



## A. W. Walker lived in one place, but served in four

by James H. Cox, Associate Editor

A. W. Walker has maintained his home in Louisville 54 years. He held only three positions in his "first" career and one since he "retired" 11 years ago.

A Southern Baptist Theological Seminary student from 1929-34, Walker held part time student pastorates all of those years.

Upon seminary graduation, he was called to be the first pastor of Louisville's Shively Baptist Church—a former mission of Carlisle Avenue.

Walker was so successful there, when the mother church was seeking a pastor in 1943, it turned to Walker. He

served Carlisle Avenue 1943-64, resigning to accept his third full time position, as director of Kentucky Baptists' Annuity Department.

When he reached mandatory retirement there at 65 in 1972 Walker became part time director of missions in Sulphur Fork Baptist Association. Because of that association's proximity to Louisville, Walker was able to commute several times weekly from his home near the Baptist Building.

Walker has carried lots of other responsibilities through the years, in addition to those providing his livelihood. Among them:

- Moderator and chairman of the executive board, Long Run Association, four terms
- Member, Kentucky Baptist Convention executive board, four terms
- Trustee, Georgetown College, two terms
- Chairman of trustees, Kentucky Southern College, member, two terms
- Member, SBC Radio & TV Commission, two terms
- Recording secretary, Kentucky Baptist Convention, 1972-80

### First and foremost, a pastor's heart

While all of these opportunities for service are impressive, anyone who has known A. W. Walker well over the years realizes that he has continued to maintain a pastor's heart—and to recall his years at Carlisle Avenue as some of his most significant accomplishments in ministry. And well he should, for in those years, Carlisle Avenue was a Kentucky Baptist congregation not easily surpassed in any dimension.

In the mid to late 50's, for instance, Carlisle Avenue and Walnut Street led the state most weeks in Sunday school attendance.

"When Ninth & O caught up to us it was a three way race," Walker remembers.

Carlisle Avenue was the first church in the Louisville area to have its own radio program, broadcasting at 12:30 p.m. each Sunday for 14 years on WGRC.

In the early 50's, Walker baptized 75 converts in a single revival!

They built an education building while he was there and started more missions.

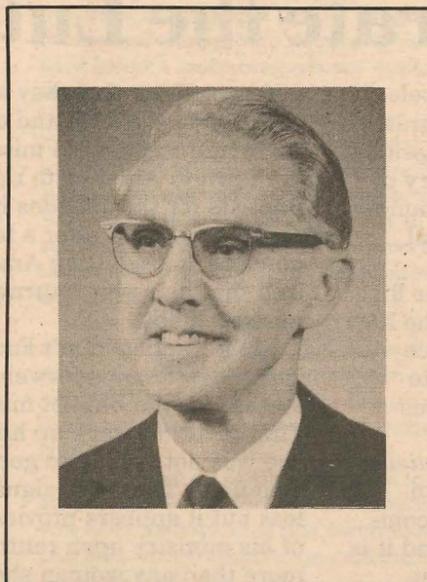
But aside from the many converts, "the greatest thing," according to Walker, was 43 young people who went into "full time Christian work" while he was pastor.

Summing up those 21 years at Carlisle Avenue, Walker says, "When I was a pastor, there was nothing like it. Seeing people saved and young people go into Christian service—there was nothing that could beat it," he recalls.

While the years at Carlisle Avenue were good ones, they were also demanding, and Walker often spent 16- and 18-hour days caring for his flock. Those demands eventually took their toll, and health problems began to plague Walker.

When the opportunity opened for him to join the Baptist Building staff, he accepted, giving up the thing he obviously loved most, realizing the congregation's needs required a stronger man for that time.

At the Baptist Building, he faithfully helped churches see the need of providing for their servants, particularly in



retirement, during the ensuing eight years.

### A new challenge in "retirement"

His own "retirement" didn't mean quitting however. Oldham County, now the state's fastest growing, sits squarely in the middle of Sulphur Fork Association.

Walker began his work as missionary there with 18 churches, and assisted in organizing two more.

Half of the association's churches are rural with student pastorates. Walker gave "pep talks" to the seminarians, encouraging them that "growth is possible" and that they could "do more than merely preach sermons."

His wife of 52 years, the former Mary Lee Carter of Owensboro, was "a worthy assistant," says Walker. She

began a "traveling library," lending books to churches without libraries, moving the books from church to church.

She has been active and visible in associational affairs "almost as much as I," he attests. They even put her on a part time salary and "she earned every penny of it," Walker asserts.

The Walkers have two grown children and two grandchildren.

### Yet another plateau

Now, A. W. Walker has reached another turning point, for he has been diagnosed with leukemia, necessitating his second retirement.

But he's not discouraged. He was given two years three years ago, and "I'm still here." The leukemia "seems to be under control," but side effects from his medication give him frequent "bad days."

His hope is vested in the Lord, however. A book by Billy Graham, *Till Armageddon*, has given him strength.

Writing in a chapter titled "Why Aren't Christians Exempt?" Graham says:

*There is no Christian 'fallout shelter.' Christians are not exempt from suffering, because if they were, nonChristians would beat a path to the church door as though it were a fallout shelter.*

Walker thinks of that often. And a flood of cheerful messages sitting in a large bowl in his living room—new ones arriving every day—add to his encouragement.

His friends are extremely important to him. He's grateful for so many good years, and hopes there may be more. But if not, A. W. Walker has no regrets. And why should he? The Lord has obviously been Lord of his life. And he takes comfort in that.

## CP receipts rise, top \$59 million



The Southern Baptist Cooperative Program received more than \$8.5 million in contributions in April, pushing the fiscal year total to \$59,363,703.

The seven month total is 8.25 percent ahead of the 1981-82 figures. April 1983, income was 8.78 percent ahead of April 1982.

Additionally, the 36,000 SBC churches have contributed another \$61 million to designated causes (primarily the Fore and Home Mission last), an increase of five percent over last year.

