



Two Kentuckians named to SBC credentials committee

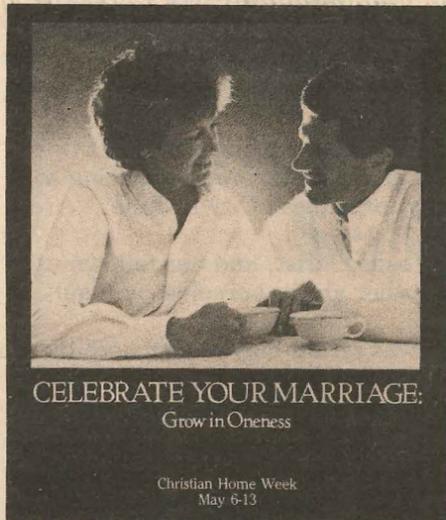
Two Kentuckians have been named to the 28-member credentials committee for the 1984 annual meeting of the Southern Baptist Convention, June 12-14 in Kansas City, Mo. by SBC president James T. Draper Jr. The committee members from Kentucky are J. Dan Cooper, pastor, Calvary Baptist Church, Lexington, and Max D. Hester, student, Southern Baptist Theological Seminary, Louisville.

Draper had earlier announced the chairman of the group, R. Earl Allen, pastor of Rosen Heights Baptist Church in Ft. Worth, Tex. The 27 other members include five current state convention presidents and four former state convention presidents. Nine have worked on the credentials committee at previous SBC meetings.

The committee primarily deals with any person who comes to the convention with improper credentials or with no credentials and wants to register as a messenger, Lee Porter, registration secretary for the SBC, said. Messengers who come with their registration cards properly filled out do not have to see the credentials committee before being issued their voting packet.

Cards may be secured from the state convention offices and, in some cases, from associational offices and must be signed by either the church clerk or the pastor.

Other members of the committee are:



Secretary—Charles Walton, pastor, First Baptist Church, Bridge City, Tex.; Fred H. Boehmer, pastor, First Baptist Church, Brandon, Fla.; James W. Bryant, pastor, Grand Avenue Baptist Church, Ft. Smith, Ark.; George Clarihew, pastor, First Baptist Church, Grapevine, Tex.; William H. Cook (president of Baptist General Convention of Oklahoma), pastor, First Baptist Church, Bartlesville, Okla.;

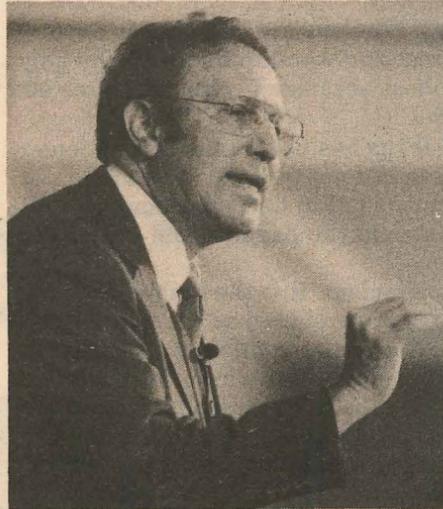
William Crews (president of the Southern Baptist Convention of California), pastor, Magnolia Avenue Baptist Church, Riverside, Cal.; Harrell R. Cushing, pastor, First Baptist Church, Gadsden, Ala.; T. C. French Jr., pastor, Jefferson Baptist Church, Baton Rouge, La.; Warren Hall, pastor, Foothill Baptist Church, Los Altos, Cal.; William F. Harrell, pastor, Abilene Baptist Church, Martineze, Ga.; Amy Harris, layperson, Foxworthy Baptist Church, San Jose, Cal.;

Louise Holtzinger, layperson, Swope Park Baptist Church, Kansas City, Mo.; Jerry W. Hopkins, pastor, Broadway Baptist Church, Sand Springs, Okla.; B. Conrad Johnson, pastor, Salem (Va.) Baptist Church; Thomas M. Knotts, director of missions, Aiken Association, Graniteville, S. C.;

Robert L. Latham (president, State Convention of Baptists in Indiana), pastor, Northside Baptist Church, Indianapolis, Ind.; Jack P. Lowndes, pastor, Bull Street Baptist Church, Savannah, Ga.; David Michel, pastor, Prentiss (Miss.) Baptist Church; Eugene R. Nail, pastor, Green Valley Baptist Church, Birmingham, Ala.; Calvin Partain (president, Baptist Convention of New Mexico), pastor, First Baptist Church, Gallup, N. M.;

Loyal Prior, pastor, Jackson Memorial Baptist Church, Newport News, Va.; Joe Ratliff, pastor, Brentwood Baptist Church, Houston, Tex.; Wayne Randolph, missions director, Colorado Baptist General Convention, Denver; C. Glenn Sullivan, pastor, First Baptist Church of Concord, Knoxville, Tenn., and John M. Stubblefield (president, Arkansas Baptist State Convention), pastor, Central Baptist Church, Magnolia, Ark.

Ken Chafin returns to teach at Southern



Kenneth L. Chafin, for 12 years pastor of South Main Baptist Church, Houston, Tex., will join the faculty of Southern Baptist Theological Seminary, Louisville, as professor of preaching in the seminary's newly established National Center for Christian Preaching.

Chafin, 57, went to the Houston church after being evangelism director of the Home Mission Board, Atlanta, Ga. Earlier he had been professor of preaching and evangelism at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and from 1966-71 was the first Billy Graham professor of evangelism at Southern Seminary.

Chafin has been a member of the executive board of the Baptist General Convention of Texas and is now a trustee of Southwestern Seminary, where

he earned the BD and ThD degrees. He is also a graduate of the University of New Mexico, Albuquerque.

From 1967-83 he was dean of the Billy Graham school of evangelism, held in conjunction with the Graham crusades around the world. Chafin is the author of four books. He and his wife, the former Barbara Ann Burke, have three grown children.

South Main Baptist Church, which he serves, is one of the largest in the Southern Baptist Convention, with a resident membership of 6000 and an annual budget of \$2.5 million.

The congregation has been recognized during Chafin's tenure as pastor for extensive ministries among minority and ethnic groups, and for its work with Houston's burgeoning singles community.

Cumberland on TV with Easter special

Cumberland College in cooperation with several regional television stations will present a special TV program, "Our Best to You," featuring the Cumberland College Chorale, the Cumberland Singers, Sunesis and the Cumberland College Show Choir.

Telecast times for the program are Easter Sunday, Apr. 22, at 11:30 a.m., WBIR-TV, Channel 10, Knoxville; 12 noon, WLEX-TV, Channel 18, Lexington; 1 p.m., WKYH-TV, Hazard. Other times for the program are on Williamsburg cable Channel 3, Monday, Apr. 23, at 6:30 p.m. and Tuesday, Apr. 24, at 8:30 p.m.

The program is a public service production of WBIR-TV, Knoxville.

Church staff members attending a Western Recorder church page workshop in Lexington Apr. 4 learned to improve their print communications under the leadership of Wesley M. [Pat] Pattillo of Louisville. A second workshop is set May 1 at Southern Seminary, Louisville.



All aboard express; May 1 is deadline

Room accommodations for 10 more couples are still available on the second Western Recorder charter express bus to Kansas City June 9-15, 1984 during the meeting of the Southern Baptist Convention.

The fourth annual tour will leave at 8 a.m. Saturday, June 9 from Middletown and return at 8:30 p.m. Friday, June 15. Passengers from west Kentucky may board at Evansville, Ind. if more convenient.

Accommodations are at the Holiday Inn Downtown Towers less than two miles from Roe Bartle Hall, site of the SBC meeting.

Cost for the six day tour is \$305 per person including transportation, room (double occupancy) and bus tour of the city. Space may be reserved immediately by contacting Ray Hayes, Western Recorder, before May 1 at which time unclaimed reservations must be forfeited.

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C. R. Daley

daley observations

Resurrection is better than Easter

For Christians every day is a holy day. All Sundays are even holier days because they are designated as days of rest and worship but of all the holy and holier days, Easter Sunday is the holiest because it commemorates and celebrates the resurrection of Jesus Christ.

The celebration of the resurrection of Jesus has been vitiated and commercialized like the celebration of his birth but not quite to the same extent. The point of these words, however, is not to decry the commercialization of this holy season as much as to lament the pagan name associated with it.

The word "Easter" is straight out of paganism. It is the name of the old Teutonic goddess of spring, Eastre, who was worshiped as the bearer of new life after winter's death. The connection of the goddess with the resurrection celebration resulted from a practice of the Catholics of relating and adapting pagan religious celebrations and dates to Christian holy days.

The word "Easter" actually appears in the King James Version in Acts 12:4 but it is the same word translated elsewhere in the Authorized Version and in other versions as "Passover." There is little doubt but that the resurrection of Jesus came about the same time of the year as the pagan spring festivals and so the confusion is compounded.

The cause of Christianity would be better served if this special day each year were called Resurrection Sunday instead of Easter Sunday. Why use a pagan appellation instead of one of the greatest words in the Bible for this holiest of all days of the year?

The greatest concept of the mind of man is the incarnation of God in human flesh. The birth, death and resurrection of Jesus are all essential elements in the incarnation but for those who first worshiped Jesus as the son of God and became the continuing body of Christ on earth the resurrection was the indispensable event.

The early believers were first convinced that Jesus was the Son of God not because of his virgin birth, his life or his death but because he was raised by God from the grave. Their doctrinal structure came to include all of these but it began with the resurrection of Jesus.

So it did with Paul, the greatest of all Christian theologians. For this reason he assured the doubting Corinthian's church members that without the resurrection there would be no gospel to proclaim, no basis for their faith and that they would still be in their sins.

As long as this celebration focuses upon the resurrection of Jesus it will be a blessing by whatever name it is called but why not disassociate it from a pagan goddess and exalt its true meaning by calling it "Resurrection Sunday"?

What kind of Christians are Baptists?

There is a powerfully moving paragraph in an article appearing in the current issue of Baptist Peacemaker. Written by David King, a Southern Baptist missionary to Lebanon, the article includes a conversation between a little girl in the Baptist mission school and missionary Leola Ragland, the school's principal.

