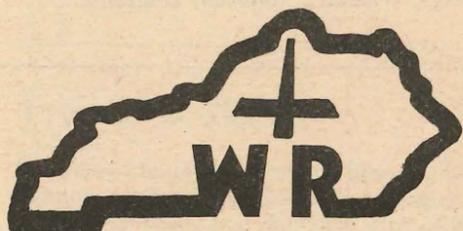




A Southern Seminary poll makes news now and perhaps for months to come, pp. 1, 2, 3 . . . A portrait of a west Kentucky Bible school, p. 6 . . . The first Southern Baptist association compensating unemployed ministers is in Kentucky, p. 7 . . . A Paducah congregation is saving souls through body building, p. 9.



# WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

## In opinion poll

# SBTS students comfortable with SBC statement

by C. R. Daley, *Editor*

An overwhelming percentage of Southern Baptist Theological Seminary students say they could minister without controversy in a denomination whose theological views are those expressed in "The Baptist Faith and Message," the official theological statement of the Southern Baptist Convention adopted in 1963 and reaffirmed in 1981. This discovery of student opinion on the doctrinal statement came from a survey conducted as part of the matriculation for this year's students at Southern.

The questionnaire asked the students for two basic responses. One was a simple yes or no to the question whether they could minister without controversy in a denomination which uses "The Baptist Faith and Message" as a doctrinal statement. The other requested response was for students to place an "X" beside each article in the Baptist Faith and Message statement with which their views were not compatible.

Of the 1974 matriculating students, 1396 Southern Baptists or 82% participated in the poll.

Of the 1396 Southern Baptist students responding to the questionnaire 1248 or 89% said they could minister without controversy under the statement, 81 or 6% said they could not and 67 or 5% did not answer this question.

However, while only about one out of 10 students would find difficulty ministering under the statement, twice as many or two out of every 10 students placed an "X" by one or more of the articles in the statement indicating they had difficulty with the position expressed or the wording used in the article. The apparent explanation for more students saying they would be able to minister under the statement than agreeing with all the articles is that they do not and will not accept it as a creed.

The article most students placed an "X" by was Article 1 on the scriptures. One out of every 10 students marked the article as one giving difficulty. The comments on this article which, though not asked for, were written in indicated inerrancy was not the only or the main concern of the students but placing the scripture article in front of the articles on God and Jesus and the description of the Bible as "the true center of Christian union" created problems. One student commented, "No! Christ is the center of union (not the Bible)."

Bearing on inerrancy were such statements as: "God alone is perfect. The Bible was transmitted to us through imperfect men. It reflects, however, the perfect will of God. We study the Bible to discern The Word within the words."

" . . . Without any mixture of error in matter of doctrine," another student said.

Other articles with which students found most difficulty were Article 5 on security of the believer which 8% marked with an "X," Article 7 on baptism and the Lord's supper which 7% marked with an "X" and Article 8 on the Lord's day which also 7% marked with an "X."

Article 5 troubled 8% of the students because of its stress on eternal security. On the specific wording in Article 5, "All true believers endure to the end," one student said "neither the New Testament writers nor the church fathers made this assumption." Another responded, "Unbiblical! See Gal. 4; Heb. 2:3, 10:26ff."

Article 7 on scripture and the Lord's supper dis-

turbed 7% of the students because it seemed to them to restrict the supper to the local church and to those with "Baptist" baptism.

"Christ's table should be open to all believers—whether or not they have a Baptist baptism," said one student.

"I can accept baptism other than by immersion," said another student.

Several comments on the symbolic and memorial view of the supper expressed in the article strongly insisted it was more than a symbol and a memorial though it is not redemptive.

Article 8 on the Lord's day drew objection from 7% of the students mainly because it calls for refraining from worldly amusements. One student asked for a definition of worldly amusements and another said, "If playing softball with my friends is worldly amusements, please count me in disagreement with this article." Still other students pointed out that all days are the Lord's and if amusements are not appropriate for Sunday, they are not appropriate at all.

Of the remaining articles in the statement from 96% to 99% of the students indicated no difficulty. Only 23 or 1.64% of the 1396 students responding found anything wrong with the statement on God, 37 or 2.65% with the statement on Jesus and 43 or 3.08% with the statement on the Holy Spirit.

The statement on man was compatible with 96% of the students' beliefs, the statement on salvation was approved by 97%, the statement on the church by 97% and the statement on last things by 96%.

Article 16 on peace and war drew most agreement with 99% of students approving.

Seminary officials generally were surprised at the high level of consensus in the students' answers. They also were surprised by the number of comments students added to their answers since no comments were requested.

The idea of the questionnaire originated with president Duke McCall. He said many were wondering how today's seminary students felt about the Baptist Faith and Message statement and the thought occurred to him why not ask them. Not all his colleagues agreed it was the thing to do but it was decided to make it a part of the matriculation process. A note on the form said it must be turned in at matriculation but no penalty was imposed on the more than 300 who did not turn in the questionnaire.

Reasons given to students for the poll were for the sake of long range planning, trustee desire for information and public relations.

Students enrolling in all programs of study (church, music, religious education, theology) at Southern were included in the poll. Those responding included 1067 men and 329 women.

The poll reveals music and education students have less trouble with the doctrinal statement than divinity students. Only 13% of the senior church music students had reservations about any of the articles in the statement and only 4% indicated they would have difficulty ministering under the statement.

In distinction from church music students religious education students demonstrated heightened awareness of tension with some articles in the statement. Almost 19% of the senior religious education students expressed disagreement with one or more of the articles. This disagreement, however, had little effect upon their feeling about performing their ministry under the statement. No first year religious education student and only 1.8% of the senior religious education students indicated any difficulty min-

istering under the statement.

Students in the theology school reported more difficulty with the statement. Fifteen percent of the first year divinity students, almost 29% of the second year students and 32% of the seniors expressed concern over one or more of the articles in the statement. However, less than 8% of the senior theology students said they could not minister without controversy in a denomination using the Baptist Faith and Message as a doctrinal statement.

PhD students have most difficulty with the Baptist Faith and Message statement. Thirty-five percent of the 99 PhD students expressed concern about one or more of the articles in the statement and 9% indicated they would have difficulty ministering under the statement.

While the overwhelming majority of students found no fault with the Baptist Faith and Message statement, every one of the 17 articles was questioned by at least a few students. Some of the comments on various articles turned in with the questionnaire were interesting.

Article 2 on God was questioned by several students for its gender language. One woman student said, "This statement so clearly excludes any aspect of the feminine, which is a vital part of who God is, that I have difficulty affirming it." Women were not alone in questioning masculine language in this article. Said one male student, "This (article) needs all sexist language changed."

On Article 6 on the church one student claimed "Emphasis is all wrong—should start with church universal." Another disputed the statement that pastors and deacons are the scriptural officers of the church saying the scriptural officers were bishops, elders, deacons, deaconesses and widows."

About the "democratic processes" claim for the church in Article 6, one student said, "Let's not lie."

Even more interesting than comments on individual articles were reactions to the statement as a whole. The prevailing sentiment expressed was agreement with the statement but only as interpreted by each person, not some official interpretation forced upon all.

As one student put it, "I have no objection theologically to the propositions put forth in this statement. However, I use the Bible and my prayer life as my guide for answers to the statements of faith; and I resist any and all creedal formulations."

One student insisted the doctrinal statement be "understood as a statement and not the statement."

Fear of creedalism was the dominant theme in student reactions to the statement. "I object to creedalism, even when it is my creed," said one.

"You are in essence asking me to accept a creed and to forsake my loyalty to Christ—I refuse," said another.

"I have no creed but Christ," insisted still another.

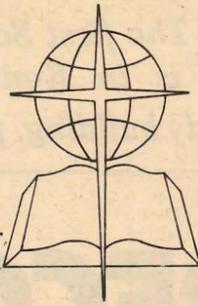
One student resented even being asked to participate in the poll. Said he, "Students at Southern Baptist Theological Seminary have been recommended by cooperating Southern Baptist churches. I find it offensive that anyone would find it necessary to check up on our orthodoxy."

Several students questioned the phrase "without controversy" used in the question on whether one could minister under the Baptist Faith and Message. One said, "Controversy is human and inevitable."

Another asked, "Why does the president ask this question? It is my view that he has been unable to minister without controversy."

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

### Seminary student doctrinal opinion poll is reassuring

The findings from the poll taken of Southern Baptist Theological Seminary student opinion on "The Baptist Faith and Message" contain no shocking surprises. In fact, they are somewhat reassuring. Today's Southern Baptist theological students have not sold out to theological liberalism but rather compare favorably in sound theology with past student generations. (See results on page 3 of this issue.)

As long as 89% of Baptist theological students feel comfortable with the doctrinal positions of The Baptist Faith and Message, we have good reason for assurance. Considering the fact that every generation of students has a few who are way out doctrinally, this is a surprisingly high percentage who is "orthodox."

The doctrinal soundness of today's Southern Baptist theological students is a fine reflection upon the local churches from which they come and the teaching and preaching of these churches. It also speaks well for the religion departments of Baptist colleges and the scores of other schools where these students were trained. Neither does the seminary ruin them when they get there.

Southern Seminary officials took some risk in conducting the poll. If it had revealed a considerable percentage of doctrinally unsound students, the seminary and its faculty would have been in for more criticism. By taking the poll and releasing the findings the seminary has disarmed critics who use speculation and assumption in place of facts. This does not mean some critics won't take the results and make them sound alarming.

Though the poll reveals a large percentage of students has no difficulty with the statement, it does not indicate uniformity of student opinion on specific articles in The Baptist Faith and Message statement. A large number of students made it plain that they reserve the right to interpret for themselves The Baptist Faith and Message statement and the Bible.

Many of the students also gave indication they are typical Baptist ministers. Though asked only to answer yes or no to one question and to place an "X" beside any article in the statement with which their belief was not compatible, many students wrote extensive comments on individual articles and had some nifty remarks about the document as a whole.

The percentage of students today objecting to some part of the theological statement is probably about the same percentage it would be in other generations though their objections are not necessarily the same. For example, in my

generation at the seminary no one would have resented referring to God with the masculine pronoun. We didn't consider the use of "him" in reference to God as sex discrimination.

Neither would many of us have raised questions about the prohibition of "worldly amusements" on Sunday. This was before Sunday had been so taken over by business as usual and recreation.

One naturally wonders how the same poll would come out if taken at the other five Southern Baptist seminaries. There would be slight variations but the results would be similar. After all, students at all our seminaries come from the same types of homes, churches, colleges and universities and are taught by professors whose doctrinal stances do not differ greatly from seminary to seminary.

### Some things should always be shocking

One of the saddest reflections upon the moral conditions of our day is the oft heard reaction, "I've ceased to be shocked at anything I hear about anyone." I am among those falling into such cynicism because of the truth of so many alarming reports about some of the best people I know.

The area of family life is a disturbing example. Marriage infidelity and divorce has become a tragic epidemic invading families that once were considered immune from such breakdown. Seldom a week passes without news of the divorce of ministers, church staff members and church leaders. Until recent years the question was how to use divorced laymen and laywomen in church. Now what to do with and how to use divorced Baptist pastors and staff members in church life is a growing and agonizing question among Southern Baptists. Believe me, this stands to become an even more crucial question than whether women are to be used as deacons and/or pastors.

There are always simplistic answers to such complex questions but they seldom are ever right. One is that no divorced person is qualified to serve in church leadership positions. This is the safe view like the position of a pastor who will not marry divorced persons under any circumstances. It's safe for the pastor but may not be redemptive for some divorced persons.

The opposite extreme view is that divorce should make no difference so far as serving as pastor, staff member or church leader is concerned. Recognize that everyone makes mistakes and should not be penalized for trying to correct them. This is like the pastor who will marry any divorced person without asking any question. This is to close our eyes to plain biblical teaching on the sanctity of marriage and the wrongness of divorce except in unusual circumstances.

