



Terminations by force coming out of SBC's closet

by Jim Lowry

Forced termination of Southern Baptist ministers is an embarrassment to the denomination, according to Brooks Faulkner, supervisor of the career guidance section at the Baptist Sunday School Board.

Faulkner estimates, conservatively he thinks, 2500 Southern Baptist church staff ministers are dismissed annually in a dilemma the denomination does not know how to handle.

Observers agree there is no easy solution to the problem that can leave ministers and their families emotionally and financially distressed and churches frustrated and unstable.

During a meeting of church-minister relations directors from state Baptist conventions, several problems and some possible solutions were discussed in an effort to gain insight for counseling suddenly unemployed ministers and providing guidance for pastorless churches.

Faulkner said one step which could positively influence a more stable relationship between ministers and churches would be an open covenant or contract.

A frequent problem is neither the church nor the minister knows what to expect from the new situation because expectations are never discussed in concrete terms.

Sometimes churches need to consider alternatives to terminating a minister because of some disagreement. An interim pastor, for instance, could provide the leadership needed for a cooling off period to salvage a minister's career and the stability and community influence of the church.

According to Faulkner the minister is rarely the issue in a forced termination, which does not solve the problem. In most cases where the minister is terminated, a substantial conflict existed before the minister was called to the church.

The directors urged seminaries to prepare ministers to deal with conflict with studies in conflict management, staff relationships and personnel management.

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Who will succeed Jimmy Draper? The past will give you incisive clues

by James H. Cox, Associate Editor

Southern Baptists' biennial preoccupation with the election of a new convention president is about to begin. It comes as the result of a clause in the convention's constitution which states that "the term of office for the president is limited to two years."

James T. Draper Jr., pastor of First Baptist Church, Eules, Tex., reaches that constitutional limit at the SBC meeting June 12-14 in Kansas City, Mo.

Thus, with the election of a new president only a few months away, some are already beginning to speculate on potential nominees. State editors will soon be reporting names of several of those who are presently only whispered about in the corridors of the SBC Building in Nashville and who are currently making the circuit of state evangelism conferences and other local and regional events.

Return to the pages of yesteryear

History may tell us something about the person we will elect in Kansas City even now, however.

Forty-three different individuals have been elected president of the Southern Baptist Convention since the convention was organized in 1845. All of these have been men.

By states, Texas leads with nine and Tennessee follows with seven. Georgia is just behind with five. Three men each were elected from Kentucky, Louisiana, Oklahoma and South Carolina, but there's a catch. One of those elected from South Carolina a century ago moved from that state and was reelected as a Kentuckian.

Two presidents each have come from Arkansas, Maryland, North Carolina and Virginia. One was elected from Alabama, Mississippi and Missouri.

The elections of the last three decades may be even more relevant to 1984.

In 30 years we have elected 17 different individuals from six states. Five were Tennesseans and five were Texans. Three were from Oklahoma, two from North Carolina and one each from Arkansas and Mississippi.

All of them served the constitutional limit of two years with the exceptions of K. Owen White of Texas and James L. Sullivan and Adrian P. Rogers of Tennessee, who chose to limit their presidencies to one year.

Of the 17 elected since 1954, 14 presidents were pastors of large metropolitan churches. Two were laymen—Brooks Hays of Arkansas, elected in 1957, and Owen Cooper of Mississippi, elected in 1972. One, James L. Sullivan, was a retired denominational agency executive.

Of the 14 pastors, two served the same church in Tennessee during their presidencies (Ramsey Pollard and Adrian P. Rogers) and two served the same church in North Carolina during theirs (C. C. Warren and Carl E. Bates). (R. G. Lee served the same church as Pollard and Rogers, but was elected 35 years ago.)

Where you meet makes a difference

The convention has met in 14 states



Jimmy Draper is in his final months of SBC presidency as speculation about his successor is beginning.

during the last three decades. On seven occasions it met in Missouri, five in Texas, four in Florida and twice each in California, Louisiana and Pennsylvania. It has met one time in three decades in Colorado, Georgia, Illinois, Kentucky, Michigan, New Jersey, Oregon and Virginia.

This year the convention returns to Missouri, the state it has met in more than any other during the lifetime of most Southern Baptists. While in the denomination's first century (1845-1945) the convention met only five times in Missouri, it will have met there nine times since with the 1984 meeting.

St. Louis has hosted the convention five times in these recent years—1947, 1954, 1961, 1971 and 1980. It is already scheduled to host the convention again in 1987.

Kansas City, where the convention will be meeting this year, has hosted Southern Baptists three times in the denomination's second century—1956, 1963 and 1977.

In their last meeting there, in 1977, Southern Baptists elected Jimmy R. Allen of San Antonio, Tex., to his first term as their president.

Of the last 17 presidents, only W. A. Criswell of Dallas—elected in 1968 when the convention met in Houston—and Jaroy Weber of Lubbock—elected when the convention met in Dallas in 1974—lived in the state in which the convention was meeting at the time of their election.

Does this suggest that anyone but a Missourian could be elected president of the SBC this year? If history repeats itself, the odds would certainly seem to be against anyone from the Show Me State.

Lessons from the history book

What, if anything, does recent history suggest about those most likely to be elected president of the Southern Baptist Convention? If we look at the last 30 years, the following factors emerge:

1. Thus far, the president has always been a man.

2. A Tennessean or a Texan would normally be expected to be favored in an election, other factors being equal. Adrian P. Rogers was the last Tennessean to serve, 1979-80, and the current president, James T. Draper Jr., is, of course, a Texan. Only once in three decades did a president succeed a president from the same state, when H. Franklin Paschall of Tennessee was elected in 1966 to follow W. Wayne Dehoney, who also resided in Tennessee at the time of his election and reelection. Thus, from a historical perspective, geographically speaking, a Texan would seem to be at a disadvantage this year.

