



'Dee' Gilliland elected state WMU executive

by James H. Cox, Associate Editor

Delores Scott 'Dee' Gilliland, 55, was unanimously elected last week to succeed Kathryn J. Akridge as executive director of Kentucky Woman's Missionary Union.

Named by the state WMU executive board meeting at Cedarmore Baptist Assembly, Bagdad, Mrs. Gilliland, of Birmingham, Ala., will begin working alongside Mrs. Akridge Sept. 17. She will assume the leadership position upon Mrs. Akridge's retirement Oct. 1.

A native of Elmira, N. Y., Mrs. Gilliland is the wife of Raymond A. Gilliland, a retired employe of Northwestern Bell Telephone Co. They are parents of two sons, Edward, 29, and Steven, 27, both of Rapid City, S. D.

Since November 1983 she has been marketing communication specialist at the Southern Baptist WMU headquarters in Birmingham. Earlier, from 1977-83, she was executive director of Woman's Missionary Union in Northern Plains Baptist Convention, Rapid City.



'Dee' Gilliland

She was also director of family ministries for that convention during some of those years. Before that, 1973-76, Mrs. Gilliland was an educator with the Rapid City Public School System.

She holds BS and MS degrees from Black Hills State College and has done graduate work at the University of South Dakota, South Dakota State University, Midwestern and Golden Gate Baptist Theological seminaries.

Her principal interests include "people," Mrs. Gilliland allows. She "love(s) being a grandmother," writing and performing monologs of women in the scriptures, counseling, teaching, and leading workshops on self esteem, personality development and writing.

She is a charter member of the Southern Baptist Association of Family Ministers, a past president of Federated Women's Clubs, has written extensively for WMU periodicals and is the author of *Selected Women of the Scriptures of Stamina and Courage*.

The selection of Mrs. Gilliland for the state WMU executive post was announced by Mrs. John Trisler of Harrodsburg, chairman of a seven-member search committee that had been appointed in 1983 by Mrs. Ray Mullenore of Bowling Green, state WMU president. The committee's recommendation was offered at the regular June meeting of the executive board at Cedarmore, and the candidate was presented at that time.

Mrs. Akridge, who has headed the state WMU work in Kentucky 14 years, and her husband Bill will continue to make their home in Louisville.

Five million testaments to be mass distributed

More than five million New Testaments will be published by the Baptist Sunday School Board's Holman Bible division as part of the Southern Baptist Convention's 1985-86 Good News America, God Loves You project.

Good News America, God Loves You includes a people search and scripture distribution in 1985 and nationwide, simultaneous revivals in the spring of 1986. The emphasis is sponsored by the Home Mission Board, state Baptist conventions, the mass scripture distribution committee and the Sunday School and Church Training departments of the Sunday School Board.

Good News America New Testament will be available April 1985 on the undated literature order form from the Sunday School Board to allow churches to use them in the evangelistic people search Oct. 20-26, 1985. The New Testaments will be available in King James, New American Standard and Spanish versions.

Approximately one million copies of scripture portions of Romans and John also are being published by Holman for use in the outreach projects leading up to the simultaneous revivals.

Do Justice and Love Kindness
(Micah 6:8 RSV)

Observe Christian Citizenship Sunday
July 1, 1984

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Social cancer pornography has moved to the corner grocery, consultants on smut learn

by David Wilkinson

If Southern Baptists and other Christians hope to challenge the expanding influence of pornography in American society, they must pressure local prosecutors to enforce existing anti obscenity statutes, advised a national expert on pornography.

In the last decade pornography "has moved from the so-called adult theatres and book stores to the corner grocery and the family living room," noted retired attorney Hinson McAuliffe. Yet, he added, public apathy has frequently allowed the pornography movement to go legally unchallenged.

"There are laws on the books that can handle the patently obscene material, if you can get the prosecutors to act," he explained. "But politicians operate according to the will of the people, so don't expect your local D.A. (district attorney) to get fired up about violations of obscenity statutes if no one is complaining about the problem."

McAuliffe, who earned a national reputation for his aggressive enforcement of anti-obscenity laws during 13 years as solicitor general for Atlanta's Fulton County, was a participant in a Consultation on Combating Pornography sponsored by the Christian Life Commission of the Southern Baptist Convention.

The one day meeting brought together two Southern Baptist attorneys and a group of church and denominational leaders to discuss ways to help

families, churches and agencies cope more effectively with pornography.

Harry N. Hollis Jr., a Christian Life Commission staff member and coordinator of the consultation, noted pornography is "a social cancer which threatens healthy family life and stands as a major road block to Southern Baptists' efforts to strengthen families. This persistent and pervasive problem demeans the value and dignity of males and females created in God's image and distorts God's good gift of sex."

Nashville attorney Osta Underwood emphasized pornography's abuse of the rights of women. "Pornography," she declared, "is not manly, masculine or macho. Furthermore, it often contributes to the psychological motivation for rape, child abuse and other acts of violence."

Members of the consultation identified a variety of fronts in the current expansion of pornography, including cable TV, video cassettes and telephone obscenity. Also, television was frequently criticized for its "desensitizing" of viewers about moral issues such as pornography.

In discussion of possible strategies, including grassroots education and legislative action, the local church was repeatedly upheld as the key to combating pornography.

"If you're going to successfully attack this problem, then you must begin with the churches," stressed McAuliffe. "We need to educate our people."

Street _____

City _____

State _____ Zip _____

June 12, 1984

Are you moving?

Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to Western Recorder, Box 43401, Middletown, KY 40243.



C. R. Daley

daley observations

Spelunkers wiser than Baptists

Spelunkers are adventuresome and brave souls who explore caves as a hobby. They search out unexplored areas in order to open up new vistas of wonder and beauty.

Considering the darkness and the myriad of unexplored areas they enter, it's a wonder spelunkers ever find their way back to where they entered the cave. The fact is only foolish cave explorers fail to find their way back.

This is because of a simple precaution all wise spelunkers take. They tie a string to a tree or a rock at the cave entrance and unwind it as they explore the labyrinthian passageways. Many times they really don't know where they are in relation to where they started but, when ready, they can always follow the string back to their base.

Baptists have not been as wise. We have come a long way from where we began. Either we forgot to leave a string on the way or the string linking us with earlier fundamentals and convictions has been broken. The result is we are now wandering in cavernous confusion and darkness.

It's ironic that though today we have Baptist educational materials, programs and personnel undreamed of a few years ago, we have a generation of Baptist illiterates most of whom could not pass a kindergarten level examination on Baptist fundamentals.

Why is this? Why have we wandered so far? What's happened to the link with our fundamentals?

The link has been broken by forsaking unexciting but effective instruction like old fashioned BYPU and by abandoning indoctrination with old fashioned preaching. Instead we have become enamored with lesser gods of success, prestige, numbers, multi-million dollar spending programs, clever and entertaining preaching and sensational, manipulative evangelism. Instead of teaching our church youth we now entertain them. The result is we are now wandering in caverns of confusion and darkness without a string to find our way out.

And what confusion! Many Baptists know more about the peace of mind Crystal Cathedral media transmitted gospel than what is being taught and preached in their own churches. Roberts, Schuller, Falwell, 700 Club and PTL are more familiar to many Baptists than Williams, Judson, Rice, Backus, Leland and Truett.

Many Southern Baptists swear by Jerry Falwell's "old fashioned gospel" but what old fashioned Baptist ever favored tax support of parochial schools or called a United States President who rams a United States Ambassador to the Vatican down the throats of Americans the greatest thing that has ever happened to America?

Losing touch with Baptist roots leads to such fuzzy thinking. It also brings confusion, endless controversy, sickness and ultimately death.

And that's the way we are going today. For example, E. Y. Mullins rightly pointed out that the greatest of all Baptist distinctives and contributions is soul liberty in spiritual matters. Our fathers and forefathers believed and practiced such freedom of conscience for themselves and gave every other Baptist the same privilege.

Now we are entertaining an idea that would spell death to soul liberty. Among those things predicted for Kansas City this week is a move to adopt a Southern Baptist doctrinal digest with which to police Baptist teachers and writers.

Such creedalism is foreign to Baptist fundamentals. It's a remote cavern we have always refused to enter. It's not the contents of what doctrinal digest might be proposed but the idea of requiring conformity to any man-made creed. The digest of beliefs suggested recently by Southern Baptist Convention president Draper would be acceptable to 99 percent of Southern Baptists but it would be harmful for 100 percent of Southern Baptists.

The alarming thing is that such an idea appeals to some of the most popular and influential leaders among Southern Baptists. This indicates how far from our starting place we have wandered. The string leading back has been broken in places but hopefully enough of it can be found and followed to save us from endless meandering in confusion and darkness.

Pray for Southern Baptists

About the time this issue of Western Recorder is received and read by Kentucky Baptists the 1984 session of the Southern Baptist Convention will

be in progress in Kansas City. As this page is being read it would be appropriate for every reader to lift a prayer to God for the meeting in Kansas City because it could be the most critical session of the convention in many years. Only God can save Southern Baptists from the present turmoil which could ultimately greatly weaken our world witness.

This does not mean the convention is about to split. The organization will remain intact but it will become so fractionated that voluntary cooperation, which is the explanation for our present strength, will begin to decline. People who disagree don't usually cooperate long.

If the takeover efforts of the inerrancy faction continue to succeed, the golden era of Southern Baptists may be passed. The current lag in Southern Baptist Convention Cooperative Program income could be a sign of what is to come. More than the economy might be involved but hopefully not.

Churches and pastors which have been most committed and generous in Cooperative Program support are becoming more and more concerned over what's happening in denominational life. They fear the growing power of a new brand of leadership means a change ultimately which they don't relish.

More and more of those elected to sit on the Southern Baptist Convention Executive Committee where most policies originate and where allocations of Cooperative Program funds are recommended are those put there for the purpose of enthroning a narrow doctrinal position. The same is true of the convention agencies and, if successful, this new brand of leadership could require every Southern Baptist missionary appointed, every seminary faculty member elected and every agency staff member employed to subscribe to this narrow doctrinal position. This would be a new day in the Southern Baptist Convention.

It would not be a welcome day for many pastors and churches which have been the backbone of the Cooperative Program through the years. They would be less than enthusiastic to entrust their mission contributions to this new brand of leaders whose chief concern as reflected in their church budgets has been massive physical plants and their own missionary and evangelistic projects.

An inerrancy takeover might result in the dissolution of the Cooperative Program as we know it. State Baptist leaders could lead their constituents to find a way other than the Cooperative Program to implement the historic world Baptist witness. The Cooperative Program could be replaced with something like the mission society method of world evangelization which Baptists once used. In this way those who pay have the say so far as guidelines are concerned.

All this is a horrible thought and that's why earnest prayer should be lifted for the Southern Baptist Convention this week in Kansas City.

When members should oppose the pastor

Of all things that inspire and unite modern day Baptists nothing ranks with the world missionary outreach growing out of our evangelistic zeal. Missions has become the banner under which 14 million Southern Baptists march.

Most of us assume it was always that way. Not so! The truth is some of the most influential early Baptists in America were such strong Calvinists that it is a miracle we came to be missionary Baptists.

