



## Draper makes good on pledge, names 1984 committee appointees for SBC

by Dan Martin, News Director  
Baptist Press

Key committee appointments for the 1984 Southern Baptist Convention were announced last week in Nashville by SBC president James T. Draper Jr. during the September meeting of the SBC Executive Committee.

In announcing the appointments nine months early, Draper followed through on a pledge he made following his election.

"I want to be up front with you," Draper told the 68 members of the Executive Committee, agency staffers, state newspaper editors and state convention executives. "You may not like what I do, but I promise to be always up front with you."

He noted he has met with the two vice presidents—John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., and C. E. (Ed) Price, a layman from Pittsburgh, Pa.—on two occasions for more than 10 hours to

come up with the appointments.

Of the 66 appointments he announced, Draper said it was a "hard job" but he believes the early announcement was "what you wanted."

The appointments include 10 members of the resolutions committee, 52 members of the committee on committees, chairmen of the credentials and tellers committees and the two parliamentarians.

"THESE ARE NOT MY APPOINTMENTS," Draper allowed. "They are by all three of us. They may not please everyone, but they sure please us."

Draper added that within three weeks of the Pittsburgh convention (June 12-14) he "wrote to executive secretaries and state convention presidents" in the 26 state conventions qualified for representation on convention boards and agencies. He said he received responses from all but two executives and nine state convention presidents.

"Not receiving recommendations from 11 of the 52 to whom we wrote created difficulties in some areas," he said, adding he also received recommendations from a number of pastors and from a "large number of laymen" in making the appointments.

The resolutions committee and committee on committees have been at the center of denominational controversy for several years, as has the announcement of their membership.

The committee on committees is regarded as a key committee. It nominates persons to serve on the powerful committee on boards, which in turn nominates persons to serve as trustees and directors on the 20 agencies of the convention.

Draper named Bailey Stone, pastor of First Baptist Church, Odessa, Tex., as chairman of the resolutions committee and Jim Henry, pastor of First Baptist Church, Orlando, Fla., as chairman of the committee on committees.

KENTUCKY MEMBERS OF THE COMMITTEE ON COMMITTEES include two laymen: Bobbie Patray, of Lexington's Porter Memorial Baptist Church, and A. B. Harmon, of Louisville's St. Matthews Baptist Church.

Draper also named Earl Allen, pastor of Rosen Heights Baptist Church, Ft. Worth, Tex., to head the credentials committee. The committee rules on challenges to messenger qualifications at the annual meeting and oversees the registration process.

Norman Wiggins, president of Campbell University, Buies Creek, N. C., was named to head the tellers committee, which counts ballots in elections.

The two men who served Draper as parliamentarians at the 1983 annual meetings were reappointed. They are James Semple, pastor of First Baptist Church, Paris, Tex., and Jack Johnson, executive secretary-treasurer of the Arizona Southern Baptist Convention, Phoenix.

Under convention bylaws, three members of the resolutions committee must be members of the SBC Executive Committee. They are Darrell Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala.; Frank Ingraham, a layman from Belmont Heights Baptist Church, Nashville; and Otis Testerman, pastor of Bookcliff Baptist Church, Grand Junction, Colo.

Others named include David Simpson, Indianapolis, editor of the Indiana Baptist, newsjournal of the State Convention of Baptists in Indiana; Reuel May, an oral surgeon and member of First Baptist Church, Jackson, Miss.; Ed Packwood, a member of First Baptist Church, Shawnee, Okla.; Carl F. H. Henry, a theologian and member of Capitol Hill-Metropolitan Baptist Church, Washington, D. C.; George Schroeder, a dentist and member of First Baptist Church, Little Rock, Ark.; and Cristobal Dona, pastor of White Road Iglesia Del Sur Baptist Church, San Jose, Cal.

Draper noted the resolutions committee is composed of five laymen and five church-related persons. Five are from west of the Mississippi and five are from east of the river.

IN THE PITTSBURGH CONVENTION Draper introduced a streamlined method for handling resolutions, which have increased in number in recent years.

The process includes having the resolutions committee meet in advance of the convention, calling on persons to submit proposed resolutions well in advance of the annual meeting and speeding up the method by which they are introduced on the floor of the convention session.

Members of the committee on committees include 29 persons in church related vocations and 23 laymen, two from each state qualified for representation on SBC boards and agencies. Under SBC bylaws, a state convention must have at least 25,000 members to qualify for representation. Of the 34 state conventions, 26 meet the qualifications.

## Executive Committee divided on forum sponsoring; other actions address constitution, SBC host cities

by Dan Martin

Joint sponsorship of a 1984 conference on governmental intervention in religious affairs drew sharp debate before members of the Southern Baptist Convention Executive Committee voted 32-22 in favor of participation.

The invitation to participate was issued by Dean M. Kelly, director for religious and civil liberty of the National Council of Churches of Christ in the U.S.A.

According to Executive Committee officials the National Council will be the convenor of the conference but is not the primary sponsor. Others involved are the National Association of Evangelicals, the Lutheran Council in the U.S.A., the U.S.A. Catholic Conference and the Synagogue Council of America.

Although the SBC jointly participated in a similar conference on government intervention in religious affairs with the NCC in 1981, much of the debate centered on the involvement of the NCC, a group Southern Baptists have declined to join.

Ed Drake, an attorney from Dallas, opposed the joint sponsorship, commenting: "I would not like to see Southern Baptists associated with the World Council of Churches, the National Council of Churches or the American Civil Liberties Union in any way, shape or form—now or in the future."

He added the two groups have been forums for "anti American sentiments . . . and you can bet your bottom dollar that if the National Council of Churches sponsors this conference the statements coming out of it will be anti American."

Harold C. Bennett, executive secretary-treasurer of the Executive Committee, told Drake the SBC "is not related to the National Council . . . or the World Council . . . in any way, but we have joined with a number of religious groups in projects of this type."

Alan Sears, a newly elected lay mem-

ber from Louisville, Ky., also objected to participation in the meeting. "Some of these groups we propose to join together with are people I believe we should be witnessing to . . . reaching out to and not participating with."

Speaking in favor of participation was Frank Ingraham, a Nashville attorney who said he had participated in the 1981 conference. In matters of religious liberty, Ingraham noted the SBC's "long association with our friends the Jews . . . the Catholics and . . . the NCC."

In another action, committee members declined to recommend a change of the denomination's name. In the discussion, O. Alvin West of Washington, D. C., suggested any action be postponed until a report of a special committee appointed during the Pittsburgh convention to study the question of admitting Canadian churches as messengers. However, the committee adopted the recommendation to decline by a large majority.

Also, the Executive Committee considered a motion referred to it during the 1983 SBC requesting the committee and the Christian Life Commission "study ways in which the SBC may take a more visible and positive stance against abortion . . ." Committee members adopted a recommendation "reaffirming the frequently expressed commitment of the SBC to the sacredness of human life, including fetal life."

Another action approved increasing the honorarium of the SBC recording secretary, assistant to the recording secretary—Mr. and Mrs. Martin Bradley—and the registration secretary—Lee Porter—from \$800 to \$1100 per year.

Members also were told:

—A 21-member Canada study committee has been appointed and will hold its first meeting Oct. 17-18 in Nashville.

—Heard a report from the bylaws workgroup that studies are continuing on possible revision of Article VI of the SBC Constitution on the boards, institutions and commissions of the SBC, bylaw 21 on the committee on committees, and bylaw 21 on the resolutions committee.

The Executive Committee approved a recommendation declining to propose a revision of bylaw 16 on election of board members, trustees, commissioners or members of standing committee. A motion suggested requiring that anyone nominated to serve as a trustee be a member of a SBC church for at least five years. Another suggestion questioned the ability of the committee on boards to name the chairman of the standing committees. The Executive Committee approved a statement that the bylaws workgroup "is reasonably satisfied with the present practice."

—Studies are continuing on site selection guidelines for host cities for the SBC, and that several cities are being considered for hosts for SBC annual meetings in 1991 and beyond. The committee approved a statement that "appropriate preparations are being made for disabled persons" to attend the annual meetings and reported it feels provision of free child care during the annual meetings would result in excessive costs and would be inappropriate.

—A study on the operation of Baptist Press, the SBC's news service, is continuing.

The committee adopted resolutions of appreciation for four denominational leaders who are retiring. They are George E. Bagley, executive secretary-treasurer of the Alabama Baptist State Convention; Edgar R. Cooper, editor-manager of the Florida Baptist Witness; Vern A. Miller, editor of the Nevada Baptist; and Grady C. Cothen, president of the Baptist Sunday School Board.



