

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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Jim Young, editor in Colorado, resigns crying 'censorship'

James Lee Young, 30, resigned effective June 25 as editor of the Rocky Mountain Baptist, Denver, Colo., saying he can no longer effectively function under the Colorado Baptist Convention executive board because of what he termed "censorship."

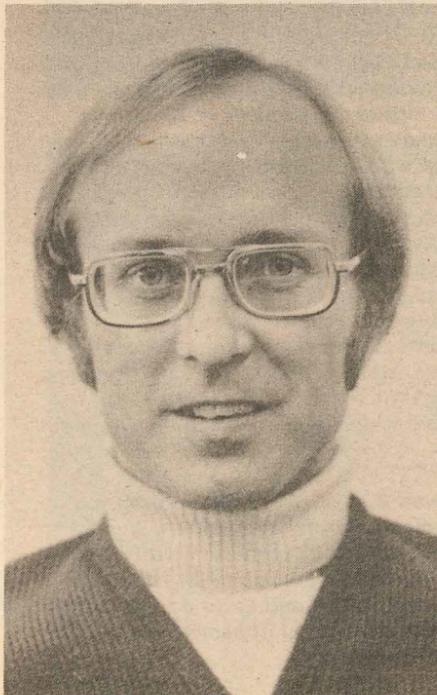
"The issue of censorship is not negotiable with me," he said in a statement to Baptist Press, news service of the Southern Baptist Convention. "I will not compromise my convictions and principles and will not allow a paper of which I am editor to be censored by anyone."

Young claimed that following the convention's administrative committee meeting June 9 he was ordered not to print any advance story on plans for a "closed" session of the executive board, or any story concerning a committee study of the relationship between the executive board and the convention's Foundation/Church Loan Corp. without clearing it with the chairman of the executive board.

Glen E. Braswell, executive director-treasurer of the convention, said censorship is not the issue involved, and denied censorship has taken place. "It may seem to be censorship to him, but I have had no conflict with Jim Young."

Young said the situation in Colorado points to the need for a separate board of directors for Baptist state papers to give the editor freedom, yet accountability to an elected board, rather than to a convention's executive board and executive director.

Young went to the Rocky Mountain Baptist five years ago after four years as feature editor for Baptist Press. He did not immediately announce plans for the future, saying he is considering "several options" in business and journalism.



Young



First flag

A new American proudly displays a memento of the Fourth of July naturalization ceremony which ushered her into citizenship. As our nation of immigrants continues to draw the world's oppressed—including those who suffer religious persecution—home missionaries have an opportunity to share Christ's love by meeting newcomers' needs. [HMB photo by Everett Hullum]

High court won't hear property exemption case for Maryland Baptist congregation

A Southern Baptist congregation in Maryland failed to convince the U. S. Supreme Court to decide if the state may deny property tax exemption to a residence owned by the church and used by its minister of music.

First Baptist Church, Silver Spring, Md., asked the Montgomery County supervisor of assessments seven years ago to exempt a parsonage housing the congregation's minister of music. The request was denied, setting in motion a long legal dispute that finally ended June 21 with the high court's refusal to review a case.

Between its original application in 1975 and the final resolution of the case, the church appealed to a property tax appeals board, the Maryland Tax Court, a county circuit court, the Maryland Court of Special Appeals, the Maryland Court of Appeals and the U. S. Supreme Court.

But at each level the supervisor of assessment's original decision to deny tax exemption to the parsonage was left standing.

Attorneys Garland E. Lowe and John W. Baker, both members of the suburban Washington, D. C. congregation, asked the nation's high court to review the case, arguing that "the state has no authority to examine the religious doctrines of a church or to determine ecclesiastical matters for a church."

They argued further that Montgom-

Baptist Pavilion gets high marks

The New York Daily News has listed the Baptist Pavilion at the 1982 World's Fair as the top corporate exhibit.

The Daily News ranked Southern Baptists' pavilion at 6.5 on a scale of 1 to 10, the highest ranking in both the international and corporate pavilion categories. The Korean pavilion was listed first at 8.5, followed by the Chinese (7.5) and the United States (7) pavilions.

The paper cited the Baptist pavilion as both "entertaining and subtle," and added "you don't have to be religious to enjoy what is taking place." The article applauded the multimedia presentation entitled "The Word Is . . . Energy," and stated "the live show featuring a group of spirited singers and dancers called PowerSource is excellent."

"This is a testimony to the fact that we have accomplished our purpose of going into the marketplace and presenting the gospel in such a way that the secular press can acknowledge it as being Christian and at the same time recommend it to nonChristians," commented Bill Lee, Home Mission Board representative.

He added that Baptists came to the fair not only to share a Christian witness, but also "out of the conviction that an explanation of problems and uses of energy is basically a theological question."

"All energy sources come from God the creator," he said. "And there should be a prophetic voice in terms of the use or misuse of energy."

The Baptist pavilion is one of more than 30 participating nations and corporations with energy exhibits at the fair. Lee concluded, "It shows that the Christian gospel can hold its own amid corporate and international presentations in an arena such as the World's Fair."

Do you know this man?



June 30, 1982 Chauncey R. Daley completes 25 years of service as editor of Western Recorder. A photo layout and features in this issue focus on the last quarter century during which Daley has perhaps become Southern Baptists' most respected, outspoken and quoted editor. It is a fact he has become their dean in longevity, having outdistanced his closest rivals in tenure by several years.

Five years ago, June 30, 1977, on the occasion of Daley's 20th anniversary as editor, we observed that he is "a man whose finger is squarely on the pulse of his denomination, perhaps moreso than any other person alive." Nothing has changed to make us believe otherwise in the ensuing years.

And the picture above? That's what Daley looked like 25 years ago at age 38, shortly before resigning the pastorate of Harrodsburg Baptist Church to accept the editorship. The aging process has been kind to him. Perhaps the most significant change is his enlarged vision and a compassion for a world of suffering and lost humanity.

As a tribute to Daley on his 25th anniversary as editor, directors of Western Recorder voted last December to award him and his wife a trip to an international Baptist communications seminar June 29-July 2 at Ruschlikon, Switzerland. They expect to return to the United States July 9.

WESTERN RECORDER

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

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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

President Draper can become the great reconciler

James Draper, our new Southern Baptist Convention president, has an opportunity to become a reconciler for Southern Baptists. He is an avowed conservative and this is as it should be because this is the kind of president the majority of Southern Baptists want. He is a member of the inerrancy group but not the kind of person to use his office to purge Southern Baptist agencies and institutions of those who do not agree exactly with his interpretation of the Bible.

In a press interview following his election Draper gave a good account of himself. He said many things to indicate he will be a good and fair president.

One of his stated goals promises to be a valuable step toward overcoming present tensions and, if achieved, would let him be remembered as the great reconciler. He says lack of communication is one of our acute problems and he wants those on opposite sides now to start talking to one another instead of about one another.

This is as it should be. Many times leveling with one another in a brotherly atmosphere is very redemptive. Hurling charges at each other from a distance always widens the breach; exchanging views face to face in a friendly fashion heals and narrows any gap.

Anyone invited by president Draper to join in a dialog on present problems among Southern Baptists should respond with haste, humility, honesty and hopefulness.

Communication is the starting place but it must be followed by toleration. Communication will reveal many similarities in belief but it will also reveal some clear differences. Adrian Rogers is right in saying the differences are more than semantical. The literalistic interpretation of scriptures used by the inerrantists is not recommended in many Southern Baptist seminary classes.

Many seminary teachers and graduates who do not follow the inerrancy interpretation method do accept and preach the truth in the Bible with as much conviction as the inerrantists. There really is no reason then not to respect one another in a spirit of friendly toleration.

The last step in a reconciling effort led by president Draper would be continued cooperation. This would not be something new for this is the key to the phenomenal growth and outreach of Southern Baptists in recent decades. Messengers in New Orleans approved without reservation a goal of \$106 million for Cooperative Program income next year. The fact that Cooperative Program income has continued to increase substantially during the last three years of rather sharp controversy says Southern Baptists are still together in support of an evangelistic and missionary world outreach.

The reconciliation so desperately needed by Southern Baptists during the coming year will require communication, toleration and continued cooperation. President James Draper has the ability and the opportunity to become the great reconciler for Southern Baptists. Let us pray sincerely for him and his efforts.

Drunk Driving epidemic spurs vigorous response

by Ronald D. Sisk

Thirty-six-year-old Barbara Moores of Nashville did not live to celebrate her son Willie's 14th birthday Apr. 24. Nor was she around for her daughter Tessa's 18th birthday two days later.

Instead, Willie spent his birthday making preparations for his mother's funeral, and Tessa marked hers at the funeral.

Early in the morning Apr. 24 Barbara Moores became one more death statistic in an epidemic crime wave. A 20-year-old man with a backseat strewn

with empty beer cans crossed the center line and hit Mrs. Moores' car head on.

