

Western Recorder

JANUARY 29, 1976

People And Places

The youth department of **Adairville Baptist Church** decorated a bell in the church yard as a bicentennial activity. The bell was painted gold with the dates 1776-1976 painted in black with a black eagle above them. The bell was donated to the Baptist church by the Presbyterian church when it disbanded in Adairville several years ago.



Mrs. Brent

Junction City First Baptist Church recently honored **Mrs. Lillburn Brent** for 49 years of service as a teacher. On the same Sunday, **LeRoy and Elinor McElfresh** received pins for 28 years of perfect attendance.

Lois Calhoun, missionary associate to Jordan, has completed furlough and returned to the field (address: Baptist Hospital, Ajloun, Jordan). A native of Kentucky, she was born in Lexington and also lived in Hazard while growing up.

Ty Clenney, pastor of Immanuel Baptist Church, Danville, has been recommended by the Kentucky Baptist Convention and the Foreign Mission Board to participate in a New Life in Christ Evangelistic Crusade in Ghana, Africa, Feb. 4-Mar. 1. He is being sponsored by Immanuel and First Baptist churches of Danville and South District Association.



Clenney

J. Thomas Meigs, dean of religious life at Georgetown College, has been invited to attend the 24th annual National Prayer Breakfast in Washington, D.C. Scheduled for Jan. 29, the breakfast will be hosted by President and Mrs. Gerald Ford.

Ray Wilson has announced that he is entering full time evangelism. He will be available for revivals beginning this spring. He can be reached at Box 486, Irvine, Ky. 40336.

Staff Changes

Tom Atwood, former full time evangelist, has assumed the pastorate of East Baptist Church, Paducah.

Ron Sisk, a first year student at Southern Seminary, has been called as minister to youth by Louisville's Beechwood Baptist Church. Ron grew up in Pine Bluff, Ark., and holds the B.A. degree from the University of Arkansas and the M.A. degree from New York University. He has had a number of varied experiences in student ministries. Ron has taught at the University of Arkansas, Pine Bluff, done student work at NYU and youth work at First Baptist Church, Pine Bluff.

Roger D. Williams became pastor of Clover Bottom Baptist Church, Irvine Association, Dec. 28. This is his first pastorate. He will be ordained Feb. 8 by McKee Baptist Church. Williams is a native of Bond. He and his wife, Patricia, have two children, Robin and Amanda. Clover Bottom Baptist Church is the oldest continuous church in Irvine Association.

Tony Porter recently became pastor of Raw Hide Baptist Church, Keokee, Va. A first year student at Clear Creek Baptist School, Pineville, Porter is a former resident of Pascagoula, Miss. He is married to the former Marie Wilson of Pascagoula.



Our Kentucky Baptist Heritage

Jack Birdwhistell

Although Baptist preaching was going on at Harrodsburg (then Harrodstown) in April 1776, Baptist strength in Kentucky was small until after the Revolutionary War when hundreds of settlers poured over the mountains. Many were Baptists, but who were they and where did they come from?

Baptists had been active in the colonies since about 1640 when churches began in Rhode Island and, somewhat later, in Pennsylvania. Both of these colonies granted considerable religious freedom. Baptists' fierce devotion to religious liberty and their refusal to support the religious establishment had earned them opposition and ridicule in other colonies.

The Great Awakening, which broke out in Connecticut in the 1730's and 1740's brought division to the Congregational churches of New England. Those supporting the revival were called "separates" and some of them questioned traditional church practices and began to adopt Baptist views.

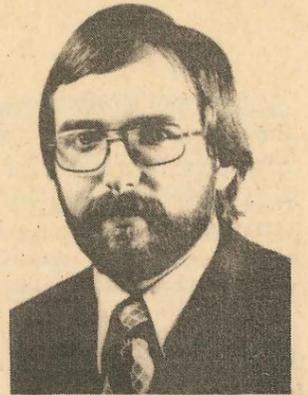
Some of the "separate" Baptists migrated to Virginia and the Carolinas. One congregation, led by Shubal Stearns, settled near Sandy Creek, N. C., in 1755. The fervent evangelistic work of Stearns and his church led to amazing Baptist growth in that area.

In Virginia, Baptists were encountering opposition from the Anglicans. According to John Leland, one of the Baptists' most able leaders, 30 or more Virginia preachers were "honored with the dungeon." It is recorded that five preachers from Spottsylvania County were arrested in 1768 on the charge that "they can not meet a man upon the road but that they must ram a text of scripture down his throat."

Despite opposition, Baptists in New England and Virginia continued to petition for religious liberty. Their support of the revolution and their persistence clearly had impact of religious freedom in Virginia and the Bill of Rights in the Constitution.

After the revolution great migration into Kentucky began and many of the new settlers were Baptists. By the mid-nineteenth century they were one of the dominant religious groups in the country.

Last of a Series



Church-State Issues In Education: Responsibilities

by Ronnie Prevost, New Orleans, La.

When a church encourages people, parishioners as well as others, to use its educational facilities instead of those provided by the state, it morally requires itself to offer academic possibilities which are at least on par with those offered by the state. The financial burden of maintaining a private school system is proportionately gigantic. Roman Catholic parochial school systems are hard pressed financially to maintain their present standards and yet their salary expense is a relatively minor one since 90% of the teachers in Roman Catholic schools are members of religious orders whose only expense is the cost of their subsistence.

As it is, most church sponsored schools are struggling under the terrific pressures being exercised upon their budgets. In seeking to maintain high standards they either must meet or feel that they must meet, parochial schools are forced to consistently raise tuitions and are pricing themselves out of the education business.

In the early schools in the United States religion was a primary teaching tool as well as a subject matter to be taught. This is a fact to which many Christians point with pride and a degree

of longing. This desire for education in the realm of religion and faith as well as in the secular realm has served as the springboard from which many churches have launched school systems of their own. Christians must realize that if what they want is a separation of church and state while maintaining quality educational institutions, two options, which are not mutually exclusive, are open.

First, they can subsidize their schools themselves, providing their schools with the proper financial support that will keep tuitions and fees within reason for those whom the church is seeking to educate. This proper support would erase any need the church schools would otherwise have for state aid.

Second, as individual Christian citizens they can work through civic groups to maintain quality public schools and they will at the same time be responsible for teaching their children matters of religion and faith in their homes.

Before any solutions can truly be sought in the church-state issue and before taking any definite stand in education and in other areas we must realize and seek to avoid one mistake that

is committed repeatedly in discussions covering the issue: often people fail to realize that the church, in both the local and universal senses, is very much different from institutions which we find around us in the world. The church is not only a group; it is individual Christians. As long as there are Christian citizens of nations there never will be a complete separation of church and state.

The answer to the question of the proper relationship between the church and the state is to be found not just in groups or denominations. The challenge is for each Christian as a member of the body of Christ—as a church himself, so to speak—to determine for himself first to what extent he will participate in government and the governmental process.

