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**WESTERN RECORDER**

JANUARY 20, 1977

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## On Opening a Baptist Church Cornerstone

After 20 years in denominational work there is hardly anything left in the way of a church service or event which is a first. If it's a Baptist event, you can be almost certain a state Baptist paper editor has already participated in one like it.

However, Walton Baptists came up with an unusual celebration late last year which was a first for me. It was a special service in which the cornerstone from the old building constructed in 1913 was opened. Walton Baptists now worship in a magnificent new sanctuary.



The service was set for Sunday morning and the suspense was heightened by not even checking before the service to see what the contents of the lead box were. Building and Grounds Committee Chairman John Maddox, Deacon Chairman Jim Burden, Pastor Bob Sheffield and other church leaders decided to capitalize on the occasion for a high attendance day in Sunday school and it was highly successful.

The large congregation watched with keen interest as the objects in the box were removed one by one. Among the interesting contents were a 1913 church membership roll, a Bible, a copy of the 1913 North Bend Associational

minutes, coins and bus tokens of the era, a current newspaper and an issue of *Western Recorder*.

*Western Recorder* was in the very bottom of the box and as the objects were removed some special friends began to speculate what would be my reaction if *Western Recorder* were not among the items in the box. My reply was that like always *Western Recorder* undergirded everything else and was in its proper place in the bottom of the box.

The special service was climaxed with a message by a former pastor, Charles Saylor, of Louisville. Northern Kentucky Association Executive Secretary George Jones and *Western Recorder* Editor C. R. Daley also participated. At noon the large crowd joined in the kind of church dinner for which Walton Baptists are famous.

The occasion served to reinforce the importance of a sense of history on the part of Baptist churches. Walton Baptists in 1913 likely did not realize how much what they were doing would mean to their successors in 1976.

Every church building should have a cornerstone in which is sealed significant documents and other objects which could tell the story of the era to those in later generations. Things which are merely routine to one generation will be extremely meaningful to future generations.

## A Half-Baked Church Budget

One of the most graphic similes in the Old Testament is the Lord's characterization of his people in Hosea 7:8, "Ephraim is a cake not turned." Israel is compared with a pone of bread cooked on the primitive stove of the Israelites. The bread is never turned and so it is burnt on one side and still raw on the other side. The result is half-baked bread with both sides ruined.

Proper proportion and balance characterize every realm of nature and man. A banana leaf becomes a banana tree but it would be preposterous on a rose bush. A size 15 foot fits a six foot nine inch, 280 pound football tackle, but it would ruin a five foot three inch, 120 pound beauty contestant.

In spite of knowing better many of us have tried to get by with this half-baked approach in personal and family affairs. I mean like driving a Cadillac and living in a rented house trailer or not finding resources to provide college education for our children but living in a \$60,000 home.

It's bad enough to have such a foolish and short-sighted philosophy for personal affairs. It's inexcusable to take such an approach in the business and financial affairs of a Baptist church which is what this little editorial is all about.

I am looking at the 1977 budget of a prominent Baptist church and I can scarcely believe what I see. The total dollar budget is in the \$200,000 range which is about what

to expect from this congregation though not all that could or should be done by a church of its strength.

The allocations to the budget items are what are so half-baked. Would you believe it? This church proposes to spend 39% of its total budget income for salaries and benefits for the pastor and other staff members. And because of its indebtedness it is obligated to use 41% of its total expected budget income for debt payments.

