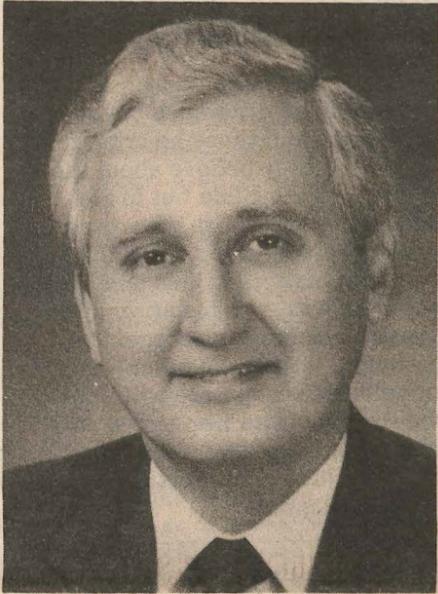


WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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**N.C. elects Puckett
to edit state paper;
was WR associate**



Native Kentuckian R. G. (Gene) Puckett will succeed J. Marse Grant as editor of the Baptist Recorder, news journal of the Baptist State Convention of North Carolina, Aug. 1. Grant will retire Sept. 13.

Born in Green County, Ky., 49 years ago, Puckett—formerly an associate editor of Western Recorder—becomes the first person in Southern Baptist history to have been editor of three state Baptist newspapers. He was editor of Ohio Baptist Messenger, 1958-61; associate editor of Western Recorder, 1963-66; and editor of The Maryland Baptist, 1966-79. Since August 1979 he has been executive director of Americans United for Separation of Church and State, Silver Springs, Md.

He attended Campbellsville College and holds the BA degree from Western Kentucky University. He holds BD and MDiv degrees from Southern Seminary. Married to the former Robbie Lynn Lake, Puckett is the father of two daughters, Janet, a law student at Wake Forest University, and Jeanne, a recent graduate of Meredith College.

Puckett was elected on a split vote of the 16-member board. Board chairman Tommy Joe Payne said the search committee voted 4-3 against recommending him to the entire board.

"We voted not to make a recommendation," Payne told Baptist Press. "Yet the board chose to select him. The vote was 8-5, with one vote not counted, and he accepted the editorship."

Biblical Recorder and the state convention have been embroiled in controversy, primarily centered on the sale of the North Carolina Baptist Building and relocation.

Puckett told Baptist Press he is "aware of the controversy of the past, but I was not a party to it. My approach will be to be positive, cooperative and supportive of all Baptist leadership in the state."

Golden age

Former SBC presidents disagree with Rogers' unified budget stand

by Toby Druin, Associate Editor
Baptist Standard

Adrian Rogers' suggestion that Southern Baptists should be free to support those convention programs with which they agree and exclude others would be disastrous if applied to the unified budget of a local church, several former convention presidents say.

Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., and SBC president in 1980 and mentioned by some for the presidency again, said in a press conference in Rome, Ga., that Southern Baptists "have made a golden calf of the program . . . it's almost easier to be against the virgin birth than the program."

He said he feels it is "not only illogical, it is immoral to ask a man to support with his money and his influence . . . things that are theologically repugnant to him," implying Southern Baptists should feel free to exclude from their support parts of the denominational program with which they disagree.

Seven former convention presidents, all of whom said they had read Rogers' remarks in Baptist Press stories, were asked for response by the Baptist Standard, news journal of the Baptist General Convention of Texas.

"That's the same old thing," said Carl E. Bates, pastor of preaching at Southern Baptist Theological Seminary, Louisville, and president 1971-72. "The people who have the best salesmen get the most money."

Jimmy R. Allen, president of the denomination's Radio and Television Commission, and president, 1978-79, said "The Cooperative Program has

been used of God to create a process to grow the greatest single mission program in the world. It would be tragic to return to a process in which dramatically presented causes receive the attention of the Baptist family while other causes are starved for missions support. That kind of process would cripple Bold Mission Thrust and I am sure no Baptist leader would want to see that happen."

Franklin Paschall, pastor of First Baptist Church, Nashville, and president 1967-68, said the Cooperative Program "is not divine and is not a golden calf. It is subject to modification when Southern Baptists in annual session vote to do it."

"But the Cooperative Program is by far the best way I've seen, taking into account all denominations and independent approaches to missions and by far the most effective."

Not everyone is 100 percent happy with the Cooperative Program, Paschall said, but added neither is usually everyone happy with the budget of a local church. On the local church level and in the SBC, he said, persons who want to give more to a particular cause than is budgeted may do so.

Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville, and president 1965-66, said "the genius of the Cooperative Program has been to give a balanced witness to the world. To apply this principle (of exclusion) on a local budget basis would be devastating to a church budget. It says to church members, 'Don't give to the budget, just to the activity you are most interested in.'"

Owen Cooper, the Yazoo City, Miss.,

layman who headed the convention 1973-74, said every Southern Baptist church is independent and can designate to or withhold its money from any purpose or institution it desires.

"However, the strength of the convention lies in the fact that we are willing—most churches are willing—to cooperate in actions and activities and to support agencies that have resulted from the collective wisdom of all the churches," he said.

"No church would agree with the same sense of affirmation that all programs are equal in their own evaluation," he said. "But most churches are willing to go with the program that has been adopted by the majority."

Herschel H. Hobbs of Oklahoma City, president 1962-63, said the Cooperative Program is the lifeline of Southern Baptists missionary outreach and to broaden it as Rogers suggested "would threaten everything we are doing in missions and evangelism around the world."

"There is a point beyond which you cannot go in your beliefs and claim to be a . . . Southern Baptist . . . (but) at the same time, we must allow enough room within our stated faith for our diverse people to live with and work within in comfort."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said it appeared to him that to carry Rogers' exclusion premise to the ultimate would be to revert to the days when the agencies were funded on an individual basis.

He said the Cooperative Program study committee, which is now at work, will comment on its work and could address this in its report.

McCall: have never yet said 'no' to Southern Baptists

by John M. Wilkes

Duke K. McCall, chancellor of Southern Baptist Theological Seminary, Louisville, asked about a movement to nominate him as president of the Southern Baptist Convention in New Orleans, said, "I have not been in the race. I have not been posturing nor attempting to establish a position. As president of the Baptist World Alliance I have tried to move away from controversial matters and make it a goal to urge Baptists around the world to draw together and get on with the great commission."

He said he has no personal need for another title or position, and has no ambitions to be in any race or candidacy. "But on the other hand when I resigned as president of Southern Semi-

nary I didn't resign from the ministry, and I don't want to start saying what I will not do. I have never yet said 'no' to anything Southern Baptists have asked me to do."

McCall admitted that before his departure to Europe in early May he received telephone calls asking if he would accept a nomination for the convention presidency.

"I told those who called that I believe the office should seek the man and not the man the office, and because I was leaving for a month I could not possibly make any effort to respond, so I really thought all that was settled then."

He said he feels the possibility of serving concurrent terms as president

of the Baptist World Alliance and the Southern Baptist Convention "is not incompatible."

"If my fellow Southern Baptists want to consider me as a possible convention president I will think it an honor. If they say they want me to serve, I shall—but above all I will try to 'politicize' the Baptist World Alliance," he said.

Questioned about the theological controversy among Southern Baptists McCall said he agrees with (C. H.) Spurgeon that the Bible is like a lion which can defend itself. "We should quit defending it and get on with proclaiming it. . . . The Bible is the word of God and the Holy Spirit does honor the Word of God—its power is rooted in the working of the Holy Spirit."

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



C. R. Daley

DALEY OBSERVATIONS

The charges of Adrian Rogers bear examining

Since commenting earlier in this column on the views of Adrian Rogers expressed in a recent press interview I have listened to a recording of his full remarks and I am even more concerned. It sounds for all the world like the start of a Rogers' movement which will force Southern Baptist churches to make a choice between Rogers and Southern Baptist leadership as they had to decide in the 1920's and 30's between Frank Norris and Southern Baptist leaders.

The focal point of Mr. Rogers' attack is seminary teachers. He makes two charges. The first is that some of them do not believe all the Bible though they say they do. The second is that they are unethical in saying they do believe the Bible when they don't. These are very strong charges and bear examination.

These teachers are not named by Mr. Rogers in his press conference but he describes one so clearly that he might as well have named him. This is William Hull, formerly of the Southern Baptist Theological Seminary faculty and now pastor of Shreveport's First Baptist Church.

It so happens Mr. Hull is scheduled to preach the convention sermon in New Orleans next week. A condensed version of his sermon will be printed in next week's issue of Western Recorder. Advance copies of it have been shared with the press and it contains some of Hull's views on the Bible. Here are some quotes from his message:

"The Bible . . . serves as a singular source of religious authority. . . . It is the fountainhead of all our preaching, the textbook of all our teaching, and the inspiration of all our devotions.

"It is simply a fact that, apart from the Bible, we know nothing really important or trustworthy about that Life which is the sum and substance of our faith.

" . . . the Bible is our ultimate source of a God-given understanding of Christ, . . . when we call the Bible 'authoritarian', it is because Christ has no rivals. . . . When we call the Bible 'infallible' or 'inerrant', it is because Christ never fails to lead us unerringly to the Father.

" . . . the Bible in the hands of

the Holy Spirit becomes an inexhaustible treasure of spiritual riches for all who seek them.

"It is our bedrock conviction that the Bible will not fail because Christ never fails! It will not lie because Christ never lies! It will not disappoint because Christ never disappoints! Its words will ever be on our lips because they are 'wonderful words of life'."

In my humble judgment this is a high view of scripture and could not be sincerely said by one not believing the Bible.

As for his ethics, anyone who knows Mr. Hull knows his ethical standards are equal to or surpass those of any of his critics.

But this is not enough for Mr. Rogers. Why? Because Mr. Rogers

Efforts to eliminate funding for Public Affairs Committee should be resisted

Reliable reports indicate the funding of the Southern Baptist Public Affairs Committee will be challenged when the 1982-83 Southern Baptist Convention budget is proposed in New Orleans next week. This is unfortunate but not surprising in this day of fuzzy thinking and compromised convictions. Some Baptists no longer appreciate strong stands against such things as government sponsored prayers and tuition tax credits. Surely messengers to the convention will quickly reject any effort to cancel or curtail the strongest witness Baptists in America give to religious freedom through separation of church and state.

The Public Affairs Committee grew out of the historic concern of Baptists to prevent government interference and control of religious activities and to insist that churches not look to government for aid in propagating the gospel.

The religious liberty witness of Southern Baptists through the Public Affairs Committee began 50 years ago and by now has become an indispensable part of the contribution of Southern Baptists to American life. Two of the greatest champions of religious liberty Baptists have produced played major roles in the organization and early life of this committee.

Credit for founding of the committee goes to Rufus W. Weaver, a

and Mr. Hull do not have identical views on the nature of the authority of the Bible. The question revolves around the meaning of infallibility when applied to scripture.

In one view the Bible is regarded as completely authoritative, infallible and even inerrant in all its teachings about man, God, Christ, Satan, sin, salvation and all other religious truth. But this is still not enough for Mr. Rogers. He would require all teachers he supports to add to its complete religious authority scientific, historical, geographical, astronomical, philosophical and all other infallibility.

Many sincere Baptists don't see the difference in these views as enough to violently disagree over. Mr. Rogers does. For Mr. Rogers if any one word of the Bible reflects

great champion in his time of the Baptist position on religious liberty and the principle of separation of church and state. By action of the Southern Baptist Convention this committee was authorized to join similar committees from other Baptist groups in America and thus came into being the Baptist Joint Committee on Public Affairs which now involves eight Baptist groups in America and Canada. Its first director was Joseph M. Dawson, probably the foremost Southern Baptist voice for religious liberty in this century.

The Baptist Joint Committee provides vital services for Southern Baptists that no other group provides or can provide. Among its activities are:

1. Cooperation with other Baptist bodies in America in studying contemporary issues related to religious liberty and separation of church and state. From these studies and deliberations come interpretations and comments grounded in basic Baptist concepts.
2. Representation of Baptist viewpoints to state and national governments at every level and to other religious bodies. Joint Committee personnel are often invited to provide Baptist insights to national legislators and other officials.
3. Provision for an outstanding news service in the nation's capital which results in a constant flow of pertinent information to Southern Baptists through denominational publications and other news channels.
4. Response to requests from Baptist churches, state conventions

the limited scientific, historical or geographical understanding of the era of the human writer, none of it can be trusted. For many Baptist preachers the complete authority of the Bible doesn't depend upon such a belief.

The saddest difference between Mr. Rogers and those he criticizes is not what they believe about the authority of the Bible but in attitude and spirit. Those who disagree with his narrow creed are willing to grant him his convictions and still cooperate with him in carrying the agreed upon inerrant gospel to all the world. He, on the other hand, is not willing to cooperate with those who disagree with him and at this point he is out of step with the spirit and historical practice of Southern Baptists.

and others for accurate and dependable information in church-state affairs.

