



Ray Wilson [facing camera], Mark Snowden [center] and Lonnie McNorrill tape a scene at Old Stone Meeting House, Winchester.

New video series depicts Baptist work in Kentucky

"Kentucky on Mission, Boldly together!" Building to crescendo, these lyrics set the pace for the new video series Southern Baptist Report: Kentucky Edition. Released to Kentucky Baptist directors of missions and the Kentucky Baptist Convention's Video Tape Service, each 20 minute one-half VHS videotape speaks directly to Kentucky Baptists.

Southern Baptist Report: Kentucky Edition is specially prepared to inspire, educate and entertain Kentucky Baptists. Featured in this edition are rural mountain mission work at Hyden's Rockhouse Baptist Church and Planned Growth in Giving. Cecil Ray, Southern Baptist Convention coordinator for Planned Growth in Giving, Louisville; Henry Huff, second vice president of the SBC, and William W. Marshall, executive secretary-treasurer of Kentucky Baptist Convention are only three examples of the Southern Baptist Convention leaders appearing.

Several Kentucky Baptists have been

involved in making this program. The professional talents involved include Ray Shelton, formerly with WHAS for 25 years, as program host; Bonnie Workman, WPSD Paducah; Joey Kesler, WKYH Hazard; David Benz, Owensboro Cable; Tony Tabor, WYLN Louisville; and Bob Adams, media minister at Highview Baptist Church, Louisville.

Mark Snowden, KBC Media Department director, produced the program. He was assisted by Lonnie McNorrill. Music was written by J. D. Miller, Allen-Martin Productions, Jefferson-town, and Margaret Bowlin, Williamsburg. Mary Snowden, wife of program titles. The program was approved by a KBC media advisory group which included Benton Williams (chairman), director of the Missions and Church Services Division; Dee Gilliland, executive director-treasurer of Woman's Missionary Union; Don Blaylock, director of the Student Department; and Jesse Stricker, director of the Promotion and Stewardship Department.

The idea for the program sparked during the 1984 Kentucky Baptist Convention. "It was moving to see and hear reports from Kentucky Baptist agencies. I thought it would be terrific if churches could experience Kentucky Baptist life as it happens," Snowden noted. "This is the idea behind 'Southern Baptist Report' in the title. Because we are Southern Baptists in Kentucky the 'Kentucky Edition' was added."

Southern Baptist Report: Kentucky Edition is a quick tempo video magazine. It may surprise many that promotional messages are included. These "commercials" include awareness ads for Western Recorder, Brotherhood Commission, and Kentucky/Kenya Mission Partnership.

The Media Department plans to re-release Southern Baptist Report: Kentucky Edition three times yearly, each August, December and May. Future editions will be unique providing sights and sound of Kentucky Baptists on mission.

Pat Robertson tells Senate panel BJCPA doesn't speak for SBC

by Stan Hastey

Christian television personality M. G. (Pat) Robertson told a U. S. Senate committee July 17 that the Southern Baptist Convention opposes proposed civil rights legislation designed to overturn a 1984 U. S. Supreme Court ruling on sex discrimination and said the Washington-based Baptist Joint Committee on Public Affairs "does not truly speak" for the SBC.

The high court decision, Grove City College v. Bell, held that colleges and universities—including those affiliated with religious bodies—must comply with Title IX of the Civil Rights Act forbidding sex discrimination. The court held further that only the specific program within a school that discriminates against women—not all programs—will lose federal funding when discrimination is proved.

Asked by Sen. Howard M. Metzenbaum, D-Ohio, to explain who he represented in an appearance before the Senate Committee on Labor and Human Resources, Robertson replied he holds membership in a Southern Baptist congregation.

Baptist Press has learned that although Robertson is a member of Freemason Street Baptist Church, Norfolk, Va., he participates minimally in the congregation's life. The church is affiliated with the Baptist General Association of Virginia and the Southern Baptist Convention.

Robertson joined the church years ago when he was called as interim minister of education, a position he held for a year. When he left the congregation, he did so to begin his television career. A church source said the last time Robertson attended a service there was two years ago for an anniversary program.

"We certainly see nothing of him," the source told Baptist Press.

The Virginia Beach, Va. host of the "700 Club" told the Senate committee a Southern Baptist resolution adopted last year opposed similar legislation in the last Congress, a statement he said "pretty much carries over" to the present. The 1984 resolution, while expressing concern that Congress clarify wording to protect church institutions from undue government regulation, neither endorsed nor objected to the proposed law as a whole.

Sen. Charles E. Grassley, R-Iowa, with a copy of the resolution in hand, asked Robertson to repeat his understanding of the SBC position. Robertson answered, "To the best of my knowledge, the Southern Baptist Convention still opposes" such legislation.

Grassley, who along with committee chairman Sen. Orrin G. Hatch, R-Utah, has consulted with Baptist Joint Committee staff seeking language to alleviate churches' concerns about the legislation, asked the television personality if the Southern Baptist Convention is not a member body of the Baptist Joint Committee.

Robertson replied: "The Baptist Joint Committee does not truly speak for the Southern Baptist Convention." He said further the Baptist Joint Committee does not agree with "most Southern Baptists" or "the current

leadership" of the SBC.

Grassley then asked Robertson if he knew the position of the Baptist Joint Committee on the proposed legislation. Robertson replied the committee is "probably in favor, but I haven't gotten their specific position."

Hatch, who last year during Senate debate on the Civil Rights Act of 1984 quoted favorably from a Baptist Joint Committee statement, interjected that the Washington agency has in fact "raised serious objections" to any new civil rights law that does not recognize and meet churches' concerns.

Baptist Joint Committee executive director James M. Dunn called Robertson's statements to the Senate panel "unconscionable."

"It is unconscionable that an independent television evangelist would purport to speak for Southern Baptists and an even greater affront to conscience that he would misrepresent the SBC resolution," Dunn declared.

In a letter sent immediately to members of the Senate committee, Dunn noted the 1984 resolution "did not oppose the primary thrust of the Civil Rights Act of 1984," but asked Congress to exempt church-related colleges and universities that receive no federal tax dollars "from being defined as recipients of federal financial assistance under the act."

Dunn also told the lawmakers: "Mr. Robertson was wrong in his stated assertion that the 1984 resolution 'pretty much carries over' to 1985. Resolutions adopted by messengers . . . attending an annual meeting of the Southern Baptist Convention speak only for those attending that particular meeting and have no carry-over effect whatsoever."

Dunn said Robertson was "mistaken" in playing down the relationship between the Baptist Joint Committee and the SBC. Pointing to the SBC resolution's last paragraph, he noted the convention "specifically requested" his agency to inform Congress of the action.

SBC Christian Life Commission executive director Foy Valentine, whose agency's agenda includes civil rights, also reacted to the Robertson testimony.

"For 25 years Southern Baptists have sounded a clear and certain sound in support of civil rights," he declared.

He added: "While the old political right and the New Religious Right are working like termites to undermine the legislation and reverse the progress of recent decades related to civil rights, Southern Baptists know such injustice cannot be defended with an open Bible. With necessary refinement, this proposed legislation would substantially clarify the American dream that all of us are created equal, that all of us stand equally before the law and that all of us live equally under the law."

The veteran Southern Baptist leader also declared: "I do not speak for all Southern Baptists, for no Baptist on earth speaks for any other Baptist on earth. Yet I do speak as a Southern Baptist out of a lifetime of commitment to justice, the worth of every person, the civil and other human rights guaranteed to all Americans and the moral values without which no nation can long endure." (BP)

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sanford's perspectives



Jack D. Sanford

Stress in the ministry

Much has been written in recent years about stress in the ministry and how that stress affects pastors. The thrust of much of this writing has been that stress is to be avoided at all costs if the minister is to have a healthy, happy, productive ministry. The writers seem to believe stress in the ministry is one of those options you can take or leave, and that most of it is self induced.

But there are some stress producing situations which cannot be avoided nor are they self induced nor can the stress they produce be effectively eliminated, no matter how hard one may try.

For example, there is an element of stress associated with the sheer weight of sermon preparation and delivery. If a pastor serves for 30 years, preaches three times a week except for annual vacations and occasional guests, he will prepare and preach more than 5000 sermons in his career. Any person would get up tight just thinking about 5000 sermons, let alone actually producing and delivering them. If there is some way for a Baptist minister to avoid the weekly grind of sermon preparation and delivery it is unknown to this writer. Thus stress in one of the major functions of the pastor is built in, a given, not self induced stress.

Another unavoidable stress producer is associated with the hospital work a good pastor performs. How many hours will a pastor spend in hospital corridors, emergency wards and intensive care units as he tries to be shepherd to God's people? How many times will a family dinner or a social function be interrupted by an emergency call from the hospital? How can a conscientious pastor avoid these situations and remain true to his calling?

A good pastor never gets accustomed to nor hardened to the pain and anguish he touches in this sort of ministry. All too often the constant giving of support and encouragement in hospital ministry drains the pastor's emotional reservoir and he becomes a victim of stress from his ministry in crisis situations.

Every pastor can give testimony of the drain on him from the constant invasion of death among his congregation. He cannot see people he loves caught up in the agony of grief without being touched and moved. It all adds up to stress that is unavoidable.

So, how does the pastor handle it? Can he go on year after year without breaking? Is there a way to cope, and more than coping, to be triumphant in spite of the stress of daily life among the people of God?

Most pastors do go on year after year, and most pastors not only cope, but develop a stronger, more vibrant faith through the self-giving demanded of them by crisis ministry to other people.

One way to go on is to keep oneself in perspective.

The pastor is not God. The pastor is not responsible for sickness, death nor sorrow. The pastor does not have an answer for every question. The healthy, vibrant pastor knows he too is a pilgrim on a journey of faith, not a holy man who has solved all the mysteries of life.

Another way to go on is to keep the channel of spiritual power open through disciplined prayer. We believe God answers prayer and the pastor must be a man of prayer more than anything else. The burdens, anxieties, frustrations and mysteries of life must be taken to God in prayer. The testimony of great pastors in every age is that grace comes for every trial in direct proportion to time spent in prayer before the Lord.

Still another way to go on is to model ministry after the Good Shepherd. Jesus spent his life giving himself away to people who were in pain. Our model must never be the corporate executive who administers a program without being involved with the people around him, nor the itinerant wise man who speaks a word of wisdom from some ivory tower and moves on. A pastor is a shepherd who is called to give to his flock as he lives among them. One of the great paradoxes of Christianity is still the truth that one finds his life by losing his life.

Finally, it helps to go on if there is an understanding congregation to give the pastor support in times of stress. A loving, sympathetic, encouraging congregation will smooth the rough spots for any pastor and give renewed energy to stay in the fray without breaking. Nothing is more refreshing and invigorating to a pastor than the support of his congregation.

