

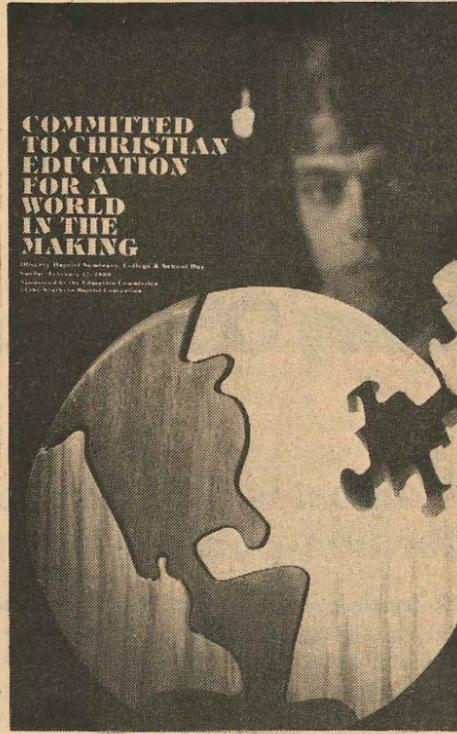
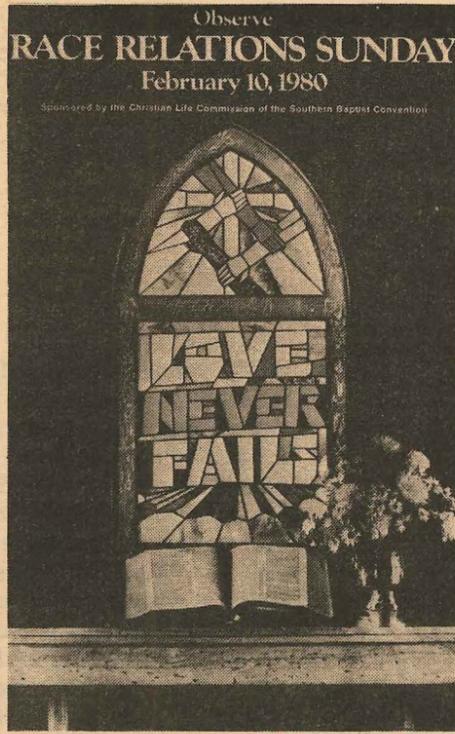
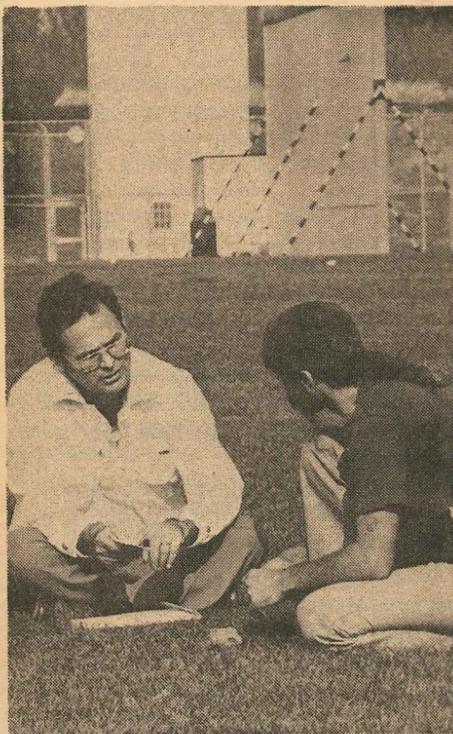


WESTERN RECORDER

VOL. 154, NO. 4, JANUARY 23, 1980

KENTUCKY BAPTIST NEWS JOURNAL

A month of (special) Sundays



For four consecutive Sundays Southern Baptists will be observing special days on their denominational calendar. The pictures depict posters distributed to the churches by the sponsoring agencies announcing the emphases [l-r]: Baptist Men's Day, Jan. 27, sponsored by the Brotherhood Commission, Memphis, Tenn.; Baptist

World Alliance Day, Feb. 3, an observance of the Baptist World Alliance, Washington, D. C.; Race Relations Sunday, Feb. 10, promoted by the Christian Life Commission, Nashville; and Baptist Seminary, College and School Day, Feb. 17, fostered by the Education Commission, Nashville.

Who puts those dates on the SBC calendar?

by James H. Cox, Associate Editor

Who decides what special day observances will be on the Southern Baptist Convention calendar?

"Actually, it's a very complicated process," Henry B. Huff, chairman of the SBC denominational calendar committee, said in his Louisville law office last week. "No one person can control it and put his own pet project on the calendar."

Huff pointed out several safeguards which assure the integrity of the calendar planning.

The six members of the committee are each elected to three-year terms and none is subject to reelection. The calendar that is planned as the committee meets in Nashville Jan. 22-23 this year will be for the 1983-84 church year. And there is an intricate system of checks and balances when a new emphasis for the calendar is proposed.

"A messenger to the Southern Baptist Convention annual meeting may ask for a special observance on the calendar, but that does not guarantee it will be placed there," said Huff.

"The item goes before the interagency council of the convention, a body of representatives of all the agencies, for discussion. Our committee asks, 'Would one of the agencies consider promoting such an emphasis if it were calendared?' If we find one that would we attempt to set a permanent date when that item will be observed."

Huff mentioned Single Adult Day, a new emphasis proposed last year, which the Family Ministries Department of the Baptist Sunday School Board was asked to consider sponsoring. That has met with favorable response there and may be proposed by the committee to the convention for inclusion in the 1983-84 calendar.

The committee itself may also propose a new observance, but it must first pass before the agencies in the same manner as any other suggestion.

"Since we're working so far in advance, I couldn't get a favorite day named without a great deal of difficulty myself," Huff declared. "My time will be up in just a few months."

Huff's term expires this year. He has been chairman of the committee the last two years.

The only Kentuckian on the committee, Huff is a member of Louisville's Crescent Hill Church and a former president of the Kentucky Baptist Convention.

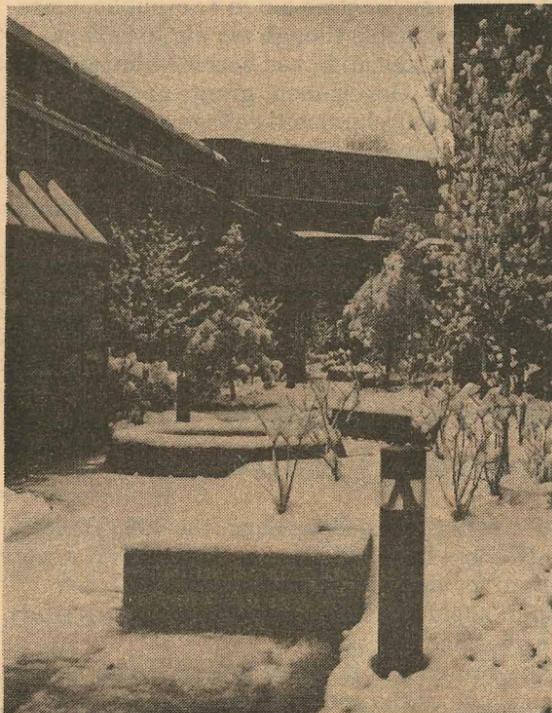
Medicaid

A capital idea for the well-to-do?

The U. S. government will appeal a federal district court ruling in New York striking down controversial legislation denying abortion funds to many poor women.

The ruling by Judge John F. Dooling Jr. of the U. S. district court in Brooklyn invalidated the so-called Hyde Amendment, of which the latest version forbids medicaid payments to poor women unless a woman's life is in danger or if the pregnancy results from rape or incest.

