



Love feast result of prayer: Editors

by Dan Martin, Baptist Press

Prayer, in the opinion of most Southern Baptist newspaper editors, brought about a conciliatory annual meeting of the Southern Baptist Convention in Los Angeles.

Many of the editors went to Los Angeles prepared for a "blood-letting," a "shoot-out," an "angry, knock-down battle" which would produce either a split or further polarization in the 13.6-million member denomination.

Most of the editors came away writing of harmony, reconciliation, unity, peacemaking.

Elmer Gray of the California Southern Baptist labeled his editorial "Surprise! Surprise!" but commented the "surprises were nearly all pleasant."

Marse Grant of North Carolina's Biblical Recorder said "history may say that Los Angeles was one of the most important conventions" of the SBC.

Bob Terry of the Word and Way (Missouri) observed: "While God used several human instruments to accomplish this miracle, it was power alone that brought it about."

Tennessee's Baptist and Reflector editor Al Shackleford felt the emphasis on prayer was "the most significant factor" which "resulted in a spirit of love and fellowship."

Lynn P. Clayton of the Baptist Message in Louisiana credited SBC president Bailey Smith, who "exerted strong leadership to keep the convention from lapsing into controversial ways of handling its business. He was fair but forthright."

"He (Smith) wins high marks for the way he . . . responded without rancor to the unprecedented effort to oust him from office," said Ohio Baptist Messenger editor Theo Sommerkamp.

Herb Hollinger of the Northwest Baptist Witness noted Smith "seemed to go the extra mile to accommodate all those who wanted to be a part of the convention."

C. R. Daley of Western Recorder claimed Smith "demonstrated denominational statesmanship not only in presiding but in behind-the-scenes efforts for reconciliation. Hardly enough can be said for Smith."

James H. Cox, associate editor of Western Recorder, lauded registration secretary Lee Porter, calling him an "unsung hero," and credited him most for the decorum in the meeting hall. "His pleas before announcing the outcome of controversial votes obviously thwarted those who, in two previous conventions, had applauded, cheered, whistled, booed, hissed, hooted, howled and stomped," Cox wrote.

Edgar Cooper, of the Florida Baptist Witness, wrote: "Like two exhausted prize fighters who have slugged it out round after round, opponents at the annual gathering seemed weary of fighting too. And even as tired boxers clinch more than they throw punches, the messengers decided it was time to put their arms around each other in dependence and concern. One for all and all for one, rather than a free-for-all, was the order of the day."

John Roberts, of the Baptist Courier (South Carolina), noted the biggest thing that happened "was the discovery that we are one people after all."

"What happened at Los Angeles was that the 13,594 messengers gently plucked the responsibility for the convention's affairs from the hands of rival factions and served notice that they are still in control," wrote Don McGregor, editor of The Baptist Record in Mississippi.

Daley wrote that the challenge to Smith's reelection was not a personal attack, but was a "rejection of creedalism. Both the 40 percent vote for (Abner) McCall and the 60 percent vote for Smith have messages.

"The strong McCall vote delivered a message to would be creedalists. The message is Southern Baptists will stand for no creed but the Bible," Daley continued. "The 60 percent vote for Smith said that Southern Baptists believe in an infallible Bible and they don't understand why any seminary teacher or denominational leader has to qualify or explain his or her view of infallibility of the scriptures."

Everett Sneed of the Arkansas Baptist Newsmagazine said the lesson from the 1981 convention is "there is far more that unites us than divides us."

Presnell Wood, editor of Texas' Baptist Standard, decided, "There was some winning for all, some losing for all and in the end it will be good for all. That is democratic—yes, Baptist. The convention affirmed its genius—unity in diversity."

Kentucky's Daley summed it up thus: "The burden of Southern Baptists' prayers between now and next June should be that the rhetoric of Los Angeles will be a reality in New Orleans" (site of the 1982 annual meeting of the convention).

Jewish leader visits Bailey—and gets a surprise

by Theodore Freedman

Theodore Freedman, director of the National Program Division of the Anti-Defamation League of B'nai B'rith, a Jewish laymen's organization, spoke at First Southern Baptist Church, Del City, Okla., and wrote a first person account of his experience.

If a Jew had ever appeared before this audience, nobody could remember.

Although I have appeared before many Christian church groups and all types of audiences, nothing really prepared me for this address before 3000 people at First Southern Baptist Church.

Even the very pulpit was daunting—in the form of a cross. Also, I was speaking from a platform where spellbinders hold forth; none more impressive than Bailey Smith, president of the 13.6 million-member Southern Baptist Convention, and my host.

There was an air of unreality that made me ask myself: What was a Jew doing on this platform—in the heart of the Bible Belt before a fundamentalist Christian audience?

It went back to last September when Smith made his widely quoted remark that "God Almighty does not hear the prayers of a Jew." That led to his request for a meeting with the Anti-Defamation League in New York. There he expressed deep regret for any hurt he might have caused the Jewish community and said if he had to do it over again—knowing how his remarks would be misinterpreted—he would not have made them.

Not only did Smith help repair the damage his unfortunate words had caused but he has since said he stands for a united Jerusalem and an end to anti-semitism.

Of course, all this does not gainsay the fact that there are and will continue to be theological differences between us. But we have reaffirmed respect—and new regard—for each other's viewpoints.

My appearance at First Southern was one tangible expression of this. As Smith welcomed the congregation and the choir performed I wondered how I would be received. Glancing at the platform I could see a little apprehension on Smith's face. No doubt, he was wondering what I would say.

Earlier that afternoon, sensing his nervousness, I asked if he wanted to reconsider his invitation. No, he said. Then he hesitated, asking if he could think about it. Within minutes, he called me back: "I invited you to speak and you're going to speak," he said.

Now, sitting in the first row at the regular Wednesday night service in the huge red brick church I glanced at my prepared text and then gazed at the scene around me. The atmosphere of the congregation made me think of small synagogues, like those in Eastern Europe, filled with Lubavichers or other Hassidic Jews.

The worshipers were immersed in communicating with God and felt no self-consciousness in sharing their feelings with people around them. The spirit was marvelously informal and friendly. Infants sat on their mothers' laps; their cries going unnoticed, or at least accepted as part of the normalcy of the shared experience.

The people were alive and natural—a far cry from the hushed, puritanical religious services one experiences in so many other houses of worship.

Now Smith introduced me to the audience. When he called my name there was warm applause.

As I spoke, my nervousness evaporated. When I referred to our common scriptures I could hear murmurs of "amen, amen."

I told the assemblage that we have been separated for too long and at times this has caused misunderstanding and tension. "But in the midst of that we have found reconciliation. Just as Jacob and Esau grew apart and became alienated one from the other, so too unfortunately, have we Jews and Southern Baptists. And yet, like Jacob and Esau, we now meet with outstretched arms and greet each other with the word 'shalom'—

peace."

I spoke of the celebrations of Passover and Easter: "Passover for us is the seminal holiday in the Jewish calendar. . . . When we recall not only our own suffering in bondage but renew our commitment to the struggle for freedom and human dignity for Jews and Gentiles throughout the world who live under the yoke of tyranny. . . .

"We have suffered the cataclysmic Holocaust, but we also rejoice in the rebirth of the people and land of Israel. As Ezekiel, the prophet, did, we too looked into the valley of death and saw bones, dry bones in the ashes of Auschwitz—and we too asked: 'Will these bones live again?'"

"We heard God's resounding voice speaking to us through the state of Israel, saying, 'Yes, the Jewish people live and will live—Am Yisroel Chai Viyichyeh.'"

"On Good Friday you commemorate the death of Jesus and recall the travails he underwent in his passion. But three days later you celebrate Easter and proclaim 'Christ is risen.' You too affirm that darkness will be followed by light, night by day, suffering for joy, and death by resurrection."

When I finished there was applause and members of the congregation came up to shake my hand. Then Smith delivered his sermon, preaching on the importance of people being adaptable to change.

He never mentioned all that has happened since last September; he didn't have to. As we left the auditorium and more people came up to shake my hand and wish me well, I felt a great sense of satisfaction.

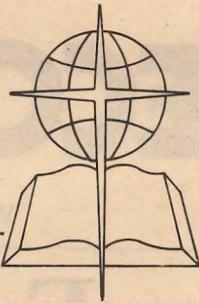
I felt that I had seen a new Bailey Smith, a different Bailey Smith from last year or even from the Bailey Smith prior to last December when he visited ADL.

Afterward, Smith, his family and I went to a local ice cream parlor where, without ceremony, he waited in line along with other patrons to order.

It was in keeping with the atmosphere between friends.

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

Convictions for sale

Are there any historic Baptist convictions which are not for sale? We would like to say yes but the evidence is on the other side. When one of the best known ultraconservative Baptists of this generation becomes a supporter of government funds for parochial schools, a new page in Baptist history is being written.

This is exactly what Jerry Falwell is doing. He is such a strong champion for government support of his and other parochial schools that he testified recently in favor of a tuition tax credit proposal now being considered by the United States Senate.

The proposal would cost U.S. taxpayers four billion dollars in two years. For the first year it would allow up to a \$250 tax credit per student for parents whose children attend parochial elementary or high schools and colleges. The second year the tax credit would go up to \$500 per student.

Until a few years ago if anyone other than a Roman Catholic had come out strongly for government aid to parochial schools, it would have been considered preposterous. Those were the days when everybody's list of Baptist distinctives included strict separation of church and state. These were also the days before some fundamentalist Baptists abandoned public schools and started elementary and high schools of their own.

Schools are expensive and support from any source becomes a temptation. It's amazing how the prospect of cash, even taxpayers' money, dissolves convictions.

It's more amazing that any Baptist with even an inkling of Baptist conviction and heritage could take public funds to perpetuate religion. Surely Baptist schools teach the Bible and foster worship in addition to their educational programs. They should do so. That's part of their justification for existence and part of their appeal.

Consider but two of several reasons tuition tax credits for parents using religious schools are wrong. The first is that such schools cater to the socially and economically advantaged, are sometimes racist and otherwise discriminatory.

This is loudly denied and there are some exceptions but examine any Baptist elementary and high school and see how many children of blacks and poor are enrolled.