C. R. Daley

# daley observations

## What is this thing called civil religion?

It's been around a long time but not by the name by which it is known today. It is as prevalent as the air we breathe but, like pollution in the air, it is not recognized for its danger. It is present in every level of political life from the county court house to the White House but those who practice it most effectively deny it or give it holy justification.

The name by which it is known is civil religion. That may be the best name that can be found but it's a poor name because most Americans have only the vaguest idea of what it means.

What is civil religion? It is the use of religion for political ends. It attempts to use religion to gain support for political positions and to use the political system to bring in the kingdom of God. It is an unholy union of politics and religion in which the politician gains his goals and the prophet loses his God-given role.

Examples abound in history as well as in this day. One of the clearest examples in ancient history is the adoption of Christianity as the official religion of the Roman empire in the fourth century. Roman emperors fought Christianity and persecuted Christians until emperor Constantine decided to make Christianity an ally instead of an enemy. He formally embraced Christianity and exhorted all his subjects to become Christians. Thus began the infamous union of church and state which was disastrous to both. Many church historians date the decline of true Christianity which lasted a thousand years

with the marriage of church and state in the fourth century.

The Reformation which was a tremendous liberating experience for humanity did not escape the sad consequences of civil religion. John Calvin captured the political system of Geneva and instituted his brand of morality as the law of the land. The outcome was another kind of bondage and ultimately execution of fellow believers in the name of God.

Nor have Americans escaped civil religion. In times of war we have claimed God's approval and equated patriotism with Christianity. An illustration of this is the invitation hymn of World War II, "Praise the Lord and Pass the Ammunition."

Preachers and churches have been and are still being used to bolster support for political administrations. Billy Graham's visits to the Nixon White House and Jerry Falwell's oft invitations to Washington are subtle but sure ways to bolster support for presidential policies.

Republicans have no corner on civil religion. The administration of Jimmy Carter followed the same practice. State Baptist paper editors were invited to Washington several times for White House briefings during the Carter administration. Some accepted and some declined the invitation. Those who declined believed their prophetic voices might be softened by accepting such invitations.

Every pastor must decide how much he will let his influence be used for bolstering community,

state and national political policies and leaders. Surely some of these leaders are worthy of personal support but any prophet of God who endorses any candidate publicly is taking a dangerous chance. Usually he lives to regret it.

Many times the preacher learns too late he has been had or is betrayed. The courtship between politician and preacher cools off once the politician is in office.

Ask Jerry Falwell and other ultraconservatives who endorsed Ronald Reagan from their pulpits and hailed the present national administration as savior of America. Now there is growing disfavor among the ultraconservatives for the President because his deeds are not measuring up to his promises.

The political systems of ancient Israel and modern America are not identical but the same principles apply. There were two kinds of prophets in Judah. The prophets who frequented the king's court and table preached what the king wanted to hear and predicted success for his administration. They proved to be false prophets.

True prophets of God refused favors and mostly declined invitations to the king's court. They spoke God's message which often was condemnation of political leaders and they disdained the use of the political process for spiritual purposes. These were the true prophets.

Religious leaders practicing civil religion ought to consider the destined lot of false prophets.

## Help in the struggle to become free

Wayne E. Oates, former Southern Baptist Seminary teacher and present faculty member of the University of Louisville School of Medicine, has helped many people during his more than 40 years of ministry. He has ministered effectively as a pastor, a counselor, a teacher and an author.

The greatest extension of his ministry has been through his more than a dozen books. His latest one is so valuable that every person seeking meaningful existence should read it.

*The Struggle to Be Free* is Oates' account of his own struggles and how he has handled them constructively. These struggles are so much like those of all of us that one feels he is reading his own life story instead of Oates'. This makes the subtitle, *My Story and Your Story*, most appropriate.

priate.

Oates doesn't talk down to his readers as if he has solved all his problems and attained some lofty height. Rather he comes through as a fellow struggler who is willing to share what progress he is making.

The main difference between Oates and most of the rest of us is that he has been able to identify his bondages and understood their sources. He knows how he got the way he is which is an important step in being liberated to be what we ought to be.

*The Struggle to Be Free* is more meaningful to some of us who are Oates' contemporaries than to younger generations who escaped the deep wounds of the Great Depression which left us with lifelong scars. Readers of any age, how-

ever, will see themselves in this book.

For me this book is the clearest mirror into which I ever looked. Admittedly I don't like what I see but seeing oneself clearly is the first step to any improvement.

I believe with the passing of years I have identified most of my harassing bondages but unfortunately I have tended to regard them as handicaps which would dog me to my grave.

Now a fellow struggler confesses his own bondages which are almost identical to mine and points a way to liberation. And he does it in such an encouraging way that one feels if Wayne Oates could do it, I can.

In this respect this book is downright inspiring. Its message is priceless but its cost is only \$7.95 at the nearest Baptist Book Store.

## Alcohol abuse

by John Roberts,  
Editor, South Carolina Baptist Courier

A Lou Harris poll says 68 percent of Americans know someone who drinks too much. This should be no surprise. Most people know of someone who drinks too much, or whose life is affected by a loved one with a drinking problem. Abuse of beverage alcohol rules the lives of 12 million people in this country. It profoundly affects several times that number including family and friends of these problem drinkers.

Some of Harris' statistics are surprising and alarming. Consider these:

Seven million children have at least one alcoholic parent. Half these children will have a drinking problem of their own before age 20.

More than 38 percent of all households have an alcoholism problem in the immediate family.

Half the nation's families with teen-agers worry about teen-age drinking.

But even if you and your family have no drinking problem, your lives are seriously affected by beverage alcohol abuse. Every time you ride down the street,

spend the night in a motel or apartment building, venture anywhere or do anything, your life is in danger from the problem drinker. Eight out of 10 fire deaths are alcohol related. The statistics are even higher for automobile accidents.

Not everyone who drinks is an alcoholic. The report claims that half the \$50 billion in annual beverage alcohol sales is consumed by only six percent of the drinkers. But for the 12 million Americans who drink too much, alcohol abuse is a serious problem. It is serious also for the entire citizenry, for all must share in the cost, the risk and the suffering.

guest editorial

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

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# 8.5 by '85

*or What's a catchy slogan like you doing in a state Baptist paper like this?*

by Susan Shaw, Staff Writer

## How many? By when?

8.5 by '85. That's the Southern Baptist Convention's goal for Sunday school growth—8.5 million people enrolled in Sunday school by 1985.

According to Kentucky Sunday school associate Wally Miller, we're well on our way, having already surpassed the interim goal. Seven and two-tenths million people were enrolled when the 8.5 by '85 campaign began. That number has now increased to 7.8 million.

The last big push is scheduled for 1984-85 when the convention hopes to enrol one-half million persons in Sunday school through an Enrol 5 in '85 campaign. The thrust of this enrolment effort will be for each Sunday school unit in each church to enrol five people in 1984-85.

According to Kentucky Sunday school associate Jack Palmer, "The smallest church can do it, and the largest church can do it."

Kentucky, however, has fallen behind in reaching its goal of 466,000. When the 8.5 by '85 campaign began, 366,000 persons were enrolled in Sunday school in Kentucky. Now this number has become 378,000, but, according to Palmer, it should be 400,000 by now.

Thus, the Sunday School Department of the Kentucky Baptist Convention has begun a campaign to prepare Kentucky Baptists for the final '84-85 thrust.

This year-long emphasis, called Prepare to Thrive in '85, provides quarterly goals for Sunday schools. These are

### October-November-December '83

1. Bring class rolls up to date
2. Bring enrolment file up to date
3. Start prospect files, or bring them up to date
4. October outreach month activities
5. Work on standard items 1 and 2
6. Report Sunday school enrolment progress toward growth goal

### January-February-March '84

1. Emphasize work on standard items 3 and 4

2. Report Sunday school enrolment goal progress
3. Begin enlistment process of Sunday school workers for 1984-85
4. Participate in associational training school
5. Attend Ron Lewis conferences on growth
6. Make advance reservations for Ridgecrest

### April-May-June '84

1. VBS planning and training
2. Sunday school council planning and retreat
3. Report Sunday school enrolment goal progress
4. Emphasize work on standard items 5 and 6
5. Enrol 5 in '85 activities
6. Make advance reservation for Cedarmore or Jonathan Creek Sunday school weekend

### July-August-September '84

1. Report Sunday school enrolment goal progress
2. Preparation week—September
3. Emphasize work on standard items 7 and 8
4. Apply for standard recognition
5. Locate and enrol prospects
6. Attend Cedarmore/Jonathan Creek/Ridgecrest
7. Enrol 5 in '85 activities

All of this may seem far out in the future but, remember, this is already Preparation Week for Sunday school for 1983-84, and the new Sunday school year begins next week.