"Are you a Christian?", the little girl asked Mrs. Ragland. Choosing her

words carefully and wisely, Mrs. Ragland responded, "I love Jesus."

The little girl sighed with relief and said, "Oh, good. I was afraid maybe you were one of those murdering Christians." How ironic and tragic that murder be associated with the name of Christ in a little girl's mind!

It's unfortunate that one of the warring factions in Lebanon is known as Christian. The use of the term in Lebanon has some historical basis but in this case it is used to distinguish one faction from the Moslem factions and has far more political than religious significance.

The situation in Ireland is somewhat the same but even more lamentable. Irish Protestants and Irish Catholics have killed one another for years apparently without any conscience. Such behavior on the part of people who profess belief in Christ is hard for adults to comprehend to say nothing of children.

It is always easy, however, to point out the shortcomings of other Christians, especially when they are as far away as Lebanon and Ireland. But we don't have to repent for these faraway Christians. We have plenty of reason as Christians in America to don sackcloth and ashes.

This is the disturbing conclusion of George Gallup Jr., the highly respected American pollster who reported his recent findings to the Christian Life Commission seminar in March (Western Recorder, Apr. 3, page 1). Gallup said it is a "giant paradox" that at the same time religion is growing in America, the crime rate and other problems inconsistent with the clear teachings of Jesus are also increasing.

In one of the severest indictments ever placed on American Christianity, Gallup said, "We find that there is very little difference in ethical behavior" between churchgoers and those not active in religious matters. The level of lying, cheating and stealing, he added, is remarkably similar in both groups.

Fully eight in 10 Americans consider themselves Christians, said Gallup, but a mere 12 percent of Americans could be classified as strongly committed to spiritual faith.

It's been predicted for several years. Is it now true that the greatest field in America for true evangelism is the church?

Let us come even a little closer home. Can you envision a child or a young person in a Baptist church asking a parent, a Sunday school teacher, a deacon or even a church staff member, "Are you a Christian?" There might be some stuttering at first but the answer most likely would be, "Yes, I believe in Jesus Christ and I try to follow his teachings."

"Oh, good. I was afraid maybe you were one of those divorcing Christians," says the relieved child.

Or what about a sincere young Southern Baptist hearing about but uninformed about the present power struggle in the convention asking a group of those now planning their strategy for Kansas City in June, "Are you Christians?"

"Of course we are Christians, we love Jesus Christ, and our fellowmen like Christ taught us and we honor one another above ourselves as Paul commanded us," insists the planners.

"Oh, good," responds the inquirer, "I was afraid maybe you were the kind of Christians that speak of loving others but work at throwing others out and installing yourselves in places of power."

Be gone with your polls, Mr. Gallup. Your next conclusion might be that Baptists are lying Christians.

Thanks and bon voyage to Kathryn Akridge

One of my special blessings as a Kentucky Baptist denominational worker has been association and friendship with Kathryn Jasper Akridge, executive director of Kentucky Baptist Woman's Missionary Union for the past 14 years. By coincidence she and I are leaving denominational work this year within three months of the same time.

Kathryn and I have much in common. Our offices are across the hall from each other. We often arrive at work the same time and use the same entrance. Our paths have crossed often out in the state attending meetings.

We often worship together because we both are members of the Hurstbourne Baptist fellowship. We have served together on church committees.

We were mutual friends of another Hurstbourne Baptist, Bill Akridge, until Bill's and Kathryn's friendship turned into love and marriage. Now we are leaving convention employment at almost the same time.

But Kathryn and I have much more in common than all of these. We have mutual love for Kentucky Baptists and mutual commitment to evangelizing the world. Our leaving denominational work will in no way change this. We will simply be working in different capacities.

Kathryn's decision to give up official WMU responsibilities is understandable. Bill is as devoted to the Lord and Kingdom work as Kathryn. They both love to travel. They both have special training and skills the Lord can use anywhere in America or in the world. They are already deeply interested in all mission projects in which Hurstbourne is involved. They have revealed no plans but don't be surprised to learn Bill and Kathryn, while making their home in Louisville, are led by the Lord to several challenging mission fields in coming years.

In the meantime we can be certain WMU in Kentucky will not suffer for the lack of leadership. It was hard to think Mrs. George Ferguson could retire as executive director 14 years ago without some lag in the work but under Kathryn's leadership one height after another has been reached.

It will surely be the same in the years ahead. One thing my experience with Kentucky WMU has taught me. WMU leaders do it right or they don't do it.

Thanks, Kathryn, and bon voyage.

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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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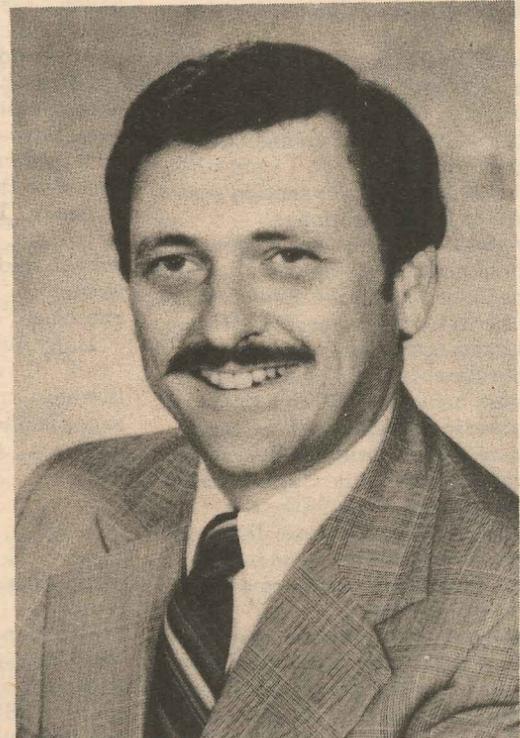
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By popular request, Western Recorder's

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Pat Pattillo

Workshop Leader:

WESLEY M. (PAT) PATTILLO JR.

Vice President for Development
Southern Baptist Theological Seminary

"Pat Pattillo probably knows more about design and graphics for church publications than any other Southern Baptist in our generation."

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baptist forum

Louisville proposed as Convention site

We voted in Pittsburgh to go to Las Vegas in 1989 with special attention to home missions. Count me in! I hope we invade Las Vegas with thousands to evangelize that community. I want to do my best to help the Convention succeed in every good intention.

At the same time, let's not forget the little church and the poorly paid preacher. They may not be able to afford the trip to Las Vegas. Sixty-three percent of our members and 65 percent of our churches are in the southeast. In the 30 years between 1961 and 1990 only five sessions are held there, plus three others in New Orleans. Research shows that the farther the Convention meets from a state, the smaller the representation from that state. Holding 70 percent of our SBC sessions in the west and midwest disfranchises a majority of our churches.

We need to support mission work but the purpose of the annual meeting is to conduct our business. Baptist business calls for the broadest participation of our membership possible. Rigid guidelines arbitrarily enforced may thwart our intentions.

For our meeting places we adopted guidelines that concern only creature comforts. Maybe we should think also about justice and compassion. Louisville may not have an international airport yet, but it is within a day's drive of half the population of the United States. Some of its hotels may be 15 minutes from the convention center, but there are 20,000 convention parking spaces. In addition to 9000 hotel rooms, Louisville has 140 churches and over 100,000 Baptists whose homes are open to messengers. Rather than "making man for the sabbath," let's reconsider our guidelines and come to Louisville in 1991.

Russell Bennett, Louisville

'Today is really all we have'

After reading Miss Arnett's comments in Viewpoint, I feel she has the wrong concept of living one day at a time. Living in this manner simply means asking God each morning for strength just for today.

Our hospitals and institutions for the mentally ill are filled with people who added the burdens of yesterday and tomorrow. The human mind and body could not cope so breakdowns followed.

Certainly we should remember and cherish the good things from yesterday and learn from the bad ones.

Anticipation and preparation are necessary and normal functions as long as we keep them in perspective.

Living one day at a time enables me to put yesterday in the past so its mistakes won't mar the new day God has allowed me. It gives me the assurance that if tomorrow becomes today I need have no fear, God and I can handle all things.

Let us all be ever aware there will come a time when we won't have a tomorrow. Today is really all we have.

Mrs. Dolly Simmons, Greenville

'A woman is not . . . to teach men'

I am saddened to find that such people as Mrs. Neil and other liberals are honored at our church supported schools and seminaries. Surely the Lord will not allow such things to continue to occur in Baptist institutions. We are known to be a people of the book and yet it would seem that our SBC leaders

haven't read 1 Tim. 2:11-15, 3:1-7 or 3:8-13 which say a lot about women, pastors and deacons.

1 Tim. 2:12 says a woman is not to usurp authority over a man or to teach men. Rather, they are to learn from men in silence. Chapter 3 verses 1-7 deal with the qualifications for a bishop or pastor. They clearly exclude women as pastors. If we read 1 Cor. 14:34-35 we will find further commands for women to "keep silence in the churches."

Many modern day liberals place a "call" above God's written word and therefore try to get around such passages as these, but let us remember, we serve a God who cannot lie (Titus 1:2).

Michael Alexander, Benton

SBC Forum attendance urged

I really don't know what to think. In the Mar. 20 issue of Western Recorder you advised those of us working hard to sponsor SBC Forum that it would be better for us to let current trends run their course. Now comes the Mar. 27 issue with a front page article indicating precisely what that course involves. You quote Paige Patterson as saying that if he were personally selecting seminary faculty, every person would be an inerrantist. Is this the course that is to go on without debate, without efforts to offer a more responsible and holistic alternative?

Nothing has changed. The same course that has made the pastor's conference a fundamentalist preaching marathon and political launch pad will continue in its control. SBC Forum merely offers an alternative and one that is desperately needed. We cannot continue to passively "let things run their course" when we can see so clearly what that course involves. I urge my fellow messengers to join us Monday afternoon, June 11, in the Kansas City Musical Hall for a non-political, positive, democratic and holistic vision of Christian ministry and mission.

John H. Hewett, Kirkwood, Mo.

