



## Pastors' conference theme announced

"Encouraging the Servant of God" will be the theme of the 1984 Pastors' Conference in H. Roe Bartle Hall in the Kansas City Convention Center.

The Pastors' Conference, to be June 10-11, is one of the auxiliary meetings to the annual meeting of the Southern Baptist Convention, scheduled June 12-14, also in Bartle Hall.

Charles F. Stanley, pastor of First Baptist Church of Atlanta, and Pastors' Conference president, said the theme of encouragement is "exactly what we want to do. Every facet of the program is committed to helping the pastor in a specific area."

Stanley added the criteria for selecting speakers was based primarily on seeking persons who could speak most effectively to the areas of need.

Speakers include Bailey E. Smith, pastor of First Southern Baptist Church of Del City, Okla., and immediate past president of the SBC, who will speak on "Encouraging the Servant of God."

Others are Franky Schaeffer, a Christian filmmaker who will speak on standing in the gap; Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., who will address personal evangelism; Ron Lewis, consultant for Church Growth Designs at the Baptist Sunday School Board, Nashville, Tenn., who will talk of church growth, and Jerry Drace, an evangelist from Jacksonville, Fla., who will speak on real revival.

## You're invited to tea

A reception for members of all Kentucky Baptist churches will be held Friday evening, May 11 honoring Western Recorder retiring editor Chauncey R. Daley and Mrs. Daley. Site of the 6:30 to 9 p.m. event will be the foyer outside the chapel at the Kentucky Baptist Building in Middletown. The public is invited to this final official opportunity for friends statewide to express their appreciation for Daley's 27-year ministry, which ends June 30. Several special surprises are planned at regular intervals throughout the evening.

Glenn Durham, Chairman  
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May 8, 1984

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# Memphis pastor Jack D. Sanford is new Western Recorder editor

by James H. Cox, Associate Editor

Jack D. Sanford has been elected the 14th editor of Western Recorder, weekly news journal of the Kentucky Baptist Convention, effective July 1, 1984. He succeeds Chauncey R. Daley who is retiring after 27 years in that post.

Sanford, 58, has been pastor of Colonial Baptist Church, Memphis, Tenn., since 1976.

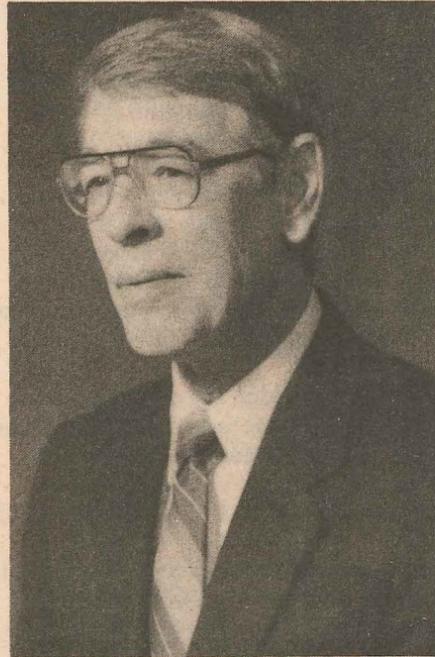
Approved by the board of directors of Western Recorder Apr. 17, he could not be fully elected until the executive board of the Kentucky Baptist Convention met May 7 and gave its endorsement. He was elected by the board at its spring meeting at Cedar-moore Baptist Assembly, near Bagdad.

According to 1960 minutes of the General Association of Baptists in Kentucky (forerunner of the KBC), the election and replacement of a Western Recorder editor is upon nomination by the board of directors of the paper, which operates independently of the executive board, but "subject to the approval of the executive board."

The minutes also spell out the "principle of the independence of the Western Recorder" and the "freedom of the editor (is) to be reaffirmed and rigidly upheld."

Sanford will join the paper staff June 4, working alongside the retiring editor for four weeks. During this orientation process he will attend the Southern Baptist Convention meeting in Kansas City, Mo.

A native of Cincinnati, Oh., Sanford was born Sept. 22, 1925. He received



A Memphis, Tenn. pastor, Jack D. Sanford, was this week elected to succeed the retiring C. R. Daley as Western Recorder editor. Sanford will assume that post July 1.

the BA degree in 1951 from Carson-Newman College, Jefferson City, Tenn., and holds three degrees from Southern Baptist Theological Seminary, Louisville—MDiv, 1954; ThM, 1955; and DMin, 1974.

He is married to the former Margaret Reeves of Port Arthur, Tex. and they are the parents of three grown sons, Michael, Robert and Stephen.

Sanford's pastoral experience includes student pastorates at French Broad Baptist Church, Dandridge, Tenn., 1949-51, and Dawson Baptist Church, Philpot, Ky., 1952-53. Other pastorates include Salem Baptist Church, Pembroke, Ky., 1954-57; Oaklawn Baptist Church, Paducah, 1957-63; Florence (Ky.) Baptist Church, 1963-70; and Pennsylvania Avenue Baptist Church, Urbana, Ill., 1970-76.

His denominational activities include the presidencies of pastors conferences in Northern Kentucky and West Union associations, both in Kentucky, and in Memphis, Tenn. He was a director of Western Recorder eight years, an executive board member of the Kentucky Baptist Convention, chairman of its executive committee and first vice president of the convention. He has been a trustee of Carson-Newman College and served in several other denominational leadership capacities.

Sanford's experience includes teaching religion at Bethel College, Hopkinsville, 1954-57, and on the Boyce Bible School faculty in Louisville, 1974-75.

He is the author of two Broadman Press books, *Make Your Preaching Relevant* (1963) and *Never Look Back* (1974). He has contributed to three other Broadman books and more than 100 articles to religious and denominational publications. He wrote a weekly column for three years in the Paducah Sun-Democrat, as well as regular guest columns in the Boone County (Ky.) Recorder two years and the Champaign-Urbana (Ill.) Courier one year.

## Louisville ACTS board receives cable channel, targets May 15 for area broadcasting debut

More than 150,000 Louisville TV viewers—in about 62,000 households—will be among the first in the nation to view the new Southern Baptist Convention satellite network, ACTS, when it premieres May 15.

Times Mirror Cable, which operates the 35-channel Dimension system in Louisville, St. Matthews and several smaller cities in Jefferson County, has agreed to place ACTS on the company's cable channel 31, effective May 15 through July 1. After that, the service may be shifted to another channel on a permanent basis.

Storer Communications of Shively, which operates the only other cable company in Jefferson County, is expected to agree to carry ACTS programming on one of its channels soon, thus adding another 65,000 homes to the Louisville ACTS audience.

ACTS, which stands for American Christian Television System, will provide both general and religious programming suitable for viewing by the entire family.

National programming is distributed by satellite from the Southern Baptist Radio and TV Commission in Ft. Worth, Tex., to affiliated ground stations all over the nation, then sent by land lines or microwave to local cable companies.

Local ACTS affiliates are formed by Baptist churches and agencies in each

community who contract with the cable companies for distribution of the programs to the public.

The Louisville metropolitan area is served by a single ACTS board, composed of 11 churches, the Long Run Baptist Association and Southern Baptist Theological Seminary.

Pastor Bill Hancock of Highview Baptist Church in Louisville is the current chairman of the Louisville area ACTS board.

Churches which are charter members include Highview, First Middletown, St. Matthews, Ninth and O, Westport Road, Carlisle Avenue, Crescent Hill, Buechel Park, Hurstbourne, Deer Park and Walnut Street. They have a combined membership of 22,689.

One key to the ACTS concept is local programming which will be produced by churches in each city for use on the cable channel in addition to the nationally distributed shows.

The network will begin telecasting six hours daily on May 15, then expand to a full day's telecasts in June. The Louisville channel will carry all of the network programming and supplement it with more than 32 hours of locally produced programs each week. The channel will operate on a daily schedule beginning at 9 a.m. and concluding at 11:30 p.m.

Among the programs already announced for the ACTS network are a

daily children's show, "Sunshine Factory"; a Bible quiz taped at Glorieta Baptist Conference Center; gardening and cooking programs; "Cope," a national call-in program; and a documentary focusing on Christian work around the world. There will be several music programs, including a TV version of the popular "Country Crossroads," featuring Jerry Clower.

Local programs carried on the ACTS channel in Louisville will include "Knee-High Views," a daily preschool program; worship services from at least four local Baptist churches; and a teaching series on the New Testament, taped at Southern Seminary.

The nationally recognized ecumenical broadcast, "Moral Side of the News," which features Louisville area clergy from several denominations in a lively discussion of current events in light of religious faith, will also be carried on the Louisville ACTS channel. This is made possible through an agreement with WHAS-TV, which produces and airs the program each week.

Information on the ACTS network and Louisville area ACTS programming can be obtained from Jim Morrison of the channel's public information committee, at Walnut Street Baptist Church, in Walnut Street Baptist Church for other cities is available from Mark Snowden of the Kentucky Baptist Convention, Middletown.



# daley observations

C. R. Daley

## Moderates have not stemmed the inerrancy tide

In the recent article on this page describing the current controversy among Southern Baptists reference was made to two groups on opposite ends of the Southern Baptist spectrum. In doctrinal stance one of these is to the right of center and the other is to the left of center.

The inerrancy advocates represent the extreme right. They are archconservative by most any standards. On the other end are those who are less conservative than the main body of Southern Baptists but who cannot be rightly characterized as liberal in theology. Southern Baptists have always been conservative in comparison with other mainline church groups and the very few true liberals who have surfaced among Southern Baptists through the years have not lasted long.