## What else is new in Sunday school?

Sixty-six percent of Kentucky's Sunday schools can be described as this. In some associations, 90-100 percent of the Sunday schools are this. At last, their importance is being recognized, and emphasis is being placed on them. They are the small Sunday schools. Small Sunday schools have enrolments of 150 or less.

Often the small Sunday schools have been neglected and have gotten the feeling the convention doesn't care. Now, they certainly have the Sunday



Wally Miller [l], Fred Halbrooks [c] and Jack Palmer map out strategy for Sunday school growth through a Prepare to Thrive in '85 campaign throughout the Kentucky Baptist Convention in 1983-84.

School Department's attention.

The Sunday School Department has developed a one night "feet on the table" type conference to share with small Sunday schools what the KBC can do to help them, Miller noted.

Small Sunday school conferences are being held Oct. 7-8 at Campbellsville College and Oct. 8 at Cedarmore Baptist Assembly, Bagdad.

Also, a new curriculum has been developed by the Sunday School Board for preschool and children's departments in a small Sunday school. "Bible Story Time at Church," for preschoolers, and "Children's Bible Study," for first through sixth graders, are planned to be used with one teacher and multiple age groups

## And the list goes on

Kentucky's Sunday School Department is also beginning an enlargement/enrolment campaign. These nine-day events are to equip churches to grow through the Sunday school.

A director from outside the association helps with setting up visitation, People Search, teacher training, understanding the Growth Spiral and weekly workers' meetings.

Then a massive visitation campaign aims toward a Super Sunday high attendance goal.

According to Palmer, the three or four held so far have been "tremendous successes."

"Churches will reap benefits from this campaign for years afterward," he added.

Fred Halbrooks, Sunday School Department director, pointed out these churches "discover the principles of growth." He cited the example of Central Baptist Church in Corbin, one of the fastest growing churches in the state.

When pastor Don Mathis began his ministry there four years ago Sunday school attendance averaged around 350. Now it is about 735. The goal for the next high attendance day is 1250.

Halbrooks listed several important factors in Sunday school growth:

1. Adding new units
2. Ongoing visitation program
3. Building a prospect file
4. Setting at least two high attendance days per year
5. Having a pastor who promotes Sunday school from the pulpit

"In churches having accelerated growth," Halbrooks explained, "the pastor says, 'We did it through the Sunday school'."

Miller added, "Sunday school needs to be the number one program in the church. It feeds people into other organizations. Other organizations increase with Sunday school increase."

Palmer concluded, "You don't grow your church unless you grow your Sunday school."

8.5 x '85? Is it realistic? All three of these men echoed this response: "We're going to go over it!"



The small Sunday school is where the real potential is of reaching 8.5 by '85. Sixty-six percent of Kentucky's Sunday schools have enrolments of less than 150.



# A dandy little school

*Mid-Continent has no delusions of grandeur, but wants to fill its 'place,' ministerially speaking, of course*

by James H. Cox  
Associate Editor

"The main thing I want to see accomplished in my time here is the training of pastors and other church workers for ministry," said the president of Mid-Continent Baptist Bible College shortly after school opened this fall.

"We don't plan to become a liberal arts college but rather, a Bible college with a full four year program," Raymond E. Lawrence explained.

Bible is the only major currently offered at the unique "Southern Baptist" institution located on a spacious 88-acre campus a few miles north of Mayfield in Graves County.

Lawrence, 60, the school's president for two-and-a-half years, emphasizes the denominational tie, almost to a fault.

Even though the school is owned and operated by 14 Baptist associations in the area rather than by a state convention, Lawrence makes no apologies for its support.

"All faculty and staff are members of Southern Baptist Cooperative Program-giving churches," he assures. "We are all loyal Southern Baptists. We intend to be a local Southern Baptist school with a strong academic program."

Can it be put in plainer English?

Lawrence arrived on the scene from Kentucky Baptist-sponsored Cumberland College, at Williamsburg, where he was assistant to the president. He had heard the rumors about "those folks down at Mid-Continent" hoping to "become part of the state convention" at some juncture.

But Lawrence denies those rumors, saying there's no movement "at all" to do that "down here."

He points out that, for instance, if the school were to become a convention-sponsored institution, there would be a "trustee problem." The school is supported by nine Kentucky Baptist associations, two in Illinois and three in Tennessee. These associations not only provide financial assistance but the school's governing board of trustees is drawn from these associations.

Thus, a number of technical and legal

questions would result if the school was to become an institution of either of the three state conventions in which the sponsoring associations are located.

Arthur L. Walker, executive director of the Southern Baptist Education Commission, suggests, "There is a place for a school like this."

On a visit to the campus, he observed that 51 percent of Southern Baptist pastors never go on to seminary, and that "this (schools such as Mid-Continent) could be an option for some."

## Growing room

The Mayfield institution had 192 students last year, of whom 135 were ministerial. Lawrence says the school plans to move toward 300 students as its next enrolment plateau, eventually leveling off at 500.

The ability to attract more students has been somewhat slowed by the fact that, until now, no dormitory space has been provided. With the remodeling of a former book store, however, into a men's dormitory which will sleep 22, a new era will be introduced.

Lawrence calls the modern housing facility "a dandy little dorm," and believed it would be ready for occupancy by Oct. 1. It offers air conditioned rooms for two and three persons, a living room, kitchenette and bath and shower facilities all on one level.

Lawrence, of course, hopes to see other dormitories added to the campus. Presently, students either commute from their homes or live in the homes of friends, relatives or as boarding students.

The campus proper currently includes four major academic-related structures. In addition to the book store-turned-dormitory, there is an administration building, library and classroom building containing six modern lecture and lab facilities.

The 30,000-volume library occupies only about half of that structure. In addition, the campus book store is there as well as the school's chapel, where—four days a week—chapel services are held for about 50 minutes per day.

Lawrence says the school "insists" but "does not require" that students attend chapel faithfully. With the coming and going of many at odd hours, including evening hours, it is impossible, he says, to make a blanket requirement that everyone must attend four times weekly.

## Satellite cities

Night classes, incidentally, are held



**Mr. President**

Raymond E. Lawrence went to Mid-Continent in 1981 to be its leader. He was formerly on the staff of Cumberland College.



**A contemporary campus**

Left to right are three of Mid-Continent Baptist Bible College's four structures: the classroom building, library and administration building.

each year in a number of off-campus locations throughout the 14-association sponsoring area.

Presently, the college offers classes at associational office structures in Hardin (Blood River) and Hopkinsville (Christian County), both in Kentucky. In addition, classes are taught at two Paducah area churches—Lone Oak and Reidland, at East Hickman (Ky.) Baptist Church and at First Church, Clinton, Tenn.

The possibilities for expansion here, of course, seem limitless as the school seeks to answer needs for ministerial training by almost bringing its academic programs to some students' doorsteps. This has helped relieve the critical need for dormitory space. But as the school's fame and reputation grow, so grow the needs.

Lawrence is particularly excited about the very real possibility of gaining full accreditation in the near future by the Southern Association of Colleges and Schools. Representatives of that accrediting agency were on the campus to study the school's operating procedures and academic standards in early September. A decision is expected soon, and school officials are optimistic about the outcome.

## What's in a name?

Mid-Continent's beginnings date back more than three decades when several members of West Kentucky Baptist Association successfully led a movement to get that body to organize a "preacher's school."

West Kentucky Baptist Bible Institute was established in First Baptist Church, Clinton, Ky., and chartered by the state of Kentucky in 1950.

Its first session opened Jan. 10, 1949. In the fall of the following year the school moved from the church to its own campus just outside Clinton where it remained through August 1957. It was then renamed Baptist Bible Institute and moved to North 15th St., Mayfield.

The name was changed again in 1965 to Mid-Continent Baptist Bible College. A dozen years later, in September 1977, the school occupied its present campus site at Hickory, Ky., just north of Mayfield.

For some time the school operated with pastors as part time presidents. Its first full time president was W. A. Sloan, who served 1953-57. His successor was O. C. Markham, 1957-76. Wendell H. Rone served 1977-80. Raymond

E. Lawrence began serving Mar. 1, 1981.

## A tested Kentucky Baptist

Lawrence's background includes pastoral experience at Neosho, Mo., as well as Crittenden, Oak Island, Mt. Vernon, Shelbyville and Corbin, Ky. His last pastorate was Central Church, Corbin, 1962-72, at which time he went to Cumberland College as assistant to the president.