As usual the answer lies somewhere between the two extremes. Every case deserves to be examined individually and treated on the basis of truth, fairness and the best understanding of biblical revelation. This involves making a judgment but this is the risk to be taken in trying to be redemptive.

Unfortunately Baptists tend to go from one

extreme to the other seldom settling on the truth in between the extremes. One of my favorite uncles was excluded from a Baptist church for attending a square dance and refusing to repent and ask forgiveness. Such was the prevailing practice of Baptist churches of that day. To my knowledge he never attended church again. He was wrong in never returning to the church but the church probably wronged him with its severity.

Now my concern is that my grandchildren may be wronged by the indulgence of Baptist churches today in which pastors, staff members and lay leaders get divorces, seem to think nothing of it, remarry and never miss a Sunday in performance of their offices. What are children and young people to believe who witness this except that it is the approved thing.

In the past Baptist churches have failed to minister helpfully to divorced persons. More churches today are recognizing and responding to the needs of divorced persons but this does not mean an indulgent attitude is right. Divorce should be recognized for the tragedy it is and divorced persons should be ministered to by the church before they are expected to assume leadership places in ministry.

Some things ought always to shock us especially when done by those who are supposed to be moral examples.

## Baptist Forum

### Journeyman clarifies article

Regarding the article on page 5 in the Sept. 16 issue, "Provincialism: Returned Journeyman sees things differently," some quotations attributed to me need clarification.

I told the writer that the thing I liked most about Nigerian culture was its emphasis on valuing people more than material objects or personal achievement. When asked what I liked least about Nigeria, I replied, "Nigerians don't have the Protestant work ethic." They aren't driven to work for work's sake. By way of example, I pointed out that in the rural areas, where farming is predominant, if the necessary tasks are completed, many will sit around and visit rather than continue working in order to acquire more things or outdo their neighbor. At first I misinterpreted this as a lack of pride in their work but I came to see that this was the greatest strength of the culture—a concern for individuals that transcended the drive to get ahead materially or socially.

My uneasiness with this was in no way a judgment upon Nigerian culture, but, rather, a judgment upon my cultural biases. In this area, as well as others, Nigerians can teach us better how to live. Too often in our culture we use people and love things.

I deeply regret any misunderstanding that has arisen from the article.

Gregory Mobley, Louisville

### Doesn't favor death penalty

I would like to go on record as opposing the death penalty as our own Gov. Brown knows if he reads his mail.

I wonder how many people who say they believe in an eye for an eye and a tooth for a tooth pay their tithes.

Anne E. Henderson, Ashland

# Baptist Faith and Message articles

Students at Southern Baptist Theological Seminary were asked to indicate articles with which their views are not compatible. The first figures following each subject indicate the number and percentage indicating incompatibility; the second figure indicate number and percentage indicating compatibility. For interpretation, see the story on page 1.

## 1. The Scriptures 10%(157); 90%(1452)

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

## 2. God 2%(27); 98%(1582)

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

## 2a. God the Father 2%(40); 98%(1569)

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

## 2b. God the Son 3%(46); 97%(1563)

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

## 2c. God the Holy Spirit 2%(29); 98%(1580)

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Saviour, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fulness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

## 3. Man 4%(63); 96%(1546)

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

## 4. Salvation 3%(47); 97%(1562)

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification, and glorification.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of

grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

B. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

## 5. God's Purpose of Grace 9%(143); 91%(1466)

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

## 6. The Church 4%(63); 96%(1546)

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

## 7. Baptism and the Lord's Supper 8%(124); 92%(1485)

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

## 8. The Lord's Day 6%(104); 94%(1505)

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

## 9. The Kingdom 2%(29); 98%(1580)

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

## 10. Last Things 4%(66); 96%(1543)

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

## 11. Evangelism and Missions 2%(30); 98%(1579)

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

## 12. Education 3%(48); 97%(1561)

The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

## 13. Stewardship 1%(22); 99%(1587)

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

## 14. Cooperation 2%(29); 98%(1580)

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

## 15. The Christian and the Social Order 2%(28); 98%(1581)

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human

society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

## 16. Peace and War 1%(20); 99%(1589)

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations; and the practical application of His law of love.

## 17. Religious Liberty 2%(26); 98%(1583)

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

## Cumberland College Alumna

### Virginia Young

### An Exceptional Person



Virginia. "Jenny" Young received her bachelor's degree from Cumberland College last May with a major in mathematics. Jenny is exceptional. She compiled a perfect 4.0 grade point average (all "A's") during her college career and was chosen by the University of Virginia to receive two fellowships for graduate study in mathematics.

Jenny is from an exceptional family. Her older brother, who also attended Cumberland, is a medical doctor, her sister is a biologist, and her father is a college professor with a PhD in history from Vanderbilt University. She was born in Honolulu, Hawaii, while her parents were serving a 15 year tour as Southern Baptist missionaries.

Jenny first entered Cumberland as a high school student on the college's Junior Program, a program designed especially for gifted high school students. After high school, she completed her baccalaureate program in only three years.

She plans to teach on the college level and do independent research in mathematics and related fields. When asked if she'll be able to do this, she quietly, confidently replies, "Yes."

She says, "Cumberland gave me the opportunity to earn an education without having to depend on my parents for financial support." Jenny paid her own way by earning a math scholarship and by working in the college work-study program.

She was "...inspired by my instructors who showed me my potential and helped me gain self-confidence. Cumberland also helped me be independent and live on my own merits."

Those merits are likely to take Jenny to the pinnacle of success in her field.

We want to help others who, like Jenny, are willing to work hard and stand on their own merits.

President Taylor,  
Please send me more information about how I can help other students like Virginia.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky, 40769)

# Mountains to the Mississippi



Langlois



Mauney



Cody



Helton



The Peyton Thurmans relax during a busy week at the Woman's Missionary Union Leadership Conference in August at Ridgecrest Baptist Conference Center in North Carolina. Dorothy Sample [1], national WMU president, chats with the Thurmans. Mrs. Thurman conducted methods conferences during the conference; she is a former executive secretary-treasurer of Southern Seminary's woman's committee. Peyton Thurman is director of church relations at the seminary.

## Personnel

**Two Kentuckians train in book stores**  
Two Kentucky natives have been named manager trainees for Baptist book stores.

Michael Puckett, of Paducah, will train in the Little Rock, Ark. store, and Bryan Howard, from Greenville, will receive training in the Nashville store.

**Langlois called to Brookview pastorate**  
Brookview Baptist Church, Louisville, has called Robert Langlois to its pastorate.

Langlois is retired from the Air Force. He and his family have been members of the Westport Road and St. Matthews churches in Louisville where he graduated from Southern Seminary.

**Broadhead is Jordan church pastor**  
Jordan Baptist Church, White's Run Association, has called Edwin Broadhead as pastor.

Broadhead is a native of Mississippi and a Southern Seminary graduate.

**Craig accepts Woodhill pastorate**  
William Craig, pastor of Pleasant Grove Baptist Church, Anchorage, has been called to the pastorate of Woodhill Baptist Church, Lexington.

His service to Woodhill will begin Oct. 4.

**Hanshaw is called to Highland**  
Highland Baptist Church, Lexington, called Clayton Hanshaw as pastor Sept. 6.

**FBC Williamsburg calls Mauney**  
Harold S. Mauney, pastor of First Baptist Church, Taylorsville, for more than 12 years, has accepted the pastorate of First Baptist Church, Williamsburg. He will begin his new responsibilities Sept. 27.

Mauney is a native of Corbin and a graduate of Georgetown College and Southern Seminary where he received his DMin in 1979.

Former pastorates include Pigeon Fork Baptist Church near Shelbyville

and Lonsdale Baptist Church, Knoxville, Tenn. He has served in many leadership capacities with Long Run Baptist Association and Kentucky Baptist Convention including service as the convention's second vice president last year.

Mrs. Mauney is the former Donna Dugger of Corbin.

**York called to Virginia pastorate**  
Michael York has been called as pastor of First Baptist Church, Ewing, Va.

York is a student of Clear Creek Baptist School in his hometown of Pineville.

**Otey assumes Salem pastorate**  
Trevis Otey Jr. has been called to the pastorate of Salem Baptist Church, Shelby County Association.

A native of Kentucky, Otey holds two degrees from Southern Seminary.

**Cody resigns Bell leadership**  
Joe Cody recently resigned as director of missions for Bell Association to become director of Video Equipping Ministries, Morristown, Tenn.

Cody has served Bell Association since July 1978.

**Sullivan announces retirement**  
H. G. Sullivan, pastor of Donaldson Baptist Church, Princeton, for seven years, has announced his retirement.

He has been a pastor in Caldwell-Lyon Association 23 years.

**Don Short to enter evangelism**  
Don Short is entering full time evangelism. Short was pastor of Suwanee Furnace Baptist Church, Caldwell-Lyon Association, 1974-80.

He resides in Kuttawa.

**Little Bethel notes Richey's milestone**  
Baptists in Madisonville have observed the 40th anniversary of Hughlan Richey, Little Bethel associational director, as an ordained Baptist minister.

Ordained Aug. 24, 1941, Richey has held pastorates at Center Ridge Baptist Church; Otter Pond Baptist Church;

Ebenezer Baptist Church; South Carrollton Baptist Church; Elk Lick Baptist Church; Bethlehem Baptist Church; Oak Grove Baptist Church; Adairville Baptist Church; First Baptist Church, Earlington; and Keck Avenue Baptist Church, Evansville, Ind.

**Harrison named Pleasant Hill pastor**  
Mark Harrison has been called to the pastorate of Pleasant Hill Baptist Church, Marion County.

Harrison is a sophomore at Campbellsville College.

**Harmon is Casky church pastor**  
James Harmon assumed the pastorate of Casky Baptist Church, Christian County Association, Aug. 23.

**Helton ends 37-year Ohio pastorate**  
E. M. Helton, pastor of Highland Avenue Baptist Church, Cincinnati, Oh., will retire Nov. 30, ending 37 years in that pastorate.

A native of Kentucky, he has served churches in Mt. Sterling, Owenton, Beechwood, Petersburg and Burlington.

He will continue to live in Cincinnati.

## Congregations

**Union church schedules early service**  
Union (Ky.) Baptist Church began an additional morning service at 8:30 a.m. Sept. 13.

David Carter is pastor of the church.

**Small Long Run churches sail on Belle**  
The annual Belle of Louisville cruise for smaller churches in the Long Run Association is Sept. 23.

The three-hour cruise on the Ohio River is annually sponsored by Long Run Association.

**Loyall First has noteworthy VBS**  
First Baptist Church, Loyall, had 242 enrolled in vacation Bible school, including 27 in adult study.

Keith Rogers is pastor of the church.

**Shelbyville First dedicates chapel**  
Homecoming services at First Baptist Church, Shelbyville, Sept. 6 were highlighted by the dedication of the Elsey Memorial Chapel.

The chapel honors the church's late pastor, C. W. Elsey, who served the church from 1926 to 1957.

Jim Highland is the church's pastor.

**Bardstown church in bold missions**  
Mill Creek Baptist Church, Bardstown, sent 10 of its youth and the pastor, Greg Bruckert, on a mission tour to Creston, Oh.

The team conducted Bible schools and a revival.

## Revivals

**Decisions made at Corinth revival**  
Corinth Baptist Church, Ohio River Association, reports 19 decisions made at recent revival services.

Allen Jones, pastor of Ohio Valley Baptist Church, was evangelist. Ronnie Lamb is pastor of Corinth.

**Union revival is Sept. 16-20**  
Union Baptist Church, Henry County Association, held revival services Sept. 16-20. Larry Carte preached the revival.

George Naylor is pastor of the church.

