



WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL



Country Crossroads, the half-hour radio show produced for Baptists by the denomination's Radio and Television Commission, tells listeners about the good things in the Christian life. Jerry Clower, one of the

show's co-hosts, has led listeners like this young man to spend time in Bible study and prayer. "Country Crossroads" is now heard on 1100 stations across the country.

Texans defeat Pressler tactics

Anticipated battles on biblical interpretation and institutional control never materialized as Texas Baptists held their annual meeting in Houston Coliseum Oct. 28-30.

The meeting, which had been heralded as either a shootout or an extension of a Wednesday night prayer meeting, was surrounded by preconvention rumors that challenges would be mounted against Baylor University for alleged liberalism of some faculty members and against the Baptist Standard, the weekly news-magazine, for biased reporting.

Neither challenge developed and messengers actually wound up commending both Baylor and the Standard.

The Baylor commendation came informally as messengers applauded reports by the academic affairs committee of trustees. The reports were presented for information and did not require formal vote.

The hottest debate occurred over a resolution to commend the Standard. Some messengers charged the editor, Presnall Wood, and associate editor, Toby Druin, failed to report all sides of the "inerrancy" controversy, particularly where it involved Houston appeals court judge Paul Pressler, an outspoken advocate of purging Baptist institutions of faculty members he considers liberal.

When the debate was over, however, messengers, by an overwhelming majority, voted to adopt a resolution commending the Standard "for its responsible attempts to interpret events and movements which effect the welfare of the people of God," and encouraging the editor to "continue to seek the highest levels of integrity," while maintaining both "prophetic and supportive roles" in Southern Baptist life.

Immediately prior to the debate Wood reported to messengers on the work of the Standard, and urged them to have an open mind about the responsibility to report the truth. "To say Baptists are not big enough

to live in truth would be an aberration of the truth," Wood said.

Messengers also moved quickly over the biblical interpretation issue by adopting a motion by Longview pastor Charles Holland and embracing the Baptist Faith and Message statement of 1963 as "their sole and adequate position."

In a mini-controversy messengers refused to specifically name Southern Baptist Convention president Bailey Smith in a resolution of support for SBC leadership.

In debating a resolution calling for "prayer support for each other and for our elected leaders," an amendment was offered to specifically name Smith, pastor of First Southern Baptist Church of Del City, Okla.

Messengers, by a 3 to 1 majority, rejected including Smith's name, preferring to leave the resolution more general.

The resolution, as adopted, however, cited the "pain and distress" suffered because of "widespread and repeated airing of various statements made by some of our Baptist leaders."

A record number of 4266 messengers registered for the meeting. The previous record of 3777 messengers was set in Ft. Worth in 1954.

Messengers underscored their bold mission goals by adopting a \$37.4 million Cooperative Program budget for 1981. The new budget is about \$3.5 million greater than the 1980 version. Included is more than \$13 million in support for Southern Baptist missions causes, 35.5 percent of the overall budget, an increase of one percent over last year.

Carlos McLeod, pastor of First Baptist Church, Plainview, was reelected to a second one-year term as president of the 2.2 million-member convention.

Messengers also adopted a resolution on abortion, going on record as opposing the use of tax supported medical facilities for abortion.

Integrity response

Methods may be varied, but message the same from seminary trustees

by Dan Martin, Baptist Press

Trustees of Southern Baptists' six seminaries have taken note of—but responded differently—to a resolution on doctrinal integrity adopted at the 1980 St. Louis convention.

The resolution exhorted "trustees of seminaries and other institutions affiliated with or supported by the SBC to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions"

Four of the seminaries—Southwestern, New Orleans, Southeastern and Midwestern—took action on the resolution while the other two—Southern and Golden Gate—delayed action until the spring of 1981.

Only one institution—Southeastern—responded directly, while the other three took indirect action.

Each of the actions refused to use "infallible" and "inerrant," key words to those attacking the seminaries for alleged "liberalism."

Southeastern trustees adopted a statement to be included in their annual report to the convention which says: "The trustees . . . perceive their trusteeship as a sacred trust. We acknowledge the resolution . . . and assure the convention that this seminary employs, and continues employment of, personnel under the Lordship of Jesus Christ and in accordance with scriptural truths"

It lists 29 scripture references, identical to the list included in the Baptist Faith and Message statement adopted by the SBC in 1963. Southeastern president Randall Lolley said the response was "within the context" of the statement, and added the scriptures "speak to the matter of doctrinal integrity very adequately."

At Southwestern, trustees approved a resolution praising faculty and administration, and requested board chairman Kenneth Chafin of Houston to ask the committee on order of business at the 1981 SBC in Los Angeles for "at least an hour" in which trustees of Southwestern and the other five seminaries can report to the convention "about our stewardship."

Chafin will contact Doug Watterson, pastor of First Baptist Church, Knoxville, Tenn., chairman of the order of business committee, to ask for the time slot.

At Midwestern, trustees opted not to respond. "We read the resolution and saw in it no specific instructions to make a report to anybody," said Paul Batson of Marion, S. C., trustee chairman.

He said it exhorted trustees "to do what we have been doing all along," which is to "seek to ascertain beliefs and the spiritual life of our institution without standing over our people or putting them through an inquisition."

At New Orleans, board chairman Robert McGee of Ruston, La. said the executive committee drafted "An Open Letter to Southern Baptists."

"Our statement is not an effort to comply with the resolution," McGee said. "That would be impossible. Our statement is an effort to tell Southern Baptists that we are doctrinally and denominationally committed . . . that we haven't lost our moorings."

McGee said the "real question" is not whether we believe in the Bible, but whether we have faith in each other. We can quibble about terms but if we have lost faith in each other, we cannot bridge the gap," he added.

At both Southern and Golden Gate only executive committees met, opting to delay action until the spring meeting.

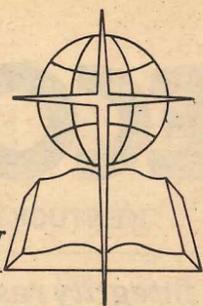
"We discussed the resolution and will suggest an appropriate and positive response for the full board to consider in its April meeting," said William Pinson, president of Golden Gate.

At Southern a spokesman said the resolution was not on the agenda and was not officially discussed. "There was a great deal of concern and hall discussion," he added.

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

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C. R. Daley

Daley Observations

Impressions from associational meetings

There were many days, many meetings and many miles between July 23 when Russell County Baptists met for the first of 80 annual district associational meetings and Oct. 27 when Green Valley Baptists rang down the curtain for 1980. For Baptist Building staff members and other agency leaders it is the busiest and most rewarding part of the year. Long rides become wearisome at times and the cost of fuel puts strain upon travel budgets but nothing means more to denominational workers than to be out among those whom they serve.

Those of us attending these meetings over a long period of years easily sense the spirit of pastors and people in the pews. This year we found a fine spirit among the churches and initial reports would indicate increases over last year in several categories including baptisms. Let me share three positive impressions from this year's associational meetings.

The first is that directors of missions have added immeasurably to the effectiveness of associational activities throughout the year and have helped associational officers plan and implement excellent annual sessions. The meetings this year were well planned around denominational themes and materials like statistical digests help messengers participate more responsibly. It's hard to see how we got along at all before associations had such able helpers.

A second impression is that there is as much goodwill, confidence and appreciation for our state Baptist organizational leaders as ever in Kentucky Baptist history. Upon walking into an associational meeting, it's easy for a denominational worker to tell whether he is truly welcomed or merely tolerated. All of us from the Baptist Building were warmly welcomed this year. The administration of executive secretary Franklin Owen, the cooperative spirit of our schools and their presidents and the absence of controversy in our fellowship help account for this wholesome spirit.

The strongest of all positive impressions I received from this year's associational meetings is the large number of very able young pastors and staff members serving Kentucky Baptist congregations. Some of these have visibility because they serve more strategic churches while some who are just as able are not widely known because they are serving in obscure places. Some of these are bivocational pastors with great ability and excellent training. They could grace any Baptist pulpit in Kentucky but are content to serve smaller congregations while earning part of their living in another field of work.

Some of these bivocational pastors are gradu-

ates of Bible colleges who know Baptist denominational work as well or better than seminary graduates. Some are seminary graduates with the kind of training and ability to serve any church in the Kentucky Baptist Convention.

I know what some are saying about the declining quality of Baptist ministers of this day but I don't believe a word of it. Our churches never had more excellent and more dedicated pastors and staff members. And it is a good thing they do because the job they face has never been so difficult.

Nothing is more vital in organized Baptist life than district associations and no where can more inspiration and encouragement be found than in the annual associational meetings.

A different appearance but the same business

An air of happiness and a spirit of optimism will characterize the annual meeting of Kentucky Baptists next week in Bowling Green. The statistical reports will be encouraging and the spirit of harmony and cooperation will be gratifying. As we enjoy such an experience we should pause to thank God not only for those in leadership places today but also those of earlier generations who first envisioned such an organization and persevered through overwhelming obstacles to pass it on to us.

Early Baptists in Kentucky were an independent lot and the majority of them opposed any attempts to organize into a convention. The first call to Baptists in Kentucky for an annual statewide meeting to consider methods for advancing the kingdom came in 1813 in a Baptist paper edited by Silas M. Noel. The idea was almost universally rejected.