The Northern Plains Baptist Convention continues to be the leader in CP percentage increase (53.76), followed by New York (40.45), Hawaii (22.32), Colorado (19.31) and Florida (18.65).

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## Carolina schools lose tax exemption status due to racial discrimination

by Stan Hastey, Chief, Baptist Press Washington Bureau

Religious schools which discriminate on the basis of race in admissions policies are not entitled to federal tax exemption, the U. S. Supreme Court ruled May 24.

In deciding its most celebrated case of the current term, the high court held, 8-1, that Bob Jones University, Greenville, S. C., and Goldsboro (N. C.) Christian Schools have neither legal or constitutional grounds on which to enjoy tax exempt status, nor are they entitled to receive tax deductible contributions, the court ruled.

The court's unexpectedly strong decision ended an extended legal battle between the two schools and the Internal Revenue Service, which in 1976 revoked Bob Jones University's tax exemption and has denied the privilege outright to Goldsboro Christian Schools since 1969.

Chief Justice Warren E. Burger, writing for the majority, rejected the schools' key claim that the IRS action violated their right to free exercise of religion, a guarantee protected by the First Amendment to the Constitution. According to both schools, the policies of discriminating racially in admissions

were based on sincerely held religious beliefs against mixing of races.

But Burger, quoting from a decision he wrote last term, held "not all burdens on religion are unconstitutional . . . The state may justify a limitation on religious liberty by showing it is essential to accomplish an overriding governmental interest." He added: "The governmental interest at stake here is compelling . . . the government has a fundamental, overriding interest in eradicating racial discrimination in education. . . . That governmental interest substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

While acknowledging the serious nature of determining that schools such as Bob Jones and Goldsboro are not entitled to tax exemption and to receive tax deductible contributions, the chief justice said: ". . . a declaration that a given institution is not 'charitable' should be made only where there can be no doubt that the activity involved is contrary to fundamental public policy. But there can no longer be any doubt that racial discrimination in education violates deeply and widely accepted views of elementary justice."



# daley observations

C. R. Daley

## Ways to celebrate the Luther Rice bicentennial

Nineteen eighty-three should be a year of celebration for every Southern Baptist who is grateful for our denominational heritage and missionary enterprise. This is the 200th anniversary of the birth of Luther Rice who is really the founder of Baptist cooperational and denominational organizations.

Appropriate ways to celebrate the Luther Rice bicentennial are to review the account of the life and ministry of Rice, to visit the Luther Rice homesite near Northborough, Mass., and to make a contribution to the Rice homesite restoration project.

I just finished rereading *Luther Rice: Believer in Tomorrow*, written by Kentuckian Evelyn Wingo Thompson. This is by far the most comprehensive life account of Rice available and it is so interesting and inspiring it is hard to put down. It's available in paperback in any Baptist Book Store and should be in every church library.

Rice started all when it comes to Baptist cooperation. When Rice came upon the scene, Baptists in America were widely scattered and hardly aware of each other, suspicious of each other, without national organization, without educational institutions and uninvolved in world evangelization. By the time he died Baptists in America had a national organization, had missionaries in foreign nations and among American Indians and had schools established to train young people for ministry on the missions field and in America.

Most Baptists know the thrilling story of how Luther Rice and Adoniram Judson, under appointment as Congregationalist missionaries, were both convinced while enroute to India on

different boats that they were Baptists, were baptized in Calcutta and offered themselves to American Baptists as missionaries. Rice agreed to return to America to rally support among Baptists for the Judsons intending to return to the mission field after a few years but found so much to do in getting American Baptists organized that he never returned to the foreign mission field.

Most Baptists don't know what hardships and sufferings Rice underwent to establish a support system for the Baptist missionary enterprise. First of all, he gave up his sweetheart because she was not willing to go with him to the mission field. There are signs he never got over this loss but it appears providential in that the rigors of his ministry upon returning to America were more than any woman should have to undergo.

He lived on horseback or cart, covering as many as 93 miles a day, ate handouts or nothing, slept outside many nights, wore ragged clothes and wrote support begging letters at night instead of sleeping. He made endless trips up and down the Atlantic seaboard and even came as far west as Kentucky and Tennessee to preach missions and take up offerings in associational meetings.

For all this he was criticized, accused of dishonesty, defamed, hated and even dismissed. No one likely ever did more to advance the cause of Christ among Baptists and was appreciated less while he lived.

Today Rice is credited with being the moving force in organizing the first national Baptist convention, starting the first Baptist newspaper, the first national Baptist university (now George

Washington University), the first support system for Baptist foreign and home missions, the idea of state Baptist organizations and the first organization of Baptist women for mission support. These remain the main tools we depend upon.

Baptists tend to neglect their heritage and to be reluctant to make heroes or saints of their founding fathers but recognition of Rice and perpetuation of his saga are overdue. The Southern Baptist Home Mission Board is now involved in leading Southern Baptists in an appropriate recognition and celebration of the Luther Rice tradition. The old Rice homestead near Northborough, Mass. was purchased a few years ago and is now serving as denominational headquarters for New England Baptists.

A visitors center including a library is being developed at the Rice homesite. Dedication ceremonies are planned for Saturday, June 18, 1983. What a grand side trip for Southern Baptists attending the Southern Baptist Convention in Pittsburgh earlier in the week!

A contribution is another way to participate meaningfully in the Rice bicentennial celebration. There are Luther Rice Homesite committees in most states including Kentucky. The Kentucky committee's chairman is Carl Fields, retired dean of Georgetown College. Kentucky Baptists are invited to make contributions which will be used to purchase equipment and books for the Rice homesite library.

Contributions should be made payable and sent to the Luther Rice Homesite Account, Home Mission Board, Southern Baptist Convention, 1350 Spring Street, N.W., Atlanta, GA 30367.

