

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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Ohioans pick Oklahoman to succeed Ray Roberts

Tal D. Bonham, director of evangelism for the Baptist General Convention of Oklahoma since 1973, will succeed Ray E. Roberts as executive secretary-treasurer of the State Convention of Baptists in Ohio.

Bonham, 45, will join the Ohio convention staff Jan. 2 as executive secretary-elect. He will assume Roberts' duties Apr. 1 and Roberts, who will reach age 65 in June, will be a consultant to the convention until his retirement June 30.

Roberts, Ohio's first and only executive secretary since its formation as a state convention in January 1954, volunteered to relinquish his duties three months ahead of his retirement date in view of the early selection of Bonham by the Ohio executive board. He first came to Ohio in 1952 from a pastorate in Danville, Ky.

A native of Cordell, Okla., Bonham is a graduate of Oklahoma Baptist University, Shawnee, and earned bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

He served pastorates at First Baptist Church, Marlow, Okla., 1960-64, and South Side Baptist Church, Pine Bluff, Ark., 1964-73.

Hot & cold flash: church can save on energy, too

by Jim Lowry

Heating, lighting and air conditioning, the three primary villains in the continuing quest against rising energy costs, are the most obvious places to begin a serious conservation effort.

With the rapidly rising costs of all types of energy it is no longer economically feasible for churches to maintain a building or several buildings at a comfortable temperature level all through the week when they will be used only two days.

Churches employing wise energy management should not turn on heating or cooling systems Saturday afternoon to prepare a facility for a Sunday morning meeting. Studies indicate almost any building can be heated or cooled to the desired level in six hours or less depending on outside temperature extremes. Local utility companies will generally cooperate with interested churches to help them establish a table showing how much time is required to adequately prepare the facility.

Hallways and passageways require only minimal light levels, as compared to classrooms or office areas. An inexpensive light meter may be purchased to check light levels in a facility. A recent innovation is an automatic sensor that decreases interior light levels as available light through windows increases.

Another option for churches is multiuse of space, such as having two Sunday schools and two worship services each Sunday morning instead of building a larger building to accommodate all members at one time. That, in effect, doubles available space. Energy and construction savings from building a smaller facility also must be considered along with smaller land requirements.

Windows are one of the worst offenders when it comes to wasting energy in churches, since glass and metal frames are both fast conductors of heat and cold. Jeff Neece, planning engineer in North Carolina, says storm windows would cut in half the estimated 77 British Thermal Units per square foot a window loses.

Jerry Privette, supervisor in the Baptist Sunday School Board's church architecture department, said insulation is one of the most cost effective actions a church can take to conserve energy. Uninsulated walls constructed of brick and plaster have been measured to lose 11 BTUs per square foot, compared to a loss of only four BTUs for the same wall, insulated—a saving of almost two-thirds.

Uninsulated ceilings lose 15 BTUs per square foot. After installation of six-inch bats of insulation in the ceiling, the loss was cut by 80 percent to only three BTUs.



Making himself perfectly clear, Forrest Sawyer [r], state Brotherhood director for Kentucky Baptists, welcomes Dr. and Mrs. James H. Smith of Springfield, Ill. into Brotherhood circles. Smith, executive

secretary-treasurer of the Illinois Baptist State Association, has been elected executive director of the SBC Brotherhood Commission, Memphis.

Historians elect Jones to head state society

Northern Kentucky Baptist Association executive director George A. Jones of Newport has been elected president of the Kentucky Baptist Historical Society.

The election came at First Baptist Church, Richmond, during the society's annual meeting. Jones succeeds Leo Crismon of Louisville who had been the group's president several years.

Elected to serve with Jones were C. Ford Deusner,

Middletown, vice president; Earl C. Goins, Hustonville; and Franklin Owen, Middletown, treasurer.

Following the society's noon meeting, members toured White Hall, home of Gen. Cassius Marcellus Clay, and Ft. Boonesborough, Daniel Boone's first settlement in Kentucky.

David C. Greene read a paper on the history of First Church, Richmond. Crismon read one on Boonesborough.

The society meets again in Louisville Nov. 12 for dinner prior to the annual sessions of the Kentucky Baptist Convention.

The group set its 1980 annual meeting for May's Lick Baptist Church July 25 and tentatively approved First Church, Bowling Green, for 1981 and First Church, Williamsburg, for 1983. The Williamsburg congregation will celebrate its 100th anniversary in 1983.

Membership dues are \$2.50 annually or \$25 for life membership. Anyone interested in joining the society may send dues to Doris Yeiser, Kentucky Baptist Building, Box 43433, Middletown, KY 40243.

Why call them messengers?

by Russell Bennett

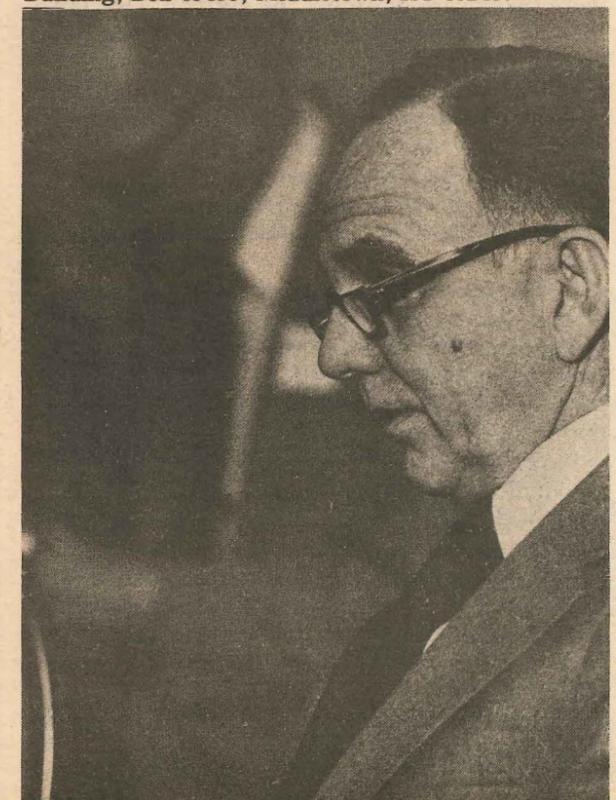
Annual associational meeting time draws near. Your church should send messengers. Have you already elected them? Too many wait till the last minute.