It seems to be obvious in our Baptist life that those pastors who model their ministry after Jesus, who spend much time in prayer, who are aware of their own humanity and who give self to the needs of their people are the very ones who are blessed with a loving congregation to support them. It is the law of sowing and reaping spoken of in the word of God.

Stress is inevitable in life and the ministry is not exempt. Pastors cannot avoid stress, but stress need not shoot them down. They are God's called ones and the resources for victory are at hand, both within their own persons and from the congregation they are called to serve.

All of us who are members of local churches owe our under shepherd our prayer support, our understanding and our encouragement. This is the least we can do to help these servants of God deal with the unavoidable stress in their ministry. If our pastor succumbs to stress, part of the problem may be in how we have or have not given support to the ministry.

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JACK D. SANFORD, Editor
JAMES H. COX, Associate Editor
C. R. DALEY, Editor Emeritus

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

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baptist news in brief

Lake Barkley will host Rec Lab in October

Lake Barkley State Park, Cadiz, will host the first of three Rec Labs sponsored this fall and winter by the Church Recreation Department of the Baptist Sunday School Board.

The Rec Lab at Lake Barkley will be held Oct. 21-25 with Esther Burroughs, assistant director of the Special Ministries Department at the Home Mission Board, as worship leader. The other two Rec Labs will be held in early 1986 and will feature two Kentuckians as worship leaders.

William Hendricks, professor of Christian theology and director of graduate studies at Southern Baptist Theological Seminary, Louisville, will be the worship leader at a Rec Lab Jan. 3-9 at Lake Yale Baptist Assembly near Leesburg, Fla.

Paul D. Duke, pastor of Highland Baptist Church, Louisville, will be worship leader for a Jan. 25-31 Rec Lab at Glorieta (N. M.) Baptist Conference Center.

Workshops are planned for each Rec Lab that focus on various levels of expertise. Subjects are designed for church staff members, denominational workers and spouses. No provisions are made for children at any of the labs.

Cost for the week is \$125, not including room, board or travel. The conference fee will be half price (\$62.50) for each additional staff member from the same church, a participant's spouse or seminary student.

Reservations may be sent to Rec Lab, Box 24001, Nashville, TN 37202. Housing arrangements are made by each participant with the lab site.

Mrs. R. L. Mathis dies, was missions promoter

Marie (Mrs. R. L.) Wiley Mathis, 82, past president of Woman's Missionary Union, auxiliary to Southern Baptist Convention, and prominent missions promoter died July 12 in Dalhart, Tex.

Mrs. Mathis' denominational leadership in WMU work began in 1936 and

continued over four decades. The Texas native's career originated in Texas WMU work as executive secretary-treasurer and president of the organization. Close ties with Texas kept her at Baylor University 26 years.

She steadily climbed the ladder to president of WMU, SBC, and held the longest tenure in history—two terms totaling 13 years. She was the first woman elected an officer of the Southern Baptist Convention, second vice president in 1963-64. She was also the only woman ever nominated for president of the Southern Baptist Convention. (BP)

Alcohol ad legislation gets Baptist support

Legislation dealing with broadcast advertising of alcohol may provide Southern Baptists with "the best vehicle in recent years for influencing public policy related to alcohol abuse," according to Foy Valentine, executive director of the Christian Life Commission.

Legislation introduced in the House by Rep. John Seiberling, D-Ohio, would require television stations to provide time for public service announcements or programming about alcohol misuse equivalent to the time used for beer and wine commercials. H.R. 2526, the Fairness in Alcohol Advertising Act, is being supported by a variety of health and religious organizations concerned about the national epidemic of alcohol abuse.

Companion legislation has yet to be introduced in the Senate, but supporters hope a recent briefing for Senate aides will generate momentum. The briefing was sponsored by Project SMART (Stop Marketing Alcohol on Radio and Television), a national campaign supported by Valentine and the Christian Life Commission.

Despite interest generated by the briefing, Valentine and other supporters of H.R. 2526 admit enactment of the bill will be difficult. "This is one of those pieces of legislation which many members of Congress hope will die a quiet death," Valentine said. "It is our responsibility as Christians to see that it gets full consideration."

Valentine pointed out Southern Baptists will have a timely opportunity to contact members of Congress while lawmakers are in their home states and districts during the August recess. (BP)

Two staffers added to seminary news bureau

Two new staff members have been added to the news bureau staff at Southern Baptist Theological Seminary.

Susan M. Shaw, a doctor of education student from Rome, Ga., has been named news director of the seminary. Miss Shaw is a graduate of Berry College and earned the MRE degree from Southern Seminary. She is a former intern and presently a state correspondent with Western Recorder. She succeeds Robert Allen, who recently became assistant editor of Baptist True-Union, the Baptist state paper of Maryland and Delaware.

Susan M. Perz, a native of Seminole, Fla., currently enrolled in the MDiv program at Southern Seminary, has been named campus editor/feature writer. A graduate of the University of Florida, Miss Perz is a former intern with the St. Petersburg Times. She was associate youth minister at First Baptist Church, Gainesville, Fla., and has worked as a counseling supervisor and family therapist.

Deaf ministry present at Los Angeles games

Southern Baptists were the only religious group represented in the opening day ceremonies parade at the 15th World Games for the Deaf, which began July 10 at the University of California at Los Angeles stadium.

The Southern Baptist Conference of the Deaf (SBCD) had a representative group in the opening day ceremonies parade at Drake Stadium on the UCLA campus, site of the 1984 Summer Olympics. It was the only religious group invited to participate in the parade.

The "Texas White Boots," a group of 18 Southern Baptists, followed deaf athletes representing 40 countries into the UCLA stadium. The group, which

includes 11 deaf people, then performed for the nearly 7000 people gathered at opening ceremonies for the 15th World Games for the Deaf.

During the 10-day competition, the team, made up of members from Tennessee, Texas, New York, New Mexico, Alabama and Louisiana, sponsored concerts and worship services. The group also staffed a booth and served free ethnic food and refreshments prepared by Southern Baptist ethnic congregations in southern California.

While athletes competed, the team took to the streets for mime and other drama presentations. Group members also participated in street evangelism and provided personal counseling for athletes and visitors, explained M. Rodney Webb, assistant director of ethnic church growth for the Home Mission Board. (BP)

HMB wants you as a missions volunteer

The Home Mission Board wants to show you just how accommodating it can be.

If you're interested in volunteering your time for some type of mission service, a needs list numbering almost a thousand probably has something to suit you, says Virginia Mason in the special missions office.

Applicants should indicate what part of the country they would like to serve in and specific dates, from a week to a year, they are available, as well as listing their skills.

Those skills don't have to be in traditional church leadership areas, either. Cooking, cleaning and doing office work can be just as much of a mission as working with children.

There are special needs to do youth work in Winchester and construction, plumbing and electrical work in Corbin. And the office recently filled a two-week position for a chaplain at the Kentucky State Fair next month in Louisville.

Write Jack Merritt, assistant director of the Christian Service Corps, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367. He'll send back an application form for volunteer missions work.

Mary Ann Miller combines deaf ministry service with career

Editor's note. Mary Ann Miller was recently elected president of the Deaf. Mrs. Miller, a member of Lyndon Baptist Church, Louisville, shares her life story and testimony.

I was born with normal hearing, but I started losing it at the age of four after getting mastoid of the ear. Nine operations were required to try to stop the polyps from growing.

The last three surgeries were done as last resorts to help the radium treatments that were being used, a new experience in the 1940s. The radium treatment burned the nerves and left me totally deaf at the age of seven but I was alive!

I attended deaf oral classes at George Tingley School in Louisville through sixth grade, then I moved to London with my family and there graduated from London High School and Sue Bennett Junior College. It was not an easy experience going through regular school as a lip reader

but I am proud of what I was able to achieve in a "hearing" world. I like to think I have helped a little in showing people that the hearing impaired are capable and talented in many things.

In high school I was elected a cheerleader for three years and a majorette in the school band for two years. I was awarded the highest honor in the Rainbow Girls, the Grand Cross. In college I had the honor of being cheerleader once more and upon graduating received the Citizenship Award.

All the above experiences mentioned would perhaps have not had a real depth if Jesus had not been my personal friend. I do not remember a time when I didn't know Jesus. I have to give that credit to my mom.

I have held jobs in banks, was an insurance underwriter and now am a bookkeeper clerk at Belknap Inc., Louisville, where I have been for 13 years.

I met a wonderful deaf Christian



man in 1964 and together we found a place of service for our Lord by working with the deaf. We are members of Lyndon Baptist Church where my husband, Johnnie, is a Sunday school teacher to the deaf and I am a deaconess. We have been blessed with one daughter, Tena, who is an active teenager in the youth ministry and choir.

Being elected president of the KBCD has placed on me a kind of leadership I have never experienced.

But with the help of God, my new officers and Bill Jagers, associate in the Direct Missions Department of the Kentucky Baptist Convention, we will have an exciting 1986 KBCD conference.

We have been honored to be able to schedule Ray Bearden, minister to the deaf at First Baptist Church, Alexandria, Va., and have Georgetown College, one of our Baptist colleges, open its doors for us to meet. Already God is at work!



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

homes for children

The 'Bird Lady'

On the local news a few days ago there was a most interesting segment of good news. It was about a woman who lives in St. Matthews and is known as the "Bird Lady." Her title has been earned because of her interest in and care for "God's tiny poultry." In fact, her home and yard has been officially designated as a bird sanctuary.

The "Bird Lady" takes orphaned or crippled birds into her care. She feeds and cares for them until they are able to make it on their own. She then sets them free. Her goal seems to be to help each orphaned bird reach maturity and each crippled bird heal. The "Bird Lady" is careful to discover the proper food for each kind of bird and also finds ways to feed them. Sometimes this must be done with a medicine dropper. Yet she does not want them to be dependent on her, but rather to be independent and make it on their own.

As I listened to the newscast about the "Bird Lady," I thought about the scripture where Jesus said that not one sparrow falls to the ground without the father's knowing it. Then he adds, "Ye are of more value than many sparrows." Loving birds as I do, I rejoiced in what the "Bird Lady" is doing. Her care for "God's tiny poultry" is surely pleasing to God who takes note when even a lowly sparrow falls to the ground.

Then my mind took a leap! Jesus said, "Ye are of more value than many sparrows." Indeed, one soul is worth more than the whole world! Although I too enjoy the birds—they are so interesting, and I do what I can to protect and care for them yet, how thankful I am to have the opportunity to direct Baptist Homes for Children. Here we are in the business of helping children who are dependent, neglected, injured emotionally and in need of a loving caring home situation where they can heal and grow to maturity. What a joy to see them come to know Jesus Christ, put the pieces of life together, grow toward maturity and then go out to make it in life. How proud I am that Kentucky Baptists love children and continue to support Baptist Homes for Children so we can be a sanctuary for these children who need us so desperately. Through your prayers and gifts you keep your children's sanctuary open to provide a vital ministry to children who have nowhere else to turn.

baptist forum

Practices restraint

For days after the Southern Baptist Convention I suffered the sickness of disillusionment. I literally hurt over a number of things having to do with the way we transacted our business for God.