The thought of an institutional church dominating a state is as repulsive to me as is that of a state dominating a church. We are warned that our society is evolving toward one or the other of these situations. This need not happen. This will not happen and our churches can be properly related to our governments if we will fulfill our roles as Christian citizens.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

VOL. 150 JANUARY 29, 1976 NO. 4

C. R. DALEY JR. Editor

JAMES H. COX Associate Editor

PAUL WHITLER JR. Business Manager

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 4361, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN M. SYKES, Ashland, Chairman; C. CARMAN SHARP, Louisville, Vice-chairman; MRS. J. S. WOODWARD, Lexington, Secretary; WILLIAM S. BLAKEMAN, Winchester; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; W. KEN FORMAN, Campbellsville; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89. FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Baptist Journalism in Kentucky

On pages 8 and 9 in this issue are photographs of front pages from 1850 and 1859 issues of the Kentucky Baptist state paper. It is fitting in this bicentennial year of Baptist preaching in Kentucky to recall some epochs in the life of Baptist journalism in Kentucky.

Since 1851 the *Western Recorder* has been a vital part of the Baptist witness in Kentucky. Though the name, *Western Recorder*, dates from 1851, Baptist journalism in Kentucky reaches back to 1812. A number of publications generally put out by one zealous Baptist sprang up in the early 19th century. Most of those lasted only a short time because of financial limitations and other difficulties.

The names of some of these were: The Kentucky Missionary and Theological Magazine (1812); The Gospel Herald (1813); The Baptist Monitor and Political Compiler (1823); The Baptist Recorder (1826); The Baptist Chronicle and Georgetown Literary Register (1830); The Cross and Baptist Banner (1832); and The Baptist Banner (1834).

The Baptist Banner front page reproduction on page 8 of this issue came from 1850, the last year for this paper. It was merged with *The Baptist*, a Nashville, Tennessee, Baptist paper edited by R. B. C. Howell and with *The Western Pioneer*, a paper published in Alton, Illinois, edited by John Mason Peck and given the new name, *Western Recorder*.

One of the questions I am often asked is, "Why is a Baptist paper in Kentucky called the *Western Recorder*?" The answer is simple. In 1851 Kentucky was considered to be the west. By now the name is an important part of the image of the *Western Recorder* and a survey of readers made about 15 years ago indicated strong opposition to changing the name.

Through the years the *Western Recorder* has had some very colorful editors who have never shied away from controversy. The paper has been known as a strong defender of the Baptist faith and doctrine as the editors understood it.

Probably the most influential *Western Recorder* editor in its 150 years was Thomas Treadwell Eaton who was editor of the paper around the turn of this century. Eaton, who was also pastor of the Walnut Street Church while serving as editor, gave the *Western Recorder* a motto which described his editorial philosophy and which remains today in the masthead. "Earnestly contend for the faith which was once for all delivered to the saints" (Jude 3).

The *Western Recorder* and Southern Baptist Theological Seminary have been closely related since the seminary moved to Louisville from Greenville, South Carolina, in 1877. The relations generally have been warm and cordial. However, over the years some seminary faculty members have come under the fire of the *Western Recorder* editors for their theological positions. The best known of these episodes is the attack of T. T. Eaton upon President W. H. Whitsitt's baptism views. Most historians credit Eaton and the *Western Recorder* with the pressure that resulted in Whitsitt's resignation in 1899.

A fact unknown to many *Western Recorder* readers of this era is that for most of its history the paper was privately owned and controlled. It served as the quasi-official publication of the Kentucky Baptist Convention since it was the largest and best known Baptist paper in the state but the convention exercised no control over it.

When Kentucky Baptists agreed to cooperate in the 1919 Southern Baptist Convention \$75 million campaign to pay off denominational indebtedness, it was agreed a denominational paper owned by the Kentucky Baptist Convention was indispensable in the promotion of the denominational program in Kentucky. So in August of 1919 the Kentucky Baptist Convention purchased the *Western Recorder* for \$20,000 and the *Baptist World*, the other significant Baptist publication in Kentucky, for \$15,000.

The merged papers were put under a board of directors elected by the convention and, with slight modifications, has operated this way since 1919.

The Thrill of a Rediscovery

Sometimes a rediscovery of something important is more meaningful and impressive than when it was first discovered. I realized this recently from experiences with two persons.

One was a seminary graduate who recently began his first ministry with a church. On the basis of his conversation with church leaders before coming and his first impressions of members of the congregation, he expected an enthusiastic response to his leadership efforts and a meaningful ministry with the church members in reaching prospects.

He was in for a jolt. He soon learned the situation was not at all like he expected. There were more no than yes responses to his enlistment efforts. He began to feel church members really did not want to be involved in ministry. Rather they were willing to pay him as a professional staff member to do what needed to be done.

He soon concluded that most members of the congregation did not understand even the basic nature of New Testament religion. And so he made a simple but profound decision about his ministry with the church. He decided to scuttle all his topical sermons and preach only exegetical messages. He concluded that the direct message of the Bible was the only hope for him and his fellow members.

The other person was Dr. Walter Jackson who heads up the chaplaincy ministry and the pastoral

counseling training in our two Baptist hospitals in Louisville. He was making the point that a pastor's counseling ministry begins in the pulpit and with the pastor's sermons. People needing help, said Jackson, listen to the sermons to learn whether the preacher really has a feeling for others and whether he is talking out of personal experience with God or merely mouthing holy words.

The best source for the kind of preaching which reaches people is the Bible, says Jackson. Psychological insights of our day are all illustrated in biblical literature.

And so a professional counselor who is a teacher of counselors and a young seminary graduate both turn to the Bible as a sourcebook which is as relevant and applicable today as it was 2,000 years ago.

Many of us in our first discovery of the Bible accepted it unreflectively. We believed it was the word of God with the message of God's love and salvation. In our rediscovery the Bible takes on a new dimension as the living word of God providing a complete life style.

In this kind of experience with the Bible theories and debates concerning how it is inspired don't disturb us. We are too busy enjoying it to theorize and dogmatize. It's God's word to us and that's all we need. What a thrill!

Guest Editorial—

Should Deacons Be Married?

Hudson Baggett, Editor

The Alabama Baptist

It has come to my attention that some people oppose ordaining unmarried men as deacons. Perhaps such opposition is based on Paul's words to young Timothy about deacons: "Let the deacons be the husbands of one wife." (I Timothy 3:12)

What does Paul's statement mean? Some have said it means "one wife at a time," but this is not what it really says. Rather, it emphasizes what is underscored throughout the Bible that God's purpose for mankind (man and woman) is monogamy (one man for one woman and vice versa).

Could Paul's expression mean that a person would have to be married in order to be a deacon? In my opinion, one would have to distort its meaning to make marriage a requirement for the deaconship. Paul would have hardly required marriage for deacons since he was probably not married himself.