The church moderator asks, "Who can attend the associational meeting? Do I hear a motion that these be our messengers and anyone else who can go be alternates?" Is that a considerate way to treat sister churches?

Last minute action shows little respect for the fellowship of our churches. Perhaps we should elect associational messengers with other church officers. Why so far in advance? They might have time to get a message to carry to the conference! Why call them 'messengers' if they carry no message? Or at least let them bring from the association a message.

Sometimes folk accept election as messenger and then ask, "What am I to do?" The usual answer is "go and listen." That is not being a messenger. The Home Mission Board has a manual to provide guidelines for messengers. Courtesy dictates that the church help officers learn something about their duties before they serve. If elected early, messengers could be given Guidelines for Messengers in advance. This might improve the service of the 'messengers' as well as the annual meeting.

Too much of Baptist time and resources is invested in our annual associational meetings to be given short shift. Now is the time to prepare messengers and a message from your church to the association.

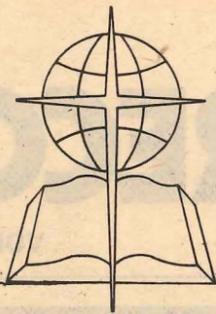


Jones

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

WESTERN RECORDER
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C. R. Daley

Daley Observations

Do Baptist churches have too many paid workers?

There was a time when most Baptists felt there was no place for a paid ministry. Not even the pastor received pay for his services to say nothing of those who led the music, played the organ and piano, cleaned the church house and provided the flowers.

Today in many churches, especially the larger ones, everyone who renders a service is paid. The only exception is Sunday school teachers and there is more and more talk about paid Sunday school teachers.

The object of this editorial is not to debate the question of a paid ministry. The Bible in both the old and new testaments makes a strong case for providing a living for those who serve as full time ministers. Those who preach the gospel have a right to live by the gospel.

The point of this editorial is the principle of voluntarism in churches. How much church work can and should be done by volunteers without expectation of pay?

An example of voluntarism which I recently observed in a church was truly inspiring and prompted this editorial treatment. When I arrived on Sunday morning to fill in for a vacationing pastor a layman was standing on the church steps waiting for me. He was the music director and was in charge of the services that day. He informed me that all parts of the service were taken care of except the sermon. One layman led the opening prayer, another made the announcements and welcomed the visitors, another led in the responsive reading, another had the offertory prayer and another the benediction. Everyone did well and I believe more than one of them could have preached the sermon. In fact, one of them did conduct the mid-week prayer service while the pastor was away.

Besides these there were the organist and pianist who were volunteers. Two beautiful bouquets of flowers were the gift of another lady. My impression was that all of these contributions to the worship service cost the church nothing.

In contrast the church to which I belong leans heavily toward a professionally paid staff to do most of the ministry. In addition to the pastor we have on the payroll an education minister, a youth minister, a music minister, an associate music minister, an organist, a pianist, nursery workers, an elementary coordinator, two secretaries and a custodian. This is not as much financial outlay as it sounds because only two of these staff members in addition to the secretaries and the custodian are full time.

These two churches offer an interesting contrast between the professional and voluntary approaches toward church ministry. They are not

a great deal different in size and both are located in suburban communities. They are, however, quite different. One is a new church located near a Baptist seminary where professional ministers at a modest cost are readily available, the other is one of the oldest Baptist congregations in Kentucky and has always been a rural church until the city moved out to it.

There is a place for both professionalism and voluntarism in the ministry of Baptist churches. Some congregations' needs require professional level ministries, some do not.

I do believe Baptists are moving too far toward professionalism in church ministries. Because of modern educational opportunities there are more and more people in more and more churches qualified to give leadership without pay in music and education. The same goes for organists and pianists many of whom paid the price of training in order to offer their services to the Lord.

There are at least two good reasons to limit the number of paid staff members. One is the money saved which could go for missions and other needs, the other is the meaningful involvement of lay church members. When a church has paid workers in every area, many members feel they don't have to do church work because they are paying others to do it.

Seeing a sermon

Retardation, mental or physical, is a tragedy but, like some other tragedies, it often produces the grandest Christian character to be found among humans. Nothing in this world is more heart warming and admirable than the love and devotion of parents to retarded children.

Someone has said that God gives such children only to the kindest and most loving parents but the more likely truth is that caring for such children makes parents more kind and loving than the rest of us.

We have come a long way in recent years in recognizing and treating retarded persons as they ought to be treated. Once they were hidden from others or put away in institutions and doomed to meaningless existence. Now they have schools to attend where they learn basic human behavior and are often trained in basic skills sufficiently to have a meaningful existence.

But no training of the retarded dispenses with their need for love, attention and hour upon hour of devoted care. Blessed are the retarded who have parents or others who will give them the loving care to make life not only bearable but enjoyable.

In this connection I want to share a recent experience that set my heart to singing. I was the Sunday guest in the home of a lovely couple who put me to shame in their love and compassion. They have a mentally retarded daughter who is a very meaningful part of the family. They love her as much as if she were Miss America and the valedictorian of her class.