## Religious freedom does not include right to discriminate

It's a sad commentary on a college which claims to be Christian when the United States Supreme Court has to point out that its racial policies and practices are contrary to the United States Constitution and to national policy. Such is the case of Bob Jones University whose racial discrimination policies led the Internal Revenue Service to revoke its tax exemption status in 1976. Of course Bob Jones officials challenged the IRS ruling and after many years of litigation the highest court in the land has rejected the claim that religious freedom includes the right to discriminate against any Americans.

Bob Jones III, the fiery fundamentalist head of the school who never lacks for words, has responded with bitterness, intemperate language and excessive charges. He calls the Supreme Court the murderer of human freedom in America and says its decision makes this country no better than Russia.

What fantastic and extreme charges! That Mr. Jones can so criticize the highest court of the land and speak so disrespectfully of Supreme

Court justices prove he still has more freedom than people have anywhere else in the world. He would already be in a Siberian prison work camp if he said such things in Russia to which he compares America.

Religious freedom is a precious American principle but Bob Jones' freedom to discriminate against other Americans ends where the constitutional right of these Americans not to be discriminated against begins.

Jones claims the school racial policies are based upon his interpretation of the Bible but what kind of interpretation of the teachings and example of Jesus would deny anyone basic human rights? Does the United States Constitution offer God's creatures more human rights than are taught in God's inspired word? Mr. Jones' racial views don't come from the Bible but from a bygone culture and his defense of them is the same kind of moral blindness that led some of our Baptist forefathers to defend slavery with the Bible.

## Ray's analysis is thoughtful

It is difficult for those involved in any contemporary crisis to analyze it in the light of the past and to perceive accurately what its effects might be in the future. This is true of the current controversy among Southern Baptists. Many have set out to analyze and to interpret it but few have clearly described its possible implications for the future of Southern Baptists.

One of those denominational leaders with unusual insight at this point is Cecil A. Ray, general secretary-treasurer of North Carolina Baptists. North Carolina editor Gene Puckett has shared with me Ray's address to his colleagues in an annual North Carolina Baptist "key leadership" meeting. His thoughts should be pondered seriously by every Southern Baptist concerned for the future of the denomination.

For this reason we have adapted Ray's address for two "Viewpoint" columns for Western Recorder readers this week and next week. We commend them for more than casual reading. Space limitations required radical editing but hopefully the essence remains.

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C. R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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# viewpoint

## Crises facing Southern Baptists today

by Cecil A. Ray  
General Secretary-Treasurer,  
Baptist State Convention  
of North Carolina

In order to understand where we are and to recommit ourselves to God's destiny for us, Baptists must recognize and deal with three crises. They are: (1) our identity crisis; (2) our agenda crises and (3) our opportunity crisis.

### 1. OUR IDENTITY CRISIS

Who are Southern Baptists? What is Baptists' relationship to each other? What is Baptists' purpose as a denomination?

Until recently most knowledgeable Baptists could have given a clear answer to each of these questions; now the informed Baptist recognizes that conflicts have made answers to each of these less clear.

Who are we? We are increasingly different than we used to be. We were once a denomination of rural people of mostly Anglo-Saxon extraction and characterized by a pioneering struggle for a place in Christ's kingdom service. Now we are 14 million people, in more than 36,000 churches. These churches are young and old, large and small, educated and uneducated, professional and blue collar, white, red, black, brown and yellow, rich and poor, city and rural, north and south, east and west. Most of these Baptists agree on the great cardinal doctrines of the Christian faith, while maintaining differences on such matters as the method of divine inspiration of scripture, on how God created the world and how God will bring time to an end. (These are differences on the "how" or the theory and not on the fact.) With rare exception Baptists agree on (1) scripture as the complete and final authority in matters of faith and practice, (2) the necessity of personal faith in Jesus Christ as savior from sin and a consequent commitment to him as Lord and (3) the urgency of seeking the conversion of sinners.

Whether we like it or not, diversity is Baptists' new nature. Some Baptists are proud of this vast diversity of people, while others find such pluralism distasteful. To some the changes are simply frightening.

What is our relationship to each other? "Voluntary cooperation" have been great words to Baptists. We have placed great value on the worth of each person and on the voluntary relationship of people and churches. We have carefully avoided creedalism while strongly maintaining a devotion to scripture. We have honored local churches, always being careful to recognize each congregation's right to determine its own distinctiveness.

In early years Baptists used association meetings as the forum for voicing doctrinal convictions and conventions for charting mission work. As long as conventions have been mission-program in nature their growing size created no control threat to the churches. Only if and when relationships between churches and conventions are set by doctrinal creeds or by political or social positions does the convention's size come to create a threat. Will this change actually happen? If so, it could bring to an end Baptist conventions as great forces for missions and return Baptists to a society style of individual missions.

In addition to the internal debate over doctrine Baptists are faced with something totally new and that is the attempt of movement leaders outside the denomination to shape the denomination. For example, there are numerous kindred spirits within our denomination to a movement now being called by its leaders as the "Fundamentalist Movement." The movement really is new only in its aggressiveness. The question yet to be settled is how the kindred spirits to the Fundamentalist Movement will handle their loyalty. Will their first concern and loyalty be to the movement or to their denomination and its mission program?

What is Baptists' purpose for the denomination? Do messengers from the churches come together to chart Baptists' course in Christian missions or to state a Baptist position on doctrinal, political, moral or social issues? Which of these is our primary purpose—mission or issue?

Some thinking persons among us ask, must it be one or the other? In my judgment we can do both missions and issues, but it is essential that we know which is our dominating purpose.

If you judge Baptist conventions by the public news it would appear that issues and only issues are important. This growing dominance of issues in convention affairs comes as a surprise to many who had not realized how rapidly we were changing. This shift from missions to issues if continued will shape a new purpose for this convention.