5. Provision of expert testimony to Congressional Committees dealing with legislative proposals related to church-state relationships.

6. Preparation and distribution of quality study papers, pamphlets and other materials needed by Baptists.

7. Sponsorship of an annual national religious liberty conference.

The excellence of the work of the Baptist Joint Committee has led to a national awareness of Baptists and their distinct contribution to American life. In no other way could Southern Baptists be so powerful in influencing American public policy.

The present opposition to funding the Committee on Public Affairs doubtlessly stems from objections to some viewpoints expressed by Baptist Joint Committee spokesmen. In light of many divergent opinions it is understandable that good people disagree on particular issues but this has always been the style of Southern Baptists. We don't abandon an important ministry every time we disagree with a viewpoint expressed by one of its representatives. If we did this we would have no Foreign Mission Board, Home Mission Board or Sunday School Board.

Surely thinking messengers to the convention will reflect upon the distinctive and meaningful ministry of the Public Affairs Committee and resist unwise efforts to hamper or scuttle it.

BAPTIST FORUM

Western Recorder welcomes responses to its articles and editorials. Responses should be sent to:

Editor, Western Recorder,
Box 43401,
Middletown, KY 40243

Disagrees with proposal of Graham

I am concerned about the effort of Rev. Leslie Hollon to obtain the services of Rev. Billy Graham as president of the Southern Baptist Convention.

I am sure most Baptists will agree with me that Dr. Graham would be an outstanding president of the convention. However, can we spare Dr. Graham from the marvelous work he is doing to take on the position as president?

I am sure we will all agree that Dr. Graham is a man of God and led by God and we cannot overlook the almost impossible task he has assumed for world peace in Russia. I do not know of another person at this time who could have filled that place. Furthermore, Dr. Graham is not as young as he used to be and has had some sickness as I understand.

The Southern Baptists are of many different but similar beliefs. The leader should be a middle-aged man in good health, broad-minded to the extent he can believe a person may have a chance to enter the kingdom of heaven whether he believes the Bible literally, word for word as it is written, or whether he believes the Bible in substance is true, but there might be some errors.

All Southern Baptists need to pray faithfully for a leader who will lead us all and not lead only one group of believers.

Don A. Ward, Barbourville

On concentration of power

Too much power in any one office encourages the misuse of that power. "In multitude of counselors there is safety" (Prov. 24:6). Concentrating power in the office of the presidency of our Southern Baptist Convention has made that office a political football currently. Our presiding officer should not be so victimized. Rather, power belongs to our people.

The Southern Baptist Convention has grown so large that no one person nor even three persons have accurate knowledge of leadership in all our Baptist state conventions. And the work of our churches is too vital to be run by unknown or irresponsible persons. To illustrate, one of the members on the Committee on Committees nominated by a past president is reported to have not been active in a cooperating Southern Baptist church. He is also reported to even have moved his membership to an "independent" church before journeying to Nashville to help name members on our boards. Here is an example of one who does not support the programs of our convention selecting our trustees. This should not be.

Is there an alternative? One way is to shift the power of nomination to the cooperating state conventions and thus allow the Southern Baptist Convention president to be moderator and spokesman. The state conventions seem to have avoided such controversies by dispersing the power of nominating among

the people. Kentucky, for example, asks the associations to nominate candidates for their executive board. Likewise, the Southern Baptist Convention could shift the power of nominating the Committee on Committees to the people. Here is a suggested amendment of Bylaw 21:

A Committee on Committees, composed of two (2) members from each qualified state, shall be nominated by the respective state conventions.

Each state convention shall nominate two (2) candidates to be elected by the convention during its first day of meeting annually. Persons so nominated shall be notified in writing at least one month before the meeting of the convention and shall be named in the first issue of the convention bulletin. The president may fill any vacancies that occur in nomination or that occur on the elected committee. This committee shall

This change places the power of nomination closer to the people and reduces the temptation to manipulate the presidency for minor theological purposes or power plays. It would contribute to the health of our convention. Of course, persons who wish to use the presidency for their own purposes will oppose this proposal. Such opposition may indicate a lack of trust in the people on their part and a concern for the prosperity of their own designs. Let's trust our people and get the power closer to them.

Russell Bennett, Louisville

The sweet spirit of Adrian Rogers

Thank you Mr. Daley, for your editorial of May 26, "What Is Adrian Rogers Saying?" I share your conclusions and offer the following observations.

Adrian Rogers presumes to speak for many Southern Baptists while advocating actions which are repulsive considering the source. In explaining his difficulty in supporting the Cooperative Program as a whole, he states: "Don't you realize that when you're asking me to pay your salary or else be thought of as a bad boy that you are forcing your beliefs on me?"

Were Mr. Rogers to suddenly be faced with a significant bloc within his own church, who in their minds felt they could no longer support Bellevue Baptist Church with their tithes because of theological differences with the pastor, I wonder then if he would contend, perhaps even die for their right to believe what they believe? The tithe is the Lord's, through the church, to be used as the church in community have so determined. The Cooperative Program is the Lord's, through the church, to be used as determined by God's people in "community." If genuine, then I propose that Mr. Rogers preach designated giving within his own church, particularly for those who differ with him theologically or otherwise. I am sure from his statements that he would not wish to impose his beliefs on his church members. Therefore, he would certainly not want them contributing toward his salary. Again, in his words, ". . . what is sauce for the goose is sauce for the gander."

What then is the ultimate end to the logic of Adrian Rogers? Nothing less than the demise of Bold Mission Thrust; nothing less than innocent people hurt and cut off. Among those would be missionaries who have entrusted their lives and families to Southern Baptists, forsaken because of

insensitivity and shortsightedness. Students who would have surrendered their lives to God-called ministries would in many cases be prevented from pursuing theological education and preparation for their ministries. On and on, the ramifications are difficult to imagine. But one thing is certain, many would be deserted in the name of theological purism; a theological purism which will never be unless we clone 13 million Adrian Rogers and call them Southern Baptists.

Frankly, I am a bit weary of theological purists who use "inerrancy" as their battle cry. From my perspective, it was Adrian Rogers who interrupted the sweet spirit that prevailed in Los Angeles with volatile remarks which found no place in either his message or the Pastor's Conference. The "narrowing up" of theology and his prescribed method for achieving that aim is heretical. Should the Baptist Faith and Message be altered to read ". . . the Bible IS truth," then the Bible would be elevated among Southern Baptists to the level of Christ himself. Jesus said, "I am the way, the truth, and the life . . ." (Jn. 14:6).

As for me, the difference is somewhat more than subtle. We worship Christ, the Son of God and the Father, not the Bible lest we be engulfed by bibliolatry. Christ is "truth," the truth to which the scriptures bear witness infallibly.

There is far more at stake than "theological fur." Adrian Rogers knows that. He also knows that his proposal "strikes at the very vitals of what we are trying to do."

That bothers me, and it should bother every Southern Baptist who cares about bold missions and the ful-

fillment of the Great Commission.

Danny G. Lane, Lexington

Lefevers and Noe in trouble now

Most of your readers are aware that the 1982 Kentucky General Assembly discussed Senate Bill 93 which dealt with stiffer penalties upon drunker drivers. Because of a great effort by Mothers Against Drunk Drivers (MADD), the state senate passed the proposal 33-3. However, in the House of Representatives, the bill failed when only 31 representatives voted for the motion. According to a recent issue of Western Recorder, the Kentucky Baptist Convention's newspaper, 69 representatives failed to vote. Quoting this paper: "Think of that! Sixty-nine Kentucky lawmakers refused to take a stand on such a moral issue."

On May 7, 1982, the executive committee of Upper Cumberland Association of Baptists at its monthly meeting went on record showing its appreciation to Harlan County representative Moore for his support of the proposal. However, the association regrets that it had to go on record showing its disappointment in the fact that Representatives Lefevers and Noe were among the 69 who failed to vote in favor of the drunk driver bill (according to the report in Western Recorder).

The association which comprises 38 Baptist churches with almost 10,000 members would be glad to hear from Representatives Lefevers and Noe to determine the reason(s) for their lack of support of Senate Bill 93.

Upper Cumberland Association
of Baptists
Ernest Boggs, Moderator
Keith Rogers, Clerk

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BAPTIST NEWS IN BRIEF

SBC prayer meeting rooms, times given

Jerel W. Treas, Kentucky coordinator for prayer plans for the Southern Baptist Convention, has announced final plans for this activity. The two prayer rooms available for messengers in New Orleans will be at the Hyatt Regency Hotel and at the convention facility. The prayer room at the Hyatt Regency will be a press room on the third floor and at the convention facility will be at the 200 level at the southwest quadrant on the inside corridor.

Kentucky Baptists will be responsible for leadership in three prayer periods. They are Tuesday, June 15, 8 p.m. at the Hyatt Regency; Thursday, June 17, 9 a.m. at the Hyatt Regency; and Thursday, June 17, 11 a.m. at the convention facility.

Midwestern names three to public relations posts

Michael D. Chute, managing editor of Word and Way, newspaper of the Missouri Baptist Convention, and his wife, Katherine, have joined Midwestern Baptist Theological Seminary as consultants of public relations.

The seminary also named Ray H. Kesner to the new position of director of the office of denominational services and alumni affairs, effective July 12.

The Chutes have been approved for missionary appointment to Brazil and are scheduled to be appointed in September. They are enrolled at Midwestern preparing for mission service.

Chute, 31, became managing editor of Word and Way in 1978. Before that, he was director of college relations at Southwest Baptist University, Bolivar, Mo., and was an information specialist in the Baptist Sunday School Board's public relations office.

Kesner, 45, has been pastor of Tower View Baptist Church in Kansas City since 1976 and is director of Midwestern's supervision program for the DMin degree. In his 26 years in pastoral ministry, he also was pastor of churches in Arkansas and Missouri.

Brotherhood leaders offer thanks for Calvin Fields

A resolution of appreciation for the life and ministry of Calvin Fields was adopted by state convention Brotherhood leaders and staff of the SBC Brotherhood Commission in a recent conference.

Fields, Brotherhood director of the Kentucky Baptist Convention, died Feb. 25 as the result of several heart attacks.

The resolution reads, in part: "Calvin Day Fields has been an active and productive member of the Brotherhood leadership family and we are proud of our long and fruitful

association with him.

"Therefore, the Brotherhood leaders of the Southern Baptist Convention assembled in Nashville, Tennessee April 20, 1982, place in our record our gratitude to God for the memory of this good and faithful Ambassador for Christ and convey this to his family and to the Kentucky Baptist Convention."

Thomason elected leader as Wyoming plans jell

John W. Thomason, director of the teaching and training division of the Northern Plains Baptist Convention, Rapid City, S. D., has been elected executive director of the Wyoming Southern Baptist Area Fellowship by the Northern Plains executive committee, effective July 1.

Thomason, 45, a graduate of Samford University and Midwestern Baptist Theological Seminary, was pastor of Trinity Baptist Church, Billings, Mont., before joining the convention staff in 1976.

Noting the fellowship now has 53 churches, 29 church-type missions and nearly 12,500 members, Thomason says it will vote to organize as a state convention during the October 1983 Northern Plains Baptist Convention annual meeting.

'Meaningful cooperation' for black, white Baptists?

"There is more kingdom work than Southern Baptists can do alone, and there is more kingdom work than National Baptists can do alone," said Chan Garrett, associate director of the Black Church Relations Department of the SBC Home Mission Board.

"It is time for meaningful cooperation to take place between our conventions," he said.

Garrett, whose department sponsored the meeting, addressed scores of National and Southern Baptists attending the 1982 Victor T. Glass Conference on Cooperative Ministries in Louisville. He told them that little "meaningful cooperation" exists between the three National Baptist conventions and the Southern Baptist Convention because "we either feel we can go it alone and don't need each other, or we mistrust one another."

"Either attitude is tragic, and the trend must be reversed," he said.

Garrett suggested presidents of the four conventions meet together to "develop plans that will move our conventions together as a mighty force for Jesus Christ." He cautioned that such efforts must proceed "with the realization that each convention has something of value to contribute to and learn from the other."

Three Baptists received Victor T. Glass awards for "distinguished service in racial reconciliation" during the conference.

They are: O. L. Sherrill, retired executive secretary of the General Baptist Convention of North Carolina; Edward L. Wheeler, executive director of Morehouse School of Religion in Atlanta, Ga.; and Joe Priest Williams, pastor of Baptist Tabernacle in Louisville.

Pastor of Baptist Tabernacle for the past 21 years, Williams was recognized for the "tremendous contribution he has made as an agent of reconciliation in the city of Louisville."