There is a place for these private schools because parents should have freedom of choice in choosing schools for their children. Parents choosing these schools, however, over tuition-free public schools available to them should expect to pay tuition.

The other overwhelming argument against

tuition tax credits for private schools is the damage resulting to already hard pressed public schools. With the cuts already planned for public education a further reduction would be disastrous to this backbone of American society.

The contribution of the American public school system to American society has been beyond measure. Just because they are suffering now is no reason to abandon them or to further cripple them by diverting tax funds to private schools.

Any Baptist preacher or Baptist church which starts a school should expect to pay the full cost of its operation. Since when have Baptists expected Jews, atheists and other taxpayers to pay for their educational and religious activities?

Is there no end to Jerry Falwell's wants? He milks his viewers and hearers for millions of dollars each year. Now he's taking his pail to Washington to be filled with public funds.

Accomplishing the difficult

Pastor-of-the-month honors must go to Craig Sherouse and Harvey Stricklin. By the same token the church-of-the-month is Rock Haven Community Baptist, a new church made up of Rock Haven and First Rock Haven in Meade County. (See WR, 6/24/81, p. 4.)

Sherouse and Stricklin accomplished a rare occurrence among Baptists. They led two congregations to merge into one stronger church. What's more the merging churches were splinters of a church split 15 years ago. Such splits usually result in wounds that require longer healing and sometimes they never heal.

The two pastors lived on the church fields and rode together to seminary classes. They became committed to try to practice some of the healing and reconciliation they studied about in the New Testament. Most anyone can split a church but it takes truly Christian leaders to reunite a church which has been split.

Such a decision is not rare for preachers. What's rare is that they succeed in leading congregations to become reconciled. What an example in practicing what we preach!

Church splits among Baptists are all too common. Many times these splits result in two strong congregations and are judged to be blessings in disguise.

This does not mean, however, that God is the instigator or that he approves controversy and church splits. It means he overrules the foolishness and sinfulness of mankind for his glory and for the glory of his churches.

It has met with little or no success but I repeat a crying need among Baptist churches in Kentucky. This is to combine two or more struggling congregations into one which could afford a worthy program and could take adequate care of a pastor.

After all, we are members of the same family and ought to be able to move in together when it is advantageous.

President Smith is a man of his word

Without desiring to lead a public relations campaign for Southern Baptist Convention president Bailey Smith, Western Recorder readers need to

know one other admirable thing about him and the Del City, Okla. church of which he is pastor. Upon being elected convention president last year Smith was asked about Del City contributions through the Cooperative Program. Smith admitted they were far too low but he promised they would be higher this year.

In his presidential press conference this year Smith was asked what could be done about churches which have large numbers of baptisms but not much participation in the Southern Baptist Convention Cooperative Program budget for world missions. He promptly responded, "They will just have to do what we have done and repent."

He is a man of his word as the records will show. For the first five months last year (January-May) the Del City Cooperative Program gifts amounted to \$17,044.23. For the same period this year Cooperative Program gifts from Del City were \$63,701.27. This is more than a 373% increase.

This makes the Del City church second in the state of Oklahoma for Cooperative Program gifts during this period. The leader is First Baptist Church, Tulsa, with Cooperative Program gifts of \$86,701.27 for the first five months in 1981.

Guest Editorial

Paying debts

by John Roberts, Editor,
South Carolina Baptist Courier

A priority question in making an evaluation of almost anybody is, "Does he pay his debts?" It ranks among other key questions about one's morality, ambition, citizenship and willingness to abide by the law. And rightly so. Accepting responsibility for financial debts is a legal obligation.

Whether a person receives a promotion or gets the good job for which he applies often is decided by his credit rating. If he has a record of dodging unpaid bills or allowing his finances to get into disarray he can expect to be passed over. If his finances are in order and he lives within his income he has passed a major test for career advancement.

This applies to pastors. The top half dozen questions by pulpit committees includes one or more about how the minister handles his financial obligations. More than 20 years of listening to pulpit committees has taught that this is the only question always asked. The committee has a right to assume that the minister is Christian. Often they have been satisfied also of his theological and social views. But they want a picture of his citizenship and character. Just as a physician can determine status of health by skin tone, it is possible to get a reading of character by one's attitude toward paying his bills.

Everyone incurs debts in many ways other than bills to be paid. There is the debt of gratitude and respect for parents, the debt of appreciation for teachers and others who assist one toward maturity. Our obligation includes those close at hand who teach Christ's love, and it extends to the unseen who render quality service, build the bridges, grow the food and manufacture the goods that add pleasure and meaning to life.

How do we pay our debts? Meeting our financial obligations is one step. But it is only a beginning. Christ taught that we should obey the law, respect the government, help the weak. In summary, we are to love one another. Without love in the spirit of Christ, no debt ever is fully paid. Christian love makes us want to visit the sick, care for the needy, tend the fallen and care for them even as Christ cares for them—and for us.

Baptist News in Brief

BSSB names adult editor

Trent C. Butler, associate professor of Old Testament and Hebrew at Baptist Theological Seminary, Ruschlikon, Switzerland, has been named an editor at the Baptist Sunday School Board, Nashville.

Butler, who has served at the seminary for 10 years, will become editor of Adult Life and Work curriculum in the board's Sunday School Department in August.

He and his wife, the former Mary Burnett of Nashville, are the parents of two sons, Leon Curtis and Kevin David. Mrs. Butler is the daughter of the late Sibley C. Burnett, a Sunday School Board employe for many years.

Tornado damages college

A tornado which ripped through Louisiana College June 5 left one person seriously injured and a wake of destruction as it shook the Baptist college.

"It is going to be at least \$300,000 to cover property damage," said Louisiana College business manager Ernie Hicks. "That is a very conservative estimate and the insurance adjusters are still working on it."

Louisiana College student Jim Moore was struck on the head by a falling tree branch, and underwent emergency surgery for a blood clot on the surface of the brain. He has been released from the hospital.

College president Robert Lynn said: "We have a great deal to be thankful for. The tornado hit at 12:54 p.m., and most of the students were on the other side of the campus in the cafeteria. Most of the staff had already returned and were inside or had postponed coming back from lunch because of the heavy rains."

SBTS search panel formed

Trustees of Southern Baptist Theological Seminary have elected a presidential search committee to seek a successor to 30-year veteran Duke K. McCall, who has announced his retirement. McCall will become the seminary's first chancellor upon the election of his successor.

Trustees named to the search committee are:

William K. Weaver, president, Mobile (Ala.) College, and vice chairman of the seminary board; Joseph E. Stopher, Louisville attorney, longest-tenured member of the board and a former chairman; T. T. Crabtree, pastor, First Baptist Church, Springfield, Mo., immediate past chairman of

the board; Ben C. Murphy, vice president, Tyler Corporation, Dallas, Tex., and a former officer of the Baptist Sunday School Board, Nashville; John Lawrence, pastor, Forest Hills Baptist Church, Raleigh, N. C., former national president of the seminary alumni association; and Floyd Roebuck, pastor, First Baptist Church, Rome, Ga.

Trustee chairman Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville, will serve ex officio on the search committee.

A dozen distinguished alumni will be chosen to serve as an advisory panel to the search committee, Dehoney said, and a wide variety of denominational leaders from the state conventions, mission boards, and the other SBC seminaries will also be consulted.

Suggestions regarding the presidential search have been invited, and a special post office box has been secured for the purpose of communicating directly with the committee. Dehoney said mail should be addressed to: Search Committee, Box 6757, Louisville, KY 40206.

State 6th in bivocational

Kentucky ranked sixth in the nation in the number of bivocational pastors serving SBC churches, according to data compiled by the Research Services Department of the Baptist Sunday School Board.

The statistical report indicated there are 688 bivocational pastors serving Kentucky Baptist churches. The number comprises 34.3 percent of the total number of churches in the state.

Kentucky also ranked sixth in the percentage of bivocational pastors serving in the state. Seven state conventions reported more than one-third of their pastors were bivocational.

Ten state conventions reported more than 500 bivocational pastors: Alabama, Georgia, Texas, Tennessee, North Carolina, Kentucky, Missouri and Mississippi in that order.

Church sets new hours

An Owensboro congregation has re-adjusted its worship schedule to accommodate members who desire to attend Sunday morning worship services but work Sundays at noon.

The Seven Hills Baptist Church which has traditionally begun its Sunday worship services at 11 a.m. has decided to begin worship at 10:30 a.m. to finish by 11:30.

The change was recommended by the Seven Hills deacons and the congregation was urged by pastor T. A. Prickett to approve the suggestion.

SBC secures satellite time

The Radio and Television Commission of the Southern Baptist Convention has approved a contract for satellite time, providing a delivery system for its proposed low-power television network.

"God has given us a voice in the sky," commission president Jimmy R. Allen said.

The first part of the two-part contract provides eight hours of transmission time each day on a satellite to be available in the fall of 1982.

The second part will be initiated in March 1984 when Southern Pacific Communications' satellite, SPACENET I, will provide 24-hours-per-day transmission.

We'll miss you next week

Postal regulations limit Western Recorder to 50 annual issues. In recent years, we have omitted publishing the second week of July and the last week of December. This means there will be no July 8 issue, and we will return to your mailbox July 15. In the meantime, have a safe, happy Independence Day.

Annuity board adds two

Two key positions have been filled at the Southern Baptist Annuity Board.

D. William Dodson Jr., pastor of First Baptist Church, Martin, Tenn., and immediate past chairman of the Annuity Board trustees, has been named vice president and director of endowment, effective Aug. 1.

James D. Haynes, who has been controller at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., became the board's controller, effective June 1.

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Baptist Forum

Political issues emphasized?

In this world of disasters, disillusioned people, disturbed by so many things, I have been wondering if we are putting too much emphasis on the aspect of the political issues in the Southern Baptist Convention instead of the biblical. Are we not out on a tangent?

Why not put our efforts together in behalf of the two greatest commandments Christ gave to us (Matt. 22:37-39) and the definition of a Christian living a dedicated life (Micah 6:8)? Could this be a panacea for the world turmoil?

Do we really want to publicize our differences and maybe drive people away from the "Baptist beliefs"?

Having been reared in another faith I know what many think.

Thanks for listening and hoping we will get back to the basics and work together in harmony and peace.