### 1. OUR AGENDA CRISIS

Our agenda has to do with what we want to accomplish as a denomination. Is our agenda to be primarily that of a people with a God-given good news story for a lost world, or is it that of a people with a mandate to reform doctrinal, political and social structures? Even if the majority of Baptists hold that our major agenda is proclaiming the good news it will be necessary for an awakening of Baptists to the fact that groups among us and groups outside the convention have designs on the Baptist agenda.

The agenda issue has never been more complex for Baptists. Rarely, if ever before, have Baptists faced the attempts of political leaders to shape a part of the Baptist agenda for their own objectives. Southern Baptists have been criticized frequently by other Baptists, but the present movement of other Baptist groups wanting a voice in Southern Baptist affairs is new.

It is time that we recognize not everyone has the same agenda design for Southern Baptists. It appears some want to claim the convention for their own objectives.

Keeping the agenda on missions is serious business. A careless and uninformed or an emotional Baptist people could lose their clarity of agenda. Only a caring and an informed people can keep the agenda on course. A question for leaders in dealing with the agenda issue is this: Are Baptist people now equipped with sufficient knowledge to keep the agenda?

### 3. OUR OPPORTUNITY CRISIS

The opportunity crisis is important to leaders who care about our golden opportunity and are committed to world missions.

History says Nero fiddled while Rome

burned. It is my prayer that Baptists will not fuss while opportunity passes us by. This era of golden opportunities deserves more than a people caught up in internal conflict. No people of God ever faced a more magnificent opportunity or goal.

The excitement of opportunities is mixed with the conflict of divisions among us, and these together give both Baptist people and leaders a major test. We will be tested with our ability to settle on a clear priority of purpose and then move together with commitment to achieve the goals.

If the majority of Baptists want a denomination that majors on issues, Baptists will elect leaders to deal with these issues. This will be both the nature of the convention and the style of leadership.

If the majority of Baptists want to achieve Bold Mission Thrust Baptists will elect leaders with this commitment and this will be the central concern of their leadership.

Electing leaders that match convention objectives is never easy, but for people interested enough to really care, there are some guidelines that can help—these will include:

1. **The Purpose Test**—What does he/she want most to accomplish—

issues or missions?

2. **The Unity Test**—If elected would he/she be a rallying force for unity, or create divisions?

3. **The Reputation Test**—What is the person's image? That is, what is he/she known for in past leadership efforts—issues or missions?

4. **The Knowledge Test**—How much basic understanding does he/she have about Baptist polity and the work of the convention? Is it enough to make wise decisions?

5. **The Supporters Test**—Who wants the person elected, issue or special interest groups or persons primarily interested in the total work of the convention?

Great leadership and great achievements go together. Every era of Baptist greatness in missionary achievement can be traced to the leadership of persons of commitment who have guided the way.

It is the job of these leaders to help us find the way forward, but it is very much the burden also of each Baptist. An uncaring and an uninformed people cannot transfer the blame for their failure to others. We need pastors and people arising with a new commitment to help the denomination meet the opportunities of bold missions.



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God paid Moses a compliment and bestowed upon him a distinct honor when he called and commissioned him to go to Egypt in his name to lead his sorely afflicted people out of bondage and into the land of promise. To keep from undertaking that assignment Moses began to ask questions and to make excuses.

**Exodus 4:14-16** Moses' unwillingness to do what God commanded and to trust him for enabling power provoked God's displeasure. God told Moses he was naming Aaron his spokesman—that he would tell Moses what should be said, who would then convey the message to Aaron, and he would communicate it to the people.

God told Moses he knew Aaron could speak well and he would hold Moses responsible for conveying his messages which to Aaron, who in turn would responsibly and accurately deliver them to the people. Having prepared him, God knew that Aaron would be a reliable communicator of the divine message to the people.

**Exodus 4:27-30** God instructed Aaron to meet Moses, his brother whom he had not seen for some 40 years, in the wilderness. There Moses told Aaron what God had commanded and both of them were faithful in carrying out their assignments.

**Exodus 17:9-13** Responding to the instructions of Moses, Joshua went to fight Amalek, while Moses, Aaron and Hur observed from the top of the hill. When Moses held up his hand Israel prevailed in battle, and when Moses failed to do so Amalek prevailed. When Moses grew weary of holding the rod of God, a symbol of intercessory prayer, over his head, Aaron and Hur assisted him by supporting and upholding his

arms. Like Aaron we who are God's children can be of great help to others in the supportive role of intercessory prayer. If we are faithful in fulfilling our responsibility to God, marvelous victories will be won and God's name will be glorified and his cause advanced.

**Exodus 28:1-3** When the children of Israel arrived at Mt. Sinai, Moses ascended the mountain and received the 10 Commandments, other laws and instructions as to the construction of the tabernacle which would serve as a reminder of God's presence. God also revealed to Moses that he had selected Aaron as the first priest, whose duty it would be to lead in the worship services. Aaron's five sons were chosen of God to assist their father in that new assignment. In the office of priest, they were to fulfill the important role of mediator between God and the people of Israel.

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**Isaiah 60:1-3** This chapter opens with the double divine command: "Arise, shine." In these verses God was speaking through Isaiah as though the hour of Jerusalem's glory had arrived and the time of her unprecedented elevation was at hand. In God's thinking it was as good as accomplished. God's command: "Arise, shine," carried with it the blessed assurance of the impartation of the divine help to enable them to do both. In fact, God always provides enabling strength for doing the things he commands his people to do.

**Isaiah 61:1-3** In these words Isaiah was describing in part the ministry of the messiah. Following his entrance upon his public ministry and his remarkable victory over Satan through the use of God's Word, our Lord came at length to Nazareth, where he had

been reared. As was his custom, on the sabbath Christ went to the synagogue to join in the public worship and to embrace the opportunity of teaching those who assembled there. The one in charge invited the messiah to read the scriptures and to deliver any message he might have for the people. The invitation was accepted readily.

