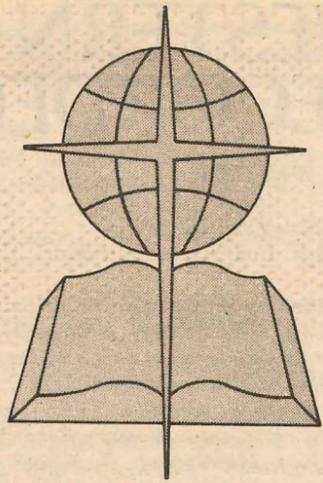


WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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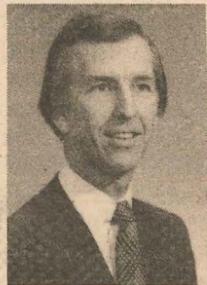
Blaylock



Coleman



Rawls



Ezell



Hughes



Miss Shaw



Hayes



Lesch

A story to tell

State communications conference Mar. 25-26 offers help in audiovisuals, media, writing, PR

by James H. Cox, Associate Editor

Kentucky Baptists' biennial smorgasbord of communications expertise is about to be unveiled for a third time.

According to Jesse Stricker, director of the convention's Stewardship Promotion Department, a state communications conference is set Mar. 25-26 at Lexington's Immanuel Baptist Church, 3100 Tates Creek Rd.

Earlier communications conferences were held in 1979 at Severns Valley Baptist Church, Elizabethtown, and in 1981 at Southern Baptist Theological Seminary, Louisville.

The 1983 event will open at 1:30 p.m. Friday and conclude at noon Saturday. Between those hours, five 90-minute workshop sessions are scheduled during which participants may choose up to five subjects from a dozen to be offered.

Communications exhibits will be displayed throughout the workshop. At a

Friday evening banquet at the host church, Don Blaylock, director of the state convention's Student Department, will entertain.

Registration begins at 1 p.m. Friday, Mar. 25 at Immanuel Baptist Church.

A \$10 registration fee, which includes workshop materials and the banquet, should be mailed in advance to Stewardship Promotion Department, Kentucky Baptist Convention, Box 43433, Middletown, KY 40243. Make checks payable to Kentucky Baptist Convention.

Worship subjects and leaders are:

"The ACTS Network and Cable TV," Jerry Jones, consultant, Broadcast Services Department, SBC Radio & TV Commission, Ft. Worth, Tex.; "Re-

sources for Good Writing," Lucien E. Coleman Jr., professor of religious education, Southern Baptist Theological Seminary, Louisville; "TEL/NET and Equipment," Dan Phillips, telecommunications consultant, and Clyde W. Bell, Broadman consumer sales representative, both of the Baptist Sunday School Board, Nashville; "VTS," Doug Day, coordinator, Video Tape Service, SBC Radio & TV Commission, Ft. Worth; "What's New in Direct Mail?," Doug Brown, director, southwest branch, Baptist Book Store Envelope Service, Arlington, Tex.; "Audiovisual Needs of a Church," Andrew B. Rawls, director of media services, Southern Seminary, Louisville; "Using Creative Displays, Bulletin Boards and Exhibits

Effectively," Mancil Ezell, secretary, Church Media Library Department, Baptist Sunday School Board, Nashville; "Radio-TV Interface," Jim Hughes, producer-consultant, Broadcast Services Department, SBC Radio & TV Commission, Ft. Worth; "Creativity in Writing," Susan Shaw, staff writer, Western Recorder, Middletown; "Motivation in Communication," Ray Hayes, advertising manager, Western Recorder, Middletown; "Public Relations for a Church," Gomer R. Lesch, special assistant, executive office, Baptist Sunday School Board, Nashville; and "Audiovisuals for Effective Teaching," Louise Barbour, staff artist, SBC Woman's Missionary Union, Birmingham, Ala.

Lloyd Elder to be proposed for BSSB leadership post

Lloyd Elder, executive vice president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., will be nominated Feb. 1 to succeed Grady C. Cothen as president of the Baptist Sunday School Board, Nashville.

Elder, 49, has held his present post since 1978. Earlier, he was assistant to the executive director of the Baptist General Convention of Texas for three years.

Cothen, president of the board since 1975, will retire Feb. 1, 1984.

John J. Bryan, chairman of the seven-member search committee, said the board's 83 trustees were notified by letter Jan. 17 of the committee's unanimous decision to nominate Elder.

Bryan, a physician from Bluefield, W. Va., said the committee decided to release its nomination two weeks before the election "to allow trustees time for prayerful preparation for this significant decision." He added that the committee wanted Southern Baptists to be fully informed about the nominating and election process.

"Our committee has had a spirit of harmony in every step of our search pilgrimage," said Bryan. "We are very conscious that our work has been constantly bathed in the prayers of thou-

sands of Southern Baptists, and we are grateful. Each member of the group has worked diligently and with utmost confidentiality to protect the integrity of the many nominees."

When Elder's nomination is made to the board Feb. 1 he will be present to make a statement and respond to questions prior to the vote, Bryan said.

Elder, a native of Texas, holds the BA degree from Howard Payne University and the MDiv and ThD degrees from Southwestern. He has done post-graduate study in management at Texas Tech University and the University of Michigan.

Before accepting a position with the Texas convention, Elder held pastorates in the state at First Baptist Church, Holland; First Baptist Church, Princeton; First Baptist Church, College Station and Gambrell Street Baptist Church, Ft. Worth.

Elder and his wife Sue are members of Gambrell Street Baptist Church, Ft. Worth. They are the parents of two children, Donna Sue (Mrs. Rick Maas), 25, and Philip, 16.

The announcement of Elder's nomination culminates five months of work by the search committee elected by the trustees in August 1982 following the

request by Cothen for medical retirement.

Cothen said in his request, "The Sunday School Board must have a chief executive officer whose health is robust and who can tolerate extended periods of extreme stress."

Trustees also adopted in August criteria for presidential candidates and procedural guidelines calling for a new president to be presented for election at the February 1983 meeting, if possible. Criteria suggested an age range of 40-55 and spelled out qualifications in five areas: personal, educational-intellectual, experience, denomination and spiritual.

After issuing an invitation to any Southern Baptist to submit a nomination, two members of the committee reported Dec. 10 to board employees in chapel that about 70 nominations had been received and each was being considered.

John Daley, Nashville, Tenn., vice chairman of the trustees and an ex officio member of the search committee, said in December the group is "working in a marvelous harmony and trust with one another. We feel God has chosen us for this task because of this harmony and trust."

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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

Supreme Court goes too far in religious exercise decision

The United States Supreme Court has gone too far in letting stand a ruling of the United States Circuit Court of Appeals in New Orleans against voluntary before or after school prayer exercises in the Lubbock, Tex. public schools (see page 3 of this issue.) The Lubbock school prayer exercises before or after school hours were supervised by teachers but attendance was purely voluntary.

This editor has defended the Supreme Court in nearly every one of its decisions striking down public school Bible reading and prayer since the original decision in 1962. This is because sponsoring religious exercises is not a function of the state but of the home and the church. The first amendment wisely prohibits government involvement in religion.

This decision, however, goes too far because it infringes upon free exercise of religion. It is hard to see how teachers and pupils can be told they cannot worship voluntarily before or after school hours in a public building available for use by other groups. It would appear teachers, though employees of the state, would be free to choose their activities during hours they are not performing services for which they are paid.

The first amendment not only prohibits government involvement in religion but it also guarantees free exercise of religion for all Americans including school children and school teachers. Granted the point where establishment of religion ends and free exercise of religion begins is hard to determine and sometimes is fuzzy, this decision surely seems to prohibit free exercise.

The attitude and action of the Lubbock school officials have been very questionable and this might have contributed to the way the courts decided. From 1962 to 1979 school officials in Lubbock spurned the clear ruling of the Supreme Court by continuing Bible reading and prayer as part of the school day and adopted the before or after school hours plan only when challenged in the courts. Their defiance, however, should have nothing to do with the interpretation of the constitutional principle.

There is widespread support for voluntary Bible reading and prayer in public schools. There is also

much disagreement over what is truly voluntary and what is school sponsored religious activities and herein lies the problem. It would seem that with all the insight and wisdom of lawyers, judges and Supreme Court justices, a way could be devised to allow public school teachers and pupils free exercise of religion without establishment of religion so long as it is not a part of regular duties and regular school hours.

If this is not worked out, current or future legislative proposals to bar the Supreme Court from jurisdiction in such cases may well be successful. This would be most unfortunate.

Conversion and baptism should be more meaningful

Those taking this year's January Bible study seriously must be impressed with Peter's counsel to first century believers. Though 20th century America affords a far different environment than first century Asia Minor, it is amazing how appropriate the apostle's advice to these early followers of Jesus is for sincere believers today.

Many of Peter's readers likely were recent converts from heathenism where every kind of immorality was the order so they needed to know their new status called for a radically new lifestyle based on Christ's example. In spite of the place of religion in American society since the Pilgrim fathers, there's little in the way of pagan lewdness and immorality which is not practiced in every American community today. Thus Peter's instructions are very much in order for our generation.

One of the intriguing theories of some New Testament scholars is that 1 Peter was used in connection with baptism of new converts. One suggestion is that part of Peter's counsel was read to the converts before they were baptized and the rest following their baptism. While this theory is not likely correct, the idea of strongly impressing upon new converts the imperative of a holy lifestyle is very appropriate in the 20th century.

Baptists are accused of "dipping and dropping" converts and the accusation has enough substance to sting. We know better but we are so statistics oriented and numbers conscious we devote more effort to evangelize than to nurture. Some

Baptists churches are doing a commendable job with new member classes and many pastors feed their flock with the pure milk of the word every Sunday. But we shy away from ritualism and symbolism so much that we fail to make such symbolic acts as the Lord's supper and baptism as meaningful as they were in the first century.

