

# WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

VOL. 156, NO. 26, JULY 7, 1982

## SBC voting high jinks cost Missouri official his state staff position

by Dan Martin

A state denominational employe has resigned and four churches have been publicly cited in an investigation into registration irregularities at the 1982 Southern Baptist Convention.

Jim Thomas, 48, Church Training director of the Missouri Baptist Convention, resigned June 23 at the request of Missouri Baptist Convention executive director Rheubin South after an investigation revealed Thomas presented false credentials to register as a messenger at the annual meeting of the 13.8-million-member denomination.

Thomas, a member of First Baptist Church, Jefferson City, Mo., was one of 10 persons asked to return ballots and other credentials after it was discovered their church had more messengers than permitted under Article III of the SBC constitution which allows a maximum of 10 messengers per church.

In addition to the Jefferson City church, which registered 11 messengers, including Thomas, the other churches publicly cited for having too many messengers were: Riverside Baptist Church, Jacksonville, Fla., 15 messengers; Second Baptist Church, Memphis, Tenn., 13; and First Baptist Church, Tucker, Ga., 11.

Registration secretary Lee Porter, of Nashville, reported the 125th annual meeting of the SBC registered the second highest number of messengers ever, 20,438, second only to the 1978 meeting in Atlanta, when 22,872 messengers registered.

He will write the churches cited since it is not a matter between the SBC and individuals, but between the denomination and churches.

Thomas told Word and Way, news-journal of the Missouri Baptist Convention, he was not elected a messenger from First Baptist Church, but his former associate, Gil Brink, was. Thomas said when he heard Brink joined a church in California, where he has accepted a new position, and was

no longer eligible to be a messenger from the Missouri church, Thomas signed his pastor's name to a letter certifying he had been elected.

However, Brink notified First Church he could no longer be a messenger and Mrs. Nelson Duke, wife of the pastor, was certified as the 10th messenger. Earlier, the congregation elected her as first alternate.

Pastor Nelson Duke, a member of the SBC Executive Committee, said he was astonished when the church was cited for violating registration rules. "We had been very careful to elect only 10 messengers and then some alternates," Duke said.

"I am truly sorry about the whole affair, but the church was careful to abide by the rules," he added.

Thomas, who has been Church Training director for the convention five years, is a native of Monette, Mo. He has been pastor of churches in Missouri and Texas, and educational director for a number of churches, including Park Temple Baptist Church, Ft. Worth, Tex.; North Phoenix (Ariz.) Baptist Church; Lamar Baptist Church, Wichita Falls, Tex.; Queensboro (La.) Baptist Church; Tower Grove Baptist Church and First Baptist Church of Ferguson, both in the St. Louis area.

In an interview with Word and Way, Thomas expressed sorrow and regret for registering illegally, calling his actions "the most stupid thing I've ever done."

Baptist Press contacted the pastors of the other churches publicly cited for violations.

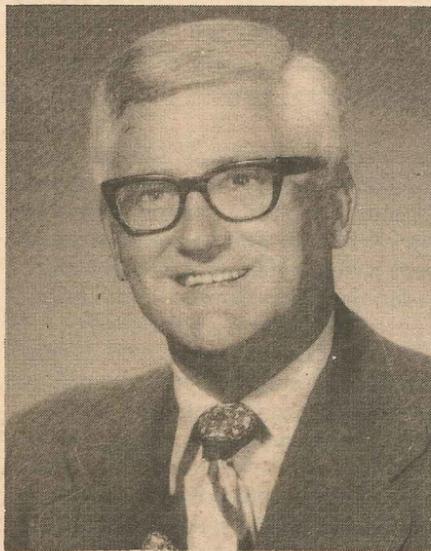
H. Edgar Twine, pastor of the Jacksonville church, said the situation was a "misunderstanding which got compounded." He said the church elected 10 messengers and five alternates, but presented credentials to all 15 persons. The action, he said, was to ensure that the church had its full allotment of messengers in New Orleans.

Most of the messengers, he added, had never been to a convention before and were not aware of how the meeting operates. "They thought we would sit by delegations," he added.

Twine acknowledged that the church "probably should not have given cards to the alternates." He said the registration controls "are good and the procedure is quite proper."

When informed of the over-registration, five of the messengers returned their ballots—all unused—and other credentials.

James W. Hatley, pastor of Second Baptist Church, Memphis, said he "understands and concurs with the



LEE PORTER: undercover man

action of the credentials committee. The error was human, unintentional and regrettable."

He said the church elected nine messengers, but was told three of them would not attend. Then, four members of one of the church families asked for credentials to be able to attend. The confusion occurred when two of those who said they would not attend in fact did.

In that confusion, Hatley said, the church came up with 13 messengers. The extra three turned in their ballots immediately, all unused.

"To make sure we didn't have too many, my wife, my son and I did not use our ballots either," he said.

R. D. Mullis, pastor of the Georgia church, said: "I am sorry it occurred. It was innocent. I feel badly about the fact we had to be exposed, but I take full responsibility."

He said the church "properly prepared" 10 messenger cards, and then a retired minister asked for permission to attend as a messenger. Permission was granted, Mullis said, adding: "My wife and our minister of education's wife relinquished their cards to allow our former pastor and his wife to attend. At the convention, someone told me the man's wife did not come to the convention, so I told my wife she could register. She did."

"The next day I learned the other woman had registered. Lee Porter called me that night, and at 9 the next morning we were at the registration desk. I gave the gentleman there all of the materials. The ballots had not been used."

Porter told Baptist Press the investigation is continuing. "I think we are going to uncover some more irregularities," he said.

Porter said the matter of registration "is a question of integrity. I am not playing political games or trying to politicize the registration. What I am trying to do is to insure the integrity of the registration and balloting process."

He said he is going to "follow through" with the registration investigation, and that if he uncovers other irregularities, he will "name names" and publicly cite churches.

## Brotherhood lawsuit ends as plaintiff told to accept settlement

A federal district judge has ruled that a sexual harassment lawsuit against the Baptist Brotherhood Commission, Memphis, Tenn., has been settled.

Odell Horton, judge of the U. S. District Court for the Western District of Tennessee, ruled June 18 that "a complete and binding settlement agreement has been negotiated among the parties in this case."

Barbara (Mrs. Robert) Minor, 44, a nine-year employe of the Brotherhood Commission, filed suit Apr. 9, 1981 against the commission, three of its executives and the Southern Baptist Convention, charging sexual harassment and defamation of reputation and asking \$3 million in damages.

Named as defendants were James H. Smith, commission executive director; G. Norman Godfrey, associate executive director; and David Haney, who was director of the Baptist Men's Division, but has since left the commission to open a consulting firm in Memphis.