What's more this couple cares for two other retarded adults who are cousins of one of the couple. The two grown retarded men have no living parents and without the care of this couple they would be in some institution where treatment might be only a little above that accorded animals. Some material provisions were left to care for these retarded men but material provisions could never buy the love and attention they are receiving.

The kind of care they receive is illustrated in

the fact that they have the only air conditioned room in the house. Their food is deliciously prepared and their clothes kept immaculately clean. They are treated as equals in every way. They have been taught proper manners and it's enjoyable to sit at the table with them and talk to them.

I was visiting in this home because I was the supply preacher for this couple's church that day. Of one thing I am certain. I saw a better sermon that day than the couple heard.

Baptist Forum

Seeing is believing

In this day and time when so many people are complaining about everything and compliments are sometimes rare, I couldn't pass the chance to give some compliments.

I had the privilege to serve as camp pastor July 16-20 at Cedarcrest. Being new to Kentucky, this was my first experience to even see our G. A. and Acteen's camp. I could not believe my eyes. The campgrounds were immaculate. As I looked at the accommodations I was proud to see where part of my tithe had gone. I swelled up with pride as I was part of an institution that believed in mission training for children and youth.

I could tell by talking to the staff that they had been carefully chosen and well trained for each week. The staff was sensitive to the needs of each child and sought to provide a good experience for everyone, even the homesick.

May we as Southern Baptists continue to be bold for missions and mission training.

Johnny Taylor, Whitesburg

Set the right priorities

I am one of many Southern Baptists who is getting a bit weary with all the words to no avail about the "inerrancy" of the Bible and related subjects. I have been happy for 30 years as a preacher and pastor with the Bible as scripture given by inspiration of God, profitable for doctrine, reproof, correction, instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Isn't that enough to say about it? That satisfies my heart and mind completely!

What the Bible says has been tried and tested in the crucible of my own experience and found to be "yea" and "amen" as a Christian preacher and pastor. I have never spent God's time which he gave me in preaching and defending some person's theory about the Bible, but rather in seeking to discover what it says (this takes a lot of help for most of us) and then preaching it. It needs to be preached! Faith comes by hearing its beautiful, wonderful and powerful message preached and not by hearing theories about it argued and fought over.

Many "defenders" and "reformers" need to sublimate their feelings to fight by expressing the love which God poured into their hearts by the Holy Spirit at the time of their conversion through preaching the Bible's message by their words and ways. In this way every person in our nation and world may hear and see the love of God in Jesus Christ and have the choice to be saved by placing their faith and trust in him as Saviour, and to belong to a local fellowship of twice born people.

If I am too naive and simple to satisfy the "spiritual giants" of the day, please forgive me and overlook it. I'm happy as a Christian and as a preacher. I am having a good time and seeing some wonderful and exciting things happen in the church and all without fighting in the civil war that has been declared over nothing more than semantics.

Edwin L. Douglas, Lewisburg

Cumberland BSU never rests

In the good ole summer time

by Jim Wilson
Campus minister,
Cumberland College



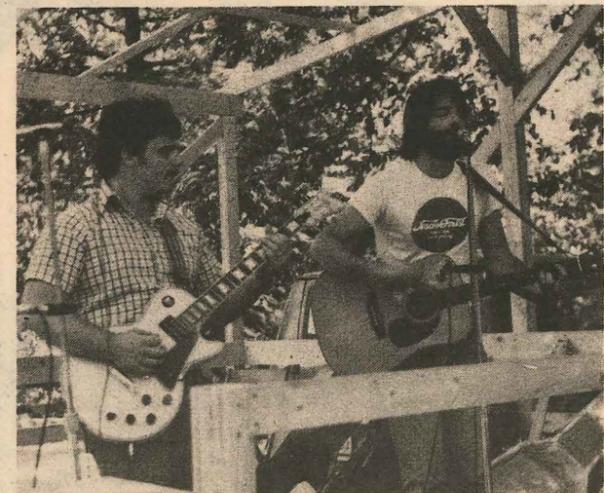
Above, a tourist at Cumberland Falls didn't know what to think of Cumberland College student Alicia Sawyers. Also participating in the resort ministry was the Puppet Power and Light Co., right, from Far Hills Baptist Church, Dayton, O.



The Love In Action Program of Cumberland is in its sixth year as an outreach of the Appalachian communities surrounding Williamsburg. This summer the Love In Action team worked in nine vacation Bible schools. In addition to the VBS work, LIA has conducted eight surveys in communities, led in recreation, took children to Cedarmore for youth camp and participated in clown drama. Three youth groups have helped Love In Action with VBS work this summer: Parkland Baptist, Louisville; Dunn Memorial Baptist, Boxley, Ga.; and Pleasant Grove Baptist, Pensacola, Fla.

Students at Cumberland were excited about participating in the Cumberland Falls resort ministry. This weekend ministry took place at Cumberland Falls State Park, June 31 and July 1 as part of the fourth of July celebration. Bluegrass music, gospel and secular, by the Bluegrass Edition of Louisville provided a cultural delight for the tourist who visited the falls. The Puppet Power & Light Company of Far Hills Baptist Church, Dayton, O. and the First Baptist puppet team of Williamsburg brought smiles and programs. Other events included student concerts, clowning, movies and crafts. The celebration of national freedom was united with the celebration of personal freedom in Christ as students shared their talents with the thousands of tourists who visited the park.

"The good ole summer time" has been a reality this summer at Cumberland College. As an outreach of the local churches, BSU is an active part of Kentucky Baptists.



Glen [r] and Sam Reeves, brothers and students at Cumberland College, presented a concert at Cumberland Falls State Park during fourth of July activities sponsored by the BSU.