Fight to keep prayer, Bible in school

I have noticed in Western Recorder and other news media much is said about separation of church and state, but no one has explained what separation of church and state is.

First of all, separation of church and state is not found in the U. S. Constitution! It just isn't there, never was intended to be there, but it is found in Article 124 of the Soviet Union's Constitution. In the Soviet Union, if a person is a Christian they cannot hold an office in the government and most of the jobs are of the government.

Let's take a close look at the First Amendment of the U. S. Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Anyone who knows history knows this meant the state was not to appoint a particular religion of the nation such as the Church of England or the Roman Catholic Church, as had been done in other countries.

We had complied with the First Amendment for about 180 years before the Warren Court (the Supreme Court) came along. Some of your writers try to make it appear we are just now trying to get freedom of religion. The phrase "or prohibiting the free exercise thereof" means government was to be

neutral, not hostile toward religion. Teachers could read the Bible in school or not read it. Freedom of worship or instruction was theirs.

Many people do not know the Bible was one of our first textbooks in schools.

Separation of church and state violates the First Amendment neutrality. When you really study the history of our country, you can draw only one conclusion—the Supreme Court violated our Constitution and upheld the Soviet Union Constitution. Whose Constitution do we want to go by? Ours or the Soviet Union's?

Now, to top it all off, in 1961 the Supreme Court recognized secular humanism as a religion. And it is a religion which doesn't believe in God. When the First Amendment was written, Christianity was the only religion in the United States.

The foundation stone of all humanist thought is atheism. These are some of the beliefs of humanism as listed in the Humanist Manifesto: the new morality, sex education, values clarification courses, pornography, drugs, self-indulgence, rights without responsibilities, disillusionment with America and evolution.

I hope all Southern Baptists don't approve of this. When prayer, the Bible and God are taken out of schools and replaced with humanist teaching, you have a confused generation of people. Let us as born again Christians keep on fighting to keep prayer and the Bible in school. This is what has made our country great.

Glenn Roberts, Berea

Good pastor/staff relations spoken of

I was burdened by your recent editorial entitled "Ministers axing one an-

other." Your observations and conclusions leave much to be desired, and did a "hatchet" job on many readers of Western Recorder.

I have been a minister for 29 years and enjoyed very good pastor/staff relations. When did you last pastor a church? Shortly, when you retire as editor, I hope you will pastor a church with a staff and reap abundantly all you sowed in your editorial. Amen!

Edward R. Boyd, Louisville

Bibles needed for Uganda project

The Christian Endowment Foundation is always grateful for the many people from Kentucky who have sent Bibles and expressed interest in the Bibles for Uganda Project.

The Lord continues to bless the project and the flow of Bibles is almost endless. To date the foundation has shipped 137,500. However, the goal of 500,000 is still the immediate issue.

With much prayer and spiritual anticipation the foundation is planning "Bible Day-USA" on May 20, 1984. It is our hope and prayer that thousands of churches across America will join in and support the project.

Can you imagine the impact of this project on the Christians in America? It is thrilling to know that Christians can be represented in another part of the world by sending a copy of God's word, being Bible missionaries to a people half way around the world—people to people and person to person.

Thousands of individuals and churches will respond to the foundation's request for Bibles. Bibles should be sent to the Christian Endowment Foundation Inc., Box 7111A, Orlando, FL 32854.

F. Ray Dorman, Orlando, Fla.

christian education

Cumberland serves Kentucky mountain area

Cumberland College is indeed serving the Kentucky mountain area according to a student demographic study.

The study, conducted by the Office of Records and Admissions, surveyed a 14 county area in the heart of the southeastern Kentucky mountains and showed that of the 2374 students from these counties who enrolled in all 14 independent Kentucky senior colleges, 1238 (52.1 percent) were enrolled at Cumberland.

Cumberland has produced 4121 alumni in these counties, many of whom are ministers, doctors, attorneys, nurses, pharmacists, school administrators and numerous other professional and business people.

Kentuckian earns second diploma via extension

Mary Edna Sanders Hodge, Louisville, Ky., has earned the biblical studies diploma from the Seminary Extension Independent Study Institute.

The diploma will be presented on May 6 at Ralph Avenue Baptist Church.

Mrs. Hodge is a retired elementary school teacher. She completed a series of 16 courses in earning the diploma. This is the second diploma she has earned from Independent Study Insti-

tute. She received the educational ministries diploma Feb. 27, 1983. Each diploma requires the completion of 16 courses.

The institute is the correspondence arm of the Seminary Extension Department, operated by the six Southern Baptist seminaries through a jointly-sponsored Seminary External Education Division. Approximately 60 courses are offered through the institute and a network of some 400 extension centers. Although designed primarily for pastors, the courses are also available to other Christians desiring serious study in the Bible and other subjects normally included in a theological curriculum.

Brooks promoted to reserve division chaplain

Cumberland College's director of counseling services now oversees the religious programs of the 100th U.S. Army Reserve Division.

Lt. Col. Clarence M. "Marty" Brooks of Williamsburg recently replaced Col. Harry P. Kissinger III of Ramseur, N. C., as division chaplain. Kissinger transferred to inactive reserve status after 25 years of service.

Brooks, 48, an assistant professor in Cumberland's Religion Department, went to the post at division headquarters in Louisville after serving as chaplain at the division's 1st Brigade in Lexington. He will supervise the work of all chaplains at the 100th Division elements in 44 Kentucky cities.

Futral steps in

Coordinates services for Kentucky churches

by Janis Whipple, Staff Writer

"I have been literally overwhelmed with the number of churches and ministers who have called, written or come in wanting help in getting together," remarked Guy Futral, consultant for the newly formed Minister-Church Relations Department of the Kentucky Baptist Convention.

Providing assistance to churches needing ministers and to ministers looking for church positions is a primary objective of the department. Formerly, this service was provided through the Missions Division but under new KBC structure Futral became part of the Minister-Church Support Division.

"This is not a new area of work," Futral related, "just a new structure. My work will be to take the files maintained and respond to help churches and ministers be in touch with one another."

Futral began his work Mar. 15, having had 29 years of experience as a pastor in Louisiana, Mississippi and most recently at First Baptist Church, Mayfield, Ky. He understands the need for such a service to churches and ministers. But, he emphasized, the service is merely offered by the KBC at the request of churches or individuals. It is more of a "resource bank," Futral stated, "not a placement service."

Futral's office will operate by maintaining permanent files on churches and ministers. Churches with staff vacancies may request a list of names from the resumes on file. These are given without recommendation or evaluation. In addition, individuals may request information on a particular church. The service is also offered

across state lines, Futral explained.

One goal of the department is to put the files on computer to facilitate retrieval of information. "This will help us match churches and individuals according to the information the churches request," Futral stated.

Futral encouraged those interested to use the service. "Ministers who are interested in making a change, or who would consider making a change, as well as seminary students, are welcome and invited to put their resume on file in active status," he said.

The department also offers personal consultation to church search committees to give them guidance in their task and help them function with good procedures. Again, this is offered only upon request from the church, Futral emphasized.

Futral will work closely with Kentucky Baptist directors of missions. "They are closest to the churches," he remarked. "I'll feel dependent on them for information. I want to work with them and through them in providing this service for the churches."

The Minister-Church Relations Department will operate under several principles, according to Futral. First, confidentiality is important. "Our files will not be open," he stressed. "Resumes will only be sent with permission."

"We must also operate with integrity," Futral said. "It will take time to build trust, to demonstrate that we use confidentiality."

Other principles Futral believes in are fairness and guidance by the Holy Spirit. "How does God provide? He does it through human instruments. If the Holy Spirit can work through the way it has been, I feel he can work

more so with attention given to better, more efficient methods," Futral explained.

Through this vital service Futral wants to "bring some organization to the Baptist system that has been at work in our history, which means we simply increase the amount of communication and the availability of people with seeking churches."

Apparently, Futral is finding such organization to be effective. "The constant, strong response I'm already receiving says to me this is a vital, needed ministry," he said.

In addition to this ministry, the Minister-Church Relations Department has other responsibilities. The department will work with ministers and churches who have experienced forced termination. They will also be available to provide consultation and counseling regarding conflict management.

"We want to address this growing problem of forced termination and the underlying conflicts that cause it," Futral explained, "to minister to the needs of ministers and their families who face crisis situations. We also want to help churches understand what has happened, to bring about healing and minimize the possibility of recurrence."

"Kentucky Baptists have addressed these needs up to this point," he maintained, "but we want to do it in a broader, stronger way."

This will be done through workshops,

seminars and personal consultation on request.

One purpose of providing service to churches experiencing the difficulties of conflict or forced termination, according to Futral, is to raise the consciousness of churches. He believes churches must understand that "ministers are real people, real human beings who hurt and have needs like anyone else."

Futral will work together with other division staff under the direction of William Rogers, he explained.

"While each of us have specific duties we all have acquaintance with the function of the others. Our ministry to the churches will be cooperative."

Rogers also emphasized this attitude of teamwork. "I feel very positive about the people working on the team," he remarked, "and hopeful about what we're going to do for ministers and churches. I'm aware the task is great, but we'll be working pretty hard to meet the challenge and the needs."

All in all, Futral is optimistic about his new work with the KBC, and has already begun channeling his enthusiasm into his ministry.

"I have had a most warm welcome to the KBC," he expressed. "People have been gracious and friendly, making me feel a part of the team. The spirit of enthusiasm and love for our work has been contagious."

Cole heads new department

Foresees development of new ministries

by Kim Whitehead, Staff Writer

For Vernon Cole, becoming director of the new Family Ministry and Church Administration Department of the Kentucky Baptist Convention Jan. 1 meant the opportunity to focus on new and promising areas of ministry.

Cole had been director of the Church Training Department since 1974 but left that position to head the new department, which he says will focus on special ministries to such groups as singles, married couples and senior adults and on church administration and the improvement of church/staff relations.

Each of the areas of ministry in the new department previously had to share time with various other ministries under Cole's leadership of the Church Training Department.

Now, however, more attention can be paid to critical areas like the building of good church/staff relations, Cole said.

Besides conducting practical workshops on such topics as worship improvement, Cole has begun to extend his offering of conferences for pastors

and church staffers to cover such critical issues as conflict management and long range planning.