**Leonard leads at Turner Station**  
Bill Leonard, a church history professor at Southern Seminary, led revival services at Turner Station Baptist Church, Henry County Association, Sept. 16-20.

Robert Lyons is the church's pastor.

## 1982 WORLD'S FAIR Come Stay With Us!

Harrison-Chilhowee Baptist Academy offers retreat housing and conference space to church groups desiring to plan retreats and/or attend the 1982 World's Fair.

- ▶ "GATEWAY TO THE SMOKIES"
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# Baptist News in Brief

## WMU names new editor

Kathryn Willingham Kizer of Birmingham, Ala. has been named editor of Start magazine by the SBC Woman's Missionary Union.

Start is WMU's quarterly publication for leaders of Mission Friends, the missions organization for preschool children.

Mrs. Kizer also will edit products for Mission Friends and for Girls in Action, for girls in grades one through six.

A former public schoolteacher, Mrs. Kizer has been preschool and children's director for Wieuca Road Baptist Church, Atlanta, Ga., and University Baptist Church, Coral Gables, Fla.

She is married to Lawton F. Kizer Jr., minister of education and administration at Ruhama Baptist Church, Birmingham. They are the parents of two sons.

## Michigan churches add 3

Three mission chapels have been constituted into churches in a single service, an event believed to be a first for the Southern Baptist Convention.

The three new churches are Roscommon Baptist Church, Skidway Lake Baptist Church and West Branch Baptist Church. All are in northern Michigan.

The idea for constituting three churches in a single service came about because all three of the churches wanted to be organized in time to seek affiliation with the Northland Baptist Association.

The three churches are a result of Bold Mission Thrust efforts to expand Southern Baptist ministries into every area of the United States.

The constitution service was held in the building of Roscommon Baptist Church, which was purchased from a lodge.

Roscommon has 35 charter members and has voted to share 10 percent of its receipts with the Cooperative Program, and four percent with the association. Tom Fishnell is pastor.

Skidway Lake has 59 charter members and will share 10 percent with the Cooperative Program and three percent with the association. Dan Waxell is pastor.

West Branch, which was started as a mission in January, has 26 charter members and three persons awaiting baptism. It will share eight percent with the Cooperative Program and five percent with the association. Joe Hamel is pastor.

## Speer, Darden quit agency

Two staff members of the Southern Baptist Stewardship Commission—Michael L. Speer and Paul M. Darden—have resigned, giving no reason.

A. R. Fagan, executive director-treasurer of the commission, said the resignations are effective immediately.

Neither Speer, 47, nor Darden, 50, immediately announced plans.

Speer, a native of Desloge, Mo., has been on the staff of the commission since 1967, most recently as associate executive director-treasurer and director of Cooperative Program promotion.

Darden, a native of Nashville, has been with the commission since 1964 as director of publishing.

Speer, a graduate of Southwest Baptist Junior College, Oklahoma Baptist University and Southern Baptist Theological Seminary, was secretary of the Kentucky Baptist Stewardship and Pro-

motion Department prior to joining the commission. He also has been associated with the Carver School of Missions and Social Work in Louisville and minister of education of churches in Kentucky and Virginia.

Darden, a graduate of George Peabody College for Teachers, was employed by the Baptist Sunday School Board's Procurement Department prior to joining the commission.

## Glorieta loses \$44,000

New Mexico state police are investigating a burglary at the Glorieta Baptist Conference Center gift shop in which \$44,000 in jewelry was taken.

The store's entire stock of Zuni and Navajo jewelry in gold, silver and turquoise was taken. The gift shop is operated by the Baptist Book Store.

The jewelry was taken between the store's closing on Saturday, Aug. 8 and reopening Aug. 10. No sign of forced entry was found, officials say.

The theft was not reported to news media at the request of state police, who said such reports would hamper their investigation.

News of the burglary broke in an Albuquerque newspaper Aug. 26 when the Santa Fe Crime Stoppers offered a \$1000 reward for information leading to arrest and conviction of the perpetrators. Crime Stoppers reportedly made its announcement in cooperation with police.

However, by early September, officials reported no leads had surfaced.

## Pluralism on the wane?

America's commitment to pluralism is being eroded by new right and religious right activists, two Baptist leaders warned during a conference on religious liberty.

C. Welton Gaddy, keynoting the 34th National Conference on Church and State sponsored by Americans United for Separation of Church and State, declared that pluralism "is prohibited as sin" by evangelists who issue calls for involvement in "their kind" of politics.

The senior minister of Broadway Baptist Church of Ft. Worth, Tex., said pluralism is essential for religious liberty and highlighted several threats to both pluralism and religious freedom.

Gaddy chided the nation's "self-appointed moral reformationists" for distorting and oversimplifying issues such as abortion and prayer in public schools as well as those who confuse the public conscience.

Gaddy urged conference participants to maintain vigorous support for religious liberty and pluralism, warning that "only as other faiths are free for propagation is my faith free for evangelization."

In another address Southern Baptist Theological Seminary professor Paul D. Simmons said religious fundamentalists deny religious pluralism by dogmatic claims to have THE Christian position.

Surveying current leaders in the religious right movement, Simmons disputed claims such as the contention by television evangelist Jerry Falwell that his Moral Majority organization is "pro-family, pro-life, pro-morality and pro-American."

"The claim is a study in contradiction," Simmons said. "The platform is considerably more anti than pro anything."

The agenda of the religious right, Simmons said, "amounts to a coalition

of ultraconservative religion, laissez-faire capitalism and American nationalism . . . they are equally committed to God, Adam Smith and George Patton, but not necessarily in that order."

The fundamentalist stress on moralistic issues, Simmons added, "misses the great moral problems of the day such as racism, injustice, the threat of nuclear war and world hunger."

## CP nets Dallas million

A \$300 million office building project in downtown Dallas has been announced by First Baptist Church, the W. A. Criswell Foundation and Lincoln Properties Co., a Dallas real estate development firm.

The project, which has been unfolding for several weeks, will include two 45-story office towers, one on property owned by the foundation across Ervay Street from the church buildings, and the other atop the church's eight-story parking garage completed last year.

To make way for one of the towers three buildings will be demolished. They are the Easterwood Building, which now houses the church's high school, the YMCA building and the Texas Baptist Building.

The foundation purchased the YMCA building for \$750,000 in 1979 and in April 1981 paid \$1.7 million for the Baptist Building, which housed the executive staff of the Baptist General Convention of Texas.

The project, according to pastor W. A. Criswell, will net enough for the church to retire the \$8 million debt on its property and enable it to give \$1 million annually to the Cooperative Program.

Freedom from that interest burden, which at times reached \$1.25 million a year, will enable the church to increase its mission giving, Criswell said.

"We are going to give \$1 million to the Cooperative Program, starting right now," Criswell told the Baptist Standard, journal of the BGCT. "We haven't been giving but about \$200,000, but we are going to give \$1 million a year to it. It's a marvelous thing."

The foundation, named for Criswell, is a separate entity, but works to support the church. Foundation directors are elected by the church.

## 102 appointed by HMB

Directors of the Home Mission Board named 102 persons to mission service during their September meeting, including a staff member in the missionary personnel department and a national consultant for the language missions division.

Among those named missionary associates were Lonnie and Belinda Riley of Pleasant View, Ky.

## FMB center gets boost

Plans for a new Southern Baptist missionary orientation center moved forward as the Foreign Mission Board revised construction costs and learned that a Richmond couple has donated \$300,000 for the center's construction.

Harwood and Louise Blanks Cochrane, who earlier donated a 233-acre farm near Richmond as the site for the new center, have asked that proceeds from two pieces of property in downtown Richmond be used specifically for recreational facilities and landscaping.

The property, valued at approximately \$300,000, is located in an area of downtown Richmond which has historical value and may be considered for restoration.

The farm, donated in 1979 and valued at \$391,000, has been approved for development as an orientation

center.

Plans call for a complex exceeding \$8.6 million in construction costs and requiring an additional \$6 million in endowment for operation of the year-round facility.

Original estimates on construction costs were about \$6.7 million, but escalating costs plus additions of space for missionary children's schooling and orientation and for recreational needs, plus some other changes, caused the increase.

Construction, scheduled to begin in the spring of 1982, is dependent upon donations from individuals who will be contacted by the board on a one-to-one basis.

Missionaries now are trained at Calaway Gardens, a resort facility near Pine Mountain, Ga., that is leased for two 12-week sessions in the spring and fall.

## New annuity plan set

New applications for group life, medical and long-term disability insurance coverage for church personnel through the Southern Baptist Annuity Board will not be accepted for the remainder of the year.

The announcement was made by Darold H. Morgan, president of the agency which administers the group insurance and retirement plans for the 13.6 million member Southern Baptist Convention.

Morgan said enrolments have been suspended until a new life and comprehensive medical program is started Jan. 1, 1982.

"Those who currently have medical coverage in the Designated Insurance Program will be transferred to the new program Jan. 1, 1982," Morgan said.

The action is necessary, Morgan said, because "inflation and cost increases pose a very real threat to the current program."

## Illinoisian to lead Iowa

Robert H. Stuckey, a staffer with the Illinois Baptist State Association, has been named executive director-treasurer of the Iowa Southern Baptist Fellowship.

The Iowa fellowship, an organization of some 70 churches and 8500 members is affiliated with the Missouri Baptist Convention. It is one of three fellowships within the Southern Baptist Convention, an intermediate step toward state convention status.

Stuckey, a native of Bupo, Ill., was a Southern Baptist foreign missionary to Indonesia from 1962 to 1975, serving as a direct field evangelist. In 1975 he took a leave of absence and was pastor of Belmont Baptist Church, Abilene, Tex., until his resignation from the Foreign Mission Board Dec. 31, 1977.

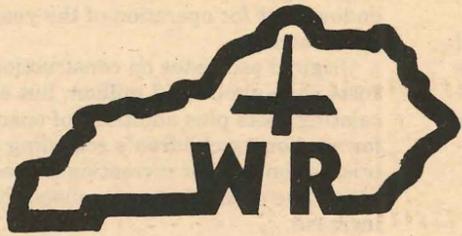
In February 1978 he became director of lay mobilization for the ISBA, which includes responsibility for Baptist Men and boys.

He is a graduate of Southern Illinois University and Southern Baptist Theological Seminary and has been a pastor in Illinois and Indiana.

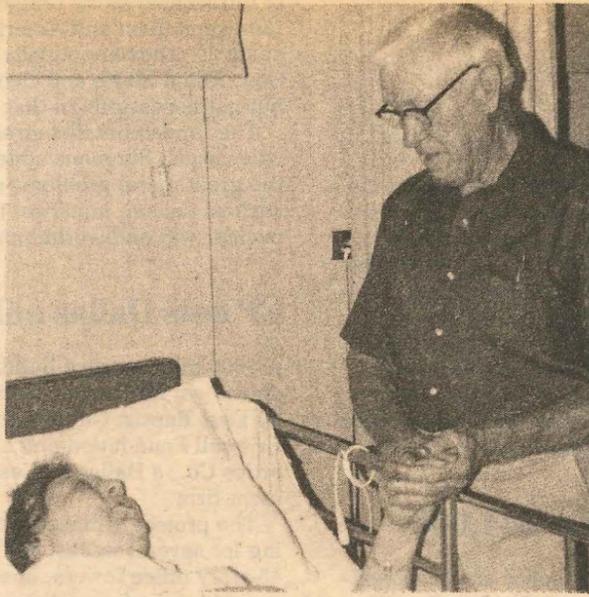
## Coloradoan to FMB staff

Michael Wilson, director of evangelism for the Colorado Baptist General Convention, has been named orientation manager for the Foreign Mission Board's short-term volunteers and Partnership Evangelism teams.