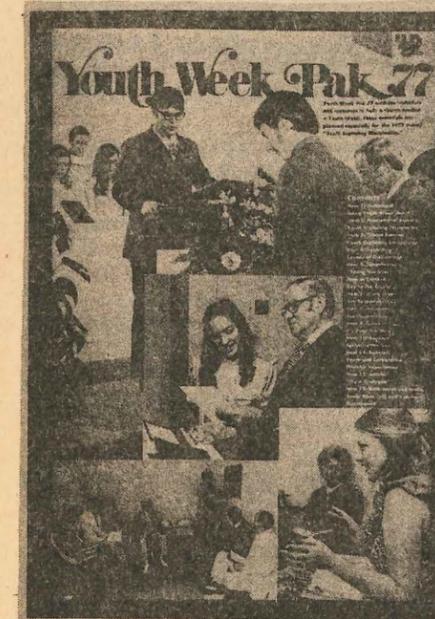
This means 80% of all budget offerings go for salaries and building debt leaving only 20% for literature and other educational materials, utilities, youth programs and retreats, maintenance, insurance, etc., and all mission outreach beyond the local church.

It is hardly surprising that only about two-and-a-half percent of the income of this church is to be used for mission outreach through the Cooperative Program. This means this church will use 15 times as much of its budget income for pastor and staff salaries and 16 times as much for paying building debts as for world missions.

It is never quite fair to make judgments unless all the circumstances are known but special conditions could scarcely justify such a half-baked approach to church expenditures. Somebody has gone to sleep without turning over the hoe cake.

This is not the kind of cooking that will provide the bread of life for a lost world which is what a church is all about.

# Baptist News in Brief



Many churches across the Southern Baptist Convention are already making preparations for this year's Youth Week emphasis, scheduled for Mar. 13-20. A special packet, Youth Week Pak '77, has been prepared by the Church Training Department of the Southern Baptist Sunday School Board to assist churches in planning and promoting the emphasis.

The packet is available for \$4.50 at Baptist Book Stores and the Materials Services Department, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.

## North Central States Hope to Enlist 32,000

A goal of enlisting 32,000 people in Bible study during 1977 was spelled out in a meeting in Springfield, Ill., of Baptists in the seven north central states.

The goal setting came during a church growth workshop sponsored by the Baptist state bodies involved in North Central Mission Thrust, a cooperative effort to enhance missions and evangelism in Illinois, Indiana, Ohio, Minnesota, Wisconsin, Michigan and Iowa.

North Central Missions Thrust dovetails with the Southern Baptist Home Mission Board's Bold Mission Thrust,

which has as its dual purpose evangelization and congregationalization of the nation.

"The North Central Missions Thrust was launched in 1974 and has gained steam as it has gone along," said James H. Smith, president of the effort for 1977.

The overall objective of North Central Missions Thrust is to double the number of churches in the seven states by 1990.

## Evangelist Arrested

James Whitby, a Baptist minister and evangelist, has been arrested by FBI agents on a charge he allegedly defrauded a Swiss bank through a \$5 million bond issue.

Whitby, 48, formerly pastor of a Southern Baptist church in Tulsa and formerly affiliated with Youth for Christ, operates Gospel Outreach Corporation.

Federal authorities allege he received a partial payment of \$100,000 from Bank Robinson A. G. of Basel, Switzerland, for the Gospel Outreach Corporation bonds, according to a report by Religious News Service (RNS). He was freed on \$100,000 bond and ordered to appear in U. S. District Court in Los Angeles at an unspecified date.

Bruce Day, director of the Oklahoma Securities Commission, said that Whitby did not register the bonds with his agency or with the federal Securities and Exchange Commission, and therefore could not lawfully sell them outside the state, RNS reported.

## Carter Election Tops Two 1976 UPI Polls

The election of Jimmy Carter as President, a story which topped several 1976 national religious year-end top 10 story polls, also came in first in two top 10 polls conducted among U. S. editors by United Press International (UPI).

The near miraculous sweep of the Southern Baptist deacon and Sunday school teacher of Plains, Ga., from national obscurity to a victory over Gerald Ford last November, ranked first in UPI's "Top 10 Headline Stories of 1976" and 10 "Most Significant Stories of 1976" polls.

## Ohio Executive Board Sets Affiliation Guide

The executive board of the State Convention of Baptists in Ohio has adopted a guideline to follow in considering whether a church should lose privileges and participation in the state convention.