3. Whoever is elected president in Kansas City, unless he prefers otherwise, will almost assuredly be reelected by the convention meeting in Dallas in 1985.

4. The pastor of a large metropolitan church has an overwhelming chance of being elected president of the SBC—this year, and every year. Conversely, a layman or denominational worker has only a very small chance.

5. The odds are at least fair that a person elected president of the Southern Baptist Convention will be serving a pastorate from which one or more of his predecessors was also elected by the convention to be its president.

6. If tradition holds true, a candidate from a state where Southern Baptist work is strongest, other than Missouri, will be elected convention president in 1984.

Other factors may have bearing

Of course, another factor has been interjected into convention presidential elections in the last five years, which could influence speculation now. That is the question of inerrancy, and a candidate's position on the issue.

The traditional, proestablishment crowd firmly held the reigns until 1979. With the election of Adrian P. Rogers that year and the subsequent elections of Bailey Smith in 1980 and James T. Draper Jr. in 1982—both avowed ultra-conservatives—a new set of factors has been brought into play.

Yet, things are different now than they were even two years ago. Two considerations have tempered the situation: one, the ability of Draper to be something of a denominational "healer," to cause ultraconservatives and liberals to put aside some of their differences, at least during his term of service; two, the emergence of the question of the role of women in the church as somewhat overshadowing the inerrancy issue in several states.

If the tranquility of recent months prevails among the messengers, and healing among factions within the denomination continues, particularly as relates to the inerrancy issue, a potential result could be: the question of theological differences may have a greatly diminished effect on the outcome of the SBC presidential election in 1984 than in the other elections since 1979.

For Southern Baptists, 1984 could well be remembered as the year we put our theological persuasions and differences behind us and pressed on united toward more important tasks.



C. R. Daley

daley observations

Using telecommunication to glorify God

Southern Baptists have stuck to the old fashion gospel so far as content is concerned but we have never been reluctant to employ the most modern means of communicating the good news. So it is not surprising that in this new age of telecommunication Southern Baptists are undertaking in 1984 two of the most ambitious and far reaching projects in the history of Christian communication. These are known as ACTS and BTN. Several years will be required for Baptists in the pews to fully understand and appreciate what these initials really mean but ACTS and BTN stand to become as familiar to Baptists as SS, CT, WMU and VBS.

ACTS stands for American Christian Television System. It's a new television network which will offer 16 hours of Christian family television entertainment each day. It is being put together and launched by the Southern Baptist Radio and TV Commission. It is by far the most ambitious and most expensive project the Radio and TV Commission has ever undertaken.

This 16 hour-a-day programing will be carried by existing cable television networks, by newly constructed low power television stations and by full power television stations according to which is available in given communities.

Ten of the top 25 cable television corporations have already agreed to carry ACTS and other cable companies are considering using ACTS. Present plans will make ACTS available to 40 million viewers every day contrasted to four million we now reach in Sunday school once a week.

Think of it! A Christian alternative to what is probably the strongest immoral influence in American life today. Our children see enough beer and wine commercials on television to make alcoholics out of all of them. Pornographic material which many of us would never be caught seeing in a theater is now more and more coming into our homes during family prime television time. Educational TV channels offer about the only redeeming alternative now but ACTS will provide another greatly needed alternative.

BTN stands for Baptist Telecommunications Network. It is being launched officially by the Baptist Sunday School Board in June but experimental use of it has already caused much excitement and anticipation. This network will bring into Baptist churches from the largest to the smallest what selected church leaders and pastors once had to go to associational clinics, to state convention training conferences and to Ridgecrest and Glorieta to receive. The potential is mind boggling. A minimum amount of special equipment plus a small subscription fee will give to every church member the best which Baptist leadership can provide in training, in personal and spiritual growth, in news and information about missions and every facet of denominational life.

Realizing the potential for ACTS and BTN in Baptist churches in Kentucky, the executive board upon the recommendation of executive secretary Marshall has employed a full time staff member in the Baptist Building to assist churches in understanding and utilizing these oppor-

tunities. This staff member is Mark Snowden who is available to assist churches by letter, by phone or in person. He can be contacted by calling (502) 245-4101 or by writing Kentucky Baptist Convention, Box 43433, Middletown, KY 40243.

The Radio and Television Commission and the Sunday School Board are to be commended for undertaking these projects. The modern technology making these possible was part of God's original creation, all of which is to be used to glorify him. Surely God's people will support and make use of ACTS and BTN.

In the meantime a very important conference has been scheduled to help those interested become informed on the latest telecommunication techniques and how they apply to Baptist churches. The National Conference on Broadcast Ministries is scheduled Apr. 23-25, 1984 at the AMFAC Hotel, Dallas-Ft. Worth Airport, Arlington, Tex.

A reservation form for this conference and a form requesting information on BTN are included for the convenience of Western Recorder readers.



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guest editorial

On letting lambs become sheep

by Scott Harner
Pastor, Fellowship Baptist Church
Vienna, Illinois

Mary had a little lamb
It would have been a sheep
But joined a Southern Baptist Church
And died from lack of sleep.

The poem is not original, but it's cute, and it points out a great truth. Many church members are too busy.