One might argue that a deacon should be married to meet the requirement of "being full of wisdom" as stated in the book of Acts. We would agree that marriage shows wisdom (in most cases), but does the Bible require a man to be married in order to be a deacon? Not to my knowledge.

Paul does emphasize that "a person should be proved" before he becomes a deacon (I Timothy 3:10). Of course, this stipulation for deacons has serious ramifications. One may connect the "proving" idea with the requirement for the possible deacon to have "a good report or reputation." Marriage is certainly not the only thing that would "prove" a person's maturity or the lack of it.

BAPTIST NEWS BRIEFS

SEMINARY RECEIVES \$50,000 FROM KENTUCKIAN

B. M. Vincent, a Baptist and former Kentucky congressman and state attorney general, has donated a \$50,000 annuity trust to the endowment fund of the Gaines S. Dobbins Chair of Church Administration at Southern Baptist Theological Seminary. The gift brings the Dobbins Chair endowment fund near completion of its \$350,000 goal, a seminary spokesman said.

Vincent, a lawyer for 60 years, served in the Kentucky state senate for four years before his election as state attorney general. The Brownsville, Ky., resident served the second congressional district of Kentucky in the U.S. House of Representatives from 1937-45. Among other accomplishments, Vincent led in the establishment of Mammoth Cave National Park and Cumberland Falls State Park, both in Kentucky. (BP)

NORTH AMERICAN BAPTISTS ELECT OFFICERS; DISCUSS ISSUES

The general committee of the North American Baptist Fellowship (NABF) re-elected its chairman and vice chairman, discussed Baptist response to disasters and took note of the 1980 Baptist World Congress at Toronto, Canada. Robert C. Campbell, general secretary of the American Baptist Churches in the U.S.A., was reelected chairman and Floyd W. Harris, a Southern Baptist layman from Annandale, Va., was reelected vice chairman.

Norman Godfrey of the Southern Baptist Brotherhood Commission, Memphis, Tenn., observed that North American Christians are responding increasingly to domestic disasters, such as floods, storms and even home fires, in addition to famine and natural disasters in other nations. NABF participants noted a trend to "personal assistance" is disaster aftermath by Christian laity who complete training with the American Red Cross and other relief organizations.

Ronald F. Watts, general secretary of the Baptist Convention of Ontario and Quebec, reporting on the NABF meeting's church and society session, said the session decided that 1976 could be a "People's Liberation Year," with concern for human rights of both sexes, all races and all ages.

Convention executives were urged to stimulate enthusiasm and participation in the Baptist World Alliance's congress in 1980. The quinquennial congress last met in North America in 1965 in Miami. (BP)

HUGHEY VISITS BEIRUT; REPORTS ON MISSIONARIES

Five Southern Baptist missionaries and two volunteers remaining in Beirut are "well and in good spirits" but "the people in Beirut seem very tense" as heavy fighting continues, a Southern Baptist foreign missions official reported. In a telephone conversation with Southern Baptist Foreign Mission Board headquarters in Richmond, Va., J. D. Hughey reported a "great crescendo of noise and fighting" in the Lebanese capital.

The board's secretary for Europe and the Middle East visited with missionary David W. King and spent the night with missionary James K. Ragland. Ragland returned to Beirut in early January after a two-week trip to the United States to visit his father, who is ill, and his wife and children, who earlier evacuated Lebanon. Arriving in Beirut, Hughey was advised not to go to the Baptist Seminary, where the other missionaries live, due to heavy fighting in nearby areas. Although he couldn't visit all the missionaries, he talked with each of them on the telephone, reminding them that the Foreign Mission Board would "back them fully if they reach a decision to leave."

Southern Baptist missionaries remaining in Beirut are the Finlay Grahams, the Kings and Ragland, plus two volunteers, Miss Isabelle McLelland and Mrs. Ann Pfaender. Hughey also visited with 12 other missionaries assigned to Lebanon who earlier evacuated to Jordan. Ten other missionaries assigned to Lebanon are currently in the United States. (BP)

Moral Muscle

by
Franklin Owen



One sometimes sees instances of apparent moral failure on the part of good people whose lives have been unquestionably bent upon better things, and whose Christian intentions and desires were well known. How is it that people of good background and generally of noble heart, fall before temptation? Let me suggest that moral desire and moral strength are not quite the same thing.

One's moral position, so far as his intention is concerned, is a matter of his choosing, but in addition to his intention and choice, there is also the question of how much moral strength he has. How strong is his moral fiber?

Strong moral fiber has to be built through the spiritual exercise of progressive moral choices. There is such thing as moral muscle, not unlike physical muscle, and the fibers are thickened and get stronger through exercise and use. The exercise of one's moral muscles in getting through the crises which he survives, adds to the strength that he needs for greater victories further along. Each victory over every temptation builds strength to stand in a still greater temptation next time. Ten moral "push-ups" today make one able for 11 moral push-ups tomorrow. Remember the old hymn "Yield Not To Temptation?" One of its lines declares "each victory will help you some other to win."

Don't thrust a young person (or any person) into too great measure of moral responsibility all at once. He shouldn't fly too high too soon. Let him wade in deeper by degrees, especially where great potential temptation lies. Let him feel the undertow and the counter-currents in shallower waters, not so deadly, until he develops further skills; better judgment of his own capacities and greater strength to fight the current. Let him exercise his moral resolve and intentions until the spiritual and moral muscles are tough and durable and he can pull the strokes that can take him through whatever challenge.

Paul tells Christians to exercise themselves unto Godliness (I Tim. 4:7). The moral muscles we build strengthen us for greater victories than we could win with less developed moral power.

Del City: Proof There's Joy In Being Saved

by Jim Cox
Associate Editor

Alive. Progressive. Electrifying. Contagious.

These and similar adjectives personify one's reaction to a service at the 9,436-member First Southern Baptist Church of Del City, Okla., just outside Oklahoma City.

And on Sunday night, too!

Whereas, many Southern Baptist congregations, both city and country, have found it expedient from a sheer lack of interest to close the doors and turn off the lights on Sunday night, not so at Del City. Just the opposite is taking place, in fact.

Church Training is currently averaging 802 in attendance, considerably better than most Southern Baptist churches can boast. And at an evening worship service on a recent holiday weekend, when one might expect attendance to be below normal, the entire house (which seats 3,000) was virtually filled to capacity.

Bailey E. Smith, Del City's pastor for only two years, explains it this way: "We emphasize people, evangelism and joy. I truly believe joy comes to a church when people are saved. And we have the world's greatest followers. They follow their staff, and they would rather be at church than elsewhere."

He cited an experience when New Year's Day fell on a Wednesday in 1975. Smith gave his people "the night off" because of the holiday. But when over 200 showed up and found the church locked, they conducted their own prayer service in the church's parking lot. "We all learned from that experience," he recalls.