The guideline stipulates that when the executive board has "reason to believe that any church is out of fellowship in practice or doctrine, that an effort be made to interview such church and pastor by a committee appointed by the executive board . . . If it is found that such church is out of fellowship, participation in the annuity and the executive board privileges shall be withheld and the committee would make recommendation to the state convention and that messengers not be seated until conditions have been corrected."

## King Denied Membership

Black activist minister Clennon King, another black man and a white woman—all out-of-town residents—were denied membership in Jimmy Carter's home congregation in Plains, Ga., by unanimous votes of both the church's membership watchcare committee and the congregation.

The other two refused membership were Austin Black, a black, and Charlotte Weinberger, white, both from Los Angeles.

They cited three reasons for refusing King: 1. he had not complied with, nor even acknowledged, an invitation to meet with the membership committee; 2. he had not shown a willingness to cooperate with the membership in carrying out the goals and objectives of the church; and 3. it would be difficult for him to carry out the spirit of the church covenant because of the distance of his residence. (Southern Baptists encourage new members to join churches in the immediate community so they may be active.)

Reasons given for refusing the application of Black and Weinberger were the distance of their residence, neither had responded to an invitation to meet with the watchcare committee, and nothing was known of their spiritual commitment.

## A New Church Every Year

by Jim Newton

Lloyd Garrison jumped for joy when asked if he would like to start a new church every year for the rest of his life.

"I'd love it. I'd love it," replied the gangly, transplanted, Texan, now 57, who came to the Oregon-Washington area 22 years ago.

That was three years ago. Garrison has set himself a goal of starting one new church per year until his retirement at age 65. So far, he is on schedule.

Since 1973, he has started three new missions: Post Falls Baptist Mission, Post Falls, Idaho; Valley View Baptist Mission in Spokane; and Otis Orchards Baptist Mission in Otis Orchards, Wash.

All three missions are sponsored by the Pines Baptist Church in Spokane, where Frank Barnes is pastor.

William K. Peters, director of missions for the Inland Empire Baptist Association in the Spokane area, and W. C. Carpenter, state missions director for the Northwest Baptist Convention, originally proposed in 1973 that Garrison become a "church starter" missionary for the Southern Baptist Home Mission Board; the Baptist minister accepted the challenge.

Garrison's strength is in "soul winning," rather than administration or

even preaching. "People love him because he's so genuine. He knocks on doors, visits in homes and shares his faith in a simple, straightforward manner," Peters noted. He confided, however, that almost everywhere Garrison had served as pastor he stayed too long, to the point of almost killing the work started so effectively. In most places, the people became dissatisfied with his preaching, one state convention staff member said.

In 1955, Garrison moved to The Dalles (pronounced The Dowes), about 75 miles east of Portland, on the Oregon side of the Columbia River. He had been pastor of a small church in Bowie, Tex., and was inspired by testimonies of several pastors who had been to the Northwest for revivals.

During a School of Missions (now called World Missions Conference), he met the late R. E. Milam, first executive secretary of the Northwest Baptist Convention. Milam said they needed a pastor at The Dalles. Garrison was open to the possibility, and the next Sunday The Dalles church called him as pastor. Two other pastorates followed, with all three, five to seven years duration—too long, some said.

But Garrison has a gift for starting new churches — and that gift is being used in a positive way by the Home Mission Board and the Northwest Convention.

Churches in the Northwest generally

go through three phases, Peters said: (1) the "beginning" church; (2) the "becoming" church, and (3) the "being" church.

Some pastors, like Garrison, are effective in leading phase one churches but not in leading phase two or three churches. Others can lead phase two but not phase one or three, Peters explained.

Garrison recognizes his own strengths, and he and his wife enjoy starting congregations. They live in a mobile home, and when they have completed work on a church, they simply move their home to a new location.

All three missions begun since 1973 were started as a result of Vacation Bible Schools or revival meetings, or a combination of the two.