An incident in early Baptist history in Kentucky serves as an illustration. According to Kentucky Baptist historian Frank M. Masters, Boone's Creek Baptist Church in Fayette County was constituted in 1785 under the leadership of John Taylor and John Tanner, both of whom were hyper-Calvinists and thus were antimissionary. Tanner became the first Boone's Creek pastor.

About this time revival fires were breaking out among the frontier churches. When the revival reached Boone's Creek in 1787, pastor Tanner opposed it and refused to baptize the converts claiming it was the work of the devil instead of the Lord.

The church, however, went around the pastor and invited William Hickman, another early Kentucky Baptist preacher, to come to baptize their converts and to continue the revival.

This is a strange sounding story today. We generally consider the congregation, not the pastor, is the problem in evangelistic zeal. Thank God for early members of Boone's Creek who were more enlightened than the pastor and would not let him put out revival fires.

western recorder (ISSN 0043-4132)

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

Western Recorder is published by Western Recorder Inc., Box 43401, Middletown, KY., weekly except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address change to Western Recorder, Box 43401, Middletown, KY 40243.

Advertising: Rates available upon request. Institutional columns on an inside page are paid space. Subscriptions: Single, \$6.30; foreign, \$7.00; church budget, \$4.50. Payable in advance, except church accounts, which require tax exemption number.

Directors: Glenn Durham, Harlan, chairman; O. G. Lawless, Bowling Green, vice chairman; John Christian, Hopkinsville, secretary; Clarence Benedict, Highland Heights; H. Gary Coltharp, Madisonville; Robert DeFoor, Harrodsburg; Gregory L. Hancock, Covington; Willis W. Henson, Paducah; Thomas O. Miller, Nicholasville; T. A. Prickett, Owensboro; James Royalty, Vine Grove; William J. Sullivan, Louisville.

baptist forum

Statistics on priests corrected

I am writing to correct a small factual error in your recent editorial comment on the declining numbers of Catholic priests in the United States. There are currently 57,870 priests listed in the Official Catholic Directory. Your much lower figure, I think, comes from not including the priests who are members of religious orders. Likewise, the total number of priests for the Archdiocese of Louisville is 361, not 216 as you stated.

Another confusion in your article centers on the vow of poverty taken by the members of the religious orders. Diocesan priests do not take this vow of poverty as you seemed to indicate.

Recent studies have shown many reasons for the decline in numbers of young men presently in preparation for the priesthood. The reasons are many, including the issue of celibacy which you cited. Archbishop Kelly of Louisville recently indicated in a talk that the demand for a permanent commitment apparently is the major stumbling block for many young men.

The positive side of the picture is that there is a great awakening among our Catholic laity to their rightful role in ministry. This makes it an exciting time of renewal for Catholic life. We have also seen the reestablishment of the order of "permanent diaconate" with over 6700 men now serving in ministry in this way.

It seems to me that you indicated one important issue in your comments. The priesthood is seen as more than a function in the Catholic Church. Ideally, it is

seen as a call to a radical discipleship and following of the Lord Jesus as well as a role of ministry.

I would like to add a second concern to your analysis. The Church should always be listening to the movement of the Holy Spirit and to the guidance of the Lord Jesus. In times of adversity as well as in times of prosperity, the Church should pray and humbly look for God's answers rather than too quickly shout our own remedies.

I will miss your thought provoking, challenging and often courageous editorials. "Ad multos annos"—Many happy years!

Robert Dalton, Atlanta, Ga.

Former members defend Deer Park

We were deeply disturbed by a Baptist Forum letter by John G. Hicks which appeared in the May 22, 1984 edition of Western Recorder. In the letter Mr. Hicks makes several uncomplimentary remarks and insinuations about Deer Park Baptist Church. We resent this because we were active members of that fine church when we lived in Louisville from 1980-82.

When we first came to Louisville we visited some half dozen Baptist congregations before we found the warm, loving fellowship at Deer Park. While there we were active in Sunday school, WMU, children's worship, visitation, Mission Friends and Royal Ambassadors.

Mr. Hick's insinuation that Deer Park has lost its zeal for missions borders on

being ludicrous. Indeed several members were employed by the Kentucky Baptist Convention and Southern Seminary. If Mr. Hicks is so concerned about missions then perhaps he would care to explain why he left Deer Park, a church that according to the 1983 KBC annual has 736 resident members and gave \$68,703 to missions last year, to go to a church with 731 resident members and gave only \$22,232 to missions?

We deeply loved Deer Park and though we realize that it, like any church, has its shortcomings, we resent anyone attacking it. If Mr. Hicks feels he must publicly defend his own record then may he please not do it by attempting to defame a sister, cooperating church!

Tom and Deena Newman,
Birmingham, Ala.

"You Can't 'Keep a Good Thing Down Long'"

Kentucky Baptist Convention

May 1984

COOPERATIVE PROGRAM REPORT

May '84 Cooperative Program Tops May '83 by 62.2%

May 1984 Receipts	\$1,350,720
May 1983 Receipts	832,853
	+ 517,867 or + 62.2%
Year to Date 1984	9,906,364
Year to Date 1983	9,267,297
	+ 639,067 or + 6.9%
Budget Required to Date 1984	10,125,000
Budget Received to Date 1984	9,906,364
	-218,636 or -2.2%

STATE YOUTH EVANGELISM CONFERENCE

June 29 - 30 Friday, 7:30 P.M. — Saturday, 9:00 A.M. and 1:30 P.M.
HIGHVIEW BAPTIST CHURCH - 7711 FEGENBUSH LANE, LOUISVILLE



CHARLIE JONES



DON HALL



GLENN ARMSTRONG



TRENT ARGO



LEE ALICE SHERIDAN



SANDY RANDALL



KAREN THOMAS



ANGELA PERKINS



JOHNNA KASLAUSKAS



BILL ELLIS



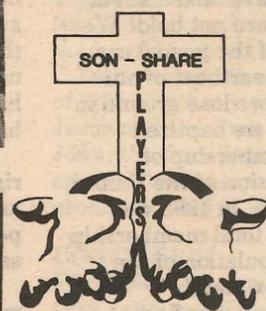
DAVID WILLIE



LESLIE PACK



DAVID LEWIS



DRAMA



DEBRA BALDAUFF



NANCI CAROL JACKSON



JOHN SMITH



PHIL ROBERTS

BIBLE TEACHER PHIL ROBERTS

Professor, Southern Baptist Seminary

Sponsored by
EVANGELISM DEPARTMENT, KBC
Jay Brown, Director

MUSIC AND HUMOR DON BLAYLOCK

Director, Student Department, KBC



DON BLAYLOCK

Excerpts of the president's address by outgoing president James T. Draper Jr. to the Southern Baptist Convention in Kansas City June 12.

President's address:

Romans 1:14-16

Debtors to the world

by James T. Draper, Jr.

In one of the most penetrating statements ever made, the apostle Paul commanded "Owe no man anything, but to love one another" (Rom. 13:8). In the context of the passage he was telling Christians in Rome to give to everyone what is due them, taxes to whom taxes are due, tribute to whom tribute is due, reverence to whom reverence is due and honor to whom honor is due (Rom. 13:7). And we are to give love to each other. It is a compelling thought that we are to give to all their due and thus be indebted to none.

Yet, the same apostle declared earlier, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Though he urged us to "owe no man," he declared that he was a debtor to all mankind. There was a debt that he would always be paying. That was the debt of the gospel. He owed the gospel to the world! That is why Paul continued, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:15-16). The Southern Baptist Convention stands in the same place as the great apostle. We are debtors to the world. We owe the world the gospel!

The last recorded words of Jesus Christ before his ascension were, "but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The final words of Jesus reflect the thing which was uppermost in his heart and mind. That thing was the witness of the gospel to the ends of the earth.

We are not taking this command very seriously today. We have talked about Bold Mission, but we are not bold! We cannot pay this debt of the gospel casually. It must be the heartbeat of our lives. Yet, every year we lose ground in our own land. In 1954 we baptized 396,857 with total membership of 8,169,491. The population of the United States was 163,000,000. In 1983 we baptized 394,606 with total membership of 14,185,454. The population of the United States is approximately 235,000,000. That does not reflect a boldness about our debt to our own country.

Look at it another way. Total income in Southern Baptist churches last year was \$3.37 billion. The total debt of Southern Baptist churches is \$1.4 billion and the annual debt payment is \$342,864,429. Compare that with total Cooperative Program receipts of \$272,571,144. And remember that at least one-half of the Cooperative Program receipts remain in our state conventions. The amount of our Cooperative Program funds going to foreign missions last year was \$48,745,954 and to home missions was \$19,395,664. Our total gifts to foreign missions were \$110,029,263 and our total gifts for home missions was \$43,279,115. While these represent great amounts of money, in comparison to our income and debt, they reveal that we have not

really become bold and aggressive about our debt of the gospel to the world.

God's heartbeat is clearly seen. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

1. THE RISK

Our debt involves being willing to risk all to give the gospel to the world. We have become so comfortable in our land today. Our buildings are planned in intricate detail. Our choirs are beautifully robed. Our ministers are proper and well-trained. Our ministries are efficiently conducted. Our denomination is stable, strong and growing. But what have we risked to share the gospel? At what point have we been even inconvenienced? The truth is that most of our church programming is planned for the convenience of the membership.

We talk about Bold Mission, but we have not been bold. We have not been willing to risk spreading the gospel. When the church at Jerusalem sent Judas Barnabas and Silas to accompany Paul and Barnabas to Antioch following the Jerusalem Council, they were described as "men who have risked their lives for the name of our Lord Jesus Christ" (Acts 15:26 NAS). Southern Baptists must become people like that!

I stood 9000 miles from here just seven weeks ago, in the hall of a missionary residence, when a phone call came from the missionary's daughter in Texas telling of losing a child early in pregnancy. The daughter had a child born dead last year and was so counting on the safe arrival of this child. I watched as the weight of their emotion weighed heavily upon the missionary's shoulders and listened as they tried to comfort their daughter across those miles. To be obedient to God they had risked being unable to comfort their own daughter in a critical time of need. And on another continent that risk became reality. But, what have I risked?

I stood in the front yard of another mission home in another country and watched military helicopters from a neighboring country less than 250 yards away. They had come to help control the raiding and killing among tribesmen in that area. And our missionaries have planted their lives there. But what have I risked?

Through all the violence in Lebanon, right at 20 Southern Baptist missionaries remained to minister to those people at great risk to their personal safety. But what have I risked?

I prayed with the young wife of a man imprisoned for his faith in Jesus Christ in another country. I observed the tremendous commitment in her life. I realized that to follow Jesus Christ in that place required a willingness to risk everything. But what have I risked?

Across the great urban and pioneer areas of this land the same commitment is seen. Risking isolation from family and friends, separated from the security of the Bible belt, many in our native land are standing tall to share the gospel of Christ. But what have I risked?

I do not point an accusing finger at anyone else. But each of us must face these questions: How serious am I about the gospel? What have I risked to tell the good news? Our debt to the world involves risk.

2. THE RESPONSIBILITY

This debt we owe to the world is not an option for us. It is our mandate from



James T. Draper Jr.

God. That is why it is so vital to our work of cooperation together. We may call it missions or evangelism, but it is an inescapable responsibility. God has placed it upon us. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:17-20).