A graduate of Georgetown (Ky.) College with the BA degree, Lawrence also holds the MDiv from Southern Baptist Theological Seminary, Louisville. He has done graduate work at Lexington (Ky.) Theological Seminary.

He has filled numerous interim pastorates since 1972, has been on many denominational boards and preached the annual sermon at the Kentucky Baptist Convention in 1965.

He and his wife live in an apartment in Mayfield. The couple's two grown daughters both live in Corbin.

The Mid-Continent academic year is divided into two semesters of 15 weeks each. A student may enter at the beginning of either of these semesters and may graduate at the close of either one upon completion of 128 acceptable semester hours of credit, for which the BA degree or BRE (Bachelor of Religious Education) degree is awarded. Graduation ceremonies are held annually. Summer classes are offered when enrolment justifies it.

Specific graduation requirements include nine hours of English, 12 hours of history, six hours of Bible, 10 hours of science, three hours of speech, seven hours of education and two hours of music.

In addition to the general education requirements, candidates for the BA degree must complete 12 hours in a foreign language. Ministerial students are urged to take either Greek or Hebrew.

Candidates for the BRE degree must complete certain specified courses in education in addition to the general education requirements.

Out-of-state associations supporting Mid-Continent Baptist Bible College include Antioch and Union in Illinois and Beulah, Stewart County and Weakley County in Tennessee.

Kentucky associations involved in the operation of the school are: Blood River, Caldwell-Lyon, Fulton, Graves County, Little Bethel, Little River, Ohio River, West Kentucky and West Union.



# mountains to the mississippi

## missions

Mr. and Mrs. Thomas J. Baker, missionaries to Spain, may be addressed at Apartado 3, Alcobendas (Madrid) Spain. He is a native of Kinsley, Kan. and she, the former Phyllis Smith, of Louisville and Breckinridge County. They were appointed by the Foreign Mission Board in 1980.

Mr. and Mrs. Jeff Palmer, missionary journeymen to the Philippines, have arrived on the field to begin their two-year term of service at the Rural Life Center. He is an agriculturist and she a nurse (address: Box 99, Davao City, Philippines 9501).

Prior to their appointment by the

Foreign Mission Board, Palmer was youth director at Murray First Baptist Church, Blood River Association, and Mrs. Palmer, the former Regina Moore, a nurse at the hospital there. They are both natives of Tennessee.

Jodi Leach, missionary journeyman to Nigeria, has arrived on the field to begin her two-year term of service as a teacher at Baptist High School (address: Box 86, Jos, Nigeria). She is a native of Russellville and a graduate of Georgetown (Ky.) College.

Jennifer Johnson, missionary journeyman to Japan, has arrived on the field to begin her term of service as a Baptist Center worker (address: Miyazaki Bldg., Room 303, Nishikojima 1-1, Nagasaki 850, Japan). She considers Versailles her hometown.

Jackie Johnson, missionary journeyman to Honduras, has arrived on the field to begin her two-year term of service as a secretary (address: Apartado 279,

Tegucigalpa, Honduras). She is a native of Madisonville and a graduate of Campbellsville College.

Mr. and Mrs. Michael R. Brooks, journeymen to Gaza, have arrived on the field to begin their two-year term of service (address: Box 30, Gaza via Israel). He is a youth worker at Gaza Baptist Church and she is a librarian at the Center of Culture and Light in Gaza.

Brooks was born in Cincinnati, Oh. but considers Brooksville, Ky. his hometown. Mrs. Brooks, the former Debbie Drake, was born in Louisville and considers Bardstown her hometown.

## congregations

Beechgrove Baptist Mission of Kentonoo Baptist Church, Northern Kentucky Association, celebrated its first birthday Sept. 25.

New Hope Baptist Church, Laurel Association, has resumed meeting and called Burgess King as pastor.

Windsor First Baptist Church, Russell County Association, reports 23 addi-

tions by statement and five by letter during August. H. E. Delk is pastor.

Beulah Association of Baptists in Tennessee has joined other associations as a sponsor of Mid-Continent Baptist Bible College. Eleven churches in the Beulah Association are now regularly supporting the college. Otis Hinson is moderator and Robert Armour director of missions of the association.

## revivals

Scotts Grove Baptist Church, Blood River Association, reports 25 professions of faith during a mission trip to Friendship Baptist Church, Coalton, Oh. in June.

Short Creek Baptist Church, Three Forks Association, will celebrate its 150th anniversary Oct. 23.

Faith Baptist Mission of West Liberty First Baptist Church, Red River Association, has constituted into a church forming the second Southern Baptist church in Morgan County.

The mission was supported through building grants of the Kentucky Baptist Convention, Red River Association, and volunteers.

Earl Brooks is serving as a bivocational pastor at Faith. Carl Mullins is pastor of West Liberty.

Gethsemane Baptist Church, Long Run Association, celebrated its 40th anniversary with an \$89,000 note burning service Sept. 11. Chester Irvin is pastor there.

Mt. Gilead Baptist Church, Allen Association, reports five professions of faith and seven additions by experience, baptism or letter during revival services Aug. 7-16. Gordon Moore was evangelist. Tommy Brown is pastor.

# ANNIE

The legacy lives on. She left a legacy of touching the less fortunate, the poor, the stranger in our land, and a belief in telling others, through actions and attitude, about Christ's renewing love. Annie Armstrong was dedicated to sacrificial giving of herself, her money and her possessions.

The Annie Armstrong Offering for Home Missions, named for this person who gave "over and above," is a lifeline to the home mission effort in our land. Without it, the work of home missions in this



country would be greatly impaired.

In 1982, \$20,709,206 was collected in Southern Baptist Churches through the efforts of Woman's Missionary Union and the Brotherhood. We express our gratitude for their initiative and promotion.

Kentucky Baptists have demonstrated again their commitment to telling the good news and ministering in our land, giving \$783,768 to the Annie Armstrong Offering in 1982. Thank you Kentucky Baptists for keeping the legacy alive.

These ten Kentucky churches gave the highest per capita gifts in their state to the Annie Armstrong Easter Offering:\*

1. Manchester Baptist Church, Manchester
2. Severns Valley Baptist Church, Elizabethtown
3. Glencoe Baptist Church, Glencoe
4. Clearfork Baptist Church, Russell Springs
5. Hopewell Baptist Church, Harrodsburg
6. Hurricane Baptist Church, Cadiz
7. Waddy Baptist Church, Waddy
8. Countryside Baptist Church, Morganfield
9. Oak Ridge Baptist Church, Williamstown
10. Beechmont Missionary Baptist Church, Beechmont

These ten Kentucky churches gave the highest total amount in their state:\*

1. Severns Valley Baptist Church, Elizabethtown
2. First Baptist Church, Bowling Green
3. Immanuel Baptist Church, Lexington
4. St. Matthews Baptist Church, Louisville
5. First Baptist Church, Somerset
6. Walnut Street Baptist Church, Louisville
7. Crescent Hill Baptist Church, Louisville
8. First Baptist Church, Danville
9. First Baptist Church, Shelbyville
10. Calvary Baptist Church, Lexington

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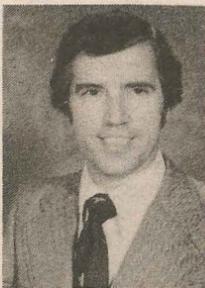
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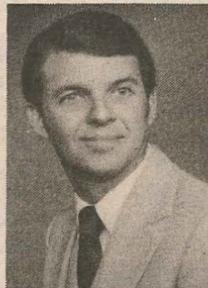
Mrs. Branson



Tuck



Adams



Vassar

**personnel**

Mrs. Mary K. Branson has resigned as director of children's ministry at Madisonville First Baptist Church. She will be moving to Indianapolis, Ind. where her husband Lynn is newly employed.

Mrs. Branson had been with First Baptist since March 1978. She has also been a Western Recorder state correspondent and author of many religious educational articles as well as five children's books.

William P. Tuck, pastor of St. Matthews Baptist Church, Louisville, has been selected as one of five Baptist leaders for the 1983 Walter Pope Binns Fellow by William Jewell College.

Richard A. Adams, a May 1983 MDiv graduate of Southern Baptist Theological Seminary, has accepted the pastorate of Oakbrook Baptist Mission, a mission project of Summerville (S. C.) Baptist Church.