The crime is drunk driving. On a typical weekend night in Kentucky, a night like the one when Barbara Moores died, an average of one out of every 10 drivers on the road is drunk.

The result is 26,000 deaths, a million injuries and incalculable damages to families like the Moores every year. Losses to the economy from drunk drivers reach an estimated annual figure of \$5 billion.

Your chances of being killed by a drunk driver are 25 percent greater than those of losing your life from all other forms of violent crime combined. "We're talking about a crime that claims more victims than homicide, a crime that injures more people than those who commit assaults with deadly weapons," says Candy Lightner, the California mother who founded Mothers Against Drunk Drivers (MADD).

Mrs. Lightner's own daughter Cari was killed two years ago by a drunk driver with two prior convictions who was out on bail after a third arrest for the same offense.

There are some 1.2 million arrests for drunk driving every year. Even so, only one out of every 2000 drunk drivers is ever caught.

Many who are caught get off with little or no penalty. In Oklahoma City in October 1981 170 out of 175 drunk drivers arrested had their charges reduced or dismissed.

In San Diego County, Cal., there were 28,000 arrests for drunk driving in 1980 but only five percent of those arrested were tried for that offense. Most drunk drivers avoided alcohol-related conviction by pleading guilty to lesser charges.

A generally lenient public attitude toward the drunk driver has been a large part of the problem.

"For too long," says Senator Claiborne Pell of Rhode Island, "drunk driving has been socially acceptable and even condoned as a part of our American 'macho' image."

Certainly many well known people do drink and drive. Entertainer Johnny Carson and noted lawyer F. Lee Bailey were both recently charged with drunk driving on the same weekend. Country singer George Jones and television newsman Charles Kuralt have both faced similar charges.

Laws in 24 states do not even prohibit drinking while actually behind the wheel. Unless it can be proved he was drunk, the young man's drinking while driving on the night he killed Barbara

Moores was legal in Tennessee. Lafayette, La. has a popular new drive-in bar called The Daiquiri Factory which serves mixed drinks to go.

Until recently, lawmakers and law enforcers tended to reflect basically lenient public sentiments about drunk driving. Those sentiments, however, have been undergoing a dramatic change.

As one Massachusetts police official said in a recent Time magazine article, "The party's over."

Across the country, groups like MADD and RID (Remove Intoxicated Drivers) have sprung up to lobby for tough laws and strict enforcement. Often they are staffed by those like Mrs. Lightner who have lost family members as victims of drunk drivers.

Senator Pell became concerned with the issue after two of his staff members were killed by drunk drivers in separate accidents last year. Pell has introduced comprehensive federal legislation on drunk driving in the Senate.

He and 150 of his colleagues in Congress joined in the call which led to President Reagan's formation this spring of a presidential commission to study drunk driving.

Former Southern Baptist Convention president Bailey Smith and Christian Life Commission executive director Foy Valentine also joined in that call. Other Southern Baptists are pushing for stiffer penalties for drunk driving.

Twenty-two states have enacted new drunk driving laws in the past year. Such statutes are pending in several other states.

In Nashville, where Barbara Moores died, Circuit Judge Rose Cantrell had already begun a judicial crackdown on drunk drivers. In March she revoked at one sitting the licenses of 13 chronic offenders. Another day that month she ordered 39 offenders to serve two-day jail terms.

The epidemic which killed Barbara Moores still rages out of control. Americans still die at the hands of drunk drivers at the rate of one Vietnam war every two years.

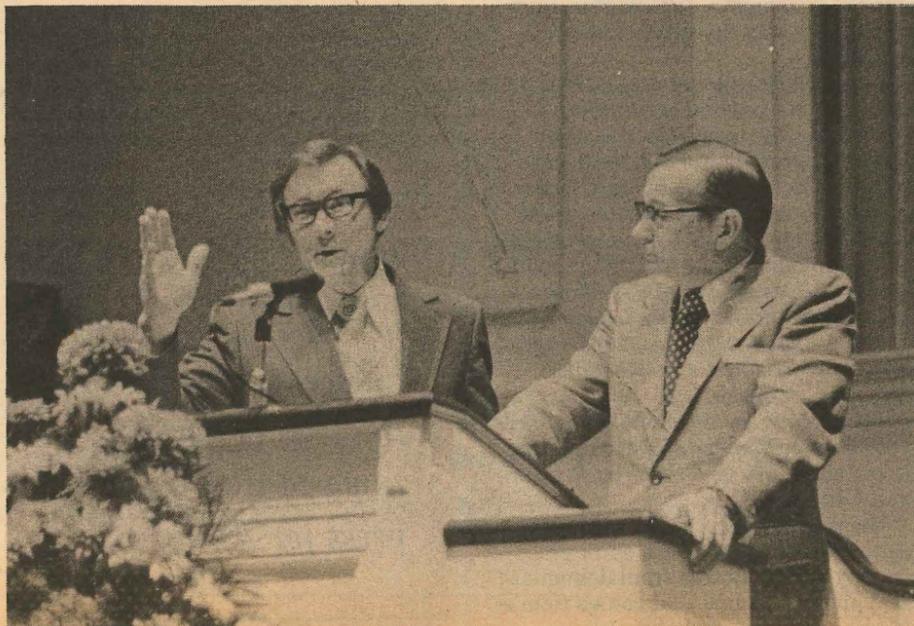
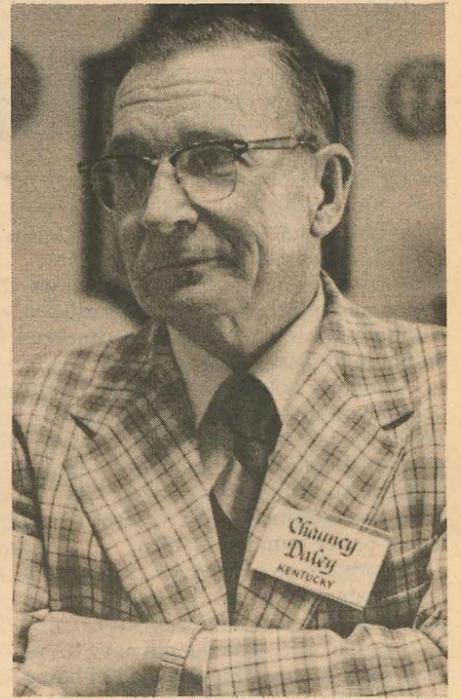
Barbara won't be around for Willie's next birthday. But for the first time in a long time there is hope that the epidemic which killed her will be stopped.

Ronald D. Sisk is director of program development for the Southern Baptist Christian Life Commission with a major assignment in education and action related to alcohol and other drugs. A second instalment appears on this page next week.



Days in an editor's life

Below, an editor attends numerous conferences, becoming a good listener. He wears lots of name tags, too, some of which misspell his name. Lower left, he awaits recognition by presiding officer John Wood at the 1975 Kentucky Baptist Convention meeting. Above it, he joins reports for a scoop at a Southern Baptist Convention press conference. At left, his work often takes him [first row, lower left] to Frankfort for sessions of the Kentucky General Assembly.



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After editing this paper 25 years, the dean of Southern Baptist journalists pauses to share his views of the profession he knows so well.

DALEY OBSERVATIONS

by Rick Reynolds

The mice in Aesop's fable could not put a warning bell around the neck of the cat so they had to always be vigilant about danger. Today, worldly influences stalk Baptist thinking like a cat but a strong Baptist newspaper is an open forum that can sound a warning.

C. R. Daley, editor of Western Recorder for 25 years, manages the newspaper so more than 56,000 subscribers will be informed about Baptist concerns and able to discern truth.

"I believe as long as Southern Baptists have the true facts and a toehold on the issues, they can be trusted to make the right decisions. Lack of information is our biggest enemy," said Daley, who edits the SBC's second oldest paper founded in 1826.

"There are so many factors in making decisions that the average person in the pew cannot be aware of all these factors. The people have to be very, very responsible. Instead of being 'yes' people and automatically taking the viewpoint of the administration they have to ask questions," advised Daley.

"Church members can raise questions in a congregation but in a large

organization like the Kentucky Baptist Convention you can't have a true democracy," he observed.

"Trust doesn't mean blind loyalty. Every leader should be called upon to give an account of himself," cautioned Daley.

"Part of an editor's role is to challenge traditional positions. The editor has to be objective about policies and, if need be, criticize them. The organizational leadership is always looking for support and understandably doesn't relish being opposed. So the Baptist paper has to be free of organizational leadership. The editor needs to answer to a committee not controlled by the executive leadership. We need to write clear guidelines to guarantee freedom," Daley declared.

"There is a necessity for a free press. An independent press for Baptists is just as important as a free press for America. Baptists can compare with America in that we have developed a power structure. It should have a system of checks and balances."

"The newspaper allows everyone a chance to participate in the democratic process through letters to the editor, news articles, informative stories and editorials. An editor like Daley is re-

sponsible for this flow of information and issues.