At the same time Dooling delayed enforcement of his decision for 30 days to allow the government to appeal directly to the Supreme Court. The Justice Department announced immediately that the government will appeal.



The atrium of the Baptist Building in Middletown is a thing of beauty on a snowy January morning.

Dooling's lengthy opinion was based in part on his view to deny funds for abortions to poor women deprives them of the free exercise of religion guaranteed in the First Amendment.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, Washington, called the district court's decision "a profoundly significant one for maintaining the integrity of the First Amendment."

Wood, one of 40 witnesses to testify during the 13-month trial in Dooling's courtroom, said, "While the Hyde Amendment is manifestly discriminatory in public policy against the poor, even more alarming is that one's free exercise of conscience and religion in this matter is abrogated."

Baptist taxes \$54,000 under new foreign bill

Southern Baptist Foreign Mission Board officials express hope Congress will pass a bill which would relieve them from paying most of the \$1 million in annual income tax for missionaries overseas.

H. R. 1319, the bill board officials and congressional observers believe will pass both houses of Congress before Apr. 15 restores a \$20,000 exclusion for qualified employees of public charities and religious organizations overseas, with the exception of those living in more developed countries.

The current law, the Foreign Earned Income Act of 1978, had eliminated the exclusion for all nations.

The Foreign Mission Board has missionaries in only 11 countries or territories not covered by the bill. Nations where missionaries will be subject to income tax under pending legislation are Austria, Belgium, France, Germany, Italy, Japan, Republic of South Africa, Transkei, Bophuthatswana, Scotland and Switzerland.

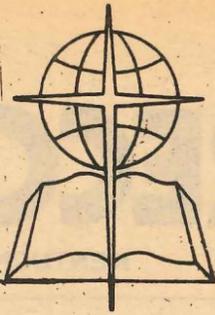
Sidney C. Reber, director of the board's management services division, estimates 1979 taxes for missionaries in these countries will approximate \$54,000.

"Concerned Baptists should write their congressmen in support of H. R. 1319," Reber said.

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

Proposals for state funds for non-public education

So far there has been little in the news about it but one thing is certain during the current session of the Kentucky General Assembly. A strong effort will be made to enact legislation which would provide more state financial assistance to parochial and other private elementary and high schools and to private colleges.

This tax aid to parochial schools efforts will most likely include several proposals. The first will be an effort to get major funding for a piece of legislation passed by the General Assembly in 1978 but which had only token funding. This legislation called for free textbooks for non-public elementary and high school pupils but the then governor, Julian Carroll, would agree for only \$25,000 funding which was just enough to test the law's constitutionality.

Following the legislation 4000 free copies of a sixth grade mathematics book were distributed to pupils in 130 private and parochial schools by the Kentucky Department of Libraries, the agency specified in the law for distribution of the books. Technically the books remain the property of the state and are loaned to the students.

Believe it or not, this law has not been challenged so far in any court suit and this surely encourages its champions to press now for full funding. The estimate of the original sponsor of the bill for funding in 1980-82 is \$1.4 million and, like most estimates, this is probably low.

What are the chances that the 1980 General Assembly members will approve this kind of funding for free textbooks for non-public school pupils? The fact that no one has contested the constitutionality of the law will help its chances in this year's General Assembly. One reason for no suit against the law is that the Supreme Court has ruled in another case that states can provide free textbooks to private school students so long as the books are not of a religious nature. The Kentucky law rules out religious books for free distribution.

The success of this effort depends also upon the attitude of Gov. John Y. Brown. During his campaign he was quoted as not disapproving the plan but would make no commitment for funds to implement it fully. All the early talk out of Frankfort has to do with dwindling tax revenues and this may make it more difficult to find a million and a half new dollars for this free textbook plan for private and parochial pupils.

Advocates for these funds will press for full funding but would likely settle for half a loaf if this is the most they can get. Patience and determination are trademarks of those favoring state aid to parochial schools.

Another concrete proposal likely to be made is for state income tax credits to parents of non-

public school students. In fact, as early as 1972 a measure was passed by the Kentucky General Assembly giving parents a \$10 a year tax credit for tuition charges for children in private and parochial schools. Wendell Ford, Kentucky governor at that time, vetoed this legislation.

A newly elected representative from Louisville, Bob Heleringer, has announced he will propose a tax credit measure this year because it was a campaign promise. He has not said what his proposal will be but he indicates he will likely propose the tax credit be given parents of public school pupils as well as to non-public school pupils. In this way the proposal would have more support.

A tax credit proposal would seem to have less chance than the free textbook plan for at least two reasons. The outlook for sufficient state revenue is too dim to make attractive to the governor and legislators a tax credit for almost all Kentuckians and a tax credit measure passed in New Jersey has already been declared unconstitutional by the Supreme Court.

Another and even more expensive request to the General Assembly for state funds for non-public education will be for tuition grants to students in private and church related colleges in Kentucky. There are already two such tuition grant plans in Kentucky which were funded in 1978-80 to the extent of almost \$8 million. The requests for 1980-82 for these plans amount to almost \$30 million.

It is easy to see a struggle ahead in the General Assembly. If all these proposals for aid to non-public education should be approved, funds for many other state programs would be curtailed. Such aid to non-public elementary and high school education would further hamper public schools which are already hard pressed.

Any program of state aid to non-public education is questionable though tax aid to college level private education has become almost an accepted fact. Government grants and loans to private and church related college students are not regarded in the same light as grants to the colleges themselves.

Western Recorder readers are urged to consider these proposals for state aid to non-public education and express their sentiments to their state representatives and senators. Also watch this page for the specific proposals when they surface in Frankfort.

How to measure successful churches

Paul's letter to the Ephesians, the 1980 Bible study book, fits Bold Mission Thrust as if it were written for that very purpose and no Baptist church should miss the blessing of a close study of Ephesians this year.

The church and its place in God's plan for the ages is one of the great emphases in Ephesians. It would seem with nearly 2000 years to fashion our churches after the teaching of Ephesians

there would be nothing left to do for our churches to fit the Ephesian model. This is far from so, however, and this is why this year's study is so imperative.

Malcom Tolbert, the Southeastern Seminary professor who prepared the study guidebook on Ephesians, did an outstanding job. He was a pastor when he wrote the book and occasionally he lapses into soul-searching preaching.

One insight on a true church from the very first chapter of Ephesians is worth considering. Paul introduces his magnificent prayer for the Ephesian church by assuring the members he has heard of their faith in Jesus Christ and their love for all the saints (1:15).

What a magnificent way to describe a church! Faith and love so characterized the members that they had a reputation based on these traits.

As I reflected upon this description of the Ephesian congregation I experienced some soul-searching. Often I describe churches in news articles or in conversation with inquirers but I generally use other terms and describe other traits.

When I am asked about a church, I grab an annual to see how many members the church has, how many are enlisted in Bible study and other activities, how many were baptized in recent years, how much income the church has and how much of that goes for missionary causes beyond the local church.

Paul mentions none of these things. In fact, these statistics were not even likely known by Paul. Moreover, neither in this instance nor in any other instance does he seem to care about these things as such. His concern had to do with how the church members related to Jesus Christ and to one another. He had no list of top 10, or 50, or 100 churches in baptisms and contributions.

Does this mean we are altogether wrong in measuring churches by statistics? Hardly. It means we cannot measure faith and love with statistics and we resort to those things we can tangibly measure.

Paul's characterization of the Ephesian fellowship should remind us, however, that success for churches cannot be truly measured by buildings, attendance and budgets. Success in these areas could be accomplished by a business organization with humanly contrived programs and this is the case in some instances of what we call successful churches.

