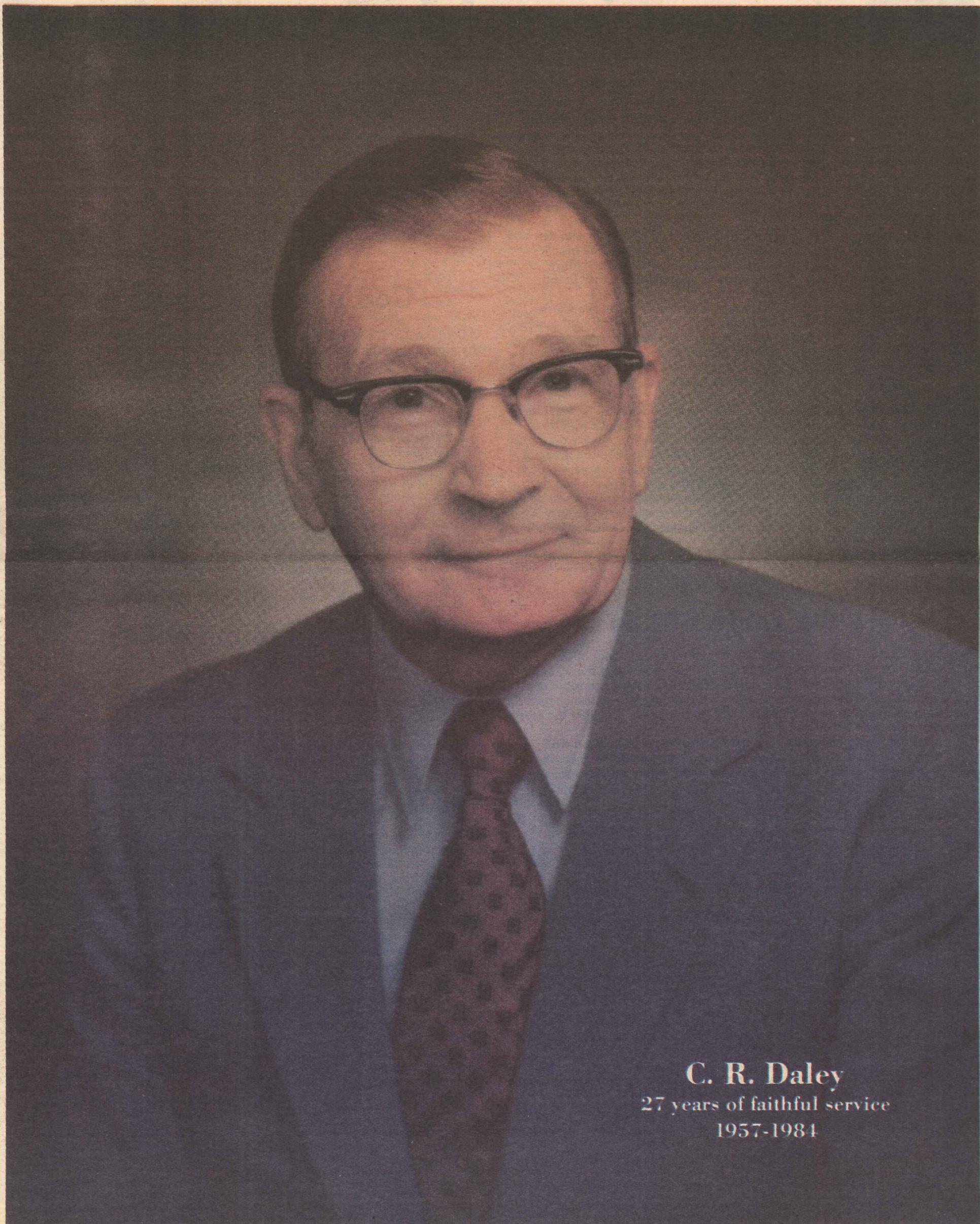


western recorder



Kentucky Baptist Convention
Vol. 158, No. 17, April 24, 1984



C. R. Daley

27 years of faithful service
1957-1984



daley observations

C. R. Daley

Spring in Kentucky

Today spring came to Kentucky. The first quail to break up that old gang, which survived winter and hunter, perched proudly in the locust tree alongside the lane. His manner indicated he is ready to exchange the company and security of the covey for the blissful prospect of a mate, a nest and a family of his own. He pays little attention to his human admirer walking beneath the tree. Rather, with his mating bob-white call, he seeks the admiration of some close-by lady quail who is yet undecided with which suitor she will cast her lot.

From some distant tree comes the mournful cooing of a dove who has also changed almost over night from a game bird to a song bird. The brook babbles merrily, early daffodils wave their golden heads in the balmy breeze and a nearby weeping willow smiles embarrassingly with green expectancy.

What a perfect day to forget daily duties and stretch out in the warm sunshine with face turned toward the blue sky! A symphony of bird music dominated by the loud field lark brings on that blissful state somewhere between day-dreaming and sleep. Puffs of spring breeze feel to the warm face like gentle swipes of a cool cloth. Happy voices of children on their first outdoor spring binge speak of the care-free hatless and coatless days of summer.

No man-made tranquilizers compare with such divine balm. At least for the time, unrealized dreams, deadlines, and first-of-the-month window envelopes seemed far away and of no momentous concern. Where does one one's dreams end in such timeless ecstasy? It depends on who the dreamer is. I know one whose dreams take him to waters where the overgrown bass refreshed from winter's rest lies waiting to challenge an editor's lure.

This world is not the home forever of those to whom eternity has come in time through God's revelation in His Son, but it is a wonderful sojourn. God is good. The heavens declare His glory—and so does the earth, especially on an early, warm spring day in Kentucky.

Western Recorder, Apr. 11, 1963

As the robin builds

Only a long cotton string hangs from a hinge of an outside door of the Baptist Building. An observer would scarcely guess how it got there, unless he had happened along to see the ill-fated efforts of a bright red robin one morning last week. The door is for the Baptist Building side entrance next to the main parking lot. From 8:00 a.m. to 5:00 p.m. each day, it is the most frequently used door to the building.

One bright morning last week each user of the door was greeted with falling straw and grass. By the time a dozen or so had used the door, the walk outside and the floor inside were littered with straw and dry grass. Looking up, I saw the string and a few straws and suspected what spring activity was responsible for the litter.

From my office window, the door was in plain view. The outside hinge had two arms which made a perfect cradle for a bird nest. Apparently, beginning at dawn, the robin had worked feverishly placing materials between the hinge prongs. Her two hour start had made considerable headway.

Then tragedy struck. The first workers to arrive began opening the door. Each time the arms of the pneumatic hinge would separate and upset the robin's work. Undaunted at first with her setbacks, the robin continued to fill in the grass as it fell from the hinge. At 10:00 o'clock she was still determined, though she had only one string hanging from the hinge.

Sometime during the day Mrs. Robin gave up. No doubt she found another place more favorable for her home and by now is probably sitting serenely and securely each day as she lays her eggs and dreams of her coming family.

Somehow for an editor the robin became more important than editorials to prepare and mail to answer. How many persons are trying to build their lives on such shifting sands! How many churches are trying to experience revival this month on gimmicks and changing techniques which offer no more permanent hope than the moving arms on an outside hinge!

Consider the birds of the air! How many of us will have the wisdom of a robin to give up shifting sands for the solid rock? "For other foundation can

no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

The beloved poet, Sidney Lanier, prayed:

*"As the march-hen secretly builds
On the watery sod,
Behold, I will build me a nest
On the greatness of God."*

All of us can sincerely pray:

*As a robin deserts an outside hinge
That goes awry,
So let me flee to the Rock,
That is higher than I.*

Western Recorder, Apr. 18, 1963

God's glory in creation

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord our Lord, how excellent is thy name in all the earth!

Psalms 8

Jesus sex life movie report is a hoax

The report that a movie about the sex life of Jesus is being made is absolutely false, according to Illinois attorney general Neil F. Hartigan. The attorney general's office in Illinois has received thousands of protest letters and petitions in the past seven years.

Illinois became associated with the film rumor when an article in 1978 in an Illinois gossip magazine said a movie about the sex life of Jesus was being filmed in Denmark. The article said Jesus would be portrayed as a "swinging homosexual" and Mary Magdalene would be pictured as a prostitute.

About two dozen Baptist pastors have called Western Recorder during the past month to ask about the report. The pastors were given the information about the proposed film by conscientious church members who had received it from friends or fellow workers.

In the Louisville area the false report got wide distribution when it was sent out in a letter from the Catholic League of Parent and Teachers Associations. The false report was corrected in an article appearing in the Archdiocesan newspaper, The Record.

This false report has been surfacing periodically for the last seven years. The Illinois attorney general's office reports it has received a thousand letters of protest each week during these seven years.

Like the false report concerning a petition filed with the Federal Communications Commission by Madalyn O'Hair to take religious broadcasting off radio and television, this report will not die. Consequently hundreds of sincere people have spent thousands of dollars to oppose something that never existed. One has to wonder if some enemy of righteousness and morality is not keeping these false rumors alive in order to make the Lord's people appear dumb and foolish.

Those asked to join moral crusades on issues they are not fully informed on are urged to check with reliable sources before acting.

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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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Baptist Hospitals' president retires

Homer D. Coggins, president of Baptist Hospitals, Inc. since 1974 has retired effective Apr. 17, 1984. He announced his decision at a meeting of the board of directors of BHI in Lexington. He will continue as a consultant for a period of time.

The newly-appointed president of BHI is Ben R. Brewer, president of The Louisville Baptist Hospitals. He will continue for a time as president of The Louisville Baptist Hospitals Division, made up of Highlands Baptist Hospital and Baptist Hospital East.

Coggins joined the BHI family in 1955 as administrator at Central Baptist Hospital in Lexington. In 1965, he moved to Louisville where he worked as executive vice president of Kentucky Baptist Hospital until January 1974 when he was named president of BHI.

Coggins is a past president of the Kentucky Hospital Association, Southwide Baptist Hospital Association, Baptist Hospital Association, Lexington Hospital and Louisville Hospital Councils, and has served on many councils and committees in both the State Hospital Association and the American Hospital Association.

He is a graduate of Oklahoma Baptist University with a BS in Business Administration. Coggins has been the recipient of numerous awards and distinctions.

Brewer joined BHI in 1958 as administrator of Western Baptist Hospital in Paducah. In 1965 he left to become administrator at Central Baptist Hos-

pital in Lexington. From there he moved to president of The Louisville Baptist Hospitals in 1976.

Brewer received a BS from Memphis State University and a masters in hospital administration from Washington University in St. Louis, Mo. He completed a residency in administration at Baptist Memorial Hospital in Memphis, followed by three years as an assistant administrator of Georgia Baptist Hospital in Atlanta before joining the hospital program in Kentucky in 1958.

Brewer is a past president of the Kentucky Hospital Association, a fellow in the American College of Hospital Administrators, a member of the board of directors of the American Protestant Hospital Association and a member of the board of directors of Watterson College. He has held numerous other committee, council and board appointments with the State Hospital Association and the American Hospital Association.

These two men share a common philosophy about Baptist Hospitals Inc. They are quick to give credit for BHI's success in the health care industry to its 4000 employees and medical staffs. They feel this success is based on the cumulative effect of hard work, mutual confidence, respect, initiative and dedicated service to the patients of its several hospitals.

They also cite a resource not considered enough—the unique ministry of Christian caring through the hospital programs. Baptists in Kentucky have given strong support to the hospital

program since the opening of the first hospital in Louisville in 1924.

BHI has continued to provide a Christian witness to patients and community. Although the hospitals face challenges on many fronts, Brewer and Coggins are both confident that the hospital program is strong and will continue to render a vitally needed service.

Baptist Hospitals Inc. is a multi-hospital system comprised of four owned hospitals and one hospital operated under contract. It also owns and operates a Data Processing Division which supports all of the data processing needs of the corporation's various divisions.

BHI has an annual revenue base of approximately \$140 million. It employs some 4000 full and part time employees with an annual payroll of \$56 million, making it one of Kentucky's larger employers. In addition to the five owned and managed hospitals with 1422 beds, it also owns three professional office buildings for physicians. Two additional professional buildings are under development.

The BHI divisions have recently finished an expansion and renovation program costing \$43 million. Financing for recent construction programs was provided by a revenue bond issue in the amount of \$79,950,000. The four hospitals and their properties are owned by BHI, a wholly owned, non-profit corporation, with a close working relationship to the Kentucky Baptist Convention.



Brewer [left] and Coggins

The BHI hospitals are Central Baptist Hospital, Lexington, Tommy J. Smith, president; Western Baptist Hospital, Paducah, H. Earl Feezor, president; Baptist Hospital East and Highlands Baptist Hospital, Louisville, Ben R. Brewer, president; and Health Data Network, Louisville, Bill Mathis, president. The Southeastern Kentucky Baptist Hospital in Corbin, Kerry Gillihan, administrator, is under a management contract with a division of BHI.

viewpoint

Reservations but not strong reaction to SBC Forum session

by Dick Allison
Pastor, Georgetown Baptist Church
Georgetown, Kentucky

When the announcement was made in March of another pre-convention option, the "SBC Forum," I had some reservations but no really strong reaction. The program personalities are attractive and the fact that Bill Bruster, a good friend from my Knoxville days, is the publicity chairman for the event made me feel that thoughtful planning had certainly been done before such an announcement was made.

