

Annexation: still around to haunt Baptist leaders

by James H. Cox, Associate Editor

It was Nov. 12, 1979, the first meeting of the executive board of the Kentucky Baptist Convention in the newly remodeled offices in Middletown.

In a session reported as one of "the most tranquil in years," reporters had a hard time finding anything to report.

But one issue which surfaced in the weeks just prior to that meeting had gained the attention of several leaders of the board. It had to do with a proposed annexation plan by the city of Douglass Hills. A fourth class hamlet south of Shelbyville Road, Douglass Hills is situated across the street from the Baptist Building.

Douglass Hills' city council had been making strange noises, the thrust of which was they wanted the property of the Kentucky Baptist Convention and its neighbors, the Baptist Board of Child Care and Spring Meadows Children's Home, all on the north side of the highway.

The issue was presented to the KBC board which reacted decisively. The board went on record "unanimously opposed to attempts by the city of Douglass Hills in Jefferson County to annex the property on which the Baptist Building is situated."

The board members saw it as an unnecessary measure by Douglass Hills which, despite public pronouncements to the contrary, might lead to additional taxation of the Baptist properties. This could include Baptist employees, themselves, in the form of automobile parking levies, for example.

That being the case, Baptist leaders were surprised to read in local dailies Jan. 7 and 8 that their property was about to be annexed.

"Unless residents and property owners in the new territory petition to bring the issue to a vote during the next general election, the annexation will become law in 60 days," said the story.

Faye Turner, Douglass Hills' city clerk, said, "No one has spoken against the annexation."

But in a letter Jan. 8 to Mrs. Turner, Franklin Owen, KBC executive secretary-treasurer, said he was "trying to interpret" the statement.

"This is simply to record with your office that our stand and protest remains the same as repeatedly articulated when this has been discussed in the past, and we shall continue to carry out, by whatever available, honorable means, the resistance that our Kentucky Baptist Convention executive board instructed me to assert," said Owen.

Fifty percent of the residents and property owners in the new territory must sign a petition to bring the annexation issue to a vote. The proposed tract for annexation includes considerable land in addition to approximately 13 acres owned by the executive board.

By a nose

Politics leads Smith's remarks: poll of denominational editors

by Dan Martin, BP News Editor

Politics—denominational and secular—and the prayers and noses of Jews headed the top 10 Baptist Press news stories for 1980.

State Baptist newspaper editors and personnel of six Baptist Press bureaus were polled on the most significant stories of the year.

Overwhelmingly, the journalists said denominational politics was the top newsmaker.

Religious politicking, always present but seldom mentioned, was heightened before, during and immediately after the 1980 meeting of the Southern Baptist Convention in St. Louis, Mo.

Adrian Rogers declined to run for a second term as president, opening the way for Bailey Smith to win the presidency on the first ballot, the second such sweeping victory by organized inerrantists.

Politicking continued "hardball" style with charges Rogers "loaded" the committee on resolutions, committee on committees and committee on boards with right-wing conservatives.

Also involved in the political life of the denomination is a group on record as "going for the jugular" to control the denomination so it can enforce adherence to its interpretation of biblical inerrancy. The group is led by Paige Patterson, president, Criswell Center for Biblical Studies, Dallas, Tex., and Paul Pressler, Houston appeals court judge.

Smith, pastor of the 15,000 member First Southern Baptist Church, Del City, a suburb of Oklahoma City, figures in the second top news story of the year. The controversy surrounded highly-publicized remarks he made concerning Jews.

In late August Smith spoke to the National Affairs Briefing in Dallas, a right-wing religious-political meeting. Smith remarked "God Almighty doesn't hear the prayer of a Jew." The remark was circulated by the Anti Defamation League of B'nai B'rith.

Within a few days another Smith remark—this one made during a sermon in his church—was publicized. In it Smith said he didn't know why God chose the Jews and added he thought they (Jews) "have funny-looking noses."

The two remarks set off criticism inside and outside the denomination. Two institutions and two state conventions passed resolutions disagreeing with Smith.

The controversy led to a meeting between South-

ern Baptists—led by Smith—and representatives of the Anti Defamation League in New York City.

The third top news story concerned secular politics. The issue raged around the religious right wing—which involved some Southern Baptists—and their influence in the outcome of the 1980 presidential election in which a Southern Baptist President was defeated for reelection.

Two other political stories—doctrinal strife and the St. Louis SBC meeting—placed fourth and fifth in the balloting. Other top 10 stories:

Six: Baptisms. Conventionwide they were up 16.5 percent over 1979, an increase of more than 60,000 for the year.

Seven: Prayer in public schools. Controversy surrounded an amendment to the U. S. Constitution offered by U. S. Sen. Jesse Helms. After much wrangling and misunderstanding, the measure died.

Eight: Refugees. The influx continued.

Nine: Church and state issues. Southern Baptists became familiar with governmental initials such as ERISA, IRS, EEOC, FCC. Battles were fought over income taxes on foreign missionaries.

Ten: Inflation. The eroding value of the dollar hurt churches at home and abroad.

Writers, broadcasters will have their turn—again at state media conclave

A repeat by popular demand.

That's what planners of a state communications conference set for Apr. 3-4 on the campus of Southern Baptist Theological Seminary in Louisville are calling this event.

A first such statewide meeting was held two years ago in Elizabethtown. Response from all over the state was so great that a repeat performance was practically assured. The request of many becomes a reality this spring.

The conference is a joint venture of the Kentucky Baptist Convention, Kentucky Woman's Missionary Union and Southern Baptist Radio and Television Commission.

A dozen workshops will be offered participants, from which they may choose up to six hour-and-a-half sessions. Workshops include:

Cable TV; communication for learning for conference leaders; conference leading techniques; creating uniform design for printed materials; creative displays/exhibits/interest centers; freelance writing for the church market; how to publicize your church effectively; photography and the church; radio; radio and TV station relations; television; and writing and preserving local church history.

Registration will begin at 12 noon Friday, Apr. 3, with the first workshop at 1:30 p.m. Additional workshops are scheduled Friday at 3:30 and 7:15 p.m. Saturday, Apr. 4 workshops are set for 8:30 and 10:30 a.m. and 1 p.m.

Jimmy R. Allen, president of the Radio and Television Commission, Ft. Worth, Tex., will be featured at a banquet at 5:30 p.m. Friday for conference participants.

A local media tour is planned at 2:30 p.m. Saturday for those desiring it.

A registration fee of \$10.00 should be sent now to the Kentucky Baptist Convention, Stewardship-Promotion Department, Box 43433, Middletown, KY 40243. The fee covers the workshop materials and banquet.

Workshop leaders are named in this week's Western Recorder on page nine.

Evangelism musicians include soloists, groups

Robin Waggoner, minister of music and youth at Stithton Baptist Church, Radcliff, will sing at the opening session of the state evangelism conference Feb. 16-17 at Walnut Street Baptist Church, Louisville. She is a graduate of Eastern Kentucky University with a voice major and has traveled across the nation for three years singing with professional music groups.



Miss Waggoner



Brown

Jay Brown, director of the Kentucky Baptist Convention's Evangelism Department, this week announced names of musicians appearing on the annual conference program.

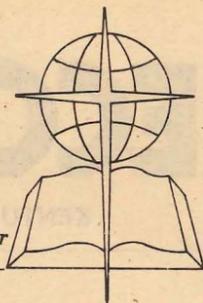
In addition to Miss Waggoner, the agenda includes John Dean, minister of music, Carlisle Avenue Church, Louisville; Gale Heard, soloist, Gardenside Church, Lexington; Larry Bubb, youth evangelist and singer, Erlanger; Sandy Anders, soloist, Farmdale Church, Louisville; and J. Philip Landgrave, professor of church music, Southern Baptist Theological Seminary. The seminary's vocal ensemble, under Landgrave's direction, will perform Monday evening. The seminary's brass choir, directed by G. Douglas Smith, associate professor of church music, will present a mini concert preceding that session.