I realize some in the church do nothing. I also know that many do very little, but the remaining group are worked to death. Those Christians who do whatever is asked of them will find themselves with no time, not even for their family.

There is nothing wrong with stretching a person. It's good to do more for the Lord than you once thought possible. It causes you to grow—as long as

you are doing what the Lord wants done right now.

That's the problem. Not everything is a priority. Even Jesus faced this situation in his day. When he was at Mary and Martha's house, Martha was very busy, but not at what was vital. Jesus did not say Martha's preparation of food was insignificant, but that what Mary had chosen was more important for that moment.

Churches need to decide what is essential. Not every church can maintain all the programs that exist. If it tries, it will only end up burning out the faithful. Not every program that once met a need should be kept or given the same emphasis. It may not be as vital today. Not every work, even if performed for the Lord, is the Lord's work—what he considers the most important.

It would be nice if we could motivate every member on our rolls. Then we might continue each of these good programs. Until that happens, though, we should select the Lord's priorities and use his people there.

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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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baptist news in brief

Sue Harper appointed to Baptist Courier staff

Sue C. Harper has been named assistant editor of the Baptist Courier, news-journal of the South Carolina Baptist Convention.

Miss Harper succeeds Don Kirkland, who was promoted to associate editor last summer, succeeding Fletcher Allen, who became editor of the Maryland Baptist.

She joined the staff of the 127,000 circulation weekly publication Jan. 1.

Miss Harper, a native of Lancaster, N. C. had been a staff writer for the Lancaster News since 1976. She was sports editor for a year before moving to the general assignments desk. She holds the BA in journalism and MA in mass communications degrees from the University of South Carolina School of Journalism.

Ridgecrest and Glorieta seek summer staff force

Ridgecrest and Glorieta Baptist Conference centers are accepting applications for employment on the 1984 summer staffs.

Applicants for the Ridgecrest staff must be between 18 and 70 years of age and be available to work from May 27 through Aug. 19 with the possibility of working through Labor Day.

At Glorieta applicants must be between 17 and 70 years of age and be available to work from May 27 through Aug. 19.

Available positions at both conference centers include food service, day camp, preschool, recreation, house-keeping, registration, business offices and auditorium and conference room operations.

Information may be obtained by writing to Summer Employment, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770, or to Summer Employment, Glorieta Baptist Conference Center, Box 8-SP, Glorieta, NM 87535-0008.

Academy president dies in house fire

Hubert B. Smothers, president of Harrison-Chilhowee Baptist Academy, Seymour, Tenn., died early Jan. 1 in a fire which destroyed the president's home on the academy campus.

Smothers, 59, apparently was overcome by smoke when he returned to the two-story home thinking one of his grandchildren was still inside the burning house.

According to reports five of the six Smothers children and their families were spending New Year's weekend at the Smothers' home. About 1:30 a.m., a son-in-law, Bob Hammonds, discovered the kitchen/family room engulfed in flames.

Hammonds alerted other family members and all 13 were able to escape. However, in the confusion, Smothers thought one of the grandchildren was still inside and went back.

When members of the Seymour Volunteer Fire Department were able to enter the home—about an hour later—they found Smothers. He was rushed to

the East Tennessee Baptist Hospital in nearby Knoxville but all efforts to revive him were unsuccessful.

Smothers had been president of the high-school level boarding schools since September 1970. The school is part of the Tennessee Baptist Convention.

He was a graduate of HCBA, Cumberland College in Lebanon, Tenn., and George Peabody College for Teachers (now a part of Vanderbilt University) in Nashville. After serving as coach and teacher at Greenbrier High School in Greenbrier, Tenn., he became director of public relations for Belmont College in Nashville.

In 1958, he became personnel supervisor at the Baptist Sunday School Board in Nashville, and was director of the service division of the BSSB when he became HCBA president.

Woman dies after mission truck accident

Southern Baptist missionary Jerry Smyth accidentally backed his pickup truck over a Brazilian woman Dec. 21. The woman, who had 12 children, died Dec. 23.

The accident occurred on a farm in Jaguaquara managed by Smyth, 57, a Texan and 30-year mission veteran. The woman was gathering tomatoes with other workers when she was struck.

No immediate legal action was taken by the woman's family, according to Thurmon Bryant, Foreign Mission Board director for eastern South America. Smyth will appear in a Brazilian court in March to give a deposition relating to the accident.

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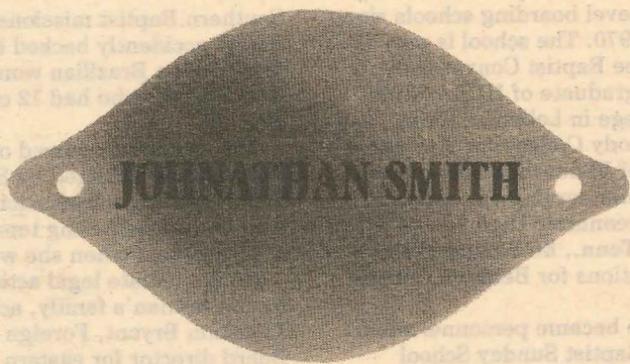
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news in brief

20 conferences focus on church growth

Church growth specialist Ron Lewis will conduct 20 church growth conferences throughout the state beginning Feb. 20 at Paducah First Baptist Church.

Sponsored by the Sunday School Department, Kentucky Baptist Convention, the purpose, associate director Jack Palmer stated, is to "rekindle a spirit among our churches" that they can grow.

Because churches have not been growing in recent years, Palmer added, his department feels there is a need to reintroduce the fact "churches grow by growing their Sunday schools."

