



## House panel seeks to cut non-profit postal increases

The House Post Office and Civil Service Committee has voted to minimize a Reagan budget proposal to sharply increase postage costs this October for Baptist state papers and all other non-profit mailers.

Declining to follow the administration's recommendation to eliminate a postal subsidy which allows non-profit publications to move gradually toward paying full rates in annual steps, the committee instead voted to reduce the subsidy by only 10 percent.

That action kept alive the hopes of non-profit publications that the projected doubling of their postage costs this October can be avoided. But the issue is far from settled.

It is complicated by the fact that the Senate Governmental Affairs Committee already has recommended cuts that the Postal Service claims will require the elimination of the phasing subsidy, as well as by the possibility that a substitute budget will be presented in the House which is more similar to the Reagan and Senate proposals.

If the House committee's proposal, which will be presented on the floor by the House Budget Committee in a large omnibus reconciliation bill, were enacted, the phasing process would continue, but because the recommendation calls for 10 percent reductions in each of the next three fiscal years, the subsidy would be eliminated more quickly than Congress originally planned.

When it decided that non-profit mailers should pay their full costs, Congress set up a phasing period, extended through 1987, to ease the shock of increased costs.

A spokesman for the House Post Office and Civil Service Committee declined to predict the recommendation's chances but said if an administration substitute budget is offered on the House floor, "It will be a tough fight."

Regardless of whether that fight occurs, if the restoration of most of the phasing subsidy survives in the House, it will still face another battle in a conference committee where differences between the House and Senate versions of the budget will be resolved.

## Carroll Hubbard Sr., veteran pastor, dies

Carroll Hubbard Sr., 70, a Kentucky Baptist minister for 51 years, died June 11 in Louisville's Baptist Hospital East following a June 1 heart attack.

A native of Providence, Ky., he graduated from Murray State University and Southern Baptist Theological Seminary. He served as pastor of Kentucky Baptist churches in Grand Rivers, Salem, Murray, Beaver Dam, Ashland and Louisville. His last pastorate before retirement was in Oak Ridge, Tenn.

Since retirement he had been on the staff of Southern Seminary and Boyce Bible School.

Hubbard was prominent in Kentucky Baptist and Southern Baptist denominational life. He served as chairman of the executive board of Kentucky Baptist Convention, as a trustee of Georgetown College and as a director of the Southern Baptist Foreign Mission Board.

He is survived by his wife, the former Addie Beth Shelton; two sons, U. S. Rep. Carroll Hubbard Jr., D-1st District, and Kyle T. Hubbard, Louisville attorney; two brothers, J. D. Hubbard of Shady Grove and Morris Hubbard of Sarasota, Fla.; three sisters, Mrs. Thomas H. Shelton and Mrs. Thomas Street, both of Princeton, and Mrs. Ed Ambrose of Berkeley Springs, W. Va.; and three grandchildren.

Memorial services were conducted June 15 with burial in Louisville in Cave Hill Cemetery. Officiating ministers were John Huffman, Harold Purdy, Wayne Dehoney, Duke K. McCall and David Byrd.

The Hubbards lived at 3501 Foxglove Lane in Louisville.



More than 400 people heard Georgetown College president Ben Elrod [inset] speak at the picnic

celebrating Severns Valley Baptist Church's 200th anniversary Wednesday June 17.

## Severns Valley still growing, looking ahead after 200th birthday celebrated in drama

by Susan Taylor Sears, Staff Writer

The bicentennial, a landmark for any organization, was the mark reached June 17 by the oldest Baptist church in Kentucky. And while the temptation is to stop along the road for a long rest on the landmark, reminiscing endlessly about the trials and victories of those 200 years, that church, Severns Valley Baptist Church in Elizabethtown, is only slowing for a glance backward even as it continues to move ahead.

"It's nice to bask in 200 years," said assistant pastor Bill Ray, "but we're not through." The bicentennial has not been a "winding down but a cranking up," he said.

"Two hundred years and still growing" has been the church's theme for its birthday party, celebrated June 17-21.

Members gathered Wednesday, June 17 for a church picnic, a "singing" on the grounds and a service led by Georgetown College president Ben Elrod.

Verlin Kruschwitz, who retired August 1980 after 28 years in the Severns Valley pastorate, visited the church Sunday, June 21 at its morning worship to remind the people that their work has only begun.

Severns Valley Baptist Church was organized under a sugar maple tree beside a creek running through Severn's Valley, an area named for the early settler John Severn, in 1781. Kentucky had not yet been accepted as a state. Eighteen people, including three Negro slaves, constituted the original Regular Baptist congregation.

Two hundred years and four days later, that scene was reenacted on the lawn of the 1981 structure, the church's sixth house of worship, located at the top of the hill on Elizabethtown's West Poplar Street.

That evening nearly 2000 people watched "How Firm a Foundation," a historical pageant compiled from records of Baptist and Severns Valley history by church member Bill Evans.

Before a photographic backdrop of Kentucky wilderness "Shubal Stearns" appeared in tuxedo and top hat to relate the beginnings of the Sandy Creek (N. C.) association of Separate Baptists, founded by Stearns. Severns Valley Baptist Church grew out of the Sandy Creek tradition.

Later Stearns' wife defended the zeal and practices of the Baptists accused of disorder and treason by a British colonial court.

The music program, Woman's Missionary Union activities and other areas of Severns Valley's church life were also traced.

A musket-bearing coonskin cap adorned Kentuck-

ian called out for a report from the sentries who stood watch for Indians at the 18th century church meetings.

Though no records of activities before 1788 have been found, Samuel Haycraft, one of the church's leaders at that time, described their religious life.

They met for worship once a month, led by preachers who moved from church to church throughout the region. During the summer, he wrote, the church met outside; in winter they met in "round log cabins with dirt floors, as there was no mills and plank to make a floor."

The men disguised themselves as Indians and always posted guards. Only once, Haycraft recorded, was the meeting forced to disband to fight the Indians.

The Indians were struggling to retain their prime hunting land, but the infant church had lost its first pastor, John Gerrard, to the Indians and wanted to protect itself from further loss.

The congregations of Severns Valley Baptist Church have survived Indian raids, Civil War and economic depression. They have grown through perseverance, timely leadership and periods of spiritual revival. The church has had 44 pastors; Kruschwitz's 28-year pastorate was almost twice as long as any other. It has met in six buildings.

In 1981 the church has almost 3000 members and an average Sunday school attendance of about 850. No pastor has been found to succeed Kruschwitz, but the church has been served by three interim pastors from Southern Seminary: J. J. Owens, Old Testament professor; David Q. Byrd, director of Boyce Bible School; and Wayne Ward, theology professor.

After the pageant Sunday evening the Severns Valley sanctuary choir presented "The Gospel Bard," a musical by Don Hustad, a music professor at Southern Seminary. Doug Smith, also of Southern Seminary, was guest director.

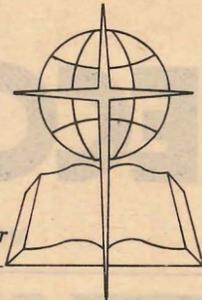
A bard is a poet-singer of ballads about heroes and their deeds. The gospel bard, played by Bill Langley, sang of those who have sung their praises to the Lord throughout the centuries, from the earliest to the contemporary hymn writers, to composers of spirituals, children's songs and temperance cries.

Just as they had their songs to sing, the choir proclaimed, today's people of God still have their songs. Again Severns Valley's celebration points to the present and future work for the kingdom.

Two hundred years and still growing: Severns Valley affirms its past by slowing to recognize the bicentennial landmark, yet moves forward, focusing on the work which remains to be done.

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

### The uplifting influence of the presidency

The office of the presidency of the Southern Baptist Convention has an uplifting power. Nearly every man who has ever filled this office has grown noticeably in Christian graces and leadership qualities.

No more notable example will be found in Southern Baptist history than Bailey Smith, the current convention president. In one year he has grown from a young, inexperienced leader into a denominational statesman who could be remembered as a great convention president.

This is not just the opinion of this writer. Reporters from the secular as well as the religious press who attended Smith's presidential press conferences in 1980 and 1981 could scarcely believe the difference. In 1980 he was hard pressed to give clear, concise answers to penetrating questions. In 1981 he handled them with the ease and expertise of a mature denominational leader.