I still feel that is probably true but my reservations about the wisdom of having such an event continue to grow, especially after reading Cecil Sherman's "Viewpoint" in the Apr. 17 issue of Western Recorder. Sherman's article confirms what I have been afraid of all along. We really are moving one more step down the road toward a polarization of our convention so complete that we will not be able to talk to each other

any more. Now we are going to meet separately, each group "talking a language they can understand, dealing with an agenda they recognize."

Frankly, that breaks my heart. I understand and have personally experienced some of the frustrations of recent conventions and pre-convention meetings. Some, but certainly not all, recent pastor's conferences have had an angry spirit about them, and I am always uncomfortable in that kind of setting. Some conventions have affected me in the same way.

To be completely honest, for many years, beginning long before the present controversies arose, I have chosen to spend about half my time on the preliminary meeting days in the WMU conference because it provides a balance that has been very important to me. The difference, however, is that I never understood the WMU conference to be for "my side" and the Pastor's Conference to be for "their side."

It is this matter of choosing sides that is at the heart of my concern. I am not

hesitant to take sides on issues which seem to me to be important. My guess is that Cecil Sherman and I have voted alike many more times than we have voted differently on issues which have been before our convention over the last few years. That does not mean I consider myself to be on his side as over against somebody else's side. It simply means we think alike on a number of issues and have exercised our freedom to express our views in ways we deemed appropriate.

When Sherman suggests that there is a Christian Life Commission gospel and an Evangelism Division gospel, and implies that one of the pre-convention meetings will be for the adherents to one gospel and the other meeting will be for the adherents to the other gospel, I must protest with every fiber of my being. If, in fact, we are a people with two gospels, the sooner we can split the better, but I don't believe it for a moment!

Southern Baptists generally have supported both the Christian Life Commission and the Evangelism Division, obviously with varying degrees of enthusiasm at various times. I for one want to be counted as a strong supporter of both for each is emphasizing important dimensions of the one gospel.

For 30 years I have preached that there is no greater heresy among us than the one which separates concern

for evangelism from concern for social ministry. I have understood Sherman to be preaching for the same thing but I do not believe his witness to the oneness of the gospel with its personal and social dimensions is strengthened by some of the comments he made in his column.

There are many things about the proposed SBC Forum which are appealing and I may very well end up attending some of it. It is more attractive to me personally than certain portions of the Pastor's Conference program.

On the other hand, my inclination right now is to stay with the Pastor's Conference (and the WMU conference, of course!) because I fear the polarization which results from groups clearly divided along ideological lines talking about each other but not with each other. I would like to see an open discussion among Baptists about ways to structure meetings like these so a better balance could be achieved. In the meantime, I want whatever actions I take to contribute to communication, not polarization.

I am not being facetious when I promise to pray for the participants in both the Pastor's Conference and the SBC Forum that in spite of reservations about the wisdom of holding separate conferences, real witness may be given to the oneness of the Body of Christ and to the wholeness of the gospel.

After editing this paper 25 years, the dean of Southern Baptist journalists paused to share his views of the profession he knows so well.

DALEY OBSERVATIONS

by Rick Reynolds

Rick Reynolds, a former Western Recorder journalism intern, conducted the following interview with C. R. Daley in 1982 upon Daley's 25th anniversary as editor of the paper.

The mice in Aesop's fable could not put a warning bell around the neck of the cat so they had to always be vigilant about danger. Today, worldly influences stalk Baptist thinking like a cat but a strong Baptist newspaper is an open forum that can sound a warning.

C. R. Daley, editor of Western Recorder for 25 years, manages the newspaper so more than 56,000 subscribers will be informed about Baptist concerns and able to discern truth.

"I believe as long as Southern Baptists have the true facts and a toehold on the issues, they can be trusted to make the right decisions. Lack of information is our biggest enemy," said Daley, who edits the SBC's second oldest paper founded in 1826.

"There are so many factors in making decisions that the average person in the pew cannot be aware of all these factors. The people have to be very, very respon-

sible. Instead of being 'yes' people and automatically taking the viewpoint of the administration they have to ask questions," advised Daley.

"Church members can raise questions in a congregation but in a large organization like the Kentucky Baptist Convention you can't have a true democracy," he observed.

"Trust doesn't mean blind loyalty. Every leader should be called upon to give an account of himself," cautioned Daley.

"Part of an editor's role is to challenge traditional positions. The editor has to be objective about policies and, if need be, criticize them. The organizational leadership is always looking for support and understandably doesn't relish being opposed. So the Baptist paper has to be free of organizational leadership. The editor needs to answer to a committee not controlled by the executive leadership. We need to write clear guidelines to guarantee freedom," Daley declared.

"There is a necessity for a free press. An independent press for Baptists is just as important as a free press for America. Baptists can compare with America in that we have developed a power structure. It should have a system of checks and balances."

The newspaper allows everyone a

chance to participate in the democratic process through letters to the editor, news articles, informative stories and editorials. An editor like Daley is responsible for this flow of information and issues.

Daley, a farm boy from Georgia, viewed the newspaper as just another denominational job when called as editor in 1957. He said the job "offered an opportunity to influence the pastorate than if I had remained in the pastorate. I had the theological training and pastoral experience but a limited knowledge of journalism and the mechanics of circulation, promotion and finances."

But Daley soon saw the long term influence of the editor's position.

"I became more careful in my editorial positions. I selected issues to fashion Baptist thought and impact on the world. I had a growing concern for religious liberty and maintaining the democracy proven among Baptists which is always threatened in a growing denomination. I had to separate Baptist tradition from biblical truth," said the editor whose 5'9" frame holds a giant's stature in the convention.

In 25 years Daley has seen many changes take place in Baptist life.

"I saw Baptists becoming more a part of the mainstream of American Christianity. Baptists in early America tended to be strong on separation and reluctant to join religious groups with common goals. In the early history we were strongly anti-Catholic. We came to realize that the hope of the world as far as religion is concerned doesn't rest with Baptists alone. Baptists were reluctant to become involved in social ministries. Baptists were slow becoming concerned about segregation. For much of history we contributed to it. I think that's turned around," suggested Daley.

"Baptists have never put stock in uniformity. We have always been a diverse group. We haven't put stock in doctrinal statements. We've been satisfied with the way the Bible states it," stated Daley.

He sees definite strengths in Kentucky Baptist Convention programs.

"We have the most effective direct mission program in the Southern Baptist Convention. We are doing a rather effective job of reaching isolated areas in parts of Appalachia," claimed Daley.

"We are doing an outstanding job of Christian education with three liberal arts colleges and two other schools training for special groups," observed Daley, who was once a professor at Georgetown College.

"Specifically, we have one of the best assembly programs not only in the summer for youth but also year-round training at Cedarmore.

"The most impressive thing about Kentucky Baptists now is a spirit of harmony and unity free from denominational poli-

"I believe as long as Southern Baptists have the true facts and a toehold on the issues, they can be trusted to make the right decisions. Lack of information is our biggest enemy."

tics. I think that comes from a fair and balanced administration of the executive secretary. We haven't had politically ambitious preachers at least that have surfaced," stated Daley.

"There is always a struggle in the soul of an editor in what to say and how to say it," Daley admitted. "I would always like to be liked. I would never take a stand just to be controversial. I never write an editorial that causes problems that I don't have second thoughts," he reflected. "The greatest concern is what to write. The struggle comes over what you believe is right and what would please many people such as Bible reading in public schools and prayer."

Religious liberty is a characteristic of Baptists. However, Daley points to the human nature that is willing to accept authority. "It's not easy to be a Baptist and accept the burden of freedom that goes with it. Baptists, like everybody else, tend to want someone to tell them what is right and what to believe.

"Many people see the minister as the man of God who somehow has a pipeline to the truth, and it's a great temptation for preachers to take advantage of that attitude. It's even a temptation for me as an editor. When I write editorials I realize that to some readers I am speaking with religious authority. I am speaking with religious authority. I am speaking with religious authority. I try to make it clear that I am one Baptist giving my opinions on an issue.

"Every time I sit down to write I ask, 'Will this bring more support for what Baptists are doing around the world or will it be divisive and lead to less cooperation?' The editor has to take a long view about what is best for Baptists. You have to be on the cutting edge. An editor has to discern things that are not clear at the time.

"If an editor is not committed to the denominational organization he doesn't deserve to be there," said Daley.

"When I retire I want to leave the newspaper with an image of denominational loyalty, dependability and honesty so Kentucky Baptists can trust the integrity of the paper."

"There is a necessity for a free press. An independent press for Baptists is just as important as a free press for America."



Marbles instead of greatness: the Daley I know

by James H. Cox, Associate Editor

Years ago I read an incident about a mother and her young son who were to be in the company of a very famous person. The mother had prepared the small lad sufficiently, she thought. Yet, when the time came to shake hands on such an auspicious occasion, the boy extended his left hand to the guest, keeping his right hand in his pocket.

"Why don't you give him your right hand?" the mother inquired of her son.

"Can't," said the boy. "Got my marbles in it."

Marbles instead of greatness.

C. R. Daley could have been that little boy. To him, marbles would be more important than trying to impress anybody. He never had time to be pretentious. What you saw was what you got.

"Earthy," somebody once described him.

Daley loved it.

If ever there was a man who lived like he wrote, Daley was the man. He didn't have time to wear two hats—to be something he wasn't.

He sought to bring about a better life for all humanity through the editorials he wrote.

And in his personal life, he gave it his continuing best shot.

Cultivating beautiful roses of many varieties to adorn the sanctuary of his church and the hospital rooms of many patients has brought him personal satisfaction for years.

The bountiful gifts from his vegetable garden have satisfied literally hundreds of Louisvillians across the decades.

Pecans which he personally gathered on his hands and knees which fell from trees on the small farm in Georgia where he was born have been special treats to many Kentuckians at Christmastime for years.

He has counseled scores of distressed pastors, helped them relocate when they needed to and restored harmony in churches which were hurting in the wake of less than happy separations from their pastors.

Daley took time to regularly comfort the bereaved, often driving long distances to console them during their times of grief. He has ministered to the afflicted, to those whom life has seemingly passed by, to those who have needed a friend to lean on.

Could someone who didn't live the part write with such understanding and compassion for his fellow man?

Daley stood up for the little man, too.

Coming from the deep South he would be expected by some to be a racial bigot. As any faithful reader of "Daley Observations" knows, nothing is farther from the truth. To my knowledge there is not a prejudiced bone in the man's body against any individual based on his race, creed, religion, skin color, geography or any other trait or quality.

When he read the scriptures and they



said, "God is no respecter of persons," Daley accepted them on face value.

Always for the underdog, he pulled for the poor. He gave quietly, often sacrificially to help the less fortunate.

Anonymously, he contributed again and again to help worthy college and seminary students with limited financial means reach the goals toward which they felt called. He made no "show" of this, nor did he desire recognition for it. It was part of his permanent philosophy of helping those who needed his help.

The times are too numerous to recall when he returned a portion or all of the honorariums he received for speaking to the churches or institutions which had given them, to assist in some worthy endeavors at those places of service.

He was never impressed by affluent denominational boards or committees who in their zealotry overindulged a few well paid executives with generous parting gifts at retirement time. He was sharply criticized by some for calling the hand of one such committee in print, yet I suspect there were literally thousands of readers who were privately cheering him on.

To me, it seemed the only people he had contempt for were those who by their actions had contempt for others.

If there has been a champion for separation of church and state among Southern Baptists in our time, surely it must have been C. R. Daley. Perhaps more than any other issue Daley has ridden

herd for all of us on this one, pulling out all the stops to keep this basic Baptist tenet intact.

Doggedly, he has stayed with the lawmakers in Frankfort and in Washington to protect the rights of citizens which he interpreted in the U. S. Constitution. While some have not agreed with him on this and other controversial issues, I don't recall seeing him respond to anyone without respect for that person's point of view. He valued an individual's own rights too much to have done otherwise.

Daley has always had a lighter side in addition to the more subdued serious one. There were times, in fact, when the casual observer might have wondered if he could be serious about anything!

Perhaps typical of the preacher in him, he liked a good joke and he could tell some of the best ones himself. You knew in conversation when those "smile lines" began to appear around the edges of his facial features that something funny was about to be said. Once in awhile he was hilariously funny without intending to be.

I shall not soon forget the morning he came to my hospital room following emergency surgery a few years ago. My wife had arrived at about the same time, and he had brought the loveliest home grown flowers with him. As my wife arranged them in a vase, I decided both of these key people in my life might as well simultaneously hear an important message from my physician.

Leaning up and in considerable pain I

was able to muster, "The doctor says I'm not to think about returning to work for at least six weeks."

Quite seriously, Daley turned to my wife and—without changing his expression—asked, "Does this mean he won't be going with us to Williamsburg next week?"

When it dawned on me that he really was serious, I literally held my side and laughed out loud. I didn't know if he thought the doctor was joking, or I.

Two other qualities about Daley stand out in my mind—his tolerance and his integrity.

He would go the long way around the barn to avoid direct conflict with an employe or fellow Baptist Building staffer—until there was absolutely no other alternative in resolving a situation. He demonstrated an inordinate amount of restraint in dealing with anyone who did not perform to his level of competency and capability. He went out of his way to give a person opportunities to measure up to the potential within him.