An increasingly popular area of church administration work, according to Cole, is the deacon retreat. The department will hold four such events this year, with a total attendance of about 800.

"We always focus on a current topic with our deacons," he said, "like the issue of authority among pastors and their deacons, surviving conflict and dealing with anger."

Cole continued to say that practical matters like deacon election, rotation and the Deacon Family Ministry plan are discussed at the retreats.

Prominent among the new areas of work being developed within the department's family ministry emphasis is that with senior adults. Two retreats for older church members are scheduled to be held at Cedarmore in May. They will feature Bible study, discussion of current topics such as how to cope with crises, ministries that utilize the talents of senior adults and leadership sessions.



Guy Futral (left) and Vernon Cole discuss plans for their work together within the Minister-Church Support Division of the KBC.

Retreats have been the focus of Cole's outreach to singles in past years, but his work now will turn to helping them organize permanent groups on the associational and local church levels.

"We have a new structure relating to the association," Cole commented. "We plan to recruit family life directors and pastoral ministry directors on the associational level."

These volunteer staffers will be responsible for promoting work with the targeted family ministry groups and the improvement of church staff relations, he indicated, and can be either pastors, church staff members, or lay people.

"People filling these positions do not have to have expertise in these areas," he added. "Rather, they should have the trust of the people in their local area and be good promoters. The expertise can be developed."

"Developing a core of these people across the state is one of our goals," he commented.

Conducting similar work in the local church is also vital, remarked Cole.

He said getting a church started in an area like marriage enrichment can be done best through a conference just for members of that congregation, the intention being that those involved will continue their learning on an extended basis.

Conferences based on the "Parenting by Grace" model are also being conducted on the local church level for couples and single parents, Cole said, with great success.

"This model is built on the example of Jesus and his parents," he remarked, "and involves affirming the child and allowing his development in becoming the person God created him to be."

"One of our biggest goals is to help churches see that learning about these subjects can be a continued process in church life," he said.

"Our work doesn't need to be exclusive to retreats," he concluded.

mountains to the mississippi

personnel

Ed Mitchell was called as pastor of Salem Baptist Church, Salem Association, effective Apr. 15. Formerly pastor of Howard's Mill Baptist Church Boone's Creek Association, he is a graduate of New Orleans (La.) Baptist Theological Seminary.



Mitchell is married to the former Vickie Berry of Mt. Sterling and they have three children, Carolyn, Trey and D'Etta.

Charles G. Thompson assumed duties as pastor of Ewing Baptist Church, Bracken Association, the first of April. He resigned as pastor of Pleasant Ridge Baptist Church, Crittenden Association, to take the position.

Jim Cason was called as pastor of Charleston Baptist Church, Little Bethel Association.

Mike Crain assumed duties as pastor of Temple Baptist Church, Daviess-McLean Association. He was formerly pastor of Middleton Baptist Church, Simpson Association.

Johnny Hughes assumed duties as pastor of Woodwards Valley Baptist Church, Ohio County Association. A student at Southern Baptist Theological Seminary, he is a native of Steens, Miss., and a graduate of Mississippi College.

Ron Richardson was called as minister of youth and music for Cherry Hill Baptist Church, Muhlenberg Association.

Robert M. Davis, former Georgetown college basketball coach, and Kenny Davis, three-year All-American guard from Georgetown, were inducted into the national Association of Intercollegiate Athletics Hall of Fame, Mar. 21 at a luncheon in Kansas City, Mo.

The selection of these two marks the second and third time Georgetown College athletic standouts have been named to this honor. Cecil Tuttle of Mt. Sterling was picked earlier for this honor.

James G. Ivey accepted a call to be minister of youth at Gethsemane Baptist Church, Long Run Association. A student at Southern Baptist Theological Seminary, he is a native of Winchester, Tenn. His wife, Tammie, will be working with him in this ministry.

Royce Dukes is now pastor of Red Hill Baptist Church, Daviess-McLean Association. The church is in Utica.

Archie Bullington will assume duties as pastor of Routh Creek Baptist Church, Allen Association, Apr. 15. He was formerly pastor of Big Spring Baptist Church, also in Allen Association.

Davis King retired as Elliott county missionary and pastor of Sandy Hook Baptist Church, Greenup Association, Apr. 9.

King first pastored Sandy Hook, the only Southern Baptist church in the county, 1955-61. He then went to Pleasant Hill Baptist Church, Pulaski Association, for seven years before being called back to serve the Sandy Hook congregation.

In 1979, King was asked to fill the vacancy of the office of Sandy Hook mayor and later in the same year, he was elected to the office. During his administration, the town obtained grants for health and water systems, better roads and a sewer system. He was also president of the Sandy Hook Rotary Club and chairman of the Elliott County Rural Development Lay Committee.

King and his wife, Martha, will reside in London, Ky.

D. T. Fulkerson assumed pastoral duties with Geneva Baptist Church, Green Valley Association. He left the pastorate of Cherry Hill Baptist Church, also in Green Valley, to accept the position.

Collas Davis was called as pastor of Mecedonia Baptist Church, Muhlenberg County Association. The congregation, organized in 1856, has 115 members.

Joe Tate is now pastor of Narrows Baptist Church, Ohio County Association.

Don Berry was called to pastor Clear Run Baptist Church, Ohio County Association.

Clear Run was organized in 1876 and has a membership of 136.

Danny Saunders accepted the pastorate of Sugar Grove Baptist Church, Daviess-McLean Association.

Barry Hagan is the new pastor of Bethel Baptist Church, Daviess-McLean Association.

The church has 130 members and was organized in 1860.

Bill Fort will assume duties as full time pastor of Emmanuel Baptist Church, Warren Association, in May. He is currently interim pastor.

Emmanuel is a mission of First Baptist Church, Bowling Green.

Charles Parks has assumed duties as pastor of Pleasant Memorial Baptist Church, Daviess-McLean Association.

Johnny Hash assumed duties as pastor of Oak Grove Baptist Church, Mt. Zion Association. The congregation was founded in 1918 and has 318 members.

J.V. Case announced his retirement as

director of missions for Daviess-McLean Association, effective Sept. 30.

congregations

First Baptist Church, Drakesboro, reported five professions of faith as the result of revival meetings held at the church in Muhlenberg Association Mar. 25-30. Danny Knight, pastor of Liberty Baptist Church, Little Bethel Association, was the evangelist. Russ Stephens is pastor of Drakesboro.

Dunville Baptist Mission, Russell County Association, held a ground breaking service Mar. 18 at the site of construction for its new building.

Timothy Forsythe is pastor of the mission.

The mission is being sponsored by Baptist Church, Windsor, Russell County Association. Henry E. Delk is pastor.

Palestine Baptist Church, Taylor County Association, dedicated a newly constructed educational facility in special services on Apr. 8. The new area includes space for pastors and various educational activities. The afternoon dedication exercises included music by the Servants, a brief history and highlights of the building program by former pastor Marshall Black and the dedication message by Western Recorder editor C. R. Daley.

Palestine pastor Gabriel R. Collett and his family were honored following the morning service with a money tree on the occasion of their second anniversary.

Southern Avenue Baptist Church, South District Association, broke ground for a new building in February. At a cost of over \$25,000, the addition will include two offices, a kitchen and a fellowship hall.

Southern Avenue has also added 14 new members, all of them in the family of Jessie Sims, since Oct. 1, 1983. They include Sims and his wife Margie, their two children and their spouses; and 10 grandchildren.

Ninth and O Baptist Church, Long Run Association, celebrated the 15th anniversary for LaVerne Butler as the congregation's pastor Feb. 12.

In the morning worship service, congratulatory messages from various Baptist leaders including Southern Baptist Convention president Jimmy

Draper were played on video and cassette. A reception for Butler and his wife was held in the afternoon.

Forest Grove Baptist Church, Bethel Association, held a layman recognition day Mar. 25. Special recognition was given to Homer B. Dorris, a Forest Grove deacon for over 52 years. A dinner in his honor followed the service.

Billy Chaffin is pastor of Forest Grove, which was founded in 1892 and has 146 members.

Manchester Baptist Church, Booneville Association, surpassed its goal for the Annie Armstrong Easter Offering by \$500 with the help of its Royal Ambassadors, who presented a program portraying scenes from the lives of David and Saul.

Roger Williams is pastor of Manchester.

ordinations

Don Daniel was ordained to the ministry at Mt. Carmel Baptist Church, Nelson Association, Mar. 18. Pastor Preston Siler brought the ordination message.

Don and his wife, Janice, are students at Campbellsville College. They have one daughter, Tonya.

Paul Tapp and Bob Capps were ordained to the deaconate of Nebo Baptist Church, Little Bethel Association, Apr. 8.

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Tom Brown was ordained as deacon at Mercer Baptist Church, Muhlenberg Association.

Tondra Daughtery was ordained to the ministry at Manitou Baptist Church, Little Bethel Association. He is pastor of Zion Brick Church, also in Little Bethel.

Charlie Fox and Rickie Peebles were ordained to the deaconate at Youngers Creek Baptist Church, Severns Valley Association, Mar. 18. Carl Bond, former pastor of Youngers Creek, brought the ordination sermon and Ty Clenney, currently pastor, delivered the charge.

missions

Mr. and Mrs. James P. Kirk, missionaries to Brazil since 1947, retired from active missionary service Apr. 1. Since 1974 they served in Rio de Janeiro, Brazil, where he taught religious education at the training school and prepared workbooks for use in religious education courses for laypersons. She was editor of the Brazilian WMU magazine and active in Baptist women's work. A native of North Carolina, he was born in Farmville but considers Albermarle his hometown. She is the former Maxine Crawford of Louisville. They may be addressed at 3700 Nanz Ave., Louisville, 40207.

Mary Sue Meuth, missionary to Indonesia, has arrived in the States for fur-

lough (address: Box 116, Smith Mills, 42457). A native of Henderson County she was appointed by the Foreign Mission Board in 1955.

Louisvillians appointed by HMB

David Britt and Mark and Lisa Cain of Louisville were among 66 persons appointed missionaries, associate missionaries and recipients of church pastoral aid by the Home Mission Board in March.