In 1827 the idea of a state Baptist organization was revived in a publication known as The Baptist Recorder, a predecessor of Western Recorder. It also got nowhere because of great strife in the Baptist churches over Campbellism and the strong antimission sentiment resulting from a damaging form of Calvinism among early Baptists in Kentucky.

The first state organization of Baptists in Kentucky took place in Bardstown in 1832 in the Presbyterian meeting house. It was truly a humble beginning having only 34 messengers from three auxiliary societies (groups promoting missionary activities) and nine churches. A report of this small group to the rest of Baptists in Kentucky tried to allay prevalent fears such a convention would legislate for the independent churches and exercise jurisdiction over them. Assurance was given the chief purpose of the organization was mutual cooperation in preaching the gospel to every creature.

Of course the convention had no funds nor any regular source for funds. The offering for convention work taken up at this first meeting amounted to \$190.68. The Kentucky Baptist Convention income in 1979-80 was \$13,910,073.

The convention did not prosper. In its 1833 meeting only 27 messengers representing four churches and 10 auxiliary societies showed up. In 1834 the number of messengers was down to 15 and a cloud of gloom characterized the meet-

ing. It was clear the struggling convention was doomed. It was dissolved in 1837 but succeeded by another statewide organization known as the General Association of Baptists in Kentucky. This became the permanent state organization of Baptists and retained the name of General Association until 1961 when it again became known as Kentucky Baptist Convention.

Thus the present welfare of the Kentucky Baptist Convention resulted from the persevering struggles of many before our day. But no Kentucky Baptist leader of pastor or present generations has worked harder and more conscientiously than the 1979-80 convention president, John Dunaway. Kentucky Baptists are in heavy debt to John and the Corbin First Baptist Church which has shared their pastor so generously.

The Bowling Green meeting and especially the bold mission rally on Wednesday evening will be something of an extension of John's shadow. The rally is his idea though many have enthusiastically joined him in its planning and promotion. It should be a high experience for thousands.

There will be little outward resemblance between Kentucky Baptists in Bowling Green in 1980 and in Bardstown in 1832. This means survival and success require change and adaptation. It is also just as clear, however, some things about Kentucky Baptists don't change. One of these is the purpose of the convention. The following call sent out in 1832 can hardly be improved on in 1980. Let us heed it.

"... we invite you to meet us in convention, that we may know each other, and learn the conditions of the different parts of the state and mutually cooperate in preaching the gospel to every creature, and aid in sustaining the actual laborers."

Baptist Forum

Somebody stands corrected!

As a former member of First Baptist Church, Calvert City, and a current member of Shades Mountain Baptist Church, Birmingham, Ala., I was interested in the column concerning our sixth congressional primary race and the unseating of the eight-term congressman John Buchanan by Albert Lee Smith. Despite charges from the former congressman and reports in the national media, Moral Majority was not the reason for the major upset—Buchanan's voting record and a well-organized door-to-door campaign by Smith with more than 1000 volunteers were the contributing factors in Smith's 5000 vote victory.

Representative Buchanan, among other areas, voted for federal funding of abortions, for school busing, for increased funding for OSHA, increased funding for food stamps, for giving away the Panama Canal and for the extension of the time needed to ratify the Equal Rights Amendment. The record indicated Mr. Buchanan was clearly out of step with the majority of voters in the Birmingham area, and they demonstrated their concern by voting in record number for Albert Lee Smith. And, although Mr. Buchanan has repeatedly tried to lay the blame for his defeat on Moral Majority, that simply was not where it should be. The blame lies squarely with his voting record and nowhere else.

Donald C. King, Birmingham, Ala.

Baptist Forum

From beginning to end

My article on Adam (WR, 10/1/80) was concerned with the three meanings of Adam in Gen. 1-4. It was written several months ago but all of the passages in the New Testament related to Adam have been fully discussed in *The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation*, to be published in January by Eerdmans in Grand Rapids. About 200 pages of the 625 pages are concerned with Man (Part V) and Sin (Part VI). Western Recorder is always generous with space and fair in presentation, but I do not expect it to repeat what can be read in my book.

The comments by Burney Manning of Somerset (WR, 10/15/80) repeats Roman Catholic interpretations that have been taught since Augustine, Bishop of Hippo, in the fifth century and adopted by many Protestants since the 15th century.

It has been only a little over a century since these Augustinian beliefs based on the possibility of infant damnation have been challenged by more careful interpretation of scripture on the one hand and scientific evidence for the greater antiquity of man on the other. It is very important that both historical exegesis and scientific evidence be related in a constructive way. 1 Cor. 15:23, Rom. 5:12; 7:9 are rightly translated, as in the King James Version, and Col. 2:13 and Eph. 2:1,5, as in the American Standard Version, a constructive relationship between science and holy scripture can be established.

No effort has been made to salvage Catholic and Protestant theology unless it can be supported by the historical interpretation of the Bible. When 1 Cor. 15:22, Rom. 3:23; 5:12; 7:9 are rightly translated, as in the King James Version, and Col. 2:13 and Eph. 2:1,5, as in the American Standard Version, a constructive relationship between science and holy scripture can be established.

Baptists should base their theology on the Bible, not borrow from a tradition that originated in the fifth century with a Roman Catholic bishop.

When E. Y. Mullins published *The Christian Religion in Its Doctrinal Expression* in 1917 this constructive relationship between the scriptures and modern science was a major concern. His chapter on Revelation (V) speaks very much to the present situation.

Mullins was chairman of the committee and wrote the introduction to the Baptist Faith and Message of 1925. Articles XI-XVIII were added to the New Hampshire Confession of Faith, but no effort was made to rewrite Articles I-X in the light of modern science. However, the introduction of 1963 says again:

As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

In my judgment, that time is now, and my book to be published in January seeks to summarize the issues, but I have written with the hope others will help me to continue at the end of the century what Mullins began at the beginning of the century. The task has been neglected too long.

Dale Moody, Louisville

Let's hear it for Daley

The following motion was passed at the Friday morning session of the 144th annual meeting of Little Bethel Association Oct. 17, 1980:

"I move that this body go on record as commending Dr. C. R. Daley, editor of Western Recorder, for his conscientious and courageous leadership in religious journalism, and that we assure him of our support of the principle of editorial freedom as he continues his vital ministry for Christ and Kentucky Baptists."

Mrs. George L. Oates, Clerk
Cloys Bruce, Moderator

Do not be deceived

Let me commend you and other editors who have been discussing in editorials and using articles concerning the pres-

ent controversy among Southern Baptists. I consider the present crisis the most serious our Convention has faced during my lifetime. And I have been a Southern Baptist for over 69 years. Also, I taught at Southwestern Seminary 41 years.

My viewpoint is that it is terrible what two or three men are attempting to do. It is not their theological position that disturbs me but their political maneuvering in an effort to control the Southern Baptist Convention and its boards and agencies.

There has been more politics in the past than I like in church, associations, state conventions and the SBC. But what we have had in the past is as nothing compared to the present. The present effort, it seems clear, repre-

sents a carefully organized effort reaching into most if not all states and even many associations. It is organized and promoted like a regular political campaign.

My prediction is that if these men succeed it will undermine and may destroy much of our work, into which many Southern Baptists have invested their money and some their lives.

Let me appeal to you pastors, many of whom are my former students, and to you laymen and I count myself one of you, don't let yourself be used or manipulated by two or three men.

These men, I regret to say, seem increasingly to me to be more concerned with political power than with any particular theological position.

T. B. Maston, Ft. Worth, Tex.

Deacons ministering in crises

by K. Maynard Head

Recently one of the young men of our church was on vacation near Nashville, Tenn. Upon arising one morning he complained of a severe headache. While his wife was searching for aspirin he slumped unconsciously to the floor.

When he arrived at the Nashville Memorial Hospital on an ambulance stretcher, the doctors discovered he had suffered from the eruption of an aneurysm and a subsequent blood clot.

Surgery quickly followed, but the patient was unable to undergo complete removal of the clot. He was placed in intensive care while his family waited anxiously nearby.

The news of the illness quickly reached our church and a prayer meeting was called for that evening. I planned to leave for Nashville, a six-hour trip, and found two deacons anxious to accompany me. We left after hastily packing a change of clothes, arriving at the hospital at 3 a.m.

Our friend was in a coma and the hospital staff was carefully monitoring his vital signs. As his pastor I was permitted to enter his room. Feeling nothing but helplessness I prayed and returned to the family and deacons.

We remained with the family until about 10 o'clock offering support and encouragement to them.

Although we were tired and sleepy the deacons and I decided to find breakfast near the Sunday School Board to see the facility and to meet Henry Webb, editor of *The Deacon*.

While the men toured the Sunday

School Board I explained to Henry why we were there and discussed some of our recent projects with him. We then met the deacons at the completion of their tour. It was an unplanned pleasure for them to greet someone they had only met through the pages of *The Deacon* magazine which they receive each quarter.

Henry led us in prayer for the recovery of our friend before we left to find a room in which to shower and rest.