Tuesday sessions will feature the Joy Singers, a mixed vocal group from DeHaven Memorial Church, LaGrange, and the Sweet Spirits, a ladies trio from Louisville's Hurstbourne Church.

Congregational singing will be under the direction of Eugene F. Quinn, Landgrave and Donald Spencer. Mel Crosson, Glasgow, will be conference organist and Allen Case, Elizabethtown, pianist.

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

A lamentable shortcoming in ministers

Writing in the December issue of *Baptist Program*, Robert Hastings, editor of *Illinois Baptist*, put his finger on a serious shortcoming of Baptist pastors, staff members and denominational workers of our day. This shortcoming is the inability to write clearly and forcefully. I share the concern of Hastings and I join him in calling upon our educational system including Baptist schools and seminaries to offer more help to students and in urging those preparing for the ministry to pay the price to learn how to communicate effectively in writing.

Many may not realize it but for ministers written communication is just as important as oral communication. A spoken message is mostly limited to those who are present on the particular occasion but a message in writing can bless every generation until the end of time. Yet there are too many preachers who can speak effectively but who cannot put a meaningful sentence together on paper.

In his research on this problem Hastings talked to staff members of all six Southern Baptist seminaries. He was surprised to find unanimous opinion that today's seminary students are woefully lacking in verbal skills.

Ann Foster, director of admissions for Golden Gate Seminary, said, "I feel the ability to write is the lowest skill our seminary students bring to the seminary classroom."

John C. Howell, Midwestern Seminary dean, reported, "In the years I've been at Midwestern, I've seen a general deterioration in the ability of students to express themselves. The GRE (Graduate Record Examinations) show them rating high in quantitative scores, but lower in verbal skills. Students know more facts, but have less ability to express themselves."

J. Hardee Kennedy, New Orleans Seminary vice president, observes, "I can't document this on the basis of firm data, but it's my impression that the present student generation is not as skillful in writing as earlier generations . . . they are deficient in expressing themselves with the pen and typewriter."

Southeastern Seminary professor of pastoral theology Albert L. Meiburg says, "My impression is that verbal skills are decreasing in our generation."

Harold S. Songer, assistant provost at Southern Seminary, observes, "I read certain church bulletins to see what the pastor is saying. Others are a 'desert,' which I'm almost embarrassed to read. I hear other professors here at Southern saying the writing skills of incoming students are poorer than they once were."

Southwestern Seminary vice president John E.

Seelig answers, "I have no firm data to prove this, but my observation is that today's student continues to rank lower and lower in verbal skills."

Hastings found it surprising to hear almost exactly the same thing from all six seminary representatives. This leaves little doubt about degenerating writing skill among today's ministers.

Who is to blame for this deficiency? One seminary representative suggested television may be to blame. Hastings observes that when he was a boy most long distance communication among families and friends was by writing letters instead of telephone. He also recalls when people sat around and talked to one another rather than always listening to someone else on radio and television.

Hastings says we can't write because we don't write. The only way to learn to write is to write.

Hastings is right. Some have the inherent gift to express themselves but even these have to cultivate and practice this gift. For most of us the ability to write clearly and effectively comes with much sweat and perseverance.

My own experience leads me to conclude that the most blame for this deficiency in younger generations belongs to modern educational systems. We have moved away from traditional and classical education and with this we have abandoned training in basic communication skills.

My early education was in a rural school but one where I had four years of English and four years of foreign language. I never enjoyed it but I had to write themes beginning in elementary grades and they were graded strictly. One of the most feared courses in the college I attended was freshman English and composition. In that course you turned in acceptably written themes or rewrote them until they were acceptable or you didn't receive a passing grade. My own children missed most of this discipline.

There is no doubt about the concern of seminary teachers for this problem yet only two of the six Southern Baptist seminaries offer enough help to speak of. Southern and Southwestern seminaries offer a half dozen or so courses in writing but these courses are in the Religious Education curriculum and are mostly passed up by students in the School of Theology. The other seminaries offer almost no courses in writing except limited offerings from time to time in short terms designed mostly for continuing education students.

The lack of provision by Baptist seminaries for such training is understandable. These are graduate schools and it is assumed graduate students somewhere along the way from elementary school through college would have learned how to write acceptably.

Is there any hope for correcting this failure? Yes, but only with the determination of those responding to the call to the ministry and the cooperation of schools. As parents we can exert pressure on public schools to put more emphasis upon training in basic communication skill. A Baptist college should never graduate a ministerial student until he or she can communicate acceptably in writing. It's a lot to expect but our seminaries should provide non-credit courses in basic communication skills for students who need them.

The gospel is the greatest message ever

spoken, written or heard. God has ordained that his message is to be transmitted through speech and writing and woe unto us if the message is missed, garbled or cheapened by the way we communicate it.

A call to the gospel ministry is a call to learn how to communicate the gospel effectively.

Disagreement with the U. S. Supreme Court

The United States Supreme Court decision declaring unconstitutional a 1978 Kentucky General Assembly law permitting the posting of the 10 commandments in Kentucky public school classrooms has received some approval but much more disapproval from *Western Recorder* readers. Since support of the decision has been expressed on this page, we consider it only fair to present the other side. The following paragraphs appeared in a letter written by Dr. Elton Trueblood to the *Louisville Courier-Journal* and are used here with the permission of Dr. Trueblood and the newspaper. Dr. Trueblood is one of the most respected Christian scholars in America.

The five-man majority of the United States Supreme Court, in reference to the public exhibition of the Ten Commandments on the school-room walls of Kentucky, is almost too absurd to be believed. The justices argued that the exhibition of the Decalogue is prohibited by the establishment clause of the First Amendment, but their logic is invalid. The conclusion is rendered invalid by an understanding of what "establishment" meant when our Constitution was written. It meant the granting to one denomination power, prestige and financial support not provided to others. The best known models were the established churches of Scotland and England which, since they survive to this day, are familiar to us. Because there is no identity between the school situation in Kentucky and the danger originally addressed, it is hard to see how any thoughtful person can stretch the meaning of a term as the five justices have done.

The public exhibition of the Biblical commandments is rejected by the court specifically because some of them are "religious." Of course they are! But what is wrong with that? If the argument of the court is to be taken seriously, how is the celebration of a national day of Thanksgiving constitutionally possible? Nothing is more "religious" than Thanksgiving, but a day devoted to it has been provided federal status by the proclamations of President Abraham Lincoln and all of his successors in the highest elective office of our nation. The same people who oppose the public exhibition of the Ten Commandments will be forced, by logical consistency, to oppose our only governmentally sponsored religious observance.

The most ironic feature of the school decision, as all who are familiar with the Washington scene are aware, is that the Ten Commandments are actually exhibited on the wall of the very building where the Supreme Court convenes and where the novel prohibition was announced.

This important decision is the opposite of separation between church and state. The justices must have noticed that the much quoted First Amendment not only prohibits an "establishment" of religion, but also guarantees the "free exercise thereof." Are the people of Kentucky being denied "free exercise"? Because the new judicial prohibition is totally at variance with our major national heritage, far from freedom being preserved, it is denied.

D. Elton Trueblood, Professor
Earlham College, Richmond, Ind.

Viewpoint

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

by Mark S. Caldwell

I have a growing concern that more and more capable, dedicated and sensitive ministers, men and women, are being lost to Christian ministry solely because they have been divorced. While there are admittedly some scriptural ambiguities surrounding certain texts relating to divorce, adultery and remarriage, the New Testament ideal for marriage is a life-long union of one man and one woman. Each of us falls far short of one ideal or the other. If absolute perfection were demanded of us no one would remain in the ministry.