Daley, a farm boy from Georgia, viewed the newspaper as just another denominational job when called as editor in 1957. He said the job "offered an opportunity to influence more Baptists than if I had remained in the pastorate. I had the theological training and pastoral experience but a limited knowledge of journalism and the mechanics of circulation, promotion and finances."

But Daley soon saw the long term influence of the editor's position.

"I became more careful in my editorial positions. I selected issues to fashion Baptist thought and impact on the world. I had a growing concern for religious liberty and maintaining the democracy proven among Baptists which is always threatened in a growing denomination. I had to separate Baptist tradition from biblical truth," said the editor whose 5'9" frame holds a giant's stature in the convention.

In 25 years Daley has seen many changes take place in Baptist life.

"I saw Baptists becoming more a part of the mainstream of American Christianity. Baptists in early America tended to be strong on separation and reluctant to join religious groups with common goals. In the early history we were strongly anti-Catholic. We came to realize that the hope of the world as far as religion is concerned doesn't rest with Baptists alone. Baptists were reluctant to become involved in social ministries. Baptists were slow becoming concerned about segregation. For much of history we contributed to it. I think that's turned around," suggested Daley.

"Baptists have never put stock in uniformity. We have always been a diverse group. We haven't put stock in doctrinal statements. We've been satisfied with the way the Bible states it," stated Daley.

He sees definite strengths in Kentucky Baptist Convention programs.

"We have the most effective direct mission program in the Southern Baptist Convention. We are doing a rather effective job of reaching isolated areas in parts of Appalachia," claimed Daley.

"We are doing an outstanding job of Christian education with three liberal arts colleges and two other schools training for special groups," observed Daley, who was once a professor at Georgetown College.

"Specifically, we have one of the best assembly programs not only in the summer for youth but also year-round training at Cedarmore.

"The most impressive thing about Kentucky Baptists now is a spirit of harmony and unity free from denominational politics. I think that comes from a

"I believe as long as Southern Baptists have the true facts and a toehold on the issues, they can be trusted to make the right decisions. Lack of information is our biggest enemy."

fair and balanced administration of the executive secretary. We haven't had politically ambitious preachers at least that have surfaced," stated Daley.

"There is always a struggle in the soul of an editor in what to say and how to say it," Daley admitted. "I would always like to be liked. I would never take a stand just to be controversial. I never write an editorial that causes problems that I don't have second thoughts," he reflected. "The greatest concern is what to write. The struggle comes over what you believe is right and what would please many people such as Bible reading in public schools and prayer."

Religious liberty is a characteristic of Baptists. However, Daley points to human nature that is willing to accept authority. "It's not easy to be a Baptist and accept the burden of freedom that goes with it. Baptists, like everybody else, tend to want someone to tell them what is right and what to believe.

"Many people see the minister as the man of God who somehow has a pipeline to the truth, and it's a great temptation for preachers to take advantage of that attitude. It's even a temptation for me as an editor. When I write editorials I realize that to some readers I am speaking with religious authority. Therefore, I try to make it clear that I am one Baptist giving my opinions on an issue.

"Every time I sit down to write I ask, 'Will this bring more support for what Baptists are doing around the world or will it be divisive and lead to less cooperation?' The editor has to take a long view about what is best for Baptists. You have to be on the cutting edge. An editor has to discern things that are not clear at the time."

"If an editor is not committed to the denominational organization he doesn't deserve to be there," said Daley.

"When I retire I want to leave the newspaper with an image of denominational loyalty, dependability and honesty so Kentucky Baptists can trust the integrity of the paper."

"There is a necessity for a free press. An independent press for Baptists is just as important as a free press for America."



Lady Daley

Christine Daley keeps the home fires burning. While her faith has helped her meet some heavy challenges, her investment in others has afforded her unparalleled opportunities. If ever a woman enjoyed serving others, surely Christine Daley must be the happiest person on earth.

by Denise George, State Correspondent

"I just love people!" exclaims Christine Daley, wife of Chauncey Daley, editor of Western Recorder. "I hope to be remembered as a person who did what she could for everybody."

An attractive, vivacious woman, Mrs. Daley has been blessed with abundant energy. And she spends most of this energy making those around her happy.

Christine helps others in a multitude of ways. As a wife, mother, teacher and Christian layperson, she daily touches many lives.

Homemaking remains Mrs. Daley's first love.

"I chose that career 41 years ago," she states, referring to her marriage to Dr. Daley, whom she calls "Daley."

Together they have reared four children.

As a student's wife, pastor's wife, college professor's wife and editor's wife, she has encouraged and supported her husband in each career. With each move, she remembers how difficult it was to leave good friends, but affirms: "Daley always knew I was there and going the way he went."

Only recently has Christine accompanied her husband on his many speaking engagements.

"When we came to Louisville we had two boys on ball teams and two pre-schoolers!" she laughs. She stayed with the children while he traveled, and "kept the home fires burning."

"Daley was gone a lot. I made it possible, especially with four children, for him to feel free to look after the Lord's work."

But a few years ago, when her last son left home, she joined Daley, and has since enjoyed "meeting the people and being with him."

Mrs. Daley's four sons are a source of great joy to her.

Gil, a radiologist in Dallas, and Mike,

a counselor in Louisville, were both born during the Daleys' first pastorate in Hilltonia, Ga. When her husband enrolled at Southern Seminary, Christine recalls taking two-year-old Gil and Mike, whom she "brought in a basket," to Southern's student housing. Dale, a drama director and actor in New York, and Phillip, a young minister recently graduated from Southeastern Seminary, Wake Forest, N. C., were both born during the Daleys' tenure at Georgetown College.

The Daleys also have five grandchildren: three children born to Gil, and two born to Phillip.

Christine grew up in Warthen, Ga., the ninth child in a family of 10 children. A close knit and talented family with "lots of relatives," they would often get together with their musical instruments and "play all night." Mrs. Daley admits she "used to play the piano," but now finds little time to practice or play.

After graduating from Georgia College in Milledgeville, she found a teaching position in Hilltonia, Ga. On her first day of work she met the young school principal: Chauncey Daley. They married the following June, 41 years ago.

Mrs. Daley not only devotes time to her family but reaches out to others who need her.

As a part time teacher in Jefferson County, she teaches special needs children—"all ages and all subjects." One principal calls her an "all purpose teacher."

"Teaching satisfies my love for children," she confides. "I love the special child. They need to be loved, and they need to know that they're loved. We need to help the special child in other ways. We need to give him confidence."



Baking good things to eat—for somebody else. That's one of Christine Daley's favorite things, as she goes about life giving herself to others.

She believes her little students "need friends." So she gives them lots of love, and she "bakes lots of cookies."

Christine also teaches special needs young people, 12 to 19 years old, at a Jeffersontown vocational school. To help prepare them for simple jobs, she instructs in everything from horticulture to building maintenance. "And I teach them to mop floors and dust too!" she jokes.

Mrs. Daley uses her gift for communicating at church too.

Every Sunday morning she teaches an adult women's Sunday school class at Hurstbourne Baptist Church in Louisville. During the week, she contacts and ministers to the members, because, she claims: "There's no use in teaching Sunday school if you're not going to care about what's happening to them during the week!"

The pastor of Hurstbourne, T. L. McSwain, describes Mrs. Daley as "faithful, dependable and conscientious." He especially appreciates the fine roses the Daleys grow and arrange for the summer services.

Mrs. Daley considers her church work a "satisfaction" and "part of her life."

Friends also play an important part in Mrs. Daley's life. She spends much of her time in the evening checking up on friends. Since she, herself, has not been immune to difficult times, she can understand and sympathize with others in crises.

Ten years ago, Christine faced a crisis of her own. Her husband became very ill, and required shock treatments and weeks of hospitalization. During that time she stayed with him every visiting hour at the hospital, and tried very hard to encourage him. At times she confessed she didn't know what the family was going to do. She worried her husband might never recover from this illness.

Christine admits she "had to really rely on the Lord." The courage to cope with this crisis she attributes to a "simple faith" and the firm belief that she could "do all things through Christ who strengthens me." A strong personal commitment spawned strength.

Mere words cannot adequately express the love with which Mrs. Chauncey Daley embraces others. She is a woman who keeps coffee cake batter in the refrigerator because "there's always somebody who needs a coffee cake"; who works lovingly and compassionately with handicapped children; who visits regularly the elderly in nursing homes; who collects money for community drives so she "can go down the street and check on her neighbors"; and who listens patiently to those who are troubled because "everybody needs a friend." Christine Daley is a woman who devotes herself totally to her family, her friends, and her church—a woman who genuinely loves life, loves people and strives always to make someone happy.

A short man stands tall

When I was first elected to the board of directors of Western Recorder about 12 years ago, I came to know C. R. Daley personally. It has been an honor to serve Kentucky Baptists and work with our editor.