Argentine mission leader, age 44, dies unexpectedly

J. Robert Burtis, Southern Baptist missionary to Argentina, died May 15 at his home in Buenos Aires after suffer-

ing a heart attack.

The 44-year-old Texan, appointed a missionary in 1967, was chairman of the organization of Southern Baptist missionaries in Argentina. In that capacity he had been working closely with missionaries and Argentine Baptist leaders to minimize the impact of the Falkland Islands (Malvinas) dispute on the missionaries' work with Argentine Baptists.

Fellow missionary Mell R. Plunk called the death "completely unexpected." Burtis reportedly had no history of heart problems.

Burtis is survived by his wife, the former Betty Allen of Shattuck, Okla.; two children, Sharon Beth Burtis, 13, of Lubbock, Tex., and John Allen, 13; a sister, Mrs. Elizabeth Richardson of Duncanville, Tex.; and his mother, Mrs. Reba V. Burtis of Madisonville, Tex.

Thurmon Bryant, Foreign Mission Board area director for eastern South America, cut short an Argentina visit to accompany the Burtis body and family back to Texas May 21.

Louisville book store is oldest, now among biggest

After 22 months in its new location at 1235 Hurstbourne Ln., the Louisville Baptist Book Store has greatly enlarged its floor space.

According to officials at the Baptist Sunday School Board in Nashville, an unoccupied 2500 square foot area adjacent to the store's north side was to be opened by June 10. The original space presently occupied is 7000 square feet, now making the Louisville store perhaps the third largest in the 65-store nationwide chain.

The additional area will greatly expand the sales floor, particularly the store's Bible department. It will provide a much larger film center than previously, plus the addition of two public rest rooms.

The store moved from downtown Louisville to its eastern Jefferson County location in the summer of 1980, officially opening Aug. 8 of that year. It has the distinction of being the first existing store purchased by the Baptist Sunday School Board, in 1925, which began the chain of nationwide stores.

Miss Ruth Ouzts continues as store manager.

Southeastern taps Graves for 1982 summer session

Allen W. Graves, dean emeritus, School of Religious Education, Southern Baptist Theological Seminary, Louisville, will be a visiting professor for the 1982 summer school at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Graves, who also holds the position of senior professor of church administration at Southern, will teach a course titled "Christian Education and Denominational Leadership." He has served churches in Florida, Virginia and Oklahoma and has been affiliated with Southern Seminary since 1955.

Going to Brotherhood meet? Contact motel now

The Kentucky Brotherhood Department has suggested that men planning to attend the state Brotherhood Convention Oct. 7-9 in Somerset should make motel reservations now due to limited space.

The convention is scheduled at Somerset's Beacon Hill Baptist Church and

features the theme "Men in Missions." Principal speakers include John Havlik, director of evangelism, Home Mission Board, Atlanta, Ga., and Bryant Hicks, professor of missions, Southern Baptist Theological Seminary, Louisville.

Families are welcomed for this meeting, according to Rob Carr, associate in the state Brotherhood Department.

Motels in the area include: Somerset Lodge, U. S. 27, 878-4195; Holiday Inn, U. S. 27, 678-8115; Gables Motel, U. S. 27, Burnside, 561-4126; Lakeview Motel, U. S. 27, Burnside, 561-4121; Holiday Motel, U. S. 27, 678-8121; Hillcrest Motel, 2313 U. S. 27, 679-9903; and Cumberland Motel, 3959 W. Hwy. 80, 561-4412.

Is there light at the end of the postal hike tunnel?

Congressional efforts to restore a portion of the government's postal subsidy to nonprofit mailers such as Baptist state newspapers received a boost when the U. S. Senate passed a spending bill rolling back rate increases which earlier this year hit such publications with huge increases.

The move came when the Senate passed an urgent supplemental appropriations bill to fund the federal government from June 20 to Sept. 30, or roughly the final quarter of the current fiscal year.

Attached to the appropriations measure was an amendment by Sen. Quentin N. Burdick (D-N. D.) returning second class mailers, including religious periodicals, agricultural publications, county newspapers, veterans materials and others, to step 13 of the 16-step plan initiated in 1971 and designed to make all classes of mail pay their own way by 1987.

Shuttle service planned for SBC messengers

Gray Line Tours will operate a special shuttle bus service for Southern Baptist Convention messengers staying in hotels and motels outside the New Orleans central business district. These buses will run to the Superdome from the east and west areas of the city, Tuesday through Thursday, June 15-17, beginning at 7:14 a.m. and continuing until 10:30 p.m. Coupons will be on sale at a booth near "Gate A" next to the convention registration area. They will cost \$4 per day or \$10 for three days.

Buses will run approximately every 20 minutes between 7:15 and 10 a.m. They will run once each hour between 10 a.m. and 6:30 p.m. They will begin return runs at 8:30 p.m., continuing as often as possible and as long as necessary to transport messengers back to their hotels. *Only coupon holders can ride shuttles.*

Coupons will be sold to those riding to the Superdome on Tuesday morning at the time they get off the bus at the dome. Each messenger must buy a one day or a three day coupon at that time.

As of June 1, 1982, the bus fares in the city of New Orleans were increased. Messengers attending the Southern Baptist Convention will pay 30 cents per ride on the Central Business District (CBD) shuttle which runs from the Superdome to the river on Poydras and returns to the Superdome up Canal Street, passing within three blocks of all hotels in the downtown area of the city. Exact change is required, without exception. The shuttle runs every eight minutes between 6:30 a.m. and 6:15 p.m. CBD shuttles run the route in both directions. The buses can be caught at the Superdome outside Gate A on the access road beside the appropriate bus stop signs.

BAPTIST FORUM

Adrian Rogers is a deceitful man

It is amazing to me to see the scope of this battle over the Bible, especially since Adrian Rogers and his followers have such a shaky foundation to argue from.

I was at a bus pastor's conference at Ninth & O Baptist Church in Louisville in 1973 when Adrian Rogers spoke. He was the guest of Bill Powell, who had just begun his inerrancy battle a few years before. Dr. Bill Hull, provost of Southern Seminary at the time, had been challenged by Powell over some papers Hull had written, and Hull had accepted the opportunity to give an account of his beliefs. Dr. Hull did a fine job and even got the respect of most of the partisan crowd.

Adrian Rogers, the champion of the rising inerrancy movement, then had his turn at the pulpit. He began by giving an informal comment about his beliefs in the original autographs being inerrant. He then went into his sermon saying that the Bible (and he held one in his hand) was infallible and inerrant and that every period, comma and word was without error. He even used this illustration, "A man had a watermelon patch and he kept having problems with people stealing his watermelons so he decided that he would put a stop to this mischief. He injected a certain watermelon with poison and put a sign up that read, 'One of these watermelons has been injected with poison, eat at your own risk.' The next day a note was on his sign, 'We switched your watermelons around, you eat at your own risk.' So the man had to throw all the watermelons out because there was one thing wrong with them." Of course his illustration was the old domino theory, "If there's one thing wrong with the Bible then we need to throw it all out."

I went up to the front of the church to talk with Dr. Rogers after his sermon. I said, "You said you believed that the original autographs are without error; therefore, you don't actually believe that Bible that you hold in your hand is without some scribal errors." Dr. Rogers said, "I believe there are some scribal problems of course, but they do

not alter the word of God . . ."

Right then I knew Dr. Rogers was caught in his own oratory trap. ("If there is one period or comma . . . one thing wrong with the Bible then we need to throw it out, as was done with the watermelons.") If Dr. Rogers practices what he preaches then he should have thrown out the Bible a long time ago, since according to his implication, it is not trustworthy. All of his beliefs of inerrancy are in the original autographs which he says are inerrant.

It is evident to me that Dr. Rogers is being deceitful. He argues inerrancy for the Bible, actually meaning the non-existent original manuscripts, but why can't he be honest and talk about the current manuscripts of the Bible we have and use today. If he would lay aside his deceit then I believe both sides of this battle would be able to discuss this issue and affirm the authority of the Bible.

I believe true Baptists should stand up and be counted at the SBC in New Orleans and put a stop to this "independent Baptist style of divisive spirit" among us.

Jim Wilson, Williamsburg

The commission is the main thing

Here are some thoughts which I feel the Lord has laid on my heart to write.

They constitute a call to Southern Baptists for a unity in diversity.

What do I mean by "unity in diversity, and what does that concept have to do with the serious problems confronting Southern Baptists?

Clearly the Bible demonstrates that the gospel is most effectively spread when Christians are of "one mind" or "one accord" (Acts 1:14). Paul indicates in Philippians what this "one accord" or "one mind" essentially entails: "being of the same mind, maintaining the same love, united in spirit, intent on one purpose" (Phil. 2:2, NAB).

The last phrase—intent on one purpose—is the key phrase here, but what is that purpose? That purpose undoubtedly includes Jesus' great commission to evangelize the world. That purpose is not furthered when within our denomination there is open, unabashed bickering and dissension as well as overt jockeying for control over the convention presidency, an office endowed with immense appointive powers.

On the other hand, because the Southern Baptist Convention has become so large, it would seem inevitable that certain issues and concerns should arise about which we will not all agree. The unfortunate issue

over which many Baptists presently find themselves quarreling concerns "the inerrancy of the Bible."

Southern Baptists have never had anything more than a generalized statement of faith, The Baptist Faith and Message, and even with that statement they have adhered to the concept of the priesthood of the believer, a concept which allows, among other things, each individual believer to interpret his Bible as the Holy Spirit may lead.

Now, returning to the unity in diversity theme, the disagreement that exists in our convention is not unique to our denomination. Differences and disagreements frequently arose among church leaders and members in the days of the early New Testament churches. For example, differences existed between Paul and some of the early Jewish converts concerning circumcision (see Gal. 1:8, 2:3-13, 6:12-16). Differences also existed concerning meat offered to idols (1 Tim. 4:3). Paul's letters to the churches at Corinth and Philippi plainly reveal disagreements among the members of those churches.

How did Paul propose advice to deal with those disagreements? He suggested primarily that there should be unity, despite members' differences and disagreements, in the work of the Lord; he did not, however, suggest there should or must be uniformity of beliefs.

Paul told the Corinthians, who were apparently quarreling over who was the greatest leader of their church (e.g., Paul, Apollos, Peter, etc.): "He who plants and he who waters are equal—one in aim . . ." (1 Cor. 3:8, Amp). Again in his letter to the Philippians Paul urged to quibbling women in the church, Euodias and Syntyche, "to agree in the Lord" (Phil. 4:2, NEB). He expounded on this unity idea earlier in his letter when he said: "being of the same mind, maintaining the same love, united in spirit, intent on one purpose" (Phil. 2:2, NAS). Thus, in his letters to the Corinthians and Philippians Paul advised the church members to overcome their differences by realizing that "in the Lord" they all had "one aim" and "one purpose."

Paul's advice is pertinent to Southern Baptists today. We must realize that "in the Lord" we all have one aim—to evangelize the world. If our convention focuses on each of its members' theological and doctrinal "purity" or adherence to a particular "creed," (whether that creed be inerrancy or anything else), and loses sight of our Lord's great commission, it will surely damage the effectiveness of our denomination's missions and outreach programs and more importantly could

result in a split in our denomination.

Let us at this New Orleans convention seek that "unity in diversity" which Paul envisioned for the churches at Corinth and Philippi. We need not, should not seek uniformity in doctrinal beliefs to cooperate in the Lord's work.

Let every church and institution whether "liberal" or "conservative" sow and/or water God's good seed so that the Lord can reap the harvest (1 Cor. 3:7-9). And let's remember that he who sows and he who waters is not more important than the other; all "are equal—one in aim, of the same importance and esteem" (1 Cor. 3:8, Amp).

If the people of our denomination, which are called to do God's work, will humble themselves and pray, God will surely heal their denomination (2 Chron. 7:14). If we "put on the mind of Christ," we will all naturally be "of one mind," of one purpose and aim. But this requires that we humble ourselves and "regard one another as more important than themselves" (Phil. 2:3, NAS).

So long as one or another faction in our denomination is full of pride, and regards itself as better than others, dissension will surely continue. We must realize that whether "liberal" or "conservative," we can learn to disagree agreeably or amiably so that we don't lose sight of the Lord's great commission. This requires humility, prayer and especially toleration of diversity in order to maintain that Christian unity in the programs we carry on as a denomination cooperatively.

Douglas McSwain, Lexington

Faith, the evidence of things unseen

The Shroud of Turin, reportedly etched indelibly with the image of the crucified Lord, is a live topic for discussion and investigation. At a greater Lexington prayer breakfast, one of the reputed experts on the shroud spoke and showed his slides. I found the presentation interesting, stimulating and challenging. But I was not convinced that it is the Shroud of Christ.