Certainly there are some cases in which divorce indicates a pathology which would render a person unsuitable for Christian ministry. There are other times when divorce discloses a rather casual disregard for the New Testament ideal. Neither of these situations, however, always applies. Divorces occur in our day for many reasons—not all of which imply the guilt or innocence of a particular marriage partner and not all of which indicate either a pathology or a disregard of scripture.

Furthermore, not all divorced ministers "divorce" their wives. Not all divorced ministers "forsake their families" or "break up their homes." Some divorced ministers are themselves broken and forsaken by wives or husbands who break the marriage covenant. Rarely do churches or denominational agencies have appropriate information or insight which allow them to make judgments about who is the villain and who is the victim in a divorce.

There are even some occasions when divorce leads to spiritual and emotional growth. Such cases may not be in a majority but they do occur. Few pastors are unaware of at least one such case in the congregation. Should men or women who experience a new spiritual awakening after divorce, for whatever reason, be forever barred from the vocation of Christian ministry?

Of course, divorces, like marriages, may be obtained too casually. Yet, divorce, in and of itself, is not always a tragedy. It is not always regrettable. Some marriages are tragic. Some marriages are imminently regrettable. Divorce is not to be taken lightly, but then neither is marriage itself.

Today there are men and women ministers who genuinely attempt to maintain a viable Christian witness and ministry in spite of divorce. Divorce should not itself deny a man or a woman the opportunity to pursue the vocation of Christian minister, whether in the various denominational avenues of service or in the local church. Nor should divorce remove anyone from the active concern and support of his or her colleagues in the ministry.

Local churches and denominational agencies should demonstrate more understanding of the complexities of modern divorce without minimizing the importance of the New Testament ideal.

Certainly the divorce of a minister should cause concern on the part of the

church the minister serves or on the part of the agency where the minister works. This concern, however, should not cause any church or other denominational body to remove the person from his or her place of service or employment without other factors, such as past ministry, present effectiveness and future potential being given careful and prayerful consideration.

Unfortunately what has happened far too often is some church members and denominational leaders determine the divorced person must leave for the sake of the image of the institution itself. More than one divorced minister has been told, "Your dismissal from your position has nothing to do with how we feel about you; it's simply a matter of how others might perceive us if you remain." Such an attitude tends to place the survival of the institution, board, agency or local church above a genuine concern for persons—a concern which is willing to run the risk of putting people before public image. Denominational agencies and local churches which take this "survival mentality" may have already become bureaucratized to the point that little actual gospel ministry takes place there any longer.

The gospel implies we are called forth by the mystery of what-could-yet-be. God, in a sense, tells us who we are by telling us who we may yet become when his power is unleashed in our individual and corporate lives. When this redemptive and rehabilitative element in the gospel is minimized by churches and denominational agencies more prone toward survival than salvation, persons and the church suffer.

To censure or to remove anyone from the Christian ministry solely on the grounds of divorce, without other factors being given consideration, is to do serious and, at times, irreparable damage to persons who may still be agents of reconciliation, hope and wholeness in a world of separation, uncertainty and fragmentation.

Mark S. Caldwell is pastor of University Baptist Church, College Park, Md.

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Baptist Forum

John Lennon is no more

An assassin's gun brought a sudden end to the life of the one time leader of the singing group known as the "Beatles."

In the middle 60s, when the popularity of the group had soared to tremendous heights, John Lennon, the Beatles' leader, was reported to have said, "Christianity will go. It will vanish and shrink. We're more popular than Jesus right now. Jesus was all right but his disciples were thick and ordinary. It's them twisting it that ruins it for me."

The Beatles' manager quickly explained Lennon was simply commenting on the decline of interest in Christianity in Britain. Some radio stations began to take the Beatles off their lists. As a result Lennon apologized for his remark.

Many experts considered the Beatles a passing fad. While others saw something deeper and even frightening. Dr. Bernard Saibel, child guidance expert for the Washington State division of community services, attended a Beatle concert and expressed some interesting things.

Said Dr. Saibel, "The experience of being with over 14,000 teenagers to see the Beatles is unbelievable and frightening. The hysteria and loss of control go far beyond the impact of the music. This is not simply a release, as I first thought it would be, but a very destructive process in which adults allow the children to be involved in a

mad, erotic world of their own without the reassuring safeguards of protection from themselves. Average normal girls behaved as if possessed by some demonic urge, defying in emotional ecstasy the restraints which authorities try to place on them. The music is loud, primitive, insistent, strongly rhythmic and releases in a disguised way the all too tenuously controlled, newly acquired physical impulses of the teenager. It was truly an orgy for teenagers."

As the post-mortem activities begins and the dormant subculture becomes active again with their long lines of vigil to pay homage to their fallen idol, I keep coming back to the statement attributed to Lennon, "We're more popular than Jesus right now."

In another day and time a man by the name of Herod, arrayed in royal robes, took his seat upon his throne and addressed the people. The assembled people shouted, "It is the voice of a god, and not of a man!" At once an angel of the Lord smote him and cut him down because he did not give God the glory—that is, the pre-eminence and kingly majesty which belongs to him as the supreme ruler; and he (Herod) was eaten by worms and died.

I would not dare suggest the young man who pulled the trigger on the death dealing firearm was an angel of the Lord sent to extinguish the earthly life of John Lennon, but I would counsel all who are captivated by an exaggerated sense of importance to keep in mind the worms still banquet upon the Herods and Lennons while Jesus is alive for evermore and is known, loved, served and worshiped by more sincere people today than ever before.

Robert Bozarth, East Sheldonia

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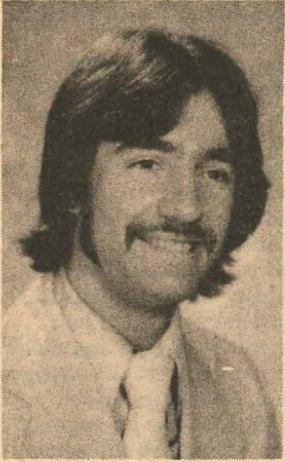
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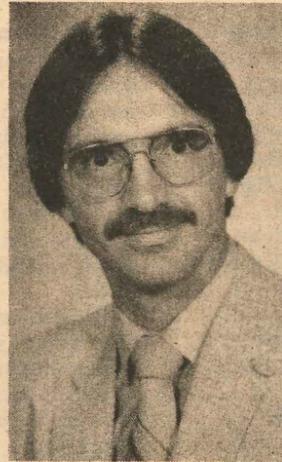
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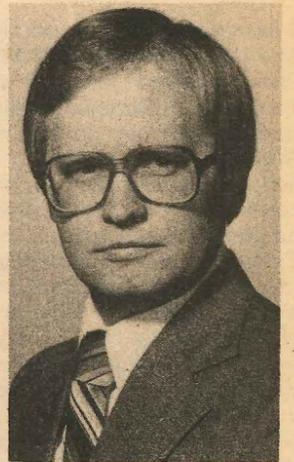
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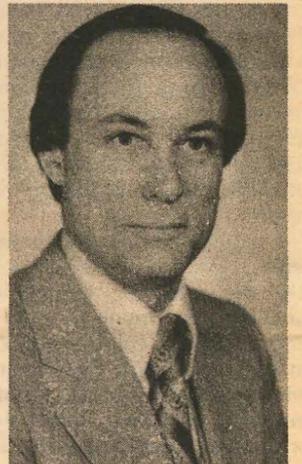
Eddie Russell, MCM



Byron Simmons, MDiv



Van Thompson, MDiv



Robert Langdon, PhD



Bob Phillips, MDiv



Teresa Sue West, MRE

Twenty-nine Kentuckians were among the 225 students who received degrees from Southern Baptist Theological Seminary, Louisville, at commencement exercises Dec. 19.