Wilson's employment comes as the board moves closer to assuming full responsibility for Partnership Evangelism, the program which links Southern Baptist churches to churches overseas through an exchange of pastor-led teams of laypersons.



## STAFF FEATURES



John Spears encourages nursing home patient Mrs. Margaret Brantley. See story at right.

## No more wasted years

by Mary K. Branson, *State Correspondent*

John Spears moves quickly and cheerfully from room to room of the nursing home. He grasps each patient's hand with both of his hands. He listens. He smiles. He prays with some of the patients.

Sometimes Spears takes his guitar with him on nursing home visits. He plays and sings for the patients the many gospel songs that are dear to him.

"I thought I was enjoying life before I became a Christian," comments Spears. "But this is what life is all about, loving and giving. I'm not proud of the 62 years I spent without the Lord, but I'm thankful for good health and strength to make up for all those wasted years."

Spears, 75, has been a Christian only 12 years. Looking back on his first 62 years, he reflects: "Most people would have classified me as a good, moral man. My parents died when I was young. I was raised by relatives until I was 16 or 18. From then on, I was on my own.

"I never disliked religion. I just thought I was too busy to fool with it. There were three Christians in my outfit in the service. They would come by and invite me to church services. I would go when there was nothing else to do.

"We were in a rough outfit, but those three men stood apart. Everyone knew they wouldn't participate in all the goings-on, but they loved and respected them. There was something special about them that I still remember after all these years. Their concern for me had quite an impact.

"When I was discharged from the service, I became a carpenter. That was my trade for most of my life. I always wanted to do my best at my work. We built houses well in those days.

"Once I built a church close to where I now live. I never dreamed I'd ever go inside after the building was finished, but not long ago I sang gospel music there."

**Spears' love of music played an important part in his conversion.**

"When I would go to Hanson Baptist Church, off and on, people would ask me to sing in the choir. They knew about my interest in music and I guess they knew I wouldn't be able to resist a chance to sing.

"I enjoyed singing in the choir and I enjoyed being with Christians. There's something special about a Christian. Even non-Christians can tell the difference. There's a different kind of love in your heart when that love comes from the Lord.

"I was at a service at Hanson Baptist Church 12 years ago. The sermon title was 'I Thought on My Way.' The pastor spoke about the need, as we go through life, to stop and think about where we're heading.

"That is what I did. I decided to stop fooling around with the whole matter of religion and take it seriously. I had always tried to do my best in my carpentry work. I decided to do my best for the Lord. I made a total commitment."

"John is totally committed to the Lord's work," affirms his pastor, Dale Rouse. "He visits the hospitals and nursing homes more faithfully than anyone I know. He and his wife Maudie sing at the church. He has taught a senior adult Sunday school class and is now an associate teacher. He is training the new teacher in visitation.

"He clears off the church sidewalks whenever it snows. He helped lay brick for the new church building. He did much of the carpentry work and spent long hours in the hot sun pouring cement. No younger man could outdo him. When the rest of us had problems correctly laying the tile for the septic tank, John's exactness was appreciated. He laid the tile to perfection.

"John hasn't missed a Sunday at our church since September 1976 when he became Sunday school director. If the snow is too deep for him to drive to church, he walks. There's always someone to drive him home.

"John drives some of the widows to church and to the doctor. He's always ready to volunteer his talents for the Lord. We would have no problems in our churches if they were full of people like brother John."

When asked if he has advice for other senior adults Spears replies: "Don't just sit down and think you're too old to do anything. Ask God for strength, ability and courage. Ask the Lord to show you how he wants you to serve. You can serve in different ways as you get older, but you're never too old to serve the Lord."

# Mid-Continent *Bible school in the west*

by H. Stanton Carney, *State Correspondent*

Many of those called to Christian service dream of attending seminary. But most of the dedicated preachers in Kentucky do not have this privilege. The majority must receive academic training near a home base where they can sustain themselves and their families. There is need for such institutions strategically located throughout the state to serve the purpose.

Mid-Continent Baptist Bible College, Mayfield, is the only such school in the western part of the state. It is a typical Southern Baptist college and its history shows the value of a college built on faith.

Thirty-two years ago the idea of a school for preachers was originated by West Kentucky Baptist Association. As a result such a school, with the appropriate name of Preacher's Bible School, was properly established and classes began Jan. 10, 1949 in the building of First Baptist Church, Clinton.

The selection of Clinton for the school's site has historical significance. Clinton Seminary was established there in 1830 and continued many years. In 1874 Clinton Baptist College was founded and after 40 years of fruitful service closed in 1914.

Thus, it was 35 years later the new school came into being in Clinton. Early in the history of the institution a residence was given to the school in which classrooms and offices were adequate for 125 students. The first year 30 students attended. At the mid-term of the second year there were 60 students, many of whom would go on to seminary.

By then the school assumed the name West Kentucky Baptist Bible Institute and offered a three-year course. It may be understood that there have not traditionally been any educational requirements for Baptist ministry. However, Baptists have always favored education. There are more than 70 Southern Baptist institutions granting recognized degrees.

During the first eight years it became increasingly apparent that the new school's need was expanding beyond the boundary of West Kentucky Association. The charter granted by the state of Kentucky Apr. 6, 1950 has since been changed because of subsequent name changes.

Initial steps toward accreditation were taken in 1956. The school joined with other Southern Baptist institutions in the Association of Bible Institutes in the Southern Baptist Convention. Average enrolment during the first eight years was 60 students. A library was opened. There were day and evening classes and in 1956 four people graduated. Support came from area churches; and the West Kentucky Baptist, published in Clinton, carried news from the school regularly.

### Relocation in Mayfield

In August 1957 the school moved to Mayfield and bought a building that had formerly been a church. In 1960 the full title, Mid-Continent Baptist Bible Col-

lege, was applied to the school which offered a four-year program with the BA degree. There were now 13 Baptist associations in three states, each providing trustees, and support of the school came from individuals and churches in the associations.

By 1975 student enrolment had reached just fewer than 50 students. Facilities included a dormitory for men, separate housing for women, and an administration building with classrooms, offices, chapel and cafeteria. An additional building containing six large classrooms and a student lounge was erected.

In 1975 12 students graduated, 10 receiving BA degrees and the other two receiving ThB degrees. The curriculum included a course of Christian education adequate for preparation for full time Christian service yet suitable for those who desire a Christian education which provides knowledge of the Bible.

The college had arrived at a time when further expansion was essential. The years of steady growth and solvency can be attributed to a conservative policy against over-expansion. No physical improvements have been attempted unless funds were already available.

Having outgrown accommodations in Mayfield proper, the college moved five miles north in 1976 to Hickory on the main highway to Paducah. The 18-acre campus with new buildings and modern facilities accommodates at least 250 students.

The curriculum includes subjects pertaining to preparation for preaching, pastoral work and other Christian service.

An extension department conducts classes at Kentucky State Penitentiary and a correction ministry course that prepares students for volunteer prison chaplaincy. The Baptist Herald is published weekly by the college. Western Kentucky's largest book store is operated on the campus.

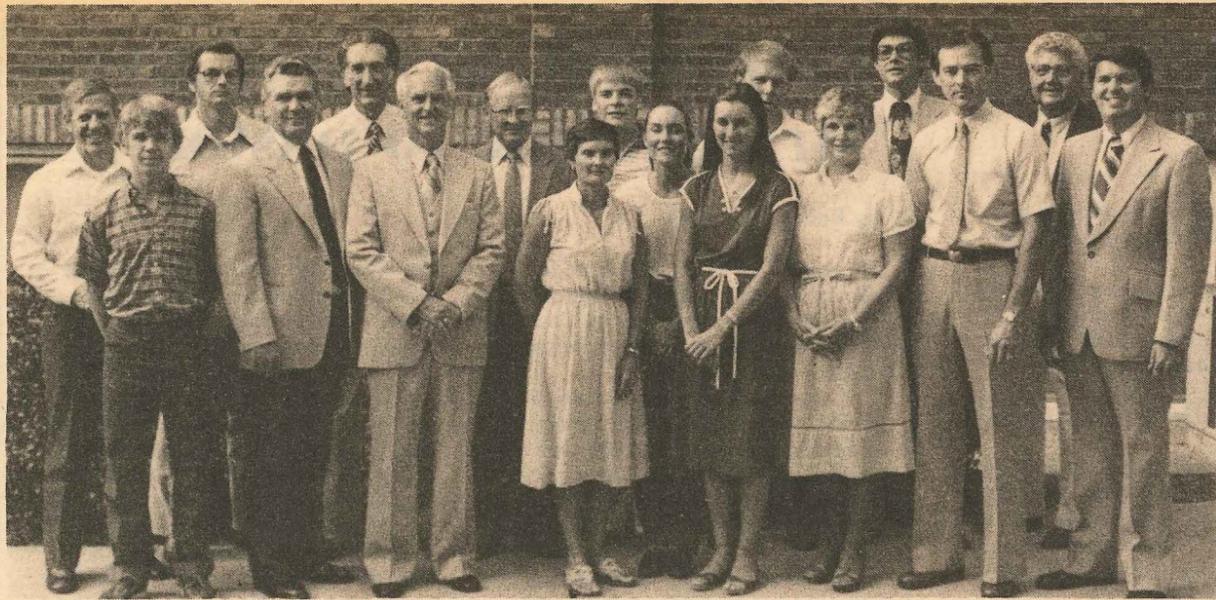
Ann Markham Library is supervised by trained librarians and contains well beyond the number of volumes required for college library accreditation, the bulk of which is directly related to course offerings. Standard reference works are available for each area of the curriculum.

The president, Raymond Lawrence, has initiated innovations that permit qualified graduates of the four-year course to be accepted for Baptist seminary enrolment.

Vice president Charles Blair has occupied the office of academic dean and was elected president of the Southern (Accrediting) Association of Bible Institutes and Bible Colleges.

All faculty and staff members of the college are required to be active members of Southern Baptist churches. Trustees, also active Southern Baptists, are elected by associations of such churches.

Mid-Continent is owned, operated, controlled and financed by Southern Baptists. Its successful growth may be attributed to the fact its purpose is to be a witness in testimony to the glory of Christ and to the Word of God as divinely inspired in the Holy Bible.



Some members of the Brazilian mission team of First Baptist Church, Murray. Bill Whittaker is at right.

# 'Do You Really Care?' Message is the same in Manaus, and Murray

by James H. Cox, Associate Editor

When Kentucky Baptist Convention president Bill Whittaker's congregation gave \$5000 to a Brazilian mission project this summer, that was probably the easiest part of a long-time commitment they have made to Brazilian missions.

Earlier this century the First Baptist Church of Murray, through more than one former pastor, had linked itself with the huge Portuguese-speaking nation south of the border. Richard Walker, Whittaker's predecessor, is now a missionary in that country. Two years ago a couple of the church's laymen went on a construction team to a Brazilian outpost to advance Southern Baptist missions in that equatorial climate.

Finally, last year, Chuck Connor, director of Christian Missions Unlimited in Birmingham, Ala., at a speaking engagement in the Murray church, presented new opportunities for short-term volunteer mission assignments in Brazil.

"With all of this going for us, you could almost be certain some additional involvement in Brazil was going to occur," Whittaker declared.

The result was that a 19-member team, mostly from the Murray First congregation, was enlisted for a two-week Brazilian stint in early August. That's where the \$5000 came in—not for participants' expenses (which came to about \$1000 each, and which were paid by the individuals themselves)—but for building materials. The church also supplied two of its vans to transport the team to and from Miami, Fla., where they caught a plane to Manaus, Brazil.

## Lily of the Valley

The Murray team was originally scheduled to construct a church up the Amazon River. But government officials stepped in to prevent Baptists from acquiring the land. Thus, they were diverted to a Baptist assembly known as Lily of the Valley.