When Christ stood to read, the scroll of the prophet Isaiah was handed to him. Turning to the 61st chapter he read these verses which declared God's purpose to send the messiah to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised and to preach the acceptable year of the Lord. He abruptly stopped reading in the middle of verse two, which had to do with his work as savior

only, sat down and made the explicit and startling declaration that Isaiah's prophecy was fulfilled in him. **Isaiah 61:8-9** With a view to vindicating his own character God declared that he loves judgment and hates robbery. This statement had reference to the cruel treatment which God's ancient people had received at the hands of their enemies.

**Isaiah 66:1-2** While the people were giving much consideration to the completion of the rebuilding of the temple in Jerusalem, God proceeded to make it clear to them he could not be contained in such a structure. Moreover, God wanted them to know he had greater satisfaction in those people with humble and contrite spirits than he did with an elaborate and expensive building erected by the hands of proud, selfish and disobedient men.



## on mission together

**William W. (Bill) Marshall**  
 Executive Secretary-Treasurer, KBC  
 Box 43433, Middletown, KY 40243

**KEEPING WELL INFORMED**

A young Kentucky pastor wrote to me this week requesting "messenger cards" for the upcoming convention in Pittsburgh.

In the letter he also asked if I would provide him an overview of the issues to be addressed there so he could help the messengers from his church be as well informed as possible.

How pleased I felt to be able to point him to recent and forthcoming issues of Western Recorder. I cannot think of a better single source for all of us to "glean" before convention time.

Kentuckians are doubly fortunate to have Chauncey Daley at the helm of this strategic "Communications Ship."

Many Kentuckians may not be aware that he is regarded among his peers as the "Dean" of the state editors. Though he now deserves that title by longevity (survival), he earned it by

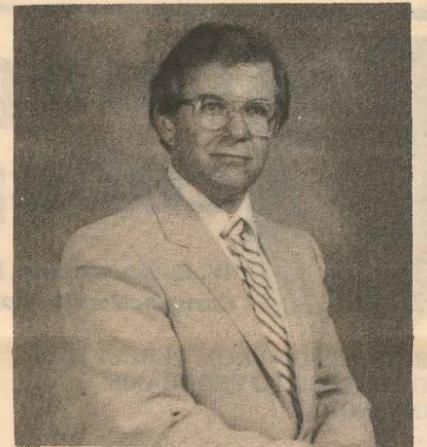
being an authentic voice, sometimes in the wilderness, but always with integrity and boldness.

One of the most valuable aspects to my orientation in this new task was to read all of his editorials of the past five years.

"Daley," as many friends refer to him, is probably not aware of the enormous influence he has accrued. He has used the influence to the good of us all. His "opinion" carries weight throughout the entire Southern Baptist Convention.

What are the issues for the convention in Pittsburgh? Ask Daley—in fact, keep on reading the Recorder and you'll be as well informed as anyone there! And when it comes time to vote, we'll all do it in traditional Kentucky fashion—we'll vote it like we believe it. See you there.

## Meet Cumberland College Alumnus



### Robert Jones

Rev. Robert Jones, Director, Direct Missions Department, KBC, arrived at his present position by way of his tenure at Cumberland College where he says, "...my attitudes and convictions were solidified by the instruction I received there (Cumberland)."

After leaving Cumberland College in 1950 and becoming ordained at First Baptist Church, Corbin, in 1955, Rev. Jones went on to earn his BD at Southern Baptist Seminary.

Rev. Jones' professional life has been a varied one, ranging from public school teacher in the Knox County, Kentucky, School System, to pastor in various churches in Kentucky and West Virginia, to positions with the KBC. For his service to God, country, and school, Robert Jones was named Outstanding Cumberland College Alumnus for 1976.

According to Rev. Jones, "When I start reflecting on my memories of Cumberland College I am not sure that I can be brief. Going to Williamsburg to attend Cumberland College was my first experience away from home. I thought the student body of 200-300 students was awfully large. Soon I learned that the college was like one big happy family. The professors took a genuine interest in the students and would go the second mile to see that every student learned to the best of their ability. The atmosphere was one of Christian concern, and those days spent at Cumberland College were among the happiest days of my life. It was there that I made some lifelong friends with whom I have stayed in contact through the years. The dedication and commitment of the faculty and administration caused one to desire to give the very best that he had in service."

There are many more future Robert Joneses awaiting the opportunity to go out into the world and serve. The only thing they need is a chance. Cumberland College provides that chance.

For more information concerning the programs offered at Cumberland College to prepare future leaders, complete, clip, and mail the accompanying coupon.

(for information clip and mail to)

Dr. Jim Taylor  
 President  
 Cumberland College  
 Williamsburg, KY 40769

Dr. Taylor: I am interested in learning more about Cumberland College and the work it is doing in preparing leaders for the future. Please send information concerning the various programs offered by Cumberland.

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

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

Phone: \_\_\_\_\_



# oneida journal

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

## UNTO THE LEAST

"I don't drink, cuss, smoke or chew!" This statement was earnestly made to me some months ago by a husky mountain boy I was showing around the campus. He interjected the statement in a moment of silence, apropos of nothing I had been saying.

But one understood as one watched. He held his mother's hand or would, occasionally, catch her at the elbow. She was tipsy.

Both mother and father are longtime alcoholics, I'm told, but they have produced a fine son. It was sad to watch mother and son. Yet it was also inspiring. By manner, action and look, the love each had for the other was obvious. The boy loved his mother despite her condition. His remark was not condemning of his mother, yet he wanted me to understand he did not drink himself.

It was a quietly remarkable statement from a quietly remarkable boy. We have found he was telling the truth on all counts. Why remarkable? How many teenage boys do you know today who neither drink, cuss, smoke or chew? My experience is that a large percentage of boys today have at least one of these vices.

We accepted this young man on full scholarship. He has been a joy to work with. He brightens the day about the campus with his ready smile and, generally, an upbeat word or so.