Mrs. John A. Baldree, Mayfield

Tribute to McAlpin

His name was William Wesley McAlpin. To his family he was "Daddy Mac." Everyone else knew him as "Brother Mac." On May 26 he would have been 94 years of age. However, on May 14 he departed this life.

He was a preacher of the gospel but, more importantly, he was one of the best men I have ever met. I have heard better pulpit preachers but I have never met a man who more per-

fectly embodied the gospel he proclaimed. He was a good man. He was God's man.

He was a man small in physical stature and, I suppose, small in the eyes of this world. He never stood in a famous pulpit and proclaimed his message to hundreds of listeners. His entire ministry was spent in small Baptist churches in Pulaski County.

I cannot think of him except in the context of the gospel of John's introductory description of John the Baptist: "There was a man sent from God whose name was W. W. McAlpin." He was sent from God to his family. Never have I seen a family more influenced for good by one of its number than Brother Mac's family was by him.

He was sent from God into the lives of so many others outside his family. At his funeral scores upon scores of people filed by his casket with one repeated refrain, "He won me to Christ. His witness helped turn my life around."

When you were in Brother Mac's presence you were confronted by bedrock values. In his company the material things most of us count important became shabby when placed along side of what he stood for, of what he was.

You left a better person because he saw in you the person you were meant to be, not the person you had to the moment become. He called out the very best in you, not by condemnation of who you were, but by declaration of who you could and, in his opinion, would be.

Jesus must have liked to talk to Brother Mac since he seemed to do it so regularly. Most of us stiffen and formalize such communication with the almighty and call it prayer. With Brother Mac it was more like a conversation you or I would have with a close and dear friend.

I cannot help but imagine that very early on the morning of May 14 Jesus came to Brother Mac and said, "I enjoy talking to you so very much that I wish you would come to my house

and stay with me. There we can talk to each other all the time." Brother Mac, loving his friend as he did, agreed immediately and the two of them walked arm in arm of this valley we call life toward that high mountain where Jesus lives, talking together as they went.

Nicholas D. McCubbin, London

Yates memorial fund established

What a splendid tribute you paid to O. W. Yates. He was my college Bible and Greek teacher but much more than that, he was my counselor and friend.

You'll be interested to know that the class of 1943 at Ouachita University established an O. W. Yates memorial and the earnings from the fund are awarded annually to a chosen student for academic excellence.

Yates worked valiantly for his "preacher boys." His type enriches the place called heaven.

Andrew M. Hall, Florida

Bible inerrancy discussed

The controversy continues over how to view the Bible. Some say that those who hold to an inerrant Bible are creedalists. These in turn call the other side names. I would simply like for us all to take the Bible for what it says of itself in 1 Cor. 2:9ff. and 2 Tim. 3:14-4:2. As long as I can remember I have always believed that the Bible was and is the very Word of God through men and for men. I believe it is plain that Jesus and the apostles held to the Old Testament as the very and veritable Word of God.

I see in John 14:26 Jesus' promise of a work of the Holy Spirit which was fulfilled in the writing, preservation and canonization of the four gospels. Other verses along this line are in John 15:26-27. What Jesus wanted to say but could not say because the apostles were not able to bear it at the time was said in fulfillment of his words in John 16:12-15. The Holy Spirit produced the rest of the Word of God for man through men. I believe God gave us his perfect Word, written down (God breathed words expressing God's mind and will perfectly). I cannot believe differently without

denying what the Bible says about itself.

While we cannot produce the original manuscripts to show their inerrancy, neither can anyone produce them to show their errancy. Just as I believe what the Bible says about Jesus that he was sinless in every way, even though he came through the virgin Mary who was a sinner even so I believe that almighty God can and did produce his perfect written Word through sinners. I have depended upon it for a long time to reveal God's will and God himself to me.

Ray Gilliland, Benton

Defends nomination

I read your editorial on the Los Angeles convention and before I "put it behind me," I feel that I must make a comment or two.

First, shortly after being elected to serve as, one of the members on the Committee on Boards, I received a letter from John Dunaway, who at that time was serving as the president of the Kentucky Baptist Convention. In this letter he informed me of the way past Kentucky members on boards had functioned. I quote, "Second, because of his knowledge of Kentuckians, the input of the executive secretary is sought." For information purposes, let me add that I sought this input and all one would need do is look at the lineup of our state convention and those who have served were named. Since I had heard so much about "representative" type service, I dared place some new names from among the thousands of deserving Kentucky Baptists.

Secondly, if anyone in Kentucky is naive enough to believe that Bob Parker's nomination was challenged because of his mission giving or associational participation, then I would like to see them about selling a bridge which I own in Brooklyn.

No, my friends, Bob Parker's nomination was challenged because of his work with the Moral Majority and because of his stand on the Word of God, his push for the 10 Commandments in Kentucky's class rooms and his criticism of liberal theologians. In spite of this though, as I have already informed T. L. McSwain, I could have nominated 100 men who would probably have gone unchallenged by the "hierarchy" in our state. None of them could have or would have performed more ably on the Southern Baptist Convention Executive Committee. Mr. McSwain said in his nominating speech for Taylor that 90 percent of Kentucky Baptists would reject Parker. Again, as I informed Mr. McSwain, I believe that 90 percent would endorse him whole-

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Viewpoint

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

heartedly, if they knew him as well as I do.

What I saw in Los Angeles was a furtherance of slick Kentucky Baptist politics. It started with a letter authored, but unsigned by T. L. McSwain, Carman Sharp and Edwin F. Perry. This letter was mailed to all of the "large" churches. I'm sure in my own mind that these brethren felt that most of those who received the letter would be attending and voting in Los Angeles. It was divisive in nature and contained several half truths and one or two untruths.

My advice to all who may be called upon to serve in the future is to make your mind up now. You really have but two choices. Follow the leadership of the Holy Spirit and name those he leads you to nominate. (If you choose this route be prepared to have letters written and to have your nominee challenged.) Or you may decide to "go with the flow" and let others do your work for you, let "them" pick and choose and all you will have to do is forward "their" choices. Above all, don't dare rub the fur the wrong way on the ecclesiastical cat.

Thank you for permitting me to clear this matter up for all Kentucky Baptists. Now, let us put it behind and go forward.

L. E. Tapp, Paducah

Convention location questioned

I believe it is the second time that you have said that "never have so many paid so much for so little" in referring to costs to the individual or their church budget in attending the Southern Baptist Convention.

Maybe there should be a rethinking by the person in charge of making the recommendation as to location. I also notice that the 1986 location has already been selected.

If seven million dollars were spent by the delegates, as was stated, then this would make a good application (or a good part of it at least) to Bold Mission Thrust if a more centralized location could be agreed on. I do not want to think that this is just another paid vacation for mostly church staff members or seminary professors and in being a "fringe benefit" is then AOK. I would imagine that a goodly number of preachers or delegates were not able to afford the costs of this last convention.

Donald M. Gash, Owensboro

Church seeking former members

First Baptist Church of Edgewater, Md., is planning to celebrate its 25th anniversary Oct. 3, 1982.

We are trying to contact as many former members as possible, so that they may attend if they choose. We are asking that they write to the church and send their current address to be included in future mailings giving more details about events of the day.

They may write us at the following address: First Baptist Church, P.O. Box 418, Edgewater, MD 21037, Attention: Mrs. Borgeson.

Marion Borgeson, Edgewater, Md.

by Jack M. Meisburg,
2901 Dundee Road, Louisville

Here's a debate topic for you: Resolved: "The church services on radio and television are a religious asset."

Before you pick the affirmative or negative side of this debate, it might be a good idea to consider the data reported in the February issue of Christianity Today.

First, the impressive numbers: The weekly audience of religious radio and television is now estimated at 130 million. This means that about 47 percent of the American people regularly tune in to religious programs. This compares with only 41 percent of the American people who attend church services in person.

Next, the money. The figures are just as impressive. And who do you think gets the most financial support? Billy Graham? Jerry Falwell? Jim Bakker? Pat Robertson? If you said Jim Bakker . . . you're right . . . and (brace yourself) the PTL ministry takes in an estimated \$51 million per year. Pat Robertson's CBN is second with \$47 million and Jerry Falwell is only slightly behind in third place. The Wall Street Journal estimates that radio and TV ministries take in a total of one-half billion dollars each year.

Now the negative side of the debate: Critics of the electronic church say these programs offer cheap grace . . . they tell you it's easy to solve all of your problems without leaving your living room. They make no moral demands upon the listener . . . all you have to do is believe and everything will be okay. These ministries, according to the critics, preach a simplistic gospel and frequently zero in on emo-

tional issues such as prayer in the schools. Finally, say the critics, the radio and TV programs weaken the local churches because people just sit at home and watch and send their money out of town.

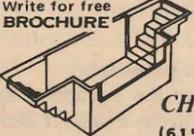
But wait. This debate has two sides. Is it really true that religious broadcasts are hurting the local churches? There is evidence that they do not. In one survey 34 percent of the viewers of CBN said they have become more involved in their local churches because of the program. Only two percent said they have become less involved. Another survey by a California research firm (American Research Corporation of Irvine, Cal.) found a 26 percent increase in church attendance as a result of listening to religious programs on radio and TV compared with only nine percent who said they now attend less. And the National Council of Churches employed a researcher at NYU (Robert Liebert) to study the issue and he wrote as follows: There is little reason to believe that the electronics are pulling people away from churches which they would otherwise be attending. Rather we find that people have left their traditional denominations and then found satisfaction or identity with electronic church

offerings.

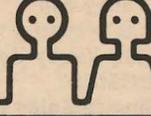
In brief, there is some research to suggest that exposure to electronic services moves people to join local churches and not to estrange themselves from community involvement.

This debate will no doubt continue . . . and there are arguments on both sides. But it's always a good idea to search for the facts. Some people—let's face it—object to the popularity and success of the TV and radio preachers, while others honestly object to the things they hear and see.

