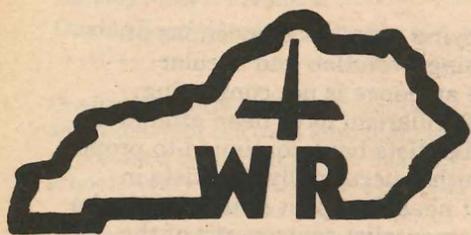




A Western Recorder exclusive: the first full length interviews granted by Southern Seminary President and Mrs. Roy Lee Honeycutt, pp. 6-7. . . WMU leader Dr. Dorothy Sample thinks the biggest challenge Southern Baptists have is America's cities, p. 4. . . And lots of state features, too, pp. 8-9



# WESTERN RECORDER

VOL. 156, NO. 6, FEBRUARY 10, 1982

KENTUCKY BAPTIST NEWS JOURNAL

## Severns Valley to host state evangelism meet; personalities announced

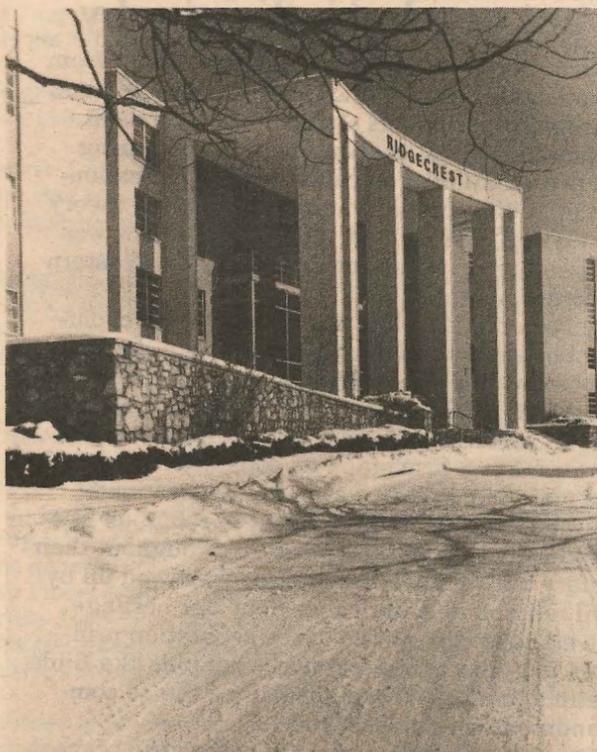
Severns Valley Baptist Church, Elizabethtown, will be the site once again of Kentucky Baptists' annual state evangelism conference, Feb. 22-23. More than 1500 persons are expected.

According to Jay Brown, director of the KBC Evangelism Department, the opening session will be at 1:30 p.m. Monday. Other sessions are scheduled at 6:30 p.m. Monday, and Tuesday at 9 a.m., 1:30 and 6:30 p.m. Sessions are planned for three hours duration.

Program personalities for the 1982 conference include: Kenneth Chafin, pastor, South Main Baptist Church, Houston, Tex.; Roy J. Fish, professor of evangelism, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; Harry Hunter, Mission Service Corps volunteer, Henderson, Ky.; Frank Pollard, pastor, First Baptist Church, San Antonio, Tex.; Claude Rhea, president, Palm Beach Atlantic College, West Palm Beach, Fla.; Harper Shannon, pastor, Huffman Baptist Church, Birmingham, Ala.; and Fred E. White, director, Direct Evangelism Division, Home Mission Board, Atlanta, Ga.

Special music for the conference will be provided by Diane St. Pierre, Johanna and Rebecca, the Kentucky Baptist Chorale and the choir of the host church. Allen B. Case will be at the piano and Mel Crosson at the organ.

There is no advance registration for the evangelism conference, said Brown.



### Winter wonderland

Eight inches of snow give Pritchell Hall at Ridgecrest [N. C.] Baptist Conference Center a different look for persons attending ski Bible conferences and other winter events. [Photo by David F. Haywood]

## Periodical costs raised; BSSB plans TV network

Church literature prices will jump an average of 9.4 percent in April 1983 as the result of action by the Baptist Sunday School Board's trustees meeting in Nashville last week.

The price increases are due in large part to postal rate hikes for nonprofit mailers enacted by Congress and effective last Jan. 10. For 1981-82 board postage costs are expected to increase 57 percent over the budgeted figure of \$965,581, to \$1.5 million.

The trustees also heard a progress report on the board's satellite telecommunications network.

Board president Grady C. Cothen said participation of associations in the network will be the key for getting programming to as many as 20,000 small churches which may lack funds to purchase their own satellite receiving dish and other equipment.

Noting the board is "alive and well," Cothen said two priorities of the remainder of his tenure will be trying to establish a dynamic concept of the board's ministry in the name of Jesus and to saturate Southern Baptist minds with the true mission of churches.

Alton McEachern, pastor of First Baptist Church, Greensboro, N. C., succeeded Ted Sisk, pastor of Lexington's Immanuel Church, as board chairman.

### Ben Elrod hospitalized

Georgetown College president Ben Elrod, while on a trip to Little Rock, Ark. last week, was hospitalized in that city's Baptist Medical Center. A spokesman for the college said Elrod was in good condition following four-bypass heart surgery Feb. 5.

## Scholar-ship

### New captain to chart directions for seminary



Honeycutt

See related features on pages 6 and 7 this issue.

Biblical scholar Roy Lee Honeycutt was elected eighth president of Southern Baptist Theological Seminary, Louisville, in a unanimous action of the seminary's board of trustees Feb. 2.

Honeycutt, chief academic officer of the seminary since 1976, succeeds Duke K. McCall, who retired as president after 30 years of service. McCall has become the school's first chancellor.

Honeycutt said his administration would "look to the seminary's historic strength" to chart its course, "reaffirming our commitment to be rooted in the word of God, devoted to the centrality of the local church, and obedient to the call of Christ to evangelism, missions and preaching. We intend to stand upon this heritage as we reach toward the future."

The new president is a native of Grenada, Miss. and a graduate of Mississippi College, a Baptist school in Clinton. He holds the BD and PhD degrees from Southern Seminary and the ThM degree from the University of Edinburgh, Scotland. He has also been an honorary fellow of Stizwilliam College of Cambridge University, England.

Honeycutt, 55, is a popular Bible teacher in numerous churches and at pastors' conferences, and is author of the 1982 January Bible study book on Jeremiah. He is the author of nine other books, including three major sections of the Broadman Bible Commentary, dealing with Exodus, 2 Kings and Hosea. He has been a contributing author to five books.

Between 1948 and 1959 Honeycutt was pastor of

four Baptist churches in Mississippi, Indiana and Kentucky. Over the years he has been interim pastor of eight other churches.

He left the pastorate of First Baptist Church, Princeton, Ky., in 1959 to become a professor of Old Testament at Midwestern Baptist Theological Seminary, Kansas City, Mo., where he also was academic dean from 1971-75. He was dean of the School of Theology at Southern Seminary from 1975-80 in addition to his duties as provost.

Military service during World War II took Honeycutt to the Philippine Islands and Japan where he served in the 41st Infantry Division and later the 81st Military Government Team.

Honeycutt married the former June Marter Williams of Grenada, Miss., in 1948. They are parents of two children, Roy Lee, 26, and Mary Anne, 15.

Shortly after his election Honeycutt was introduced to a capacity audience of faculty, staff and students in Alumni Chapel for the opening convocation of the spring semester, observed annually as Founders Day.

McCall said his successor "is a highly trained, widely trusted biblical scholar, a popular Bible teacher, and one whose administrative skills have been tested and proven. He is most of all a man of integrity and quality whose commitment to seminary education grows out of and is focused in the needs of the local church."

Southern Seminary, oldest institution of the Southern Baptist Convention, was founded in 1859. It is the second largest seminary in the world with an annual enrolment of approximately 3000. Its 15,000 alumni serve churches and agencies in all 50 states and 71 nations.

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

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C. R. Daley Jr., Editor  
James H. Cox, Associate Editor



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C. R. Daley

## Daley Observations

### Who should provide retirement needs for church personnel?

The Southern Baptist pension study committee searching for more adequate retirement provisions for personnel of Southern Baptist churches set out first to identify the needs and then to find sources to supply these needs. The needs were not too difficult to identify because every breadwinner has the same needs. The minimum includes enough income to sustain life after retirement and to provide needs for dependents in case of disability or premature death of the breadwinner.

Another question is who among church employes should be considered for church provisions? The fair answer is all those who give churches their full time service including non-ministerial employes.

Who should provide for these needs? The answer here is also obvious. Those for whom he works and the worker himself are obligated to provide these. This truly needs to sink in. Too many Americans of this generation assume the state or federal government will somehow take care of them in retirement years. This was never a wholesome attitude or a safe assumption and with the present trends in Washington it is even more unsafe.

Who but those who have benefited from their services during their more productive years should feel obligated to provide sustenance for workers in their less productive years? This means churches should feel obligated to provide for retirement needs and death or disability benefits for those serving them through the years. This does not mean just those who retire while serving the church but a fair share of the needs of those serving them in past years. This means a church should join and participate perpetually in a plan for these benefits so that every pastor and church employe who serves the congregation is covered without having to ask or be asked. It should be understood that a certain percentage of a church employe's compensation automatically goes into a retirement plan.

This means church employes should not be given the option of taking cash or a plan for future benefits for themselves and their families unless such benefits are already being provided from other sources.

Church employes who are being helped by a church to provide for future needs should surely find a way to add their own contributions to their retirement plan. And it's imperative such contributions be begun in early years even though income is generally lowest and needs greatest in younger years. Those who waited testify it was a mistake. Plans covering only the last 10 or 15 years of one's employment cannot provide much help.

There is one other source of help. This is the denomination. For many years state conventions have contributed \$200 a year to retirement plans

of pastors and some church staff members who will join the plan. Hopefully, state conventions and even the Southern Baptist Convention can find some additional funds to make possible more adequate plans for which the study committee is praying and searching.