Smith is slow to take credit for the accomplishments of his people.

"I inherited this enviable situation," he explains, crediting his predecessors, James T. Draper and John Bisagno.

Smith, a native Texan, is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Ft. Worth. He served pastorates in Warren, Ark., and Hobbs, N. M., before going to Del City.

\$3.5 MILLION PLANT

The casual visitor at Del City is immediately impressed with many "out of the ordinary" things he is unaccustomed to experiencing elsewhere. The facilities alone are magnificent—a church plant

valued at \$3.5 million, including 13 structures, several of modern architecture. The property extends over parts of five city blocks and is immediately impressive even to the non-Baptist who passes by.

Said Smith, "When the manager of an X-rated theater near our property would not heed our request to stop showing those films we found out what chain owned the theater and bought him out. A nearby motel offered valuable space we needed so we bought it out. The Lord has blessed us greatly by helping us acquire the land and facilities we need to do his work."

Building a 5,000-seat auditorium is one of the next major projects of the congregation, according to Smith.

A friendliness and warmth among the throngs of people who are members at Del City is also characteristic. When visitors are recognized about mid-point in a service, they are immediately surrounded by up to a score of members who may leave their seats as far as half-a-church away to engulf them in their enthusiastic welcome.

Giving is also significant here. One would expect a large church to maintain a large budget, and Del City is no exception. The congregation's current budget is \$1.3 million.

If there's an ongoing need among its people, First Southern Baptist Church has probably provided a staff member to oversee meeting that need, too.

In addition to Smith, there is an associate pastor, ministers of music, education, administration, evangelism, recreation, ministers to the deaf and to college students, two associate music ministers and preschool and children's directors. All are full time, and nine of the men are ordained.

And then there is the music. What a singing crowd!

There's a 113-voice youth choir backed with piano, organ, guitar and drum accompaniment and a spirit-filled congregation that breaks into a chorus as readily as some congregations disperse on an invitation hymn.

"That Old Time Religion," with hand-clapping accompaniment, "When We All Get to Heaven," "I Have Decided to Follow Jesus," "Fill Me Jesus" and "Hallelujah" are but some of Del City members' favorites.

LEADING IN BAPTISMS

There are special events included in the service, too. Baptism is an integral part of every worship service at Del City. This includes twice on Sunday morning, Sunday and Wednesday nights—four baptizing opportunities per week!

First Southern Baptist Church of Del City has led all churches in the Southern Baptist Convention in number of baptisms for two consecutive years and last year baptized 1,146 persons. It has led all churches of the Baptist General Convention of Oklahoma for 11 consecutive years. Smith says that only twice in the two years he has been there has a service ended without a public profession of faith.

Tom Lester, formerly of the Green Acres TV show, gave his testimony in a recent Sunday evening service. In previous weeks they've had other stars of the entertainment, political and sports worlds tell briefly what Christ means to them. For Lester, this is a third trip to Del City. For many in the audience it's a moving, touching and high inspirational moment as God reveals his continuing work in the lives of his people — whatever their chosen profession.

Smith's sermon is evangelistic in nature. One expects this. He pulls no surprises or punches. Christ came that we might have life, and that we might have it more abundantly. Christ will see you through. Will you give him your heart?

And then the response.

Impressive. Gratifying. Uplifting.

As Smith pleads from the pulpit, no less than 10 men and women stand facing the congregation across the front of the church waiting to receive those who have a decision to make. They do not have long to wait.

Almost immediately, each of the 10 is busy counseling, filling out cards and kneeling at prayer benches on either side of the platform as the congregation sings. Tonight 18 persons will either join the church by baptism or transfer of letter or will publicly register a special call of commitment.

When the service has ended, 90 minutes after it began—and you have not been conscious of the hour until now—members are invited to a reception honoring those who have joined the fellowship this month. It's another way First Southern Baptist Church, Del City, has of saying, "We're glad you're here!"

There aren't a great many fellowships like this one among Southern Baptists, to be sure. But one can't help pondering what heights might be reached if the spirit and zeal of evangelistic fervor witnessed here prevailed in every Southern Baptist church across America.

Evangelism Conference-- Kentucky Baptists Take It Seriously

by Jim Cox

With the theme "Free in Christ" a near-capacity audience at most sessions, and overflowing, standing-room-only crowds at evening sessions savoured every morsel of last week's Kentucky Baptist evangelism conference.

Hosted by Severns Valley Baptist Church, Elizabethtown, the annual event Jan. 19-20 was the last over which T. Hicks Shelton would preside. Shelton, since 1965 director of the Evangelism Department of the Kentucky Baptist Convention, retires later this year.

"I don't believe in all these years I've seen this many people on Monday afternoon," he told a packed house at the opening session. "It's a testimony that God is still moving in the lives of Kentucky Baptists and that evangelism is at the heart of our work."

The two-day conference saw a parade of Kentuckians and others from Georgia, Louisiana, Texas, Alabama and Oklahoma underscore the call to evangelistic fervor. Said Bill Hogue, evangelism section director, Home Mission Board, Atlanta, typifying the expressions of many:

"What we must do in this hour is to hear the voices behind the faceless masses of this world. What Christ has made primary (evangelism) we must not make secondary.

"Do you want to see America won to Christ?" he asked. "Then get the vision Jesus had when he saw the multitudes. But do more than just see it. Do something about it!"

Between evangelistic messages a vari-

If there's to be a revival among Southern and Kentucky Baptists, and our associations, it must begin within individuals.—

Richard P. Oldham

ety of inspirational music was interspersed by as many varied sources. E. F. Quinn, Middletown, state music secretary, led the throngs in several periods of singspiration, using live and taped accompaniment.

Denny Allen, Cumberland College student from Louisville, linked his personal testimony between "There's a Sweet, Sweet Spirit," "I'd Rather Have Jesus" and "How Great Thou Art"—played on the saxophone.

One cannot remain the same once he has experienced the gospel.

J. C. Pyles

The Severns Valley Baptist Church choir, under the direction of Allen Case, provided special music at the concluding session.

And on three occasions Joe Ann Shelton, accompanied by Loen Bushman, both of Ft. Worth, shared testimony through song, scripture, dialogue and sign language. The demand for this feature was so great that extra chairs filled the aisles, many stood in the balcony, some sat in the choir loft and an overflow crowd listened over the public address system piped to a basement room.

Russell H. Dilday, pastor of Atlanta's Second-Ponce de Leon Baptist Church, focused on certain of the minor prophets during three Bible study periods.

Of Jonah, he said, "It's not a comical or funny book, as some have wrongly interpreted."

He cited "at least three messages which clearly speak to us" from the book:

1) When God needs a witness, he calls on one of us.

2) When a person runs away from God's message, he gets in trouble.