Here, working alongside Southern Baptist career missionaries Lonnie and Janell Doyle and Luther and Loretta Williams, the team roofed a dormitory which had been half-finished by a previous volunteer team from the states. They also laid the foundation for another dorm, bringing it to window height. They did some landscaping on the assembly grounds, too.

The missionaries hope another team will be available in 1982 to complete the work on the dormitory which Murray began. But, Bill Whittaker grins, "If they don't find someone, there's talk in Murray already that some folks would like to go back and complete the job next summer."

While there was only one master carpenter in the Murray group, Whittaker reports that all of the team members took pride in their labor and sought to make it solid, yet pleasing to the eye.

Two of the four female members of the team spent the mornings cooking for the group, but in the after-

noons, they worked alongside the men laying brick.

Nights were passed sleeping in hammocks hung from a center pole to outer walls of an existing dormitory. Six or eight hammocks hung in a dormitory in this fashion.

## A testimony, too

All work and no pray was not the order of this fortnight experience, however. While in Manaus the group spent four nights in a first class hotel (which Whittaker says might rate third class here). There, Whittaker had the opportunity to speak in four different church services with the aid of a Portuguese translator.

"The people impressed me as really gracious," said Whittaker. "When the youth choir at Constantine Church in Manaus sang 'Do You Really Care?' in Portuguese, I knew the meaning even though I couldn't speak the language. There was no mistaking it," he remembers.

He was impressed that the big Sunday service for Brazilians is at night, with a smaller one on Sunday mornings, just the opposite of our custom here. He found these night services well attended, particularly by young people.

Professions of faith resulted in all of the services in which the KBC president preached.

## Repercussions at home

What effect did this mission trip experience have on the participants, and the folks back home?

"Very positive," Whittaker observed. "Since returning, one team member is already struggling with the possibility of full time missions service."

The trip has "had and will have a long-term effect on our commitment to missions through the Cooperative Program." He said his congregation is praying more, giving more and its interest in missions has generally grown deeper since this project surfaced.

Whittaker said someone inquired if the money those people spent on the trip could not have been put to better use building another building.

"Perhaps," he said, "but I know for certain that missions came alive for those individuals who went, and that will be worth a great deal over a lifetime. On top of that, our own church members have supported it so well."

Whittaker said there were many individuals in the congregation who did special deeds of service in connection with the project.

A druggist offered a large supply of vitamins for the missionaries living in Brazil. A couple paid most of the gasoline bills to operate the church vans to and from Miami. Others offered tools and other assistance for the team.

Whittaker sees it as one of the great blessings his congregation has experienced in awhile. And why not? "Do You Really Care?" means the same in Manaus as it does in Murray.

## A MUST

### Caldwell-Lyon will help its church staff members without regular incomes

by James H. Cox, Associate Editor

When a layman in Caldwell-Lyon Baptist Association suggested providing supplemental income to unemployed church staff members in the association, he apparently was breaking new ground.

"At least, we've not found any other association so far who's doing it," exclaims Caldwell-Lyon missionary Harold Greenfield.

A subsequent check with the SBC Annuity Board in Dallas, Tex., confirmed Greenfield's theory that the west Kentucky association is the first in the Southern Baptist Convention advancing the unique idea.

The idea, which has been approved by the association's executive board and is being submitted to the association in annual session this fall, applies to any church staff member serving in Caldwell-Lyon.

Theoretically, the plan could cover out-of-work church secretaries and custodians as well as pastors and other staff members.

Greenfield believes this association, which he has served for nearly a decade, generally has "longer tenures" than the average one in terms of service. But he cites the fellow "who comes along now and then, reaches the end of the road, feels he is at a stopping place, isn't yet 65, and quits." There is also the classic example of those who are asked to leave by their congregations, for whatever the reasons.

"These are often families in serious financial need," claims Greenfield. He says the typical staff member will—if he can't find another church—seek employment on at least a temporary basis in the secular world.

"But if minimum wage at the local variety store is the sole income a family of four, five or six has to pay its bills with, it simply can't be done," he pleads.

Greenfield underscores that the contribution from the association will be merely a "supplement" and not a full salary. "But it should help a distressed family get through a crisis," he reckons.

The association is maintaining a separate bank account for the fund, which it is calling MUST (Ministerial Unemployment Supplement Treasury). Articles of incorporation have been filed with the state under the Kentucky Non-Profit Corporation Act.

MUST will be supervised by a six-member board elected by the association and serving two-year overlapping terms. The first six members, appointed by the association's executive board, are: Gary Childress, pastor, Eddy Creek Baptist Church, Princeton; Rod Whittington, Princeton pharmacist and layman in Southside Baptist Church; Phil Basinger, pastor, First Baptist Church, Eddyville; Fred McConnell, retired military employe and member of First Baptist Church, Princeton; Mike Frankling, disabled coal miner in Creswell Baptist Church, Fredonia; and Rodney White, vice president of Lyon County Bank, Eddyville. The director of missions is ex-officio on the board and will be treasurer and registered agent for the fund.

The association will ask its 35 member churches to place the MUST fund in their annual budgets beginning in 1982.

"We have several churches that have thousands of dollars in the bank that aren't being used for the Lord," Greenfield notes. "We hope they will channel some of these into this fund." He also says wills of individuals will be sought in building up the fund.

Greenfield observes that a plan for dispensing the funds has not been finalized. "Our thinking at the moment is, there will be a base amount and that will be increased by the size of the family and the need," he allows. "There would definitely be a cut-off point somewhere," he adds.

An Annuity Board official in Dallas confirmed that unless a former church employe continues to pay into the board's retirement programs on his own after he leaves church employment, his coverage lapses.

Greenfield affirms that the MUST program is "an effort in our association to create more of a caring fellowship." He expects it to have positive implications "on all of our work, not just families of ministers without steady incomes."

# Baptist News in Brief

## Christian Life panel adds 2

Two professional staff members were elected and a \$650,000 budget adopted by trustees of the Southern Baptist Christian Life Commission at their annual meeting.

Trustees also approved a plan for the distribution and use of a complete line of new and revised literature and products.

Members also approved plans for intensified efforts in world hunger promotion and education, in response to 1981 Southern Baptist Convention action in Los Angeles affirming the Christian Life Commission as "having primary responsibility for informing Southern Baptists about the moral issue of hunger."

Members elected W. David Lockard, 55, director of organization and ratified the election of Larry Braidfoot, 39, as general counsel and director of research. Braidfoot joined the staff Sept. 1.

Lockard has been director of missionary orientation for the Southern Baptist Foreign Mission Board's Missionary Orientation Center at Callaway Gardens, Ga., since 1967. For 14 years he was a missionary to Rhodesia where he did general evangelistic work in the Bulawayo area and then led in establishing the African Baptist Theological Seminary near Gwelo and served as its president.

Before coming to the commission Braidfoot served in faculty and administrative positions at Dallas Baptist College for nine years.

The Christian Life Commission's 1982 national seminar—On Strengthening Families—was set for Mar. 22-24 at the Dunfey Hotel in Atlanta.

## Hughes has heart surgery

Robert Hughes, executive director-treasurer of the Southern Baptist General Convention of California, underwent quadruple bypass heart surgery Sept. 16.

He is reported in stable condition. Hughes, 62, is expected to remain in the hospital until Sept. 24.

The four-hour surgical procedure was designed to correct extensive blockage which existed in Hughes' left heart artery. He suffered an angina attack Aug. 4 and was hospitalized for nine days. Until that attack, Hughes had no history of heart problems.

## RTVC trustees hear plans

Trustees of the Radio and Television Commission spent much of their fall meeting studying strategy for the American Christian Television System (ACTS), the proposed national Baptist television network.

In its semiannual meeting the board also heard of the record success of two RTVC radio programs and approved the 1981-82 budget.

Earlier in the year, the group approved the initial strategy for ACTS, which included applying for 105 low-power television stations and purchasing of satellite time to carry ACTS programming. With those actions completed, the board turned attention to other ACTS details.

Jimmy R. Allen, commission president, outlined two possible schedules for programs on the network. One plan called for eight hours of daily programming, scheduled into four-hour morning and evening blocks of time. The other

plan suggested six hours of daily programming scheduled into one evening block.

The board approved a revised budget for 1981-82 fiscal year totaling \$4,804,700. A proposed budget of \$5,420,211 for 1982-83 was presented which includes a request for a 15 percent increase in Cooperative Program income, up to \$4,229,010.

It was announced during the meeting that "Powerline," the RTVC's top-40 radio program, has been scheduled on its 1500th station. "Powerline" already is the nation's most widely syndicated radio show of any kind.

A new commission program of contemporary Christian music, "On Track," was announced to be scheduled for 111 stations even before the program premieres Oct. 1. It was reported to be the fastest start of any new RTVC program.

## WMU sets annual meet

"Witnessing Women" will be the theme of the Woman's Missionary Union national annual meeting June 13-14, 1982 at the New Orleans Hilton Hotel.

Sessions will feature laywomen who actively engage in personal witnessing. Career missionaries will report on Baptist evangelism worldwide. This is the first time in its 93-year history a WMU annual meeting has been held in a hotel.

"The hotel setting gives us an opportunity for some new kinds of events," says Dorothy Sample, WMU president.

"It lends itself to more banquet events and more small-group involvement in business," she said.

Annual meeting attenders will meet in groups to discuss recommendations on contemporary missions issues. Findings will be brought to the entire body for business action.

Persons wishing to reserve hotel rooms should write: Housing Information, Southern Baptist Convention, 460 James Robertson Pky., Nashville, TN 37219. WMU members may request the New Orleans Hilton as first choice. The International Hotel is the next nearest.

# Late-night airwaves give 'straight line to pastor'

by Bob E. Mathews

On Aug. 23, for the first time in almost 50 years, the morning worship service of First Baptist Church, Oklahoma City, was not broadcast on radio.

A change in formats at station KOMA which had broadcast the church's service since 1931 took the church off radio. Morning services, however, are still telecast.

Pastor Gene Garrison told members, "Audience ratings do not indicate that the weekly broadcast of our worship service is the wisest and best use of our time and money."

Faced with the change Garrison and church leaders decided to take KOMA's offer of an alternate time to try "something radically different."

At 11 p.m. on a recent Sunday Garrison went to the KOMA studios for the first broadcast of "Straight Line to the Pastor."

The format is for listeners to call in and talk with Garrison on the air—no long preaching, no long songs.

"Frightened to death" and wondering who would be listening from 11 p.m. to midnight, Garrison hit the air "cold," no theme music and no introduction, just "Good evening, I'm Gene Garrison, pastor of First Baptist Church, Oklahoma City, and the name of the program is Straight Line to the Pastor. Our phone number is 460-1520." He read a few verses of scripture and made a few comments while keeping an eye on the phone lights.

By 11:05 the lines lit up and the calls started coming. The first caller, a young woman, asked how to choose the right church or denomination.

Garrison explained that a personal faith in Jesus as her savior is more important than a certain church and that she should attend where the doctrine is true to the scriptures, where she could be fed spiritually and have her needs met.

Garrison's concern about getting calls was for naught. During the hour the longest time without a call

was less than two minutes. Listeners called from the metropolitan area, Enid, northern Kansas and Colorado Springs, Colo. The Colorado caller was the manager of a Christian radio station who complimented Garrison on his new venture and his handling of the new format.

Twenty-one calls were answered during the 58 minutes Garrison was on the air. Subjects discussed included "sinless perfection," abortion, homosexuals, "know-it-all Baptists," the Ku Klux Klan using the Bible as justification of its deeds, a Christian dating a non-Christian, unmarried people living together and backsliding.

The bulk of callers seemed to be people seeking straight answers to serious questions, some taking advantage of the opportunity to talk to a minister while remaining anonymous. Only one or two tended to be argumentative and Garrison deftly handled their calls, managing to keep them from dominating the time.