It is hard to write, in a few words, about a man that has been a dedicated servant to our Lord, Southern Baptist Convention, Kentucky Baptist Convention and editor of Western Recorder for 25 years.

At the first board meeting I attended I mainly observed and took inventory of what was going on. It didn't take me long to find that Dr. Daley was not the boss—he was merely a servant taking suggestions from and making suggestions to the board and carrying out their wishes. He has always been most cooperative.

One of the biggest problems the board has faced was the closing of the print shop. I am sure he spent many sleepless nights over the shop trying not to make a profit and still not lose money.

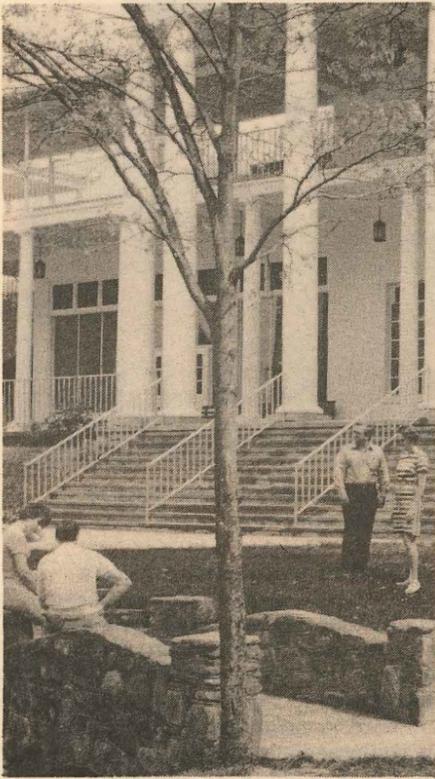
He has always been interested in Kentucky Baptists and is available when needed. He is very conservative, always trying to keep Western Recorder at the lowest possible cost. He shows no partiality among people or churches. He tells it like it is, even though many times it hurts him. Other papers often quote Dr. Daley. He is a firm believer in freedom of the press.

Yes, Dr. Daley is a man of short stature . . . but he stands head and shoulders above the crowd of Southern Baptists. May we, as Kentucky Baptists, thank God for Dr. Daley and his wife as they continue to be part of our Christian heritage.

Glenn Durham, chairman
Board of Directors
Western Recorder Inc.

Christine Daley is "a woman who keeps coffee cake batter in the refrigerator because 'there's always somebody who needs a coffee cake'; who works lovingly and compassionately with handicapped children; who visits regularly the elderly in nursing homes; who collects money for community drives so she 'can go down the street and check on her neighbors'; and who listens patiently to those who are troubled because 'everybody needs a friend'."

A little spot of heaven on earth named Ridgecrest



The Ridgecrest dining hall is a familiar background for outdoor activity.

The articles on this page were prepared by James H. Cox, associate editor. For five summers, 1957-61, he was privileged to be a Ridgecrest summer staffer and personally experienced many of the high moments and associations about which he writes.

Once upon a time a man said:

I will lift up mine eyes unto the hills, from whence cometh my help (Ps. 12:1).

In a little valley nestled among the pine trees along the sloping terrain of the Blue Ridge Mountains of western North Carolina lies one of God's most glorious garden spots. The 2900-acre tract known as Ridgecrest has achieved a place of warmth and compassion in the hearts of Southern Baptists that has

never been equaled in the history of the denomination.

Lying 18 miles east of the thriving commercial center and vacation resort of Asheville, Ridgecrest is a place where men draw apart each summer and meet their creator in the beauty of his handiwork. Someone aptly called it "a place where mountains meet the sky—and men meet God."

It is a place where men live by Christian principles. Here the called and committed of Christ's kingdom come to replenish their thirst for the gospel and discover new means to transmit it effectively.

There is some prophecy in the book of Micah that always reminds me of Ridgecrest. It reads:

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord; and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths (Micah 4:1-2).

I feel sure the psalmist must have had an inkling that there would some day be a Ridgecrest when he wrote these lines thousands of years ago:

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness (Ps. 48:1).

This is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever (Ps. 68:16).

J. Winston Pearce, of Buie's Creek, N. C., told a Ridgecrest audience about a quarter century ago: "There is probably not another spot on the earth where as many Christian experiences have taken place as those which have occurred within a mile of this auditorium where we worship tonight." The same could probably be said today.

Luther Joe Thompson, of Richmond, Va., who will soon join the faculty of Southern Baptist Theological Seminary, believes "when you are at Ridgecrest you sleep a little closer to the angels."

The people are, indeed, the finest. G. Kearnie Keegan, Southwide Baptist student secretary, described them accurately in the 1960 Student Retreat program:

From hamlet and village, from city and crossroads; from homes accustomed to riches and those which have felt the pinch of poverty, from humble homes, haughty homes, parsonages and professors' homes; from the Pacific shores and the Atlantic sands, from the states caressed by the Gulf's warm breezes to the central plains where brisk winds blow—from all of these have come those whom you will meet here at Ridgecrest.

Regardless of who you are or where you are from, God has brought you to Ridgecrest for a purpose. This experience can prove to be the pivotal point in your life. Thousands who have been here attest to this fact.

What is Ridgecrest?

The profusion of rhododendron blossoms and mountain laurel sweetly scenting the air.

Dozens of chartered buses arriving on Saturday afternoon filled with young people's laughter and song.

Powerful preaching followed by "Just As I Am, Without One Plea" and scores streaming forward to register personal decisions of commitment.

A freight train coming up the mountainside from Old Fort, bursting from the tunnel with a long shrill whistle.

A quick rainshower which comes and goes in a matter of minutes, refreshing every green thing in sight.

Staffers or guests singing favorite choruses: "Give Me Oil in My Lamp," "Do Lord," "Tell Me Why," "Everybody Ought to Know" and "Let Jesus Come into Your Heart."

One afternoon 21 years ago four of us climbed Mt. Kitasuma, adjacent to Ridgecrest, to bait our breath with the miles of grandeur which can be surveyed from that vantage point. We were very tired upon reaching the top, and as we paused to rest we were filled with an overwhelming awe and reverence over God's marvelous creation.

As we listened intently, from far down below on the other side of the mountain came the strains of chimes pealing out from the assembly carillon. They were playing "I Walked Today Where Jesus Walked." And somehow, as we communed with God in the quietness and loveliness of that spot, I felt sure they had chosen that particular song with each of us in mind.

Willard K. Weeks: The grandest Daddy of 'em all!

Checkers on the doors, please . . . Waitresses and bus boys on your nose—toes! . . . Dinner is served, please. Please come all the way to the back. Let's fill up every place at every table, please. Do not block the aisles. Let the hostesses help you be seated.

Then, muffled sounds of a chorus, led slightly off key:

**Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole;**

**Thank you, Lord, for giving to me
Thy great salvation so full and free.**

It always began that way. For 17 summers it began that way. It was as predictable as the fried chicken you knew 'Uncle' Vernon Powell and his kitchen staff was going to feed you every Sunday at noon before inviting you back into the kitchen.

I refer to those glorious summers when Willard K. 'Daddy' Weeks presided over the dining hall—and everything else—at Ridgecrest (N. C.) Baptist Conference Center, or Ridgecrest Baptist Assembly, as we knew it then.

What has become of 'the great white father' as he was affectionately known by his devoted staff since retirement in October 1967?

Now 80, Weeks and his wife, Zelma, known as 'Mom' to 'her kids' across America and around the world, are still living right there in the larger Ridgecrest community at Black Mountain, N. C. They continue faithfully in their church and keep ties with local civic organizations which promote a better way of life for all western North Carolinians.

In the 17 summers Weeks was manager at Ridgecrest 'the grandest daddy of 'em all' calculated that he had been privileged to play 'father' to nearly 7000 different individuals.

A native of Massachusetts, Weeks was educated in the public and trade schools of that state and New York. He joined his father as a building contractor in the firm of E. W. Weeks and Son in St. Petersburg, Fla. early in life.

He met 'Mom,' the former Zelma McKin of Fallasbee, W. Va., one Wednesday night at prayer meeting at

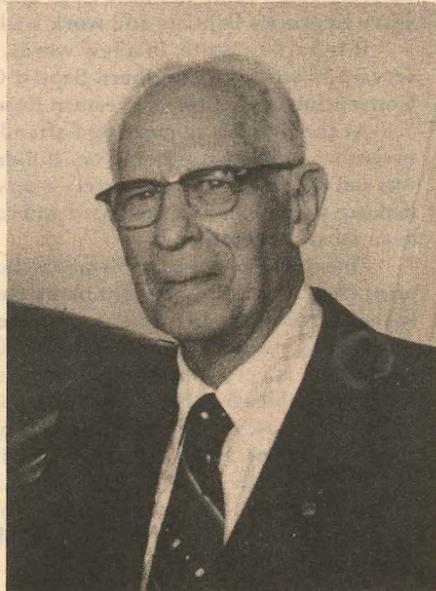
First Baptist Church, St. Petersburg. They were married in Clearwater Jan. 18, 1927.