So far no very suitable name has been found by which to call these less conservative leaders who raised their voices against the inerrancy objectives and tactics. The most often designation has been "moderates." Some of them call themselves "loyalists" since they say their love for the denomination and its present direction prompts their efforts. In this article they will be referred to as "moderates."

Their efforts have never been characterized by the intensity, tenacity and organization of the inerrancy leaders. A small number of them had several informal meetings to discuss the situation and to consider possible strategy. Their only visible strategy was the endorsement of candidates for the convention presidency in 1981 and 1982 and the encouragement of like minded messengers to attend annual conventions.

The most visible leaders of this group were Cecil Sherman, Bill Sherman and Ken Chafin. Others joined them for several discussion sessions but stayed mostly in the background.

Their efforts generated substantial support at first and about 40 percent of the convention messengers voted their way in presidential elections in 1981 and 1982. In 1981 and 1982 Ken Chafin and other speakers convinced enough messengers to reject some nominees of the inerrancy nominated committee on boards which was a very unusual action for convention messengers.

Jimmy Draper, elected president in 1982, somewhat neutralized efforts of the moderates by promising to be a conciliatory and healing president. Several moderate leaders met with and appealed to Draper to voluntarily accept recommendations from state convention leaders for committee appointments he was to make. Draper would not agree to their proposition but did contact state convention leaders and did bring the convention vice presidents into the appointment process which the convention constitution calls for but which might have been followed in letter but not in spirit by some of Draper's predecessors.

Any success in challenging Draper for a second term or otherwise stemming the inerrancy tide in Pittsburgh in 1983 appeared so remote that the moderates did nothing. Chafin vowed he would make no further efforts since convention agency heads and other leaders seemed unwilling to challenge the inerrancy leaders.

The only indication that these moderate leaders are still active is the pre-convention meeting announced for Kansas City. Planners of the meeting say it is for those who no longer feel their needs are being met by the traditional pastors' conference which has been under the control of the inerrancy group for several years. This writer discouraged this meeting in a recent editorial because it appeared to encourage further polarization. In a conversation later with Cecil Sherman and from his recent article (Western Recorder, Apr. 17) some new light was shed which makes a better case for the meeting.

Sherman observes that more and more pastors and laymen from leading churches all over the convention are feeling completely left out since the convention and the pastors' conference are both now controlled by the inerrancy group. He says he has heard from many of these who are abandoning the convention meetings for this reason. He sees this as tragic and thinks something ought to be offered as an alternative. There ought to be some place where those feeling left out can meet for fellowship and discussion of current issues, Sherman says. He vows his efforts will be against letting this meeting become politicized as the pastors' conference though he admits he might not succeed at this.

If this meeting serves such a purpose and does not become merely another politicized pastors' conference for moderates it could be constructive. Anything within reason which would keep the maximum number of messengers coming to conventions is worthwhile.

Why have these moderates not generated more support from the main body of Southern Baptists? Surely there are more who share their views than have stood up with them.

There are several reasons. One is that there has not been the almost fanatical sense of mission that has characterized the inerrancy movement. Consequently there has not been the dedication and around-the-clock activity like that of the inerrancy leaders. No network of zealots and lists of prime prospects for committee appointments and board nominations have been established throughout the convention. Such denominational politics are a new thing in Southern Baptist life and have never been considered proper for Southern Baptists.

This new overt political activity is another reason many Baptists have followed a hands-off policy. We have always claimed and many have believed the Holy Spirit anointed one for the convention presidency. Many are not accustomed nor do they have the stomach for precinct level politics in convention life.

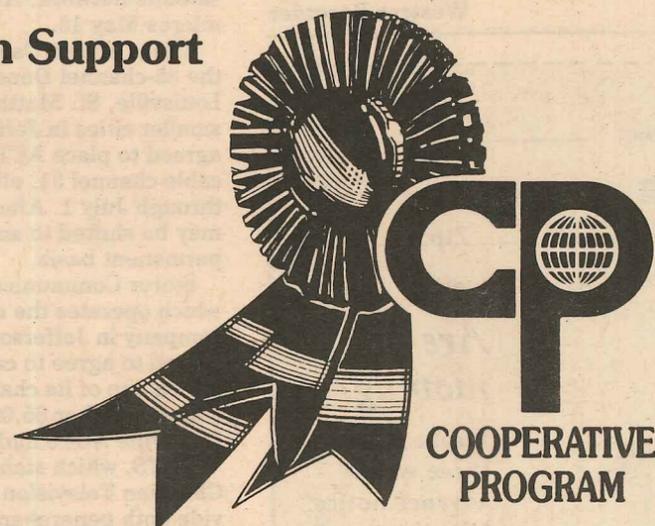
Perception of this issue is another reason moderates have not generated strong support from Baptists in the pews. The inerrancy leaders cultivate the image of being defenders of the Bible and thus those opposing them are perceived as not believing in the Bible. This is not so but that's a widespread impression.

Finally, there are personality factors. Cecil Sherman is regarded as the chief spokesman for the moderates and he has never been nominated for an award in diplomacy and tact. He is highly respected by those who know him as demonstrated in his election as president of the North Carolina Baptist Convention but his sharp thinking is often expressed in sharp words. Many Southern Baptists admire him and believe in the cause he represents but feel he is not the leader who can win the cause of the moderates.

My own opinion is that no one leader can win wide following at this time in a struggle against the inerrancy movement. Any would-be leader for the moderate position will be branded a blind follower of the denominational establishment, a liberal and a nonbeliever in the Bible.

The best hope for preventing a complete takeover of the convention by the inerrancy movement lies in the main body of Southern Baptists who so far does not realize what is really happening. Only when the true objective and the political tactics of the inerrancy group are exposed and rightly understood will the main body of Southern Baptists put them in place and move on down the main road. Baptists up to now have always made the right decisions when all the facts are known. It remains to be seen if the inerrancy deviation will be the exception.

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**western recorder** (ISSN 0043-4132)

**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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# Mrs. O'Hair: 'Southern Baptists can't stop us'

by Laurie K. Taylor,  
State Correspondent

You could order an x-rated Bible for five dollars. Bumper stickers declaring "Religion Can be Hazardous to your Mental Health" and "Souls Fit Shoes—Not People" cost a dollar. The pen and ink poster of God engaging in the sex act with Uncle Sam wasn't available—it had already sold out.

All these items were available in the bookroom of the 14th annual National American Atheist Convention held in Lexington Apr. 20-22 at the Radisson Hotel.

Over 300 atheists across the nation and as far away as England gathered for the three day event. Of these, an estimated 100 were Kentuckians.

Herman Harris, a professional engineer and director of the Lexington chapter of American Atheists, was pleased with the turnout. According to Harris, a dozen families in the Bluegrass area are members of his four-year-old chapter and receive his monthly newsletter.

Bob Harrington, the renowned chaplain of Barrington Street, was among the program personalities for the controversial meeting. He and his wife, Zonnia, led a seminar on their concept of "balanced living."

Gerald Tholen, vice president of the Board of American Atheists, clarified Harrington's relationship with the group in a private interview with Western Recorder.

"Bob Harrington claims belief in a deity though he doesn't say what," Tholen explained. "I assume he believes in life after death, but he's predominantly interested in life here and now."

When questioned about the popular Harrington-Madelyn Murray-O'Hair debates, Tholen replied that Harrington used to debate Mrs. O'Hair five or six years ago when "he was more of an evangelical minister."

"He's really changed his philosophy since then and is now more concerned with each person getting the most out of life," Tholen continued. "He has become a humanist and is quite a

humorous and entertaining speaker."

Bill Murray, Mrs. O'Hair's son who converted to Christianity, was also in Lexington during the convention in an effort to counter some of his mother's support. He spoke in several churches in the area including Lexington's Broadway Baptist Church.

Murray was to have led a group of Christian protestors outside the hotel, but driving rains and strong winds halted the effort. Instead, volunteers wearing baseball caps advertising Bill Murray's ministry stationed themselves at every entrance to the convention area and distributed gospel tracts.

Murray also took out quarter page ads in the Lexington Herald-Leader offering a hotline number for people to call to ask questions about faith in Christ.

Since becoming a Christian Murray has had little contact with his mother who calls herself "the most hated woman in America."

In her address to the 1982 American Atheist convention Mrs. O'Hair spoke of her son's decision to become a Christian.

"The atheists of the nation have sat back and watched the spectacle of the abuse of the first family of atheism. One of my sons has cracked up under the assault and in a classic psychological, almost textbook, reaction, joined his oppressors, with whom he now openly and willingly identifies."

Mrs. O'Hair's other son, Jon, the director of the American Atheist center, presented several awards during the convention. The American Atheist of the Year Award was given to a Georgia atheist who won a court battle to prevent a statue of Jesus from being erected on public property.

Keynote address was delivered by Mrs. O'Hair, the founder and current matriarch of the American Atheist Center in Dallas, Tex. In it she blasted the Reagan administration for its involvement with the "Falwellians."

"Their is not just religious rhetoric," she warned convention goers. "Reagan and the Falwellians are going to seize the nation for Christ in 1984."

"Reagan declared 1983 the Year of the Bible," she said with disgust. "And

1984 is the year he's going to 'put the Bible's great truths in action'."

Referring to the recent Senate vote on the school prayer issue she claimed, "The religious community cannot muster the support they say they can muster."