We discovered, however, relaxation was almost impossible. Too much had happened over the past several hours and although we had not been asleep for over 30 hours we were both too excited and concerned to relax. The deacons and I decided to return to the hospital where we kept vigil with the family until nine o'clock that evening.

We then began the long journey home arriving at 5:30 a.m.

Some time later, our friend passed away. We are glad we did what we could when we could, however.

Not only do our deacons now more fully understand the importance of ministry in time of need, but the realization that our convention leaders, like Henry Webb, are caring people, concerned with our problems, has strengthened our resolve to become a better pastor and deacons.

K. Maynard Head is pastor of East Cumberland Avenue Baptist Church, Middlesboro.

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*Acts 20:35

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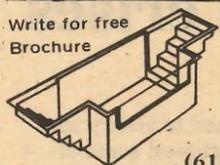
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Dorton, Jenkins, Muhlenburg: is there a more cooperative program?

by James H. Cox, Associate Editor

Glenn Noe preaches two services every Sunday morning. Not unusual, you might think, for hundreds of other ministers do, too. But in two different places?

Noe's first service of the day is conducted in a high school band room at Dorton, on U. S. Hwy. 23 and 119 in extreme eastern Kentucky. For that service he's not only the speaker but the song leader, and his wife, Sheila, is pianist.

At 10:30, or thereabouts, the service is dismissed, and the Noes jump in their car and literally race 11 miles over a crowded, curvy two-lane road to their home base at Jenkins. After a nerve-wrecking trip, the Noes usually slide in looking for a parking spot at jam up 11:00.

Why does he go through the rigors of such a schedule every Sunday morning? It's simple, Noe tells you: "The mountains are the biggest mission field I know."

At 32, Noe, a native of the Hazard-Leatherwood area, has a heart and concern for mountain people to match. He had served on the staff of Whitesburg Baptist Church with Bill Mackey before accepting the call to Jenkins in September 1975. Once he tried to leave it to come to Louisville to be a seminary student. He was miserable those few months, and the Jenkins people called him back. He gladly returned.

Now, that congregation has launched one of the most exciting mission experiments Baptists in the mountains have ever been involved in, at Dorton.

Dorton is a little hamlet of 2000 people. Until 1976 there was no Southern Baptist witness.

"We began having vacation Bible school that summer, and have had one every summer since," Noe reports. Interest grew from that humble beginning, both on the part of the Dorton community and the Jenkins congregation Noe served. The Jenkins people decided to begin a permanent mission. The initial service has held June 24, 1979.

Meanwhile, just a month or two before that, something happened which was to add considerable impetus to the mission movement. Bob Jones, Kentucky Baptist direct missions leader; T. Hicks Shelton, then president of the Kentucky Baptist Convention; and C. R. Daley, editor of Western Recorder, trekked across the mountains in search of new mission opportunities for Kentucky Baptists. Their experience with the Jenkins congregation brought them home aglow, ready to write and tell others about that opportunity for involvement.

It must have all been providential, for Muhlenburg Baptist Association, in western Kentucky, composed of 44 strong churches, immediately responded to a request from Jones. They purchased a '79 Dodge van, giving it to the Jenkins congregation for use in transporting people from the back hollows and hills to the site of the Dorton services. That purchase was to become only a 'down payment' on Muhlenburg's involvement in the Dorton work, however.

Under the leadership of missionary Alan Black Muhlenburg Association recently voted to 'adopt' the Dorton mission as a permanent mission project, in cooperation with the Jenkins church. And the Jenkins congregation voted to 'accept' Muhlenburg's offer for help. It has been one of the most unusual and happy arrangements of spreading the gospel in the mountains yet.

"They have pledged to give continuing interest in Dorton," says Noe. "They are praying for the work there, giving financial support, and at least four groups have already been there from Muhlenburg. These have led revivals and other events, and a group will come next summer to conduct vacation Bible school. They may even provide work teams later when we get ready to build."

Noe says a fund raising drive voted by the executive committee of Muhlenburg Association will go toward the purchase of land. He hopes to see construction begin no later than next spring. "The mother church (Jenkins) and the mission will be raising funds, too," he declares.

As in anything else Baptists do, statistics tell a part of the story, and it has been amazing how solidly this foundation has been laid on such a small base.

The Jenkins congregation includes about 300 members, with Sunday school averaging 80-100 present. The morning service usually draws 130-140 persons. The church's budget for this year is \$71,000, of which 13.25% is earmarked for the Cooperative Program.

Meanwhile, Dorton averages about 55 persons now for both its morning worship service and Sunday school. Sunday school at Dorton follows the 9:45 a.m. worship service; at Jenkins, Sunday school is at 9:45 a.m. preceding the 11 a.m. preaching hour. This allows Noe to be in two places, but not at the same time.

While Noe preaches only at Jenkins on Sunday night, some of the Dorton people come to hear him there. He also conducts prayer meeting twice monthly at Dorton, in addition to weekly at Jenkins.

Noe is quick to play himself, and his church's role, down, however.

"What we're doing isn't particularly newsworthy," he suggests. "Others have been doing it for years." He cites J. S. Bell and Calvin Trent as prime examples.

"The unusual feature is Muhlenburg's involvement." And, he believes, "It's a real good model for other associations and churches who are looking for cooperative mission opportunities. That's the part that's exciting about it."

He was asked if his folks at Jenkins could have accomplished what they have done at Dorton without the help they have received from Muhlenburg. "No way!" is his quick response, particularly in the purchase of the van and in making plans to build.

"We don't expect them to do it all for us," he concludes. "We see them as a big brother in it all."

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

An embarrassing future

by Lewis Drummond,
Billy Graham professor of evangelism, Southern Seminary

The Baptist prophet, looking into the future with an embarrassed red face said, "Last year, 2000 A. D., I was terribly humiliated. We did not do what we said we would. It was most depressing."

That which prompted the prophetic proclamation was the seer's Baptist commitment to Bold Mission Thrust. The dynamics of his forward glance and attending judgment was that he was the thrust as an unescapable bust; he felt it was bound to fail. But was he a true prophet or just one of the false "speakers for God" the church has always had to contend with? Was he right? Will Bold Mission Thrust inevitably fail—or can it succeed? That is the issue.

Whether the prophecy proves right or wrong, is, in the final analysis, predicated on what we do today. And what we Baptists must do right now, it seems obvious, is to move out to find a new commitment in at least three significant and vital areas. Bold Mission Thrust can only succeed if we move forward on three fundamental fronts.

1 new servanthood

Leighton Ford stated some years ago—before Baptists ever heard of Bold Mission Thrust—that "If our goal is the penetration of the whole world, then for the agents to carry out this task we must aid at nothing less than the mobilization of the whole Church." Ford was right on target; he hit the bull's eye. Unless all the people of God in our churches are called out, mobilized, equipped and sent forth, Bold Mission Thrust will never come off.

Right there has been the real rub. As Sir John Lawrence has insightfully said, "What most Christians want is a building that looks like a church, a clergyman dressed in the way they approve, services of the kind they are accustomed to, and be left alone." How will

we ever see God's slumbering saints dug out of their polished, cushioned, comfortable pews?

What do we lack? Where will the motivation be found? (It is a motivational problem.) How can we discover the common denominator which will move all our people into Bold Mission Thrust involvement? We have been searching for a long time now, is there an answer? Find it we must or the thrust will be a bust and our prophet will be right. I am convinced there is an answer, but I reserve it to the last point.

2 cooperative saints

We Southern Baptists are 13 million strong. That is a lot of people. But stack that up against the world's four billion—of which three billion know really very little at all of Jesus Christ—and it looks a rather short stack. If every one of those 13 million Southern Baptists went on a personal crusade to witness to every unbelieving person on earth today, he would have to share his faith with at least 23 people. And that does not include the projected billions more which will be born before 2000 bursts in on us. That is no mean task.

But we are not alone. We are not the only evangelical Christians interested in evangelizing our generation. There are millions of others just as concerned and committed to the grand enterprise. Moreover, they are able, resourceful and ready to join hands in the tremendous task. Why not enter into a cooperative effort with evangelical Methodists, Presbyterians, Pentecostals, Independents, etc.?

This in no sense constitutes a call for an organic, organizational, ecumenical amalgamation. Yet surely there is a way to unite our labors, hence saving duplications, to effect world evangelization. We do this regularly on a city-

wide scale in Billy Graham's mass evangelism crusades, for example. Why can we not do something on like principle on a global scale? This will not compromise our Baptist distinctives.

Thus we are back to square one. What will motivate our Baptist people to servanthood and enlarge our vision of the church into cooperative efforts? This leads to the final and the fundamental factor for success in Bold Mission Thrust.

3 reviving spirit

Does this mean we should seek another Pentecost and hence begin to ape the phenomenon? No. One day of Pentecost was enough as was one day of crucifixion and one day of resurrection. The Holy Spirit has been once and for all given to the church. Yet we surely stand in need of a fresh anointing of his power and presence to motivate, melt together in love and thrust us all out in fervent mission activity. In a word, we need a new great awakening akin to the great days of Jonathan Edwards, George Whitefield, the Tennets and others when in 1736 God poured out his power and redirected not only the church but the entire nation.