Recently I interviewed another young man, the adopted son of an active Baptist family from a state where Baptist pioneer work is rapidly growing. Their adopted son suffered some brain damage before they got his custody.

As an infant, the boy's natural parents had physically abused and starved him. At the age of six months he weighed only 10 pounds. He was not

loved or cuddled in those formative months, quite the reverse. When his adoptive parents got him and would try to pick him up or touch him, the baby would get completely rigid.

He has been blessed with loving and concerned adoptive parents. Today he appears strong physically, but the brain damage suffered in those early months of life is irreparable. Because of this he needs more individual attention than is possible in a public school. He can learn, but at a slower pace. He can take care of himself in every respect physically. Our "Special Help" program directed by Mrs. Floy DeJarnette, a cousin of NBC's John Chancellor, gives the needed extra attention. This young man, though somewhat handicapped, is richly blessed with a sunny disposition.

Oneida meets the varying needs of hundreds of boys and girls. We do it in your name and to the glory of God. We have been doing so for 82 years. Yet,

our greatest single handicap has been the lack of knowledge of the average Kentucky Baptist about our work. As one friend wrote recently in reference to this column: "Until your column came out in Western Recorder, Oneida was a dim, far off school, somewhere in the Kentucky mountains."

The majority of Kentucky Baptists, traditionally, have not even known how to pronounce our name correctly. They have pronounced it with an "i" sound rather than an "e" sound to get the proper "Oneedy" pronunciation. This mispronunciation of our name has been symptomatic of a lack of knowledge that has, indeed, led our work to be "needy" through most of our history.

If you are not already an active partner in helping to minister to the "least of these" dear to Christ, we invite you to become one.

REPRINTED



# campbellsville college today

**W. R. Davenport, President**  
Campbellsville College, Campbellsville, KY 42718

## PROGRESSION FROM PERCEPTION TO PURPOSE TO PROGRAMS FOR PEOPLE

How do you translate an ideal—a dream—into reality? Sometimes it's

simple. Sometimes there are so many intermediate steps involved that the vision of the ideal becomes less clear and distinct. This is often true in the realm of institutionalized Christian education. If the perception dims, the pro-

gram will inevitably follow.

At Campbellsville we want to keep that perception sharp and clear. The purposes of Campbellsville are crystal clear. In all that we do, we want to remain Christ-centered, church-connected and community-conscious.

Christ is the central figure of creation. We want him to be central in the life of Campbellsville and preeminent in the lives of our faculty, staff and students. Skills, understanding, patience and persistence are required to translate this lofty perception into programs that change the lives of our learners. These learners come to us from backgrounds that differ greatly in their spiritual awareness and in their

readiness to function as adults in a free culture. One of our basic tasks is bringing these diversities into focus within our framework of Christian purpose.

As a Baptist college, Campbellsville endeavors to embody and perpetuate the mainstream of Christian mission, redemptive love and concern for human needs that characterize the Baptists who are the local churches. Programs to achieve this are the essence of our college life and are implemented by a caring Christian faculty and staff.

Pray for us. As we serve, we need God's wisdom and love. We need your understanding and your help to translate these dreams into reality in students' lives.



# clear creek comments

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

## CONVENTION TIME

It is that time of year when Southern Baptists make their annual trek to a selected city to meet in the annual Southern Baptist Convention. This year we are meeting in Pittsburgh and the more of us who get together, the happier we'll be!

The meeting of the Southern Baptist Convention reminds me of my pride in being a Southern Baptist and serving at a Southern Baptist Convention school. Clear Creek Baptist School is supported by the Kentucky Baptist Convention and we are proud to be Kentucky Baptists. However, our graduates are spread out to the ends of the earth to carry the gospel. Currently, we have alumni serving in 46 states and three foreign counties. This makes us truly a Southern Baptist Convention-wide school.

Conventions also remind me of how good it is to see friends, share fellowship and review the happenings of the past year. Churches, agencies, boards and our institutions are proud to tell of their many ministries. Booths are set

up for the purpose of ministry and publicity. As the city of Pittsburgh is preparing to open its doors to us, we at Clear Creek are preparing to extend a friendly hand of welcome to you. Clear Creek Baptist School will have an exhibit. All of us who will serve at the Clear Creek booth will be there to touch shoulders with you.

Finally, the Southern Baptist Convention in Pittsburgh will give us at Clear Creek a chance to "toot our horn." We are proud of what God has done and is doing at Clear Creek. The school was founded for the purpose of serving God-called men in preparing for ministry. We are training God's men for God's churches. More than 350 Clear Creek alumni serve as pastors in Kentucky. Come by our booth so we may share fellowship with you, and share literature that will let you know more about our ministry at Clear Creek.

You are also cordially invited to the Clear Creek reception, Tuesday evening, at the William Penn Hotel, from 8-11 p.m. Please stop by our booth for your complimentary ticket.



# homes for children

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

## THE FLYWHEEL THEORY

A little book by William Glasser entitled *Both Win Management* presents what is called "the flywheel theory" in people's lives. A flywheel is a heavy wheel attached to a machine to regulate its speed and uniformity of motion.

Glasser says human beings have an invisible but very real flywheel. Success, he says, makes the wheel go fast, and failure or long periods between successes cause the wheel to slow down or even stop.

Based on this theory, one who has had many successes has a fast spinning flywheel and feels good about himself. In fact, when one's flywheel is spinning fast, one can go through several failures or bad experiences and still do all right. Although these incidents will slow the flywheel, there will be enough momentum to carry the person on to the next good experience.