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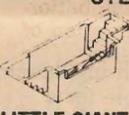
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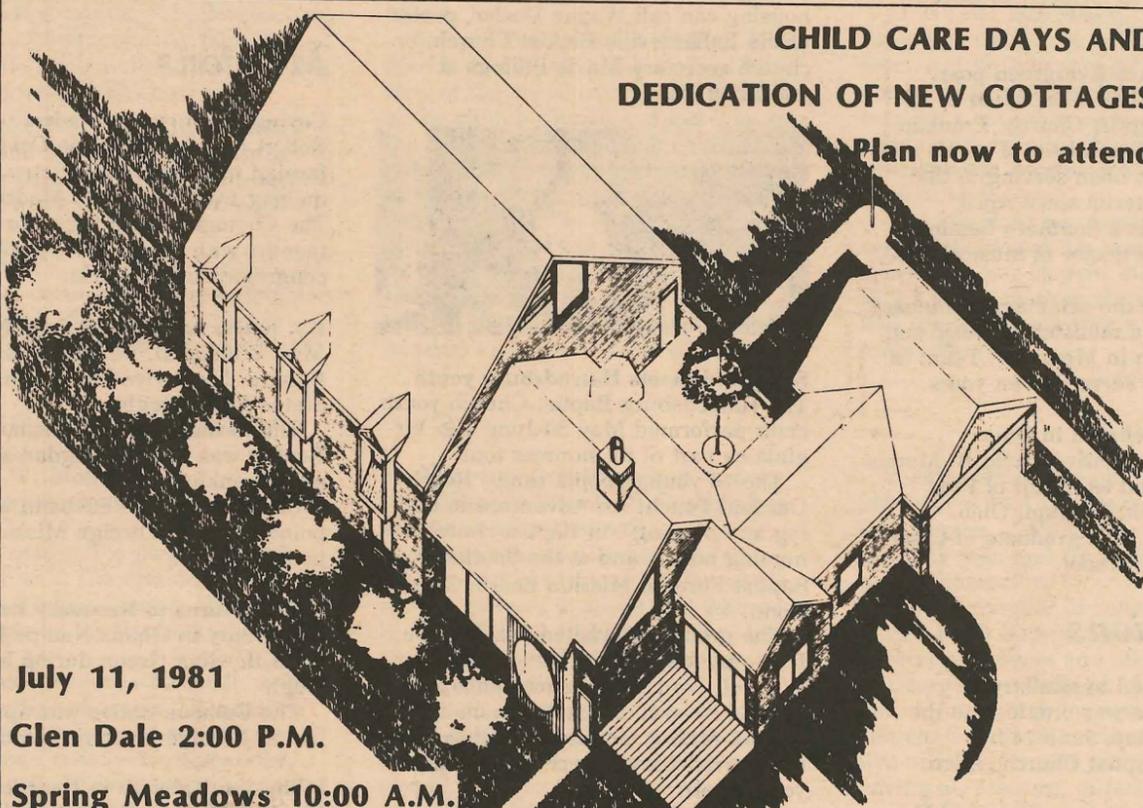
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Mountains to the Mississippi



Reynolds



Stanley



Wolgamott



Morris

Personnel

Gravel Switch calls Reynolds
Gravel Switch Baptist Church, South District Association, has called James Edward Reynolds of Danville as pastor. Reynolds is a student at Clear Creek Baptist School.

Adams resigns Morehead position
David Adams has resigned as youth director of Morehead Baptist Church, Bracken Association.

Adams will be involved in summer missions, then return to Southern Seminary in the fall.

Day begins DeHaven pastorate
William E. Day began his pastorate at DeHaven Baptist Church, Sulphur Fork Association, May 20.

Stanley accepts Spring Valley call
Ewell Douglas Stanley has accepted the call as pastor of Spring Valley Baptist Church, Bethel Association.

Formerly of Mt. Sterling, Stanley is a 1981 graduate of Clear Creek Baptist School.

Adams resigns Milton pastorate
Ken Adams, pastor of Milton Baptist Church, Sulphur Fork Association, since 1975, has resigned his position.

Groover to return to Florida
Charles E. Groover, a June graduate of Southern Seminary, has resigned the pastorate of Pleasant View Baptist Church, Sulphur Fork Association.

Groover intends to join a church staff in his native Florida.

Wolgamott accepts Riverview pastorate
Mark Wolgamott, a student at Clear Creek Baptist School, has accepted the pastorate of Riverview Baptist Church of Calvin.

Wolgamott is formerly of Beech Grove, Ind.

Mashbern takes Evergreen post
Al Mashbern has been called by the Evergreen Baptist Church, Franklin Association, as minister of music and youth. He has been serving in that position as interim since April.

Mashbern is a Southern Seminary student in the doctor of musical arts program.

He entered the seminary in January, moving from a minister of music and youth position in Memphis, Tenn. in which he had served seven years.

Morris takes church in Ohio
Bowling Green native David B. Morris has been called as pastor of First Baptist Church, Trenton, Ohio.

Morris is a 1981 graduate of Clear Creek Baptist School.

Ordinations

Moore ordained to ministry
Gordon Moore was ordained to the ministry Sunday, June 14 by Bethlehem Baptist Church, Allen Association.

Bethlehem's pastor, Durwood Garmon, served as moderator.

Immanuel ordains Keene to ministry
Immanuel Baptist Church, Pike Association, ordained Larry Keene as a minister of the gospel Sunday, May 31.

The ordination sermon was preached by Curtis Warf. John Pate, moderator of the examining council, presented the charges to Keene and the church.

Three deacons ordained at Woodbine
Sonny Harp, Leonard Barton and Harold Barton were ordained May 3 as deacons of Woodbine Baptist Church, Mt. Zion Association.

Victor Edwards is pastor.

Blanket Creek ordains three
Blanket Creek Baptist Church, Union Association, ordained Charles D. Amnerman, Ralph Simpson and Gary Liyer as deacons May 24.

Pat Hash is pastor.

Congregations

Two to write for WMU

Martha Woody and Helen Parker, both of Louisville, attended a writers' conference in Birmingham, Ala., recently at the national office of Woman's Missionary Union.

The women will be writing for Royal Service, the WMU magazine for women over 30 years old.

Miss Woody is a student at Southern Seminary. She will be writing material for the Baptist Women meeting for January 1983.

Mrs. Parker, who is blind, will write for the Current Missions group for October 1982.

House open for missionary

Ballardsville Baptist Church in Oldham County has a house available for a foreign missionary family on furlough. The house contains three bedrooms, a living room, a dining room, kitchen and basement. It also has central air and heat but there are no appliances in the kitchen. Anyone knowing of a missionary family searching for such housing can call Wayne Dozier, pastor of the Ballardsville Baptist Church, or church secretary Mavis Billings at 502-222-9165.



Sen. Ford meets Harrodsburg youth
The Harrodsburg Baptist Church youth choir performed May 30-June 4 in Virginia as part of its summer tour.

The 19 young people sang "Reach and Touch: An Adventure in Caring and Sharing" in Baptist churches, nursing homes and at the Southern Baptist Foreign Mission Board, Richmond, Va.

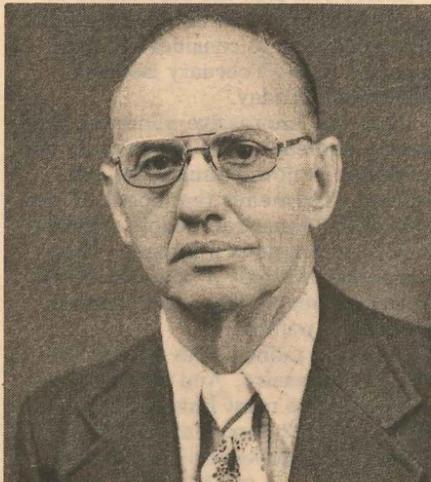
The group also visited Washington, D.C., meeting with Kentucky Senator Wendell Ford, touring museums and visiting several national monuments.

John McKay, minister of music at the Harrodsburg church, directs the youth choir.

Evergreen visits bring 2-month revival
Evergreen Baptist Church, Franklin Association, has had 39 additions to the church during the past two months, a period to which the church refers as a revival.

Sunday school attendance has grown from 200 to a high on June 14 of 383.

The growth is attributed to the nearly 10,000 visits made in the two-month period, according to pastor Jeffrey L. Naylor.



Parrott requests prayer

Henry T. Parrott, mission director for Henry T. Parrott Baptist Association, requests special prayers by Kentucky Baptists for spinal surgery which he will undergo July 7. Two steel rods put in Parrott's back in January 1979 to support six vertebrae have not proved altogether successful and now the rods must be replaced and further surgery performed.

Russell County forms mission

A new mission in Russell County Association is the First Baptist Mission at Dunnville. The mission is a split from Oak Grove Baptist Church and is being served by Henry Delk who formerly served as the Oak Grove pastor. Louis Shepherd, Russell County Association director of missions, says the mission will probably seek affiliation with the convention later this year.

Missions

Covingtons move to Madrid

Robert and Annie Laurie Covington, foreign missionary associates, are moving from Nassau to Madrid, Spain. The Covingtons will serve for 10 months with an English speaking congregation in Madrid.

Ky. native on furlough from Nigeria

Mrs. William D. Bender, missionary to Nigeria, has returned to the United States for furlough.

The former Novella Chism, Mrs. Bender was born in Bagdad and reared near Frankfort.

She and her late husband were appointed by the Foreign Mission Board in 1955.

Lovan returns to Kentucky from Ghana

Missionary to Ghana Nadine Lovan will be in Bowling Green during her furlough.

The Calhoun native was appointed by the Foreign Mission Board in 1958.

Milbys on furlough in Kentucky

Mr. and Mrs. F. Eugene Milby, missionaries to Zimbabwe, are in Pendleton, Ky., for furlough.

Milby is a Louisville native. The former Reva Morris is from Trimble County.

They have served the Foreign Mis-

sion Board since their appointment in 1963.

Tarpleys on furlough in Maryland
Dr. and Mrs. John L. Tarpley, missionaries to Nigeria, have arrived in the United States for furlough in Maryland.

A Nashville native, Tarpley lived in Kentucky while growing up. Mrs. Tarpley is the former Margaret Ann Johnson from Burns, Tenn.

They were appointed by the Foreign Mission Board in 1977.

Revivals

Casey leads one to conversion

James E. Casey Jr. closed a revival at Leatherwood Baptist Church, Russell Creek Association May 31.

The conversion experienced during the revival was the first in the church in five years.