A dangerous controversy

by Franklin M. Segler

I shall soon celebrate my 50th anniversary as a Southern Baptist minister. My debt to my denomination I shall never be able to repay. They helped provide for my education—four years in Oklahoma Baptist University and five years in Southwestern Seminary, including a ThD degree under such teachers as W. T. Conner, H. E. Dana and W. W. Barnes. The eminent pastor-evangelist Lee Scarborough was president of our seminary at that time, and the world-renowned pastor-preacher George W. Truett was president of the board of trustees.

After nearly 20 years in the pastorate, it was my privilege to teach pastoral ministry in Southwestern Seminary for 21 years. Since retirement in 1972 I have served on the staff of Broadway Baptist Church, Louisville, as minister of pastoral care.

As a cooperating pastor and teacher, I love the Southern Baptist Convention and am grieved to see controversy threatening to destroy its institutions, its worldwide mission program, its spirit of cooperation and its fellowship.

Having been closely associated with theological education and having served on convention committees and boards of trustees for these many years I am convinced there are no so-called liberals among our faculties and on our boards. The people who have served our convention faithfully were there, in the main, not for political purposes or personal gain, but because they had proved themselves worthy, both in love for the denomination and in quality of leadership.

Oh, to see again those grand days of true revival power. In the great Kentucky frontier awakening of 1801—that which did so much to shape Southern Baptist life—multitudes came to Christ. The church vibrated with life. The whole of westward movement was unbelievably transformed. And what God did before, he can do again. The Holy Spirit can fall and revive his people today.

That is the final factor—and what we must have to see Bold Mission Thrust successfully completed by 2000 A. D. This alone will motivate Christians, mold them together in cooperative missionary evangelism and give Christ to the world. But what will bring that kind of an awakening? That is the ultimate issue. Here is the prime principle; true revival descends on the wings of prayer. When God's people pay the price of prevailing, passionate prayer, God will answer in power. To see an awakening dawn, we must pray. My plea is churches everywhere raise up prayer groups to intercede for a new great awakening. That is the key.

Thus the question emerges: when the year 2000 A. D. is ushered in, will we be embarrassed, or will we look back on the two decades since 1980 and say, "this was our grandest hour?" The answer hinges on whether or not we have a genuine spiritual awakening, and that decision is ours.

It is disturbing to see certain extremists, many of whom are not careful students of our Baptist theology or our history, threatening to destroy our convention. Baptists have always believed in the priesthood of the individual believer and in the autonomy of the local church. We have always championed the right to diversity in doctrinal beliefs, rather than creedal uniformity. We all believe in the authority of the Bible and in the Lordship of Christ. Voluntary cooperation based on unity of spirit in Christ has been our strength.

The present controversy is not primarily theological, but is a psychological and political struggle for control over our very lives as a Southern Baptist people. I don't want to control my fellow Baptists, and I don't want them to control me.

I remember our convention before the Cooperative Program was born. We had much confusion, as agencies and institutions competed with one another for funds. The Cooperative Program has helped solve many of our problems. Certain fundamentalist leaders, seeking to control our convention, are threatening to destroy what many faithful Baptists have worked and sacrificed to build.

Jesus warned the Pharisees, legalists and creedalists of his day against a critical and divisive spirit. Paul exhorted his fellow Christians to "build up" the body and not tear it down.

My prayer is that we may learn to live and let live in our wonderful fellowship of Southern Baptists. There is room for diversity in doctrine and practice. That has been the strength of Baptists. Let us strive together to meet God's call to redemptive proclamation.



Mountains to the Mississippi

Ordinations

Middletown FBC ordains two
Middletown First Baptist Church held an ordination service Sunday, Oct. 12.

Two men, Gary Land and Jim Pennington, were ordained as deacons.

Farmdale ordains three deacons
Farmdale Baptist Church, Louisville, ordained Mike Murphy, Gary Johnson and Ray Thompson as deacons Sept. 28.

Bill Sullivan is pastor.

Harold McDonald ordained at Lebanon
Lebanon (Ky.) Baptist Church ordained Harold McDonald into the deacon ministry Sunday, Oct. 5.

Gary W. Stringer is pastor.

Maryland church ordains Cauleys
W. Jerry Cauley and Susan S. Cauley, a husband and wife team, were ordained to the ministry Sept. 21 by Broadview Baptist Church, Temple Hills, Md. Cauley is associate pastor of that suburban Washington, D. C. congregation and Mrs. Cauley is assistant minister of music.

The Cauleys went to Broadview in July 1978 from Memorial Baptist Church, Savannah, Ga., where he was minister of music and youth and she was organist and children's choir coordinator.

Married in 1973, the couple also worked together at Jeffersonton (Ky.) Baptist Church.

Cauley, native of Cordele, Ga., is a graduate of Shorter College, Rome, Ga. and Southern Seminary.

Mrs. Cauley, the former Susan Smith of Murfreesboro, Tenn., is a graduate of Belmont College, Nashville, and Southern Seminary.

The Cauleys have two children, Rachel Lee, 4, and William Jesse, 1.

Duncan, Dillingham ordained
Sept. 28 First Baptist Church, Dawson Springs, ordained two deacons, Sammy George Duncan and Russell Kent Dillingham.

Thomas Noyes receives ordination
Crescent Springs Baptist Church, Covington, ordained Thomas Craton Noyes to the ministry Sunday, Sept. 28.

George Jones, executive director of Northern Kentucky Baptist Association, was interrogator and Jerel Treas, pastor at Crescent Springs, moderated the interrogation held Sept. 27.

William R. Smith, former pastor of Crescent Springs, delivered the ordination sermon. Craton Noyes, a deacon presented his son with a Bible from the church. A reception followed the service.

Tom and his wife Kathy are students

at Northern Kentucky University. He plans to enter seminary.

Noyes is currently full time pastor of Stewartsville Baptist Church, Ten Mile Association.

Mt. Gilead ordains pastor Howard
Mt. Gilead Baptist Church, Greensburg, ordained its pastor, Gerald Howard, Sept. 28.

James E. Casey Jr. was ordination moderator and Larry Brown brought the message. Special music was provided by Dixon Connors. Verlin C. Kruschwitz and Ron Ronk led the prayers.

Howard is a student at Campbellsville College.

Muddy River ordains Yates, Carter
Muddy River Baptist Church, Logan County Association, held a deacon ordination service for Dennis Yates and Cecil Carter Sept. 14.

Two deacons ordained by Grace Baptist
Grace Baptist Church, Pike Association, ordained two deacons Sunday, Oct. 12.

Ron Damron and Rick Moore were ordained.

Deaths

Upper Cumberland honors Noe
During the 1979-80 associational year Upper Cumberland Association lost by death one of its pastors, Ran Noe.

He was pastor of Pine Flat Baptist Church for over 40 years.

The annual association meeting Sept. 26 resolved that Noe would long be remembered for his dedicated work and leadership.

The association further commemorated Noe in moving that "his work in the local church and the Upper Cumberland Association of Baptists be a challenge to those of us who remain to work more for our Lord in the future."

Personnel

Beasley accepts Highland position
Steve Beasley has accepted the call as assistant pastor of Highland Baptist Church, Shelbyville.

Beasley came to Highland from Eon Baptist Church, Salem, Ind.

In December he will receive an MDiv degree from Southern Seminary. His wife Carolyn will receive an MRE degree at the same time.

Mathenia joins Cherry Corner
Paul Mathenia recently joined Cherry Corner Baptist Church, Murray, as pastor. Mathenia came from the pastorate of First Baptist Church, Steepleville, Ill.

He previously served churches at Cairo, Ill., and Graves County, Ky. Mathenia and his wife Stephanie have two sons, Shawn, 6, and Troy, 5.

Mathenia is a senior at Mid-Continent Baptist Bible College.

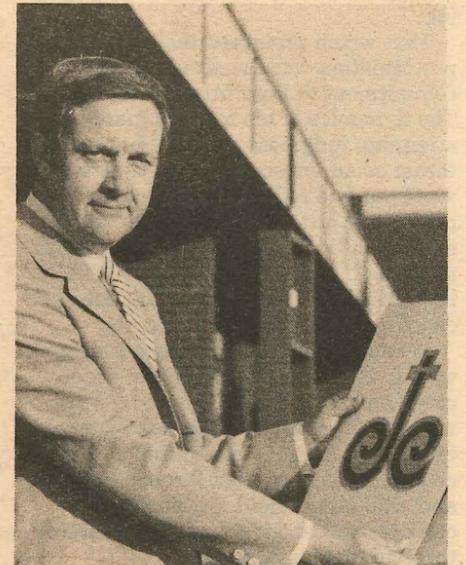
Parkwood honors Towell retirement
Parkwood Baptist Church, Louisville, honored Dr. and Mrs. Sherman E. Towell with an open house Sunday, Oct. 26.

Towell was retiring from the pastorate after 20 years.

Willie accepts Newport FBC call
Norman Willie, native of Miami, has accepted the call as pastor of First Baptist Church, Newport.

Willie received his MDiv degree from Southern Seminary. He came to Newport from Brainerd Baptist Church, Chattanooga, Tenn., where he was associate pastor 11 years.