On the other hand, failure after failure or put-down after put-down will cause that person's flywheel to eventually stop or turn so slowly that defeat takes over. When that happens, such a person will continue to fail unless that one's flywheel can be started up or

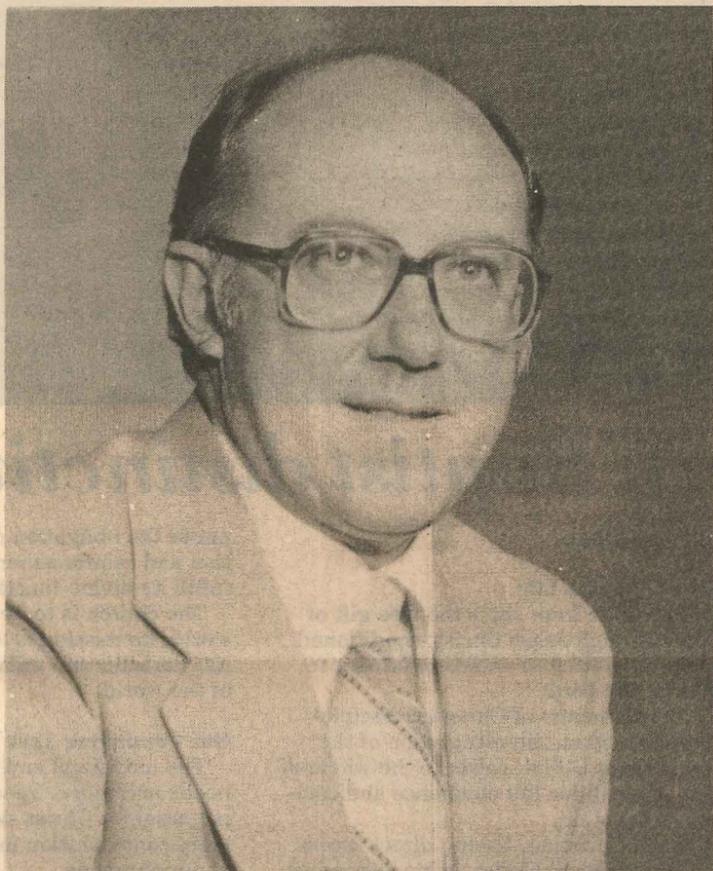
have its momentum increased.

Your Baptist Homes for Children is in the exciting ministry of serving children, most of whom have experienced many disappointments, defeats and put-downs. Because of so many unfortunate experiences these children have a very slow-moving flywheel. It is moving so slowly, if at all, that they have developed a low self-image. This causes them to feel they can never be winners.

In order to get their flywheel spinning faster, we begin by showing Christian love and care. By providing a good place to live—one that is stable and secure—and by placing them under the influence of Christian houseparents, we lower their fear and anxiety. Then a plan of growth is agreed upon and each child begins working on his/her personal plan. This is structured and guided so that goals are met and positive accomplishments are realized. Such positive things start the inner flywheel going faster.

When the love of Christ and his transforming power is shown and demonstrated in the lives of those in our care, they realize they are somebody important to God and become winners.

# The first 17 years...



Hooten

...are the hardest

## baptist news in brief

### Missionary dies leaving a legacy in her two sons

Margie Rains Duncan, Southern Baptist missionary to Kenya, died of cancer May 21 in Knoxville, Tenn. She was 56.

Mrs. Duncan and her husband, Marshall, had been missionaries to Kenya almost 18 years, but in recent years had become better known in the States for the accomplishments of their sons, Alan and Kenny.

Alan's soccer-style place kicking with the University of Tennessee Volunteers football team earned him three team scoring titles, seven kicking records and a berth in the pros. After being cut from the pros before his first season, he joined the staff of First Baptist Church, Ft. Lauderdale, Fla., as youth director.

Kenny, still a student at University of Tennessee, Knoxville, has used his magician's wand to entertain people in

Kenya and in Tennessee while sharing his Christian testimony. Both sons have expressed an interest in following their parents as missionaries to Africa.

### School prayer action delayed; pressure felt

Initial efforts by key members of the Senate subcommittee on the constitution to pass a compromise constitutional amendment on school prayer fell through when the White House strongly insisted the panel stick with the tougher language of President Reagan's version.

After the drafting session was postponed subcommittee chairman Orrin G. Hatch, R-Utah, said the panel would have probably rejected the White House proposal in favor of an amendment allowing silent prayer and reflection and calling for "equal access" to

by Glenn Mollette,  
State Correspondent

How long should a pastor stay at one church? Some folks say 10 years; others report no more than 15. Yet many agree a pastor should stay on the field as long as he and the congregation believe it is God's will. To some this might be only five years; but to others it might be 35 years.

Colburn Hooten, pastor of Hickory Grove Baptist Church, Independence, is one pastor who after 19 years is just getting started.

Years ago this northern Kentucky church was considered open rural—a country church. But today, thanks to a population boom in this part of the state, the church field has grown to suburban.

Hooten, only the second pastor in the history of the church, has seen a lot of growth. The budget 23 years ago was less than \$12,000. Last year it was \$280,000. Five or six years ago the church did well to have 200 in Sunday school. But within the last two years average attendance has grown closer to 400.

Last year the church baptized 59 persons making it 22nd in the state. Total number of additions was 116.

Hooten declares, "Many of these great things have happened these last two years. I am seeing the best fruit of my ministry right now." Hooten pointed out that the first 17 years of his ministry were good, but the last two have been great.

"About three years ago I began to think my ministry was through here," noted Hooten. "But 'It's not over' said the Lord." Believing the Lord would still use him, Hooten continued to pray and seek the Lord's will for the church.

During this period of seeking, land adjacent to the church became available. "We had prayed 10 years for more land," Hooten declared. The church bought 13 acres of it. "Our people really pulled together. We raised \$35,000 in one month's time and 200 people agreed to give \$3 a week above their tithes for three years to pay for the new property. This was a wonderful answer to prayer." The property, which is now paid for, will make it possible for Hickory Grove to build badly needed educational space, provide parking and church recreational facilities.

school property by students for religious meetings.

Hatch planned to meet with White House officials before a second attempt to complete subcommittee action on the amendment May 26 but warned if the administration were merely asking for additional time to put pressure on the panel, "I don't think they'll get anywhere."