Lewis is a specialist in church growth

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operating out of his Nashville-based consulting firm Church Growth Designs. Formerly on staff with the Illinois Baptist Convention and Baptist Sunday School Board as church growth consultant, he has ideas and organizational concepts "we want pastors in the state to benefit from," Palmer continued.

"Our goal is to build attitudes and understanding of 'how to.' We believe our churches can grow. These conferences are to help combat some of the poor thinking that has stifled growth recently," he concluded.

Dates and locations of the 20 conferences are:

Feb. 20, Paducah, First Church; 21, Murray, First Church; 23, Henderson, Immanuel Church; and 24, Earlington, Earlington Church.

Mar. 5, Hopkinsville, Hendersonville Memorial Church; 6, Bowling Green, Hillvue Heights Church; 12, Hartford, Hartford Church; 13, Elizabethtown, Immanuel Church; 15, Bardstown, Bardstown Church; 16, Munfordville, Munfordville Church; 22, Erlanger, Erlanger Church; and 23, Frankfort, Crestwood Church.

Apr. 2, Ashland, Rose Hill Church; 3, Cynthiana, Cynthiana Church; 5, Lexington, Gardenside Church; 6, Corbin, Central Church; 12, Stanford, Stanford Church; 13, Russell Springs, First Church; 19, Prestonsburg, First Church; and 20, Hazard, First Church.

Alabama Brotherhood consultant dies Dec. 20

Jim Bethea, 55, consultant, Brotherhood Department, Alabama Baptist State Convention, died Dec. 20 of a heart attack.

A native of Birmingham, Bethea had directed the Royal Ambassador boy's mission work for Alabama Baptists for 11 years and was director of the Alabama boy's camp at Shocco Springs Baptist Assembly, Talladega.

Vatican funds await Congress' return

A State Department request to reprogram fiscal 1984 funds for establishment of full diplomatic relations with the Vatican apparently has been put on hold until Congress reconvenes Jan. 23.

The reprogramming request—further evidence of the Reagan administration's interest in appointing an ambassador to the Vatican—has encountered enough opposition to prevent a quick, routine approval by the appropriations subcommittees with jurisdiction over the State Department.

Sen. Ernest F. Hollings, D-S. C., ranking minority member of the Senate appropriations subcommittee on commerce, justice, state and the judiciary, has informed the panel's chairman, Sen. Paul Laxalt, R-Nev., of his opposition to establishing full diplomatic ties with the Vatican and formally requested that any action on the request be put off until the full panel can consider it.

Hollings has "very strong opposition" to the move, according to an aide who told Baptist Press he expects Laxalt to accommodate his request for consideration by the full subcommittee.

In addition, a spokesman for the House appropriations subcommittee with jurisdiction over the State Department told Baptist Press the panel has an understanding with the State Department that no action will be taken on the request to reprogram funds until Congress reconvenes.



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Jack R. Taylor, preacher, teacher, and author, is president of Dimensions in Christian Living, Fort Worth, Texas.



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Lessons learned from rushing

My last preaching engagement for 1983 was at First Baptist Church of Richmond where former Kentucky Baptist Convention president Curtis Warf is pastor. Running a close schedule I found no parking behind the three churches there which adjoin each other. First Christian, First Baptist and First Presbyterian sit side by side and from the rear it is difficult to tell which is which, especially if one is unfamiliar.

Finally locating a parking place I made my way into the first brick structure I came to. I walked in and asked the first person I saw where the pastor's office was located. He directed me to an upstairs room and I went in and took a seat. I sat there for five minutes or so before I noticed on the desk a stack of bulletins. I helped myself to

one of them, not looking at anything except the order of service, and noticed there was a sermon title listed and to be preached by "the Pastor." "Something is amiss," I thought.

About that time a gentleman entered the study, apparently an elder. "Good morning, I hope I'm not late," I stated. As he stammered and stuttered a bit, the light began to break. I asked him, "Isn't this First Baptist Church?" He replied, "No, this is First Presbyterian Church. First Baptist is next door." Hurriedly I ran next door, arriving just in time to find Curtis Warf breathing even harder than I, gathered together in the study with the deacons. His broad smile upon seeing me made it obvious I would not need to apologize. We walked happily together into the sanctuary.

As I drove away following the service, I pondered for a few minutes the possible lessons for me to learn from the event. Aside from the obvious

need to give myself a little more lead-time in travel, I concluded that I can't tell the difference between Baptist brick and Presbyterian brick.

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Life and Work Series

Teaching in parables

When Christ introduced the method of teaching in parables he related interesting stories about scenes or incidents from life with which his hearers were familiar and placed them alongside truths which were unknown to them, with a view to illustrating and explaining great truths to those who wanted to learn.

Mark 4:10-12 To avoid exposing their lack of understanding of Christ's matchless teachings to their critics and enemies who would have welcomed an additional opportunity to find fault with and ridicule the followers of Christ, the latter waited tactfully until they could be with their Lord in private and there asked him to explain and interpret the parable for their benefit. Our Lord's reference to a mystery meant something which had formerly been concealed, but now had been revealed. Those who refused to open their minds and hearts to the truths which Christ was teaching, of course, could not understand the meaning of what Christ was teaching. On the other hand, those who listened to the great truths which Christ was uttering and who were willing to believe what Christ taught, to trust him as their savior and to commit themselves to walking in his way and doing his will, were enabled to compre-

hend and obey.