That is our assignment from God. We are to be part of the reconciling, redemptive plan of God. That is our primary assignment. Everything we do should point men to the gospel. Every endeavor in ministry, instruction, etc., must be instruments for communicating the gospel!

None of us is doing so well in carrying out this responsibility that we can accuse another. Even though some of our churches are baptizing large numbers of people, we are not really making an inroad into the great unchurched population of this land!

And yet we condemn each other. The churches with fewer numbers condemn the "super" churches. And the churches with more members chide the "smaller" churches. But, big isn't better—and little isn't better either! It is faithfulness that God requires of us all. We are all to sow seed, cultivate and harvest.

That is our responsibility as Southern Baptists. We must never let "ministry" be a cover-up for laziness, disobedience or indifference. We need to confess our sin of irresponsibility today. None of us has perfectly assumed that responsibility. None of us is so righteous as to stand in judgment of another. "Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand" (Rom. 14:4 NAS).

Our debt to the world involves responsibility. Each of us is responsible. And this denomination is responsible to make the heart of its program and ministry the proclamation of the gospel to this lost world. One thing is certain: we cannot escape our personal responsibility by sending our money. We cannot pay others to do what is our responsibility. It involves both doing and giving!

3. THE REALITY

We must face the reality about ourselves. We brag about 14 million plus members, but we do not know where 25 percent of them are. Another 25 percent never attend. Another 30 percent are fringe members. Less than 20 percent of most congregations constitute its base of support. What is reality for us? Are we really on a Bold Mission? Are we really serious about preaching the gospel, winning the lost and evangelizing the world?

But someone says, "Everything we do is evangelism." NO! A thousand times NO! Everything we do should lead to evangelism, but everything is not evangelism. Evangelism is preaching, teaching, sharing the gospel with the specific intent of leading the hearer to personal faith in Jesus Christ. Everything we do should lead to that type of experience.

We must face the reality about ourselves. We have lost much of our credibility to our world. For instance, we have all decried the potential for nuclear holocaust in our world. Though we may differ about how to avoid such a tragedy, we all stand united against the evil of global wars. In all of our wars this century we have lost 636,925 individuals. Beginning with the Revolutionary War and coming down to the present we have seen 1,160,581 killed in all the wars in our history (1982 World Book). How tragic, we say. Surely we must prevent war. But where is the outcry over the legalized killing of over 17 million innocent pre-born children in the last 11 years? Abortion has become a crime of enormous proportions in America.

Where is our outcry against the rising tidal wave of sensuality in our media today? On TV the Christian community is routinely ridiculed. You will search in vain to find a positive picture of a Christian on television programs in the secular media today. Pornography in print has become a multi-billion dollar business. A study by Michigan State Police of 35,000 sex crimes in that state over a 20 year period found that 43 percent were pornography related. In one group of rapists, 57 percent said they tried out sexual behavior they had seen depicted in pornography. Seventy-seven percent of child molesters of boys and 87 percent of child molesters of girls admitted to imitating sexual behavior modeled by pornography.

Fifty percent of all crimes involve the use of alcohol at the time of the crime (Bureau of Justice Statistics, U. S. Department of Justice). More than 22,500 people were killed last year by drunk drivers. Yet, where is the outcry and united voice against these atrocities? In these matters and others we have assumed the indifferent posture of our secular society.

The reality is staggering. We have often become like this lost world. We must truly become "a chosen generation, a royal priesthood, a holy nation, a peculiar people, showing forth the praises of our God who has called us out of the darkness of sin into his marvelous light" (1 Pet. 2:9).

God has blessed Southern Baptists because we have been a people of God's Word. In years past we have loved a lost world and placed worldwide missions and evangelism at the heart of our work. But in recent years our commitment to this gospel proclamation has lessened. We now often give lip service to evangelism and witnessing. We must again become "doers of the Word." We are debtors to all men and we must pay that debt. We must carry the gospel to every person in this world.

Excerpts from the convention sermon to be delivered by Russell H. Dilday Jr., president, Southwestern Baptist Theological Seminary at the Southern Baptist Convention in Kansas City June 13.

Convention sermon

On higher ground

The title of the message is taken from a well-known hymn "Lord, lift me up and let my stand, by faith on heaven's table land, a higher plane than I have found, Lord, plant my feet on higher ground."

The biblical text for the message is Phil. 3:14, "I press toward the goal for the prize of the upward call of God in Christ Jesus," and Col. 3:1-2, "If then you were raised with Christ, seek those things which are above where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth."

The Bible repeatedly calls us upward to higher ground, to turn our backs on the petty, the trivial, and the unworthy, and to take instead the high road of uncompromising integrity. We are to stand on higher ground with the One who himself is high and lifted up.

The challenge of the message to this convention is that we obey the Word of God that calls us to a more excellent way, and redeploy our messengers, our institutions and our churches to God's table land where they belong.

1. FORCED UNIFORMITY: OR AUTONOMOUS INDIVIDUALISM
Baptists have stood tall in their courageous defense of individual autonomy. We call it "the priesthood of the believer," "the axiom of soul competency." It's that cherished truth that no one can stand between a person and God except the one mediator, Jesus Christ. No church, no priest, no ordinance, no creed, nothing but Jesus. Our heroes have been those rugged individuals who died for the right to answer to God for themselves and to worship him as they pleased.

We take that concept of individualism from the Bible. Ps. 49:7 says, "None of them can by any means redeem his brother nor give to God a ransom for him." God created us individually, and each of us is both responsible and free to live his own life. That's why Jesus asked the disciples in Matt. 16:13, not only "Whom do men say that I am?" but "Whom do YOU say that I am?" And one of the clearest verses about individual autonomy is John 18:34, where Jesus confronted Pilate with the question, "Are you speaking for yourself, or did others tell you this?"

But unfortunately in contradiction to the Bible, there are some among us who, fearful of standing alone, and determined to get ahead in denominational life, surrender that sacred privilege of individualism.

But lost individualism is a two-sided coin. One side is the fear of standing alone, but the other side is the refusal to let another person stand alone. In his famous novel, George Orwell painted a grim picture of society in 1984, a society of forced uniformity. Everyone was obliged to mouth the party line or else. Spies listened and reported any diverse unorthodoxy to the Ministry of Truth, Individual disagreement was punished as heresy.

Incredible as it sounds, there is emerging in this denomination built on the principle of rugged individualism an incipient Orwellian mentality. It threatens to drag us down from the high ground to the low lands of suspicion, rumor, criticism, innuendoes, guilt by association and the rest of that demonic family of forced uniformity. I

shudder when I see a coterie of the orthodox watching to catch a brother in a statement that sounds heretical, carelessly categorizing churches as liberal or fundamentalist, unconcerned about the adverse effect that criticism may have on God's work. But surely this would never happen in our convention, would it?

Three experiences I've had recently lead me to say it might happen here. Last year, a pastor publicly critiqued the book I wrote on Biblical Authority. Much of the criticism was so unjustified that it was obvious; he couldn't have read the book. I called him, he acknowledged he wrote the criticism without having read the book for himself. I sent him a copy, and we eventually established an open relationship of discussion. But as I reflected on that experience, I couldn't help but remember the question of Jesus, "Are you speaking for yourself or did others tell you this?"

Illustration number two. We had on campus recently a preacher who during our recent controversies has been very vocal in his defense of the denomination. He preached a powerful evangelistic sermon in chapel that moved our student body and visiting guests. There were rousing "Amen's" and spontaneous ovations. After the service, one of our guests said to me, "I was really going to let you have it, Mr. President, for inviting that liberal to preach today, but I was wrong. That was a great message, but do you think he really believes what he preached today?" It was obvious the guest had let other people shape his opinion of our preacher, and I remembered the scripture, "Are you speaking for yourself or did others tell you this?"

Number three. A few years ago I attended one of those Bible conferences where criticism was so often leveled at our seminaries. The rhetoric was especially hostile that day. Later, upon discovering I was present, some of those who spoke so strongly, came by to say, "I didn't have you in mind, I'm not really with this crowd; I'm for you." Well, the disclaimers may have been sincere, but I couldn't help but remember the biblical admonition in Col. 3:22, "Serve the Lord with singleness of heart, not with eyeservice as men-pleasers," and the passage: "Are you speaking for yourself or did others tell you this?"

How much better to be a Godly individualist who with open mind listens to all sides of an issue, prayerfully measure those issues by the Word of God, and then humbly take a position and stands courageously by it no matter what others think. How much better, like Luther, facing abuse if necessary, to say, "Here I stand, I cannot do otherwise, God helping me."

2. POLITICAL COERCION: SPIRITUAL PERSUASION
Jesus made it unmistakably clear by his commands and example that the power we are to employ in our work for him is not political or conscriptive power, but spiritual power. Consistently, Jesus refused to use even subtle coercion in his mission. He rejected the low ground of political force and chose instead the higher ground of spiritual persuasion.

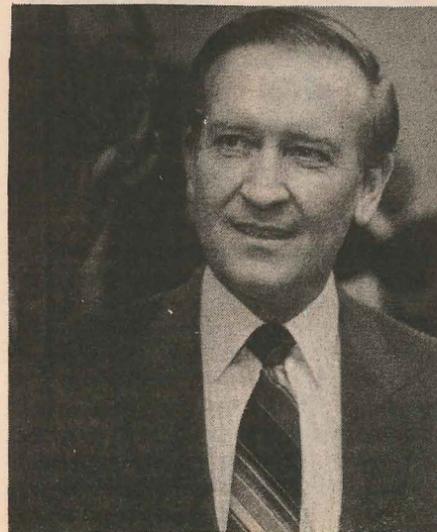
John 9:54 says that even though James and John thought it was a great idea, Jesus would not call down fire from heaven on those who disagreed with him. Respecting that fragile treasure of free will, Jesus refused to manipulate, coerce, or commandeer the people. He chose persuasion, reason and love as his weapons. He who could

with a fig tree with a spoken rebuke, and with one word de-fang a howling windstorm into a whimpering breeze, would not force his will on others. Jesus could have pulled the trigger of his power and with one divine laser blast vaporized the ones who nailed him to the cross, but instead he prayed, "Father, forgive them, for they know not what they do."

In Matt. 26:52 Simon Peter drew his weapon in the garden, and Jesus rebuked him, "Put your sword back into its place, for all who take up the sword will perish by the sword." We can learn from that verse, for it may seem appropriate at times for us to enlist the civil powers of the state in our witness for Christ. But beware, that's the low road to the misty swamps, not the way to God's higher ground.

Call on Big Brother in Washington to help you witness and worship, and Big Brother will trivialize your Lord, sanctioning his sacred birth as nothing more than a folk festival, giving Bethlehem's manger no more significance than Rudolph's red nose. Ask the Supreme Court to endorse your Christian faith, and they will relegate the virgin-born Jesus, the only begotten of the Father, the King of Kings and Lord of Lords, they will relegate him to the company of Santa Claus, Frosty the Snowman and Alvin the Caroling Chipmunk.