He and his wife, the former Barbara Jean Matthews, have four children, Martha, Mark, Stephen and David.



Alan G. Jolly, a deacon at Westport Road Baptist Church, Louisville, and active in church public relations groups, announced the formation of Jolly Communications Oct. 17. Jolly is pictured with the logo for his company which offers public relations, advertising and marketing services to various organizations.

David Carter joins Union
David S. Carter joined Union Baptist Church, Northern Kentucky Baptist Association, as pastor Oct. 5.

Carter came to Union from Wildwood Baptist Church, Ashland, where he was pastor five years.

He is a graduate of Morehead State University and Southern Seminary. Carter has been active in Greenup Association, having been president of the pastor's conference, and was Church Training director.

He and his wife, Linda, have one daughter, Ginger.

Pleasureville extends Teague call
Pleasureville Baptist Church, Henry County Association, has called Charles Teague as pastor. Teague will receive a degree from Southern Seminary this fall.

He has a law degree from Cornell University and is a native of Pennsylvania. Recently he was minister of education at Beechwood Baptist Church, Louisville.

Teague and his wife Leah have one son.

Campbellsburg calls Ann Pless
Campbellsburg Baptist Church, Henry County Association, has called Miss Anne Pless as minister of youth and education.

Miss Pless began her ministry in September. She is a student at Southern Seminary and comes from Immanuel Baptist Church, Nashville.

Whitter accepts Oak Grove pastorate
Delmar Whitter has accepted the call of Oak Grove #2 Baptist Church, Pulaski Association, to be pastor.

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Participating in groundbreaking ceremonies for the new addition to Beacon Hill Baptist Church, Somerset, Sept. 14, were [l-r] Bob Harris, chairman of finance committee; Steve Danzinger, designer and builder; R. C. Fleming, charter member; Douglas T. Strader, pastor; Marvin Reynolds, minister of music and youth; and Don Johnson, deacon and building committee chairman.

Thomason goes to Temple Hill
Mike Thomason has come to Temple Hill Baptist Church, Monroe Association, as pastor.

Thomason is a native of southern Illinois. He graduated from Southern Seminary with an MDiv degree in 1979.

He and his wife Janet have one child, Craig, 5. Thomason comes to Temple Hill from Bonnieville Baptist Church where he was pastor since 1977.

Shackleford joins Laurel River
Clyde Shackelford has joined Laurel River Baptist Church, Laurel River Association, as pastor.

Sligo welcomes David Poole
Sligo Baptist Church, Sulphur Fork Association, welcomes David Poole as pastor. He began serving Sept. 21.

Poole and his wife Dorinda have four children. He comes from a pastorate in Wilsonville, Ala.

This is his first year as a student at Southern Seminary.

Nowell leaves Covington for chaplaincy
Glen Nowell has resigned as pastor of Covington Baptist Church, Sulphur Fork Association, as of Sept. 21.

He will enter the U. S. Air Force chaplaincy.

Black Mountain issues Jones call
Black Mountain Baptist Church, Upper Cumberland Association, has called Gerald Jones as pastor. This is his first pastorate. He lives on Jones Creek.

Congregations

Lothair celebrates groundbreaking
Groundbreaking ceremony for a building addition to the Lothair Baptist Church was held Sept. 28 following the morning worship service.

Lothair Baptist Church is in Three Forks Association.

Porter Memorial doubles enrolment
Porter Memorial Baptist Church, Elkhorn Association, launched Double Vision Oct. 1. This is a program to double Sunday school enrolment. At that time 1387 were enrolled.

Victory was celebrated Oct. 5 as Porter had 2780 enrolled, doubling the enrolment.

In a special service combined choirs sang "The Hallelujah Chorus." Pastor James K. Pierce preached on "Feeding the Multitudes."

Hazelwood holds homecoming at cave
Hazelwood Baptist Church, Louisville, held its annual picnic Sunday afternoon

Aug. 24 at Squire Boone Caverns in southern Indiana.

After touring the cave members had a picnic meal. The climax of the day came when Bob Langdon, pastor, baptized 13 in Buck Creek.

Of the 13 baptized there were two adults, four teenagers and seven children.

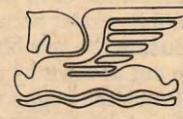
Hazelwood youth raise relief money
At Hazelwood Baptist Church, Louisville, Crusaders and Girls in Action raised \$110 for the Foreign Mission Board's disaster relief fund Sept. 13.

The boys decided on this project after learning about hunger needs around

the world. James Scholla directed the project.

Jan McIlwain, children's minister, enlisted the Girls in Action organization, which she leads, to help.

Jeremiah church completes auditorium
Three Fork Association's Jeremiah Church has completed building its auditorium. Homecoming services were also held Oct. 11.

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Baptist News in Brief



Cole



Chenault

S. C. pastors 'concerned'

A group of 20 to 25 "concerned" South Carolina pastors met at Oakland Baptist Church in Rock Hill to discuss conditions in the Southern Baptist Convention and to urge participation in denominational affairs.

Leading the meeting was Cecil Sherman, pastor of First Baptist Church, Asheville, N. C., and president of the Baptist State Convention of North Carolina. Sherman recently put together a meeting of 16 pastors from six states in Gatlinburg, Tenn., over the same concerns.

C. David Matthews, pastor of First Baptist Church of Greenville, said the group, representative of every area of South Carolina, was "very difficult to characterize theologically."

"Our concern is not to define any kind of theological position. Our concern is for missions, for the Cooperative Program. We are concerned about a group that, on the basis of a doctrinal position, has strategized a takeover of the convention," Matthews said.

The Greenville pastor noted the main thrust of the group will be to "mobilize messengers from our own churches and other churches to go as messengers to the convention in Los Angeles."

The concern springs from published reports of a meeting addressed by Texas judge Paul Pressler which detailed strategy for gaining control of the convention and its agencies and institutions through election of presidents committed to the "inerrancy" of the scripture.

"For about two years I have felt this was not all that serious, that it would go away. But now I have to face the fact it is serious. I feel the future of our denomination is in great jeopardy and some of us have to come to the defense of our Baptist heritage," Matthews contended.

He added: "I don't think we can sit by and watch this group, or any group, enforce doctrinal uniformity on all our agencies. If we allow that, we betray our traditions."

S. C. exec. retires early

A. Harold Cole has announced he will retire as executive secretary-treasurer of the South Carolina Baptist Convention at the end of 1981.

Cole's announcement at the October meeting of the general board apparently caught trustees by surprise, although the executive previously had announced he planned to retire between age 60 and 62. He was 60 last Mar. 23.

Cole, who has been chief executive of the 655,000-member convention since Jan. 1, 1970, has been on the convention general board staff 26 years. He moved to the executive secretary-treasurer's office after eight years as assistant secretary-treasurer. Earlier, he was director of the student ministry department from 1949 to 1956.

In a voice sometimes choked with emotion, Cole read a statement recounting 40 years in the ministry, including his 26 years with the convention staff. He also has been a pastor in South Carolina, Alabama and Indiana.

The general board's committee on committees will meet within a few days to appoint a search committee. The

committee will be asked to recommend an executive secretary-treasurer to the general board in its October 1981 meeting, to be presented to the convention a month later for approval.

They taunt Baptists, eh?

Barricades keeping farm animals from water have been removed as the first sign that religious persecution of nine Baptist families may be easing in the town of Santa Maria del Monte, 45 miles west of Mexico City.

However, municipal lights and water are still being denied the group which has been the target of harassment by Roman Catholic townspeople since July.

Eldon Sturgeon, Southern Baptist representative in Mexico, reports the Catholic priest accused by Baptists of arousing the trouble has himself been run out of town by those he incited.

Problems began when Baptists refused to contribute financially to the Catholic church as the priest demanded. Nine Mexican Baptists were hospitalized Aug. 3 after the congregation was attacked by a mob estimated at 10,000. Law enforcement officials refused to press charges against the offenders and authorities in Santa Maria del Monte have denied Baptists municipal lights and water since then.

Divinists on TV Nov. 23

A "truth is stranger than fiction" drama of two disillusioned cult members who discovered Christ and Christian love will be presented nationally over NBC-TV Nov. 23 at 5 p.m. EST.

"Return to Freedom" is the story of Tommy and Hazel Whitfield—of their involvement in the Black Hebrew Cult, their escape from this cult with the aid of Southern Baptists and their acceptance of Christ as savior. Whitfield is one of the original members of the rock group "Earth, Wind and Fire."

The Black Hebrew Cult is a group of approximately 3000 Jewish people in Dimona, Israel, primarily black, who claim to be the rightful heirs to all of Israel. Led by Rabbi Ben Ami Carter who calls himself a messiah, cult members have denounced their natural citizenship in most cases and transplanted themselves in Dimona. There they wait to become the rulers of the land they believe to be theirs by divine right.

'At Home' to continue

After two years the weekly audience of the Baptist Sunday School Board's radio and television program "At Home with the Bible" numbers in the millions and more than 200,000 persons have written to request the free monthly Home Bible Study Guide.