Bruce Lynn Beck and Robert William Langdon received the doctor of philosophy degree. Four students, Larry Doyle, Larry T. Gilmore, T. A. Prickett and Harvey L. Richardson, were doctor of ministry degree recipients.

Receiving the master of divinity degree were R. W. Bridges, Lawrence Ray Bubb, William Charles Class, Garry David Cook, Danny Gail Lane, Jeffrey Lynn Naylor, Bobby Lynn Phillips, Byron J. Simmons, Van Douglas Thompson and David Marcus Wallace. Diploma in theology recipients were Dorris Gene Crowder, Nancy Price and Colin Thomas Rae. The master of divinity in social work degree was awarded to Michael Carey Dixon.

The School of Religious Education awarded the master of religious education degree to Marsha Ellen McNeely, the master of religious education in missions degree to Teresa Sue West and the master of religious education in social work degree to Roxann Correll and Mary Eleanor Elliott.

The master of church music degree was conferred upon Carolyn Marie Estes, Dave Edward Garr, Elizabeth K. Reese and Edwin Eugene Russell.

William G. Tanner, president of the Home Mission Board, delivered the commencement address.

Duke K. McCall has been president of Southern Seminary since 1951.

Photos furnished by Southern Seminary

Valley View meets, defeats inflation's snare

by Kathy Berry, Staff Writer

A Dec. 14 Louisville Courier-Journal story by John Long titled "Churches feeling pinch of inflation, too" cited Valley View Baptist Church, Louisville, and other area churches as struggling under the burden of rising costs.

Amid these rising costs Valley View decided to build a family life center three years ago. At that time the church was close to \$100,000 in debt for its sanctuary and a house the church had purchased. The center cost approximately \$750,000 to build.

Under the leadership of pastor T. Howell Upchurch Valley View's 2000 members rallied in May 1980 to pay off the church's indebtedness. Jack Taylor led a revival in May during which "the vision was caught," Upchurch claimed. This revival, which lasted six weeks, "caused people to get free in their giving, under no pressure."

The free giving Valley View has experienced is unique. Church members have responded to the need by donating such things as diamond rings, furs, watches, valuable stamp collections, cars, land and an assortment of other things along with money. Small items have been dispensed of in flea market style, while Upchurch said "a church committee was formed to deal with appraisals and disbursement of larger items."

Target date for raising the \$750,000

plus needed to completely pay off the family life center and other outstanding debts was new year's eve 1980. A "Miracle Praise Service" was scheduled for that night.

In December alone \$120,000 was given above budget requirements. Over the last three years, since family life center construction was begun, approximately \$700,000 has been raised. As of Sunday, Jan. 4 Valley View owes the bank \$296,000 of its total debt. "This amount does not include items still to be sold including four pieces of property, one of which is 144 acres," Upchurch added.

"I feel safe in saying," he declared, "by the time we sell these items, that amount and what else will come in will pay the debt." Therefore, Upchurch projected the church's expiring three-year bank loan would not need to be renegotiated in May 1981.

The "debt has been a blessing in many ways," Upchurch claimed. The family life center, housing a gymnasium, track, game area, lounge, craft room, educational facilities, and more, has been instrumental in saving many people for Christ. And, he added, "Singles and young couples especially

have really caught the spirit and are giving 20 to 30 percent of their income now for the Lord's ministry."

Over 500 people attended the new year's eve praise service at Valley View. The four-hour service included congregational singing, special music, open testimonies, a meal and concluded with the Lord's supper. A

\$50,000 offering was collected that night.

Through sacrificial giving Valley View is defeating inflation's grip. "We feel like our debt is as good as paid off," Upchurch said. He added that by May 1981 the church should be entirely debt free and able to use its money to help others in need.

IS YOUR SUMMER YOUTH PROGRAM GOING DOWN-HILL?

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TEACHING POSITIONS

Several Southern Baptist-related schools have faculty openings for the fall, '81 semester. Disciplines include: all business-related fields, biology, chemistry, home economics, library science, math and computer sciences, nursing, physics, special education and elementary education. Individuals with terminal degrees (Ph.D., Th.D., Ed.D., D.B.A., D.A.) are invited to send for a placement form from: The Placement Registry, Education Commission of the SBC, 460 James Robertson Parkway, Nashville, TN 37219.

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Mountains to the Mississippi

Congregations

Emmanuel Baptist has 'Founders Day'
Emmanuel Baptist Church, Ohio River Association, observed its 15th anniversary Dec. 7 with a Founder's Day celebration. A record breaking 260 people attended the morning service.

The service resulted in 12 professions of faith, several rededications and six additions by letter.

Don Short is pastor.

Evarts Baptist burns note

Evarts Baptist Church, Upper Cumberland Association, had a note-burning ceremony Dec. 14. The final payment on the note retired the indebtedness on its educational building.

Ordinations

East Bernstadt ordains four deacons

Four deacons were ordained by East Bernstadt Baptist Church, Laurel River Association, Dec. 14. The four new deacons are Bob Stokes, Chesti Wicker, Bo Ryser and Ernie Wiggins.

West Fork ordains Rod Stallons

Rodney Stallons was ordained to the gospel ministry Nov. 30 by West Fork Baptist Church, Blood River Association. R. J. Burpoe was moderator and

Charles Blair was clerk of the examining council. The questioning of the candidate was led by Wayne Carter. Terry Sills delivered the ordination message and Randy Shelton led the ordination prayer. Billy Buchanan presented a Bible and Shirley Nance a certification of ordination on behalf of the West Fork congregation.

Stallons is a student at Mid-Continent Baptist Bible College and the ordination was requested by Locust Grove Baptist Church, Christian County.

Calvary Baptist ordains Souleyrette

Don E. Souleyrette Sr. was ordained a deacon Dec. 28. He was ordained during the evening service at Calvary Baptist Church, Danville.

Five are ordained at Horse Creek

Horse Creek Baptist Church, Booneville Association, ordained five new deacons Dec. 7. The group includes Carl Hibbard, Carl Ray Rice, Wayne Robert Hirsch, Arnold Hyde and Curtis Hacker.

Personnel

Dupay extends call to Wilkerson

Kenneth Wilkerson has accepted the call to pastor Dupay Baptist Church, Green Valley Association.

Robert Elliott resigns Flatwoods

Robert Elliott, pastor of First Baptist Church, Flatwoods, for eight years, has resigned to become pastor of Robertsville Baptist Church, Oak Ridge, Tenn.



Franklin Crossroads Baptist Church, Cecilia, held groundbreaking services for a \$75,000 two-story wing. Participating in the service were [l to r] James Hilton, Pat Roberts, Danny Bewley, Clarence Cecil, pastor Lawrence H. Phipps, Cordell Tabb and Mike Thomas.

His last Sunday with the Flatwoods congregation was Dec. 21.

Elliott is a native of Hodgenville, a graduate of Campbellsville College and Southern Seminary. He is married to the former Uraina Followell and the couple has one daughter.

Wheeler goes to Advance

Jim Wheeler has accepted the call as pastor of Advance Baptist Church, Green Valley Association.