A minister who had been fired from his church and divorced from his wife talked with Garrison about unkind Christians and "no good" church members. Garrison suggested they meet to discuss the minister's problems in person. Later the minister, now working in the oil industry, made a luncheon appointment with Garrison.

After the first program Garrison wrote in his church paper, "It is easy to see what kind of ministry this can become. People are grappling with personal problems, seeking someone to talk with them and respond to their needs."

During daytime hours, including the air time formerly used for the church worship service, KOMA's signal covers 66 of Oklahoma's 77 counties. But at night the 50,000-watt signal covers half the United States, reaching one million people in 22 states.

## It's such comfort to take a church bus to a Cincinnati Reds game—many do

by James H. Cox, Associate Editor

The big scoreboard lighted up, the same one that frequently screamed "Let's Go Reds!" "G-r-r-r-reat Grif-fey," "Walks Will Haunt" and—most often, with trumpet fanfare to boot—"Charge!"

But this time it read: "The Reds welcome as their guests groups from . . . Rockford Lane Baptist Church, Louisville, Ky., Immanuel Baptist Church, Frankfort, Ky., Edgewood Baptist Church, Nicholasville, Ky., Shively Baptist Church, Louisville, Ky. and Walnut Street Baptist Church, Louisville, Ky."

This writer traveled with one of those groups to see the Cincinnati Reds host the Los Angeles Dodgers at Riverfront Stadium, just over the state line from Newport on the banks of the Ohio River. I had seen the Reds play baseball lots of times, but never boarded a chartered bus for the trip.

It was a neat experience.

When the group assembled, before starting on our journey, one of the passengers led in prayer for a safe trip. Before long, soft drinks were circulated throughout the bus from an ice chest on board, a nice touch, I thought. Enroute, we stopped at a Florence exit near a half-dozen restaurants. Passengers were permitted to make individual choices about where to eat dinner, another good idea. Our only instruction was to return to the bus in 45 minutes. Nobody was late.

In addition to being able to enjoy the scenery as we went along, another good experience on this trip was that the bus pulled up to our stadium gate and parked—no fees, no walking, no hassles. When the game ended, we boarded the bus and left on a ramp that bypassed most of the traffic, too.

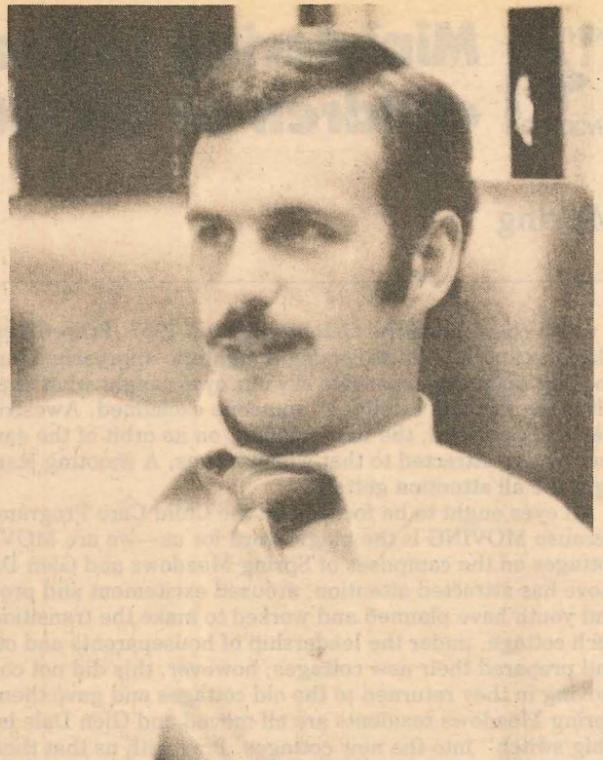
I've been to lots of Reds games in the

past. And I've observed lots of Kentucky Baptist churches being recognized on that big lighted scoreboard. I think it's one of the most fun-type experiences our churches offer their members.

Two other things happened that night which made an impression on me. First, on the way home, they proved we really were a Baptist group by passing the hat—taking a collection for the young man who stood by our cars on the church parking lot where we had left them. Could this have been any other than a Baptist crowd?

Finally, the best part of it all—with the score tied at 2-2, in the bottom of the 10th inning, with two outs, Ronnie Oester hit a home run to end the game. This one belonged to the Reds, and made it all worthwhile.

Does anybody have another church bus going to Cincinnati?



Good times often result in professions of faith, Larry York [above, right] minister of Christian activities at First Baptist Church, Paducah, believes.

# Racquetball religion

## *Ceramics, weight lifting and aerobics: they all play a part in winning Paducahans to Christ*

by H. Stanton Carney, *State Correspondent*  
and James H. Cox, *Associate Editor*

Larry York is a captivating young man. His exuberance for work, even for life itself, is contagious. You can't be around Larry York very long without feeling good. He possesses an enthusiastic spirit which makes him a respected leader among his peers.

Yet, for all his drive and determination, York has not lost the ability to be sensitive to those around him. He is a good listener. He is thoughtful, even pensive before speaking. His compassion for people seems to influence everything he does.

Larry York is a Christian. In his line of work, he deals with people every day. Some of them are confirmed believers. Some of them are not. He is comfortable with both groups, and his personal demeanor is one of acceptance of all persons.

The tall, observant young man, now only 26, has served Paducah's First Baptist Church the last 21 months as minister of Christian activities.

His own philosophy of a church recreation program suggests a great deal about where he is coming from, and where he is headed.

"Recreation is simply a tool," says he. "Like music and other ministries of the church, it reaches the untouched at the point of contact."

In York's opinion, "Everybody sweats the same here."

While the mammoth, multipurpose Christian outreach center building which he supervises at First Baptist Church includes activities which are often competitive—indeed, competition is an inclusive part of athletics—York points to many of the building's users who are now attending Sunday school because that facility first drew them there.

"We instill in people the idea that going to church can be fun," he surmises. "Christians need not wear long faces—they have plenty of good times." He applies the initials of the church as his program's motto: "Fun Begins in Christ."

York says no one there tries to scare people with pressure tactics, such as, "Do you know Jesus? If you don't, you're going to hell!" Rather, they are led to experience the good times Christians have, and to rejoice in the Lord.

### A multipurpose ministry

The Christian outreach center of First Church, Paducah, leaves almost nothing to be desired. Its purpose is to provide a place for Christians to enjoy leisure hours in an atmosphere conducive to Christian growth. But it has become a mighty evangelistic tool as well.

Physically, the center of the facility is focused on a large gymnasium suitable for regulation basketball, volleyball and skating. Also on the first floor space is

provided for offices and for groups using the building for meetings, movies, television and luncheons. A sauna and whirlpool is especially popular, being the only such health treatment facility in the area.

On the second level, an indoor track for walking and jogging hugs the gymnasium walls. There is a viewing area for a racquetball court, a weight lifting room with professional equipment, class rooms and an office for the center's director.

As complete as the facilities are, however, they readily suggest only a small portion of their versatility. Weekly activities in the building, for instance, include classes in arts and crafts, table games, pocket billiards, ping pong, as well as basketball, volleyball, racquetball, skating and the obvious indoor sports.

But there's more. Lots more.

### Indoors, outdoors—all around the grounds

This past summer York conducted what he believes is the first church basketball camp in Kentucky. He led two weeks of day camp and enrolled 40 kids in a week-long tennis camp. Ninety-six persons went on a mission trip to Virginia, where 15 professions of faith were recorded as a direct result of their work.

The Christian outreach center and the church recre-

its programs daily this past summer, in addition to the week-long camping experiences sponsored by the church.

All of this is impressive by itself. But this is only a part of the story.

### More than a congregational blessing

York cannot be content for the good things his church provides to be used exclusively for the membership, including those who have already given their hearts and lives to Jesus. Rather, he carries out the observation made earlier about his interest in people—including unsaved people.

"This is my evangelistic tool," he says. "I use it to get people here in order to win them to the Lord."

An Evangelism Explosion team is present every Tuesday night to greet visitors to the center, and to counsel with them as opportunities present themselves. Presently, 54 members of First Baptist Church have been trained in Evangelism Explosion techniques while another 130 are in training now. A program specifically to train youth in Evangelism Explosion witnessing is planned for next winter. The probability exists that a team may eventually meet and greet visitors to the doors of the Christian outreach center every night of the week. As a result, many more professions of faith may be recorded as First Baptist Church receives an even larger return on its investment.

An observer in the church stated that "almost without exception, one or more professions of faith initiated by the activities ministry occurs every Lord's day." For a church to do this well, even in a period when it is without a pastor, is remarkable. It is a living testimony to the power of God working through the lives of young men like Larry York.

Married to the former Vicki Gilmer of Ft. Worth, Tex., York is a native of Poplar Bluff, Mo. He is a graduate of Union University, Jackson, Tenn., and attended Southwestern Baptist Theological Seminary, Ft. Worth.

He refers to himself as an "equiper." He readily admits that the First Baptist program is not a one-man operation. Indeed, there are three paid staff members (two assistants and a secretary) in addition to himself, plus 29 volunteer directors and more than 200 others who help him implement the heavy schedule each week.

Yet, there is little doubt that York is behind the results that are being accomplished through the program. His belief that "a body that is physically fit is a body spiritually fit" is shared by others.

As Larry York oversees the program, he sits in his office thoughtfully, pensively. He's probably thinking of more ways to involve even more people, and move them closer to the Lord in their day to day pilgrimage.

### *Recreation is a tool to reach the untouched at the point of contact—Larry York*

ation program were utilized in vacation Bible school this past summer. A golf tournament was conducted, a reach-out and share program for youth was held each Monday night of the warm months and a weekly youth prayer service was conducted Wednesday evenings.

There were three field trips provided children in grades 1-5, Saturday night youth parties were held, there were lock-ins, a visit to Opryland, activities planned especially for senior adults, an aerobics clinic, a trip to St. Louis to see the Cardinals play baseball, men's noontime recreation, a ladies' exercise class, classes in oil painting, in weight loss, ceramics and many more.

York says, in fact, there were only 13 of 91 days this past summer when the Christian outreach center was not in use. In the winter of 1980-81 the center averaged 301 users per day while 150 participated in

## Moving

Eldred M. Taylor,  
Executive Director

It was a clear, beautiful October night in 1957. Prayer meeting had just adjourned. Marjorie and I, with two young daughters, approached our car on the parking lot. Looking up at the expansive sky our eyes caught what appeared to be a moving star. "It is the Russian satellite!" someone exclaimed. Awestruck with amazement we watched Sputnik I, the first satellite, on its orbit of the earth. Human nature is such that we are attracted to that which moves. A shooting star, a flying bird, a flashing light are all attention getters.

All eyes ought to be focused on the Child Care Program of Kentucky Baptists because MOVING is the magic word for us—we are MOVING! Moving into new cottages on the campuses of Spring Meadows and Glen Dale is no small task. This move has attracted attention, aroused excitement and produced weariness as staff and youth have planned and worked to make the transition smooth. The residents of each cottage, under the leadership of houseparents and other staff, first cleaned and prepared their new cottages; however, this did not complete their task. After moving in they returned to the old cottages and gave them a thorough cleaning. Spring Meadows residents are all moved and Glen Dale is ready to begin operation "big switch" into the new cottages. Pray with us that these marvelous cottages will be used as tools for molding the lives of young people into the kinds of vessels that will honor God.

Residents of our campuses are not the only ones moving. All our staff are moving in a determined effort to give a significant spiritual dimension to the entire program. We desire our work to be superior to any other child care in Kentucky and have a rich deposit of spiritual depth.

Even your new executive director is moving. Although our move to a new address seems slow and dragging—we are weary of hunting things and opening boxes—we feel our move is a significant one because it is of God.