This may be worth remembering by program planners for denominational meetings. Speakers might be chosen not so much on the basis of their baptism records but on the basis of the faith and love levels of the congregations they lead.

Fairness requires that we not regard statistical success as a sign of weak faith in Jesus Christ and little love for fellow saints. For while churches can be successful in the eyes of the world without faith and love, where these exist there is generally a human response that brings statistical success.

Christian Education

Off-campus Boyce centers increase to four Feb. 1

The official opening of the Springfield, Ill. center Feb. 1, 1980 of Boyce Bible School of Southern Seminary increases its number of off-campus centers to four. These include centers in Little Rock, Ark., Columbus, O., Hampton, Va. and Springfield, Ill.

The Ministry Training Center, the official name for Boyce Bible School in Springfield, is opening in February after a year and a half delay. The center, established in cooperation with the Illinois Baptist State Association, has been awaiting final approval from the Illinois Board of Higher Education.

This is the second off-campus center to open in the past year. The Hampton Center, in the Tidewater area of Virginia, officially became a branch of Boyce Bible School in August. It had operated for several years as the Peninsula Bible Institute under the direction of the Peninsula Baptist Association.

Before the school could begin, it had to have approval from the executive board of Virginia Baptists who voted to provide some initial financial support. After final approval from the executive board of the Peninsula Baptist Association, the school began in August 1979.

J. B. Flowers, pastor emeritus of the West Hampton Baptist Church, serves as local director of Boyce's Hampton Center. The Springfield Center will be under the local supervision of Rick Heironimus, director of leadership training for the Illinois Association.



Miss Brown

Miss Brown receives degree

Sharon Lynn Brown was awarded the MRE degree during December graduation exercises at New Orleans Seminary.

Miss Brown is the daughter of Mr. and Mrs. Lillard K. Brown of Ft. Thomas, Ky.

She is currently working at Calvary Baptist Church, New Orleans.

SBTS adds professorship

An endowed professorship of prayer and personal devotion, the first of its kind in Southern Baptist life, will be established at Southern Seminary as the result of a half-million dollar memorial gift by John W. McCall Jr., a Memphis, Tenn. physician.

The new teaching chair will honor McCall's late wife, Ellen Edens McCall, who died of cancer last year. She had been National Mother of the Year in

1977, and was the sister of Baptist educator David Edens. A substantial portion of the funding for the chair will be provided by the sale of property from her estate.

McCall is a brother of Southern Seminary president Duke K. McCall.

The Ellen Edens McCall Professorship will focus on individual and corporate prayer as a vital force in the Christian experience, and will train new ministers to help their congregations develop deeper spiritual lives through exposure to the classics of Christian devotion and the discipline of daily prayer and Bible study, a seminary spokesman said.

Lee named president

Howard W. Lee has been elected president of Averett College, a 121-year-old Virginia Baptist school.

Lee, acting president since Conwell A. Anderson retired in June, has served the school since 1971 as assistant to the president. He joined Averett as an administrator and professor of Old Testament and sociology.

He received his bachelor of arts degree from William Jewell College and master of theology and doctor of philosophy degrees from Southern Seminary.

Woman's Association offers scholarships

The Woman's Association of Georgetown College will make available six scholarships for women interested in attending Georgetown College during 1980-81, according to Mrs. Marie Jester, chairman of the association's scholarship committee.

Scholarships will be awarded on the basis of financial need, academic standing and recommendations from the applicant's minister and an official from her high school or college. Recipients may be awarded scholarships in succeeding years. They may be freshmen or upperclassmen. The deadline for applications is Apr. 1, 1980.

Detailed information about the scholarships may be obtained by contacting Mrs. Marie Jester, Dean of Women, Georgetown College, Georgetown, KY 40324.

Broadcaster to endow professorship at SBTS

C. F. "Lynn" Barry Jr., a successful North Carolina radio executive with stations in Selma-Smithfield and Edenton, N. C., has pledged \$500,000 to endow a chair of Christian communications at Southern Seminary.

The new professorship, to be established with an estate gift, will be named for Barry's father, Charles Franklynn Barry of Jacksonville, Fla., retired Sunday school secretary of the Florida Baptist Convention.

The younger Barry, who like his father is a graduate of Southern Seminary, was formerly on the staff of Campbell College in Buies Creek, N. C., and later was associated with Ketchum Inc. and The Cumerford Corporation, national fund raising organizations.

He has been an alumni leader in the "Resources for Excellence" campaign for Southern Seminary in securing major endowment and capital funds. The campaign has now secured \$8.5 million toward a \$10 million goal.

The focus of the new teaching chair will be on the use of mass media, especially radio and television, for outreach and ministry.

White to teach at SBTS

Ernest White, pastor of Wyatt Park Baptist Church in St. Joseph, Mo., will become professor of leadership and administration at Southern Seminary in July.

The 50-year-old alumnus of Southern Seminary was pastor of five churches in the 15 years prior to his Wyatt Park ministry where he has been for 17 years. He has been active in associational, state and Southern Baptist Convention responsibilities.

He holds professional certification in the American Association of Marriage and Family Therapists and the American Association of Pastoral Counselors.

He received an AA degree from Southwest Baptist College and a BA from William Jewell College, the BD from Central Baptist Theological Seminary, Kansas City, Kan., and the PhD from Southern Seminary. He has done continuing education studies at Kansas University, Menninger Foundation, and Yale Divinity School.

Highbaugh to raise funds

L. LeRoy Highbaugh Jr., president of Highbaugh Enterprises Inc., will be chairman of the trustee/former trustee division of Georgetown College's decade of progress capital campaign, according to Ben M. Elrod, president of the college.

Highbaugh's professional interests are extensive. He has been actively involved in the redevelopment and growth of the Louisville-Jefferson County area. His work includes major projects as a realtor, builder and residential and industrial developer.

Highbaugh and his family have been associated with Georgetown College for years. In 1952 one of the oldest buildings on the campus was renovated and renamed Highbaugh Hall. In 1959 Highbaugh's father was awarded an honorary degree. LeRoy Highbaugh Jr. received an honorary degree in 1974.

He was a charter member of the Georgetown College Associates and continued to serve in that position before being elected to Georgetown's board of trustees in 1979.

He and his family are members of Louisville's Hurstbourne Baptist Church.

Baptist News in Brief

Annuity earnings set

A record effective annual earnings rate of 8.84 percent will be credited in 1980 to the fixed fund administered by the Annuity Board.

The 1980 rate, up from last year's 8.19 percent, will be credited to the accounts of 31,211 Southern Baptist ministers, church employes and agency personnel who participate in the fixed fund.

Two other funds available through the Annuity Board's retirement program are the balanced and variable funds. All funds administered by the board are invested differently.

In 1979 the balanced fund's earnings rate was computed at 11 3/8 percent, compounded monthly. The rate was applied to the accounts of 4352 participants.

The balanced fund is invested in a combination of common stocks and bonds. The investment ratio changes as economic conditions warrant.

In 1979 the unit value in the variable fund closed Dec. 31 at \$2.28, up from \$1.94 at the end of 1978. It reached a record \$2.34 in September.

A total of 3211 ministers, church employes and agency personnel are included in the variable fund. The fund's investments are related primarily to common stocks.

Cauthens return to China

Baker J. Cauthen, retired executive-director of the Southern Baptist Foreign Mission Board, and his wife Eloise, will visit China Mar. 5-26, their first return since 1949 when they and other missionaries left in the face of advancing communism.

The Cauthens will be among a Baptist World Alliance delegation of about 25 people from several countries

and will visit Canton, Shanghai and Peking where they hope to worship with Christians.