Believing the Lord had a greater use for his life Weeks accepted the call of First Baptist Church, St. Petersburg, in 1928 as minister of education. In 1933 he was called to Main Street Baptist Church, Jacksonville. He returned to the St. Petersburg church in 1941 and in 1945 went to Second Baptist Church, Houston, Tex.

The Sunday School Board approached him about Ridgecrest in 1945 but he was reluctant to leave the local church. In November 1950 he did feel the Lord directing him to the mountains, however, and accepted a second request from the board.

Those who were on his staff in those days remember many things about him, aside from the dining hall experiences.

Each summer morning he arose at the crack of dawn, dressed in suit, white shirt and tie, and marched behind old Pritchell Hall to Rhododendron Hall for staff breakfast at 6:45. He could have waited for the guest meal at 7:30,



Willard K. 'Daddy' Weeks, now 80, was manager at Ridgecrest from 1951-67. The photo was made in 1976.

but he wanted to be with 'his kids.'

He made it clear to every new staffer, "Our door is always open for you to come in and discuss your problems as well as your joys, your heartaches as well as your triumphs." No one ever found it any other way.

Through the years 'Daddy' Weeks had the habit of toting around a pocket full of candy which he shared freely. It was a symbolic gesture of his unending desire to give of himself to others.

On Thursday nights (when the new conference weeks opened in those days) he always mounted the platform in the old Spilman Auditorium to greet those coming in. He assured everybody he and his staff were there to serve them in any way possible.

When he and 'Mom' Weeks first came to Ridgecrest they searched for a passage of scripture which could become a staff theme and be a daily inspiration to every staffer in the years to come. They adopted 1 Cor. 13, the love chapter, and this scripture was read at every Wednesday night staff meeting for 17 years.

Weeks has continued to maintain devoted interest in his ex-staffers since those years. He keeps a card file on which he writes down the changes of address he hears about, plus when ex-staffers get married, become parents, when they change jobs and every other important thing that happens to them. His Christmas card mailing list includes staffers in many lands. Today he takes special pride in the sons and daughters of his staffers who are presently serving on the Ridgecrest staff.

There are now middle-aged people scattered around the globe who testify to the tremendous impact this great humble servant of the Lord had upon their lives. When they think of Ridgecrest, and especially 'Daddy' Weeks, and so many memories they wouldn't trade for the world—not the least of which was 'Mom's' frequent reminder, "Willard, tell the kids we're glad they're here!"—they also recall, tenderly and lovingly, the words of the apostle Paul: **I thank my God upon every remembrance of you (Phil. 1:3).**

Columbia uses Christian life center for outreach

"We made a promise we would not let it become a church country club."

by L. D. Kennedy,
State Correspondent

A unique feature of the ministry of Columbia (Ky.) Baptist Church's Christian life center is that the majority of people involved are not affiliated with the sponsoring church. It is more a program of Christian recreation than of church recreation.

"We made a promise we would not let it become a church country club," declared pastor C. Michael Watts. "All the activities here (with the exception of the church league) are open to everybody." The church actively encourages people of the county (especially the youth) to come and take advantage of the opportunities at the center whether or not they are church members.

The Columbia church was looking for ways to minister to its community. It considered building a recreation center but members wondered if a church its size (about 500 resident members) could provide adequate facilities and programs.

But when the church was offered 11 acres of choice land on the outskirts of town for \$10,500 it decided to take that first step. Soon thereafter a church

study committee recommended that a 150' x 80' metal building be constructed as a Christian life center.

Much volunteer help was received for bulldozing and grading. Surprisingly the church was able to construct the building and install fixtures in 1980 for \$150,000. Present indebtedness on the building is \$97,000. The land is debt free.

The Christian life center was incorporated separately from the sponsoring church so people in the community might feel free to contribute to it without giving to the church.

Besides assuming the indebtedness, the Columbia church selects and pays the salaries of the operating staff. All board members of the corporation are members of the church. Revenues from the refreshment stand's profits, league fees and rental fees go to pay upkeep of the center.

In May 1981 Columbia Church employed Robby Speer as a full time minister of recreation. A graduate of Campbellsville College and Southwestern Baptist Theological Seminary, Speer holds an MRE degree with emphasis in church recreation. Assisting him are three part time workers and a number of volunteers from the sponsoring

church.

"If anyone goes into this type of program they need to get a full time director," Watts emphasized.

A variety of facilities and programs are involved in the weekly ministries.

Inside is a basketball court (regulation high school size) which also doubles as a skating rink. In another room are three volleyball courts. There are mats and balance bars for gymnastics. About 80 women participate in an exercise class.

Outside is a lighted softball field, two tennis courts and picnic tables. Around the property is a half-mile jogging track.

"Doctors have referred some heart by-pass patients to us to come out and walk or jog," Watts said.

Other activities at the center include aerobics, karate, self defense classes, RA camps, cheerleading clinics, church and associational youth retreats and day camps for children from kindergarten through age 12.

Future plans call for an outside picnic area, children's playground, croquet and volleyball courts.

An average of more than 100 people per day use the facilities.

"This center is a good public rela-

tions tool to our Baptist faith," Watts emphasized. "We have had several county-wide activities here such as singing, Christmas drama, community choir and charitable benefits."

No drinking, inappropriate language or drugs are allowed on the grounds. Each competition is begun with prayer. Participants have been understanding and respectful, staff members say.

Toward the end of tournaments and seasonal activities Speer passes out questionnaires surveying the spiritual interests of participants and asking how well they feel Christian principles have been applied in the activities at the center.

"We've gotten a good response on these," Speer maintains.

Speer adds his greatest fulfillment comes from seeing "lost participants who begin to show an interest in the church and spiritual things."

Still, all of the workers say they would like to see more spiritual benefits from their ministry at the center.

"We're pretty much just getting out of the first stage," Speer observed. "It takes patience. We're not yet what we want to be."

The staff feels confident future ministries will be even more effective.



Pastor Mike Watts adjusts a pair of skates. A court inside the Christian life center is used for skating as well as for basketball and other activities.



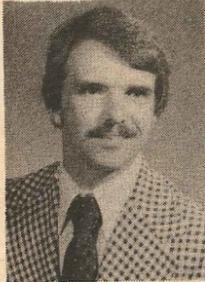
Robby Speer [l], minister of recreation, chats with Rick Sandlin, a part time employe who has been preparing the softball field for a game.



Foster



Huffman



Wallace



Clark

SWBTS graduates 450

Four from Kentucky were among the record 450 graduates receiving degrees May 14 from Southwestern Seminary, Ft. Worth, Tex.

Recipients of the MDiv degree were: Ruth Ann Foster, daughter of Mr. and Mrs. Charles W. Foster, Ashland; Jerry Wayne Huffman, son of Mr. and Mrs. Ralph Huffman, Florence; and James Curtis, son of Mr. and Mrs. John T.

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CHRISTIAN EDUCATION

Wallace, Lexington.

Gary Mike Clark, son of Mrs. Hazel Clark, Monticello, earned an MRE.

J. Gordon Kingsley, president of William Jewell College, Liberty, Mo., was speaker for ceremonies at Travis Avenue Baptist Church, Ft. Worth.

Georgetown taps three

Georgetown College alumni have named new officers, announced Wayne Moore, director of alumni affairs at a recent meeting of the alumni advisory board held on campus.

Three officers will lead the college's alumni program.

Pete Delott, an executive with Lexington's American Automobile Association, was elected president. Martha Milton Hagan of Lexington was chosen vice president. She has been an active supporter of the college a number of years and was recently named to a non policy board, Georgetown College Associates.

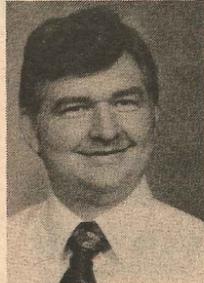
Jane Allison of Georgetown was selected treasurer. Mrs. Allison is a homemaker and writer who often contributes articles to Baptist women's periodicals.

Moore also announced the selection of 10 new advisory board members who will join the alumni policy group at the college's homecoming.

They are: Jane Cohen, Lexington; Roger Crittenden, Frankfort; Eva Rose Gutmann, Louisville; Bob Ison, Frankfort; Adrian Lamkin, Kansas City, Mo.; L. E. Martin Jr., Richmond, Va.; Sam Pollock, Georgetown; E. B. Smith, Mason, Oh.; David Stancil, Carlisle, Ky.; and Louise Switzer, Frankfort.

Campbellsville adds alum

P. Mitchell Brumback of Prospect, a 1981 graduate of Campbellsville College, has been employed as assistant director of admissions at Campbell-



Salmon



Brumback

ville College.

According to an announcement by James C. Coates, director of admissions, Brumback will work in northern and northeastern Kentucky, Ohio and West Virginia. He will talk and correspond with prospective students in these areas.