So, Kentucky Baptists, if you want to look at something moving, follow something moving, support something moving—focus on your Child Care Program, follow its trail of caring ministry and support it with your prayers and money. We are moving!

# Sunday School Lessons

SEPTEMBER 27, 1981



H. C. Chiles

## THE EVERLASTING GOD

International Series

**Isaiah 40:21-23** God sent Isaiah to them with a message which was designed to arouse the indifferent, to convince the despairing that God had not forgotten them, to assure them that their iniquities had been pardoned, and to inform them that the time of their deliverance from bondage, for which they had been longing for years, had arrived. He wanted them to be comforted with the assurance of restoration to their homeland.

Seemingly they had lost the awareness of the presence and power of God, whose very existence was a positive and obvious proof of God's goodness, graciousness and greatness. So, Isaiah dwelt upon the incomparable greatness, majesty and power of God the creator, preserver and controller of the universe. He reminded them that God was above the circle of the earth and the vault of the sky seeing to it that the heavenly bodies and human beings performed their separate functions according to his will. From God's elevated position men on earth appeared to be as small as grasshoppers, but that did not mean that they were not of any significance, importance or value. Rather, it means that God is infinitely greater than men, whom he has created and sustained. Isaiah tried to get them to put their implicit trust in this omniscient and omnipotent God.

**Isaiah 40:25-31** God, through the prophet, made it clear that it is utter folly for any man to attempt to fashion an image of God. Man cannot manufacture an idol of any sort which would have the slightest resemblance of God, or which would suggest his majesty. Since God is so much greater and better than all others, he cannot be likened to anybody or anything.

The stress and strain in this hectic age depletes the spiritual strength of many. Much of the current spiritual weariness, of those who are the victims of fatigue of the spirit and of exhausted ideals, is evident in the cynicism, frustration and "couldn't care less" attitude of so many. However, it is good to know that even though multitudes are the victims of disappointed hopes, frustrated ambitions, unanswered prayers and meaningless living, their situation is not hopeless.

In exposing human inadequacy and inability God said: "Even the youths shall faint and be weary, and the young shall utterly fall." By this he meant that human strength at its best will fail, but the divine strength is sufficient for human needs. God's children, who "wait upon the Lord" with faith, hope and expectation, will receive a renewal of strength that will be adequate for whatever emergency may arise. Waiting upon the Lord requires time, patience and discipline, but the benefits derived therefrom are worth all of the efforts which are required for doing so. Through the infinite resources which God provides for his children, they can rise to power and achievement and thereby bring glory to him.

## A GOOD-NEIGHBOR POLICY

Life and Work Series

**Proverbs 3:28-30** Obedient Christians are exceedingly anxious to avoid indulgence in faultfinding. A Christlike disposition will cause one to refrain from instigating a quarrel or participating in it. Friction and strife are seldom, if ever, limited to those who cause them. Those who fear God and follow Christ should treat others in the manner in which they would like to be treated. They are scrupulous and punctual in discharging their obligations to their fellowmen, whether it be the payment of wages to each, the liquidation of a debt incurred with a business firm, or the fulfillment of a promise made to an individual. To devise evil against another is always reprehensible, and should not be practiced by any Christian.

**Proverbs 26:18-19** These verses contain some harsh words about those who indulge in the wicked practice of thoughtlessly, carelessly and needlessly passing on to others misinformation or rumors about people, even though they try to excuse or justify themselves by saying that they did not have any evil or malicious intent, but were only joking and having fun. The reputation of many has been injured tremendously by those who tried to claim that their lies were meant as practical jokes. Such a person is dangerous and despicable. His conduct is in the class of the crazy man who casts firebrands into the buildings of his neighbors to consume them, or arrows at their persons to injure or to kill them or other instruments thrown in private, with a view to injuring the person or the property of the one against whom he holds malice.

**Proverbs 14:20-21** Viewing property as the result of laziness, many do not have any sympathy for or patience with those who are always requesting financial assistance. Rather, they are prone to neglect, despise or look down on them. Believing that they have outstripped them, they are inclined to overlook, ignore and neglect them, thereby displaying their forgetfulness of the divine example and sinning against the law of love.

Covetous people will fawn upon and praise the rich, and despise and oppress the poor, but they displease God in doing so. Through love for and devotion to Christ one cultivates the proper attitude toward the poor and assists them in their needs to the extent that his means permit.

**Proverbs 17:9-10** Unconsidered and unnecessary words break hearts, destroy reputations, sever ties of friendship and love between individuals and cause other irreparable injuries and damage. Such offenses should never be committed by the Lord's people. A good Christian will strive to avoid causing alienation between people and work for reconciliation between those who have become estranged.

**Proverbs 27:10-17** Fellowship with others of the right sort has a wholesome influence on the spirit, attitude, character and conduct of a person. Such fellowship may sharpen one's wits, influence his conduct and brighten his countenance.

Many have learned from observation and experience that a tried and true friend is more likely to sympathize with you and assist you than one's own relatives are. After all, a friend is born for adversity. A true neighbor who is attached to you by the bonds of genuine affection will frequently be more helpful to you than close relatives who do not have real sympathy and love for you. In a time of calamity a friend who is on the spot will be more useful than a brother in the flesh, or some other relative, who is living at a distance from you.

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Apr. 12—HOLY LAND with 7 churches of Asia—14 Day, \$1,849.00.  
Apr. 24—Mexico—9 Day, \$999.00.  
May 19—CHINA—17 Day, \$3,099.00.  
June 14—EUROPE—15 Day, \$2,159.00.

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# Clear Creek Comments

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



## From 1947-1981

Besides 50 houses and mobile homes, there are several apartment buildings on campus, including Moore Hall, Alumni Hall, the R. P. Mahon Building, Amanda Mitchell Building and the north wing of Kelly Hall. This latter three-story building, 270 feet long, was completed in 1941 and for many years housed classrooms, offices, chapel, rooms for students and staff and a large kitchen and dining hall. It was named for L. M. Kelly and his first wife, Nancy Newland Kelly, who died in 1942. The south wing is still used as a dormitory for single students and guest rooms and part of the second floor is used as a dormitory for single students and guest rooms and part of the second floor is used by the Radio and Public Relations departments.

Moore Hall was named to honor Rev. and Mrs. Herman Moore, who retired in 1974 after 18 years on the staff. Many buildings were erected and improvements made under his supervision. Mrs. Moore, secretary to the president, also helped to develop the child care program which enables students' wives to attend classes. Wives are also allowed to enrol tuition-free, which is unique for Bible institutes or colleges.

Another staff member who has served a total of 18 years at two different times is Claude Fox, who graduated here in 1949, and is now the administrative assistant to the president.

Present faculty members as of August 1981 include Mrs. D. M. Aldridge; Mr. and Mrs. Creed Caldwell; Mr. and Mrs. Melvin Childress; Dr. Earl Clark; Rev. Robert O. Fitts; Mr. and Mrs. David Hale; Dr. Thomas Holtzclaw; Rev. Carl Hunter; Prof. Donald Jacobs; Dr. Louis McCall; Rev. LeRoy Peterson; Dr. Dudley Pomeroy; Miss Evelyn Mottram, R.N., who directs the campus medical clinic; and Dr. Jackson Robertson. All are eminently qualified with post-graduate, master's or doctorate degrees from universities and Southern Baptist seminaries plus wide experience in their particular fields. The names of the marvelously dedicated staff members are listed in the school catalog.

## KBC Activities

### Here and now

#### SEPTEMBER

- 24-26 Kentucky Baptist Music Leadership Retreat. Cedarmore. 7 p.m. on 24th to 1 p.m. on 26th. For volunteer, part time and full time music directors and for music faculty of KBC colleges
- 26 WMU Leadership Conference. Clear Creek Baptist School. 9 a.m. to 3 p.m.
- 27-10/4 Sunday School Preparation Week. Materials in Sunday school publications

### Planning ahead

#### OCTOBER

- 2-3 Brotherhood Convention, Danville, First Baptist Church
- 3 G. A. Missions Fairs for girls grades 1-6. Corbin, First Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC
- 5-6 Haworth Conference. Louisville, Chapel School of Nursing, Highland Baptist Hospital. Information from Board of Child Care of Cooperative Ministries: Christian Life Department, KBC
- 9-11 State Student Convention. Bowling Green
- 10 G. A. Missions Fair for girls grades 1-6. Florence, Florence Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC
- 11 World Hunger Day. Information on observing from Cooperative Ministries: Christian Life Department, KBC
- 16-17 Women for the 80's Retreat (young adult and adult women). Lexington, Immanuel Baptist Church. Sponsored by WMU
- 17 G. A. Missions Fair for girls grades 1-6. Elizabethtown. Severns Valley Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC

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

# Oneida Journal

## Eternal truths

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



Sept. 12 was the 36th anniversary of the death of James Anderson Burns, founder of Oneida Baptist Institute. Though dead, he yet lives in our work.

A walk on the Ethan Allen trail which zigzags up the mountain behind Oneida's Melvin Davidson Chapel leads one to the beautiful spot where the 80-year earthly pilgrimage of "Burns of the Mountains" ended in 1945. There he lies surrounded by scores of former students, trustees, teachers and benefactors overlooking four converging valleys in the center of which is nestled the school for which he gave his life.

Burns, a noted orator, spoke all over the nation for many years under the auspices of the Chautauqua and other lecture bureaus telling the story of Oneida. Though he made his last public address nearly 50 years ago it is remarkable the amount of support we still receive from people who never forgot the man, his story, his school. One such supporter died not long ago, having stood financially and through prayer by our children and staff for 71 years.

Tom Hendricks, manager of the Coit Lyceum Bureau for many years, described the appearance and general effect of Burns as a platform speaker: "When he makes his appearance, your first thought is that you want your money back. He looks just as sorry as you are that he is there. Then something happens. A slow drawing voice falls on your ear. A story begins to unfold. There's nothing humorous in it. But there is humanity in it. Folks begin to sit up and take notice. You feel instinctively that this man cares nothing about himself but everything about the story that he is to tell. A sob raises in his voice and almost chokes him, but a smile tackles it, and it goes down on the one yard line just when everybody is getting ready to sob with him. King's English of the purity of the immortal address at Gettysburg clothes the story of matchless interest. Silence settles down on the crowd until the ticking of a Swiss watch sounds in the stillness.

"Finally the voice hesitates and stops. The lecture is over. A shambling form is retreating toward the exit. You scarcely recognize the departing lecturer. A halo of beauty has descended upon his face. A sudden grace has surrounded the shambling form. In it you see the rarest creation of nature—a man. You go away and think about him and his story. It digs into you and refuses to be shaken off. Now there dawns upon you the consciousness that you have listened to a matchless orator, who with the simple sentences of a Lincoln, and the indefinable grace which clings to sincerity, has driven home a 20th century application of the truths taught by the man who walked by the shores of Galilee."

On Nov. 15 a book will be published on the early years of Oneida called Dawn Comes to the Mountain. This book will be an album of several hundred photographs of mountain life in the early years of the 20th century, a life now vanished in the mists of time. The pictures were taken over a period of years in the area around Oneida. There is much written commentary carefully researched by a group headed by Mrs. Sam Thomas of Louisville.

James Anderson Burns wrote in October 1934 as he became an invalid for the remaining 11 years of his life: "I have fought the best fight in behalf of my people that I could. I have done what the good Lord meant that I should so I bow submissively to the will of him who knows best in all things—who cannot err." His work has been carried forward a half century more.

## Frank Owen

### The best way to give to missions



In my front yard next to the street stands a huge hackberry tree. It was a specimen of marvelous health until two years ago when a large truck lost control and side-swiped the trunk of this tree. About one-third the circumference of its bark was torn away to a height of perhaps seven feet.