During that time I composed several letters to the editor. They were meant to be sharp and critical and to hurt—even as I had been hurt.

For some reason not one of those letters were ever actually finished.

Today I read Charles G. Fuller's letter reminding us of a paragraph of the motion setting up the peace committee—"all Southern Baptists to exercise restraint and refrain from divisive actions and comments."

I believe that I can do this and I call upon my brothers to join me in so pledging themselves.

Frankly, the newspapers haven't seemed so interesting lately.

But, somehow in the omission of what we have insisted we had a right to know, I feel that we have taken the first step on the long road to reconciliation.

God grant that it might be so.

Frank Ford Norfleet
Kansas City, Mo.

Graduate defends seminary

There seems to be much said in Southern Baptist circles during recent days about the nature and quality of teaching in our Baptist institutions. In particular, I have been deeply grieved by a

number of attacks on Southern Seminary. The faculty and administration have been labeled as being everything from liberals to outright non-Bible believing heretics.

I am a member of the 1985 graduating class of Southern Seminary. My question is why in the midst of all of the accusations that have surfaced, has no one chosen to ask the graduates what they have been taught? I cannot say for my entire class, yet for myself I can offer nothing but praise for Southern Seminary. As a student, I was not led away from the Bible but towards it; my faith was not weakened but strengthened; my skills given greater direction and focus. My professors were men of integrity that loved the Bible. I for one am grateful for the contribution that Southern Seminary has made to the lives of many who are ministering in the cause of Christ.

I offer a challenge to those who continue to make accusations toward the integrity of the faculty and administration of Southern Seminary. Do not take handed-down rumors to be the truth. If you want to know what is being taught at Southern Seminary, I encourage you to go and see for yourself. I invite you to sit in on a class, talk with a student, or even confer with a professor. Then decide for yourself. Do your own thinking!

Jon R. Roebuck, Hutsonville

Pray for the grassroots

I have been reading Western Recorder

concerning the happenings of our Southern Baptist Convention and the opinions of the many different people concerning the condition of our convention.

We all regret this affair, but so is life. We have to face the present, the past, and look to the future. We know what has happened in the past, but only God knows the future. I would like to make a simple, but important request. I think we as Baptists have overlooked this. We have special prayer days for all our agencies, but not one for the pastors of our churches and for our denominational leaders. I suggest we set aside a day to pray for the grassroots of our convention—the pastors of our churches, the officers of our associations and our state and convention leaders.

R B Hook Sr., Bowling Green

Claypool leaves Baptists for Episcopal Church

John R. Claypool, copastor of Second Baptist Church, Lubbock, Tex., and former pastor of Crescent Hill Baptist Church, Louisville, has resigned his position to seek ordination in the Episcopal Church.

Claypool was accepted for a year of special studies at Episcopal Theological Seminary of the Southwest, Austin, Tex. He will also be theologian-in-residence at Christ Episcopal Church, San Antonio, Tex.

Claypool holds the BD and ThD degrees from Southern Baptist Theological Seminary, Louisville.

Kentucky host family reports from Kenya

Everyday in Kenya brings new, exciting and different experiences but one can never really lose sight of the multitudes who live in poverty, sickness and sin.

On June 27 James, Wilma and Janet Whaley drove to Brackenhurst Baptist Assembly where we picked up Samson Kisia, his wife, Jerida, and his son, John. Samson had invited us to visit his home place in the western province of Kenya.

Because the rains have come to most of Kenya the countryside is a lush green. Driving north and west, we passed beautiful farm lands, mostly corn but also acres and acres of tea fields.

Our helper, Jesse, is from the same province so we took him home to see his new two-week-old baby girl and his family. At his home we were warmly greeted by members of his family, parents, brothers, sisters and children and were invited into his mud hut for Cokes and cookies which he had brought. How gracious and kind they were. Upon leaving, grandmother presented us with a dozen eggs and some ears of fresh corn.

It was dark when we arrived at Samson's home because we had gotten stuck, not in mud, but in deep ruts. But as usual in Kenya, as soon as one stops along the road, people come from some place to see and to help if needed.

After a good meal of ugali and beef stew we went to bed. Now Samson has built a small stone house there among his people. It is a mansion compared to their small huts. Of course there is no electricity, indoor plumbing or running water.

People started coming early the next morning to see Samson. It reminded us of the children of Israel going to Moses or one of the prophets for advice. All day and into the night they came to him. The people had asked Samson to be chief of their area but Samson would not accept. He did not feel that is what God wanted him to do at this time. Samson's home church with about 100 members provides a nursery school for about 200 children which meets five days a week. There are two teachers. We visited the school. When we arrived the children were marching and singing in a most orderly manner. They sang to and welcomed us as their visitors.

When snack time came they washed their hands in a big container of water which the teacher had brought from a spring several yards away. Then each child received a cup of porridge and sat on the ground to eat (drink) it. What a sight! There were spills but no problem since they were outside. Most went back for seconds. Not once did we see pushing, shoving or fighting.

In the afternoon we returned to observe the adult literacy classes. There were about 100 adults there learning to read, write and do simple math with only two teachers. It was a thrilling sight to see. Some were very old and some young mothers with babies on their laps but all eager to learn.

Because we could not be there on Sunday, the people were called together for the worship service on Saturday morning. The church was packed and many stood outside. By the time the service had ended there must have been 350 to 400 people there. The three

hours were filled with announcements, singing, praying, preaching and special music by the church choir. James brought a brief message as the last item. When the invitation was given a large group responded to the invitation to follow Jesus. Only God knows how many understood what they were doing. We always hope that most of them do and have made a real commitment to Christ.

To show their appreciation for our coming they presented us with several gifts—two live chickens, two dozen eggs, bananas, two flower pots, a low wooden stool for the mzee (old man), a knife (panga) and hoe (jembe). It was an emotional time.

Before leaving the church to return to Nairobi we were served ugali and chicken stew, boiled eggs, bread and chai (tea).

There are needs being met but so many more needs are there. Just today in the local newspaper, Nation, there was an article stating that the Western Province had been hit by 50,000 cases of leprosy. There is a real need for medical help. Government restrictions make it difficult for volunteer doctors and nurses to help, but not impossible. Please join us in praying that individuals in Kentucky will continue to hear and respond to God's call for providing physical healing and the proclamation of the gospel.

Did we bring two live chickens home in the van with us? You had better believe it. They are now in our deep freeze awaiting the arrival of some people from Kentucky to help us eat them.

christian education

Seminary to sponsor family ministry workshop

A conference on "Family Ministry in the Local Church" will be held Oct. 28-30 at Southern Baptist Theological Seminary, Louisville. The meeting is being sponsored by the newly created Gheens Center for Christian Family Ministry at the seminary.

Workshops will offer help with creating family ministry programs, marriage enrichment, singles ministry, ministry to children, family systems, ministry to troubled families and other topics.

Several guest leaders will be participating, including: William F. Cole, orthopedic surgeon and chairman of the family ministry committee at River Oaks Baptist Church, Houston, Tex.; Robert E. Money, minister of counseling at First Baptist Church, Knoxville, Tenn.; and Douglas L. Anderson, secretary of the Family Ministry Department at the Baptist Sunday School Board, Nashville.

More than a dozen Southern Seminary faculty will lead conference sessions or workshops. Coordinating the conference is Michael Hester, director of the Gheens Center and assistant professor of Christian Family Ministry.

Cost of the conference is \$75. Registration information is available by calling the Gheens Center at (800) 626-5525 (toll-free), or (502) 897-4814 if calling from Kentucky. Information may also be obtained by writing the Gheens Center at 2825 Lexington Road, Louisville, KY 40280.

Music chairman named at Cumberland College

Joe E. Tarry III has been appointed chairman of the department of music at Cumberland College.

Tarry is returning to Cumberland where he served as associate professor of music from 1974-83. For the past two years, he was chairman of the department of music at Union College, Barboursville.

Tarry earned the bachelor of music degree from Murray State University, the bachelor of church music degree from Southern Baptist Theological Seminary, Louisville, the master of music from George Peabody College, Nashville, and the PhD in music education from Florida State University, Tallahassee.

Prior to joining the Cumberland College faculty in 1974, he was chairman of the music department of Jefferson Davis State Junior College.

Graduate program leader named at Cumberland

Robert Schoonover, associate professor of education at Cumberland College, has been appointed director of the graduate program at Cumberland College.

Schoonover, a native of Richland Center, Wis., earned the BS and the MS degrees from the University of Wisconsin and the EdD degree from Kansas University.

Before coming to Cumberland in 1984, Schoonover was a special education professor at Pan American University. He has also taught at Hardin-Simmons University, Virginia Commonwealth University, Kansas University and Ottawa University. He has also taught in public high schools and engaged in various other educational en-

deavors.

Schoonover is married and is the father of five children.

Pikeville student wins Georgetown scholarship

Tammy May, an incoming freshman from Pikeville, has been selected as the first annual recipient of the Carl D. Perkins Scholarship at Georgetown College.

The scholarship was established to honor the memory of the late U. S. congressman from Kentucky's seventh congressional district. He served 36 years during which time he was a major figure in sponsoring enabling legislation for higher education.

Miss May, this year's recipient, served as Pikeville High School's yearbook editor and was one of the school's top 10 seniors.

She is the daughter of Roger May of Pikeville.

Seminary schedules Monday orientation

An orientation program has been scheduled for those planning to attend new Monday classes this fall at Southern Baptist Theological Seminary, Louisville, for Monday, Aug. 26 from 9 a.m. to 4:30 p.m., the one-day program will be a condensed version of the seminary's normal orientation and registration process for new students. Students interested in taking the "Formation for Christian Ministry" course will be able to take the appropriate tests that day as well.

Students taking classes only on Monday will pay significantly reduced fees. The matriculation fee will be \$150, compared to a normal \$300. Additional fees will depend on the need for student services such as the campus clinic, campus parking and activities. Student spouses may enrol in Monday classes for \$75.

Up to six hours of course work may be taken in Monday classes, with a selection of more than a dozen courses ranging from biblical studies to church music.

For more information on enrolling in Monday only classes, contact Mrs. Barbara Cash at Southern Seminary, 2825 Lexington Rd., Louisville, KY 40280, or telephone her at (502) 897-4208.

Dehoney, Porter honored by Campbellsville

Campbellsville College honored two Kentuckians and the cofounder of Zondervan Corporation at the 1985 commencement.

Wayne Dehoney, retired pastor of Walnut Street Baptist Church, Louisville, was given an honorary doctor of divinity degree. In the presentation, Campbellsville College president Randy Davenport called Dehoney "God's entrepreneur," having demonstrated leadership among the churches.