Christians in the early centuries were not locked into hallowed traditions and they sometimes instituted effective ways to make acts like baptism more meaningful to converts. For example, baptismal candidates sometime approached their baptism wearing old and soiled clothes to symbolize their old life and, upon being baptized, they changed to new and clean clothes to indicate cleansing from sin and new life. Another practice was to give the newly baptized Christians a cup of milk and honey to symbolize their entrance into God's promised land.

Baptist churches are not bound to any official way to practice the ordinances. They are bound only by the New Testament and the Holy Spirit's direction. Why not seek ways to use baptism and the Lord's supper to impress new Christians with the demands of their new commitment?

A regular diet of expository preaching is by far the best tool to teach the Christian lifestyle but every other possible means should be employed to help Christians bring their practice in line with their profession.

All that's legal is not necessarily right

Most preachers are generally considered poor business men but more and more of us are discovering ways to save a buck here and there. This is altogether proper as long as what we do is unquestionably honest and ethical.

In response to the Corinthian Christians who boasted of their Christian freedom, Paul reminded them that all things which are lawful are not good. This might apply to some practices related to reporting ministerial income.

One distinct advantage for ordained ministers is a housing allowance which does not have to be reported as income if all the allowance is used for housing purposes. Considering housing costs today most any figure can be used and it's not uncommon to see up to \$10,000 or more a year for housing

for some ministers. Church staff members who are not ordained get no such break.

The housing allowance can include utilities and even appliances for the house. In addition medical, life and disability insurance, retirement benefits, car expenses and even a library allowance paid by an employer are tax exempt for ministers.

Retirement contributions not reportable as income are limited to a certain percentage of total salary and auto expenses have to be proven if checked by Internal Revenue Service.

If one makes generous claims for all these the result can be that taxable salary is but a fraction of a minister's income.

How far should a minister go in such arrangements and how far should a church, a denominational organization or any other employer go with a minister?

Each situation has to be judged on the basis of the particular circumstances but unquestionable honesty is an imperative. And sometimes care should be taken to prevent appearances of stretching the law.

The occasion for bringing up this matter was a ministerial income breakdown which came across the editor's desk recently. The minister actually looks to two sources for his income. From one source the annual compensation package was a little over \$11,000. In the breakdown for taxable purposes more than \$10,500 was designated for retirement, travel, housing and utilities with only \$360 a year for reportable salary. Of course no such exemptions could be deducted from the compensation from the other source but this shows that when the tax deductions are passed around, ministers are not left out.

In addition to staying within the law, a minister should maintain a clear conscience and be certain his conduct results in no negative reflection upon the ministry.

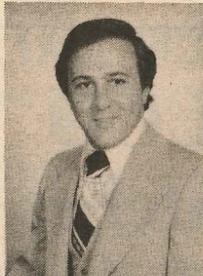
“Go ye into
all the world, and
preach the gospel
to every creature.”



BAPTIST NEWS IN BRIEF

Unsuccessful rescue try takes life of Kentuckian

An Alabama pastor, formerly of Kentucky, died Jan. 7 from injuries received in an attempt to rescue his three-month-old son after an automobile accident near Paducah.



Ficco

Mike Ficco, 29, died at a Paducah hospital six days after the accident which also claimed the life of the infant, Dominic Ficco II.

According to Kentucky State Police, the accident occurred on a Cumberland River bridge in western Kentucky after a van driven by Ficco's wife Mary Jane skidded on ice. She stopped the van to let her husband drive. While they were exchanging places, a car struck the van, pinning Mrs. Ficco against a guard rail and knocking the child out of her arms and over the bridge rail. He fell about 75 feet and landed on a patch of land short of the water.

The father jumped from the bridge to the same clump of land, suffering extensive injuries. The child died later that day, Jan. 1.

Born in Denver, Colo., Ficco spent most of his life in Paducah. He was a graduate of Murray State University and Southern Baptist Theological Seminary. Survivors include Mrs. Ficco; his parents, Mr. and Mrs. Dominic Ficco, Paducah; and one sister, Donna Schmidt, Paducah.

Funeral services and interment were held in Paducah Jan. 8. A funeral service was held at the same time for the child, who was buried in Alabama.

High court avoids student religious rights dispute

Rejecting an appeal from a Texas school district, the U. S. Supreme Court announced Jan. 17 it will not review a lower court decision striking down a policy permitting students to gather for religious purposes before and after school hours.

At issue in the bitterly disputed case was a 1980 policy of the Lubbock Independent School District permitting students "to gather at the school with supervision either before or after regular school hours on the same basis as other groups as determined by the school administration to meet for any educational, moral, religious or ethical purposes so long as attendance at such meetings is voluntary."

Although a federal district court ruled earlier that the Lubbock policy did not violate the first amendment's ban on an establishment of religion, the Fifth Circuit Court of Appeals last March reversed the lower ruling. The school district then asked the Supreme Court to review that decision.

But in a one-sentence order that fol-

lowed its tradition of not explaining its reasons for denying appeals, the high court rejected the school board's arguments. None of the nine justices entered a dissent to the order.

By denying the appeal, the justices let stand the Fifth Circuit decision but stopped short of affirming the lower panel, a distinction often missed by the public but legally important. If it had chosen to affirm the lower court, the nation's highest tribunal would have placed its seal of approval on the lower court's decision and reasoning.

By simply rejecting the appeal, however, the high court avoided setting a legal precedent and left open the possibility that another similar case might be accepted for review.

Some church-state observers had warned the facts in the Lubbock case might cause the court to take the course of action it chose.

Following the high court's landmark rulings of 1962 and 1963 forbidding state-written prayers and state-enforced Bible readings and prayers in public schools, the Lubbock school district defied the court by continuing practices outlawed by the decisions.

After 17 years of such defiance, attorneys for the Lubbock Civil Liberties Union in 1979 took the school district to court for the practices, which included daily Bible readings over school public address systems and teacher-led prayers in classrooms.

Responding to the legal challenge, the school district in August 1980 announced the policy permitting students to gather with school personnel supervision before and after school. But the Lubbock Civil Liberties Union challenged the new policy as well.

Tying their arguments to a 1981 high court decision that public universities may not deny student religious groups access to campus facilities for their

meetings, the Lubbock school attorneys maintained that "public school students, like university students, have the right of free speech on school property, even as to controversial subjects."

They also argued that the Fifth Circuit ruling amounted to hostility to religion in contrast to the "benevolent neutrality" characterizing the Lubbock policy.

But the high court justices apparently agreed with two Lubbock Civil Liberties Union lawyers, who argued on the other side that the 1981 decision regarding use of university campuses does not apply to elementary and secondary schools and that the Lubbock policy violated the ban on an establishment of religion by the state (82-805, Lubbock Independent School District v. Lubbock Civil Liberties Union).

Training clinics to be held for Sunday school workers

Kentucky Sunday school workers will be trained for their work in a new concept for training in 1983. Teach-Win-Develop clinics will be held in five locations in February, April and May, focusing on the evangelistic opportunities and methods for Sunday school teachers.

The first clinic, Feb. 14-15, 7 p.m., at Severns Valley Baptist Church, Elizabethtown, will be led by a team of consultants from the Sunday School Board in Nashville. Training will be done both in a large-group setting and in smaller age-group conferences. ASSIST Teams (associational Sunday school specialists) are also invited and will receive training to duplicate the clinic in their own associations later (they will also receive additional training in a two-and-a-half hour morning session Tuesday).

Each of the other four clinics will

duplicate the first except that they will be led by teams of Sunday school special workers especially equipped for this task.

Other clinics will be: Apr. 18-19, Third Baptist Church, Owensboro; May 2-3, First Baptist Church, Murray; May 16-17, Porter Memorial Baptist Church, Lexington; May 23-24, Florence Baptist Church, Florence.

Crescent Hill offers community seminars

The single adult ministry of Crescent Hill Baptist Church announces a four-part seminar entitled "Confronting our Community," according to seminar chairman Betty Pearce. The seminar is scheduled for each Wednesday evening at 6:30 at the church and will last approximately one hour. There is no charge and the community is welcome. The sessions will feature community leaders who will address the topic "Louisville and its future."

The dates and community participants are: Jan. 25, Harvey Sloane, mayor, city of Louisville; Feb. 2, Jerome L. Tucker, president, Greater Louisville Central Labor Council; Feb. 9, Elaine M. Musselman, president, Louisville Area Chamber of Commerce; and Feb. 16, Donald Ingwerson, superintendent, Jefferson County Board of Education. Each session will include time for questions.

The seminars will be held in the fellowship hall of the church. Entrance should be made from Birchwood Avenue. For further information, contact the church at 896-4425.

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Christian Education



Faught

Hammond

Kentuckians graduated during December term

Kenneth Lyle Faught was one of more than 130 persons participating in mid-year graduation exercises at New Orleans Baptist Theological Seminary Dec. 18. These December graduates compose a segment of the 1982-83 graduating class which will exceed 340.

He is pastor of Cumberland (Ky.) Baptist Church.

A native of Irvine, Faught has completed all the requirements for the EdD degree. He is the son of Mrs. Edna Crabtree and the late Paul L. Faught of Irvine. He is married to the former Jolly Sharp.

Floyd Alan Hammond, Erlanger, was among 113 graduates at mid-year commencement exercises at Southeastern Baptist Theological Seminary. He received the MDiv degree.

Cumberland College to offer miner certification

Area coal miners will be able to earn their miner's certification in only three weeks in the Cumberland College "fast track" miner certification program being offered as a public service, according to Cumberland's president Jim Taylor. The program begins Jan. 24.

This "fast track" program is for

those persons interested in entering the mining industry or interested in updating their miner's certification. This program meets both state and federal certification requirements for both surface and underground mining.