I so hope the tree is not slowly dying. The bark is barely healing at the edges. I look up hopefully through its now sparse foliage, formerly so verdant. For two summers I have picked up its dying, falling branches. It remains to be seen whether the tree can rebuild enough trunk to re-foliate its great top. It has not produced a single hackberry since the accident.

I know hackberries are not very important, but the squirrels eat them when they can't do better. The story would be the same if it were a very precious fruit tree.

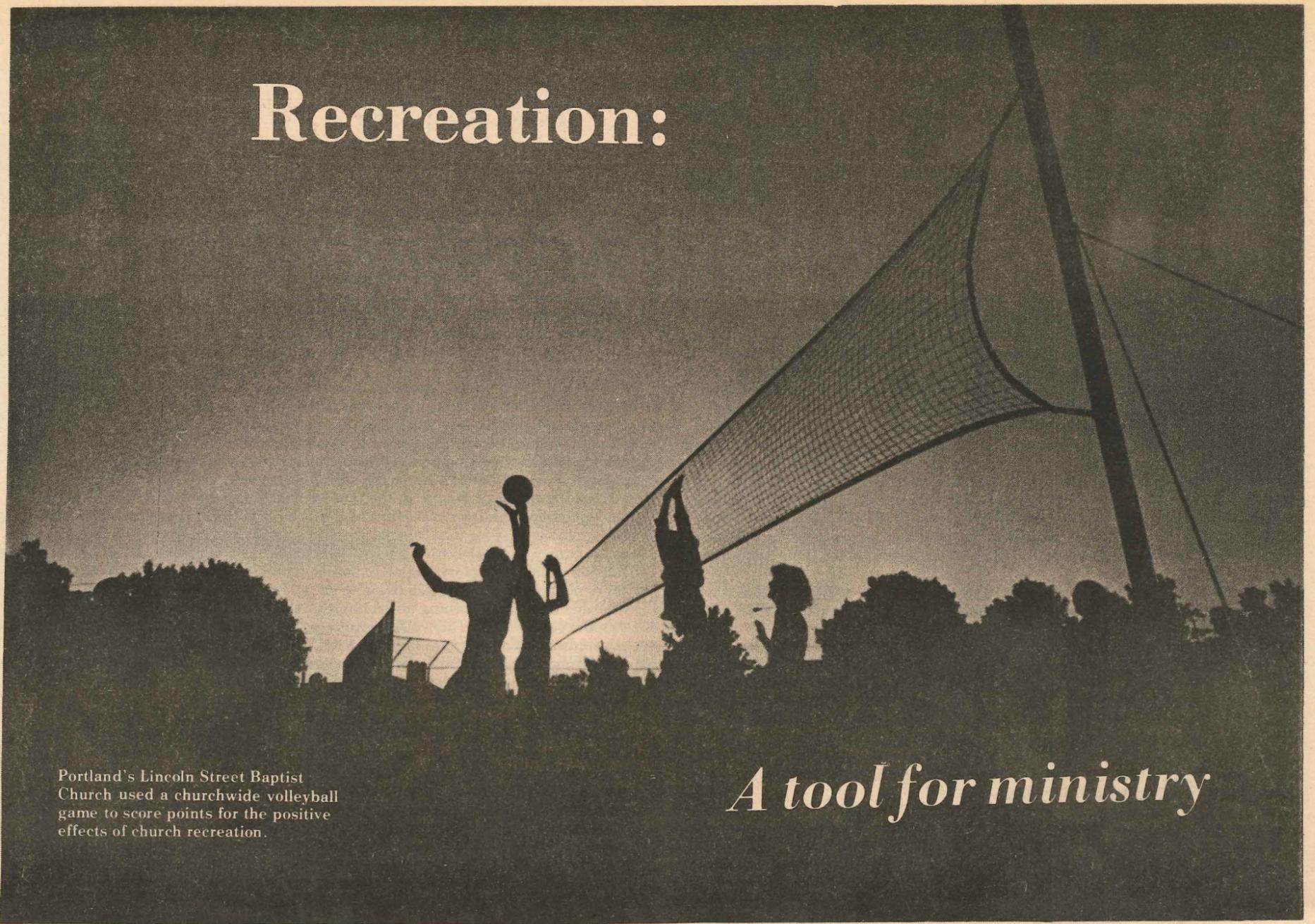
The above true facts were the source of my recent parable in this column that likened our Baptist denomination to a great tree whose parts are all necessary to continued life and fruitfulness.

A great many of our people seem to want to support the local church (the roots) and give whatever else directly to some particular work out there called "missions" (the fruit). They want to route their money around the denominational structure that holds us all together and maintains the system of world mission pipelines. They think missions is a "destination" and they want delivery without a carrier. They ask such questions as "How much is used up in administration?" "How much actually reaches the missionary destination?" Well-intended special offering speakers emphasize, "Every bit of this goes straight to missions."

I tell you, it won't work. A tree without a trunk can't bear fruit, or even stand up and live. Its health and productivity depend on the balance and well-being of every necessary part.

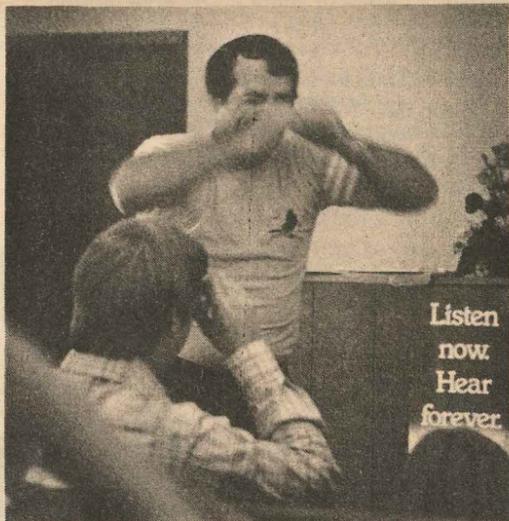
I'm saying that the best way to give to missions is through a world mission budget that includes the whole tree, with all its proportionate parts. Namely, the Cooperative Program.

# Recreation:



Portland's Lincoln Street Baptist Church used a churchwide volleyball game to score points for the positive effects of church recreation.

## *A tool for ministry*



Recreation is a natural part of one's lifestyle in America's Northwest, for God richly blessed the area with snow-covered mountains to climb, swift flowing rivers to master and a picturesque coastline.

The question Southern Baptist churches in this area are asking, though, is how they can use this hunger for recreation as an outreach tool?

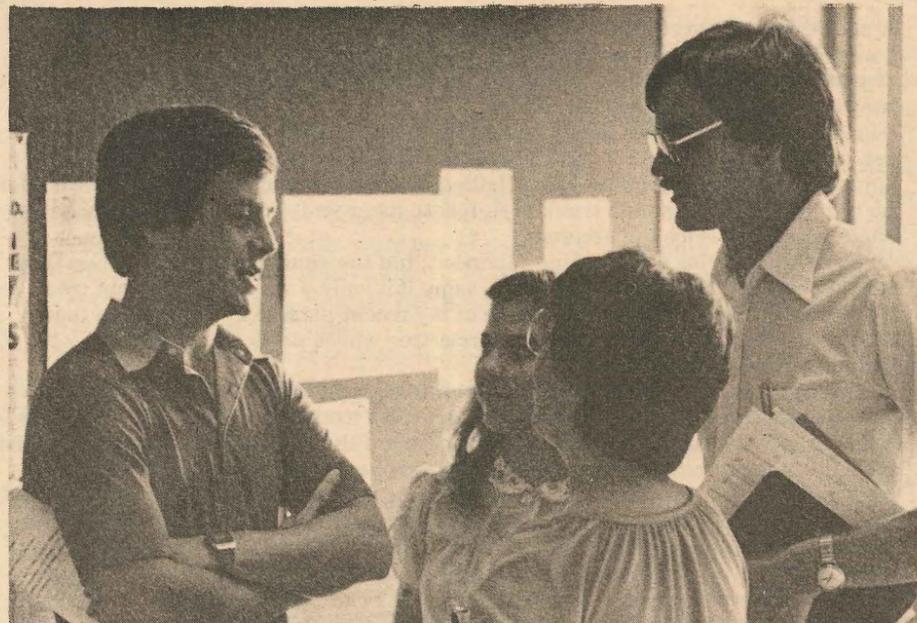
Fourteen Southern Baptist ministers of recreation recently spent a week working with 14 churches in Washington and Oregon helping them integrate recreation into their existing programs.

Through a variety of leadership training and how-to type events, each church caught a vision of how recreation could be used for fellowship and outreach.

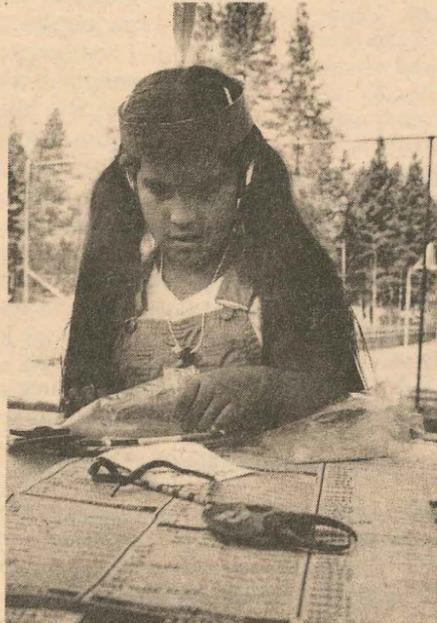
The Northwest Project was a cooperative missions project involving 14 Southern Baptist churches in Washington and Oregon, 14 ministers of recreation and their churches, the Northwest Baptist Convention and the Church Recreation Department of the Baptist Sunday School Board.

Leading an all church fellowship at Chapelwood Baptist Church, Black Diamond, Wash., Angus Emerson, minister of recreation, First Baptist Church, Cabot, Ark., demonstrates the motions to a new fun song.

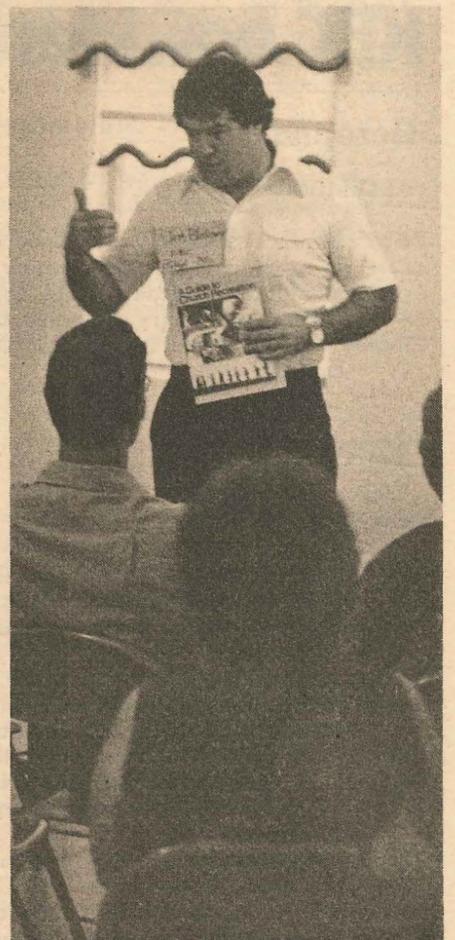
Text and photos  
by David F. Haywood



Robbie Mullins, minister of youth and activities, First Baptist Church, Hurst, Tex., explains some of the benefits of a church recreation ministry to Don Reeves, associate pastor and two other members of First Baptist Church, Longview, Wash., after speaking during the Sunday evening worship service.



Teresa Pizano works on a craft project during a mission day camp in Keno, Ore., sponsored by First Baptist Church, Klamath Falls, Ore.



Jim Blakeney, minister of youth and recreation, First Baptist Church, Biloxi, Miss., leads an associational workshop on establishing a church recreation program at Trinity Baptist Church, Springfield, Ore.