I think it is best that we have no relics of the cross, the robe, the hair, the teeth, the bones, the shroud, or anything else from Jesus. For we walk by faith and not by sight, and God is Spirit, not idols and relics.

But, be it genuine or otherwise, I want to affirm the image of the crucified Christ on a burial garment is not what our world needs; the image our world desperately needs is the image of the risen Lord seen in the lives of those of us who claim to be his.

Ted Sisk, Lexington

The three-day convention actually requires week

by Tom Miller, Associate Editor
The Religious Herald

The Southern Baptist Convention begins at nine o'clock Tuesday morning, June 15, and ends at five o'clock Thursday.

Twenty-three and one-half hours of business and inspiration are scheduled on the three days. But that isn't the whole story. Many people will be exhausted before the first gavel falls.

This year, more than any other, related and auxiliary meetings and activities prior to business sessions will tax the endurance of any who try to "do it all."

An "evangelism thrust" for young people begins Friday, June 11, and adults will pick up the effort Sunday afternoon.

A mass rally in the Superdome Sunday night will feature a sermon by Billy Graham and music by June and Johnny Cash. That service, sponsored by the SBC Pastors' Conference, could

bring together the largest Southern Baptist audience in history. There are 95,000 available seats. (A missions rally in Houston's Astrodome in 1979 drew an estimated 48,000.)

Money was made available to televise the Sunday night service in the New Orleans area, but the Billy Graham Evangelistic Association vetoed that idea, fearing the telecast would dampen attendance.

Giant screens in the Superdome will provide close-up views of the persons at the microphone for those far away in the 9.7-acre arena.

Woman's Missionary Union, pastors, church musicians, ministers of education, directors of missions, campus ministers, professional evangelists and the SBC Executive Committee all have meetings scheduled before the convention.

If energy remains by Tuesday morning, some 15,000 to 20,000 elected messengers will find a busy schedule

awaiting them.

Of course, there never will be a time when all the messengers are present. The nearest to 100 percent attendance will be at 2:55 p.m. Tuesday afternoon when a new president is chosen.

As soon as the election is confirmed thousands will leave the hall and attendance will never again be the same.

For the first time since Portland, Ore., in 1973, there will be plenty of extra seats in the convention hall. The Louisiana Superdome should provide at least five for each messenger.

Officials of the convention have said seating will be "adjusted" for the meeting. That probably means "closed" to keep the messengers in reasonable proximity to each other and the platform.

From Tuesday morning until Thursday at five o'clock there will be only one real break. Wednesday afternoon is left open for seminary alumni reunions and sightseeing.



Ella Mae Baker displays one of her "Baltimore Pride" quilts.

Paul was a tentmaker. Ella Mae Baker of Somerset has been appointed a quilt-making missionary.

The first mission volunteer to receive such an assignment from the Foreign Mission Board, she is going this month to Mauritius, a remote island in the Indian Ocean. Her official title will be "quilting supervisor trainer." Her appointment is for one year.

Mauritius, an island nation about 39 by 28 miles in size, is 500 miles east of Madagascar. It has a heavy population of 734,000. While the official language is English, most of the inhabitants speak a French Creole dialect.

Formerly a fifth grade teacher at Pulaski Elementary School, Mrs. Baker retired from public school teaching last month.

"The first year I taught was in a one room school near Nancy when I was 19," she recalled. "There I pieced my first quilt."

A widow for 30 years, Mrs. Baker has used much of her spare time piecing quilts, crocheting, making afghans, embroidering and doing various kinds of needlepoint.

"I've always done all kinds of handwork for pleasure just because I like to," she explained.

Five years ago at Ridgcrest Anna Mary Byrdwell, Baptist Women con-

A stitch in time

Somerset quiltmaker accepts mission appointment

by L. D. Kennedy,
State Correspondent

sultant of the Kentucky Baptist Convention, first challenged Mrs. Baker to consider using her handwork skills in volunteer mission work.

"I told her I would have to wait until I retired," Mrs. Baker said.

When career missionaries Norman and Jean Wood were assigned to Mauritius four years ago, Jean took some quilt pieces with her and introduced the women of the island to quilt-making. From this handwork-quilting program a business has developed that will furnish employment to about 300 women of the island.

\$112 each if they are entirely handmade according to their standards.

Meanwhile, the Foreign Mission Board continued listing the need for a supervisor-trainer for the project.

Ray E. Cooper, director of missions for Tates Creek Association, is a son-in-law of Mrs. Baker. At Cedarmore last October he joined Anna Mary Byrdwell in urging Mrs. Baker to volunteer. Now with her retirement approaching, she agreed.

"My children felt it was a wonderful opportunity and urged me to take it," she said.

"An excellent opportunity for witness in a growing fellowship"

"Success by this business will enhance the credibility of our mission effort in the eyes of the government," Wood emphasizes.

Supervisor of the quiltmaking factory is Alain de la Motte, a Baptist. He recently visited purchasing agents of Macy's and Saks Fifth Avenue in New York. These noted department stores have agreed to purchase the quilts for

While Roman Catholicism is the principal Christian religion on Mauritius, there is a mixture of other religions including Islam, Buddhist, Hindu, Mormon, Seventh Day Adventist and charismatics. In orientation, Mrs. Baker was encouraged to familiarize herself with the main teachings of these diverse religions.

The Woods are the only Southern Baptist missionaries on the island, and a congregation has been meeting in their home. They hope to secure an outside meeting place soon.

Wood writes that Mrs. Baker will have "an excellent opportunity for witness in connection with a growing church fellowship."

Alain de la Motte has started several prayer groups in homes, especially of Indians. The Chinese Christians have been closely related to the Woods.

The Foreign Mission Board will pay Mrs. Baker's round trip plane fare and



The tree of life

furnish her an apartment and utilities. Her main expense will be food.

She will be training trainers in quilt-making techniques that will improve quality. Also, she will help the production manager organize the work program. The quilt pieces will be cut on a table, sewn together and quilted on wooden frames—all by hand.

The little factory is located in Curepipe, a lovely city of over 55,000. It has rock streets and beautiful floral gardens.

"There's a theory that Mauritius was the original Garden of Eden," Mrs. Baker smiled.

Ella Mae Baker has never entered her handiwork in county fairs or other such competitions. Rather, she has enjoyed giving many of her quilts, tablecloths, and smaller pieces to children, grandchildren and friends.

For the past six years she has taught a Sunday school class of elderly women at First Baptist Church, Somerset. Her 14 class members did not want her to resign, so she is taking a year's leave of absence. This Christmas she will be unable to give them the usual handmade gifts, but members have assured her they are enthused about her going as a mission volunteer.

"How could anything like this have ever happened to me?" Mrs. Baker frequently muses. "After all, I'm just an ordinary, unknown person."

Chances are, she will become a well known person on Mauritius within the next year.

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The pastor's wife: unpaid assistant, free to be me?

by Glenn Mollette, State Correspondent

What is the role of the pastor's wife? Is she the unpaid staff member who does the same amount of work as her husband? Is she a woman who always directs the WMU and sings in the choir? Or, is she just another woman whose husband's occupation happens to be the ministry?

Undoubtedly many pastors' wives have or will some day face an identity crisis.

Gretna Miller, widow of Truett Miller who pastored several Kentucky churches said, "One lady once told me, 'You're not supposed to have any friends in the church.' I went home and cried. However, I soon got over it and realized the woman was wrong. Everybody needs some friends."

Absurd thinking such as this has certainly made the life of some minister's wives lonely, empty and distressing.

James K. Pierce of Porter Memorial Baptist Church, Lexington, recalled a time when he talked to a pulpit committee early in his ministry. The question, "Is your wife active in your ministry?," was asked.

Pierce responded that his wife taught Sunday school, was involved in WMU and several other programs. He then added, "But you are calling me to be your pastor, not my wife. My wife should be able to accept positions or decline them if she wishes without hardship or being condemned for or not doing so." He remembers the pulpit committee being appreciative of his feelings.

Gary Watkins of Florence Baptist Church believes his wife is the best supporter he has in the ministry.

"Her ministry is not equal to mine but complements my ministry."

Watkins pointed out that his wife sang in the choir and taught a monthly Bible study among other ministries.

George Jones, who spent many years in the pastorate and today ministers to pastors as executive director of Northern Kentucky Baptist Association, responded, too.

Observing that 20 years ago men prayerfully sought a wife who could teach, visit and help him, "things have changed." During this time most preachers accepted the two-for-the-price-of-one philosophy. Few pastors' wives worked outside the home.

Jones recalled in South Carolina that pastors' wives had their own conference the same time as the pastors had their weekly conference. Few women worked outside the home.

"The better churches have historically paid high enough salaries so the wife didn't have to work," noted Jones.

Jones recalled an experience while pastoring in Beaufort, S. C. "Every time one of our children began college the church raised my salary.

"Today many churches pay less and also due to inflation the pastor's wife is almost forced to work," observed Jones.

He added, "The pastor's wife should feel a calling. If she is not equipped she should train for her task. She is a co-leader with the pastor."

John Kruschwitz, a long time Kentucky pastor now serving Highland Hills, Ft. Thomas, considers his wife as a member of the church. He feels she should serve as any good member would serve in the church. Serving as a Sunday school teacher, active in mission programs and supportive of the church's total program are some possible qualities of a good church member that he believes should also be characteristic of his wife.

Ken Cole of Walton Baptist Church says his situation is different. "My wife is a staff member," he declared, pointing to her role as church secretary.

Even though Cole's wife is in the church office during the day and receives a salary from the church, he feels the church does not impose on her. "My wife wants to serve because of being a Christian."

Eldred M. Taylor, respected pastor among Kentucky Baptists for many years, commented, "Her job is to keep me rolling and be supportive of my ministry." He reflected on Somerset where he pastored for 23 years and remembered his wife doing the same things any other good church member would do.

He also noted they were fortunate in that Mrs. Taylor did not have to work. Thus, providing a little more time for her support of him and church functions.

One pastor, because of some hurt feelings and intentions of moving, asked not to be identified but commented freely. He observed that he was experiencing a great deal of trauma because of his wife's role in the church.

"My people will not let her participate in any of the areas of the church she would enjoy but constantly nag her about other functions she has no talent for or interest in. I wish they would let her participate in her areas of competence. Yet the nominating committee yearly refuses to consider her for these tasks. Thus, she feels deprived and I feel bad for her sake. It's not a healthy situation as far as my attitude for the church."

Just as many people view the work of the pastor differently, many will always view his wife's duties differently.

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Cedarmore to feed, sleep, serve multitude before summer's end

by David Smith, Staff Writer

Cedarmore, Kentucky Baptists' state assembly, will host 4000 people this summer in its varied camp programs.

The schedule at right shows Cedarmore's best attended programs. These include Cedar Crest, a camp for Girls in Action and Acteens (programs are developed for each group); Rabro, a Royal Ambassador camp which includes boys' grades 1-6 and 7-10 respectively; the children's music assembly; and youth music camp.

The state Woman's Missionary Union and Brotherhood Department also offer two mother/daughter and father/son overnight camps.

Other Kentucky Baptist Convention departments which sponsor annual programs at Cedarmore include: Sunday School, Church Music, Church Training, Direct Missions and Evangelism. Many churches also use the assembly's facilities.

Swimming, boating, hiking, horseback riding and camping are activities

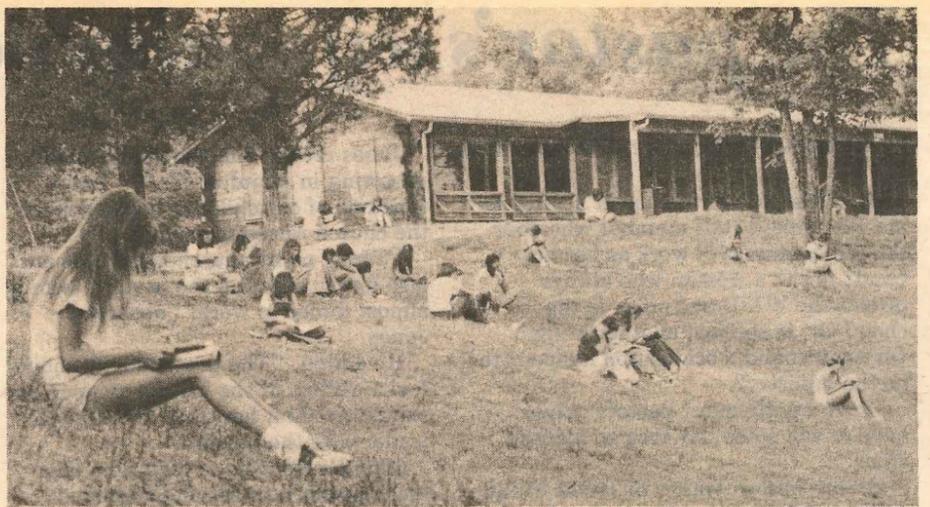
in which many participants take part.