Mark 4:26-29 Just as we cannot explain the mystery of growth in nature, still less are we able to explain the growth of the kingdom of God. The strange thing is that men who accept the facts of nature, although admitting they cannot be explained, will reject the facts of the spiritual realm just because they cannot understand and explain them.

From Christ we learn that the growth of the kingdom of God is like that of the growth of the seed:

Like the sower, our task is not to make the seed grow, but merely to sow the word of God in good soil—the minds and hearts of our listeners—and leave the results in the hands of the one who alone thoroughly understands the secrets of growth. Between the sowing of the seed and the harvesting, man is absolutely dependent upon God. If we are faithful in sowing the proper seed and patient in waiting, we can be assured of a good harvest. The Christian worker is encouraged to await the gradual fulfillment of the plans and purposes of God.

International Series

Vision and mission

A vision In the temple Isaiah received a vision which made an indelible impression upon him and completely transformed his life and work. It was a vision of the Lord "sitting upon a throne" reigning in majesty and glory.

A voice Isaiah heard the voice of praise. He heard the seraphim singing antiphonally, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." There cannot be any true praise apart from obedience. Praise that does not produce practice is a farce and a failure. Profession that does not flower into obedience is a pretense.

A volunteer Following his vision of enlightenment, experience of cleansing and hearing the divine voice calling him to serve, Isaiah responded by saying, "Here am I; send me." Isaiah was an unhesitating volunteer, an unselfish volunteer and an unreserved volunteer. Without reservation Isaiah cheerfully and wholeheartedly offered himself to the Lord just as he was and with all he had—his personality, his possession and his plans. The choice of a field into which he was to go and serve, and the terms and conditions under which he was to work, were left entirely with the Lord.

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

homes for children

I'm glad of that!

(PART III)

The two previous articles titled "I'm Glad of That!" shared stories of how gladness had come out of sadness. The stories revealed examples of the miracles wrought in many children who come to us. Without the loving care, Christian guidance and encouragement that Baptist Homes gives dependent/neglected children, many would have little chance in life and most simply would disappear through the cracks.

While rejoicing over the accomplishments of the past, one may wonder about what we are seeing happen today. After all, the two previous accounts were examples of what we did 30 years ago. The question arises, are we doing as well today? After reaching back 30 years, let me now share an example of about three weeks ago.

A lad in his early teens came to live with us at Glen Dale in 1982. After about 16 months at Glen Dale, it was determined the lad and his family had made sufficient progress in working on their problems for him to return home. After a short time at home, he wrote Mr. and Mrs. Buckley Carlin a letter. I want you to see the contents of his letter.

"Dear Mr. and Mrs. Carlin:

"Hi, how are you doing? I'm doing just fine. Well, so far it's been going real well. I was really glad to have lived down at the home. You helped me more than you could imagine. I mean with my problems and things like that. You made me understand that we're always going to have problems and it's not going to be easy to work through them. I understood and learned more about Christ by singing with the Homeland Singers and I'm really glad of that. You helped me when I was down or had a serious problem and I'm glad of that. I may be down this summer for homecoming and I'll try to see you. There is a verse in the Bible and I think it's for all the guys. It's Psalm 119:9. Please read it to them or suggest it to them. Tell everybody I said hi and read it to everybody on a Saturday or Sunday when everybody is there. Well, I will close now. Remember I love all of you. Write back, please."

Psalm 119:9—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." I believe this letter shows that our business of ministering to children is as effective three weeks ago as 30 years ago—and I'M GLAD OF THAT!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A lump too big to swallow

"Dear Mr. Moore: I probably make more mistakes than anyone you or I have ever met. I don't understand why I let such enter so childishly into my life which started out to be perfect when I was an infant and has turned out to be a mother's reproach.

"My closest friend has wound up in prison. It takes such to humble a proud fool like me. I thought I'm playing cool. Nothing is going to happen. Who needs an education? After leaving Oneida, my mother said there is no need to try to send you to school. I went but they kept sending me home. It hurt because I can remember when I was the one who made the teachers proud. Now they don't want this hard-headed smart aleck punk around.

"They told me you can go to the detention center. But all that go there are people who have been in trouble with the law.

"I'm a reject. I've got little education. I've not got enough good in me to even be at home. But my mother cares. But I've never brought her anything but a headache. I want to make her proud. Staying home just isn't enough. I want to make her proud. I want to be a somebody, not always a nobody like now. I've got so much potential but I'm letting it slip away from me.

"I'm so ashamed of myself. I have no pride left. All I ever have is a lump in my throat that I can't even swallow and a longing so deep for something to happen. I just can't explain the way I feel.

"I just want to cry. In every crowd of supposed big shots and cool heads who are really just punks with pot and liquor. Sir, I know. Even though I am young, I have been there.

"I'm glad I've realized early and not in later years when my heart would be too hard to change. I really do realize that me writing you is sort of like the old boy on the hill crying wolf, people kept running to his side, but in the end no one came. But his final cry was just like mine. It was true and genuine.

"All I am asking, sir, is please don't let this big bad wolf eat me. I'm scared. I'm humble.

"I've been wrong so long that it seems that is the only way I know. I fell and have been crawling ever since. My knees are hurting. I've got to get back on my feet.

"I just want to show you, sir, how far I can really walk. Not crawl. It is one thing to sin, but to roll and play in it is another. I know this sounds strange coming from a fool like me.

"Please help me if I am deserving enough for a room at your school. Even though in my head I know I am not. I just hope you read this letter and don't

throw it away. Of course, I could understand if you did. But I'm willing to show you, my mother, Mom Banks (an Oneida housemother) the young man in me, not the boy.