Mt. Moriah revival touches many

The recent revival services at Mt. Moriah Baptist Church, Lynn Association, resulted in one addition to the church and many rededications.

Campground has spring revival

Seymour Wattenbarger's leadership in the Campground Baptist Church, Laurel River Association, revival resulted in two conversions, 12 commitment decisions and one transfer of letter.

Many decisions made at Pine Grove

Pine Grove Baptist Church, Laurel River Association, was led in revival by preachers Larry O'Bryan, Paul Williams and Gary Kirby.

Two professions of faith, one transfer by letter and numerous other decisions were made.

Wolfe preaches Mt. Zion revival

The recent revival at Mt. Zion Baptist Church, Laurel River Association, resulted in four professions of faith and three rededications.

Whitesburg FBC revival brings 55

First Baptist Church of Whitesburg recently completed a revival in which 55 people were converted and 10 joined the church by letter.

Pastor Joe B. Brown preached the revival services.

Sherman team directs Stony Point

Stony Point Baptist Church, Freedom Association, reports eight additions by baptism and numerous rededications as a result of its recent revival led by the Jack Sherman evangelism team.

Lamon Hubbs is pastor.

Colesburg revival reaps 18 decisions

Eighteen decisions were made at the recent revival at Colesburg Baptist Church, Severns Valley Association.

Six people made professions of faith, two joined by letter and 10 rededicated their lives.

The revival was led by Charles Lowe of Bethlehem Baptist Church in Springfield.

Jones leads Wofford revival

Janus Lewis Wofford Baptist Church, Mt. Zion Association, in a weekend revival May 1-3.

Barton Powers is pastor.

She works miracles for handicapped children

by Laurie K. Taylor,
State Correspondent

When Flonnia Taylor accepted Christ 62 years ago at the age of 10, she never dreamed the Lord would use her life in such a rewarding way.

The vivacious lady with the nonstop smile was reared in a Christian home where her parents lived their Christianity "both in precept and lifestyle."

She was the youngest of six children all of whom proved to be high achievers. Among her brothers are a PhD, a LLD and two electrical engineers. Her sister is an accomplished musician.

Mrs. Taylor followed the trail of success her siblings blazed before her. She entered the field of education and committed her life to educating the handicapped.

Her interest in the field began when she was a student at Carson-Newman College. The mother of a cerebral palsy victim asked the young coed to teach the child to speak. Mrs. Taylor accepted the challenge and within a year the little girl was speaking intelligibly.

During the annual missions week on campus a few months later an invitation was given for mission volunteers.

"I turned that opportunity down," explained Mrs. Taylor, "but I offered my life in special layman's service. I knew God was leading me into something very special."

Several years later, while teaching high school and college English and drama, the federal government sur-

veyed Kentucky in search of people with master's degrees who were already involved in community work. The government needed more social workers and was willing to pay the cost of educating them.

Mrs. Taylor was one of those chosen to participate in a two-year program of study at the University of Chicago.

When she returned to Kentucky in 1935 she set up the Kentucky Welfare Administration program in child welfare. During this time her experiences with handicapped children and their families confirmed the Lord's purpose for her life.

Today Mrs. Taylor is founder-executive director of the United Cerebral Palsy of the Bluegrass Child Development Center in Lexington.

The program at the Child Development Center began 23 years ago with one staff member (Mrs. Taylor) and an annual budget of \$4500. Today the center employs 40 staff members and operates on a half-million dollar budget.

The annual nine-month program for newborns through eight-year-olds provides children opportunities to grow and develop skills to overcome their handicaps.

The center accepts any child with a dysfunction. Among the students are victims of Downs Syndrome, mental retardation, cerebral palsy, learning disabilities, autism, blind and visual impairment and hearing impairment.

Mrs. Taylor is a firm believer in teamwork. Before a child is accepted he must be tested by a team of professionals who jointly decide on an individualized program for the child.

The team is composed of a pediatric neurologist, speech pathologist, feeding and language specialist, physical therapist, occupational therapist, social worker and teacher. A parent advocate works with the parents as planning is advised.

"Parents are the key in helping children overcome handicaps," vows Norb Ryan, family advocate for the center.

Ryan speaks from first-hand experience. He is a victim of cerebral palsy.

He works with parent groups and discusses their frustrations about having a handicapped child.

"The persons handicapping the handicapped child the most are his parents," the EKU graduate explained. "They tend to be overprotective. They must learn to allow the child to explore, to test himself and to play with other children."

"I'm handicapped myself so I can relate to the problems the children face each day. If I could, I'd advise every handicapped child to challenge himself to try new things. He might fail, but he'll also find areas of great success."

"Norb has found great success and satisfaction through his work with our parents," Mrs. Taylor added with obvious pride.

Parents feel a great admiration for Mrs. Taylor and her uncanny ability to teach the handicapped. One parent, Evelyn Johnson, believes Mrs. Taylor rescued her son from life in an institution.

Mrs. Johnson's son began school at the center at age five. After three years he began special education in the public school system. He graduated in 1975 at 19 years of age and now works

at Metro Independent Workshop Services, a Lexington shelter workshop.

Mrs. Johnson is so sold on the program at the Child Development Center she has volunteered there every day for the past 20 years.

"Mrs. Taylor has meant everything to us," she recalled with tearful eyes. "She's helped and guided us through the years. That's why I'm still here. As long as the school needs me I'll be here."

Mrs. Taylor explained that the impact her work has had on the lives of hundreds of parents like Mrs. Johnson is "a result of faith and prayer."

"In this work you have to believe in miracles."

And countless miracles have happened.

Of the 2000 students who have attended the Child Development Center since its founding in 1958, 1700 children have gone on to attend school in regular classrooms. These same students had been sentenced to lives in wheelchairs and institutions before Mrs. Taylor and her staff gave them new leases on life.

Through the past 50 years Flonnia Taylor has touched lives. She has taken broken, helpless children and transformed them into happy, self-sufficient people. Through all her victories, the 72-year-old educator has become steadfastly convinced of one thing:

"If we turn our lives over to the Lord, he's going to use our talents to the best advantage. If we'll just take advantage of the opportunity to learn, he'll provide the opportunities to use our knowledge."

Women of Faith Baptist lead, grow as deacons

Comments by a deacon...

by Glenn W. Mollette,
State Correspondent

Carolyn Hale is a deacon. She is a member of Faith Baptist Church, Georgetown, where she serves with nine other deacons. Three of the nine are women.

Miss Hale, who grew up as a preacher's daughter in Hamilton, Ohio, returned there after graduation from Georgetown College, but she found something lacking in her experiences at the church. "It was a church where women were greatly suppressed," said Miss Hale.

Because of her dissatisfaction she searched out First Baptist Church, Middletown, Ohio. "That church had women deacons," she stated. She stressed, however, "The women deacons were not a factor in choosing that particular church."

About three years ago Miss Hale moved back to Georgetown College, assuming the position of director of student activities and student development. There she sought out Faith Baptist Church, similar in some respects to the church she had left in Middletown.

After attending Faith Baptist Church for 18 months she was recommended by her congregation to serve as a deacon.

When Faith Baptist Church was formed provisions were made in the constitution for women deacons. Thus, it has been an accepted practice to ordain women.

Miss Hale described her service as a deacon in the church. "As deacon I am part of our family ministry plan. I have about nine family units and it's my job to keep in touch with those folks.

"An important part of my job as a deacon is to try to help meet needs whenever possible. I feel that being a deacon is a nurturing type of ministry."

Last Christmas Miss Hale held a fellowship for some of the small children in her church. She shared with the children about being a deacon. "I told

...and by the pastor

by Glenn W. Mollette,
State Correspondent

William Treadwell is pastor of Faith Baptist Church, Georgetown, a church which has women deacons. Treadwell shared some of his theology in a recent interview.

"It's inconsistent to blockade women from the office of deacon. We as Southern Baptists have women chaplains, women ordained missionaries, women Baptist student union leaders and directors of missionary groups. It's unreasonable that we allow women to do everything else in the church but serve as deacons," he said.

Treadwell has the opportunity to preach and be pastor to many Georgetown College students. "Some

them that a deacon is a special friend."

Being a deacon is not all Miss Hale does in her church. She is also chairman of the social committee, chairman of the church council and has a spot on the church administration committee.

Miss Hale commented on opposition to women deacons. "I did not consider sex when asked to serve. I looked at myself to see if I could do the job.

"I really don't believe I'm supposed to be quiet because I'm a woman. I believe God is big enough to accept worship and service from all kinds of

students are greatly amazed" when they discover Treadwell's church has women deacons, he said.

A young man or woman who has been raised in a church where women are not allowed to speak and then goes to Faith Baptist Church and sees them serving the Lord's Supper might be a little surprised, he said.

"I can't understand a Christianity that's supposed to keep people down," Treadwell said. "The thrust of the gospel is not to rule out people from using gifts. It's never in the will of God to push people away or down. We must allow everyone to use his gifts."

Treadwell mentioned Phoebe, a New Testament character, and noted that she did a great deal within the church and was recognized as a leader.

people."

Miss Hale also stated, "I'm not campaigning for the ordination of women. I believe women need to be comfortable with worship, whether attending a church open to women deacons or attending a church that is not open to such service. It is up to the woman to choose."

In addition to her work at Georgetown College and her many hours of service for her church, Miss Hale is also a foster mother of a teenage girl and spends time working with crafts and sewing.

In selection of deacons Treadwell pointed out that the church looks at the total person. "We look at women as much as men and try to determine the best of character."

A large number of college students attend Faith Baptist Church along with several professors and other personnel of Georgetown College. A good number of young families also attend the church. Treadwell credits their attraction of students and young families by having an exciting, different and very warm fellowship.

Treadwell commented that he believes in the autonomy of the church under God. "We just want to do our ministry," he said. "Each church should have the right to minister as an autonomous body."

FULLFILLMENT IN THE MINISTER'S FAMILY—Brooks Faulkner, who was received quite well in our Pastors Retreat several years ago, returns. In three (3) sessions, Brooks will cover such topics as "Being Overwhelmed," "Discovering Needs and Gifts," and "The Family as a Support System." Brooks is from the Career Guidance Section of the Church Administration Department of the Sunday School Board.