Each summer furloughing home and foreign missionaries meet with Cedarcrest and Rabro campers and lead them in a time of commitment. Summer missionaries from Baptist Student Union Son Burst, Son Share and Son Celebration teams sing at Acteen programs.

Each Acteen and GA's week is occupied with a morning quiet time, crafts, recreation, Bible study and worship services.

RA Crusaders (grades 1-6) and Pioneers (grades 7-10) build a campsite and learn about conservation. They clear the land, build a campfire and cook out. Each of the RA chapters is also required to complete a camp project for Rabro. The camp project might be clearing land or picking up dead wood for the next group or planting a tree.

During the youth music assembly and the children's music camp, participants will learn music theory as well as a means to express it. They will also take part in some of Cedarmore's regular activities.



GA and Acteens are required to have a personal devotion each morning.

Cedarmore summer schedule

| | |
|----------------|--|
| July 14-18 | Cedar Crest, Rabro, Youth Week |
| July 21-25 | Cedar Crest, Rabro, Youth Week |
| June 28-July 2 | Cedar Crest, Rabro, Youth Week |
| July 5-9 | Cedar Crest, Rabro, Youth Week |
| July 9-10 | Mother/daughter overnight, father/son camp |
| July 12-16 | Cedar Crest, Rabro, children's music camp |
| July 16-17 | Mother/daughter overnight, father/son camp |
| July 19-23 | Cedar Crest, Rabro, youth music assembly |
| July 26-30 | Cedar Crest, Rabro, children's music camp |
| Aug 2-6 | Cedar Crest, Rabro, Youth Week |
| Aug 9-13 | Rabro |



Among Cedarmore's activities are boating, swimming and horseback riding.



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Sweet Sorrow

A nostalgic

visit with

D. M. Aldridge

by James H. Cox, Associate Editor

At 5 o'clock on the morning of Monday, Apr. 1, 1946, D. M. Aldridge went for a walk along the banks of Clear Creek, a mountain stream in Bell County. He and his wife were expecting their first child, and Merrill would soon complete the BD degree at Southern Baptist Theological Seminary in Louisville.

The couple had just spent their first weekend in Pineville as guests of Rev. and Mrs. Wayne Dehoney. Dehoney was then pastor of First Baptist Church. His predecessor, L. C. Kelly, had left the pastorate after successfully beginning the thing closest to his heart, a mountain school for preachers. Kelly would continue to be the little fledgling school's first president until his retirement in 1954.

It was on this trip that Aldridge began to realize some of the implications of a commitment he had made to his Lord as early as the spring of 1938. Even then he had felt the tug in his own heart on what he simply referred to as "mountain missions."

He had, in fact, actually started doing this work in 1941, having served pastorates at Tracy City, Tenn., and Berry, Ky.

But it was this early spring morning in southeastern Kentucky that what was to become his life's work really "came together" for him.

"I thought it was the most beautiful spot I had ever seen," Aldridge reflects now, "and the place I wanted to invest my life."

That morning he had a 15-minute visit with Dr. Kelly, who offered him a faculty teaching spot at a salary of \$125 per month with a \$100-per-month supplement from the state convention, plus a home rent free.

Although most Kentucky Baptist leaders of that era advised him against accepting Kelly's offer, John D. Freeman, then Western Recorder editor, encouraged him. Finally, almost in desperation, he turned to a seminary professor, H. C. Goerner, for advice. Goerner's words were almost prophetic: "Merrill," he said, "if you go to Clear Creek with your experience, training and ability and do the job you're capable of doing, Southern Baptists will beat a path to the door of Clear Creek School."

The rest is history. Aldridge, who retires from a full time ministry of educating mountain preachers June 15, the last 28 years as president of Clear Creek School, can look back on these significant achievements:

- Early experiments sponsoring mission vacation Bible schools in as many as 20 churches simultaneously, enrolling as many as 1556 children with an average attendance of over 1450. Aldridge's religious education students were the VBS principals. It was such an innovative idea that Clear Creek gained widespread Southern Baptist Convention recognition.

- Numerous buildings and programs have been completed and established on the campus during Aldridge's tenure. But Aldridge tends to pass over them all rather quickly, observing that facilities were planned to be "functional but not luxurious." He says the school has always been more concerned "with pleasing our Lord than with impressing people." The significant growth in physical necessities was only "means to an end," Aldridge cautions.

- Upon assuming the presidency of Clear Creek June 15, 1954, Aldridge found 65 students and a faculty of five instructors. Many student houses stood vacant and the school operated under a cloud of heavy indebtedness. In those early days, as an example of conditions of the time, Aldridge frequently drove all night on school business because there was no money available for motel accommodations. By contrast, in the school year just ended, Clear Creek Baptist School had 237 students with a long waiting list hoping to enrol next year, just as it has been in several recent years. The faculty has grown to 20 full time professors, there has been no indebtedness since 1970, friends of the school are giving in excess of \$400,000 annually, and an endowment which didn't exist in 1954 now exceeds a million dollars.

- In November 1954, meeting at Ashland, the state convention officially adopted Clear Creek School into its statewide educational program. Today the Kentucky Baptist Convention provides about \$250,000 of the school's annual operating budget. Two years after Aldridge became president, at his insistence, the school's charter was altered to allow the convention to elect the trustees and the school's name was changed from the original Clear Creek Mountain Preacher's Bible School to Clear Creek Baptist School.

- Other achievements of the era relate directly to the school. Clear Creek was the first Bible school in the Southern Baptist Convention. Aldridge began the first in-service training department of any non-seminary school in the SBC. The Home Mission Board's literacy program of today grew out of a program established at Clear Creek. Kay Aldridge, Merrill's companion for 41 years, was the first editor of the Baptist Sunday School Board's Training Union Quarterly Simplified for adults, writing the content for that magazine for its first five years. Clear Creek established the first adult student em-

ployment program of any educational institution in the United States. The school still is the only one in the SBC which attempts to make possible a trip to the Holy Land for every student before graduation.

The achievements of the school go on and on, but anyone who knows the history of the institution well for the last three decades credits the Lord and his human instrument—D. M. Aldridge—for most of the accomplishments of the period.

A native of Illinois, Aldridge received the EdB degree in 1941 from Southern Illinois University, Carbondale. He pastored a small Baptist chapel in his home town, Eldorado, Ill.

After graduating from Southern Seminary he joined the Clear Creek faculty and, in a period of four years, became the father of three sons—Bill, born in 1946, and twins, John and David, in 1949. John now lives at Lancaster, Ky., and Bill and David are in Lexington. The family plans its first full length vacation together ever for a week beginning about June 18, and Merrill grins, "I'll probably not know what to do with myself." (He's taken less than 50 days of vacation in the last 28 years.)

In 1950 Aldridge accepted the presidency of Kentucky Baptists' Magoffin Institute, about 20 miles from Jackson in Breathitt County. The next four years would be difficult ones but would give him stamina and experience for the primary life's work to which he would be called.

He learned about administration, fund raising, public relations, denominational understanding "and many other lessons which I needed," he recalls. He enjoyed his days at Magoffin, but admits now, "I knew within my heart that eventually I would return to Clear Creek School. But it never occurred to me that I would return as president."

That happened upon L. C. Kelly's retirement in 1954. His retirement next Tuesday will come 28 years to the day he picked up the reigns of leadership there.

But as one door is closing, God had been quietly preparing Merrill and Kay Aldridge to enter yet another one. In fact, for two decades the couple has been planning to go to foreign missions as volunteers. His board of trustees had known it for at least six of those years. Thus, it really came as no surprise to confidantes when, upon announcing re-

irement, the Aldridges also announced their plans to be mission volunteers.

Recall that, way back in the spring of 1938, D. M. Aldridge felt called to mountain missions work. And how does he interpret this latest call?

"Zambia is a mountainous country," he explains. "Going over there will only be an extension to what I've been doing all along."

The Aldridges are scheduled to fly out of Lexington for Richmond, Va., for orientation at Foreign Mission Board headquarters. Then they go on to the Southern Baptist seminary at Lusaka, Zambia. He's to report for duty in Zambia Aug. 1.

Aldridge chuckles over his teaching load assignments which recently arrived. For his first 18-week semester he is to teach five classes, including pastoral ministries, the Old Testament Psalms, and the New Testament "exclusive of the Gospels, Acts, and the writings of Paul."

"So what's left?" he asks, suggesting he's "scared to death" and "gonna have a tough time of it."

In the meantime, Kay Aldridge will be teaching English.

While leaving three sons and three grandchildren, Kay's sister and Merrill's 87-year-old mother won't be easy, Kay and Merrill Aldridge say they wouldn't miss what's ahead of them for the world.

And what happens when they return two years hence? Have they thought that far ahead?

Can you ask that of someone who planned to go to the mission field two decades ago, and who felt a call to mountain missions two dozen years before that?

They've made a down payment on a home in Lexington. "But if we're in good health," smiles Aldridge, "I wouldn't be surprised to find us doing something else in missions then."

Briefly, Merrill Aldridge pauses to look back over the years. He is pleased that Clear Creek graduates are now serving in 43 states and six foreign countries, and dozens more are working with the Home and state mission boards.

"In lots of ways, leaving here is traumatic," he avers. "It's been a grand experience."

Looking fleetingly over the rugged terrain surrounding him, he admonishes, "If I had another 40 years to serve, I'd like to do it in the mountains of Kentucky."



Shown at Clear Creek Baptist School's graduation ceremonies last month were Aldridge family members [l-r], Bill, of Lexington; Kay and Merrill, of Pineville; John, of Lancaster; and David, of Lexington. The ceremonies marked the final Clear Creek commencement over which Merrill Aldridge, who retires June 15 after 28 years as the school's president, would officiate.

Kentuckians ready for bold mission

26 from Kentucky graduate from Southern Seminary, Boyce May 21; are challenged to be good servants, ministers for Jesus Christ

24 Kentuckians given degrees by Southern

Twenty-four students from Kentucky were awarded degrees from Southern Baptist Theological Seminary during the seminary's 149th Commencement May 21 in Louisville.

John M. Lewis, pastor of First Baptist Church, Raleigh, N. C., since 1960, delivered the commencement address to more than 280 graduates receiving degrees from the schools of theology, religious education and church music.

The May graduates were the first class to graduate under the presidency of Roy L. Honeycutt, elected in February as the seminary's eighth president.

Kentucky students who received degrees include the following:

Master of Divinity—Charles H. England, Middlesboro; Joe Lloyd Evans, Franklin; James Fisk Gentry Jr., Cadiz; Raymond Leroy Hayes, Bowling Green; Stephen K. Hoskins, Lawrenceburg; Leslie S. Kendrick, Louisville; Stephen B. McSwain, Louisville; Douglas R. Moran, Louisville; Eugene Q. Parr Jr., Nicholasville; Ronald Keith Stuart, Greenville.

Diploma in Theology—William N. Miller Jr., Princeton; Michael A. Reynolds, Louisville.

Doctor of Ministry—William C. Campbell, Maceo.

Doctor of Philosophy—Robert Gayle Baker, Georgetown; William R. Higgs, Nicholasville; Dwight Allan Moody, Murray.

Master of Divinity-Religious Education—Joseph D. Caldwell, Ashland; Glenn E. Strausbaugh, Mentor.

Master of Religious Education—Kaye Hale Doran, Murray; Kenneth C. Fendley, Lexington; Dennis S. Holsclaw, Lexington; Neal Houston Myers, Louisville; Jerry Myer Putteet, Yosemite; Thomas E. Rogers, Ashland, Ruth Masters Fischer, Elizabethtown.

Boyce awards diplomas to two from Kentucky

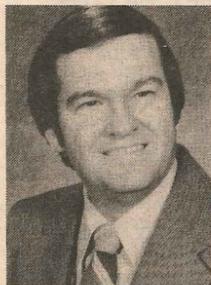
Two students from Kentucky were awarded degrees from Boyce Bible School during spring commencement May 21 on the campus of Southern Baptist Theological Seminary, Louisville.

George Redding, who has taught New Testament and geographical and historical backgrounds at Boyce since the school opened in 1974, delivered the commencement address.

Boyce School, a division of Southern Seminary, provides ministerial training for persons without a college degree. In addition to its Louisville campus, Boyce operates centers in Little Rock, Ark.; Columbus, Oh.; Hampton, Va.; Springfield, Ill.; and Detroit, Mich. David Q. Byrd has been director since 1978.

Kentucky students who received diplomas include the following:

Diploma in Christian Ministry—Forrest Bond Chilton, Louisville; David Elmo Hayden, Owensboro.