Horton's ruling orders that a settlement reached Aug. 4, 1981 is to be enforced.

Court papers indicate the settlement includes eight months of salary for Mrs. Minor, up to \$1000 for medical expenses, a flat \$5000 fee for her attorney, Lillian E. Dykes, and other incidental expenses, for a total settlement estimated at \$14,000.

Mrs. Minor contended a settlement was not reached, although she admitted she signed a letter which set out the terms of the agreement, which was negotiated by Mrs. Dykes and Ernest G. Kelly Jr., attorney for the Brotherhood Commission.

Horton wrote in his order: "The court, after careful consideration, discredits that part of Mrs. Minor's testimony where she states that she thought she was simply signing the letter to show that she had read it. That part of her testimony is just totally inconsistent with her conduct throughout the settlement negotiations."

In her suit, Mrs. Minor contended that Haney declined to promote her to division level secretary in 1980, after she refused to respond to what she described as a request for sexual favors on behalf of an associate. It further alleged that Haney, Godfrey and Smith made public statements questioning Mrs. Minor's mental stability and morality, causing her grave embarrassment and humiliation.

The suit further alleged the "defendants are employed by the Southern Baptist Convention in various positions at the Brotherhood Commission and that the defendants are officials, representatives, agents, servants or employes of the Southern Baptist Convention."

## No paper next week; next issue July 21

In keeping with a previously announced policy, there will be no edition of Western Recorder published July 14. The next issue will be dated July 21. Additional Sunday School Lessons are included this week to provide for the week when there will be no paper. Western Recorder normally does not publish the second week of July each year.

# WESTERN RECORDER

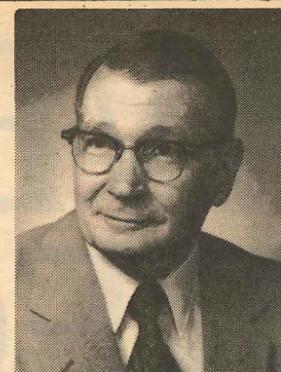
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Earnestly contend for the faith which  
was once for all delivered to the saints.  
—Jude 3



C. R. Daley

## DALEY OBSERVATIONS

### What about resolutions?

The discussion and vote on resolutions by Southern Baptists in New Orleans provided good news copy, especially in the secular press. We are now on record as favoring constitutional amendments permitting prayer in public schools and outlawing practically all abortion. We also favor presenting the Genesis account of creation along with other views of creation in public school science classes.

What does this mean? What difference will the adoption of these resolutions make in our Baptist schools and seminaries? Will Baptist Sunday school lessons and other printed materials have to reflect the positions taken in these resolutions? Will the Southern Baptist Public Affairs Committee be bound by these resolutions? What are resolutions anyway and why adopt them?

Resolutions have been used throughout Baptist history to express prevailing viewpoints of those adopting them. They are used by churches, associations and state conventions as well as by the Southern Baptist Convention. They deal with non-controversial issues as well as controversial issues. They are not binding on anyone or any denominational agency or institution though agencies and institutions would be unwise not to consider such expressions. A resolution simply says this is the way the majority of us feel at this particular time.

The operation of our agencies and institutions is entrusted to trustees or directors elected by the convention. They report annually to the convention and the convention can approve, disapprove their reports and advise trustees anytime it chooses to do so.

But Baptists learned long ago that the complex operation of denominational boards and institutions cannot be conducted from the floor of the convention. The trustee system is a safeguard in that it protects the convention from itself and the changing moods and emotions that characterize Baptists.

There are those who do not see the value of such a safeguard. They would require denominational boards and institutions to embrace immediately the sentiments ex-

pressed in resolutions adopted by the convention. A resolution calling for this very thing was presented in New Orleans. The convention president wisely referred this resolution to the Southern Baptist Convention Executive Committee for study.

The sentiments expressed in convention resolutions generally reflect the thinking of the majority on the resolutions committee. This year's committee was dominated by right wing religion and political viewpoints, hence the resolutions on prayer in public schools, abortion and creationism.

That such resolutions were approved should not be surprising. The majority of Southern Baptists are more concerned for what they believe will be the good effects of prayer in public schools than they are for the principle of religious liberty and separation of church and state. We were strong on separation of church and state as long as we were the minority and the oppressed. Now that we are the majority we want the power of the state to sponsor prayer even if it means oppression for those who embrace other religions or no religion.

Some would do away with resolutions at meetings of the Southern Baptist Convention or greatly restrict their use and their sponsors. This would be a mistake. Offering resolutions is about the only way left for one to express his or her convictions and be heard in a convention meeting.

It's always appropriate for a majority of those present in a Baptist meeting to say how they feel about any current issue. If the majority is wrong and it often is, the same process will ultimately correct itself.

As for the resolutions approved in New Orleans, I favor voluntary prayer anywhere, anytime. I am against abortion as a birth control method and I believe the Genesis account of creation. I do not favor constitutional amendments on these matters because I don't think they are necessary and I do not favor teaching of Genesis 1 or any other part of the Bible at government expense.

The majority of messengers in New Orleans took another position and I honor that. I'm grateful for resolutions but I am also grateful there is no place for coercion in conscience in Baptist life.

### Southern Baptists work to stiffen drunk driving laws

by Ronald D. Sisk

Southern Baptist leaders are working with other church people, citizen's groups, legislators and law enforcement officials in a massive nationwide restructuring of drunk driving laws.

The demands of these groups have resulted in many new laws which are expressly intended to deter drunk driving by making it increasingly painful for a person to be caught drunk while driving.

In an attempt to put the fear of the law into those who are tempted to drink and drive, the new statutes focus on three areas of concern: mandatory minimum sentences, the establishment of blood-alcohol content as sufficient proof of guilt and the recording of drunk driving incidents on an individual's record to discourage repeat offenses.

A new Florida law, for example, requires first offenders to pay a minimum of \$250 plus 50 hours of community service and suspends the offender's driver's license for six months. A second offense within a three-year period calls for a mandatory 10-day jail term, a \$500 fine and a one-year license suspension.

A new California law mandates a minimum fine of \$375 along with a 90-day license suspension and a 48-hour jail term for a first offense conviction. The jail term may be waived in some cases by attending a traffic safety school.

Tennessee's tough new statute stipulates a sliding scale of jail terms and fines ranging from 48 hours and \$250 for a first offense to 120 days and \$5000 for a third offense.

In states where penalties are severe, however, it has often been difficult to get a conviction. Drivers plea bargain for reduced charges and overloaded prosecutors and judges comply to keep court dockets from jamming up. As a result, an increasing number of states are making blood-alcohol content the standard of proof for drunkenness rather than just one indicator.