"I'm in this work because I'm sold on the fact that there needs to be a Baptist church in every community that is preaching the gospel. The Lord has really blessed me and has allowed me to be pastor of seven churches up here in the Northwest.

"And I'm hoping to be pastor of a lot more," Garrison concluded.

### Express Your Opinion in The Baptist Forum

## Double Exposure

From peanut patch to President. They said it couldn't be done, but a Georgia Southern Baptist has projected himself from a farm house to the White House, becoming our nation's 39th chief executive at noon EST Thursday. Our denomination can be proud that one of our own has achieved this distinct honor. But may we ever remember that, just because Jimmy Carter is a "born again" Christian, he is not immune to the need for our daily prayers. Let us pledge this week to pray for him every day he is in office that he will be an instrument of blessing to all the peoples of the earth as God works through him.

Vol. 151, No. 3



## 16-Person Committee Named To Coordinate Seminary Campaign

A 16-person committee, with former Southern Baptist Convention President Owen Cooper as chairman, has been named by SBC President James L. Sullivan to follow through on implementation of a joint national fund raising campaign of the six SBC theological seminaries.

The SBC Executive Committee, which approved the joint campaign last September, also called for the committee to determine ground rules, secure necessary consultation and initiate and coordinate the campaign in keeping with Article VI of the SBC's business and financial plan. The seminaries will share expenses of the campaign, which would not interfere with individual campaigns already approved for Southwestern Baptist Theological Seminary, Fort Worth, and Southern Baptist Theological Seminary, Louisville.

Besides Cooper, other committee members include Ben R. Murphy of Dallas; C. C. Hope of Charlotte, N. C.; Paul Henry of Tulsa; Mrs. F. Tyler

Easley of Bluefield, W. Va.; and Mrs. Doyle E. Carlton Jr. of Wauchula, Fla., all laypersons.

Also, George E. Bagley, executive secretary, Alabama Baptist Convention, Montgomery; R. Eugene Puckett, editor, Maryland Baptist, Lutherville, Md.; W. O. Vaught, pastor, Immanuel Baptist Church, Little Rock; Charles E. Harvey, pastor, Sunset Acres Baptist Church, Shreveport; and the six seminary presidents.

The six presidents are Duke K. McCall, Southern Seminary, Louisville; Robert E. Naylor, Southwestern Seminary, Fort Worth; Landrum P. Leavell II, New Orleans Seminary; W. Randall Lolley, Southeastern Seminary, Wake Forest, N. C.; Harold K. Graves, Golden Gate Seminary, Mill Valley, Calif.; and Milton Ferguson, Midwestern Seminary, Kansas City.

## Georgetown Offers Extension Courses

Graduate-level courses in education and psychology will be offered at Harrison County High School by Georgetown College, according to David Jester, director of graduate study at Georgetown.

The courses, Guidance and Personnel Work in Schools and Independent Study in Behavioral Problems, will begin with registration Tuesday, Feb. 8 at the high school.

Offered as a service to "practitioners" in the Harrison County area who are working toward the state's requirement for equivalency or toward the masters degree, both courses will be taught by Jester.

The graduate program at Georgetown offers the master of arts degree in education for elementary classroom teachers, secondary classroom teachers and school counselors. In addition, the equivalency program for Kentucky teachers who are not candidates for a degree is available.

Further questions concerning the courses should be addressed to David Jester, director of the graduate school, Georgetown College, Georgetown, Ky. 40324.

## Mosteller Dies at 61

James D. Mosteller, 61, Professor of Church History at New Orleans Baptist Theological Seminary, died suddenly at his home in New Orleans, in the early hours of Jan. 1, 1977.

A native of Adairsville, Ga., Mosteller joined the faculty of New Orleans Baptist Theological Seminary in 1967 after twenty years as Professor of Church History at the Northern Baptist Theological Seminary of Chicago, Ill., at which he served also as Dean for nine years.