Some day in the future, as so often in the past, other political forces, hostile to religious liberty, will hold the advantage. They will have the political clout you have today, and they may breach that crack you so casually made in the wall of separation, and circumvent the guarantees you brazenly bent a little bit, and they may steal away the liberty you carelessly abused. And future generations of Americans will look back on our 20th century and wonder what happened to that country which a Baptist musician described as "sweet land of liberty." Oh, 20th century Baptists, where is your distinctive biblical message: "Render unto Caesar the things that are Caesar's and unto God the things that are God's"? Where is your voice so consistently raised in past days for religious liberty? Where is your ancient conviction that it is "not by might nor by power, but by God's spirit" that we conquer. We should put away the sword of government alliance and political clout, and reclaim instead our historical Baptist legacy of separation of church and state. We must choose, as Jesus did, to employ only spiritual weapons. For Baptists stand tallest when we look not to a benevolent uncle in Washington, but to an omnipotent father in heaven. Let's turn from political coercion to the higher ground of spiritual persuasion.



Russell H. Dilday Jr.

3. EGOTISTIC SELF-INTEREST: CHRIST-LIKE HUMILITY

Who can forget that embarrassing incident in Mark 10:37 when James and John asked their special favor of Jesus. He had just predicted in graphic detail how he would soon be crucified, how they would mock him, scourge him, spit on him and kill him. And do you remember how James and John responded to that solemn prediction? They said to Jesus, "Grant us that we may sit, one on your right hand and the other on your left in your glory." Incredible!

The moment we imitate James and John in looking for personal advancement, or the moment we imitate the Pharisees in seeking the chief seats, in that moment we are bogged down in the muddy flats of egotistic self-interest. But the moment we imitate Jesus, let his lowliness of mind be our example, in that moment we climb to the higher ground of Christ-like humility.

What do you think Jesus, who rebuked James and John for their petty self-promotion, would say about our blatant scramble for denominational chief seats today? It sounds so much like the egotistic self-interest of the Sons of Thunder, doesn't it?

We don't need "king of the mountain" competition today, we need compassionate cooperation. God didn't put us here to see through each other. He put us here to see each other through.

The first chapter of John's gospel describes the first man to carry the name Baptist. He was the forerunner of Jesus. Jesus called him the greatest man who ever lived. But look again at that first chapter. Every reference to John the Baptist is one of personal depreciation. Verse eight says, "he was NOT that light, but was sent to bear witness of that light." In verse 15 John the Baptist says of himself, "He who comes after me was before me. He has a higher rank than I have." He claims in verse 27, "He who comes after me is preferred before me. His sandal straps I am not worthy to unlatch."

But isn't it a shame today when a person becomes the focus of his own ministry? When self-promotion, autocratic leadership styles and success goals become our highest priorities? Or worse, isn't it tragic when a church begins to worship its pastor instead of the Lord who called him, focusing on the herald instead of the king.

Let's reclaim that vanishing quality of humility that was personified by Jesus and lived out so convincingly by John, the first Baptist. Let's turn from egotistic self-interest to the higher ground of Christ-like humility.

CONCLUSION

When Nehemiah was busy obeying God's command to rebuild the walls around Jerusalem, he was tempted to turn from his lofty work to take up lesser pursuits. His response to that temptation is the one I pray Southern Baptists will give. It's in Neh. 6:3, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?"

Stay on the heights, Southern Baptists. You're doing a great work. Stay close to the Lord and to the task he has called you to perform. Be faithful to your historic heritage. Don't dabble in controversies or exhaust your energies arm-wrestling for denominational control. This convention is too valuable to let it become a volleyball bounced back and forth across the political net by shrewd game players. Stay on higher ground of spiritual persuasion, autonomous individualism, the Christ-like humility where you belong.

Southern graduates from Kentucky number 28

Boyce Bible School commencement boasts four from state

28 students from Kentucky were awarded degrees from Southern Baptist Theological Seminary during the school's 153rd commencement May 25 in Louisville, Ky.

The Kentucky Baptists were among a total of 223 persons to receive degrees from the schools of theology, church music and Christian education.

Fred Pryor, a 1960 graduate of Southern Seminary and founder of Pryor Seminars, Inc., of Shawnee Mission, Kan., delivered the commencement address.

Kentucky graduates were:

Master of Divinity/Religious Education—Ronnie L. Adams, Cunningham; Rachel Whitler Tugon, Fordsville.

Master of Religious Education—Robert E. Farmer, Winchester; Jan R. Shoemaker, Frankfort; Bonnie Jo Williams, Frankfort.

Master of Church Music—Richard E. Summers, Paducah; Guy C. Cornell, Louisville

Master of Divinity—Timothy W. Clark, Flatwoods; Bill C. Fort Jr., Cadiz; Robert P. Jolly, West Point; Anthony N. Kobek, West Point; John L. Lott Jr., Louisville; John P. Meadors, Pine Knot; Gregory Mobley, Campbellsville; Wendle S. Nickell, London; Carol F. Perkins, Louisville; Michael C. Rogers, Danville; Steven R. Sheldon, Hodgenville; James D. Shuttler, Louisville; D. Michael Spencer, Owensboro; Carl L. Simmons Jr., Glasgow; Scott E. Wigginton, Louisville; William R. Witt, Louisville.

Master of theology—Charles E. Summers, Paducah.

Doctor of Ministry—J. D. Harrod, Versailles; Robert D. Mantooh, Morehead.

Doctor of Philosophy—Dan R. Fran-

cis, Covington; David M. Hughes, Danville.

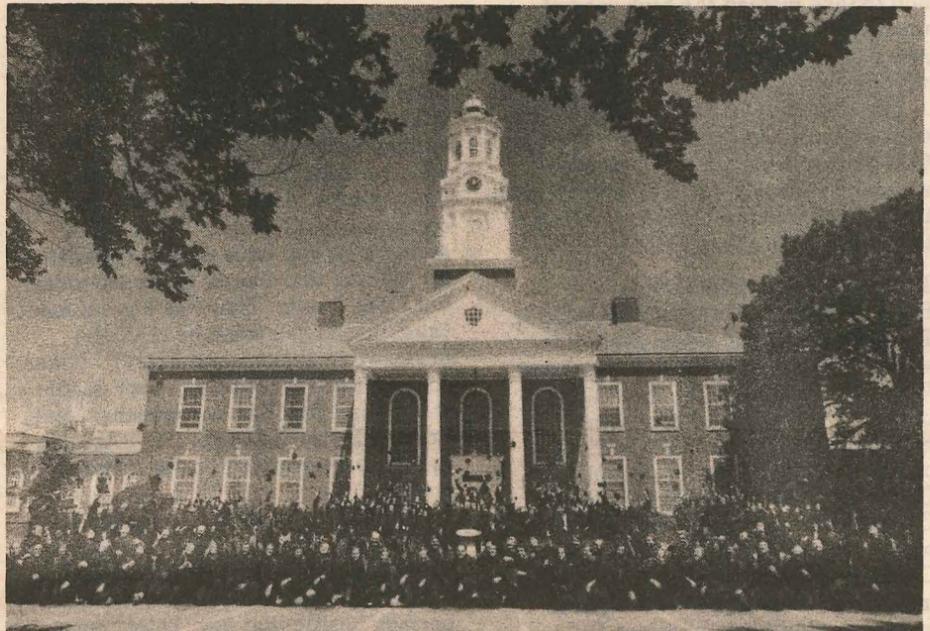
Four students from Kentucky were awarded degrees from Boyce Bible School during spring commencement May 25 on the campus of Southern Baptist Theological Seminary, Louisville.

They included John D. Allen, Michael L. Felts and Robert E. Huff, all of Louisville, and Anthony L. Pel of Elkton. Each was awarded the diploma in

Christian ministry.

Duke K. McCall, chancellor and former president of Southern Seminary, delivered the commencement address.

Boyce School, a division of Southern Seminary, provides ministerial training for persons without a college degree. In addition to its Louisville campus, Boyce operates centers in Little Rock, Ark.; Columbus, Oh.; Hampton, Va.; Springfield, Ill., and Detroit, Mich. David Q. Byrd has been director since 1978.



The 223 graduates from Southern Baptist Theological Seminary celebrated the school's 153rd anniversary amidst the gala of the seminary's 125th anniversary and groundbreaking ceremonies for a \$1.1 million addition to the School of Church Music's Cooke Hall May 25. Here, the 1984 class gathers in front of 60-year-old Norton Hall and the recently completed Anniversary Garden.



Adams



Allen



Clark



Cornell



Farmer



Fort



Francis



Huff



Hughes



Jolly



Kobek



Lott



Meadors



Mobley



Nickell



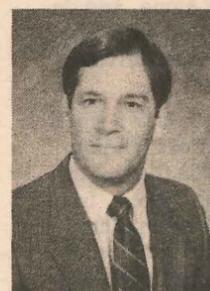
Mrs. Perkins



Poe



Rogers



Sheldon



Shuttler



Simmons



Spencer



C. E. Summers



R. E. Summers



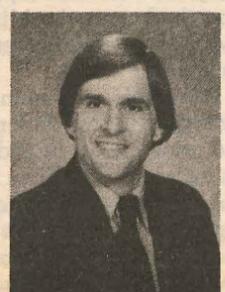
Mrs. Tugon



Wigginton



Miss Williams



Witt

South Side Baptist: Survival in the inner city

by Suzanne Darland,
State Correspondent

A church has half the membership and its budget is half what it was when the pastor began his ministry there 17 years ago.

He's a failure, right?

Not necessarily.

"We were losing good families and I wondered what was wrong with me," mused A. Harold Pike, pastor of South Side Baptist Church on the outskirts of downtown Covington.

What happens when a suburban neighborhood changes into an urban one?

A church must change with it or die. That's the decision Pike made back in the early years of his ministry at South Side.

He said he made a commitment to minister to the poorer families who were moving into the changing community around the church instead of trying to lure back the suburban families who were moving farther into the suburbs.

It's a commitment that has made a difference to the 505-member church in northern Kentucky. South Side has become a center where those in need know they'll find food, clothing and a sympathetic ear and where area churches send food and clothing, knowing it will be distributed in Jesus' name.

About 125 children, aged six weeks to five years, attend the church's day care center. About a third are black and 60 percent receive some kind of government aid for child care.

Forty-five girls attend Girls in Action meetings on Tuesday afternoons, and 85 first through eighth graders go to Big A Bible Club sessions at the church on Tuesday and Thursday afternoons.

Four hundred children attended a two-week vacation Bible school last summer and an additional 300 were reached in three backyard Bible clubs at major parks in downtown Covington near subsidized housing projects.

That's a lot of ministry for a church that sometimes has a hard time paying its utility bills.

"Our biggest problem is our lack of money," claims Pike. "There are so many needs."

Pike says that while he has tried to seek a "balance" between the church's past and present, that hasn't happened. The "core from suburbia," he says, providing the bulk of the monies needed to minister to the church's neighbors, just hasn't remained strong enough.

"And I feel badly about that," he added.

At 77 years of age, South Side has historically ministered to upper middle class suburbanites. When it was founded, a mission of First Baptist Church of Covington, it was situated at the south end of town.

Now the town has sprawled toward the suburbs.

When Pike first came to the church, about 85 percent of its members still made the trek into town to attend South Side, the pastor recalls. The overwhelming majority of the church's membership had moved away.

"There was only a small number we were reaching here," Pike said.

That's changed now.

Now, about 80 percent of South Side members live around the church, with only 20 percent driving in from the suburbs.