Board president Grady C. Cothen and other officials are united both in their conviction that Home Bible Study is meeting a vital need and in their concern about paying the costs. Producing the show, buying air time and producing and mailing the monthly magazine costs nearly \$1.5 million annually.

"At Home with the Bible" airs on 14 commercial television stations, three satellite cable networks, 1065 cable television systems (51 locally spon-

Kentucky Cooperative Program receipts	
October 1980 — \$763,417.26	
To date this year	\$1,563,856.41
Operational goal to date this year	\$1,500,000.00
To date this time last year	\$1,236,148.30
NEEDED EACH MONTH TO REACH OPERATIONAL GOAL	\$ 750,000.00
NEEDED EACH MONTH TO REACH FULL CP GOAL	\$1,000,000.00
OVER OPERATIONAL GOAL	\$ 63,856.41
(\$194,746.84, or 18.70% increase compared to this time last year)	

sored) and approximately 100 radio stations. The program airs in all 50 states.

TV preachers recruited

A chief spokesman for the new right has confirmed the widespread suspicion that highly visible television evangelists were recruited to the cause of conservative politics by a handful of veteran far-right organizers.

Richard A. Viguerie, invited to debate the involvement of evangelicals in politics before a group of religious communications specialists, identified four such ultraconservative leaders as responsible for putting together the game plan which resulted in the successful recruitment of such electronic superstars as Jerry Falwell and James Robison to the far-right fold.

Besides himself, Viguerie identified the key players as E. E. McAteer, Robert J. Billings and Howard Phillips. Viguerie, the direct mail master fundraiser of new right causes, downplayed his own initial role in the effort, saying the other three actually originated the plan. McAteer, Billings and Phillips "had a vision" evangelicals could be successfully recruited in 1980 to support conservative causes, including the election of Ronald Reagan as president, he said.

"I was a Paul," he explained, "not one of the original apostles."

McAteer, a member of Bellevue Baptist Church, Memphis, Tenn., is founder and president of The Roundtable (formerly Religious Roundtable). He is credited with recruiting Robison, the Hurst, Tex., evangelist who along with McAteer put together last August's National Affairs Briefing in Dallas which showcased Reagan and new right causes. McAteer is a veteran right-wing lobbyist in Washington, having served earlier as national field director for the Conservative Caucus, the largest of what critics have labeled "extremist" right-wing organizations.

Billings, who along with Falwell founded Moral Majority, was responsible for recruiting the Lynchburg, Va., electronic preacher. Formerly head of the National Christian Action Coalition,

an umbrella group which before last year was the only right-wing religious lobby in Washington, Billings recently left his post as executive director of Moral Majority to join Reagan's campaign staff, where his responsibility is to win evangelical votes for the former California governor.

Phillips, another right-wing veteran, is a former aide to Richard Nixon. He founded and is executive director of the Conservative Caucus.

For months, critics of electronic preachers such as Falwell and Robison have suspected their political involvement sprang not so much from their own initiative but as a result of a coldly calculated effort by conservative hardliners.

Viguerie's open admission at the National Press Club gathering, however, is believed to be the first public acknowledgement of the strategy.

Annuity vp resigns

B. J. Chenault, senior vice president and director of the Southern Baptist Annuity Board endowment department, has resigned effective Oct. 15.

In his resignation to Darold H. Morgan, president of the board, Chenault said he will enter private business as a tax consultant specializing in estates, trusts, charitable giving and fundraising.

Morgan expressed appreciation for the more than 17 years of service Chenault has rendered Southern Baptists through the board. He said the resignation is "tempered" by the fact Chenault has agreed to be consultant to the endowment work of the board.

Rice home to be rebuilt

A national committee has been formed to develop the Northborough, Mass., birthplace and childhood homesite of pioneer Baptist missionary Luther Rice, according to William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

"From his humble birth in 1783, Luther Rice grew to be one of the first foreign missionaries and a lifetime sup-

porter of missions," Tanner said. "We are excited about the Luther Rice Missions Library and Resource Center, for we believe it can become a permanent tribute to this great Baptist and a constant reminder of the importance of missions."

Rice was born and reared on the property, which now is owned by the board, said M. Wendell Belew, director of the board's missions ministries division and chairman of the committee.

The Rice homesite has been divided into three parcels, Belew said. One part was given to Luther Rice Memorial Baptist Church, and another was made available to the Baptist General Association of New England for its regional office building.

The third part will be the site of the library and resource center, he said. It contains a house which has been re-decorated in the style of the federal period, to coincide with Rice's lifetime. It also contains a large barn and a shop, both of which will be refurbished.

Religion topics face court

Eight cases dealing with church-state issues were among more than 1200 cases disposed of by the U. S. Supreme Court during its first two days back on the bench after a summer recess.

All eight were rejected by the justices.

The most prominent of the First Amendment religion cases was that of the Worldwide Church of God's legal battle to have the State of California return thousands of documents seized last year when the state attorney general placed the church under receivership. Attorney general George Deukmejian at the time cited his reading of the Worldwide Church as a "public trust" under state law, thereby allowing the unusual action.

Since then the California legislature has passed a new law removing churches and their agencies and institutions from the public trust category. Gov. Jerry Brown has signed the law which takes effect in June 1981.

Deukmejian seized control of the church and confiscated the documents following accusations in court by a group of former members of the controversial sect church head Herbert W. Armstrong and chief adviser and financial officer Stanley Rader had misused tithes and offerings given by members of the Sabbatarian group.

In another case, the justices declined to disturb a lower federal court ruling that public funds administered under the Elementary and Secondary Education Act may go for remedial education of parochial school students by public school teachers. The federally funded program allows public school teachers to provide the remedial instruction during regular school hours on the premises of parochial schools.

The practice had been challenged as a violation of separation of church and state by the National Coalition for Public Education and Religious Liberty.

S. C. bowling for hunger

A new fund raising program has helped South Carolina Baptists multiply last year's gifts to world hunger more than six times.

The 1705 churches of the South Carolina Baptist Convention had given a record \$818,005 for world hunger as of Sept. 26 and the total is expected to top the \$1 million mark by year's end. That compares to some \$125,000 the state's Baptists gave last year for both hunger and disaster relief.

A key factor behind the dramatic increase is a program using plastic banks which look like bowls of rice. They were distributed to 144,000 Southern

Baptists across the state last year to place on the table for mealtime hunger offerings.

Originator of the program was Alastair C. Walker, pastor of First Baptist Church, Spartanburg, and member of the Foreign Mission Board.

Evangelism creates action

Over 200 people registered in the "Evangelism in Action" conference jointly sponsored by the Evangelism

Department of KBC and Highview Baptist Church, Louisville, Oct. 28.

The purpose was to try and show people how to succeed in evangelism in their churches.

The one-day conference held at Highview featured evangelism techniques through television, Sunday school and church staff.

"We hope this might be repeated," replied Harrold Tallant, associate pastor of Highview.

The Kentucky Baptist's Bold Mission Thrust CELEBRATION

Bold Mission Rally

DIDDLE ARENA

13,000 FREE SEATS

BOWLING GREEN, KENTUCKY

Wed., Nov. 12, 1980, 6:30 P.M., C.S.T.

1000-Voice Choir from Kentucky Churches and Schools

Eugene Sutherland

Choir Director

R. Keith Parks

President
Foreign Mission Board

Wendell Belew

Home Mission Board

YOUTH — ACTEENS — WOMEN

ROYAL AMBASSADORS — MEN

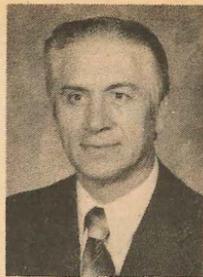
MISSIONARIES

Foreign — Home — State — Association
Volunteer — Short Term

Celebrate What God's Doing In

BOLD MISSION THRUST

Christian Education



Tolar



Lynch

MBTS dedicates center

Dedication of a child development center highlighted the semiannual meeting of the board of trustees at Midwestern Baptist Theological Seminary.

In a related action, directors took a collection to provide furnishings for one room of the new center as a memorial to seminary president Milton Ferguson's youngest daughter, Jo Catherine, 16, who was killed Oct. 4 in an auto accident.

Creation of a master development plan for the seminary campus and facilities, designed by a professional consultant, was approved by the trustees to support the self study and long range planning process.

SWBTS trustees pick dean

Election of a new theology dean, approval of a proposal regarding a communications study center, reports on the library center project and election of officers were highlights of the fall meeting of the Southwestern Baptist Theological Seminary, Ft. Worth, Tex., board of trustees.

William B. Tolar, professor of biblical backgrounds and archaeology since 1965, was elected dean of the school of theology, succeeding Huber L. Drumwright, who resigned in August to become executive secretary of the Arkansas Baptist Convention.

Kenneth L. Chafin, a Houston pastor, and James Carter, a Ft. Worth pastor, were reelected to second terms as chairman and secretary respectively. T. Shad Medlin, a layman from El Dorado, Ark., was elected vice chairman.

SEBTS elects trustees

Businessman Sam D. Allen, a member of Bull Street Baptist Church, Savannah, Ga., has been elected chairman of trustees at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Allen was named as trustees met for their semiannual meeting.