Here's a vote for Jimmy

I want to join with hundreds of others whom I expect to be especially pleased with the prospect of James Smith as new executive director-treasurer of the Southern Baptist Brotherhood Commission.

Ralph Hodge, Louisville

Lions, O?

As a former debater who tends to get rather pointed, blunt and sometimes less than tactful and considerate when I get involved in controversial issues, I have purposely stayed out of the current inerrancy flap; instead, I have simply applauded silently and privately when others have publicly enunciated my views.

Still, I have been hoping that someone, somewhere, eventually would subject this issue to analysis sufficiently to get to the stasis (technical rhetorical term, Greek; Latin counterpart, the point at issue, or the issue being debated). And finally, YOU HAVE DONE IT! You stated it in the last sentence of the fourth paragraph in the first column of your editorial: "And so this claim is a hypothetical one based on faith and not on known fact."

You used another key term in paragraph nine: "... will not speculate on the absolute inerrancy...."

The speculation of the inerrancy group has led them to a statement of faith: "We believe the original autographs (which we have never examined) to have been completely free from error."

I can respect these people for their confession of faith; any confession of faith is admirable as a public declaration of the commitment of one's heart. But I wholeheartedly resent and resist the efforts of this group to impose their private confession of faith on others (professors, writers, pastors, me) as a condition of ministry, service, employment or fellowship! In effect, they are saying, "Your faith is inadequate, substandard, heretical. You have to believe what I believe on this point if you are to be orthodox; and if you aren't orthodox according to my criterion, you have no right to speak, minister, write, serve or have fellowship in 'my' convention."

The especially insidious nature of this particular confession of faith is that it does not involve a spiritual condition or quality; rather, it involves a historical circumstance which cannot be subjected to observation, examination or verification.

McCall expressed in his letter to you (published in today's paper)—the contention is over the Bible that was, not the Bible that is. This is a bit like arguing over whether Jesus' hair was black or brown—all the argument in the world is not going to change that historical fact; it was whatever it was, my faith either in accordance or to the contrary notwithstanding.

When the fight is over (if it ever is) and the dust has settled, what difference will it make? If those original autographs were inerrant, the lack of commitment on the part of some will not make them to have been errant. And if those original autographs were errant, not all the faith on the part of some will cause them to have been inerrant. It is a useless fight.

The impression I have of the whole mess is that the BFMF started out advocating one position: the Bible is inerrant. But then their own examination of extant texts, translations, etc., forced them to abandon that position. Therefore, they shifted their position to the Bible was inerrant; so now they are advocating a position quite different from the one they started with.

In debate, this is called "shifting the premise." The side that attempts it is guilty of gross logical fallacy and loses the debate. Would to God we had a cosmic judge who could intervene in this mess and call the hand of those who have violated the rules but want to continue the debate on the new proposition—a proposition which will not submit itself to examination and verification. And for that they would be willing to split the convention?!

Thank you for articulating this point; and thank you for reading my response.

Robert L. Hartsell, Shepherdsville



Mike Pickern, president of the Student Government Association at Cumberland College, entertained visitors as part of the Cumberland Falls resort ministry.

Suffer the little children

by James H. Cox, Associate Editor

Kentucky Baptists' Board of Child Care is attempting to minister "unto the least of these." A reporter explores several methods by which this multifaceted program is being carried out.

In a little room in the basement of the administration building at Glen Dale Baptist Children's Home in Glendale, Ky. a little lady cuts out a pattern for a bridesmaid dress, similar to several already completed on a table nearby. When she finishes she will have made a half-dozen such dresses, and one white wedding gown.

As seamstress at the home, this is one of many duties Nadine Sullivan performs. But it's also obviously an act of love—on her part, and on the part of Kentucky Baptists.

The wedding gown will be worn by an 18-year-old girl who, for a part of her life, has known no other real family but the one which adopted her at Glen Dale when her own home fell apart. The wedding is a gift underwritten by Kentucky Baptists, and offered in the same caring spirit that this girl has come to know at Glen Dale.

"We step in to help a child in ways most people never consider," says Harold Holderman, Glen Dale director. "The needs of children here are similar to those of a child living in his own home. We simply fill a void the parents are unable to fill."

"Giving a girl who is nearing high school graduation a wedding is but one of the things we do routinely," confirms William E. Amos Jr., executive director, Kentucky Baptist Board of Child Care, Mid-

dletown. He refers to both campuses the board operates, Glen Dale and Spring Meadows, at Middletown.

The final straw

"It's our purpose to provide a sound, warm, loving, caring Christian environment," Amos asserts. "For many kids, we're simply the last shot they have at any kind of normalcy in childhood."

Amos admits that children arrive at the board's two campuses from broken homes, from homes where the children have been abandoned, physically and mentally abused, victims of incest and immoral acts of every form, from homes where one or both parents are alcoholics or who have violent tempers, medical or mental disorders, or who are simply unfit parents for a myriad of other reasons.

Amos can cite many impressive, though alarming statistics. For instance:

- 7000 kids spent at least one night in the county jails of Kentucky last year.
 - In this nation, the second highest cause of death among adolescents is suicide. It is seen as "the best alternative of choices open to them."
 - Jefferson County, Kentucky (Louisville) reportedly has the highest suicide rate among adolescents in the United States.
- And on he could go.

Four ways of caring

The Board of Child Care operates in four specific areas: campus care (including Glen Dale and Spring Meadows homes, where the typical child may spend two to three years); foster homes scattered around the state (a child may live here about three years on the average); emergency shelter (now available at Middletown and Providence, for a 30-45 day maximum stay); and maternity and adoption (an 8-bed home operated in Louisville).