Britt was named a church planter apprentice in Winthrop, Mass. Prior to appointment, he was outreach/evangelism director of Brookview Baptist Church and intern associate pastor at Lynn Acres Baptist Church, both in Long Run Association. He holds degrees from Eastern Kentucky University, Richmond, and Southern Baptist Theological Seminary.

Cain is associational director of Christian social ministries in Buffalo, N. Y. A former student social worker with Highland Youth Service and Baptist Hospital East, Louisville, he is a graduate of University of Michigan in Ann Arbor and Southern Seminary. Mrs. Cain, who received a diploma from Mercy School of Nursing, Toledo, Oh., was a staff nurse at Audubon Hospital, Louisville.



The Seminary Baptist Theological Seminary Baptist Book Store, managed by Wayne Hager [right] and the Owensboro Book Store, managed by Bryan Howard, were among nine stores in the 62-store nationwide chain to receive awards based on 1983 performance at the annual managers' meeting here. The seminary store, and the Owensboro store staffs were recognized for best overall performance among stores of comparable size. Howard was not able to attend the meeting, due to the birth of son Andrew Thomas. Shown with Hager is Bill Pol, manager of the Tulsa, Okla. Baptist Store.

Elkhorn first association set to broadcast with BTN

Elkhorn is the only association in Kentucky to have already associated with BTN (Baptist Telecommunication Network), three months before regular broadcasting begins in June.

A denominational satellite telecommunications network which will provide informational and inspirational programs to support every facet of church life, BTN will be operated by the Sun-

day School Board.

The Kentucky system is part of a growing network which will link Southern Baptist Churches, associations, state conventions and SBC agencies. As of Mar. 1, 106 Broadman TVROs, television receive only systems, had been purchased and church and associational leaders had requested information about purchasing a system.

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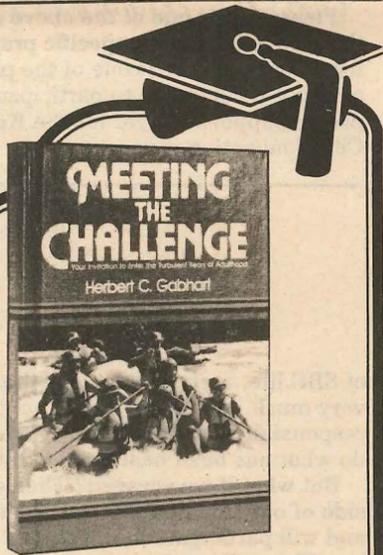
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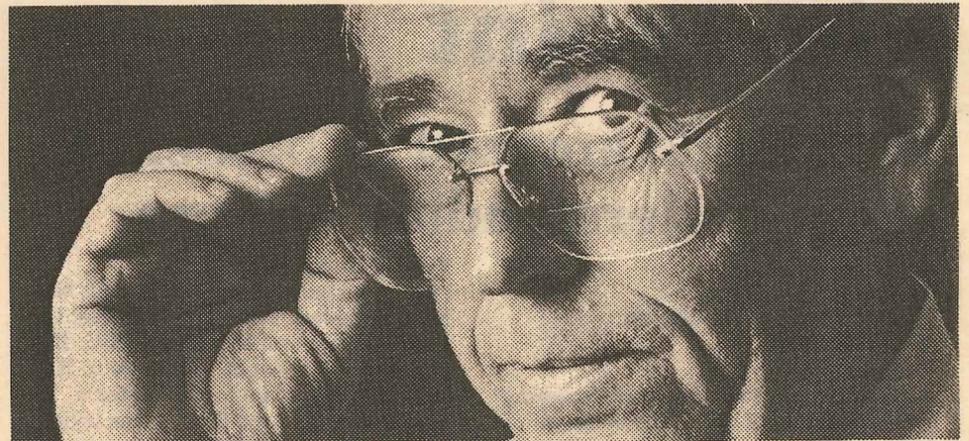
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Home missions: the vision is within you.



baptist news in brief

Giving tops \$53 million but still off pace

Southern Baptists have given \$53,193,364 to the 1983 Lottie Moon Christmas offering for foreign missions, but the pace of receipts is not fast enough to meet the \$60 million goal.

Carl Johnson, Foreign Mission Board president for finance, said it looks now like the final total May 31 may run about \$1.9 million short. This would be a 7.52 percent increase over the 1982 offering, which Johnson noted exceeds the current national inflation rate.

Announcement of the offering total came at the board's April meeting, where board members voted to reduce their meetings from eight to six a year to help save expenses and use their time more effectively.

More than 8000 Baptists committed themselves to pray for 24 new missionaries at an appointment service April 19 in Biloxi. These additions, plus the reappointment of Herman and Dottie Hayes, brought the year's missionary additions to 68.

Hayes, after six years' work as a staff member challenging Southern Baptists to respond to the need for career missionaries, is expected to work with Australian Baptists in starting new churches. The assignment is the first step following action taken in March setting up fraternal relationships with Australian Baptists.

The board also employed 65 young adults for training as journeymen.

Senate widens extension of clergy housing ruling

The U. S. Senate has voted to prevent the Internal Revenue Service from eliminating housing tax breaks for all clergy and military personnel before Jan. 1, 1986.

By voice vote, the Senate agreed to an amendment offered by Sen. John W. Warner, R-Va., and Sen. Jesse Helms, R-N.C., extending double housing tax breaks for ministers and military personnel through 1985. The Warner-Helms amendment came in response to a 1983 IRS revenue ruling which prohibited ministers from taking mortgage interest and real estate tax deductions to the extent these normally-deductible expenses were attributable to a tax-exempt housing allowance and concern that IRS was planning to impose a similar ruling on military housing.

Because the House-passed tax package does not contain language dealing with the clergy-military housing issue, the matter will have to be resolved by a House-Senate conference committee along with other differences in the two tax bills.

'Below budget' report produces some optimism

Midpoint in its fiscal year, the unified national giving program of the Southern Baptist Convention lags behind budget. Yet optimism is being expressed.

October through March the 37 state conventions which voluntarily relate to the national SBC, contributed \$53,957,213 to support the worldwide mission and educational work of the 14.1 million member denomination. That is 6.16 percent (\$3.1 million) above the 1982-83 pace.

The 1983-84 operating budget is \$114.5 million and the total budget is \$125 million.

"I think 'below budget' is much more accurate than 'shortfall' because we are doing very well against the inflation rate—it was our budget planning that didn't anticipate the dramatic drop in the inflation rate," Harold C. Bennett, executive secretary-treasurer of the

SBC Executive Committee, said.

"People from many other denominations are asking us how we are doing so well."

What the Cooperative Program is doing is running about two percent ahead of the inflation rate—because 21 of the 38 state conventions have increased their gifts to the national program by more than four percent over last year.

"Certainly we are behind our goals, but in terms of real dollar growth we are doing very well," Tim Hedquist, director of financial planning for the SBC Executive Committee, said.

The bad weather which stalked the country this winter also was a factor in holding down offerings at the local church level. "As a rule income lost when church attendance drops because of weather is not recovered," Hedquist said. "But I've talked to several state conventions recently who feel some of the lost income is being made up."

Some evidence of that is that March 1984 receipts at the national level are the second highest month in the history of the Cooperative Program. The \$9,620,987 is the sixth time the monthly total has broken the \$9 million mark. January 1984 (\$10,233,923) is the top month.

The March total is more than \$1.2 million higher than the March 1983 figure.

WMU, SBC speaks to needs of career women

In an effort to speak to the specialized needs of today's woman working outside the home, Woman's Missionary Union, SBC, will hold its first career women's luncheon this June in Kansas City, Mo.

The luncheon, a part of WMU, SBC annual meeting activities, will be held

June 10 from noon to 2 p.m. at the Radisson-Muehlebach Hotel.

Themed "Laborer Together: From Nine to Five," the luncheon will focus on giving working women opportunities to explore areas of missions involvement. Career women will share how and why they have worked missions into their busy schedules.

The luncheon will be one of several special meal functions available at the annual meeting. WMU, SBC will begin its meeting Saturday, June 9 with the National Prayer Conference. Regular annual meeting sessions will begin Sunday at 2:30 p.m., and will end with Monday's 7 p.m. session.

Kentucky Baptists called to convention prayer

There is a need for prayer prior to and during the Southern Baptist Convention. Never is this need greater than now for this convention in Kansas City.

During the last few years the machinery was set up during the convention for the various state groups to meet for prayer at either the headquarters hotel or at the convention center. John Dunaway, Corbin, is the state prayer coordinator. Howard Cobble, Elizabethtown, coordinates the prayer meetings at the convention at 7-8 p.m., Wednesday, June 13. Leon Simpson, Clear Creek, will coordinate the prayer meetings at the Radisson-Muehlebach, at 4-5 p.m., Tuesday, June 12. Kentucky Baptists are urged to join in this prayer time.

Please notify one of the above men that you will share in specific prayer for the convention at one of the places or agree if contacted to participate in prayer support. Prayer for the Kansas City Convention is urgent.

viewpoint

He stands amazed in presence of un-understanding editors

by Cecil E. Sherman
Pastor, First Baptist Church,
Asheville, N. C.

Since the news story about the meeting in Kansas City of the SBC Forum, I have read some editorial comment and a few letters to the editor about that meeting. Toward an understanding of what we are about, let me give you our reasons for designing this meeting. Whether these reasons are persuasive to you or not, you need to know what the planners of the Forum are about.

1. For several years the Pastor's Conference has been dominated by one side of our common life. The evangelistic-fundamental group has taken over, put any who do not meet their measure off the program, and they intend to stay in control. For some of us, a trip to the Pastor's Conference has become a painful experience.

2. Since 1979 the same people who worked their will with the Southern Baptist Convention. Until 1979, if you did not like the Pastor's Conference, you could wait until Tuesday and things would improve. A different note would be sounded. But this has changed. Now

the SBC is painful.