From September to December 1969, Mosteller served as Chief Administrative Officer of New Orleans Seminary. In March of 1970, the Board of Trustees elected him Acting President of the New Orleans Seminary.

Mosteller served as Pastor and Interim pastor in churches in Florida, Georgia and the Chicago, Ill., area. He was the author of several books.

## Mid-America Graduates Mid-Continent Professor

December graduates at Mid-America Baptist Theological Seminary, Memphis, Tenn., included Mike Morris. Morris, presently on the faculty of the Mid-Continent Baptist Bible College in Mayfield, Ky., received the master of theology degree.

## Baldrige Joins Golden Gate Seminary Staff

A former New Mexico political reporter has been named to the public relations staff of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Gary Baldrige, 25, formerly of The Albuquerque Tribune, joined the Golden Gate staff as public relations assistant. He will be gathering, writing and editing news about the seminary. A new student at Golden Gate, Baldrige is a foreign missions volunteer who plans to specialize in publication work. He is a native of Houston, Tex., and a graduate of the University of Texas at Austin.

### Western Recorder

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

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#### SUBSCRIPTION RATES

Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

# Personnel Changes

## Lee Moves to Florida

Elmer N. Lee, pastor of Faith Baptist Church, Frankfort, resigned effective Jan. 9. He will become pastor of First Baptist Church, Marathon, Fla.

## Biggs to Dayton

Thomas Biggs was called by Crestwood Baptist Church, Dayton, Ohio, to serve as minister of education and associate pastor beginning Jan. 5.

Biggs, a graduate of Campbellsville College and Southern Seminary, has most recently served as assistant church administrator at Ninth and O Baptist Church, Louisville. He was ordained by that church Jan. 2.

## Woliver at Park Hill

Roger Woliver, a religion and church recreation major at Cumberland College is now serving as associate pastor and youth director at Park Hill Baptist Church, Corbin.

## Burnette Leaves Erlanger

Laura Burnette has resigned as director of religious education at Erlanger Baptist Church to become director of activities and coordinator of volunteers at the Baptist Convalescent Center in Newport.

## Lambert Resigns Millwood

Don Lambert has resigned as pastor of Millwood Baptist Church near Frankfort to become pastor of Chestnut Grove Baptist Church in Casey County Association. He has also enrolled in Campbellsville College for further study.

## Letzring Leaves Staff

Don Letzring has resigned from the staff of Fern Creek Baptist Church, Louisville, to enter into music evangelism. His second album with Albin Whitworth of Walnut Street Baptist Church, Louisville, is to be released in March. Letzring is available for concerts and may be contacted at 8600 Ivinell Ave., Louisville.

## Morrison to Fountain Run

C. G. Morrison is now pastor of First Baptist Church, Fountain Run. He comes to the church from Siloam Baptist Church, Liberty Association.

## Severance in Michigan

James A. Severance, former pastor of Gap Creek Baptist Church, Wayne County, is now pastor of Palmer Road Baptist Church, Westland, Mich. He is a graduate of Clear Creek Baptist School, Pineville.

## New Pastor for Mt. Zion

Lewis Jennings is now pastor of Mt. Zion Baptist Church, Brodhead. Since 1971 he has been pastor of West Pineville Baptist Church while managing the printing operation at Clear Creek Baptist School.

## Southside Loses Musicians

George W. Stevenson has resigned as minister of music at Southside Baptist Church, Louisville, to devote more time to his doctoral studies.

Stephen Steiner, a student at Southern Seminary, has resigned as organist at Southside.

## Bethany Adds Staffers

Bethany Baptist Church, Louisville, has new staff members. Robbie Leech, Miss Kentucky 1971, began work as director of youth activities in December. Craig and Beth Singleton became co-ministers of music this month. Both are Alabama natives and graduates of the School of Church Music at Southern Seminary.