Other officers include John E. Roberts, pastor of Woodbrook Baptist Church, Baltimore, Md., vice chairman; Henry Finch, pastor of Oakland Baptist Church, Rock Hill, S. C., secretary; and Edgar Wyatt, member of First Baptist Church, Raleigh, N. C., treasurer.

During their meeting trustees were told Southeastern has been awarded a \$29,200 grant by Lilly Endowment, Inc., of Indianapolis, Ind., for trustee education and development.

In his report to the trustees president W. Randall Lolley announced Albert L. Meiburg, dean of the faculty, and John W. Tresch Jr., professor of evangelism, have declined reconsideration for appointment when their terms expire on July 31, 1981.

Meiburg, who also is professor of pastoral theology, has been dean since 1975. He will return to his teaching post following a one-year sabbatical in 1981-82. Tresch has not announced future plans.

Cumberland moves Lynch

Cumberland College president Jim Taylor has announced the appointment of William H. Lynch to acting director of alumni affairs at the Kentucky Baptist college. Lynch succeeds John E. Clinton who resigned to accept a position as assistant director of alumni and development programs at Ball State University, Muncie, Ind.

C-ville Chorale on tour

The Campbellsville College Collegiate Chorale will perform in seven states during its fall tour Nov. 5-16 in the New England area.

The chorale, under the direction of Larry Reed, associate professor of music and chairman of the Fine Arts Division at the College, will perform in Massachusetts, Rhode Island, Connecticut, New Jersey, Maryland, Pennsylvania and Ohio.

Sunday School Lessons

NOVEMBER 16, 1980

H. C. Chiles



LIFE AND WORK SERIES

GRACE FOR SINNERS

Luke 5:17-24 As soon as it was reported Christ had entered a certain house in Capernaum, curiosity, concern and anxiety prompted the crowds to assemble there. **The paralyzed sinner** Powerless to walk because he was a victim of palsy, a man had to be carried to the house where Christ was. Truly, he was a picture of a sinner in the state of nature, insensible to his sin, of the danger and misery to which he was exposed, and of the need of salvation by Christ.

The persistent saints With implicit confidence in the ability and willingness of Christ to cure their friend, four men lovingly carried him on a pallet to the house where Christ was preaching. Their inventive and energetic faith was evidenced by their persistence in overcoming all obstacles, even to the opening of the roof in order to let the man down into the presence of the great physician.

The powerful saviour Impressed with the faith of the four in his power to heal their friend and because of the faith of the paralytic, Christ bestowed upon him that priceless blessing, the forgiveness of his sins.

The protesting sinners As soon as the scribes and Pharisees heard Christ's words of forgiveness, they began to accuse him of blasphemy. They were right in their contention only God could forgive sin, but they were wrong in assuming Christ was not God.

Luke 5:27-30 Christ found Levi, a Jew by religion and a publican by profession, collecting taxes for the Roman government. Had he possessed much self-respect, or cared much for public opinion, Levi would not have accepted this unpatriotic and ostracized position. Christ said, "Follow me."

Instantly and resolutely, Levi forsook all, arose and followed Christ.

LIFE AND WORK SERIES

GOD'S COVENANT AND PAUL

Acts 13:44-52 Paul and those who accompanied him continued their journey until they arrived in Antioch of Pisidia. There they attended the services in the synagogue on the Sabbath. Observing Paul and Barnabas, and being very favorably impressed by the dignified appearance and bearing of these visitors, the rulers of the synagogue invited them to give any word of encouragement and exhortation they had for the people, upon the completion of the reading of the scriptures.

In response to this courteous and kind invitation, Paul arose, waived his hand, which was both a Jewish trait and an oratorical gesture, and preached to those who were assembled a great and memorable sermon. In the presentation of the Lord's message Paul was blessed in a glorious fashion.

Imagine the utter consternation of the Jews when they saw the Gentiles who had assembled on the next Sabbath to hear Paul. Instead of rejoicing over the way in which the Gentiles had responded to Paul's message, the Jews were envious, jealous and angry. They contradicted Paul's message and railed at his work. In doing so they demonstrated the fact that jealousy always makes a fool out of its victim.



Ministering to the children of the 80's

Wm. E. Amos, Director

Ky. Baptist Board of Child Care



One of the really interesting things about leaving a position is that it has a strange way of putting things into proper perspective. I must admit it is somewhat ego satisfying to hear someone say, "What are we going to do without you?" It is that very question that helps keep things in focus. While on the one hand I can admit to some hope I have made a contribution during the past eight years, it is more important to be reminded of whose work this is anyway. The work of child care is not mine, it is not the board's, it is not even the Kentucky Baptist Convention's. It is above all God's work and his alone.

It was the hand of God which gave birth to this work during the summer of 1869. A group of women were open to his leadership and the work was begun. Since that time the hand of God has been evident. It can be seen in the kind of people called out to serve here . . . people who have a most profound sense of commitment to God's work. Some have stayed a long time and some a short time. Most fall in between. Whatever the tenure God's presence is very real in each of the many different staff who has come this way over the last 111 years. And with all of the comings and goings of staff over this century there stands one fact abundantly clear: this work was born of God, and the years bear testimony to his sustaining presence, using a multitude of committed staff across the years.

The other factor which helps with focus is the fact children and youth have continued to need the special ministry of this place. This, too, must be seen across the years that inevitably will stretch into the future. It seems there have been . . . are . . . and will be children and young people who need this kind of care. The ministry here seeks to meet many needs without compromising our Christian witness. In fact, it is this element which makes it all happen. I will stack up the quality of what we do, including our low cost of care, with anybody around. Response to needs is what we are all about. To do it efficiently, quickly and with the love and warmth of Jesus Christ is our mission.

So, as I prepare for a new journey, I do so with some real sadness. I also do so with joy and satisfaction because of being in focus. That focus is the need has been and will be there as far as young people are concerned and the power of God's spirit is quite sufficient to carry this agency into the future.



James Pierce [l], pastor of Porter Memorial Baptist Church, Lexington, and Ron Stone, pastor of Central Baptist Church, Winchester, are serving in leadership positions in the decade of progress church campaign for Georgetown College. Pierce and Stone were attending a campaign meeting on Georgetown's campus. The decade of progress campaign is a series of campaigns to raise funds for the endowment and building needs of Georgetown College.

Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



We are unique

Clear Creek Baptist School occupies a unique place within the scope of Southern Baptist education for several reasons.

As you know, Clear Creek School is an institution for persons over 21 years of age, offering degrees in theology, religious education and church music. Approximately 1000 students have graduated here indicating a need for our kind of program.

We are unique because we depend heavily upon our friends for support. We receive an allotment from the Kentucky Baptist Convention through Cooperative Program receipts but we must receive regular contributions from many of you to provide the program we offer.

Friends also help by referring persons whom God has called into special service. God has touched the hearts of many people over the years who have contributed in unusual circumstances. They have given through wills or estate planning and through cash donations. A few years ago a couple who had never been on the campus visited us while on a trip. Before leaving they left a \$10,000 contribution. Another person presented the school with \$50,000, the largest single gift from a living donor in the history of Clear Creek School.

However, most of our support comes in the form of much smaller gifts, giving everyone an opportunity to become involved in our distinctive ministry.

Clear Creek Baptist School has a group of dedicated, loyal alumni and friends who support us with many types of gifts. One such friend is Bill Whittaker, pastor of Murray First Baptist Church, who annually directs the Christmas Turkey Project through which each student family receives a turkey and a cash gift each December. In a future column I will tell you how this program began.

We are grateful for your interest in our ministry and I hope you will visit our campus soon to see first-hand "What the Lord hath wrought."

KBC Activities

Here and now

NOVEMBER

- 9 American Bible Society Day
- 10-11 Meetings in connection with Kentucky Baptist Convention, Bowling Green: Pastors' Conference; Kentucky Music Association; Religious Education; Executive Board Meeting
- 11-13 Kentucky Baptist Convention, First Baptist Church, Bowling Green. BOLD MISSION RALLY, Diddle Arena Nov. 12

Looking ahead

- 16-19 Foreign Mission Study. Books available from Baptist Book Store
- 17-21 January Bible Study Preview. 7 to 9 p.m.
 - 17—Paducah, Oaklawn Baptist Church
 - 18—Madisonville, First Baptist Church
 - 19—Lexington, Grayson Baptist Church
 - 20—Bowling Green, First Baptist Church
 - 21—Florence, Florence Baptist Church
- 23 Child Care Day. Materials for observing from Board of Child Care, 10801 Shelbyville Road, Middletown 40243
- 30- Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering.
- 12/7 Theme: "My World, My Life, My Witness." Program and promotional materials available from Kentucky WMU state office

Planning ahead

DECEMBER

- 7 Foreign Missions Day in Sunday School
- 25 Christmas
- 28 Student Day at Christmas

JANUARY

- 5-9 Bible Study Week
- 11 Soul Winning Commitment Day
- 11 Area Evangelism Fellowship, Louisville, Carlisle Avenue Baptist Church
- 12 Area Evangelism Fellowship, Lexington, Central Baptist Church
- 19 Area Evangelism Fellowship, Owensboro, Hall Street Baptist Church
- 20 Area Evangelism Fellowship, Bowling Green, Eastwood Baptist Church
- 23-24 Deacons, Pastors and Wives Conference. Cedarmore
- 25 Baptist Men's Day
- 26 Area Evangelism Fellowship, Mayfield, Northside Baptist Church
- 27 Area Evangelism Fellowship, Hopkinsville, Second Baptist Church
- 30-31 Deacons, Pastors and Wives Conference. Cedarmore

Oneida Journal

A chain of love

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



The friends of this work share our love and are faithful with their prayers and gifts. Thus new links are forged in the chain of love which binds together the Oneida Family across 80 years of sharing together, in good and bad times.