Those taking the class must be 18 years of age or older and must register for the class by the first class meeting Jan. 24. The cost of the three-week course is \$100 and the class does not carry college credit.

Other sections may be scheduled at later dates if there is a sufficient demand.

For additional information and to register for the class, contact Cloyd McDowell, Director of Mining Technology, Cumberland College, Williamsburg, KY 40769, telephone (606) 549-2200, ext. 345.

Broome retires; new treasurer is McGlothlin



Broome

McGlothlin

T. J. McGlothlin Jr., a 17-year veteran of the Southern Baptist Theological Seminary staff, succeeded C. Richard Broome as seminary treasurer Jan. 1.

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These are the same nationally publicized LCD watches advertised in *The New York Times*, *TV Guide*, *Parade* and other leading publications, with a built-in computer so powerful it never needs winding and which is accurate to within seconds per month. Time and date are displayed in full Quartz digital mode; and a unique "backlight" allows viewing even at night or in total darkness.

These famous LCD Quartz calendar watches will not be sold at this price by the company in any store. To obtain one at this price, apply in writing to the company address (below) no later than Midnight, February 25, 1983.

Each watch carries a full one-year money back guarantee and will be replaced by the company, free of charge, if it ever fails to function.

There is a limit of two (2) watches per address at this price, but requests which are mailed early enough (before Feb. 14) are permitted to order up to 5 watches.

To apply for an LCD Quartz calendar watch, mail your name and address *and this original printed notice* together with \$4 for each watch desired. Add only \$2 shipping and handling no matter how many watches you are requesting. NOTE: Specify model and color choice for each watch as follows:

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Ladies' Silver (Item #20740D).

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Broome, treasurer since 1974, has been a member of the seminary staff 26 years. He has taken early retirement from the seminary to become director of the business services division of the Florida Baptist Convention.

In addition to his duties as treasurer, McGlothlin will continue to supervise purchasing and personnel services for the seminary, which he has done for more than eight years.

McGlothlin was the seminary's assistant treasurer for nine years. He has almost 30 years experience in business and personnel affairs and has earned three business degrees.

Broome is a 1954 graduate of the seminary and served as pastor of churches in Nabb and Canaan, Ind. He also has been interim pastor of 18 churches in Indiana and Kentucky.

In his other duties at the seminary, Broome has been assistant treasurer, administrator of data processing and director of administrative services.

Campbellsville professor displays art work

A display of watercolors and pottery by Tommy Clark will be at the Campbellsville College fine arts center gallery Jan. 18-Feb. 4.

Clark, an instructor of art at the college, said, "I have been working constantly in pottery and watercolor for the last 16 years. Each new painting and each new pottery piece is a learning experience. I try not to stagnate but continuously try new techniques and themes in both media."

Clark has taught at the college since 1971. He received his BA from Southwestern State University in Oklahoma and his MA at Northwestern State University in Louisiana.

Clark has won numerous awards including awards at Aqueous '78, '79 and '81, purchase award; numerous awards at the Kentucky State Fair in pottery,

sculpture and watercolor (two first places in pottery in 1981) and many other juried exhibits.

The gallery is open from 8 am to noon Monday through Friday and 1 to 4 pm Monday through Friday or by appointment.

A reception for Clark will be from 7 to 9 pm Monday, Jan. 24.

Boyce Bible School opens Ashland center

Boyce Bible School, a division of Southern Baptist Theological Seminary, will open a center in Ashland in February.

Purpose of the center is "to train pastors and laymen in the Bible, church work, doctrines and Christian life," said John M. Sykes Jr., center director.

Students may participate by taking individual courses or by entering a four-year diploma program, Sykes added. All students will be in the same classes.

Courses will be held on Friday evenings and Saturday mornings, beginning Feb. 4 and 5, lasting for eight weeks. A second eight-week session will begin Apr. 1.

Courses offered during the first session will include New Testament Survey I, part 1, Friday at 6 pm; Old Testament Survey I, part 1, Friday at 8 pm; Work of the Pastor, Saturday at 8 am; Baptist History, Saturday at 10 am.

Cost for each course will be \$30.

The center is located in Rose Hill Baptist Church, Route 60 at Winslow Road, Ashland. Rooms will be provided for students who wish to bring bedrolls and stay overnight.

For more information, contact Sykes by writing to him at Box 787, Ashland, KY 41101 or calling (606) 325-7845.

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MOUNTAINS TO THE MISSISSIPPI

PERSONNEL

Frankfort Immanuel calls Garren
Michael Scott Garren has been named minister of youth at Immanuel Baptist Church, Frankfort.

Garren, a student at Southern Baptist Theological Seminary, is a native of Tennessee. He was on the staff at First Baptist Church, Punta, Gorda, Fla. and was active at Melbourne Heights Baptist Church, Louisville. He is a graduate of Maryville College, Maryville, Tenn. He worked two years as a police officer for the city of Maryville.

Walnut Street associate resigns
Robert A. Young, associate pastor and administrator at Walnut Street Baptist Church, Louisville, has resigned effective Feb. 27. He accepted a similar position at Park Cities Baptist Church, Dallas, Tex.

Young has served Walnut Street church 16 years.

Whitler new Cold Spring pastor
Paul Whitler has been called as pastor of Cold Spring (Ky.) Baptist Church, six miles from downtown Cincinnati in the greater Cincinnati area.

Whitler, formerly at Bellepoint Baptist Church, Frankfort, is a native of Fordsville and a graduate of Campbellsville College and Southern Baptist Theological Seminary. He is a former staff member of Western Recorder.

Florence named Cold Spring emeritus
Cold Spring Baptist Church in Northern Kentucky Association has named Frank T. Florence Jr. its pastor emeritus.

Florence retired as the church's pastor Oct. 31, 1982. The Florences reside in Fairlane.

Williams begins Rich Pond pastorate
Ronald W. Williams began pastoral duties at Rich Point Baptist Church, Bowling Green, Jan. 2.

A native of Central City, Williams is a graduate of Western Kentucky University and Southern Baptist Theological Seminary. He has held pastorates at McHenry, East Shelbyville, Sligo and Madison, Ind. and was on church staffs at East Williamson Baptist Church, Williamson, W. Va., and First Baptist, Bowling Green, where he was an associate pastor before assuming the Rich Pond pastorate.

Estes visits California

Joseph R. Estes, pastor of Beechwood Baptist Church, Louisville, is in San Francisco, Cal., for the month of January to respond to an invitation to be "visiting scholar" at the Graduate Theological Union of Berkeley and to teach during the J-term at Golden Gate Baptist Seminary.

New Concord calls pastor
New Concord Baptist Church, Graves County Association, has called Ira Henderson as pastor. Henderson comes from Ruthville Church, Martin, Tenn. and has held other pastorates in Ten-

nessee, Arkansas and Kentucky. A native of Hickman County, he is a graduate of Mid-Continent Baptist College and has attended Union University, Jackson, Tenn.

He is married to the former Dixie Stephenson of Graves County.

Pleasant Ridge pastor is honored
A dinner was held at Pleasant Ridge Baptist Church, Demossville, after the worship service Sept. 26 to honor the church's new pastor, Charles Thompson.

Thompson was minister in east Kentucky churches 25 years before going to Pleasant Ridge.

'Mountain mothers' book reprinted
Alice J. Kinder's third book, "Old-Fashioned Mountain Mothers," has been reprinted by the Pikeville College Press. The book contains stories on early mountain women, who derived strength from their faith in God. It may be obtained for \$3.75 from the Appalachian Studies Center, Pikeville College, Pikeville, KY 41501.

Mrs. Kinder is a Sunday school teacher at Grace Baptist Church, East Shelbyville, of 26 years.

Gragg interim at Maysville First
Maysville First Baptist Church in Bracken Association has invited Allen Gragg of Georgetown College to be interim pastor.

Dye accepts Lone Pine pastorate
Tommy Dye, a first year student at Clear Creek Baptist School, is the new pastor of Lone Pine Baptist Church, Viper.

Dye, formerly of Shelbyville, Tenn., is married to the former June Parker. They have four children.

Griders go to Buck Run
Dan and Debbie Grider accepted a unanimous call as associate ministers at Buck Run Baptist Church, Frankfort, beginning Jan. 9. The Griders will lead work with children, youth, singles and senior adults.

Shoemaker accepts FMB invitation
H. Stephen Shoemaker, pastor of Crescent Hill Baptist Church, Louisville, has accepted an invitation by the Foreign Mission Board to lead a prayer retreat for missionaries in Brazil.

Shoemaker was scheduled to leave Jan. 16 and planned to return eight days later. The FMB issued Shoemaker the invitation when an originally scheduled speaker canceled.

Sykes retires from Ashland pastorate
John M. Sykes, pastor of First Baptist Church, Ashland, for 17 years, retired effective Jan. 9.

One hundred and ninety people attended a Saturday night roasting of the pastor at the Holiday Inn, where he was given a book of letters by the church.

The church also hosted a reception in Sykes' honor after the Sunday evening service and presented him a monetary

gift.

Sykes was recently married to the former Faye Madonna Weckel of Ashland. He will remain in Ashland as director of the Boyce Bible School division there which opens Feb. 4.

Bill Messer of Sand Springs Baptist Church, Lawrenceburg, assumed First Baptist's pastorate Jan. 10.

KBC associate interims West Broadway
West Broadway Baptist Church, Louisville, voted Jan. 5 to call Don Spencer, associate in church music for the Kentucky Baptist Convention, as interim minister of music.

Aldrich begins Highland ministry
Joe Aldrich began his duties as associate pastor in education and administration at Highland Baptist Church, Louisville, Jan. 10. The church will welcome the new staff member with an after church fellowship Jan. 30.