Finally, he has been "exhibit A" to me on the matter of integrity. He has inspired me and I'm sure many others with his devotion to all that is good and right in the matter of financial affairs, use of time, relationships, reporting travel expenses and many other questions with moral and ethical implications. If I have learned about financial responsibility and stewardship at any point in my life, I have learned it under Daley, for he conducted all of his business and personal affairs on the highest level.

He has been a worthy caretaker of the funds entrusted to him, also, and encouraged his staff to adopt that attitude by example. He cautioned us against any appearance of evil or wrongdoing, and urged us to put limited funds to the best possible use.

While he loved to fish and hunt, his opportunities were limited to pursue these diversions. But when he could get away, it was obviously a welcome respite in an often hectic schedule. He was considerate enough to realize not all of us are fishermen, too, and to grant his associates the privilege of occasionally pursuing our own interests apart from the day-to-day routine.

In an editorial announcing Daley's retirement last fall fellow editor Gene Puckett of North Carolina's Biblical Recorder, also one of Daley's former associates, called Daley "the kind of man every son wants for a father and every father wants for a son." With that I heartily agree.

I have been able to trust Daley as my friend, and could do so with my life.

The world has been richly blessed by C. R. Daley. If we could have more Daleys and less everything else, heaven would begin on earth for us all.

Marbles instead of greatness. To him, marbles would have always come first. What a man!

From Baptist Banner to Western Recorder

Daley era continues rich tradition

by Susan Shaw

Susan Shaw, a former Western Recorder journalism intern, is presently in the doctoral program at Southern Baptist Theological Seminary.

For most of us, Western Recorder just somehow inherently seems part of Kentucky Baptist life. Week by week, it's always there with state and national Baptist news. In fact, I find it difficult to imagine Kentucky Baptists without Western Recorder. But there was a time when "Kentucky Baptist newsjournal" didn't mean Western Recorder.

The first Baptist publication in Kentucky, and second in the South, was The Kentucky Missionary and Theological Magazine which appeared in 1812. It lasted only a few months, however, and was discontinued in 1813 due to the hardships brought on by the War of 1812.

The Kentucky Missionary and Theological Magazine was followed in 1813 by The Gospel Herald. Its editor, Silas Mercer Noel, was one of the early leaders to call for the organization of Baptists. When the Kentucky Baptist Convention finally met, Noel was elected its first moderator.

For the next 10 years there is no record of a Baptist publication in the state. In 1823 The Baptist Monitor and Political Compiler appeared, lasting only about a year.

The Baptist Register appeared in late

1825 or early 1826, and shortly its name was changed to The Baptist Recorder, which lasted until 1830.

Meanwhile, The Western Intelligencer appeared for about a year in 1828, a weekly publication out of Elizabethtown.

In 1830 The Baptist Herald and Georgetown Literary Register appeared as successor to The Baptist Recorder. It was edited by Uriel B. Chambers. Combating Campbellite theology was its primary purpose. Its name was changed to The Baptist Chronicle and Georgetown Literary Register, and finally part of the name was dropped and it became The Baptist Chronicle. In 1830 The Baptist Recorder merged with the Chronicle, but despite this effort finances caused the Chronicle to be discontinued in December 1832.

After this Chambers began publishing a weekly at first called The Cross and later known as The Cross and Baptist Banner, whose beginning coincided with the first state organization of Baptists in March 1832. Yet this first convention was a failure and in 1837 the convention name was changed to the General Association of Baptists in Kentucky. The paper merged with the official publication of Ohio Baptists, The Baptist Weekly Journal of the Mississippi Valley. The resulting paper became The Cross and Baptist Journal of the Mississippi Valley and was published in Cincinnati.

Baptist Banner appears

Next to appear in Kentucky was The

Baptist Banner, a semimonthly publication begun in Shelbyville in 1834. Its editor was James Wilson, MD. One of the paper's chief purposes was to oppose the newly founded Kentucky Baptist Convention.

John L. Waller became editor in 1835 and merged the paper with other Baptist periodicals in other states. The merged paper was known as The Baptist Banner and Western Pioneer. Four years later, the name was changed back to The Baptist Banner.

Meanwhile, the General Association kept its eye on the paper. In adjourned session June 3, 1837 a resolution was adopted recommending The Baptist Banner "to the Baptist churches of Kentucky as worthy of their patronage, and that we will individually use our exertions to increase its circulation."

Then in the second session of the General Association in 1838 at Bowling Green a motion carried to endorse the Baptist Banner, published in Louisville, "among the most efficiently edited papers in the west," having about 1600 subscribers. It was then voted "That, if the proprietors will consent to the arrangement, this Association will take the editorial department of that paper under its immediate patronage, upon the same terms that the present editor is now compensated." The following was then adopted: "Resolved, That in case such arrangement be made. Brother John L. Waller is hereby appointed our editor with a salary of one thousand dollars."

In 1850 at the 13th annual session of the General Assembly held in Covington the Baptist Banner was strongly recommended "as highly deserving the patronage of our ministry and people."

At last, June 4, 1851, the paper's masthead carried the name of Western Recorder. The editorial staff consisted of editor John L. Waller, R. L. Thurman and A. W. LaRue. The paper was recommended as "eminently worthy of the patronage of our denomination," and it was "Resolved, That our ministers be earnestly requested to use their influence to extend the circulation of the Recorder."

The General Association, meeting at New Castle in October 1853, declared that the interest in Western Recorder would be greatly increased "by more frequent contributions from the brethren, and earnestly we call their attention to this subject." Also the editor of the periodical was respectfully requested "to place the merits and claims of our educational and missionary organizations more frequently and prominently before the readers."

Meeting at Georgetown in 1858 the General Association highly approved Western Recorder "especially as far as it is free from the personal and unchristian bitterness, which often characterized the religious press."

In February 1855 the headquarters of the General Association were located in Walnut Street Baptist Church in Louisville, as well as the offices of Western



Caricature by Wendell Arnett, Louisville

Recorder.

During the mid 1850's the landmarkism controversy was at its height. Even then, Western Recorder editorials were quick to defend Baptist beliefs, especially the right to disagree.

Eighteen sixty-three saw the temporary discontinuation of Western Recorder due to the war. The paper could not resume until "the national affairs will justify it, and the co-operation of the brethren will encourage the attempt." Later that same year the paper was back in business.

Oct. 1, 1887 A. C. Caperton, who had owned and edited the Recorder for 16 years, sold the paper "with all its belongings" to Harvey, McFarran and Company. Caperton said: "We have given all the energies of our mind, soul and body to the paper. . . . A. B. Cabaniss has put in all his time for the last nine years preaching, lecturing and visiting from house to house" for the paper.

T. T. Eaton, pastor of Walnut Street Baptist Church, was chosen editor; W. P. Harvey, business manager; and T. B. Craighead was retained from the former management as assistant editor. The first issue published under the direction of the new management was dated Oct. 6, 1887.

This new era also saw one of the most controversial periods in the life of Western Recorder, Southern Seminary and the Southern Baptist Convention—the Whitsitt controversy.

Whitsitt causes controversy

In 1880 W. H. Whitsitt, professor of church history at Southern, made an investigation of English Baptist history in the British Museum and Bodleian Library. Whitsitt set forth his findings in a scholarly journal, the Independent, in a series of anonymous editorials. A few lines from the first editorial explain Whitsitt's position: "It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the act, which no respectable authority has yet the temerity to call in question, that prior to the comparatively recent date of 1641 none of the people, who are known as Baptists were immersed. . . . Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. . . . We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644."

While these articles provoked some discussion among Baptists, they were generally regarded as the word of some Pedobaptist. Fifteen years passed before the editorials' author was known publicly. In 1895 Whitsitt wrote the article on Baptists for Johnson's Cyclopaedia. Here he gave his views of English Baptist history and signed his name to the article.

The controversy hit Kentucky when J. H. Spencer attacked Whitsitt's position in an article published in Western Recorder Apr. 23, 1896. By this time Whitsitt had become president of Southern Seminary.

The battle truly began to rage with the June 4 issue in which editor Eaton attacked Whitsitt. From this time on Eaton as editor of Western Recorder became the leader of Whitsitt's opponents.

Historical Table

July 1, 1957. New Kentucky Baptist Building opened and was dedicated. It was also C. R. Daley's first day on the job as editor of Western Recorder.

1963. George Raleigh Jewell, who joined the Recorder staff in 1926 as editorial secretary, retired after 37 years of service, longest tenure of one employe in the paper's history.

June 20, 1963. R. Gene Puckett, former editor of the Ohio Baptist Messenger, joined the staff as assistant editor. He served until July 30, 1966, when he became editor of The Maryland Baptist. He is presently editor of North Carolina's Biblical Recorder.

Sept. 1, 1966. George W. Knight became assistant editor, serving until Sept. 19, 1968, when he joined the Baptist Sunday School Board staff. He was later editor of Home Life and now operates his own editorial consulting firm in Nashville.

1968. A printing shop operated by Western Recorder in the Baptist Building was reevaluated and the decision made to retain it. New equipment in excess of \$60,000 was purchased and installed.

Sept. 26, 1968. Bobby S. Terry succeeded George W. Knight. He served until Aug. 15, 1975. During that time his title was changed from assistant to associate editor. He resigned to become editor of Missouri's Word & Way.

June 18, 1973. Larry High became the paper's first student journalism intern, in cooperation with Southern Baptist Theological Seminary. Since then, 30 individuals have gone through the program. Graduates are serving in communications areas with all four SBC boards, as associates on three other state Baptist newspapers, several secular papers and in other public relations and writing capacities. The program has been a model adapted by other SBC and state convention agencies.

1974. Compuwriter and Davidson 700 press added to printing shop equipment.

1975. Goss community press and Heidelberg press purchased for printing shop.

Sept. 15, 1975. James H. Cox was elected associate editor. He had served 16 years

In his editorial Eaton said, "All the evidence we got hold of contradicts Dr. Whitsitt's theory." Another editorial, under the title "Dr. Whitsitt and Baptist History" by John T. Christian, claimed, "If there ever was a man who did not prove his case Dr. Wm. H. Whitsitt is that man." The article went on to say, "I assert without fear of contradiction, that Dr. Whitsitt has not a single historian to back up his position. He was guessing and that was all."

Over the course of the next few weeks Western Recorder carried some articles

in editorial, public relations, advertising and communications capacities with Belmont College, Nashville, and with the Baptist Sunday School Board.

July 14, 1977. The final Western Recorder to be produced in its own printing shop was issued. Diminishing revenue from this source had resulted in low profits and eventually deficits. Reluctantly, the printing era ended after 58 years and staff was reduced by 11 full time and three part time personnel. The remaining staff could now devote its energies to publishing rather than dividing between publishing and printing.

Nov. 30, 1977. Under a new contract with Landmark Community Newspapers Inc. of Shelbyville, Western Recorder changed its format from the long standing magazine to tabloid. The net result was an immediate savings of \$10,000 annually.

May 1980. The paper sponsored its first church page workshop, to help local church and associational staffs become more proficient in their abilities to communicate effectively on paper. Six of these workshops have now been held at various locations across the state, all of them successes.

October 1982. Courier service begun with a Southern Seminary student picking up church and associational pages every Monday at Elizabethtown and Lexington. These are combined into other pages for local editions.

October 1982. Free taped edition for the blind inaugurated in conjunction with Anchorage Studio for the Handicapped. Presently, about 60 persons benefit from this cassette tape ministry weekly.

August 1983. 57,000 names on paper's mailing list computerized, being added to equipment owned by the convention in the Baptist Building. Additions, deletions and retrieval time cut to a fraction as a result.

October 1983. Word processing equipment installed as a new phase of information preparation becomes available. The addition of six word processors also allows the paper to move into the era of telecommunications, receiving printed data by telephone lines from long distances. The future is now.

dealing with the controversy, some inflamed condemnations of the seminary president, others historical research intended to refute Whitsitt's position. Soon the whole convention was involved.

In an article by D. A. Ramsey of Freeman, W. Va., dated July 2, 1896, Freeman attacked the students who supported Whitsitt: "The notion is going the rounds in about all the papers that the students will stand by Dr. Whitsitt in the issue now before the Baptist world. . . . This is an imprudent as well as an unwise course for them to pursue until more light is

thrown upon the subject. Is Dr. Whitsitt infallible and the embodiment of historical perfection? . . . What do students know more than the brotherhood in common?"

At last a statement by Whitsitt appeared in the July 9, 1896 issue of the Recorder. Whitsitt pointed out, "Whether the people in England now called Baptists were in the practice of immersion before the year 1641 is purely a question of history. . . . (The rite of immersion) stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since the year 1641."

Whitsitt continued to say, "The Fundamental Articles of Faith of our Theological Seminary constitute one of the soundest creeds now current among Baptists. When I subscribed these articles 24 years ago I believed from the heart every doctrine set forth in them. I still joyfully hold and teach every word and line of them, and if I should ever cease to do so it would become my plain duty promptly to sever my connection with the institution."

In September a resolution by the Central Association of Kentucky Baptists appeared in the Recorder calling for Whitsitt's resignation.