England



Evans



Gentry



Hayes



Hoskins



Kendrick



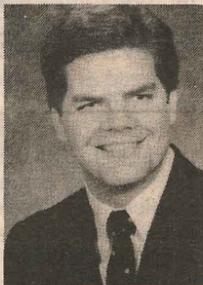
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Rogers



Fischer



Hayden

Southern reaffirms its commitment to faith and learning

Southern Seminary reaffirmed its commitment to "faith and learning" and graduated 269 students during its first commencement under the administration of president Roy L. Honeycutt.

Acting on behalf of the seminary, Honeycutt conferred 13 different kinds of degrees and diplomas during the school's 149th commencement. Yet despite the variety of educational programs, he noted, the seminary's purpose of preparing competent ministers is "singular, clear and consistent . . . so that the church, through all our days, might be relevant and powerful."

The graduates were challenged to explore the "frontiers of faith" by commencement speaker John Lewis, pastor of First Baptist Church, Raleigh, N. C.

"It is no minor matter to be a servant of Christ," Lewis told them. "The 20th century is on trial for its life. The church is being tested as never before in history. (Yet) God has called us to be his servants."

He urged them to explore the intellectual, ecclesiastical, social and psychological frontiers which stand before them in Christian ministry.

In so doing they will encounter the search for truth, struggle with the concepts of building community and understanding what it means to be human and have the opportunity to share the good news of Jesus Christ with the world, Lewis said.

He encouraged them to always remember that "the essential thing is Jesus Christ."

"We're called to love God with all our hearts and soul and strength," he said. "We must be living examples of what God can do in human life," Lewis concluded.

Redding stresses continued studies, pastor's importance

Boyce Bible School professor George Redding, speaking at Boyce's spring commencement, May 21, encouraged the graduates to continue their preparation for the ministry.

Taking his text from 1 Tim. 4:6, Redding challenged the students to "be good ministers of Jesus Christ." He stressed the importance and centrality of pastoral work.

Pictures of graduates were furnished Western Recorder by the seminary public relations office. Not all photos were available.

Hellier pastor blessed with problem church

by Beth Wyatt, State Correspondent

In eastern Kentucky near the West Virginia border is a church related situation every Southern Baptist pastor looks for.

Hellier Baptist Church is located in Pike County and a member of Pike Baptist Association. The small white frame structure was built in 1956 and is the only Southern Baptist church in the neighborhood.

The one time candidate for the county seat, Hellier had all the makings of a strong mountain town before the closing of the coal mines. The church is located three miles from Marrowbone Baptist Center where Kentucky Baptists focused for many years while Miss Freda Harris was the director of the work. (At this writing the center is closed.)

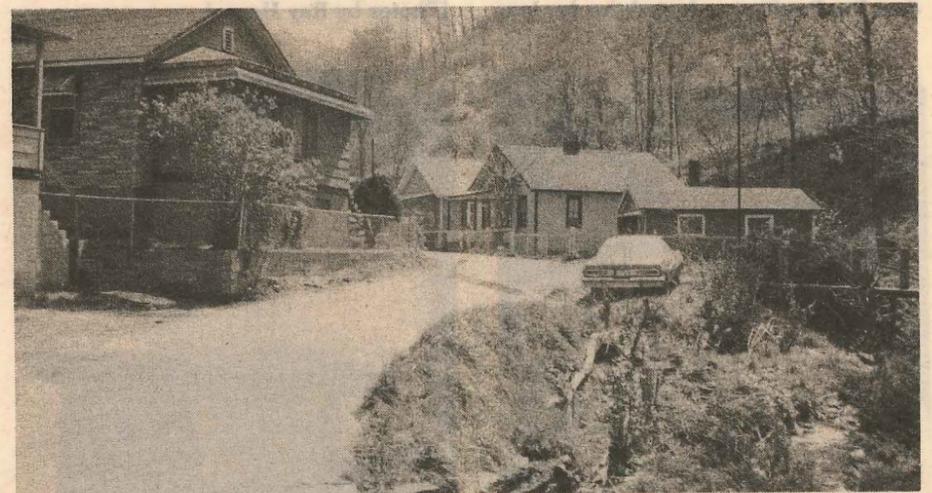
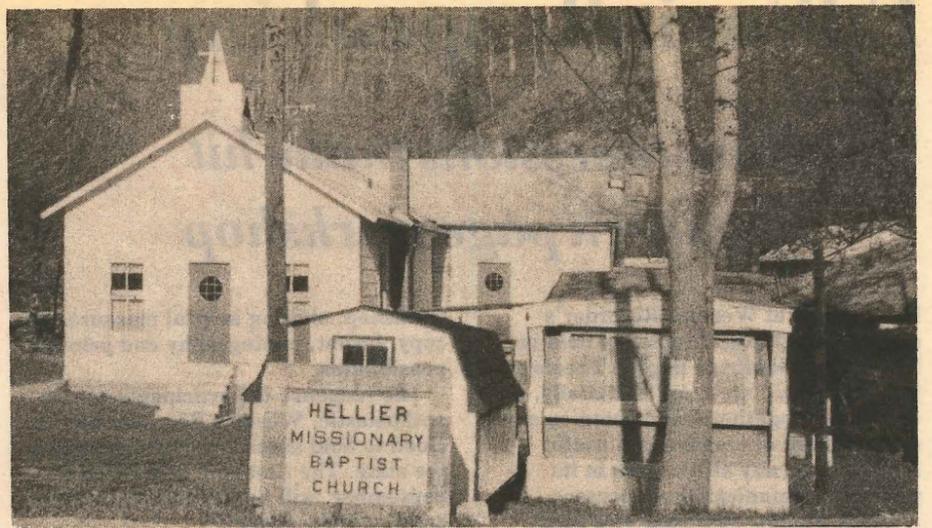
In December 1981 the church had an average attendance of 20 in Sunday school and the week's offerings were \$74.00.

Berry Tackett, a native of Pike County, was called and began his work there in late January of this year. The church is able to give him a small salary and provide a mobile home where he stays on weekends.

Tackett arises at 4 a.m. each Monday and begins the drive back to Clear Creek Baptist School where he is completing his first year of studies. Friday noon finds him returning to the church community. The weekend is spent visiting the community, witnessing and encouraging people to attend church.

"Four classrooms are available, and they are small," Tackett observed. "We have a bus that stays broken down more than it is on the road and we have a portable building behind the church we can use for classrooms."

Prior to recent new life revival emphasis in Kentucky, Tackett challenged his people to double their Cooperative Program gifts and to take Mal. 3:11 as their scripture for the coming days. They did increase Cooperative Program



Hellier is a west Kentucky community not reached by any other church. Tackett is confident a van ministry would double the church attendance.

The problem:

"Where are we going to put them?"

"Just last week I picked up 35 on the bus then it broke down before we could make the return trip home."

Tackett concluded, "We just need more prayer support and finances to do a good job for the Lord here. Somewhere in the state someone must have the things that could be helpful to us and the Lord's kingdom."

gifts from five percent to 10 percent but were hardly ready to receive the blessing the Lord had for them.

Wendell Carmack was evangelist for the revival emphasis that saw 50 people accept Christ with 39 making new commitments. One hundred ten were there on a recent Sunday with an offering of \$200. One lady was saved along with her daughter who were visiting in the area from a city 500 miles away. "I just came 500 miles to get saved," she declared.

That is where the problems began to come which every pastor would like to experience. "Where are we going to put them?"

The church immediately ordered Church Training material, survival kits for new Christians. "We have to begin reaching right away," Tackett explained. "But I only had money for

20."

For the past three weeks the Sunday school average has been 63 with classes meeting in the mobile home that serves as parsonage, in a small closet in the church and the available classroom space. "If we had a van that was in good condition, we could have twice this attendance," Tackett expressed.

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Berry Tackett, Hellier's pastor, is a student at Clear Creek Baptist School.

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Editorially speaking

How-to sessions make hit at church page workshop

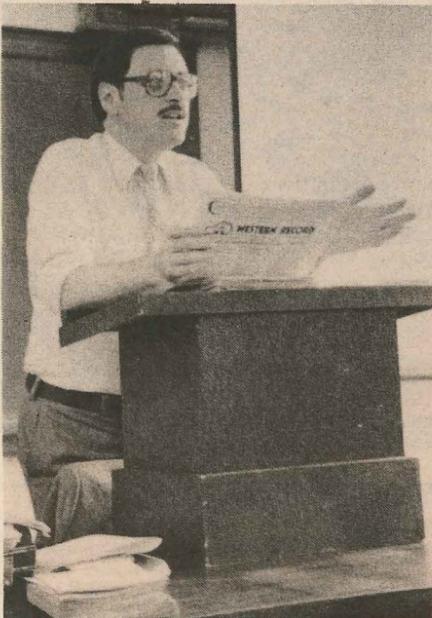
Participants at Western Recorder's second church page workshop held in late May at Southern Baptist Theological Seminary "ate it up"—literally, as they dined together and feasted on a smorgasbord of creative and useful ideas to help any size church in its printed communications processes.

In the photos, seminary vice president Pat Pattillo conducted the day long

workshop, sharing helpful measures on copy, layout, photography and printing possibilities.

The response of participants was so enthusiastic, Western Recorder has decided to hold similar workshops across the state. The first two, scheduled for September, will be announced in western Kentucky shortly.

[Photos by Ray Hayes]



Clara McCartt: she couldn't say 'no' to Lord's call

by Rick Reynolds

"All the time I knew I was going to tell the Lord I couldn't go. The Lord knocked down all the reasons and I couldn't say no," said Clara McCartt about a ministry with the Baptist Union of Scotland for Mission Service Corps.

Miss McCartt was asked to volunteer for a year in Scotland to "help set up and strengthen administrative procedures in the Baptist Church House and Baptist churches" of Scotland.



Miss McCartt

"I knew there was no full time paid church secretary. Not only that, they don't have church offices. Pastors do the work in their homes," she recalled.

New work on the mission field may begin the day the missionary arrives but Miss McCartt found that with a Baptist convention 100 years old she had to wait for an assignment. The first four months were just marking time.

"I typed a few letters, washed dishes, cleaned the bathroom, vacuumed and ran errands," remembered the vivacious Miss McCartt. "They didn't know what I could do."

"Besides, if you've been operating just fine for 100 years, you don't want someone from another country to tell you that you have been doing it wrong," she reasoned. "I was going to do whatever I could do to help."

Clara McCartt began her secretarial life as a 16-year-old high school graduate during the depression with no money to go to college. Without formal training she found books in the library to help her. She became Duke McCall's secretary when he was executive secretary-treasurer of the Southern Baptist Convention Executive Committee. She became his administrative assistant in 1951 when he became president of Southern Baptist Theological Seminary.

She was editor and publisher of Secretary's World, a newsletter for church secretaries in 33 states and on all continents of the world.

Howard B. Foshee, then director of the Church Administration Department of the Baptist Sunday School Board, asked her to direct a conference at Ridgecrest for secretaries. They designed a program and had a dry run in Nashville. More than 150 secretaries registered. At the Ridgecrest confer-

ence, secretaries from New York City, Florida and Arizona participated. She directed the conference with a "whole week of secretaries, morning, noon and night."

Miss McCartt helped establish state organizations for secretaries in Alabama, Georgia, Virginia, Texas, Indiana, Illinois and Kentucky.

"Vernon Cole (Kentucky Baptist Convention director of Church Training and responsible for the secretaries meeting in August) was so nice to work with. He picked it up.

"I was doing this on my own time and getting no money for it. I just wanted to do something for secretaries," exclaimed Miss McCartt. "All I did was call attention to the secretary and to the service she rendered to the denomination."

Her first opportunity to help in Scotland came at a conference center sponsored by the Church of Pitlochry.

"They had a mess with their files. Everything was in a miscellaneous folder. You have to understand their workings (to design a filing system) so I did a survey of their procedures."

Miss McCartt stayed for two weeks at the manse (pastor's house) and worked out a system for them.

"Once I had done something for one pastor, he went to a meeting and told others. I could have stayed for another year," mused Miss McCartt.

"One pastor had been a pastor for 20 years and never owned a filing cabinet. I went with him to buy a cabinet for him. His files were kept in one drawer. When that was full, he would put everything in a cabinet across the room. All his sermons were kept in a potato chip box. When he wanted something he just looked through everything until he found it," declared Miss McCartt.

The office supervisor of the church house (equivalent to the denominational headquarters) asked her to bring a file up-to-date on candidates for the ministry.

"I could see that the procedures for filing were inadequate and they wouldn't be able to find information in the files. Also, she was about five years behind with the minutes. After I did the file on candidates they started asking me even questions about administrative procedures."

One recommendation she made was for the office to have a pencil sharpener.

"Believe it or not I carried a little pencil sharpener. Everybody borrowed it because they didn't have a pencil sharpener," she grinned.

She designed forms for church visitation and a system for follow through. She also worked on record storage systems.