She cited the fact that 10,000 Christians were expected to attend a prayer vigil during the debate on the prayer issue and only "one to three thousand showed up to pressure the U. S. Senate to support the issue."

However, Mrs. O'Hair later reprimanded her fellow atheists for not being vocal enough on the prayer issue.

"How many letters did you write?" she asked with obvious disappointment. "The religious community wrote and they won."

Mrs. O'Hair commissioned her listeners to rally together and carry out their motto, "Unity Today—Power Tomorrow."

"We need to educate the American public. That's our job," she advised.

"We need more emphasis on television outreach where we can have control of the content of the media."

She expressed delight that 2000 of America's 9000 libraries now receive "American Atheist," her monthly

magazine.

Pleading with her followers to become more active, Mrs. O'Hair suggested, "We must stand up in our communities. We are probably the finest citizens America has."

In a private conversation with Western Recorder Mrs. O'Hair was asked what her message to Southern Baptists would be if she were given the opportunity to address them.

She hesitated for a moment and then responded, "Southern Baptists must accept the fact that we are here to stay. There's no way they can stop the growth or spread of atheism."

"It's in their best interest to dialog and to stop discrimination against us."

Mrs. O'Hair elaborated on the fact that in seven states atheists still can't hold public office, testify in a court of law or adopt children.

"The religious community still launches continuing attacks on us through radio, television and the press. We, on the other hand, have to pay to use this media."

Then she paused and sneered with fiery determination, "One day atheists will arrest (the media) from them. We will get power and the religious community will not get one line."



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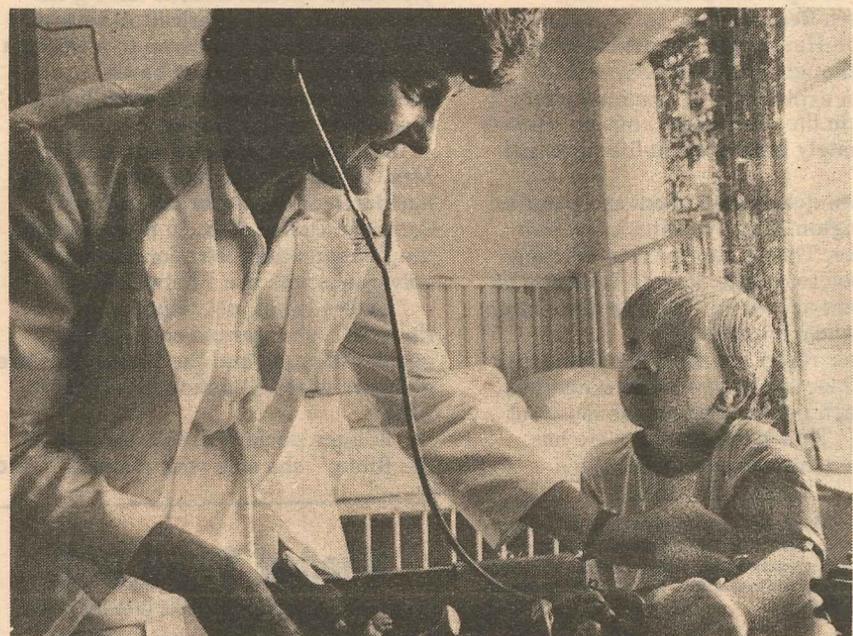
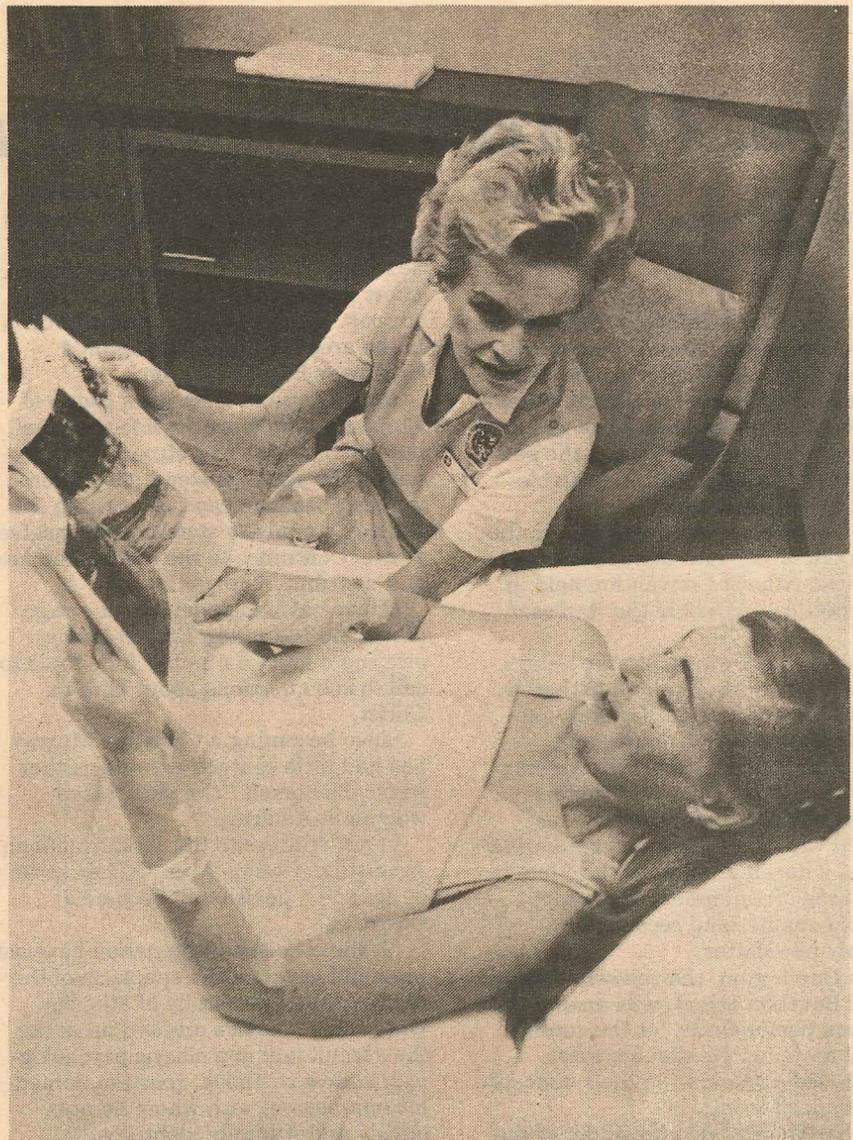


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Observing Mother's Day is another way we recognize the kindness and care given throughout the year. Mother's Day has an added meaning to Kentucky Baptists. More than 40 years ago, our state convention authorized an annual Mother's Day offering to defray the costs of hospitalization for those in need.

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# Baptist Hospitals, Inc.

# No one lives in this pastor's home, but it houses a unique Sunday school class

by Russ Stephens, *State Correspondent*

Nelson Creek Baptist Church, located in Muhlenberg County on highway 62 just east of Central City, has found a use for their vacant pastor's home—an outreach Sunday school.

This Sunday school concept is probably not original with Nelson Creek but it is successful in their situation. On the first Sunday, Sept. 10, 1983, 10 men of various ages gathered in the living room of the attractive dwelling, located just a couple of miles from the church building. The enrollment has climbed to about 28 with the high attendance being 24 in February.

The class is made up of men ranging from age 18 to 75 who had seldom, if ever, attended Sunday school and worship services regularly. The men who attend have varied life stories. Some have been morally good men, while others have had rough life histories. Five of the men hold membership in churches elsewhere but never attend. At this date none of the non-Christian class members have professed Christ as savior and followed him in believer's baptism but they are under the influence of the word of God.

The men not only come to Sunday school but are involved in fellowship with one another and ministry to others. Recently the class enjoyed a trip to a Central City restaurant for breakfast. Their treasury is separate from the church's, so on their own they decided to assist three families in the area who had fallen on hard times due to a lack of work in Muhlenberg County.

At Thanksgiving time, this group of men set a goal of \$500 for the Kentucky Baptist Child Care program. They exceeded the goal by \$130, delivering \$630 to the Nelson Creek Church to be forwarded to the child care agency. Usually only about three of the men attend the worship services at the

church but on that morning eight of them attended.

How did this unusual Sunday school class get started? Who is the leader of this endeavor?

Charles Rose, a long time member of Nelson Creek, a retired employe of Peabody's Gibraltar Mine and a man who knows he is fortunate to be alive today, became burdened for some men who he had worked with and associated with for many years. Rose had served his church in many capacities, including Sunday school teacher, but for the last 10 years he had felt God wanted him to begin a ministry to those who the traditional Baptist or other denominations' Sunday school approach had not reached.

After prayer and some "talking it up" with some of his friends he took a step of faith and began the class. "The response (of 10 men on the first Sunday), was a fleece as to whether this was God's will," says Rose.

Rose, a large man, is not in good health. A few years ago he suffered a heart attack. His heart would begin racing to the point he would nearly faint. After an area physician saw he could not regulate Rose's heart with medicine, he referred him to the University of Kentucky's Albert B. Chandler Medical Center.