Twenty-five years ago, South Side boasted about 600 in Sunday school. The Sunday Pike began his ministry there were 350. Now the average Sunday school attendance is 198.

The community has changed. But changing the church's mission hasn't been an easy task in the face of declining enrolment.

"Some of our leaders in the past have left," Pike noted. "They thought we were going to die because we were going to change."

They were invited and within two years 98 girls were enrolled in GAs.

Every time a girl would attend, Mrs. Cummins would visit in her home. And that's how the rest of her ministry evolved.

"As I went into their homes, there were 10 or 12 kids in a three-room apartment," she recalled. "In the middle of winter they came to the door barefooted. Some of the younger ones were left with their 10- or 11-year-old brothers and sisters all night while their parents worked.

"I loved the kids and they needed help."

So she started asking church members for food, clothes and shoes. Through the Northern Kentucky Baptist Association, she contacted other

is its Child Development Center.

One hundred twenty-five to 130 children bring laughter and buoyancy to the tired church building five days a week.

Originally begun as a once-a-week Mother's Day Out program 19 years ago, the center has grown to receive recognition from the state Department for Human Resources which will sometimes send emotionally deprived children to the center for the eight to 10 hours of stimulation and loving they'll receive each day.

Pike's wife Martha has been director for the past year and she describes the center as "much more than babysitting."

Children are in very small groups with other children so there are only a few months difference between them in age, she said. As a former curriculum director, she said she makes sure youngsters as young as two years are exposed to colors, shapes and music.

With half of the children coming from single-parent households in the neighborhood that's 60 percent white, Mrs. Pike says the 24 workers are committed to improving the lives of their charges.

"Our number-one priority is caring for children," pointed out Pike. "And we do give good care."

The second priority? "Feeding them."

"The majority are not coming from suburban homes," she went on. "A lot of them are 'sandwiched' to death.

"I want us to cook for them."

So over the years the church has amassed over \$50,000 worth of kitchen equipment that's used to cook hearty cornbread and meat-and-potato meals.

South Side is gearing up now for its annual influx of children at vacation Bible school. The church expects more than 400 children for the two-week school June 11-22. It lasts two weeks, Mrs. Cummins said, "because it takes the first week just to get to know the kids."

In July there'll be three backyard Bible clubs near downtown housing projects. Last year, said Mrs. Cummins, only three youngsters showed up the first day. The rest hid behind trees to see what was going on. In all, 297 children ultimately attended.

Some area churches help with Bible school and the Bible clubs, but Pike said more help is needed.

"It always bugs me that churches charter buses and send their youth to Michigan," Pike chided. "They can get in their cars and come to South Side. We're a real mission."

Pike played basketball for the University of Louisville before he felt God's call to the ministry. He pastored Immanuel Baptist Church in suburban Elizabethtown for eight-and-a-half years before he got a "gut feeling" he should accept South Side's call.

"I'd never had any experience in inner city work," he said. "Northern Kentucky and Covington had bad names."

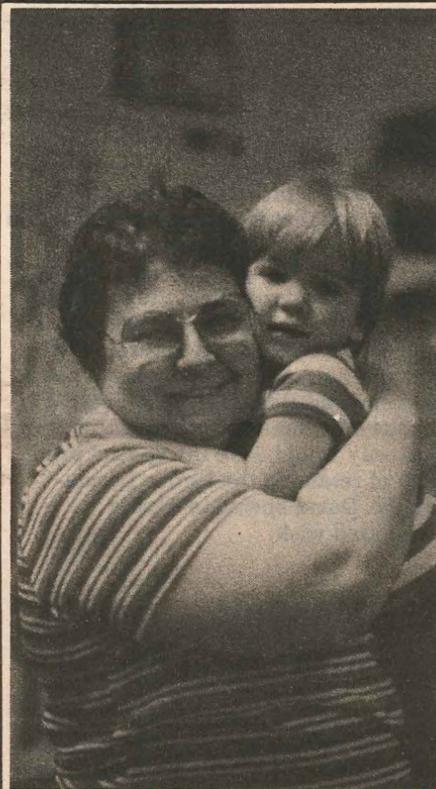
But he's grown to have a deep concern for the needs of "multi-ministry churches" in our nation's cities.

He says city churches shouldn't be allowed to die. Suburban churches ought to follow the New Testament Acts model of churches in Antioch going back with money and personnel to help the church in Jerusalem, he said.

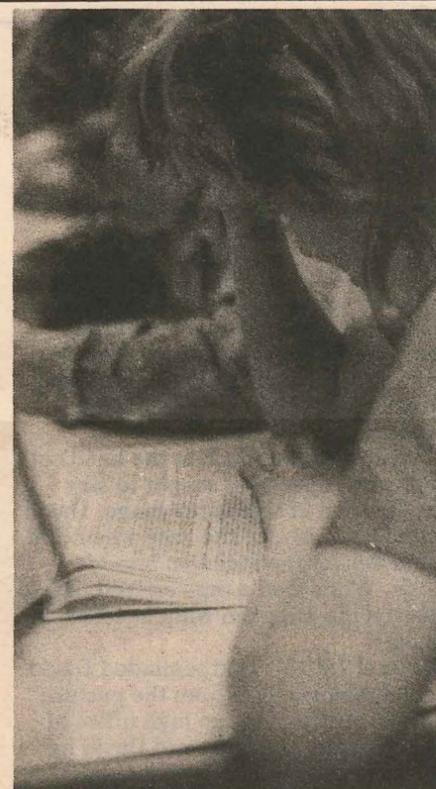
"Have we progressed if we give birth to a new church and let an old one die?" he asked.



Pike



Above, Martha Pike, director of South Side's Child Development Center, gives away a big hug to two-year-old Katie Stutler [left]. The Good News for Modern Man translation of the New Testament is used for Bible teaching in the church's Big A Club [right].



Pike says his "single greatest defeat" was one Sunday night when local children sang in a children's choir mini-concert.

Several members left grumbling about "dirty urchins in our building."

"That made me determined to have more dirty little urchins than ever before," Pike said, grinning.

Much of that impetus in changed ministry has come from Helen Cummins, an 11-year member and so-called inner city missionary at South Side.

Having that title as a staff member of the church immediately tags her job for those who meet her.

But it keeps her days varied. She takes rental assistance to a family, baby clothes to a newborn and helps a young man apply for food stamps for his family. She teaches GAs, Bible studies for youngsters, then referees a game of kickball in the church gym.

When she first began attending South Side, she taught seven girls in GAs.

"The first thing I told those white girls was that we needed to reach out to everyone," Mrs. Cummins related.

She had noticed several black girls peeping around the corner trying to see what was going on.

churches for help.

"Each church sends a little, but it's not enough," Mrs. Cummins lamented. "The more we helped, the more word got out that were were a church that helped. Recently, five families came by needing food. I couldn't give them any because we don't have any."

What folks need the most of, however, and what Mrs. Cummins finds herself giving the most of, is time.

"It takes time to show you care and that's what they need most of all," she said.

As GAs became popular, neighborhood boys began to "beg me to let them come in with the girls," Mrs. Cummins said.

She checked into a Woman's Missionary Union program, Big A Bible Club, and began holding it two afternoons a week for boys and girls.

In the beginning the youngsters enrolled in Big A Bible Club and GAs didn't come back on Sundays. But that's changing. Now 73 of them are enrolled in Sunday school and their parents are beginning to come as well.

"We want so much to figure out how to do for the parents what we do for the kids," Pike mused.

Another major program at South Side



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

on mission together

The KBC: May '83 to May '84

The following are some highlights of "what's new" during the past 12 months in the life and work of your executive board of the Kentucky Baptist Convention.

1. Increased the percentage of the budget going to convention-wide causes which means increased support for foreign and home missions from Ken-

tucky.

2. Adopted and budgeted for the Planned Growth in Giving concept designed to increase the personal stewardship of all Kentucky Baptist church members with the long range goal of increased missions support.

3. Entered into a three-year partnership with the Baptist Convention of Kenya (1985-87).

4. Created and staffed a Media Department, enabling Kentucky Baptists to move effectively into the new era of communications.

5. Reconfigured KBC staff to accommodate a comprehensive mission strategy for the state of Kentucky through 1990 and beyond.

6. Developed some preliminary objectives for ministry in the state of Kentucky.

7. Assumed responsibility for and launched a \$1,800,000 building and

renovation project at Jonathan Creek Baptist Assembly.

8. Voted to recommend to the KBC (1984) the adoption of the proposed new annuity plan, providing a substantial increase in retirement support of all full time church employees beginning in 1988.

9. Approved funds to support "Good News America" (1985-86), a comprehensive, Home Mission Board-initiated evangelistic effort throughout America.

10. Initiated the planning process for the 150th anniversary of the Kentucky Baptist Convention in 1987.

These few items alone reflect the importance of your elected executive board in determining the course of our future.

My experience with them this past year assures me that the mission of God in the world, beginning in Kentucky, will be honored.



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

sunday school lessons

LESSONS FOR JUNE 17, 1984

International Series

An anointed shepherd

2 Samuel 5:1-3 When David was placed in command of Saul's army, he soon proved himself to be a fearless and inspiring military leader. Because God was with him David was very successful and became a warrior of renown.

David suffered much at the hands of Saul, who repeatedly sought to slay him. Instead of seeking revenge, David waited patiently for the time when God would deliver the kingdom into his hands. When God's time arrived, David received the kingdom without effort on his part.

2 Samuel 7:8-11 God reminded David he had removed him from the pasture and elevated him to the high office of king of Israel. God also told David he had accompanied him on his numerous journeys and protected him from all of his enemies. God had enabled David to earn a great name for himself. God assured David that at the right time and in the proper place he would receive due recognition.

2 Samuel 7:12-16 Rejoicing in God's grace towards him and in his goodness to him, David told his spiritual adviser, Nathan the prophet, of his desire to

build a suitable temple in Jerusalem in which to enshrine the ark of God and in which the people might worship Jehovah with due solemnity. Nathan hastily gave David's proposal his hearty approval, but that night God vetoed it due to David's exploits as a warrior. However, God expressed his willingness for David to collect the necessary materials to be used in the erection of such a sanctuary in the future by his son and heir, Solomon, a man of peace. God assured David he would build a dynasty for him and that he and his posterity would have the special privilege of retaining the throne permanently. David bowed to God's expressed wish.

Life and Work Series

Experiences for growth

Luke 4:15-21 After entering his public ministry our Lord returned to Nazareth with a longing to make known the way of life to his own townspeople. He resorted to the synagogue on the sabbath. The man in charge of the services invited Christ to read the scriptures and to deliver any message he might have for the people. Christ readily accepted the invitation.

When the scroll of the prophet Isaiah was handed to him, Christ turned to chapter 61 and read the verses which

declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised and to preach the acceptable year of the Lord. Upon being seated, Christ made the explicit and startling declaration that Isaiah's prophecy was fulfilled in him.

Luke 4:31-32 Those bitterly resentful of Christ's claims for himself resolved they would throw him over a precipice near Nazareth, but he disappeared at the very time they wanted to kill him. The fact that they rejected the Messiah and his message did not put an end to the ministry of Christ or prevent the accomplishment of the redemptive purpose of God. Christ went to Capernaum, which became the headquarters for his Galilean ministry. His method of teaching was entirely different from that of the scribes, for he spoke with authority and brought his listeners face to face with the will of God.

Luke 4:43-44 It was the habit of Christ in each of the synagogues which he visited and taught the word of God to proclaim the good news of what God had done and was doing. He announced that God had provided a way of salvation for all sinners who would become believers. He conveyed that it was believers' duty and responsibility to witness for Christ to all who were in need of salvation.



W. R. Davenport
President,
Campbellsville College,
Campbellsville, KY 42718

campbellsville college today

A lasting investment

He loved Campbellsville College. Years ago he had served as trustee of the college. He liked to reminisce about those days and to dream a little about the days to come.

His wife had already gone on to be with the Lord. He knew he would be going before too many years. He said he would not be needing his house for too long and it could be used to help some more young people get the kind of education that would prepare them better to serve the Lord. So he had his attorney draw up the appropriate papers deeding the house to the college, retaining possession and use for his lifetime. He had strong feelings about what he wanted to do!

He is with the Lord now. The property has been sold and over \$50,000 has been provided to help undergird the educational program for those young people whom he loved at the college which he served.

He still serves and will continue to serve until the Lord returns. His investment in the lives of young people who will be Christian leaders will keep on bearing dividends for all time.

Recently I talked to the president of another fine, private (but not Baptist) college. They have an extremely strong financial base of over 100 million dollars in earning endowment, built up through the years with gifts large and small—similar to our friend's gift. According to that president, their college is involved in a constant flow of gifts from approximately 50 wills or estate settlements at all times!

I urge every Baptist everywhere to consider the challenge of this kind of personal stewardship when possessions are no longer needed for personal or family use. How Campbellsville and our other Baptist colleges need that kind of economic depth in order to provide the best in Christian education.

May God bless you as you respond.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

My work

Some years ago I served as a summer missionary in Quebec, Canada. One day as I was distributing tracts door-to-door a little girl followed me.

I tried to explain to an angry matron in my broken French that I was not a Jehovah's Witness but a Christian who wanted to share with her my testimony for Jesus and a free copy of God's Word. In no uncertain terms (although I didn't understand all the words) she sent me packing.

As I turned to go the little girl said (in English), "Whatcha doin'?" I explained to her that I was representing

the savior and she responded, "Why aren't you at work?" As I quickly answered, "Child, this is my work!" I realized she was speaking of a different kind of work than I was.

Some people call "earning a living" their work. But the Bible defines a man's work more in terms of a mission or a cause. Jesus said, "I must work the works of him that sent me, while it is day" (John 9:4). Though we are not saved by our efforts but by God's grace, the Lord puts within the heart of each of his children a zeal to serve him. Jesus set the example when he said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Since speaking to that girl long ago, I have changed the jobs that produce my paycheck many times. However, my work continues to be to serve the Lord, to represent him and to help people in his name.

We try to teach our students at Clear

Creek that earning a living, though important, is not as important as serving the Lord and representing him. And I think that is a lesson God wants every Christian to learn.

I appreciate all the work that people do for Clear Creek. Without your help and support, our ministry could not continue. Clear Creek is a strong and vital agency for Kentucky Baptists because you pray and support our work. God bless you this summer as you work for the Lord.

My Work

Lord, let me not die until I have done for thee

My earthly work, whatever it may be. Call me not hence with mission unfulfilled;

Let me not leave my space of ground until;

Impress this truth upon me that not one can do my portion that I leave undone.

Author unknown



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

vantages of the type of education Oneida provides. But they miss their children and often we have as much difficulty with "homesick" Momma or Daddy as with "homesick" son or daughter.

Recently a fine couple wrote, "Just wanted to share a few things about our daughter. We enjoyed a super "home-going" (one weekend a month) with her. She was ready to go back to Oneida on Sunday but I still get pretty emotional about it. Although, for her sake, I don't let her see my tears. She said, 'Mom, sometimes I just sit in my bed and think, Wow! I'm really at Oneida. I did it!' My husband and I are very positive about her being at Oneida and we try to come across that way. She really loves her coach and has been very impressed with the devotions they have been having during basketball practice.

"We asked her to share feelings she had about the school. Her biggest thing so far is the teachers. Everyone is so loving and kind. She notes such a contrast with some she's had in the past. Her dorm room gets crowded, but she is adjusting. One of her roommates has had a good influence on her. They are supporting each other in trying to keep their room free of bad language. When other girls come in their room mouthing off, they say 'no way, not in here.' I hope I haven't bored you but we are thrilled with her attending Oneida and wanted to let you know."

A mountain mother writes, "Thank you for giving our son a chance to go to school there. There has been some change in him and I give that credit to the Lord and the school. I felt the Lord's direction in sending him there. One of the best things that has happened is his giving his heart to the Lord and becoming a Christian. Now he can open up and at least talk about things."

Another mother, "Our daughter is loving Oneida more than I thought possible. We came to visit her this weekend. The visit was good for all of us. We could see first hand that she is well cared for."

And a grandmother, "Many thanks for the months and years you and your staff have given to our grandson's growth and development. His overall attitude has changed for the better, and he has pride in himself and is happy there."

This letter from a father who is also a lawyer, "As of the coming homegoing our daughter will not be returning to Oneida. We have made a family decision to bring her home. She likes Oneida but misses family and friends so much. Perhaps at a later date it shall be God's will to re-enrol her or others of our family. Thank you, as this has been a wonderful time of growth for all of us. We plan to remember Oneida in our prayers and gifts."

Another father writing, "I will ever be indebted to you for giving my son another chance. He seems to have come

to the end of his rope and wanted very much to make a fresh start." About the same boy his mother wrote, "Our family and close friends spent many hours in prayer as our boy made his way to Oneida last weekend. I want to thank you for accepting him back. If God can use you and OBI to remold our broken son, I shall be forever grateful. Yours must often seem a very tiring and thankless position." Some months later, this young man is still with us, has given himself to the Lord, and has become a true Christian influence on our campus.

And another mother, "How much my husband and I appreciate the work you are trying to do at Oneida. Each time our son returns home we see some change and always for the better. But he still hasn't quite found himself."

An Indiana mother writes, "Thank you for the love and guidance our boy has received. I've noticed such a change in him since he has been there."

Parents writing after bringing their daughter to us, "We greatly appreciate the wonderful hospitality the school extended to us. The overnight lodging was very comfortable and the breakfast delicious. Oneida must surely be the only boarding school which offers such generosity to the family."

Reprinted from 9/29/82

'Remold our broken son'

There are many wonderful parents who bring their children to us. It is an act of love on their part. They have a desire for their children to have the many ad-



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

homes for children

Children and roses

Roses come into their glory in the month of June. And what is more beautiful than a rose? We will be seeing many colorful rose blossoms throughout the summer and fall. However, rose growers in this area have had a difficult season. The severe cold of the past winter killed many roses.

I grow a few roses, and last summer and fall they were so beautiful and

healthy looking. At the proper time I prepared them for winter. But the severe weather took its toll. This spring I trimmed the canes back to the point of life. Two were trimmed almost back to the bud union. For days I watched for signs of life. I pulled back the mulch so the roots could receive warmth from the sun. I gave the proper fertilizer. While other roses grew, these two looked dead. But I would not give up. I watched and gave them tender love and care.

Finally a green bud showed up on each of these roses. They grew slowly. The foliage had a weak looking color and at times I wondered if they would make it. But day by day they have grown stronger. Now two roses that I thought might have to be discarded are growing strong. They each have buds and before June is gone they will produce some beautiful blooms.

Our work with children at Baptist Homes for Children has similarities to working with roses. First of all, the

children who need us have come through a hard winter. Some have felt the chilling winds of divorce. Some have experienced the freezing temperatures of neglect and even desertion. Some have been hit by the tornado of abuse. Others have felt the sting of parental illness and neglect.

These wintery conditions leave children feeling numb with a sense of worthlessness and failure, anger and guilt. All of this leaves a sense of deadness and attitudes which produce negative actions.

Our ministry is to provide an environment of Christian love, nurturing support, consistent discipline, positive encouragement and spiritual guidance. All of this creates an atmosphere conducive to growth. However, remember that roses have thorns and thorns hurt. In caring for troubled youth, there are thorns. Sometimes these thorns stick us. But with loving, Christlike care and plenty of patience, these youth blossom into beautiful, productive lives.

baptist news in brief

Lottie misses 1983 goal but tops inflation rate

Final receipts for the 1983 Lottie Moon Christmas offering for foreign missions fell nearly \$2 million short of the \$60 million goal. When the books closed May 31 the total was \$58,025,336.79 or 96.7 percent of the goal.

But Southern Baptists topped their 1982 offering receipts by nearly \$4 million, with the 1983 offering running 7.3 percent ahead of the previous year and well ahead of the 5.5 percent national inflation rate. The 1983 offering goal was lowered last summer after the previous year's receipt fell \$4 million short of the goal. It was originally set for \$66 million.

Carl Johnson, Southern Baptist Foreign Mission Board treasurer, says he believes the 1983 goal would have been met if extremely cold weather in December, the primary month the offering is received in churches, had not kept many Southern Baptists from attending church services. Cooperative Program receipts for December increased only 2.2 percent over December of the previous year, making it the ninth lowest monthly percentage increase in the past 10 years.

The 1984 offering goal is \$66 million. All of it will be budgeted, Johnson says, because the money is needed and he and other board officials are convinced Southern Baptists can reach the goal. Meeting it will require a 13.74 percent increase, which Johnson says is possible.

Dish dedication slated for June 29

A dedication ceremony is scheduled for 11 a.m., June 29 at the Kentucky Baptist Convention Building in Middletown to mark the official utilization of a new 16 foot diameter satellite receiving dish. The dish is the first of its kind installed in Kentucky to receive the two new Southern Baptist networks, the American Christian Television System (ACTS) and the Baptist Telecommunication Network (BTN).

Mark Snowden, media director for the KBC, will moderate the ceremony with William Marshall, executive secretary-treasurer of the KBC; William Hancock, pastor of Highview Baptist

Church and president of Louisville's ACTS board; Harold Polk, executive director, Elkhorn Baptist Association, Lexington; A. B. Colvin, executive associate for communications for the KBC; and Willis Henson, president of the KBC, also officiating the brief ceremony. A reception will follow.

800 Kentucky Acteens expected in Ft. Worth

An estimated 800 Kentucky Acteens will attend the National Acteens Conference July 16-22 at the Tarrant County Convention Center in Ft. Worth, Tex., according to state Acteens director Cathy Howle.

They will be part of over 14,000 Acteens from around the country expected to participate in special interest and organizational conferences built around the theme "Soaring."

Miss Howle said nine seats are still available on one of two buses departing from Paducah for Ft. Worth, each at a cost of \$210 plus meals. Eighteen seats are available on one of four buses scheduled to leave from Louisville at a cost of \$225 plus meals. All three buses departing from Lexington are already full. Interested Acteens should contact the state Woman's Missionary Union at (502) 245-4101.

Oklahoma convention sees resolution dropped

A motion to prevent churches which ordain women or practice "speaking in tongues" being seated at the annual meeting of the Baptist General Convention of Oklahoma has been withdrawn.

At the same meeting directors of the convention expressed their confidence and appreciation of Oklahoma Baptist University in Shawnee in response to recently published charges of "heresy" at the school.

The motion to bar churches from the state convention meeting was introduced last November by Hugo Lind-

quist, pastor of Bethel Baptist Church in Oklahoma City. It was withdrawn on his behalf by Sam Pace, director of missions for the Comanche-Cotton Baptist Association in southwest Oklahoma. Race then asked that a study committee be named to study all aspects of the constitution to determine if updating was necessary "to reflect the passing of time and doctrinal changes." The motion failed when other directors argued there was no apparent need for changes.

The OBU motion expressed "deep appreciation and excitement for the splendid work going on at OBU," to the university president, Bob R. Agee. The Oklahoma Baptist Messenger said the stand was prompted by "an article in an obscure Georgia publication trying to resurrect a 1979 'heresy' paper published by several disgruntled OBU students." The publication claimed nothing had been done about supposed liberals on the faculty and that state convention officials and the Baptist Messenger had conspired to cover up the alleged deficiencies on campus and allowed them to continue.

Agee is writing a letter to all state Baptist pastors answering the charges which were brought to the state convention five years ago.

Southern Baptists are top contributors to ABS

American Bible Society reported that 497 million copies of God's word was distributed throughout the world during

1983. This distribution was in more than 180 countries and territories.

A total of over \$2 million was given to the American Bible Society by churches in the United States during the year. Leading all denominations in contributions were Southern Baptists with \$324,377.

The second highest contribution was from Seventh Day Adventists who gave \$131,562. Other leaders in contributions included United Methodists with \$110,443, the Missouri Synod Lutheran Church with \$104,130, the American Lutheran Church with \$87,143, the United Presbyterian Church with \$80,235, American Baptists with \$77,280, and the Assemblies of God with \$75,561.

Lynn Yarbrough to head WMU publications

Lynn Yarbrough, training design group manager at Woman's Missionary Union, SBC, assumed full responsibilities as publications section director at the national headquarters June 2.

Miss Yarbrough succeeds Gertrude Tharpe, who retired June 1. In her new position, Miss Yarbrough will direct the publications section which includes the work of over 30 persons, plus other staff who produce the content of WMU study and program publications. These include seven magazines and nearly 250 other items.

A native of Texas, Miss Yarbrough came to WMU from the Baptist General Convention of Texas, where she was art director from 1968-80.

MUSIC EVENT OF THE YEAR

CHORAL FESTIVAL — FEATURING NEW MUSIC FROM

• WORD • GOODLIFE • BENSON • SINGSPIRATION

PLACE: PARKLAND BAPTIST

CALL FOR DETAILS:

DATE: AUG. 18

COST: \$25.00

(502) 456-6550

(Pre-register)

OR

ZONDERVAN FAMILY BOOKSTORES

(502) 966-4228

A Bookstore and a Whole Lot More!

CHILD CARE DAYS

SPRING MEADOWS CHILDREN'S HOME Saturday, June 23, 1984, 10:00 a.m.
GLEN DALE CHILDREN'S HOME Saturday, July 21, 1984, 10:00 a.m.

Everyone is invited to come! Come by yourself. . .bring your family. . .bring a vanload. . .bring a busload. Lunch will be served at 12:00 noon, and the food will be provided by the homes at no cost to you. The activities involving information and tours of the campuses will be concluded following lunch. If you plan to attend, please call us at 1-800-292-9440 (toll-free) and let us know how many are coming . . . or fill out the coupon below and return it to us . . .

Bro. Eldred Taylor
Kentucky Baptist Homes for Children
10801 Shelbyville Road
Middletown, Kentucky 40243

I plan to attend Child Care Days at

I will be bringing approximatelywith me, and will plan to eat lunch at the home.

.....
(Name)

.....
(Address)

.....
(Zip)

.....
(Phone number)

WORLD'S LARGEST MANUFACTURER
OF FIBERGLASS
CHURCH PRODUCTS

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS



Write for free
color brochure.



Fiberglass Specialties

A/C 214 657-6522 Box 210 Henderson, Texas 75652

CLASSIFIED ADVERTISING

GOVERNMENT JOBS. \$16,559-\$50,553/year. Now Hiring. Your Area. Call 805-687-6000 Ext. R-2520. 6-20-84

WANTED: Medium size church bus (about 30 passenger). Contact Lyttleton Baptist Church, Rt. 5, Manchester, Ky. 40962, or call 606-598-2502, or 606-598-2303. 4/15th

SENIOR PAINTER Career Opportunity at Seminary paint shop. Need supervisory and organizational experience. Will schedule and supervise 14 to 20 painters and will maintain record system of work completed. Contact Personnel Office at the Southern Baptist Seminary.

(From July 10, 1970)

Baptist conventions: democratic or demagogic?

The old and cherished Baptist practice of providing for every church in the Southern Baptist Convention to be represented in the annual conventions might have to be looked at seriously. The democracy which this policy seeks to insure has been threatened by demagoguery in conventions of recent years.

The present method isn't accomplishing its purpose. Theoretically it provides for every local church to participate in convention decisions by sending at least one messenger. Actually less than a third of the churches are represented in conventions and only about one out of every 800 Southern Baptists take part in convention actions.

Look at the recent convention in Denver. The 13,500 messengers did not represent even one-third of the 34,000 churches in the Southern Baptist Convention. Look at one of the key votes. The 5394 messengers who voted to recall Volume I of the Broadman Bible Commentary was a minority (about 40 percent) of the registered messengers in Denver. And so a minority of messengers representing a minority of the churches decided a matter involving years of planning, thousands of hours of work and thousands of dollars.

This is hardly democracy. It is more demagoguery in that it encourages some with strong feelings and loud words to influence messengers in their direction. Yet it is claimed such votes are directed by the Holy Spirit and are trustworthy in determining how the majority of Southern Baptists think and feel.

Now the outcome of most convention votes may not be different if a majority of the churches were represented and all the registered messengers participated in the decision. The outcome of the vote in Denver on the Commentary, for example, would likely have been the same. But this is not the point. The point is we claim the majority decides while as it works out actually the vocal minority decides.

In trying to improve our democratic process we have two alternatives. We can more properly use the present plan or we can change to another plan. The present plan seems ideal. It stresses the freedom Baptists cherish by recognizing the complete autonomy of the local congregation and the

principles of voluntary cooperation. These must never be sacrificed. But if every one of the 34,000 plus churches sent its quota of messengers to the conventions, the crowd would have to move to an outdoor stadium and think of trying to conduct a business meeting with 50 or 60 thousand messengers.

A more practical plan is some kind of delegate or representative system for conducting Southern Baptist business. It would not be too difficult to come up with a plan allowing each state to be represented in proportion to the number of Baptists in the state. The carefully chosen delegates could meet to do business. The key issues under consideration could be discussed in the local churches prior to the convention and their positions made known to the delegates though the delegates would not necessarily be instructed how to vote.

This kind of representation for Southern Baptists won't come soon. A motion approved in the 1969 convention for the Southern Baptist Executive Committee to study the problem of representation hasn't generated much interest and things will have to get much worse before we give up the ancient and cherished practice of giving every local congregation the right to be represented in conventions. Here's one Baptist who would rue the day that right is taken from every church but it might have to be done if our conventions continue to become more demagogic than democratic.

Here is one specific suggestion for making conventions more democratic under the present plan of representation. Let more churches send messengers and let more laymen be selected as messengers. It seems in recent years too many satisfied Baptists assume the right decisions will be made at conventions and just don't bother to go. This kind of default discourages democracy and plays into the hands of those who go to conventions determined to rule or ruin.

Actually to realize the goal of Baptist democracy our attitude is more important than any plan of representation for conventions. No plan can prevent chaos, confusion and bitterness if attitudes are bad. On the other hand Baptists who sincerely love and respect one another can practice democracy with most any plan. And so while looking for a better plan let us pray for a better spirit.

(From Apr. 18, 1970)

The problem of ministerial dropouts

Until recently they were so rare that Baptist ministerial dropouts were not considered a problem. But not now. The number of Baptist pastors and staff members leaving church vocations for secular employment is so great that it can no longer be discounted or ignored. At the present rate of dropouts the supply of available pastors and education and music ministers will soon be limited.

The men falling out are some of the most able and best trained preachers in the Baptist ministry. And so it is not merely a weeding out of the inferiors or misfits. Furthermore, they are not of one theological slant but they represent every shade of so-called liberal or conservative positions.

In the past we have tended to discount the significance of ministerial dropouts. We have assumed those who left the pastorate were never really called nor belonged in the ministry. We can no longer be satisfied with such a simple and unreflective explanation.

Comprehensive treatment of such a complex problem is not possible in the limitations of one editorial. Nor does this writer claim special insight, but the matter is so urgent that a few observations are made in the hope our readers may throw further light on this problem.

Why are so many pastors and staff members dropping out of church vocations to take secular employment? Why are many doing so without feeling they have gone back on a meaningful commitment? Here are at least some reasons.

Some leave the church vocations due to economic necessity or for the sake of more adequate income. This is not a great factor in the decision of many but a preacher is not immune to the lure of materialism which characterizes our times. Churches and denominational agencies do not always take proper care of the material needs of those serving them and preachers and staff members get weary of fighting the wolf away. It is noteworthy that most ministerial dropouts go to a higher paying job.

A more important factor in ministerial dropouts is a decline in the sense of commitment to the call. Many ministers today simply don't feel like the apostle Paul when he said, "Woe is me if I preach not the gospel." A question often asked a young minister during his ordination examination is, "What would you do if we did not recommend your ordination?" He was expected to reply, "I will preach anyway wherever I can because I am convinced of my call."

Today not all candidates for ordination would answer that way. Some would say, "If that's the way you feel, forget it and I will too" or they might claim mistreatment, start a protest movement, organize a demonstration against the Baptist ministerial establishment or might even employ an attorney to sue for their rights to be ordained.

Occasionally a minister realizes he was never really called and takes an honorable approach and simply admits it and gets out.

An even more important explanation of ministerial dropouts is discouragement and disillusionment. Whether he admits it or not publicly, this is the case to some degree with almost every dropout. Two periods in a preacher's life are most susceptible to discouragement and despair. One of these is the early years of his ministry. He enters the pastorate with stars in his eyes and dreams in his heart. But, alas, he soon discovers his idealism

is not shared by many church members.

He hopefully waits for the congregation to wake up and join him in creative Kingdom efforts. But it doesn't happen. A few join him but most members greet him Sunday after Sunday with a blank and apathetic expression. Usually at this point he doesn't give up. He either works and waits for a change of attitude where he is or drops a word to friends to help him find a congregation more responsive to his leadership.

In many instances his friends fail to find that place for him which would respond to his leadership or he goes elsewhere with renewed hopes only to find the same old apathy. And so, he begins to consider seriously getting out of the ministry. Often he takes a job in some kind of social work convinced he will have more freedom to minister effectively and sometimes he just takes a good paying job feeling the time might come when he will reenter the pastorate.

Another period of discouragement comes to preachers who experience middle age fatigue. Physical, emotional and spiritual factors all combine to produce a kind of ministerial menopause. Most of us in the ministry very long know something of this. In times like this we survive by sheer determination and instinct until inspiration returns but some don't survive. They get out in desperation.