The Long Run Association's September meeting must have been one of the most memorable in its history. As soon as preliminary business was out of the way discussion began of the Whitsitt matter.

John R. Sampey, one of Whitsitt's colleagues, took the floor and made "a very vigorous speech about two hours long" after efforts to stop debate and prevent Whitsitt's supporters from defending him. After resolutions were at last adopted affirming Whitsitt "as a brother of high character" and "a sound and Scriptural Baptist," Sampey once again took the floor and made his memorable statement which embodies the impassioned debate of the controversy: "I do not believe I will ever inflict a speech on Long Run Association as long as that one I dumped on you yesterday. In the second place, I do not believe I will ever make any such wild gestures, and jump over the pulpit as I did yesterday. Thirdly, Brother Moderator, I do not believe I will ever get half as mad as I was yesterday. And in the fourth place, I hope, in the goodness of God, nobody will ever stir me up to get me as mad as I was yesterday."

Still, week after week, not an issue of Western Recorder went by without some mention of the Whitsitt controversy. Whitsitt was censured by the 1896 Kentucky Baptist Convention and was the subject of great debate at the following Southern Baptist Convention.

Although no official action was taken against Whitsitt or the seminary in the 1896 and 1897 conventions, during the 1897 convention B. H. Carroll of Southwestern Seminary gave notice he would make a motion to dissolve all relations between the convention and the seminary at the next convention.

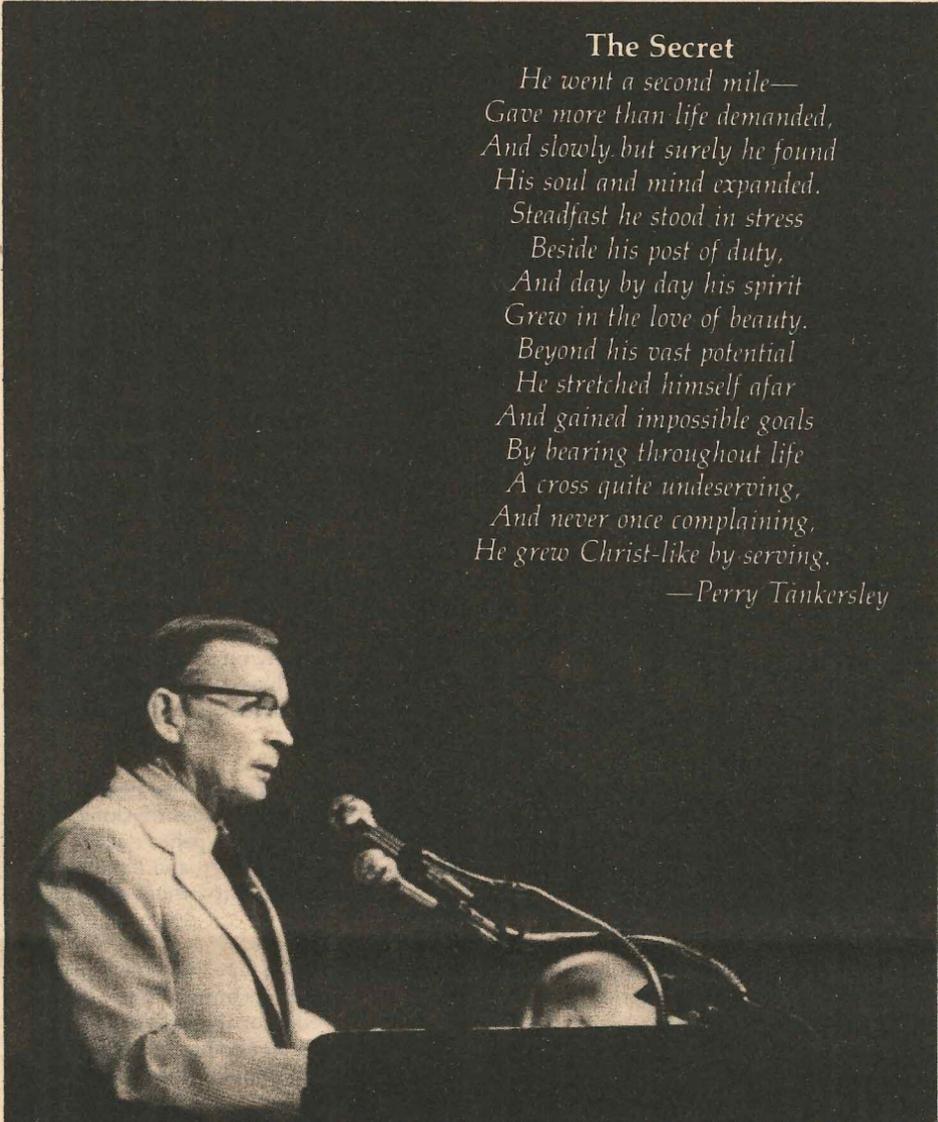
Finally July 13, 1898 Whitsitt sent his letter of resignation to the president of the board of trustees. The battle begun by the editor of Western Recorder had at last ended with the victory of Eaton and Whitsitt's opponents throughout the convention.

Continued on page 10

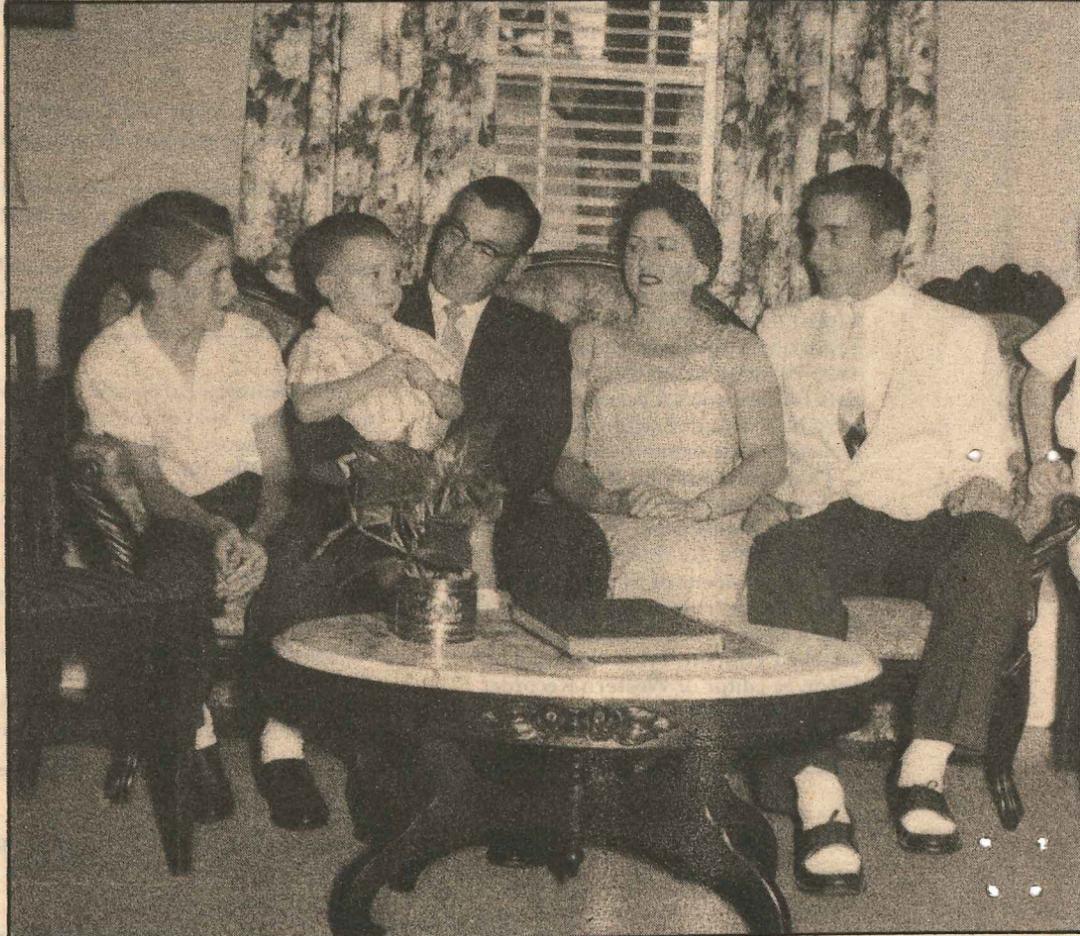
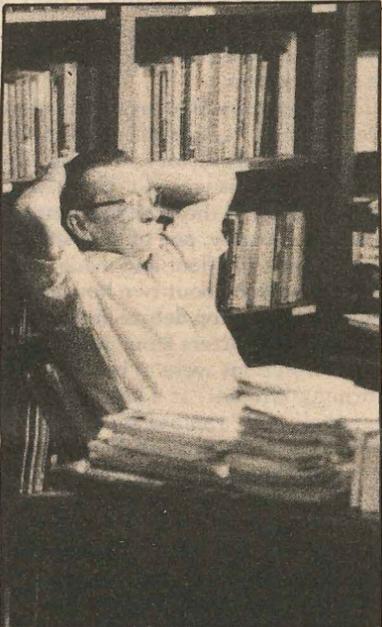
*In 1919, during the editorship of
J. W. Porter, Western Recorder became the official
publication of Kentucky Baptists.*