3) When a person is sorry for his mistakes, God delivers and forgives him.

Other evangelism conference personalities included Richard P. Oldham, pastor, Glendale Baptist Church, Bowling Green; J. C. Pyles, pastor, Pleasant View Missionary Baptist Church, Louisville; Leonard Sanderson, evangelism director, Louisiana Baptist Convention; Harper Shannon, pastor, Huffman Baptist Church, Birmingham; and William Tanner, president, Oklahoma Baptist University.

While a book store exhibit drew some attention between sessions of the conference, business fell off sharply when the meeting was in session.

Neither would participants be thwarted by one to three inches of snow which fell in Elizabethtown overnight Monday. Undaunted, they arrived on time for the Tuesday morning session. A casual observer commented that most seemed to come with a purpose and nothing would hold them back.

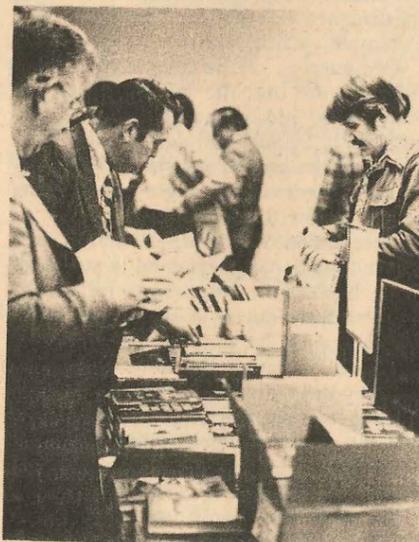
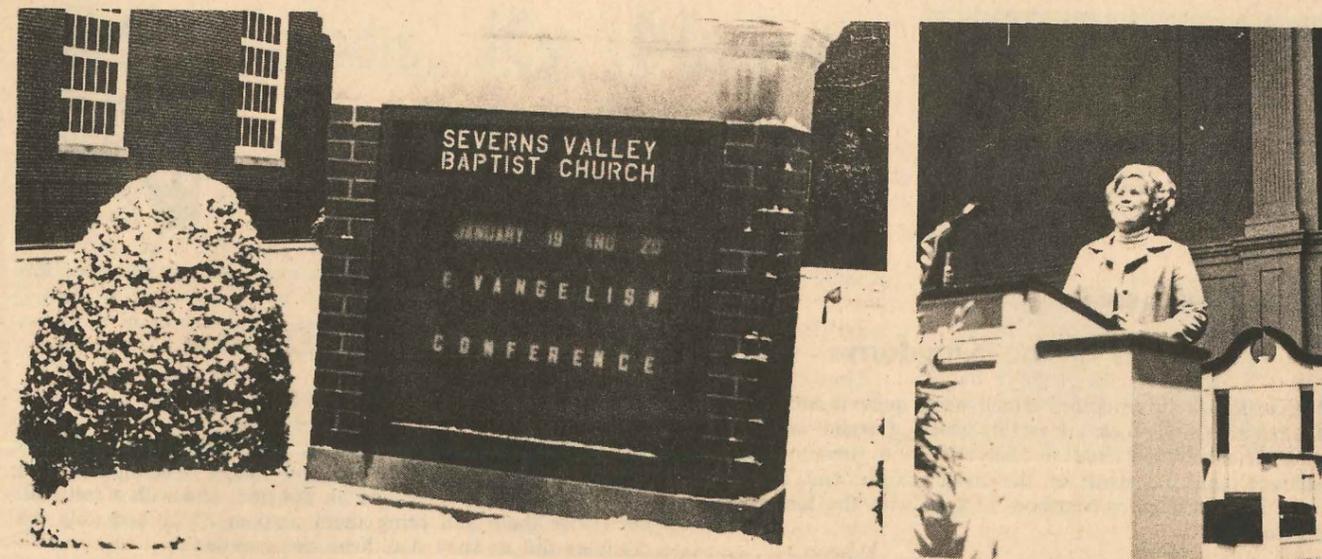
Leonard Sanderson's theme in one session was taken from John 10:10, "I am come that they might have life, and that they might have it more abundantly."

Kentucky Baptists seemed to believe in that verse as they participated in their evangelistic meeting last week.

The 1977 conference is set Jan. 17-18 at a place to be determined.

Evangelism is the responsibility of every person who even modestly considers himself in the company of God.

William Tanner



Cutlines for photos on opposite page: *Top left* — Severns Valley Baptist Church hosted the evangelism conference last week in several inches of snow. *Top right* — Joe Ann Shelton of Ft. Worth, Tex., thrilled her audiences through messages in song and testimony. *Center left* — A. B. Colvin, Middletown, participated wholeheartedly in Bible study periods led by Russell H. Dilday. *Center right* — Allen Case directed the Severns Valley choir at one session. *Lower left* — The book store exhibit did a brisk business before and after conference sessions but little in between. *Lower right* — Practically every seat in the house was filled at most sessions of the evangelism conference.



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for February 8, 1976)



INTERNATIONAL SERIES

Parables of the Kingdom

In dealing with situations which were quite familiar to his hearers, Christ took an earthly story of some well-known event or some fact true to daily life and presented some profound spiritual truth in the most simple and attractive form. The parables in Matthew 13 deal with the kingdom or reign of God.

Matthew 13:31-33

"Small as a grain of mustard seed" was a proverbial expression among the Jews for something that was exceedingly small. A grain of mustard was the smallest seed husbandmen sowed. Normally it did not grow into a very large plant. However, in this case, Christ said that its growth was so remarkable that what should have been an herb developed into a tree.

This phenomenal growth of mustard from such a small beginning is a picture of the tremendous growth of Christianity.

In the Old and New Testaments the word "leaven" is used uniformly as a symbol of evil. However, there are commentators who claim that in this passage there is an exception, and that here it is a symbol of good. They proceed to make the leaven represent the gospel of Christ and the meal to be a symbol of the world, thus teaching that in due time the entire population of the world will be saved. This position many of us cannot accept.

Matthew 13:44-52

These two parables in verses 44-46 have been interpreted variously.

One interpretation of the first of these parables is that the treasure, which was hidden in the field, symbolizes Israel, whose people were scattered among the nations because of their sin in rejecting Christ and for whom he paid the supreme sacrifice on the cross in order that they might be redeemed, regathered, and restored. Another interpretation is that this treasure represents the kingdom of God, which was of such incomparable worth and preciousness to Christ that he readily paid the price of his shed blood to secure it and to restore its lost beauty.

The man's abandonment of everything in order to secure the pearl of great price finds its meaning and culmination in Christ's death. If he considered it of such importance to give up all that he had to secure for people the privilege of being subjects of the King in his kingdom, then all should promptly avail themselves of the glorious opportunity that is theirs.

