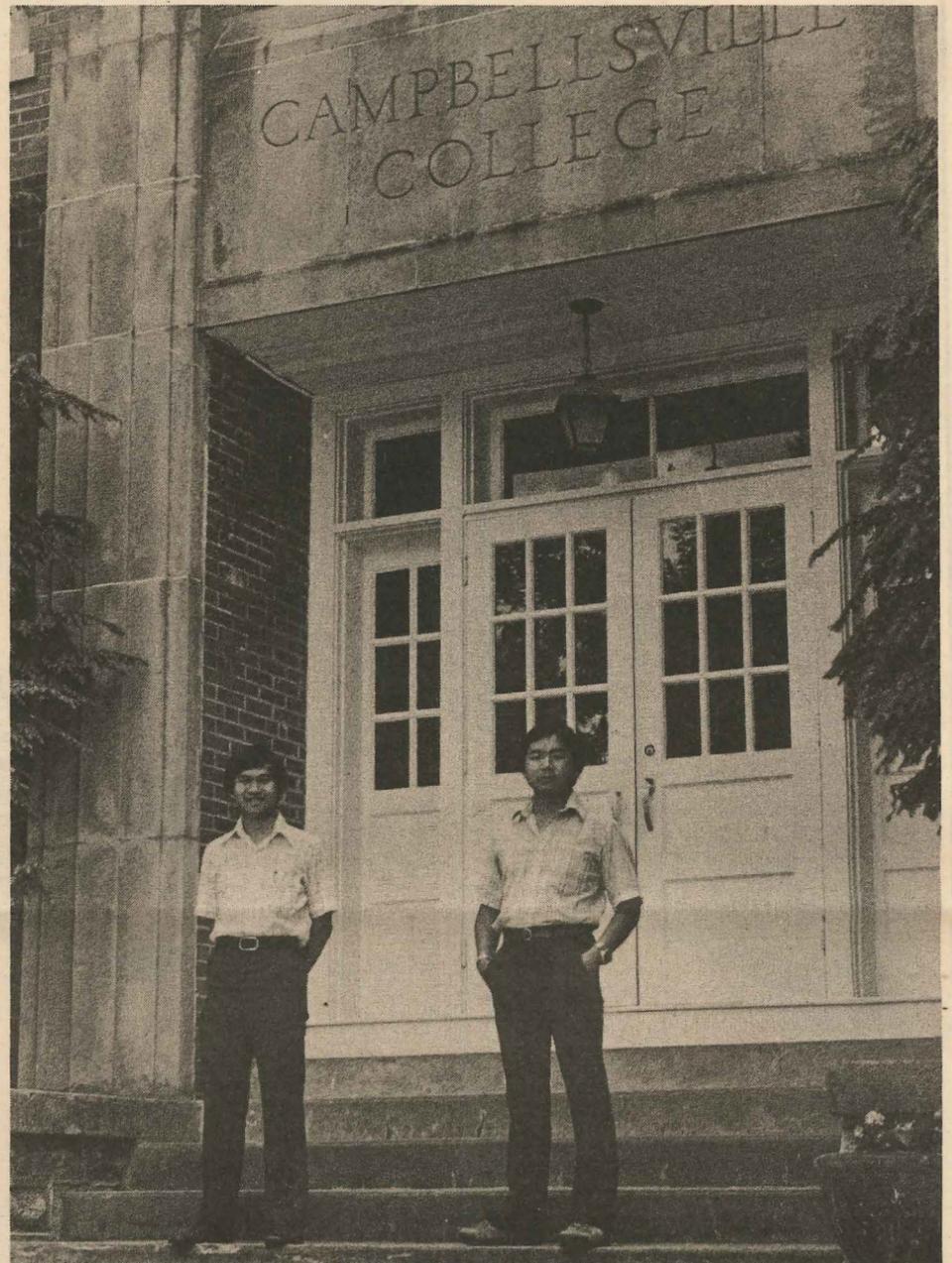
"I'll never forget that they picked up our Bible and asked if we were Christians. 'You think God will help you?' they asked. Then they laughed," Vongsurith said.

The leader of the gang knew them from Laos. They spent the night in the temple but were released. They went to a refugee camp in Thailand occupied by about 200 people. When they left nine months later, there were 10,000 there. There are now about 100,000 awaiting transportation to another country.

The two could have gone to any country, but they thought America was "the land of freedom and God's country," Vongsurith said. He left four brothers, four sisters and his mother in Laos. One brother has since left the country and lives with him now and one is in a refugee camp in Thailand.

Norady left his parents, two sisters and a brother. He hasn't written them because he believes his letters would be censored. Vongsurith has written his family and has received answers.

Living in a foreign land caused many hardships for Vongsurith and Norady. There was little money, and Norady was the head of the household for 15 people at one time. His wife's family came to America and lived with them for awhile and Norady said he was frequently "worried to death."



Standing on the steps of the administration building, Bounchan Vongsurith [l] and Khamsing Norady reflect on their days as students at Campbellsville College. From Laos, the students swam the Mekong River to escape the communists in their country.

In one of his classes, the object was to share concerns with other members. "I have too many problems to tell you," he said. People began helping with money and groceries and "I felt rich during that time," he said. "People lifted me up all the time."

"I feel like we owe everything to the people in this area (Taylor County)," Norady said.

While reigning over a 15-member household, Norady insisted on Bible study. All of Mrs. Norady's family, including her 84-year-old grandmother, became Christians. All were Buddhist before.

Vongsurith and Norady believe they've accomplished much in their lives here. But there is always room for improvement.

"Yes, I'd do it all over, but I could do better. People try to be better all the time, don't they?" Vongsurith said.

Vongsurith's wish for his 2½-year-old daughter Christie is, "I want Christie to come back to Campbellsville College and do better than I did. I don't want her to have to borrow notes because she can't understand the professors."

Norady's wish for his five-year-old daughter and his unborn child due in December is almost the same. "I don't think Ruthie could go to any other college," he said. "I have wonderful feelings toward the college. It gave me the opportunity to be somebody. It was my first home and my first life because the people cared for me."

Vongsurith replies—when asked—"I am proud of myself—finally." He is living a different life in Oklahoma—facing prejudice from others toward his people, helping them with seemingly simple things like passing a driver's test and finding a job.

He keeps learning about his God and has taken a theology course at Southwestern Baptist Theological Seminary. He made a "B." He smiles, "I didn't make a 'B' while in college!" He's also continuing to study photography—a hobby he and Norady both share.

Norady is looking forward to his challenge in Arkansas. "I know I will be able to help my people," he said. "God has opened his way for my life."

And both will be carrying those two Bibles—the ones that traveled the long journey from Laos to America.



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