Trip objectives include an assessment of participants in church services, Christians' needs and how BWA can help, according to Robert S. Denny, BWA executive secretary. Possibilities for help include consultants, money and Bibles, Denny said.

Expenses for each member of the delegation will be paid either by that individual or by his organization. The Foreign Mission Board voted in January to ask the Cauthens to represent the board on this trip and to pay their expenses.

Baptists join energy talks

Declaring that Americans have become "profligate wasters" of energy resources, President Carter called on representatives of the nation's religious community to help lead the way in conservation efforts.

Carter told 125 persons representing more than 30 religious groups at a White House breakfast "the conservation of oil has a religious connotation" in that "we are stewards under God's guidance" who are called upon "to husband" natural resources for the good of all persons, especially the less fortunate.

The president's somber view of the energy situation was reinforced later by U. S. Sen. Bill Bradley, D-N. J., who said "This country is on the brink of a very serious, potential disaster" because of its over-dependence on unstable foreign energy suppliers.

Noting Americans spent \$65 billion dollars in 1979 on foreign oil, the former New York Knicks basketball star warned, "We are sending the wealth of this country abroad to satisfy our appetite for oil."

Mountains to the Mississippi

Personnel

Burcham to Elk Lick

Larry S. Burcham has been called as pastor of Elk Lick Baptist Church, Lewisburg. Burcham went to Elk Lick from New Prospect Baptist Church, Hanover, Ind.

He holds the MDiv degree from Southern Seminary and a BA from Carson-Newman.

He and his wife, Cheryl, have two children, Barrett Stephen, 4, and Holly Nicole, 7 months.



Fearing



The Nugents

Lowell adds three staffers

Lowell Avenue Baptist Church, Campbellsville, has added Erick Fearing as minister of music and Mr. and Mrs. Tim Nugent as youth directors.

Fearing came to Lowell from Livermore Baptist Church.

Originally from Dawson Springs, Ky., Fearing is a church music major at Campbellsville College.

Nugent and his wife, Penni, have been youth directors at Thompsonville Baptist Church. She is originally from Thompsonville, he is from Lewisport.

Nugent is also a music major at Campbellsville.

Hussung new Hazel minister of youth
Hazel Baptist Church called Steve Hussung, son of Mr. and Mrs. Karl Hussung of Murray, as minister of youth.

Hussung is a third year student at Murray State University where he is majoring in vocal music.

Evergreen calls Bellue

Evergreen Baptist Church, Franklin Association, has called Barry L. Bellue as pastor.

Bellue, originally from New Orleans, took over his duties at Evergreen Jan. 1.

He and his wife Janice have three children.

Wilkins assumes Hickman pastorate
Dick Wilkins assumed pastoral duties of East Hickman Baptist Church in December. He was interim pastor at East Hickman.

His background includes pastorates in Pennsylvania, Kentucky and Indiana. He has been campus minister at the University of Kentucky and Penn State University.

He and his wife Barbara have three children.

Sulphur Spring calls Sansom

Paul Sansom began his work as minister of music at Sulphur Spring, Simpson Association, Jan. 6. Sansom, a native of Russellville, is a student at Western Kentucky University.

He had been interim minister of music at Auburn Baptist Church.

Clayton Rock is pastor at Sulphur Spring.

Williams joins Fulton staff

Greg Williams has joined the staff of Fulton Baptist Church as minister of activities. Prior to accepting this position he was minister of education and recreation at Reidland Baptist Church; assistant director of recreation at Crescent Hill Baptist Church, Louisville; and director of intramural athletics at Mercer University, Atlanta, Ga.

Williams received the MRE degree from Southern Seminary in 1978.

He is married to Debra Ann Wheeler of Fulton. The couple has an eight month old daughter, Amy Louise.

Dry Ridge welcomes Majors

James Phillip Majors began his work as pastor of Dry Ridge Baptist Church, Crittenden Association, Dec. 16. He was program director for radio station KCBI in Dallas, Tex. He was also pastor of Brandon (Tex.) Baptist Church.

Majors has a BS degree from Cumberland College and a MDiv degree from Southwestern Seminary.

He is a native of Corbin and is married to Melanie Mullins of Knoxville, Tenn.

Werner accepts Glasgow

V. Alan Werner accepted the call of Glasgow (Ky.) Baptist Church to become minister of music effective Nov. 25. He came to Glasgow from Northside Baptist Church, Mayfield, where he was minister of music.

Werner and his wife Terri have two children, Christa, 6, and Scott, 15 mos.

H. Curtis Erwin is pastor at Glasgow.

Pastor enters evangelism

Ted C. Wigglesworth, pastor of North Frankfort Baptist Church, Frankfort, has resigned to enter vocational evangelism. He was pastor of Bethel Baptist Church, Franklin County, for three years and pastor at Frankfort a similar period.

Wigglesworth attended Georgetown College, Kentucky State University, Southern Seminary and Boyce Bible School. He is married to Esther Barnes of Frankfort. They have four children; Brad, Adele, David and Rebecca.

Warford retires in Blood River

Earl Warford terminated 16 years as director of missions in Blood River Association Dec. 31.

Warford received his BS degree from Union University, Jackson, Tenn., in 1939 and a ThM degree from Southern Seminary in 1942.

He was pastor of churches in Kentucky, Tennessee and Mississippi for over 15 years.

In January 1958 Warford became superintendent of missions in Alcorn Baptist Association in Mississippi. He left that position to become Blood River's director of missions in December 1963.

He and his wife Thelma were honored at a reception by Blood River Association Jan. 6 at First Baptist Church, Murray.

Mrs. Warford has a MA degree from the University of Mississippi. She teaches school in the Murray city schools.

Warford plans to continue to be active in preaching and teaching wherever he is needed.



Majors



Werner



Wigglesworth



Warford

Ordinations

Trinity ordains Thomas

Trinity Baptist Church, Hopkinsville, ordained Michael Wayne Thomas to the ministry Dec. 30. Earl Mitchell preached the ordination sermon. The charge to the candidate was given by Joe Elliot and Marvin E. Hines gave the charge to the church. Albert P. Evans Jr. led the ordination prayer.

Thomas is attending Southern Seminary.

Denny Burchett is pastor at Trinity.

Likens, Latham ordained by McHenry
McHenry Baptist Church, Ohio County Association ordained Orvel Likens and Marvin Latham as deacons in December. Richard Plymmer was added as a deacon.

Recie A. Young is pastor at McHenry.

Skipworth ordained at Mt. Olivet

Quinton Skipworth was ordained Jan. 6 at Mt. Olivet Baptist Church, Butler County.

Skipworth is pastor at Pleasant Hill Baptist Church, Logan Association.

Sharon Grove ordains two

Sharon Grove Baptist Church, Bethel Association, ordained Clyde Gant and Jerry Wiles as deacons during December.

Congregations

Hazel dedicates new sanctuary

Hazel Baptist Church dedicated its new sanctuary and classroom addition at the morning worship service Dec. 9. Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention, brought the dedicatory sermon. An open house was held in the afternoon.

The new addition was built to replace the original sanctuary and classrooms which were destroyed by fire. The addi-

tion includes a 400-seat sanctuary, 10 classrooms, choir rehearsal room, office and nursery suites.

The building was constructed at a cost of approximately \$330,000 including furnishings, bringing the total value of all church properties over \$600,000.

James T. Garland is pastor of the Hazel church.

Youth walk for Lottie

Eighteen people from New Harmony Baptist, Bremen, participated in a walk-a-thon for the Lottie Moon foreign mission offering.

Members from the RAs, GAs, Acteens and four adults took part in the walk. The group collected \$238 in pledges.