Yancy resigns Burna Central
Philip Yancy, pastor of Central Baptist Church, Burna, has resigned to accept the pastorate at Caldwell Springs Baptist Church. Yancy served Central Church 11 years. Both churches are in Ohio River Association.

ASSOCIATIONS

Graves County Association opens office
An open house was held at the new offices of Graves County Baptist Association Dec. 12, 1982. The association owns the home where the director of missions lives and the office is a 22 by 30 foot addition to the back of the home. The offices include a reception room, office and a combination assembly and work room.

Approximately 85 people attended the open house. James Watt is director of missions.

CONGREGATIONS

Poplar Level appoints mission group
Poplar Level Baptist Church, Louisville, has elected six persons to a missions committee formed to coordinate the work with Christopher East Nursing Home and the Home Branch Mission in Endicott.

The church is presently conducting a weekly visitation and worship service at the nursing home and has given gifts to the mission.

Young singles underway at Beechwood
Six young adults attended the first meeting of a young singles Sunday school class begun Jan. 9 at Beechwood Baptist Church, Louisville. The group plans to hold a series of activities in coming months.

Crescent Hill approves study
Crescent Hill Baptist Church, Louisville, voted Jan. 5 to retain an architectural firm to make preliminary drawings of proposed renovation of the church building. The church is to be presented

plans Apr. 1 and is expected to vote on the proposal Apr. 24.

Pleasant Grove class honors teacher
The J.O.Y. Class of Pleasant Grove Baptist Church, Owensboro, recently honored teacher Louise Rafferty for the completion of 25 years leading the class. Class members presented Mrs. Rafferty with a plaque.

Elkhorn City dedicates building
Elkhorn City Baptist Church in Pike Association dedicated a new fellowship hall and educational building Sunday morning, Dec. 12. The congregation also had a fellowship meal Sunday evening.

Scottsville Baptist builds
The membership of Scottsville First Baptist Church, Allen Association, has approved construction of a new sanctuary and fellowship hall.

The projected \$1.05 million program will include a sanctuary to seat 530. The present auditorium accommodates 310. Groundbreaking is scheduled in the spring with a completion date expected 12 months later.

Ron Bradley is pastor at Scottsville First.

Brushy Creek Mission has dedication
Brushy Creek Mission in Pike Association dedicated a new building in an afternoon service Dec. 12 preceded by a fellowship meal.

Cecilia recognizes deacons
Cecilia Baptist Church, Severns Valley Association, recently honored six men for 30 years of deacon ministry at the church. J. A. Buchanan, J. O. Kerfoot, Ralph Morgan, David Owsley, Charles Stark and William Stark were all ordained Nov. 2, 1952.

ORDINATIONS

Oak Ridge ordains Randy Wallace
Oak Ridge Baptist Church, Northern Kentucky Association, ordained Randy Wallace to the ministry Dec. 19.

Wallace has been minister of music and education at Oak Ridge Church since February 1981.

Frank Farley, pastor, was moderator of the service. Other participants included Wayne Wiles, Don Kannady and William Hodge.

Westport Road appoints nine deacons
The deacon examining council of Westport Road Baptist Church, Louisville, has examined and recommended nine men to be elected to the deaconship.

Ordination for three of the deacons-elect, Gene Thomas, Jeff Peed and Keith Bradford, will be scheduled later.

Lewisburg ordains pastor
Lewisburg Baptist Church, Bracken Association, recently ordained its pastor, Alva Puckett, to the ministry. Puckett is a native of Ohio and is presently a student at Clear Creek Baptist School, Pineville, Ky.

Maples ordained to ministry

Larry Maples, a native of Georgia, has been ordained to the ministry by First Baptist Church, Fayetteville, Ark. He is pastor of Colesburg (Ky.) Baptist Church, a mission of Severns Valley Baptist Church, Elizabethtown.

While a student at Southern Baptist Theological Seminary, Maples also teaches in the business school at the University of Louisville.

His undergraduate degree is from the University of Alabama. He was awarded the DBA degree by Mississippi State University.

He is married to the former Mary Jeanne Hopson of Huntsville, Ala.

Ashland Avenue ordains Pettit

Ashland Avenue Baptist Church, Northern Kentucky Association, ordained Steve Pettit to the ministry Nov. 14. Pettit is associate pastor and youth director at the church.

Middleton ordains two deacons

Middleton Baptist Church, Simpson Association, ordained Ferrell Gregory and Doug Milliken as deacons. Former pastor Denny Burchett, current pastor Mike Crain, former association moderator Wilber Powell and church and area deacons participated.

Pleasant Grove ordains two deacons

Pleasant Grove Baptist Church, Owensboro, recently ordained two young men. Pastor William S. Roberts led the ordination and dedication of David Carter and Ethan Price.

Meta ordains Brushy Creek pastor

Meta Baptist Church, Pike Association, ordained John George Blackburn to the ministry Nov. 21. Blackburn is pastor of Brushy Creek Mission. Meta pastor Ron Barnett preached the ordination sermon.

Porter Memorial ordains three

Porter Memorial Baptist Church, Lexington, recently ordained three of its staff members. They are: Robert W. Cook, minister of music; Paul Barrick Jr., minister to youth; and S. Lamar Fleming, minister to senior adults. All three of the ministers are assistants to pastor James K. Pierce.

MISSIONS

Kentucky native leaves FMB for field
Louisville native Thelma Bryant kept 'em straight at the Foreign Mission Board for 33 years. Now she's going to keep 'em straight in Paraguay.

Up to her retirement Dec. 31 she spent more than 33 years as a Foreign Mission Board staff member working with Latin American missionaries. In recent years she worked as administrative assistant in the board's Eastern South America office, where she aided more than 450 missionaries serving in Paraguay, Uruguay, Brazil and Argentina.

She was set to leave in early January for Paraguay, where she will be a volunteer for six months, helping missionaries and Paraguayan administrators revamp the filing system at Baptist Hospital, Asuncion.

Cannons named missionary volunteers

Mr. and Mrs. Will Z. Cannon were appointed missionary volunteers Dec. 7 by the Foreign Mission Board. They will serve one year at Camp Young, Ede, Nigeria, as directors of the WМУ camp. They are charter members of Ralph Avenue Baptist Church, Louisville.

He received the BS and MA degrees and Rank I from Western Kentucky University. He served in the United States Army Medical Corps and was



Garren



Young



Whittler



Williams

stationed in New Guinea.

He has been an educator for the past 44 years as a teacher, counselor and principal for the Jefferson County Public Schools and Ninth and O Baptist School in Louisville.

Mrs. Cannon, the former Alice Jean Kirk, was born and grew up in the Mt. Carmel community, Ohio County.

She received her BS degree in teaching from Western Kentucky University and MEd from the University of Louisville. She also attended Southern Baptist Theological Seminary, Louisville. She taught 26 years in the elementary art field, mostly for Jefferson County public schools.

Their address after Jan. 30, 1983, will be: Mr. and Mrs. Will Z. Cannon, Baptist Mission, PMB #5, Camp Young, Ede, Nigeria W. Africa.

Kentuckians to host appointments

Baptists from north central mission states of Illinois, Indiana, Iowa, Michigan, Minnesota-Wisconsin, Ohio, as well as Kentucky will host one of the largest gatherings of Baptists in Indiana history when an anticipated 10,000 convene for the Southern Baptist Foreign Mission Board appointment service in the Indianapolis convention center Apr. 12. Approximately 30 persons will be commissioned as foreign missionaries.

The service will begin at 7:30 p.m. with music by a chorus of 300 voices from churches primarily in central Indiana. The Seminary Winds, a 40 piece brass and woodwind ensemble from Southern Baptist Theological Seminary, Louisville, will also participate. A parade of flags from the 95 countries where more than 3000 Southern Baptist missionaries serve will be one of the highlights of the evening. Also featured will be brief testimonies of missionaries commissioned and an address by Keith Parks, president of the Foreign Mission Board.

Kentuckians are volunteer missionaries

Four Kentuckians worked on an evangelistic team and helped in simultaneous revivals in Nigeria Nov. 14-28. These were: Gilbert L. Robinson, pastor of Mt. Pisgah Baptist Church; David D. Aker, pastor of Pleasant Hill Baptist Church, Somerset; Gary L. Kasey, pastor of Buena Vista Baptist Church, Somerset; and David T. Bickers, Somerset.

Harris reports on ministry

Patti Pinkerton Harris, a native of Bowling Green and a Georgetown College graduate, reports she and her husband, Joel Harris, are involved in an unusually challenging ministry in Tigard, Ore.

Joel is pastor of Hall Boulevard Baptist Church, the only Baptist church in Tigard, the 14th largest city in the state. The congregation has grown from 23 to 73 in two years and has a Sunday school enrollment of 103.

The church has four acres of land on a major thoroughfare but with a debt of \$60,000 cannot start a new building.

Patti and Joel invite Kentucky Baptists to join them in prayer for a miracle and to help financially if possible. Those interested can write Joel C. Harris, pastor, Hall Boulevard Baptist Church, Box 230130, Tigard, OR 97223.

London RA's, GA's 'pound' needy

A contest between Royal Ambassador and Girls in Action groups at First Baptist Church, London, resulted in 1100 pounds of canned food and dry goods for distribution to needy families Dec. 22.

Donated items were assembled into 70 pound baskets and, along with donated funds, were distributed. The goal for next year's "pounding" is 3000 pounds.

Eubank youth lead weekend revival

A youth led weekend revival at Eubank Baptist Church, Pulaski Association, resulted in 12 rededications and one candidate for baptism. Evangelist Jack Sherman, London, Ky., and music evangelist Brian Tuttle led the services.

DEATHS

Bowling Green church secretary dies

Memorial services for Juanita Ragland Hill, pastor's secretary of First Baptist Church, Bowling Green, for 30 years, were conducted Nov. 24, 1982 in the sanctuary of First Baptist Church. Pastors with whom Mrs. Hill served included Harold J. Purdy, H. Franklin Paschall, Joseph R. Estes, Othar O. Smith and Rollin S. Burhans.

Participants in the memorial service included Rollin S. Burhans, retired pastor; Richard W. Bridges, present pastor; Mrs. Cecil Karrick, church organist; and soloist Jim Jones, former minister of music of First Baptist Church.

In characterizing Mrs. Hill former pastor Burhans said "she was a super coworker in the service of her Lord and through her dedicated service every pastor's ministry was greatly enriched."

R. F. Moxley dead at age 79

R. F. Moxley, Rt. 8, Liberty, died Jan. 4 at Ephriam McDowell Hospital, Danville. He was 79.

A farmer and employe of the Agricultural Stabilization and Conservation Service many years, Moxley was a charter member of Creston Missionary Baptist Church, Casey County Association. He attended Russell Creek Academy (now Campbellsville College) and Berea College Normal School. He later taught school in Casey and Adair counties. He was instrumental in the organization of his church and served many years as treasurer and a teacher there.

Surviving are his wife, Anna Gallimore Moxley; a son, William C. Moxley, minister of music at Heber Springs (Ark.) Baptist Church; a daughter, Nan Moxley, Liberty; four brothers; four sisters and seven grandchildren. One son preceded him in death.

Funeral services were Jan. 6 with burial in Glenwood Cemetery, Liberty.



Rev. and Mrs. James Watt host guests during an open house at new offices of Graves County Association. Approximately 85 attended the open house Dec. 12.

Draper, veeps set SBC resolutions committee

Calling the appointments a "team effort" Southern Baptist Convention president James T. Draper Jr. has announced the resolutions committee for the 1983 meeting of the SBC in Pittsburgh.

Draper, pastor of First Baptist Church, Eules, Tex., said the appointments are a "three-man effort" between the president and the two vice presidents of the denomination. "I feel I have done everything humanly possible to make it so," Draper declared.

Both John Sullivan, first vice presi-

dent, and Gene Garrison, second vice president, agreed with Draper that the appointments were a "three man effort."

Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., said the appointments "are as much mine as they are Jimmy's."

Garrison, pastor of First Baptist Church, Oklahoma City, Okla., said Draper has been "super to work with. We have been double, triple cautious to make sure the ones we appoint represent Southern Baptists."

In September Draper named Tal Bonham, executive secretary of the State Convention of Baptists in Ohio, Columbus, chairman of the resolutions com-

mittee. He also named three members of the SBC Executive Committee—required in convention bylaws—to serve on the committee. They are LeRay Fowler, pastor, West University Baptist Church, Houston, Tex.; Thurmond George, pastor, First Baptist Church, Gilroy, Cal.; and Mrs. Lois Wenger, member of First Baptist Church, Orlando, Fla.

The new appointments include five persons: a pastor, a retired pastor, an evangelist and two laymen. A sixth person will be named later.

Those named are:

—John T. Tippett, pastor, Calvary Baptist Temple, Savannah, Ga., a former president of the Georgia Baptist

Convention. Calvary Temple contributes 12 percent of its undesignated receipts to the Cooperative Program;

—Verlin C. Kruschwitz, retired pastor of Severns Valley Baptist Church, Elizabethtown, Ky., and a former president of the Kentucky Baptist Convention. He currently is a teacher at Boyce Bible School, Louisville;

—Rudy Hernandez, an evangelist from Catrina, Tex., and current president of the Mexican Baptist Convention of Texas. He is also president of the Texas Baptist evangelists conference;

—William Rhodes, an attorney, deacon and Sunday school teacher at Briarlake Baptist Church, Decatur, Ga.

KBC ACTIVITIES

JANUARY

28-29 State Deacons-Spouses/Pastors-Wives Retreat. Cedarmore (Filled)
28-29 State Deacons-Spouses/Pastors-Wives Retreat. Kentucky Dam Village
31 Area Evangelism Conference. Somerset, First Baptist Church, 7 pm
31-2/4 Masterlife/Disciple Workshops. Lexington, Rosemont Baptist Church

FEBRUARY

1 Area Evangelism Conference. Hazard, First Baptist Church, 7 pm
6 Baptist World Alliance Sunday
7 Area Evangelism Conference. Maysville, Central Baptist Church, 7 pm
7 Area Religious Education Shoptalk. Canceled
7 Area Youth SS/CT Leadership Workshops. 7 to 9:15 pm: Columbia (Ky.) Baptist Church; Louisville, Highview Baptist Church; Bowling Green, First Baptist Church
7 Regional Royal Ambassador Con-

gress Workshops. 5 to 8 pm with hot dog supper. Prestonsburg, First Baptist Church and Hickory (Ky.) Baptist Church

8 Area Evangelism Conference. Florence (Ky.) Baptist Church, 7 pm
8 Area Religious Education Shoptalk. Canceled

8 Area Youth SS/CT Leadership Workshops. 7 to 9:15 pm: Elizabethtown, Immanuel Baptist Church; Carrollton (Ky.) Baptist Church; Lexington, Porter Memorial Baptist Church

8 Regional Royal Ambassador Congress meetings. 5 to 8 pm with hot dog supper: Corbin, First Baptist Church and Madisonville, First Baptist Church

10 Regional Royal Ambassador Congress Meetings. Cynthiana (Ky.) Baptist Church; Bowling Green, Calvary Baptist Church

11 Regional Royal Ambassador Congress Meetings. Danville, Calvary Baptist Church and Louisville, Highview Baptist Church

13 Race Relations Sunday
13-20 WMU Focus Week

14 Area Evangelism Conference. Pineville, First Baptist Church, 7 pm

LOCAL AUTONOMY

Our Southern Baptist Annuity Board is asking for maximal time on our annual Convention program to present an upgraded Annuity plan for local church ministers. Our basic church ministers' retirement plan is pitifully inadequate. Its maximum expectation of slightly above \$3000 annually for higher paid and longest services ministers compares very poorly with centrally operated denominations.

We Baptists pay a dreadful price for our system of congregational autonomy with self-determining ministry. We believe in it as biblically based, but other bodies (including government and other public entities) with which we sometimes must relate understand our system very poorly. Failure to understand our loose federation of diverse, autonomous congregations also is poorly understood by many Baptists.

If our general Convention were church, with church authority, we could assess congregations and ministers sufficient amounts to grow worthy annuities for their ministers. But this cannot

be done in a denomination made up of independent units whose good standing is unaffected by their failure to comply fully with the request of the larger body.

In our system we must conceive a modest plan that we can hope will get maximal volunteer support. Then, we have to "sell" the product after we create it—sending employees continually among the church and ministers to enlist and keep their support.

Our loose, unauthoritative federation cannot guarantee more than small annuities all alone. Each church must commit jointly to larger annuity hopes. Also, the denomination does not ordain our ministers. It has no control over the number ordained by the congregations. The ordaining congregations assume no financial responsibility for those whom they ordain.

Some congregations voluntarily enter supplementary contracts for larger annuities for their ministers. Our Annuity Board seeks to persuade all our churches to join in giving a minimum of 10% of salaries to build annuities for church ministers.

talents, of time, of money and of influence. God's Word says: "It is required in stewards that a man be found faithful." God does not judge what we think we would do if we had more but how we discharge our stewardship of the things which have been committed to our trust and use. What are you doing with that which you now have?

Life and Work Series A SUPREME ALLEGIANCE

Matthew 6:19-24 Christ's statement, "Lay not up for yourselves treasures upon earth," forbids us to accumulate earthly treasures for their own sake, to make the pursuit of them the chief end of life, and to use them selfishly and forget our obligations to others.

Christ's call for a supreme allegiance implies the necessity of the due recognition of the proper priority. If one is occupied with the Lord and the things which pertain to his good pleasure, one's life will be controlled by the Lord, enriched by his presence and benefited by his wonderful blessings.

To attempt to serve two masters is a futile effort. To serve God and to idolize wealth at the same time is absolutely impossible. To be true servants of God we must give him the preeminence in all things. Such singleness of aim, as is taught here, cannot exist apart from

wasting them. When he called upon his steward for an accounting, the latter realized he was in real danger of being relieved of his responsibilities; so he began to consider what he might do in that eventuality.

A steward is a person entrusted with the management of the affairs of another. Faithfulness in stewardship is a principle approved by God and men. A faithful person is trustworthy and dependable in the transaction of business, the execution of commands or the discharge of duties.

Christ commended the unjust steward for one thing only, namely, wisely using his money. Christ also reminded us that those who are not the children of God are frequently more apt to take advantage of their opportunities for personal gain than Christians are to avail themselves of the opportunities afforded them to honor and serve their Lord. This ought not be the case.

Are we faithful in the little things God has committed into our hands? Those who have proved themselves to be faithful in small things are the ones whom God is using to carry on his work throughout the world. There must be a decision as to which master shall be served. It is impossible for one to serve God and mammon and be loyal to both.

Let us be faithful in the stewardship of all our possessions—of self, of

complete reliance upon Christ. **Matthew 8:18-22** Most likely because he had been listening to the teachings of Christ and because he was so favorably impressed by those instructions, a certain scribe impulsively volunteered to become one of his permanent followers. Christ wanted the man to understand what was involved in becoming a true follower of him. He admonished this enthusiastic volunteer to count the cost of discipleship. Christ wanted the scribe to know that, in the event he should become his follower, he would be deprived of numerous comforts to which he had long been accustomed.

Another indicated an interest in following Christ but was willing to commit himself to do so only after performing his duty to his father. The Lord made it clear allegiance to Christ must come before allegiance to anybody.

Matthew 13:44 This treasure represents the kingdom of God. If the kingdom were precious enough for Christ to pay the price of his shed blood on the cross to secure it, then it should be exceedingly precious to all of us whom he has saved. Nothing else is comparable in value to the kingdom of God. Those of us who are kingdom citizens should pledge our supreme allegiance to the King and thereafter devote our energies and whatever else we may possess to extending his kingdom.

International Series TEACHING ABOUT STEWARDSHIP

Luke 16:1-13 Knowing a person's life commitment is clearly revealed in the way he handles the money entrusted to him, Christ spoke the parable of the dishonest or unjust steward recorded in the first eight verses in today's lesson.

A wealthy man committed his goods to a steward, whom he later accused of

SUNDAY SCHOOL LESSONS

Jan. 30, 1983



H. C. Chiles

Briarlake church is the number two church in Georgia in Cooperative Program giving;

—Joan Tyler, wife of a physician in Collins, Miss. She is a member of Collins Baptist Church, which has 356 members and gave \$17,759 through the Cooperative Program and \$35,431 to all mission causes last year. She is a member of the Mississippi Baptist Convention executive board and executive committee.

Oklahoma City FBC approves women deacons

Members of First Baptist Church, Okla-

homa City, where Southern Baptist Convention second vice president Gene Garrison is pastor, voted 232-167 Jan. 16 to change church bylaws to allow women to serve as deacons.

According to Garrison the vote, which came following a two-hour discussion, makes the Oklahoma City church the first Southern Baptist congregation in the state to allow women to serve as deacons.

In an interview with Baptist Press Garrison commented: "I was very proud of our people. There was not one bit of ugliness or anger. It was a very sweet spirited meeting. Both sides were ably represented and all who spoke did so in a spirit of love and unity. Not one

angry, emotional word was spoken."

Former SBC president Bailey E. Smith, pastor of neighboring First Southern Baptist Church of Del City, an Oklahoma City suburb, said: "I stand opposed to the ordination of women as deacons. I believe when the church starts doing those things (ordaining women) it has quit majoring on the main thing—evangelism and soul winning."

Smith also said he would be opposed to "disfellowshipping" the church. "I do not think it should be a test of fellowship . . . although it saddens me."

The question of withdrawing fellowship from First Baptist has been mentioned by members of the Capital Bap-

tist Association, composed of 127 churches and 137,000 Southern Baptists in the Oklahoma City area. Ernie Perkins, director of missions for the association, said he "imagines someone will try to do something about it," adding he does not expect such an effort to be made prior to the annual meeting of the association next October.

Perkins added: "I am a fundamentalist with a capital F when it comes to the autonomy of the local church. I believe First Baptist has every right to do what it feels God's will is for them. The only thing is, of course, that sister churches have a right to determine if they want to have fellowship with a church that has made such a decision."

HOMES FOR CHILDREN

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



THEY CAME MINISTERING

Jesus said, "The Son of Man came not to be ministered unto, but to minister . . . (Matthew 20-28). The gospels report in beautiful color the ways Jesus ministered to people wherever he went. Furthermore, he taught us that, having been ministered to, we are to minister in his name. He set the example and we who follow him are to be like him. Jesus also commissioned us to minister through sharing the gospel, feeding the hungry, helping the strangers, clothing the naked, visiting the sick and going to those in prison. James wrote, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction . . ." (James 1:27).

Having been ministered to by our Lord and his people, we in turn find ways to share that ministry with others. We here at Baptist Homes for Children are committed to the task of ministering to hurting children and youth. This ministry is many faceted, reaching out to touch the lives of children in various ways according to their needs. Dedi-

cated staff give of themselves, without concern for themselves, in order to have a positive influence on young lives and it is done in Jesus' name.

Recently the Homeland Singers, a group of about 35 youth from Glen Dale, directed by Sue Carlin, were able to minister to one young man in a very special way. The Homeland Singers were visiting and singing in a church in central Kentucky. In that worship service, there was a young man home on furlough from the Navy. The Lord spoke to him through the Homeland Singers.

A few days later the young man wrote to say "thank you." He said he was depressed, miserable and backslidden. It seemed he didn't belong anywhere. Then he said the love of God spread through the Homeland Singers and God working through them brought him "back home" with the Lord. "It is only the love of God that lives there (Glen Dale). You can see it in their faces. Thanks to you and God."

So as Jesus came to minister, we minister and those to whom we minister, in turn, minister to others.

ORPHANED!

The young father was drinking. In a drunken rage he killed his wife and then himself. A 15-month-old child was left an orphan. There was no one who could or would take care of this little one except a great-uncle, now retired. This man and his wife have done their best for nearly 10 years. They are elderly and the great-uncle has several very serious health problems including a heart condition. Indeed, just a few days after we accepted this new student, this added responsibility, the uncle had to be hospitalized in a most serious condition.

As the boy came to us, it was almost an emergency type situation. We conceivably may have this young man another seven years, seven very important and formative years. We are called upon nearly daily to help in such situations.

We are made so aware of a world filled with tragedy in our daily ministry. During the Christmas holidays, one of our finest teenage boys, with us nearly two years, lost his mother in an incident similar to the one already mentioned. His seemingly happily married stepfather shot the boy's mother, killing her instantly, and then turned the gun on himself. He died some hours later. The young man is grieving deeply

and we must minister to him in his grief.

How does one explain the unexplainable to this one and so many, many others?

In our society today there is so much violence and wickedness. One of our finest mountain girls watched in terror as a drunken neighbor shot both her father and mother to death before her eyes. She grabbed up the baby of the family and with another sister escaped through a window into the woods. Thus their lives were spared and today the killer is in the penitentiary. This teenage girl is today one of our most radiant students. Though she has dark memories, she has an abiding faith in Jesus and daily walks closely with her Lord. Most people have no idea of over what she has triumphed.

One of our finest Christian young men, with us for some years now, saw his mother commit suicide. Then a pre-schooler, the trauma of what he witnessed apparently caused a type of mental block. He came to us a physically healthy, muscular teenager. Yet he was almost helpless. He was unable to count, tell time and could not distinguish a dime from a quarter. With a lot of love and patience, we have watched him learn, grow and mature very steadily into one of the most respected members of our campus com-

CLEAR CREEK COMMENTS

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



LET US GO FORWARD

I love new beginnings. January is the month of beginning for the new year. Ex. 14:15 gives us a word from God for 1983 and a challenge for every Christian. The Israelites were trapped at the Red Sea by the approaching Egyptians and they were complaining and terror-stricken. Moses was trying both to encourage and placate them while he was complaining to the Lord. God's response was "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!"

I don't believe God intends for his children to spend their time looking back wistfully into the past or gazing in dismay and despair at their present circumstances. The Lord wants us always to possess and express our forward-looking optimism, with vision and faith.

"I want to scale the utmost height
And catch a gleam of glory bright;

But still I'll pray till heav'n I've found,
Lord, lead me on to higher ground."
Johnson Oatman, Jr.

We are a forward moving group at Clear Creek. Our faculty, staff, students and their families feel God has his hand on our school. Our training and serving are matching by our praise and love for Jesus.

You are also a part of our happy family. Your prayer and support is that which helps God's work to go forward. During the month of January I have stressed that it is make your will month.

Some people find it hard to think about death. They think when they die life will cease. But for the Christian death is but a doorway to a richer, fuller, eternal life.

You can also arrange your will so that, though you are gone, God's work will go forward. Remember Clear Creek in your will and have a forward-looking, fruitful and happy 1983.

munity, one to whom responsibility can be given. What a joy and privilege it is to be able to help bring happiness where once there was only frustration!

Hundreds of our boys and girls are rather ordinary American kids with normal type backgrounds and loving parents. Why have they come to us? They come because of our very outstanding program that meets our students, academically, wherever they are. We have a young lady with an IQ of 150. We have a program to meet her needs as well as that of the slow learner. We have an excellent teacher-student ratio, a 15,000 volume library open daily until 9 p.m. and on weekend afternoons, a computer program open 14 hours a day involving nearly 200 students weekly, and vocational school opportunities in drafting, welding, carpentry, mining, industrial electricity, auto mechanics and auto body. Others seek an opportunity in sports.

Oneida has such a broad varsity athletic program, equaling the largest schools in Kentucky. An Oneida student has probably at least four times more opportunity to be on a varsity athletic team than in any other school of the state, and probably 10 times more opportunity than in the vast majority of American schools.

We must not get much larger if we are to maintain the family and individ-

ual type ministry Oneida has always had, and are to continue to know our students as individual human beings. Having so many fine and stable kids, untouched by tragedy, we are better able to reach out and minister to the scores of others who haven't been so fortunate in their life experience.

You can be a partner in this ministry by prayer, telling others and physical support.

ONEIDA JOURNAL

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



Like the phoenix, St. Matthews Church successfully rises from ashes

by Bob Allen, Staff Writer

By rights 1982 should have been a year worth forgetting for St. Matthews Baptist Church. On the second Sunday of the year burglars covered their tracks in an office area of the 32-year-old building on Grandview Drive in Louisville with fire. The flames quickly spread through the auditorium causing \$2.4 million destruction before firemen battling subzero temperatures and wind chill factors of 50 below were able to bring them under control.

Many worshippers were unaware of the tragedy until they pulled into the church parking lot. Quick response by officials at nearby Southern Baptist Theological Seminary and a massive word-of-mouth communications network, however, brought 800-plus St. Matthews members together by 11 a.m. Sunday, Jan. 10, 1982 for a worship service at Alumni Chapel on the seminary campus.

Hospitality by neighboring churches allowed Kentucky's 14th largest congregation (based on Sunday school enrollment as reported in the 1981 annual of the Kentucky Baptist Convention) to maintain its program but left it badly fragmented. In the weeks following the blaze St. Matthews activities went on simultaneously in as many as six different locations.

By June it seemed the situation was beginning to stabilize. The congregation was able to return to facilities not reached by the fire on the Grandview site for Sunday evening and midweek services with all Sunday morning activity at Southern Seminary. The church prepared to launch a "Together We Build" program to underwrite a portion of a planned \$4.7 million rebuilding effort. Then the second bombshell fell—the resignation of pastor J. Altus Newell to accept a pastorate in Alabama.

On the one-year anniversary of the fire St. Matthews congregants paused to remember; to reflect on the lessons 1982 taught them; to commit themselves to a future of prosperity and effective ministry and to affirm to each other and to their community a truth as old as Christianity: adversity can and does work for good for the people of God.

During the Sunday morning worship hour, members were led in remembering the major events of the year, in song and prayer and in communion. An evening service in the church recrea-

tion building took a less formal note, with testimonies from the congregation taking a portion of the service.

Some were sentimental. "When I got the news the church had burned, I realized how much I loved it," a woman recalled.

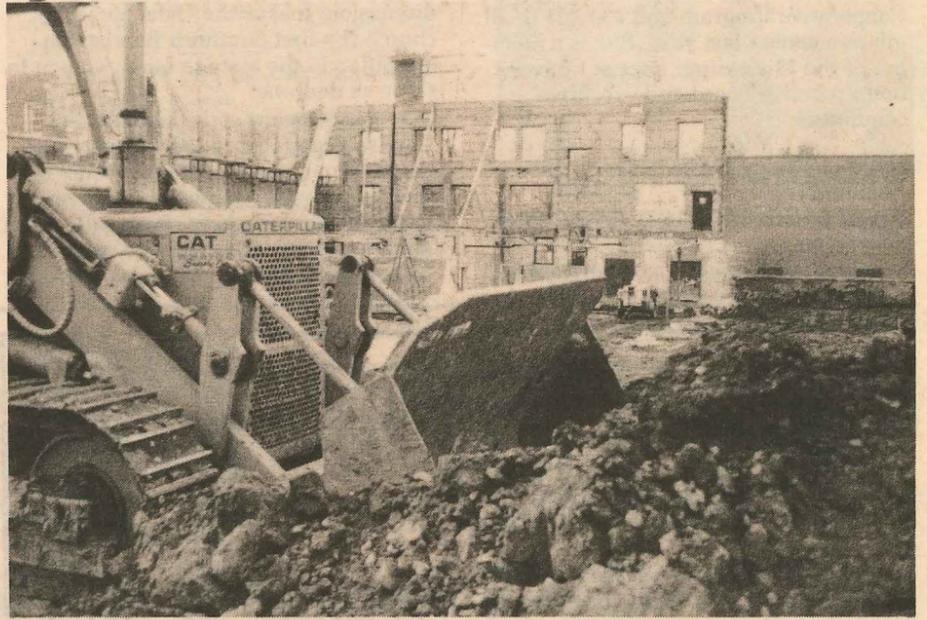
Some were philosophical. "The church is us," said another, "not the staff that's here or a certain building. . . . The Lord is in us. The Lord will work through each one of us. . . . It's been an important lesson for me."

Some saw a deeper commitment in those around them. "People who had just been a handshake . . . got involved for the first time," a man reported. "That was a blessing for me."

Some were appreciative of the help received from neighbors in their hour of need. "A lot of people answered the bell besides the firemen," a staff member added.

Some looked forward. "The fire has drawn me close to the Lord. I'm looking forward to a new building where we can serve God."

Jack McEwen, interim preaching minister, challenged the congregation "out of tragedy, difficulty and hardship" to bring forth a new building "as testimony of commitment and dedication that goes beyond the difficulty that comes our way" and "as a tribute to



A barren wall stands as a grim reminder of the Jan. 10, 1982 blaze that leveled most of St. Matthews Baptist Church, but excavations point toward the future.

a shock. "It just seemed like the wrong time," Scott Payne, minister of youth and church activities, recalled. In retrospect, added Ruben Swint, associate pastor for administration, the move came at a good time, when a \$1.4 million building fund drive was just be-

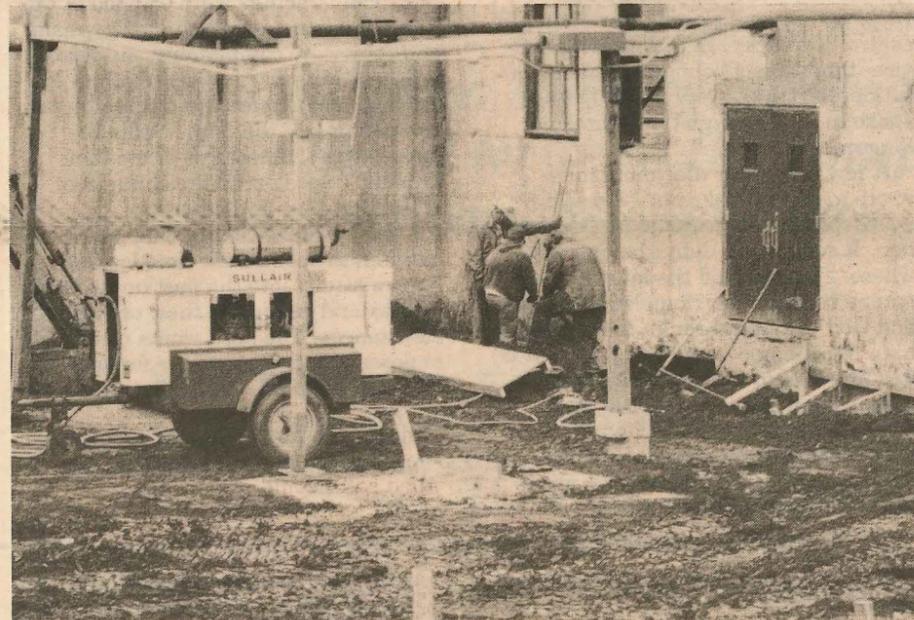
to children. "We had both of them."

Paul Robinson, minister of education, said 1982 has had some negative effect on the church's statistics. Worship attendance is down "maybe a hundred on the average" and Sunday school attendance is off about 125. (Sunday school attendance for Sunday Jan. 9 was reported 839.) Far from a mass exodus to places more comfortable, leaders see the decline as natural attrition.

The inconvenience of meeting in borrowed facilities, they say, poses a barrier for visitors and prospective members. They also suspect, Robinson added, many regular visitors are putting off a decision about whether or not to join to see what direction the church takes in naming a new pastor.

Construction is under way on the first phase to replace the auditorium, lounge, offices, class rooms, music room and dining area lost in the blaze. It will likely be at least another year, however, before the congregation is able to move in to any of the new buildings.

The leadership is not waiting to attempt to revive waning attendance, according to Bob Greer, a layman in his second year as director of St. Matthews' Sunday school. Committees are looking at programs to implement now to "pep up" the Sunday school, Greer said, "so we can hopefully not lose any ground but actually gain some ground from where we are now."



Work is progressing toward a new auditorium/complex on the Grandview site. Completion is at least a year away.

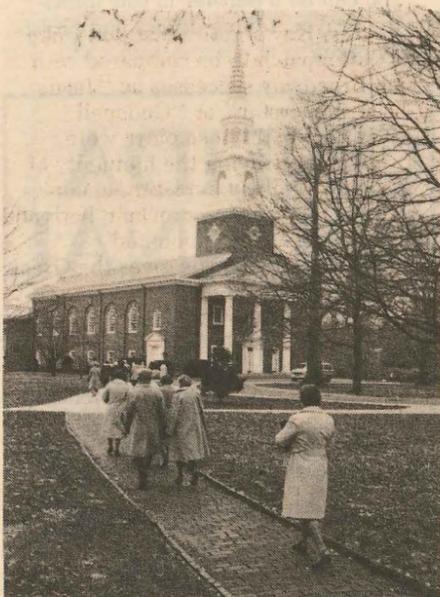
the God able to deliver us."

The day after the memorial service, church staff members met to discuss their analysis of the year's events, including the resignation.

At first, they said, the news came as

gining to get off the ground, leaving the people little time for self pity.

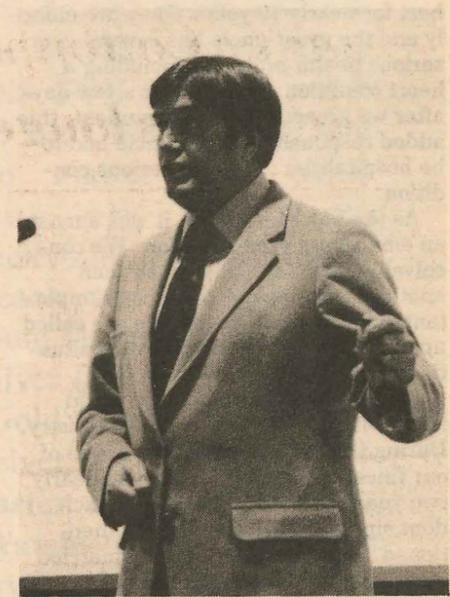
"Two of the misconceptions that people have of the church is the church is a building and the church is a pastor," said David Garrard, minister



St. Matthews worshippers make their way from Sunday school to morning services at Southern Seminary's Alumni Chapel.



Sunday school teacher Don Dennison works with third graders in a seminary classroom in Norton Hall.



Jack McEwen, interim preaching minister, challenges St. Matthews members during a Sunday night service remembering 1982.

Jesus Christ is a Georgian

A dramatic musical adaptation of

Clarence Jordan's "The Cottonpatch Version of Matthew and John,"

"The Cottonpatch Gospel" sets Jesus' story in the 20th century deep South

by Jim Newton

Jesus Christ, born in Gainesville, Ga., dramatically spent this Christmas in Atlanta—preaching, healing, proclaiming love to the outcast and casting out the religious "sons of snakes" from downtown First Church.

Charged with inciting to riot, vagrancy, destruction of private property and feeding 5000 at a fast-food joint without a health permit, he was lynched by a mob led by Ku Klux Klansmen while authorities were transporting him to the Lee Correctional Institute in Leesville, Ga.

Three days later he came back to life, greeting his friends with "Howdy," and drinking a cup of coffee and eating a piece of pecan pie after literally walking through the door. "It worked," he told his followers, including some who doubted he would return to life.

"The Cottonpatch Gospel," a two-hour musical featuring Tom Key, a former Southern Baptist from Birmingham, and music by the late Harry Chapin stormed Atlanta like Sherman's march, breaking box office records.

Ending a six-months' run in Atlanta's Memorial Arts Center Dec. 26, Cottonpatch Gospel is the longest running play in Atlanta's history. Previously, Cottonpatch played to rave reviews off-Broadway in New York City, Boston and Philadelphia.

Now the show is going on the road, scheduled at Samford University in Birmingham, Jan. 11-30; at the new Plaza Theater in Dallas, Feb. 15-Mar. 25, and Holy Week (Easter) performances at Knott's Berry Farm in Los Angeles.

It's the kind of drama Southern Baptists can support. Taken almost completely from "The Cotton Patch Version of Matthew and John" by Clarence Jordan (a Southern Baptist theologian who established Koinonia Farms near



The exuberant portrayal of Christ by actor Tom Key in the bluegrass musical "Cotton Patch Gospel" reflects the Alabama native's Southern Baptist roots. The show attracted

sell-out crowds during its record-breaking run at Atlanta's Alliance Studio Theatre. [HMB photo by Tommy Lee]

God, with all your heart, soul and mind; love your neighbor as you love yourself."

But the music without Tom Key's acting wouldn't work, just as Key's former one-man show wouldn't make it without Chapin's music. Key is indomitable. For two hours, he preaches, stomps, dances, shouts, sings and

ture. The summer after high school graduation he traveled throughout the country with a Christian friend, Allen Andrews, who witnessed to him. On a beach in Oregon, Key realized Christ died so "I could put my hand back in the hand of God where it belongs."

For six months he read the New Testament to try to understand the biblical, not the cultural, basis of morality. For a while, he felt God was calling him into the ministry but later realized his gifts were in the area of drama, not preaching.

Later in life, he joined Grace Episcopal Church in New York City, feeling more comfortable as an artist with the more liturgical style of worship. But he is especially grateful for being raised in an SBC church because "The Bible was the first place I thought to turn . . . if I had not been raised in a Southern Baptist church where the Bible is the center of everything, I might have turned to philosophy books or whatever happened to be in vogue at the time."

Phil Getter, a former Wall Street banker and producer of the play, said in an interview that Key becomes so personally involved "he's not playing a role—he becomes Jesus on the stage."

Getter, a Jew, calls the play "the greatest story ever told," and accepts Jesus' teachings, although he rejects him as Messiah. Getter said response to the play has been "overwhelming," but expressed some disappointment there has not been more support from organized religion, especially Southern Baptists.

Key admits the play is hard for some Southern Baptists to take, especially the scene when Jesus enters the courtyard of "First Church, Atlanta" (no denomination named) and smashes a

beautiful shopping mall of religious gifts with a sledgehammer. Key also calls the ministerial staff "sons of snakes" because they have turned the church "into a banker's club and a religious racket."

Although Jesus is never identified as a Baptist in the play, the affiliation is implied by one line which tells of Jesus going to the annual "Believe the Bible Society Convention" at a brand new convention center in Atlanta, "and nothing draws the Baptists like a new building."

The message is penetrating, prophetic, convicting but the music offsets the dramatic content with its upbeat, happy style.

Getter, Key and the cast don't like for Cottonpatch to be compared with such Broadway successes as "Jesus Christ, Superstar" or "Godspell."

Key said both these plays were strong on portraying the humanity of Jesus but weak on depicting his deity. Cottonpatch seeks to proclaim both and includes the resurrection and ascension, when Jesus gives the Great Commission to his followers.

Key and each of the Cotton Pickers say being in the play has changed and deepened their lives spiritually. Key and Dan Fox, the high-voiced tenor who looks and sings like John Denver, say they have felt the presence of the Holy Spirit in the performances.

The play has given Christmas a new meaning to the cast, for each time they do it, they experience both Christmas and Easter.

But for the 35,000 people who have seen it during the past six months, the story has had mysterious reality. For they have realized it could have happened here and now. To us.

The acting of Tom Key and the music of Harry Chapin made Cottonpatch Gospel Atlanta's longest running play.

Americus, Ga.), the play portrays what it would be like if Jesus Christ has been born today in the deep south.

Two inseparable ingredients make the play work: Tom Key's multiple character acting and Chapin's music (hand-clapping, foot-stomping, toe-tapping country western mixed with a little bluegrass) presented by a quartet of Christian young men called the Cotton Pickers.

Chapin was killed on a Long Island freeway just one month before the play opened in New York. He wrote music and lyrics for 18 songs in the play, recognized as the best music he ever wrote, including a hauntingly beautiful melody, "Jubilation," that sums up the entire message: "Love the Lord your

jumps from character to character, portraying almost 20 different roles—primarily Matthew, the narrator.

Key grew up in Shades Mountain Baptist Church in Birmingham, bringing to the play a cultural and theological understanding few others could match.

Recently at First Baptist Church, Chamblee, Ga., in suburban Atlanta, Key recounted his personal Christian experience, saying it was seeing the movie "Bonnie and Clyde" that prompted him to become a follower of the Jesus he dramatically portrays.

He saw the movie six times, identifying with "a murderer and a thief," realizing he could have been a murderer if he had grown up in a different cul-

They're teaching them to observe all things

VBS workers begin in snow to prepare for the warm days of summer

by Linda Lawson

The annual process of training more than 115,000 people who will work in Southern Baptist vacation Bible schools and backyard Bible clubs begins each January, with training building in pyramid fashion from SBC to state, associational and church levels.

"There is no greater model for training in religious education in existence than annual vacation Bible school training," Harry Piland, secretary of the Baptist Sunday School Board's Sunday School Department, told more than 300 persons who attended the first of two institutes to train state teams.

This year more than 500 state workers are being trained in institutes at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist conference centers. In March in state clinics, more than 10,000 associational leaders will participate.

In spring associational clinics to train church workers more than 115,000 persons will attend to preview materials and gain workshop experience in con-

ducting every aspect of VBS.

All of this training takes place before the door opens in June on the first church or mission VBS or backyard Bible club. More than 35,000 schools are expected to attract approximately 3.3 million persons in 1983.

Why all this effort each year to conduct events that last only one or two weeks?

Calling VBS "one of the greatest reaching, teaching ideas ever conceived," Piland cited 57,000 persons who in 1982 made professions of faith in VBS and were baptized in Southern Baptist churches.

Also, he noted, the same amount of Bible teaching that takes place in a two-week school would take seven months to accomplish in Sunday school.

In the third place, in 1982 in VBS, a total of 615,000 prospects for Bible study and church membership were discovered, according to figures compiled in the Sunday School Board's Sunday School Department.

Willie Beaty, VBS projects promotion consultant, said reports from recent

years indicate one out of every five prospects discovered in VBS can be enrolled in Sunday school. Of those, one out of three will make a profession of faith and be baptized.

Fourth, Piland noted, many new Sunday schools, missions and churches are started in areas where a mission VBS or backyard Bible club shows a need exists.

Piland also listed education about missions and stewardship and on-the-job training for workers as important benefits of VBS.

For the future, Beaty said he hopes to see more small churches conducting vacation Bible schools. Of the 8000 churches which in 1982 did not report VBS, approximately 7000 had 150 or less members.

"Often they say they don't have enough workers for a VBS, but ways to help must be found, such as through the association," said Beaty.

An increased emphasis on mission VBS as a tool for starting new work was a second need cited by Beaty. Also, he noted, the potential for reaching more

adults through VBS remains a challenge.

The idea and materials for vacation Bible school with adults was introduced about 10 years ago and participation has increased each year. Beaty said many churches are reaching mothers in daytime VBS and senior adults through varied programs of VBS, but "we haven't reached the saturation point with adults."

While the number of Southern Baptist churches conducting VBS has increased from 125 in 1924 to 28,463 in 1971 to 34,675 in 1982, Piland said, "The potential of vacation Bible school is absolutely unlimited. Why not 50,000 schools? Why not dream and envision how God wants to care through your church and through you?"

Piland, who was a VBS principal for 25 years in Southern Baptist churches, called VBS "my favorite time of year. I like the Bible teaching and the singing—even the cookies and the Kool Aid—and the faces of the children, youth and adults who come. VBS takes a lot of planning and work, but it's worth it."



Studying to show themselves approved (workers)

Wallace Miller, associate in the Kentucky Sunday School Department, Middletown; Mary Linda Rogers, Seven Hills Baptist Church, Owensboro; Mitch Whisnant, Third Baptist Church, Owensboro; and Libby Harris, Erlanger [Ky.]

Baptist Church, attended a recent vacation Bible school institute at Ridgecrest, N. C. They are part of the teams which will promote and lead Kentucky regional VBS clinics. [BSSB photo by David Haywood]

Kentucky regional VBS clinics

Associational VBS teams (NOT local church teams) will attend '83 clinics in the following cities on the dates shown, in preparation for returning to their associations to lead local churches in VBS preparation this year:

Monday, March 21—Lexington and Madisonville

Tuesday, March 22—Paducah and Paintsville

Monday, March 28—Corbin and Bowling Green

Tuesday, March 29—Campbellville and Louisville