Is there something that can be done about the ministerial dropout problem? Surely there must be. We cannot brush it aside feeling that ministers that quit are good riddance. We owe these brethren our understanding, compassion and redemptive love. In some instances it would be loving to help them see they did the right thing in giving up the ministry. In most instances it would be an act of love to help them through this period of discouragement and depression and reclaim them for the ministry.

What about a special ministry to help those who are willing to be helped? Why not have a kind of spiritual retreat or half-way house where a discouraged pastor could go for several months to look at himself with the help of wise counselors. He could also find therapy in talking it out with fellow pastors in the same predicament.

This would require some financial undergirding. It would take funds to set up this kind of ministry and some financial help to tide the discouraged minister over would be required. But to reclaim one man of God would be more than worth the cost.

A special place or an established seminary could be used for such a ministry. The available personnel for counseling would already be on hand at a seminary. Library, recreational facilities and other needs for such a program would also be available.

A depth study of this problem is desperately needed both for the sake of the future of the denomination and for the sake of the persons involved. Why shouldn't the Southern Baptist Executive Committee undertake such a study? This group provides convention leadership in other areas and has the resources for such a project. From time to time study of program and institutions are undertaken by the Executive Committee. Since persons are more important than programs and institutions, why not devote ourselves to a compassionate study and a redemptive ministry for Baptist ministerial dropouts?

Helps him handle pressure

Pastor says exercise can strengthen ministry

When John Keller came to First Baptist Church, Texarkana, Tex., he told the deacons they would not have a fat pastor and he has stayed true to his word.

Keller, former University of Tennessee football player who weighed 235 pounds, started running while he served a church in Florida. Two and one half years later, he weighs 185 pounds and has run in numerous races and marathons.

"You only have one body," quipped Keller, "and it is difficult to get new parts. The Lord has called us to take care of it."

According to Keller, exercise has really made a difference in his ministry. "My schedule is so physically demanding that if I didn't take care of myself, I would not be able to handle the pressure," he said.

The 104 year old Texarkana, Tex. church is currently building a new facility on the edge of town where they now have a Christian life center. Because the church is ministering in both locations, Keller preaches four services each Sunday, leads a weekly Bible study for men and a Wednesday night prayer meeting, in addition to working with a staff of 11 ministers.

"It is alarming to me to see so many young ministers having heart attacks that are short circuiting their ministries," he said.

According to Keller the Christian life is a life of discipline which includes Bible study, prayer and witnessing. "If persons can be disciplined with their bodies and appetites, then they can be disciplined in their walk with the Lord."

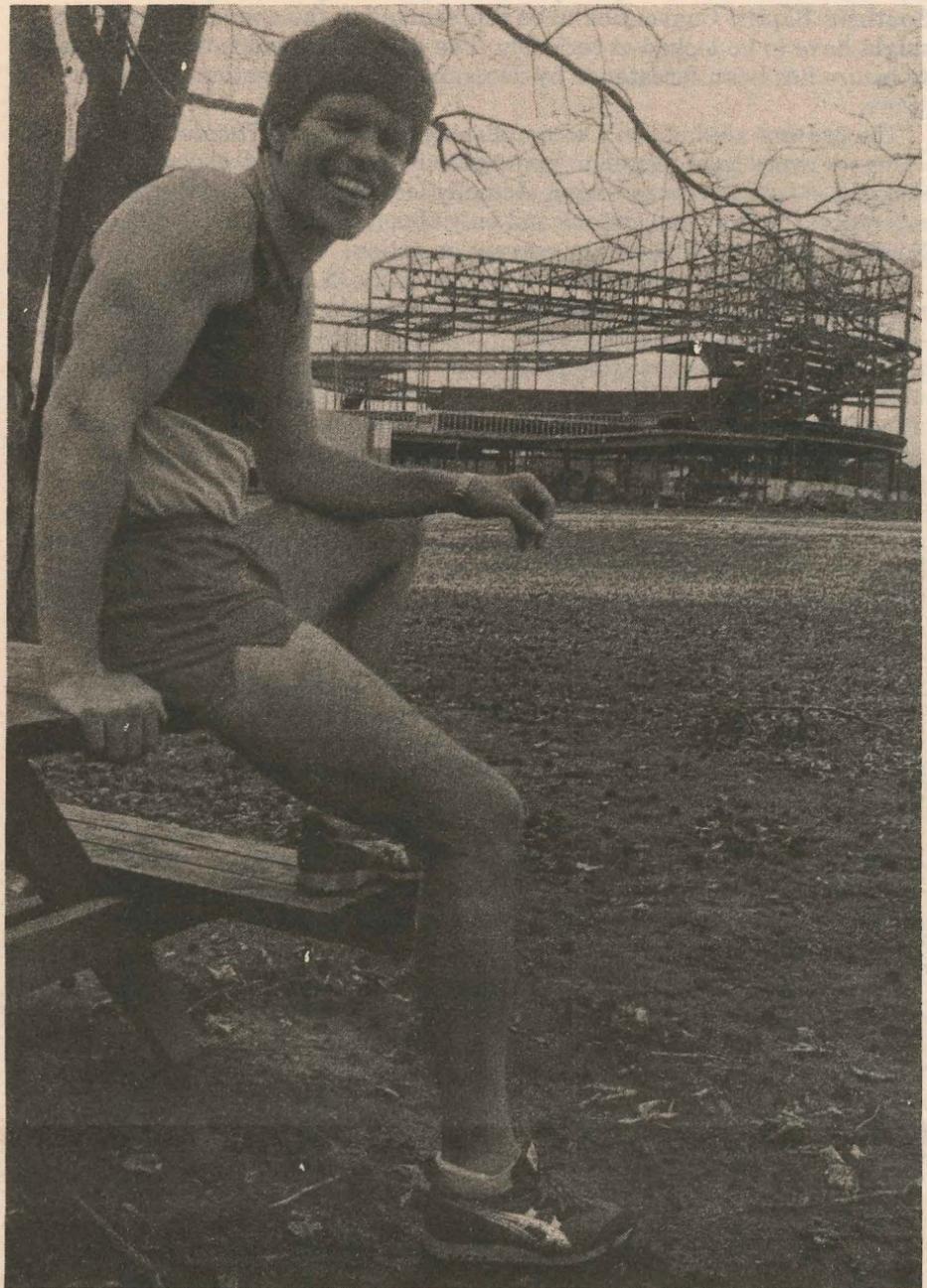
"I feel that it is hard to preach discipline when a minister is not disciplined himself," explained Keller. Proper diet and exercise go a long way in the prevention of heart disease, he noted. "The problem for Baptists is that we like to fellowship and eat."

Keller believes that ministers should work out a diet and exercise plan and stick to it without making a big deal about it. "When I am offered something to eat at someone's home I just say that I am trying to cut back," he said.

To begin an exercise program, Keller advised, start out by walking slowly and build up to walking 30 minutes rather briskly. Running may be the next step for those who prefer.

In addition to the physical benefits, exercise provides time for the minister to be by himself, away from the telephone. "Running makes me feel alive and helps me resolve inner problems," said Keller. "It also helps me handle stress and problems much easier and makes me feel more positive about myself and about others."

"Exercise will make ministers better leaders because they will feel better about themselves," Keller said.



John Keller, pastor of First Baptist Church, Texarkana, Tex., pauses by the construction site of his church during a recent run.

Emphasis on values high on 'Sunshine Factory'

With American families averaging seven hours in front of the TV set each day, television—not parents, school or church—is the greatest single influence on children today.

That fact stirred an idea in Mike Meece's mind. While watching his own children viewing "Sesame Street," Meece thought, "Why not develop a show that does the same thing as 'Sesame Street' with Christian truths?"

From that seed grew "Sunshine Factory," a half-hour children's program seen on the American Christian Television System (ACTS) Monday through Friday at 5 p.m. (EDT).

ACTS is a network of family Christian programs sent by satellite 18 hours a day to cable TV systems and TV stations nationwide. The Southern Baptist Radio and Television Commission operates the network.

"Sunshine Factory" is educational. But, according to Meece, educational does not mean boring. "The show is designed to be highly entertaining. We use music, dance, puppets, live actors and animation to create a bright, colorful show."

The basic format of the show is constant. P.J., played by Meece, meets with the children in his Fix-it Shop, where they run into an assortment of characters such as Della the baker, Mr. Applegate and Ele, P.J.'s helper.

Then P.J., Ele and the children pass through a "warp" that transports them

into the fantasy world of the Sunshine Factory.

In the factory they see Crabtree, a lazy handman, and a host of puppets, such as the cat Smudge, the dog

Haywire and the worm Clarence.

At the end of the show P.J. and the children return to the reality of the Fix-it Shop and discuss what they have learned.

New ACTS show's aim is authenticity

A Louisville, Ky., family attempts to break the cycle of three generations of child abuse. A Phoenix, Ariz., prostitute starts a new life away from the street. A Jackson, Miss., children's dentist uses puppets and toys to put his small patients at ease.

The common thread that links these lives together is "Invitation to Life," an evangelistic TV program that features members of local Baptist churches. The program is produced by the American Christian Television System (ACTS) and aired on the network every Thursday at 8 p.m. (EDT).

It is the use of local church members that sets the program apart from all other types of evangelistic programming, according to the program's crusade coordinator, R. Edward Gilstrap.

"Invitation to Life" tapes local church evangelistic crusades, with John Bisagno of First Baptist Church, Houston, Tex., as evangelist.

Interspersed in each program are vignettes of testimonies given by

members of the local church conducting the crusade. These vignettes deal with the problems and struggles the people face and how they find God's help.

Even the telephone counseling made available to viewers, who call a number flashed on the TV screen, is rooted in this respect for the local church. Gilstrap said that in almost all of the locales where the programs are aired, trained counselors from churches in the caller's community will be ready to assist with any counseling needs.

"Every caller will be referred to a church in his community that can give further aid with a very thorough follow-up program," Gilstrap added.

Gilstrap emphasized "Invitation to Life" is not a television production first and a worship experience second. "It's not a show. It's an effort at evangelism. When 'Invitation to Life' is taped, we go in with the number one goal of helping the people of that local church reach people in that community."

Each program has a theme such as honesty or forgiveness.

Soon after Meece had developed the show's concept he came to the Dallas-Ft. Worth area "with no help, no contacts and no money."

He found support for the initial shows. Then the program came to the attention of the Southern Baptist Radio and Television Commission. Since that time "TSSF" has been in production for over three years and is now a major part of the American Christian Television System's original, family oriented programming.

The "Sunshine Factory" has remained true to its basic principles. "The series will present biblical principles and ethical standards in a non-sectarian way," said Meece. "Everything in the 'Sunshine Factory' is positive, upbeat and exciting."

"Sunshine means warmth and happiness, and the whole analogy of a factory that produces sunshine is good. Children in the 'Sunshine Factory' can fix hurts, worries, fears and attitudes for life," said Meece.

To Meece, the importance of the "Sunshine Factory" cannot be over-emphasized. "Over two-thirds of America's children will never receive any moral and spiritual training, but 95 percent of them have a television." Meece's goal is to use television to help children develop a positive attitude about life.