## Interim for Flat Lick

Ralph Duncan is now interim pastor of Concord Baptist Church, Flat Lick. The Tennessee native is a graduate of Clear Creek Baptist School and has worked there since 1971 as director of denominational relations and development. He has pastored churches in Michigan, Ohio, Tennessee and Virginia.

# Frank Owen



TODAY'S BURDEN

There are two days in every week about which we should not be over-anxious; two days which should be kept free from fear and apprehension.

I. One of these days is YESTERDAY with its mistakes and cares, its faults and blunders, its aches and pains. Yesterday has passed forever beyond our control.

All the money in the world cannot bring back yesterday. We cannot undo a single act we performed; we cannot erase a single word we said. Yesterday is gone.

We may repent and ask forgiveness for yesterday, or, we may give thanks for it, but its deeds are done, for better or worse. We must leave yesterday to God. We can't carry it anymore.

II. The other day we should not worry about unduly is TOMORROW, with its possible adversaries, its burdens, its large promise and poor performance. Tomorrow is also beyond our control.

We may make reasonable preparation for tomorrow, but having done so we must leave tomorrow to God; put it in trust with him. It is too heavy for us. (Matt. 6:34).

Tomorrow's sun will rise either in splendor or behind a mask of clouds—but it will rise. Until it does, we cannot live tomorrow, for it is as yet unborn.

III. This leaves only one day—TODAY. Any person can fight the battles of just one day. We are endowed with the necessary strength to carry today. It is when you and I add the burdens of those two awful eternities—yesterday and tomorrow, that we break down. They belong to God—we can't carry them.

It is not the experience of today that drives men mad—it is remorse or bitterness for something which happened yesterday and the dread of what tomorrow may bring.

Let us, therefore, live one day at a time. Moses promised the tribe of Asher as they crossed into the promised land: "As thy days, so shall thy strength be" (Deut. 33:25). So may it be with us as we dig into the new year.

# Sunday School Lessons

Lessons for Jan. 30, 1977

by H. C. Chiles, Murray, Ky.

International Series

Life and Work Series

## Power Over the Demonic

Mark 1:21-34

Immediately after the call of Simon, Andrew, James, and John, our Lord and his disciples entered the synagogue at Capernaum. After the reading of the scriptures, the presiding officer invited any who chose to do so to address the people, whereupon Christ availed himself of the opportunity to teach those present concerning the kingdom of God. His teaching was original, direct, novel, and fresh. He taught the Word, told the people that it meant exactly what it said, and then challenged them to believe it and to obey it.

Into the tranquility of that synagogue came a demon-possessed man, but for what purpose is unknown. If Satan instigated the episode, he must have been chagrined by what followed. The presence of Christ disturbed the unclean spirit in the man and made him vocal. Despising his flattery, and refusing to accept a testimony from him, our Lord commanded the evil spirit to hold his peace and to come out of the man. The demon threw the man into convulsions, laid him prostrate on the floor, and, much against the demon's will, as his loud cry indicated, then came out of the man.

If even the demon obeyed our Lord when he commanded him, how much more should we, as Christians saved by grace, render him the unreserved obedience of loving and grateful hearts.

Upon arriving home, with Christ, James, and John as their guests, Peter and Andrew found Peter's mother-in-law sick with a raging fever. Naturally their first impulse was to tell Christ about the situation and need. Because of their faith in his power to heal, they did not lose any time in telling Christ about her illness. Without suggesting what he should do, they simply told Christ about the situation and then left the matter entirely with him. And what a blessed privilege to tell our Lord about everything!

Although he was there as a guest, Christ could not remain long without bringing whatever blessing might be needed. Regardless of what the need in any home may be, there is sufficient grace and power in Christ to meet it. Going to her bedside, Christ took her by the hand, raised her up, and made her well. The healing was instantaneous and perfect.