C. R. Daley: 27 years

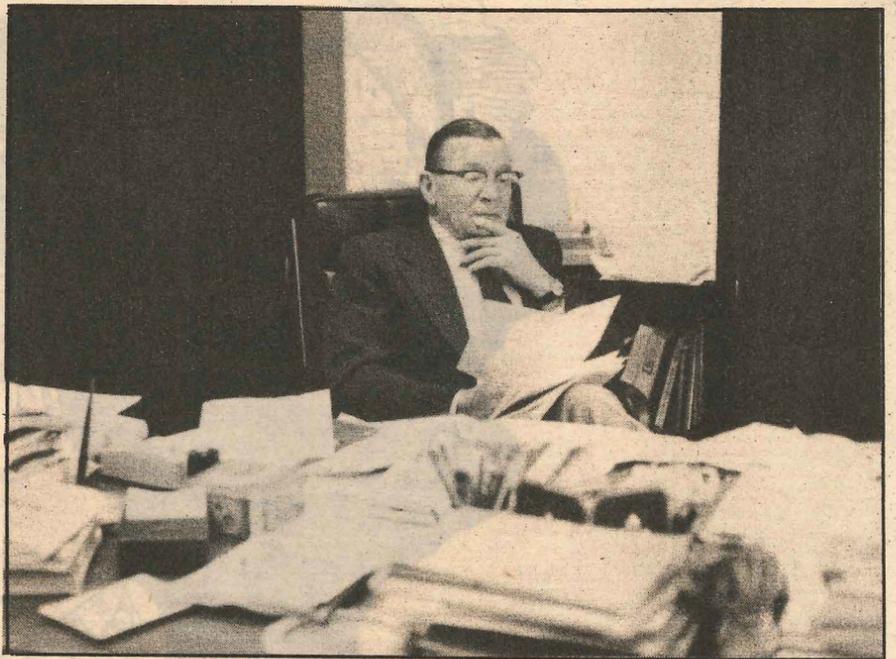
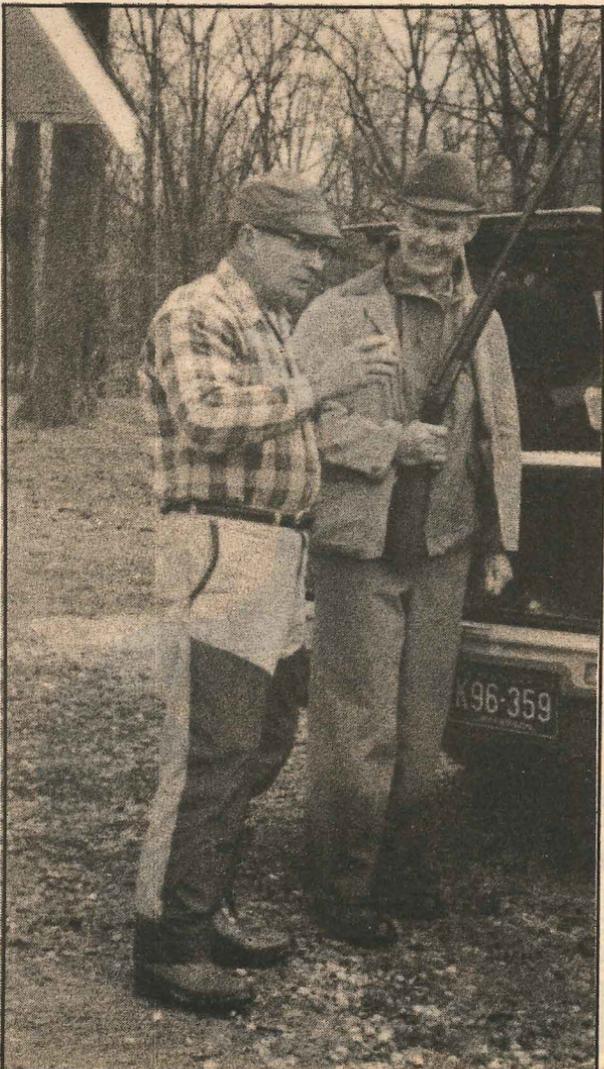
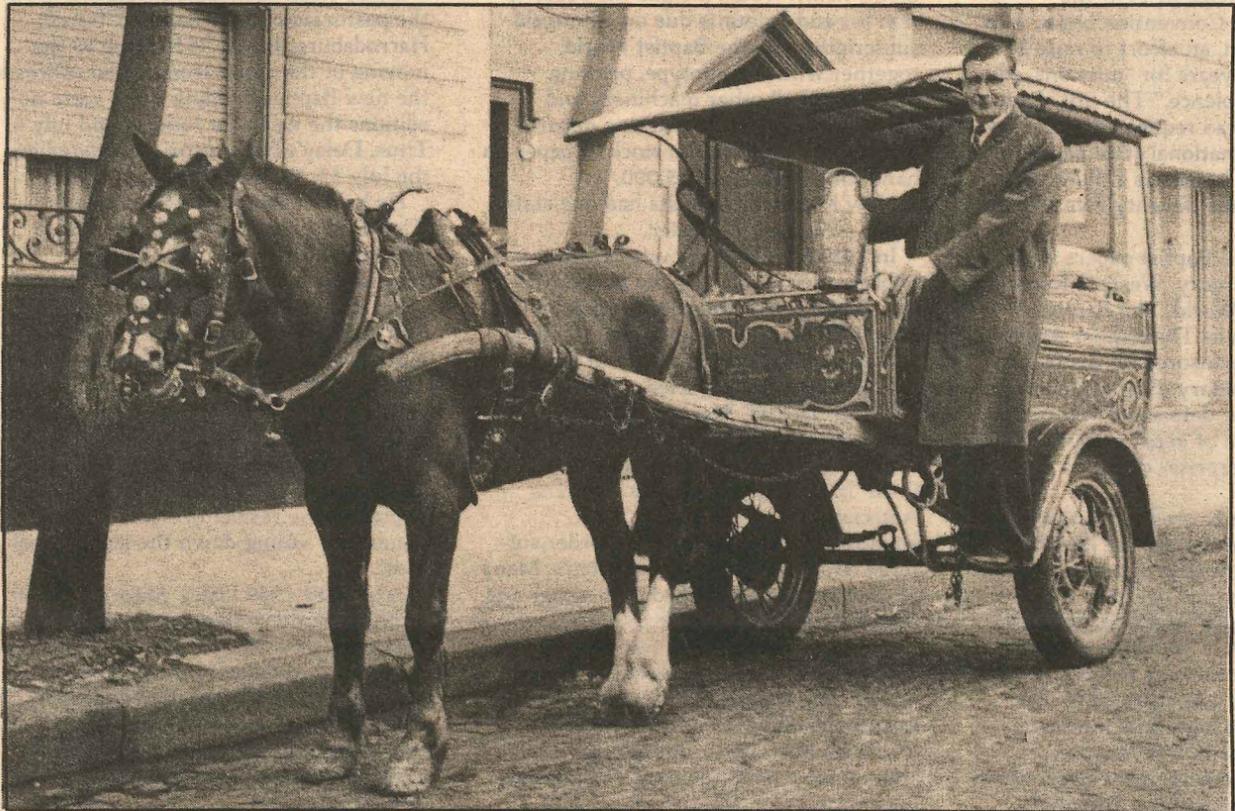
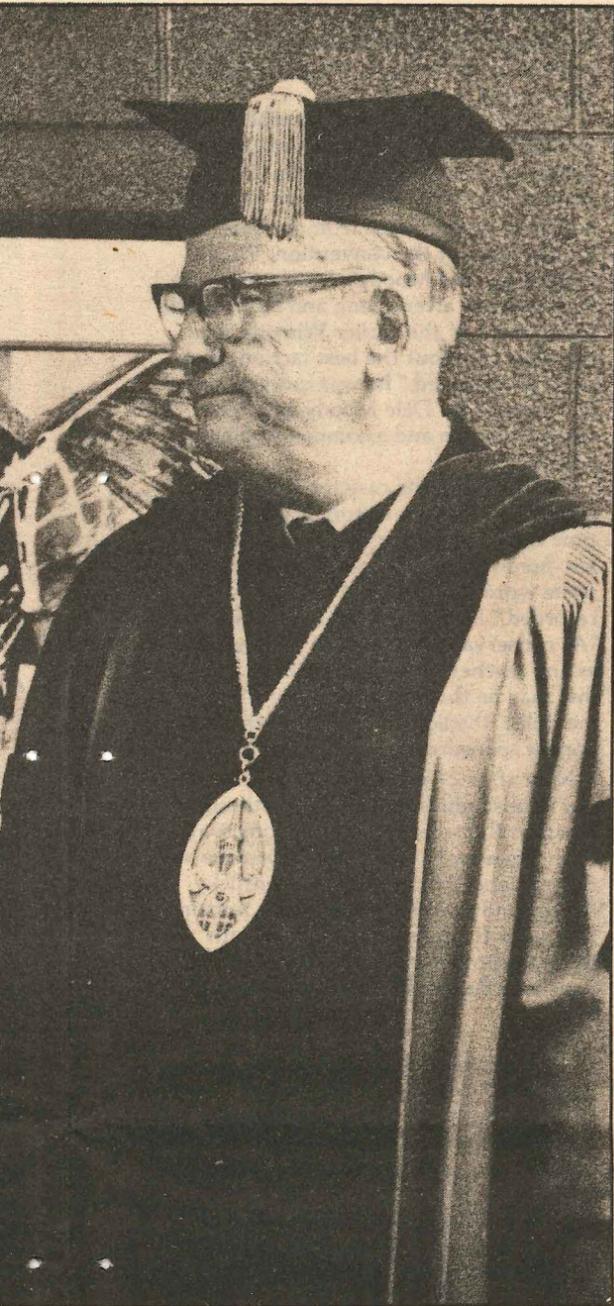
At last a statement by Whitliff...
 appeared in the July 3, 1984 issue of the...
 Recorder. Whitliff pointed out...
 the people in England now called...
 were in the process of...
 the year 1911 is purely a...
 for...
 or falls with the New Testament...
 not stand upon the practice of...
 people in England before or since the year...
 1911."...
 Whitliff continued to say...
 damaged Articles of Faith of our...
 logical...
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 date...
 years ago...
 decision...
 hold...
 them...
 would...
 never...



The Secret
 He went a second mile—
 Gave more than life demanded,
 And slowly but surely he found
 His soul and mind expanded.
 Steadfast he stood in stress
 Beside his post of duty,
 And day by day his spirit
 Grew in the love of beauty.
 Beyond his vast potential
 He stretched himself afar
 And gained impossible goals
 By bearing throughout life
 A cross quite undeserving,
 And never once complaining,
 He grew Christ-like by serving.
 —Perry Tankersley



ing the editorship of...
 Western Recorder became the official...
 publication of Kentucky Baptists.



Continued from page 7

At Eaton's death in June 1907 J. M. Weaver, pastor of Chestnut Street Baptist Church, was appointed acting editor of Western Recorder. In November C. M. Thompson was elected editor and held that position until July 1909 when he resigned to become pastor of First Baptist Church, Hopkinsville. The next editor was J. W. Porter, pastor of First Baptist Church, Lexington. Porter remained with the Recorder until January 1921.

Western Recorder becomes official publication

During Porter's tenure Western Recorder became the official publication of Kentucky Baptists. In 1919 the Southern Baptist Convention began a 75 Million Campaign, an effort to raise \$75 million over five years for "missions, education and benevolence." The SBC Executive Committee had requested states "to place the denominational state papers in all of our Baptist homes as a method of publicity during the Seventy Five Million Campaign."

At the time two Baptist papers were published in Kentucky, Western Recorder and The Baptist World. The Baptist World had begun as The Baptist Argus in 1897, a weekly sponsored by the faculty of Southern Seminary. One of its primary objectives was the defense of Whitsitt as well as promotion of departments of state work and all enterprises of the convention.

The Argus can be credited with bringing into existence the Baptist World Alliance. It was the first paper to advocate organizing Baptists all over the world. The editorial, which appeared unsigned, was written by A. T. Robertson, a Greek scholar on the seminary's faculty. In 1908 the paper's name was changed to The Baptist World because of its interest in promoting Baptist World Alliance.

At the 1919 meeting of the State Board of Missions in Kentucky at Broadway Baptist Church in Louisville a resolution was made that the board purchase the

papers. The publishers of Western Recorder made the board this offer: "First, We, the directors of the Baptist Book Concern and Publishers of the Western Recorder of Louisville, Kentucky, hereby offer to the Baptist State Board of Missions of Kentucky the Western Recorder and its entire subscription list, consisting of 10,000 subscribers, more, or less; the advertising contracts of said paper, for the sum of \$20,000. It is hereby understood and agreed to by both parties to this contract that the name of the paper shall be unchanged, and shall continue to be known as Western Recorder."

The Baptist World made this offer: "We will sell the paper and printing department, which would include the subscription list and amounts due on all unpaid subscriptions to the Baptist World, together with the linotype, printing presses and all other machinery and appliances used in the printing department, together with the stock of paper on hand for the sum of \$15,000."

Now Kentucky Baptists had one state paper—Western Recorder.

In 1921 V. I. Masters went from the publicity department of the Home Mission Board to fill the editor's position left vacant by Porter's resignation. Masters had also been associate editor of South Carolina's Baptist Courier and Virginia's Religious Herald. Masters stayed with the Recorder until 1942.

During his editorship came the 1937 flood. In a report to the 1937 General Association, L. C. Ray said, "The employees of the Western Recorder suffered (from the flood) as did others. Many of their homes were filled with water and their belongings a total loss."

Some of the employees were housed in the offices of General Headquarters for weeks. The department of publicity had to suspend all business for this time, which necessitated a considerable loss, and not alone in suspension of business. In common with all other plants and industries throughout the city, the Western Recorder continued to pay its

employees—at a cost of probably more than a thousand dollars during this time.

In 1942 John D. Freeman was elected editor. Freeman had been pastor of West Broadway Baptist Church, editor of Tennessee's Baptist and Reflector and executive secretary of the Tennessee Baptist Convention.

Freeman was followed by R. T. Skinner, pastor of First Baptist Church, Bowling Green.

Then in 1957 an era which was to span 27 years began on the day of the dedication of the new Kentucky Baptist Building—the editorship of Chauncey R. Daley.

Daley arrives to take his stand

Daley went to Western Recorder from the pastorate of First Baptist Church, Harrodsburg, July 1, 1957. Due to the moving of the paper from its old offices to the new Baptist Building there were no editions the weeks of June 27 and July 4. Thus, Daley's first editorial appeared in the July 11, 1957 edition.

He began calling the editorial page "Daley Observations" with the Aug. 8 issue and his picture made its first appearance in the Aug. 22 issue.

Like his predecessors, Daley did not fear to take a stand on issues affecting Southern Baptists. Early in his tenure Daley took a strong stand on alcohol. In October 1957 Daley commended the Kentucky State Fair Board and Governor Chandler for prohibiting sale of alcoholic beverages at the Kentucky State Fair, and he praised the residents of Warren County for voting down the legal sale of drink.

In January 1959 Daley editorialized on another Southern Seminary crisis. Thirteen faculty members had been dismissed, throwing the seminary into a turmoil. Daley commended president Duke McCall and the SBC investigating committee for their determination to keep the school accredited and declared the situation "far from hopeless."

Daley has tackled other issues from a 1960 proposal that the city of Louisville

purchase Churchill Downs to finance the University of Louisville to "blue laws" to federal aid for private education to the death penalty.

In 1983 Daley faced yet another crisis at Southern Seminary, this time involving professor Dale Moody. Moody, who had been criticized for his views on apostasy, had been under attack from various leaders throughout the convention. While Daley regarded Moody's separation from the seminary after a long and bitter battle reminiscent of the earlier Whitsitt controversy as "about the best [action] that could be expected," he was quick to voice his "respect for Dale Moody as a dedicated Christian and a competent biblical scholar."

As was often the case for Daley, he admitted, "Though editorial silence at this time might be a safer course for this editor, honesty and fairness demand that some word on [Moody's] behalf be recorded." Daley went on to call Moody "As conservative in most of his theology as any teacher at Southern Seminary and [he] may be the closest thing to a 'fundamentalist' theologian in any Southern Baptist sponsored seminary today."

Now after 27 years the dean of Southern Baptist editors is retiring. Although Western Recorder has come a long way from those early years, its importance and the influence of its editor on Kentucky Baptist and Southern Baptist life remains. Kentucky Baptists can look back with pride as another chapter of Kentucky and Southern Baptist history closes June 30, 1984.

Resources: *A History of Baptists in Kentucky* by Frank M. Masters and *Baptists in Kentucky 1776-1976*, edited by Leo Taylor Crismon, as well as back issues of Western Recorder.

Assistance in preparing the special section on C. R. Daley was provided by Western Recorder staff members Ray Hayes, George Strickland, Janis Whipple and Kim Whitehead.



Caricature by Wendell Arnett, Louisville

In the beginning . . . Reflection of a new editor

C. R. Daley's first editorial in *Western Recorder*, which appeared July 11, 1957, was appropriately titled "Reflection of a new editor." While launching the editor's career, the editorial put some things into writing which are still very much a part of the man himself and influence his thinking and writing in contemporary times. That first editorial is reprinted here.

Some have called it an honor; others say it's a promotion; a few regard it as the opposite; some even refer to it as a retirement but by far the most who have expressed themselves see in it a great opportunity for Kingdom service. I haven't recovered sufficiently from the shock to know exactly how to consider the election as editor of the *Western Recorder* but this one thing I'm convinced of—whatever else it is, it is the inscrutable, inexplicable will of God which moves his creatures with or without the sanction of human reason. Without journalistic background or many of the other prerequisites as the world regards qualifications, and without a wildest dream of even being editor of a state Baptist paper, here I am. I confess I have no long range plans—not even any short range plans. I do have some ideas now, some of which seem judicious and others which certainly would qualify as brainstorming. I know that at this point there are few things one could say as a new editor that he would not want to have to take back later, nevertheless, there are some convictions which I am reasonably certain I'll cling to from now to the end, be it soon or late.

The first is that my work shall be a ministry as much as was the classroom of Georgetown College or the pulpit of Harrodsburg Baptist Church. The same sense of divine guidance that took me to Georgetown and Harrodsburg has brought me here. When I left college teaching I felt nothing could ever give the same sense of fulfillment, and now I am just as certain that no place could ever give the same soul satisfaction as the personal pastoral ministry. I'm leaving what gives me all I could ever desire in happiness and a church which is a preacher's dream. Nothing less than a consciousness of God's command would budge me.

The next conviction is that with the responsibility of editorship of *Western Recorder* comes a heritage without paral-

lel. The paper has occupied a place in religious journalism which is truly unique. Of its editors I have known only the present retiring servant of God. In my judgment Dr. Skinner's work has been forthright, fair, progressive and exemplary in every way and I know it will be a matter of little feet to fit big shoes, but his own kind and encouraging words will be of inestimable value to me.

Another conviction of my soul is that no hour of history has been more critical for God's people called Baptists than this one. It ranks in my mind with the hour when Jesus commissioned the church with task or when Carey was ignited by God to set Baptists on missionary fire or when Judson and Rice saw right by New Testament light. The spiritual destiny of this world might well be determined by the response of Baptists to God in this generation. The place of this publication in that destiny is my soul's concern.

A belief of great comfort to me is that Baptist faith and convictions are found nowhere in finer or truer form than among Kentucky Baptists. With all the nobility of Baptists everywhere there is something about Kentucky Baptists that is distinct, different and grand, and my 13 years among them have made me a great debtor. Dr. George Ragland used to say it exactly as I feel it. "For Baptist orthodoxy to die, Kentucky Baptists would have to die first." I say this with full realization that Baptists in every place have privilege to the same feeling.

As to my own expressions on this page or elsewhere in the *Recorder*, I can only promise that whatever is said will be honest, sincere and personal convictions. Truth in reporting and sincerity in interpretation of events will be my guiding principle whatever the costs. If I praise, it will be honest; if I criticize or question, it will be with good intentions. I will always be willing to speak the truth as I am given power to know it and trust my fate to God and to Kentucky Baptists. I beseech your prayers, brethren, and your mercy. My prayer today and every day ahead is and will be that of Solomon in his dream, . . . "I am but a little child. I know not how to go out or come in . . . Give therefore thy servant an understanding heart . . . for who is able to judge this thy so great a people?"



C. R. Daley, Wisdom Weekly

by Wilmer C. Fields
Public Relations Secretary,
Executive Committee, SBC

It seems to be the fate of many public figures to be frozen into history at some dramatic moment of their careers. Chauncey Rakestraw Daley will be more fortunate in being remembered for a long consistently productive editorship over a record 27 years.

The measure of a man's greatness can be taken along the length of his shadow as he recedes into the past. Investment in a lifetime of worthy service brings returns on beyond retirement dates. Great lives never go out, according to Benjamin Harrison. They go on.

One of the precepts which has emerged from Christian experience is: dedicate your life to a great ideal and you, too, will become great. On the other hand, little minds think that nothing is right or worthwhile that is above their capacity. Commitment does what it must. Talent does what it can.

Chauncey Daley is one of those committed people of whom the world is not worthy; people, who like the pearl in the oyster, turn irritants into triumphs. He has had a perception of the obvious which few others can sense, an ability to shoot at something others cannot see and hit it.

It is the destiny of the editor-preacher-prophet, in Rudyard Kipling's words, "to draw the thing as he sees it for the God of things as they are." He has a strong sense of history and its lessons. Masfield talked about the "passionless eyes, long dead, that judged and glared." The Baptist editor must be aware of that "great cloud of witnesses."

But the editor, like others in our society, can degenerate into a mere antiquarian, a giant fossil, if he is not also alive to the realities of the moment. The paper he edits is a special platform from which he has opportunity to hold up a mirror to human nature. That is his newsman role. As an editorial writer, he must also have a strong future sense.

The *Western Recorder*, the Daley weekly, has demonstrated the interrelationships between publication, propagation and proclamation. Its jottings and

dottings have been—and continue to be—almanac and annual, archive and chronicle, gazette and scoreboard, seismograph and speedometer for Kentucky Baptists.

The *Western Recorder* is an endless book that moves onward in an atmosphere of events. That's what a newspaper is all about: action turned into words. It tells the constituency what is happening. Arthur Hays Sulzberger said of the *New York Times* what might be said in more pompous language of religious journals: "We tell the public which way the cat is jumping. The public will take care of the cat."

To provide "records that defy the tooth of time," the editor of a Baptist state paper must be—in addition to a preacher, evangelist and missionary-newsman, biographer, historiographer, amanuensis, scribe and master of the rolls.

Chauncey Daley, like a Gutenbergian Jove, has been a mover and shaker in Kentucky and beyond, providing information, insight, motivation and encouragement in the progress of the gospel. Seneca, a contemporary of Paul, said that a good pilot can sail even when his canvas is ripped. In a demanding role, Dr. Daley has functioned well in fair weather and foul, in season, out of season, spreading the light which Baptists have, sometimes with the candle, sometimes with the mirror that reflects it.

He has earned a niche in the Baptist hall of journalism fame and can retire in good order, respectable, creditable and enshrined in the hearts of great numbers of people. He has known "blushing honors" and has among the most observed of the observers. He also has learned to distrust the bubble "reputation," the aura popularis, and to depend for his dignification on more substantial stuff.

He has brought a new sense of worth to his profession. It is therefore appropriate to echo the tribute of Horace Greeley. "Then hail to the press! Chosen guardian of freedom! Strong sword-arm of justice! Bright sunbeam of truth!"

For him personally there are fitting words from another Baptist, John Milton, in *Paradise Lost*:

"Servant of God, well done!"

Dear Dr. Daley:

Upon contemplating what to put in this letter, many things came to mind. I decided to list some of the things for which I am grateful in my association with you.

First of all, thanks for enjoying(?) my corny jokes.

Thanks for the quail and old ham (a few years back), the pecans, banquets; and for including our mates in so many activities.

The personal touch you added to board meetings with planned agendas, refreshments and readily available information made things easier for the directors.

Your cooperation with the board and Kentucky Baptists in general is appreciated.

Thank you for coming to Kentucky and giving some of your best years to us.

Most importantly, I feel you have done what God wanted you to do.

I could go on and on but permit me one more statement. You have greatly enriched my life and I am thankful to have been associated with you for several years. Good luck to you and Mrs. Daley as you continue in God's will.

Best wishes,
Glenn Durham, Chairman
Board of Directors
Western Recorder

baptist news in brief

Three Canadian leaders positive about report

Three top Canadian Southern Baptist workers are generally positive about the recommendation of the Southern Baptist Convention Canada Study Committee, although all would have preferred the seating of messengers from Canadian churches.

The report, to be presented to the 1984 annual meeting of the Southern Baptist Convention in Kansas City, Mo., recommends that the constitution of the SBC not be changed to include Canada in its territory, but suggests a plan under which "all possible assistance" will be rendered to Canadian Southern Baptist churches.

Allen Schmidt, coordinator of missions work in Canada for the Northwest Baptist Convention, summed up the opinion of the three leaders by saying: "My first desire for Canada would be the seating of Canadian messengers. However, if that seems inappropriate in the Southern Baptist constituency, we feel the committee has done a good job of coming up with positive alternatives."

Schmidt was interviewed by Northwest Baptist Witness, along with two directors of missions for Canadian associations of the NWBC, Henry Blackaby of Delta, Brit. Col., and Jack Conner of Regina, Sask., on their reactions to the committee report.

The three agree Canadian churches will gain much more if the report is accepted than they would if messengers to the 1983 annual meeting had voted summarily to seat the Canadians.

The year of study has been instructive to Southern Baptists and to convention agencies. "Attitudes have changed through the study process," Schmidt said. He added, if the Canadians had been seated in 1983 no agency would have been given any particular instruction to become involved in Canada and the Canadian churches would have just become part of the mass rather than the focus of a particular effort.

Robinson-Green ministry causes SBC controversy

The ministry of long time Southern Baptist evangelist James Robison and his new associate Milton Green is causing a firestorm of controversy in the denomination.

"I am concerned," says James T. Draper Jr., president of the SBC and pastor of First Baptist Church, Euless, Tex. "It is a problem all over the country. It has divided friends; it has affected churches."

Over the past two years, seminars sponsored by the James Robison Evangelistic Association and featuring the Bible teaching of Green, a one-time carpet cleaner from Cleveland, Tenn., have attracted thousands of participants, many Southern Baptist. Critics see in the seminars charismatic teachings, including emphases on healing and demonology and an anti-local church, anti-pastor bias.

Draper, who is Robison's pastor at the Euless church, said he is concerned about what he thinks is an extreme emphasis on the demonic and an abuse of the doctrine of healing.

Robison's speaking engagements at several prominent Southern Baptist churches have been cancelled or postponed because of his new emphasis. Among them are First Baptist Church of Dallas, the nation's largest Protes-

tant congregation, and First Southern Baptist Church of Del City, Okla., where former SBC president Bailey E. Smith is pastor.

Tom Melzoni, executive director of church ministries at First Church, Dallas, said he asked pastor W. A. Criswell to postpone Robison's speaking engagement in 1983 "until there could be some clear definition of where James Robison stood theologically." Melzoni added he doubts "very seriously" if Robison will be rescheduled.

Smith said he cancelled because "I was afraid he would teach that sort of thing that I think is totally erroneous." Smith added the Green influence has been divisive. "They preach unity but the seminars have caused more divisiveness than I have seen in my lifetime."

Robison now is a frequent speaker at Pentecostal services. Critics say he is at best no longer preaching "traditional Southern Baptist" doctrines and at worst is simply no longer a Southern Baptist.

Campaigns yield 16,000 decisions in '83

Partnership evangelism campaigns in countries ranging from staunchly Catholic to predominantly Muslim, from spiritually receptive to apathetic, yielded 16,000 professions of faith last year.

The numbers of first-time decisions predictably were most impressive in two campaigns in South Korea, where more than 10,000 accepted Christ through the ministry of 51 Southern Baptist teams (208 volunteers altogether).

"Outside of my salvation experience, this is the greatest thing that has ever happened to me spiritually," said Connie Browning, from Holladay Baptist Church, Salt Lake City. "It was my privilege to see 17 people make professions of faith in one day!"

Similar testimonies were echoed by many of the 963 participants in 15 of the Foreign Mission Board-sponsored campaigns conducted last year, according to Billy R. Peacock, partnership evangelism consultant.

In Concepcion, Chile, a predominantly Catholic area, 1186 Chileans made first-time decisions. A mass rally at the close of the campaign drew 3000 people. In two campaigns in heavily Muslim Indonesia, more than 2000 accepted Christ. In North Brazil, 89 volunteers working with 26 churches reported 1091 professions in two partnerships.

Other campaigns included India, 400 conversions; Singapore (two campaigns), 166; Japan (three), 723; and Portugal, 21.

Women in Ministry plan conference

For the second year Southern Baptist Women in Ministry will sponsor a pre-Southern Baptist Convention meeting to stress the role of women in ministry within the SBC.

The Women in Ministry, SBC, conference, slated for June 9-10, 1984, at the Radisson-Muehlebach Hotel in Kansas City, is one of several meetings to be held prior to the annual meeting of the Southern Baptist Convention.

The conference is designed for women who, out of a sense of God's call, minister professionally in a local church in either a paid or volunteer staff position and women who, because of skills and vocational calling are em-



W. R. Davenport
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Campbellsville, KY 42718

campbellsville college today

Campbellsville College Salutes Chauncey Daley

Editor
Theologian
Educational Philosopher
Professor
Friend of Baptist Colleges

* * * *
May God bless you, Dr. Daley.

ployed by institutions, agencies and churches of the SBC, said Anne Neil, emeritus missionary of the Southern Baptist Foreign Mission Board and pastoral counselor at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Mrs. Neil is chairperson of the Women in Ministry, SBC, steering committee which planned this year's meeting. The conference also is open to both men and women who share an interest and concern for Women in Ministry, Mrs. Neil said.

Participants will explore the theme, "Exercising Our Gifts," she added, while also building support for women in ministry and creating awareness within the SBC of women in ministry. Promoting more understanding between men and women in ministry is also a goal of the conference, she said.

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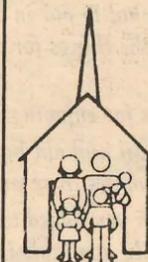
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on mission together



H. C. Chiles
Clear Creek Baptist School,
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sunday school lessons

LESSONS FOR APR. 29, 1984

Life and Work Series

A dedicated parent

Luke 1:30-35 During the period of betrothal, to the surprise of Mary, the angel Gabriel suddenly appeared in her presence and informed her that through the grace of God she had been chosen by God as the one to conceive and to become the mother of a child whose name would be "Jesus," fulfilling the promise in Isa. 7:14. Gabriel assured Mary that God had made her the object of much grace in choosing her as the human channel through whom the savior and redeemer would be brought into the world. Mary was startled by that announcement. For her encouragement, Gabriel also predicted and promised the greatness of Jesus Christ and the perpetuity of his kingdom. Gabriel's description of this one who was to come indicated he would be the long awaited messiah. This "Son of the Highest" deserves to be recognized as our savior and our sovereign.

Inasmuch as Mary was a virgin, she could not understand how she could bear a son, so she inquired of Gabriel, "How shall this be, seeing I know not a man?" Gabriel informed her that God had the ability to make possible the virgin birth.

Luke 1:38 With complete trust and beautiful submission Mary remarked, "Behold the handmaid of the Lord; be it unto me according to thy word." Thus she cheerfully committed herself

A friend named Daley

Among my earliest disappointments as executive secretary-treasurer was in learning that Chauncey Daley was planning to retire in 1984.

Not aware that he was to reach the age of 65 this soon, I had envisioned his being "on the team" when Kentucky Baptists celebrate our sesquicentennial in 1987. However, that was not to be, and in a month he will turn over the mantle he has worn so courageously these past 27 years.

Certain phrases characterize Daley, the editor: "He's a straight shooter;" "Fear of criticism has never tainted his zeal for truth;" "You always know where Daley stands;" "Brilliant mind, comprehensive understanding of Kentucky Baptists, and a skillful pen."

Other phrases characterize Daley, the person I've known since college days at Georgetown: "A man who loves and

appreciates the soil;" "No airs, no hidden agenda;" "A genuine fisherman;" "A heart of compassion;" "A person who is angered by hunger and injustice."

During the past year, his available and wise counsel has helped me make fewer mistakes than otherwise I might have made.

He has helped me discern what to do with a few "hot potatoes" before I got badly burned. He knows and has shared with me where the land mines are in Kentucky Baptist life.

Retiring? In one way, I suppose. But don't be surprised if one day when you're having lunch at Claudia Sanders, you see Marshall and Daley over in the corner, enjoying some ham-biscuits and red-eye gravy! He'll probably be giving me some needed and helpful advice on "handling hot potatoes."

to God as an instrument through which he might accomplish his precious will. When she expressed her willingness and readiness to be submissive to God's will, the angel took his departure from her presence.

Luke 1:46-50 Mary went to visit her cousin, who resided in the hill country of Judea. When Mary arrived, Elizabeth greeted her as "the mother of my Lord." She assured Mary of her utmost confidence that God's promise would be fulfilled. In response to Elizabeth's words of greeting, Mary broke forth in song, usually called "the Magnificat," which gives us marvelous insight into Mary's wonderful character. Moved to magnify the greatness, goodness and graciousness of God in making her the channel of blessing to the whole world, Mary's song was an expression of praise to God for what he had done for her. Mary praised and thanked God for salvation, both for herself and for others. She said, "My spirit hath rejoiced in God my savior."

Mary also praised God for his almighty power, absolute holiness and abundant mercy. His abundant mercy was not only extended to Mary, but also "on all them that fear him from generation to generation." God's faithfulness is sufficient reason for our loving, praising and obeying him today.

International Series

Be mature in faith

Written to believers who were sorely afflicted by poverty and greatly distressed by the opposition and oppression which followed their dispersion, the epistle of James afforded their helpful instruction and great encouragement.

James 1:2-8 These dispersed people were the "brethren" of James by nature or according to the flesh, and by grace or in Christ. James challenged them to rejoice in their trials and reminded them God's care of his own is constant and never failing. Reminding them that satanic onslaughts are evidence of spiritual activity, James challenged his readers not to try to shun trials but to meet them joyfully for they would be beneficial.

Trials discipline a child of God and aid greatly in the development of his Christian character. Misfortunes and adversities test the reality and the strength of the Christian's faith. Endurance of trials often results in the full

surrendering or yielding of the believer to the perfect will of God. Doing the will of God requires patience and this virtue is developed most effectively by or through trials. Nobody is born with patience; neither is it bestowed upon us when we become Christians, but it is gradually wrought in us by the discipline of experience.

Christians who need and desire wisdom are reminded they may obtain it from God who is the source of wisdom, by asking him for it in genuine faith. God has an unlimited supply of wisdom and is very desirous of imparting it to his children in abundance on the condition they desire and request it.

James 1:12-15 Originally temptation meant a trial or a testing. Let it be understood that temptations do not come from God. Satan is the one who

tempts people to sin. He brings numerous allurements before our eyes and tries to get us to do wrong, but Satan cannot compel us to sin. The responsibility of doing evil rests upon the individual who yields and sins against God, others and himself. Victory over temptation is ours through the appropriation of what God provides for us through Christ.

James 1:16-21 God is the source of "every good and every perfect gift." He is our creator, preserver and sustainer. He is not only good and gracious, but unchangeable. He never forgets, fails or forsakes his children. Therefore it is incumbent upon us to eliminate from our lives filthy habits and wicked conduct, yield our lives to him and live in compliance with his word.



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Eldred M. Taylor
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homes for children

A friend indeed!

Everyone needs a friend! In fact, one may be considered wealthy if that one has a number of true friends. A friend is one who is on the same side with you in a struggle. A friend is a supporter, a helper. And a true friend is one who stays with you even when the going gets rough.

The purpose of Baptist Homes for Children is to be a friend by providing a Christ-centered ministry to troubled children and families. We intend to stand by children in their time of need and not leave them when the going gets tough. We are able to provide this ministry because of our many friends who pray for us and support us. Of course, anyone who is a friend of ours is a friend of children. We simply could not continue our ministry without true friends.

Although we have thousands of friends, I want to pay tribute to one particular friend—C. R. Daley, the retiring editor of Western Recorder. C. R. Daley is a friend to multitudes of people and shows his friendship in many ways. I came to know Daley in the mid 1940's as a student at Southern Baptist Theological Seminary. For nearly 40 years Chauncey Daley has been a personal friend who has challenged, encouraged and helped in little and big things.

Chauncey Daley has been a friend to Baptist Homes for Children. He again has encouraged us, spoken positively about our ministry and written the truth about our work. This man is indeed a friend to all Kentucky Baptist causes, a friend to all Kentucky Baptists and a faithful Southern Baptist.

Daley has been courageous in dealing with difficult and important issues. He has made us think and re-think about important matters. I have not always agreed with him, but I respect his convictions and have felt that he respects the conviction of others.

This friend has made a significant contribution to Kentucky Baptists, Southern Baptists and the kingdom of God. He has made unforgettable impressions upon multitudes of people as a college professor, pastor, Bible teacher and writer. It is a joy to salute "a friend indeed" and say, "Thank you, Lord, for transplanting this Georgian onto our Kentucky soil and giving us the rich benefits of his ministry and friendship." May the Lord bless C. R. Daley with many more years of rich service in his vineyard.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Birds and bushes

I was 16 years old, weighed 135 lbs., and had a "flat-top" haircut as I marched down the aisle of Oneida Baptist Church that Sunday night in April 1958. My classmates and I all looked rather solemn in our caps and gowns as we prepared to hear the baccalaureate sermon.

Some fellow by the name of Daley Chauncey (or was it Chauncey Daley?) was to be our preacher that night. He was editor of something called Western Recorder. Is that a newspaper about cowboys? we wondered. Or maybe it is similar to Progressive Farmer? Oh well.

After a few hymns and several prayers "Preacher" Sparks introduced the speaker. Bro. Daley announced right off that he was going to talk about birds and bushes. Now I think he read a verse or two of scripture, but I honestly don't remember the text. Birds and bushes had already grabbed my attention.

I learned in years to come that this preacher-editor liked the outdoors. Actually he liked to fish a lot. Don't know why he didn't talk about fish that night. A lot of those Bible fellows liked to fish. Modern day preachers though like chicken better. Don't think the Bible says much about chickens. Probably would have though if Colonel Sanders had been called to be a disciple rather than Peter, James and John and those other fishermen. No, Bro. Daley didn't want to talk about fish or chicken. He was set on talking about birds and bushes, and he did.

He announced that we had all undoubtedly heard that "a bird in the hand is worth two in the bush." Yes, I believe I had heard that before. I peeked around my tassel at some of my classmates. Some of them sort of had their faces screwed up. Sort of like I used to when I ate a green persimmon before frost time. Maybe they hadn't heard about that bird in the hand before.

Well, Mr. Daley said that "actually a bird in the bush is worth two in the hand!" Yep, that is just what he said. Two mind you. Said that folks with the bird in the hand got sort of self-satisfied. Sort of like you get with a good helpin' of cornbread and syrup. He said it was the bird in the bush that really got a fellow going.

That preacher Daley said we ought NEVER to be satisfied with the bird in the hand, but to go after the one in the bush. He gave some excitin' examples. That Italian Columbus, unsatisfied, set off to find the riches of India and discovered the New World. Then there was ol' Dan'el Boone. Things got crowded in North Carolina, neighbors closen two miles, and ol' Boone was

off for Kaintuckee. And then there was James Anderson Burns. He was not satisfied with things as they were. Old Jim Ance reached out for the bird in the bush, took a flyin' leap of faith, and founded Oneida Baptist Institute.

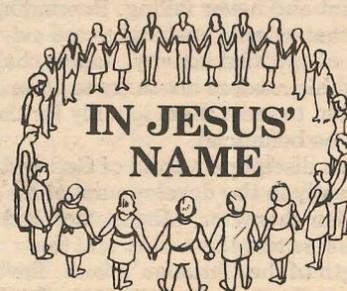
I never forgot that sermon or the man who preached it. I've used the same theme myself at several commencements. Most recently last May when I was speaking to the high school graduating class in Clay County, West Virginia, boyhood home county of our founder.

But most memorable was the 1963 graduation of the eighth grade at the two-room Hacker elementary school in Clay County, Ky. Five years out of Oneida, my undergraduate work in history and political science and one year of law at UK behind me, I was asked to give the commencement address at that little country school. The children were all freshly scrubbed, the boys in their Sunday best, the girls in starched dresses, a lot of proud mommas and a few daddies, a lot of brothers and sisters, and a regular chorus of wailing babies.

I outdid my self and Dr. Daley. I dwelt on the "bird in the bush worth two in the hand" theme. I not only talked about Columbus, Boone and Burns. I threw in Bell, Edison and Ford. I was plumb excited when I got to "Honest Abe" and how old Teddy Roosevelt wasn't satisfied with being police commissioner and galloped right up San Juan Hill to the White House. The eagle fairly screamed!

When I finally sat down, the audience seemed really appreciative. They clapped and clapped. I thought they liked my speech but maybe they were clapping because I had finally shut up. Apparently I hadn't made the point as well as Daley. He always could say more in fewer and better chosen words. A little fifth grade boy came up to me and said, quite serious, "Shore seems to me that bird in the hand could be right smart messy!"

WORKING TOGETHER



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Oh, to be wise!

This issue of Western Recorder honors C. R. Daley, the retiring editor. He is a preacher, a teacher, a prophet and a philosopher. But I think his ministry as editor can best be summarized by the statement, "He has sought wisdom and tried to be a wise man."

The Bible tells us that the price of wisdom is above rubies (Job 28:18) and I believe Daley would agree. A wisdom passage in Proverbs states, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom" (Prov. 9:9-10).

I see in this passage some threads of truth which have characterized Daley's life. He fears the Lord and that is the beginning of wisdom. He has not only sought to increase his own learning, but that of Kentucky Baptists as well. And on those occasions when he discovered he was in error or received further light on a matter, he readily shared with our constituency that he had become a yet wiser man.

I don't know of another man in Kentucky Baptist life who could have survived 27 years with Western Recorder and accomplished the things Daley has accomplished. At times he has led us in our thinking; at other times he has stood against the popular opinion because of a personal conviction. But he has always tried to be wise and he has given me a desire to become a wise man under God's grace.

Dr. and Mrs. Daley were on the Clear Creek campus recently. He spoke in chapel and they were honored at a luncheon with the faculty. At Clear Creek we want to honor God's servants who have served him in a significant way for a number of years, and I considered it a personal privilege to so honor the Daleys.

Someone has said that some folks are wise and some are otherwise! May God grant that we at Clear Creek be men of wisdom to help in the training of God's servants who have been called by the Lord. Jesus taught that a wise man would build his house upon a rock. May the Lord make us wise to build upon the foundation of Christ at Clear Creek!

"In desolation, here a lost world lies. All wisdom with its aim: with noble plan, it sounded ocean deeps; measured the skies; and fathomed every mystery but man." (Hugh Wilgus Ramsaur).

WHAT SAY THEY...