While in seminary, Adams pastored in Park City and Whitesburg, Ky.

Milas Robert Vassar Jr., 30, has been named pastor at Shelbyville First Baptist Church, Shelby County Association. He replaces Jim Highland who resigned in 1982.

Vassar, single, is a graduate of Samford University, Birmingham, Ala. and Southern Baptist Theological Seminary.

Mike Lassiter is full time minister of youth and activities at Hurstbourne Baptist Church, Long Run Association, effective Oct. 2. He is a 1978 graduate of Southern Baptist Theological Seminary and a native of Louisville. He has been serving in Florida.

Thomas Moore has been named pastor

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of Grace Baptist Church, Pike Association. He replaces Robert Bozarth who retired from the pastorate July 31.

J. E. Hail is now pastor of Beechridge Baptist Church, Shelby County Association. He is a recent graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Berry Tackett has resigned as pastor of Hellier Baptist Church, Pike Association.

John S. Maples has accepted the pastorate of Sutton Mission, Pike Association. He replaces John Pinson.

John Atkins has resigned from his work at Denton Baptist Church, Greenup Association.

Roy Sutton has been called as pastor of Patterson Creek Baptist Church, South Union Association. He goes there from Black Oak Baptist Church, South Union.

Harry Neal has accepted the pastorate

of Providence Baptist Church, Russell County Association. He goes there from Campbellsville.

H. C. Chiles is interim pastor of Hazard First Baptist Church, Three Forks Association.

Robert Wilson is new associate pastor at Twenty-third and Broadway Baptist Church, Long Run Association.

Billy Lindsey has resigned as minister of music and youth at Temple Hill Baptist Church, Monroe Association.

Seven Clear Creek Baptist School students, Pineville, have recently begun pastorates.

They are Danny Burd, Fonde Baptist Church, Gary Elis, Chenoa Mission, and James Kelly, Pathfork Baptist Church, all in Bell Association; John Maples, Sutton Mission, Pike Association; Keith Murphy, Antioch Baptist Church, Liberty Association; and Jim Whittaker, Macedonia Baptist Church, Rockcastle Association.

Miss Marie Ward, Temple Baptist Church, Monroe Association, recently spent three weeks as a Home Mission Board Christian Service Corps volun-

teer working with Baptist Friendship House, New Orleans, La.

Clarence Worley has begun his pastorate at Missouri Hollow Baptist Church, Wayne County Association.

Jim Gifford, Bowling Green, has been named pastor at Green Ridge Baptist Church, Logan County Association. He has been interim there since June.

Billy Chaffin, Franklin, has accepted the pastorate at Forest Grove Baptist Church, Bethel Association. Doug Cather had been interim there since January.

Clay Harrell has assumed the pastorate at Keck Baptist Church, Lynn Camp Association. He previously was pastor at Dewitt Baptist Church, North Concord Association.

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	Tony Harvey	1018 New Circle Rd., Suite 205	255-8436
	Bob Lee	431 So. Broadway, Suite 323	253-1140
Louisville	Dale Aldridge	125 Chenoweth Lane, Suite 207	897-3755
	Harwell-Terry Ins. Ag.	4206 Stable Place	426-8535
	Rick Hickman	Suite 112, Dixie Manor Bldg.	933-3900
	David Jaggers	4634 Taylor Blvd.	366-1380
	Norman Klang	Suite 112, Dixie Manor Bldg.	933-3900
	Joan Pritchett	4333 Cavalle Ave.	366-0739
	Williams Ins. Service	6808 Fenwick Dr.	239-7215
	Jimmy Williamson	1165 Dixie Highway	589-7702
Madisonville	Kenneth Childress Ins. Ag.	686 Oak St.	821-4873
Morgantown	Karen Arnold Ins. Agency	So. Tyler St.	526-3437
Murray	Bob Nanney Insurance Agency	107 No. 4th St.	753-4937
Neon	Welch Insurance Agency	Box 275	633-0634
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# baptist news in brief

## \$20.8 million income projected, lower than 84-85 budget request

by Craig Bird

Bold Mission Thrust has sent the aspirations of Southern Baptist Convention agencies soaring—and budget requests have sailed right along behind.

Initial 1984-85 budget requests from the national SBC agencies to the SBC Executive Committee totaled \$138,849,629, a stark contrast to the income projections for an operating budget of \$118 million.

"Bold Mission Thrust has created wonderful opportunities—and major problems," R. Keith Parks, president of the Foreign Mission Board, said in making his presentation. But his logic applied to all the programs.

The effort of the SBC to present the message of Jesus Christ to everyone in the world by the year 2000 has produced record numbers of mission volunteers, seminary enrolments and innovative programs using satellites, film production, new training techniques and massive outpourings of literature. All with start-up costs and increased funding needs.

As a result the 20 SBC agencies which receive Cooperative Program funding asked for more than \$24 million increase from the 1983-84 budget—20.91 percent.

The two mission boards accounted for \$15 million of the increase as would be expected from the two agencies most directly affected by Bold Mission Thrust as well as the major recipients of Cooperative Program funds.

The Foreign Mission Board asked for \$67,860,000 (an increase of \$10.6 million, 18.53 percent) and the Home Mission Board \$27 million (up \$4,365,600, 19.3 percent).

The other requests included:

The Southern Baptist Commission on the American Baptist Theological Seminary, \$250,650 (up \$22,800, 10.01 percent); the Annuity Board, \$1,068,000 (up \$150,000, 16.3 percent); Baptist World Alliance, \$441,000 (up \$115,000, 35 percent);

Brotherhood Commission, \$976,235 (up \$127,335, 15 percent); Christian Life Commission, \$903,750 (up \$191,875, 27 percent); Education Commission, \$487,370 (up \$63,570, 15 percent); Golden Gate Seminary, \$3,006,010 (up \$693,694, 30 percent); Historical Commission, \$603,360 (up

\$209,760, 53.29 percent);

Midwestern Seminary, \$2,402,651 (up \$400,442, 20 percent); New Orleans Seminary, \$4,915,534 (up \$948,194, 23.9 percent); Baptist Joint Committee on Public Affairs, \$464,000 (up \$63,750, 15.69 percent); Radio and Television Commission, \$6,554,096 (up \$1,740,746, 36.17 percent); SBC operating budget (includes Executive Committee operating budget as well as budget for planning and holding annual meetings), \$2,316,000 (up \$680,700, 41.63 percent);

Southeastern Seminary, \$4,523,756 (up \$815,961, 22.01 percent); Southern Baptist Foundation, \$282,472 (up \$28,135, 11.6 percent); Southern Seminary, \$6,114,863 (up \$1,073,948, 21 percent); Southwestern Seminary, \$8,204,882 (up \$1,630,457, 24.8 percent); Stewardship Commission, \$475,000 (up \$78,850, 19.9 percent).

The Sunday School Board and the Woman's Missionary Union do not receive any Cooperative Program money but generate their own revenues by the sale of literature.

The 1984-85 budget parameters approved by the Executive Committee include the \$118 million basic budget (a three percent increase over 1983-84 operating budget), a capital needs budget of \$6,874,000 and a challenge budget of \$7,159,615—for a total of \$130 million.

Executive Committee chairman Dewey Presley, Dallas layman, warned the members of the budget committee to bring "lots of clothes when you come to your meeting in January—it may take a long time to put this budget together."

## New Beech Grove facility destroyed by early blaze

Facilities of Beech Grove Baptist Church, near Shepherdsville, burned Sunday morning, Sept. 25. Firemen arrived on the scene about 4:30 a.m. but were unable to prevent total loss of all buildings including a new sanctuary which the congregation had recently entered. Arson is strongly suspected.

Pastor Johnny Sherlock and the congregation are saddened but undaunted. They plan to continue with no interruption of services.

The congregation will meet temporarily in facilities of the Bullitt County fairgrounds, according to Nelson Association missions director J. D. Herndon. The fair board has been commended by Herndon for its offer.

## Cecil Ray elected to Coop Program post

Cecil A. Ray, general secretary of North Carolina Baptists, has been elected to head an effort to lead Southern Baptists to give \$20 billion a year by the turn of the century.

In addition to electing Ray national director for Planned Growth in Giving, the Southern Baptist Convention Executive Committee also named a 15-member task force to assist in the effort to increase giving by Southern Baptist congregations to local, state, national and international causes.

Ray, who has led the Baptist State Convention of North Carolina since 1976, was elected without opposition.