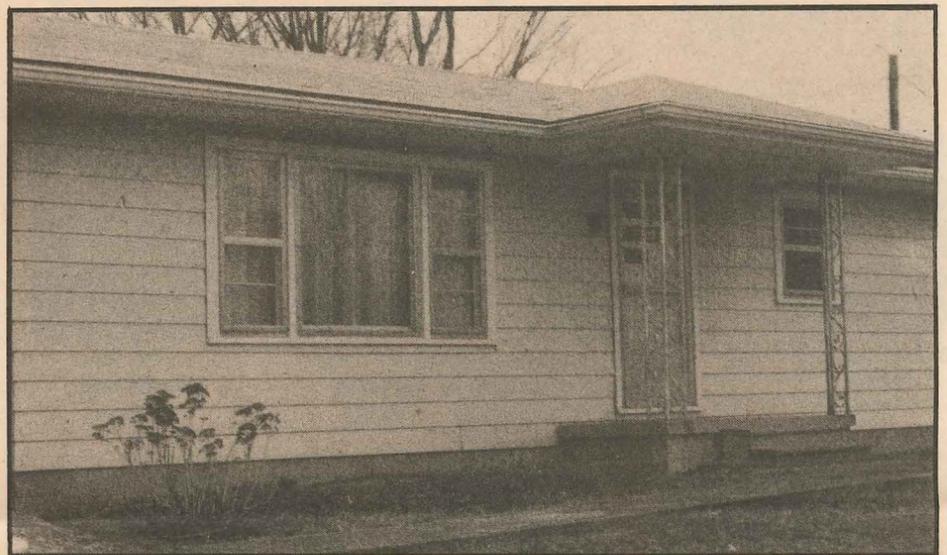
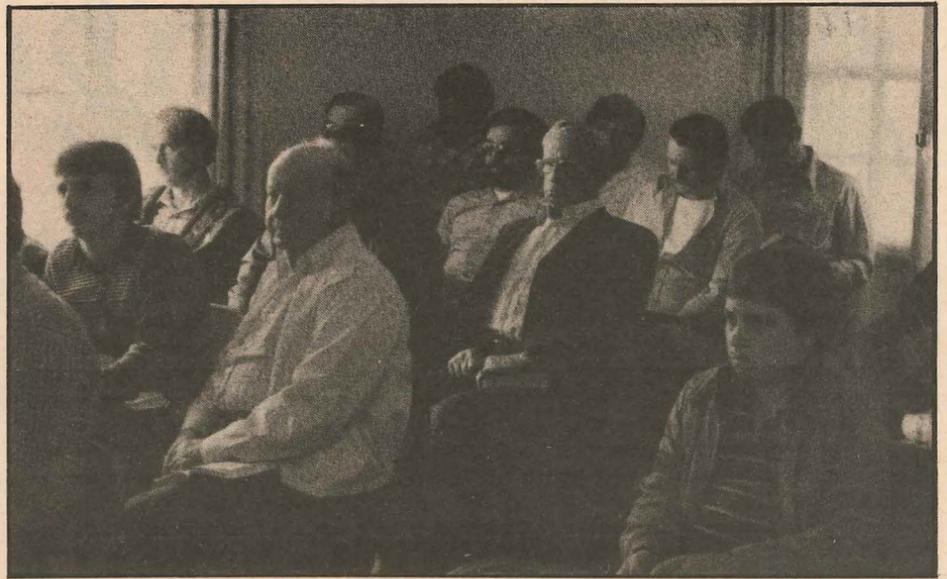
On Oct. 1, 1982, Rose became the first person in the world to let doctors try a new, Australian developed pacemaker called PASAR. The pacemaker was designed to set a runaway heartbeat back on its course. Because of complications with the PASAR, a conventional pacemaker was implanted to assist the experimental one.

Rose spent 70 days in the hospital, but now says he has no pain or real trouble, a phenomenon that he ties in with starting the class.

When asked to explain the growth and interest of the class, Rose is quick to give the men the credit. He says several of the men are there because one of the others has shared about the class and brought a new man along. In the future the class will have a special outreach day called "Everyone Bring One."

Some of the men have become curious as to why Rose has not spent more time at getting them to go to the worship services of Nelson Creek Church. Rose admits he wants them to come to the worship services but answers them with a statement along these lines, "Boys, if I had come down here and asked you to come to church, you would have thought I was wanting to make Baptists out of you."

Rose points out that some of the men come from different denominational influences such as Presbyterian, Holi-



This unusual Sunday school class [top photo], an outreach of Nelson Creek Baptist Church in Muhlenberg County, includes men from age 18 to 75. They meet each week in the church's vacant pastor's home [bottom photo]. In seven months the class has grown from 10 to 28 members.

ness, Methodist and other Christian backgrounds. His purpose is to teach the Bible and "bide his time until they go with him when they see a need to go."

In the living room, converted to a Sunday school room, about 30 chairs are arranged in rows with an aisle down the middle. As the men await Rose to begin the day's lesson they talk about such things as the weather and gardening possibilities. Every so often you will hear someone say, "Who are we missing?"

When it is time to begin Rose speaks up in his deep voice and greets the men. The men are not often aware of what scripture the teacher will use, but they await for him to tell them so they can find it in their Bibles. The Bibles that many of them bring to class are the New International Version. One Sunday they found about 20 of them in the storm door of the house. The donor of the Bibles remains unknown to this day.

Rose says the good thing about having Bibles alike is that he can tell them the page number instead of the reference. "It makes it easier for them," says Rose, "as I ask them to look in different places."

Rose's style of teaching is to give a running commentary of the scripture. He admits, however, that he "would love to see more discussion." As Rose guides them in the study he tries to relate biblical truths and characters to modern day happenings so the men can better grasp the word of the Lord.

How does Nelson Creek Church feel about the new Sunday school class? Rose says the church "is behind the project. They provide the space and pay

the lights and gas bill." One rule of the class is that regular Sunday school members of Nelson Creek are not allowed to come to Rose's class, even though some have asked to visit. Rose believes it would be an "injustice to the other teachers."

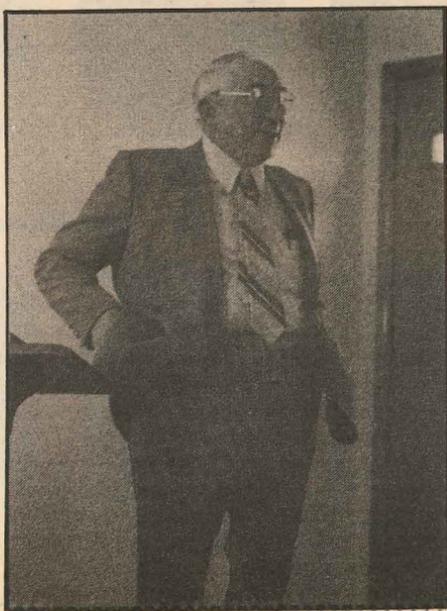
When the class members were asked, "Why do you come to this Sunday school class," the responses were varied. One man said, "It's some place to go." Another man said, "I've known him (Rose) all his life; he asked me and I enjoy hearing him talk about the Bible." Several of the men pointed out that it is giving them "community togetherness." In fact, one of the long time residents of the Nelson Creek community said, "I've worked every day for several years and I became a stranger in the community."

What if the church calls a pastor who needs to live in the pastor's home? Rose says, "I'll leave that with the Lord. There is no space in the church building for another Sunday school class. There is a vacant garage that is a possible place to meet."

No one lives in the Nelson Creek Baptist Church pastor's home, but that does not mean the structure is without occupants, at least on Sunday mornings. Numerous churches have tried to reach many of these men with traditional Sunday morning Bible study, but with little success.

That is what Bold Mission Thrust of our convention is all about; teaching people about Jesus Christ wherever they will gather to listen.

"No, no one lives here, but a Sunday school class meets here," a resident of Nelson Creek may feasibly say to a stranger to his small community.



*Charles Rose's  
ministry is to  
those whom the  
traditional . . .  
Sunday school  
approach had  
not reached.*



# BSU summer missions

## Kentucky



Melanie Allison  
Eastern  
Georgia



Jeanie Claypool  
Western  
New York City



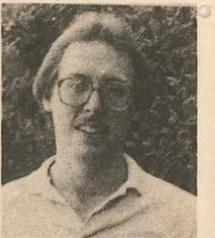
Beverly Cottle  
Morehead  
Georgia



Patty Gore  
Elizabethtown  
Arkansas



Ricky Vaughn  
Jefferson  
Boones Creek Camp



Stuart Turner  
U of K  
Long Run Assn.



Rebecca Jewell  
U of L  
West Virginia



Rhoda Kennedy  
Campbellsville  
Oregon



Laura Ladd  
U of K  
Ohio



Karen Burnham  
Campbellsville  
Laurel Lake Camp



Jennifer Midkiff  
Murray  
Louisville



Eddie Mitchell  
Berea  
California



Susan Quisenberry  
Western  
New York



Susan Reeder  
U of K  
Minnesota



Michael Revlett  
Murray  
North Carolina



Karen Thomas  
Georgetown



David Willie  
Northern



Angela Perkins  
U of L

*Son Burst (creative)*



Rhonda Rhodes  
Northern  
North Carolina



Jim Ruby  
Western  
California



Robin Stotts  
Eastern  
Colorado



Debra Baldauff  
Western



David Lewis  
Cumberland



Nanci Carol Jackson  
Georgetown

*Son Share (dram)*



Jennifer Hedger  
U of K  
Arkansas



Paul Walker  
Cumberland  
Indiana



Nick Wilson  
Morehead  
Michigan



Donna Hay  
Oneida  
Sojourner



Trent Argo  
Campbellsville



Glenna Armstrong  
Georgetown



Don Hall  
Morehead



Charlie Jones  
Campbellsville

*Son Celebration (n)*

# 1984 assignments

## Camp Rabro



Robin Thompson  
Cumberland  
Long Run Assn.