Ronnie and Betty Rhoades directed the project.

Deaths

Carrie Littlejohn passes

Carrie U. Littlejohn, educator of women in missions and a Christian social worker for Southern Baptists from 1915-51, died Jan. 9 at a hospital in Asheville, N. C. She was 89.

Miss Littlejohn was principal and president from 1931-51 of the Woman's Missionary Union Training School in Louisville, Ky., which in 1952 became the Carver School of Missions and Social Work.

The training school was moved from downtown to the campus of Southern Baptist Theological Seminary in 1940 and became a part of the seminary in 1963.

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Bold Missions Speaking in five tongues

by Ray Furr, Staff Writer

Two in one

"Brethren we have met to worship" was a proper prelude for East Audubon's worship service Jan. 6. It was an eventful hour for both the East Audubon Baptist Church and the First Korean Baptist Church of Louisville.

The service was a joint commitment to God in an adventure of faith. It was the public acknowledgment of the merging of two churches from two different cultures into one facility. East Audubon Baptist Church and First Korean Baptist Church now reside at 1767 Belmar Drive in Louisville.



Ken Nicola (l), pastor of East Audubon and Paul Lee (r), pastor of First Korean Baptist Church, lead their congregations in a bilingual worship service. Both churches will use the facilities of East Audubon for the next two and one-half years.

From fellowship to church

The Korean church had begun as an interdenominational fellowship meeting in the basement of Beechwood Baptist Church in St. Matthews. The fellowship contacted Paul Ahn, a Korean Baptist pastor, in Radcliff. Ahn served both Korean congregations from October 1975 until April 1979 when he led the Louisville fellowship to their present pastor, Paul Lee.

The fellowship became a Baptist church supported by the Kentucky Baptist Convention. The church outgrew the Beechwood facilities and Crescent Hill Baptist Church invited the new congregation to hold services in its chapel. Limited parking space led to the search for a new meeting place.

The church moved again, this time to the Baptist Student Union at the University of Louisville. The Koreans outgrew those facilities before long.

East Audubon reaches out

Pastor Ken Nicola and East Audubon responded to the needs. The deacons of both churches met and talked but decided to refrain from hasty decisions. In September 1979 renegotiation began and the churches decided to make efforts to unite.

Nicola and Lee went to Long Run Association and the Kentucky Baptist Convention Direct Missions Department for guidance. "There were a lot of considerations," Nicola suggested, "but God has led us this far."

Bob Jones, director of the KBC department, affirmed, "Bill Kaufman (director of missions and ministries, Long Run Association), Ken Nicola and East Audubon deserve most of the credit for searching out possibilities which would lead to this missions endeavor."

Missions is not a new concept to East Audubon. They minister daily to area senior citizens by providing hot lunches for the needy.

"You would not believe the number of elderly who are malnourished in our community," informed Nicola.

East Audubon is also actively giving to world hunger programs through the Cooperative Program. "Missions and ministry is a part of what the church does as we go along," said the East Audubon pastor.

Advance in faith

Nicola emphasized to East Audubon the need for advancement in this endeavor. "We must move in faith looking forward to the God of tomorrow. God sets us on the cutting edge and we must always follow his direction. We must go forth as his leaders."

Lee spoke to his congregation about the need for cooperation: "We are to conduct ourselves worthy of the gospel of Jesus Christ." Lee also emphasized the need to keep moving forward.

The Korean Baptist Church knows what it means to move forward. In one year it has grown from 30 to 78 active members. The church's income is up 27 percent from last year and the support of the pastor's salary is four and one-half times what it was last March.

The Koreans have a 30-month goal of being financially able to buy their own building.

"At the rate they are going, they will not have any problem doing so," commented Nicola. But until they do "these buildings are just as much theirs as ours," said one East Audubon member.

In order for this to be possible East Audubon is asking the Korean church to help pay the utilities only.

Together but separate

"Autonomy is the key to Southern Baptist churches and it is important here too," said Nicola. "We want the Korean Baptist Church to maintain its identity. That's why we will have separate worship services."

Lee has planned Sunday school at 12:30 p.m. on Sunday and worship service will follow at 1:30 p.m. Wednesday evening prayer service will be held in the church recreation department and home fellowships will be held on Friday evenings.

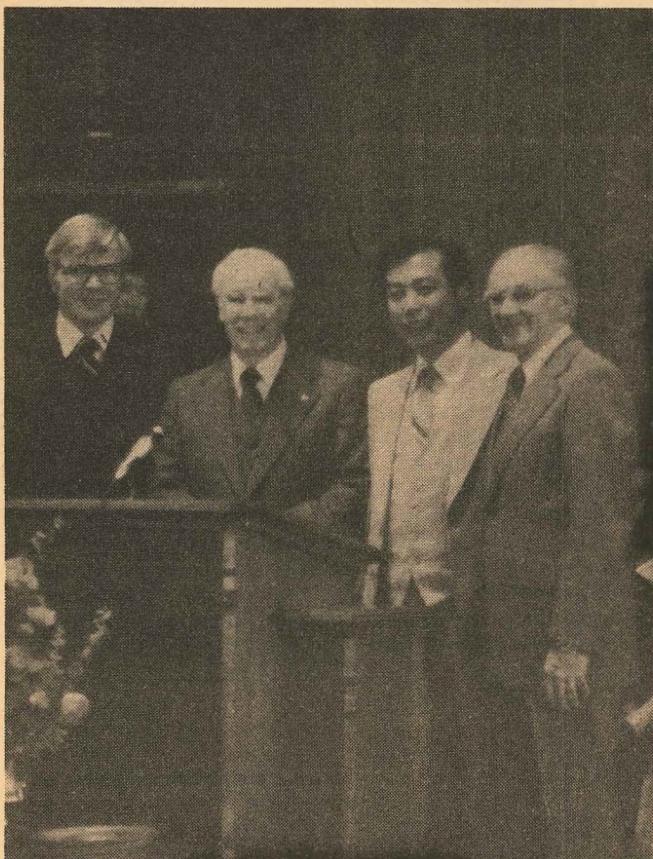
"We will occasionally meet for communion and baptismal services together," explained Nicola. "The service today (Jan. 6) was a public display of cooperation and commitment to each other. We don't want anyone to go unnoticed. The desegregated seating, the bilingual service and even the meals are symbolic of our togetherness in Jesus Christ."

Missions moves forward

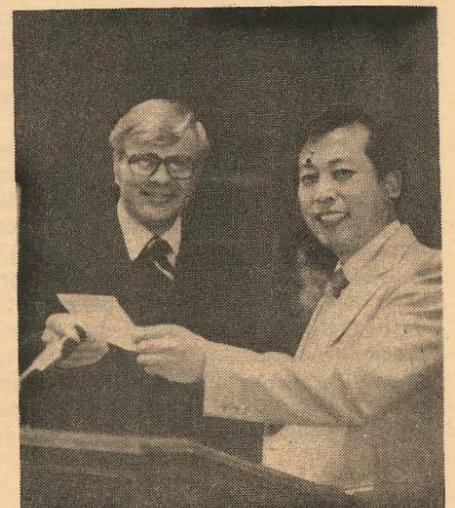
"Ethnic and language group ministries are the fastest growing areas of missions in Southern Baptist life," said Jones.

Kentucky Baptists are making the gospel available in five languages: Chinese, Korean, Laotian, Spanish and deaf.

"We are currently working to make Vietnamese the sixth available language," Jones stated. "Missions is not programs, it's people."