Brumback received a BA from Campbellsville in 1981. He is now working on a master of public service degree at Western Kentucky University.



Creech



Ross

98 graduate from MWBTS

Two students from Kentucky received degrees during the 22nd annual commencement exercise at Midwestern Baptist Theological Seminary May 15. Midwestern president Milton Ferguson conferred degrees and diplomas on 98 graduates.

Mark Douglas Creech, a 1979 graduate of Clear Creek Baptist School, re-

ceived the MDiv. Jeffrey Keith Ross, a 1979 graduate of William Jewell College, Liberty, Mo., received the MRE. Ross was a recipient of Midwestern's H. I. Hester Scholarship.

Rheubin South, executive secretary of the Missouri Baptist Convention, delivered the commencement address.

Salmon to Mid-Continent

Larry Joe Salmon was elected to the faculty of Mid-Continent Baptist Bible College, Mayfield, by the trustees in their April meeting according to an announcement by president Raymond Lawrence.

Salmon graduated from Murray State University with a BS in 1969 and MA in 1972. He earned a doctorate in education in 1974 from the University of Georgia.

He was on the faculty of Murray State University 1975-79. Since 1979 he has been principal of Murray Middle School.

He will teach courses in education at Mid-Continent.

Accreditation sought

Mid-Continent Baptist Bible College, has taken initial steps toward accreditation by the Southern Association of Colleges and Schools, according to its president Raymond Lawrence.

The college has also received the approval of the Kentucky Council on Higher Education to offer the BA and the BRE (bachelor of religious education).

The final application for candidacy is in process of completion and will be submitted by Sept. 15.

Lebanese students hit

A first grade student at Beirut Baptist School in embattled West Beirut was killed when her house was bombed, according to Leola Ragland, one of seven Baptist missionaries to leave Lebanon in June.

Lebanon has been the scene of fierce fighting since June 4 when Israeli troops invaded the country with the announced purpose of destroying Palestinian guerrilla strongholds.

The girl who was killed and another who was critically injured are the only known casualties from the school but Mrs. Ragland fears there may be others.

Her husband, Jim, remains at the school in West Beirut, where he helped set up a clinic and continues to assist the injured and homeless in that Palestinian section.

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VIEWPOINT

'Portraits of preachers'

Jewell Barrett, Paducah

Preachers ought to be aware of their image before the general public. Certain characteristics have developed over the years in the public's mind, which often hinders his effectiveness in the community. Some of the more obvious public portraits of preachers are these:

Other-worldly

Simple-mindedness toward the real world is one way preachers are seen. The pious preacher lives in his study looking at the world through stained glass windows. In his vocational and self-imposed isolation he doesn't know how the rest of the world lives. A remedy for this super-piety, other-worldliness is to study closely the life of our Lord, the Son of Man, God's Man of men who said, "Be ye wise as serpents and harmless as doves," and "Beware of false prophets who are wolves in sheep's clothing." Although the world killed Jesus, it never sneaked up on him. The preacher needs the mind of Christ.

Sissyfied

The preacher is not seen as the Marlborough Man, or the macho image of the community. He is seen clean shaven, neatly dressed and groomed, often pale with soft hands and bigger around the middle than anywhere else. Artists have historically portrayed Jesus with definite effeminate characteristics but is it really so? Our Christ, man among men, walked 80 miles to be baptized, then spent 40 days alone in the desert with the elements and wild animals under temptation, went to most all the villages and cities of the Holy Land on foot in three years. He was tough! The man who represents Jesus in the pulpit and community needs some of his ruggedness.

Lazy

Preachers are seen as able to do one thing. Wags have often said, "He's too lazy to do anything but preach." To them study is not work, nor is preaching, ministering to the sick and dying, praying, counseling and concern for the destinies of men. These misconceptions of preachers by the "working" class are based partly on truth, but are mostly erroneous. Jesus was a carpenter and must have had a working man's hands and muscles which did not interfere with his ministering. Physical labor, sweating one's socks soaking wet is compatible with a profession whose main tools are mind and tongue.

Lacking 'horse' sense

The world of books, years of formal education and a particular lifestyle often place the preacher in a nonpractical mind set. He deals in ideals and ideas. His "otherness," insulation from what is called the "real" world and the sanctuary of his peculiar calling often dub him as lacking common sense. Our Lord, our Ideal, was no do-do (dough-dough). He used earthy imagery in his teaching, showing himself to be in touch with earth and life. His wit, his sharp replies to his adversaries showed he was in the arena and marketplace of his day.

Beggar-man

The preacher is often seen by the business public as a man with his hand out for a hand-out, expecting discounts and gifts. To expect the world to subsidize the man who supposedly repre-

sents the Owner of everything is inconsistent. Our Lord Jesus was no free-loader. The gospel tells us he only asked for something twice—a drink of water, and was refused both times. He said he came to give; the preacher is on the same mission. Many preachers receive adequate salaries, yet retain their beggary mentality. For shame! Scaridy-cat

The preacher may be seen soft-shoeing around controversial issues, displaying fear to those to whom he ministers. He may be cowed by a church father or church mother, intimidated by deacons, bowing to those with community clout, or getting his signals from his wife. This kind of preacher is easily spooked by a "get going" telephone call, or by a dirty deacons' meeting: he panics and packs. Courage Jesus had! He encouraged his followers not to fear men who were only able to kill them. Fear creates a trap; fear attracts attack; fear hath torment.

BAPTIST FORUM

A right to know

When it comes to the "right to know" it seems that we Southern Baptists speak out of both sides of our mouths. Some things we want known but when it suits our purpose better we leave a few things unsaid. I feel deeply that Southern Baptists have made a decision against at least one nominee to the Sunday School Board without knowing the facts.

Recently in the New Orleans convention when Kenneth Chafin offered a substitute nominee to the Sunday School Board to replace Harlan Caton there were some things left unsaid that I feel all Southern Baptists have a right to know.

For instance, when the convention messengers voted, did Southern Baptists know that Harlan Caton has been a loyal Southern Baptist for more than 25 years? He has pastored Spring (Tex.) Baptist Church 20 years and in that time has led the church from a membership of less than 200 to a membership of nearly 4000.

Did Southern Baptists know the man who was nominated by the committee on boards led his church to be in the top 100 churches in Cooperative Program giving? In 1981 Spring Baptist Church gave over \$300,000 to missions causes; \$240,000 of this money was given through association missions, undesignated Cooperative Program gifts and the three special offerings taken by Southern Baptists each year. Of the remaining \$40,000, nearly every dollar went directly to a Southern Baptist-related work. One of the written stipulations for monetary support from Spring Baptist is that the work be sponsored by a local Southern Baptist church, a Southern Baptist association or connected in some way to the Baptist General Convention of Texas or the Southern Baptist Convention.

Spring Baptist Church may have had some reservations about giving full support to many of the things we do as Southern Baptists but misgivings about

the Cooperative Program has never been one of them. The record speaks for itself.

Further, did Southern Baptists know that in every Wednesday night prayer meeting the Southern Baptist Convention and its leaders are lifted to God in prayer?

Did Southern Baptists know, or even ask, why this man uses other than Convention Press literature in some of the program organizations of his church? It seems Harlan Caton's only sin was that he chose to exercise the autonomy of the local church in structuring a curriculum for his church which teaches the Bible in an expository manner. At the time changes were made, Convention Press offered no such curriculum plan. Also, there is a constant reevaluation of the curriculum to insure the resource material meets the needs of the church.

My purpose in writing this article is not to speak negatively about anyone, but rather to inform Southern Baptists. They have a right to know.

James E. Moss, Spring, Tex.

Read between the lines

I believe the most insight into the role of the pastor's wife can be found between the lines of Glenn Mollette's article (Vol. 156, No. 22, June 9, 1982). With one exception he interviewed the pastor about his wife's role. The one exception was a widow. Perhaps this speaks volumes to the pastor's wife.

I really enjoyed and appreciated the article though. Thank you for including us.

Joyce T. Cole, Walton

Wives should be interviewed

As I read the article "The Pastor's Wife: Unpaid Assistant, Free To Be Me?" (Glenn Mollette, Western Recorder, June 9, 1982), I discovered the writer included the varied opinions of seven pastors and one pastor's wife. Why weren't more pastors' wives consulted and their ideas discussed? I respect the opinions of pastors, but I want to hear from their spouses as well.

As the wife of a minister I have developed through the years a philosophy which reflects my experiences, attitudes, beliefs and behavior. I write about that philosophy in the hope other women who married ministers will share their views as well.

Pastors' wives, like other Christians, are called directly by God. Their responses to his call may be as diverse as the individuals themselves. Some may be called to serve the church in full time unpaid positions. Some may serve as dedicated church members while taking positions in the community as volunteers or paid professionals and workers. Some may feel their primary responsibility lies in supporting husbands who labor under inordinately heavy loads. Some may (God bless them) try to do all of the above. All will seek to meet the changing needs of their families as well.