BROOKS FAULKNER

PASTORS AND WIVES (3 sessions) — "Expectations, Frustrations, Joys, and Adjustments in the Ministry" will be some of the topics discussed and shared by Bill and Kelli Turner. Bill and Kelli are the pastor/wife team at Central Baptist Church in Lexington where they have been for 9 years.

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Phone 502/747-8911

BIBLE STUDY — Bill Turner of Lexington will be leading a Bible Study in the general session on Jeremiah. He will relate the message of Jeremiah specifically to the pastor/wife team ministering in the local church.



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MUSIC AND WORSHIP — Russell Newport will lead us in our singing. If you have heard Russell before at the Kentucky Evangelism Conference or at our Pastors Retreat three years ago, then you know the spirit he shares as he sings. Russell is always an inspiration as a person and as a singer.



RUSSELL NEWPORT

MANAGING STRESS IN THE MINISTRY (6 sessions) — will be led by Felix Montgomery, a former pastor for 21 years. He now works in the Career Guidance Section of the Church Administration Department at the Sunday School Board. Felix and his wife, Shirley, will lead six sessions on "Stress." "Assessing Susceptibility to Stress," "Identifying Personal Stressors," and "Ways to Cope with Stress" are just three of the topics they will be dealing with.

FELIX MONTGOMERY



FORGOTTEN ROOTS IN SOUTHERN BAPTIST HISTORY (3 sessions) — will be led by Jack Birdwhistell. He will discuss the ways Southern Baptists have observed baptism, the Lord's supper, and ordination of deacons. You might be surprised by some of the practices we have had. What has influenced the changes? This study will help us appreciate and celebrate our heritage better.

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Aug. 10-12, 1981

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Motel: 2 per room, \$33.00 ea.; 3 per room, \$31.00 ea. (Pastor \$33.00, Spouse \$25.00)

CONTACT: For Pastor/Wife Retreat and Secretaries Workshop

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September 1, 1981 in Owensboro at Bellvue Baptist Church

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- 2) The evening session begins at 7:00 p.m. Afternoon participants will need to encourage Youth Church Training Leaders to join us in the evening session. During this time, new youth Church Training curriculum will be explored.

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Time: Each of the five (5) conferences is a two-night conference, beginning at 7:00 p.m. and concluding at 9:15 p.m. nightly. The content will be different each night.

Where and When:

- Sept. 21-22 West Union Association,** Paducah (Lone Oak Baptist Church, 3601 Lone Oak Road)
- Sept. 28-29 Salem Association,** Brandenburg (First Baptist Church, 338 High Street)
- Elkhorn Association,** Lexington (Broadway Baptist Church, 2500 Harrodsburg Road)
- Oct. 5-6 Severns Valley Association,** Elizabethtown (Mt. Zion Baptist Church, 60 Mt. Zion Road)
- Warren Association,** Bowling Green (Greenwood Baptist Church)

Bailey ministers through crises, death

by Laurie K. Taylor,
State Correspondent

Bill Bailey arrived at seminary with stars in his eyes and big dreams in his heart. By the end of the first year the stars had lost their twinkle and his dreams had faded into boredom.

Concerned about his lack of enthusiasm, the young student approached Wayne Oates for advice.

"You are bored because you are only studying ministry," Oates counseled. "Don't spend your seminary years only reading about ministry; become actively involved in ministry."

Oates suggested that Bailey become involved in clinical pastoral education and get experience working in a hospital setting.

That's all it took. Bailey eagerly enrolled in the course and fell in love with the ministry of hospital chaplaincy.

Today he is director of chaplaincy services, Central Baptist Hospital, Lexington. The 38-year-old chaplain assumed his present position 11 years ago. Six years later his associate, Ed McGregor, joined the staff. Together they "pastor" one of the most effective chaplaincy programs in the entire convention.

What is the hospital chaplaincy like? What are the problems? What are the advantages? What makes the chaplaincy ministry at Central Baptist unique? Is the work exciting or depressing?

"The work is very exciting," Bailey shared. "I like dealing with crises events and crises intervention is a major part of our program. To see people struggle successfully with crises is exciting."

The chaplaincy is varied—there's always something new. Experience teaches a lot, but a chaplain deals almost totally with strangers. "After I introduce myself the opportunities for ministry are left to the Holy Spirit and my relationship with the patient," Bailey explained.

A chaplain visits at his own initiative most of the time. He never knows the family situation beforehand, unlike the crisis ministry most church pastors perform.

The major focus of the chaplaincy at Central Baptist is on the patient and his family, but the ministry to hospital employes is high priority, too.

McGregor, Bailey's 42-year-old associate, works each Friday from 2 to 10 a.m. instead of the usual 8 a.m. to 5 p.m. workday. These are usually the quiet hours in a hospital and the night shift employes sometimes feel forgotten. Many feel like they simply function to keep the hospital open until the day shift takes over to do "the real thing."

McGregor talks with these employes and listens to what they have to share. Because of his willingness to work with

*"At that moment
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them one day a week, he has almost become an ombudsman for the night shift.

The chaplains are very sensitive to the needs of each shift and the problems they face. They work to include everyone in the activities and opportunities they offer.

They give three annual Christmas parties, complete with big dinner, gifts and Santa. Each shift also gets an annual Thanksgiving dinner.

As a result of their focus on employes Bailey and McGregor perform weddings and funerals for the staff.

"We prefer that employes have contact and involvement with the local church, but we're the closest to a pastor that some employes have," Bailey explained.

Employe education is a big part of Bailey's job. He leads stress groups for intensive care, intermediate care and neonatal nurses and employes in general.

The ICU nurses and coronary care

staff meet every two weeks and debrief their feelings. The nurses in these areas generally experience more patient deaths than those who work in other areas of the hospital, so the opportunity to ventilate feelings is very important.

Bailey and McGregor rotate on-call duty on a weekly basis. One chaplain is always available to patients, nurses and doctors for emergency situations.

"We get to the hospital for about 90 percent of the deaths. Sometimes we are called in to counsel families, surgery patients, family problems and patients dealing with fear or depression," Bailey added. "We average 20 to 30 calls per month above our regular 8 a.m. to 5 p.m. hours."

Weekends are also hectic. The chaplain on call visits Saturday and conducts chapel on closed circuit TV Sunday morning. Sunday afternoons are spent on follow-up visits.

Despite their busy schedules both men actively support their churches. McGregor is chairman of deacons at Central Baptist and Bailey is a deacon at Calvary Baptist.

"To me the chaplaincy is pastoral," Bailey explained. "We're a M.A.S.H. unit. The local church is the front line and the hospital chaplain is vital to the whole work of the church—preaching, teaching and healing. He must maintain a strong tie to the local church."

Hospital chaplaincy falls basically into two styles.

One is public relations centered. The chaplain sees every patient every day. He says, "Hello. We care." Then he prays and leaves.

According to Bailey, the other is wrapped up in in-depth counseling. He can't work with many people because he is so deeply involved with a few.

"We are in the middle," he surmised. "The weakness of our ministry is that the patient who's in for tests may never see the chaplain. Our strong suit is our active attempt to be involved with our patients."

"We have arranged a list of priority needs ranging from emergency patients at the top of the list to those in for minor surgery. Our goal is to get into a

situation and provide the needed ministry."

Two aspects of hospital ministry are most difficult for him.

He must face the continuing awareness that when he leaves the hospital each day his work is never done.

"Each day we leave struggling patients, upset families and employes in stress. All the needs are not met, so our job is never totally completed," Bailey acknowledged.

Traumatic, sudden death situations are also difficult to handle.

"We are doing what we are trained to do and what we love to do. We want to be on the scene, but it's hard to deal with unexpected death. Often it's our job to tell the family. I feel like we handle the task well, but it's very difficult," he admitted.

According to Bailey, working in a hospital around illness and death is not depressing.

"Sure, we have depressing moments," he confessed, "but if I've provided a needed ministry I feel good. I love my work. It really turns me on!"

The rewards of hospital chaplaincy far exceed the sacrifices made to provide quality ministry. Chaplains have the opportunity to learn from people who are struggling with ultimate issues of life and death.

Bailey worked with one cancer patient for more than two years. Her uncanny ability to experience life to the fullest even in the face of a painful, disfiguring disease puzzled him.

Finally he approached her and asked, "Why can you handle terminal illness better than most people I've worked with?"

"Each day is a gift and I don't want to waste one minute," she replied. Then she added with a sheepish grin, "Bill, you haven't learned that yet."

"At that moment," he recalled, "I realized we are all terminal and that each day is a gift from God."

"When a person allows you to walk with him through one of the issues of living and dying, it's a rare and holy experience. It's an honor," Bailey stressed.

"I receive far more from my patients than I could ever give."

Christian Education

Campbellsville College reaches one-fifth of \$2 million goal

From its beginning in the fall of 1978 the Diamond Jubilee Campaign series for Campbellsville College has been steadily growing toward its \$2 million goal.

This amount is being raised to meet needs determined by an extensive survey conducted in the fall of 1979. Friends of the college, trustees, faculty, staff alumni and students were asked to make the determination and priorities were set. Some of these are scholarships, building improvements and sustaining current programs.

Campaigns held by Campbellsville College trustees, former trustees, faculty and staff, and by citizens of Campbellsville, Taylor County, Elizabethtown, Hodgenville, Inez and Green County, have not only reached their individual goals, but have exceeded them in several instances by large amounts. Gifts and pledges to date total more than \$401,000.

Currently, the Greater Louisville Diamond Jubilee for Campbellsville

College is underway. At a dinner meeting Oct. 16, 1980, more than 200 Campbellsville College alumni and supporters gathered and adopted a \$500,000 goal for the Louisville campaign and selected Bert Sparrow, M.D. as campaign chairman.

Sparrow, a surgeon in the Louisville area and a Campbellsville College graduate, said, "My hope is that this fund raising campaign will help to keep this excellent small Christian college in operation for the sake of future classes of young people from all parts of the country."

This feeling is shared by the members of the steering committee, of which former Kentucky governor Bert T. Combs is a member.

Judge Combs said, "I am very pleased to be part of the Greater Louisville Diamond Jubilee Campaign for Campbellsville College because I believe in Christian higher education and the service Campbellsville College is giving to our state."