### Creationism legislation is not needed in Kentucky

Nathan Porter, a Southern Baptist minister from Arkadelphia, Ark., demonstrated conviction and courage by serving as a plaintiff in the recent Arkansas law suit challenging a law requiring the presentation of so-called scientific creationism in public schools where the evolution theory of creation is presented. The Arkansas law was declared unconstitutional by the judge (Western Recorder, Jan. 13, 1982).

Porter said to him the issue was not evolution but separation of church and state. He does not believe the Bible ought to be taught in public schools at public expense. He's right.

It is rather strange that when a Baptist like Porter takes a firm stand on separation of church and state today, it makes news. Separation of church and state in the interest of religious freedom has been a Baptist position throughout their history but we have become so swallowed up by civil religion in America we deny our heritage. We still give lip service to the separation principle but deny it in particular examples like Bible reading and prayer and displaying the 10 commandments in public schools.

Scientific Creationism refutes the view of most scientists that the world is millions of years old and that scientific investigation reveals an evolutionary development over the long life of the world. It claims rather that the world, all its geological formations which scientists claim required millions of years, and all forms of life came into existence no longer than 10 thousand years ago.

Such a creation theory might be right or close to right but it is a religious view based upon the biblical account of creation and not a scientific view. The claim it has scientific basis of course is an obvious effort to pass it off as science instead of religion and thus avoid a court ruling that it violates the First Amendment which forbids the state from sponsoring religious instruction.

There is every indication Kentucky will repeat the Arkansas experience. The same forces that got the 10 commandment display law through the Kentucky General Assembly are now working hard on scientific creationism legislation. These advocates not only succeeded in getting the 10 commandments law passed but raised hundreds of thousands of dollars from sincere citizens to buy 10 commandment plaques, most of which are now gathering dust on shelves because the Supreme Court ruled they could not be displayed in public school classrooms.

Moral Majority is involved in the Kentucky efforts for creationism legislation. The latest issue of the Moral Majority publication boasts that Kentucky is ready to pass model creationism legislation that avoids the pitfalls that resulted in the unconstitutional ruling of the Arkansas law.

Whoever goes for this expression of civil religion and exerts pressure on Kentucky legislators to pass creationism legislation, Baptists should not. We have never believed the state should be used to further religious convictions. We have churches and homes in which to teach our children our religious convictions. Let's not hypocritically pass these convictions off as science and expect taxpayers to propagate them.

As for destroying religious convictions of pupils by teaching evolution and secular humanism, the evidence is not convincing. Evolution and secularism have been around a long time and Baptists have continued to propagate biblical truths successfully. Baptists in Kentucky don't need to repeat in the 1980's the evolution-fundamentalist controversy of the 1920's. It didn't advance the kingdom then. Neither will it now.

Guest editorial

### Stealing churches

by Richard McCartney, Editor  
Oklahoma Baptist Messenger

Do you know any church thieves? Many evangelical churches are stolen every year, but I imagine Baptist churches are more vulnerable than most. Our congregational polity and loose denominational connection makes it pretty easy to steal a Baptist church.

The thief usually is a pastor but sometimes laymen are the guilty ones. Their tactics are so subtle that the theft is accomplished before many of the people realize what has happened.

The first step usually is an effort to discredit church leaders; the deacons, Sunday school officers and other organization leaders. Those who might resist a takeover by the self-appointed messiah are removed and more pliable members maneuvered into office.

Once the more passive workers are in place the denominationally published literature comes under attack. Either the pastor decides to prepare lessons more in line with his purposes or he "discovers" an independent publisher whose literature is more in tune with his pet doctrinal hobby horse. In some churches the adult classes, and sometimes youth, are disbanded and the pastor becomes the teacher to insure uniformity.

Next, denominational leaders, agencies and institutions become the focus of attack. Leaders are accused of being weak and ineffective, or interested only in preserving their jobs. They are accused of allowing liberalism to creep in. The whole denominational support system is called into question.

Appeals to designate mission funds away from agencies not favored by the leader are now heard. Later the entire mission program comes into question, with the possible exception of the foreign mission program. Later it may be taken out of the budget and mission support transferred to individuals and independent mission boards.

Along about that time the leader decides he doesn't want his people exposed to the "slanted" reporting of the state denominational paper. He wants the people to depend on him or some anti-denominational source of news and information. These thieves know that you can control people by controlling the channels of communication.

Discrediting leaders, withdrawing support of denominational agencies and institutions and usurping the channels of communication completes the cycle. The last vestige of denominational identity has been wiped out.

When the church ceases giving, ceases cooperating and ceases fellowshiping with churches of like identity the loyal members slip quietly away into other churches and the independents are in full control. The church has been stolen right out from under the noses of those who established it and supported it through the years.

If you think your church can't be stolen, think again. When you hear people in places of leadership try to discredit church officers and denominational agencies, get your guard up. Don't let anyone convince you that other literature is better or more doctrinally sound than that published by our own Sunday School Board. Resist attempts to designate mission funds away from some agencies just as vigorously as you would resist efforts to persuade church members to designate their tithes away from the salary account in order to run off the preacher.

I think independents should attend and support independent churches. They have no right to sneak in and steal a Southern Baptist—or any other denomination's church—in order to have a ready-made independent church.

# Oneida Journal

## 'You can help Frankie'

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



## Ministering to the children of the 80's



### 'Family'

Eldred M. Taylor,  
Executive Director

Oneida currently has well over 200 boys and girls enrolled from poverty level homes, about one-half the total enrollment of approximately 400 students.

We need help from people like YOU to help us keep students like Frankie in our school. Every \$5, every \$10, every \$25 helps so very much.

Such gifts make the difference.

Consider the following letter:

"I am writing concerning Frankie's monthly payment. I told you before school started that I might be able to pay \$40 monthly if the child support I received wasn't lowered. His father has been laid off from work and I only got \$15 last week. Could you lower the payments until he returns to work?"

"I know \$40 a month is really cheap for the services he gets. It takes about \$30 more a month to get him home and back down there, and I give him a little spending money."

"I am really grateful for what Oneida has done for Frankie. I received his report card and was very pleased. He has never made grades like that before. He says time passes fast down there. I am just real happy for the progress he has made. I hope he can finish his high school there."

"He writes real often and tells of things he has been doing. He told of the experience he had when the band went to Eastern and what a great time he had. He said he hadn't had that much fun since he was a little boy."

Parents writing to us as they sent a \$4000 memorial gift in honor of their dead son who once served as a volunteer staff member at Oneida: "There is no place on this earth, other than home, that was closer to Randy's heart than Oneida. He often spoke of you with pride and love. We know in our hearts that he would appreciate the remaining members of his family contributing the enclosed check to OBI."

"All of our family feel very close to your school and love and admire the dedicated and wonderful work you have, and continue to do for the young people of our nation and many foreign countries. We know our Randy is filled with pride."

An aunt writes from Greenville, Ky. as she sends a most generous donation: "I have heard many wonderful things about your school. Also I have seen the changes your school can make in one's life through my nephew Bobby Joe White, who now attends Oneida. Oneida has given him new direction for his life and we are grateful for your help. Enclosed you will find a check which I hope is but the first of many I wish to give to Oneida. Our prayers are with you."

Parents writing from Louisville after Christmas: "We noticed a marked change in his attitude during the Christmas vacation. The change was for the better and a pleasant surprise, considering the short time he has been there. Our prayers now include you and the terrific people who aid you in your God-saving endeavors."

In similar vein a mother wrote from Winchester: "I want to thank you for Jim's attitude change. I'm very pleased even though he has gotten in trouble several times. God bless!"

Recently we received a \$3000 gift from a Florida couple, the latest of several such generous gifts. While neither of them attended Oneida, each of their parents did. They write: "Through the years Roger and I have been blessed with a wonderful Christian heritage in both our families. OBI has certainly played a role in this development and we're so thankful and we want you to use this in the Lord's work."

## Clear Creek Comments

### 20th anniversary of 'Clear Creek Chimes'

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



In the early days of Clear Creek Chimes, we tried to produce a new and different approach for the presentation of the gospel message. Most people were simply getting in front of the microphone and preaching. But the radio does not provide the ideal worship situation, so we chose to bring the truths of the Christian faith by supplying answers from the Bible to questions from troubled persons. Soon it became evident that we could not sustain a question and answer program, so we settled on the brief devotional type message, along with the finest Christian music available.

Throughout the years, Clear Creek Chimes has been blessed on a regular basis by the ministries of Claude Fox, W. E. Denham, Jesse Buel, Louis Ader and, presently, Jack Robertson, director of our Radio Department and also professor of theology in our school. There have also been numerous guest speakers, including some of the leading ministers and missionaries of our denomination, whose ages have ranged from 26 to 83.

We are gratified with the steady growth of our listening audience, which has expanded from that single station in 1961 to a reception of our regular programs and seasonal specials by over 400 radio stations in 44 states and three foreign countries.

Since the very beginning, the purpose of our programs and our motive has been to glorify God through the proclamation of the gospel of our Lord Jesus Christ. We have not sought to promote our school, nor solicit for it any kind of support. We have carefully sought to be non-sectarian in our approach, presenting only those doctrinal positions that are clearly supported by scripture.

"Clear Creek Chimes," and all our programs, are produced to share God's salvation with all who will listen. We are grateful for all who have had a part in this ministry for the past 20 years. We will continue to have only one purpose—the proclaiming of what God has done in Christ Jesus for the salvation of all mankind.

The word "family" produces warm feelings as I think about my parents, brothers and sisters, the old home place, the coal-fired cook stove, wholesome meals, a glowing fire in the grate, chores of gathering eggs, bringing in firewood, feeding the stock, doing homework and going to bed between feather beds to keep warm.

My mother made our home warm with her love, understanding, patience and hard work. She helped with my homework, prepared nourishing meals, washed and patched clothes, cared for me when I was sick and kept things in order throughout the house. My dad provided a warm feeling when he told me bedtime stories as I sat on his knee. Later he taught me honesty, the value of an education and how to work.