3. My kind of Southern Baptist has been removed from two platforms: the Pastor's Conference and the SBC. If you give it a thought, all we go to Kansas City to do is go to the Pastor's Conference and the SBC. I was trying to persuade a North Carolina pastor to make the trip to Pittsburgh in 1983. He was reluctant to spend the time and the cash. He turned me away saying, "I am embarrassed, angry and frustrated after I make a trip to the SBC. I am not going to put myself through the ordeal." And with that he did not go to Pittsburgh.

4. Apparently some of you editors have not figured out the way Southern Baptists split. We do not go away and start new conventions. That is the style of other groups. We are more traditional. Rather, we split in a more decent style. The pastor just stops going to the annual meeting. He stops speaking for the Cooperative Program. He has no church for splitting conference. He does not go public with a statement. He just quietly drops out. Tacitly the church is still in the association, the state convention and the SBC. Effectively that church has withdrawn; the pastor seeks other outlets. It is the un-

spoken purpose of the fundamental wing of our convention to drive out the people who are not fundamental. They are succeeding.

5. We are trying to give a reason for the disenchanted pastor, the one who is unhappy with the direction both the Pastor's Conference and the SBC are taking, to come to the annual meeting. We do not want the "outsiders" to quit. This meeting is a sort of enticement to get them to attend.

6. "Our side" will have no candidate in Kansas City. One reason is that we are having a hard time getting the people to attend. The fundamentalists will appear stronger than they were in New Orleans. They may be, but more significant to me, our side is dropping out. So, the Forum has no political agenda. We are trying to help the people who are being excluded by talking a language they can understand, dealing with an agenda they recognize.

7. What if we fail? Suppose no one shows? Then we will fail, and we will fail publicly. But fear of failure has not been the measure of our group from the beginning. We have failed in nearly everything we have attempted. We have never played it safe. One reason is that we have only occasionally had support from you editors. You have projected us as only the other side of two contending "take over" groups. It would help if you could see us as a group trying to keep from being put out

of SBC life, a group who love the SBC very much. We have tried to act in a responsible way, and we have tried to do what has been best for the SBC.

But what if we succeed? Then one side of our common life will be present and will participate in the annual meeting. This will not just change the people elected president; it will change all votes just a little. We will be a broad people rather than a small-spirited, narrow people. Our diversity will be reflected in our actions on the floor of the convention.

The SBC Forum is only a reflection of what Southern Baptists are. We are no longer one; we are many. Our theology is diverse. We worship with several styles. We have a Christian Life Commission gospel and we have an Evangelism Division gospel. All of these are Southern Baptist. So, when one Pastor's Conference represents only one side of the house, why be amazed when another meeting comes as an honest expression of Southern Baptist life and thought?

We are the people who want to include. We have come to your attention because we are struggling with the people who are wanting to exclude. Why that is so hard to see is amazing to me! Now you know why some of us have put together the SBC Forum. This letter is to inform you. We are just hoping for editors who understand what we are about.



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

on mission together



H. C. Chiles
Clear Creek Baptist School,
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sunday school lessons

LESSONS FOR APRIL 22, 1984

Life and Work Series

Christ has been raised!

Mark 16:1-8 Mary Magdalene, Mary the mother of James, and Salome witnessed the death of Christ, observed where Joseph and Nicodemus laid the body of Christ and then returned to their homes and rested on the sabbath. After the sabbath ended the women went to the marketplace to purchase spices for anointing the body of Christ. Nicodemus had already placed spices on Christ as an expression of his love for him, but that was not a token of their love. Had those women believed Christ's promise that he would rise again the third day, they would not have had a desire to go near the tomb for they would have known it was empty.

Upon arriving at the tomb the women were amazed to find the stone had been rolled away and the body of him whom they had intended to anoint was not there. Entering the tomb the women saw a white-robed young man. He sought to quiet their fears by assuring the women they were no longer looking backward to one who had died, but looking forward to one who was alive.

"He is risen" is the most momentous and meaningful announcement ever made. The fact of Christ's resur-

Critical issue syndrome

Occasionally an editorial in another state paper deserves Kentucky Baptist attention. With Texas editor Presnell Wood's permission, I share a condensed version with you:

"It could well be that Southern Baptists are in the critical issue syndrome. At least many Southern Baptists are sounding notes to that extent.

Jimmy Draper, president of the Southern Baptist Convention, has written a book in which he names authority of the Bible as the critical issue for Southern Baptists.

Richard Jackson, pastor of North Phoenix Church, told the Texas Baptist Evangelism Conference that the critical issue facing Southern Baptists is not inerrancy but loss of purpose in winning souls to Jesus.

Robert Hastings, editor of Illinois Baptist, has said that ordination of

women could be the critical issue facing Southern Baptists.

women could be the critical issue facing Southern Baptists.

A Canadian Southern Baptist could suggest the critical issue facing Southern Baptists is the seating of messengers from Canadian Southern Baptist churches at the annual convention of Southern Baptists.

In a recent meeting of the Home Mission Board of the Southern Baptist Convention the issue of the scriptural basis for ordination itself was raised by one board member.

The election of a new president of the Southern Baptist Convention in Kansas City in June would be called by some Southern Baptists a critical issue.

The way that Southern Baptists are represented in the nation's capital by the Baptist Joint Committee on Public Affairs would be at the top of the list of some Southern Baptists as a critical issue.

The preservation of religious liberty would top the agenda of critical issues

for some Southern Baptists.

And at the top of all these and other issues before Southern Baptists is the local church and the members of that church who face the daily joys and burdens of living.

Now name your critical issue that faces you as a Southern Baptist, and the list grows. Thus the naming of critical issues becomes very subjective.

But it is not new for Southern Baptists to have critical issues, and they must do as they have in the past—face them, prioritize them and move on.

If any Southern Baptist does not care for any of the current critical issues, just wait—there will be more tomorrow.

But there are some things that do not change—the changeless Christ, the lostness of the human race and the gospel of Jesus Christ which must be shared. And in the sharing, the world can be changed—even the world of critical issues. —PHW"

rection is the most comforting and joyous truth known by the children of men. His resurrection brought removal of doubts, relief of distress and triumph over defeat.

The women went immediately and told the disciples about the glorious victory of Christ over death and the grave.

International Series

Crucified and risen

At nine o'clock in the morning Christ's executioners nailed him to the cross, lifted it on end and dropped the cross into a hole in the ground. To add ignominy to his death, Christ was crucified between two robbers.

Mark 15:31-39 Christ was subjected to the jeering and mocking of many who passed by. Reminding him of his own words at the beginning of his ministry his enemies taunted him for his seeming failure to fulfill his word. Jewish religious leaders challenged Christ to descend from the cross.

Christ could not come down from the cross if the scriptures were to be fulfilled, his mission accomplished, Satan defeated, sin put away and sinners saved. His self-renunciation and self-sacrifice made possible the redemption of sinners.

At 12 o'clock there began a three hour period of supernatural darkness. In its midst there was heard the voice of Jesus crying, "My God, my God, why hast thou forsaken me?" The cry spoke of an agony, the fearfulness of which cannot be measured by human imagination. Christ was forsaken of God in order that we might be accepted of God. He was separated temporarily from God that we might not be separated eternally from him. The century acknowledged that Christ was the son of God. The veil in the temple split from top to bottom.

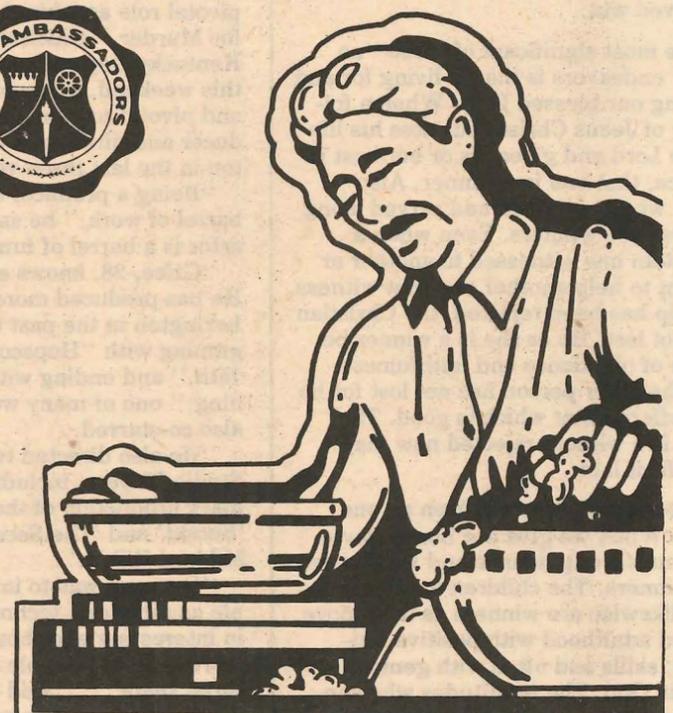
Mark 16:1-7 Three devoted women—Mary of Magdala, Mary the mother of James, and Salome—had watched the crucifixion of Christ. Two observed the tomb in which his body had been laid. After the sabbath had ended they purchased spices with which to anoint the body of Christ. On Sunday morning they hastened to the tomb to anoint Christ's body. When they arrived they discovered the stone was rolled away. The messenger seated in the tomb told them Christ Jesus was not there because he had risen.

I took a piece of living clay...

I took a piece of living clay,
and gently formed it day by day,
And moulded it with my skill and art,
A young boy's soft and yielding heart.

I came again when days were past.
It was a man I gazed upon,
The form I gave him still it bore,
But I could change him nevermore.
— Author Unknown

Royal Ambassadors helps mold the lives of boys for Christ and his cause.





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

homes for children

Where no one loses

Recently millions of people have watched basketball games. In each game 10 players galloped from one end of the court to the other, dribbling and passing the ball in an effort to put it in the goal. No matter how hard team members played, one team walked away at the end as the winner and the other as the loser.

In the NCAA tournament we watched the University of Kentucky and the University of Louisville play. Both are excellent teams and when they meet basketball fans in Kentucky seem to develop a very high athletic fever. Even though each of these teams is highly skilled in playing basketball, when the final whistle blew, UK had won and U of L had lost.

A few days later the UK Wildcats went up against the Georgetown Hoyas. Again, in the spite of fact that two superb teams were on the court, Georgetown won and, much to the disappointment of Kentuckians, the UK Cats lost.