At the close of his teaching session, during which he had delivered a series of parables, Christ asked his disciples the awesome question, "Have you understood all these things?" Unhesitatingly, and to our amazement, they answered in the affirmative. Accepting their answer at face value, Christ indicated clearly that it was their responsibility to declare unto others God's truth.

LIFE AND WORK SERIES

The Hour of Decision

Matthew 21:4-13

At Bethpage, near Jerusalem, Christ commanded two of his disciples to "Go into the village over against you, and straightway ye shall find an ass tied, and with a colt with her: loose them and bring them unto me." Immediately the disciples did as they had been commanded.

In fulfillment of the prophecy of Zechariah, which had been recorded some five centuries before, and in keeping with a custom among the Orientals for a monarch to ride upon an animal covered with very expensive cloths, the disciples, not having the money with which to purchase such coverings, stripped themselves of their outer garments and placed them on the colt or donkey on which Christ was about to make his royal entry into Jerusalem. As a mark of honor for conquerors who entered in triumphal procession, the people frequently spread costly carpets and garments in their paths. When Christ entered Jerusalem, many of those preceding him spread their garments in the way and others cut down branches from the trees to spread before him. Multitudes acknowledged Christ's claims to kingship by crying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." Thus they acclaimed Christ as the messiah.

Many of those who were unrestrained in their enthusiasm would not have been nearly so enthusiastic had they known that the cross was less than a week away. They fully expected Christ to announce his messiahship, to deliver the Jews from their Roman oppressors, and to establish his earthly kingdom.

When Christ went to the temple and observed all that was taking place in that area, he was deeply grieved by what he saw, and departed for Bethany to spend the night. On the following day he and his disciples returned to Jerusalem. He went immediately to the temple, which was the center of the religious activities. The very purpose of the temple had been sacrificed to the greed of gain. All that the temple stood for was destroyed by the noisy traffic and by the disputing of the money-changers, who offered to change foreign money into Jewish currency at a premium or upon the payment of a fee for doing so, in order that the worshipers might place their contributions into the treasury of the temple.

When Christ saw this desecration of his Father's house, his soul flamed with righteous indignation. Determined to stop the practice of carrying on such business in the temple for which he had great reverence, Christ drove out all of those who were violating the purpose of the temple by turning the house of prayer into a marketplace, and profaning the holy things for their own financial gains. Very dramatically Christ "overthrew the tables of the moneychangers, and the seats of them that sold doves." The coins of the moneychangers rolled in every direction when Christ cleansed the temple of that unholy traffic. Enraged at Christ on account of what he did in cleansing the temple, his enemies boldly challenged his commission and the authority under which he had acted.

Bob Jones, Ky. Native, Our Missions Leader

by Phil Burgess, Western Recorder Intern

Robert Jones, the head of direct missions for the Kentucky Baptist Convention, is no newcomer to the state. He was born in Corbin and lived there for five years.

"My dad worked for the railroad and before I turned six we moved to Harlan County," Bob recalled. It was at this time that the importance of church attendance was emphasized in the home. "My strongest ties were through the local church. I was very fortunate to have been brought up in a strong church," said Bob.

While Bob lived in Harlan County, World War II started and he recalls carrying newspapers with accounts of Pearl Harbor. For the 12-year-old boy the air raid warnings were frightening. "The war came home to me when a young man of our community was killed in combat—it really hit me," Bob said.

"At 13 I found some dynamite caps on a mountain and blew them up. As a result I now have a mangled finger," remembers Bob.

The Jones family moved back to Corbin and Bob began his sophomore year at Corbin High School. As an energetic young man he was sports-oriented but the competitiveness of a large school and a mangled finger helped him to decide on

keeping statistics for the basketball teams. He graduated from Corbin High in 1948.

The next major step occurred when Bob entered Cumberland College—then a junior college. "It was my first experience in being away from home but at this time I came to appreciate a Baptist college. It was a Christian environment."

It was during Bob's freshman year that Christ became real to him. He was influenced by Christian parents as a youngster but he deepened his commitment during the Cumberland days.

At Cumberland Bob was active in the Baptist Student Union. Upon completion of two years' work he received the A.A. degree.

In 1950 Bob entered Georgetown College where he was active in the college choir and business manager of the chapel choir. Reminiscing about the Georgetown experiences, Bob said, "The Christian influence was strong and I made friends who are close to me today." Upon graduation he received the B.A. degree in psychology.

THE CLASSROOM—AND MARRIAGE

Deciding to put his teaching talents to work, Bob accepted a position in a one-room country school. During the school year Bob met an attractive young nurse—Maxine Humfleet. They were married that year.

It was as this time that Bob started preaching in various churches. He remembers it as a good experience.

In 1953 Bob and his young bride moved to Louisville so that he could enter Southern Seminary. The industrious student earned his way through by working at a service station for \$1.00 an hour and at a dairy for \$30.00 a week.

During this period the couple experienced a significant event—a bright-eyed boy was born.

Bob received the B.D. degree from Southern Seminary and then moved his family to West Virginia. Here he pastored six churches at one time. He recalls that this required four sermons every Sunday.

Taking advantage of West Virginia's reputation as a hunting and fishing paradise, Bob stated, "I killed a turkey each year that I was there."

In 1958 the Joneses returned to their native Kentucky. At Beattyville Bob



A young Bob enjoys the results of a West Virginia hunting trip.

entered into missions work for the first time, serving under W. C. Boone, the executive secretary of the Kentucky Baptist Convention, and J. Edward Cunningham, mountain missions director.

After a three year period at Beattyville Bob accepted the pastorate of Hillview Heights Baptist Church in Bowling Green. He recalls that it was "a dynamic, evangelistic suburban church."

ANSWERS PIKE CALL

Responding to his love for mission work, Bob accepted a position as associational missionary in the Pike Association. At that time there were 16 churches and 16 missions in a county where 80 percent were not Christian. Bob was instrumental in starting new missions and some of them developed into churches. "It was a great experience," he said.

In 1968 Bob assumed the positions of director of mountain missions and associate state missions director in Stanton. He worked in 34 counties in eastern Kentucky with various types of missions programs.

This past September saw the appointment of Bob to head the department of direct missions for the Kentucky Baptist Convention. "You might say we moved from the mountains to the city," Bob smiles.

The department of direct missions coordinates work with missionaries throughout the Kentucky Baptist Convention. Included are Christian social ministries, inner city work and all types of mission work.

Bob and Maxine are the parents of three children. Stephen is a sophomore at Cumberland; Debra was recently married and David is at home.

For the Joneses it is a story of a native son returning home and both Kentucky and Bob Jones are happy.