Family means brothers and sisters. Sometimes they teased and pestered me but, best of all, they helped, encouraged and loved me.

Now I am able to add to the warmth of that family warm feelings about my present family. Family now consists of my wife, Marjorie, my constant companion for almost 40 years, my helper, encourager, prayer partner and true friend. Thinking of Marjorie, my heart glows warmly. Our family also includes two daughters. They are adults and gone from us now, but the memory of those days together with them causes "family" to be a warm word.

Unfortunately, family is not that warm for many young people because families have disintegrated. What if my father had deserted our family, or what if my mother had been an alcoholic? Suppose my parents had been divorced and I had been abused by a stepfather? What if my father had died, and my mother had become sick and unable to care for us? Under such circumstances, family could not have had such warm meanings for me.

Many boys and girls today are in circumstances that are the result of broken families. They desperately need a family. Kentucky Baptists through Homes for Children are providing a substitute family for many hurting children. In a cottage with a houseparent and eight or 10 children, we create a family atmosphere of love, compassion, security and togetherness.

The columns on this page are paid space.

## Meet

### Cumberland

### College Student



### Beth Hobson

Beth Hobson, Cumberland College junior from mountainous West Virginia, is an especially talented and blessed individual.

Beth used one of her special talents last summer when she and a group of other dedicated young people formed a singing group, "Hossanna", and spent their summer vacation doing varied Christian missionary work in the Kentucky-Tennessee mountains. Beth sang, taught Vacation Bible School, participated in revival services, and ministered to the needs of the rural people. The group still ministers in various locations on weekends.

At her home church, Beth was President of her youth group and worked with young children. "I came to love all the children in the church. I really enjoy sharing God's love with people of any age."

Beth came to Cumberland because, "Cumberland is a Christian school with a Christian atmosphere. I found what I wanted: A deeper closer relationship with the Lord."

She found herself and more. "Cumberland has helped me decide what I want to do. I am getting an education and Cumberland is also helping me be more responsible, helping me think ahead, and allowing me to practically apply my courses through Christian missions to others."

For Beth, a Religious Education major, these experiences are a taste of what she hopes the future holds. "I want to attend a seminary and prepare myself for work in foreign missions."

Beth is special. We want to find others like her.

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

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

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

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

# Christian Education

## Southwestern to laud alumni at SBC

A denominational executive, an educator and three lay women have been selected 1982 distinguished alumni of Southwestern Seminary.

National Alumni Association president Charles G. Fuller of Roanoke, Va. announced recipients Jan. 28 in Ft. Worth, Tex.

Huber L. Drumwright, executive director of the Arkansas Baptist Convention before his death in November 1981, was named posthumously.

Other recipients include Lucille Freeman Glasscock of Corpus Christi, Tex.; W. Boyd Hunt, distinguished professor of theology at Southwestern; Clyde Merrill Maguire, Jacksonville, Fla.; and Lucille Loyd Meadows, Dallas, Tex.

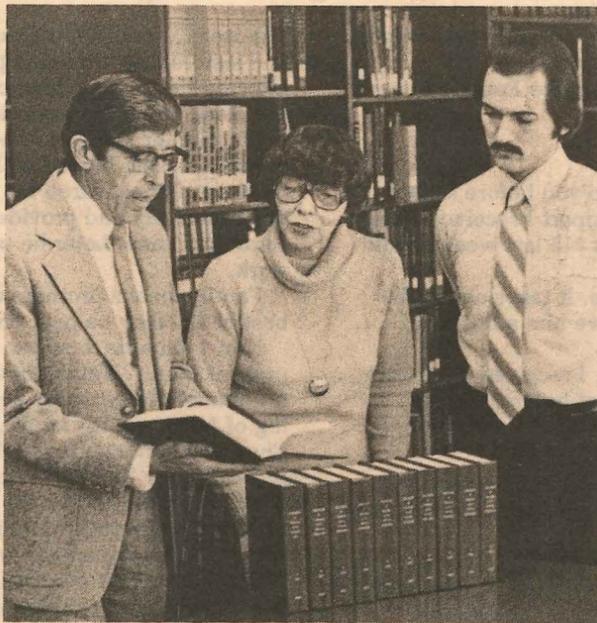
The five will be honored at the seminary's national luncheon June 16 in New Orleans, La.

## Head to deliver Mullins lectures

David H. C. Head, minister of Madison Avenue Presbyterian Church, New York City, since 1956, will deliver the E. Y. Mullins Lectures on Preaching Mar. 2-5 at Southern Seminary.

Read, author of more than 20 books on preaching, the church and other subjects, is said to be among the nation's most popular preachers. He is featured preacher on WNBC's "National Radio Pulpit" and serves as cohost of "Pulpit and People." Both programs are broadcast from New York.

Read is the latest speaker in a series of guest lectureships begun in 1941. The program was made



Chester R. Young [l], chairman of the History and Political Science Department at Cumberland College, Williamsburg, and librarian Lois Wortman examine a set of "Calendar of Virginia State Papers" donated to the college by the Humber chapter of Phi Alpha Theta, the history honor society. Micheal Duncan [r] is president of the chapter. The set was purchased with the financial award the chapter received for being selected as the best chapter for schools of Cumberland's size.

possible through a gift by Edgar Young Mullins and his wife. Mullins was president of Southern Seminary 1899-1928.

Each of the lectures begins at 10 a.m. in Alumni Chapel on the seminary campus.

## Clear Creek offers tourists rooms

Clear Creek Baptist School, Pineville, is located 70 miles from Knoxville, Tenn., the 1982 World's Fair site, and is offering rooms for rent during the months of May, June and July at a reasonable rate.

Interested persons should contact Evelyn Mottram, 606-337-6946.

## Georgetown initiates Gentry fund

Georgetown College has established a mathematics scholarship fund in memory of William P. Gentry, a 1929 graduate of Georgetown. He died in February 1980.

The mathematics scholarship fund, the first so designated by a donor, will be awarded annually to at least two students majoring in mathematics or computer science.

Gentry, a businessman, "displayed an almost consuming interest in mathematics all of his life," according to his widow, Mrs. Aileen Gentry.

He majored in mathematics and minor in physics as an undergraduate at Georgetown.

Mrs. Gentry observed, "I know Bill would be delighted could he know arrangements are being made to provide continuity to this important interest in his life."

# Bold Missions could be last hope: Dr. Sample

by Dorothy Elliot Sample,  
President of WMU, SBC

The graffiti scrawled across the dilapidated building riveted my attention. "This is the last hope," it read.

The surrounding rubble and gutted high-rise tenements didn't offer much hope. But the home missionary at my side did.

The scene before me was New York City's South Bronx, an area laid waste by human destructiveness. Several years ago frustrated landlords, tenants and vandals set fire to block after block of slum housing. The remaining devastation has become a national symbol of all the ills that afflict our cities—brutality, the wretchedness, the human misery.

I had come to the South Bronx at the invitation of the Home Mission Board. On my first official missions tour since my election of the national presidency of Woman's Missionary Union, I was to visit Baptist work in several major cities. On this tour I saw first hand what other Baptists will be learning as they study *Challenge of the Cities* during February.

I found despair and decay in the South Bronx as well as the other cities I visited. But I also found hope. I saw hope in the healing presence of Southern Baptists who live, minister and witness in the name of Jesus.

One of these healers is Sam Simpson, pastor of Bronx Baptist Church. "The love of Christ constrains me to be here," is the way he explains his presence.

Sam practices what he calls "sweat evangelism." He is using hammer, saw and nails to demonstrate Jesus' love among people in this burned-out area. Sam is part of an interdenominational team with which Southern Baptists voluntarily assist. Called Shepherds of the Bronx, its aim is to rebuild some of the damaged apartment buildings.

When a building reopens, Baptists move in to minister and introduce Bible study. At times the work crawls with agonizing slowness. But the results are measured not just in restored buildings, but in lives which have been restored through Jesus Christ.

Some big city despair is not poverty but in high position. At the United Nations, enjoying lunch in the elegant dining room, I saw a vast mission field. Here in the harvest was our missionary, Elias Golonka. He moves freely through the United Nations complex,

speaking many languages, and ministers to their inner turmoil. This Baptist missionary at the UN is an ambassador of hope.

Jim Queen is another healer. He lives in Chicago where he is pastor of Uptown Baptist Church.

East meets West at Uptown each week when five language groups come together to worship. They are united in this one church where members speak Vietnamese, Cambodian, Hmong, English and Spanish.

Uptown accurately reflects the world-character of our nation's second largest city. Every major ethnic group is now represented here.

As I watched members engaged in a Bible study I also thought of this year's theme for the Week of Prayer for Home Missions—"The world is here." The world has indeed come to Chicago. And to Christ through the witness of Jim Queen and Uptown Baptist Church.

I found a fourth healer in Washington, D. C. His name is Bill Rountree, director of the Johnenning Baptist Center.

Bill and his staff are committed to witness through ministry as they meet almost every human need imaginable. "Our policy really is to love our neighbor," Bill told me. I like that.

As I gazed at the magnificent government buildings I thought of the line from Shakespeare—"What is the city but the people." Washington, D. C., home of some of the world's most influential and affluent people, is also the home of some of the most poverty-stricken, materially as well as spiritually.

I believe reaching America's cities for Christ is the most awesome task we as Southern Baptists face in the last two decades of this century.

If this is going to be accomplished there must be some drastic changes in the way we're going about it.

There must be more personal involvement on our part. Jim Queen told me he makes door-to-door visits each week in the neighborhood of Uptown Baptist Church. But 128,000 people live in a 10-block-square area that surrounds it. How many Jim Queens will it take to reach all of Chicago's three million residents?

We will have to give more financial support to missions through the Cooperative Program and the Annie Armstrong Easter offering for home missions.

This year's Easter offering is \$22 million. But how far will that go to reach the missions in our cities?

We will have to abandon our rural mindsets. As I walked down city streets engulfed by people, buildings and traffic, I became aware of the enormous complexity of our cities. To reach these people we will have to try new approaches to witness and ministry—things we've never attempted in small towns or in rural areas.

