



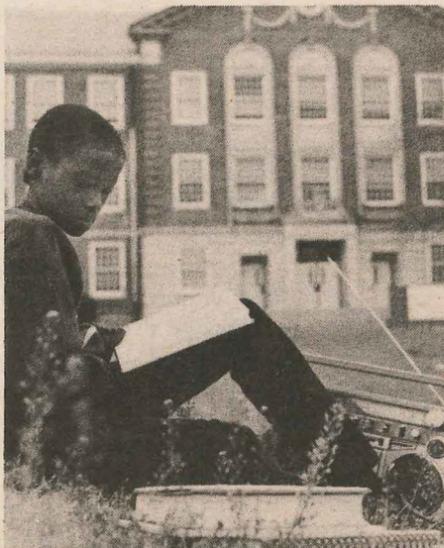
## Butler, Hancock voice opinions on SBC troubles in five presentations

by Jack D. Sanford, *Editor*

Seventy-one people were present Thursday, Apr. 11 at Gethsemane Baptist Church, Danville, to hear LaVerne Butler, pastor of Ninth and O Baptist Church, Louisville, and William Hancock, pastor of Highview Baptist Church, Louisville, discuss the current controversy in the Southern Baptist Convention.

Butler sent a letter to 2200 churches in Kentucky inviting persons to attend one of five such meetings across the commonwealth. Other meetings were held at Hall Street Baptist Church, Owensboro, Mar. 28 with 60 people present and Reidland Baptist Church, Paducah, Mar. 29 with 100 people present. Meetings set for later include Unity Baptist Church, Ashland, Apr. 12 and Madisonville Baptist Church, Madisonville, Apr. 29.

In his letter to the churches in Kentucky Butler said, "Many of you have written, called or contacted me for information and have asked, 'What is happening?' and 'What can we do about it?' Because of this Brother Bill Hancock of the Highview Baptist Church, Louisville, and I have felt impressed to have approximately five meetings across the state to talk about the issues and our response, as fundamentalists, to them." Butler's letter also called attention to his use of the



No 10 o'clock scholar here

This young man is getting a head start on fall by doing some of his studying in the summer. He is accompanied by his favorite information medium, the radio. Youngsters his age tune in regularly to *The Beat*, the half-hour upbeat program that includes a spiritual message for teenagers and young adults produced by the Radio and Television Commission. *The Beat* is heard weekly on more than 274 stations across the country.

word "fundamentalists," and he stated in the letter "it is those who have subscribed to the five fundamentals of the faith who have been able to hold back the waves of liberalism and modernism in evangelical circles."

Butler took about 45 minutes to discuss what he called "the philosophical basis" of the current controversy. He did a brief review of Southern Baptist history, especially emphasizing inerrancy as an integral part of our Baptist life during the years.

Hancock also spoke about 40 minutes stating his reasons for being present and speaking out. Those reasons included his former disillusionment with his role in denominational life and his feeling that he had been used in the past. He said the call to stand up and speak out, issued by president Roy Honeycutt of the Southern Baptist Seminary, had challenged him to do just that. He went on to say the issuance of *The Call: Dallas '85* had also prompted him to speak. He could not produce a newspaper, but he did have some time to give and was doing just that in the five meetings across the state.

The entire proceedings were tape recorded and copies of the tapes are available from Gethsemane Baptist Church, Danville.

## Ministers' wives lunch in Dallas June 11

The Southern Baptist Ministers' Wives Luncheon will be held during the Southern Baptist Convention in Dallas, Tuesday, June 11, at 12:15 p.m. at the Fairmont Hotel.

This year's luncheon will feature contemporary Christian singer Cynthia Clawson who will present a musical theme interpretation.

Earlier this year, the officers of the luncheon passed a resolution urging all ministers' wives to pray for harmony within the convention.

The cost of the luncheon is \$12.50. Reservations can be made by sending a check and self-addressed stamped envelope to Martha Garrison, 432 N. W. 17, Oklahoma City, OK 73103.

## Three named winners in WR literary match

by James H. Cox, *Associate Editor*

A chaplain without "a glamorous ministry," a worn and weather-beaten" house of the Lord, siblings who pastor in the same town and a unique drama team which "tries to uncover things so all can see the truth" have become prize-winning subjects of *Western Recorder* articles.

Each was declared a winning entry by a panel of recognized communications leaders in an annual writing competition among the state Baptist paper's 16 state correspondents.

The Wilmer C. Fields Incentive Writing Awards, established in 1984, signifies excellence in writing. It honors the public relations secretary of the Southern Baptist Convention.

Fields, 63, has been assistant to the executive secretary of the SBC Executive Committee, Nashville, since 1959. Earlier, he was editor of *Baptist Record*, weekly news publication of the Mississippi Baptist Convention. He is a graduate of Louisiana College, Pineville, and holds ThM and ThD degrees from Southern Baptist Theological Seminary, Louisville.

In making the announcement of the creation of the awards program last year, *Western Recorder* editor Jack D. Sanford said Fields "has created an environment of recognition for Southern Baptists among the secular press never previously enjoyed by the denomination." He called it "appropriate to honor this one who has been a guiding hand for so much development in SBC communications across this quarter century."

Entries in the annual competition are based on 10 criteria, including: originality, lead, development, conclusion, style, clarity, effect, completeness, graphics and research. A staff committee recommends to the judges writing done by state correspondents which, on a point system, has reached a certain level of performance. The judges then select four winners. The judges received eight high performance articles this year, from which they selected four winners.

Judges of the competition were Louisvillians Michael Duduit, director of communications, Southern Baptist Theological Seminary; Alan Jolly, president, Jolly Communications; and Ron Walstrom, director of public relations, Kentucky Baptist Homes for Children.

The first place entry selected by the judges was written by Mrs. Bruce A. Luthanen of Elizabethtown, stringer for Anderson, Breckinridge, Nelson, Salem and Severns Valley associations.

She captured the self-effacing spirit of Larry P. Vance, chaplain at the Hardin County Detention Center, in an

article titled "Behind closed doors" which ran last Oct. 9. Vance is a chaplain who "never carries a Bible," but explains that when you minister to society's outcasts, "you can't do the expected thing and succeed."

The judges felt Robin Luthanen demonstrated "talent, confidence and purpose." One admitted her contribution was "far and away the most interesting to read."

As first place winner, she received a check for \$75 from *Western Recorder*.