What is the explanation? There are several. One is the principle that big jobs tend to make big men just as great churches make great pastors more than great pastors make great churches. The presidency of the Southern Baptist Convention is one of the biggest responsibilities in Christendom and there are few persons who would not grow with such responsibility.

Another explanation is that becoming a part of the convention leadership gives one a deeper appreciation for the denomination, its agencies and institutions and what they are doing. Suspicion and criticism are generally due to ignorance or misinformation. An honest and fair-minded person who gets behind the Baptist scenes generally becomes a booster instead of a critic. This is true growth.

Still another explanation for the growth of a convention president is the special blessing upon him resulting from his own and others' prayers for him. Sincere and humble Baptists in every part of America and on nearly a hundred mission fields have prayed more for Bailey Smith than for any convention president in history. These along with his own prayers could not but bring him to new spiritual dimensions.

Thank God for the principle that high office tends to make big office holders. Unfortunately there are exceptions to this rule as there are to all rules. In these rare cases high office only reveals littleness in character and poverty of spirit and soul.

## Happy birthday to Severns Valley and Cedar Creek

Birthday congratulations are in order for two historic Baptist congregations in Kentucky. They are Severns Valley in Elizabethtown and Cedar Creek in Nelson County near Bardstown. The official dates for their constitution are June 18, 1781 for Severns Valley and July 4, 1781 for Cedar Creek.

Because of its earlier constitution date and its prominence in Kentucky Baptist life throughout its history, Severns Valley has received far more attention than Cedar Creek. The Nelson County congregation, however, has justifiable pride in its past accomplishments and its present strength as a rural church.

In fact, Cedar Creek Baptists claim that only the patriotism of their founding fathers made them the second instead of the first Baptist church constituted in Kentucky. They say that the church was ready to be constituted earlier but that the founders wanted to wait until July 4 so the church and the nation would have the same birthdate.

Severns Valley celebrated 200 years with special activities last week. Among these were a church-wide picnic June 17 and special anniversary worship services including a historical pageant June 21. A new history of Severns Valley was written for the occasion. The attractive, hardback volume was written by Jack Birdwhistell.

Cedar Creek will observe its 200th birthdate with special services and activities July 4 and 5. Like Severns Valley the Cedar Creek building today is not on the exact spot where it was originally built but its picturesque location in the beautiful Nelson County countryside makes it easy to recreate in mind and spirit the simple but profound faith of its founders.

## A good minister of the Lord Jesus Christ

Kentucky has produced more than her share of stalwart Baptist preachers and denominational leaders. Another of these has gone to his reward. Carroll Hubbard Sr., by all standards, was a good man and an effective minister of the gospel.

He was, first and foremost, a preacher of the classical school. He learned his homiletics well and his sermons were models for textbooks on preaching. They contained more content than many listeners could digest but he could be followed easily as he preached because he followed a carefully planned outline studiously.

He understood and loved denominational life. He was a valuable member of more important committees than could be listed in limited space.

His personality was a model of Christian grace and humility. I have seen him in every kind of difficult situation but never did he demonstrate the least impatience or unkindness.

Not only in his contributions did he bless this generation but he leaves the world a notable legacy in his mate and two outstanding sons, Carroll Jr. and Kyle are working churchmen as well as prominent attorneys.

Carroll Hubbard Sr. will be missed by Kentucky Baptists but his good influence will be felt for many years.

The faith and fervor of these early Baptists are about the only things which are the same as 200 years ago. Should those who in 1781 were grateful to have a one room log building in which to worship awake to see the present Severns Valley facilities, they would be sure they were in heaven and not on earth.

Could we by some miracle be transported to a Baptist worship service in Kentucky in 1781, it would seem just as unreal. Here's the scene according to one Baptist historian writing more than 100 years ago.

"Imagine the male members, putting on Indian costume, leather leggings, breech cloths, and moccasins, with hats made of buffalo wool rolled around white oak splints and sown together, and the females in the simple costume of bed gown and petticoat, all of buffalo wool, underwear of dressed deer skin for as yet no flax, cotton or sheep's wool was to be found in their wilderness home. The males sat with rifles in hand, and tomahawks at their sides, with sentry at the door; yet they feared God, and considered themselves highly favored, for they had the word of life dispensed, and sanctuary privileges."

By standards of 1981 the accomplishments of Baptists in Kentucky in 1781 were meager but God grant that should there be a 2181 for Baptists in Kentucky, the judgment would be that those in 1981 did as well with their resources as those in 1781.

## Baptist Forum

### Put lawbreakers where they belong!

There has been much said recently about gun control. Do we need additional laws? It seems that we need to enforce the 25,000 gun laws already on the books.

The effectiveness of any law depends on the willingness of the people to obey the law and on the courts to enforce the law. An example of this is the 55 mile-per-hour speed limit. How many people obey this law? It is the experience of this writer that very few drivers strictly obey it. Yet we see drivers slow down when the police enforce the law and the courts hand out traffic fines. Are we to expect people to obey laws as gun control laws when the so-called honest citizen ignores a simple law as the 55 mph law?

Gun control laws involve many problems. The Gun Control Act of 1968 has so many vague and fuzzy areas even those charged with enforcing it are in disagreement as to interpretation.

A further example of the problems involved concerned what is termed "Saturday night special." Many people try to define it as a small, cheap handgun. Yet many small handguns fall outside of this definition by being quite expensive. Besides, who is going to be given the job of determining what is cheap. This can depend on what you are comparing. To many, \$50 is cheap; to others, it is expensive.

Size becomes a problem in that any firearm of any size can be made small with a \$1.98 hacksaw and a few minutes work.

Rather than burden the people with laws that only serve to confuse the honest people and are ignored by the lawless, let us work to put the punishment on those who insist on breaking the laws of the land. Mandatory sentences for crimes involving the use of firearms would be more useful than allowing a very small group of people to determine who can own a gun.

John L. Torchick, Willisburg

## Viewpoint

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

by C. Carman Sharp, Louisville

Southern Baptists are rejoicing over the Los Angeles victory. We are together in a new spirit of love and understanding. The strident voices of dissent are silenced and the name-calling has ceased. Let us pray that it lasts.

Everyone is seeking the source of this victory. Ultimately we all know it came from God through prayer. But how was it mediated? What were the immediate sources?

First on my list are people—the Baptist people—not just individuals here and there—but all the people—not pastors or denominational leaders—but all the Baptist people who were present. They came from all the states and from all kinds of churches. They came by plane, by bus, by car. They came at great expense to themselves and the churches they represented. They came to express themselves, to vote their convictions.

Many said it would never happen. Others said it had never been done before. Some said it was not according to tradition. But the people spoke, the leaders listened and we all came home rejoicing.

One of the people who helped it happen was Bailey Smith. He brought a warm spirit of Christian love to the platform. His message was appealing, his presiding eminently fair. He came through as a caring person moving down the middle of the Baptist road, captive to no group, obedient to no narrow creed.

Abner McCall helped it happen. He was willing to be a sign and symbol, saying he did not expect to be elected but felt he needed to stand as a representative for a large segment of the people. No one would have dreamed that he stood for 40 percent of those present.

Ken Chafin helped it happen by reminding us that it just didn't make

sense to bump capable trustees from places of service because of a narrow theological position held by a few people on the Committee on Boards. The people heard him and approved his motion.

T. L. McSwain helped it happen, and all Kentucky Baptists can be proud of his kind spirit but firm response in a motion that had to be made. Many tried to persuade him not to make it. Some said it didn't have a chance. But he felt it was right to have a cooperating Baptist on the most important committee we have. And you know the rest. His motion carried by an even larger majority than the one made by Chafin.

There are many other people too numerous to mention who played leading roles in the Los Angeles convention. In all the states are those who worked to get messengers in attendance. These are the unsung heroes. These are the ones who will continue to work to build attendance at coming conventions. For only as the people turn out in large numbers to express their honest convictions can Southern Baptists stay free of control by a narrow, well-organized minority.

### Arizona president elected to state convention staff

Wendell Freeze, president of the Arizona Southern Baptist Convention, has been elected associate executive director-treasurer of the state convention, effective July 1.

Because the ASBC convention prohibits a convention employe from being an officer of the convention, Freeze will relinquish his president's gavel to Charles Pollard, pastor of Twenty-Second Street Baptist Church of Tucson, who has been first vice president.

Prior to his election Freeze was vice principal of Kofa High School in Yuma.

As associate to executive Jack Johnson, Freeze will be director of business operations and be responsible for the operation of the convention business office.

### N. O. student murdered

George Edgar Abshire, 31, a first-year student in the associate of divinity program at New Orleans Baptist Theological Seminary, was stabbed to death during a robbery near the seminary campus June 13.

Abshire's death is the second time

this year violent death has shocked the Southern Baptist Convention related seminary. Earlier this year Mrs. Ray Robbins, wife of a professor of New Testament, was beaten to death in her seminary apartment.

According to seminary spokesmen Abshire was working as one of the managers of a Bonanza steakhouse about 10 minutes east of the campus on a service road of Interstate 10.

Police were dispatched to the restaurant when Abshire did not come home after work and, upon entering the building, found Abshire's body lying just inside the back door. Officers said Abshire had been forced to open the safe and had been stabbed in the back. About \$4000 was missing.

Abshire, a native of Indiana, moved to New Orleans in October 1980 to enter the associate (diploma) program in religious education, moving from Marietta, Ga. where he had been in the restaurant business for a number of years.

He is survived by his wife and five children, ages two and a half to 12.

Memorial services were held on the campus and funeral and burial was in Marietta.

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## Rock Haven churches merge in body, spirit

by Susan Taylor Sears, Staff Writer

Two buildings and two pastors do not necessarily constitute two churches, as the Baptists of Rock Haven in Meade County have recently proven.

Ending a 15-year separation the Rock Haven and First Rock Haven Baptist churches have merged to form the Rock Haven Community Baptist Church, a congregation which is led by the pastors of both former groups, Craig Sherouse and Harvey Stricklin, and uses both buildings.

According to Sherouse the merger has been more than a legal process. The people have united in spirit as well as in body.

The month since the constitution service, the first service of the merged congregation, has "been a true revival," Sherouse said. The spirit has been "the best since I've been with my people. They have enthusiasm, cooperation and zeal. They're wanting to

get things done."

The congregation of the Rock Haven Baptist Church, founded 1916, divided in 1966 over a question of heritage. "The old church building is the only building existing from the original Rock Haven community," a community which was virtually destroyed in the flood of 1937, Sherouse explained.

When a new building was erected in 1966 on Highway 1638 some members moved their worship there. Others wanted to remain in the old building which stands in government-owned Otter Creek Park.

The result was a division affecting not only the churches but the entire community. Good friends and neighbors, parents and children, brothers and sisters found themselves worshipping separately, a situation which created some "hurt feelings," according to Sherouse.

The Baptist churches were a symbol of community division as well, an image which weakened the witness and

ministry of the church, he said.

The merger has required a great deal of administrative work for Sherouse and Stricklin, but what was the topic of conversation and prayer as the two men carpooled to their classes at Southern Seminary in Louisville in October of 1980 was fully implemented only five months after presenting the original proposal to their deacons in December.

"This wasn't the first effort (to unite the churches) but it was the first that had borne any fruit," Sherouse said.

"There have been many compromises and sacrifices made by the people of both churches. Harvey and I provided the mechanism but the miracle-working of unity was in the churches."

The people of both congregations were the ones who were able to reconcile their differences to strengthen their work as the body of Christ, he said.

"The merger was not done for sur-

vival," Sherouse said. "Both churches were strong. We united so we could concentrate our efforts."

The increased membership, which now totals more than 100 Sunday school members, has made it possible to fuel the church's ministry to the area nursing home and "shut-ins." Because the old building is in the park, Sherouse said, they will be developing a ministry there.

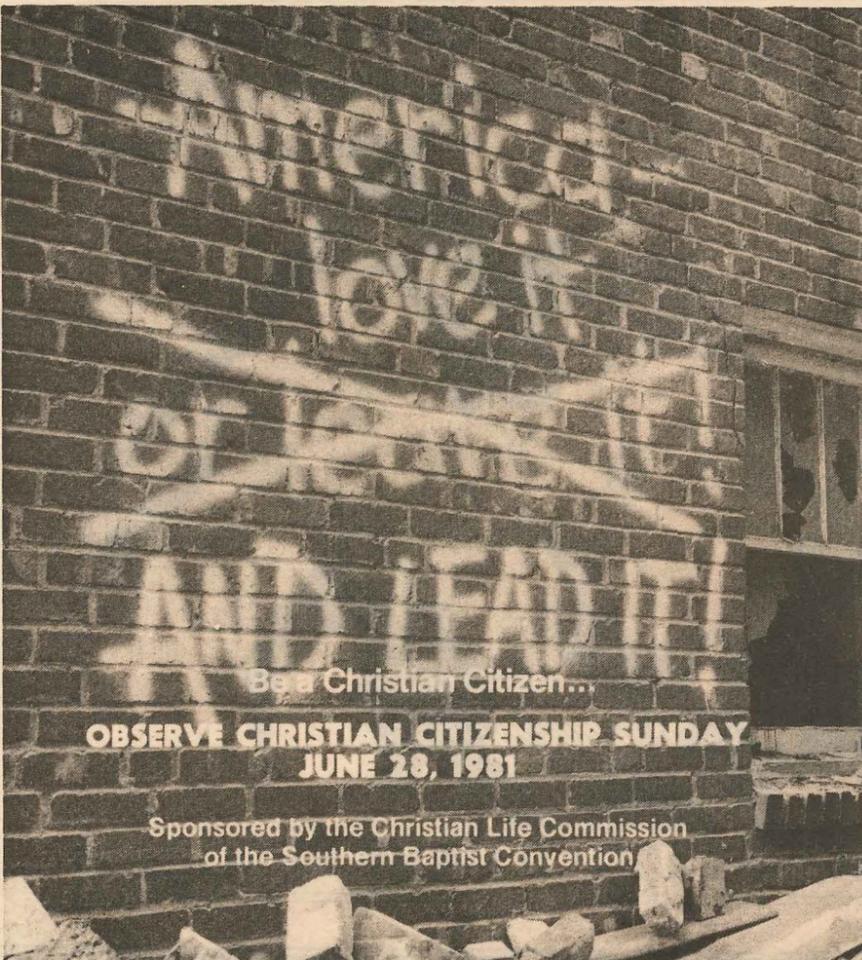
The congregation alternates use of the two buildings, depending upon which is more appropriate for the particular activity.

The pastors, too, are alternating worship responsibilities, serving what they call an "interim copastorship." Sherouse said the church has no immediate plans to hire a single full time pastor and he and Stricklin do not expect their period of joint service to be short. But, Sherouse explained, "out of polity the new congregation should have the right to call its own pastor."

## Christians called to love, lead their country

by William H. Elder, III

"America—love it or leave it" has been a well known bumper sticker slogan for years. It sounds very patriotic to talk about either loving our country or leaving it, but what does that really mean? How does one really go about loving America in responsible patriotism?



The Bible has a great deal to say about love. Of the several words which can be translated "love" in the New Testament, **agape** is the one used most often by Jesus; and a good definition for this **agape** kind of love is simply fulfilling action. It is whatever we do to fulfill any person or persons to whom we are committed.

The Bible also shows that loving is the first and foremost responsibility of the child of God and that it is through active loving that God's fulfilling power is unleashed. Christians who really know how to love are indispensable catalysts for God's activities in the world.

When asked by a Jewish scholar to single out the most important commandment Jesus answered, "Love the Lord your God with all your heart, with all your soul, with all your mind" (Matt. 22:36). The word he used was **agape**. That means that as Christians we are commanded to love God by fulfilling action, by giving ourselves to the task of fulfilling God's will in the world. Jesus didn't conclude his answer with this word about loving God. He immediately tied it to the second greatest commandment. "The second is like it: 'Love your neighbor as yourself'" (Matt. 22:39). By making this connection Jesus made the point that the key to being able to love anyone or anything in this deepest sense is first learning how really to love God. How do we do that? What does all of this mean for us as we try appropriately to express our love for America?

Before his ascension Jesus discussed with Peter the subject of how love acts. Jesus underlined the point that if Peter loved him he would be about the business of feeding his sheep (John 21:15-17). On an earlier occasion Jesus directly declared, "If you love me you will keep my commandments" (John 14:15). From the life and teachings of Jesus we learn that loving God requires action at the specific points of meeting human need. In so doing Christians help to make a moral society. God has arranged things in such a way that to express our love to him we must be vitally involved in meeting human need and in building the right kind of society.

America was established with these objectives as high priorities and to fulfill its potential it must continually move forward in these areas. We have seen that loving means working to see that potential is fulfilled and that loving God requires Christians to meet human needs and shape a better world. It becomes apparent that Christian discipleship and American citizenship should be complementary endeavors. What our nation most desperately needs at this moment in our history is more citizens who know how to go beyond the rhetoric of loving America to compassionate action and meaningful moral leadership. Christian citizens are ideally suited for that challenge and we are uniquely called to it. America—love it and lead it! Be a Christian citizen!

William H. Elder III is director of Christian citizenship development for the Southern Baptist Christian Life Commission.

# Mountains to the Mississippi

## Congregations

**'Count' on Central's senior adults**  
"You can really 'Count on Us'," said the senior adults of Central Baptist Church, Winchester, as they presented the musical "Count on Us" as part of activities for senior adult week in May.

Mrs. Robert Pace, church music director, directed and accompanied the musical.

Jackie Allen Jr., minister of education, is coordinator of senior adult activities. Ron Stone is pastor.

### Davis Memorial on mission tour

Twenty-two youth and adults from Davis Memorial Baptist Church of Louisville were on mission tour in Tamaqua, Pa., June 13-21.

The group, coordinated by minister of education and youth, Larry Haun,

directed vacation Bible school for a 29-member Baptist chapel in the pioneer area.

This is the church's first mission tour through the Home Mission Board.

### Grace offers \$12,000 for parsonage

The congregation of Grace Baptist Church of Pikeville contributed more than \$12,000 in a single offering May 31.

The special gift was for a trade-purchase of a new parsonage.

Robert Bozarth is pastor.

### Three Kentuckians to lead laity

Three Kentuckians will lead the Bold New Laity Conference at Glorieta Baptist Conference Center July 4-10.

Mr. and Mrs. Larry Baldrige of Pippa Passes will direct conferences on contemporary missions.

Sue Enoch of Louisville will work with deaf women in Woman's Missionary Union leadership conferences.

The conference, cosponsored by WMU, the Southern Baptist Convention and the Brotherhood Commission, will promote lay participation in Bold Mission Thrust.

### Forest Park collects 100% of goal

The congregation of Forest Park Baptist Church, Bowling Green, has given more than 100 percent of the gifts committed last year in its "Together We Build" program to build a sanctuary.

In the first year of the three-year giving campaign the church has received almost \$60,000, about \$500 more than the goal set for the year.

Paul M. Welch is pastor.

## Ordinations

### Judd ordained, takes pastorate

Robert Judd, now pastor of Cane Valley Baptist Church, Russell Creek Association, was ordained to the gospel ministry May 30 at Bethlehem Baptist Church.

### Oak Grove ordains four as deacons

Oak Grove Baptist Church, Long Run Association, ordained Mark Duncan, Ethridge Duncan, Bill Hunstable and Joe Luttrell as deacons recently.

Dallas Catron is pastor.

### Diamond ordains Teague

Raymon Teague was recently ordained as a deacon of Diamond Baptist Church.

### Crescent Springs ordains Wilson

Crescent Springs Baptist Church, Northern Kentucky Association, ordained Gary Wilson into the gospel ministry Sunday, May 17.

### Pruitt, Skaggs ordained at Mt. Moriah

Mt. Moriah Baptist Church met Apr. 12 for the ordination of Odie Pruitt and Bobby Skaggs.

Carlos Compton brought the message.

### Two ordained as deacons at Worthville

Worthville Baptist Church, White's Run Association, ordained Richard Lucas and Bill Stewart as deacons Apr. 26. Jess Love, pastor, gave the ordination sermon.

### Jones ordained at Pleasant Hill

Gary Jones was ordained Apr. 19 as a deacon of Pleasant Hill Baptist Church, South Union Association.

Mark Douglas is pastor.

**"Boyce Bible School . . . sets you on fire and whets your appetite for further study."**



Skip Fermoyle

The battle with God had to stop somewhere. Skip Fermoyle was in the Air Force for 23 years before coming to Boyce Bible School. Serving in the military opened his eyes to poverty, various forms of government, and the many blessings God has bestowed upon America. Skip was asked to attend a local revival meeting one night by a young man in his command. That night's service changed his life.

A friend suggested that Skip seek out Boyce Bible School in Columbus, Ohio, where he was stationed. Skip did and began classes right away. Three weeks after attending Boyce, Skip knew he was doing what God wanted. Circumstances and the need to complete school sooner brought Skip to Boyce Bible School in Louisville.

Skip feels there is no better school anywhere to meet his needs. He states that there is a genuine concern and love for the Lord among the faculty and staff. The professors are able to make the Bible come alive, and the spirit of Jesus is very real and at work in the student body.

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## Personnel

### New Salem brings Lambert

Paul Lambert has recently become pastor of New Salem Baptist Church, Russell Creek Association.

### Rayborn accepts Orville pastorate

David Rayborn, a student at Southern Seminary, has accepted the call to the pastorate of Orville Baptist Church, Henry County Association.

### Ricks resigns Bramlett pastorate

Richard Ricks has resigned the pastorate of Bramlett Baptist Church, White's Run Association, to accept a call to Sitkah Baptist Church in Monticello, Ind.

### Beard is Valley Creek pastor

William R. Beard has begun service as a pastor of Valley Creek Baptist Church, Severns Valley Association.

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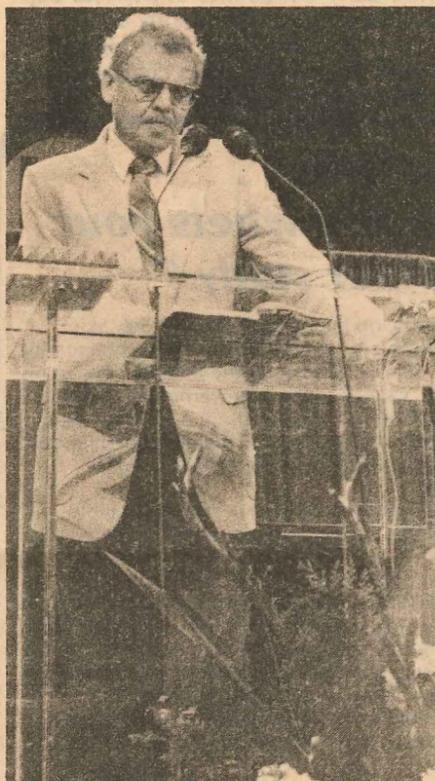
# Convention epilogue:

## Tired but happy, they return

[Right] John Dunaway, pastor of First Baptist Church, Corbin, and vice chairman of the SBC Executive Committee, participates as the committee's report is presented to the convention. [Second right] Harold C. Bennett [r] of Nashville presents a plaque to Sid Maddox of Paducah in recognition for Maddox's service to the Executive Committee.



[Above] Kentucky Baptist fill two charter buses with luggage, soft drinks and anticipation Thursday Jun 4 as they begin their trip to Los Angeles for the Southern Baptist Convention.



[Above] Eighty-six Kentuckians rode more than 5000 miles during 12 days on a bus tour sponsored by Western Recorder. The group saw the Grand Canyon, San Diego and Tijuana, Mexico, as well as attended the convention in Los Angeles. [Right] Lucy Pat Curl, daughter of Dr. and George Redding, was pianist for the 1981 SBC Pastors' Conference. Her husband, Bill Curl, was pastor of First Baptist Church, Mt. Sterling, before joining the First Baptist of Orlando, Fla. church staff.



# Christian Education

## Decade campaign grows

Eighty churches were represented at dinners in Owensboro, Paducah, Louisville, Lexington and Covington recently in Georgetown College's Decade of Progress fund raising campaign.

According to information released at the dinners, the college's campaign has reached 50 percent of its \$700,000 goal for endowment funds.

That money is to be used for enriching spiritual ministries on Georgetown's campus.

Missions Impact, scheduled for the 1981-82 academic year, is the first of those programs. The Christian Emphasis program, Baptist Student Union and cocurricular series will also benefit from the endowment as funds become available.

The Decade of Progress campaign has an overall goal of 16.5 million to be raised during the 1980s. More than \$3.7 million has been raised to date.

## Scholarship established for promising achievers

A scholarship fund has been established at Georgetown College through the will of the late Shelbyville resident Marguerite H. Henderson, according to Ben M. Elrod, college president.

The scholarship will be awarded annually to entering freshmen who show promise of being high achievers in college. The award is renewable based upon academic achievement and campus citizenship.

In announcing the establishment of

the bequest, Elrod said, "Each of us at Georgetown College is thankful for Marguerite H. Henderson and her commitment to Christian higher education."

## 63 Kentuckians make Campbellsville honors list

Sixty-three Kentucky students were among the 87 named to the academic honors list for the 1981 spring semester at Campbellsville College.

To qualify a student must carry a full time class load and maintain a 3.5/4.0 grade point average.

Thirteen Kentuckians maintained a perfect 4.0 grade point average. They are Jana Benningfield, Margaret Col-lison, Rebecca Ford, Tony Hedgespeth, Joseph D. Howell, Cynthia Lewis, Ben McQuaide, J. Cory Mills, Celia Pendleton, Valerie Pickett, Karen Robertson, Lucinda Silver, Lisa Squires and Patti Wayne.

The other Kentucky students on the list are Selina Allison, Penney Beasley, Phillip Brumback, Jane Campbell, Kelly Capps, Gerald Chafin, Barbara Dabney, Dennis Davis, Deborah Dicken, Barbara Duvall, Ruth Dyer, Carol Elmore, William Van Ford, Mary Garrett, Lisa Gupton, Burma Hamby, Debby Hazelip, Rebecca Hickey, Mary Ruth Hogan, Jeff Kelley, Karis Kennedy, Susan Manion, Leigh Ann Miller, Drew Mills, Kathy Mills, Deborah Monson, Beverly Murphy, James Pennington, Cary Pickett, Carolyn Porter, Cynthia Price, Linda Ray, Mary Reynolds, Melody Reynolds, Karen Robertson, Murhl Searcy, Dave Shephard, Linda Spears, Teresa Tedder, Leslie Murray Torre, Darrell Vance, James Wallace, William Don Watson, Greg White, Donna Williams, Helen Williams, Myra Wilson, Julie Winn and Alan Witham.

## Boswell honored by peers

James M. Boswell, president emeritus of Cumberland College, was recently awarded an honorary doctor of laws degree by Eastern Kentucky University.

The degree was given in recognition of Boswell's 50 years of service to Kentuckians as a "tireless, creative and resourceful" leader in higher education and a "dedicated churchman."

"This is one of the greatest honors that I have ever received," Boswell said. "To be chosen by my peers in higher education as one worthy of distinction is indeed an honor."

## Campbellsville ranks 5th in church-bound students

Thirty-three percent of the students enrolled at Campbellsville College intend to enter church-related vocations, according to a report in the "Quarterly Review, a Survey of Southern Baptist Progress," July-September 1981 issue.

That percentage rates Campbellsville College fifth among the 46 senior Baptist colleges and universities in the Southern Baptist Convention and first among Kentucky Baptist colleges by more than 200 percent.

## Breazeale named director

Jerry Breazeale has been named director of the School of Christian Training at New Orleans Seminary.

Breazeale had served as interim director since the former director Fred B. Moseley took early retirement.



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# Southern Seminary graduates 34 from Kentucky

Thirty-four Kentucky residents were awarded degrees from Southern Seminary during its 147th commencement Friday, June 5, in Louisville.

J. Gordon Kingsley, president and professor of religion and literature at William Jewell College in Liberty, Mo., delivered the commencement address to 323 graduates receiving degrees from the schools of theology, religious education and church music.

Southern Seminary, founded in 1859, is Southern Baptists' oldest theological education institution. Duke K. McCall has been seminary president since 1951.

Kentucky students who received degrees are:

**Master of Divinity** — Gloria F. Armstrong, Owensboro; Robb Lewis Barlow, Georgetown; Robert Douglas Brill, Louisville; Philip M. Campbell, Louisville; James Leo Close II, Louisville; Robert Lewis Coons, Owensboro; Richard Alan Fory, Ft. Mitchell; William P. Jones, Utica; Dale Alan Lature, Owensboro; George L. Naylor, Louisville; James Daniel Pierce, Louisville; Ronald S. Sanders, Louisville; Charles Edwin Summers, Paducah; Jerry Lynn Tooley, Tompkinsville; David Allen White, Owensboro.

**Master of Divinity/Religious Education** — Donna Gene B. Farmer, Stamping Ground.

**Master of Religious Education** — Dorothy F. Avers, Louisville; Charles Michael Baker, Louisville; Janie K. House, Louisville; Connie Faye Kinman, Dry Ridge; Louanne D. Marshall, Lexington; Steven M. Silcox, Erlanger; Ronda Faye Straub, Paducah; Francis I. Waddle, Raywick.

**Master of Theology** — Steven Sawyer Ivy, Hopkinsville.

**Doctor of Ministry** — Paul E. Broyles (photograph not available), Fisherville; Merle John Lepper Jr., Lebanon Junction; Kenneth E. Nicols (photograph not available), Louisville.

**Master of Church Music** — Johnie Edwin Dean Jr., Liberty; William Leonard Miller Jr., Valley Station; David W. Pilkinton, Louisville; Rebecca S. Russell, Jeffersonton; Ronald Rex Sholar Jr., Hazard; Michael Wayne Thomas, Hopkinsville.

## 4 Kentuckians earn diplomas in ministry from Boyce School

Four Kentucky residents were awarded Diploma in Christian Ministry degrees from Boyce Bible School during spring commencement Friday, June 5, in Louisville.

Clyde Francisco, professor of Old Testament at Southern Seminary, delivered the commencement address.

Boyce School, directed by David Q. Byrd, is a theological training program of Southern Seminary for ministers who do not have a college degree. In addition to its Louisville campus, Boyce operates centers in Little Rock, Ark., Columbus, Ohio, and Springfield, Ill.

Kentucky students who received the diploma are Bruce Wayne Hardy, Louisville; D. Robert Petersen, Louisville; Harold Dean Sears, Corbin; Thomas David Sparrow, Chaplin.

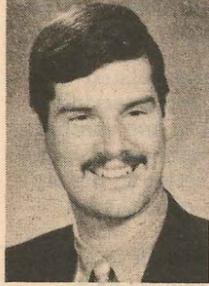
### Master of Divinity



Armstrong



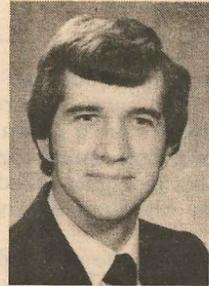
Barlow



Brill



Campbell



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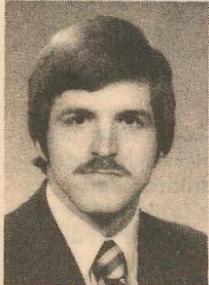
Coons



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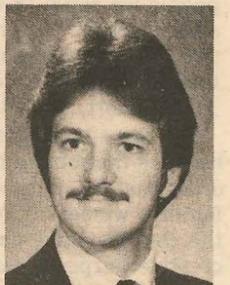
Lature



Naylor



Pierce



Sanders



Summers



Tooley



White



Farmer

*Master of Divinity  
Religious Education*

### Master of Religious Education



Avers



Baker



House



Kinman



Marshall



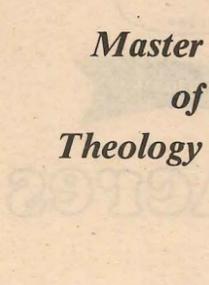
Silcox



Straub

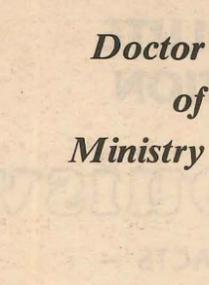


Waddle

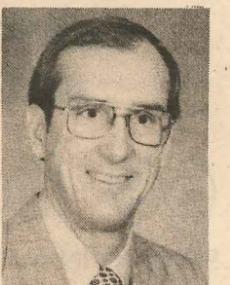


*Master of Theology*

Ivy



*Doctor of Ministry*



Lepper

### Master of Church Music



Dean



Miller



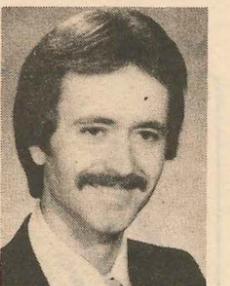
Pilkinton



Russell

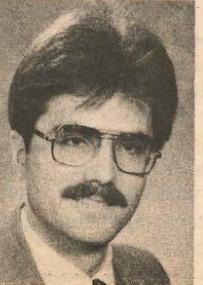


Sholar



Thomas

### Boyce Diploma in Christian Ministry



Hardy



Petersen



Sears



Sparrow

# Ministering to the children of the 80's

## Child care and the church

by Robert Buckley Carlin  
Director, Glen Dale Children's Home

I often share with churches and our staff my conviction that a church-related children's service is a community. We are more than a group of people serving another group of people. We are a group of people closely related to one another. We are a community of people bound together by a common commitment to kids. We are a community that has been called into realness by God's action in history and in the lives of those who first conceived this service and have continued it across the years.

I believe this community to be extraordinary, special—even unique. It is a corporation of concern. I believe that the most crucial test of our validity as a community well may be the quality of our relationships to one another and to the people we serve. We do care . . . we are a servant community. We are created and sustained to serve kids and their families; we wash feet. Our job is redemptive. We are attempting to enable the people we serve to discover themselves, to find wholeness, to live love, to stop injuring one another, to live in gentleness . . . in short, to be the things they have been given by God to be.

We are a task-oriented community, driven with the Kentucky Baptist churches because the job we have been given cannot be done alone. We need each other in order that the purpose of God can be effectively realized for the children and families we serve. We are not an arm of the church or a wing or a project. We are the church—alive and vibrant and laying it on the line daily in support of God's creative purposes for human life. Our brother and sister Christians have responded generously to the work we do, and support us in the public forum and the private purse. We welcome their commitment and depend on it to accomplish our purposes. Today as we build effective programs and new cottages, mend troubled lives and provide adequately for those on the campuses of Glen Dale and Spring Meadows, you need to know that we stand shoulder to shoulder with you in this great commission.

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# Sunday School Lessons

JULY 5, 1981

H. C. Chiles



## HOW DOES GOD MAKE HIMSELF KNOWN?

Life and Work Series

As the Psalmist contemplated the glory of God, which was revealed in the beautiful world around him and the heavens above him, he wanted to extol it to the fullest extent possible.

**Psalm 19:1-4a** David recognized nature as a silent and eloquent witness to the unmeasured power and the majestic glory of God. It still is and should be recognized as such by people everywhere.

While David did not know as much about the heavens as men do today, as he gazed into them he recognized that they were the work of God and he gloried in them. To him the heavens in their vastness, splendor and mystery proclaimed the existence, greatness, majesty, power and glory of their creator.

"Heavens" sometimes refers to the atmospheric space just above the surface of the earth in which the birds fly. In other cases it refers to the space which is occupied by the clouds to that vast expanse in which the sun, moon and stars appear, and sometimes to the place in which God dwells.

The vastness of the heavens and the innumerable stars which move in their orbits according to law combine to create a sense of awe on the part of the astronomers and others who study them. While the heavens are not endowed with the power of articulate speech their message is clear to the observant student of nature. Constantly they declare the greatness of God. Everywhere the heavens bear a strong testimony to the existence of God and his creative power. The heavens will never leave God without a witness.

**Psalm 19:7-14** The Bible is the message of the true and living God to its readers on how to be saved and what to do after they have been saved. Just as the physical body cannot develop as it should without proper nourishment, man's spiritual nature cannot develop unless the mind and soul feed upon the truths of God's Word. God's grace and glory are revealed clearly in his Word.

From David's prayer in verses 12 to 14 we learn that there are sins in our lives of which we are not aware, but none of our sins are unknown to God. Every sin, whether in thought, motive, attitude, word or deed, is known to God. David prayed that God would restrain him from presumptuous sins—those committed willfully against light and knowledge, after deliberation and with purpose of heart. He prayed that his spoken words and secret thoughts might be acceptable and pleasing to God and so should we do likewise.

## TEN COMMANDMENTS

International Series

For God's chosen people who were preparing to enter the promised land Moses reviewed or restated the 10 Commandments which were recorded originally in Ex. 20 and which are as applicable today as they were when they were delivered.

**Duties toward God—Deut. 5:6-15** God requires all of his people to give him the preeminence in their trust, thoughts, affections, worship, actions and service. He refuses to tolerate the worship of any other. Our putting him first will result in honor to him, inspiration and encouragement to others and blessings to ourselves.

All worship of representations of God made by men are strictly forbidden. To worship an image is absurd and sinful.

God requires reverence for his name, forbidding all to use it flippantly, irreverently, insincerely, deceitfully or profanely. God forbids people to take his name in vain by speaking irreverently of it, using it in idle discourse, hypocritically honoring him with their lips while their hearts are far from him, and using his name in swearing. Profanity is a grievous sin and an unmistakable evidence of a lack of intelligence and of Christianity. God will not hold guiltless any person who takes his name in vain.

God instituted the Sabbath and set aside that day for his own glory and for the benefit of man's physical, mental and spiritual natures. Our Lord wants us to sanctify his day by studying the scripture, meditation, prayer and public worship. Anybody who does not observe the Lord's day by resting from labor and worshipping God is a loser, even though he profits financially by so doing.

**Duties toward others—Deut. 5:16-21** God said, "Honor thy father and thy mother." "Honor" includes respect, reverence, submission, love and obedience. Because we owe our existence to our parents we should honor them. Our relationship to them prompts it, gratitude requires it, God commands it, Christ's example inspires it and numerous blessings will result from it. God blesses in a special way those who faithfully honor their parents.

Since life is divine in its origin, mysterious in its nature and magnificent in its possibilities, God prohibits personal hatred or revenge which ensues in murder. Murder, or the taking of a human life from malice, revenge or some other evil motive, is a sin against one's fellow man and an affront to God.

Any violation of the divine plan for the marriage of one man and one woman is contrary to the will and Word of God and is destructive to the home. The prohibition of adultery, which is an evil that is growing with frightful rapidity in these days, still stands. Whoever violates God's law in this regard is certain to reap distress and misery sooner or later.

To steal is to take that which rightfully belongs to another. It involves man's conduct with reference to God and to his fellow man. Every type of theft is forbidden.

False witnessing is an abomination in the sight of God. Anybody who utters a false or malicious report, tending to injure the reputation of another, is a slanderer. There is no way of measuring the pains, heartaches and tears that false witnessing has caused. It always injures its victim. It never fails to injure its hearer. In every case it hurts the false witness.

Covetousness is an inordinate desire for the things that belong to others. The fact that God has forbidden covetousness makes us know that it is a sin and the prolific parent of the various other sins against which the commandments speak. We are forbidden to covet anything, anywhere or anytime. Christ said, "Take heed, and beware of covetousness."

# Clear Creek Comments

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



## Introducing co-workers

My heart is filled with happiness as I reflect on the years gone by and how the Lord has blessed Clear Creek Baptist School. Many of you often ask me about our faculty and staff members, the people behind the scenes who keep the work of the Lord going here.

Let me introduce them to you in the order of the time they have been here.

Melvin Money has spent all of his working years at our school. He began in the church furniture factory in 1950 and has been a foreman in the maintenance program since 1970. My wife and I served on the faculty from 1946-50; I returned to Clear Creek as president in 1954. My wife has been a professor in the English department for the past three years. Old Testament professor Robert Fitts has been on the faculty since 1953. He has painted maps on the walls of the Old Testament class room and has spent years constructing the model of the City of Jerusalem. Mrs. Fitts teaches at Harmony Elementary School.

Dean Le Roy A. Peterson, the fourteenth graduate of our school, teaches homiletics. Mrs. Peterson is secretary to the dean. Claude Fox served for some time in the public relations and radio department. After a number of years in the pastorate in Indiana and Tennessee he returned in 1972 as administrative assistant to the president. Mrs. Fox is the school treasurer. Mrs. Charles White of Flat Lick is the school bookkeeper. Lewis Jennings, the school printer, graduate in 1968 and has directed our printing department since that time. He is pastor of the East Jellico Baptist Church near Pineville. Mrs. Jennings is secretary in the printing department. Earl Clark, Professor of New Testament and Greek, joined the faculty in 1972 after serving Corinth Baptist Church, London, for 10 years. Carl Hunter, director of the religious education department, rejoined the faculty in 1974. Robert Wyatt joined the maintenance department after graduating in 1975. He is pastor of Pleasant Point Baptist Church, Booneville Baptist Association. Mrs. Wyatt has served in the public relations department and is presently my secretary. Raymond Fuson is our other maintenance foreman.

Continued next week

## KBC Activities

### Here and now

#### JUNE

28 Christian Citizenship Sunday. Suggestions available from Cooperative Ministries: Christian Life Dept., KBC

#### CONFERENCE AND CAMP DATES

Ridgecrest: Church Music June 20-26, Bible Preaching June 27-July 3, Foreign Missions July 4-10, Church Training Leadership/Youth July 11-17

Glorieta: Sunday School June 20-26, Sunday School June 27-July 3, Brotherhood/WMU July 4-10, Home Missions July 11-17

Cedarmore: (all full weeks are from 1 p.m. Monday to 1 p.m. Friday)

Acteens & GA's, Cedar Crest: Grades 4-12 June 22-26, Grades 4-12 June 29-July 3, Grades 4-12 July 6-10, Mother/Daughter Overnight July 10-11  
RA's, Camp RABRO: Grades 4-12 June 22-26, Grades 4-12 June 29-July 3, Grades 4-12 July 6-10, Father/Son. Grades 1, 2, 3

Youth Camp: Youth Weeks are filled. A waiting list is available. June 22-26, June 29-July 3, July 6-10

Jonathan Creek: GA Camp June 29-July 3

### Looking ahead

#### JULY

6-10 Mountain Missions Conference. Oneida Baptist Institute. Reservations through Oneida

12 Christian Literature Day

24 Kentucky Baptist Historical Society. Bowling Green, First Baptist Church

31-8/1 Preschool Sunday School Workers' Seminar. Cedarmore Baptist Assembly

#### AUGUST

3,4,6,7,—Interfaith Witness Conferences:

3—Louisville, Melbourne Heights Baptist Church

4—Russellville, First Baptist Church

6—Murray, First Baptist Church

7—Ashland, Rose Hill Baptist Church

6-8 Early Childhood Education Workshop. Cedarmore

9 Language Missions Day

10-12 Pastor-Wife Retreat. Cedarmore

10-12 Church Secretaries' Retreat. Cedarmore

14-15 Children's Sunday School Workers' Seminar. Cedarmore

16-19 College Students Preschool Conference. Cedarmore

17-18 Sunday School "Basic" Books Training for ASSIST Teams: Cynthiana, Cynthiana Baptist Church; Paintsville, First Baptist Church; Barbourville, First Baptist Church; Campbellsville, Campbellsville Baptist Church; Bowling Green, Hillvue Baptist Church

20-25 WMU Leadership Conferences. Cedarmore

20 and 21—Drive in days; 22-23 and 24-25—Overnights

23-30 Church Music Week

24-25 Sunday School "Basic" Books Training for ASSIST Teams: Benton, First Baptist Church; Earlington, First Baptist Church; Middletown, Kentucky Baptist Building

The Child Care, Clear Creek and Oneida columns are paid space.

# Oneida Journal

## Disgrace on a bus

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



I'm a rather "upbeat" person. I don't spend a lot of time or energy on the negative or discouraging. When I see a glass of water I note that it is "half full" rather than "half empty." When it rains there are many who worry about wet feet, a possible cold or missing their picnic. I praise God for the cleansing and cooling of the air, water for the gardens and the occasional rainbow.

Yes, attitude is a key to living a reasonably happy life or making oneself miserable.

There is much to discourage and to disappoint daily in our work at Oneida. However, I don't dwell on these things in my thinking or in this column, though I do allude to them from time to time.

Some months ago I received a letter from a friend who had been on a bus with some of our students returning from a "homegoing." These young people had behaved horrendously. Without any regard for this lady or others on the bus they had played "rock" music quite loudly, had used vulgar language in shouting back and forth, were "smart-alecky" and totally ignored the lady's remonstrations. She ended the trip with a severe headache and a low opinion of Oneida students.

Of course I was distressed to learn of this incident, angered, disappointed, yet not surprised. For I know that some of our students so act. Just because they come to be in our school doesn't mean they change overnight. Some never change. To accept the challenge, however, of teaching boys and girls something about Christ's love is better than to take the easy way out like the sad priest and the Levite. We try to relate to the need about us as did the good Samaritan.

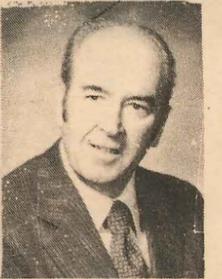
Our friend may believe to her dying day that this incident is typical of the character and behavior of our students but those of us who live and work daily with them know better. Overall, despite the problems and actions of some, I would not hesitate to have our young people compared with any group of young people in the country. We do not claim to have a training school for angels at Oneida, but rather one for teenage boys and girls who are reflections and products of their society and environment.

I read the letter of our concerned friend in chapel, which we have daily. A few smirked but most faces were filled with concern and shame for those who had brought dishonor to every Oneidian. Some, not all, of those involved in the incident came to confess their guilt after the service. That took some courage and showed contrition. In the months since we have seen several of these ask the Lord for forgiveness for this and a host of other sins. God, faithful to his promise, has forgiven them. They feel and live that forgiveness. Our Lord forgives more easily than we do. His capacity for love is so much greater. The cross reminds us of that truth.

When a school accepts only students who seemingly are not "troublemakers," and that is the policy of many, and there is no trouble, what has that school actually done to better society? The true achievement comes in being willing to struggle with and win a boy or girl from a rebellious life style to one reflective of Christ's love.

Some schools want only the "A" student. But what do such schools actually achieve when their students continue to make A's? There is an easy and undeserved pride. But when you accept one doing poorly, about to "drop out," and you motivate them with a vision of self worth, and they graduate, perhaps go on to college, raise stable families, contribute to society, then there is real achievement. We are doing such a job at Oneida by God's grace.

## Frank Owen



### Knowledge and wisdom

He was as wise as a tree full of owls. An old man in one of my pastorates, with deep, gander blue eyes. He had very little formal education. Knowledge and wisdom are not the same thing. Either can exist without much of the other. They can help each other but they are different and they don't always go together. Great wisdom is often found among people of limited formal, academic knowledge of the sort one gains in the classroom. On the other hand, some mighty foolish people are sometimes seen to acquire great storehouses of formal knowledge but who use it very unwisely. Their minds are like blotters: "They blot it all up but get it all backwards."

But back to my old parishioner. Let me just call him Uncle Will. That will make him anonymous enough, since I served pastoral roles in four states before coming to my present office. There was a person in his family lineage who had gone to school pretty much all over and listed a number of degrees after his name, at least one of which was terminal. I will call him Joe (fictitious name).

Uncle Will met up with a friend he hadn't seen in a long time who also knew Joe. In the exchange of greetings and conversation that followed, the friend asked, "Will, how's Joe getting along?"

The wise old sage shifted his cud slowly and with considerable deliberation, replied, "I suppose physically and financially Joe is doin' right well, but morally and spiritually he is in kinda' bad shape."

"How is that?" asked the friend.

"His knowledge has exceeded his wisdom," was the reply. "He's learned more facts than he's got sense enough to carry."

"Get wisdom, get understanding; forget it not; . . . Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Pro. 4:7)

# Abner McCall not discouraged by L.A. showing

Defeated Southern Baptist presidential candidate Abner McCall of Waco, Tex., said he never expected to defeat incumbent Bailey Smith, but claimed his showing in the election reflected a strong protest to the current trend in SBC leadership.

Smith, pastor of First Southern Baptist Church, Del City, Okla., received 6934 votes, compared to 4524 votes for McCall, chancellor of Baylor University. Smith will be president of the 13.6 million member denomination for a second one year term.

McCall said he was surprised he received 39.3 percent of votes cast, explaining he originally thought if he "got 10 percent of the vote, that would be pretty good."

McCall interpreted those results to mean at least 40 percent of the mem-

bers and churches of the denomination are unhappy with the status quo.

However, McCall said he did not believe all messengers who voted for him in protest of Smith totally agreed with him. "In fact, I may be closer to Bailey Smith than I am to some of these people who voted for me," he said.

"What they protested was the move toward credalism and putting people on the (selection) committee who would sort of give a test oath to people, saying, 'Do you believe the Bible is just right?'"