Four employes—one at Madisonville, one at Lexington, and two at Middletown—are assigned to 'intake' services. They are most often the first contact the board has with a specific child or family. They attempt to determine whether one of the programs offered by the board can be helpful to the child in question.

These staffers also do some public relations for the agency in their assigned territories, speaking in churches and representing it at various meetings. They further supervise the foster homes and emergency shelter provided in their districts.

Spring Meadows can handle 70 boys and girls at one time in its seven cottages offering regular (as opposed to emergency) care. Jesse Hatfield, director, says he has a current staff of "29 and three-fourths persons." This includes more than 30 individuals, but translates into fewer than 30 full time working personnel. This does not include mates of houseparents.

Houseparents may be single or married. Many of those at Spring Meadows are students, or are married to students at Southern Baptist Theological Seminary. Others generally come from local communities in which the two homes are situated.

A good man nowadays . . .

Hatfield says finding and keeping good houseparents is his most difficult job. One can easily understand why. In addition to the emotional crises which houseparents face constantly, salaries are small and the job is confining. That last deterrent may be the biggest.

"They're on call 24 hours a day, six days a week for three weeks, then have a four-day weekend off. That



Ecstatic love and joy are written on the faces of this couple who adopted through Baptist child care.

means only seven days a month off," says Hatfield.

The home is exploring the possibility now of a new plan which would require four days on and two off on a regular basis.

Maintaining permanent relief personnel for the "days off" is also another major concern to Hatfield.

Hatfield, himself, is on call two nights a week to help houseparents in distress situations. "Every staff member serves on call some nights every week," he explains.

Hatfield, who left the pastorate at First Church, Princeton, a couple of years ago to accept his present responsibilities, would do it over again under the same circumstances.

"I enjoyed those 28 years I served pastorates," he advises, "but I discovered in the course of it that our nation's homes are in serious trouble. I began to do a lot of counseling in home and family situations. In fact, I think all of the experiences I have had have helped prepare me for just such an opportunity."

For many kids, we're simply the last shot they have at any kind of normalcy in childhood.

Life in one cottage

Typical of the houseparents on the campuses of Kentucky Baptists' child care ministry are Mike and Carla Dixon of Ashland. Mike will begin his third and final year as a Southern Seminary student soon. While he is away in classes Carla prepares breakfast and cleans house for a group of 16-to-18 year old girls.

A few of the rooms in the cottage are singles, while some rooms accommodate two or three girls. "Those who get the single rooms have had to earn them," says Carla. "It has a lot to do with meeting responsibilities and seniority."

Boys and girls on both campuses eat breakfast in their own cottages each morning, with supper (and lunch, on weekends and holidays) served in a main campus dining hall. There, all campus residents eat together.

A director of activities coordinates a regular program of sports, drama, music, games, ceramics, hobbies, crafts and social events on each campus. Both campuses have their own swimming pools which are open only to residents at specified times.

The newest phase of the child care program's work, that of maternity and adoption, was reinstated in 1977 upon the request of Kentucky Baptists. A home with permanent houseparents was opened in Louisville, and medical arrangements, counseling, affiliation



Drying dishes is one of the chores girls on both of the children's home campuses handle regularly.

with a local Baptist congregation and legal advice if desired is provided young women who come to await the birth of their babies.

A place of neutrality

"It's a neutral place for them to make a decision for the future," Amos observes.

He notes that about 50% of the unwed girls using the home keep their babies. The other half put them up for adoption.

"We have between 140 and 150 couples now on a waiting list who want to adopt a baby," says Amos. "We presently place about 15 babies per year." Obviously, many of the families who are waiting will grow weary before their name comes up, unless they move away or have a baby or circumstances are altered otherwise.

Amos confirms that the agency is not permitted to discriminate between religions in selecting couples to receive a baby for adoption. However, Baptist couples are given first preference if possible, as Baptists provide the home's financial support.

The girls who come to the home to await the birth of a baby may be black or white, Baptist or otherwise,

deacons' or preachers' daughters.

"We try not to sit in judgment, but to help," he says. "This is a healing ministry."

Stories to tell to the nation

This reporter's impression is that there are worlds of stories—the kind that warm the heart—yet untold about the ministry of child care which Kentucky Baptists are performing today. A visit by every Baptist in the state to some aspect of the program's work would convince many that God is being revered through touching human needs of those whom life has passed by.

"Why do you take these difficult kids?"

Amos thinks for a minute.

"Because they've had a bad break in life," he responds. "Jesus dealt with those who had bad breaks. That speaks volumes to us. How I yearn for a day when we can match our evangelistic zeal, which is so important, with a realization we need a family ministry in every church."

When you realize the backgrounds from which most of these children come, his words make worlds of sense.



A child on a Baptist campus learns to play . . .



and has opportunity to learn a craft, skill or hobby



. . . and to learn the obligations of work.

Mountains to the Mississippi

Congregations

New Creations complete tour
New Creations, a youth singing group from First Baptist Church, London, Laurel River Association, recently completed a five state tour.

The group ministered at KOA camps and youth correction centers. They used instrumental ensembles, puppets, choir and featured singers.

The mission tour resulted in 31 professions of faith.

Revivals

15 professions of faith at Belmont
Belmont Baptist Church, Lebanon Jct., reports 15 professions of faith in a recent revival.

There were also 52 rededications during the week of services.

Clarence Duvall is pastor of Belmont.

17 decisions at Willow Grove
Jerry Browning, pastor, reports a successful revival at Willow Grove Baptist Church, Danville.

There were 17 decisions as a result of the revival including three for baptism and three for church membership by the transfer of letters.