Those witnessing the miracle in the synagogue had returned to their homes. During the day many heard about the miracle. The news of Christ's exorcising power over demons stirred many with the hope that he would do, for their loved ones and friends who were afflicted, what they believed he could do. At sunset, which ended the Sabbath, the inhabitants of Capernaum and the surrounding area brought the sick and demon-possessed to Christ in large numbers. Christ did something for all of them. No demon or disease was able to resist him. Christ will always do something for those who come to him. Whatever the need, he is able to supply it.

## A Woman Caught in Adultery

John 8:1-11

While Christ was teaching in the area of the temple in Jerusalem, the Scribes and Pharisees, who repeatedly sought opportunities to take advantage of and entrap him, brazenly barged into his presence, bringing to him a woman who had been caught in the act of adultery. According to the law of Moses (Deut. 22:23-24), such a person should be stoned when her sin was attested by two persons. These critics did not have any compunction of conscience about exposing this woman to public humiliation, if thereby they could use her as a snare with which to incriminate Christ. The situation afforded them an opportunity to put Christ on the spot. They asked him if the law of Moses should be administered in this case, or would he propose another rule by which they should go?

Really, they were not concerned about this sinful woman, but they were very much interested in finding some basis on which to entrap Christ and bring both religious and civil charges against him. They rejoiced in this opportunity of presenting Christ with this dilemma. In the event that he should say that she should not be stoned to death, but should be released, they would accuse him of being an enemy of Moses and charge him with breaking the law, which prescribed the death penalty. If Christ should agree with Moses and declare that the woman should be executed, they would accuse him of usurping the power of the Roman government and he would then be in trouble with the officials who had the sole authority to impose the death penalty upon the inhabitants of Jerusalem at that time.

Christ exposed the unfitness of these men to be sitting in judgment on the woman. He confounded them by saying, "He that is without sin among you, let him first cast a stone at her."

All of the thoroughly humiliated critics withdrew themselves with the least notice possible from others. Standing erect again and observing only the sinful woman, because her accusers had left, Christ said, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Then the merciful and compassionate saviour refused to condemn her, even though he did not condone her sin, but called her to repentance and commanded her not to repeat her sin. He wanted her and all who read this story to know that by the grace of God sin can be forgiven, and that sinful habits can be overcome through the power of God. We appreciate the gracious way in which Christ dealt with this sinful woman.

While her self-righteous accusers overlooked the fact that she was a person who needed to be helped, they looked upon her as one who could be used to put Christ in an unfavorable light and thereby make it much easier for him to be put to death. The way in which Christ dealt with her caused her accusers to drop the case lest they incriminate themselves.

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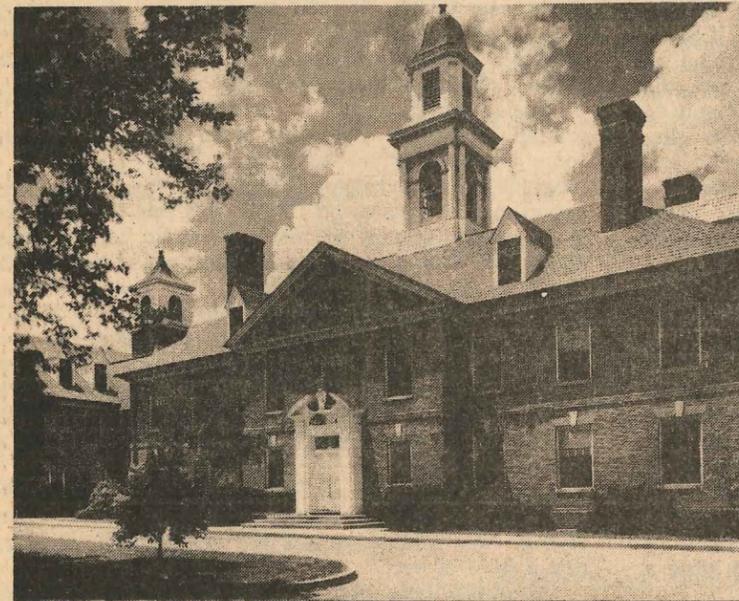
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