Once again the graffiti message returns to haunt me. "This is the last hope."

Are these next 18 years the last hope Southern Baptists have to change the direction of our cities? I wonder.



On her first official missions tour as national president of Woman's Missionary Union, SBC, Dr. Dorothy Sample views first hand what other Baptists will be learning about in February. Quinn Pugh, director of Metropolitan New York Baptist Association, is pictured with Dr. Sample atop the Metro Association building in New York City.

If you're thinking  
you could combine  
your church news-  
letter into Western  
Recorder and  
save a  
bundle,  
you could be right.

I'm interested in details on the church page edition! Please send me information by return mail, without cost or further obligation.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zip \_\_\_\_\_

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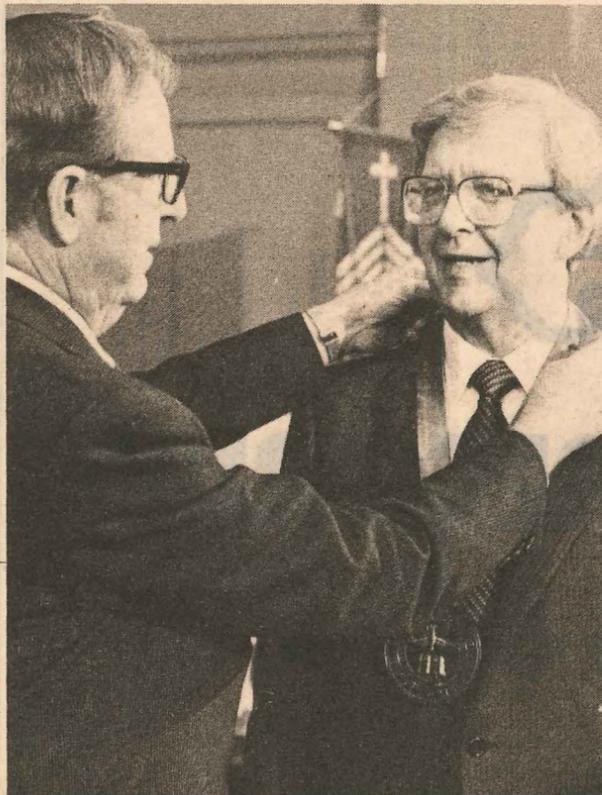
# A NEW ERA

*For Southern Seminary's Roy Lee Honeycutt, a journey begins which was ordained by God*

by Susan K. Taylor, Staff Writer



Embraced by outgoing president Duke K. McCall [r]



Investiture by trustee chairman Wayne Dehoney [l]

Roy Lee Honeycutt seemed very much at home in the president's office although he had been there less than one day. In spite of the rented furnishings and temporary carpet, the office occupied 30 years by Duke K. McCall had become Honeycutt's own. His usual easy smile and relaxed demeanor made it so. But those traits, typically Honeycutt, were sparked with an unusual exuberance in the new adventure of the presidency of Southern Seminary.

The seminary trustees unanimously elected Honeycutt, 55, president Tuesday, Feb. 2. Fifty-five of the board's 65 members attended the meeting.

In addition to the confidence it affords Honeycutt, the unanimous vote provides "an unparalleled opportunity to move ahead on the objectives we've laid out for the seminary," Honeycutt said.

The movement has, indeed, begun.

Trustees endorsed Honeycutt's 10-point statement of goals for his administration. A "reaffirmation" of the principles established by Southern Seminary's founders, the document asserts that the seminary is a unique community of believers, of persons of all personal and educational backgrounds committed to ministry.

Although internal community is found now within certain strata of the seminary, a deeper sense of community "can be achieved," Honeycutt believes.

Thursday, Feb. 4, he began his efforts for more frequent contact with students by holding a dialog session in the seminary's chapel. He intends to use the president's home and its grounds for student functions, and to make administrators more accessible, beginning with the symbolic placement of

windows in the old building's heavy wooden doors. "After all," Honeycutt said, "we're only here for the students."

A full time seminary pastor will be hired soon to answer the increasing student demand for spiritual guidance and discipleship.

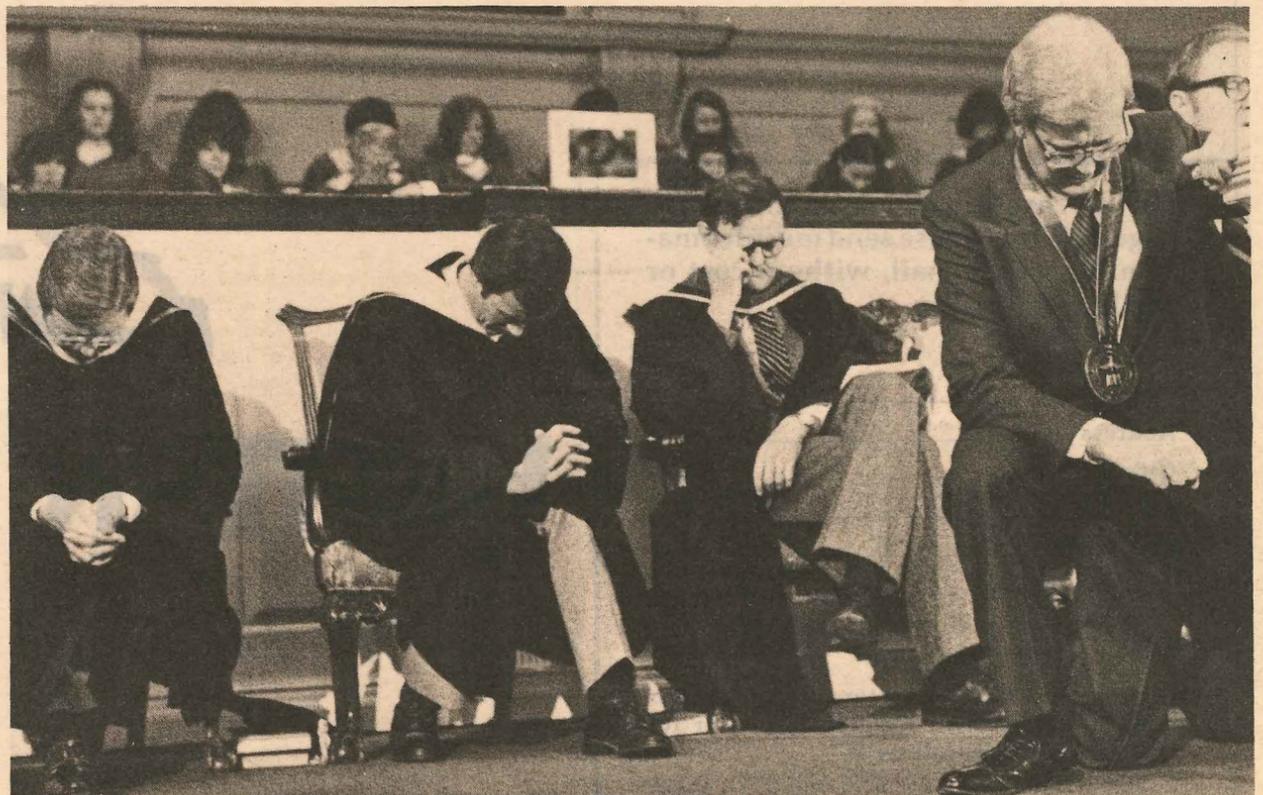
Honeycutt said the thrust of his leadership will be to "reaffirm our heritage and combine it with the hope we have for the rest of the century."

This administration's priorities, "which do represent a slight shift, or maybe more than a slight shift, focus on congregational ministry, on the basic programs to train persons for ministry at the congregational level.

"The hope of the seminary rests in remaining identified with the purpose of God through the local church. To the extent we move away from the local church we will, to that extent, limit our future. We have an almost unlimited future if we remain, as I want us to, a Southern Baptist denominational seminary committed to preparing persons for effective ministry to the local congregations."

Honeycutt's plans for directing this focus include development of centers in preaching, Christian family ministry, global missions and church planting. Not new departments or sets of courses, the centers will be "very deliberate concentrations of available resources" to help make the seminary "a place of equipping" for all ministers as well as seminary students.

Course credit will be given for the three-week "institutes" ("for lack of a better word," Honeycutt said), which will be scheduled to coincide with the



The seminary community in prayer as it embarks on a new era of leadership and service

three-week "J-term" courses currently offered three times a year.

Another center would allow "mid-career pastors" or those "facing difficulties in their churches" to return for several months of reassessment, of testing and evaluation of themselves and their ministries.

Honeycutt projects the centers will "begin to function on a modest basis" by September 1982. Development will continue, but "my tendency is to go ahead and move on what you can do rather than wait until you finish your dream to do it all at one time," Honeycutt explained.

"It's sort of like the professor who wants his first book to be the great work of his life. He never writes a book because he's never willing to risk the first one. I think many persons want to wait until they can do the perfect job and therefore never do anything."

Not waiting to achieve perfection himself, the new seminary president has already restructured the institution's administration.

Provost, Honeycutt's former job as chief academic officer, was eliminated. The president now has those responsibilities with assistance from the new office of vice president for academic services. Harold Songer, formerly assistant provost, was appointed to the post.

Badgett Dillard, vice president for business affairs, was appointed to the newly created position of executive vice president. Dillard will be chief operating officer in Honeycutt's absence.

The new job of assistant to the president was filled by Bonnie Stowers, formerly administrative assistant to McCall.

A position for a seminary pastor was also approved, but Honeycutt said he did not know when it would be filled.

Wesley M. (Pat) Pattillo Jr. will remain vice president of development and Beth Lambert will continue as dean of students.

The unanimous support for Honeycutt's presidency has allowed his changes to be implemented quickly. "I'm excited about it," he said, stating the obvious. And in a relaxed posture, belied by his words, he added, "At least I'm not dragging my feet about getting to work."