THE 'DEAN' RETIRES

MORE THAN a quarter of a century has passed since this writer was elected the editor of a state Baptist paper. In those 25 years, it has been our privilege to know well and claim the friendship of four of the most distinctive editors in this generation, the last of whom has recently announced his plans for retirement in 1984.

The four editors are: C. R. Daley, E. S. James, John J. Hurt and Reuben E. Alley. James was editor of the *Texas Baptist Standard* when we came on the scene in 1958. Hurt was editor of the *Georgia Christian Index* and succeeded James at the *Standard*, serving a total of 30 years at the oldest and largest papers respectively. Alley served 32 years as editor of the *Virginia Religious Herald*, the third oldest of the papers and the one with the longest history of publication under the same name.

CHAUNCEY RAKESTRAW DALEY JR. will complete 27 years as editor of the *Kentucky Western Recorder*, the second oldest among the 35 state Baptist papers, when he retires next June 30. Generally accepted as the "dean" of the editors' fellowship, Daley does not hold the longest tenure among the four but does hold the longest tenure among the present editors.

Each of the men had a distinction in addition to his role as editor. James was the preacher who took a pastorate on his way to seminary and never got to the seminary. Hurt was the professional journalist, a layman who was known for quick handling of the news. Alley was the scholar, a man with a deep love for higher education, particularly the University of Richmond. Daley was the teacher, in high school before seminary days, at Georgetown College and in hundreds of local churches. As contemporaries, James and Alley represented the two ends of the spectrum of editorial opinion with the rest of us in between.

DALEY IS DEAN of the editors, not just in terms of years but also because he is the experienced and preeminent member of the editors' fellowship. No one has been more deeply involved in every major issue and event in Southern Baptist life in parts or all of four decades. No one has written with more insight and courage, integrity and compassion than C. R. Daley. The editorial page of the *Western Recorder* was worth the subscription price alone!

The native of Georgia came to Kentucky 40 years ago to enrol in Southern Seminary. He planted his life in the Bluegrass State, reared four sons and captured the hearts of most Southern Baptists in the state. He touched this editor's generation at Georgetown College and, in the minds of many, he is "Prof" rather than editor.

No man with Daley's style of writing will be without his critics but the words of condemnation along with the words of praise only confirmed the relevance of DALEY'S OBSERVATIONS. Often the harsh, intemperate critical letters would more than sting. Daley would answer honestly, sometimes offering explanations, sharp rebuke or outright confrontation. Sometimes the answer to a letter would be typed by the secretary, only to lie on the desk several days for Daley to ponder the propriety of the answer. If he were wrong, he would apologize and often did extend a reconciling word, but in the last 27 years Daley has been editorially right much more than wrong!

ONE OF THE GREATEST Baptist editors in the more than a century and a half of Baptist state papers has decided to lay the pen down. The familiar yellow legal pad on which he scribbled his thoughts from which came polished jewels of journalism will be set aside. The voice which millions of Baptists have heard and heeded will not be heard again. It is the end of an era!

Readers have already detected the emotion in this piece. C. R. Daley is like a brother and a father to this editor, filling each of those roles as the occasion demanded. He was our teacher at Georgetown, our fellow pastor in Kentucky, our "boss" during our years with the "other" *Recorder* and, for 17 of the last 25 years, our fellow state editor.

But Daley is even more. He is the kind of man every son wants for a father and every father wants for a son. He is a hero and simultaneously earthy. He is deadly serious and delightfully witty. He can preach to you and pray with you.

When the "dean" retires, Baptists will have lost a clear voice which always called for justice, fairness, truth, love, commitment and compassion. He is a preacher's friend and he is a friend to the person in the pew. Most of all, he is the kind of person that if all else failed and every other person disappointed you, Daley would be an adequate reason to hold onto the Christian faith.

read **daley observations**

SBC celebrates theological education

Southern Seminary marks 125th anniversary

by Robin Oldham

Southern Baptists and Southern Baptist Theological Seminary are celebrating a rich tradition of theological education this year as they commemorate the seminary's 125th anniversary.

It all began in autumn of 1859, when four young professors and 26 students convened for the first school year of Southern Seminary, the Southern Baptist Convention's oldest institution.

Prior to that time, young Southern Baptist ministers faced limited options. They could study as apprentices to older ministers who were willing to take them in or they could leave families and friends 1000 miles behind and study in New England.

But the young professors and students of 1859 changed all that. They taught and studied in a borrowed church house in Greenville, S. C., under the leadership of founder and first president James Pettigru Boyce. At last, Southern Baptists had a seminary near them.

The early years were never easy, however. Civil war wracked the country. The tiny school's funds, all in Confederate bonds, were worthless. Southern Baptists, reeling from defeat on the battlefield, were unable to support the seminary, and there was no unified convention program of giving from which to draw financial help.

Nevertheless, Boyce and his colleagues John A. Broadus, Basil Manly Jr. and William Williams persevered. Broadus, the most eloquent preacher of his day, spoke for them all: "Suppose we quietly agree that the seminary may die, but we'll die first."

Thanks to such resolve, Southern Baptists did not die. And thanks to the support of millions of Southern Baptists and the commitment of hundreds of faculty and staff through the decades, the seminary has thrived. This year, more than 3400 students will benefit from study there. As Southern Seminary celebrates its 125th anniversary, it proves each day that the founders did not sacrifice in vain.

The seminary, relocated in Louisville, Ky., in 1877, has been known for its practical innovations in the training of ministers.

Examples abound:

- In 1900, William Owen Carver began the Department of Christian Missions, the oldest such program of study in the world today.
- In 1906, Southern Seminary launched the teaching of religious education, a program which evolved into the world-renowned work of Southern Baptists in Sunday school, Church Training and church administration.
- In 1919, Inman Johnson began teaching church music at the seminary. Now music is the fastest-growing area of ministry among Southern Baptists, with church music programs second in size only to Sunday school. For 65 years, Southern's church music students have been serving churches in this important area of ministry.
- In their most recent meeting last March, trustees established the Carver School of Church Social Work which brings full circle the seminary's involvement in the preparation of students for Christian social ministries.

Today, Southern is the only seminary in the United States offering the master of social work degree.

Southern continues to tackle the challenge of keeping current with pressing needs. More than 150 courses teach students the how-to's of ministry. These are supplemented by on-the-field experience.

For example, students began making weekend ministry trips into the mission fields north of Louisville as soon as progress in transportation made it feasible. Now "van ministry" students ride together to churches in Michigan and Indiana every week. Other students serve congregations in Illinois, Ohio, Pennsylvania and throughout Kentucky. More than studying ministry, these persons are doing something about it, penetrating an area estimated by the Home Mission Board to be filled with 25 million unchurched people.

The National Center for Christian

Preaching, now in development on the seminary campus, brings together classroom experiences with field training, videotape laboratories and clinical supervision in preaching to help ministers share God's word with power.

The Billy Graham Center for Evangelism now offers the nation's only PhD in evangelism. The Graham center continues to grow, with student outreach teams, youth revival efforts and urban evangelism projects.

Boyce Bible School was opened in 1976 for persons without college degrees who want ministerial training. It addresses the critical needs of these persons and the hundreds of small Southern Baptist churches who look to them for leadership.

The Gheens Center for Christian Family Ministry at Southern Seminary seeks to confront the nation's most pressing moral and spiritual problem—the decline of the family. It pulls together a dozen academic disciplines, as

varied as church recreation and psychology of religion, helping churches design programs that promote healthy family life.

Telecommunications and church business administration are two other areas of study which equip students for creative ministry in the decades ahead.

Having their call to ministry enhanced and undergirded by the Southern Seminary experience, graduates leave Louisville and become pastors, career missionaries, college and seminary professors, denominational leaders, creative church music and religious education ministers, SBC and state convention presidents.

It's likely today's ministers—more numerous and more diverse than ever—will surpass the achievements of their forebears. Yet there are at least five strong strands which form the rope that binds these students to all seminary graduates who have gone before them.

First is the caliber of the students themselves. They are Christians who have come to study to learn how to minister. They are and always have been people consecrated to Christ and to meeting the needs of the world around them.

Second is the faculty which teaches them. Southern's professors have long included noted scholars, musicians and educators—men and women who are at the forefront of research and discovery, built upon actual experience in ministry. They hear their calls to teach as loudly as others hear calls to churches, but they also have not left the churches. Every week they serve as part time and interim ministers, filling out and strengthening the ministerial staffs of many congregations.

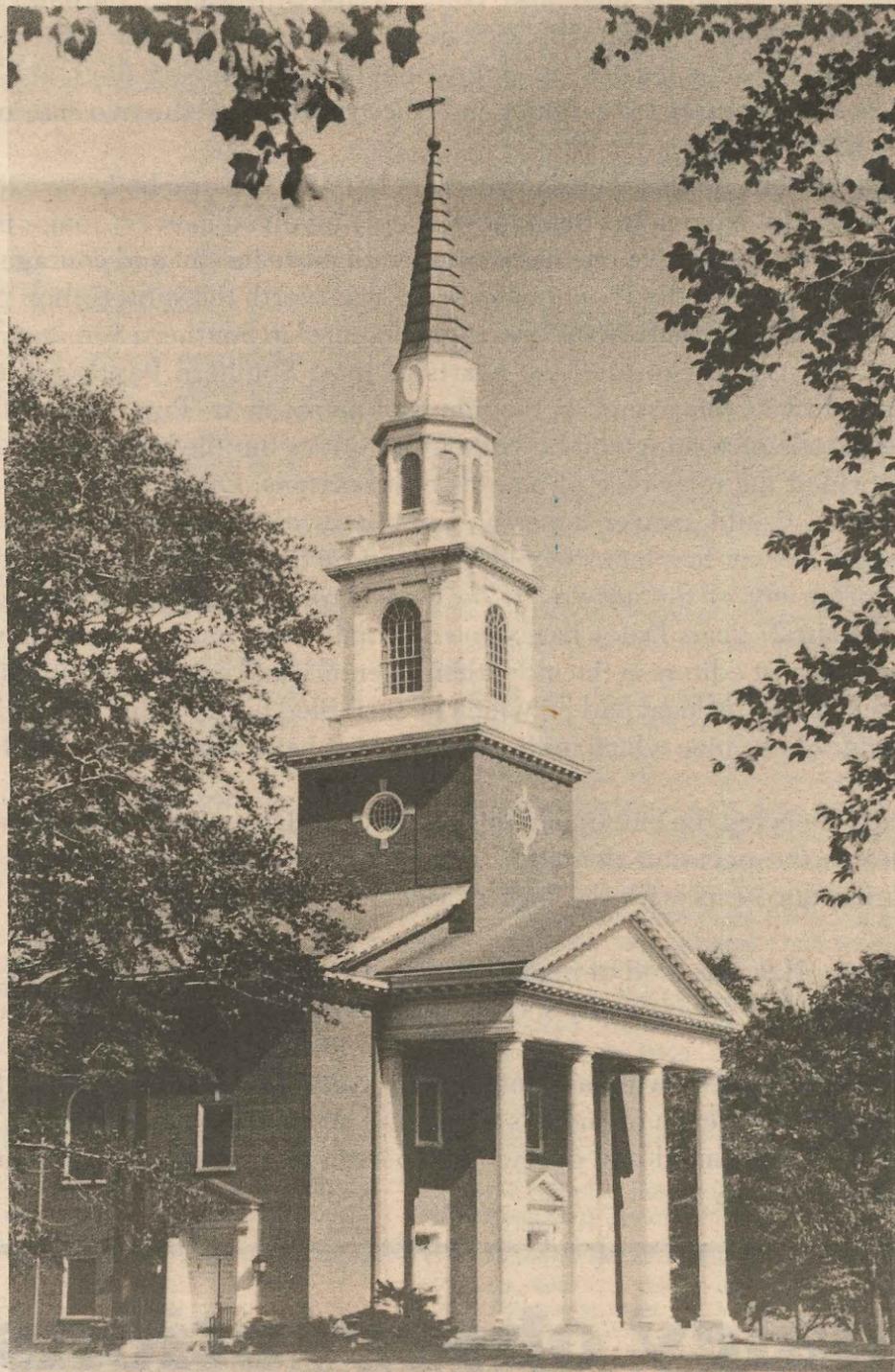
The next strand is seminary curriculum. In addition to applied ministry courses already mentioned, Southern offers courses which enable students to search the Bible, understand its meaning and interpret its eternal relevance. Students may choose from the widest array of courses offered by any seminary anywhere, allowing them to fine tune skills in areas of keenest interest.

Fourth is support of Southern Baptists. From their churches come Southern's students, faculty and staff. Through the Cooperative Program and special donations, they provide the seminary with the funds necessary to conduct its mission. Their prayers for and dedication to Southern supply immeasurable encouragement for the entire seminary.

Finally, members of the Southern community today share in the same devotion to Christ which has captured the energies and visions of their colleagues for all these decades.

During Southern Seminary's 125th anniversary celebration, worship and praise to God are the vital elements of shared community life. They remind the seminary of its strong heritage of training and ministry; they point to the hope of Christ now and in the future. And they invigorate students, faculty and staff, giving them the strength to claim their bold motto:

"We're out to change the world."



Alumni Chapel stands on the campus of Southern Baptist Theological Seminary. The seminary, celebrating its 125th anniversary this year, was founded in 1859 in Greenville, S. C. It moved to Louisville in 1877.