Brian DeCann  
Campbellsville  
Northern Kentucky Assn.



Susan Williams  
Cumberland  
Northern Kentucky Assn.



Jeff Gardner  
U of L  
Camp Rabro



Curtis Wheeler  
Berea



Daniel Cooper  
Alice Lloyd



Ray Simmons  
U of L

## Foreign Mission Board



Cherie Smith  
U of K  
Long Run Assn.



Stacey Durham  
U of K  
Pike Assn.



Conda Hitch  
Northern  
Boones Creek Assn.



Terri Wedding  
Georgetown  
Israel



Christiania Vincent  
Cumberland  
Germany



Tom Wicker  
Cumberland  
Germany



Susan Oliver  
Morehead  
Pulaski Assn.



Joni Simpson  
U of K  
Pulaski Assn.



Karen Scott  
Northern  
Bell Assn.



Michelle Cain  
Murray  
Pike Assn.



Greg Whittis  
Berea  
Semester, Brazil

Jim Estep  
Cumberland  
Semester, Brazil



Cheryl Kennedy  
Campbellsville  
Taiwan



Angela Perkins  
U of L



Johnna Kaslauskas  
Murray



Bill Ellis  
Eastern

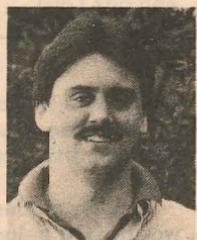
### creative ministries) team



Franci Carol Jackson  
Georgetown



Leslie Pack  
Eastern



John Smith  
Campbellsville

### (drama) team



Charlie Jones  
Campbellsville



Sand Randall  
Cumberland



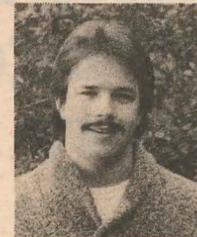
Lee Alice Sheridan  
Murray

### ation (music) team

## South American Team



Mike Clark  
Cumberland



Erich Hoffelder  
Northern



Kevin Smith  
Georgetown



Becky Durham  
Elizabethtown



Janet Hanson  
U of I



Ramona Pendley  
Campbellsville



Drew Mills  
Western



Robin Burke  
U of L



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

## on mission together

### Journey that will change Kentucky Baptists

On Saturday, May 12, seven team members and three spouses will depart Louisville for Nairobi, Kenya.

Passports, visas, shot cards and tickets all in order, this group will begin a new phase in Kentucky Baptist life—the “transfusion” (through a Partnership) of Kentucky Baptist resources into one of Africa’s greatest opportunities for evangelization. What Kentucky and Kenya Baptists do together from 1985 through 1987 could very well impact dramatically that entire nation for Christ.

Upon arrival and orientation they will

break into two teams to cover the extensive territory in two weeks’ time. Returning to Nairobi they will engage in three days of planning with Kenyan leadership and FMB staff. A basic “plan” will result from which Kentucky Baptists will derive a multiplicity of opportunities for service and ministry in Kenya over the three year period. The first “volunteers” to Kenya can expect to begin fulfilling the plan shortly after the first of the year, 1985.

This initial journey represents more than an investment of some dollars for travel, both KBC and personal. Their journey will likely shape the future of Kentucky Baptist involvement in overseas ministries personally as well as through the Cooperative Program. Though numerous persons have “gone on mission” overseas from our churches in recent years, this will be our first state-wide overseas adventure in missions. Because of that, all Kentucky

Baptists will have an opportunity to participate—by going, by helping others go and by praying for God to enlarge and strengthen the Baptist churches of Kenya.

The planning team consists of Bob Jones (Direct Missions), coordinator; Jay Brown (Evangelism); Anna Mary Byrdwell (WMU); Bill Kaufman (Brotherhood); Marshall Phillips (Assemblies). To communicate this to Kentucky Baptists Jim Cox (Western Recorder) and Mark Snowden (Media) will accompany and work with the team.

Their itinerary is exhausting. This is a “no-frills” journey. They need and deserve our prayer support all the way through their return May 31.

*Dear Lord, this small group represents all of us Kentucky Baptists. Keep them strong and well. Help them capture the vision of Kenyan Baptists and bring it home to us. Amen.*



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

## sunday school lessons

LESSONS FOR MAY 13, 1984

### International Series

#### Be careful what you say

**James 3:1-10** James sought to check those who were anxious to be teachers in churches by reminding them that

teaching the word of God is serious business. Those who teach the Bible should be saved, have an intimate acquaintance with the Lord, have a thorough knowledge of the word, live a consistent Christian life and have the ability to impart God’s truth. Being a God-sent and Spirit-led teacher will please and honor the Lord and bring great satisfaction, joy and reward to the one who is faithful to the task.

James used four natural objects to illustrate truths he was imparting. One was the method of governing a horse by means of the metal mouthpiece of a horse’s bridle. Another illustration was that of the way in which a ship is controlled and guided by the helm in the steersman’s hand. In picturing the dreadfulness of an uncontrolled tongue, James compared it to a small fire that sets a great forest ablaze. One can do more harm by his words than good by his deeds. A tongue can be used to hurt and destroy or to heal and bless. Before you repeat an evil report ask, Is it true? Is it necessary? Is it kind?

**James 3:13-18** The truly wise man places God at the center of his life, serves the Lord faithfully and lives in submission to the divine will. Absence of wisdom is demonstrated by those who ignore God or refuse to do his will. God is displeased with those who create confusion and thereby impede the progress of his work.

It is a joy to turn our attention from the Satan-inspired, so-called wisdom as

set forth in verses 14-16 and to center our thoughts on the true wisdom which emanates from God. This wisdom has eight great excellencies: purity or freedom from defilement, peaceableness, gentleness, approachability, mercifulness, fruitfulness, impartiality and straightforwardness. When these traits are present in the life of any Christian, he will have an effective testimony for Christ and God will be honored.

### Life and Work Series

#### Honoring parents

**Luke 2:51** Christ, the son of God, never failed to recognize he had various duties and responsibilities to Mary and Joseph. As he accompanied them on the journey from Jerusalem to Nazareth Mary listened intently to the comments Christ made and thereafter pondered them in her heart.

**Mark 7:8-13** The Pharisees sought opportunities to embarrass Christ. They criticized him unduly because he permitted his disciples to eat without going through the ceremony of rinsing their hands. In reply Christ rebuked the Pharisees for adding their traditions to the word of God, for placing their traditions on the level with the word of God in the realm of authority, and for exalting their traditions above the word itself. Inasmuch as Christ enunciated

the principle that God’s word must have the supremacy on all matters pertaining to Christians, nobody has any right to substitute any human ideas for that word.

Christ made reference to certain unprincipled individuals who sought to evade their God-given responsibilities toward their parents who were in real need. Certain individuals had made the declaration they could not provide support for their needy parents because their personal resources were “corban,” meaning they had been previously designated for use in God’s service and had to be kept intact for that purpose.

**John 19:25-27** Mary, the mother of the Lord Jesus, stood near the cross and watched her son suffer and die. While Christ was undergoing the horrible torture of crucifixion, he centered his thoughts upon those who were standing near the cross. As an act of most tender thoughtfulness and sanctified filial affection, Christ Jesus provided for his mother the best of care available, in the home of the disciple John whom he could trust to do his very best for Mary.

What a noble example our Lord set for all in seeing to it that his beloved mother had the love, care and security which she sorely needed throughout the remainder of her life! John is to be admired for the manner in which he demonstrated his love for the mother of his and our Lord.



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

## campbellsville college today

### Learning to see

In a recent article entitled “Who’s Teaching Musicians to See,” published in Contemporary Christianity, Paul Thorson of Denver has raised three significant areas of concern for all Christian educators.

First, our learners need to “see” God. From Isaiah’s account of the time that he “saw the Lord,” we recognize the impact this “seeing” can have on the total personality. A fuller perception of God’s holiness helps us put all other issues into a better perspective. Also seeing God’s excellence condemns as unacceptable anything less than our best. In every aspect of the Christian college, we need to be able to see God.

Secondly, our students need to “see” themselves. Isaiah recognized both his own needs and his own potential more fully after he had seen the Lord. College provides one of the best possible opportunities for self analysis and the development and projection of God-given potential. It is significant for this

analysis to be encouraged and directed by Christian scholars/teachers within the supportive context of a Christian college.

Finally, students need to “see” the world. God helped Isaiah to see his world with its challenges and opportunities from a new perspective. Solutions for the world’s problems, when sought without God, are going to be inadequate. Understanding “the world” from a Christian perspective will allow us to respond, “Here am I; send me.”

There is an obvious need for Christians in every walk of life. At Campbellsville College we are providing a supply to meet the world’s need. The necessity to provide support for Baptist colleges and to get our Baptist youth into them has never been greater. At Campbellsville we help them learn to see—to see God, themselves and the world.

Thanks for your support and your prayers.



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

## clear creek comment

### Families are important

In Eph. 3:15 Paul mentions "the whole family (of God) in heaven and earth." This is the only place in the New Testament where the church of Jesus Christ is described by the word "family."

I have been thinking about the family in recent days. Families are important.

God created the family as the basic unit of society long before our Lord brought his church into being. It is the structure (or institution) upon which the principles of decency, orderliness and character are built.

God intends that the family should be close-knit and God-honoring. Job prayed for his family (1:5). The Philippian jailer believed in the Lord "with all his house" (Acts 16:34). Joshua pledged his family in commitment to the Lord (24:15).