## A promise in deed

Harold C. Bennett [r], executive secretary-treasurer of the SBC Executive Committee, had his hands full at the site dedication for the new SBC building in Nashville, Tenn. He was one of seven agency heads which placed boxes of historical material in a solid copper "time capsule." Earlier he received a "non-legal" deed to the property from Sunday School Board president Grady Cothen. The Sunday School Board is donating the land for the building.

## \$8 million SBC construction begins as 300 Baptists look on

by Craig Bird

A solid copper "time capsule," more than 300 people from all across the United States and the mayor of Nashville took part in the site dedication for the new Southern Baptist Convention Building Sept. 18.

The ceremony launching the \$8 million structure, which will house seven national SBC agencies, was held during the annual fall meeting of the SBC Executive Committee which meant executive secretaries and editors from 34 state Baptist conventions were on hand along with numerous agency employees.

The copper box, which will be watertight when sealed, was the focal point of the evening as representatives of the seven agencies placed historically significant items in the box. The time capsule will be placed in the cornerstone of the building.

Included was a piece of granite from the old Memphis civic auditorium where the Southern Baptist Convention was meeting in 1925 when the Cooperative Program (the SBC's unified giving program) was adopted and named, the names of all registered messengers who attended the 1983 SBC meeting in Pittsburgh, names and pictures of trustees and employees of the agencies and copies of literature of the agencies. A video tape of the dedication will also be included.

Nashville mayor Richard Fulton welcomed the building as an addition to the city's major rehabilitation of its downtown area. The SBC building, and the adjacent Baptist Sunday School Board, will anchor one end of a landscaped, four-lane street while a new convention center/hotel complex will anchor the other.

Those placing items in the time capsule were: Harold C. Bennett, executive secretary-treasurer of the Executive Committee; A. R. Fagan, executive director-treasurer of the Stewardship Commission; Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, representing Seminary External Education Division

of the six SBC seminaries; Hollis E. Johnson III, executive secretary-treasurer of the Southern Baptist Foundation; Lynn E. May Jr., executive director-treasurer of the Historical Commission; Foy Valentine, executive director, Christian Life Commission; and Arthur L. Walker Jr., executive director-treasurer of the Education Commission.

James T. Draper Jr., pastor of First Baptist Church, Euless, Tex. and president of the Southern Baptist Convention offered the prayer of dedication.

Later in the Executive Committee meeting Rodney Landes, chairman of the SBC building construction committee, reported the committee had contracted with Rentenbach Engineering Company of Knoxville, Tenn., and its wholly owned subsidiary, Engineers-Constructors Inc., to act as general contractor/construction manager for the project.

Groundwork will begin the first week of October with completion estimated for January 1985. Landes said negotiations are under way to sell the present SBC building for approximately \$2 million. He also noted changes had been made in the plans of the building to bring construction costs into line with the appropriations authorized by the SBC in Pittsburgh last June. The convention approved \$4.5 million in capital needs funds in the 1984-85 budget and another \$3.5 million in 1985-86.

## Virginia editor emeritus Reuben Allen dies

Reuben E. Allen, 87, editor of the Virginia Religious Herald 1937-70, died Sept. 19. He suffered a stroke in late August.

Allen became editor of the Religious Herald after the Baptist General Association of Virginia declined to purchase the paper from its private owners. Allen resigned his pastorate when his offer was accepted and led the paper to convention agency status in 1950.

## Southern Seminary professor's wife dies

Mrs. Betty Tupper, 40, died Sunday, Sept. 25, at Highlands Baptist Hospital, Louisville, after an illness.

She was a native of Houston, Miss.

Survivors include her husband, E. Frank Tupper, associate professor of Christian theology, Southern Baptist Theological Seminary; a son, Elgin Tupper; a daughter, Michelle Tupper; and her parents, Mr. and Mrs. O. M. Wilkins of Houston.

The funeral was Tuesday, Sept. 27, at Crescent Hill Baptist Church.

The family requests that expressions of sympathy take the form of contributions to the memorial building fund at Crescent Hill Baptist Church.

Tupper was pastor of Edmonton (Ky.) Baptist Church from 1966-73. He has also held seven interim positions since being at the seminary.



# sunday school lessons

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

## LESSONS FOR OCT. 2, 1983

### Life and Work Series CHOSEN BY GOD

**1 Samuel 16:1** Samuel's grief over Saul was prolonged to almost a sinful extent. God summoned him from his vale of tears and clearly and forcefully commanded him to quit mourning over Saul whom he had rejected. He was unwilling for Samuel to continue weeping over the dead when he should have been devoting his attention to the living. God directed Samuel to fill his horn with oil and proceed to Bethlehem and contact Jesse and his sons. God warned Samuel against judging by outward appearances in selecting the one whom he was to anoint as the eventual successor of Saul.

**1 Samuel 16:6-7** As soon as Jesse's sons were brought into Samuel's presence, the latter was very favorably impressed with Eliab, whose remarkable stature and handsome face reminded him of Saul for whom he had retained such great admiration. Observing Eliab closely, Samuel thought he surely must be the one whom God wants anointed.

God reminded Samuel that these external advantages which impressed him so readily and favorably did not necessarily imply real worth of heart. Inasmuch as God looks on the heart—his judgment is never dependent on appearances but always on reality—so Eliab was not the divine choice for the important assignment.

**1 Samuel 16:10-13** At the command of Jesse, seven of his sons entered the presence of Samuel for his observation and appraisal. Promptly the proud father was informed by Samuel that none of the seven sons was the one whom God had chosen. Samuel then asked Jesse if he had seen all his sons. Jesse replied that his youngest son was in the field working as a shepherd.

Samuel requested that the shepherd lad appear before him also. When David appeared, God instructed Samuel to anoint him, for he was the one chosen. God had this promising young man anointed for special service. God's Spirit equipped David for the service which God wanted him to render in the future. Through the years which followed, as long as he was obedient to God and relied upon him for wisdom, guidance and strength, David did mighty exploits for God and his people. It is well to remember that when God chooses, equips and empowers those who are to render special service for him that their efforts will be successful.

### International Series THE PROBLEM: SIN

**Jeremiah 2:9-13** How startling and pathetic was Jeremiah's description of the transgressions, corruption and idolatry of God's chosen people during the seventh century B.C. What a picture of national and tragic degeneracy! Being the true patriot that he was, as well as a lover and devoted servant of God, Jeremiah could not close his eyes to the enormity of their sins. One is made to shrink in horror at the shameful spectacle of the Israelites indulging in their shameful ways of disobedience and disloyalty to their God and devotedness to false idols.

Pointedly and plainly God mentioned to Jeremiah two tragic sins of his people. The first was the sin of desertion: "They have forsaken me." How amazing! It seems almost impossible that a nation which had been so blessed of God and had risen to such great heights because of his blessing and guidance should, in the midst of prosperity, turn from the one who had done so much for them. The sins which they

committed were so unnatural even heathen would not commit them against their gods. God had been merciful and just in all his dealings with them and there was not a single justifiable reason for them to desert him. Such desertion on their part was a mark of base ingratitude.

Their second sin was that of substituting something else for Jehovah. Oh, the folly of the people in forsaking the fountain of sparkling and living waters and choosing a cistern of their own creation. Those who refuse to forsake this fountain will enjoy the complete sufficiency and satisfaction of the divine provision, and its inexhaustible supply. **Romans 1:18, 28-32** The two forms of sin which God hates are ungodliness and unrighteousness. The former is the absence of conformity to the will of God, or living as if there were no God,

and the latter is living in wrong relationship to God and to men. Unless ungodliness and unrighteousness are confessed and forgiven, the wrath of God, which is the just desert of sins, will abide upon the guilty ones.

Nothing is more terrible than being abandoned by God, as were the Gentiles prior to New Testament times. Verses 28-32 reveal the depths to which men sink when they willfully reject Christ as their Savior and indulge in the score or more sins enumerated.

**Romans 2:1, 11** Considering themselves as God's chosen people and possessing the oracles of God, the Jews had a superiority complex. That attitude made it easy for them to judge, condemn and abhor others.

Since God's judgments are without partiality, all will be judged fairly and justly.

## Meet Cumberland College student



**Randy Bonham**

Athletic and intelligent Cumberland College student Randy Bonham has been greatly blessed. The son of a Baptist minister, Randy, a sophomore at Cumberland College is strong in his faith in God. In coming to Cumberland College he says, "It helped me in my daily walk with God. I feel as if I'm bettering myself. Whenever I slip there is always someone here to help."

Randy attends Main Street Baptist Church in Williamsburg while staying at Cumberland College and is very active in the church sports programs. At the college, he is active in intramural sports and band.