CHURCH STEEPLES
"FIBERGLASS WITH STEEL STRUCTURES"

- 10 YEARS MFG. EXPERIENCE - 100'S OF MODELS
- COMPLETE ERECTIONS BY GLASSTECH
- 10 YEAR WARRANTY "IN-PLACE"

also

- STAINED FIBERGLASS WINDOWS
- "DELFRY" MAGNETIC TAPE
- CARILLON SYSTEMS
- WALL CROSSES

32 MODELS

WRITE FOR FREE COLOR BROCHURES 404-993-9360

Glasstech P.O. Box 135 Roswell, Ga., 30075

An Impressive, Comforting Service
that meets the requirements of every family calling us

Kerr Brothers
FUNERAL HOME

Lexington, Ky.
463 E. Main St. • Dial 2-3345

Southern Professor New Golden Gate Dean

W. Morgan Patterson has been elected dean of academic affairs at Golden Gate Theological Seminary, Mill Valley, Calif. According to Harold K. Graves, president of the seminary, Patterson's duties will begin Aug. 1.

He is now director of graduate studies in the School of Theology and the David Porter professor of church history at Southern Baptist Theological Seminary, Louisville, Ky., and has been on the faculty there since 1959.

Born in New Orleans, La., Patterson is a graduate of Stetson University, Deland, Fla., and of New Orleans Seminary. He has done advanced study at Oxford University in England.



Patterson

The World War II veteran has pastored churches in Alabama and Mississippi. He taught church history at New Orleans Seminary from 1956-1959. He became professor of church history at Southern in 1959, director of graduate studies of the School of Theology in 1970 and served as acting dean of the School of Theology in 1971.

Patterson is a frequent contributor to several Baptist publications and has authored one book. He and his wife, the former Ernestine North, have two children.

Having One's Cake...

by Greg Hancock

Many Kentucky Baptists do not know that the children served by the Kentucky Baptist Child Care Program help to support that program through the annual Thanksgiving offering.

Terry Freeman, pastor of Gilead Baptist Church near Glen Dale, knows, though. The Glen Dale children attend Gilead Baptist and since they always give to the offering anyway, Freeman thought he'd offer a little added incentive. He declared one Sunday morning that he would bake a cake for any Glen Dale cottage that filled two dime-savers for the child care offering.

Dime-savers are little yellow cards that come with the Thanksgiving offering promotional packets. They are given to children, usually, through their Sunday school departments and will hold \$3 in dimes.

It seemed the odds were very much in the pastor's favor. No one ever made an effort to count the Glen Dale offering separately from the regular Gilead offering. The church is a strong supporter of child care and contributes to the child care ministry in many ways over and above the annual offering. Besides, as almost everyone knew—or thought they knew—the little bit of money earned and saved by the Glen Dale children through campus work programs or outside jobs was needed for an occasional snack or a

weekend date. To fill two dime-savers is a task to strain any child's budget—even when mom and dad are around to help out with their pocket change.

The Thanksgiving offering was collected Child Care Sunday, Nov. 23, 1975. By the close of the evening service it was evident that the reverend was going to have some baking to do.

Four of Glen Dale's eight cottages had filled the required two dime-savers. Representatives from Drake and Elsie boys' cottages and Duvall and Covington girls' cottages were lined up at the pastor's doorstep to collect their promised reward. After a period of bargaining, during which Freeman good naturedly tried to dodge his obligation, it was decided that the cakes would, indeed, be forthcoming. Two cottages opted to take their cakes right away while the other two decided that their prizes would taste better after the Christmas holidays.

Freeman declines to comment on whether the contest will run again next year. "These kids know that the program is more than just them," he said. "They want to help the other children, too."

That means that future challengers had best beware. These young people rally to a cause and, in this giving season, stand to be counted among those of the world who find more blessings in giving than receiving.

Campbellsville Student Busing for Christ

A Campbellsville College sophomore William Holmes, has been hired for a week-end ministering position in an unusual bus ministry in his home town of New Castle, Ky.

The New Castle United Church Ministries for Christ, an organization sponsored by two Baptist churches, a Methodist church and a Christian church, has secured Holmes as bus minister for its "Bus for Christ" outreach.

Bus transportation to each of the four churches is provided by the service, and Bill's responsibilities include visitation, evangelism and assistance to those who ride the bus.

Holmes is a Bible major at Campbellsville and is a member of the New Castle Christian Church. He was president of the New Castle Christian Youth Fellowship for six years.

Book Club, Price Rise Announced by WMU

A missions book club, magazine price increases, summertime conference expansion and a new staff member were announced during the meeting of the executive board of Woman's Missionary Union (WMU), auxiliary to the Southern Baptist Convention.

WMU launched Round Table Book Club, a new plan to get missions books economically into the hands of a wide spectrum of Southern Baptists; announced the first WMU magazine price increases in two years for seven magazines; announced it will hold its first summer time conferences tailor-made for

pastors and church staff members; and named Cindy Burns as a news writer in the WMU's office of public relations.

The Round Table Book Club will offer three books a quarter, which members may accept or decline. It is part of a three-year emphasis on teaching missions, according to Adrienne Bonham, editor of Baptist Women/Baptist Young Women materials at WMU.

Books will be purchased by mail through the Book Store Division of the Southern Baptist Sunday School Board, according to Odell Crowe, manager of the Book Store Division's Operations Department. Editors of WMU magazines, "Royal Service" and "Contempo," will select the books and general topics will be selected by the WMU executive board upon acceptance of general curriculum outlines.

The magazine price increases, largely brought about by postal rate increases, will become effective with the July issues, according to Carolyn Weatherford, WMU executive secretary. Postal increases ranged from eight to 11 percent for the WMU magazines.

For the first time WMU will offer special conferences for pastors and church staffers at its summertime programs at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist Conference Centers. Sessions will also be available for pastors' wives.

A pastor and top national WMU leaders will lead daily sessions, majoring on administering churchwide projects in mission study, support and action. Pastors' wives at the conference will be invited to two afternoon sessions designed to help multi-role women make the most of their opportunities.

The Glorieta WMU conference is July 10-16 and the Ridgecrest conference is Aug. 7-13.

Catherine Allen, assistant to the executive secretary and director of public relations, announced that Cindy Burns joined the WMU staff as a news writer Jan. 2. A native Mississippian, Miss Burns is a recent graduate of Mississippi State University. (BP)

"Info Dial" Continues At Annuity Board

The Annuity Board of the Southern Baptist Convention has decided to extend its toll free telephone service for an indefinite period.

According to Board President Darold H. Morgan of Dallas, the "InfoDial" installation brought in nearly 100 calls per workday during December with a peak day of 145 calls.

The "InfoDial" service was first put into effect in June 1975. It permits holders of retirement and insurance plans to check on the status of their participation. It enables Southern Baptists at large to get accurate, up-to-date information on Annuity Board plans, policies and procedures.

The same toll free numbers will be used in 1976. For all states in the continental United States (except Texas) the number is 800-527-4767.