Special music was presented during the week by groups from Willow Grove Baptist Church, Gilbert's Creek Baptist

Church, New Salem Baptist Church, Stanford Christian Church, Parksville Baptist Church and Gethsemane Baptist Church.

Carl Galion, pastor of First Baptist Church, Cannonsburg, preached.

Personnel

Mott to Mt. Pleasant
Michael Gordon Mott has been called as pastor of Mt. Pleasant Baptist Church, Pleasant Home.

A native of Tennessee, Mott received a BA degree from Stetson University in 1977. At Stetson he was president of Delta Tau Kappa, honor society for social sciences, and a member of Omicron Delta Kappa, scholastic and leadership honorary.

Mott was summer youth director at First Baptist Church, Sarasota, Fla. and Southside Baptist Church, Jacksonville, Fla. He was assistant minister at Centenary Methodist Church, New Albany, Ind. before going to Mt. Pleasant.

Mott is a student at Southern Seminary where he and his wife, the former Marilyn Flournoy, live.

Gussler pastor of Sand Run
O. Lee Gussler has begun as pastor of Sand Run Baptist Church, Hebron. The Louisville native succeeds interim pastor Clel Rogers.

Cathy moves to Arkansas
Sam T. Cathy, a well known Southern Baptist evangelist, has moved from Owasso, Okla. to Arkansas. His new address is 2917 Marion Anderson Rd., Hot Springs, AR 71901. Phone (501) 767-6755.

Shepperson pastor at Beech Grove
Ralph T. Shepperson has begun as pastor of Beech Grove Baptist Church, South District Association. He comes to Beech Grove from Raymond Baptist Church, Salem Association.

Shepperson has pastored Rock Haven Baptist Church, Stephensburg Baptist Church, East Rhundes Creek Baptist Church and Friendship Baptist Church.

He is a graduate of Campbellsville College and Southern Seminary.

Shepperson is married to the former Alice Day of Elizabethtown. They have one son, David Ray, 10.

Ezell resigns Southside
David Ezell has resigned as minister of music at Southside Baptist Church, Caldwell-Lyon Association. Ezell was also music director for the association.

Goshen calls co-ministers
Sammy Williams and Lynda Weaver-Williams have begun as co-ministers of Goshen Baptist Church, Prospect.

Sammy, a native of South Carolina, received a BA in English from Clemson University and an MDiv degree from

Southern Seminary in 1976.

Lynda is a native of Texas. She graduated from Stephen F. Austin University with a BA in English and received an MDiv degree from Southern Seminary in 1976.

The husband-wife team attend Southern Seminary. Sammy is doing graduate work in New Testament; Lynda in Christian ethics.

Harrington to Florida church
Ronald D. Harrington, from Beacon Hill Baptist Church, Somerset, was called as minister of music by Seminole Heights Baptist Church, Tampa, Fla.

Harrington is a graduate of Campbellsville College and Southern Seminary.

Deaths

Victor Eldred Phelps dies
Victor Eldred Phelps, 65, missionary Baptist minister of Nelson Creek Baptist Church, died July 5 at Muhlenberg Community Hospital, Greenville.

Phelps has pastored Powderly Baptist Church, Macedonia Baptist Church, Mercer Baptist Church and Woodlawn Baptist Church.

Survivors include a wife, May Belle; a son, Richard of Louisville; a daughter, Karen Black of Louisville; two grandchildren; a mother; two brothers and five sisters.

PASTORS' RETREAT AUGUST 20-22 CEDARMORE



Bruce Grubbs

Adjusting to the Ministry in a New Church

will include some valuable "how to's" for a pastor going to a new church - such as how to build relationships and how to develop plans. Bruce Grubbs is a consultant in pastoral ministries at the Sunday School Board in Nashville.



James L. Cooper

Adjusting to Pressures and Priorities to Meet Family Needs

will include the topics "Delusions about the Minister's Family," "Dangers Facing the Minister's Family," and "Deterrents for the Minister's Family." James Cooper of the Ministers Counseling Service of the Baptist General Convention of Texas will lead the conferences in this area.



Roy Babb

Adjusting and Preparing for Retirement

will cover both emotional and financial preparation for retirement. Barry Allen, KBC Business Manager, will lead the financial portion. Roy Babb, pastor in Nashville, will lead the portion dealing with emotional preparation.

ADJUSTMENT IN MINISTRY

Adjust! Adjust! A pastor is constantly having to adjust in some way. Maybe he's gone to a new church. Every church is different - so he must adjust to the change. As his children grow up, he must adjust to their new levels of maturity. Then, when he's made all these adjustments, he realizes that he is getting closer to retirement age and must make the necessary arrangements and adjustments for that. So . . . a pastor's life is somewhat a series of adjustments. The conferences at this year's Pastors' Retreat will deal with all of these areas of growth and change.



Bill Wilson

Bible Study from Ephesians

will be led by Bill Wilson, pastor of Brentwood Baptist Church in Tennessee. This study will be focused on meeting the pastors' needs in the various areas of adjustment.



Tony Whitfield

Music

will be led by Tony Whitfield, Minister of Music at Lone Oak Baptist Church in Paducah. Group singing and solos will be part of the Retreat.

Sponsored by: Kentucky Baptist Convention, Church Administration
P.O. Box 43433, Middletown, KY 40243 502/245-4101
For additional conference information contact Church Administration, KBC.
For reservation information contact Cedarmore - telephone 502/747-8911.
To make reservations, send \$5.00 to Cedarmore, Route 1, Bagdad, KY 40003.



Caldwell-Lyon on Bold Mission
Nine churches in Caldwell-Lyon Association participated in a Bold Mission project to Wyoming July 11-22.