Our friends are people like those of Upper Cumberland Association who for more than 15 years have provided jellies for our kitchen. Once these were homemade, but by health department fiat must now be bought. That jelly tastes very good on the biscuits our cook can bake. Nasby Mills, their associational missionary, is the faithful delivery man each year.

This year the churches of Cumberland Association also had a "Christmas in August" for Oneida complete with Christmas tree, the singing of carols, a Christmas party, etc. This resulted in a busload of gifts for our work, 64 large boxes filled with linens, toilet articles, clothes, gifts of every sort.

Ernest Boggs, pastor of Sunshine Baptist Church for seven years, spearheaded the drive. First Baptist Church, Loyall, and Elcomb Baptist Church also enthusiastically and generously participated. Mrs. Taft Price, director of the associational WMU, was among the group bringing the gifts to Oneida, touring the campus, and sharing a meal in our dining room.

In this Thanksgiving season we have so very much to be thankful for. To express how we feel I am reprinting a Thanksgiving prayer written by a 1911 Oneida graduate who served on the campus 22 years. Saul Houchell was in the first year of his presidency when he wrote these words:

"We thank thee, O our Father, for the privilege given us through Oneida Baptist Institute to prove ourselves, by loving service, worthy of the great gift of Life. We thank thee for the joy of working from day to day with precious young human lives, and for the hope of eternal life which comes with a day of such work done the best we know how. We thank thee for that within us which is satisfied only with our best, and for the times when we have been most true to our best selves, and for the supreme beauty of those moments when we have been better than our best. We thank thee for that which makes us free and for that which makes us the servant of all.

"We thank thee for the things we have, and for the things we want and never have, and for the things we learn in our work to do without, and for the things that we cannot buy or sell or lose. We thank thee for our country and for our homes and for our friends, and for blessed comradeships which understand. We thank thee no less for the losses and sorrows of life and for its wounds, without which there are no pearls.

"We pray that in a world where values are too often measured in gold we may be able to understand what is important and that we may never cease to love and long for the best things. We pray that we may be uncomplaining and undespairs about the wrongs of the world, that we may give back always kindness for unkindness, and that we may never lose faith in ourselves or in others or in Thee. We pray that messengers from Thee may always be whispering to us that today is the day to be kind and true, that today is the day to love and to give and to forgive.

"Help us to be faithful over a few things."

Frank Owen



The will of the body

The Church is called the body of Christ. This implies that it act in the will of Christ who rules His body. The Apostle in I Corinthians likens the church to a physical body with varied members; the hand, eye, foot, ear, etc. All are inter-related in the ministry of the body under the will of Christ.

The above relationship requires that the members subject themselves to one another; to "tarry for one another" seeking the will and desires of Christ. When one joins the church he participates in a democracy in which there are other voices whose spirits likewise claim to be spoken to and led by the same Lord who rules the body. We have to surrender portions of our wills to each other, acknowledging that the Spirit-revealed will of Christ may come piecemeal through many or all of us.

Individual members must give themselves to each other as well as to Christ. Each person can be autonomous for his own individual action but he may not impose his will upon his fellows in the body. The church body has corporate autonomy as a composite of the partially prevailing and partially surrendered wills of the members who make up the body.

Some people simply cannot or will not surrender any portion of their own wills or opinions to the general body. The temptation is to form coalitions of power among people of identical mind to force everyone in the larger body to agree with them. Such circumstance tests the voluntary unity of the corporate church.

In the larger fellowship of an expanding denomination the above principles still somewhat apply and the measure of tolerance must increase among free participants, unless the body chooses to become credal in nature. Baptists resist creeds. Even when they state what we believe. Our independent spirit is more deeply devoted to freedom.

It is hard to hold a large body together. It can't be done unless its members or participating bodies are willing to surrender some portion of their wills and opinions to each other, trusting Christ to rule the body.

Interesting People



Everett L. Deane has combined a friendly smile with financial expertise during 50 years of service to the Southern Baptist Foreign Mission Board. Deane, 68, will retire Dec. 31, 1980, after 31 years as treasurer. He joined the staff Dec. 8, 1930 and is believed to be the only person who has served one SBC agency for 50 years.

to another desk to disburse funds, personally write thank you letters to donors, and then proceed to do all the accounting and bookkeeping with pen and ink? Now, 44 people do the work two used to do.

Board executives credit Deane with innovations which have greatly streamlined the board's work and saved it countless dollars. A few include moving the board from hand accounting to computers, developing a policy manual and specialized functions, developing training procedures for treasurers of mission organizations overseas and establishing a central bank account for missions expenditures to make more dollars available for investment.

But the measure of Everett Deane, according to friends and colleagues, lies not as much in his professional expertise as in his concern for people.

Several years ago, he personally flew to Georgia to intervene in the mistreatment of an emeritus missionary. On another occasion, he flew to Chile to answer an emergency call for help from a mission treasurer faced with a politically tense situation.

Deane, who was in the U. S. Navy, 1944-46, also remembers the compassion of a woman during World War II, who sent two rings from Texas, asking the Foreign Mission Board to sell them and use the money for missions in Japan. The Japanese had killed her son, and she felt they needed the gospel. Now 153 SBC missionaries work with America's former enemy.

As he prepares to step down from FMB treasurer Deane reflects on the current financial crisis in missions.

That crisis, in its own way, could cause as great a re-trenchment in foreign missions as the depression-era crunch did in 1930, if Baptists don't respond with more resources, says Deane, a deacon and men's Bible teacher at Richmond, Va.'s Northminster Baptist Church.

Even though the board has no debt, as it did in the 1930s, it faces a devastating combination of inflation at home and abroad and overseas dollar devaluation, while Bold Mission Thrust calls for escalation to 5000 missionaries in 125 countries by the year 2000.

Already the Southern Baptist Convention's Cooperative Program, a major source of foreign missions financing, has begun to decrease in buying power as it strains to cover the far-flung work of Southern Baptists at home and abroad.

Deane says the solution begins when the individual giver's pocketbook expands to provide more money, the world missions concept of the church expands to provide a greater percentage of it to the Cooperative Program and to missions offerings, and state conventions release more money to the SBC portion of the Cooperative Program.

Such commitment will come when leaders at the board and other Baptist organizations, he says, increase communication to make Baptists more aware of the need to give, and pray.

Everett Deane

*the golden boy
for SBC missions*

by Robert O'Brien

It's a good thing Everett L. Deane, as a teenager, rejected money as a personal standard of success.

When he joined the Southern Baptist Foreign Mission Board at age 18 on Dec. 8, 1930, fresh from two years with Richmond's federal reserve bank, the board didn't have much money to offer. And after he was there three years the board, caught in the depression-era financial bind, cut his \$100-a-month salary by \$10 to give another of its eight employees a badly needed raise.

Moved by the tears in the eyes of board treasurer E. P. Buxton when he broke the news of the decrease, Deane brushed aside his "dampened spirits" and determined "not to get too wrought up about it."

That kind of quiet patience has characterized Deane's long career. When he retires at age 68 on Dec. 31 he will become

the only person known to have completed 50 years with one SBC agency.

Deane has probably done more than anyone to establish the credibility and stability of the millions of foreign missions dollars...

When he sat down at his roll top desk in December 1930, as a bookkeeper, clerk, telephone answerer, mail room worker and accountant, he launched a process of learning and growth which has caused him "to understand missions financing like no one else," declares J. Winston Crawley, a 33-year veteran missionary and board executive.

While others have gained more attention, Deane, who studied banking, accounting and business administration at night to increase his skills, quietly began a series of innovations which helped the board keep pace with its growth from a small, struggling agency to the world's largest missionary-sending organization.

Between 1932 and 1980 the board moved from a debt of \$1.1 million (paid off in 1943) to an emergency reserve of \$13.7 million; from a budget of \$600,000 (in 1933) to \$90.4 million (in 1981); from an overseas missions staff of 398 to more than 3000 in 94 countries, and from a home office staff of eight to 345.

A few changes became necessary along the way as Deane moved up in the treasury department. How long can one man open the mail as mail clerk, move to another desk to record receipt of checks, move

"To me, the child who sends in a few coins is as important as the obvious large contributor," he declares.

He recalls the story of an elderly man who came to the office of former board chief executive Baker J. Cauthen with a check for \$1000 and "tears in his eyes as he talked about the need to spread the gospel abroad." A few days later he came back with \$1500 and then later \$8000.

Worried about the old man's financial needs, Deane checked with his family and was told to let him do what he wanted. "We accepted the funds with reservation in our office that we would refund the money if we learned he was in need," he explains.