What a challenge confronts pastors' wives! What unique people are pastors' wives! When such women accept the challenge of their freedom and responsibility in Christ, churches will be blessed with the same magnificent diversity in their pastors' wives as is evident throughout God's people.

Sharon Whitehead, Somerset

Graham misquoted

I just expect the news media to misquote people, especially if that person is standing for the truth.

Billy Graham did not say "I saw no evidence of religious persecution in Russia."

What he did say (I heard him) was that *there is more freedom in Russia than Americans are aware of*. This is

true.

I remember mentioning just a few years ago in WMS meeting about the people crowding the Baptist church in Moscow. Immediately several spoke up and said, "I didn't think they were allowed to have churches in Russia."

It seems the WR editor wrote the first paragraph. I don't think the interpreter would misquote him.

Another thing while I am writing. Mr. Daley should know that at the "grass roots" the great majority of people are conservative. We believe God does honor his word even above his name (Ps. 138:2).

Nellie Beach, Dry Ridge

Supports seminaries

I was converted, nurtured, ordained and have ministered in Southern Baptist churches in Kentucky. No one knows better than I the fine, committed, mission minded people that fill our churches.

I write this letter as a concerned Kentucky Baptist. I am concerned over some of the rhetoric which has misled some of our church members. Some disgruntled, power hungry individuals in the Southern Baptist Convention would have us believe our seminaries are filled with liberals and non-Bible believing heretics.

I have just finished my third year at Southern Seminary. I can testify Southern is not a "liberal" seminary. Those who would call any of our seminaries "liberal" either (1) do not know what a liberal is; (2) are grossly misinformed; or (3) are bald faced liars!

The men and women that form the faculty and staff of Southern Seminary are among the finest, most committed biblical Christians I know. I have certainly never known anyone as committed to biblical truth as faculty members like Dale Moody, John Polhill, Frank Stagg and Glenn Hinson.

It is my hope and prayer that before Kentucky Baptists jump on the bandwagon with those pointing fingers at our seminaries they look at the facts. Remember the countless seminary students, faculty, staff and alumni that have labored so long and well in places of church and denominational leadership. The ultimate test of any educational institution is the caliber and accomplishments of its graduates. Each of our seminaries—Southern, Southwestern, New Orleans, Southeastern, Midwestern and Golden Gate—passes this test with flying colors!

Thomas W. Newman, Louisville

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MOUNTAINS TO THE MISSISSIPPI

PERSONNEL

Jimmy Lynn Rowland, an entering student at Southern Seminary, was elected interim minister of youth and activities by Westport Road Baptist Church, Louisville, effective June 10.

Rowland, 26, is a native of Wickliffe, Ky., and is a recent graduate of Union University, Jackson, Tenn.

James B. Lewis is pastor at Westport Road.

Four from Kentucky will share their talents with personalities from around the United States and the world at the Woman's Missionary Union Leadership Conference at Ridgecrest, N. C. this

summer.

Assuming program responsibilities will be Jane Allison, WMU enlistment and enlargement director, Georgetown; Sue H. Enoch, Kent School for the Blind program supervisor, Louisville; Lena Romans, Girls in Action director, Lexington; and Anne H. Smith, minister to preschool children, Louisville.

O. G. Lawless, pastor of Calvary Baptist Church, Bowling Green, was recipient of the outstanding denominational service plaque presented each year by Living Hope Baptist Church of Bowling Green. Lawless was honored in the evening service May 23 along with Mrs. Lawless. Warren Association director

Francis Tallant was chosen to express words of commendation for Lawless who has rendered outstanding service as a pastor and denominational worker for many years.

Harry S. Collins has been called as pastor of New Zion Baptist Church, Bonifay, Fla. Collins is a native of Somerset and his wife, Mary, is from Louisiana.

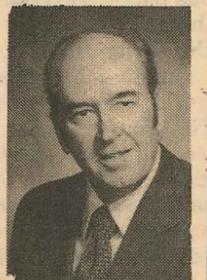
He is a student at Baptist Bible Institute, Graceland, Fla.

Susan Ellen Ballou of Corbin was one of the speakers at the Woman's Missionary Union annual meeting in New Orleans. Miss Ballou, selected last Janu-

KBC ACTIVITIES

FRANK OWEN

Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243



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 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

AUGUST

- 2 Interfaith Witness Conference. Henderson, Immanuel Baptist Church
- 3 Interfaith Witness Conference. Paducah, Lone Oak Baptist Church
- 5 Interfaith Witness Conference. Walton, First Baptist Church
- 5-7 Early Childhood Education Workshop. Cedarmore
- 8 Language Missions Day
- 9-11 Pastor/Wives Retreat. Cedarmore
- 13-14 Sunday School Weekend. Cedarmore
- 15-18 Kentucky BSU Retreat. Cedarmore
- 16-20 Sunday School Children's Whistle Stop Conferences. Paducah, Immanuel Baptist Church; Bowling Green, First Baptist Church; Paintsville, First Baptist Church; Lexington, Calvary Baptist Church
- 21 Sunday School Conference, Jonathan Creek
- 21 WMU Area Meeting, Mayfield, First Baptist Church
- 21-22 WMU Leadership Conference, Cedarmore

SALUTE DR. DALEY

We rejoice with Dr. C. R. Daley in the celebration of his 25th anniversary as editor of our state paper and commend his staff colleagues for appropriately honoring him in this milestone of rare achievement.

Dr. Daley has been a pillar of strength to our denomination, not only as editor of Western Recorder, but as a friend and colleague to many of us who often cherish his counsel; and as a leader in our denomination generally. His pen is of outstanding general reputation among Baptists and in some fields he is perhaps the most articulate and incisive writer we have of denominational problems and sometimes controversies.

It was a privilege of the writer to have served on the Western Recorder Board of Managers 25 years ago when Dr. Daley began his long tenure of outstanding service. The paper has played

a constantly important part in our Baptist life throughout his leadership. His recent writings about the current crisis years of our Southern Baptist Convention are unexcelled in their measure of insight, honesty of purpose and frankness. They deserve careful and thoughtful reading by all of us who love our denomination.

Dr. Daley's writings, like the Western Recorder generally deserve wider circulation and readership. Well-read and well-informed Baptists are the human resource our denomination perhaps most needs. We as a Convention must never be without a state paper. We need it for mutual communication and the dissemination of information. Let us all encourage and promote broader subscription and readership as an added tribute to and gratitude for Dr. Daley's quarter of a century of unparalleled service.

International Series

ONESIMUS: SLAVE AND BROTHER

Philemon 8:20 This brief letter, written by Paul to his very dear friend, Philemon, while Paul was in a Roman prison, relates a beautiful story of intercession, forgiveness and restoration to fellowship.

It is reasonable to assume that Philemon was a native and an inhabitant of

Colossae in Phrygia who became a Christian under the ministry of Paul. The ties of love which bound them together ever after were a source of joy and comfort to Paul.

The recommendation This well-to-do man owned one or more slaves. One of them, Onesimus, appropriated some of Philemon's property and ran away. Fearing punishment for his crime, Onesimus fled to Rome, within the confines of which he hoped to get lost in the crowd. Haunted with the fear and dread of detection and arrest, this fugitive came into the presence of Paul, who introduced him to Christ. Paul then sent him back to his Christian master to confess his sin and to be not merely a slave but "a brother-beloved." Remembering that Philemon could legally inflict on Onesimus the death penalty should he be so inclined, Paul wrote this letter and sent it to him by Onesimus.

The request Approaching the matter which occasioned this letter very tactfully Paul urgently requested Philemon to receive Onesimus into his household in full standing, and as a "brother in Christ." His request indicated that it was not only eminently desirable for him to do so, but that, as a Christian, Philemon was under obligation to do so. Had he refused, Philemon would have been chargeable with a flagrant neglect

of his duty.

The reimbursement Paul's letter revealed a tenderness toward the offender and at the same time a full awareness of the guilt of Onesimus and his real need to make restitution. Because of what the transforming power of Christ had done for Onesimus, Paul assured Philemon that he was now able to prove himself profitable to him as a Christian servant and brother in Christ.

Paul voluntarily took upon himself the task of reimbursing Philemon for any loss which he had suffered on account of the theft which had been perpetrated by his slave if Onesimus could not pay it.

Life and Work Series JESUS—GOD'S SON

Hebrews 1:1-5, 10-11 At various times and in different ways God revealed himself as a God of power, justice, holiness, truth, love and mercy. He has spoken to people through his work of creation and through human conscience. He has also spoken through various messengers whom he has commissioned to be the bearers of his will to men. Then, through his Son Jesus Christ, the Father revealed himself to men.