Bruce begins service at Swiss Colony
Jack Bruce, new pastor of Swiss Colony Baptist Church, Laurel River Asso-

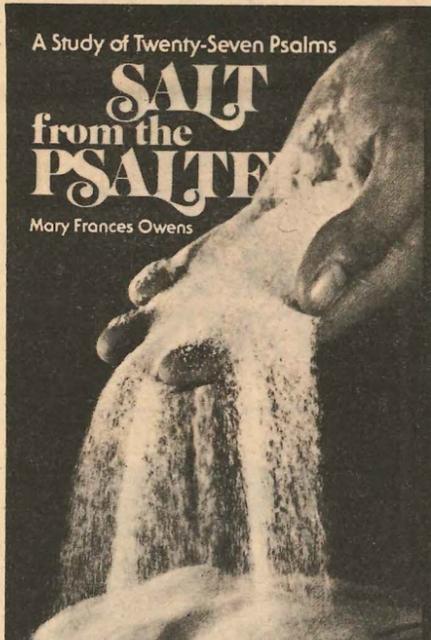
ciation, has moved on the field. He is the former pastor of Russell Park Baptist Church, Ft. Myers, Fla.

Nunnley to move to Virginia

John Nunnley has resigned as pastor of Totz Baptist Church, Upper Cumberland Association. He will be director of missions in Powell River Association, Lee County, Va.

Lewis Searcy accepts new position

Lewis E. Searcy has resigned the pastorate of Northside Baptist Church, Winchester, after five years. Searcy is retiring from the active pastorate,



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Mary Frances Owens is a homemaker from Louisville and writer of Bible study materials.

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DR. LEWIS DRUMMOND

Louisville, Kentucky

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Church Recreation Department
Sunday School Board of the
Southern Baptist Convention



Hannibal-LaGrange College,
Hannibal, MO

having been in the ministry 40 years. He has accepted a position with Campbellsville College and began his duties Jan. 5.

Kirby ordained, accepts pastorate Huff Settlement Baptist Church, Upper Cumberland Association, has called Jerry Kirby as pastor. He was ordained to the gospel ministry by Turner Baptist Church Dec. 21.

Macedonia extends call to Hedrick Harold Hedrick has accepted the call as pastor of Macedonia Baptist Church, Laurel River Association.

Haynes called to Elkhorn City Elkhorn City Baptist Church, Pike Association, has called John L. Haynes as pastor. Haynes assumed his new pastorate Jan. 11.

Collas Davis new at Oak Grove Oak Grove Baptist Church, Logan Association, has called Collas Davis Jr. as its new pastor. He came to the field Dec. 14.

Harmony Baptist calls Jimmy Hogue Jimmy Hogue has begun his new duties as pastor of Harmony Baptist Church, Allen Association.

He and his wife Betty and their two daughters live in Alvaton.

Bowers to pastor Gupton's Grove Gupton's Grove Baptist Church, Logan Association, has extended a call to James Bowers. He will assume the pastorate this month.

Walnut Street calls Sonny Smith Sonny Smith, a graduate of Southwestern Seminary, has accepted the position of director of youth ministries at Walnut Street Baptist Church, Louisville.

He and his wife Linda, both natives

of South Carolina, will be living in Jeffersonton.

Wayne Dehoney is pastor.

McConnaughay accepts new pastorate Donald McConnaughay is the new pastor of Russellville Second Baptist Church, Bethel Association.

Revivals

Three saved in Sinking Creek revival Sinking Creek Baptist Church, Laurel River Association, reported three pro-

fessions of faith and two rededications in a weekend revival. Bob Stedman was the evangelist.

Deaths

Naylor, former Kentucky pastor, dies Shelby Naylor, 42, of Brooksville, Fla., died Dec. 22. A native of Lincoln County, Ky., he was the former pastor of several churches in central Kentucky.

He is survived by his wife Pat, a son, a daughter and three brothers.

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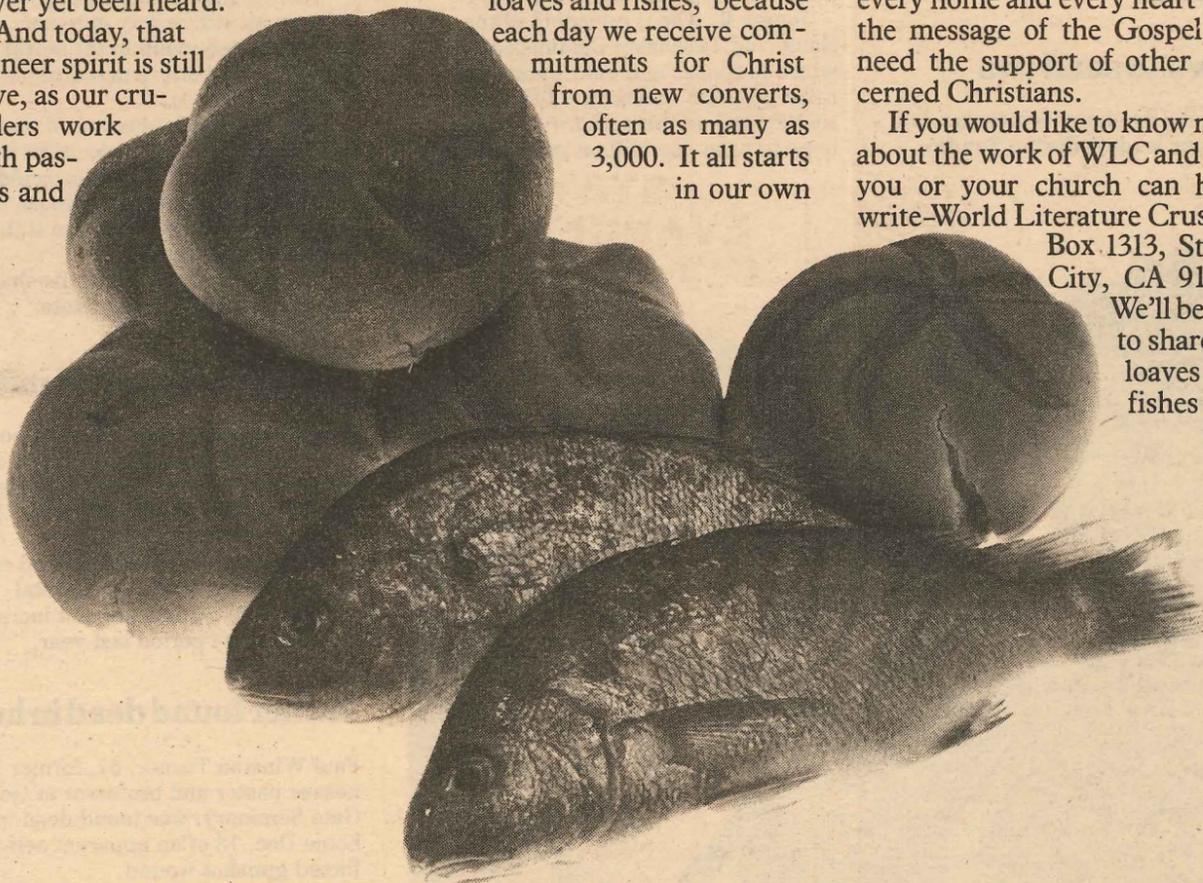
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Baptist News in Brief



Rose



Warner



Francisco



Drummond

Urban church center open

Larry L. Rose, executive director of Waco (Tex.) Baptist Association, has been named to direct the new Center for Urban Church Studies, to be located in Nashville.

Rose's appointment, effective Jan. 1, 1981, was announced by G. Willis Bennett, chairman of the board of directors of the new center and professor of church and community at Southern Seminary.

The center, created through cooperative efforts of five Southern Baptist Convention agencies and six seminaries, will assist denominational agencies in their efforts to reach people for Christ and congregationalize believers in urban areas of the world.

Participating are the Baptist Sunday School Board, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission, and Southern, Southwestern, Southeastern, Midwestern, New Orleans and Golden Gate seminaries.