[L-r] Ken Nicola; G. Allen West, executive director, Long Run Baptist Association; Paul Lee; William Kaufman, director of missions and ministries, LRBA; and Bob Jones [not pictured], director of Direct Missions Department, KBC, have worked tirelessly to bring the churches into the same facility.



Nicola and Lee conclude the worship service with the reading of a commitment liturgy.

Smith H. Gibson, a dermatologist in Covington, Ky., is associate clinical professor of dermatology, University of Cincinnati College of Medicine. For a dozen years he and his wife have taught young married couples in the Sunday school of Latonia Baptist Church. He was asked to share his views about Baptist young adults at a pastors conference in Northern Kentucky Baptist Association last fall. Because of his candor and insight, excerpts of his remarks are reprinted here. Perhaps they will help others know what Baptist young adults about 30 years of age are thinking and doing today, and how they are responding to controversial issues and societal pressures.

Are Baptist young adults less Christian in commitment than those Baptists from my own generation? No, they are neither less Christian nor less honest. Are they inclined to be extremists desiring to bring destructive changes to our churches? No, they are generally low-key and low-profile. They do desire change, but only from a positive and orderly reassessment of Baptist belief and practice.

Biblical inerrancy and seminary liberalism is supposedly the hottest issue on the Baptist scene, but not among the young adults I know. They accept the scriptures as divinely inspired and completely adequate for faith and practice, and are completely averse to why this is presumably outmoded by a new requirement of inerrancy. In the first place, few can claim to understand this term and, in the second place, not many of these can explain it to anybody else.

Since much in the Bible is difficult to understand young adults expect a difference of opinions among honest scholars. They see no reasonable cause for hysterical attacks upon our teachers, administrators and institutions. I concur in their view; I see trouble on the horizon from those who insist that a heretic lurks under every seminary desk.

On baptism, young adults are not content with the "alien immersion" concept in reference to a person who has experienced conversion and submitted to immersion baptism in another denomination. "Re-baptism" of such a person can be demeaning and suggestive of arrogance toward other Christians. Of course, we should never compromise on immersion which the Lord himself set as an example.

On the Lord's Supper, no support exists for closed communion. The attitude is, let all who will come share in the bread and the cup, and let the Lord judge those who eat and drink unworthily.

On revival-type evangelism, there is an apparent need for new methods. The old time format with a fiery evangelist directing throngs of people to the mourner's bench just isn't working anymore, except perhaps for Billy Graham.

Because of perpetual abuse of this field some young adults tend to distrust professional evangelists. Others feel revivals are numbers oriented with elements of regimentation which, real or imagined, they want no part of. These people don't want to turn off the gospel; they simply prefer its presentation apart from fanfare and statistics.

Of course, these are not the chief reasons for non-support of revivals. The big reason is simply time. The church competes as never before with home, civic, educational, recreational and athletic activities. Young families are always running somewhere with too little time to get everywhere. They are not mad at you or determined to be uncooperative. Perhaps their priorities should be reordered, but there is no malicious intent when they don't make it to meetings.

I don't presume to advise you on methods, but some of the greatest evangelists are those people in your own churches who live the gospel every day.

Perhaps their spoken testimonies over a series of evenings, along with prayers and special music, might be considered.

Concerning the Church Covenant's ban on the social use of alcohol, you are surely aware that many of our people, younger and older, drink at least occasionally or moderately. They are aware of the addictive potential and innumerable problems associated with its use but nevertheless yield to cultural and peer group pressures.

Whether or not they use alcohol young adults see an inconsistency in the Baptist approach to bad habits. While alcohol is the worst drug problem all over the world, it has a lot of company in other psychoactive drugs from the narcotics and tranquilizers all the way down to the tars and nicotine of smoking.

Smoking causes at least a third of a million new cases of lung cancer each year, in addition to a vast number of cases of emphysema and other respiratory disease.

Young adults would say let the church covenant emphasize stewardship of the entire human body as that unique temple of the Holy Spirit, whose presence can be profaned by many excesses.

Concerning race and ethnic origin, young adults favor an open church for all who come. Berea College was founded over 100 years ago on the truth of Paul's words, God hath made of one blood all nations of men. As a former student of Berea I am happy that her credo has been vindicated, and I'm thankful to her for proclaiming a social justice never addressed in my own Baptist church.

On the ordination of women, most young adults view this favorably, accepting them as a valuable resource to supplement, not supplant, men in the various ministries. Surely there are areas of service in education, music and counseling, if not immediately in the pulpit, for exceptional women who feel the Lord's special call.

Women today are proving themselves in the business and professional communities and in many other fields previously closed to them. They are not going to put their veils back on. I hope Baptists are not the last to recognize there is neither male nor female in Christ Jesus.

On missions and ministries, while young adults do not expect their pastors to be social workers nor their churches to be the United Appeal, they nevertheless do not distinguish sharply between the sacred and the secular. They can see God's hand in peace efforts within the United Nations, or in disaster relief by the Red Cross, or in medical research.

On charismatics and cults we know neo-pentecostals have been popping up like dandelions in some of our churches. Unfortunately they often become divisive and disruptive. Young adults seem inclined to let them stay if they do so in peace, or to wish them well elsewhere if they cannot abide in comfort.

The Jonestown tragedy points up the destructive potential of cults. Not all of the victims are emotionally disturbed but many of the leaders have psychopathic traits and deviant tendencies which are inconsistent with the spirit of Christ.

In human sexuality there has certainly been a revolution in the past dozen years, if not in the practice by young Baptist adults, then certainly in their attitudes. This is not surprising when we consider the promotion by the mass media of moral standards comparable to those outlined in 1 Corinthians. You may be sure this is a critical time when our homes must remain strong, in word and in example, if the lure of the pied pipers of hedonism is to be resisted by our youth.

On homosexuality there has been an evolution in the assessment of this deviation. First a sin and then a sickness, it is now crying for acceptance as an alternate life style. The American Psychiatric Association no longer considers homosexuality a psychiatric affliction, and closets everywhere seem to be delivering gays and lesbians demanding civil rights. Our young adults see these people as subjects for redemption, not shooting. There is no support for their ordination; in fact, the term gay minister is a contradiction of terms, much like saying honest extortioner.

I believe that the man of one wife requirement for ordination means, among other things, one must have a heterosexual orientation. To claim a scriptural basis for ordaining a homosexual is the absurdity of this century.

It is interesting that so many of our young adults perceive of sexuality not in absolutes but as a spectrum of relationships, with casual sex at one end and committed sex at the other.

For example, sexual relations between two people without any commitment, even friendship, is seen as fornication in the biblical sense, with all the elements of carnality and exploitation. Sex between a couple in love, however, is not looked upon with any special condemnation. Situations between these extremes bring reactions anywhere from scorn to compassionate understanding.

Let me cite a few examples from my practice. A Christian woman was late for her Monday morning appointment. She explained that her alarm clock was broken and that this had caused her and her live-in boyfriend to be late for the sunrise Easter service the day before.

Another Christian woman was recently in my office where I diagnosed a minor venereal disease. She had been intimate with only one boyfriend since her divorce, and she was shocked that he had infected her since he was a good Christian man with a fine reputation in his community.

A third lady, also divorced, had a skin allergy related to taking the birth control pill. To give up the pill would be risky, and to give up the male friend would leave her in a life of loneliness and despair, since marriage was not feasible.

These women brought me again what Jesus meant when he said putting away a spouse causes that person to commit adultery. It is not simply that divorced women could not find gainful employment—certainly they can do so today. Rather, these men and women still have emotional and physical needs that so often will be met in a context of fornication and adultery. And let me tell you, it is indeed a rare divorce that is not associated with adultery.