Members of the five teams traveling to Wyoming were: Team 1 to Wamsutter and Baggs, Wyo. included Ronnie Lamb and Barry Yates, Macedonia Baptist Church, and Tim Owen, Calvary Baptist Church. Team 2 to Bairoil and Lamont, Wyo. included Wayne Bell, Cedar Bluff Baptist Church; Mr. & Mrs. Lee Roy Moore, Second Baptist Church; Mr. & Mrs. Mike Franklin and Mrs. Carolyn Beckner, Creswell Baptist Church. Team 3 to Rock River, Wyo. included Mr. & Mrs. Jerry Thurman with David and Leslie, Creswell Baptist Church; and Mr. & Mrs. Ron Wingo with Tim and Jeff, Mt. Pisgah Baptist Church. Team 4 to Medicine Bow and the youth camp included Southside Baptist Church members Mr. & Mrs. Harold Greenfield, Kent Greenfield, Janet Greenfield with Kird, and Fanestia Cook. Team 5 to the youth camp included Mr. & Mrs. Eddie Watson, Eddyville First Baptist Church.

50 St. Matthews members join BMT
St. Matthews Baptist Church, Long Run Association, recently spent two weeks

on Bold Mission in Lake Placid, N. Y. Fifty church members traveled to New York as part of Bold Mission Reach Up '79.

The primary mission was to assist David Book, a former member of St. Matthews and now a career missionary assigned to Lake Placid by the Home Mission Board.

Book is in New York to begin a chapel, which now has 16 members and averages 40 in attendance on Sunday morning.

The group traveling from Louisville worked among college students, young adults and children.

Two hours a day the group offered arts and crafts, games and an opportunity to talk about God in Summer Fun Clubs in six locations in Lake Placid. These attracted an average of 111 children with a total enrolment of over 200.

Follow-up visits were made inviting Lake Placid residents to the nightly "Reach Up '79 Revue." These services included music, a magic and puppet show and a brief message by pastor Altus Newell. Each evening between 200 and 300 gathered for the service.

Some group members spent time in nursing homes, summer camps and other area institutions. Others spent time doing maintenance work on a house owned by the Baptist mission.

INTERNATIONAL SERIES

Challenge to trust God

Isaiah 8:10-20 The plot of Pekah, king of Israel, and Rezin, king of Syria, to remove Ahaz from his throne in Judah became known. Ahaz sought to enter an alliance with Assyria, claiming the conspiracy of Pekah and Rezin as justification.

God instructed Isaiah not to support Ahaz and the people of Judah because it was contrary to his will. God said the enemies of Judah could plot to overthrow his people, but he would not allow them to succeed. Foreseeing the advance upon Israel and Judah by Tiglath-pileser, king of Assyria, Isaiah admonished Ahaz not to turn to Assyria for assistance. The prophet was convinced, regardless of what the nations in the alliance decided to do to Judah, God would not forsake his people. They were exhorted to trust in God. He is the source of security to those who believe in him and a stumbling stone to those who do not.

Rejecting the wise counsel of Isaiah, refusing to believe God's promise of deliverance and security and thinking his deal with Assyria would guarantee security to him and his people, Ahaz asked Tiglath-pileser to rescue him from his enemies. Ahaz actually laid a trap for his people, doing them irreparable injury. Had they given God the honor, reverence and obedience he was justly entitled, they would have enjoyed his presence, protection and provision. Instead, their disobedience deprived them of these blessings.

Isaiah instructed his disciples to bind for preservation the scroll containing his testimony and to seal it for the enlightenment of future generations.

Some were resorting to mediums to determine the future and urging others who believed in divine revelation to do likewise. Through Isaiah, God expressed his strong opposition to spiritualist mediums who claimed they could put people in touch with spirits of the dead.

LIFE AND WORK SERIES

Witnessing to skeptical people

Strong opposition from hostile Jews made it advisable for Paul to leave Silas and Timothy in Berea to carry on the work which had been started for the Lord and for him to move elsewhere.

Acts 17:16-17 Some noble Christian brethren in Berea escorted Paul to Athens, capital of Greece and the city which had long been a great center for literature, art, sculpture, philosophy and religion.

While awaiting the arrival of his companions, Paul made a tour through the city. He was shocked by the multiplicity of gods; Athens was stocked with more than 30,000 gods.

What Paul saw aroused his interest, stirred his emotions and inspired Christian service. He cried out against the open wickedness of the citizenry. He exposed the emptiness of their worship and the worthlessness of their altars. Paul reasoned with the Jews and other devout persons in the marketplace and the synagogue.

Acts 17:22-31 In response to a request for an explanation of his religious views, Paul stood on Mars' hill and delivered one of the greatest messages of his ministry and one of the greatest discourses recorded in the Word of God.

In the midst of the array of altars the Athenians had erected to their gods was one on which they had placed the inscription, "TO THE UNKNOWN GOD." They wanted to avoid slighting or offending any deity so they erected this altar.

Using this inscription, Paul preached a sermon about the God who was unknown to them but well known and loved by the apostle. Paul declared his God was the creator of heaven and earth and all that was in them. He is the source, preserver, sustainer and benefactor of life. Therefore, this God should be worshiped and served by all.

Equals

Frank Owen

The happiest people seem to be those who are able to be equals. This is especially true in marriage. If a husband and wife can truly be equal by mutual consent, either to other (probably without ever putting it in words) it is apt to be a happy marriage.

Some people have to be superior. They will fight for superiority, maybe without realizing it, but always contending for it. Ambitious people, always trying to get on top, seldom, if ever, find happiness.

Many who intend to seek equality are in reality seeking superiority, perhaps without realizing it. Or, maybe in the long battle for equality their habits become so aggressive they can't stop and be content when they reach "even Steven." A partnership is not necessarily improved if the underdog's victory simply reverses the authoritarian role. Such a seesaw life-style can't produce happiness because a happy partnership is not to be found in superiority or inferiority, but in equality.