The Campbellsville distinguished alumnus award went to J. Chester Porter, a lawyer from Mt. Washington, Ky. Porter, a 1962 graduate of Campbellsville College, is an "outstanding representative" of the college, according to president Davenport.

In addition to the Kentuckians honored, Campbellsville presented an honorary doctor of law degree to Peter John Zondervan, cofounder and chairman emeritus of the Zondervan Corporation, a Christian publishing firm.

Cumberland will award three honorary doctorates

Three people will receive honorary degrees during Cumberland College's August 1985 commencement ceremony. The recipients are Edward Ridley Finch Jr., Judy Sizemore Rose, and W. Clement Stone.

Edward Ridley Finch Jr., lawyer and diplomat, will receive the honorary doctor of science degree.

He is a graduate of New York City schools and spent two years at Los Alamos, N. M. He received the AB degree with honors from Princeton University in 1941 and served to the rank of United States Air Force colonel in World War II.

Judy Sizemore Rose, a native of Clay County, will receive the honorary doctor of humane letters degree.

Mrs. Rose attended Clay County elementary schools and Oneida Baptist Institute. She is a member of the Cumberland College class of 1958 and was the recipient of the Ruby G. Archer scholastic scholarship. She did further study at the University of Kentucky and Eastern Kentucky University.

She was a teacher at Clay County High School. An active businesswoman,

Mrs. Rose has owned and operated a supermarket, assisted in the operations of her family's coal companies, and owned and operated art galleries in Tennessee and Georgia. She is the owner and president of the Cumberland Valley Insurance Agency and a major stockholder of several banks in central and eastern Kentucky.

W. Clement Stone, insurance company executive with Combined International Corporation, philanthropist, civic leader, publisher, and 1981 Nobel Peace Prize nominee, will receive the honorary doctor of laws degree.

At the age of 16, Stone left high school to devote more time to his career as a salesman in his mother's insurance agency. Although self-taught to a great extent, he obtained a diploma by attending the YMCA Central High School in Chicago at night. He also took classes at the Detroit College of Law in 1920 and at Northwestern University from 1930-32.

When he was 20 years old he used his savings of \$100 to set up his own insurance agency in Chicago. He advertised for salesmen in newspapers and by 1930 he employed about a thousand agents throughout much of the country.

Georgetown fraternity wins five awards

The Georgetown College Phi Upsilon Chapter of Phi Beta Lambda, a business and economics honorary fraternity, won five high awards at the recent National Leadership Conference held in Houston, Tex.

Sophomore Chris Sears from Shepherdsville won second place in impromptu speaking in national competition.

Brian Thomas, a junior, teamed with Jim Walters of Murray State University to win sixth place in business decision making.

Georgetown's special project, based on Economics Awareness Week, won a second place award. The project report was prepared by senior Vicki Sue Cooper of Independence.

The college's community service project placed 10th in the nation. A report covering this project was prepared by Thomas. His report told of the chapter's year-long involvement with the Georgetown Readiness Center.

The chapter was also only one of four to present its "Getting Involved with a Business Success Story" at the meeting.

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mountains to the mississippi



Hash



Durham



Smith



Miss Quarles



Hodge



Self

personnel

J. Patrick Hash (see photo) resigned as pastor of Jeffersonville Baptist Church, Long Lick Association, to be commissioned as a chaplain in the U. S. Army. His first duty assignment will begin Aug. 14 in Ft. Benning, Ga.

James Stafford Durham (see photo) will begin duties Aug. 1 as pastor of Woodland Baptist Church, Louisville, Long Run Association.

Durham has been pastor of Long Lick Baptist Church, Stamping Ground, since 1981.

A native of Pineville, Durham is a graduate of the University of Kentucky, Lexington, and Southern Baptist Theological Seminary, Louisville.

James L. Smith (see photo) was called as pastor of Auburn Baptist Church, Bethel Association. He had been at Green Hill Baptist Church, Mt. Juliet, Tenn., for the past nine years.

Smith is a native of Louisville, and he is a graduate of the University of Kentucky and Southern Baptist Theological Seminary, Louisville.

Lisa Quarles (see photo) began duties as director of Christian activities at First Baptist Church, Hopkinsville, Christian County Association. She had been director of the community youth facility for First Baptist Church, Madisonville, Little Bethel Association.

She is a graduate of Georgetown (Ky.) College.

Ralph W. Hodge (see photo) began his ministry at First Baptist Church, Hopkinsville, July 7 with the church conducting an installation liturgy.

He and his family were encircled by staff, deacons and officers of the church as a liturgy of the church's commitment to the pastor and his family was expressed.

Andrew Self (see photo) is summer youth director at First Baptist Church, Hopkinsville. A graduate of Centre College, Danville, Self plans to attend the University of Kentucky School of Law in the fall.

Linzey Salsman resigned as pastor of Bethel Baptist Church, East Lynn Association.

Roy Sutton assumed duties as pastor of Red Bird Baptist Church, South Union Association.

Martin W. Robertson began duties as pastor of Flint Baptist Church, Blood River Association, July 21.

He had been pastor of Tell Street Baptist Church, Tell City, Ind. He is a graduate of Campbellsville (Ky.) College.

James [Bob] Beavers has been called as pastor of Creswell Baptist Church, Caldwell-Lyon Association. He is senior pastor of the association, having pastored there 26 years.

H. Ralph Gill became associate pastor of First Baptist Church, Earlington, Little Bethel Association. He had been pastor of East Cadiz Baptist Church, Little River Association.

Guy Gordon is pastor of First Church, Earlington.

William J. Abbott was elected pastor emeritus of Lewis Lane Baptist Church, Owensboro, Daviess-McLean Association. Abbott served as pastor of the church from 1953-80.

Phillip A. Cooley is the current pastor.

Michael Felts became pastor of Mt. Roberts Baptist Church, East Lynn Association.

Dave Duncan has been called as minister of youth and activities at Versailles Baptist Church, Elkhorn Association.

Henry Johns is pastor.

Mark Adams accepted the call as minister of youth/music by Arlington Baptist Church, West Kentucky Association.

E. Keevil Judy concluded a 10-month interim pastorate at Calvary Baptist Church in Evansville, Ind. July 7.

Judy, a resident of Henderson, has been interim pastor of 15 churches since his retirement in 1970.

Terry Sims resigned as pastor of New Home Baptist Church, Graves County Association, to accept a call to Baltimore Baptist Church, Graves County Association.

Pat Cole will begin duties Aug. 1 as minister of music and senior adults at Melbourne Heights Baptist Church, Louisville, Long Run Association.

Mrs. Cole had been graded choirs coordinator at St. Matthews Baptist Church, Louisville, Long Run Association.

Bryan Faggart has been called as minister of music and youth by Valley Station Baptist Church, Louisville, Long Run Association.

A native of Kannapolis, N. C., he is a graduate of Catawba College, Salisbury, N. C., and is a student at Southern Baptist Theological Seminary, Louisville.

Ron Mitchell accepted the call as pastor of Bellview Baptist Church, West Union Association. Don Farmer has been interim pastor of Bellview.

Ray Sykles became pastor of Garfield Avenue Baptist Church, Louisville, Long Run Association.

D. James Lewis resigned as pastor of Clifton Heights Baptist Church, Louisville, Long Run Association, to accept the pastorate of First Baptist Church, Hypoluxo, Lantana, Fla.

Lewis received the BA degree from Palm Beach Atlantic College, Palm Beach, Fla., and the MDiv degree from Southern Baptist Theological Seminary, Louisville. He is completing require-

ments for the PhD degree at Southern Seminary.

Doug Smith began duties as interim minister of music at Hurstbourne Baptist Church, Louisville, Long Run Association. Smith is professor of instrumental music at Southern Baptist Theological Seminary, Louisville.

Terry Jordan became associate pastor of Mentor Baptist Church, Northern Kentucky Association.

ordinations

Glen Choate, Jewell Mason and Ricky Scott were ordained as deacons by Highland Baptist Church, Caldwell-Lyon Association.

Ron Moore, Bob Mayes and Ollie Doolie were ordained as deacons by First Baptist Church, Booneville, Booneville Association.

Mike Pugh and Stewart Scott were ordained as deacons by Reidland Baptist Church, West Union Association.

Harold Gaddie was ordained as a deacon July 21 by Portland Avenue Baptist Church, Louisville, Long Run Association. Sam Razor, pastor of Portland Avenue, delivered the ordination message.

Tim Sparks and J. L. Culver were ordained as deacons by Dyer Hill Baptist Church, Ohio River Association.

Joel Frizzell was ordained to the ministry by Briensburg Baptist Church, Blood River Association. Gary Frizzell, Joel's brother, delivered the ordination sermon.

Joel Frizzell has been called as pastor of Pinckneyville Baptist Church, Ohio River Association. C. C. Brasher is pastor of Briensburg.

missions

Mr. and Mrs. Larry Harris, missionaries to Hong Kong, are on furlough (402 Jackson Street, Dudley Apartments #3, Georgetown, KY 40324). They are missionaries-in-residence at Georgetown College.

Mr. and Mrs. Michael R. Brooks, journeymen to Gaza, have completed their two-year term of service and returned to the states (Rte. 1, Germantown, KY 41044).

He was a youth worker at Gaza Baptist Church and she was a librarian at the Center for Culture and Light in Gaza. He was born in Cincinnati, Oh. and considers Brooksville, Ky. his hometown. The former Debbie Drake, she was born in Louisville, and considers Bardstown her hometown.

Before they were employed by the Foreign Mission Board in July 1983 he was an auditor in Louisville and she was a teacher in LaGrange.

Jackie Johnson, journeyman to Hondur-

as, has completed her two-year term of service as a secretary in Tegucigalpa, Honduras, and returned to the states (646 Powhatan Dr., Madisonville, KY 42431), her hometown. Before she was employed by the Foreign Mission Board in July 1983 she was graduate from Campbellsville (Ky.) College.

Jodi Leach, journeyman to Nigeria, has completed her two-year term of service as a teacher at Baptist High School, Jos, Nigeria, and returned to the states (Rte. 1, Box 332, Russellville, KY 42276), her hometown. Before she was employed by the Foreign Mission Board in July 1983 she was graduated from Georgetown (Ky.) College.

Tracy Leper, journeyman to the Philippines, has completed her two-year term of service as a teacher for missionary children in Sorsogon, Philippines, and returned to the states (618 Fifth Ave., Dayton, KY 41074). Daughter of missionaries, she was born in Louisville and has also lived in West Germany, Turkey and in Dayton. Before she was employed by the Foreign Mission Board in July 1983 she was graduated from William Jewell College, Liberty, Mo.

congregations

Livermore Missionary Baptist Church, Daviess-McLean Association, recently celebrated its centennial. The activities included a July 21 Lord's Supper observance in which the church's first communion set and table were used.

On July 28 the church celebrated with special services and a dinner. Clyde Hankins, a former pastor, preached at the morning service, and Jack D. Sanford, Western Recorder editor, spoke at the afternoon service.

Wendell Rone Sr., chairman of the Kentucky Baptist Historical Commission, wrote a history of the church in commemoration of its 100th year. A historical pageant, written by Ruth Nuckols, was also presented. Douglas Anderson is pastor of Livermore.

First Baptist Church, Pikeville, Pike Association, expanded its Island Creek mission located in a community trailer park with the purchase of a 14 foot by 70 foot trailer. The unit will be attached to a 12 foot by 60 foot unit to accommodate growing attendance. Glenn Mollette is pastor of First Church, Pikeville.

First Baptist Church, Lewisport, Blackford Association, held a noteburning ceremony June 30. The congregation borrowed \$8500 to redecorate its sanctuary. Randy Stallings is pastor.

deaths

Ruth Yates, wife of Harry C. Yates, pastor of Farmington Baptist Church, Graves County Association, died May 18.

Maud Courtney Draper, a member of Knoxville Baptist Church, Crittenden Association, died Apr. 3. She had been a Sunday school teacher for over 70 years.

Alfred Jones, retired associational missionary for Mt. Zion Association, died June 27 at age 79.

revivals

Macedonia Baptist Church had two professions of faith, 14 rededications and nine additions during recent revival services.

KBC reservations should be made soon

Motel rooms could be in short supply in Lexington during this year's Kentucky Baptist Convention Nov. 11-13 at Immanuel Baptist Church.

The annual Keeneland horse sales, which attracts buyers from all over the world, will be conducted simultaneously with the Kentucky Baptist Convention. Messengers are being asked to make reservations so they can be guaranteed convenient lodging.

The Kentucky Baptist Convention executive office has negotiated special rates with several Lexington motels, and 600 rooms have been set aside to accommodate the expected 2000 messengers.

"We encourage people to go ahead and make reservations and if possible give them (the motels) a deposit or credit card number," said James Hawkins, executive associate for the KBC. He said reservations need to be made soon so that the convention will not lose its hold on the rooms.

An advertisement printed below lists the motels which are available. Several of the motels are offering messengers a "flat rate" for rooms, meaning the same price will be charged for a room regardless of the number of occupants.

For the economy conscious church . . .

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FOR SALE - USED PEWS: Colonial pews with gold upholstered seating. In excellent condition, 10 years old. 26 pews 12' long; 6 pews 9' long; 3 pews 14' long; 6 pews 17½' long. If interested contact Northside Baptist Church, P.O. Box 463, Princeton, KY 42445 or call (502) 365-6062.

2/26/23



James H. Cox
Associate Editor

fourth estate

Paschallisms

For years a Kentuckian who, like me, adopted Tennessee as his home was my pastoral hero. H. Franklin Paschall, of Hazel, filled the pulpit of First Church, Nashville, from 1956-83. We were privileged to be a part of that congregation most of those years.

Paschall was much more than an orator. From him I learned the meaning of "minister." He demonstrated his love for his flock, and was on call to us at any time of day or night.

But in the pulpit, Paschall was without parallel. He never used notes; everything was committed to a brilliant memory. And he possessed superlative delivery techniques coupled with captivating charisma to charm every audience.

One very effective touch he employed was to quote an appropriate verse at the close of the "middle" hymn each Sunday morning, before we sat down for the offering. He would insert pauses in his quotes at strategic points. We soon came to anticipate these verses, and could silently, reverently say them along with him. I labeled them "Paschallisms."

Here are some of the more familiar ones that offer a collective lesson in stewardship in weekly instalments:

Honour the Lord with thy substance, and with the firstfruits of all thine increase (Prov. 3:9).

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings (Mal. 3:8).

Freely ye have received, freely give (Matt. 10:8).

Where your treasure is, there will your heart be also (Lk. 12:34).

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:35).

Moreover it is required in stewards, that a man be found faithful (1 Cor. 4:2).

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver (2 Cor. 9:7).

Every good gift and every perfect gift is from above, and cometh down from the Father (James 1:17).

H. F. Paschall is appreciated by thousands of Kentucky Baptists who have heard him preach across the years. I love this man whom God raised to be a spiritual giant. His teaching deeply touched my heart, and it surely will influence many of us for a lifetime.

Kentucky Baptist Convention Room Reservations

November 11-13, 1985 — Immanuel Baptist Church, Lexington, Ky.

The following special rates have been arranged for messengers to the Kentucky Baptist Convention. Please specify reservations are for the Kentucky Baptist Convention. Make RESERVATIONS NOW. The annual Keeneland horse sales will be competing for rooms and are willing to pay premium prices. Use the form below or phone the hotel directly to make your reservations today.

CAMPBELL HOUSE INN
1375 Harrodsburg Road, 40504
(606) 255-4281

One person, 1 bed \$33.00 to \$45.00
Two persons, 1 bed \$37.00 to \$55.00
Two persons, 2 beds \$45.00 to \$55.00

Restaurant services/meeting rooms

CONTINENTAL INN
801 New Circle Road, N.E., 40505
(606) 299-5281

Single room (flat rate) \$32.00
Double room (flat rate) \$38.00

Restaurant/meeting rooms

GRENELEFE INN
2280 Nicholasville Road, 40503
(606) 277-1191

One person \$38.00
Two-four persons, 2 beds \$43.00

Restaurant adjacent

HARLEY HOTEL OF LEXINGTON
2143 No. Broadway, 40505
(606) 299-1261

Single \$44.00
Double \$52.00
Triple \$60.00
Quad \$68.00

Restaurant/meeting rooms

HOLIDAY INN-LEXINGTON-NORTH
1950 Newtown Pike, 40505
(606) 233-0512

All rooms (flat rate) \$45.00

Restaurant/meeting rooms

HOLIDAY INN-LEXINGTON-EAST
826 North Broadway, 40505
(606) 252-2262

Single — 1 bed, 1 person \$29.00
Double — 2 beds, 2 persons \$34.00
Triple — 2 beds, 3 persons \$39.00
Quad — 2 beds, 4 persons \$44.00

Restaurant/meeting rooms

HOWARD JOHNSONS
1987 North Broadway, 40505
(606) 299-1202

One bed — 1 or 2 persons \$38.00
Two beds — 2 persons \$42.00

Restaurant

KNIGHTS INN
I-75 & I-64 at Newtown Pike
1935 Stanton Way, 40583
(606) 231-0232

One bed — 1 person \$27.00
One bed — 2 persons \$32.50
Two beds — 1 person \$28.00
Two beds — 2 persons \$33.50

LA QUINTA INN
1919 Stanton Way, 40511
(606) 231-7551
Toll free 800/531-5900

Single occupancy \$31.00
Double occupancy \$36.00

LEXINGTON-HILTON INN
1938 Stanton Way, 40511
(606) 259-1311

Flat rate \$46.00

DOWNTOWN MOTOR INN
347 E. Main Street, 40507
(606) 255-4481

Single (flat rate) \$27.00
Double (flat rate) \$30.00

Restaurant/meeting rooms

QUALITY INN NORTHWEST
1050 Newtown Pike, 40511
(606) 233-0561
(800) 228-5151 Toll Free

One bed — 1 person \$27.50
One bed — 2 persons \$33.50
Two beds — 1 person \$33.50
Two beds — 2 persons \$37.50

Restaurant/meeting rooms

RAMADA INN IMPERIAL
525 Waller Avenue, 40504
(606) 254-1177

Single \$40.00
Double \$45.00
Triple \$50.00
Quad \$55.00

SHERATON INN-LEXINGTON SOUTH
5532 Athens-Boonesboro Rd., I-75 Exit 104, 40511
(606) 269-4341

Single or double occupancy \$35.00
Triple or quad occupancy \$40.00

THE SPRINGS INN
2020 Harrodsburg Road, 40503

Single — 1 person \$34.00
Double — 2 persons \$42.00
Triple — 3 persons \$44.00
Quad — 4 persons \$46.00

Economy:
(606) 277-5751

Single — 1 person \$27.00
Double — 2 persons \$29.00

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Lexington, Ky., November 11-14, 1985
Immanuel Baptist Church

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Credit Card No. _____ Expir. Date _____

(To guarantee reservation)

Your signature _____, Date _____

Contact your hotel directly for additional reservation information

After trip to Ethiopia

Belfry pastor determined to continue hunger fight

by Glenn Mollette, State Correspondent

Seven months ago Jim Watt stood before a pastor's conference in Pikeville and announced that his deacons had voted unanimously to send \$100,000 to famine stricken Ethiopia. "It's a lot of money and we have many needs but in comparison to a million dying people our needs are insignificant," stated Watt. "We have yet to present this to our church," he continued, "So please be in prayer for our church as we make this vital decision." That Wednesday night not only did the Belfry Baptist Church vote in favor of the deacon's recommendation but a layman in the church matched the gift with another \$100,000.

The next Monday Jim Watt stood before the Kentucky Baptist state executive board and reported what God was enabling the Belfry Baptist church to do.

"It seemed as if God was getting ready to do something in Ethiopia," reflected Watt. John Cheyne of the Foreign Mission Board had just one week before receiving permission from communist governed Ethiopia to send food and help. The money just seemed to come at the right time.

From that day on Watt's life changed. "National attention for three months took over my life," observed Watt. When a reporter from the Washington Post came to Belfry to do the story it was only the beginning of daily interviews from papers throughout the country along with radio talk shows and television appearances. On Dec. 23 Watt appeared on national television which Watt estimates raised another \$40,000 for Ethiopia. "We received amounts from one dollar to five hundred after that appearance."

Yet even in the limelight Watt affirms it was a great spiritual time for him and the church.

"We decided not to respond to any of the negative thoughts that come our way." The church did receive 15-20 negative letters among the thousands of positive and a man one Sunday picketed the church.

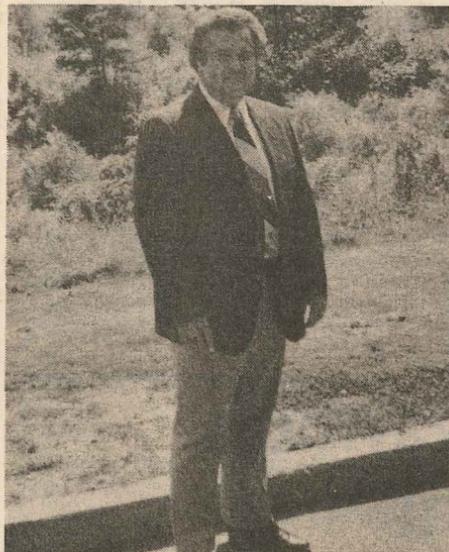
"We agreed to do three things in view of our gift," noted Watt, "Not to try to explain, defend or justify our actions."

Some folks might get the idea that a church who had received so much attention might become haughty. "Our church never had an attitude of look at what we've done. We felt a part of something big God was doing in the world."

Most recently Watt had the opportunity to visit Ethiopia. His purpose was to first, "See if our money got there or is the food really getting to the people." And "Did \$200,000 do any good?"

The first question was answered with a resounding yes. "I personally viewed 300 tons of grain and food stacked in warehouses that had been strategically built near the famine area." Watt not only saw the grain but was able to be a part of the grain disbursement in Rebal, a tiny village in the Mentz Gisha district outside of Addis Ababa.

The United Nations is overseeing the sacking of this grain which requires that one sack be placed in four sacks to



Jim Watt

withstand the 25 foot drop from the airplane.

"This food is donated by the U.S.A." is written on each sack.

"Southern Baptists are in charge of the food after it is dropped into the famine stricken area," he reported.

"About 200 natives work with Southern Baptists to sack it and oversee its distribution."

A Hercules transport plane carrying 16 tons a trip made four stops to drop off food.

"The Mentz Gisha is the hard hit area of Ethiopia, he said, "Food has to be dropped into there by helicopter."

"It is extremely difficult to get there. The terrain is very rough and requires a two and a half hour walk but only two minutes by helicopter."

Watt noted that he did view several people on the verge of death and many more will starve.

Because of the money Belfry gave, Watt asserted, "I was able to hold some children in my arms who might not otherwise be alive. The tragedy is that the children and the babies are the hardest hit. Forty thousand Ethiopians were dying per day with 4000 of them being under three years old."

Watt reflected that when he was introduced in Rebal as the pastor of the church who had given so much money, people began to gather around him and kissed his feet. "I had to lift them up. They couldn't understand that what we did was really nothing."

Is there any hope for Ethiopia? "It has to rain," Watt answered. "It did rain two days while I was there and the Mentz Gisha is beginning to green up a little bit. However, our country will have

Charles Thompson: a mountain minister for past 40 years

by Robin Oldham, State Correspondent

As a 23-year-old man embarking on life in his native Philadelphia, Pa., Charles Thompson was an "average church-goer" with his eyes on success in the big city.

Trained in mechanical engineering, Thompson had never heard of such remote spots as David, Decoy and Quicksand Creek in the mountains of Kentucky. Certainly, he never dreamed he would live in those places one day.

But in 1934 Thompson's life was changed completely. It was in that year that the young Philadelphian accepted Christ as his savior and dedicated himself to following the Lord's will in his life.

In order to prepare for Christian service, Thompson entered Philadelphia School of the Bible and began leading youth meetings, preaching on street corners and working with the Salvation Army in prison ministry.

All the while, God was speaking to Thompson about mission work in the Kentucky mountains. After friends in a prayer group were called to Kentucky, Thompson and his young family felt certain God wanted them to leave Philadelphia to begin working with Faith Mountain Missions.

So in 1943 Mr. and Mrs. Charles Thompson and their five children stepped out in faith and moved to Decoy on Quicksand Creek where mail was delivered on horseback and electricity was a luxury enjoyed by city folks. After assuring area residents that they planned to stay on Quicksand Creek until the Lord moved them, the Thompsons were quickly accepted into the community.

After five years in Decoy, the family

was called to Harper, before moving to Cannal City in Morgan County. It was in Morgan County that the Thompsons were drawn to Kentucky Baptist mission work.

After witnessing the effectiveness of Kentucky mountain missions, the Thompson family joined First Baptist Church, West Liberty, the congregation that would later ordain Thompson to the ministry.

Thompson continued to look for ways to share the Christian message and soon became part of a radio ministry in Clay County. He enrolled in Cumberland College, became an associational leader while being pastor of numerous churches in eastern Kentucky.

Thompson's experiences in the mountains have been so memorable that many friends and family members are encouraging him to write an autobiography.

Now at age 73 Charles Thompson is pastor of Ewing Baptist Church, Bracken Association. He and his wife, Margaret, are parents of eight children and have 15 grandchildren.

Reflecting on his rich life, Thompson says that a song he learned as a young man in Philadelphia has been part of his daily devotions for more than 40 years. "I Want My Life to Tell for Jesus" touched my heart during Bible college days," he remembers. "I've tried to keep the commitment expressed in the song's title as a goal for my life and ministry," he states.



Thompson

to help Ethiopia for another 10 years. They simply need time to build up, develop seed and get going."

In view of the church's large gift to Ethiopian hunger, a long period of national attention and a missionary trip to see what is really going on Watt expressed, "I have become very aware of our church's responsibility to be a good steward of God's money. I want us to have adequate facilities but in view of the need of the world I want us to shy away from extravagance."

The trip to Ethiopia also reaffirmed Watt's convictions concerning the Cooperative Program. "I am a die hard Southern Baptist," Watt declared. "I saw first hand the genius of our nation where the need is great."

May God help each of us to be more generous in our world hunger offerings and to see the needs of others in a dying world for which God gave his son.

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Charles F. Stanley is pastor of First Baptist Church, Atlanta, Georgia. He is widely known for his television preaching ministry.

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BROADMAN

Kenya mission journey gives whole family an 'opportunity to fulfill dream'

by Richard F. Hale, State Correspondent

For most people a family mission venture to Africa happens only in a dream. For the L. D. Rasdall family of Smiths Grove it became a reality. As a part of the Kentucky/Kenya joint mission project, L. D. and Joyce Rasdall and their children, 13-year-old Don and 10-year-old Becky spent three weeks visiting and working with Southern Baptist missionaries Jim and Jenny Musen.

This mission venture included a variety of activities. Joyce noted, "We tried to be involved in all of the activities." This included trips into the countryside for Musen and Rasdall, Christian festivities for the missionaries and their families, a visit to the home of the American counsel in Mombasa and a "safari" to one of the game parks for which Kenya is famous.

In terms of mission involvement as viewed by most Southern Baptists, the most significant activity would have been the trip into the countryside for joint worship services. These services brought together several of the Kenyan Baptist churches for each service.

Musen and Rasdall would arrive early to prepare for the service. Lights were hung and the movie projector set up and plugged into the portable generator they took with them to provide electricity for the service which was usually held outside. Since people were traveling long distances a meal was served before the service began. Each person was given a dish of rice and goat meat. Being the guest of honor, Rasdall was given the goat's liver because this was considered by the Africans to be the best portion of meat.

The service consisted of singing accompanied by rhythm instruments, the showing of a film on the life of Christ and preaching by several of the native pastors. "This was not their usual type of service," Rasdall pointed out. "It included more singing and preaching because the service was for several congregations and people had come long distances to attend."

The movie was lengthy, requiring four reels of film. Songs were sung between each reel as the projector was prepared for the next reel. "For many of the people this was the first time they had heard of Jesus," Rasdall explained.

After the service was completed everyone stayed. Darkness and the threat of injury from wild animals dictated that traveling home be started only after daylight had come. The remainder of the night was spent in singing interspersed with messages by the native pastors and testimonies from the Christians. As daylight came, breakfast composed of leftover rice and goat meat from the night before was served. The people then began their long journeys home.

"It's a good thing I like liver," Rasdall commented, "because we attended services like this three times that week."

The holiday season brought opportunities for the missionaries of the area to join together for fellowship. These gatherings gave Dow and Becky a chance to put the experience in puppetry gained at Smiths Grove Baptist Church into practice. With help from

some of the MKs present they presented a play titled "What Christmas Is." They also joined in a time of caroling which ended at the home of the American counsel in Mombasa, the major seaport in Kenya.

On Christmas day the Rasdalls attended church services in one of the local schools. "Many of the churches meet in school buildings because they do not have a building of their own, noted Joyce. "One of the biggest needs in the joint mission project is for men who can help in the construction of church buildings."

The Christmas service provided a good look at what a Kenyan service is usually like. Though cultural differences are evident in their worship, services are basically the same as ours. "The biggest difference is in the music. Only the largest churches have pianos or organs and accompaniment is by rhythm instruments," explained Joyce who serves her church as pianist. "They used many of the same tunes we use and we were able to follow the Swahili words and even sang along on some of the songs."

Although many of the Africans are poor, it is very important for them to be able to give. "The offering plate did not pass a person without them putting something in," said Joyce. "Every man, woman and child put something in. They even took a Lottie Moon Christmas offering to help missionaries in other countries."

Their giving is significant because there is not a great deal of money in Kenya. Wages are low. Wealth is not measured by how much you make or by how much money you have. It is measured in the amount of land you own and the number of cattle you have. Dow and Becky were considered to be "rich" because of the cattle they have for their 4-H projects.

Most Kenyan Baptist churches are small because of the distance between villages and the lack of adequate transportation facilities. The majority of the people have no means of transportation other than walking. With the need for so many small churches to reach the scattered people, there is a corresponding need for pastors and evangelists. Many of these are being trained at Mombasa Baptist High School.

The Rasdalls noted the friendliness and openness of the people. This is evident among the Africans, as the black natives call themselves, in their response to the gospel message. Christianity is finding many new adherents among these Kenyans. The Arab population is less open to the gospel as many of them are Muslims. The Rasdalls found that many of the barriers between them and the Kenyan Baptists were quickly broken down because of their common faith in Jesus Christ. They were able to use their abilities in serving on a short term basis.

Because of the similarities between worship services in Kentucky and Kenya, the Rasdalls pointed out that many of the mission needs in Kenya can be met by individuals or groups going from here and performing the same functions they do in their home church. There is a need for musicians, teachers, evangelists, construction crews and numerous other skilled

workers.

Having known the Musens for years it was natural for the Rasdalls to go to Mombasa and be with them for their mission venture to Africa. Their advice to others who plan to go is to coordinate your trip through the Kentucky Baptist Convention office and let the project coordinator for the Kentucky/Kenya Project make your assignment. This will assure you of the assignment that will put your talents to work where they are needed most.

Becky offered this advice, "Take along extra clothes to trade. They love American clothes and you can trade it for almost anything you want." Many of the hand carved animals and other momentos and souvenirs are inexpensive. The Rasdalls suggest that those going plan for luggage space on the return trip for items purchased there as luggage requirements are strict.

One of the most rewarding parts of their mission venture according to the Rasdalls has been the opportunity since returning home to share their experiences with others. As with their mission venture, this sharing is also a family project. All of them enjoy the chance to meet with mission groups, churches, vacation Bible schools or other organizations to show their slides and momentos and to talk of their experiences. Perhaps they can make your dream of an African mission safari more realistic. They might even give you the added incentive to make your dream become reality.

They may be reached at (502) 563-4859 or by addressing correspondence to L. D. Rasdall, Main Street, Smiths Grove, KY 42171.

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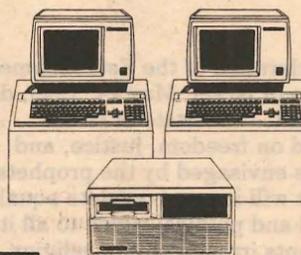
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Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Silent knowledge

Herbert Vander Lugh said, "Some people can't stand silence." How true! The radio is turned on the minute they get up or the instant they get in a car. They sit in front of a blaring TV set all evening or have stereo music booming through the house. They have become so adjusted to our noisy age that they are uncomfortable when it's quiet.

As a result, some of us never hear nature's melodies in the early morning or the birds sing in the evening. And they may never hear the still, small voice of God.

Psalms 46 describes a man of God beset on every side (vs. 2-3, 6). With the world in turmoil, the foundations of the earth shaken and his enemies reigning, one would think that he would be fearful and ready to give up.

However, the psalm begins "God is our refuge and strength, a very present help in trouble." The psalm ends with the words "Be still and know that I am God" (v. 10).

When I was a boy, someone was always telling me to, "Be still!" At home, in a car, in school or in church—the admonishment was the same. I think a better translation of some of these childhood commands was, "Don't make noise," "Don't move," "Don't bother others," etc.

However, God's command implies that God's people need to slow down, take time to meditate and enjoy a silent experience of knowledge which I am convinced that all of us need. We can learn some vital truths through silence.

We can learn of God's presence. He is with us (v. 11) and is a very present help (v. 1). He will never leave me nor fail me.

We can learn of God's sovereignty. The God of Abraham, the God of Jacob, the God of David and the God of our Lord Jesus is God! He will be exalted among the nations and throughout the earth (v. 10).

It is much more important to know that God is at work in our world today than to boast of my work for him. He is the one who makes wars to cease and breaks the weapons of destruction (v. 9).

At Clear Creek Baptist School we insist on time for prayer and meditation. We learn from books (especially from The Book), but our best learning is with the Lord in a kind of silent knowledge!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Orphaned!

The young father was drinking. In a drunken rage he killed his wife and then himself. A 15-month-old child was left an orphan. There was no one who could or would take care of this little one except a great-uncle, now retired. This man and his wife have done their best for nearly 10 years. They are elderly and the great-uncle has several very serious health problems including a heart condition. Indeed, just a few days after we accepted this new student, this added responsibility, the uncle had to be hospitalized in a most serious condition.

As the boy came to us, it was almost an emergency type situation. We conceivably may have this young man another seven years, seven very important and formative years. We are called upon nearly daily to help in such situations.

We are made so aware of a world filled with tragedy in our daily ministry. During the Christmas holidays, one of our finest teenage boys, with us nearly two years, lost his mother in an incident similar to the one already mentioned. His seemingly happily married stepfather shot the boy's mother, killing her instantly, and then turned the gun on himself. He died some hours later. The young man is grieving deeply and we must minister to him in his grief.

How does one explain the unexplainable to this one and so many, many others?

In our society today there is so much violence and wickedness. One of our

finest mountain girls watched in terror as a drunken neighbor shot both her father and mother to death before her eyes. She grabbed up the baby of the family and with another sister escaped through a window into the woods. Thus their lives were spared and today the killer is in the penitentiary. This teenage girl is today one of our most radiant students. Though she has dark memories, she has an abiding faith in Jesus and daily walks closely with her Lord.

One of our finest Christian young men, with us for some years now, saw his mother commit suicide. Then a preschooler, the trauma of what he witnessed apparently caused a type of mental block. He came to us a physically healthy, muscular teenager. Yet he was almost helpless. He was unable to count, tell time and could not distinguish a dime from a quarter. With a lot of love and patience, we have watched him learn, grow and mature very steadily into one of the most respected members of our campus community, one to whom responsibility can be given. What a joy and privilege it is to be able to help bring happiness where once there was only frustration!

Hundreds of our boys and girls are rather ordinary American kids with normal type backgrounds and loving parents. Why have they come to us? They come because of our very outstanding program that meets our students, academically, wherever they are. We have a young lady with an IQ of 150. We have a program to meet her needs as well as that of the slow learner. We have an excellent teacher-student ratio, a 15,000 volume library open daily until 9 p.m. and on weekend afternoons, a computer program open 14 hours a day involving nearly 200 students weekly, and vocational school opportunities in drafting, welding, carpentry, mining, industrial electricity, auto mechanics and auto body. Others seek an opportunity in sports.

Oneida has such a broad varsity athletic program, equaling the largest schools in Kentucky. An Oneida student has probably at least four times more opportunity to be on a varsity athletic team than in any other school of the state, and probably 10 times more opportunity than in the vast majority of American schools.

We must not get much larger if we are to maintain the family and individual type ministry Oneida has always had and are to continue to know our students as individual human beings.

Reprint from Jan. 19, 1983



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

sunday school lessons

LESSONS FOR AUG. 4, 1985

International Series

Faith amidst despair

Habakkuk Chafing under what seemed to him the divine delay in doing something about the sinful deeds and ways of the people with whom he was associated, Habakkuk went straight to God in earnest prayer with the problems, doubts and questions which were on his mind. He made a full declaration of his bewilderments, introduced the interesting and vital subject of unanswered prayer and requested of God an explanation as to why he was permitting such gross wickedness to go unchecked and unpunished.

Habakkuk 2:2-4 Convinced that God would do what was right and best, as well as make known his will in his own time and manner, Habakkuk announced that he would take his position as a prayerful watchman and await the divine revelation. His faith stood the test for he said: "And the Lord answered me." God informed him that his vengeance would fall upon the people because of their sinfulness, but the prophet was shocked at the announcement that God intended to allow his disciplinary chastening to come through the wicked and cruel Chaldeans.

Habakkuk 3:17-19 Aware of the terrible devastation that would be

inflicted upon the country by the invading military forces and the famine which would follow the destruction of the vineyards, orchards and crops, along with the taking of the flocks and herds, Habakkuk joyfully expressed his confidence and faith in God and declared his complete dedication to the doing of his will. He relied completely upon God for the strength which was needed to do his will in all of life's experience, and that is exactly what God would have all of us to do.

After his remarkable experiences with God, Habakkuk came to the conclusion that God was in control of the universe, and regardless of what might take place, he would trust him. To him God was a perfect remedy for fear and the only source of real peace and joy. Consequently, he resolved to be true to God, regardless of what any others might do.

Life and Work Series

God's answer

Job 40:1-9 Like many of us, Job did wrong in talking so much and in expressing himself so freely about some of the things which God had done. After all, it was not any of Job's business what God had done or why he did it.

God rebuked Job for obscuring divine providence by his irresponsible talk and challenged him. Exposing Job's guilt in criticizing God for the manner in which he had operated, and in an effort to get him to straighten out his thing, God questioned Job. God asked Job if he meant to label him as unfair, if he tried to find fault with him in order to make himself appear right, if he put his human strength against that of his creator, and if he could match his voice with that of his maker. These questions exposed Job's lack of wisdom, made him aware of his guilt in questioning God, brought forth his confession that he had spoken hastily, unwisely and rashly, and reduced him to silence. When he cast himself upon the mercy of God, Job was restored to a place of blessing and usefulness.

Job 42:1-6 Job affirmed the omniscience and omnipotence of God and hastened to acknowledge his own stupidity in talking so freely about things beyond his comprehension.

God intervened and Job received a fresh vision of his holiness, and that brought him to a new realization of the sinfulness of his own heart.



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

on mission together

Israel: Broken promises?

The Declaration of the Establishment of the State of Israel, May 14, 1948, declares that: "the State of Israel . . . will be based on freedom, justice, and peace as envisaged by the prophets of Israel; it will insure complete equality of social and political rights to all its inhabitants irrespective of religion, race, or sex; it will guarantee freedom of religion, conscience, language, education, and culture."

In October 1983, the Baptist church on Narkis Street (Jewish side of Jerusalem) was totally burned by arsonists. Now, nearly three years later, they have still not received a government permit to rebuild even on their own

property. In January of this year, an ultra-conservative Jewish group publicly protested against the presence of the Baptist church.

Several incidents in Israel have resulted in Jewish believers in Christ having been harassed and persecuted. The most flagrant violation of Israel's Declaration of Independence has taken place in Rehovot, Israel, where the city government has issued an injunction barring a group of believers from worshipping in a building they have rented. The pastor and other members of the congregation have suffered physical abuse, vandalism and numerous threats.

Baptists and other religious-freedom groups have through the years gone to jail and shed their blood for religious freedom. Baptists have left a distinct mark upon our American heritage—a mark most Americans appreciate and for which many would suffer again to preserve.

In addition to the largest single allocation of American tax dollars to an individual nation, Israel reaps a harvest of emotional support from Baptists who travel there as tourists, including the millions of dollars they leave behind.

Many Israelis fully support the intention of the original "declaration" and abhor the extremist activity of their fellow-citizens. Even so, a vocal and powerful minority seems to be fashioning the current political stance on the matter of religious freedom.

Jews from around the world founded a state in 1948 with religious freedom as a part of their "declaration." What a tragedy if Israel should now desert one of the principles which has helped provide the popular and financial support it so desperately needs!

Baptists, however loyal to Israel either politically or religiously, cannot in good conscience pretend not to notice this violation of what we, under God, have for so long held so dear.

August 4 is Day of Prayer for World Peace

The following articles are by Larry Braidfoot, general counsel and director of Christian Citizenship for the Christian Life Commission.

Ethics commentary

Praying for world peace as nations prepare for war

Aug. 4 is Day of Prayer for World Peace on the Southern Baptist denominational calendar. In the week following, the world will observe the 40th anniversary of the bombing of Hiroshima and Nagasaki. The choices of life and death lie before us as never before in human history.

Today debate continues about rearming America, a nuclear freeze, verification, a test ban treaty, the MX and Star Wars. Political strategy, moral reflection, civil religion, heated emotions: the actors have changed, but many of the arguments are the same.

One fact, however, is beyond dispute. The atomic bomb has been used. Rightly or wrongly, necessarily or unnecessarily, two atomic bombs were dropped, and more than 200,000 persons—men, women and children created in God's image—died. The decision to use the bomb to end World War II was made by the leaders of what most of us believe to be the most humane nation in human history.

The old adage that history repeats itself, that those who do not learn from history are doomed to repeat it, has enough truth to give cause for deep concern.

Christians should be among the most concerned citizens because we understand that it is God's earth that is in peril, that it is humankind created in God's image that is threatened with destruction.

Some absolute silliness has occurred. Government reports have offered advice on evacuation, mail forwarding and collection of taxes in the event of a nuclear attack. We have been advised that three feet of dirt on top of a door covering a hole would provide protection from radiation (if, of course, someone volunteers to stay above ground and shovel the dirt). More recently, farmers have been advised that dairy cattle may even produce contaminated milk and might even die from radiation fallout.

If we have bureaucrats—whether ap-

pointed by Republicans or Democrats—who engage in that kind of fairy-tale "planning," how safe can we feel? Having used the atomic bomb not once but twice, we can never dogmatically assert that missiles and warheads and megaton bombs will not be used to obliterate humans, cities and the environment.