Second place went to Mrs. Barry Jude of Campbellsville, stringer for Casey County, Central, East Lynn, Russell County, Russell Creek and Taylor County associations.

Her prize-winning article, "A cabin in glory land," depicted life of a congregation in a 100-year-old log cabin which houses Pleasant View Baptist Church in Adair County. The story ran in *Western Recorder* Oct. 2, 1984.

According to pastor James C. Porter, the major emphasis of the church is not in its physical features, as unusual as they are, but "in getting people saved." Kima Jude ended her story with that theme: "And yet there is room for more."

Her award, as second place winner, is \$50.

Mrs. Timothy George of Louisville is the writing competition's only dual winner, taking both third and fourth places this year. She is stringer for Henry County, Long Run, Shelby County, Sulphur Fork and Whites Run associations.

Her third place winner was "Brothers in Christ," published Oct. 23, 1984. It highlighted the ministries of two Louisville pastors who are also biological brothers—Joe Priest Williams, of Baptist Tabernacle, and Robert O. Williams, of Clifton Baptist Church. The strengths and weaknesses of each man, now in their third decade in their present pulpits, were examined in chatty style. Each one delivered quips and barbs about the other, yet the dependence of each on the other came through in Denise George's writing.

The third place prize is \$25; the fourth place prize is one of honorable mention, and delivers with it a free year's subscription to *Western Recorder* to the person of the winner's choosing.

Denise George won that for her submission called "Storytellers," which appeared Jan. 15 of this year. The focus of her article was a Louisville Christian drama troupe called StorySource. She claimed it was "a fresh and colorful approach to ministry."

All current *Western Recorder* stringers are currently competing for next year's prizes. Winners will be announced in April 1986.



Butler



Hancock

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Apr. 16, 1985

**Are you  
moving?**

Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to *Western Recorder*, Box 43401, Middletown, KY 40243.



Fields



Mrs. Luthanen



Mrs. Jude



Mrs. George

# sanford's perspectives



Jack D. Sanford

## Child's play

Shock waves swept across the Southern Baptist Convention last week because of the remarks made by former SBC president James T. Draper Jr. (a small sample of Kentucky reaction is seen in Baptist Forum, page 7, this issue).

Draper told the Baptist Public Relations Association meeting in Richmond, Va. that the Cooperative Program could collapse and thousands of churches might withdraw financial support if Charles Stanley is not reelected president of the SBC. He indicated his own church would escrow funds if Stanley is defeated.

Thousands of Baptists were shocked that the controversy has now reduced itself to economic blackmail. It is like a disgruntled church member who withdraws a tithe to the local church because he/she does not like the pastor. There is no biblical basis for this sort of conduct.

It is like children at play—if you don't do it my way, I'll take my toys and go home. There is no biblical basis for this sort of conduct.

Draper also told BPRA he would be speaking in every church he can between now and the June meeting of the SBC. His efforts in these churches, he said, will be "to promote Stanley's reelection." Will he also ask these churches to withhold Cooperative Program money if they do not get their way in Dallas?

Baptist Press sampled leaders across the convention for response to Draper's remarks. The sample included pastors of the five churches which gave the largest amounts through the Cooperative Program, and two pastors from each of the opposing wings of the denomination. Following are excerpts from what these men had to say.

Charles Stanley, SBC president and pastor of First Baptist Church, Atlanta, Ga., said his church has doubled Cooperative Program giving to \$250,000 in 1985 and has "made no provision to do anything, whether I win or lose."

Dan Vestal, pastor of First Baptist Church, Midland, Tex., the church which was first in Cooperative Program giving with \$944,512, said the church "is committed to the cooperative way of missions and theological education."

Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, the church which ranked second in Cooperative Program giving with \$687,500 said, "Several years ago I was nominated for president (of the SBC). I didn't get elected. The next year the church doubled its giving. I don't think the laypeople in this convention want to see missions' giving used to hold anything over anybody's head."

Jim Henry, pastor of First Baptist Church, Orlando, Fla., the church which ranked third in Cooperative Program giving with \$626,532, said he believes the Cooperative Program "is being used by both sides and I hate to see that happen." He said his congregation "has no plans to do anything other than what we are doing. Of course, if we see a deterioration (in the theological stance of national agencies) we would have to consider changes."

Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., the church which ranked fourth in

Cooperative Program giving with \$591,428, said his congregation "will keep right on giving just like it has been" regardless of who is elected, "because we are giving to the Lord and his work."

John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., the church which ranked fifth in Cooperative Program giving with \$588,858, said, "I doubt the Cooperative Program is so fragile it will collapse, but there is no doubt it will be hurt." He went on to say Broadmoor church "has no intention of doing anything other than supporting the Cooperative Program."

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., the church which ranked 14th with Cooperative Program giving of \$329,725, said he is "committed to the Southern Baptist Convention and to cooperative missions. But I have a higher commitment and that is to the word of God." He said if he leaves Dallas feeling the "convention has taken a direction away from the word of God, then we would have to make a decision about how we could place our money so as to be as cooperative as possible without compromise."

The shock waves of this latest threat will no doubt touch all our churches. One prominent pastor, William Self, Wieuca Road Baptist Church, Atlanta, Ga., said his church "did not withdraw funds when the 'fundamentalists' took over in 1979." That same sort of loyalty to a great missionary method has characterized many other pastors who are not in the inerrantist camp, but who did not pout and take the church's gifts out of the Cooperative Program when things did not go their way.

When all this fussing and fighting began publicly a lot of Baptists thought they heard a serious, deeply committed group of people calling for restoration of more spirituality in Baptist corporate life. The scriptures were allegedly the ground of concern and a high view of scripture was proclaimed the principal goal. It now appears we are in a real life soap opera where grown men, professing to be God's anointed, are acting like selfish children, with no biblical foundation for such conduct. The high sounding phrase about the primacy of the scriptures has been lost in the low rhetoric of economic blackmail.

Of all the combinations possible, Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and Cecil Sherman, pastor of Broadway Baptist Church, Ft. Worth, Tex., is the most unlikely. Yet they agree on at least one thing—the hopelessness of the current situation.

Smith said, "I know of nobody who can bring us together because the issues are so deep and strong."

Sherman said he has "given up hope" of a reconciliation.

Yet we must hope and cling to our hope because we know God can work miracles. I cannot believe the majority of Southern Baptists are so small of mind and withered of heart and insensitive to a lost world that they would commit economic murder on the greatest vehicle for evangelism the world has ever known because they did not get their way. If we have come to this, then Smith and Sherman are right, and God alone can help us.

western recorder

(ISSN 0043-4132)

JACK D. SANFORD, Editor  
JAMES H. COX, Associate Editor  
C. R. DALEY, Editor Emeritus

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

Western Recorder is published by Western Recorder Inc., Box 43401, Middletown, Ky., weekly except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address changes to Western Recorder, Box 43401, Middletown, KY 40243.

Subscriptions: Single, \$6.30; foreign, \$7.00; church budget, \$4.50. Payable in advance, except church accounts, which require tax exemption number.

Advertising: Rates available upon request. Institutional columns on an inside page are paid space.

Directors: Glenn Durham, Harlan, chairman; Robert DeFoor, Harrodsburg, vice chairman; John Christian, Hopkinsville, secretary; Clarence Benedict, Highland Heights; H. Gary Coltharp, Madisonville; Gregory L. Hancock, Covington; Willis W. Henson, Paducah; Thomas O. Miller, Nicholasville; T. A. Prickett, Owensboro; James Royalty, Vine Grove; George Smith, Leitchfield; William J. Sullivan, Louisville.

# mountains to the mississippi

## revivals

Severns Valley Baptist Church, Severns Valley Association, held revival services in March during which the church received 28 new members. Of these, 19 people made professions of faith and two joined the church by baptism. Bill Self of Atlanta's Wieuca Road Church was evangelist.

J. Howard Cobble is pastor of Severns Valley.

Jeffersonville Baptist Church, Boones Creek Association, held a revival with John R. Hash as guest evangelist. During the week, 10 professions of faith were recorded along with several rededications.

J. Patrick Hash is pastor of Jeffersonville.

## congregations

Cox's Creek Baptist Church, Nelson Association, will celebrate its 200th anniversary Apr. 21. Leslie Wright, former president of Samford University, will be featured speaker for the morning worship. In addition, six former pastors will be present to take part in the celebration.

The church invites anyone interested to attend the special morning and afternoon services.

Richard M. Shields is pastor of Cox's Creek.

St. Matthews Baptist Church, Louisville, Long Run Association, celebrated Easter this year by meeting together for the first time in their new sanctuary. The 1400-seat sanctuary and the adjacent education building were constructed after a fire destroyed the church's buildings three years ago.

Final work on the sanctuary will be completed in the next few weeks with dedication services scheduled for this fall.

## personnel

George Walters resigned as pastor of First Baptist Church, Garrison, Greenup Association.

Michael Saunders was called as pastor of Danleyton Baptist Church, Wurtland, Greenup Association.

John Messick received the call to pastor Covington Baptist Church, Westport, Sulphur Fork Association. Messick is a native of Tennessee and a first year student at Southern Baptist Theological Seminary, Louisville.

Paul Peterson has accepted the call to pastor Milton Baptist Church, Sulphur Fork Association, beginning Apr. 21.

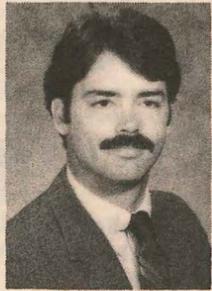
Peterson is a graduate of Georgetown (Ky.) College and will graduate in May from Southern Baptist Theological Seminary, Louisville.

H. Curtis Erwin, former pastor of Glasgow Baptist Church, Liberty Association, departed Kentucky to become interim pastor of Kihei (Maui, Hawaii) Baptist Chapel.

H. B. Kuhnle accepted the position of interim pastor of Mt. Vernon Baptist Church, Versailles, Elkhorn Association, beginning work Mar. 31.

Jeff Hale, youth minister of music at St. Matthews Baptist Church, Louisville, Long Run Association, concluded his interim position.

William P. Tuck is pastor.



Gwaltney



Stanhope

Rob Gwaltney (see photo) assumed the position of associate pastor in education and youth Mar. 1 at First Baptist Church, Greenville, Muhlenberg Association. He had been pastor at Freedom Baptist Church, North Vernon, Ind.

Gwaltney is a graduate of Union University, Jackson, Tenn. and Southern Baptist Theological Seminary, Louisville. He has been a ThM student at Southern Seminary in New Testament.

Charles W. Midkiff is pastor of First Baptist, Greenville.

James R. Stanhope (see photo) received the call to pastor Highlands Baptist Church, Lexington, Elkhorn Association, beginning his duties Apr. 3.

He is a graduate of Southern Baptist Theological Seminary and has held several pastorates in Kentucky. He goes to Highlands from Mt. Zion Baptist Church, Elizabethtown, Severns Valley Association.

Kevin Royalty accepted the call as minister of music and youth at First Baptist Church, Sebree, Green Valley Association.

Miss Vallerie F. King and Miss Janis M. Whipple, both students at Southern Baptist Theological Seminary, Louisville, have been named Outstanding Young Women of America for 1984.

David Highsmith, a second year student at Southern Baptist Theological Seminary, Louisville, has accepted the part time position of director of new church member training at Severns Valley Baptist Church, Elizabethtown, Severns Valley Association.

Gene Huskey accepted the call as minister of music at Glasgow Baptist Church, Liberty Association.

John O. Hamblen began duties as minister of music for First Baptist Church, Middlesboro. He holds the MCM and MA/CE degrees from Southern Baptist Theological Seminary, Louisville.

Tom T. Prather accepted the call as director of missions, Union Baptist Association. He resigned as pastor of Berlin Baptist Church Apr. 7 to accept the position.

Prather has pastored in Augusta and in Mason and Lewis counties in Kentucky and in Adams County, Oh.

Vernon E. Johnson is the new pastor of Franklin Crossroads Baptist Church, Cecilia, Severns Valley Association.

J. Lofton Graves accepted the call to pastor Fairview Baptist Church, Franklin, Simpson Association.

Tommy Thomas has resigned as pastor of First Baptist Church, Martin, Enterprise Association.

Calvin Hibbard accepted the call to pastor Lick Fork Baptist Church, London, Laurel River Association.

Paul Colwell will return as pastor of

Second Creek Baptist Church, Three Forks Association.

C. E. Hunsford has been called to the interim pastorate of Campground Baptist Church, Somerset, Pulaski Association.

Therman Taylor, pastor of Liberty Baptist Church, London, Laurel River Association, celebrated his 10th anniversary with the church.

Wayne Dehoney, retired pastor of Walnut Street Baptist Church, Louisville, Long Run Association, and former president of the Southern Baptist Convention, was guest speaker for the Baptist Sunday School Board's 1985 Spiritual Emphasis Days Apr. 10-12.

John Saunders, minister of education, Carlisle Avenue Baptist Church, Louisville since 1981, has been named director of church development for Long Run Association. He will design, administer and evaluate developmental programs to assist local churches in the association.

Saunders is a graduate of Mars Hill College in North Carolina and of Southern Baptist Theological Seminary, Louisville.

Bryan K. Galloway has accepted the call as pastor of Corydon Baptist Church, Green Valley Association.

Phil Brown, a student at Southern Baptist Theological Seminary, has begun duties as minister of youth at Green Acres Baptist Church, Louisville, Long Run Association. He has been instrumental at the church since August 1984.

John Reeder was called as minister of music and youth at Zion Baptist Church, Henderson, Green Valley Association.

Ken Forman, director of missions for Bracken Association, has been called as interim pastor of Mays Lick Baptist Church, Bracken Association.

Lester Caldwell accepted the call to return to the pastorate of Northside Baptist Church, Mt. Vernon, Rockcastle Association.

Gary Farmer, pastor of Mt. Zion Baptist Church, Tyner, Irvine Association, has resigned.

Marty Elliott, a second year student at Clear Creek Baptist School from Gravel Switch, has been called as pastor of Rock Bridge Baptist Church, Willisburg, Central Association.

Richard Brown, Manchester, accepted the call as minister of music at Calvary Baptist Church, Somerset, Pulaski Association. He is a third year student at Clear Creek Baptist School, Pineville.

Jimmy Walden, fourth year student at Clear Creek Baptist School from Auburn, received the call to pastor Poplar Grove Baptist Church, Hustonville, Casey County Association.

Wilmer Evans accepted the pastorate of Lily Baptist Church, Laurel River Association.

Mrs. B. V. [Dorothy] Hartsell, wife of the pastor of Shepherdsville Baptist Chapel, Nelson Association, was voted Bullitt County Woman's Club Woman of the Year. She has been a resident of Shepherdsville for 40 years.

Mrs. Hartsell is a graduate of Mère-

dith Baptist Women's College, Raleigh, N. C. She also studied music at Southern Baptist Theological Seminary, Louisville, and the University of Louisville School of Music.

Timothy Sloan has been called as part time minister of music and organist at Ft. Mitchell Baptist Church, Northern Kentucky Association, after an interim period at the church. He is a graduate of the University of Cincinnati Conservatory of Music.

Mrs. Carol R. Green has accepted the position of associate chaplain with Highland Baptist Hospital, Louisville, working with the psychiatric unit.

She is a graduate of the University of Alabama, Birmingham, and Southern Baptist Theological Seminary, Louisville. She moves to Louisville from a chaplaincy position with Baptist Medical Centers, Birmingham.

Nathan Whisnant began duties Apr. 14 as pastor of Clear Fork Baptist Church, Russell Springs, Russell County Association.

Paul E. White has been called as pastor of Locust Grove Baptist Church, Ditzney, Upper Cumberland Association.

George Martin has assumed duties as pastor of Kosmosdale Baptist Church, Valley Station, Long Run Association.

Tom Lamkin resigned the pastorate of Penile Baptist Church, Louisville, Long Run Association.

Garrett Morris has resigned his position of pastor at Sunnyside Baptist Church, Shepherdsville, Long Run Association.

Mickey Hanks resigned as pastor of First Baptist Church, Hickman, and moderator of Fulton Association to become pastor of First Baptist Church, Maury City, Tenn.

Ronnie Wilburn, pastor of West Baptist Church, Hickman, Fulton Association, resigned to accept the pastorate of Meridian Baptist Church, Jackson, Tenn.

## ordinations

James W. Bunch was ordained to the ministry Mar. 31 by Macedonia Baptist Church, Owensboro, Daviess-McLean Association. Pastor Denzel Dukes delivered the ordination sermon.

Bunch is pastor of Newman Baptist Church, Owensboro, Daviess-McLean Association.

Terry Holder, Ed Carter, Warren Stinson and Jimmy Henson were ordained Mar. 3 as deacons of Second Baptist Church, Clinton, West Kentucky Association.

Don Stinebaugh and George Francis were recently ordained to the ministry by St. Matthews Baptist Church, Louisville, Long Run Association.

Stinebaugh is chaplain at Home of the Innocents, Louisville. Francis is pastor of Auburndale Baptist Church, Louisville, Long Run Association.

William P. Tuck is pastor of St. Matthews Baptist Church.

## deaths

Mrs. H. L. Dobbs, wife of the president emeritus of Baptist Hospitals Inc., died Mar. 27 in Louisville. He worked for Baptist Hospitals from 1935-72 and was president upon retirement.

# christian education

## NOBTS trustees approve budget, recognize Leavell's accomplishments



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

## homes for children

### Thanksgiving in April

Thanksgiving in April is appropriate for Baptist Homes for Children. Although we celebrate Thanksgiving in November with everyone else, we have reason to celebrate again at this time of year. You see, in November churches throughout Kentucky promote the Thanksgiving offering for child care. They display posters, give out information sheets and encourage the people to make a worthy offering. Without that offering we could not continue the great ministry to children which we now provide.

But what does that have to do with Thanksgiving in April? We have just counted the last dollar from the offering taken last fall. That's right, it takes awhile for all the money to get to us. Although the bulk of that offering gets to us in December and January, some comes in later. So we do not close our books on the Thanksgiving offering until Mar. 31.

Kentucky Baptists did it again! This past Thanksgiving you gave the largest offering ever for the children's homes. The total given reached \$625,000, just above the highest offering of \$624,972 given in 1982, and about \$11,000 above the 1983 offering. This, in spite of tight money and a slow economy, shows your dedication to God and love for the care of children who need special help at a difficult time in their lives.

On behalf of every child in our care I say, "Thank you." Your gifts mean a chance for hurting children to put the broken pieces of life together and to experience meaning and usefulness in life. I am so thankful that Kentucky Baptists care enough to give generously for the sake of children. That is why we are celebrating Thanksgiving in April and you, Kentucky Baptists, made it possible.

Very soon now we must turn to face a long, dry, hot summer and fall. You see, the Thanksgiving offering only pays our expenses for about 100 days. Now, for the rest of the year, our expenses must be paid from Cooperative Program funds, which operate us for about 35 days; income from trusts, which pays our expenses for about 90 days; wills and bequests, which operate us about 60 days. The other 80 days' expenses must be paid from other sources like individual gifts. Pray that friends will send those extra gifts to help get us to the next Thanksgiving time.

During their annual meeting, trustees of New Orleans Baptist Theological Seminary adopted a record operating budget and handled numerous items of routine business.

In addition they elected a professor of missions and recognized a decade of growth under the leadership of Landrum P. Leavell II as president of the 68-year-old institution.

A budget of \$6,017,500 was adopted to maintain academic and support programs on the seminary's main campus and in its five extension centers during the 1985-86 academic year. This is an increase of 3.18 percent over the 1984-85 budget of \$15,832,000. Included in the budget was a four percent across-the-board salary increase for faculty, staff and administrators.

The trustees also approved increases in matriculation fees. Beginning Aug. 1, associate and master degree students will pay \$300 per semester, an increase of \$25. Students who are not members of churches in the Southern Baptist Convention will be required to pay an additional \$300 per semester.

Andrew J. Glaze Jr. was elected as Chester L. Quarles professor of missions effective Aug. 1. Currently head of the department of religion and

philosophy at Mississippi College, Clinton, Glaze served with the Foreign Mission Board from 1953-80.

He holds the BA degree from Mississippi College and the BD and PhD degrees from Southern Baptist Theological Seminary, Louisville.

Leroy D. Yarbrough was promoted to associate professor of choral conducting and music theory. He has been assistant professor since joining the faculty in 1976.

The trustees also recognized "10 years of outstanding service" provided by Landrum Leavell as the seminary's seventh president. While presenting a resolution from the trustees, William M. Hamm Jr., board president, praised Leavell for his "invaluable leadership during its (the seminary's) greatest decade of growth and expansion."

Hamm added that during these 10 years:

—Enrolment has grown at an average of 20.1 percent per year reaching a total of 2622 students in the 1983-84 academic year.

—Physical facilities have been expanded by purchase of two off-campus apartment complexes and a 119,000 sq. ft. student center with 6.5 acres of land, plus completion of a major expansion of

the library.

—An educational FM radio station has been installed and operated.

—Academic programs have been expanded to include an associate degree program, installation of a night-track program and start of an innovative series of academic workshops.

—Extension centers have been established which currently provide regular classes in five locations.

—Degrees have been granted to 3058 students who today are taking the gospel message around the world.

—Endowment has increased significantly and chairs in missions, evangelism and discipleship have been funded.

Officers of the board were reelected to serve during the next year. Hamm, president of Berg Mechanical Inc., Shreveport, La., will serve his fourth term as president of the trustees. Carl A. Hudson, pastor, First Baptist Church in Natchitoches, La., begins his second year as vice president. Serving their third terms as treasurer and secretary respectively are Mrs. Walter (Joyce) Fox, a pastor's wife from Lafayette, La., and Fred J. Vogel, professor emeritus of the University of New Orleans.

## SBTS class does music missions

Students interested in music missions got a chance to try foreign mission service on for size during a recent three-week course at Southern Baptist Theological Seminary, Louisville.

A group of eight persons—five of them students enrolled in a "Practicum in Musical Missions" course—traveled to Venezuela to teach music, work with choirs and lead local Baptist congregations in musical worship and evangelism.

According to Hugh McElrath, professor of church music and instructor for the course, the experience has been pivotal for students in the recent and four previous mission tours. He said most of the students who take the course "are already searching to see if this is what they want to do. This practicum seems to clarify that calling."

Of the eight persons who took part in the first practicum in 1981—also in Venezuela—all are related in some manner to missions today, McElrath said.

Musical missions, unheard of before 25 years ago, is now the fastest growing area of foreign mission enterprises, McElrath indicated. As Southern Baptists' first full time music missionary is retiring, McElrath said, "at least 150" now serve on mission fields in music positions.

Along with letting students interested in musical missions see first hand what is involved in such a vocation, a second objective of the course is to work with career missionaries on the field and to provide service to churches in an area of genuine need, McElrath explained.

The group worked with Larry Rice, a Southern Baptist missionary in Caracas and alumnus of Southern Seminary. Following orientation at the Baptist Seminary in Los Teques, the group members divided into teams to lead

services Thursday night through Sunday in local churches in Caracas. The capital city of six million persons has 18 Baptist congregations, McElrath said.

After debriefing and meeting with local Baptist leaders, group members spread out into the Venezuelan countryside for their second weekend. The group reunited in Caracas for the third and final weekend to conduct a graded school of music for the entire association.

Though a working knowledge of Spanish was a prerequisite to the course, most of the students felt limited by their lack of fluency in the language, McElrath said. "But what little you are able to give is so welcome," he added.

The students brushed up on enough Spanish to allow them to share their testimony, to sing and to give instructions to choir members in the Venezu-

elans' tongue. The students were also required to keep a journal to record the events of the trip and their reflections.

The students provided the \$750-\$1000 necessary for the trip, McElrath said, with most of them turning to their home churches or places where they now serve for support. For that price, accommodations were less than luxurious, McElrath added, with some sleeping some nights on the floor.

McElrath said the students' enthusiasm and willingness to sacrifice is "a manifestation of the deep interest in missions on this campus."

McElrath, who has the longest tenure of any current professor, claims "I have never seen mission interest at a higher tempo than it has been around here the last few years." He said interest in the music missions practicum "is just one facet of it."

## Ken Medema drama will be premiered at Southern Seminary

The world premiere of a new music drama by composer Ken Medema is scheduled for three performances Apr. 23-27 at Southern Baptist Theological Seminary, Louisville.

"Sunday Eyes, Opus #1" is the story of a young engineer who designs missile guidance systems who is forced to reconsider his career in light of the teachings of Christ, according to Mozelle Clark Sherman, director.

The work contains 14 musical numbers written by Medema, including 10 pieces previously unreleased. Kevin Landgrave, an Owensboro, Ky. minister of music, transcribed and orchestrated the music and Tom Butler, a frequent collaborator with Medema, wrote the script.

The performances will be at 8 p.m.

on Tuesday, Apr. 23 and Thursday, Apr. 25, and at 2 p.m. on Saturday, Apr. 27. All performances will be in Heeren Hall on the seminary campus, 2825 Lexington Rd.

Admission is free, but seating is reserved. Tickets will be available beginning Monday, Apr. 15 from the Student Services Office, Norton 150, on the campus.

Medema is scheduled to attend both evening performances and will be available for discussion at receptions following the music drama, Sherman said. The play provokes more questions than answers, she explains, and is designed to encourage Christians to discuss such weighty matters as the arms race, looking at such issues "through their Sunday eyes."

## SWBTS trustees approve record budget, create professorships

Trustees of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., unanimously approved a record budget of almost \$17 million at their spring meeting Mar. 18-20.

The budget—\$16,977,499 for the 1985-86 academic year—represents a 4.3 percent increase over the approximately \$16.3 million spending blueprint approved last year.

Trustees approved the permanently endowed Laneville-Hooten Professorship of Old Testament, established with a gift from the estates of deceased sisters Winnie Laneville and Aileen

Hooten of Ft. Worth. David Garland, professor of Old Testament, was elected to the chair.

Also approved was the Huber L. Drumwright Professorship of New Testament. Drumwright, who died in November 1981, was a professor of New Testament at Southwestern Seminary and was dean of the school of theology 1973-80. At his death he was executive secretary of the Arkansas Baptist Convention. Virtus E. Gideon, professor of New Testament, will fill the professorship.

James David Robinson, who is

studying for the DMA degree at Southwestern Seminary, was elected to the faculty. He is an assistant professor of voice at William Jewell College, Liberty, Mo., and earned both bachelor and master of music degrees from West Texas State University, Canyon. (BP)

### Leatherwood pastor gets J. S. Bell scholarship

John Elmore, a student at Clear Creek Baptist School, Pineville, was awarded the J. S. Bell Scholarship by the Three Forks Association.

The scholarship is one of three given annually by the association for students

who pastor churches in Perry, Knott, Leslie and Letcher Counties. Elmore is pastor of Leatherwood Baptist Church.

Bell was pastor of First Baptist Church, Hindman, for 35 years. During his pastorate, he was instrumental in helping to start several mission churches.

After Bell's retirement from Hindman, he taught at Clear Creek for three and one-half years. He was in-service training director during his tenure there. He was part time director of missions for Three Fork Association during 1980-81. He was pastor emeritus at Hindman for nine years and is now associate pastor of the church.



**NEED A VACATION?**

Imagine. You can spend 6 summer days in beautiful North Carolina or spacious New Mexico at Ridgecrest or Glorieta Conference Center. You will have opportunities for Christian fellowship, leadership training and family outings in the surrounding area.

◁ Enclose this ad with your reservation deposit and receive a free ice-cream cone each day for each person registered.

For more information about the summer schedule or to register write or call:

**Ridgecrest Conference Center**  
Box 128  
Ridgecrest, North Carolina 28770  
(704) 669-8022

**Glorieta Conference Center**  
Box 8  
Glorieta, New Mexico 87535  
(505) 757-6161

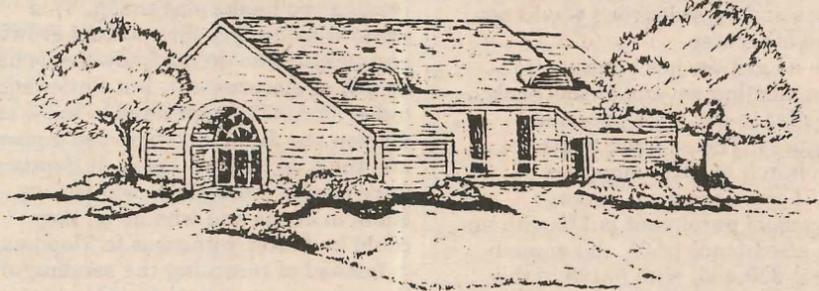


YOU WITNESS TO  
PEOPLE EVERYWHERE



THROUGH THE COOPERATIVE PROGRAM.

## YOUR INVITATION TO ATTEND one of THE PENDERGRAPH CONFERENCES



### Jonathan Creek Baptist Assembly Conference 1 - July 29-31, 1985 Conference 2 - August 1-3, 1985

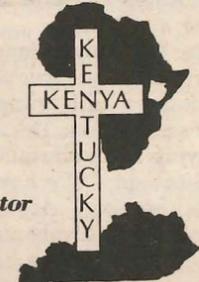
1985 CONFERENCE LEADERSHIP: **Dr. Wayne Ward**, Bible Teacher; **Dr. Brian Harbour** Preacher (July 29-31); **Dr. Franklin Paschall**, Preacher (August 1-3); **Dr. Lloyd Mims**, Music Leader and Workshop Leader; **Dr. Bill Marshall**, Devotional Leader; **Rev. Bill Rogers**, Workshop Leader; **Rev. Mike Oliver**, Workshop Leader; **Rev. Chip Miller**, Workshop Leader; **Rev. Vern Power**, Workshop Leader.

For additional information write or call:  
Minister/Church Relations Department  
Kentucky Baptist Convention

P. O. Box 43433, Middletown, KY 40243-0433 • (502) 245-4101

# Kentucky-Kenya Partnership

by G. Allen West,  
Associate Coordinator



The hymn "Tell Me the Old, Old Story" is the word from the lost in Kenya. Reports from those returning continue to thrill us and every one, thus far, has said, in the words of another great hymn, "I Love to Tell the Story."

Whether listening to Mrs. Ted (Ginny) Sisk (Immanuel, Lexington) with her highly perceptual eyes giving insights to the needs, the hurts and the thrill of seeing and sharing the gospel with the people, or hearing Carl Kuhl, dentist (Ninth and O, Louisville) exclaiming after just getting off the plane and showing Polaroid snapshots and telling of his witness to scores of people—the joy is there.

Randy and Sheila Whisman and Lyman, Randy's brother (Corinth, Winchester), returned from working on a building in the Masai country, where they stayed with Carl Hall and his wife. Hear her tell of helping Mrs. Hall bathe an ill Masai woman before

placing her on the bed in the missionary's house. (Later, the woman had to be taken to a hospital some 50 miles away.) Or hear their stories of trading with the Masai chief and others—yes, there was the work and the worship, the wonder and the waters, the trauma and the triumphs. But it all added up to being missionaries!

Coming home the end of March were Terry Sills and his wife Willodene. He has been teaching in the theological education extension center at Brackenhurst.

As this is being written three fine men are on a construction team (Ed Acree, James Clay and Jim Cave) to help complete the building begun by the Whismans. There is no way to measure the effectiveness of the witness and work of noble lay persons who are giving of their time, means and effort to serve our Lord in Kenya.

ATTEND

## 15th Baptist World Congress

in Los Angeles, CA

July 1-8, 1985

Fly with Kentucky Baptists on Kentucky WMO and Western Recorder Chartered Tour

**\$695.00** per person  
Double Occupancy Only

Price includes: Round trip airfare from Louisville to LA, Charter buses, Lodging for 7 nights, and all BWA registration fees plus an optional trip to Tijuana, Mexico.

- Enclosed is my/our \$150.00 deposit per person  
 Please contact me and give more information

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

Ph. No. (Area Code \_\_\_\_\_) \_\_\_\_\_

MAIL TO: WESTERN RECORDER BWA, RAY HAYES, BOX 43401, MIDDLETOWN, KY 40243

# viewpoint

by Owen Cooper and Lewis Drummond

Will a spiritual awakening solve Southern Baptists' problems? Most church members would say, "Yes, that is what we need to heal our denomination. Politics and power plays will never resolve the issues. But a true revival could." There is good evidence to substantiate such a statement.

In 1734 the churches in New England were weak, impotent, apathetic and engaged in doctrinal disputes. Then came the First Great Awakening through the preaching of Jonathan Edwards, George Whitefield and others. The early American spiritual scene was transformed and problems, secular and sacred, resolved.

After the Revolutionary War, American social structures seriously deteriorated with crime, robbery and other social evils. The churches were emptying at an alarming rate. The Baptists said, "We have had our most wintery season." At that moment the Second Great Awakening of 1790 burst on the scene. It soon broke out in Kentucky and spawned the Frontier Revival. In Kentucky alone from 1800 to 1810 the number of Baptists literally tripled.

Before the Civil War, American spiritual life was once more deeply eroded. In 1858 the great Prayer Revival, erupting in the Dutch Reformed Church on Fulton Street in New York, soon

spread from coast to coast and cured many an ill.

History consistently indicates a spiritual awakening is the sole remedy in time of serious trouble. This being true, why not have a great spiritual awakening to solve our problems in the Southern Baptist Convention? If a spiritual awakening is the answer, then let's have one! So the argument runs—and most agree.

Thus, we turn to scriptural passages like 2 Chron. 7:14, saying that Southern Baptists must humble themselves, pray, seek God's face and turn from their sins, then God will hear and forgive and heal. Consequently, we strive to meet these conditions in order that the awakening will come.

But this approach misses the prime point. When God's people actually and profoundly humble themselves, pray, seek God's face and turn from their sins, the spiritual awakening has already come. The spiritual disciplines of 2 Chron. 7:14 are not conditions for a true revival; to the contrary, they are the revival. That is what spiritual awakening is. Those spiritual disciplines are realized only when a biblical revival has already come. They do not bring a revival. They are a revival. And what the revival then brings is God's promise to "hear from heaven and forgive their sin and heal their land." And that is clearly our need.

This confusion of supposed conditions for renewal and the actual re-

newal itself is so widespread that it has actually stifled a true move of the Holy Spirit. The reason is, we simply cannot bring ourselves—at least so it seems—to perform these spiritual disciplines, so we despair, all but give up on renewal, rely on the arm of the flesh and continue to bear our burdens, thinking we cannot be renewed until we meet those supposed conditions—which we cannot seemingly do.

A revival alone is that which enables Christians to seek God, pray, humble themselves and turn from their wicked ways and thus attempt to solve their difficulties. Now an awakening does not automatically cure all ills; that is too idealistic. We must solve our own problems, but a true revival will put us in the spiritual frame of heart and mind that we can and will attempt to solve them. Then comes God's promise of healing, and not before.

Therefore, the question becomes: Does God then just arbitrarily send an awakening when he wishes? Is there nothing we can—and should—do? Are there no conditions whatsoever to meet? Hardly! God's Spirit never works in a vacuum. He does use his people. What then is the human condition for an awakening, if any?

The answer to this fundamental question is obviously crucial, especially for Southern Baptists at this time in our history. And the answer is so simple—yet so profound. The condition? Prayer! Sacrificial, incessant intercession! That

has always been God's primary plan. Every revival in history has been born in fervent prayer. Every great awakening demonstrates its beginning in persistent prayer alone. As Matthew Henry, the old commentator, put it, "When God is about to pour out unusual mercies, he sets his people a-praying."

Therefore, the best action you, your church, our Southern Baptist Convention can take is to pray fervently and tenaciously, never giving up until God rends the heavens. True consistent intercession is the most difficult exercise we can engage in. Yet, it is our one hope. Only then will revival come, and only then, it seems, will we have the spiritual vitality to face our issues and resolve them. And that is not an unreal idealism.

Why not, therefore, gather a group of concerned, burdened intercessors around you? They need not be many—they never are. But prayer is the key. That simple, yet significant, sacrificial move may just save us.

*Owen Cooper is past president of the Southern Baptist Convention and a Yazoo City, Miss. layman. Lewis Drummond is Billy Graham professor of evangelism, Southern Baptist Theological Seminary, Louisville.*

## baptist forum

### Reader urges prayer of repentance

Amen. Amen. Amen. I've just reread the editorial of Mar. 26 in Western Recorder.

The analysis of what we in the pews feel sure does ring true. The loss of respect for one another afflicts us at every level of our Christian life. Everytime I hear of another disagreement among the leadership I can't help but think that the pulpit has adopted the attitude of many in the pews, "We'd rather fight than switch."

How I pray for the awakening of which you wrote. Surely you are right in saying that repentance of sin has always preceded the great awakenings of the past. Also we must seek forgiveness and forgiveness must be granted.

Perhaps this year at the convention it might be wise to give each messenger a basin of water and a towel as they are registered.

Will keep praying.

Betty Collins, Morningview

### A seminary in the northeast?

Southern Baptists need a seminary wherever there are Southern Baptist churches that need trained leadership. This is the principle that motivated the establishment of each of the six existing seminaries. When this principle is applied to the northeast U. S., those familiar with our work in the area answer the seminary question with an obvious and overwhelming YES!