"Every bit of office procedure knowledge acquired in 50 years as a secretary in this country was used over there. Every file was different," reflected Miss McCartt.

The generosity of the people impressed her.

"People would get off the bus and walk two blocks to show me where to go. If I took out a map someone would ask if they could help me. I got to go nearly all over Scotland," she noted.

"I wore a coat every day except one and I was cold that day. There is a big rock 10 miles off the coast. They say if you can see that rock it is going to rain. If you can't see the rock it is already raining," she said.

God used a secretary to expand the work of the Baptist Union of Scotland. "I was an enabler for them," said Miss McCartt.

God uses Kentuckians to build Kingwood church

by Mary-Ann Drumel, State Correspondent

“Except the Lord build the house, they labor in vain that build it” [Ps. 127:1].

“I need some words! Gimme some words!” Mark Walker wasn’t playing word games. He was part of a youth mission tour to West Virginia. Teaching and witnessing to a group of children in VBS wasn’t a routine experience for him as he took that first trip in July 1978 with 13 other young people, seven adults and 16 muppets—one of the early chapters in the challenging and inspiring story of how God began building a church in Kingwood, W. Va.

Chapter one

It started when R. G. Shelton, Green Valley Association’s mission director, wrote an article titled “Getting the Job Done.”

Floyd Tidsworth, director of missions for West Virginia Baptists, read his newsletter and responded with a challenge to adopt six unchurched counties in West Virginia. Shelton and his board enthusiastically responded and sent a delegation to assess the situation in March 1978. They returned home with a proposal for a tremendous undertaking for God. Pastor of First Baptist, Henderson, David Bratcher caught the vision and passed it on to his congregation.

Chapter two

Led by Alan Chamness, the church’s minister of education and youth, the young people rose to the occasion with plans for a youth mission team.

Anxious to be used, Alan and Irlene Groves, directors of education, went to Kingswood to “spy out the land” to find a place for VBS and accommodations. They joyfully returned with Kingwood’s telephone directory and high hopes.

In the weeks following a promotional blitz was conducted in Kingwood, a coal mining community. The church’s young people plunged into an intensive six-week study of scriptures, doctrines, church policies and witnessing climaxed by a weekend planning retreat.

That first summer the missionaries from Henderson enrolled 40 Kingwood children in VBS. Each day they were transported by buses to a large tent. The VBS week was a bright kaleidoscope of singing, Bible stories, crafts, ringing door bells, puppet shows, refreshments and recreation. Eighty-seven people attended commencement in a downpour and 11 decisions were made.

Just as Jesus had sent out 70 and

they returned rejoicing, so was the return of the Henderson missionaries. The group was bubbling and eager to go back, but they had heavy hearts for fear they would never again go back.

Chapter three

But God’s work was not over for this congregation. In February 1979 the church sent four men to Kingwood to look for property. God led them to a 2½-acre plot in a strategic area of town.

In the summer of 1979 the youth group returned for VBS. They graduated from a tent to a farmhouse rented by the church and a trailer. This visit marked a time of reunion for some and forming new friendships for others. Irlene Groves fondly remembers the 78-year-old woman who rode the bus to VBS each morning and on commencement day proudly received her perfect attendance certificate along with the children. Upon their return to Kentucky that year the missionaries knew they were a part of Kingwood’s future.

Chapter four

For the fall of ’79 the church scheduled a revival in Kingwood and a group of young couples from First Henderson decided to go early for some renovating and equipping the old farmhouse. With the help of members who donated things along with extra church supplies the vanguard of couples packed off to Kingwood, cheerfully sentencing themselves to a weekend of hard labor.

Two weeks later, at the close of the final revival service, a local principal and his family became charter members of the Kingwood mission, 550 miles away from the mother church in Henderson. Also during that revival, the group met Larry Hall, a young preacher who felt called of God to work with mission churches in his home state. Larry was called to the mission’s pastorate in December 1979 and was ordained by the home church a month later.

When Larry left the mission in July 1981 the groundwork was under way for a church building. They had also added new members whose special talents seemed to be needed in the fellowship.

Chapter five

About the time the home church felt spent almost to its limit, several churches in North Carolina and Tennes-

see contributed to the work of the mission. The Riegelwood Church of North Carolina began working with First Henderson in a cooperative venture by churches in their state to assist West Virginia missions.

The Riegelwood church came to Kingwood with craftsmen, skilled laborers, materials and money to begin construction of a church building. This summer, they plan to return with money and labor to complete the building. They have plans at the same time for backyard Bible classes, cultivate witnessing and a large tent revival.

In May 1981 the pastor and a couple from First Henderson went to conduct a second revival. The week closed with a groundbreaking ceremony for the church.

Now when those young missionaries go to teach each summer they teach with confidence, they conduct worship services, they witness and they preach. They have come a long way from that first frantic plea, “I need some words! Gimme some words!”

Chapter six

Last year’s VBS climaxed with the simultaneous singing of the “Hallelujah Chorus” and the workmen completing the church roof only a half football field away. Alan says, “It was exciting to know that God was, at the same time, moving in both the spiritual and physical realms. The voices of the young people and the sounds of the workmen blended together as one triumphant chord.”

In the fall of 1981 a couple was seeking God’s will for their lives and a mission church was seeking a pastor. God brought them together. In the fall Hal and Barbara Branson of Henderson answered the call to be mission pastor of the Kingwood mission. In spite of setbacks and delays such as broken bones and record-breaking low temperatures they are very sure that God has called them to West Virginia.

Epilogue

Barbara says, “Satan works hard. He is never happy when God’s people are happy, but we’ll make it. We aren’t discouraged.”

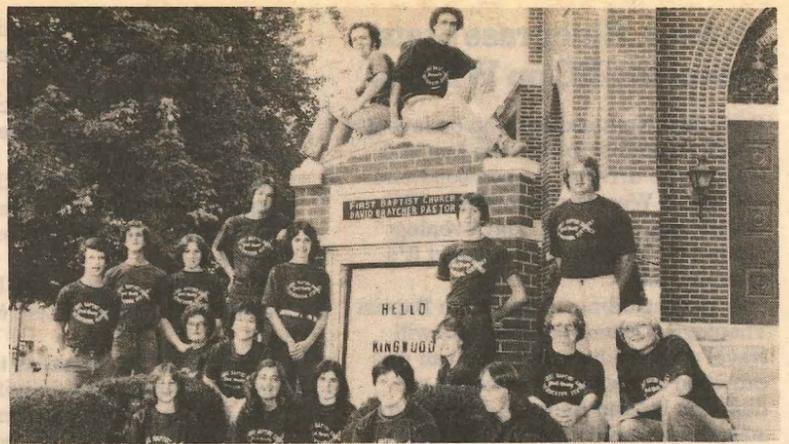
About 78 different people from First Henderson have visited Kingwood. Jim Flint has gone six times to this community whose people have much in common with those in western Kentucky. Many Hendersonians “drop in” while on vacation or on business trips. It’s simply good friends getting together.

The mission abandoned the farmhouse and moved into the basement of the new building. Their present membership is 30, but many more are waiting to be won or enlisted. The attendance record is phenomenal. “The people are very faithful for all meetings,” says the new pastor.

While First Henderson has invested almost \$100,000 in the mission, they are grateful and often amazed at the way God has led other churches and conventions to join hands with them in Kingwood. Though not yet self-supporting, the mission is made up of liberal, cheerful givers. They give money as well as hard work. The Holy Spirit is evident as choice people are led into the fellowship including evangelists, teachers, administrators, helpers, those with great faith and those with great liberality.

R. G. Shelton spoke for both fellowships recently when he thanked God for placing the challenge in a man’s heart to stir a people to such great things. Pastor Bratcher feels his congregation has gained far more than it has given away.

He says, “Working with other fellowships scattered throughout three states to establish one new church in West Virginia has given us a new awareness of the mighty hand of God at work in our world. It’s the finest example of bold mission that I know. Our own people have grown immeasurably in faith and commitment.”



The youth groups from First Baptist Church, Henderson, have played major roles in the story of the Kingwood church. Shown directly above is the group which started the first 1978 Kingwood VBS. At top is the 1979 group.



The youth groups from First Baptist Church, Henderson, have played major roles in the story of the Kingwood church. Shown directly above is the group which started the first 1978 Kingwood VBS. At top is the 1979 group.

45 from Bluegrass State travel to SBC on WR bus

Forty-five Kentuckians who believe it's "such a comfort to take the bus and leaving the driving" to someone else will board Western Recorder's SBC Greyhound express Friday evening (June 11). They've also decided it's cheaper, too.

A van including 13 Southern Baptist Theological Seminary students will travel with the bus, too. The van was provided as a special service to students on limited budgets desiring to attend the convention. The students will be housed at Tulane University

while at the convention and its preliminary meetings next week in New Orleans, La.

Ray Hayes, Western Recorder advertising manager, is tour director for this second WR-sponsored trip to the convention. Two buses made the excursion to the west coast for last years' SBC at Los Angeles under auspices of Western Recorder.

Hayes will travel on the bus, and David Smith, staff writer, will drive the van.

The group's itinerary is to depart from the Baptist Building in Middletown Friday at 6:15 p.m., making scheduled pickups at E'town and Bowling Green later that evening.

The Kentucky group traveling on the bus will be housed at International Airport Ramada Inn while in New Orleans.

Returning Friday, June 18, they expect to arrive at their final Kentucky destinations Saturday, June 19.

Kentuckians traveling on the Western Recorder convention express are:

Mr. and Mrs. Ed Boyd, Mrs. Nina Martin, Mary Dolley, Rosa Fiechter and Louise W. Payne, all of Louisville; Mr. and Mrs. Paul Spivey and Mr. and Mrs. G. T. Cowan, Winchester; Opal Nassbitt, Edythe Purdy, Mr. and Mrs. Wayman Hayes, and Dr. and Mrs. Paul Parks, all of Bowling Green; Nancy Cameron, Minnie Henderson, and Mr.

and Mrs. Warren Robards, all of Lewisport; Mr. and Mrs. John Boggess, Marie Johnston and Carrie M. Woodson, all of Greenville.

Also, Ruth Clark, Vena Edwards, Ruth C. Waddle and Mollie R. Burkett, all of Somerset; Elizabeth Combs and Elsie Deal, both of Whitesburg; Mr. and Mrs. Herbert Jukes, of Hazard; Mr. and Mrs. W. M. Keeling of Brandenburg; Mr. and Mrs. Chester Branes, of Caneyville; Ethel Harmon, of Corbin; Joyce Anderson, of Cadiz; Rowena L. Sullivan, of Frankfort; Mrs. Roy Johnson, of Drakesboro; Rick Alexander, of Marion; Billy Genet, of Beaver Dam; and Mr. and Mrs. Thomas Miller, of Whitesburg.

KBC ACTIVITIES

JUNE

13-17 Southern Baptist Convention meetings. New Orleans, La.
20 Father's Day
26 WMU Area Meeting. First Baptist Church, Bowling Green

JUNE CONFERENCE AND CAMP DATES

Ridgecrest
19-25 Church Music
26-July 2 Foreign Missions
Glorieta
19-25 Sunday School
26-July 2 Sunday School
Cedarmore
All full weeks are from 1 p.m. Monday to 1 p.m. Friday
Youth Weeks—All are filled— 14-18; 21-25; 28-July 2
Acteens & GA's, Cedar Crest, Grades 4-12: 14-18; 21-25—filled; 28-July 2—filled
RA's, Camp Rabro—Grades 4-12: 14-18; 21-25; 28-July 2
Jonathan Creek
GA Camp—28-July 1

JULY

4 Christian Citizenship Sunday
6-9 Mountain Missions Conference. Oneida Baptist Institute
10 WMU Area Meeting. Severns Valley Baptist Church, Elizabethtown
11 Christian Literature Day

JULY CONFERENCE AND CAMP DATES

Ridgecrest
3-9 Bible/Preaching
10-16 Church Training Leadership/Youth
17-23 Sunday School
24-30 Sunday School
31-8/6 Sunday School

Glorieta
3-9 WMU/Brotherhood
10-16 Home Missions
17-23 Church Music
24-30 Bible/Preaching
31-8/6 Church Training Leadership/Youth

THE DESIRE TO KEEP CONTROL

A good friend of other years was an outstanding business man who had branched out into several channels of success in operations. He had fallen into a bad health condition that seemed aggravated by the stress of his multiple business responsibilities. I suggested that he invest in more intangible assets that would not require so much of his own time and strength.

His response was a declaration of his inability ever to relax while others managed his assets. He had to maintain complete control of his possessions in order to be content.

I suppose a lot of men are like that and maybe it is better for some who have great skills. I was glad that in my friend's religious giving (which was generous) he was willing to surrender it to the will of the Church and denomination.