See Me
for a new Olds or Fiat
also have preferred used cars

TRI CITY OLDS
3920 Dutchmans Lane, Lou., Ky.
Bus. 897-6541 Home 239-7668

Charles W. Woodson

**HERBERT C. CRALLE
FUNERAL HOME**

Edwin R. Hillock, President
Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue
Louisville, Kentucky

LIGHTS
BAPTISTRIES
SPIRES

Originator of the fiberglass baptistry.

Wiedemann Industries, Inc.
P.O. Box 672, Muscatine, IA 52761 • Phone 319/283-8842
Write for free information kit Dept. J21

"Sound systems designed for the
Baptist order of worship"

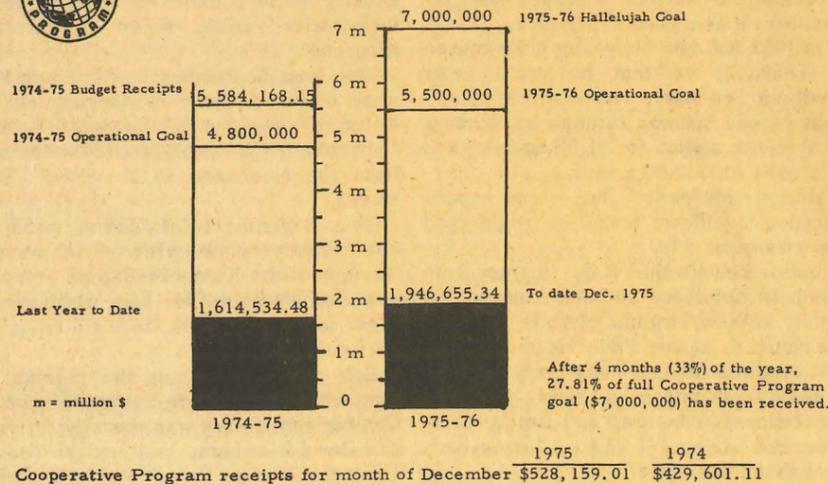
Since 1948

**TECHNICAL SERVICE
CORPORATION**

2618 SOUTH FOURTH ST.
LOUISVILLE, KY. 40208
502-636-1496



NEWSGRAM



STEEPLES LIGHTS
BAPTISTRIES SIGNS

P.O. BOX 2218 DANVILLE, VA 24541
PHONE (804) 797-3277

BOWLING UNITED INDUSTRIES

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

PEARSON FUNERAL SERVICE
Since 1848

1910 S. THIRD Phone 694-3628 149 BRECKINRIDGE LANE Phone 896-0349
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by invitation

CLASSIFIED ADVERTISING

ALUMINUM SIDING, exterior decorating, quality work. Call Colville Aluminum Co., (502) 368-1100.



The administration tower of the Baptist Sunday School Board has been named in honor of retired President James L. Sullivan, chief executive officer 1953-75. Shown with Dr. and Mrs. Sullivan at a brief ceremony unveiling a plaque for the tower is Raymond Langlois, chairman of the board's trustees.

Andrae Crouch, Disciples Set Cumberland Concert

Andrae Crouch and the Disciples will make their first Williamsburg concert appearance at the Cumberland College Catliff Gym Tuesday, Feb. 10, at 8 p.m.

Recently acclaimed "top soul gospel artist" by *Billboard Magazine's* radio programmers' poll, Crouch and the Disciples are a seasoned blend of rock, gospel, jazz and soul. Each Disciple in the eight-year-old band is deeply religious, and it is that spiritual foundation that Andrae claims is their driving force.

Tickets for the concert are available in advance for \$3 to Cumberland College students and \$4.50 general admission. Tickets will be \$5 on the day of the show. Tickets may be ordered through Boswell Campus Center, Cumberland College.

The concert is a non-profit activity presented by the Cumberland College student activities board.

Western Recorder Names Ellen Fleming Intern

Ellen Grace Fleming, a first year religious education student at Southern Baptist Theological Seminary, has been added as a journalism intern at *Western Recorder*, according to James H. Cox, associate editor.



Miss Fleming

Miss Fleming, 22, a native of Memphis, Tenn., is a graduate of Mississippi College where she was feature editor of her school paper. She has served on the Glorieta (N. M.) Baptist Assembly staff and was a summer missionary to Zambia, Africa, in 1973.

She is the daughter of Rev. and Mrs. Eugene M. Fleming. Fleming is pastor of First Baptist Church, Franklin, Ky.

Miss Fleming joins two other Southern Seminary students in the intern program, according to Cox.

Interns named earlier include Phil Burgess of Belton, S. C., and Deborah Jean Harris of Owensboro. Both are also first year students at Southern.

Students are prepared through news, feature and headline writing; field assignments and interviews; layout, editing and composition; photography and dark room experience; proofreading and advertising.

Board Plans 25-Year Advance

The Southern Baptist Foreign Mission Board adopted a study report of its plan of advance for the next 25 years and appropriated \$20,000 for world relief during its January meeting.

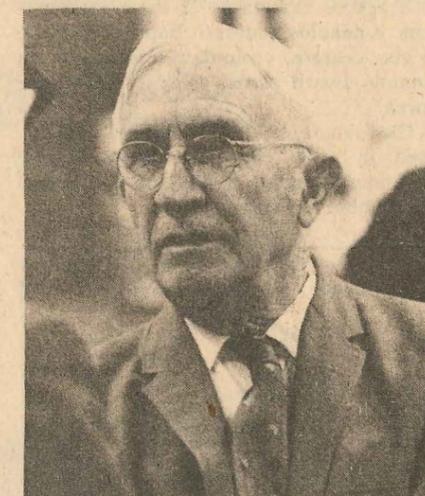
The contents of the report, which culminates a self-study the board has

made throughout most of 1975, will be presented to the Southern Baptist Convention's Executive Committee, Feb. 16-18 in Nashville. It will go to the full SBC annual meeting June 15-17 in Norfolk, Va.

Also, a missions challenge committee, including representatives of the Home and Foreign Mission Boards and members appointed by the SBC president, will report to the Executive Committee and then to the full SBC, according to Baker J. Cauthen, the Foreign Mission Board's executive secretary. He said that committee has been working parallel to studies by the two mission boards.

"It is our firm belief that much good will have been accomplished and the cause of missions at home and abroad greatly strengthened," commented Cauthen of the studies, which, he said, have involved input from a wide area of SBC life.

In other action, the board appropriated \$10,000 from relief funds for needs in Lebanon resulting from that country's civil war, appropriated \$10,000 from relief funds through the Baptist World Alliance, and awarded a medical receptorship to George W. Williams, a student at the Medical College of Georgia, Augusta. A medical receptorship is an arrangement in which the board provides short-term overseas opportunities for qualified medical students. (BP)



John M. Price, 91, pioneer Southern Baptist educator, died Jan. 12 in a Ft. Worth, Tex., hospital. Price was founder and dean of the School of Religious Education at Southwestern Baptist Theological Seminary for 41 years.