Young adults see a need in northern Kentucky for a Christian marriage counseling service. This ministry could be directed to those sick marriages which lead to divorce which lead to remarriage, which leads to the formation of zoos called homes, which produce traumatized, warped children, who then repeat the process. We need counseling personnel with Masters and Johnson ability coupled with the Christian perspective, who see marriage as a divinely ordained institution of permanence and not a mere civil contract of convenience and expediency.

It would be exciting if our association could sponsor such a ministry; most likely it would become self supporting in a short time. It would definitely enhance a positive public image for area Baptists. Simply praying over an ailing marriage may not heal it, although that is an excellent practice to begin.

I recall some years ago a Baptist minister came to me in deep anguish. Why to me, I have no idea. Adultery was wrecking his home and devastating his ministry. He eventually lost both and I have agonized many times over his plight and my own inability to help, regretting that a competent counseling service was unavailable. I deeply hope that you will never cease to proclaim God's standard for sexuality: that the ultimate relationship between the sexes is Christian marriage, requiring chastity before the union and fidelity thereafter.

by Smith H. Gibson

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Lucien E. Coleman, Jr. is professor of religious education, Southern Baptist Theological Seminary, Louisville, Kentucky.



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LIFE AND WORK SERIES

Christ is alive

John 20:11-18 Joseph and Nicodemus prepared the body of Christ for burial and placed it in the sepulcher.

Before sunrise on the morning after the sabbath, Mary Magdalene went to the tomb to anoint the body of Christ. Mary found the stone had been rolled away from the entrance and the body of Christ was not there. Frightened, Mary ran to Peter and John and informed them the body of Christ was not in the sepulcher.

With tears streaming down her cheeks, Mary looked into the tomb. The angels sitting there asked "Why weepest thou?" She replied someone had stolen the body of her Lord. Turning around she saw Christ, but did not recognize him in his resurrection body. As soon as he called her his voice revealed his identity and she exclaimed, "My Great Master." To Mary Christ said, "Touch me not; for I am not yet ascended unto my Father." He commanded her to go and tell his disciples about his resurrection and ascension, and she did so promptly.

John 20:24-28 When Christ appeared to the 10 apostles, Thomas was not present. The other apostles sought Thomas and informed him they had seen the risen Christ, but Thomas refused to believe their testimony and demanded proof.

On the next Lord's day Thomas was present with the rest of the apostles. Christ appeared to them and reminded Thomas of his statement he would not believe without positive proof, so the Lord offered to permit him to inspect his wounds. When he did so Thomas was convinced and confessed "My Lord and my God!" Christ told Thomas it would have been better had he believed without having to see for himself that Christ had kept his promise.

INTERNATIONAL SERIES

Woman of Samaria

John 4:7-11 On his journey from Judea to Galilee Christ went through Samaria because there were sick and needy souls to whom he could minister. He could also teach his disciples what their attitude toward non-Jews should be.

It was about noon when Christ and his disciples arrived at Jacob's well. Weary from the journey, Christ sat down while the disciples went into the village to buy food. Soon a Samaritan woman came to draw water for her household needs. This woman came with a look of disillusionment and sadness on her face. Embarrassed and disgusted that Christ was sitting there she stared at him. Anxious to save and bless this woman, Christ asked her to give him a drink of water.

Half in astonishment, because the Jews refused to have any dealings with Samaritans, and half in sarcasm, the woman said: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" In the course of the conversation Christ told the woman that those who drank water from Jacob's well would thirst again, but the water which he gave possessed the quality of satisfying completely all who drank it. His free offer revealed the possibility of her needs being met.

John 4:25-30, 39 The woman said: "I know the Messiah cometh, which is called Christ: when he is come, he will tell us all things." When she expressed the longing of her heart to see the Messiah, Christ said: "I that speak unto thee am he." The returning disciples were astonished to find their Lord engaged in conversation with this Samaritan woman. Christ refused to turn his back on a sinful and lost woman simply to conform to the social standards of that day. Her soul was saved and her life was transformed.

In her joyous excitement she hastened back to her townspeople and gave them a testimony of what Christ had done for her. Many of them believed on Christ and were saved.

Vicarious endurance

Frank Owen

Was it Shakespeare who said, "A little nonsense now and then is relished by the best of men"? At meetings now and then the brethren ask me to tell a story. Maybe my readers won't mind it occasionally.

A visit with my brother, Dean, in Kansas City at Christmas time brought out this story, told to him, I believe, by a Kansas City area layman in whose then boyhood home a visiting preacher was entertained overnight.

It seems that the mother in the home had carefully done up one of the two upstairs bedrooms for the minister, giving him the better bed and bedding of the two. The two boys were to sleep in the other room.

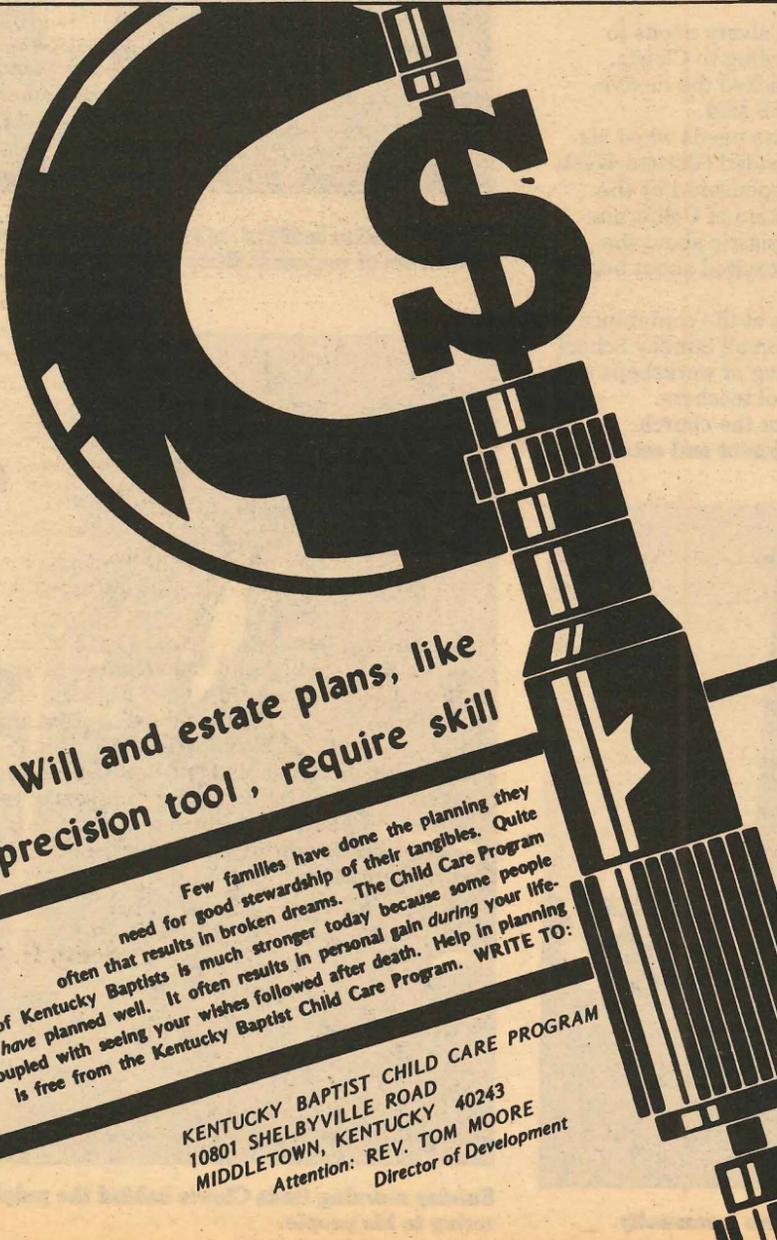
That night the boys were sent up to bed before the adults retired. They liked the looks of the preacher's bed so much that they decided to sleep there, hoping that the father and mother would not have knowledge of who slept in which bed.