Hebrews 2:1-4 "Therefore" refers to what God revealed regarding the great-

ness and the superiority of Christ. Careful heed must be given to what has been revealed to us and to the things which we have heard lest we drift away from them. Anyone who drifts away from the truth must give an account to God for doing so. Every Christian is expected to give earnest heed to God's great salvation and to the obligations which grow out of his personal relationship to him. When by grace through faith in Christ one is saved, he has new desires, new motives and new aspirations. This salvation which was provided and wrought out by Christ through his death on the cross and which is the only salvation that is available, deserves to be described as great. It is great in its conception, great in its cost and great in its content. All who possess this salvation should prove they are grateful for it by rendering useful and faithful service for their Lord and their fellowmen as long as they continue to reside on the earth.

Hebrews 13:8 In the light of the innumerable changes that have taken place in the past, that are taking place in the present and that will occur in the future, it is encouraging and challenging to know beyond doubt that Christ our Savior and Lord is unchanging—"the same yesterday, and today, and for ever." He is unchanging in his person, his purpose and his power.

SUNDAY SCHOOL LESSONS

JULY 4, 1982



H. C. Chiles

ary to serve on the national Acteens advisory panel, appeared on the Monday evening program at the Hilton Hotel. She also was a page at the Southern Baptist Convention.

CONGREGATIONS

At the recent gathering of the Kentucky State WMU the Bell County Association WMU was recognized for its work in literacy missions begun 25 years ago.

The literacy missions work began in Bell Association at Clear Creek Baptist School under the direction of Lillian Isaacs, then associated with the school.

A citation was presented on behalf of the Home Mission Board by Lillian Isaacs, literacy field consultant.

Van Buren Baptist Church, Louisville, observed Oneida Baptist Institute Day June 6. Special guests for the day included Oneida students and Howard and Sandy Anders. Howard brought the morning message and the music was under the direction of Sandy. Kim Sargent, an Oneida student, was also featured on the program. Roy Hamilton is the Van Buren interim pastor.

Central Baptist Church, Paris, will host a puppet training seminar July 10 from 12:30-4:00 p.m. The session will be led

by professional puppeteers and will help both beginner and experienced puppeteers.

For additional information call the church office.

MISSIONS

Donald and Sarah Duvall, missionaries to Indonesia, have completed furlough and returned to the field. He is a native of Lexington. The former Sarah Eddleman, she has lived in Louisville and Georgetown.

They were appointed by the Foreign Mission Board in 1972.

Michael and Gloria Hudson, mission-

aries to the Bahamas since 1978, resigned from mission service May 31. She is the former Gloria Durrett of Paducah. They will reside in Louisville.

DEATHS

Arnold Kummer, a long time leader in First Baptist Church, Franklin, died June 13 at age 66.

Kummer was chairman of the board of deacons, superintendent of Sunday school and a member of the choir. He was church moderator 26 years.

Survivors include his wife, Rebecca Dinwiddie Kummer; one brother; two sisters; five nieces; one nephew; and one great nephew.

HOMES FOR CHILDREN

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



CLEAR CREEK COMMENTS

Leon Simpson, President
Clear Creek Baptist School, Pineville, KY 40977



NOT GODS BUT GOD'S

Human beings, made in the image of God, are so constituted that we must worship. God desires that we worship him, our maker, sustainer and provider. However as free, moral agents we are free to choose who, what and when we worship.

Satan, God's arch enemy, came to the Garden of Eden with his seductive snare and led the first pair into rebellion against God. Their choice to disobey God brought about a change in their nature and caused the fall of mankind. As the descendants of Adam and Eve each one of us has that fallen nature.

Separated from God the Father by the fall, humanity gropes to find God. Left to ourselves, we tend to make our own gods instead of finding the one true God. This results in what is known as idols. An idol may be an image shaped by man from wood or stone. It may be some obsession that grips one and takes first place in life, such as one's profession, business, pleasure, possessions or power. It is not unusual for groping human beings to make a

god of themselves. All thoughts are for self. Such persons do what they want to do when they want to. This makes one feel like a god because he seems to be in control. Whether worshipping man, something man has made or himself, he feels in full control and therefore acts as if he were a god.

But we can never be gods because there is only one true God. However, because of God's love and grace, we can be God's. We can belong to him not just because he is our maker but because of regeneration—the new birth. When we repent and believe in Jesus as personal Savior, we are redeemed or purchased and become children of God. We belong to him. When born again we are God's own. We are his field to cultivate and bring forth a harvest through service.

In the ministry of Baptist Homes for Children, we who serve are not gods. But we are God's instruments. We are his children, dedicated to his service, giving our best as trained, committed instruments in his service of ministry to dependent, neglected, hurting children and families.

GLAD TO BE A BAPTIST

A dear Methodist minister friend of mine recently discussed some issue in his church paper. He concluded his discussion with words like these, "The General Conference is the highest legislative body of our church. When the General Conference speaks, it speaks for the entire United Methodist Church." While I cannot verify the truthfulness of his statement about our Methodist friends, it brought to my mind a strong conviction held by Baptists, namely, that every local Baptist church is autonomous. I am glad to be a Baptist because the highest legislative body dealing with local church matters is the local Baptist church itself. No larger body or convention can speak for a local Baptist church. A local church can best represent itself. As we celebrate the freedoms we enjoy in America this week, let us also celebrate the freedom of each local church to seek to know God's will and do God's work as the Holy Spirit directs under the lordship of Christ.

I am also glad to be a Baptist because

of what we believe. Our "Baptist Faith and Message" indicates that Baptists believe the basic teachings of the Bible. You can call me evangelical, fundamental, conservative or any other term which identifies me with God's wonderful people who believe the Bible, preach salvation by grace through faith and trust a living Lord who shall return someday. The world ought never to doubt that Baptists have firm convictions about our Lord, nor should it fail to notice our visible allegiance to him.

This brings me to a final reason I am glad to be a Baptist. I rejoice in all of the things we attempt to do for our Lord as Baptists. We preach and witness around the world, we form churches and help them to grow, we teach and heal and publish glad tidings and . . . we also train ministers for Jesus Christ!

I am glad to be at Clear Creek Baptist School where we help to train men for the work God has called them to do. The reason our school was founded was to better prepare God's servants to serve him. Yes, I'm glad to be a Baptist. Come to see us at Clear Creek and we'll be glad together.

REWARDING WORK

More than 3000 people usually visit us in the months of June and July. Many Sunday school classes, WMU or Brotherhood groups come, many people on vacation drop by. Hundreds spend a weekend or a week with us in camps or retreats. A group from Memorial Baptist, Murray, was the first to arrive for a weekend visit this summer, closely followed by a group from Taylorsville Baptist who spent the week and conducted a Bible school in a nearby mountain church.

We have over 175 boys and girls going to school and/or working this summer. This is a larger group of students than we had enrolled in at least 70 of our school's 83 regular school years. We closed the regular term this year with 401.

Up to 150 prospective students will come in these two months with their parents or other relatives to see the school and be interviewed. Usually this process takes two hours. As president, I personally show them around and conduct the interview. Each one is precious and if they come, their life and direction is my responsibility while they are here. I want to know them. I want to lay

the groundwork for a successful experience. I call upon my own experience as a student for years in our dorm, as a dorm houseparent 20 years ago having taken leave from my law school studies, and 10 years of experience as president. It is often an exhausting effort but one so worthwhile. Our summer school began with students arriving on Sunday, June 6th. I arrived at the office at 8:00 a.m. that morning and left at 4:15 a.m. the following morning, having had several arrive after midnight. There is hardly a day in the year when at least one student does not arrive either to stay or to visit. We are a year round program. Every nine weeks including the summer months we have students who complete their four years of academic work. Many of our graduating seniors in May had been here seven, six or five years having come as 6th, 7th or 8th graders.

Many relatives who visit with their children often become financial supporters of our work whether their child becomes a student or not. A parent whose daughter may enroll in August recently visited and then sent a \$200 donation from LaGrange and this note: "The day spent at Oneida was most enjoyable. Thank you so much for

taking the time to show us around and explain your program so thoroughly. It was refreshing to spend time with someone who finds their work so rewarding!"

A long time Oneida supporter recently wrote from Burlington: "I was one of the group to visit yesterday. It was my third time there but the first time in 10 years. It was a wonderful experience and I thank God for the great work you are doing as a staff. There is a beautiful and spiritual and warm feeling at Oneida." She must have really enjoyed her day because a check for \$1000 was enclosed.

First-time visitors wrote: "Enclosed is a \$25 donation for operation of your outstanding school. We thoroughly enjoyed the time spent there. The meal was good. The trip across campus was entertaining and enjoyable. The choir was super as was the movie, etc. We were particularly impressed by the way students conducted themselves and the silent prayers by many of the students for their food."

From Hopkinsville: "It was such a joy to visit Oneida. How great it would be if we could have more schools like it in our state and country. God give you health and strength to continue for

many years to come."

From Greensburg: "It was a very pleasant visit to your place last week. You are obviously doing a great work. Please accept this \$25 to help in some way."

ONEIDA JOURNAL



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

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