The defense of our nation is a proper, legitimate and essential concern. But it is no longer as easy as we once thought. In 30 minutes or less, a nuclear warhead can annihilate any city in America. Any military base. Any factory.

Denial has become a way of American life under the mushroom cloud. Because we have never fought a war on our terrain, because 40 years have passed since we exploded "only" two atomic bombs, because the possibilities often seem too horrible to comprehend, we as a nation don't believe "it" can happen here.

Another reason for our cultural escapism rests in technological optimism. "Build a better mousetrap, and the world will beat a path to your door." This optimism urges us to search for a new plane, a bigger bomb, a new weapons system—something to keep us ahead of the Joneses, or the Chernenkos or the Gorbachevs.

But the Chernenkos and the Gorbachevs are playing the same "game." They keep on keeping up, or getting slightly ahead or staying just behind. The solution for life under the mushroom cloud is to be found neither in pacifism nor in military jingoism.

The best response I have heard to the catastrophic possibility of nuclear war was offered by Joshua, the computer in the movie "War Games": "The only way to win is not to play."

We as Christians need to pray that not only our nation, but also the other nations who belong to the God of all nations, will be convinced that "the only way to win is not to play."

Theme interpretation

'Neither shall they learn war any more'

The Southern Baptist Convention in 1983 voted to designate the first Sunday in August each year as the Day of Prayer for World Peace. This year will mark the second observance of this special emphasis in Southern Baptist churches.

The designation of one Sunday each year as a special day of prayer for world peace reflects a growing awareness within our churches of the danger to humankind posed by the threat of nuclear war. We live in a time when the nations of the world are capable of destroying all humanity in a mad flurry of actions that could occur within one hour's time.

What could Southern Baptists do if we invested as much energy and prayer in the quest for world peace as we have in opposing the spread of legalized gambling?

What would happen if Southern Baptists worked with as much perseverance for world peace as we have in opposing alcohol abuse?

What could we accomplish if we were as committed to world peace as we have been to religious liberty and its corollary, the separation of church and state?

All of these concerns we championed properly. But the other—great and mighty works for world peace—we ought not to have left undone.

The designation "Day of Prayer for World Peace" was carefully chosen.

It recognizes the diversity of Southern Baptists, but calls us to united action in spite of those differences.

Some Baptists are more conservative socially, politically or theologically than others. Some are Democrats and some are Republicans. Some are more liberal in their politics than others. As such, we reflect much of the diversity of our society.

No one could anticipate that 14 million Southern Baptists with all of that diversity could easily come to an agreement about an issue as complex and overwhelming as how we are best

to work for peace with justice.

But we can certainly pray about peace. Southern Baptists believe in prayer.

Our pastors can preach about peace. Southern Baptists believe in preaching.

Our regular church programs can provide opportunities to do Bible study which relates to peace. Southern Baptists believe in Bible study.

We can have special programs to educate our church members about how to work for peace.

These are some of the same things we routinely do when dealing with issues such as gambling, alcohol, marriage, divorce, childrearing and other moral issues which confront us.

These we ought to do. But we must not leave undone the same kind of efforts for world peace.

The theme for the 1985 emphasis is taken from Isa. 2:4 "Neither shall they learn war any more."

What would happen in a church if preaching and Bible study and praying revolved around Isaiah's words, not only for his day but also for ours?

Among other things, we might be reminded that the main ones who learn about war in our day are our children. Children grow up to be the young adults who fight wars.

We might decide that the prospects of nuclear war are so serious that we can no longer avoid thinking about the unthinkable.

We might decide that we need to rethink some of our own ideas about peace.

We might decide that we need to work as hard for peace as we do against alcohol abuse and legalized gambling.

In the process, we can be confident of one thing. As competent souls who have the responsibility of going directly to God in prayer, we can be assured that we will find a loving father who has a burden for a war-weary world and who calls us to share his compassion with a world desperately in need of both preservation and redemption.

Southwestern psychology professor retires to new position

Through his extensive writings, family life conferences and television appearances, the teaching ministry of John Drakeford extends far beyond the classroom where he has taught thousands of students during his 36-year career at Southwestern Baptist Theological Seminary.

And when he retired as distinguished professor of psychology and counseling last month, he made it clear that in retirement he'll remain active.

"I don't see any slowing down," said Drakeford, "because movement is the essence of life. Complete absence of movement is death."

So rather than retiring from his work, Drakeford plans to retire to a new position, that of writer-in-residence at Southwestern. In that position he will

concentrate on his writing and will advise seminary faculty and students who want help with their writing.

To look at a list of his writings, it would appear that Drakeford has been concentrating on his writing. He has authored and coauthored 34 books, including two published this year.

Joseph S. Johnson, an editor at Broadman Press who has worked on several of Drakeford's books, calls Drakeford "one of the most knowledgeable scholar/writers in the entire nation."

Of Drakeford's 18 Broadman books, Johnson has edited six, including *The Awesome Power of the Healing Thought, Wisdom for Today's Family* and his most recent, *Growing Old, Feeling Young*.

In addition to his writing, Drakeford will also continue teaching two courses in counseling, and along with his wife Robina, teach weekend family enrichment conferences.

A native of Sydney, Australia, and now a United States citizen, Drakeford moved to America in 1954 and has served on the seminary faculty since that time.

In addition to Drakeford's writing, other accomplishments include the founding of Southwestern's marriage and family counseling center and the development of some of the seminary's counseling courses.

Perhaps his greatest contribution to Christian life has been in the area of the family.

"If I were to be remembered as

something, I would like to be remembered as 'Mr. Family Life,'" Drakeford said. "I'd like my epitaph to say, 'He did whatever he could to help the great institution of the family.'"

Drakeford said marriage and the family today is under assault from many directions. Among the threats are the increasing number of wives who work outside the home, a failure to adequately prepare people for marriage before they marry and the ease with which couples may obtain divorces.

"No longer is a marriage the commitment it used to be," Drakeford said. "The situation is further compounded by Christians accepting the situation. Instead of the Christian community affecting society, we've let society affect us."

Summer at Clear Creek



Summer is time for fellowship and family, fun and fashion. A campus picnic attracts summer students.



The chapel is flooded with fun when the children's choir performs "Noah's Ark."



Kim Farr models in the second annual campus fashion show.

Progress continues at Clear Creek

God continues to bless the work on the construction site of the Clear Creek Family Life Center.

Steel was tied and stored last winter so it is ready to use. Brush and trees have been cut and the building site cleared for the work this spring. A two-lane roadway that connects the campus has been completely graded.

Even the discovery of rock strata 28

feet deep—more than anticipated—has been an advantage. By moving the building back onto this rock shelf, it will be possible to have 100 parking places, instead of the 10 which were designed. Also, fewer pilings will be needed.

Although the harsh winter weather and the increased rock layers have put construction about three months behind

schedule, the coordinators still hope to have the slab poured in time for a Foundation Celebration during the annual Alumni Conference in August. This will give Clear Creek supporters an opportunity to see a "concrete vision" of the reality this dream represents: a vital part of our training ministry.



Brazil: the bond of love

"You can express so much friendship without language. We experienced an unseen and unspoken bond between us as the family of God, a meeting of spirits," marveled Chuck Reber, returned from a three week mission trip to Brazil. Reber, graduate assistant to president Leon Simpson of Clear Creek Baptist School, and a group of Clear Creek students sacrificed to pay their expenses for the summer mission trip, inspired by Marcos Bonfim, a Brazilian who is studying at Clear Creek.

Reber and his wife, Phyllis, John and Rose Brainard, John Muth, and Jim and Nancy Williams were "forced to adapt" immediately, because the Brazilian families who lodged them spoke no English.

"We learned to depend totally on God—for our food, our lodging and our translators," said Reber.

The students preached in the streets, in the slums and in the schools. The Baptist Church of Camorim, Rio, helped the group get settled in a poor section of town. Rev. Finini, known as the "Billy Graham of Brazil" encouraged the Clear Creekers, and his church donated tracts and New Testaments for them to distribute.

"I learned the value of Bible translations and scripture distribution. I know

how frustrating it was for me to be in a service and want to understand," Reber said.

"It was different from America," he reported. "The church services were packed and people were standing outside the meetings straining to hear. The poor were very receptive; over 40 decisions were made during our stay. The Camorim church has missions in Blue Sky and City of God—ironically, those are nicknames for local slums of Rio.

People warned them not to go there. They had to preach before dark and were escorted out by car. But they were never afraid. We were in God's care. And they knew there were Clear Creek students committed to praying for them every day at 5 a.m."

"The people are poor—but very clean," reported Phyllis. "The crime rate is so terrible, all the houses have bars and walls around them. But even the poorest homes in the slums have courtyards with beautiful gardens. Things I thought were important in my life really aren't. We learned to scrub our clothes on washboards."

Chuck agreed. "How cluttered our lives are in America! Life is so simple there. They're without most appliances, yet all the important things get done—and nobody rushes."

The group agreed that their best evangelism tool was their personal testimonies. The news of what God had done in their lives broke down barriers. People said, "You come all this way to tell us; it must be true."

Students from the Southern Baptist Seminary in Brazil helped to translate as the Americans preached. Reber described the difficulty in adapting preaching style: "You can't use illustrations or humor. You can say only about 2 sentences and have to pause for translation."

Reber and John Muth both preached chapel services at the local seminary.

The group toured JUREP, the Sunday School Board publishing house in Brazil. JUREP is the only publisher of Bibles and gospel material in the area. Missionaries of all denominations depend on the stock produced in the crumbling building with the outdated machinery.

The Clear Creekers met many Southern Baptist missionaries who love their adopted country. One woman said her only regret was "I don't have a supply of Snickers' bars." The missionaries described their work as "rewarding, and frustrating." Rewarding because they see results so quickly, and frustrating because of the tremendous spir-

itual and social needs. There is one Southern Baptist church for every three million people, in a country nominally Catholic, but where Spiritism is the prevailing religion practiced.

Clear Creekers returned with tales of picking fresh bananas, coconuts, coffee beans and the "world's best barbecue" served on sizzling skewers. They spent an afternoon witnessing on the white sand beaches beside the cool aqua ocean.

At the airport, the students and their new friends cried. "I wanted to stay. We'd grown so close, with so few words. The children were so full of love. The Lord showed me that the whole world doesn't revolve around the United States," said Phyllis.

One unusual souvenir John Muth brought back to the Kentucky campus was a new nickname—LOBO. The Brazilian children tagged along after him insisting, "He looks like Sheriff Lobo on TV."

It was a long trip: a six hour drive from Clear Creek Baptist School to Atlanta; a two hour flight to Miami; a nine hour flight to Rio; and three hours riding three different buses to arrive at the host church.

But in terms of memories, the trip will last forever.