"As the second largest student population on campus is from the Louisville

area, I want to encourage everyone involved in the Louisville campaign to help us keep the strong Christian tradition in education that exists at Campbellsville College."

Henry Huff, Louisville attorney, president of the Kentucky Baptist Convention in 1975-76 and chairman of the Campbellsville College board of trustees, is also a member of the steering committee for the Greater Louisville Campaign.

Speaking of the importance of the campaign, Huff said, "Campbellsville College, in celebrating its 75th anniversary of service to Christian young people of Kentucky, is engaged in an ambitious program of increasing our financial support and our outreach."

"The contribution of everyone can be meaningful in the decade of the '80s as this private Christian college attempts to provide quality education for the young people of Kentucky."

In looking not only at the Louisville campaign but at the total campaign series, Campbellsville College president W. R. Davenport observed,

"We have approached our 75th birthday day—the diamond anniversary of our founding—with a great sense of anticipation. The financial campaigns connected with the diamond jubilee are moving forward on schedule."

"While the goal of approximately \$2 million is modest as college campaigns go, its achievement will be most significant in the support of Campbellsville College."

"Numerous individuals who first became involved in one of our campaigns are now giving serious consideration to more significant support of the college program through estate plans, trusts and other deferred gift arrangements."

"Many Baptist people are reawakening to the values of Christian colleges. At Campbellsville College we are committed without apology to be strongly Christian and distinctively Baptist. We believe that this is the kind of college Kentucky Baptists want. It is our only design."

"I am excited about the renewal of Baptist interest in Campbellsville and in all of our colleges."

Ministering to the children of the 80's

Success came

by Jacque McAllister,
Clinical Social Worker

While directing a community center in Jefferson County in the early '70s I met many families that will always remain very special to me, but few with whom I've managed to keep in contact.

One exception was a then eight-year-old boy. The tracings of his map and mine have managed to transcend the largeness of this city to cross many times. On my last day at that center a teenage girl came to report to me that her younger brother and sister were being seriously abused and asked me to help her move them from home. The facts were true and I was very frustrated by the time element, but found someone to handle the situation properly. Thus the boy and I left that community the same day. Some months later a friend let me know the children were in temporary shelter at Spring Meadows, but soon I lost contact again as the children were placed in a succession of state foster homes.

In the fall of 1978 I came to work at Spring Meadows as their clinical social worker-counselor and was rather surprised to find the young man I had known as a child was now a boy of 11 and had arrived at Spring Meadows only a month before I had. I was pleased to see him, but distressed to find that he was having serious school and emotional difficulties. There were also many physical problems, the most serious connected with his obesity. Many of my hours here have been spent with him or planning involving him.

And yet, today—as I watched and listened to him, celebrating his foster father's birthday at lunch with the Cooke Hall staff—I had to force myself to even remember "his old self." I know he's grown eight to 10 inches and turned into a very handsome, strong, well built young man. But best of all he is well liked and has many friends now. The scared little boy has turned into a very determined young man. He appears now to have no need to reject others or set himself up to be rejected.

I'm sure this young man will have other struggles in the future; after all he's just entering adolescence. But the thing that feels best and makes me able to let down my apprehensions is not so much all the many successes he's had this year. It is his outlook on life, his determination to succeed. Congratulations to this young man!

Sunday School Lessons

JULY 12, 1981



H. C. Chiles

HOW SHOULD WE RESPOND TO GOD?

Life and Work Series

Psalm 40:1-3, 6-12, 17 A proper recognition and appreciation of God will cause one to worship and obey him.

David's iniquities had a devastating effect upon him. His sin, like a fiery serpent, had coiled about him. His enemies had sought to destroy him. Out of his distress David had cried unto the Lord and he had delivered him. Thereafter he rejoiced in the privilege of giving his testimony as to what the Lord had done for him. In his testimony David represented himself as having been down in the depths of a horrible pit, the bottom of which was formed of miry clay, so that the efforts he made to escape only lowered him deeper into the mire. He declared that as he was sinking deeper the Lord took hold of him and lifted him out of the mire and placed his feet upon the solid rock.

Within the compass of Psa. 40 David dealt with some important subjects to which we can devote our attention with great profit.

1. Sin In the ancient Eastern underground prisons the floors consisted of filthy miry clay. Any efforts of the prisoners to get out only caused them to sink deeper into the mire and make them despondent. All of us have seen people who have wanted to do as they please and as a result of their ignoring God have become the victims of sin and the captives of Satan and now as prisoners in "an horrible pit" they are unable to liberate themselves and are sinking deeper into the mire of sin. They are helpless and some think they are hopeless.

2. Salvation David had been lifted by the Lord from the slime and the mire of the pit of sin and his feet had been placed on the solid rock. He was thoroughly convinced of the reality of his salvation. He had experienced God's saving and sustaining grace. Christ can and will save any sinner today who will repent toward God and believe on him as saviour and then give him victory over his sin.

3. Security "He set my feet upon a rock and established my goings." The grace of God brings a penitent sinner to a place of spiritual stability as expressed by the words "upon a rock," and to a place of spiritual advancement as expressed by the words "established my goings." Christ's keeping power is as great as his saving power.

GOD'S WORDS IN OUR HEARTS

International Series

Deuteronomy 6:4-15 Of the Israelites God demanded honesty and sincerity in all of their spiritual activities. He forbade their indulgence in hypocrisy of any form. His requirements of his children today are the same.

Declaration—Deut. 6:4-5 Before entering the promised land the children of Israel were given specific and clear instructions as to what their manner of life within it should be. Inasmuch as they had a unique God they were challenged to be a peculiar people. Their God, Jehovah, the true and living God, was unlike and far superior to any or all of the gods made by men.

As the great declaration concerning the person of God is "The Lord our God is one Lord," it is to be understood that he is to be loved supremely. His supremacy must be acknowledged by all. God is entitled to our undivided allegiance and our complete and constant devotion. He must be loved "with all thine heart, and with all thy soul and with all thy might." Of course it is to be remembered that what is in the heart will be expressed through the lips and will be demonstrated in the life. All of our capacities for thought, feeling, devotion and energy must be centered on God.

Diligence—Deut. 6:6-9 Knowing the numerous and great temptations to which the children of Israel would be exposed when they ceased their wanderings and settled in villages, such as being tempted to worship other gods, God instructed Moses to remind them of their glorious heritage, to tell them how he expected them to live and to challenge them to faithfulness in the performance of their duties to God, to their children and to others. God commanded Moses to warn the people of the grave consequences which would be inevitable in the event that they should turn to and serve other gods. God wanted them to know in advance that defiance of his will on their part would result in the withholding of his favor and blessings from them.

Determination—Deut. 6:10-15 In order to prevent his people from making the terrible mistake of forgetting God after he had brought them into the promised land and made abundant provision for all of their needs, God had Moses to urge them to revere him in the manner which he desired, to serve him faithfully and to refrain from turning away from him and worshiping any other god. They were warned that disloyalty and disobedience on their part would certainly result in punishment and regret. The determination of whether their future would be enjoyable and blessed or one of chastisement and remorse would be in their own choice as to their manner of life.

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Clear Creek Comments

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



Introducing co-workers

Introduction of the faculty and staff members of Clear Creek School continues in the order of the length of their service to the school.

A teacher in the church administration department, Dudley Pomeroy has retired from the U. S. Army chaplaincy and came to us from a pastorate in Georgia. Maynard Head, a graduate of our school, was in the pastorate in Kentucky and Florida before coming to our public relations department. He is now director of development and pastor of East Cumberland Avenue Baptist Church, Middlesboro, Tenn. David Hale is director of the church music department. Mrs. Hale, Hunter's daughter, is a professor in the music department. Evelyn Mottram, RN, is director of the campus clinic and Kelly Hall hostess. She joined our staff in 1977 after serving the Knott County area for 30 years.

Creed Caldwell is our librarian and Mrs. Caldwell is director of the children's center. Both are teachers in the religious education department. Jackson Robertson, director of our radio department, teaches New Testament, systematic theology and literature. Mr. and Mrs. Joel Dick have served in the radio department since their 1977 graduations. Melvin Childress came to the music department as professor from Corbin. Mrs. Childress is professor in the English department.

Director of admissions Tommy Holtzclaw teaches evangelism and aided professor Fitts in developing the model City of Jerusalem. Mrs. Holtzclaw is his secretary. Don Jacobs, a professor in the music department, came to us last year from Nashville, Tenn. Lewis McCall served 20 years on the foreign mission field and came to us from a Louisville pastorate. He now directs our in-service training department.

I hope you will keep these wonderful people in your prayers and make plans to visit our school.

KBC Activities

Here and now

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

Looking ahead

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

Evening panorama

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



It is my favorite time of day.

I'm sitting on top of the mountain overlooking Oneida campus. The shadow of evening already blankets the three valleys before me, our campus, the village. However, the trees on top of the mountain across Goose Creek are still bathed in the light of the setting sun. It is mercifully cool after some very hot days.

To my right, looking across the athletic field with students kicking a soccer ball on one end and playing softball at the other, I can see some of our beef cattle grazing on the hillside. Below them in the bottoms I see some of our boys and the farm manager baling hay and loading the bales on the wagon.

Directly in front of me is the chapel and 70 young people from Binghamtown Baptist Church, Middlesboro, and West Corbin Baptist Church are at worship. They are here for camp. In the gym and swimming pool at the moment are three other camp groups from Texas, Iowa and Minnesota.

Behind the student center can be seen the "Double Creek" one-room school and then our firehouse and 100,000-gallon cistern and filtering plant. Beyond the standing walls of our recently fire-gutted dorm and maintenance shop are two blocks of faculty housing, our senior citizens center, and the clinic which serves our school.

Looking farther to the left I can see much movement on the campus. Our boys and girls are leaving their three dorms where they have just completed their nightly hour-long study period. Some have their swim trunks and towels and are headed for the pool, while others are running to the gym to play basketball or lift weights. Many are content to sit under the large campus trees in the cool of the evening and talk with one another.

A few are playing tennis on the courts and several girls are entering the stone prayer chapel above the courts. Behind the prayer chapel looms beautiful Anderson Hall, our only original building, used as a guest house. While all of this is going on, nearly 100 younger local children are happily involved in vacation Bible school activities for three hours at the church.