Our Baptist offices have the usual, necessary supervisory chain. There are certain practical, prevailing work situations in which there must be muted recognition of a responsible authority, whose supervision must be heeded. But the happiest relationships in that chain are among people who can appropriately relate to that job situation while also looking eye to eye with respected supervisors as equals. The ability to enjoy each other's company depends upon the two parties' mutual assurance of complete inherent equality. This inner confidence and certainty prevents what otherwise might be resentment of work situations in which the supervisor and the supervised must relate to each other.

Nobody in this world should be regarded inferior or superior to his fellows. Kings used to declare they ruled by divine right. Later, the only kings that survived came to admit they ruled by the will of the people. There are very few kings left today in either case. We have chosen, rather, to have titles descriptive of work situations. The only divine right we have is to be children of God, who is our rightful father and he has no favorites.

STATE YOUTH EVANGELISM CLINIC

September 28-29

Calvary Baptist Church, Lexington
WITNESS TRAINING FOR YOUTH

Sessions: Friday, 7:00 p.m.-9:00 p.m.

Saturday, 9:00 a.m.-12:00 noon

1:30 p.m.-4:30 p.m.

Joe and Gloria Morrell, Puppeteers, Nashville

Don Blaylock, Music and Fun, Louisville

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Baptist News in Brief

Who will be the first lady?

"The Southern Baptist Convention ought to have some women presidents," declared James L. Sullivan at a Baptist heritage conference at Glorieta (N. M.) Baptist Conference Center.

Sullivan's comment came during a discussion of "balancing efficiency and freedom in the SBC" at the conference sponsored by the SBC Historical Commission.

The former SBC president and retired president of the SBC Sunday School Board also proposed a voluntary one-year term for convention presidents and called for the election of ordained ministers and laypersons on an alternating basis. Sullivan served only one term as SBC president in 1977, deciding not to be renominated for a traditional second term.

Appointees Baptist proselytes?

Southern Baptist leaders have expressed surprise at the reaction of the Greek Orthodox Church in America to the appointment of two Greek-speaking missionaries.

The Greek Orthodox Church in America reportedly is furious over the appointment of Ignatius and Parthena Meimaris of Roslindale, Mass. as catalytic language missionaries to work among Greek-speaking people in the Boston area.

The Meimarises, natives of Katerini, Greece, were appointed by the Baptist Home Mission Board in June.

Shortly after the appointment, Archdeacon Methodios G. Tournas, of the Greek Orthodox Archdiocese of North and South America, sent identical letters to the president of the Southern Baptist Convention, Adrian Rogers of Memphis, Tenn., and to William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

The letters branded the appointments as "blatantly unchristian, nothing short of proselytism."

The Southern Baptist leaders, both in letters to the Greek Orthodox Archdiocese and in statements to Baptist Press, said the intent of the appointment of the missionaries is not to proselytize, but to reach those persons who have been unreached with the gospel of Jesus Christ.

Porter welcomes vote fraud info

The Southern Baptist Convention's Executive Committee will receive a report Sept. 17 on the investigation of alleged registration irregularities at the 1979 annual meeting of the convention in Houston.

Registration secretary Lee Porter, instructed by a vote of SBC messengers to conduct the investigation, said he will suggest the Executive Committee hear the report at its September 1979 meeting in Nashville, study it, and take any action it deems necessary at its February 1980 meeting.

He said he has received letters from Southern Baptists since the Houston meeting with information

about irregularities and he urged other Southern Baptists to communicate similar information. His address is 127 Ninth Ave., N., Nashville, TN 37234.

Criswell-Robison meets open: 'wonderful things'

The Heart of America Bible Conference, first of a series of Bible conferences across the nation sponsored by W. A. Criswell and James Robison, is scheduled in St. Louis.

The conference, which bills itself as "affirming the authority of the Word of God to strengthen pastors and churches through evangelism," will be held Aug. 13-15 at Tower Grove Baptist Church.

Some have expressed fear that the conferences are simply the latest effort in a political struggle which erupted during the Southern Baptist Convention in Houston in June when messengers battled over biblical inerrancy.

But Criswell, pastor of First Baptist Church, Dallas, and Robison, who heads the James Robison Evangelistic Association, say that fear is unfounded.

"If this meeting has any negative repercussions," Criswell said, "I will not have anything to do with it. There is no spirit of divisiveness within me. I will help with these conferences only if they are wonderful things."

The sponsors plan about 20 conferences, including one in each of the six cities where the SBC has seminaries. Conferences have already been set in the fall in Louisville and Ft. Worth.

TV spots push conservation

The Southern Baptist Radio and Television Commission has responded quickly to the call of President Carter to the nation to tighten its belt to save energy and return to the values that made the country great. The commission has produced and distributed eight radio and four television spot announcements on energy.

The 30-second spots were distributed to 8000 radio stations and 550 television stations.

Some of the television stations on which these spots may be seen and heard by Kentucky Baptists are Bowling Green, Lexington, Louisville, Paducah, Cincinnati, Knoxville and Nashville.

Not all worship at 11:00 am

A thief took \$12,000 to \$18,000 from First Baptist Church, Cleveland, Tenn., July 15, during the second morning worship service.

The robber apparently obtained a master key from the pastor's office. He took 17 billfolds and wallets from the choir room and over \$10,000 in checks and cash from the safe in the finance office. The money had been collected during the first worship service and in Sunday school. Nearly \$5,000 cash, on hand from several special emphases the previous two weeks, was taken.



AUGUST 8, 1979