Honeycutt came to Southern in 1949 as a student, earning the BD and PhD degrees from Southern. He also has a bachelor's degree from Mississippi College and a ThM from the University of Edinburgh, Scotland. Honeycutt was pastor of two churches while he studied at Southern, and was pastor of First Baptist Church, Princeton, from 1957-59.

For 16 years he was academic dean and professor of Old Testament and Hebrew at Midwestern Seminary, Kansas City, Mo., before returning to Southern in 1975 as dean of the theology school.

"When I came back here I had no visions at all of being president. I always tend to concentrate on what I'm doing at the time and try to do it well. I came back to be dean of the School of Theology and that was it. The only thing I came back knowing was at least a possibility of provost, but that was not a commitment."

Honeycutt served as acting president in 1978 during McCall's recovery from heart surgery and became provost in 1980.

The experiences of his life which have brought him to the presidency are all "evidence of God's providence," Honeycutt asserted.

"I didn't have a false sense of messianism but I really think there's something of God's providence about it. I don't think you could have engineered this. I didn't try to, and I don't think even an astute politician could have pulled it off. There are too many disparate groups," he continued, listing faculty, staff, 65 trustees, 2500 students and thousands of alumni which had input toward the decision.

Honeycutt began work as a 12-year-old. At 15 he had a supervisory position in his Mississippi family's Coca-Cola business. As a 17-year-old high school graduate he joined the Army and was a sergeant in an overseas unit by age 19.

Before turning to the ministry Honeycutt began his college training in business, a useful perspective for an administrator, he said. Experience in biblical scholarship, seminary classrooms and the pulpit helped make him the choice of Southern's faculty and pastoral constituencies.

Without setting the agenda himself, he has become seminary president through "an evolutionary process," he said.

As 15 years of administration begin, Honeycutt tells of something said 30 years ago by a physician benefactor of the seminary. "I'll never forget it," Honeycutt said, leaning forward for emphasis. "He said, 'The height of a pyramid is in direct relationship to the dimensions of its base.'"

Then, relaxing back into his chair, Honeycutt smiled. "For 30 years I've been building the base and when you look back at the end of the century you'll see what the pyramid looks like."

# June Honeycutt:

## A 'booth' in the wilderness

by Denise George, State Correspondent

On Feb. 2 during opening convocation in the seminary chapel, June Honeycutt stood beside her husband as he was announced the eighth president of Southern Seminary. This was perhaps symbolic of the way the Honeycutts view their marriage and their work together. Mrs. Honeycutt considers her position as first lady a definite calling to Christian service.

"My call is just as real and just as strong as Roy's," she states. "We have always worked as a team. We see ourselves as mutually called to God's purposes."

According to those who know her best, June is extremely gifted for her new job.

"As the provost's wife she has always been a help to her husband, and has kept her home beautifully," notes Mrs. Ellis Fuller, Southern's first lady from 1942 to 1950. "June is one of the most gracious, friendliest people I've ever met. She gets so much excitement and wonder out of everything!"

Marguerite McCall, wife of Duke McCall, former president of the seminary and now chancellor, also acknowledges her unique gifts. "June is absolutely perfect for the role of first lady. She's sensitive, gracious, loving, untiring... she's a delightful hostess—a perfect first lady!"

June Honeycutt is attractive, enthusiastic, caring, warm and blessed with a vibrant personality which, according to one faculty wife, "could never be captured by pen and paper." She genuinely loves people, a quality which has endeared her to the seminary community.

She has also endeared herself to her husband who believes June is "genuine and authentic, supportive and encouraging without pushing... and real in all she does."

Mrs. Honeycutt often claims she and Roy actually "never met." Both were born and reared in Grenada, Miss., the same small town where their families grew up. They attended the same church, school and college. They married in their junior year at Mississippi College. After June graduated she worked outside the home while her husband attended Southern Seminary. During those years they became parents of Roy Lee Jr., now grown and married, and some years later of Mary Anne, who is 15 years old and lives at home.

Since their marriage June has taken the job of wife, mother and homemaker very seriously.

"Caring for my family has been a priority commitment for my life," she admits. "I've always enjoyed my home. This has been my base of service."

Home has always been meaningful for both June and Roy. Honeycutt calls their home his "booth in the wilderness" referring to a passage in Jeremiah. In their den, hanging on the wall facing his favorite chair, is a framed inscription that bears this fact. It reads in bold Old English needlepoint: "A Booth in the Wilderness."

"Home is a restorative place for me," Honeycutt confesses. "If I can get back home I can get it back together again!"

As first lady, Mrs. Honeycutt plans to continue to minister as a homemaker, not only to her family but to the seminary community as well.

"My ministry is in the home. I feel my place has been helping and supporting my husband. It means so much to me to have people in my home. I enjoy cooking and fixing meals for them. It's never a task. And I want the president's home to be used for Southern Seminary."

Besides her home, the church holds much meaning for June Honeycutt. Since her childhood, the church has always been the main focus of her life.

"I always believed in the strengths of the local congregation," she reflects. "I am committed now to its life, and I am committed to the denomination."

A member of Crescent Hill Baptist Church, she not

only attends regularly but has taught Sunday school, and has served on the worship committee and the pulpit committee.

"I am fed spiritually when I go to church," she said. "God speaks to me when I hear his Word preached and taught. It gives me knowledge and strength. The Christian fellowship that I find in the church is so important in my life. One of the joys of my Christian faith is the Christian friends I meet. That bond, that faith in Christ brings us together as one."

Becoming a Christian at age eight, Mrs. Honeycutt admits she has "always lived with the concept of God's call to Christian service." As a sophomore in college, she dedicated her life to God's work. At one time she felt called to do mission work, but after she married, she "saw that call translated into a more general calling which was fulfilled in marriage and service with her husband."

Working as part of the team she has encouraged and supported him in his positions as student pastor during his school years, as professor of Old Testament and academic dean at Midwestern Seminary, as dean of theology and provost at Southern and now as president.

During these years, her call to Christian service and her personal faith have remained strong.

"My faith means everything to me," she claims. "It's a way of living. Overarching all that I am is my commitment to God in Jesus Christ and to the church and seminary which mean so much to me."

We asked Mrs. Honeycutt about her goal as Southern's first lady. Her answer came quickly:

"I want to be a friend of the students and their spouses. I'm asking myself what I can do to be closer to them and how I can help them."

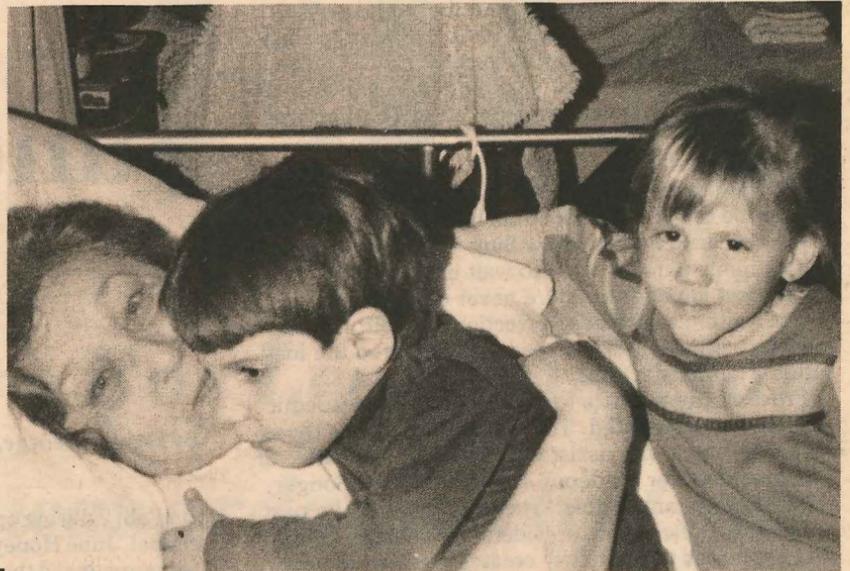
Through her love for people, through her concern for faculty, staff and student families, and through her devoted service as a Christian homemaker, Mrs. Roy Lee Honeycutt, Southern's new first lady, may make her own "booth in the wilderness" for the whole seminary community.



The first lady complements the new president

(Photos by Richard Shock and Mike Allen)

# 'Grandparent adoption' unites two camps in Madisonville



by Mary Kinney Branson, *State Correspondent*

The room was noticeably divided into two camps.

On one side, sitting Indian-style on the floor, was a large group of children. The children sat more quietly than expected. Their faces showed a tinge of apprehension. Every now and then, they glanced toward the table laden with cookies and punch, reminding themselves this was a party.

On the outer perimeter sat the other camp. White hair, wheelchairs and walkers widened the gap between the two generations. Some of the senior adults were smiling with anticipation. Others seemed oblivious to their surroundings. Each older person wore a bright construction paper tag bearing their name and the words "Adopt Me."

The groups began singing some familiar songs: "She'll be comin' 'round the mountain when she comes . . ."

"Amazing grace, how sweet the sound that saved a wretch like me . . ."

Sweet young voices blended with those of lesser strength. The children glanced around the room in surprise. Surely these old nursing home residents did not know the same songs they sang at church and school. Perhaps the gap was not so wide after all.

*"Older people are a very special part of growing up . . ."*

Lana Rhodes, activities director for Kentucky Rest Haven in Madisonville, explained the reason for the gathering.

"I have invited you boys and girls to meet our nursing home residents, hoping you would participate in Operation Grandparents. The American Health Care Association began this program in 1972. They knew that many of you boys and girls did not live close to your real grandparents. Older people are a very special part of growing up and they knew that old friends would be nice for you to have.

"Many of our older friends here at the nursing home are lonely. Some of them have no families. Others have families that live far away. They need your friendship and I believe you need theirs, too.

"If you decide to adopt an older friend, the most important thing I will ask you to do is visit your friend. When we have special parties and celebrations at the nursing home, we'll invite you to come share the fun with your adopted grandparent. Some of our residents are able to leave the nursing home for short periods of time. If you like, you can invite them to go shopping, out to dinner or to church."