Looking farther left I see Mount Denison, the highest peak around Oneida, and below it the bend where the waters of Red Bird Creek, Goose Creek and Bullskin Creek mingle to form the South Fork of the Kentucky River. The greatly enlarged river meanders silently northward past the Oneida Elementary School and plowed fields, beautiful in evening twilight, with their long row on row of growing corn.

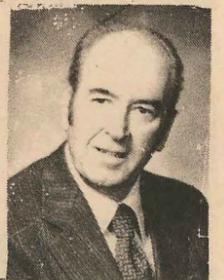
Above me the American flag flaps gently in the evening breeze and behind me lie the earthly remains of our founder and more than 300 former teachers, trustees, benefactors and former students of our school. The cemetery is neatly mowed and all is at peace in our valley.

Perhaps it was on this very spot that the daughter and heir of the Carter Ink fortune, then an Oneida teacher, penned the words of our school song in 1915: "Thy hills protect on every side, Refreshing streams around thee glide, A thousand flowers each spring appear, and tuneful songbirds charm the ear. Bright shines the sun from heavens clear. Oneida fair, Oneida fair."

Darkness has fallen. There are now the night sounds of the crickets and tree frogs. The large white cross that towers above the chapel is beautifully bathed in light. I can see the lights on the tractor still moving slowly through the hay field and glorious is the full June moon rising from behind the eastern mountain. It is nearly 9:30 p.m. and time for our nightly prayer service.

Frank Owen

Fight one more round



Probably every Christian worker occasionally comes to what John Bunyan's "Pilgrim's Progress" calls the Slough of Despond. Discouragement over a momentary failure, or opposition in a worthy cause—maybe sheer fatigue, especially spiritual exhaustion can cause such state of despondency.

Hebrews 12:12-13 is a helpful text for such times. In the King James version it reads "Therefore lift up the hands which hang down and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

One is reminded of words I once read from Bob Fitzsimmons who became the world's champion prize fighter by whipping "Gentlemen Jim" Corbett who had been John L. Sullivan in his rise to the championship.

Bob Fitzsimmons said that at times in those days of long, endurance fights (sometimes nearly a hundred rounds) he reached the point when it took concentrated effort to keep his knees from buckling in exhaustion. Sometimes his arms ached so that it took all of his courage and will power to continue to hold them up in self-defense. His elbows cried out to be allowed to relax and let his arms hang down straight just for a moment—"hands that hang down and the feeble knees."

Fitzsimmons said that his own inner personal motto carried him through such times as this. The motto was "fight one more round." He reckoned that just possibly his opponent was imperceptibly a little closer to final exhaustion than was Fitzsimmons. Maybe the next round would be the last one his opponent could go. On the basis of such possibility, he would call on his ultimate reserves to rise at the bell and "fight one more round."

The writer of Hebrews is somewhat pre-occupied with the question of Christian endurance. Paul's Galatian letter is similarly concerned with Christian endurance, "and let us not be weary in well doing; for in due season we shall reap, if we faint not. (Gal. 6:9) And what about that Armenian-like passage "... he that endureth to the end shall be saved." (Matt. 10:22)

Missionary Duvall practices medicine, evangelism

by Irma Duke

Don Duvall was near exhaustion. He had performed three emergency operations before the burn patient was brought in that Sunday.

But the Lexington, Ky., native took the patient to the operating room at Kendiri (Indonesia) Baptist Hospital and cleaned him.

Monday, with almost no sleep the night before, Duvall made morning rounds and reported to the operating room once again for his surgery schedule that lasted until 3 p.m.

He drove home and went to bed but couldn't sleep. He started thinking about that burn patient who was lucid now but like other severely burned patients would soon be unconscious.

Something grabbed hold of him and said, "If you really want to talk to this guy, you had better go now."

So Duvall got up and went back to the hospital to tell the patient about Jesus Christ. In his last hours of consciousness that patient made a profession of faith.

"Our main purpose is evangelism," Duvall said without apology. "In the states we could set up a clinic in a poor area and it would be good even if we were just doing a social ministry.

"But the end is not to practice the highest medicine available but to practice in such a way that the gospel is spread," he explained. "We're not the Mayo Clinic but we do what we can with what we've got and we actually do pretty well."

It's that heart for evangelism that keeps Duvall on the mission field making what all the other missionaries make instead of earning \$75,000 to \$100,000 a year in the states.

He and his physician wife, the former Sarah Eddleman, had to come to grips with that when they were appointed missionaries in 1972. He was offered a position in a private practice

in Lexington with a starting salary of \$50,000.

"I'd always said the money didn't make any difference but I have to admit I was tempted," he said. He had to look back at his initial commitment and ask himself, "as a junior kid in RAs, did I really know what I was doing?" (RAs, Royal Ambassadors, is a youth missions organization.) He came out of the experience with a stronger sense of God's call into missions.

Even though his days stretch beyond the hours demanded of a surgeon in the states, he performs surgery as if it were an art.

Duvall's care for his patients is much more than what he learned at Tulane University in New Orleans, La.

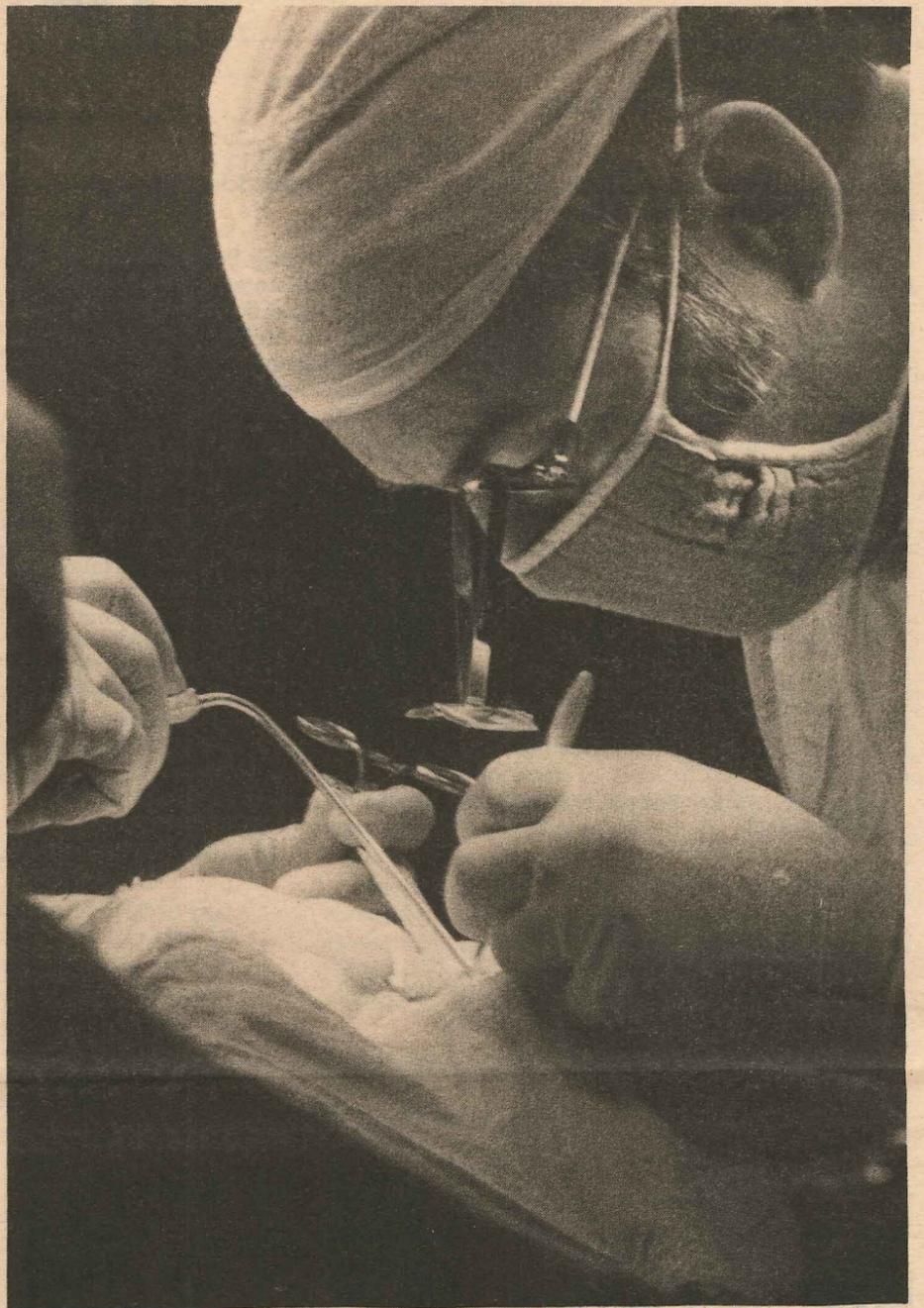
He has worked hard to learn Javanese though it is not the spoken language today because he wants to communicate with the older people and to show them he cares.

He has a good sense of humor and has deliberately learned what is funny in Indonesian culture so he can joke with patients and employes.

Even in tense situations he keeps his cool. "I don't know of anyone I'd rather be in the operating room with in a tense situation," offered Ruth Vanderburg, a missionary nurse. "When he plays, he plays hard and when he works, he works hard," Vanderburg added.

Another missionary, Ken Hinton, said Duvall "maintains a diplomacy that is rarely seen." As hospital administrator he doesn't threaten employes. He doesn't barge in and try to change things: he brings about change gradually and diplomatically.

There aren't many surgeons in the world that carry the loads of both surgeon and hospital administrator but he took on these roles before he was 40. "Many others would have folded under it but he has done a good job," Vanderburg said.



[Above] As they did in their churches in Kentucky and Louisiana, Don [center] and Sarah [far left] Duvall fellowship with friends after worship services at Setia Bakti Baptist Church.



[Above] Not all of the patients that Dr. Don Duvall sees like him but most of them do: The missionary physician goes out of his way to show the patients at the Baptist hospital in Kediri,

Indonesia, that he cares. [Top] Duvall, a surgeon and administrator in the Indonesian hospital, said his desire is to practice medicine in a way that the gospel is spread.