Smith must reconcile himself with people who lodged the protest for the good of the convention, McCall charged.

"For a Cooperative Program to exist, you have to have a pretty good scope of mutual trust, mutual love, mutual tol-

erance," he said. "We Baptists have agreed upon programs, not upon creed. Our programs hold us together."

Voicing optimism on that point, McCall said he believed Smith and his advisers will be "shrewd enough" to acknowledge the depth of the protest and respond accordingly.

McCall reported he agreed to run for the presidency because moderates couldn't get "someone else active and conspicuous" in Baptist life to oppose an incumbent president.

Next year when Smith will not be eligible to run, other moderates will step forward to pursue the post, he predicted. Considering his recent retirement from the presidency of Baylor, his health and commitments to his wife, McCall said chances are "about 99 percent against" his agreement to run

again.

McCall said there is no place in Baptist life for political organization because Baptists' belief in the priesthood of the believer and the autonomy of the local church discourages such an opportunity.

The actions of moderates at the meeting of the SBC next year in New Orleans will depend on Smith's actions and the complexion of his appointments to committees, McCall said.

McCall stressed Southern Baptists should put their differences behind them and join together as a denomination.

"I want unity to the extent we can have unity and peace along the lines we can all live with."

# Cain finds need for more than fun at Missouri park

by Judy Touchton

At 8 a.m. Sunday, Jerry Cain drove his Vega past the pink- and blue-striped balloons marking the entrance to Kansas City, Mo.'s, Worlds of Fun.

Although guests would not arrive for two hours Cain hurriedly parked his car and scooped a stack of paperback Bibles from the seat. At the entrance gate he flashed his badge to the guard then clipped a plastic identification tag onto his shirt pocket. Then he was officially Jerry Cain, chaplain to the park's 1500 employees.

With coworker Dan Hurst, Cain headed for the Moulin Rouge dance

hall. There, surrounded by round pub tables and straight-backed chairs, Cain and Hurst prepared for Sunday morning Bible study.

Their ministry at Worlds of Fun is the first of its kind. It began in 1979 after the park's personnel department asked employees to offer suggestions for making work more enjoyable. Employees suggested the expected: better wages, more time off—requests park operators couldn't meet immediately.

But personnel sought to meet one unexpected suggestion right away. Employees had asked for Sunday worship services at the park, and park administration turned to Tower View

Baptist Church, located across the street.

With funds and assistance from Clay Platte Baptist Association and Tower View, Cain, then minister at nearby William Jewell College, began work as chaplain.

Soon the Missouri Baptist Convention and the Southern Baptist Home Mission Board learned of the ministry and supervision shifted to the Kansas City Metro Mission Board.

Cain began with formal worship services, but small attendance—often only three or four—made that impractical. The ministry became a vesper service, then a Bible study.

Still, gaining new members was difficult. "There were no models to follow," Cain said. "You didn't call up the former chaplain and ask, 'Which approach works best?'"

He worried also that the lack of an office would be a disadvantage, but that turned into an advantage, he said. "Basically, what it's said is that the whole park is our office. We belong on the street with the kids. The kids get to know you, to feel confident about you. Having an office might align us too much with the administration."

And his identification, now provided by park administration, gives him credibility with park employees.

Yet, Cain admitted, administration sometimes fails to see the relationship between personal ministry and Sunday services. Since employees asked for worship service, management expect high attendance.

But the need for more than Sunday services became evident when Cain, on a daily trip through the park, came upon a park manager sitting by the bumper cars, crying. He stopped and found she just needed someone to listen to her problems.

Another time, after two teenage employees told him their family problems, Cain visited their father and was able to improve the home situation.

As word of Cain's help to individuals drifted up to management, pressure for higher attendance eased.

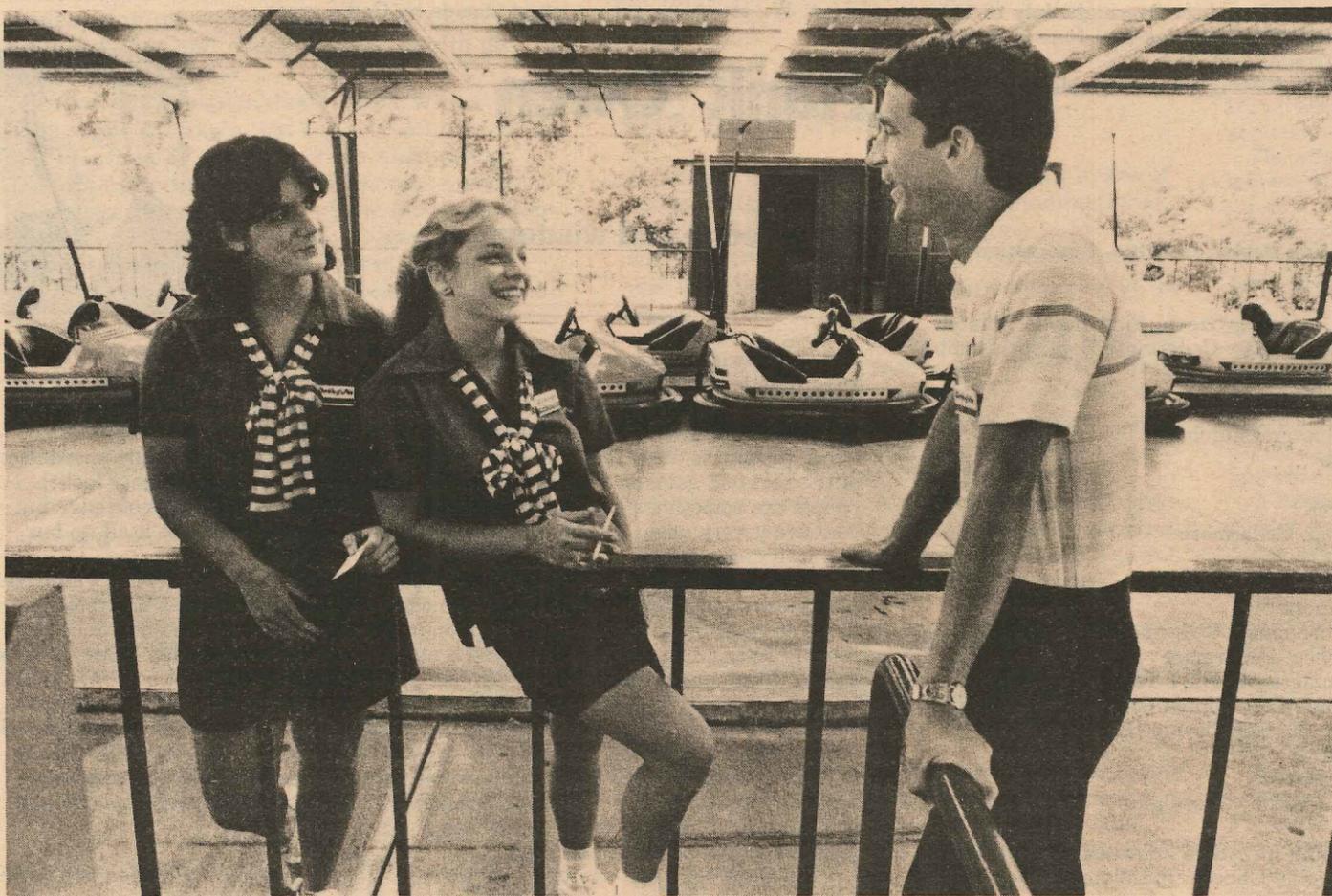
On that early summer morning the park was quiet. As Cain and Hurst waited for Bible study members in the cool of the Moulin Rouge they chatted and watched activity build. Only two employees stop for Bible study.

After the short worship Cain and Hurst toured the park, each going in a different direction.

As Cain passed Custer's Last Stand, a snack bar, he stopped to talk with an employee. As he went by the hat shop a young woman called for him to stop. They chatted for a moment, then Cain squeezed her hand and said goodbye.

"She told me she missed the Bible study this morning because of getting up early to have Bible study with her dad," Cain said.

He grinned. The morning had been worthwhile.



Jerry Cain uses Bible study and personal contact to minister to more than 1500 employees of Kansas City's [Mo.] Worlds of Fun amusement park. Attendance for Bible study has been

minimal, but Cain's help to individuals with personal problems has established the need for more than Sunday services.