We all understand that in these athletic contests there is a winner and a loser. It is like that in many areas of life. However, there are some endeavors where no one loses and all who are involved win.

The most significant of these "no lose" endeavors is that of living for and serving our blessed Lord. When a follower of Jesus dedicates his life to the Lord and gives his or her best in service, that one is a winner. Also those who are helped and served along the way are winners. Even when a Christian has witnessed to another or sought to help another and that witness or help has been rejected, the Christian has not lost. He or she is a winner because of obedience and faithfulness, and the other person has not lost for he was offered that which is good. The truth is a witness rejected now may bear fruit later.

In our ministry to children no one loses. When we give our best in love, care, nurture, guidance and witness we are winners. The children in our ministry likewise are winners as they move toward adulthood with positive attitudes, skills and often with genuine faith in God. The multitudes who support us with prayer and gifts, small and large, are winners, for their investment in this ministry is productive. It feels good to be a part of a work where no one loses.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

News fit to print

In recent months Oneida people have been written about in various articles in the Cincinnati Enquirer, the Louisville Courier-Journal, the Lexington Herald-Leader and even the national daily USA Today.

Indeed the stories have been news fit to print.

Most recent of these articles was a Sunday, Apr. 8 Courier-Journal sports page story reporting, "Oneida Baptist scored 43 points to win the Kentucky High School Athletic Association boys fencing tournament for the fifth straight year at Louisville Atherton High School. In the girls competition, Oneida Baptist took first place with a score of 26, defeating last year's defending champion, Sacred Heart, which finished second with 10 points."

So, two more state championship trophies for a total of seven in the past six years. Oneida teams have been runnerup in four other state meets in the same period.

Last fall Oneida's boy's cross country team defeated a number of eastern Kentucky counties to win the regional.

The Lexington Herald-Leader had a lengthy story about Oneida 1973 graduate Mike Grice in its Feb. 3 edition. While at Oneida Mike played basketball for three years and got very involved in drama during his four years at Georgetown College. The story said in part, "Michael Grice's small but pivotal role as a hired killer in 'Dial M for Murder,' which the University of Kentucky Department of Drama opens this weekend, is a contrast to the large and pivotal role he has played as a producer and director of theater in Lexington in the last three years.

"Being a producer or director is a barrel of fun," he said. "But being an actor is a barrel of fun."

"Grice, 28, knows about both jobs. He has produced more than 20 plays in Lexington in the past three years, beginning with 'Hopscotch' and 'The 75th,' and ending with 'Good Evening,' one of many works in which he also co-starred.

"He also directed two dramas for Studio Players, including a local benchmark production of the difficult drama 'Becket' and 'The Secret Affairs of Mildred Wilde.'

"Our goal was to involve more people as directors, technicians and actors in interesting and thoughtful plays, and more than 200 people worked with us in three years . . . , said Grice."

Oneida alumni go out to make their mark in many areas. We are proud of Mike's dramatic achievements.

A large headline in the Feb. 5 Cincinnati Enquirer reported, "Oneida

Baptist Takes 'A' Classic." There had been stories in that and other papers for four days as Oneida and 17 of the other top basketball teams from schools with enrollments under 500 battled for the championship in games at Northern Kentucky University. OBI successfully defeated Wheelwright, Greenville, Spencer County and Ludlow to win the imperial championship trophy. Several of our games were televised in their entirety.

On the front page of the Lexington Herald-Leader Feb. 16 was a picture of 1982 Oneida graduate, Greg Slade, and two other pictures showing UK Wildcats photographing basketball. Greg is a sophomore and a UK Wildcat manager. He came to Oneida as a sixth grader and was here for seven years. He was one of the smartest students ever to attend our school. He often returns to see us.

Several Clay County folk recently flew to Israel. Reading the national daily USA Today while flying over the Atlantic, imagine their surprise to read an article about Oneida's Tony Burns.

There have been articles about Tony in numerous newspapers the past several years. He has worn his honors modestly. The Courier-Journal had a special story in February headlined "Oneida Baptist's Burns On Scoring Spree."

"On Feb. 14, Burns burned the nets for 40 points as Cumberland 13th Region power Oneida 69-65 in two overtimes. In his next start, Burns—a six foot senior guard—set a school record with 54 points in a 93-53 romp over Cordia.

"On Tuesday, Burns continued his hot streak with a 40-point performance against Lone Jack."

In our district, Tony scored 41 points against Clay County. He scored over 2600 points over four years in varsity play. That's right fine shooting for a boy from Bullskin Creek or anywhere, wouldn't you say?



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Easter at Clear Creek

Spring is slowly creeping into the Cumberland mountains. Cool and rainy days still occur. But sunshine and the budding of the trees and flowers herald the approach of warmer and happier days. It is the time of Easter at Clear Creek!

Smiles come more readily and there is an anticipation and expectancy in the air. Students and their families, professors, office staff (even, it is rumored, the president) seem to be happy, more relaxed and eager to share fellowship in the Lord. Yes, it is the time of Easter at Clear Creek.

We celebrate Easter at Clear Creek. We believe that Jesus Christ, the son of God, was not left in the tomb—he arose!

"Tomb, thou shalt not hold him longer: Death is strong, but life is stronger; Stronger than the dark, the light; Stronger than the wrong, the right; Faith and hope triumphant say, Christ will rise on Easter Day!" (Phillips Brooks).

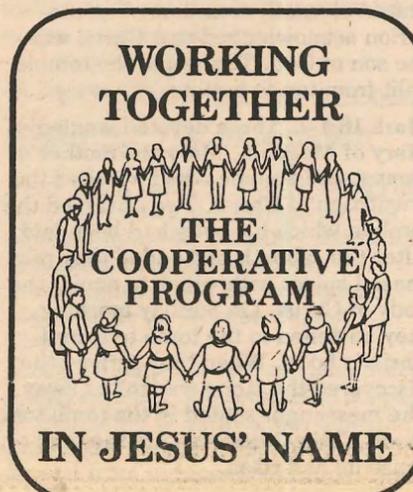
We at Clear Creek believe that when the angel announced, "He is not here—he is risen!" (Matt. 28:6), he was pointing us toward a beautiful truth: Our Lord is not to be found in the stillness of death or a tomb but in the land of the living. He is alive! And I have found forgiveness, new life and joy through a personal relationship with a living Lord.

Perhaps Easter means more to me this year also because we have experienced two deaths recently in our Clear Creek family. Because of the resurrection we don't believe in death anymore at Clear Creek. Jesus said, "Who-soever liveth and believeth in me shall never die" (John 11:26).

So we preach life through Jesus at Clear Creek and continue to train men to preach the gospel of the resurrection until our Lord shall return.

The resurrection also means that your support of Clear Creek has meaning. All that you do influences lives for time and eternity. Even after you go on to be with the Lord and receive his "well done," the impact of your life lives on at Clear Creek.

"Spring bursts today, for Christ is risen and all the earth's at play. Flash forth, thou sun, the rain is over and gone, its work is done. Winter is past, sweet spring is come at last, is come at last." (Christina G. Rossetti).



Daley Observations reprise

Some of Daley's thoughts in print over the past 27 years

(From the Nov. 29, 1962 issue)

"I was an hungered . . . ,"

It all began at the Kentucky Baptist Student Union Convention in Lexington. On the Saturday evening program were two truly great humanitarians. One was Dr. Robert Hingston, professor of anesthesia at Western Reserve University. The other was Henry Q. Taylor, secretary of Health Services for the nation of Liberia, in West Africa. The two famous men came to tell 1000 or more Kentucky Baptist college youth about Operation Brothers Brother II. This project which was inspired by Dr. Hingston saw the dread disease of smallpox begun to be brought under control by mass inoculation of thousands in the cities and bush of Liberia. This was possible because a team of doctors and technicians gave their time and services in this mission of mercy. The inoculations were done with the famous peace gun, invented by Dr. Hingston. It shoots serum at 700 miles per hour painlessly into the arms of patients as fast as they pass by.

In Liberia, Hingston was welcomed and aided in the project by health secretary Taylor. They worked tirelessly 14 to 18 hours a day inoculating, removing goiters and performing other acts of healing mercy. At Hingston's insistence, Taylor has come to the United States for a visit, with Hingston as his host. Since arriving, Taylor has spent time at medical schools, other health centers and in Washington where he has had conferences with such high U.S. officials as G. Mennen Williams, secretary for Africa in the Kennedy administration.

At Hingston's suggestion, Taylor told the students how he had already succeeded in ridding Liberia of the dread disease called yaws. This disease is caused by a syphilitic-type germ which eats large pockets in the victim's body. One shot of penicillin kills the germ. Taylor, a radiant Christian, belongs to the Lutheran Church and is currently running for the national congress in Liberia. Incidentally, the president of Liberia is a Methodist minister and the vice president is a Baptist minister. Taylor first heard of Jesus Christ from a Methodist missionary and was educated in a Presbyterian mission school.

Imagine my privilege of bringing these two famous humanitarians back to Louisville by auto from Lexington. But the thrill of being in the company of these two great men soon turned into humiliation.

Starting out from Lexington about 11 p.m., Taylor mentioned that he was hungry, since he had not eaten anything since breakfast. He had missed lunch on his plane which could not even land in Lexington due to the fog. Deplaning in Louisville, he rushed to the convention in Lexington arriving after his scheduled time on the program.

The first eating place open as we journeyed toward Louisville was in Frankfort. As we walked into this place, it never occurred to me that one of us had different color skin. In fact, from the moment that I met this great

person I was never aware of his color. But I was suddenly jarred to reality when I saw the anguished face of the waitress when we sat down.

Immediately, I went to her to explain who we were and why we needed to eat. She had already sent for the man in charge who appeared and expressed regrets that he could not serve us. He said this was a community policy, and he was instructed by the restaurant owner not to serve a colored person. We departed assuring our friend Louisville was different in this respect.