Some Church members can't stand to let the will of the Christian body distribute what they give. They want to designate every offering. Some Pastors can't support the denomination's Co-

operative Program, in which the distribution is decided by the democracy as a whole. Some simply cannot surrender to the ideal of a spirit-led general body. They tend to support only what they can control.

Extreme application of this trait tends to bring into being independent Churches, whose single congregations often aspire to create their own agencies, operate and control their own schools, etc. Independents are unwilling to merge interest with the larger body like the Convention (denomination). They tend to be unwilling to allow much freedom and difference of mind and interpretation. Their desire for final local control is not limited to money, but opinion and viewpoint control usually become involved. This tends to confine support and activity to the one Church (congregation) usually under the control and direction of one strong un-erring type of Pastor.

The Cooperative Program distribution is decided by the larger democratic, spirit-led body. It is our voted way to cooperate in giving.

Life and Work Series JUSTICE FOR ALL

Through Moses God made it clear that he wanted the Israelites to be right in their relationship with him and with one another. Far too often they failed to practice righteousness and justice. Consequently God was grieved and cried out against their injustice to their fellowmen.

Deuteronomy 1:16-17 It was the nature of God to be just in all his dealings with men. Wanting the Israelites to practice justice toward all because it was right, God urged them to do so.

Knowing that the task of judging the people of Israel was too great for any individual to attempt, God prompted Jethro, the father-in-law of Moses, to counsel him to choose qualified and conscientious representatives to share in the responsibility of judging. In response to God's will, conveyed to Moses by Jethro, Moses charged those who were chosen to preside as judges in numerous cases of lesser significance to judge righteously in every instance. He challenged them to listen attentively and patiently and to judge with fairness and justice.

Deuteronomy 16:18-20 God has always been impartial in the administration of justice. He requires his children to follow his example in this respect. God wants those who are elected to civil offices today to be fair, impartial and just in the administration of affairs. All governmental officials should have such high and firm principles as to cause them to refrain from injustice, partiality, corruption and bribery.

Deuteronomy 25:13-16 In the realm of commercial life or the marketplace there were merchants in ancient Israel, as well as in the present-day nations,

who yielded to the temptation of dishonesty in the use of weights and measurements. Such a practice is an abomination in the sight of God regardless of whom the practitioner may be. God will not condone the victimizing of innocent and honest people by unscrupulous individuals who are engaged in manufacturing or merchandising. God demands that justice shall be practiced in all realms without exception.

International Series ZACCHAEUS: OPPRESSOR FREED

Luke 19:1-10 On his way to Jerusalem for the last time before his death Christ passed through Jericho. Among the masses of curious spectators who wanted to see Christ about whom they had heard so many things was a well known and well-to-do man, Zacchaeus. **His character** Zacchaeus was a Jew by nationality and a publican in position. He had a passion for money. He thought more of money than he did his nation, the respect of his fellowmen, his soul or God. He was an extortionist, levying the taxes to the limit, paying the demands of the Roman government, and adding the balance to his personal savings. He was held in contempt by the people.

His condition Zacchaeus was small in

stature. He was also a social outcast. Lacking both peace with God and true happiness, neither of which can ever be purchased with riches, while sitting in his booth he observed a crowd down the street. He curious he observed as to what it meant and was informed that Jesus Christ had come to town.

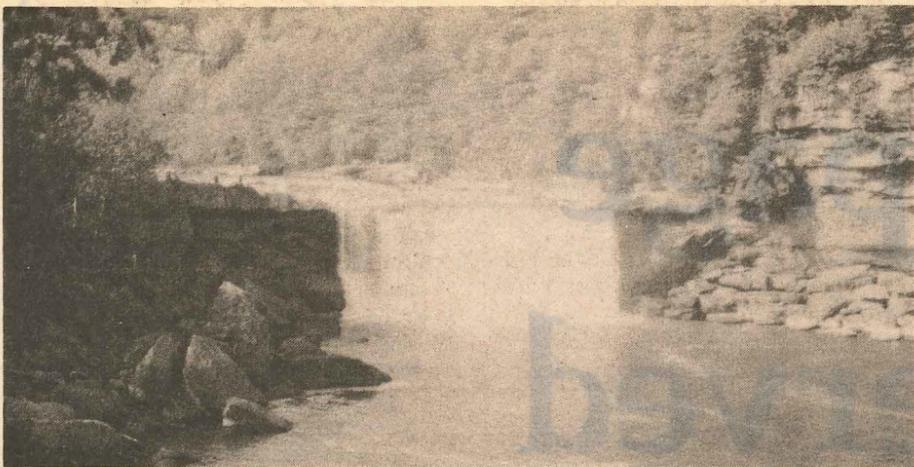
Dissatisfied with himself and longing for a better life, Zacchaeus resolved that he would go to see Christ. It was not easy for him to accomplish his purpose because of the multitude surrounding Christ and of his own small stature. Undaunted by these obstacles, he went ahead of the crowd and climbed the famous sycamore tree, even though that was a very undignified thing for a public official to do. **His call** When Christ arrived at the tree which Zacchaeus had ascended, he looked up and said: "Zacchaeus, make haste, and come down; for today I must abide at thy house." Christ knew his name, nature, position and thoughts, so the call was quite personal. This call was so unexpected that it startled him. **His conversion** When Christ singled out Zacchaeus, addressed him by name and called him to minister to him, it broke Zacchaeus' heart to think here is one who sees me, knows me, cares for me and needs me. Zacchaeus descended the tree quickly and joyfully received Christ into his home.

SUNDAY SCHOOL LESSONS

JUNE 13, 1982



H. C. Chiles



Kentucky wonder

Who needs a world's fair when he lives in Kentucky?

Some of the most breathtaking scenery in the whole wide world is to be found in the Bluegrass State. Cumberland Falls, shown at left, in rural McCreary County, is a perfect example. It is the only waterfall in the western world to reflect a moonbow when the moon is full. It's just as beautiful by daylight, too.

Natural Bridge, Mammoth Cave and a profusion of lakes abound in our land of scenic and vacation wonders.

Kentucky in June! What a rare combination!

No wonder poets sing of June. It is the keystone month of the year, the month of long days and gentle winds, of heavy shade and the fragrance of roses and honeysuckle, the month when the whole earth pauses before it begins the long, slow swing back towards mid-winter and long, dark nights.

No wonder the world loves June, the month of ripe berries and bird song and long evenings, of butterflies and fireflies and high clouds in deep blue skies.

There is universal agreement with the singer who wrote, "Slower, sweet June, each step more slow; linger and loiter as you go."

HOMES FOR CHILDREN

Eldred M. Taylor, Executive Director
10801 Shelbyville Road, Middletown, KY 40243



WHO CARES?

Today many people are nonchalant, uncaring and uninvolved. One often hears the expression, "Who cares?" The truth is that many people care, but what are some of the things that catch their attention? They care about the whales, baby seals and darter fish; they care about energy, acid rain and pollution; they care about dogs, cats and parakeets.

There is nothing wrong with caring about these things. However, in order to check our priorities, I want to ask, "Who cares about children?" Unfortunately not everybody cares about children. We are finding there are many people who use, abuse and exploit children. Such persons care about themselves and their own desires but they do not care about children.

I am glad Kentucky Baptists are in the business of caring about children. This care is being given in a very fine way to children who are dependent, neglected and sometimes abused. Because Baptists care, our ministry begins where the child is, providing

food, clothing, education and a home-like living situation. In this kind of caring atmosphere, children are loved, taught and pointed toward God.

The people who work directly with the children—houseparents, family workers, social workers, counselors and other leaders—are all caring persons. They not only lead and teach the children by word of mouth but by their own pattern of living.

It requires about \$5100 per day to meet the costs of our ministry. This requires a lot of caring people remembering this work in a tangible way. Who cares? Multitudes of people care. People who have children of their own, desiring to help other children, support this work. Couples who have lost a child by death often give generously to help living children in memory of their loved one. There are many childless couples who love children but have never had the blessings of their own child. Such couples often give generously to this work during their lifetime and then leave all or a large portion of their estate to the Baptist Homes for Children.

CLEAR CREEK COMMENTS

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



INTRODUCING MY SUCCESSOR

June 15, 5 p.m., I am leaving the presidency of Clear Creek Baptist School after serving for 32 years, 28 of those as president. My wife and I will report for our duties with the Foreign Mission Board for two years' Volunteer service in Zambia, Africa.

Leon Simpson is my successor. He comes well qualified and highly recommended by our board of trustees.

He is the son of the late Ralph Simpson and Mrs. Edward Heck of Hobart, Okla., and is married to the former Marilyn Simpson, daughter of the late Vernon Simpson and Mrs. Simpson now residing in Cincinnati. Her father was born and raised in Owen County, Ky., a graduate of Georgetown College and served as pastor for more than 40 years in Ohio and Kentucky. Marilyn is an R.N. graduate of Wesley Memorial School of Nursing, Chicago, Ill. She was director of student health services at one of our Kentucky Baptist schools for a number of years and will be teaching home management to our student wives.

Three children complement the Simpson home: Leon Douglas, 13; Timothy Mark, 11; and Noelle Lynn, 7.

Simpson is a graduate of Panhandle (Tex.) High School, Texas Technological University, Moody Bible Institute and Southwestern Theological Seminary. He received his ThD from Southwestern Seminary in 1973.

He has been assistant youth director at Gambrell Street Baptist Church, Ft. Worth, Tex., 1962-63; associate pastor of Victory Baptist Church, Amarillo, Tex., 1963-65; and pastor of Friendly Center Baptist Church, Van, Tex., 1965-67.

He began a 12 year ministry at Cumberland College, Williamsburg, in 1967 as director of ministerial training. He developed a unique program for training ministers which experienced substantial growth during his tenure there.

In January 1979 Simpson joined the staff of First Baptist Church, Dallas, Tex. As assistant pastor he performed all the normal duties of the church in addition to assignments given by the pastor.

IT IS NO SECRET

How is it that Oneida Baptist Institute is the fastest growing boarding school of the nation?

Forty miles from the nearest bus or airport, no public relations director, no radio man, no fund raisers or development people soliciting remembrance in your will, no written budget, no written applicators or written contracts for staff, no investigation of students, no field offices, no recruiters, no radio or TV spots, no big foundation or corporate support, no newspaper or magazine ads aside from this column you are reading, it is so unbusinesslike, so impossible.

What is the explanation?

In the past nine years our support has increased seven-fold from \$200,000 yearly to \$1,400,000 yearly. Of this amount, \$150,000 comes from the Co-operative Program. The number of boys and girls being served has quadrupled with a far more comprehensive program than most any boarding or childcaring program of the entire nation.

Oneida is operating a tremendous program, a quality program, at a fraction of the cost of similar programs taking care of similar numbers of chil-

dren. How can it be?

Increasing numbers of people, in fact hundreds of people monthly, are coming to see the miracle that is Oneida. Even though we are 40 miles from the interstate, the last 17 miles winding mountain road, still they come and feel blessed in the coming. They go to tell others who come. Some stay to serve, taking cuts often of thousands of dollars in income.

During the last month of school, ending May 18 (summer school began June 6), we even had students staying in our guest house and had to add three large trailers to take care of more staff who arrived to help with the added numbers. Fortunately a new dorm taking care of another 100 students is nearing completion, not one day too soon.

In recent years several stories on Oneida have been sent nationwide by the Associated Press. Several short television programs have been filmed of our work and several magazine and newspaper articles have been written with audiences numbering in the hundreds of thousands. To have bought that type of exposure would have cost well over \$100,000. This coverage was totally unsolicited on our part.

We simply stay busy here on our campus, about our Father's business and never leave except for a meeting connected with our work or a speaking engagement. Whoever comes is shown the school by me personally, whether day or night. This is a joy and a privilege of my work and I never get too tired or too busy to show and tell others about God's work in this place. It is a holy work because we are busy witnessing and winning souls to live eternally with a loving heavenly Father.

There is no secret about what God is doing here. What he has done for us, for others, he'll do for you.

There is no reason for wonder. It is not a mystery. Read John 6:5-13.

The Bible tells us that our Jesus is the same yesterday, today, forever. The Jesus who fed the multitude with a little boy's five loaves and two fishes is still at work. He takes care of the needs of his children as he always has. Within his will, about his business, acting as good stewards as the Lord taught when he told the disciples to gather up even the fragments. We have found our Lord to be faithful to supply our needs when we do our part. Our part is to share what we can, that is all God ever asks, in childlike faith and love as did the

small boy on the Galilean shore. He takes our little and makes it wonderfully sufficient. Truly we cannot outgive God. There are no little people, no little places of service in his kingdom.

ONEIDA JOURNAL



Barkley Moore,
President,
Oneida Baptist
Institute,
Oneida, KY 40972

This page
is reserved
for your
church newsletter.
Reservations
now being
accepted.

WESTERN RECORDER



All you wanted in a state paper