The preacher came up later and went to bed in the room intended for the boys. Pleased with the success of their mischief, and whispering about it, the boys got tickled and couldn't stop laughing. The father below called out two or three times but neither boy could control his "tickle box."

After a threat or two, the father came up the stairs in the darkness with his razor strap. He went to the bed presumably occupied by the boys and administered a thorough lashing on one side and then stepped to the other side of the bed and repeated the same rough treatment. No sound was made as he finished the job and went back downstairs in silence.

The boys mortally dreaded going to the breakfast table where they expected the truth to come out. However, to their surprise not a word was said about it. The preacher had accepted the thrashing and apparently decided not to mention it. "No one else ever knew," they said, "because the preacher never did tell."

According to my brother, Dean, the layman who tells of the experience remains to this day a lifelong witness to the fact that preachers are good people.



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Bus minister

Headed down life's highway to church at end of the run

by Mark Sandlin

Just blocks from the heart of San Francisco's financial district a mass transit bus eases from the bus lot into the morning traffic.

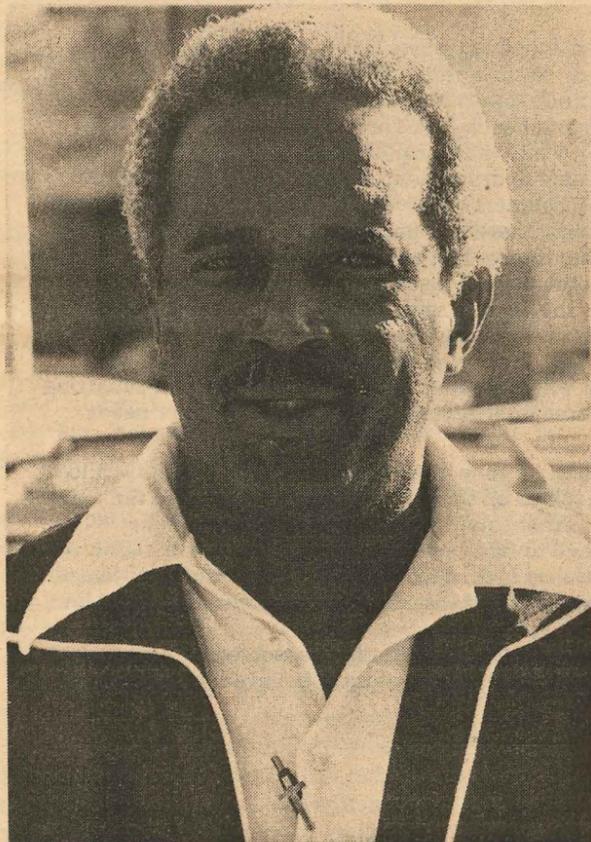
Porter Clewis checks the time.

"7:12, right on schedule. I just wish I could be as prompt and regular in attending some of the associational meetings."

Porter Clewis is a driver for the Golden Gate Bridge Transit Company and pastor of Calvary Baptist Church in Oakland, Calif.

Long days typify the routine for most bivocational pastors and Clewis is no exception.

When he pulls out of the lot at 7:12 he has already completed one run and is starting his second of the morning. Catching what time he can Clewis studies his Bible in his van between morning and afternoon



Porter Clewis, a bivocational pastor.

runs. When he finally heads home at 6:30 p.m. he often faces a night of church meetings.

Like many other bivocational pastors he finds that a split vocation presents frustrations.

"One of the greatest frustrations that I face is missing or being late for some of the associational meetings. I get off work in San Rafael at 6:30. The associational meetings begin at 7:00 and are usually held at least 45 minutes away. Sometimes I just can't make it," Clewis said.

As he wheels the bus through the rush of traffic Clewis talks of other frustrations.

"One problem with working is that I don't get to visit the people as much as I want. I have comfort, at least, in knowing my people know they can call on me anytime. When they need me I'll be there."

Division of his time between church and work leaves little time for his family.

"When I took the position as pastor I knew I would have to compromise the time I spent with my family. But you have to get up and go when the Lord gets ready," Clewis said.

Clewis first felt called to the ministry in 1962. After accepting the call in 1963 he began taking night classes at the Bay City Bible Institute.

"Every night I would get off work, rush onto the freeway and try to get to class on time. After nearly killing myself a couple of times I went to the professors, explained the situation and slowed down on the freeway," he said.

Time is not the only problem. Like full time pastors they want to lead their people to a stronger commitment to outreach and Bible study.

Situated in a residential area, Calvary needs to develop outreach programs, according to Clewis.

"The people of the church have lacked the motivation to do any outreach before," he said.

Calvary did find some help for its needs when six members of the congregation attended Glorieta West, a leadership training conference sponsored by the Southern Baptist General Convention of California.

"The members returned enthusiastic about the material they had seen and were excited about beginning some outreach," he said.

An outgrowth of the attendance at the conference and Clewis' own attendance at a Small Sunday School Week at Glorieta was the beginning of workshops and training sessions for Sunday school teachers.

New goals have also been set for the church. Doubling the Sunday school enrolment and establish-

ment of an outreach ministry to senior adults are two of the goals. The church is also participating in an open door mission for transients.

At 50 Clewis is hoping to take full retirement in six years.

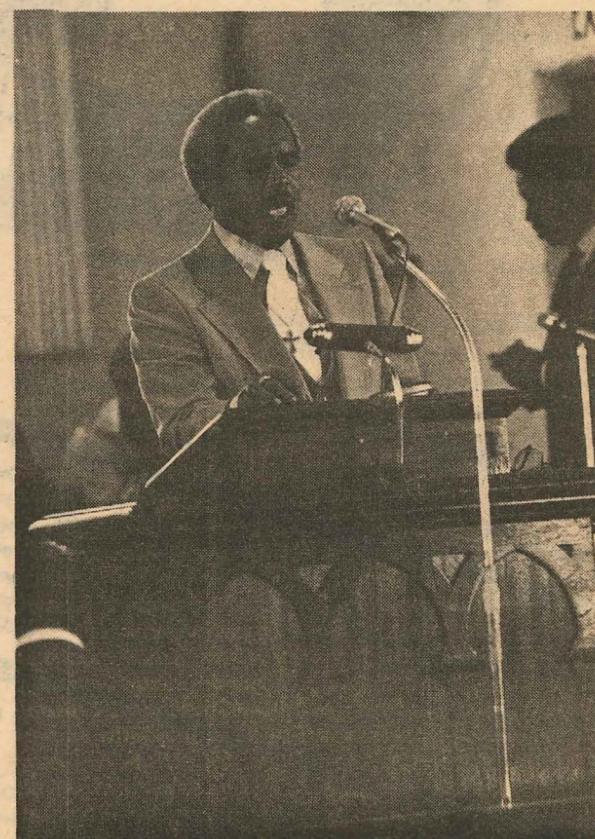
"I will be eligible for full retirement benefits. When it comes I'll take the time and devote it to the church," he said.

Looking toward the future Clewis feels good about Calvary. "We have come a long way with the help of the Lord.

"We are getting people to study more and there is a strong feeling of unity and cohesiveness among the people," he said.



With his duties fulfilled on one job, Clewis heads for a second set of responsibilities at his church.



Sunday morning finds Clewis behind the pulpit ministering to his people.



Situated in a residential area, Clewis feels Calvary Baptist Church must minister to the entire community.