We have many families at Clear Creek. Because we are an adult institution (we do not accept students under 21), most of our students are married and have children. Of necessity, we are deeply involved in ministry to each member of the family. We have a monthly meeting of our Campus Women's Fellowship which ministers to the wives of our students. We also offer

courses for the wives to prepare them for the life of a minister's wife.

Not only our students, but their families, must be dedicated and committed to Christ. They leave beautiful houses, large salaries and an easy life. But at Clear Creek the income is small and our houses and apartments are just adequate. And yet you will find some of the happiest families on the face of the earth here. Recently, I heard that one of our families was down to its last penny. There was literally no food for their next meal. As we surrounded them with our love and took care of their food needs, they were heard to say, "We are all right. The Lord takes care of us." What a beautiful testimony! Please pray for our families at Clear Creek. They are important to God . . . and to us.

(Reprinted from Feb. 2, 1982 issue)



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

## oneida journal

### Nothing like it

"I started back to work and borrowed the money to catch up on this bill. I cannot express enough gratitude to you at Oneida for helping me during the time I was laid off." So writes the mother of one of our very fine girls.

The mother of one of our boys writes: "I want to express how pleased I am to see the change in my son for the better. Already there is a change in his attitude. He handled himself just great over the recent holiday. It made me pleased for him and the school."

Over 60 percent of our students come from families whose incomes fall under the national guidelines for poverty. But we have many others who are able to pay our full fee. Some of these families are generous donors besides.

Some months ago we had this from a fine Christian couple whose son has done so well here the past two years. "Please accept our gift to be used for the work at Oneida. We appreciate your efforts and those of your staff. You are in our prayers daily."

We had a wonderful young lady from a neighboring mountain county as a student for four years. She is now doing well in college. One of her brothers was a student here only one year. Several years later when he was ready to marry he asked permission to return here and have the wedding in our chapel. It was a beautiful wedding with a reception following in the library. Recently their mother wrote as she sent a gift: "I am so happy that Oneida cares about the children. It is so good that they come from all over the world. They come for a chance to experience a spiritual and fulfilling new way of life. This they might not get in their own home or

country. Thanks for the things you have done for our children. Hopefully some day we'll be able to do more."

We had a young man from California for over a year. He was a constant challenge and eventually we had to ask him to leave. His guardian, an uncle who is a Pan Am pilot, frequently visited us here and grew much in the Lord. He wrote recently of progress his nephew is making and closed his letter with this: "Again I can't express my admiration and appreciation enough in a letter. You have my best wishes and prayers for more all through '84: more success, more happiness, more of God's hand in your work, more of everything."

A mother writes from Miami: "We are going to try having our boy at home. He wants to be here so badly. We hope that he can resist the temptations that abound in this city. Thank you for helping my son. What a wonderful work you are doing there. I have never heard of anything like it anywhere else in this country. I sincerely hope that we can continue to contribute to your work in some small way. We pray for you daily." In the letter was a \$100 donation.

We had a young man for a year whose father must live in England because of his work. The paternal grandmother recently wrote from Indianapolis: "We wish to thank your school for the many things you did to help

Chuck while he was your student. I thought it best for him to remain at Oneida as there was a vast improvement during his time in your school. It was required that he take the Texas final exams when he left Oneida and I am happy to report that he passed all the exams. Aside from his academic improvement he learned to be more considerate of other people. He did learn to take on some responsibility. I talked with his father recently and he is appreciative and has nothing but 'good' to say about Oneida. We praise you for your good work and remain interested in your school."

Recently a check for \$150 came from the mother of one of our girls who graduated several years ago: "Here is another check from our state trooper son and his wife. They were visiting recently and said they had some money to give somewhere and I was happy to suggest Oneida."

We have a young man whose parents have been divorced for some years. His mother recently wrote: "I thought his father was going to pay the room and board but it seems he is not. I do not want to delay paying any longer. My son seems to be making wonderful progress. I miss him so much and am looking forward to his visit home. I can see his emotional growth there and realize it is all for the best. I wish all of you well. Thank you for all of Oneida's goodness and kindness."



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

## homes for children

### Resurrection joy!

A group of boys sat watching television. It was in one of the cottages at Spring Meadows Children's Home. The houseparent had gathered her boys around and suggested that they watch the program together. They were watching "Jesus of Nazareth." It was a moving story about Jesus and the youth were attentive as they watched the life of Jesus unfold.

After the program was over, a 16-

year-old boy said to his houseparent, "That was a good story. Is there a book about that that I can read?" The dedicated houseparent said, "There sure is. Let me get it for you." She placed a copy of the Bible in his hands and showed him how to find the story of Jesus in the gospels. This started that 16-year-old boy on a plan of reading in the New Testament.

On the night of Resurrection Sunday, this houseparent sat with her boys in the worship service of St. Matthews Baptist Church. It was a service of music and scripture centered around the resurrection of our Lord. I was present and was blessed and moved by the celebration of our victory in Christ because he lives.

On the way home, the same young man who asked if there was a book about the man of Nazareth said to his houseparent, "During the invitation something good was telling me to go up and something bad was telling me not

to go." The houseparent said, "Do you want to talk about it?" He said, "When we get home."

After getting to the cottage, the houseparent, with her Bible, sat with this boy and shared with him passages from Romans and her own experience of salvation. Then asking him what he wanted, he said, "I want to be saved." They prayed together and he received Jesus Christ as his savior.

The next time the cottage had their group meeting and sharing time, this fine boy gave his testimony to the rest of the cottage. He is now looking forward to Sunday when he will make public his profession of faith and request baptism.

Working with dependent, troubled, disturbed youth is very demanding, sometimes frustrating and at times disappointing. But the positive experiences far outweigh the negative and make it worth the costs in time, energy and money. Pray for our houseparents.

# baptist news in brief

## Draper tells Nairobi staff SBC crisis has passed

by Dan Martin

Southern Baptist Convention president James T. Draper Jr. told Southern Baptist foreign missionaries in Nairobi, Kenya they'll find decreased tensions between so-called moderates and inerrantists and favorable support for missions when they return to the United States on furlough.

Draper, pastor of First Baptist Church, Euless, Tex., addressed 35 missionaries at a dinner meeting soon after his arrival in Nairobi on the first leg of a 25-day tour of missions in Kenya, Tanzania, Uganda, Egypt, Jordan and Morocco.

"I'm sure it (the inerrancy squabble) has been either amusing, perplexing or disgusting for you, depending on what you've heard or how you relate to it," he told the missionaries, who have experienced concern about what they will find at home after several years' absence.

"Polarization in the SBC has occurred primarily in the academic community and among the large church pastors—or the visible names you'd recognize," Draper said.

"You're coming back at a time when there'll be less of that," he said. "It really has been very uncomfortable for the last four or five years. I feel like some things had to be done, and it was very, very stressful. Nobody liked what was going on, and I hope we're past the worst of that." Draper assured the missionaries of his personal commitment to missions support, declaring "the mission of winning people to Christ around the world is the only reason we have for having a convention."

He said he regretted the charges that inerrantist leaders in the SBC were anti-missions. Describing the strong support of his own church for the SBC's Cooperative Program budget and world mission offerings, Draper said, "I believe what I have described of our church is the heart of the conservatives in the SBC. We're not anti-missions."

Turning to specifics of the upcoming convention in Kansas City in June, Draper identified five names mentioned as candidates to succeed him as president and some issues Southern Baptists will face.

He said names now mentioned for nomination include John Sullivan, current SBC first vice president and pastor of Broodmoor Baptist Church, Shreveport, La.; Ed Young, pastor of Second Baptist Church, Houston; Charles Stanley, pastor of First Baptist Church, Atlanta; Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church; and Grady C. Cothen, recently retired president of the Baptist Sunday School Board.

Although he predicted a good convention, he said women's ordination will be a hot issue. "My attitude is that churches should decide that," he declared. "The convention doesn't need to deal with it, but I don't think it's going to be left there and so I think we're going to squabble over that."

He predicted "some concern" will arise over controversy surrounding the Baptist Joint Committee on Public Affairs. "It's pretty deep and strong. What form it will take I don't know." Draper said part of the problem in the SBC is "we have a crisis in leadership in the SBC right now" and most of the agencies have changed top executives and younger men have been elected to the SBC presidency.



## They will help us join hands and hearts in Africa

Seven Baptist Building staff members in Middletown will depart May 12 on a three week journey to finalize plans for Kentucky Baptists' linkup with Baptists of Kenya. The partnership officially starts up Jan. 1, 1985 and could see as many as 800 Kentuckians volunteer for brief stints in the east African nation before the plan ends in December 1987. The Baptist Building advance group participated in a service of commitment May 8 at Cedarmore Baptist Assembly during the KBC executive board's annual spring meeting. The traveling group includes [l-r] James H. Cox,

associate editor, Western Recorder; Mark Snowden, director, Media Department; Anna Mary Byrdwell, director of Baptist Women, Woman's Missionary Union; Marshall Phillips, manager, Camps and Assemblies Department; Robert C. Jones, director, Direct Missions Department; Jay Brown, director, Evangelism Department; and William L. Kaufman, director, Brotherhood Department. Mrs. Jones, Mrs. Kaufman and Mrs. Phillips will accompany the group to Kenya.

"Do you realize that of the last five SBC presidents the oldest has been 52 and four of the five have been under 50?" he asked. "What happened to the 50- and 60-year-olds and the 60- to 65-year-olds who ought to be presidents of the convention?"

"I don't know what happened," he said. "When we move from the W. A. Criswells and the Wayne Dehoneys and the Herschel Hobbs and skip all the way down to the Jimmy Drapers and the Bailey Smiths and the Jimmy Allens and the Jaroy Webers, you have a leadership gap. Very honestly, I have no business being president of the SBC. I am too young." The 48-year-old pastor is completing his second term as SBC president.

## Witness skill shops scheduled

Training for laymen and pastors in how to witness to people of other faiths will be offered in four regional Interfaith Witness Skill Shops across the state during May.

The followship workshops will be offered: Witnessing to a Mormon, First Baptist Church, Richmond, May 14; Witnessing to a Seventh Day Adventist and Witnessing to a Mormon, Main Street Baptist Church, Williamsburg, May 15; Witnessing to Persons of Asian Religions and Witnessing to a Mormon, Georgetown Baptist Church, Georgetown, May 17; Witnessing to a Jehovah Witness and Witnessing to a Mormon, First Baptist Church, Walton, May 18.

Each skill shop will begin at 7 p.m. and conclude by 9:30 p.m. No cost or fees or involved. The workshops are sponsored by the Direct Missions Department of the Kentucky Baptist Convention and the Interfaith Witness Department of the Home Mission Board.

## Southern Seminary lauds Mrs. Rosalynn Carter

Former First Lady Rosalynn Carter has been named recipient of the first Distinguished Christian Woman Award by the woman's committee of Southern Baptist Theological Seminary.

Mrs. Carter, an active partner in her husband Jimmy's political career, will be honored during Southern Seminary's first national conference for women Oct. 15-16.

According to Betty McGary Pearce, conferring and award coordinator for the committee, the award has been established to annually recognize women making outstanding achievements benefiting humanity and reflecting the teachings of Jesus Christ.

The selection committee chose Mrs. Carter because of her international reputation as a committed Christian and a devoted church and family woman, Mrs. Pearce said.

## 'Twill be such a comfort to take the bus [for many]

Shuttle bus transportation will be provided for visitors and messengers to the Southern Baptist Convention meeting June 12-14 in Kansas City, Mo.

Bus transportation between some local motels and the convention site at H. Roe Bartle Hall will be available at 15- to 30-minute intervals from 8 a.m. to 9:30 p.m. each day.

Six routes will facilitate travel to Travelodge, Howard Johnson's downtown, central, north and east locations, Adam's Mark Kansas City, Drury Inn, Inn at Executive Park, Worlds of Fun Holiday Inn, Red Roof Inn's east and north locations, Alameda Plaza

Hotel, The Raphael Hotel, Granada Royale Hometel, Hilton Plaza Inn, Westin Crown Center Hotel, Hyatt Regency at Crown Center, Ramada Inn's north and east locations, Budgetel Inn, Thrifty Scot Motel, Antioch Motor Inn and Shoney's Inn.

Shuttle buses also will be provided to Midwestern Baptist Theological Seminary.

Buses will be color coded according to route for passenger convenience. The shuttle service will utilize "large buses, fully air-conditioned and maintained in the highest standards."

Convention messengers and visitors are encouraged to use the shuttle bus service to avoid traffic congestion in the convention center parking garage and the downtown area. Due to renovation, 50 percent of the convention center parking area will not be available for parking.

Cost for the shuttle service is 50 cents per ride. Signs in hotel with shuttle service will list pick-up and delivery times. A shuttle bus supervisor and dispatcher will staff the shuttle bus booth in the convention center lobby throughout the convention.

## ACTS finalizes contracts, begins broadcast May 15

Contracts have been finalized with satellite owners and ACTS (American Christian Television System). On May 15, 4 p.m. to 10 p.m. CST, ACTS will begin broadcasting on transponder 2X on Westar V. ACTS will join the GTE satellite, Spacenet I, in the fall.

ACTS will continue the six hour broadcast until June 12. The Southern Baptist Convention meeting in Kansas City, Mo., will mark the move to a 16 hour broadcast day (9 a.m. to 1 p.m. CST) for the new hybrid network.

(The following editorials are from past issues which dealt with matters that continue to be significant for Kentucky and Southern Baptists. — Editor)

# Daley Observations reprise

*Some of Daley's thoughts in print over the past 27 years*

(From Sept. 8, 1966)

## A Baptist day of atonement is desperately needed

The climax of the Hebrew worship system described in the Old Testament was the annual Day of Atonement. Once a year everybody and everything were cleansed of sin in order to begin a new year with the approval and blessings of Jehovah.

On this one day of each year the high priest exchanged his priestly robes for a simple white tunic. He first entered the Holy of Holies with blood to be sprinkled before the mercy seat seeking forgiveness for his own sins and the sins of his fellow priests. Then all areas of the tabernacle or the temple used for worship along with all the other worship paraphernalia were cleansed. Finally the sins of all the people were put upon the head of the scapegoat who bore them away to the wilderness. The people were then filled with joy for forgiveness and restoration of fellowship with Jehovah.

This ancient Hebrew ceremony speaks to our needs today. Not in its ritualistic details but in its true meaning. We need a Baptist Day of Atonement like we need nothing else.

To put it in more familiar words, we need a denominational revival. Like the Day of Atonement it should begin at the top and continue until it includes everything and everybody. Everything about our Baptist program as well as everyone of us should fall prostrate before the mercy seat of God for cleansing and renewal.

What are the sins which so easily beset Baptists and for which we must repent and be forgiven in order to experience the approval of God? They're not always easy to see and they are even harder to admit. We had rather rationalize than to reason and to be judged by our own for the world's standards rather than by God's searching word.

There is a deadly sin of presumption and pride both as a denomination and as persons. We have taken the manifold blessings of God upon Baptists as a guarantee of his full approval rather than as a privilege which must be matched with responsibility. We tend to think we have a corner on truth and have a perfect understanding of God's revelation. What presumption! We have even shouted that Baptists are the one hope of God for the world instead of confessing that God is the one hope for Baptists.

There is the sin of loving this present world and what it offers. With rare exceptions Baptists today are all, pastors and denominational leaders and workers included, caught up in the American craze of things and the religion of materialism. Many Baptists spend more on one house to live in or one car to ride in than they give to God and his work in their whole lifetime. Even the minister gets caught up in the status minded culture and has to dress, live and otherwise receive and spend what the world counts proper for his position.

We preach the gospel of One who did not have the earthly security of the foxes and the birds and we profess to follow him who had no place to lay his head but we often deliver our sermons in luxurious sanctuaries to those at ease in Zion walking on carpeted floors and sitting on cushioned pews. We ride to the church in air conditioned machines from mortgaged homes filled with latest antiques to talk about the crosses we bear. All the time we see to it that our pastor has a new car, a boat or a cabin on the lake because somehow it makes us feel a little better about ours.

Probably the most damaging sin of all among Baptists in the Lord's sight is our choice of self over others and the absence of genuine love for each other. Too many pastors distrust their members and use them for selfish ends. Criticism of the pastor and cutting him to pieces is a favorite sport of many church members.

When the chips are down in the controversial issue in the church, the pastor is often deserted though he is right because the members think more of each other and their mutual approval in the days ahead than they do for the principle of right.

As preachers we say all kinds of extravagantly complimentary things about each other in public but what we really think of each other is another thing. We use one another for personal advantage and most of us have

never shed a sympathizing tear for each other. We distrust each other and are among the last to forgive one another.

Pastors and denominational leaders sometimes act as if theirs is the only work of the Lord. We push and shove to get our own little kingdoms and then make ourselves immune to any questioning by declaring we have a direct word from the Lord. We put the sanction of God on everything we do as if our will must always be his will.

I am aware that this all sounds negative and unduly critical. I also know all is not bad about us, but as I examine my own soul and observe my fellow Baptists, I can but conclude there is a deep spiritual sickness upon us. Furthermore, this will be a sickness unto death unless we admit our malady and accept the surgery of the Great Physician.

The kind of Baptist revival we need is not the traditional type producing momentary repentance and resumption of our old ways. We need to be rocked from stem to stern and shaken from top to bottom by the devastating judgment of God and remade by the creative power of the living Lord never to be the same again.

This is the Baptist Day of Atonement so desperately needed. Who will join this sinner for such a cleansing?

(From May 12, 1966)

## Spring rain in the Cumberlands

Among human experiences there are few as moving as Kentucky's Cumberland Mountains in April. The experience is heightened during a spring rain in the mountains. There's a mysterious majesty about the lightning that electrifies the peaks and the thunder which echoes across the valleys. The fields and forest welcome the pouring of heaven's blessings and absorbs liquid reservoirs for the growth of coming days.

The falling rain upon newly turned soil makes rivulets which cut murky ribbons across the fields which were cleared long years ago from the forests by pioneers. These were hardy souls who gave up the tidewater lands of the East for the adventure of the rugged mountainous terrain of the West. In an April shower the farm animals do not retreat to shelter but continue to munch the tender green pasture land grass while enjoying the warm bath.

The whole earth, and especially the woodland, is aglow with spring colors. Dogwood like suspended snowflakes makes brilliant bouquets among the dark mountain pines. Lacking the symmetry of the domestic unshaded fellows, the wild dogwoods are made more beautiful by their struggle with taller trees for life giving sunbeams and raindrops.

The forests present an unbelievable variety of shades and colors of newly appearing leaves. The tiny, almost colorless oak leaves of April give no hint of their rich July green and their golden October brown. Yet the roots of the oaks are taking hold of the water and minerals of the earth as a saint's roots reach for the depths of God's love.

Raindrops fall from the small tender spring leaves with their sleepy sound upon last winter's bed of leaves. Thunder of the passing storm rumbles across the sky like the sound of God's voice trying to escape earth, one room of the universe. Underneath feet that seem shoeless on holy ground before a burning bush, violets make a purple carpet snuggling close to the earth's womb from which they so recently were born.

Mountain birds twitter between raindrops and continue their search for straw and twigs in preparation for the universal venture of romance and reproduction. A brightly attired woodpecker watches the intruder with one eye as he rings with the perfection of a geometry teacher the trunk of an apple tree with a circle of holes. From the mountain top misty eyes view billowy rain emptied clouds below which cling to the mountainside like burned incense reluctant to rise to God.

The heavens declare the glory of God and the firmament shows his handiwork. So do the Cumberlands in an April rain. What a world! What a Creator!

## Kentucky senior adult ministers to peers

by Gail Rothwell

Hayward Brown's zeal for learning and living would never betray the fact he will be 86 this October.

Brown, a member of First Baptist Church in Bowling Green, Ky., is credited with starting the church's Senior Adult Fellowship (SAF) in 1972, a program now considered among the best in the state.

His resolve to begin a ministry to senior adults began some 30 years earlier when he was working as a counselor for Western State Hospital, Hopkinsville, Ky. "I would see patients, mostly senior adults, literally rocking away their lives," he explained. "I promised myself I would do something about that if and when I could."

Brown never forgot his promise and the opportunity came in 1982 when he and his late wife, Zella, founded the SAF—a program which now ministers to some 200 persons each month.

Brown's many years as a counselor and teacher are reflected in the quality of programs he has advocated and organized. The monthly luncheon programs feature denominational representatives, government employees, doctors, social workers and others.

"We need to give senior adults answers to questions about the aging process. Also, we strive to make them

feel a part of the church and denomination," Brown said.

Weekday activities include classes in ceramics, weaving, quilting and exercise. The group has made efforts to visit and support the work of Baptists throughout Kentucky and regularly collects clothing for needy causes.

Trips, ranging from one to 10 day excursions, are a favorite activity of most members. Trips planned for 1984 include the Southern Baptist Convention in Kansas City, Mo., and a senior adult Chautauqua in September at Glorieta, N. M.

Brown believes the success of any senior adult ministry depends on the support of the church leadership. "Just keep encouraging your senior adults to be active members until the leadership recognizes their gifts and talents," he advised.

He cautioned churches against thinking senior adults don't want to be bothered just because they are older.

"Churches need to learn to give them something to do." He explained programs must promote a sense of self-worth, be informational and, most of all, assure senior adults of God's continuing love.

One of the greatest needs met by a senior adult ministry is the opportunity for adults to "fellowship" together, Brown believes. "Often senior adults

spend a great deal of time at home—alone," Brown said. "The opportunity to get together and share time and ideas is important."

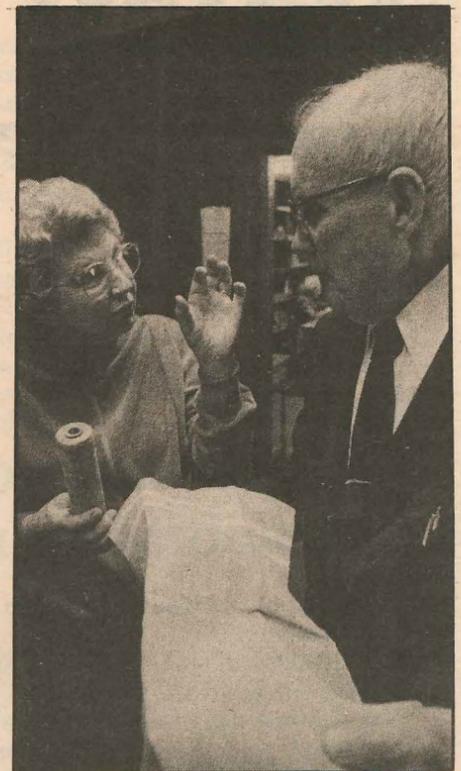
Tom Baker, associate minister of youth and activities, who is responsible for coordinating the senior adult ministry at FBC, said the reason most churches do not have an organized senior adult group is because of their lack of awareness of what senior adults can do. "The SAF's volunteer contributions and willingness to serve are invaluable to our church."

He added the annual Senior Adult Day emphasis is an excellent beginning point for recognizing the contributions of senior adults. The emphasis is sponsored by the Family Ministry Department of the Baptist Sunday School Board.

According to Baker, when a genuine interest is expressed in senior adults, "they will open up to you and let you know their needs."

Baker said the SAF from Bowling Green has been so successful the group is often asked to travel to other churches in the state to share ideas.

Baker attributes the success of the SAF to Hayward Brown's constant concern and motivation. "He is the prime mover behind the group and the forerunner in keeping programs and activities going."



Hayward Brown [r] talks with Sara Cornwell about the weaving class at First Baptist Church. Weaving is just one of the many weekday activities offered to senior adults. In 1972 Brown helped to establish the Senior Adult Fellowship at FBC.

## Trustee action guarantees ACTS operation

A funding strategy to guarantee the first year of operation of the American Christian Television System (ACTS) was set in motion by trustees of the Southern Baptist Radio and Television Commission at their recent meeting.

The trustees authorized the commission staff to negotiate a line of credit up to \$4.3 million to meet the immediate needs of starting the TV network, which will begin May 15 delivering family Christian entertainment programs to American homes daily through television stations and cable TV systems.

Also at the meeting, trustees approved the purchase of \$2.3 million worth of programs for the network and elected as chairman John E. Roberts, editor of the Baptist Courier, news journal of the South Carolina Baptist Convention.

The \$4.3 million line of credit, which will pay for equipment, production of programs and operating expenses for the network, will be repaid with money already pledged to the commission over the next three years and other resources brought in by the commission's development program.

The Executive Committee of the Southern Baptist Convention has allocated \$2 million over the next five years for the commission's capital needs, but commission president Jimmy R. Allen explained the equipment is needed now.

"We have put together the start-up money for our first year of broadcasting," Allen said of the trustee action. "This gives us the working capital we need for the next year of production and \$1.7 for immediate capital needs."

The equipment to be purchased will improve and enlarge the commission's studio and editing facilities, plus provide a mobile camera unit for videotaping on location. The capital needs

funding will also enlarge the commission's mail center, tripling its capacity to keep up with the increased mail response that is expected from ACTS.

Allen said supporters have pledged \$2.8 million of the start-up money to the network. "We're going to raise the whole \$4.3 million," he said. "There is about \$2 million we still have to enlist."

"Once on the air, ACTS will produce its own revenue and pay for itself," Allen said. "The challenge has been to provide the product, in the form of a TV network, to let us get started."

"We have solved our cash flow problem with this line of credit," Allen said.

The trustees initially considered borrowing only \$3.2 million, but Fred Roach, president of Centennial Homes, Dallas, suggested they seek the full amount needed.

"I'm not against borrowing \$4.3 million if we have to do it to get the job done," he said.

The trustees also approved a revaluation of the commission's assets, now placed at \$14 million by its auditors. The new figure shows a \$3.7 million increase in TV program inventory, reflecting the market value of TV programs the commission has in stock but which it has never counted as assets.

The revaluation will help the commission secure the \$4.3 million loan, trustees were told.

The commission will purchase \$2.3 million worth of religious and alternative programs, all less than 10 years old, from Exclusive International Pictures Inc. of Vincennes, Ind. They will spend \$1.8 million for unlimited use of 400 religious programs for 10 years. The package includes dramatic series, cartoons and feature films.

The alternative package will cost \$500,000 for unlimited use of 1250 programs for six years. Most of these are 30-minute episodes of comedy and

drama series, including "The Melting Pot," a cooking program starring Orson Bean, and "The Bill Cosby Show."

The commission will make monthly payments for the programs. Bob Taylor, vice president for production at the Radio and Television Commission, said the purchase will give ACTS dramatic programming it could not afford to produce for itself.

"This acquired programming will not be a dominant element on the network, but will be supportive of our own original programs," Taylor said. "We will not load prime time with this, but can sprinkle it in instead of repeating our basic programs several times a day."

"We have known all along we would have to acquire some programs to give us the variety we need to appeal to cable TV operators and program directors."

In his president's report to trustees, Allen said ACTS hopes to be reaching seven million homes by fall. Low-power TV stations in Tyler, Tex., Anchorage, Alas., and Paragould, Ark., will be ready for broadcasting by June 12, he said. Stations in Brownwood, Tex., and Honolulu, the only other low-power channels licensed so far, will be ready Oct. 1.

Allen reported the official launch ceremony for ACTS, scheduled for June 12 at the Southern Baptist Convention, will include a live satellite feed from the Anchorage station. Parts of the convention will be carried on ACTS and Baptist TelNet, the Sunday School Board's telecommunications network to churches.

Other Baptist agencies are involved in producing programs for ACTS, Allen said. The Foreign Mission Board and Home Mission Board will bring missionaries in to appear on "Life Today," a daily live talk show hosted by Allen.



John E. Roberts [r], editor of South Carolina's Baptist Courier, is the new chairman of the Radio and Television Commission board of trustees, succeeding Stewart R. McChesney Jr., pastor of Ward Road Baptist Church in Arvada, Colo.