In contrast to the language Hatch expected the committee to adopt, the Reagan proposal would allow state-written, state-mandated oral prayer in public schools.

### Owen to join Boyce School faculty Aug. 29

Franklin Owen, recently retired executive secretary-treasurer of the Kentucky Baptist Convention, has been named to the faculty of Boyce Bible School, effective Aug. 29.

"About three years ago I began to think my ministry was through here," noted Hooten. "But 'It's not over' said the Lord.

"I really look forward to the future. Our folks here at Hickory Grove have been willing to pay the price for these blessings. I'm just glad to be a part of it all."

Within the last two years Sunday school enrolment has greatly increased. "We began a project of trying to enrol our church members in Sunday school. We increased our enrolment by about 400 people. This gives us a total of 942," Hooten shared.

What is the secret to this great growth in the areas of Sunday school, money, space and possibilities? Hooten observes that he called for a commitment from his people. "After much time of soul searching, I asked my people if they were interested in sincerely committing their lives to the Lord's work and meaning business for him, to make it public one Sunday night. A large group did. I led this group of newly committed Christians to a separate room. There, I shared with them the burden of my heart and some dreams I had for Hickory Grove Baptist Church.

A renewed enthusiasm appeared from this meeting. As many as 40 people began to show up for weekly visitation. At this point I taught a soul-winning course for six weeks. This instruction greatly enhanced our visitation program."

Hooten remarked, "I really look forward to the future. Our folks here at Hickory Grove have been willing to pay the price for these blessings. I'm just glad to be a part of it all."

tive Aug. 29.

Owen will have three primary responsibilities at Boyce, said David Q. Byrd, director.

He will be a field representative for Boyce, visiting in Baptist associations and state conventions and meeting pastors and prospective students on behalf of the school. He also will direct Boyce's field education; helping students gain experience in ministry, and he will teach courses on the practice of ministry.



## New tract outlines Southern Baptist distinctives

Southern Baptists today need an understanding of the beliefs, practices and polity that are distinctive to their denomination, according to Grady C. Cothen, president of the Baptist Sunday School Board.

Cothen said two statements—the 1963 “Baptist Faith and Message” and “Baptist Ideals,” adopted by the messengers to the 1964 Southern Baptist Convention—provide an outline of Baptist distinctives with which every Southern Baptist should be familiar.

Cothen said the better known “Baptist Faith and Message” was “as I understand it, an attempt to state what Southern Baptists agree on related to the great doctrines of the faith and is primarily theological in nature.”

“Baptist Ideals,” drafted by an 18-member group as part of the celebration of the 150th anniversary of the first Baptist national organization in America, “builds on the ‘Baptist Faith and Message’ and includes matters of ecclesiology, soul competency and responsibility, matters related to discipleship, citizenship, home life, priesthood of the believers and functions of the church.

“These are the ideals which, taken together, represent Southern Baptists,” noted Cothen. He emphasized that neither statement is a creed.

“Baptist Ideals” addresses five major areas of belief and practice: authority, the individual, the Christian life, the church and the continuing task of the Christian.

“I believe as Southern Baptists we have forgotten sometimes there is more to being a Southern Baptist than a stated theological position particularly as related to polity (our form of church and denominational government) and ecclesiology (nature of the church),” said Cothen.

The “Baptist Ideals” leaflet, available from the Sunday School Board, was recommended by Cothen for use in individual or Church Training studies.

He suggested pastors might use “Baptist Ideals” as a basis for a series of Wednesday night devotional messages or a Sunday sermon series.

He recommended its use as part of a new church member orientation and as the basis for writings in denominational periodicals.

Cothen noted that both the “Baptist Faith and Message” and “Baptist Ideals” are foundational statements for the work of the Sunday School Board in assisting churches in their ministries.

“The board should try to understand what it means to be a Southern Baptist and then help our congregations and individuals understand these truths and implement them in their lives,” he said.

Copies of “Baptist Ideals” may be ordered at \$1.20 per hundred from: Tract Editor, Sunday School Board, 127 Ninth Avenue, N., Nashville, TN 37234.

### Summary statements from ‘Baptist Ideals’

#### Authority

The ultimate source of authority is Jesus Christ the Lord, and every area of life is to be subject to his lordship.

The Bible as the inspired revelation of God’s will and way, made full and complete in the life and teachings of Christ, is our authoritative rule of faith and practice.

The Holy Spirit is God actively revealing himself and his will to man. He therefore interprets and confirms the voice of divine authority.

#### The Individual

Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.

Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.

Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs, always with proper regard for the rights of

other persons.

#### The Christian Life

Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon trust in and commitment to Christ the Lord.

The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete devotion.

Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons.

The home is basic in God’s purpose for human well-being, and the development of Christian family life should be a supreme concern of all believers in Christ.

The Christian is a citizen of two worlds—the kingdom of God and the state—and should be obedient to the law of the land as well as to the higher law of God.

#### The Church

The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture and service.

Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.

Baptism and the Lord’s Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.

A church is an autonomous body, subject only to Christ, its head. Its democratic government properly reflects the equality and responsibility of believers under the lordship of Christ.

Church and state are both ordained of God and are answerable to him. They should remain separate, but they are

under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.

The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world.

#### Our Continuing Task

The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.

Worship—which involves an experience of communion with the living and holy God—calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.

Every Christian is under obligation to minister or to serve with complete self-giving, but God in his wisdom calls many persons in a unique way to dedicate their lives to a full time church-related ministry.

Evangelism, which is primary in the mission of the church and the vocation of every Christian, is the proclamation of God’s judgment and grace in Jesus Christ and the call to accept and follow him as Lord.

Missions seeks the extension of God’s redemptive purpose in all the world through evangelism, education and Christian service and calls for the utmost dedication on the part of Christians to this task.

Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents and substance—personal and corporate—in the service of Christ.

The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.

Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism.