



Western Recorder editor sets plans for retirement

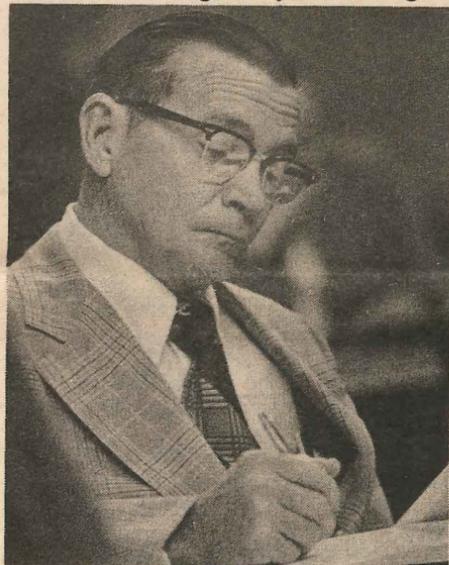
by James H. Cox, Associate Editor

C. R. Daley, the dean of Southern Baptist state paper editors, has announced his retirement from the editorship of Western Recorder.

The announcement, which was received by the board of directors of Western Recorder in May, was accepted "with regret."

Daley, who will turn 65 on Oct. 1 of this year, suggested that the retirement take effect Dec. 31, 1983. But, at the request of the board, he agreed to remain as editor until June 30, 1984, at which time he will complete 27 years of service to the 157-year-old state Baptist journal.

In making the announcement public this week, Daley said the decision to retire was not one made hastily. He said he felt through the years that age



This pose, familiar to Western Recorder observers for 26 years, is representative of C. R. Daley's ministry through the printed page. Daley will retire as editor next year on the occasion of his 27th anniversary. His editorial voice has been quoted longer than that of any other state Baptist newspaper editor now serving.

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65 would be a "proper time" to "give up these responsibilities" in order to give more time to things he had wanted to do, such as reading, writing and gardening.

He spoke of his particular fascination for the soil, saying he would probably spend a great deal of time "getting back to my roots."

Concerning his own ministry through the state paper, Daley allowed that he had had "more than ample time to make a contribution" and that the time "is now right" for someone else "to have that opportunity."

He added that he is "not tired" and feels "no ministerial burnout" but believes a change would be "good for the paper as well as myself."

Daley said he did not have words to "properly express appreciation" to Kentucky Baptists "for the privileges that have been mine." Kentucky Baptists have been "very generous" and "very tolerant," he allowed.

He also said Western Recorder's board of directors had provided the kind of support "to let me minister with utmost freedom." Such freedom is one of the "absolute necessities" of an editorial ministry, said Daley.

He added that he hoped he had used this freedom "responsibly," although he was quick to admit "I've made mistakes."

While Daley said he had no specific future plans to announce at this time, he declared that he fully intends to "stay busy." His philosophy has been "not to seek" a place of service but to wait for opportunities "to seek me."

He acknowledged that teaching has always been "one of my first loves." He also said that anyone "who has ever been a pastor and leaves it" for some other work "experiences some longing" to get back into "the intimate relationship with people" it affords.

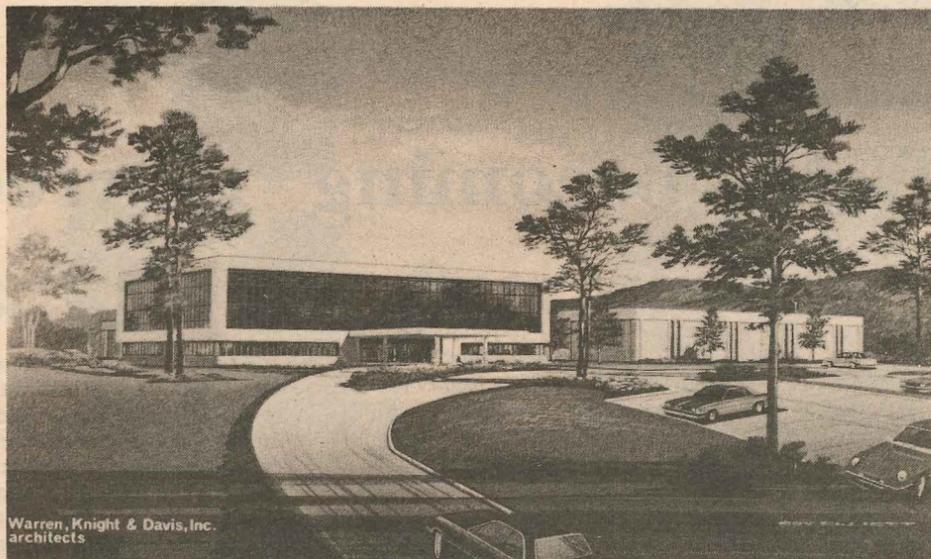
Daley was born Oct. 1, 1918 in Newington, Ga. He attended Brewton-Parker College, Mt. Vernon, Ga., before graduating in 1939 from Mercer University, Macon, Ga., with the BA degree. He subsequently earned three degrees from Southern Baptist Theological Seminary, Louisville—BD, 1946; ThM, 1947; and ThD, 1953.

He holds the honorary LLD degree from Mercer University, is an honorary alumnus of Cumberland College, Williamsburg, Ky., and was named an alumnus of the year in 1980 by Southern Seminary.

His experience includes being principal and coach at Hiltonia (Ga.) High School, 1939-43, and professor of Greek, Latin, Old Testament and philosophy and dean of men at Georgetown (Ky.) College during the period 1949-54.

His pastorates include McDonald, Green Fork and St. Clair Baptist churches, all in Georgia, 1942-43; Woodburn (Ky.) Baptist Church, 1944-46; Providence Baptist Church, Franklin, Ky., 1944-49; and Harrodsburg (Ky.) Baptist Church, 1954-57.

Daley married the former Christine Rachels of Warthen, Ga., in 1941. They are the parents of four sons: Gil, 41, Dallas, Tex.; Mike, 39, Louisville; Dale, 32, New York City; and Phillip, 28, Brooklet, Ga.



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Come women, wide proclaim

The first phase of construction of the new Woman's Missionary Union national headquarters is under way. Located approximately 12 miles from WMU's present location in downtown Birmingham, Ala., the building should be completed by late spring 1984. Three types of facilities will be linked to one complex—offices, warehouse and distribution space and an auditorium.

Kentucky high court says free text law illegal

The Kentucky Supreme Court struck down a state law providing free textbooks to students of private schools July 6.

By a 5-2 margin the court ruled that the law enacted by the 1978 General Assembly, which since 1980 has provided \$900,000 worth of books to thousands of private and parochial school students, is in violation of the Kentucky Constitution.

"In sum, the Kentucky Constitution contemplates that public funds shall be expended for public education," wrote Justice Charles M. Leibson for the majority, and prohibits the use of tax money levied for educational purposes to be spent to aid any church, sectarian or denominational school.

Under the law the state Department of Libraries and Archives bought books for private schools which requested them. The books remained state property and were loaned to private schools. Funds for the books were appropriated by the legislature and did not come out of state school funds. But, the court ruled, "it is no less public money from public taxes."

"The Commonwealth is obliged to furnish every child in this state an education in the public schools, but it is constitutionally proscribed from providing aid to furnish a private education," the opinion said.

The ruling overturned a Franklin Circuit Court decision upholding the state law. The Kentucky Education Association and a group of individuals had sued the state librarian and others to end the textbook lending practice.

The decision was hailed as a victory for church-state separation and public education by Kentucky leaders of Americans United, a Silver Spring, Md. based organization dedicated to preservation of religious liberty through separation of church and state.

Shortly after the legislation was enacted, Louisville attorney Nicholas Baker filed a suit in U. S. District Court in Lexington on behalf of Americans

United asking that the law be ruled in violation of prohibitions of the U. S. and Kentucky constitutions. The federal court invoked the doctrine of abstention, at the request of the state, meaning the matter would not be pursued in the federal suit until the state court ruled on its subsequently filed case.

Attorney Baker says the Supreme Court ruling should settle the matter and he does not expect any further action on the federal suit.

Holman director Odell Crowe dies

E. Odell Crowe, director of the Baptist Sunday School Board's Holman Bible publishing division, died July 9 at his home after suffering a heart attack.

Crowe, 58, an employe of the Sunday School Board for 32 years, became director of Holman in 1980, shortly after the board purchased the Bible publishing firm.

Before moving to the Holman division, Crowe was manager of the Operations Department in the Book Store division for seven years. Prior to that he was manager of the Retail Advertising and Sales Promotion Department and a trade representative for Broadman Press. Crowe was a native of Gamaliel, Ky., and a graduate of Vanderbilt University and Peabody College. He had done graduate study at Vanderbilt and the University of Tennessee (Nashville).

In lieu of flowers, the family requests donations be sent to Brentwood Baptist Church, Brentwood, Tenn., to help establish an E. Odell Crowe Memorial Scholarship Fund.





C. R. Daley

daley observations

guest editorial

Wall is becoming "blurred line"

Church-state separation as the means to ensure religious freedom is a historic Baptist distinctive which is under severe attack today. The following excellent analysis of the U. S. Supreme Court's part in the church-state separation struggle is highly recommended to all Western Recorder readers. —Editor

by Stan Haste, Associate Director,
Baptist Joint Committee on Public Affairs

Although instant analysis of the U. S. Supreme Court's work is often risky, it is safe to say, in its just completed 1982-83 term, the court moved the nation yet further away from Thomas Jefferson's view of a "high and impregnable wall of separation" between the two realms and closer to what has been called an increasingly "blurred line" between church and state.

What is also clear is that some of this year's actions will intensify divisions in American society along religious lines, a prospect that cannot be welcomed by any except those who benefit from religious warfare.

A review of the court's more significant church-state actions, especially since late May, shows why.

On May 23, a unanimous court held for the first time that, "Both tax exemptions and tax deductibility are a form of subsidy that is administered through the tax system," a conclusion fundamentally at odds with a 1971 holding in a property tax exemption case. The May 23 decision, written by Justice William H. Rehnquist, came in a case challenging preferential treatment given veterans' organizations by the Internal Revenue Service by allowing them to engage in "substantial" lobbying activities without endangering their tax exempt status or their donors' right to deduct contributions. Other nonprofit groups enjoy both privileges only if they do not lobby substantially.

While church-state observers generally have not quarreled with the court's reasoning regarding preference to veterans' groups, many are alarmed with the finding that tax exemption and deductibility are now to be considered governmental "largesse," as Rehnquist put it. Only a short legal and logical step beyond that, they reason, is the conclusion that other forms of governmental subsidy are constitutionally permissible (81-2338, *Regan v. Taxation with Representation*).

That fear was substantiated June 29, when a badly divided court upheld a Minnesota law providing tuition tax deductions for parents of children in parochial schools. The 5-4 decision, also written by Rehnquist, cited other Minnesota tax deductions, such as those for charitable contributions and medical expenses, as examples of subsidies not different in kind from those enjoyed for tuition paid to sectarian schools.

Because of the logic—or lack thereof—in the Minnesota ruling, little question remains that a federal law allowing tuition tax credits and patterned after the Minnesota plan would likewise be found acceptable. This does not necessarily mean, however, President Reagan's present version of a tuition tax credit bill would be upheld because, unlike the Minnesota law, the Reagan proposal applies only to parents of parochial school children. The Minnesota law provides the credit for parents of all school children, despite the fact that only a relative handful of public school children attend schools which charge

tuition. And the law also allows other, smaller deductions for items such as notebooks, pencils and gym clothes.

Nevertheless, the ominous note struck in the Minnesota case is that the high court has now rejected its previous reasoning that the First Amendment ban on an establishment of religion will not tolerate subsidies for sectarian schools in the form of tuition relief (82-195, *Mueller v. Allen*).

In another historic decision, the court applied its subsidy logic in holding religious schools with biased admissions policies are not entitled to federal tax exemption or to tax deductible contributions. Although Rehnquist was the lone dissenter in that 8-1 ruling, his objection dealt not with the constitutional rationale of the decision but with his belief the question should be decided by Congress rather than the court.

Bob Jones University and Goldsboro (N. C.) Christian Schools argued unsuccessfully the IRS exceeded its statutory authority and violated their free exercise of religion by revoking or denying tax exemption on the "public policy" ground that racial bias will not be rewarded with tax subsidies. The court rejected the schools' arguments.

Religious leaders concerned about escalating IRS incursions into the internal affairs of churches and their affiliated organizations found themselves in the uncomfortable position of defending Bob Jones and Goldsboro while at the same time condemning their racial views. Bob Jones, the fundamentalist Greenville, S. C., institution, admits blacks but only if they sign a pledge not to date or marry those of other races. Goldsboro Christian Schools admits no blacks.

Chief Justice Warren E. Burger, author of the opinion, cited English common law in reaching the conclusion that tax exemption must be conditioned on compliance with "fundamental public policy," the reason cited by IRS for its 1970 move to deny tax exemption to all private schools practicing race discrimination.

In addition, Burger expressed a view he first announced in a decision last year that "not all burdens on religion are unconstitutional. . . . The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest" (81-3, *Bob Jones University v. U. S.*; 81-1, *Goldsboro Christian Schools v. U. S.*).

Applying its newly discovered logic that government may subsidize religion without violating the ban on an establishment of religion, the court held on the next-to-last day of the term that state legislatures may pay their chaplains from public funds. In a 6-3 ruling upholding the practice, Burger wrote maintaining publicly-paid chaplains "is simply a tolerable acknowledgement of beliefs widely held among the people of this country."

Senior Associate Justice William J. Brennan Jr., in a politely-stated dissent, accurately noted while upholding the practice would do no irreparable harm to separation of church and state, the court was nevertheless "carving out an exception to the Establishment Clause."

And Justice John Paul Stevens, who during his seven years on the high court has proven again and again to be a staunch defender of separation, perceptively noted the fact state legislative chaplains all come from mainline denominations. "I would not expect to find a Jehovah's Witness or a disciple of

Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature," he observed (82-23, *Marsh v. Chambers*).

For Baptists, that point simply cannot be rebutted with a casual "So what?" attitude when they remember that the ban on an establishment of religion was forged largely because of intense Baptist political pressure at a time when they were a despised religious minority themselves.

However it is applied, the notion that government may subsidize religion at public expense remains what Jefferson called it in 1786, "sinful and tyrannical."

Equally dangerous to religious liberty over the long sweep would be granting a blank check to governmental taxing authorities to penalize churches for failing to bow to prevailing public policy.

Among other church-state actions taken during the term, the high court:

- Ruled Massachusetts violated the establishment clause with a law giving churches veto power over the licensing of taverns in their immediate vicinity (81-878, *Larkin v. Grendel's Den, Inc.*);

- Left in place a Louisiana blue law exempting grocery and drug stores but not hardware stores from Sunday closing laws (81-2299, *Harry's Hardware, Inc. v. Parsons*);

- Declined to review a policy by the Lubbock, Texas school district permitting students to gather on school premises before or after schools for religious purposes, a policy earlier struck down by a federal appellate court (*Lubbock Independent School District v. Lubbock Civil Liberties Union*);

- Rejected the appeal of a Pennsylvania public school teacher who lost his job for conducting classroom devotional exercises (82-1269, *Fink v. Board of Education of Warren County Schools*);

- Decided not to review a North Dakota law requiring state accreditation of teachers in sectarian schools (82-1374, *Rivinius v. North Dakota*);

- Turned down an appeal from an independent Baptist congregation in Ohio objecting to lower court rulings that it pay workers' compensation to its employees (82-549, *Victory Baptist Temple, Inc. v. Industrial Commission of Ohio*);

- Refused to disturb a lower court decision reinstating with back pay a Seventh-day Adventist nurse's aide who lost her job for refusing to work on the Sabbath (82-243, *North Shore University Hospital v. State Human Rights Board*);

- Let stand state court rulings in California that a defrocked Worldwide Church of God minister was entitled to severance pay from the church (82-1216, *Worldwide Church of God v. Superior Court of California*);

- Announced it would not review the Federal Communications Commission's refusal to renew a California church's TV license after the congregation's pastor allegedly engaged in fraudulent fund raising over the air (82-867, *Faith Center, Inc. v. FCC*);

- Rejected an appeal from a member of the Ethiopian Zion Coptic Church that the ritual use of marijuana is mandated by his faith (82-900, *Middleton v. U. S.*), and

- Turned aside a McLean, Va., woman's effort to block payment of salaries to chaplains of the U. S. Senate and House of Representatives (82-112, *In re Anne Neamon*).

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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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Mother church, mission share load in Franklin

by Bob Allen, Staff Writer

This, says John Chapman, is the way it's supposed to work.

Most of Chapman's 10-years-plus in the ministry have been in mission pastorates, including five years as a Home Mission Board pastor in South Dakota. "I enjoy the 'do or die' of mission work," he says. There is "no history to fall back on" and much work is with "first generation church people" which can be discouraged more readily than dyed in the wool Baptists. "We have a real dependence on each other."

But, Chapman says, "I've never seen anything like the relationship between Fairview and First Baptist Church."

Chapman commented moments before a joint worship service June 26 of First Baptist Church, Franklin, and Fairview Baptist Church, a mission of First Baptist, to dedicate a new sanctuary and educational space for the growing Fairview congregation. The building completion climaxes a three year dream and dramatically affirms a bond of love and commitment that has grown between the two congregations.

Things have not always been this way.

Fairview was begun more than 10 years ago, the third mission of First Baptist in its 150-year history. Chapman, then a seminary student, was named youth minister and mission pastor with youth responsibilities to decrease as work with the mission grew. He was there two-and-one-half years. The mission outgrew a donated building on Franklin's Fairview Street and built at its present site in 1974.

Then, about six years ago, a rift de-

veloped resulting in a church split with all but 15-20 of Fairview's congregation going with the resigning pastor.

But the mission started a slow climb back to recovery and four years ago asked Chapman to come back for a second pastorate.

After Chapman's first year it was apparent Fairview's wounds were healing. A missions committee of members of Fairview and First Baptist began to examine the possibility of working out a plan to add space.

The first step was to retire a sizeable debt on the existing building. The two congregations accepted a challenge for a certain percentage of the debt to be paid off by a deadline. They made it.

The committee challenged the mission to raise \$100,000 toward the project and agreed to recommend to First Baptist that they underwrite the rest of the project.

The challenge could not have come at a worse time for Fairview's members. The core of the chapel was made up of young working couples, most employed in nearby factories. "Unemployment in this section (of town) was at its worst," Chapman shared. Layoffs affected both husband and wife in some two income families.

But the mission forged onward with the Building for Today's Challenge campaign, with some unemployed families making pledges toward the building fund. When the program ended Fairview had exceeded its \$100,000 goal by \$5000.

First Baptist assumed the remainder of the \$253,000 price tag which built a new sanctuary, offices, rest rooms and Sunday school space. The project totaled 7600 square feet, doubling Fair-



John Chapman [l.], pastor of Fairview Baptist Church, and David Crocker, pastor of First Baptist Church, Franklin, Fairview's mother congregation, exchange a handshake in the pulpit at the front of Fairview's new auditorium. The building project was a joint effort by the two congregations.

view's floor space.

Chapman cannot say enough about his congregation's commitment to carrying their share of the burden. "When I started here four years ago, I thought \$200 was a good offering. We've grown in a lot of different areas, not just numerically."

But he also cannot say enough about his mother congregation. "First Baptist has stuck with the ministry here through some very discouraging times . . . and they have poured a lot of money into here. Giving sacrificially, they could have done a lot for their own programs.

"That First Baptist Church would make a commitment of \$150,000 to a church they'll never use . . . to me it's a

real strong statement of their mission commitment."

The building program is just a symbol of the unity which binds the congregations together, Chapman says. First Baptist lends its support lovingly, he said, without being domineering or making the daughter congregation feel uncomfortable about discussing needs openly.

First Baptist voted to allow Fairview to call itself Fairview Baptist Church though the mission has not constituted. The mission is receiving decreasing support for operation and both Chapman and First Baptist pastor David Crocker expect the mission to be self supporting before long. But, Chapman points out, there is no pressure.

Pleasant Hill laymen maintain mission support

by L. D. Kennedy,
State Correspondent

Laymen of Pleasant Hill Baptist Church near Somerset are enthusiastically involved in witnessing and in direct mission projects that have taken them as far as Africa.

Pleasant Hill Church with fewer than 600 resident members sponsors and carries in its budget four missions/churches in pioneer areas: Hasson Heights Baptist Church, Oil City, Pa.; Wintersville Baptist Chapel, Wintersville, Oh.; Joy Baptist Church, Neptune, N. J.; and Frankford Avenue Baptist Church, Philadelphia, Pa.

Over the years at least 25 members of Pleasant Hill have visited the above sites to help in construction, surveys, vacation Bible schools, or revivals.

On four occasions Pleasant Hill Church has sent pastor E. E. Jacobs and lay teams to Nigeria, Africa, on evangelistic missions that have resulted in about 45,000 decisions for Christ.

Laymen Milford Doss Jr. and Kenneth Rogers were among a group from Kentucky to go to Guatemala and to help in church construction.

In February 1983, three laymen went to Dover, Oh., where they did repair on a church building and installed kitchen cabinets and furnishings.

For many years Pleasant Hill has been sending out groups of men to give testimonies and conduct lay-led revivals in several states.

"To me the African trips are just an offspring of what many people around here are doing locally," observed Milford Doss Jr.

"We felt the prayer support of members who could not go," Jerry Maybrier added.

Several factors help account for the unusual lay-involvement at Pleasant Hill. Fifteen years ago C. E. Jacobs came to the church rather reluctantly from Dayton, Oh.

"I promised the Lord," he said, "that if I came to Kentucky I'd try to do something for pioneer missions."

It is Jacob's conviction that "people who get involved in direct mission work get far more excited than those who just give." He also feels that most direct mission work lives or dies with the pastor.

"If he doesn't push it, it will die out," he observed. "Some pastors resent members being out working somewhere else at church time."

Jacobs has encouraged his men to use their time and spiritual gifts to help wherever they are needed. For many years, Jacobs himself has worked as chairman of the missions committee of Pulaski Baptist Association.

Pleasant Hill has developed a strong Brotherhood that not only supports the missions projects but also enlists church-wide support. A significant difference between it and many church Brotherhoods is that it is geared more toward mission action than toward mission study.

Another factor is that the church pays the expenses of laymen on mission projects. Some are self-employed men who just take off from their work while others freely give their vacation time.

One of the first things a returning team does is to use a church service to give a report and to recommend action that needs to be taken.

"Talking is of no avail unless you get it on the floor of the church by someone making a motion," Doss emphasized.

Besides blessing the missions and churches aided, Jacobs believes that lay-involvement in direct missions has other benefits: (1) It strengthens participants spiritually. (2) It gets their home church financially involved. (3) It challenges the churches around them when returning participants give their testimonies and reports.

Commenting on his experiences in Nigeria, layman Vertrees Molden observed, "I've become closer and more thoughtful in my daily devotions. I pay more attention to missionaries' names and prayer requests and read more of

The Commission magazine."

Several of the men related experiences in Africa that taught them to pray more and depend more wholly upon God. Mission involvement has also encouraged patience.

"I guess my biggest disappointment was that I expected the mission at Oil City to grow like a mission here," Ron Nikirk acknowledged.

Heavy involvement in direct missions has not diminished the level of Cooperative Program and associational giving at Pleasant Hill.

When the church first began supporting the mission at Oil City, it was giving \$2000 a year through the Cooperative Program. Last year it gave \$23,252. Total mission expenses were \$48,544 out of \$153,415 total receipts. The church's total offerings doubled in just three years after the first mission trip to Oil City.

Jacobs has one piece of advice for churches and missions in pioneer areas who seek assistance from established churches.

"Too often they fail to make their needs personal enough," he said. "They should write specific churches and ask for a lay team to come and help witness and give testimonies. There's no way to get a church interested until you send a group to look over the work."

baptist forum

THE AMERICAN DREAM

You may not like what you are about to read. I don't! I am saddened in my heart when I take serious stock of the Christian life—the way it is really lived in America. At this point, I want to acknowledge that I am very much caught up in the situation I here deplore. As Ezra, in his great prayer of intercession, included himself among the wrongdoers, so do I. "O my God, I am ashamed and blush to lift up my face to thee, my God: for our trespass is grown up into the heavens."

The vast majority of American Christians, Baptists included, are addicted to the pursuit of the American way of life, the American dream, which is built on the philosophy that one ought to have everything one wants. When the dream is realized then one enters into that state of blessedness, a state of complete happiness. So the insatiable drive moves one to get more and more, and to spend more and more on the things which bring the dream to fulfillment. (The irony of the whole thing is: It is impossible to every really realize the dream.) The lifestyle of the average Christian, the average Baptist, is not Christian. It is not biblical! For the typical Christian in America is as addicted to pursuing the American dream as an alcoholic is to alcohol or a drug addict is to his habit.

"The proof is in the putting," we're told. Well, the proof before our very eyes, reveals our lifestyle as Christians, by and large, is no different from our unbelieving neighbors. Our level of living, as Christians, with few exceptions, is: What I can afford to do and what I can afford to give and still support my habit—participation in chasing the American dream.

There isn't anything Christian about the American dream. Actually, it is diametrically opposed to New Testament Christianity. So, when one speaks for the Christian lifestyle and against the American dream it sounds anti-American. In fact, it is! For the American dream is not built upon the biblical concept of living, and as Christians we ought not to embrace it. But most of us do!

To withdraw from the pursuit of the American dream is as hard and painful as it is to "kick the habit" when one is on alcohol or other drugs. Very few drug addicts ever really get away from their dependency upon drugs. To date, very few Christians in America have

withdrawn from the addiction of pursuing the American dream. May God help each one of us find that place of repentance, and give us the strength and courage to embrace the biblical lifestyle.

Jack C. Naylor, Taylorsville

CAMPUS MINISTERS SEEK HELP

Many of the colleges and universities around the nation draw most of their students from the localities or states in which they are placed. This means that Baptist campus ministers serving those schools find it relatively easy to locate and communicate with incoming Baptist students even before they arrive at school.

In the nation's capitol, this is not the case. Our colleges and universities, for the most part, have a national or international character rather than a regional one. Very few of our Baptist students have their homes in the Washington, D.C. area. Instead they originate all over the United States and, indeed, all over the world.

Readers of this periodical could help us greatly simply by writing to tell us of students whom they know who are coming to the Washington area for study—whether as graduates or undergraduates. Here is a list of the schools served by the campus ministries program of the D. C. Baptist Convention, and which do draw their student bodies from far-flung places: The American University, Catholic University of America, Gallaudet College, Georgetown University, The George Washington University, Howard University, University of Maryland.

We offer a wide range of programs for students and would like very much to be in personal contact with them this summer. Write: Dr. Joseph M. Smith, Ministries in Higher Education, 1628 16th St., NW, Washington, DC 20009.

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'SUPER' CHURCHES NOT BAD

Once again we must read your criticism of those you have termed "super church pastors" and once again, in tone and substance, you have done a disservice to these men and even to those of us who would not fall in this category. I refer to the editorial of July 6, 1983, headlined "We did well in Pittsburgh, let's do better."

I speak from the standpoint of a person who is not even near the status of "super church pastor." I am a seminary student. I am an associate pastor. I serve a church with less than 300 in Sunday school on any given Sunday.

But I am tired of hearing you and many others label these usually unnamed "super church pastors" as "sensationalists" or as exhibiting "dogmatism unbecoming humble servants of God." You made those statements in your editorial and, then, in the next sentence wrote, "They inspire a kind of admiration—to assure their election to most any high office." Surely, there is a reason for this "admiration."

And there is.

It is my impression that these men are our most talented leaders. That is one reason they have more people in their churches than others. I'm thankful for those "sincere and faithful servants of God ministering in small churches," as your editorial stated. But let's not criticize super-church pastors in order to glorify small church pastors. The "super" churches baptize many, many more people, they contribute thousands upon thousands of dollars more to the Cooperative Program and mission causes than others, and they probably minister to the needs of their members much better than do the smaller churches.

Let us always remember that these churches didn't grow large by forcing

people to attend. They grew because they have applied proper church growth principles. Those principles are available for anyone to read, learn and apply. Praise the Lord for these highly motivated pastors who've paid the price to apply them. May God help those of us who work in smaller churches to do the same.

I imagine that people come by droves to these churches because their needs are being met. People don't attend our "small churches" because, often, they are dead, lifeless and closed to new people. This isn't always true. But it often is. And where it is, we ought to learn from "super church pastors."

Some of us who criticize are jealous of their status. Some of us are ignorant. Some of us simply have misconceptions that these men are "performers," as your editorial stated. I resent such writing by the editor of our state paper, whose salary is paid by the tithes and offerings of "super churches." I have an idea that more members of this state's "super churches" subscribe to the Western Recorder than do members of other churches. Do they?

I say: Let's give all the publicity we can to the "super churches." Maybe it will motivate some of the rest of us to do the job we ought to be doing. Maybe we can end up with a few more super churches who reach hundreds for Christ each year, instead of more churches who reach only 10 or 12 each year.

Drew A. Hayes, Louisville

Answer: Thanks for another view on pastors of "super churches." In re-

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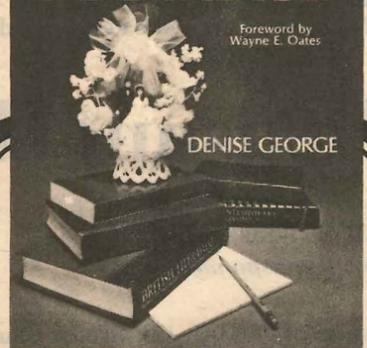


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Foreword by
Wayne E. Oates

DENISE GEORGE



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A full-time student, **Denise George** is a free-lance writer and the author of **How To Be a Seminary Student and Survive**. She resides in Louisville, Kentucky.



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BROADMAN

sponse to your specific question my list of such pastors includes no Kentuckians. My observation, however, is that "super churches" are generally not as generous with gifts through the Co-operative Program as smaller churches because of heavy spending on buildings and local programs. For the same reason these churches and their pastors are not the strongest supporters of state papers. At least I don't consider they pay my salary but, if they did, it would not change my convictions. — Editor



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Harold C. Bennett is executive secretary-treasurer, Executive Committee, Southern Baptist Convention, Nashville, Tennessee.



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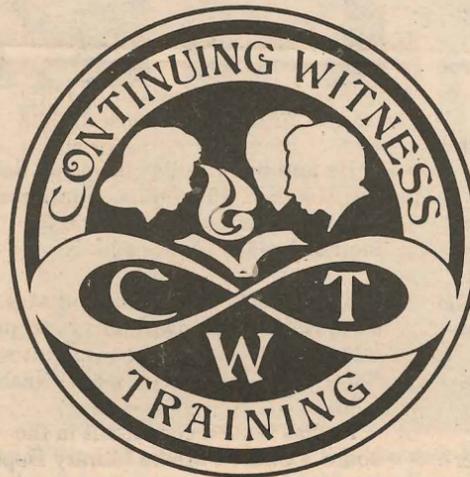


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personnel

Joseph H. Coleman Jr. began July 10 as pastor of First Baptist Church, Maysville.

Coleman, 32, is a graduate of the Citadel, Charleston, S. C. He holds the MDiv from Southern Baptist Theological Seminary and is former pastor of Peytonsville Baptist Church, Thompson Station, Tenn.

He is married to the former Paula Wright of Nashville. They have two children, Catherine, 9, and Kevin, 6.

James F. Gentry Jr. became pastor of Greenwood Baptist Church, Bowling Green, July 1.

Gentry has been pastor of Emmanuel Baptist Chapel, a mission of First Baptist, Bowling Green, since 1976. Prior to that he was minister of youth at Edgewood Baptist Church, Hopkinsville.

A native of Cadiz, Gentry, 26, is a graduate of Western Kentucky University holding the MDiv degree from Southern Baptist Theological Seminary.

He is married to the former Jacqueline Kay Miller of Owensboro. She is also a graduate of Western Kentucky University.

Thomas G. Baker has been called as associate minister, youth and activities, at First Baptist Church, Bowling Green.

Baker is a graduate of Dallas (Tex.) Baptist College and Southern Baptist Theological Seminary. He has been a young adult consultant with the Baptist Sunday School Board, Nashville; youth and recreation coordinator at Crescent Hill Baptist Church, Louisville; and minister of youth and activities at First Baptist Church, El Dorado, Ark.

He is married to the former Pamela Van Hoose. They have one daughter, Allison.

Richard W. Bridges is pastor of Bowling Green's First Baptist Church.

H. K. Kingkade II recently became minister of education and youth at Lexington Avenue Baptist Church, Danville.

Kingkade, 24, is from Cincinnati, Oh. He is a graduate of Georgetown College and former minister of youth at First Baptist Church, Owenton.

Robert G. Baker is pastor of Lexington Avenue Baptist Church.

J. Kenneth Allaby has accepted the pastorate of Brooksville Baptist Church, Union Association, effective July 31.

Allaby, a native of New Brunswick, Canada, has been senior pastor of Highfield Baptist Church, Moncton, N. B., eight years. He is a former pastor of Clifton Baptist Church, Louisville, and has held pastorates in Columbus, Oh. and Toronto, Ontario. He was also area missionary to northwest Ohio three years. He is a former member of the Kentucky Baptist Convention executive board and was on the 1973 Southern Baptist Convention committee on boards.

He has attended Southern Baptist Theological Seminary and Acadia Divinity College, Wolfville, Nova Scotia.

He is married to the former Marjorie Mills of Kindersley, Saskatchewan. They have three children and six grandchildren.

Mike Clark has been called as minister of education and youth at Beacon Hill Baptist Church, Pulaski Association.

He is a graduate of Columbia Bible College and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He held a similar position at First Baptist Church, Perrine, Fla.



Coleman



Gentry



Baker



Kingkade



Allaby



Clark

He and his wife Fay have one daughter, Heather, 10 months. Her parents are missionaries to Spain and his mother lives in Monticello, Ky.

John A. Hack, son of Mr. and Mrs. John Hack, Leitchfield, has been promoted to architectural consultant at the Baptist Sunday School Board, Nashville.

He has been a consultant in the board's Church Media Library Department 15 years.

Hack attended Campbellsville College and is a graduate of Western Kentucky University, Bowling Green. He holds the BCM and MRE degrees from Southern Baptist Theological Seminary, Louisville.

He is a former staff member of churches in Cave City, Franklin, Lebanon Junction, Crestwood, Berea and Bowling Green and of the Southern Seminary library.

Carter G. Stewart has assumed duties as public relations intern for Long Run Association.

A native of Louisville, Stewart is a graduate of University of Louisville and a first year MRE student at Southern Baptist Theological Seminary.

Pete Carlisle has resigned an eight year pastorate at Charleston Baptist Church, Little Bethel Association, to enter full time evangelism.

He led the church in a building program and in increasing Cooperative Program gifts. The church also included Mid-Continent Bible College, Mayfield, in its budget. Carlisle was a trustee of Mid-Continent and was associational moderator.

His address is Rte. 6, Box 380, Mayfield, KY 42066, phone (502) 247-4555.

Alvin Hardy, business vice president of Campbellsville College, is interim pastor at Buck Grove Baptist Church, Ekron.

His call followed the resignation of James G. Merrit, who accepted a call to Highland Baptist Church, Laurel, Miss.

Ken Hale resigned as minister of music and outreach at First Baptist Church, Lawrenceburg, to accept the pastorate of Washington (Vt.) Baptist Church.

Hale was at Lawrenceburg nine years and was ordained to the ministry by the church June 12.

Hale is a graduate of Georgetown College and Southern Baptist Theological Seminary. He is married to the former Sandra Roggenkamp. They have two sons. He has been on staff at churches in Frankfort, Leitchfield, Williamsburg and Danville.

Kevin Thomas, Mt. Olivet, is summer minister to youth at First Baptist Church, Carlisle. He is a former president of Kentucky Baptist Student Union and the BSU at Morehead State University.

John East III was called as director of missions for Ohio River Association June 7. East will assume duties Aug. 1.

East is presently pastor of Victory Baptist Church, Providence. He has held previous pastorates in Indiana, Tennessee and Kentucky.

He holds the MDiv degree from Southern Baptist Theological Seminary and the DD from Bethany Bible College.

He and his wife Bonnie have three children: Scott, 17, Matthew, 11, and Johna, 6.

The association's executive board has sought for a year to fill a vacancy in the director of mission position.

Mark Edward Hopper will begin Sept. 4 as pastor of Fern Creek Baptist Church, Louisville.

A native of Ardmore, Okla., Hopper is finishing his doctoral dissertation at Southern Baptist Theological Seminary. He comes to Fern Creek from Riverside Baptist Church, Long Run Association. He is former pastor at Christenburg Baptist Church, Bagdad, and has taught elementary Greek at the seminary since 1979.

He is married to the former Marsha Diane Gallion of Marble, N. C.

Harold G. Meers has resigned a nine year pastorate at Peters Creek Baptist Church, Pittsburgh, Pa., to accept the pastorate of First Baptist Church, Visalia, Cal., effective Aug. 1.

From 1954-68 Meers pastored several Kentucky churches including Louisville's Highland Park First Baptist. He was a trustee of Campbellsville College and a member of the Kentucky Baptist Convention executive board.

Roy Bennett has resigned the pastorate at Germantown Baptist Church, Brackeen Association.

Kenneth L. Faught has resigned the pastorate of Cumberland Baptist Church, Pine Mountain Association, effective July 31.

He has accepted the pastorate of East Dayton (Oh.) Baptist Church. The resignation will end a two-and-one-half-year pastorate at Cumberland.

congregations

Worthville Baptist Church, Whites Run Association, will celebrate its 100th anniversary July 31. It was 100 years ago to that date the church organized.

First pastor of the church was T. A. Spicer. There have been 22 pastors since, most students of Southern Baptist Theological Seminary.

Former pastor Ron Stewart, now of Lebanon, Oh., will preach the morning message. Jess W. Love, of Nashville, also a former pastor, will preach Sunday afternoon.

Morning worship begins at 11 a.m. and the afternoon service is at 1:30 p.m. after a pot luck dinner.

Fred Halbrooks, Kentucky Baptist Convention Sunday School director, is interim pastor at Worthville.

First Baptist Church, Paducah, will

offer an AerobiRhythms workshop July 29-30. AerobiRhythms is an aerobic exercise program done to contemporary Christian music. Those interested may contact Larry York at the church.

South Jefferson Baptist Church, Long Run Association, climaxed a remodeling project to celebrate the 10th anniversary of pastor Don Coleman.

More than \$13,000 was spent refurbishing the sanctuary. New ceiling, cabinets and a steam table were added to an extensively remodeled fellowship hall.

Barkley Moore, president of Oneida Baptist Institute, was guest speaker for the celebration. The church presented Coleman with a monetary gift.

Edgewood Baptist Church, Nicholasville, observed its 13th anniversary with the dedication of a new education building June 26.

Gayle Toole is pastor of Edgewood.

Beattyville Baptist Church, Red River Association, honored pastor Dennis L. Brewer for 11 years' service May 15.

There have been nearly 200 additions during Brewer's pastorate. Mission gifts increased from \$737 in 1972 to \$5288 in 1982. Cooperative Program gifts during the same time period grew from \$378 to nearly \$4000 in 1982. Attendance of worship services has grown from 13 to more than 100.

missions

Walnut Grove Baptist Church, Russellville, completed a mission effort to Wapakoneta, Oh. recently.

Pastor William Lynch preached a revival at Wapakoneta Baptist Church June 1-5. He returned to the church June 12 with Walnut Grove's youth choir and four persons from Post Oak Baptist Church for a week of vacation Bible schools, surveying and musical presentations. Sixty-two were enrolled in Bible school with average attendance 52.

Walnut Grove supports the Ohio church as part of Bethel-Logan Association's linkup with West Central Association in Ohio.

Rob Johnson, missionary journeyman to Japan, has completed his two-year term of service as a youth minister and English teacher in Misawa and returned to the States (address: Rte. 3, Box 350, Russellville, KY 42276), his home town. Before he was employed by the Foreign Mission Board in July 1981, he was a youth director for Camp Biblia in Cocoa, Fla.

Tammy Foster, missionary journeyman to Zimbabwe, has completed her two-year term of service as a nurse at Sanyati Baptist Hospital and returned to the States (address: Box 486, Bernie, MO 63822). Before she was employed by the Foreign Mission Board in July 1983 she was a nurse in Murray, Ky.

Teresa Jones, missionary journeyman



Hack



Stewart

to South Africa, has completed her two-year term of service and returned to the States (address: Box 54, Smith's Grove, KY 42171), her home town. Before she was employed by the Foreign Mission Board in July 1981 she was a nurse at Greenview Hospital in Bowling Green.

Students from the college department of Forest Hills Baptist Church, Raleigh, N. C. made a follow up work visit to Laurel Lake Baptist Camp near Corbin May 15-20. Thirty-two students took part in the mission project, finishing up work begun in March by a group of 85.

The group included 21 who had made the earlier trip to Laurel Lake and 11 who made the trip based on reports of those coming in March. They cleaned, painted, laid tile and repaired roofs and eaves on the dining hall, activities building, cabins and lodge.

The group paid its own expenses and worked with materials they purchased in March.

A group of Kentucky laypersons traveled to Lebanon, Oh. Apr. 29-May 1 to lead a revival at Urbin Crest Baptist Church.

Russell Adkisson, an approved lay led revival team leader, coordinated the weekend. He was accompanied by Roy Berry, Forrest Baptist Church, Brandenburg; Ken Curry, Ekron Baptist Church; James Hunston, New Highland Baptist Church; and David Roark, Buck Grove Baptist Church, all in Salem Association; Gene and Norma Cartee and William Walters from Louisville; two men from Somerset and Rob Carr, associate director, Brotherhood Department, Kentucky Baptist Convention.

The team divided into groups with Ohio church members for witnessing, visitation and testimonies. The lay led revival serves not only to evangelize a community but to motivate and energize the congregation, Carr explained.

Carr requests that any church that has utilized a lay revival team report it to the KBC Brotherhood Department. Anyone seeking information on lay led revivals may also call.

Memorial Baptist Church, Murray, sent a group of 41 youth and chaperones to Shiloh Baptist Chapel, Wheelersburg, Oh., and its mother church, Sharon Baptist Church, Ironton, Oh., for one week's mission work. The effort was in cooperation with the Kentucky-Ohio partnership, a Bold Mission Thrust goal to involve 180 Kentucky Baptist churches in starting 25 new churches and strengthening 125 existing congregations in Ohio by Sept. 1985. The partnership was adopted by the Kentucky Baptist Convention in 1981.

The young group, led by Milton Gresham, led backyard Bible clubs, conducted surveys, visited nursing homes and participated in church services and an area youth meeting. The youth choir, handbells and puppet ministries highlighted the work.

The group worked for months to raise funds for the trip with car washes, suppers, babysitting and mowing.

"His Kids," a group of 24 young people and five adults from First Baptist Church, Calvert City, returned June 5 from a week long mission trip to Hamden, Oh.

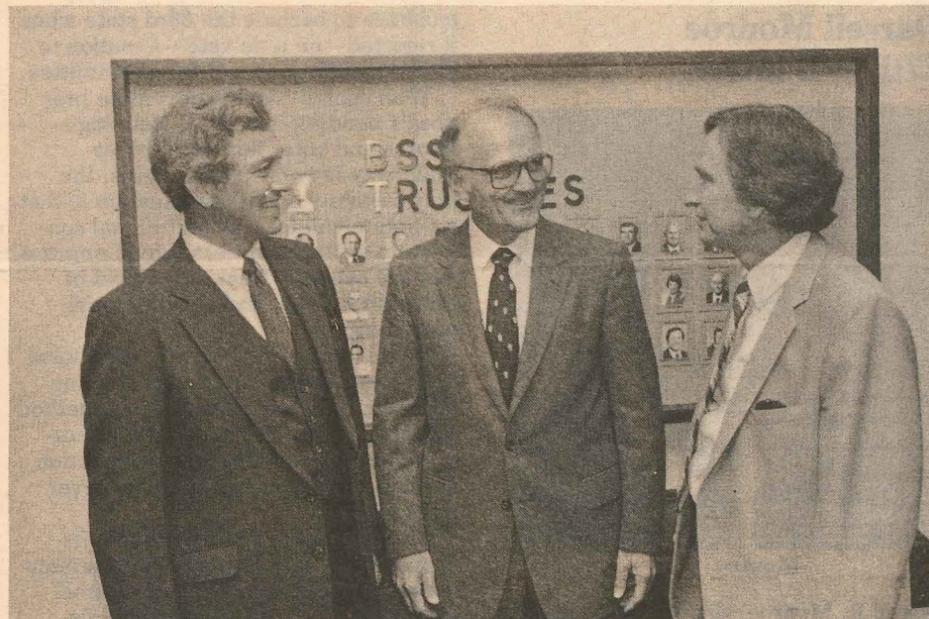
The group worked with Hamden Baptist Chapel leading vacation Bible schools, backyard Bible clubs and conducting surveys. Thirty-eight were enrolled in vacation Bible school with eight professing faith before week's end. The group also presented a 45-minute musical service.

Mr. and Mrs. Charles E. Gafford, missionary associates to Japan, have arrived in the States for furlough (address: 714 East Third St., Owensboro, KY 42301). He was born in Tennessee but also lived in Owensboro while growing up. She is the former Chere Northcutt of Cleveland County, Okla. They were employed by the Foreign Mission Board in 1980.

Philip Crabb, son of Mr. and Mrs. Stanley Crabb, missionaries to Italy, married Diana Resendez in San Antonio, Tex., May 21. His parents may be addressed at Via Monte Bianco 91, 00141 Rome, Italy. Missionary Crabb is a native of Louisville and she is the former Patricia Maddux of Hopkinsville. They were appointed by the Foreign Mission Board in 1958.

Mr. and Mrs. W. Ronnie Reynolds, missionaries to Argentina, have arrived in the States for furlough (address: c/o Central Baptist Church, Lexington Ave., Winchester, KY 40391). He is from West Virginia and she from North Carolina. They were appointed by the Foreign Mission Board in 1975.

Mabel Summers, Baptist representative to Lebanon, has completed furlough and returned to the field (address: Box 11-5232, Beirut, Lebanon). A native of Nelson County, Ky., she was appointed by the Foreign Mission Board in 1948.



John Wilson [l] and Don Mathis [r], two new Kentucky trustees to the Baptist Sunday School Board, visit with Morton Rose, BSSB vice president for church programs and services, during a recent new trustee orientation at the board. Wilson, a layman, is a member of Central Baptist Church, Paris. Mathis is pastor of Central Baptist Church, Corbin.

ordinations

Mark Bond, 27, was ordained to the ministry June 11 by Walnut Grove Baptist Church, Russellville. He has been called as pastor of Grace Baptist Church, Russellville.

Dwight Bond, 23, was ordained to the ministry June 25. He has been called to pastor Muddy River Baptist Church, Logan Association.

Both are sons of Mr. and Mrs. James Bond, Rte. 4, Russellville.

James H. Cox was licensed to ministry by Westport Road Baptist Church, Louisville, June 8 upon recommendation of the church's deacons. Cox has been a professional religious journalist for 24 years, the last eight as associ-

ate editor of Western Recorder. He is a former Baptist Sunday School Board editor.

He is a graduate of George Peabody College and the Seminary External Education Division of the Southern Baptist Seminaries, both in Nashville.

A native of Pineville, Ky., Cox is married to the former Sharon Ann Williams of Midwest City, Okla. They have three children.

James B. Lewis is pastor at Westport Road.

revivals

Dover Baptist Church, Allen Association, reported two professions of faith, five baptisms, one addition by letter and one by statement after a revival June 19-26. Earl Kingrey was evangelist. Ralph Garmon is pastor.

First Baptist Church, Whitesburg, reported 53 professions of faith, four additions by letter and statement of faith and numerous rededications after a recent revival.

Joe B. Brown, pastor, was evangelist for the five day revival. The church reported capacity crowds every night with a record 750 attending Thursday night.

The revival was preceded by six weeks of Monday night prayer meetings. The meetings were continued after the close of the revival.

deaths

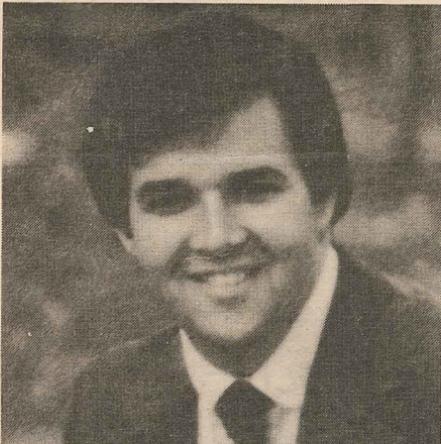
Mrs. Harriet E. Loy, Columbia, died Apr. 12. Mrs. Loy was a faithful member of Columbia Baptist Church and active in denominational work. She was a former member of the executive board of Kentucky Woman's Missionary Union and a former director of the Russell Creek Association WMU. She also was a Sunday school worker in the Columbia church for many years and was on various committees of the church. She is survived by her husband, Millard C. Loy, and one son, Glenn Barry Loy, both of Columbia.



Three persons from the Kentucky Baptist Building staff recently visited the Foreign Mission Board, Richmond, Va. Pictured [l-r]: Ron Boswell, director of the FMB's volunteer department; Robert C. Jones, director of KBC Direct Missions Department; Donna Brinkman, KBC Brotherhood Department secretary; Bill Kaufman, director, KBC Brotherhood Department; Mrs. Kaufman; and Beverly Pierce, FMB.

baptist news in brief

Darrell Monroe 27th WR intern



Monroe

Darrell R. Monroe will join the Western Recorder staff as journalism intern and staff writer Aug. 1. He will be the 27th Southern Baptist Theological Seminary student to take part in the newspaper's 10-year-old intern program.

Monroe, 24, currently a Western Recorder regional correspondent in far western Kentucky, will succeed Bob Allen. Allen has resigned to accept the editorship of Towers, Southern Seminary's student publication.

Monroe is a resident of Burna, in Livingston County. He has been reporter-photographer for The Crittenden Press, published in nearby Marion, two years. He was a staff writer for the Murray State (University) News two years before graduating with a degree in journalism and English.

He is an accomplished pianist, organist, soloist, and is a choir member and youth leader at Old Salem Baptist Church, Burna. He will enrol at Southern Seminary in the fall to prepare for a vocation in full time Christian communications.

In announcing Monroe's selection, associate editor James H. Cox declared, "Darrell Monroe brings strategic qualifications which thoroughly equip him for the role he will fill on our staff. We are pleased to have someone who can continue the tradition of his predecessors."

Western Recorder's intern program was begun in 1973 to provide training for future Christian communicators. Students get hands-on experience as part time staff members while attending seminary.

Monroe will join intern Susan Shaw. She has been away serving as a summer editorial intern on the WMU national headquarters staff in Birmingham, Ala., and will return to Western Recorder when school resumes in late August.

States signal move to amend constitution

Actions by the Missouri and Michigan legislatures this summer have sent new signals the United States is moving rapidly toward the nation's first convention called for the purpose of amending the Constitution.

In late May, despite opposition by Missouri Baptists and their director of Christian moral concerns, Ira Peak, Missouri became the 32nd state to call for a constitutional convention to consider a balanced budget amendment, leaving the eight-year-old drive for a constitutional convention only two states shy of the necessary 34. A few weeks later, Michigan narrowly averted

a chance to become the 33rd state when it rejected—on a tie vote—a motion to discharge the proposal from committee.

With constitutional convention proposals pending in several state legislatures and voter initiative drives underway in two western states, the only certainty about the situation is that a 34-state-call for a constitutional convention would doubtless force Congress and the courts to deal with a host of procedural, legal and constitutional questions.

While two methods for constitutional amendments are specified in the Constitution, only the congressional method has been used. The uncertainties surrounding the constitutional convention method may explain why it has never been tried.

"Regardless of the reasons for its convening," said Baptist Joint Committee on Public Affairs executive director James M. Dunn, the calling of a constitutional convention "puts at risk the freedoms guaranteed by the Constitution and the Bill of Rights."

Brotherhood suit settled by federal appeals court

A sexual discrimination suit against the Southern Baptist Brotherhood Commission filed in 1981, has been dismissed by the 6th U. S. Circuit Court of Appeals.

The three-judge panel of Cornelia Kennedy, Nathaniel Jones and Paul Weick affirmed a ruling June 18, 1982, by Judge Odell Horton of the United States District Court for the Western District of Tennessee, that "a complete and binding settlement has been negotiated among the parties in this cause."

Barbara (Mrs. Robert) Minor, 45, a nine-year employe of the Brotherhood Commission, filed suit Apr. 9, 1981, against the commission, three of its executives and the Southern Baptist Convention, charging sexual harassment and defamation of reputation. She asked for \$3 million in damages.

Horton ruled an Aug. 4, 1981, agreement whereby Mrs. Minor would receive eight months salary, up to \$1000 for medical expenses and \$5000 for legal expenses, was to be enforced. All of the settlement was paid by the Brotherhood Commission.

SBC building group forms; begins work

A five-person committee to oversee the construction of a new Southern Baptist Convention Building has started work.

Rodney Landes, a layman from El Dorado, Ark., who headed the Executive Committee long range study committee, was named to chair the committee. Landes rotated off the Executive Committee in June.

The other members, all members of the Executive Committee, are William A. Fortune, a Knoxville, Tenn., developer; Conrad R. Willard, recently retired pastor of Central Baptist Church of Miami; Jimmy Jackson, pastor of Whitesburg Baptist Church in Huntsville, Ala., and Nelson Duke, pastor of First Baptist Church of Jefferson City, Mo., and vice chairman of the Executive Committee.

Ex-officio members of the committee are David Maddox, a layman from Fullerton, Cal., and chairman of the Executive Committee's administration and convention arrangements subcommittee, and Dewey Presley, a layman from Dallas and chairman of the Executive Committee.

During the orientation meeting in late June, the committee was briefed on their duties, reviewed the architectural contract, went over needs for the building and discussed the need to keep Baptists adequately informed about the building.

They authorized Reginald McDonough, associate executive secretary of the Executive Committee and staff coordinator for the building project, to work to develop a guaranteed maximum price for the building, based on competitive bidding, and to negotiate an agreement for a general contractor and construction manager.

The committee will meet again in Nashville on July 28.

HMB appoints record number for summer

The Southern Baptist Home Mission Board appointed a record number of summer missionaries in 1983, reported Bill Lee, assistant director of the HMB's special mission ministries department.

Lee said 1542 college and seminary students began 10 weeks of mission service in June, up 100 from the 1982 total of 1442. The summer missionaries will serve in all 50 states, Puerto Rico and four western provinces of Canada.

Lee attributed the record appointments to increases in Baptist Student Union-sponsored positions. BSU groups picked up the tab on 436 out-of-state appointments and 276 in-state appointments, said Lee. BSU groups throughout the country raised more than \$1 million to send fellow students to both home and foreign mission fields.

BSU efforts, said Lee, saved the HMB at least \$500,000 in transportation costs alone for summer missionaries.

Overseas volunteers ahead of BMT goal

Southern Baptists are running well ahead of their Bold Mission Goal to increase the number of volunteers assisting missionaries overseas.

The Foreign Mission Board had hoped to send 20,000 volunteers overseas from 1978-82, but instead sent 21,883, surpassing yearly goals for every year since 1979.

"If involvement in various ministries continues to grow at its present rate, the Foreign Mission Board Bold Mission Thrust goal for involving 10,000 lay persons annually in ministries abroad will be achieved in 1994, six years ahead of the 2000 date," said James W. Cecil, who has worked with the Foreign Mission Board's volunteer ministries since 1978.

Bold Mission Thrust is the Southern Baptist Convention effort to share the gospel with all people by the year 2000.

SBC releases 16 hotels for individual reservations

Sixteen Kansas City hotels with contracts with the Southern Baptist Convention Housing Bureau were made available to individuals July 15.

The annual meeting of the SBC will be June 12-14, 1984 in Kansas City, Mo.

The SBC retained contracted space in 32 hotels. These 4000 rooms will be allocated to people mailing in room requests to the SBC Housing Bureau after Oct. 1, 1983.

"These 16 hotels still have contracts

with the SBC and most are offering special rates to SBC messengers," said Tim Hedquist, director of financial planning for the SBC Executive Committee and director of the SBC Housing Bureau.

The 1983 SBC meeting in Pittsburgh authorized changes in the housing procedure. Under the new policies the number of rooms reserved by the Housing Bureau was reduced.

"There are approximately 13,000 hotel and motel rooms in the greater Kansas City area," Hedquist said. "Obviously the 48 hotels we had contracts with don't account for all 13,000. Obviously those hotels who did not choose to participate with the Housing Bureau will still take reservations from individuals."

The 16 hotels and their phone numbers (all in area code 816 unless noted) are:

Alameda Plaza Hotel, 756-1500; Best Western-KCI, 464-2525; Blue Ridge Inn, 763-0600; Blue Valley Manor, 229-6363; Granada Royale Hometel, 756-1720; Heritage Inn, 331-1200; Hilton Airport Plaza Inn, 891-8900; Hilton Plaza Inn, 753-7400;

Holiday Inn-KCI, 464-2345; LaQuinta Motor Inn, 913-492-5500; Marriott Hotel-KCI, 464-2200; Raphael Hotel, 756-3800; Regency Park Resort, 913-649-7000; Sheraton-KCI, 741-5900; Skyline Inn, 741-5500, and Summit Inn, 525-1400.

Missionary presumed dead in air crash

Southern Baptist missionary Roger L. Thompson, 35, was among 116 persons presumed killed July 11 in the crash of a Boeing 737 airliner just two minutes before its scheduled arrival in Cuenca, Ecuador.

Thompson, of Linthicum Heights, Md., was enroute to direct a meeting at First Baptist Church, Cuenca, in the use of a soul-winners' New Testament in evangelistic witnessing.

Thompson's wife, the former Susan C. Rich, and their three children were in the United States visiting her parents, Mr. and Mrs. Robert Rich of Burtonsville, Md.

Missions education leader Juliette Mather dies

Juliette Mather, 87, longtime Baptist missions leader, died July 5 in St. Joseph, Mich., after a short illness.

She had been young peoples' secretary of Woman's Missionary Union, auxiliary to Southern Baptist Convention 1921-49 and editorial secretary of WMU, 1948-57. After retirement, she spent 10 years as a volunteer missionary in Japan, Hong Kong and Taiwan.

She produced the first motion picture for Southern Baptists, Publish Glad Tidings, and produced a 1932 radio broadcast that linked simultaneous banquets across the south celebrating the anniversary of Young Woman's Auxiliary.

She began annual encampments and conferences for Young Woman's Auxiliary at Ridgecrest, N. C., in 1924 and her YWA camp was the first official Baptist function at what became Ridgecrest Baptist Conference Center.

The Juliette E. Mather Memorial Fund has been established and will be handled by WMU, SBC, with a special missions object to be named later by the family.



H. C. Chiles
Clear Creek Baptist School, Pineville, KY 40977

sunday school lessons

LESSONS FOR JULY 24, 1983

Life and Work Series RELATIONSHIPS THAT NOURISH

John 6:27-35 Fully aware the curious and carnal crowd which had witnessed Christ's miracle of feeding the 5000 men, in addition to women and children, from the lad's lunch of five barley loaves and two fishes were amazed, Christ told them food for the soul is vastly more important than food for the body.

Wanting to know what they must do to do the work God required of them, Christ informed them they must "believe on him whom he hath sent." They desired Christ to do something miraculous to prove he was the one on whom they were to believe. Recalling the manner in which their ancestors received manna each morning for their daily sustenance in the wilderness, the people concluded that if Christ would only continue his miraculous feedings that would put him in a class with Moses, which was the very thing he refused to permit. Christ frankly declared he was the true bread which God had sent down from heaven in order that all who might partake thereof would become the recipients of real, satisfying and eternal life.

To his listeners Christ made the startling declaration: "I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst."

Acts 2:42, 46-47 The members of the first church in Jerusalem were characterized by devotion to Christ and steadfastness in his service. Regardless of their circumstances and hardships,

those early Christians remained steadfast in the things of the Lord. When the apostles instructed them in the things of Christ, the believers gladly accepted them and put them into practice. Surely our present-day churches need a faithful teaching ministry. In intimate relationship with God, and bound together by the unbreakable ties of Christian love, those early church members prayed for and encouraged one another. Of them a pagan wrote, "Behold, how they love one another." Their continuance in the spirit of earnest prayer indicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but because of their faithfulness in prayer they wielded a tremendous influence for God. They were reverent in their services. Because of their love for the Lord and for others they were very generous and sacrificial. Recognizing all gifts from God are trusts, they shared their knowledge and possessions with those who were less fortunate than themselves.

International Series NAAMAN: RELUCTANT FOLLOWER

2 Kings 5:1-5 Naaman was prominent. He was commander-in-chief of the Syrian army. He was popular. He enjoyed to an unusual degree the confidence and favors of his monarch. He was the idol of his army and the pride of his fellow-countrymen. Naaman was successful, led his troops to victory, and was praised highly by grateful populace. He was truly "a mighty man in valor."

Naaman had so many things a person might desire, but he was a leper. His condition is a reminder that there is always something to modify the happi-

ness of every person, some good thing withheld or some sad thing added.

Leprosy was a terrible disease—hereditary, painful, contagious, loathsome, separating, incurable by man, and fatal. In all of these respects it resembled sin.

In the course of their raids into Israel, the Syrian troops had seized and carried off, as part of their booty, a Hebrew girl whom Naaman appropriated and presented to his wife as a servant. Touched by Naaman's misfortune, she affectionately ventured to say to her mistress: "Would to God my lord were with the prophet that is in Samaria! For he could recover him of his leprosy."

2 Kings 5:9-14 As Naaman made his journey to Samaria he was thinking Elisha would come out to meet him and treat him like a great man who hap-

pened to be a leper. But, the process of healing was different from what Naaman expected. Casting aside his splendor and fame as though they were trifles, Elisha sent a messenger to tell him: "Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean."

Naaman's servants gently persuaded him to test the prophet's words. At the bank of the Jordan he laid aside his armor, took off his outer garment, stepped down into the river, dipped himself seven times, and his flesh became again like the flesh of a little child. When his faith was translated into obedience an instantaneous cure was wrought in him. In the act of obedience the divine blessing always comes. His cure evoked gratitude, eliminated an old prejudice, and inspired Naaman to worship Jehovah as the true God.



on mission together

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

BLESSED, BUT WHY?

A few mornings ago, I got on Interstate 64 heading toward Shelbyville and picked up a hitch hiker.

He was a 57-year-old man on his way to Lexington, to the Veterans Hospital. He quickly volunteered his VA card as if to reassure me that he was perfectly harmless. His face was weathered by a hard life and he walked with a limp. He held a paper sack and an out of season, wet overcoat, drenched from the rain that had fallen half an hour before.

I learned he was originally from Franklin County, raised around Peaks Mill. For 17 years he had driven a rig for Allied Van Lines until an accident disabled him. His disability income was obviously meager. He spoke fondly of his two children—a son and daughter—one in Connecticut and the other in Indiana. He had a brother who was pastor of a Bible Baptist church. He, too, had been a Baptist, once. He was a believer but he preferred to meet with a nondenominational group. Embarrassed that he was broke and had to hitch hike, he said he normally took a bus when he needed to travel. He seemed proud of his four grandchildren

and referred to the fact that at least he had a \$25,000 life insurance policy, so that when he died he "wouldn't be a burden to anyone." When I asked him further about his children, he said he just wished they were nearer so he could have more time with them. He was on his way to Lexington to live with a friend who had offered him a garage apartment.

It seemed a bit ironic that here was a man but a few years older than I, born in the same county and down on his luck. Yet he was uncomplaining and had a gentle person's heart. When I dropped him off at the Shelbyville exit, we shook hands and I wished him well.

As I drove away the same question came to me as always in situations like this: "Why, Lord, does it happen that some people have it so rough and others seem to be blessed with health and so many of the good things of life?"

I drove away even more fully convinced that those of us who are the "haves" have not been given to bless ourselves but to bless others.

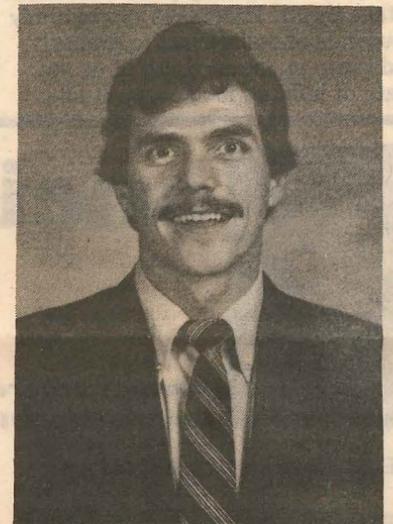
I, for one, still spend too many energies and resources "blessing myself."

Meet

Cumberland

College

Student...



Jerry Dewayne Denny

Jerry Dewayne Denny, a Cumberland College student from Alpha, Kentucky, came to Cumberland College for a visit that lasted three years, long enough to earn a B.S. degree in Elementary Education and win the Best Male Elementary Student Teacher Award.

Jerry's visit turned into his three year stay because of the friendliness he found here. He says, "When I came here as a freshman this (close faculty-student relationship) was a great help to me. The friendly people, whether students, faculty, staff or local citizen, make Cumberland the friendly place it is. The friendly people made things go a lot smoother."

Jerry has been active in the Psychology Club and in the Student National Education Association.

Finishing a normal four year program in only three years kept Jerry quite busy. "I have a wide range of interests, but with things so busy it is hard to find time for everything. Those interests I try to keep going are painting, reading, and listening to music."

Jerry looks forward to being a teacher, "...because of the challenge and to be a part of the many unpredictable things children do."

Another challenge may await Jerry in his future. "Someday I would like to write a book about my years at Cumberland College and its good points: its friendly people, pleasant atmosphere, nice location, and scenic countryside."

We at Cumberland College pray that Jerry gets to write that book and that he will tell how proud we were to have provided him with the opportunity to conquer many challenges and how we are constantly searching for others like him.

Dr. Taylor,
Please send me more information about how I can help other students like Jerry.

Name: _____

Address: _____

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky 40769.)



homes for children

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

KIDS HAVE TO EAT, TOO

One young lad was the product of a broken home and had felt the hurt of not being wanted or loved. Baptist Homes for Children was asked to help, and one of our workers gave immediate attention to the situation. It was discovered that the lad had been moved from place to place and therefore felt extremely insecure. Without supervision or proper provision he was left unattended and without food for long periods. Obviously the boy needed our ministry. Arrangements were made to receive him at once.

On the way to our Baptist Home they stopped for a meal. Back in the car the lad said to our worker, "When I come to live in the home can I eat all I want?" Of course the answer was "Yes." All children in our care receive good nutritious meals and they always have enough.

Have you thought about what it costs to supply food for a cottage of eight to 10 active youth and their houseparents? Then you must multiply the cost at one cottage by 13. That takes you to many thousands of dollars just to properly feed those in our care. All of us are aware of inflated food costs. It hits

every time we go to the grocery. We at Baptist Homes have that same problem multiplied many times. However, we maintain a high quality of food provision within the budgeted amount.

Several things make it possible for us to meet the food needs on limited funds: careful planning on the part of staff; the generous, unselfish giving of Baptists and other friends of children; and the annual September Food Showers from across Kentucky.

As we begin to harvest foods for gardens and fields, it is a good time to think about providing some extra help for your Children's Homes. Our Women's Advisory Board has assumed the task of promoting the September Food Shower in each church and association. The food is to be brought to church and then transferred to designated collecting places during September. Baptists Homes for Children will then pick it up in early October.

Words are not adequate to express how much the food roundup helps us with our food costs. This is something in which every child, youth, and adult can participate. I urge you to be a part of the September Food Shower for your Children's Homes.

Supreme Court upholds legislative chaplains

State legislatures do not violate the First Amendment's ban on an establishment of religion by opening each day's activities with prayer offered by a paid chaplain, the U. S. Supreme Court has ruled.

In a 6-3 decision, the high court upheld the practice because of the long history at both state and federal levels of maintaining legislative chaplains at public expense.

Against that historical background, the court held, the facts such chaplains may serve over extended periods of time, that they are paid at public expense, and that most of their prayers are in the Judeo-Christian tradition do not make the practice unconstitutional.

Chief Justice Warren E. Burger, who wrote the majority opinion, refrained from applying the court's now-traditional three-part test in judging the validity of the practice, a point not missed by dissenting justice William J. Brennan Jr.

That the court failed to address the questions of legislative purpose, primary effect and excessive entanglement, Brennan wrote, "is, in a sense, a good thing, for it simply confirms that the Court is carving an exception to the Establishment Clause rather than re-shaping Establishment Clause doctrine

to accommodate legislative prayer."

The ban on an establishment of religion is one of two guarantees enshrined in the First Amendment, the other being the free exercise of religion.

Although he did not explain why he chose not to apply the usual tests, Burger wrote instead: "In light of the unambiguous and unbroken history of more than 200 years, there can be no doubt that the practice of opening legislative sessions with prayer has become a part of the fabric of our society. To invoke Divine guidance on a public body entrusted with making laws is not . . . and 'establishment' of religion or a step toward establishment; it is simply a tolerable acknowledgement of beliefs widely held among the people of this country."

But Justice John Paul Sherman, another dissenter in the case, based his objection on the preferential treatment shown prevailing religions in the hiring of legislative chaplains. While a Catholic priest might say the prayers in Massachusetts or a Presbyterian minister those in Nebraska, he argued "I would not expect to find Jehovah's Witness or a disciple of Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature."



oneida journal

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

EVERY TIME I FEEL THE SPIRIT

Nearly 1000 stood as the flagbearers came though the two main doors of Melvin Davidson Chapel. Following were nearly 100 specially invited platform guests, trustees, faculty and staff all in academic regalia, as were the classes of 1923 and 1933, back for their respective anniversaries. The Old Guard sat in front of the 1983 class, 94 strong and our largest ever, as each faced the cross-shaped pulpit.

I spoke several words of welcome and the invocation was given by Roger Williams, pastor of Manchester Baptist Church. Then Mrs. Virgie Craft Hatton, class of 1913, was escorted to the platform. She extended greetings from 70 years ago, challenged those about to graduate. A living personification of what Oneida is all about, Christian living and service, she received a re-

sounding ovation both before and after she spoke.

Bob Hacker, president of the 1923 class, quoted a poem learned as an Oneida boy from the old McGuffey reader, and brought greetings from 60 years ago. Every living member of the 50-year class, that of 1933, was present and spoke briefly. One noted that their class had no caps and gowns because of the Great Depression but now 50 years later had that privilege.

Long time college professor Joe Hacker, a 1945 graduate and former Oneida teacher, spoke in behalf of his recently deceased brother, Julius Hacker, who had looked forward to the 50th anniversary graduation. He shared the news that his brother had left most of his estate to Oneida.

Each member of the anniversary classes received a beautiful print of Marvin Hall, where each had spent

classroom hours and in which each had graduated. There were many tear-dimmed eyes then and throughout the service. The presence of the Old Guard gives perspective each year to the entire commencement exercise, and is both inspiration and challenge to those about to graduate to run the race and finish the course.

The Oneida choir beautifully sang four selections: "Ev'ry Time I Feel The Spirit," "Movin'," "My Wish For You," and "Movin' On."

I presented awards to the student of each class, grades 6-12, who had made the greatest progress. This is decided by majority vote of the faculty after hours of discussion. Then followed awards to the top scholars of each class and \$100 cash awards to the salutarian and valedictorian. Outstanding seniors were awarded President's Awards. Last to be presented were the two highest honors, again awarded by vote of the faculty.

Several teachers were honored for 10 years of service, and several others for service completed. Mrs. Maude Dance received special recognition for a lifetime of Christian service including six years of teaching at Oneida 1953-59. Her vigor in walking to the platform and her short speech belied her 88 years of living. She had come all the

way from Mississippi. Mrs. Martha Bain Rice was honored for her 14 years of teaching 1949-54, 56-64. She is a longtime professor of English at Elizabethtown College. Charles Barnes, class of 1953 and back for his 30th anniversary, made these last two presentations. He is executive vice president of a Louisville bank and moderator of Long Run Association of Baptists. The congregation rose to sing the majestic "God Of Our Fathers."

Oneida principal Rev. Oliver Hawkins presented the class of 1983, I called each to the platform, spoke personally of each one and chairman Anderson gave the long worked for diploma.

One of our graduates played Beethoven's haunting "Moonlight Sonata" and I led the new graduates and congregation in the responsive reading of the third chapter of Ecclesiastes: "to every thing there is a season . . ." This year was the 70th graduation to sing "Oneida Fair": "oh scene of school days passed too soon . . . those hours of work, of sport, of glee, those firm-knit friendships born of thee . . . to add new luster to thy name, shall ever be thy children's aim. . . ." David Lee Bailey Sr., Tazwell, Va., gave the benediction and the 1983 class marched into the waiting arms of their families and friends.



campbellsville college today

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

DESTINY, FULFILLMENT, FUTURE

Luke 2:25-35 tells about Simeon seeing the infant Jesus in the temple. What an experience that was as he received the full sense of destiny, fulfillment and the future! While it can't compare with the

"hands on" experience with the Christ child, I have a deep feeling of destiny, fulfillment and the future when I contemplate Baptist colleges and Campbellsville College in particular.

God has shaped our destiny and has put us in the mainstream of society for

the achievement of a portion of his will. Surely we are a college ordained by God for a meaningful mission in helping shape lives. In today's culture the role of a Christian college may be compared to Esther's, who was in her role "for such a time as this!" Christian education is needed now more than ever before. A destiny within the will of God is always fruitful.

For those of us involved in Campbellsville College, there is a significant sense of fulfillment. When we hire faculty, we look for Christian scholar/teachers who are committed to the Lord and want to serve him in education. For that kind of a professor, seeing God at work in the lives of young people brings a kind of fulfillment that money can't

buy. The modest salaries paid to our people don't buy them for this service. There is no question that the salaries need improvement, and we are working on that, but a sense of God's fulfillment is a fringe benefit that doesn't have a price tag.

Simeon knew the future was secure because of God's provision through Jesus. The future of Campbellsville College is also known to God. He works through human instruments to secure it. I want to be a part of that secure future. You can be a part, too. Every prayer for us that you life to God, every gift that you give, every Will that includes us, every student enlisted . . . all of these are materials God uses to build a fruitful future.

The rest of the story

(A memo to the 1984 church
budget committee)

A church with 100 families can receive

Western Recorder for 50 weeks,

including the church newsletter on

the back page, for \$950. For a

church with 200 families, the price

is \$1400. 300 families? \$1850.

What is your church now spending
for its weekly mailout? If you can get
the newsletter and Western Recorder
together at substantial savings, you're
missing something if you don't.



western recorder 

All you wanted in a state paper

Faith, family and work

President elect Elder spells out life's priorities

by Linda Lawson

Lloyd Elder laughingly describes his childhood as the 14th of 15 children as "very busy because we always had something going on," but an added dimension of the large family was that each member began early helping to earn the family living.

Today the president elect of the Baptist Sunday School Board lists family and work as his second and third priorities, ranking only below his Christian faith.

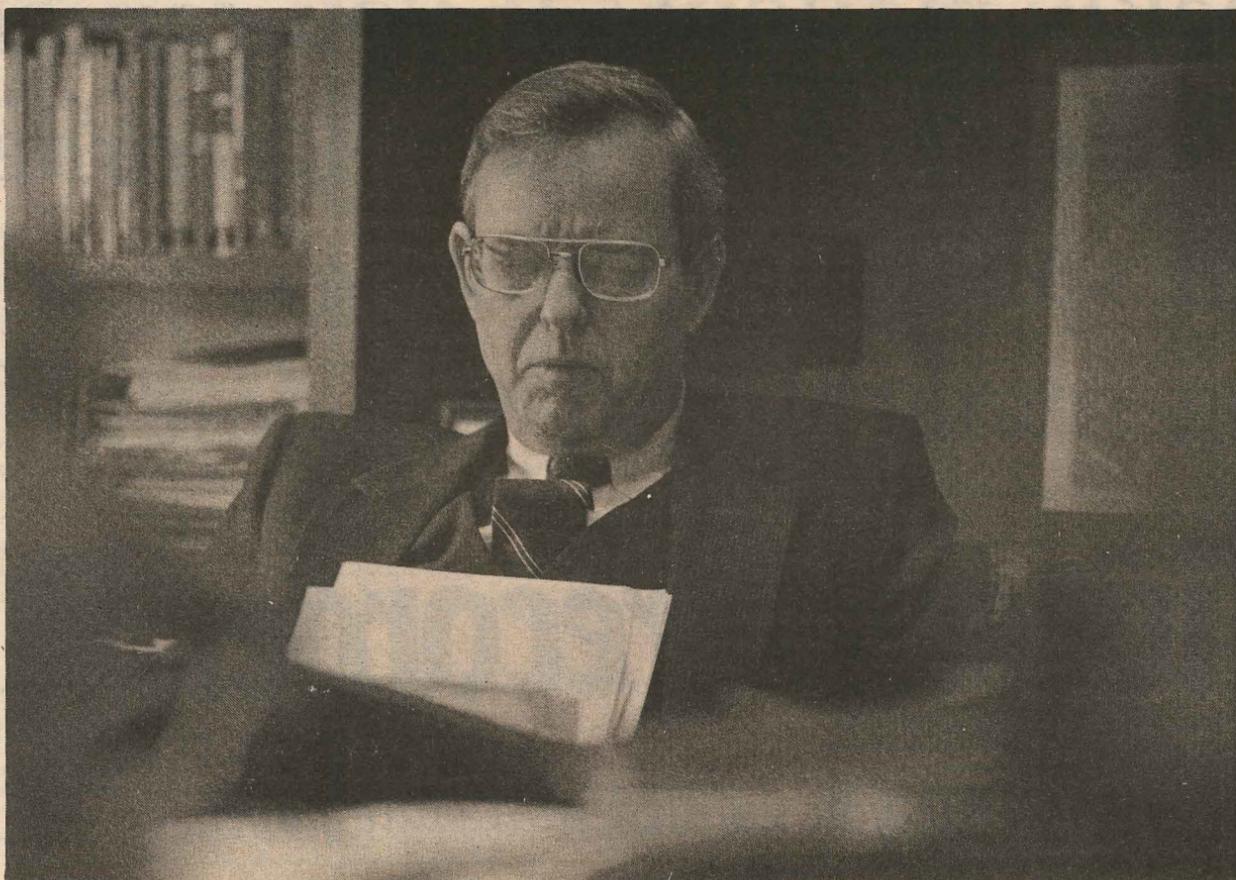
Elected in February to succeed Grady Cothen, Elder began a 10-month orientation process Apr. 1 and will assume the presidency of the church programs and publishing agency following Cothen's retirement in February 1984.

"The Elder family was a proud, poor, God-fearing Baptist family and always on the move," he recalled. "By the time I was eight years old, our family had moved through 24 states, working and living in every way possible.

"I learned to read from the Burma Shave signs along the highway," he quipped.

At 18, during a summer of construction work in Fairbanks, Ak., Elder made his profession of faith. One year later he determined God was calling

The Elder family [r] includes Lloyd, Sue, son Phil [seated] and daughter and son-in-law Donna and Rick Maas. About his work, Lloyd Elder says, "I enjoy my work very much and I expect that those around me also like what they do and are called to it."



him to preach, a call he accepted on the grounds that "if God wants me to be a preacher, I'll do it."

A year later while attending Decatur Junior College (now Dallas Baptist College), Elder met Sue Bristow, who later became his wife. Describing his 30-year marriage as one of "mutual love, dependency and growth," he noted, "We were never single adults. My mother had to sign for me to get married."

Mrs. Elder, who describes herself as a "behind-the-lights type," emphasized she had felt God's call to be a minister's wife before she met Elder and even before her future husband had become a Christian or known of his own call.

"I can't say I've never had any struggles (as a pastor's wife)," she reflected, "but I've never felt we made a mistake in the call."

"She is the strongest, gentlest Christian I know," Elder said of his wife.

"Our relationship has been tested, but the results have been good. We see we need each other desperately."

Perhaps the severest test came in 1970 when their 11-year-old daughter Janet was killed in an automobile accident. Son Phillip, then 4, daughter Donna, 12, and Mrs. Elder also were injured.

Elder, then pastor of Gambrell Street Baptist Church in Ft. Worth, Tex., described the period after the accident as "survival, day-by-day making it."

"The local church was absolutely crucial in our lives," he said. "The people of Gambrell Street reached out to us and nurtured us, pastored us and cared for us.

"We found great comfort in others who had gone through similar experiences before us, families who had had wounds and lived through them," he said, adding that he has since had opportunities to provide a similar ministry of presence to others.

Noting "there is nothing magic about the passage of time," he said, "The joy came back, primarily through Donna and Phil, but the loss of Janet is an experience that lives with us and we live with it continuously."

A treasured memento which Elder keeps on his desk is a poem which Janet wrote describing her own relationship with Jesus Christ. It was found after her death among her personal things.

After 22 years as a pastor, Elder became an administrator in 1975, accepting the position of assistant to the executive director of the Baptist General Convention of Texas. Three years later, he became executive vice president to Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he stayed until moving to the Sunday School Board.

As an administrator, Elder finds fulfillment in "caring about people and getting the job done—not one or the other, but both."

When not working, Elder enjoys reading, walks with his wife, golf ("at least what I call it") as well as participating in sports with Phil, who will be a senior in high school next year. Donna, now 25, is married to Rick Maas, a second-year student at Southwestern Seminary.

Of his "challenging, enjoyable and hectic" introduction to the Sunday School Board, Elder has first concentrated on getting acquainted with the work of the board and its 1500 employees. He also plans to conduct listening sessions with leaders in other SBC agencies and state conventions.