Warner joins Radio-TV

Greg Warner recently joined the promotion staff of the Radio and Television Commission as news coordinator.

Warner's duties will include press relations for the commission and editorship of several of its publications. He is a 1980 MDiv graduate of Southwestern Seminary, where he also worked in the public relations office.

Before coming to Texas in 1977 Warner lived in Lakeland, Fla. He graduated from Florida Southern College in 1976 with a bachelor's degree in communications.

Southern to send two

Two Southern Seminary professors will be Bible hour leaders during Sunday

school leadership conferences next summer at Glorieta and Ridgecrest, according to Harry Piland, director of the Sunday School Board's Sunday School Department.

Clyde Francisco, professor of Old Testament interpretation, will lead Bible study sessions at Glorieta June 13-19.

At Ridgecrest Lewis Drummond, professor of evangelism, will speak July 18-24.

Tax exclusion approved

President Carter signed into law Dec. 24 a bill restoring an income tax exclusion for missionaries and other charitable workers.

The signing followed efforts by the Foreign Mission Board and other organizations with charitable workers overseas to convince Congress to restore the \$20,000 tax exclusion which had been in effect prior to passage of the Foreign Earned Income Act of 1978.

Congress completed action on the measure just two days before a twice extended deadline granted by the Internal Revenue Service for payment of 1979 taxes. The tax exclusion cleared Congress as an amendment to H.R. 4968, a bill dealing with real estate investment trusts.

The new law will save the Foreign Mission Board about \$1 million annually.

Listeners asked to pray

Thousands of "Baptist Hour" listeners are being asked to join in a national prayer effort on Inauguration Day.

Jimmy R. Allen, president of the Radio and Television Commission which produces and distributes the radio program to nearly 500 stations, said leaders of the nationwide effort hope to have one million prayer groups

across the country on Jan. 20.

"It is my hope that the thousands of people who listen to the 'Baptist Hour' will join millions of others all over the nation in intercession this Inauguration Day."

Ghana missionary injured

Walter Moore, Southern Baptist medical missionary seriously injured in a traffic accident near Tamale, Ghana, has been transferred to Baptist Medical Centre, Nalerigu, Ghana, where he is improving.

Moore's head and chest injuries have improved but he will be in a cast for some time because of a broken kneecap.

Moore, an Oklahoma native, was taken to the government hospital in Tamale, Ghana, after the truck in which he was riding hit the rear of a dump truck 20 miles south of Tamale Dec. 18.

Food not viable weapon

W. David Sapp, Southern Baptist hunger specialist, wrote an open letter to Secretary of Agriculture-designate John R. Block challenging his statement that "food is a weapon to tie countries to us."

Sapp, director of organization for the Christian Life Commission, wrote: "Although you later softened this statement, you went on to explain your belief we should lure other nations into depending on us for food so we can exercise some degree of control over them by threatening to cut off their food supply."

"At first glance this strategy seems to be an attractive way to restore American leadership in the world. But in reality it is both impractical and morally abhorrent."

Sapp told Block, director of the Illinois Department of Agriculture for the past three years, "No peace could be secure in a world where millions lived in fear we would starve them if their leaders offend us."

"Food is a gift of God to be shared with the hungry," Sapp wrote.

Dec. giving over \$6 million

December giving through the Cooperative Program increased \$841,181 over December 1979 and pushed a single month's gifts over \$6 million for the sixth time ever.

Designated and undesignated contributions for the first quarter total \$21,746,456, a 15.85 percent increase over the same period last year.

Turner found dead in home

Paul Winston Turner, 57, former Tennessee pastor and professor at Golden Gate Seminary, was found dead in his home Dec. 18 of an apparent self-inflicted gunshot wound.

Turner, whose body was discovered by his wife Jane, had been a professor of ministry and director of professional training at Golden Gate Seminary for seven years until he resigned Feb. 8, 1980, reportedly to concentrate on other areas of ministry.

Prior to moving to California, Turner

had earned his doctorate at Southern Seminary. Previously, he was pastor of Brook Hollow Baptist Church in Nashville nine years and pastor at First Baptist Church, Clinton, Tenn., 10 years.

Survivors include his wife, Jan, and three children, Charles, Carol and Margaret.

Tragedy to missionaries

Danna Ruth Mines, daughter of Southern Baptist missionaries Donald E. and Margie Deloach Mines, Argentina, was one of two persons killed in a head-on collision Jan. 3 near Warren, Tex.

Miss Mines, 19, was a freshman at Lamar University, Beaumont, Tex. She and Dennis Warren, student and part-time instructor at Lamar, were returning to Woodville from Beaumont in dense fog when their pickup truck collided head-on with a tractor trailer, driven by William Argabright of Fred, Tex. Argabright also died in the accident and Warren is in fair condition at St. Elizabeth Hospital, Beaumont.

Besides her parents and her grandmother, Miss Mines is survived by two brothers, Steve and David, still living at home; and her paternal grandparents, Mr. and Mrs. Marshall G. Mines, Lakeland, Fla.

Buchanan joins CLC

John H. Buchanan, Alabama's Sixth District Republican representative to Congress for the past 16 years, has become a consultant for the Christian Life Commission effective Jan. 1.

Buchanan, the only Southern Baptist minister in Congress, lost reelection when he was defeated in the Republican primary last September by a Moral Majority-supported candidate.

According to Foy Valentine, executive director of the commission, Buchanan will represent Southern Baptists in Washington in areas of Christian social concern and Christian social action.

Buchanan, formerly pastor of churches in Tennessee, Virginia and Alabama, is an active member and deacon of Riverside Baptist Church in Washington where his wife has served for 10 years as music director.

Thompson dies of cancer

William Oscar Thompson, 45, assistant professor of evangelism at Southwestern Seminary, died Dec. 28 in a Ft. Worth hospital after a four-year battle with cancer.

Thompson, on the seminary faculty since 1974, had multiple myeloma. He had worked as a pastoral consultant for both the Cancer Counseling and Research Foundation and the Trinity Valley Hospice Association, Ft. Worth.

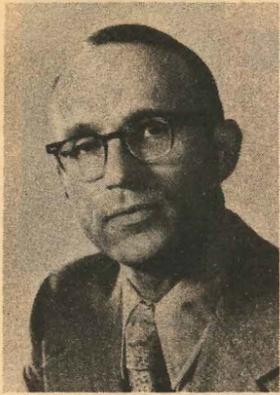
He spoke regularly to cancer societies, medical schools and religious groups about his own experiences.

The family has requested that memorial gifts be sent to the W. Oscar Thompson Scholarship Fund at Southwestern Seminary.



Doris Diaz [l], director of WMU's Language Department, discusses the translation of a WMU product into Chinese with Mrs. Cherry Chang, a home missionary in Los Angeles and member of the Foreign Mission Board. While the bulk of language WMU materials is in Spanish other language groups in home missions work are in need of translated WMU materials.

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Coleman



Malone



Pattillo

CONFERENCE SCHEDULE

FRIDAY, APRIL 3—1:30, 3:30, and 7:15 p.m.
Banquet at 5:30 p.m.
SATURDAY, APRIL 4—8:30, 10:30 a.m., and 1 p.m.
Media tour at 2:30 p.m.
Communications exhibits throughout the conference

COMMUNICATIONS WORKSHOPS (select six)

Cable TV—Charles Roden, Senior Vice President, Radio and Television Commission, Ft. Worth, Tex.

Communication for Learning for Conference Leaders—Lynn Yarborough, Training Design Consultant, Woman's Missionary Union, Dallas, Tex.

Conference Leading Techniques—Lucien E. Coleman Jr., Professor of Religious Education, Southern Baptist Theological Seminary, Louisville

Creating Uniform Design for Printed Materials—Wesley M. (Pat) Pattillo Jr., Vice President for Development, Southern Baptist Theological Seminary, Louisville

Creative Displays/Exhibits/Interest Centers—Catherine Allen, Assistant to Executive Director, Woman's Missionary Union, Birmingham, Ala.

Freelance Writing for the Church Market—James H. Cox, Associate Editor, Western Recorder, Middletown

How to Publicize Your Church Effectively—Robert O'Brien, Overseas News Coordinator, Foreign Mission Board, Richmond, Va.

Photography and the Church—Andrew B. Rawls, Director of Media Services, Southern Baptist Theological Seminary, Louisville

Radio—Ed Malone, Executive Producer-Radio, Radio and Television Commission, Ft. Worth, Tex.

Radio and TV Station Relations—Robert Taylor, Director of Radio and Television, Ft. Worth, Tex.

Television—John Cobb Smith, Assistant Vice President, Radio and Television Commission, Ft. Worth, Tex.

Writing and Preserving Local Church History—A. Ronald Tonks, Assistant Executive Director, Historical Commission, Nashville.



Mrs. Allen



Smith



Cox



Tonks

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Clear Creek Comments

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



We believe

Continued from last week

8. That the conditions of salvation are repentance and faith, as man yields to the Lordship of Christ and trust in him.
9. That man's salvation was planned beforehand by God and should be earnestly sought by man.
10. That sanctification makes us partakers of the holiness of God and calls for our earnest cooperation.
11. That truly regenerated men and women will continue faithful to their profession and be under God's special care.
12. That man's failure to keep the law is his own fault and that one purpose of the gospel is to help men.
13. That a visible church of our Lord is composed of baptized believers, is a democracy, and is governed by the teachings of God's word.
14. That baptism is the immersion in water of a believer, and is necessary for church membership and the Lord's supper.
15. That the first day of the week is the Lord's Day, and should be properly observed.
16. That civil government, being planned by God, should be obeyed when not in conflict with the word of God.
17. That righteous and wicked men are different in essence, both now and in eternity.
18. That the end of the world is coming, and that for all eternity the wicked will be in torment and the righteous in glory.

KBC Activities

Here and now

JANUARY

- 19-20 Area Evangelism Fellowships. Conferences for pastors, church leadership and laymen. 7 p.m.
19—Owensboro, Hall Street Baptist Church
20—Bowling Green, Eastwood Baptist Church

Looking ahead

JANUARY

- 23-24 Deacons, Pastors and Wives State Conference. Cedarmore Baptist Assembly. Evening meal 23rd through noon meal 24th. Register with Cedarmore. Conference repeats 1/30-31
- 25 Baptist Men's Day. See Baptist Program, Dec., 1980; Brotherhood Builder, Jan.-Mar.
- 26-27 Area Evangelism Fellowships. 7 p.m. Conferences for pastors, church leadership and laymen
26—Mayfield, Northside Baptist Church
27—Hopkinsville, Second Baptist Church
- 30-31 Deacons, Pastors and Wives State Conference. Cedarmore Baptist Assembly. Evening meal 30th through noon meal 31st. Register with Cedarmore

FEBRUARY

- 1 Baptist World Alliance Sunday. Suggestions from BWA, 1628 16th St. NW, Washington DC 20009
- 2-3 "Growing a Loving Church" Seminar. Lexington, Parkway Baptist Church. Begins Monday evening, concludes Tuesday afternoon. For registration contact Church Administration, KBC, or Harold Polk, Elkhorn Association Race Relations Sunday. Suggestions available from Cooperative Ministries: Christian Life Dept., KBC
- 9 Area Evangelism Fellowship. Somerset, Ferguson Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen
- 9-10 Regional Royal Ambassador Congress. 5 to 8 p.m.
9—Louisia, Louisa Baptist Church
9—Benton, First Missionary Baptist Church
10—Central City, First Baptist Church
10—Hyden, First Baptist Church
- 10 Area Evangelism Fellowship. Prestonsburg, First Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen
- 12-13 Regional Royal Ambassador Congress. 5 to 8 p.m.
12—Auburn, Auburn Baptist Church
12—Columbia, Columbia Baptist Church
13—Louisville, Davis Memorial Baptist Church
13—Williamstown, Williamstown Baptist Church
- 13 Area Evangelism Fellowship. Maysville, Central Baptist Church. 7 p.m. Conferences for pastors, church leadership and laymen

Oneida Journal

Charting courses

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



No doubt we are all doubting Thomases at times needing to thrust our hands into the piercing sides of our savior. Often we are unfaithful Peters fearful of sinking beneath the waves until the savior stretches forth a supporting hand.

Truly these are tempestuous times with billows rolling high over the surface of the whole earth. It would be a calm soul indeed that did not find cause to wonder what lies just ahead.

I realize how futile it is for nearsighted man to chart his course ahead. Man's only guide and dependence is to walk by faith from day to day. I also know even better how infallible is the wisdom and foreknowledge of God. How clearly he sees each tomorrow through all the succeeding ages yet unfolded. How unerring is God's hand which can chart the course of empires, of nations and of institutions like Oneida.

I can doubt the power and wisdom of nations and peoples. But I can never doubt the power, wisdom and justice of him who created this universe and set the course of planets, of nations and men. Assuredly he brings each to its end exactly as he planned it in the beginning.

But that faith does not hinder doubts of the part we are to play on the stage of time nor the fate of the things of our greatest love and interest.

This brings us to the concern of the gate of Christian education and of Christian schools over the country that have been supported on humanitarian principles, a feeling of charity and a desire that each and all may have an equal opportunity to develop and prepare for a life of Christian service.

There is a greater need for Oneida Baptist Institute than there was when this work began in 1899.

(1) Eighty years ago every public school in America was a Christian institution where the Bible was taught, chapel was held and prayers were offered. Not so today which is all the more reason for us to support our Christian schools as an alternative and to keep that plurality in American education that has been and is a bulwark of our freedom as a nation and our vigor as a denomination. The congregationalists were once the largest church body in America. But they cut themselves adrift from their institutions like Harvard and Yale, and have nearly disappeared from the American scene.

(2) Eighty years ago nearly every school in America was a small school where everybody could be somebody. Not so today in our age of consolidation and belief in the concept that bigger must be better. All the more reason to support our Christian schools, which remain relatively small schools, where each student can be taught that "the fear of God is the beginning of all wisdom" and where each young man or young woman can be led to an awareness of self as important to God thus to one another. It is important that each student catch the vision of a Christ who came "not to be ministered unto, but to minister" and to go forth to do likewise.

(3) Eighty years ago divorce was nearly unheard of in America. Today, nearly half of all marriages end in the divorce court. This affects the lives of literally millions of young people. The Christian boarding school is not only a school; it is a home where that boy or girl with a single parent who must work can have discipline, structure, security surrounded by the love and an example of a dedicated Christian staff.

So little money is required to maintain schools like Oneida. We must look to our brothers and sisters in Christ to see to it that we have continued life and service.

Frank Owen



The pastor

The Old Testament had the prophet and the priest. The priests were general overseers of the house of worship and administered its ceremonies. The prophets were less formal, free spokesmen—forthtellers and sometimes foretellers.

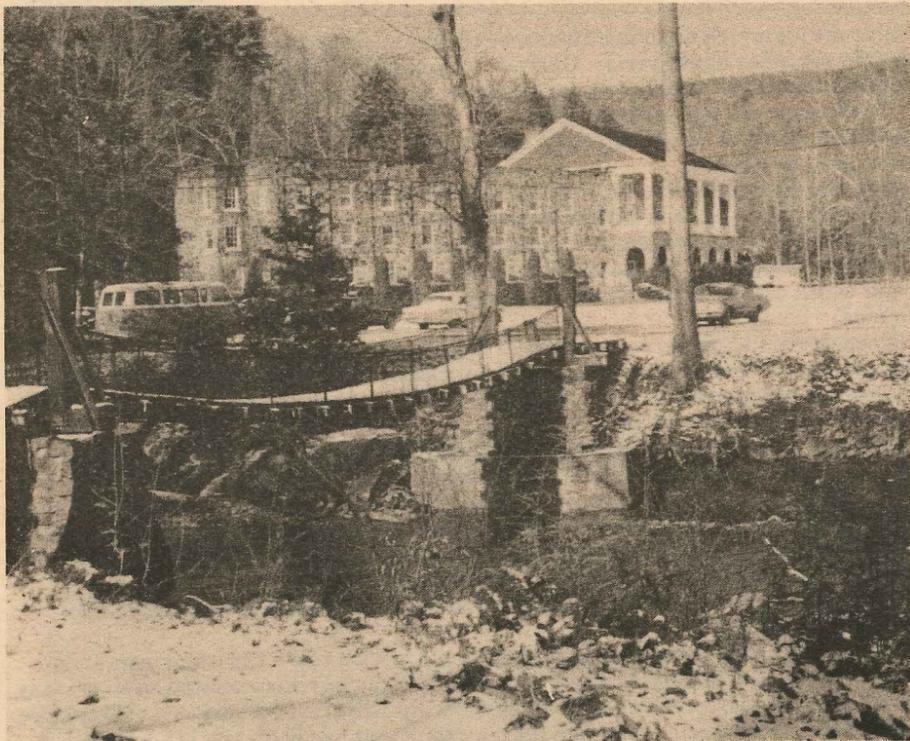
In Evangelical Christianity the church has merged the two Old Testament figures into one office called "pastor." From the beginning the church was a fellowship of people rather than a "temple." The fellowship was to have a holy place to meet but the church, itself, was "Ho Koinonia." This fellowship, like a flock, needed a leader like a shepherd.

Israel was a land of flocks and shepherds. From this pastoral setting and the ministry of Jesus, the shepherd and flock relationship became the pattern. That is how we acquired the term "pastor" in relation to the church.

Recent history has seen rapid growth of multiple specialized ministries, especially in larger churches. Assistant pastors, Ministers of Education, Music, Youth, etc., etc. Ministers have had to learn to serve together. Lay members have needed to understand the roles of the pastor and the auxiliary ministers.

An orderly church needs one overseer, one shepherd, one pastor. Specialized ministers have their own realms of distinct service but the pastor needs to have general oversight of the education, music, youth, activities and any other ministries in the flock. The church that fails to recognize and uphold the pastor in this role is apt to lack unity in its sense of direction and is risking serious personnel problems with an unsupervised staff.

I have heard a few argue that each ministry should be separate, parallel and independent of each other. Allow this old veteran to observe that chaos easily develops where no one is in charge. If the church is to be one flock, it needs one shepherd. Let him be first among equals. He must be wise to magnify his associates and their work—let them stand tall. He needs to be humble, gentle and loving with those whom he supervises, but he must not abdicate his Biblically-based assignment to oversee the church. Wise church members will encourage this.



A unique school in the mountains

by K. Maynard Head

Way back in the early 1920's an idea was born in the brilliant mind of the pastor of First Baptist Church, Pineville, L. C. Kelly. Kelly, who was often concerned about the low educational level of many of the pastors of small churches in the Appalachian Mountains, decided to take the bull by the horns and do something about it. No more just thinking about how sad it was that the situation was not getting any better, nor wondering what could be done. Now was the time to act, and Kelly did just that!

The first thing he did was to discuss the matter with several interested businessmen in the area. Why not start an encampment at Clear Creek Springs, bring in trained teachers, gather the students, and have a study of the Bible? That seems a small task in these days of mass communications like newspapers, radio and television, with computers doing a lot of the work; but think back to the 1920's. Many people could not read so newspapers could not be used to reach them, neither could letters. There was no television, no radio, few homes had electricity and the roads were bad! How, then, could Kelly get a message to the pastors?

The only way at that time was through personal contact. He secured the assistance of concerned men to go to the pastors and tell them about a camp where they could come and live and study the Bible. Those men went out all over the region telling people about Kelly and the camp, and the first year several pastors gathered at the forks of Little Clear Creek and Big Clear Creek to study.

That was certainly a small beginning, but Kelly's vision did not stop there. Later, he constructed a large building to house students and teach them. It was named Kelly Hall in his honor and stands today as a monument to him. Made of native stone, the structure

could withstand an earthquake and through its halls have come hundreds of students fully prepared to teach and preach the gospel.

Kelly gathered a group of dedicated professors to assist him in the task of training preachers. Among them was D. M. Aldridge, from Illinois, who became president of what was called Clear Creek Mountain Preachers Bible School in 1954 when Kelly felt he was no longer physically able to direct the activities of the school.

Under Aldridge's leadership the school, now called Clear Creek Baptist School, has continued to grow, offering degrees in theology, church music and religious education, in addition to a three-year certificate course. Regardless of their educational background students can come to the school to learn more about the Bible and the work of the church.

In a recent student in-service training report I noticed the following: students had, in a one-month period, preached 284 messages, taught 308 classes, visited 961 homes, distributed 1272 tracts, witnessed 62 professions of faith, baptized 20 persons, led singing, played piano and organ and sang in choirs and ensembles. They also traveled 64,877 miles—and all this in addition to their class work and personal study!

D. M. Aldridge recently announced his planned retirement for June 1982 and is leaving behind a legacy of service which will be hard to match. His total dedication to the presidency of Clear Creek is matched only by his service to God. His work with the people of the mountains of Appalachia will never be forgotten and his name will long be mentioned among those who gave of themselves to make a better society for us all.

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Live peaceably with all

by Jerry Self

"Live peaceably with all" sounds like a command, "Relax!" The real meaning of this year's Race Relations Sunday theme comes through in the Cotton Patch version of Rom. 12:18: "WAGE PEACE WITH ALL MANKIND." This order, all in capitals, fairly shouts at us.

"Will peace," Paul means.

"Will peace what?" we ask.

"No; you're missing the point," Paul might reply. "I mean engage in peace as an act of your will."

The Jews had a powerfully active concept of peace which they communicated with their word, *shalom*. This active, powerful, positive concept of peace understood by the people of God contrasts sharply with the Roman idea of *pax*, which was merely a cessation of hostility, a vacuum. Unfortunately our peace with century-old neighbors is more likely to be a cessation of hostilities than a positive, growing will to live peaceably with them.

Paul begins with a qualification as he counsels, "If possible, so far as it depends upon you"—to the extent that you can control the circumstances—"live peaceably with all" (Rom. 12:18, RSV). He recognizes that peace is not

totally within our control. Circumstances, events, and the attitudes of others are often beyond the Christian's power of control.

We already know that full well. In fact, our powerlessness becomes a ready excuse for inaction. For that reason, the theme focuses on the unlimited part of Paul's challenge, "Live peaceably with all."

Over a span of a few years the face of race relations has changed dramatically. Look at the people around you. Some are recognizable and familiar. They suggest old impasses and social barriers and personal animosities. At the same time, our comfortable corners have been invaded by human beings with strange accents, strange customs, strange diets, strange clothes and strange needs. Now we rub shoulders with those we never saw before who pour forth from countries not even named when many of us studied our geography lessons.

Live peaceably with all? We can do it because our Lord is the Prince of Peace! *Shalom*.

Jerry Self is public affairs and Christian life consultant, Tennessee Baptist Convention, Brentwood.

“...Live peaceably with all....”

Romans 12:18c

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