Randy chose Cumberland College because, "I was looking for a quality Baptist school and Cumberland College is such a school."

Randy's major is business administration, and he intends to pursue a career in banking and finance.

Randy is one of the many students at Cumberland College who desires a quality education in a Christian surrounding. At Cumberland College we always have room for people like Randy.



## on mission together

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

### SORTING OUT OUR VALUES

In our home is an assortment of things—so many things in fact one would wonder that we had once lost all of our stuff in a war. As a matter of fact, we left in storage a few of the older pieces we had accumulated at auctions while in the seminary. Alice and I found much pleasure in refinishing furniture in those days when even Victorian walnut could be bought for a song. Many smaller objects lie here or hang there throughout the house. Each has special meaning because either they were given to us by very dear friends or they recall one of our many journeys.

The most special of all, however, are a few handcrafted pieces, products of our children at various stages of their lives. One is a clay blob which is supposed to resemble an armadillo; one is a stone that was gathered from a rocky Cyprus beach and painted: "welcome

home daddy." Another is an impish figurine with a phrase painted on the front: "guess who I love."

Why are such items so precious? Is it because they recall a precious time when someone loved us in a very special way? I'm not sure, but if in some imaginary way I was looking in at an auction of our things, though I know the walnut secretary would fetch a good price, as would the washstand or the camel-back sofa, I'd bid on the armadillo, the figurine and the Cypress stone.

For you see, they are uniquely ours in a way they can never belong to anyone else. Each is a gift of love at a moment in our personal history; each a reminder of the preciousness of life and time. Surely if God ever decided to auction off the universe we would discover the most valuable pieces were those his son gave him and us . . . a crude, stubble manger and two rough beams, shaped like a cross.

Dr. Taylor,

Please send me more information about how I can help other students like Randy.

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

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

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



## homes for children

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

### THE UNBLESSED CHILDREN

A warm feeling flows over us when we are reminded of that beautiful scene in Jesus' ministry when he blessed the children. They were bringing the children to Jesus that he might touch them. Such a touch obviously carried a blessing from the master. However, the disciples, concerned about the physical strain on Jesus and unaware of the importance of Jesus' touch in the lives of children, rebuked those bringing the children to be blessed.

When Jesus saw what his disciples were doing, he was very displeased and corrected the disciples with those well-known words, "Suffer the little children to come unto me and forbid them not: for of such is the Kingdom of God" (Mk. 10:14). Then Jesus "put his hands upon them and blessed them" (Mk. 10:16b).

How wonderful that thousands of children come into this world wanted, loved, cherished, protected and nurtured. They are blessed by good and godly parents and are blessed by Jesus because they are brought to him all

through their growing years.

Many children are born into circumstances and must live in situations that place them among the unblest. Children born into poverty are unblest in a number of ways because of privation. There are those who are unwanted and unloved by adults and therefore experience an existence of unblestness. When a child has an alcoholic parent, there are many ways in which the child is unblest.

Children who must go through the loss of a parent because of a broken home are deprived of blessings they deserve. There are children unblest because of turmoil in the family or abusive parents. And multitudes are unblest because no one has shown them the way to our loving Lord that he might touch and bless their lives.

Your Baptist Homes for Children is in the business of blessing unblest children. We are providing love and care for children who have not had blessings we believe every child should have. We add the greatest blessing of all when we seek to bring them to Jesus so he may touch and bless their lives.



## clear creek comments

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

### GOD GUIDES AND PROVIDES

God rewards obedience and he always provides our needs.

We read in Gen. 22 that God commanded Abraham to go and give his son Isaac on Mt. Moriah in order to show what it would cost God to provide salvation through Jesus. Abraham obeyed. When the time came to kill his only son, the Lord told him to sacrifice a ram instead that was caught in the bushes. With a new understanding of God's loving provision, Abraham named that holy plot of ground "Hehovah-Jireh" which means 'the Lord will provide.'

I think of how true this statement is at Clear Creek. Looking back over the history of this great school, I am continually impressed with how our Lord does care and does provide. As Clear Creek has passed through times of adversity, there have always been dear and faithful friends to support us and to insure the continuance of this great ministry with prayers and gifts of love.

Consider our students who are so committed to Christ and to God's will

for their lives. Many of them leave beautiful homes, large salaries and a relatively easy life. At Clear Creek they find their income is low (or non-existent) and our houses and apartments are small and just adequate.

Recently, I heard that one of our new families was down to its last penny. There was literally no food for their next meal. They had suffered illness and the young husband and wife had no job to support their children. As we surrounded them with our love and took care of their food needs, they were heard to say, "We are alright. The Lord takes care of us."

Great is thy faithfulness!  
Great is thy faithfulness!  
Morning by morning new mercies I see;  
All I have needed thy hand hath provided,  
Great is thy faithfulness,  
Lord unto me!

What a beautiful testimony for the believer today! Like Abraham, we can joyfully proclaim, "Jehovah-jireh." Where God guides, he provides!

Visit us at Clear Creek and we will celebrate the faithfulness of God together.

## oneida journal

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

### THEY DID NOT RETURN

We had to expel a West Virginia girl some months ago. She was very persistent in trying to return. But it was our decision that was neither best for her nor the remainder of our student body.

When we said "no" for the final time, her mother wrote: "Her previous school experiences had proven to her that rules were for everyone else but made to be broken by her. She had learned she could break them and still get by. It was refreshing to have Oneida refuse to allow it. I think she is quite a changed person because of her total experience there. She appears to be repentant, so your organization has certainly performed outstandingly to change her life. If you have some students drop out after school starts, I hope you will reconsider her application in the future."

A young man of Catholic heritage came to us last year from Ohio, our school having been recommended to the family by another Catholic family whose son was with us two years and graduated, an outstanding boy. This second boy while with us made a profession of faith and was baptized into our fellowship. He was a joy to work with. But for several reasons, his family decided for him to stay home this year. They wrote: "Since Dan did so

well in school at Oneida we are hoping he will do well in Dayton. We appreciate all you have done for him. He has always spoken so well of the school. If we run into any difficulties we will contact you about the availability of room for him."

A Tennessee young man came to us requiring much tender loving care. He was with us a year and a summer session. During that time we came to love his parents, a wonderfully active Baptist couple very devoted to their church. It was my privilege, as well as the privilege of others of our staff and students, to experience the hospitality of their Christian home. But the boy wished to remain at home this year and it was so decided. Some take to dorm life like ducks to water, and others do not. This particular boy never really liked dorm living though he made tremendous progress here. His mother wrote: "I appreciate all the kindness, understanding and help you've extended us all and recommend your school to the highest."

A young lady left our school this past spring of her own accord, just a jump ahead of our asking her to go. She has done this several times over a three year period, going when she takes a notion, assuming her "right" to return when it suits her. I got balky this year

and said "no." There were too many other worthy girls wanting to enter our school who had never had their first opportunity to be here. So I said "no" to this dear one trying to move in again. I was then beset with letters, phone calls, even with a threatened "hunger strike" on the part of the young lady if I didn't let her return. But that didn't bluff me. Like me she likes to eat too well. I said "no" again. Oftentimes, great lessons can be taught with a firm "no."

So here is a part of my latest from her: "I'm not writing to bug you anymore but to apologize. I realize my plans have backfired. I lied to you about my not eating. I'm sorry. I've enrolled back in public school. I might as well make the best of what I've got. My mother says I've really changed now that I realize everything doesn't go my way. Don't get me wrong. I still want to come back there desperately. I can understand you don't want me back. I made the biggest mistake of my life to leave OBI. Please try to squeeze me back in sometime." We may do so at some future time. But not too soon. The lesson must be learned well.

A Kentucky couple writes: "Our son will not be returning for the fall session. We are going to attempt to deal with our problems at home again. We have been very pleased with the results you have achieved."

A South Carolina mother wrote: "We have decided to enroll David in public school again this school year. The short time he spent at Oneida was very beneficial for him. However, he is anxious to stay home and we fear we

would be making a mistake by forcing him to (be away from home) again this year. We pray that we are making the right decision. We will always be grateful to you and the staff at Oneida for the positive influence you have had on David."

We had a wonderful mountain girl with us the past two years from a nearby mountain county. She is a fine Christian young lady and right at the top of her class. We were very disappointed to learn she had decided to stay home this year. Selfishly we wanted to have the opportunity to keep working with her. But of course her parents like to have her also and she will be a credit to her local public school. Her mother wrote: "I want to thank you for the help you gave Charnel and our family the past two years. We recommend OBI to any family needing a good Christian school for their young people."