Entertainer Johnny Carson was arrested in Beverly Hills Feb. 27 with a blood-alcohol content of .16 percent. California law considers a blood-alcohol content of .10 percent proof of drunkenness (three drinks in one hour for a 160 lb. person).

Maine has a similar standard but makes readings above .20 percent proof of a criminal rather than a civil offense. A first offender in Florida must go to jail for three days if his blood-alcohol content tops .15 percent.

Now when a person has a record of driving while drunk, it is increasingly difficult to erase that record.

Offenders in Missouri will no longer be able to be tried as first offenders because of an inability to obtain records, as is true in many states.

The new Missouri provision, supported by Missouri Baptist leaders, establishes a centralized record keeping system for drunk driving offenses. All state and local convictions in which the defendant was represented by a lawyer are recorded.

Southern Baptists have played an active role in a number of states in the campaign for tougher drunk driving laws.

Billy E. McCormack, pastor of University City Baptist Church, Shreveport, La., is a member of the Governor's Task Force on drunk driving.

Retiring Biblical Recorder editor Marse Grant is among Baptists recently appointed to a similar panel in North Carolina.

Arkansas' Christian Life Council director Bob Parker is helping to organize a citizen's lobby called MADD (Motorists Against Drunk Drivers) to push for new laws in that state's 1983 General Assembly.

State Baptist paper editors, state Christian Life Commission workers and Baptists who are leaders in a number of state organizations dealing with alcohol education and action are working for passage of laws under consideration in their respective legislatures.

D. L. Lowry, president of the Baptist General Convention of Texas, was among early leaders calling for a national solution to the drunk driving problem.

In spite of this heavy involvement by Baptists, resistance to such change is strong.

Kentucky, a traditional Southern Baptist stronghold with a Southern Baptist governor, a Southern Baptist lieutenant governor and the strong support of the editor of the state Baptist paper, was unable to pass any new drunk driving laws this year.

Alabama, also a state well populated with Baptists, failed to raise the legal drinking age to 21, a measure which has reduced alcohol-related traffic fatalities by an average of 28 percent in 14 other states.

Nevertheless, stronger penalties are beginning to deter drunk driving and Southern Baptists are continuing their fight to keep drunk drivers off the road.

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.

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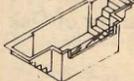
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## PERSONNEL

**Leigh Ann Miller is youth director**  
Leigh Ann Miller, a senior at Campbellsville College, is youth director at Valley Creek Baptist Church, Severns Valley Association.

William R. Beard is pastor of Valley Creek.

**Witten teaches watchmaking in Uruguay**  
Thurman Witten, of Vine Grove and a member of Red Hill Baptist Church, Severns Valley Association, recently returned from Carmelo, Uruguay, where he taught watchmaking as a volunteer missionary.

Witten taught a three-week course to interested nationals. Taught at Carmelo Baptist Church, it was the first watchmaking course ever offered in Uruguay according to Ray Shelton, a missionary in Uruguay.

Four students participated in the course, many of whom plan to make a career of watchmaking, Shelton said.

**James Prewitt accepts Sonora pastorate**  
James N. Prewitt has accepted the pastorate of Sonora Baptist Church, Severns Valley Association. Prewitt is a graduate of Georgetown College and Southern Seminary.

**Elsmere calls Arman Wright as pastor**  
Elsmere Baptist Church, Northern Kentucky Association has called Arman F. Wright as pastor. Wright is a graduate of Moody Bible Institute, Chicago, Ill.

**Franks resigns Marrowbone pastorate**  
Jack Franks, pastor of Marrowbone Baptist Church, Pike Association, resigned Apr. 27.

# MOUNTAINS TO THE MISSISSIPPI

## CONGREGATIONS

**Clifton dedicates offices to Williams**  
Clifton Baptist Church, Louisville, is dedicating its new office spaces to the memory of Carl Prentice Williams, former pastor of Beech Grove Baptist Church, Lebanon Junction, who died in an electrical accident last July at Beech Grove.

His father, Robert O. Williams, is Clifton's pastor.

**First Williamsburg purchases 1979 van**  
First Baptist Church, Williamsburg, voted May 26 to purchase a 1979 van. The van will be used to improve ministry with youth, senior adults, mission groups and outreach.

Harold S. Mauney is pastor of the church.

**Glencoe area prepares for crusade**  
A Glencoe area evangelistic crusade Aug. 9-15 is being planned by four churches. The churches are Ten Mile, Pleasant Home, Oakland and Glencoe. Preparation for the crusade will include a massive effort door-to-door visitation in the Glencoe area Aug. 7.

Beginning July 9 there will be 31 days of continuous prayer meetings for specific lost souls and genuine revival.

Visiting evangelist for the crusade will be James W. Jones, pastor of the First Baptist Church, Trenton, Mich. Jones has preached in many states and

participated in an evangelistic crusade in Australia. He served two years as president of the Baptist State Convention of Michigan and has been on the Executive Committee of the Southern Baptist Convention.

The crusade will be conducted in a tent on the parking lot of the Glencoe ball field. Gary W. Schwitz, Glencoe pastor, is leading the revival preparation.

## REVIVALS

**Decisions made at Leitchfield Crossing**  
Leitchfield Crossing, Lynn Association, reports a good revival with several decisions made including one for full time Christian service.

Howard Srygler is the church's pastor.

**Friendship No. 1 has lay led revival**  
Friendship Baptist Church No. 1, Lynn Association, had a lay led revival June 18-20.

Everett T. Priddy is pastor of the church.

**Atwood leads Lovelaceville revival**  
Lovelaceville (Ky.) Baptist Church reports 16 decisions at its spring revival. The evangelist was Thomas M. Atwood, pastor of First Baptist Church, Clinton, and the music leader was Tom Butler of East Baptist Church,

Paducah.

Larry G. Mulberry is pastor.

**Thomas reports several decisions**  
Several decisions were made including four professions of faith at a recent revival at Thomas Baptist Church, Boones Creek Association. Louis E. McCall was evangelist.

Dale Etheridge is pastor of Thomas.

**Liberty baptizes 11 in revival**  
Liberty Baptist Church, Russell County Association, baptized 11 converts May 9 from its recent revival.

Jerry Howerton is pastor of Liberty.

## ORDINATIONS

**First Murray ordains Denham, Hussing**  
First Baptist Church, Murray, recently ordained John Denham and Steve Hussing to the ministry.

Denham was ordained May 2. He is pastor of Oak Hill Baptist Church, Paris, Tenn. Hussing, pastor of Morning Star Baptist Church, Lame Deer, Mont., was ordained May 9.

Bill Whittaker is pastor of First Baptist Church, Murray.

**Oak Ridge ordains four, installs one**  
Oak Ridge Baptist Church, Northern Kentucky Association, ordained Jeffrey Jones, Steve Kelly and Cecil Smith as deacons May 16. Forrest McEntire was installed.

Frank D. Farley Jr. is pastor of Oak Ridge.

**Highlands ordains Sims and Faulkner**  
Highlands Baptist Church, Elkhorn Association, recently ordained John Sims and Fred Faulkner as deacons.

William Hanshaw is Highlands' pastor.

# LONG TERM CARE THAT'S LONG ON CARING . . .

Baptist Home for the Elderly, Inc., which operates Baptist Home East, is dedicated to providing the long-term resident with a comprehensive care program. Our professional staff works together, under your doctor's supervision, to design and carry out a program structured to meet individual requirements.

The facility is made up of 110 beds, which offer both intermediate and personal care. Baptist Home East is certified by Medicaid and licensed by the State of Kentucky.

Pleasant surroundings add to a friendly atmosphere

where residents interact on a regular basis in a variety of planned activities programs.

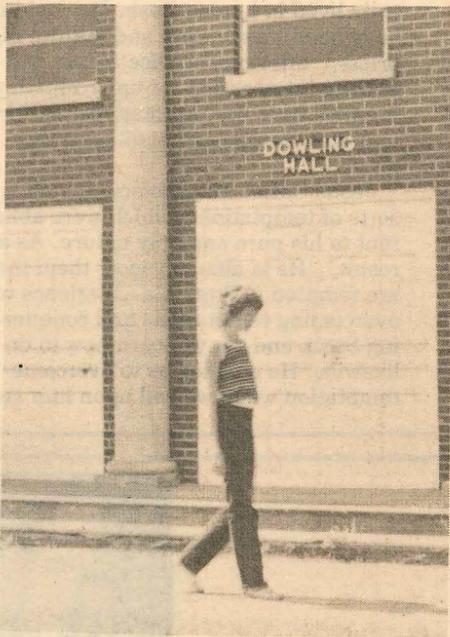
The key to the facility's health care system is a staff of dedicated nursing personnel, available 24 hours per day.

Baptist Home East realizes that long-term care involves more than just medication and therapy. We believe that caring for residents, both mentally and spiritually, in a Christian atmosphere, is a very important aspect of our total care. You are invited to contact us or visit our facility to learn more about our total care concept.

**Baptist Home East**  
3001 Hounz Lane  
Louisville, Kentucky 40222  
(502) 426-5531

# BHE

# FOUNDERS CLUB



Betty can't go home! . . .

Betty, age 15, can't go home because she (a) can't get along with her parents. . . or (b) she can't get along with her brothers and sisters . . . (c) she may be expecting a child out of wedlock . . . or (d) she is a victim of sexual abuse . . . (e) her parents refuse to take care of her . . . (f) she is malnourished and neglected . . . (g) she is discriminated against . . . (h) she is a poor student and persistent truant . . . (i) she is suffering from child abuse . . . Betty's situation could be any or all of these . . .

From the beginning Kentucky Baptists devoted themselves to provide surrogate parents for all such dependent, neglected, and abused children who would come our way. For 113 years we have not failed to try to provide for each child's needs. As we do so, just as all good parents desire to bring their children to God, so the goal of our parenting is to bring God and child together that the child may be blessed and God the Father glorified.

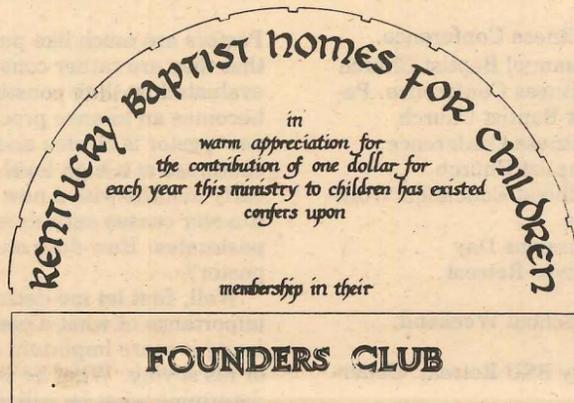
Working with people in this way is essentially a missionary effort, and from the very beginning, this ministry to children has been a missionary endeavor. Back in 1869 the desire to help children who were homeless or dependent and to give them guidance in finding Jesus as Saviour was the primary motivation of the founders of the Homes for Children. Jesus Himself instructed His followers to receive children and lead them to the Kingdom, being very careful not to put a stumbling block in their way. Today, even though the method of ministry changes and the difficulties that children face change with time, still the overpowering motivation remains that of bringing young lives to a saving knowledge of Jesus Christ.

And so, we are offering to you an invitation . . .

An invitation to be a part of the Founders Club, a select group of people who have committed themselves to be a part of a sustaining effort on behalf of today's disadvantaged children. It involves caring about children enough to recognize that we and they alike are a part of the humanity for whom Christ died; to express to them the kind of love which never gives up and which is not conditional or subject to change. We are inviting you to be a part of a team effort to help people (children and their parents) who are a lot like

ourselves, but who for one reason or another face something which is too big and too complicated for them to handle on their own, people who are often very lonely, very pressured, and who don't know what to do next. Our goal together would be to help these people to find solutions, to learn to cope with the reality of their situation, and to experience the difference that God can make in their lives.

The Founders Club was originated in 1979, and through this club members have become a part of a sustaining group which cares in a very special way for our children's needs during a period of the year (July to November) just before the Thanksgiving Offering begins to come in, but when the children are out of school and the needs especially great. You as a member of the Founders Club can be a vital part of helping to sustain this ministry each year during that time.



President  
Board of Directors

Executive Director

To be a member of the Founders Club involves giving a dollar for each year of ministry of the Kentucky Baptist Homes for Children. On July 1, 1982, our ministry will have existed for 113 years, and being a member of the Founders Club for this year would involve the contribution of \$113.00 during 1982. *To maintain membership in the Founders Club on a continuing basis would involve making yearly gifts, increasing the amount by one dollar for each year thereafter.* For example, the amount for 1983 would be \$114.00, and for 1984, the amount would be \$115.00.

When you join the Founders Club, you will receive a certificate, a membership card, your name will appear in *Contact*, and if you join during the month of July, 1982, you will receive a commemorative key ring with our Kentucky Baptist Homes for Children logo.

## PAST AND PRESENT MEMBERS OF FOUNDERS CLUB

Mrs. Bessie Bowen, DeMossville (now deceased)	1 year
Mr. and Mrs. Sam Baker, Hartford	1 year
Mrs. Harry Bishop, Louisville	1 year
Mr. Douglas C. Bosse, Brooksville	1 year
Miss Mattie S. Bourne, Lancaster	1 year
Mrs. Ralph V. Brown, Louisville	1 year
Miss Elizabeth Bruen, Lexington	2 years
Mrs. Edna E. Brummitte, Smithland	1 year
Mr. and Mrs. T. V. Bumgardner, Jenkins	2 years
Mr. W. Crawford Burdette, Danville	1 year
Mr. and Mrs. Pearl Burns, Hazard	1 year
Mr. and Mrs. George B. Cabell, Owensboro	3 years
Mr. Robert LaRue Case, Mt. Olivet	1 year
Chevy Chase Baptist Church: Men's Brotherhood	1 year
V. V. Cooke Foundation, Louisville	1 year
Mr. and Mrs. Henry F. Corum, Manchester	1 year
Mr. and Mrs. Nolan Cundiff, Columbia	2 years
Mrs. Vera Dabbs, Morgantown	1 year
Mrs. Encil Deen, Lexington	2 years
Mrs. John Dehnel, Fairfax, Va.	1 year
Mr. and Mrs. Paul E. Deskins, Pikeville	1 year
Mrs. Alene W. Edwards, Magnolia	1 year
Mr. and Mrs. Bernard Ervin, Crittenden	1 year
Mr. Byron M. Forbus, Murray	2 years
Mrs. James R. Ford, Jr., Lexington	1 year
Mrs. W. H. Fulcher, Ft. Mitchell	1 year
Mrs. Alyne B. Gardner, Cave City	1 year
Mr. William L. Garnett, Ekron	1 year
Mr. Edward R. Gorham, Calvert City	1 year
Mr. Blaine R. Hall, Prestonsburg	1 year
Ms. Virgie Harden, Greensburg	2 years
Mr. Lewis Hardwick, Lexington	3 years
Mr. and Mrs. John D. Harrison, Stanton	1 year
Mr. and Mrs. James H. Hefner, Pikeville	2 years
Ms. Kathleen R. Holt, Sturgis	1 year
Mrs. W. M. Hooper, Caneyville	1 year
Mr. Henry B. Huff, Louisville	1 year
Mr. Herb Huffman, Berry	1 year
Mr. and Mrs. G. C. Johnson, Burdine	2 years
Mr. and Mrs. Edwin Jones, Paducah	1 year
Mrs. Roy H. Jordan, Prospect	3 years
Mr. Ernest Kinnaird, Franklin	1 year
Ms. Eva Krahwinkel, Owensboro	1 year
Dr. and Mrs. Leslie W. Langley, Elizabethtown	1 year
Mr. and Mrs. Jerome E. Lawson, Elizabethtown	1 year
Mr. and Mrs. Otis Littlepage, Dixon	2 years
Mr. and Mrs. W. R. Long, Shelbyville	1 year
Mr. William H. Magruder, Louisville	1 year
Mrs. Martha Belle Markham, Louisville	2 years
Ms. Ruth McKee, Williamsburg	1 year
Mrs. Starke McNeil, Forest Hills	2 years
Mr. and Mrs. C. M. Meacham III, Morganfield	1 year
Mrs. Margaret F. Miller, Barbourville	2 years
Mrs. J. L. Moore, Madisonville	3 years
Mt. Carmel Baptist Youth, Fulton	1 year
Mr. R. H. Myers, Paducah	1 year
Mr. and Mrs. Donald R. Nunley, Henderson	2 years
Mr. and Mrs. A. F. Owens, Russell Springs	3 years
Mr. and Mrs. Matthew Parker, London	3 years
Mr. and Mrs. W. C. Perkins, Corydon	1 year
Pleasant Ridge Baptist Church, DeMossville	1 year
Mr. and Mrs. George H. Poland, Glencoe	1 year
Judge and Mrs. J. Brandon Price, Paducah	1 year
Anonymous, Louisville	1 year
Mr. and Mrs. Sherman Rice, Swamp Branch	2 years
Rev. and Mrs. C. H. Riddle, Williamsburg	1 year
Mrs. Dorothy Rippetoe, Russell Springs	1 year
Mr. and Mrs. Earl S. Rippetoe, Russell Springs	3 years
Ms. Catherine Saalwaechter, Woodburn	1 year
Mrs. L. V. Samples, Bagdad	2 years
Mr. and Mrs. Mark J. Searce, Shelbyville	1 year
Mr. Ballard T. Sewell, Shelbyville	1 year
Mr. and Mrs. B. Daniel Sills, Mayfield	2 years
Mr. and Mrs. B. H. Snead, Utica	1 year
Mrs. Sam Strader, Glasgow	1 year
Rev. and Mrs. Eldred M. Taylor, Louisville	1 year
Mr. and Mrs. Gorman W. Taylor, Barbourville	1 year
Mrs. L. J. Taylor, Owensboro	1 year
Dr. Pete Thompson, Richmond	2 years
Mr. Billy W. Tucker, Clarkson	2 years
Mr. Sanford Tucker, Allegre	1 year
Mr. and Mrs. Carroll Upton, Alvaton	1 year
Mrs. George A. Vaughan, Lexington	1 year
Mr. Walter P. Walters, Pikeville	1 year
Miss Golda Mae Walt, Owensboro	3 years
Mr. and Mrs. Lawrence A. West, Crofton	1 year
Mrs. Nettie White, Corbin	1 year
Mrs. W. C. White II, Cadiz	1 year
Mr. and Mrs. J. H. Wilcoxson, Pekin, Ill.	1 year
Miss Medora Ann Woodward, Auburn	1 year
Mr. and Mrs. Van Yandell, Fredonia	1 year
Mr. Kent Youngblood, Mayfield	2 years

## FOUNDERS CLUB

I accept membership in the Founders Club of the Kentucky Baptists Homes for Children. Please send my membership card and certificate. I am enclosing \$113.00 for my membership for the period July 1, 1982, to June 30, 1983.

(Name)

(Address)

(Zip)

(Phone)

# SUNDAY SCHOOL LESSONS

JULY 11, 1982

H. C. Chiles

## Life and Work Series JESUS—OUR BROTHER

**Hebrews 2:6-11** Heb. 2 contains an interesting quotation from Psa. 8. David's question "What is man that thou are mindful of him?" was colored by humility and implied the insignificance of man. Instead of recognizing human littleness in contrast with divine majesty, some now ask impudently, "What is God that man should be mindful of him?" How tragic!

Evidently the psalmist had a vivid perception of the greatness of man, in what he was and in what he might become.

When our blessed Savior took upon himself the form of man he took a place "a little lower than the angels," in that they were deathless creatures. After living a sinless life on earth, Christ died that sinners might be saved, become the masters of things and eventually share his glory. Through Christ millions have become the children of God, lived faithful Christian lives, practiced self-denial, and rendered useful service for their Lord and their fellowmen. Christ did not die on Calvary's cross on account of any sins of his own for he never committed a sin, but in order to provide salvation for sinners, bring many to glory and be able to call them his "brethren."

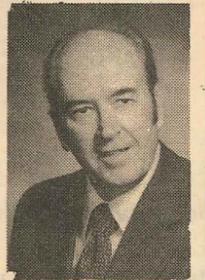
**Hebrews 2:14-18** It was for sinful people that Christ Jesus came to earth and truly lived in human flesh. He could not have been "a merciful and faithful high priest," offering sacrifice for sin and making intercession for us, sympathizing with us in our temptations, sufferings and sorrows, without becoming man.

Jesus Christ was subjected to all sorts of temptations, which were abhorrent to his pure and holy nature. As a result, "He is able to succor them that are tempted." From his experience of overcoming temptations and conquering Satan and sin we learn how to do likewise. He enables us to overcome temptation when we call upon him and

# KBC ACTIVITIES

# FRANK OWEN

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



## JULY

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

## ON EVALUATION OF PASTORS

Pastors are much like public officials in that they are rather constantly being evaluated by their constituencies. This becomes an intense process when a new pastor is chosen and sought. It continues at a high level during his early months with a new congregation. It never ceases entirely even in long pastorates. How does one evaluate a pastor?

Well, first let me declare the primary importance of what a pastor is. His *being* is more important than his *doing* or his *saying*. What he *is* will ultimately determine what he will *do* and what he will *say*.

We live in an activist age. The world asks, "What have you done? What can you do? We want to see a man who can turn on," says the world. "We want action, action, action."

Churches have become heavily programmed centers of varied activities, directed by multiple ministers. We are in danger of forgetting the prior importance of being as compared with doing. Thank God and give support to the

good minister whose genuine wholesome life shows the Christian spirit; and unassuming, but visible virtue. Don't evaluate your minister on how much he can do and how much activity he can promote until you first weigh what he is as a well-poised Christian example and influence.

Don't be misled by the importance of your pastor's eloquence, either, or lack of same. He doesn't have to be eloquent but he must be a man of character. Sheer eloquence can sometimes gather powerful emotional followings based on irrational conclusions. (Extreme example: Adolph Hitler's Nazi Germany.) Watch for integrity, genuineness and Christ-like motivation. Straight character is more important than smooth speech.

Be watchful of any speaker who makes frequent appeals to peoples' prejudices as an apparent means of gathering their support. Such procedure may sometimes draw crowds more quickly but does not produce Christ-like attitudes and behavior in the community. (Out of space—more later.)

## Life and Work Series JESUS—OUR SAVIOR

**Hebrews 5:1, 7-10** "Strong crying and tears" are terms that express the fervency with which the Son of God, in the Garden of Gethsemane, offered prayers and supplications to his righteous Father. How tragic was his sorrow and how terrible was his agony on that occasion. In answer to his prayers

Christ obtained strength for his trials and sufferings. His obedience to the holy will of the heavenly Father in suffering was consummated on the cross where he became the procurer of a perfect and eternal salvation for men.

**Hebrews 7:23-27** Through many generations priests died and new ones took their places. So the superiority of the priesthood of Christ over that of all others was thoroughly established when he came forth from the grave and proved his life was indestructible. He was able to open the way for men to have direct access into the presence of God and have a wonderful fellowship with him. A sinner cannot save himself. Christ alone is able to save and his salvation is perfect.

**Hebrews 9:27-28** To each of us death is coming: "For it is appointed unto men once to die." Short as it may be, this life is long enough for us to prepare for death, to become what God wants us to be and to do what he wants us to do. Death does not end it all but after death is the judgment at which people must render an account for what they have thought, desired, said and done. Christ the Savior, who died as a once-for-all sacrifice for all who would believe in him, will be the judge before whom they must appear at the judgment.

## International Series CORNELIUS: A GENTILE CONVERT

Although Christ had commanded his disciples to preach the gospel to every creature, they were slow about doing so. The Jews still thought the Gentiles were outside the covenant mercies of God and without any possibility of admission to his favor. Nevertheless God's grace flows to Jews and Gentiles alike.

**Acts 10:1-2** Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing, duty-performing, almsgiving and prayer-offering man.

**Acts 10:30-35** To Cornelius God gave a vision in which he saw an angel approaching and heard the command to send to Joppa and to ask for Peter who would instruct him as to what he should do. Immediately he did what the heavenly messenger told him.

Enlightened by the Holy Spirit and directed by him, Peter went with the messengers who had come for him to the home of Cornelius. Upon entering the house and finding the relatives and close friends of Cornelius, Peter inquired as to why his presence was desired. He was told they had assembled "to hear all things that are commanded thee of God." Forthwith

Peter preached the gospel of Christ to them.

An unusual thing about that service was that before Peter began his sermon the members of the congregation could say, "We are all here present." Not only was that congregation present and punctual but it was also reverent and attentive. It was also a praying and a truth-seeking congregation. Wanting to know the whole counsel of God, they were prepared to accept whatever God commanded them through his messenger. And it was a witnessing congregation. Peter delivered to them the "word which God sent."

**Acts 10:44-48** During Peter's delivery of his message to Cornelius and those assembled with him, the Holy Spirit descended upon them in mighty power. Those who accompanied Peter were astonished that the Holy Spirit had been given to the Gentiles. With the work of the Holy Spirit in their lives being evident in the Gentiles who believed on Christ, Peter asked why they could not be baptized, inasmuch as their baptism in water was an outward symbol of an inward experience. Their baptism would constitute a symbol of both a public acknowledgment of their faith in Christ and of their public identification with the other believers within the membership of the church.

# SUNDAY SCHOOL LESSONS

JULY 18, 1982



H. C. Chiles

depend upon him for the strength which we need to win the victory.

#### International Series

#### STEPHEN: SERVANT AND MARTYR

**Acts 6:1-10** Among the poor to whom daily distribution of food and money must be made were many widows. Thinking they were not getting their share of the alms which were distributed by the apostles, the Greek speaking widows began to murmur about the way in which the apostles were handling their daily ministrations.

As soon as the complaint of discrimination, partiality and unfairness in the distribution of alms reached the ears of

the apostles, they called the members of the church together and laid before the assembly a suggested plan for the solution of the problem. They recommended the church select seven men of unquestionable integrity, in whom the members had implicit confidence, to look after the distribution of church funds and other kindred matters. This procedure, when followed, would allay all suspicion and would also enable the apostles to give their undivided attention to prayer and evangelism.

The church concurred in the recommendation of the apostles and chose seven reputable, spiritual and wise men and set them apart as "helpers" of the apostles.

Among the seven who were chosen, Stephen had the first place. He was one of the most beautiful characters and charming personalities whose name appears in the Bible. Because he was filled with the Holy Spirit, he had a tremendous and wholesome influence. He performed numerous miracles and became an effective proclaimer of God's message to the people. Stephen defended his Christian position with such wisdom and zeal that his opponents could not defeat him in debate. **Acts 7:58-60** Enraged by Stephen's unanswerable logic and in utter desperation, these infuriated opponents seized him and tried to tear him to pieces. The furious mob rushed him out

of the city to administer capital punishment by stoning him. As they pelted him with stones, he prayed and committed his soul into the keeping of Christ. As the stones continued to strike him, Stephen struggled to his knees and prayed for those who were taking his life saying, "Lord, lay not this sin to their charge." His attitude, like that of Christ on the cross, was one of pity, love and forgiveness. With unshaken courage, sweet composure, genuine faith, real concern and fervent love Stephen died in the very prime of his usefulness. After living beautifully, he died bravely, while praying and committing his spirit into the keeping of his Lord whom he beheld in glory.

## HOMES FOR CHILDREN

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



#### PARENTING

Have you watched birds in the process of parenting? The whole thing is done quite well by instinct. When the young hatch, the parents know how often, how much and what to feed them. This process continues even after the young leave the nest until they are able to forage for themselves. It is so amusing to see a young bird with an adult size body, wobbly and tottering on a limb, cheeping like a baby bird to be fed by the parents. But the parent birds will continue to bring food to the young until they instinctively know the young can make it alone.

Human beings also have parenting instincts, but unlike animals and birds, we have a higher intelligence and a will. Therefore, our parenting is not done by instinct alone. Although instinct causes us to want to care for our young, good or bad parenting is learned from our parents by the example of how they related to us.

It is not unusual for good, well-meaning, conscientious parents to do a poor job because their parents did a poor job of parenting them. They are doing the

best they know, thinking theirs is the best way and wondering why it is not working. Fortunately, today there is available much help for those who would like to learn better ways of parenting.

Baptist Homes for Children is in the business of parenting. Dependent, neglected children come into our care needing the right kind of parental direction. We are giving this help through dedicated, loving, mature Christian houseparents. We believe parenting is the process of providing children with a positive, consistently structured, supportive environment with such caring and warmth that they can mature and develop without being overwhelmed by the world in which they live.

Our Homes for Children employ Christian men and women to serve as houseparents who love children, have a desire to be a positive model for them and are willing to learn the skills that make for good parenting. If you would like to be a houseparent in one of our homes, write us at 10801 Shelbyville Road, Middletown, KY 40243.

## CLEAR CREEK COMMENTS

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



#### HELP IF YOU CAN

As we are in the midst of summer school at Clear Creek, we are also busily engaged in preparing for a new school year beginning in August. Our list of students who have been approved for the fall semester but for whom we have no housing on campus continues to grow. These are men in their 20s, 30s or 40s who have been called into God's service. But they are being told they must wait for training.

I would not be ethical or fair to these fine servants of the Lord if I promised help we at Clear Creek could not provide. I can only say, "We will help, if we can."

Of course, Clear Creek does help so many of God's ministers. We teach them the Word of God and prepare them to pastor the Lord's churches. We

provide training for their wives and try to bless their families while they are here. We charge practically no tuition (only \$147.50 per semester) and very little rent for our cottages and apartments.

Kentucky Baptists help our students through the Cooperative Program and in so many other ways. We feel we are a vital part of the Kentucky Baptist family and appreciate the close relationship we enjoy with God's people. So many of you help by praying for our work here. Please continue to pray for us.

I am never shy to ask an individual or a group to support such a worthy endeavor as ours. I believe in the ministry we provide. Remember us before the Lord, pray for us and help us if you can!

#### AWAKENED BY A PISTOL

Wakeup time—and a pistol shot into the pillow by your sleeping head. One of our most beautiful young ladies woke up many times as a younger girl with her father shooting into her pillow. Can you imagine being awakened in such a fashion?

Needless to say, the girl has some hearing loss and other problems because of her father's behavior. Of course, she has long since been removed from his tender care, but there will be lifetime scars.

Oneida is now her home.

For so many, Oneida is much more than a home-away-from-home. It is home. Also, while home to so many, we are also a school with all of our teaching staff living on the campus with the students the year round. This staff, the majority of whom are married and have growing children, help provide a home-like atmosphere.

The majority of our students come from normal and stable homes. But many of our students have lost parents by divorce or by death.

Just a few days ago I sent for our pastor and together we told a husky 16-year-old boy that his mother, to whom he was very close, had died earlier in the day of a heart attack at the age of 38. Two years ago I had to

send for one of our smallest boys and stand by as a grandfather by telephone told him of the death of his mother and four-year-old sister in a car wreck. He fell into my arms in a fit of grief. We have been through so many such experiences in our work here.

We have two lovely mountain sisters, one with us nearly a year. Four years ago their father and mother were shot to death by a drunken neighbor. They fled their home into the woods thus saving their own lives. One of the girls carried a nine-month-old baby to safety. The younger of these girls is a radiant Christian today. The other's salvation still needs to be prayed for.

Divorce is a growing problem in American society. Four out of 10 children live in a single parent home during a part of their teenage years. The single parent, guardian of the children, almost always has to work as well as be father and mother, cook, housekeeper, washperson, chauffeur, etc. For many the strain is too much. Not having a father or a mother in the home has a very destructive effect on the personality of many children. Many a teenage boy, without a father, needs male discipline and influence to grow into well adjusted manhood. Many a girl needs a "father" image. Many girls and boys need the thoughtfulness and love of a "mother" figure. Oneida's staff mem-

bers meet this need in many young lives at a very critical time in their lives.

Five years ago a mother and father had divorced. On Father's Day that year the father walked several blocks to his former home, rang the doorbell and shot his former wife as she opened the door. Stepping across her lifeless body, he shot his only son several times, called the police to report the killings and then killed himself thinking he had destroyed the entire family. His call however saved the boy's life. The police arrived just in time to save him from bleeding to death. That young man bears the scars of the bullet wounds in his body today. Much more serious are the emotional scars of such an experience that awful morning. In the years we worked with him his roommates were often awakened by his screaming out or moaning in his sleep.

Another of our boys saw his mother commit suicide. He is one of our most stable young people today though he had many problems and much insecurity when he first came to us.

Last week four young men arrived from one of the largest and most crime ridden cities of our nation. They are, in effect, "refugees" . . . refugees from the violence of a large city school. They and their parents reported that three students had been killed in their school

by fellow students during the course of the year. Several boys had not gone to the school part of the year out of understandable fear. They are all fine Christian young men, very active in a Southern Baptist church in that northern city.

Yes, we live in a violent society. I realize the above has made depressing reading. But each is a true story about flesh and blood boys and girls.

## ONEIDA JOURNAL



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

# Minister families suffer from fatigue

"A minister's stress does not exist in isolation but relates to his or her family as well," Shirley Montgomery told minister of music couples during the Church Music Leadership Conference in Ridgecrest, N. C.

Mrs. Montgomery, a pastor's wife and freelance writer, said occupational demands and pressures fit into the whole picture of family relationships. "Excessive or continual demands can limit the family's closeness or prevent its functioning adequately."

What she terms "family fatigue" can result from spouses and children having to live the same high-visibility life that the church staff member lives.

"Spouses and children are identified with ministers' work as in no other occupations," she said. "A lawyer's wife and children are not expected to go with him to court or to be law experts, but the minister's family quite often is considered part and parcel of his or her service."

Minor pressures, stacking up day by day, may not show up as accumulated stress until a major problem surfaces, Mrs. Montgomery feels. "Coming to grips with pressures on the minister's family involves recognizing the signs of undue strain, identifying stress points and developing survival techniques to use in these situations," she said.

Four common signs of family pressure identified by Mrs. Montgomery are fatigue, irritability, apathy and tension. "Most families experience varying degrees of these symptoms from time to time," she said. "Individual family members may go through

stages of response to different events. However, when a consistent pattern of signals can be observed, it's time to look at what is happening in the life of the family."

Among the possible sources of family fatigue, Mrs. Montgomery included what she called "seasons of stress," regularly-occurring events which can be noted as times of high demand on the minister as well as the family. Christmas, Easter, budget review, stewardship emphasis, revival, building program, election of officers and teachers and other such events call for a high level of the minister's involvement.

Other sources of fatigue may be a change of ministry area or field, a change in community status such as an economic shift, a change of family status such as a birth or death or an absorption of family time by the pace of ministry.

To survive stress and prevent family fatigue, Mrs. Montgomery suggests that church staff members acknowledge their pressures, provide a verbal or physical escape mechanism, protect the family integrity by establishing reasonable priorities, strengthen the family through love and encouragement and define ministry in terms of family.

"You are ministering as much by being a good spouse and parent as through your church position," she said. "As far as your family is concerned, you preach what you practice. They weigh your ministry, your Christian commitment as a result of what they see of your ministry."

## Volunteer finds unexpected ministry of continuity

Supported financially by Corydon Missionary Baptist Church in his hometown of Henderson, Art Alexander, a volunteer missionary in New Mexico, takes comfort in the knowledge that the church supports him prayerfully also.

As Alexander opens the worship service at Monterey Baptist Church, Albuquerque, N. M., each Sunday, time-zones away a close friend breathes a prayer for Alexander as the service at Corydon closes, where Alexander had been music director.

"They finish as we start," says Alexander. "It's a tremendous feeling to know that right then, halfway across the country, we're being remembered in prayer."

Alexander cites that prayer support as instrumental in adjusting to an unanticipated situation at Monterey.

When Alexander accepted the position of minister of music at Monterey, offered to him by Mission Service Corps, a program of the Southern Baptist Home Mission Board, he anticipated performing solos. But he never thought he would be solo in the leadership of the entire church.

Alexander arrived in Albuquerque just in time to bid farewell to the church's pastor who had resigned to lead another congregation.

"It was just plain awesome," laughs Alexander. "I walked into a new church on Sunday as its only staff member."

Six weeks passed before an interim was called; seven months passed before a new pastor arrived. Alexander soon discovered his role in Albuquerque was to be more than the traditional music ministry. "I felt God wanted us here to provide some continuity," says Alexander.

This "ministry of continuity" allowed Alexander to serve the congregation more broadly, sharing in church ministries to shut-ins, as well as offering encouragement and support to other church members.

"The shut-in visits blessed Joyce and me to no end," recalls Alexander. "We may just keep them up. We've made some marvelous friends."

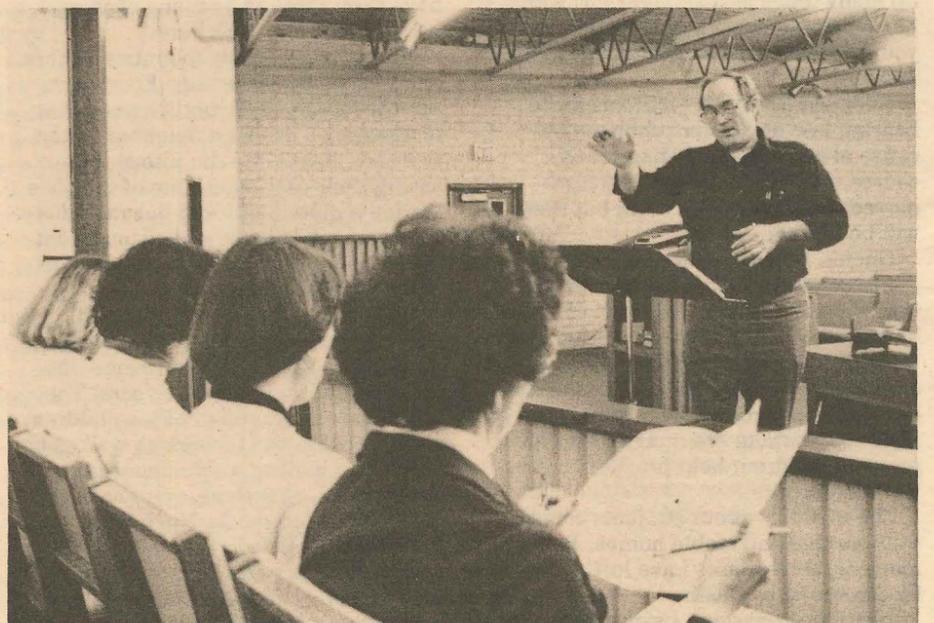
But Alexander's involvement with the church doesn't stop there. He also directs the choir, selects and prepares hymns and other worship music, leads congregational singing, assists with the church's youth council and teaches a college and career church training class.

"This has already been such a broadening experience," says Alexander. "It's a joy when a church and its musicians enjoy variety and are willing

to try new things.

New things have become routine to the Alexanders who are furnishing their

own support from Corydon, his military retirement and part time upholstery work to perform this ministry.



Mission Service Corp volunteer Art Alexander discovered an unexpected breadth in his role as minister of music for Monterey Baptist Church, Albuquerque, N. M. as he arrived in Albuquerque in time to say good-bye to the church's pastor. Alexander, a retired marine, performs a variety of church-related ministries in addition to coordinating the church's music program.