"My folks are still having problems financially. Can I work for my room? I just know I can do it. I can make you proud, sir. I can even make you a good hall monitor. I just need your hand. I'm not all wishy-washy. I would love, sir, to get to prove to you and make my mother shout for glory.

"I know you care because you are that type of man. Even though I've run away from home and everything else I've done wrong, I don't know how but my mother and father still love me and want to see me. I just hope you may think the same way. I don't know why I let you down, sir, and I don't know why I let myself down.

"Please help me.

"It is 12 midnight. Pray for my friend in prison. Pray for Mom, too. She is very sick."

"Hank" (name changed)

This young man has been away from us nearly a year. He is the oldest of seven children. His mother is blind.

When we had him, we had to expel him. We later let him return though he really did not wish to be here. At least he did not want to be here enough to abide by certain standards we insist upon. So we expelled him again.

But we did care, and do care. Even though we have nearly 500 boys and girls on campus every day, we still remember and pray for the many like Hank, who are away from us.

Is this letter an indication that prayer is about to be answered in another life? We will try again. Will you help us to help Hank and others this new year?



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Leaving footprints

Many people feel their lives are counting for nothing. They struggle through life one day at a time, without meaning or purpose.

A Christian should never feel that way. Christ came that we might have abundant life (John 10:10). Under the guiding hand of our good shepherd we can influence many lives for God and good and thereby make our mark on history. In "The Psalm of Life," Longfellow expresses this truth for us:

"Lives of great men all remind us
we can make our lives sublime,
And, departing, leave behind us
Footprints on the sand of time."

Recently, one of the dearest friends Clear Creek Baptist School has ever had died and remembered this school with a substantial amount of his estate. Even though he has gone on to be with the Lord, he, "being dead, yet speaketh." His influence and testimony shall continue as long as time shall last, through his investment at Clear Creek.

This reminds me again that January is Make Your Will Month. When we depart this 'vale of tears' each of us would like to leave our 'mark on mankind.' We want our lives' lasting influence to continue beyond the time after we are gone. We should plan wisely so that our lives will continue to have a significant effect long after we are gone.

Your will is your last investment in the dreams and aspirations you have had in life. Many people use their wills to show a continuing interest and concern in their children's well being. Some even use their wills to spite or humiliate relatives or friends.

The wise Christian thinks of the stewardship of his life and possessions when he draws up a will. A Christian wants to leave fond memories for his children, of course. But he also wants to leave 'footprints on the sands of time' . . . and eternity.

Remember our ministry at Clear Creek when you make your last investment for Christ.

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Church finds new home in old Nazi warehouse

by Bob Stanley

It's not quite turning swords into plowshares, but it comes close.

English-speaking Calvary Baptist Church, Augsburg, West Germany, has found a new home in an old Messerschmitt factory warehouse, part of the manufacturing empire which powered the Nazi war machine in World War II.

The facility, dedicated Oct. 30, resembles a conventional church only in its sign. A taxi driver, bringing a member to a worship service, admonished, "That's no church. You can't go in there. That's no church."

But missionary pastor James Leeper and the 120 who attend services disagree. With \$10,000 from the European Baptist Convention and lots of labor from members, the congregation has transformed the second floor of one wing of the old warehouse into a sanctuary and educational-fellowship space.

During the dedication, Leeper disputed the common idea a church is some kind of beautiful edifice designed by an architect. "There never has been a church made out of stone," he said. The church, he explained, is made up of "living stones—bricks Jesus Christ poured—you and I. We make up the church."

Calvary Baptist Church, started 24 years ago, mainly serves personnel stationed at four American military installations in the Augsburg area. Networks of old tunnels, too dangerous to explore because of abandoned ammunition

dating back to World War II, still exist as a reminder of the key role this Bavarian area played in the Nazi war effort.

For the past 12 years the English-speaking church had rented space from the Augsburg Baptist Church, a German-speaking congregation affiliated with the German Baptist Union. But Leeper and the members decided it was time to look for more room when five Sunday school classes were having to meet in the church auditorium.

After almost a two-year search Leeper answered a newspaper ad for "warehouse space." He was told the owner probably wouldn't want to lease less than 2000 to 3000 square meters—far more than the church needed.

But when the pastor finally made contact, the owner readily agreed to lease 520 square meters. Later the church leased another 400, giving it some 9000 square feet of space.

Working in the evenings or during their off duty hours, the members have gradually transformed two big empty rooms into an auditorium and fellowship area and have built 16 classrooms and a kitchen.

Leeper, who with his wife, Jean, helped develop an English-speaking congregation in Turkey, took on the Augsburg assignment after being forced to leave Turkey in 1978 because of false charges he was passing out clandestine literature.

The couple still feels a strong desire to reach out to thousands of southern



This warehouse which once was part of the Nazis' Messerschmitt manufacturing complex now houses Calvary Baptist Church, an English-speaking congregation in Augsburg, West Germany. The church, which serves personnel assigned to four American military installations in the area, has leased the second floor of this front wing for its expanding congregation.

Europeans living in Germany as "guest workers." Their church is looking toward adding an associate pastor to do the English language work, freeing the Leepers to concentrate on some 20,000 Turkish people living in the Augsburg area.

Calvary is one of 41 churches and two mission points which make up the English-speaking European Baptist Convention. More than half these churches are in West Germany, the remainder divided among nine other countries.

In Germany, these churches work

alongside German-speaking churches, sometimes sharing a building, but feel they have a particular ministry to the needs of Americans and other English-speaking internationals whose assignments have brought them to Europe.

In the meantime, the work of the German-speaking churches continues to grow. Hans Guderian, pastor of the Augsburg church and a participant in the dedication of Calvary's new home, said his own church of about 250 members has bought land for a new building which it hopes to complete in 1985.



Texas Baptists order million New Testaments

Texas Baptists, undaunted by big numbers, plan to give away more than one million Holman New Testaments to unchurched people in a one-day scripture distribution/prospect discovery Apr. 8.

Holman Bible Publishers, the Bible publishing division of the Baptist Sunday School Board, is producing the New Testaments on a cost recovery basis for the Baptist General Convention of Texas.

Churches in Texas will buy the New Testaments from the Baptist General Convention of Texas with orders to be shipped from the Sunday School Board. The churches will then distribute the New Testaments in their communities.

Bernard Spooner, director of the Sunday School Division in Texas, said the Sunday School and Evangelism divisions' joint project would provide a survey of homes to locate unreached people and give every person contacted a copy of the New Testament and a brief verbal witness.

The New Testaments are a custom edition marked to aid in witnessing and

In photo at left, Bernard Spooner [l], director of the Texas Sunday School Division, and Carlos McLeod [r], director of the Evangelism Division, check some of the first bound copies of the custom Holman New Testaments with Lloyd Elder [center right], president-elect of the Sunday School Board, and Robert Feaster, head of the United Methodist Publishing House.

include a list of evangelistic helps. On the back cover of the testaments is an identification of the Baptist General Convention of Texas and a space for local churches to stamp the church name and address.

In the order of one million New Testaments there were 475,000 King James Version copies, 475,000 New American Standard copies and 50,000 Spanish translation copies. Texas Baptists are planning to order additional copies of the Spanish version because of orders already received.

Jimmy Edwards, vice president of the office of publishing and distribution at the Sunday School Board, said the board is "delighted to make available inexpensive copies of the scriptures for use by churches to use in People Search, other scripture distribution projects or for any outreach activity."

He said this is the largest quantity ever ordered from Holman Bible Publishers for any single product. Texas Baptist churches will be able to purchase the New Testaments for 30 or 32 cents, depending on the quantity ordered and method of payment.

Since the Sunday School Board is a publisher, not a printer of materials, contract bids are always taken for printing jobs. For the Texas Baptist New Testaments, the printer was the United Methodist Publishing House, which is located four blocks from the Southern Baptist publishing agency.

When they spell Bible in Uganda, it's POGUE

by Robert O'Brien

Russell and Imogene Pogue probably saw more Bibles in one year in Uganda than in the nearly 40 years he spent as pastor of several Texas Baptist churches.

"I saw some versions I didn't even know existed," declared the 64-year-old Pogue, who retired and went with his wife to Uganda as a Southern Baptist Mission Service Corps worker.

At least 60,000 Bibles flowed through the Pogues' hands during their tour of duty, but that did little more than whet the appetites of book-hungry Ugandans. An American Bible Society report said churches in the economically distressed nation need over 500,000 Bibles.

"It was nothing to pass out 1000 Bibles in one day," said Pogue, who was pastor of the Kampala Baptist Church. "We could have given full time to Bible distribution and not wasted our time one bit."

That's not all the Pogues did by any means. Besides duties at the church, they personally led eight of the church's 28 weekly lunch hour Bible studies around town and did many other things to help the personnel-strapped Baptist Mission of Uganda.

But they and their colleagues in Uganda attracted the most attention with their Bible study sessions and Bible distribution program. "The Bible means everything to those people," Pogue said. "For many of them, it's the only book they have in their house."

Many of the Bibles, both new and used, were donated through a foundation in Florida. The Foreign Mission Board provided funds for thousands of others.

"Ugandans got a variety of Bibles in the shipments," said Pogue. "For example, many old Bibles came through which had center reference study and concordances. I've taught many Ugandans how to use those Bibles for study. Many had read the Bible and could quote from it. I tried to help them learn to study and interrelate scriptures.

"As they studied God's Word and came to Jesus Christ, I could see a new openness in their lives and changes in their conduct. More than this, I could see a real interest developing in studying God's Word."

The Pogues and their colleagues distributed Bibles across Uganda at military and police roadblocks, on campuses, in schoolrooms, at police barracks, in prisons, in homes, in business offices, on city street corners, at the Baptist Center in Kampala, in villages, at Bible study group meetings, in churches, in hospitals, in doctors' offices and even on Uganda president Milton Obote's back porch.

"One day I was walking around the neighborhood where president Obote lives passing out New Testaments," Pogue recalled. "A heavily armed soldier on Obote's back porch called out, 'Come up here, sir. I can't leave. I want a Bible.'"

The donated Bibles, many with personal memorabilia still between their leaves, came in all versions—from the most modern ones to such relics as "The Student's Chronological New Tes-

tament," published in 1904 by A. T. Robertson, and a New Testament translation by Olaf M. Norlic with an 800-word vocabulary.

They came in all formats, such as Bibles for nurses, soldiers' New Testaments with bulletproof covers, big print editions, Bibles for children, Masonic Bibles, Greek Interlinear Bibles and a variety of versions, marked and annotated special usage Bibles, parallel editions, Bible study books, handbooks, study Bibles, commentaries and story-books.

They made a special effort to help pastors, Bible teachers and scholars, ministerial hopefuls and other serious Bible students who couldn't find enough study material in Uganda. The book shop run by the Baptist Mission of Uganda in Kampala has been launched to bring in such materials, but it's one of the few places in Uganda making that attempt.

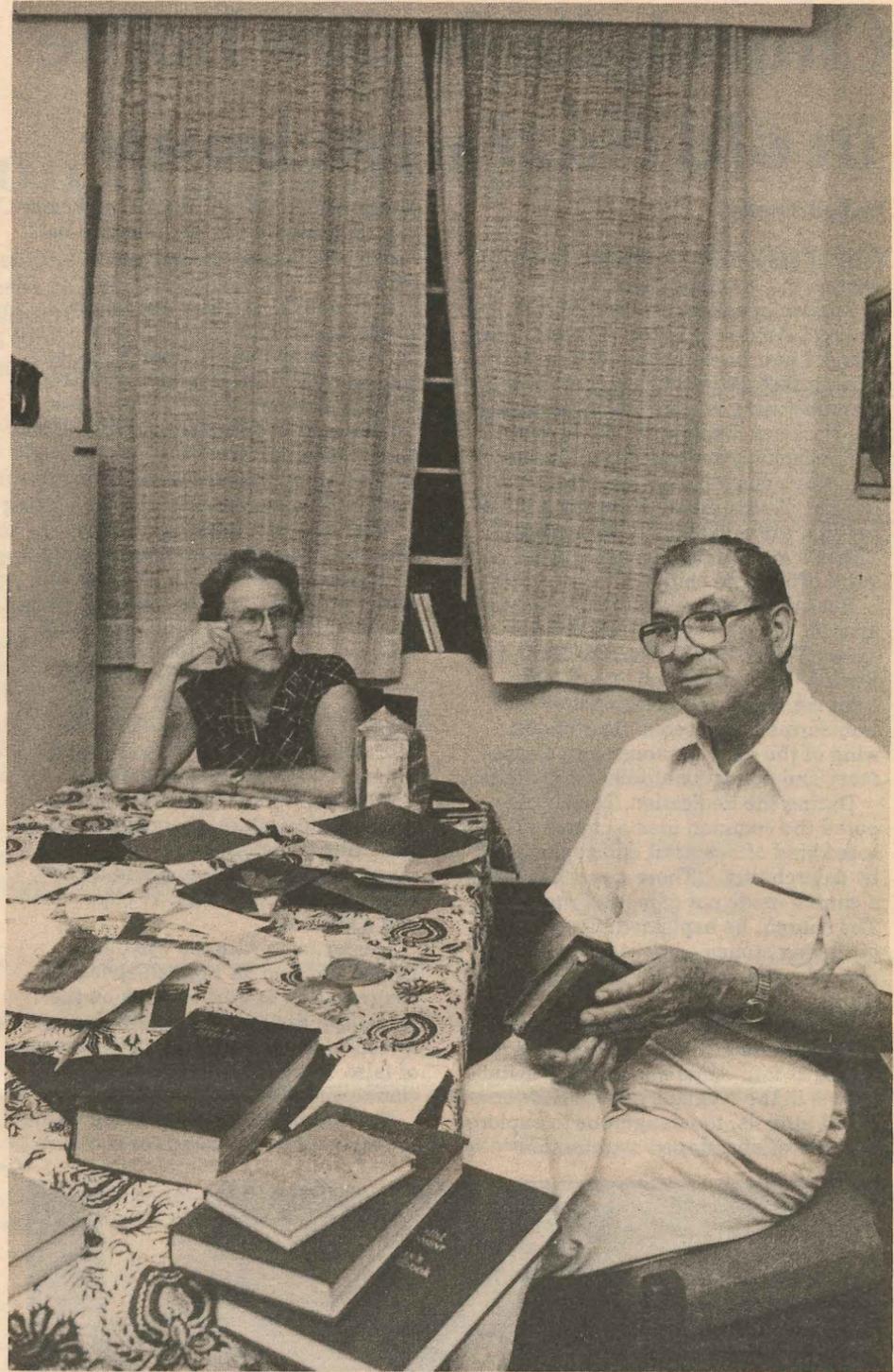
For that reason the Pogues reserved as many Greek Interlinears, Bibles with concordances, chain reference bibles, study bibles, handbooks and commentaries as possible to give to pastors, teachers and serious Bible students.

The Pogues' Bible study groups, which ranged from 10 people crammed into a Subaru on a parking lot to a group in an office, struck a widely responsive chord. But they discovered not enough trained teachers were available.

One young man said to Pogue, "Preacher, I'm taking notes on what you say in our Friday group because on Mondays I go to a button factory during lunch to lead a Bible study from what you have told me."

The young man wasn't yet a Christian but the Bible study group had stirred him to want to pass on what he had heard. Pogue found a Kampala Baptist Church member to help him. Not long after that the young man accepted Jesus Christ as his savior.

The Pogues, graduates of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., trained a group of church members to assume their Bible study groups when they left. But that only scratched the surface of the hunger for God's Word among Uganda's 13.8 million people.



Imogene and Russell Pogue sit at a dining table strewn with some of the more unusual Bibles and memorabilia they found as they distributed more than 60,000 Bibles, many of them used, in Uganda. After their year of service the couple returned to Texas, where Russell was a pastor nearly 40 years before his retirement.

Imogene [l] and Russell Pogue [center right], Southern Baptist volunteers from Texas, distribute Bibles at a garment factory in Kampala, Uganda, during their lunch hour. While in Uganda, the Pogues led lunchtime Bible studies in eight locations around the city. They distributed Bibles after the studies. Because many of the workers couldn't afford to bring lunch, they were pleased to find another use for their lunch break.