The mother of another girl from far western Kentucky wrote to say she was enrolling her daughter back in the home school. "I really appreciate what you've done for me and my girl. Her whole attitude and outlook has changed thanks to your great school."

A girl came to us last year from Louisville. She was doing poorly academically. Her family was "having discipline problems, belligerence, refusal to cooperate" with her. We worked with her a year and she is now back in her home school. Her mother writes: "I appreciate your time and effort. She improved greatly in her behavior and grades while at Oneida. She is continuing to improve."

God be praised.

## bluegrass billboard

### SEPTEMBER

25-10/2 Sundry school preparation week. Materials in Sunday school publications  
30-10/1 All State Youth Choir, Louisville. Southern Seminary campus  
30-10/2 BSU State Convention. Louisville, Southern Seminary campus

### OCTOBER

3-4 Haworth Conference. Cedarmore. Information from Baptist Homes for

Children or Christian Life Relations Dept., KBC  
3-4 Area Church Training Leadership Clinic. Paducah. (Place to be announced.) 7 to 9 p.m.  
6-7 Brotherhood Convention. Florence (Ky.) Baptist Church. Evening of 6th through evening of 7th  
7-8 Young Black Women Conference. Cedarmore. Evening meal 7th through lunch on 8th. Reservations through Cedarmore. Sponsor: WMU, KBC  
8 State Pioneer Congress. Florence (Ky.) Baptist Church. 9 a.m. to noon

9 World Hunger Day. Information on observing from Christian Life Relations Dept., KBC  
14-15 BYW Retreat. Cedarmore. Evening meal on 14th till 3 p.m. on 15th. Register with Cedarmore  
21-22 Baptist Women Retreat. Cedarmore. Evening meal on 21st through lunch on 22nd. Reservations with Cedarmore  
24-28 SBC Regional Recreation Lab. Lake Barkley. Register with Church Recreation Dept., BSSB. Begins Monday afternoon; ends lunch Friday

## 'Papaw' Wice

# 80-year-old L. B. Wice is still 'feeding the flock'

by Mary Kinney Branson  
State Correspondent

L. B. Wice is a distinctive figure in Hopkins County. White-haired, stately, usually sporting a wide brimmed hat and cane, he is known to many neighborhood children as "Papaw."

A two-year-old recently visiting another city saw a man who fit Wice's general description.

"Papaw!! shouted the child with obvious delight.

A three-year-old girl who lives near the house Wice shares with his daughter Sue and her family saw Wice outside and struggled to get over to his yard.

"Let me go so I can swing with Papaw—the man I love," begged the small girl.

Wice explains his obvious rapport with the child: "I swing with her until I'm so tired I have to stop."

The 80-year-old pastor has always been a favorite with children. One man in his 30s recalls trying as a preschooler to style his hair like Wice. It was an effort to be like the man he respected and admired.

"He always took time to speak to the children," recalls the middle-aged admirer. "And even as a child I could understand the messages of his sermons."

Wice is flattered and humbled that children want to be like him.

"Everybody needs somebody to look up to," explains Wice. "A. Mack Parrish, pastor at First Baptist Church, Greenville, was my ideal. I always wanted to be like him. He later became executive secretary of Western Baptist Hospital in Paducah.

"One of the greatest events of my life was helping Parrish raise funds for the new hospital, which was built in 1946. For three years I spoke at churches, soliciting contributions to begin work on the hospital.

"I suppose, next to being saved and being called to preach, helping begin that hospital was one of the high points of my life."

Wice's life seems filled more with the joys of simple living and preaching than fund raising. His colorful career began in the area and, with few exceptions,

*'I was preaching in 1934 at a brush arbor meeting in the New Harmony area. . . . We had 32 professions of faith. Twenty-six wanted to join the church. Trouble was, there wasn't any church.'*

remained with the people and area he loves.

Born June 10, 1903 (I'm 80 years old and feel it," muses Wice), he was raised on a farm near Greenville. He was converted at a brush arbor meeting in 1931 and called to preach in March of the following year. He preached regularly at brush arbor meetings and in barns and houses.

"I was preaching in 1934 at a brush arbor meeting in the New Harmony area," recalls Wice. "We had 32 professions of faith. Twenty-six of these people wanted to join the church. Trouble was, there wasn't any church.

"The deacons from nearby churches helped me organize New Harmony Baptist Church. We used a store building for our services."

Wice was ordained at New Harmony the same year. By the next week, three more churches had called him as pastor and Wice began his career as a quarter-time pastor.

"Quarter-time churches were common in those days," reflects Wice. "In quarter time churches, a pastor preached once a month but the congregation usually had Sunday school every week.

"During the war I pastored six quarter time churches, holding evening services at two locations. We have a corn famine this year. Well, during the war we had a preacher famine. Many of our preachers had gone off to war."

Wice recalls that pastors were not paid quite as generously 50 years ago.

"I pastored New Harmony a year without a salary," laughs Wice. "When they finally took an offering I got 73 cents for three months' preaching. That's why pastors had to be bivocational. You couldn't make a living preaching."

Wice declares that his bivocational ministry exposed him to more jobs than he can remember. Most of the time, however, he worked in the lumber and timber business in Greenville.

For a short time Wice was part owner in a car dealership. Noted for appreciating a good car, Wice elaborates:

"For the first three years of my ministry I walked 10 miles to each church I

pastored. I didn't mind the walking. I was used to it because I coon hunted a lot.

"Then one evening I invited a missionary from Brazil home with me. As we walked home, he asked if this was

*'I preached one night in Lucerne, Switzerland and was scared to death. The place was filled with DD's and ThD's. I was the only country boy there.'*

my usual way to travel.

"Well, sometimes I ride an old horse, but usually I walk," I told him.

"Have you talked to the Lord about it,?" the missionary asked.

"I told him 'no, I hadn't.'

"Then you deserve to walk," he told me."

"Three months later I was driving a Model T," says Wice with a smile. "And I've been driving ever since. I realize now that God is interested in all phases of our lives."

As Wice progressed from foot to auto, his ministry began to reach out beyond western Kentucky. In addition to his fund raising for Western Baptist Hospital, Wice has broadened his experiences by preaching in Europe during a seven week stay. ("I preached one night in Lucerne, Switzerland and was scared to death. The place was filled with DD's and ThD's. I was the only country boy there.")

Still supply preaching often in Little Bethel Association, Wice recently traveled to Miami, Fla to conduct the funeral of a former member of his congregation.

"I travel near and far," notes Wice. "I'm always glad for chances to preach."

When asked what advice he would give to younger preachers, Wice is hesitant to offer any. ("I don't want young preachers to think I'm speaking down to them.") But he finally replies with a scripture:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

"The Bible must be a preacher's main book," continues Wice. "It's the Christian's food and a pastor must 'feed the flock'."

"We go to church to hear the word," declares Wice. "Some preachers preach other things, but there's nothing more powerful than God's word. Heb. 4:12 says 'For the word of God is quick, and powerful, and sharper than any two-edged sword'."

Recalling the days when bivocational pastoring was an accepted way of life, Wice states: "We preached the word for the joy and to be obedient to our calling. True called men still preach for the same reasons, but some today look on preaching as an occupation.

"They think 'I'll have good clothes, eat fried chicken and have plenty of spending money.' With that attitude they won't be long in the ministry."

"Only born again, called men can stay in the ministry. The hills get too

*'Only born again called men can stay in the ministry. The hills get too cold, the valleys too deep, the way too rough for the occupation preacher.'*

cold, the valleys too deep, the way too rough for the occupation preacher.

"But the true men of God will always be there. The church will never fail because Christ is the head of it. Lately, too much of the world has moved into some churches and hindered their spiritual growth.

Wice knows that he, like everyone else, has fallen short of ideal living. Quoting Rom. 7:21 and 24, Wice reflects: "Oh wretched man that I am! When I would do good, evil is present with me."

"Paul had the same trouble as the rest of us—a continual war of internal and external man," observes Wice.

"We sail high for awhile, then a big temptation comes and we fall prey to it.

"Just like Sampson. He lost his hair, his eyeballs and had to work in prison. That's a pretty high price for sin. But that's the trouble with sin. You have to pay for it sooner or later."

But if Wice is reaping what he has sown, he has lived a more than adequate life. Still in good health, Wice shops, drives his car and pickup truck, gardens and bird hunts.

After 50 years of preaching, does Wice see full time retirement in the near future?

"Never," claims Wice. "I plan to keep preaching as long as anyone wants to hear me."



L. B. Wice

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