Now Mrs. Rhodes invited the children to mingle with the nursing home residents and choose their adopted grandparents. At the signal the children eagerly hurried from patient to patient, talking, hugging and asking "Will you be my adopted grandparent?"

"I was extremely pleased with the response," relates Mrs. Rhodes. "Thirty-one patients were adopted. Some have been adopted by more than one child or group.

"I am in the process of completing information forms on all the adopted residents. These forms will tell about the residents' interests and limitations. I hope this information will help the children become

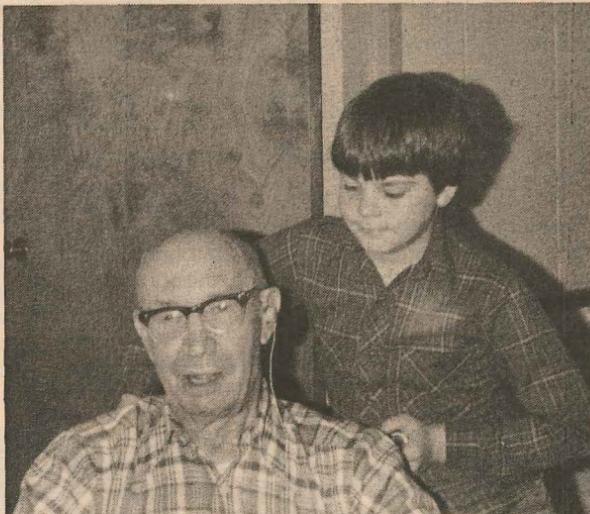
even better friends with our residents.

"First Baptist Church here in Madisonville has been the biggest supporter of our Adopted Grandparent program. Even before our get-acquainted party, they were visiting and befriending our residents. While some groups lost interest quickly, the children of First Baptist Church are continuing to be active in our program."

First Baptist Church Mission Friends, GAs, RAs and a youth Sunday school department have all adopted grandparents at Kentucky Rest Haven.

Mission Friends adopted Margaret Brantley. "Mrs. Brantley is a member of our church. She is a lovely lady who suffered a stroke a few years ago," explains Glenda Emmons, Mission Friends director. "Mrs. Brantley has grandchildren of her own here in Madisonville, but she really seems to enjoy our preschoolers' visits."

Mrs. Brantley lauds, "Those children mean so much to me! I've always loved children, so you can



[top left] Margaret Brantley shares a hug with two of her "adopted grandchildren" Chris Emmons and Joy Weir. [above] Donovan Grant helps his "grandfather" Beckham Fortenberry move his wheelchair to an activity sponsored by the Crusaders division of Royal Ambassadors of First Baptist Church, Madisonville. The boys have "adopted" Fortenberry through a program at Madisonville's Rest Haven Nursing Home.

imagine the thrill when my room is filled with those darling Mission Friends. They are always doing thoughtful things, like filling a Christmas stocking for me. But it's the visits that mean the most."

The Crusaders division of the RAs have adopted Beckham Fortenberry. Fortenberry often uses a wheelchair and the boys enjoy helping him to and from activities. One of the Crusaders made Fortenberry a gingerbread house for Christmas. He still displays it proudly on the dresser in his room.

Bruce and Betty Graham, RA directors, are excited about the Adopted Grandparent program.

"Our boys are beginning to look beyond their own needs and reach out to others," states Mrs. Graham. "But honestly, the boys are receiving as much from the program as they are giving."

The Crusaders have recently met one of the nursing home's younger residents and have decided to adopt

him as their friend. Greg, a resident of the nursing home for the past eight years, is in a coma as a result of a mining accident. In the past three years Greg has begun responding to music, voices and touch. He can smile and squeeze your hand to let you know he understands. Greg's room is decorated with bright posters and often youthful music filters from his room to the halls of the nursing home.

"The boys can identify with Greg," laughs one of the church leaders. "They have the same tastes in music and decor. The boys recently visited Greg one morning before Sunday school. They sang to him and he smiled. We're hoping that the boys' friendship will help Greg progress more quickly."

The Girls in Action adopted Ruby Fortenberry, Beckham's wife. A favorite of everyone at the nursing home, Mrs. Fortenberry is a warm, energetic lady who quickly won the hearts of the GAs.

"Our girls consider Mrs. Fortenberry their actual grandmother," relates Jeri Harris, a GA leader. "When the girls know we are planning to visit her, many of them bring handmade gifts and cards for her. They started calling her 'grandmother' almost immediately."

"The children made Beckham's and my Christmas a wonderful experience," says Mrs. Fortenberry. "They came to the nursing home for our tree trimming party, they came caroling and they brought handmade gifts to all 94 residents. They participate in lots of the nursing home activities."

What does Mrs. Fortenberry like best about her adopted grandchildren?

"Oh, that's easy," answers Mrs. Fortenberry. "I like the visits most of all. We have children, grandchildren and great grandchildren of our own, but they all live out of town. When our adopted grandchildren come to visit and sing, it brightens our day."

Claudette Grant comments, "I have grandparents in Kentucky Rest Haven and a son in the RA program, so I see the program from both angles. I am impressed with the impact the First Baptist Church boys and girls are making at the nursing home."

*"There doesn't have to be a generation gap."*

Mrs. Rhodes is also grateful for the church's involvement. "The children have encouraged some of the residents to come to activities who didn't participate before. Bringing the children into Christmas was the best part of the program. It was a touching sight to see the children push the residents in wheelchairs up to the Christmas tree so they could hang decorations."

The boys and girls have good things to say about the program, too. When asked about their favorite activities, they are quick to name the nursing home's haunted house at Halloween, the tree-trimming party and Christmas caroling, and just visiting their grandparents and their friend Greg. They have plans to take Mr. and Mrs. Fortenberry on some outings in the future.

Diana Fuqua, a GA leader, sums up the program: "There doesn't have to be a generation gap. Older people have so much experience and so many memories to share. Young people lack both. The Adopted Grandparent program is a lovely meeting of generations."

# High Point: *Tops in their league*

*'Forty percent of the adult population is single and unchurched because the church won't meet their needs'*

by Laurie K. Taylor, *State Correspondent*

Bob Newton, one of the few full time ministers to single adults in Kentucky, started the singles program at Calvary Baptist Church, Lexington, five years ago with a handful of adults under 30. Today the singles Sunday school alone has 300 enrolled with an average of 120 in attendance.

Approximately 80 percent of Calvary's singles are divorced and the remainder are widowed, separated or never married. They range in age from 21 to the mid-50s.

"We have Baptists, Catholics, atheists, agnostics and liberals," claims 42-year-old Newton, a Virginia native.

"The sparks can really fly in our Sunday school department, but this fosters openness," he suggests. "We have a very deep sharing based on trust. Teachers cannot be judgmental. They can affirm the person without affirming the judgment."

One Sunday during the lesson a single announced, "I don't believe in God." The teacher responded, "You don't have to believe in God to be here."

According to Newton the young man was so surprised at the teacher's response he became more open to the gospel.

## Philosophy and success

The underlying philosophy of Newton's program is "an attempt to reconcile singles to the church."

"The church is family-centered," Newton vows. "Forty percent of the adult population is single and unchurched because the church won't meet their needs."

Newton suggests most churches don't have a singles program because "they don't have the resources to deal creatively with the unique lifestyle of single adults."

"Dope, sex, drinking and community living are attempts to resolve pain," explains Newton. "People go to what works best."

Newton believes there are two ways to deal with people: (1) "When you get your act cleaned up you can get in the program," and (2) "We'll accept you warts and all. Get involved and clean up in the course of involvement."

"As singles get involved in our program, they clean up their act," Newton observes. "We have an atti-

tude of 'Come on board and see what you think.' We use a positive rather than a negative approach."

Newton credits the success of Calvary's program to the fact "we know people are hurting. We can't tell them how to relieve their pain, but we won't inflict more pain on them."

## Backbone is counseling

The backbone of Newton's ministry is his counseling service. Most of his time is spent in group and individual counseling.

"People are not in the mood or shape to handle the religious dimension until their emotions are squared away," Newton vows.

"The divorce rate for first marriages is 40 to 50 percent. I became alarmed when I saw the need for a support system for recycled singles," Newton recalls. "It takes up to two years to recover from divorce, so the need for a strong support system is great."

In an effort to aid divorcees, Newton offers a 12-week divorce seminar each quarter which is open to the public and advertised in local newspapers. The enrolment requests always exceed the 25 member quota.

In addition to the seminars, Newton offers 35 support groups that meet weekly.

He also provides marriage enrichment retreats for married and engaged couples.

## High point

In 1979 a large, red brick home at 233 Rodes Avenue became the meeting place for Calvary's singles. Dubbed the High Point, the building sits adjacent to the church parking lot.

"High Point is totally separate from the church building," Newton explains. "For some it's a separate institution. Some singles come to High Point but not Calvary Baptist Church. Others come to Sunday school at High Point and then go to worship at their own churches. Still others use High Point as church."

"One of the difficulties," Newton reflects, "is helping people realize High Point is not an individual institution. It is Calvary Baptist Church."

The singles program has grown so much the church has also designated another home and part of the old educational complex to the expanding ministry.

## Mixing singles

Calvary's singles ministry does not include college students.

"We separate the college students from our single adults," avers Newton. "Most singles naturally migrate to their own age group and marital status. Integrating single adults into the mainstream is difficult because each group has its own community."

## Qualities needed

"You have to be half crazy!" jokes Newton when asked what qualities are needed to work with single adults.

"Seriously," he continues, "you must have a healthy perspective on divorce because this is the largest number of people you'll work with. If you think divorce and remarriage is sin, your ministry will be difficult. Get your own feelings worked out first."

"Counseling experience is a must. Singles need an understanding ear, not advice. Let them cry and get it out. Walk with them every step of the way. Don't just say 'let's pray about it' and send them out."

Newton believes a minister to single adults must "learn to facilitate. Let them do it; don't do it for them," he urges. "They're just hurt from rejection. Their self esteem and confidence are gone, but when their confidence returns, look out! They'll have more confidence to change the world than do most married people."

Lastly, Newton views good administrative skills as a vital necessity to carrying out an effective singles ministry.

## Personal viewpoint

Newton, a graduate of Southeastern Baptist Theological Seminary, gained much of his insight into the singles ministry from his own experience of singleness. He was a bachelor for 40 years until his marriage in June 1980.

"I've also observed Killer, my parakeet," chuckles Newton. "He's still single."

## In the wilderness

"We're still in the pioneer stage," Newton ponders. "The further out we go into the wilderness, the more risks we have to take."

# Small churches join, make large missions impact

by Gregory L. Hancock, *State Correspondent*

Bold Missions is not the exclusive domain of the large, city church according to a group of rural Kentucky pastors whose churches comprise Lincoln County Baptist Association.

In 1981 they financed and staffed a five-week mission tour to Nigeria. In 1982 they will go to the Philippines and return to Nigeria. That is in addition to whatever home mission projects they collectively undertake.

"We couldn't do these things on an individual basis," explains Jesse Sebastian, director of missions for the association. "Our churches are too small and we don't generate enough annual income. But together we can do anything a big church with a million-dollar budget can do."

Sebastian has led his association to think positively in terms of mission opportunities. He has taken advantage of state organized world missions conferences, Ridgecrest seminars and Baptist Sunday School Board study course offerings to educate his constituency in missions.

"Once they know the need all you have to do is show them where to plug in and how," Sebastian offers. "I don't know anybody in our association who doesn't have some talent the Lord can use on the

mission field. Some can preach and teach. That's good. Let them do that but don't forget there's a man out there who knows carpentry or wiring or plumbing. And there are places that need a building to house what preaching and teaching has already begun."

The key to much mission involvement is knowing how to tap into the programs offered by both the home and foreign mission boards. These organizations have a hand on the pulse of mission need throughout the world and often know about specialized projects that can use manual as well as verbal abilities.

Jan Whitman, recruiting assistant for the volunteer missions department of the Foreign Mission Board, lists at least eight projects needing volunteer assistance in 1982. FMB plans two evangelism emphases in Korea this year, as well as one in England, Scandinavia, Indonesia and the Philippines. These will require the combined efforts of more than 1000 mission volunteers.

The best way to find out about these opportunities is to contact Mrs. Whitman or volunteer missions director Ron Boswell at the Foreign Mission Board. The toll free number is 1-800-446-2723; (804) 353-0151 is the board's regular line.

In response to each contact, the Foreign Mission Board sends out a summary sheet of volunteer opportunities breaking down the needs of each project into number of persons and such mission talents as evan-

gelism, revival work, construction and personal witnessing. They also place the interested party on a mailing list to receive "Focus," a volunteer missions periodical, and the "Partnership Evangelism" newsletter.

For many years larger, metropolitan churches have supplemented their support of the Cooperative Program and the Lottie Moon Christmas offering by recruiting and financing volunteer teams for first hand experience on various mission fields. A typical five-person evangelistic team, however, represents an average \$10,000 investment. Most rural churches disqualify themselves for volunteer mission service simply because they cannot realistically hope to bear the cost of such an endeavor.

"That's why the associational approach is such a good idea," Sebastian argues. "A typical Baptist association in Kentucky has at least 20 participating churches. Divide \$10,000 by 20 and the cost of a volunteer missions project becomes much more feasible."

"What's more, you have 20 congregations to draw talent from—20 sets of previous travel experiences, 20 churches being blessed by the opportunity of service."

In these times of economic distress the Baptist association may well come into its own: drawing upon and cultivating mission believers from previously untapped bold mission believers in rural Kentucky.

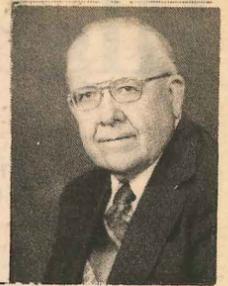
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## Sunday School Lessons



H. C. Chiles

FEBRUARY 14, 1982

## KBC Activities

### Here and now

#### FEBRUARY

- 11 Area Evangelism Conference, Maysville, Central Baptist Church. 7 p.m. For pastors, church leadership and laymen
- 11 Regional Royal Ambassador Congress. Somerset, Pleasant Hill Baptist Church and Glasgow, Calvary Baptist Church. 5 to 8 p.m.
- 12 Regional Royal Ambassador Congress. Georgetown (Ky.) Baptist Church and Louisville, Hazelwood Baptist Church. 5 to 8 p.m.
- 14 Race Relations Sunday. Suggestions available from Cooperative Ministries: Christian Life Department, KBC
- 14-20 WMU Focus Week. Suggestions in Dimension
- 15 Area Evangelism Conference for pastors, church leadership and laymen. Pineville, First Baptist Church. 7 p.m.
- 16 Area Evangelism Conference for pastors, church leadership and laymen. Hazard, First Baptist Church. 7 p.m.

### Looking Ahead

#### FEBRUARY

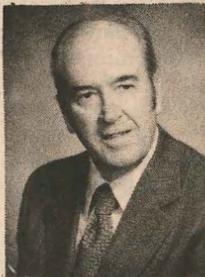
- 18 Area Evangelism Conference. Florence (Ky.) Baptist Church
- 19-21 Missions Conference. Louisville, Southern Seminary
- 21 Baptist Seminaries, Colleges and Schools Day
- 21-24 State Evangelism Conference. Elizabethtown, Severns Valley Baptist Church
- 26-27 Recreation Mini-Lab. Bowling Green, First Baptist Church

### Planning Ahead

#### MARCH

- 5-6 State Library Retreat. Middletown, Kentucky Baptist Building
- 6 State Handbell Festival. Elizabethtown, Severns Valley Baptist Church
- 7-14 Week of Prayer for Home Missions and Annie Armstrong Easter Offering
- 12 Adult/Youth Regional Church Music Festival. Bellevue, First Baptist Church
- 12-13 Youth Missions Retreat. Cedarmore
- 13 Children's Regional Church Music Festival. Bellevue, First Baptist Church
- 14 Home Missions Day in Sunday School
- 14-21 Youth Week in Churches
- 15-17 Senior Adult Leadership Workshop. Middletown, Kentucky Baptist Building
- 15-19 Masterlife Leader Workshop. Owensboro, Third Street Baptist Church

## Frank Owen



### The art of under-statement

It seems like we need to train ourselves in the art of under-statement. It is a hazard of the trade for those of us whose professions involve speaking, to over-state things through our efforts to emphasize the point and convince the hearer.

When one under-states an assertion he seldom needs to crawl on what he has said. It is much easier and more pleasant to increase one's intensity of attitude as more supporting facts are revealed, than to have to back up from having stood too loud and strong in one's position before all the facts came out.

The more one is known to over emphasize, the more he has to over emphasize. Brother Pastor, if you will train yourself in under-statement, your congregation will get accustomed to your technique and make allowance for it. I don't bet but I'll just "betcha" that if you've been in the habit of over emphasis, they are already making allowance for that.

Over-statement is especially bad when one is in a bad state of mind. This is when people are apt to exceed even their excesses. The danger is even greater when one is writing than speaking. Pilate spoke a great truth when he said, "what I have written, I have written." (John 10:22) The speaking lasts as long as the sound and is as accurate as peoples' memory of the utterance, but writing just stays written. I have written a good many letters I didn't mail and later thanked God. Others I shouldn't have mailed, to my regret. (I have received some that shouldn't have been mailed.) I have even written some columns for this space that never were printed and I am glad.

Under-statement is an art that the Christian world needs to cultivate. We talk too much in the extreme. We have too much name calling, insinuation, impugning of motives, unfriendly accusations. Things that would never be said or written if we knew the art of under-statement.

Jesus said "Swear not at all . . . but let your communication be Yea, yea; Nay, nay; for whatsoever more than these cometh of evil." (Matt. 5:34, 37)

### FREEDOM: MASTER OR SERVANT?

Life and Work Series

**1 Corinthians 9:12, 15-22** Paul, the great apostle of Christ and founder of the church at Corinth, used various illustrations to teach the truth that all workmen, including ministers of Christ, are entitled to fair remuneration for their labors or services. Determined he would not give the enemies of Christ's gospel an occasion for charging him with preaching the gospel only because of what he got out of it, Paul deliberately declined to avail himself of that right to accept financial support from the church at Corinth, lest he should hinder the gospel. For Paul preaching was not a profession but a passion. He preferred deprivation of monetary support, which was rightfully due him, to the exercise of his personal rights, which might hinder the gospel of Christ. He declared it would be better for him to die, or he would rather die, than for him to be a hindrance to the dissemination of the gospel.

Inasmuch as he had received a call from God to preach the gospel, Paul was thoroughly convinced it was necessary for him to do it. Having become the recipient and the beneficiary of the gospel of Christ and having been called of God to proclaim it to others, Paul truly believed he was responsible for sharing it with those who, as yet, had not heard the good news. Therefore, it is not surprising that he declared: "Woe is unto me, if I preach not the gospel." Considering the gospel an entrustment from the Lord and himself a steward of it, he resolved he would be faithful in proclaiming and sharing it with others who needed it as much as he had been in need of it. Paul cheerfully preached that gospel to the very best of his ability without any expectation of personal and material compensation.

Grateful for his freedom from the law, sin and death, and understanding the will of God for his life, Paul gladly, earnestly and faithfully proclaimed the gospel of Christ, not because of what men might do for him, but because of what Christ had already done for him. Motivated by a consuming desire to win people to a saving knowledge of Christ, Paul was willing to undergo self-discipline, hardship and sacrifice in order to succeed at his divinely assigned task. As long as basic Christian doctrines and moral conduct were not involved or being sacrificed, Paul did not hesitate to alter his methods in order to introduce people to Christ and to persuade them to be submissive to the Lord's will.

We admire Paul greatly because of the consistent and godly manner in which he lived and wrought in order that he might accomplish God's purpose for him, namely, that of bringing people to God through repentance toward God and faith in Jesus Christ. Paul rejoiced in the fact that God had given him the great privilege of being a human agent or instrument through whom some would be saved. Paul was fully aware he could not save anybody, but he rejoiced in the privilege of witnessing to the unsaved in the precious name of Christ and through the enablement of the Holy Spirit.

### JESUS OFFERS FELLOWSHIP

International Series

**John 15:1-16** From this passage we learn fellowship with Christ is the secret of an untroubled heart, a radiant personality, the overcoming life and effective service. Because Christ is the life-giving vine, believers in him—who are the branches—are rightfully expected to perform their God-given function of bearing fruit for him. In order to bear much good fruit for Christ there is a real need for pruning, purging and cleansing. While this process is not pleasant in all cases, it is profitable. Let us thank God for the pruning knife when its work is needed.

Often, when the Christian thinks he has done his best, God cleanses or prunes the branch in order that it may produce more and better fruit. Cleansing by the word, pruning by the Lord and abiding by the disciples constitute the pathway to bearing fruit. God removes those things which mar the effectiveness of our lives in order that we may be more prolific fruit-bearers, which is the great purpose for which he has brought us into his family.

Christian fruitfulness is dependent upon the believer's constant abiding in Christ. For the best results there must be a regular study of God's word for correction and instruction, a frequent calling upon his name in prayer and a consistent dependence upon him for the necessary strength for victorious living. When the Christian's surrender and Christ's strength unite, proper fruit will always result. Then the Christian is able to fulfil the divine purpose for his life. God is glorified when a Christian bears fruit. The more fruit the Christian bears, the more God is glorified.

Love walks in the straight way of obedience to the commands of our Lord. When we love him enough to do the things which he has commanded us, we shall enjoy his favor upon us. Fulness of joy comes from abiding in Christ and his love and from doing the things pleasing to him. True Christian joy comes through surrender of self to the Lord and submission to his will. A Christian cannot have true joy unless he is willing to say truthfully, "Thy will, O God, be done." There is no joy greater than introducing people to Christ and influencing them to do his will.

The joy which Christ would have us possess is that which comes through sonship in God's family, doing his will throughout the Christian life and being coworkers in influencing others to enter a saving relationship with him. The joy of Christ within us is challenging. Many believe Christianity and joy are incompatible. Any religion which wears grave-clothes begs to be buried, and the sooner the better. Christ came to bring and to impart joy.

Friendship is beautiful to perceive and wonderful to enjoy. The foundation of all friendship is laid in likeness of nature, character, mind, tastes and pursuits. Friendship with Christ, who has been gracious enough to call us "friends," has a sanctifying influence in our lives.

Being friends of Christ has a condition attached to it. He said, "Ye are my friends, if ye do whatsoever I command you." Our Lord is desirous of seeing in us a devotion willing to surrender, a love willing to sacrifice and a loyalty ready to stand with him under all conditions and circumstances.

# Baptist News in Brief

## GABK sets pastors' meet

Inspirational preaching highlights the Pastors' Conference at West Chestnut Baptist Church, Louisville, Long Run Association, Feb. 24-25.

Guest preachers speaking at 11 a.m. and 7 p.m. Wednesday and Thursday focus on the theme "The City: Our Challenge," according to B. F. Green, moderator of the General Association of Baptists in Kentucky.

West Chestnut Baptist Church is located at 1715 W. Chestnut, Louisville.

## John Allen Alaska exec

John H. Allen has been elected executive director-treasurer of the Alaska Baptist Convention, replacing Allen H. Meeks, who took medical retirement in December.

Allen, 50, has been interim executive director since Meeks told convention leaders he was requesting permanent medical leave of absence "upon strong advice" of his cardiologist.

Allen, who joined the staff of the Alaska Baptist Convention in 1976, has been director of missions and evangelism. Previously he was assistant director of the Department of Church Extension for the Baptist Home Mission Board with primary responsibility for work in the western states, Alaska and Hawaii.

## Polish aid multiplied

Southern Baptists will provide an additional \$760,000 for Polish food relief during 1982, including \$510,000 for food purchases and \$250,000 for a proposed agricultural development plan to help Poles produce more food for themselves.

John Cheyne, the Foreign Mission Board's consultant for relief ministries, arranged the aid in a meeting Jan. 30 in Bad Homburg, West Germany, with Knud Wumpelmann, general secretary of the European Baptist Federation, and Siegfried Kerstan and Manfred Otto, directors of the German Baptist Union.

The three Baptist groups and the Baptist World Alliance plan to make regular food shipments worth more than \$930,000 to Poland this year.

That total includes \$610,000 from the Southern Baptist board (\$510,000 just

committed plus \$100,000 previously committed); \$173,000 from the German Baptist Union; \$87,000 through the European Baptist Federation and \$60,000 from the Baptist World Alliance.

## Editor's \$ where mouth is

Marse Grant, editor of North Carolina's Biblical Recorder, and his wife, Marian, have donated \$20,000 for the purchase of a site for the Recorder's new offices.

"We believe in the Recorder and want to help maintain its ministry as a free and independent paper," said Grant, who retires Sept. 13 after 23 years as editor.

"The Recorder has provided my living for these years, and my wife and I wanted to give back to it a part of what I have earned. My wife may have to sell our house to cover the check, but she's had to be a good 'juggler' of money the 40 years we've been married," he said, smiling.

Commenting on the gift, Tommy J. Payne of Greenville, N. C., chairman of the newspaper's directors, said, "The Recorder has been Marse's life. You put your money where your life is."

The money is one-half the \$40,000 purchase price of 20,000 square feet adjacent to the Raleigh Baptist Association's offices.

The Recorder's plans to construct offices apart from the state convention, which announced recently a move to a new location, has prompted some controversy in the state. Grant opposed the move and the Recorder's land purchase was announced hours after the state's general board announced its move.

Payne said in a statement Grant seconded, the newspaper's situation is "not unlike a family that has rented for 25 years and now wants to buy a home of its own."

Members of the general board, however, passed a resolution asking the Recorder to explain why it wants to locate outside the Baptist building and how it plans to raise the money to build the new offices.

Meanwhile, despite a cold, driving rain Feb. 2, more than 400 people attended a retirement dinner to honor Grant and his wife, Marian. North Carolina Gov. James Hunt Jr. and others praised them for their contributions to Baptist life as well as to the state at large.

## Kentucky Cooperative Program Receipts

for month of January 1982

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To date this year ..... \$4,655,183.54\*

Operational goal to date this year ..... 4,308,335.00

To date this time last year ..... 4,255,067.75

NEEDED EACH MONTH TO REACH OPERATIONAL GOAL ..... 861,667.00

NEEDED EACH MONTH TO REACH FULL COOPERATIVE PROGRAM GOAL ..... 1,200,000.00

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\*\$400,115.79, or 9.40% increase, compared to this time last year.

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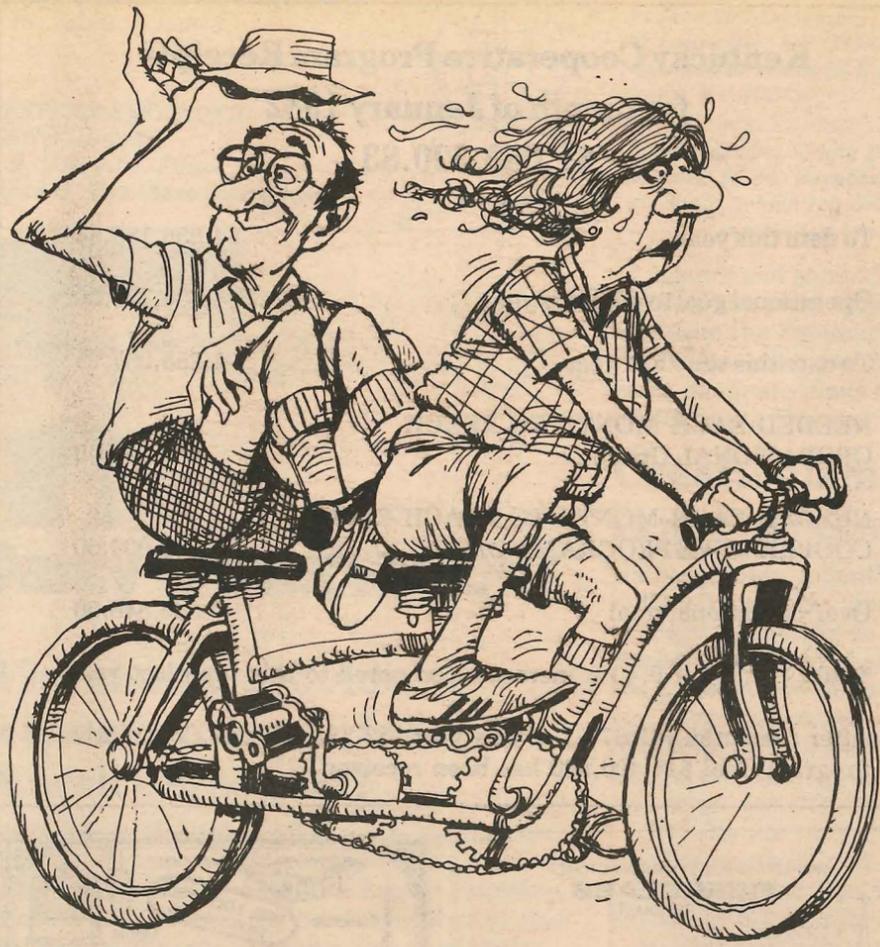
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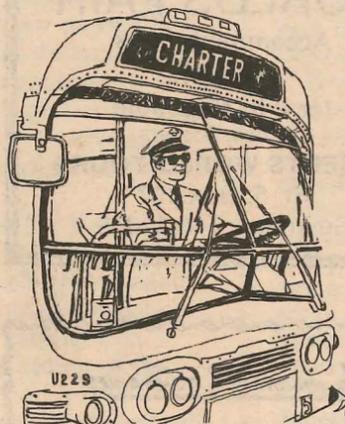


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