We arrived at the Louisville hotel at 1:15 a.m., just after the coffee shop had closed. Taylor was still hungry from not eating in 18 hours, and so we found an all night eating place two blocks away. Feeling certain it was all right, but wishing to avoid any scene, I went in ahead to ask about service. Again, the man in charge shook his head saying the boss had left orders not to feed any black customers.

And so Hingston and Taylor said goodbye and walked back to the hotel and to bed still without even a hamburger. Two bars of candy bought by a white man was all the food a famous humanitarian had on his first visit to Kentucky.

I felt like crying, not for Taylor who smiled through it all, but for Kentuckians who apparently never read, "Be not forgetful to entertain strangers for thereby some have entertained angels unawares" (Heb. 13:2).

You see Liberia had meant much more than they realized to these who had not even a crumb for a distinguished Liberian. Liberia fought with the United States in World Wars I and II. In World War II American troops were stationed in Liberia to keep Germany and her allies from using the coastal region as a base of operations. It was also from Liberia that almost every pound of rubber came that kept America's military machines on wheels. And Taylor's fellow countrymen had served as American beasts of burden in transporting this rubber on their heads to the loading places. If Germany instead of America had gotten Liberian rubber, Germans might be treating Americans today like Kentuckians treated a Liberian last Saturday night. Probably those refusing to feed Taylor rode home last Saturday night from work on rubber from Liberia.

Besides all this, there is a consideration of such pointed words as: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered and ye gave me no meat . . . " "Lord, when saw we thee hungered . . . and did not minister unto thee?" "Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

"And these shall go away into everlasting punishment" (Matt. 25:41-46).

(From the Feb. 10, 1966 issue)

Making the new order a reality

Thursday, Jan. 27, was a truly historic day in Kentucky. The signing of the Kentucky Civil Rights bill by Governor Edward Breathitt made Kentucky the first Southern state to pass strong civil rights legislation. Coupled with the national civil rights legislation, the Kentucky legislation leaves little to be desired in the way of laws.

In a few brief years the race revolution has made remarkable strides in America. We are too close to it to realize it fully, but doubtlessly the 20th century revolution of oppressed peoples of the world will be judged even more significant than the American Revolution or the French Revolution.

The old order had to go in America as it has in other parts of the world. The dream of equality had grown in the womb of the black race for many years. Like a child when the time of birth comes, this freedom dream could not be held back. The birth pains have been severe but birth must come even if the mother dies in labor.

And so the new order has appeared. The biggest task, however, is still ahead. This is to make the new order a reality in spirit and truth. Legislation can never do this though it is a necessary part of the process.

The true realization of the dream of justice and equality is a matter of

men's hearts and hearts are never changed by law. Only God can change hearts and only the love which results can make perfect the new order. Rights may be gained by law but right prevails ultimately only by love.

This gives reason for hope, especially in the South. The number of whites and blacks in the South who have sincere trust in God is legion and there is no reason not to believe they will learn to live in the new order on the level of Christian love. Whites and blacks in the South worship and love the same God. They have in the main loved one another though they differed on God's plan for the Negro in this world.

The new order must say goodbye to the kind of peace based on a paternalistic attitude of whites towards blacks. This is gone forever though many whites look back on it as the golden age and many blacks were satisfied with it and still are. An attitude of condescension is not real love.

Real love is based not on the worth of another, to say nothing of his color, but upon the fact that he was made in God's image and is redeemed by the blood of Jesus just as I am. When this love comes, both white and blacks can truly sing "We Have Overcome."

Associations on mission to the poor and hungry

There are poor and hungry people in every community. Every Southern Baptist church should be a center of ministry to these people. Christian ministry is the response of believers and the church to human need. Christian ministry is the mission of the church in a world of suffering and hurt, in urgent need for the gospel of Christ. The gospel cannot be contained in words alone, no matter how redemptive these words may be.

The gospel must be love in action that touches all of life.

Churches in an association will reach the poor only when they purpose to do so. They must be committed to the mission of Christ, knowing who the poor are, the problems they face and developing ministries to meet their needs. Needs and problems of hungry people may be so overwhelming that you do not know where to start. The ministry your church develops will be determined by the resources for mission action.

The associational missions committee (Missions Development program) can lead churches to discover the extent of poverty, current services available to the poor and what ministries should be implemented by the churches. The poor will not be reached if churches are not aware they exist!

Churches' attitudes towards the needy must change. These popular myths must be corrected: The poor could work if they wanted to; they are lazy; the poor only want a handout; they cheat and are "con artists"; the church should decide who the "truly needy" are and help only the deserving. Church people need an education on the problems of poverty and hunger. They must have compassion and understanding. They must accept the mission to "preach the gospel to the poor . . . to proclaim release to the captives . . . to set free those who are downtrodden" (Luke 4:18, NASB).

For assistance in reaching out to the poor in the community, contact a Christian Social Ministry missionary and/or your state director of Christian Social Ministries. Order free a copy of the "Local Hunger Survey Guide" from Orders Processing, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 39367-5601.

"For I was hungry, and you gave me something to eat; . . . to the extent that you did it to one of these brothers of mine, even the least of them, you did it to me" (Matt. 25:35, NASB).

"The Association: Churches Reaching All Peoples" is the theme for Associational Emphasis Week, May 21-27, 1984. Prayerfully consider what you can do to reach the poor and hungry in your community who have not heard or responded to the gospel.

The association—it's your opportunity to be on mission in your community to the world.

79 Associations of Churches in Kentucky Are Reaching All Peoples

1. Allen Association
2. Anderson Association
3. Bell Association
4. Bethel Association
5. Blackford Association
6. Blood River Association
7. Boones Creek Association
8. Booneville Association
9. Bracken Association
10. Breckenridge Association
11. Caldwell-Lyon Association
12. Casey Association
13. Central Association
14. Christian Association
15. Crittenden Association
16. Daviess McLean Association
17. East Lynn Association
18. East Union Association
19. Elkhorn Association
20. Enterprise Association
21. Franklin Association
22. Freedom Association
23. Fulton Association
24. Gasper River Association
25. Goshen Association
26. Graves Association
27. Grayson County Association
28. Green Valley Association
29. Greenup Association
30. Henry Association
31. Irvine Association
32. Jackson Association
33. Laurel River Association
34. Liberty Association
35. Lincoln County Association
36. Little Bethel Association
37. Little River Association
38. Logan Association
39. Long Run Association
40. Lynn Association
41. Lynn Camp Association
42. McCreary Association
43. Mercer Association
44. Middle Fork Association
45. Monroe Association
46. Mount Zion Association
47. Muhlenberg Association
48. Nelson Association
49. Northern Kentucky Association
50. North Concord Association
51. Ohio Association
52. Ohio River Association
53. Ohio Valley Association
54. Owen Association
55. Pike Association
56. Pine Mountain Association
57. Pulaski Association
58. Red River Association
59. Rockcastle Association
60. Russell County Association
61. Russell Creek Association
62. Salem Association
63. Severns Valley Association
64. Shelby County Association
65. Simpson Association
66. South District Association
67. South Union Association
68. Sulphur Fork Association
69. Tates Creek Association
70. Taylor County Association
71. Ten Mile Association
72. Three Forks Association
73. Union Association
74. Upper Cumberland Association
75. Warren Association
76. Wayne Association
77. West Kentucky Association
78. West Union Association
79. Whites Run Association

The Association:



Churches Reaching All Peoples

Associations reaching tourists

How can churches reach all people when all people don't come to church? Resort ministry is one attempt to reach people for Christ in geographical settings other than within the "four walls of the church."

People "on leisure" often are open to ministry in resort settings when they might not be at home or at work. Quite often, the beauty of a natural setting makes people more open to God as they admire his creation.

Natural resort settings are not the only places to find tourists. Other experimental ministries can be developed to reach people at spectator events: fairs, craft shows, flea markets, parades, playgrounds and other

leisure/recreational situations. Creativity is the key.

Southern Baptists should find effective ways to reach this secular audience. Resort ministry is one endeavor to present the gospel in a context and language familiar to secular society. Nontraditional forms of witness, ministry, worship, Bible study, scripture distribution, etc. can be very effective.

Churches and associations must be willing to "risk" in attempting these new and innovative ministries. Bible study on a ski slope or worship in a campground may not be considered valid ministries by some people, including church leaders.

Associations caring through literacy missions

In college I learned how to teach people to read better, but not how to read. Later, as a junior high school teacher, I became frustrated because I could not help the occasional student who could not read at all.

In seminary, I discovered that Southern Baptists have a program for teaching nonreaders. For more than 25 years Southern Baptists have been teaching people to read and write. This ministry began as missionaries realized that giving a Bible to a person who does not read is wasted effort.

On the other hand, teaching people to read the Bible is an exciting ministry. I have been inspired by stories of people learning to read and then coming into relationship with the living word as they read the Bible.

Carolyn McClendon, home missionary, is director of Friendship House, a Baptist center in New Orleans, La. She taught a 50-year-old woman to read. Tears came to both of them when the woman began to read from her Bible for the first time.

A literacy missions volunteer in a southern state recently taught her first student to read. Like other missions volunteers, she shared her faith in Christ with her student. He accepted Christ as his savior. The student is her father.

One of every five American adults is functionally illiterate. Millions of school-age children and youth have severe reading difficulties. Not all nonreaders are poor; not all have the same skin color. Illiteracy is an invisible affliction. The only commonality among these is their inability to deal with words. They lack the skills necessary to complete a job application, pass a driver's test or use public transportation.

Across America, thousands of volunteers give their time to teach people to read. Southern Baptist volunteers respond in love to the illiterate, ministering to meet a desperate social need. One unique aspect of Southern Baptist's literacy missions program is its vital concern for the spiritual needs of people. The chief objective is to teach students to read the Bible.

The association is frequently the channel through which this ministry is established. Often, volunteers are trained in associational workshops. Individuals from various churches in an association find strength in working and praying together. What one or two churches cannot undertake alone can be accomplished through an association.

People who do not read usually feel uncomfortable in places where reading is emphasized. Sunday school classes and worship services focus on written experiences. To reach the nonreader, aggressive and prayerful mission action must be attempted. Through the resources of Baptist associations, nonreaders can be reached for Christ.

Associational Emphasis Week

May 21-27, 1984