There are three reasons why SBC churches in the northeast need a seminary. First, a northeast seminary is an effective mission strategy for evangelizing the region. Educational institutions have been a basic mission strategy for both home and foreign mission boards for a long time. This pattern is well established on the foreign fields.

Few know, however, that New Orleans Baptist Seminary was founded in 1917 (as Baptist Bible Institute) by the Home Mission Board and two state conventions for the stated purpose of evangelizing unreached people. At the time there were only six Southern Baptist churches in New Orleans and only one of those was self-supporting!

The northeast is the most populous region of America; it is the most influential region of the world! A seminary in the region will simply be an institutional base for Bold Mission Thrust.

Second, a northeastern seminary will respond to the needs of Southern Baptist churches already in the area. A quarter century ago, Southern Baptists began organizing churches north of the Mason-Dixon line. Today there are more than 500 constituted churches with membership totaling more than 50,000. By comparison, Golden Gate Baptist Seminary was begun in California in 1944 a mere eight years after the first church. There were only 44 churches in the entire state convention. Today Southern Baptists are the largest denomination in California. The need today in the northeast far exceeds that of California in 1944.

Third, churches in the northeast are producing men and women who are pursuing positions of service and leadership in our churches. There are more than 200 students currently enrolled in the six SBC seminaries who list the northeast as their home. Northeastern pastors feel very much like James P. Boyce when he campaigned for Southern Baptists' first seminary. There is no need, he said, for southern men to go north to prepare for the ministry. Today, we are convinced it is no longer necessary for northerners to go south for study. The unique cultural and religious challenge of the northeast makes it imperative that our ministry training be shaped and situated to meet

these needs.

It is time for the Southern Baptist Convention to support the establishment of the Northeastern Baptist Theological Seminary.

Dwight A. Moody, Pittsburgh, Pa.

### The 'average church' and programs

First, I would like to say that I'm thankful for God's marvelous grace in giving me salvation. Secondly, I'm happy to have worked for him in Kentucky for more than 30 years. Thirdly, I'm so grateful to the Kentucky Baptist Convention and the executive board for allowing me to be on their payroll for about 15 years. Kentucky Baptists have been great to me, offering me many privileges and experiences I would not have had otherwise.

I have no gripes, just concern. I attended a meeting several weeks back and a leader in our state presented these figures: The average Southern Baptist church has 237 members of whom 171 were resident, average Sunday school enrolment is 116 with an average attendance of 65, the annual offering is \$39,445, with \$2198 of this given through the Cooperative Program and they baptized six people. I do not know how these figures came about. My point is not the accuracy of the figures.

My wonder is, in all of these years why haven't we had a man from an average church as a speaker. Would it be appropriate to have one on the Kentucky Baptist Convention program, Evangelism Conference, etc.

I believe we have some good preachers out there in the average church. I would like to hear some of them. Surely, I enjoy and respect the super church pastors, the Baptist Sunday School Board men, the Foreign Mission Board men, Home Mission Board men,

and the Kentucky Baptist Convention men, but I believe many of our people would respond to this suggestion.

I may be wrong but thanks for permitting me to express my desires.

James W. Watt, Central City

### Moonies need gospel of Christ

Regarding your article "Moonies on the Move" in the Mar. 19 Western Recorder, we Baptists should wake up to the fact that this is an opportunity for us to show the light of the true gospel of Jesus Christ. A better idea than erasing those tapes is to bring them down to church and share them with other Christians, so they will be aware of what is different. Pastors should be feeding the lambs and sheep. This world is so hungry for spiritual growth and people who do not know Jesus have no gift of discernment, but Christians today more than ever need to know and discern the difference between a gospel and the true light of Jesus. If Baptists were taught more about where they stand in Jesus and who he is, they could be better witnesses to Moonies.

Instead of resenting the sending of these tapes, start praising God that you have an opportunity to get down on your knees and humble yourself and ask God to send you to those Moonies that reached out to you in earnestness. We are so busy going to seminars, annual meetings and conventions that we have no time and energy left for our first love, Jesus Christ. So I challenge every pastor, his wife and all who have received these tapes, let us love these people with a greater love and seek them out to share the light of who Jesus is and what a personal relationship with him can do.

How will they know if you don't tell them?

Janice Bodinof, Harrodsburg

### I couldn't believe my eyes!

I don't know if any of our First Baptist folks beside the pastor were shocked and saddened to read on the front page of Western Recorder last week (Apr. 2) the statement of one of our former Southern Baptist Convention presidents. I read it once, then twice just to make sure my eyes were not playing tricks on me; but to my inexpressible sorrow, there it was: a statement by former president Jimmy Draper that if Charles Stanley were not reelected president of the Southern Baptist Convention in Dallas this summer, his church might escrow its Cooperative Program gifts and that "thousands of churches would probably follow that lead in refusing to support the convention any longer."

To whom does former president Draper think he is talking? He is talking to a denomination that has placed its program of cooperative ministries above personality since its founding in 1845. He is talking to pastors and laymen who have sweated blood in molding together the resources for a great program of Baptist mission commitment. He is talking to people who are committed to Christ and not to individuals or personalities.

I want you to know that as a Christian, as a Baptist and as your pastor, I am committed to the Cooperative Program regardless of who the president of the Southern Baptist Convention might be. I would oppose vigorously any attempt by anybody to lead the First Baptist Church of Bowling Green to reduce by one penny its Cooperative Program gifts as an expression of displeasure over any elected or appointed leader. Jimmy Draper can escrow all the money he and his church decide, but here is one pastor and one church that will keep their commitments straight and their support strong. As much as I respect his leadership and record, that is one lead we will not follow.

Former president Draper is engaging in a game of "picking up the marbles and going home." It hurts me, it grieves me to see a man of his ability and prominence do it. All I can say is this: "I am a Southern Baptist by conviction and faith, and I will be a Southern Baptist throughout the years to come under whatever leadership our convention chooses to elect year after year." God help us all to resist the call to human loyalties and resubmit our allegiance, our mutual cooperation and our personal skills to the only Lord we have, Jesus Christ the savior and hope of the world.

Richard A. Bridges, Bowling Green

(A reprint from the pastor's paragraph of The Builder, published by First Baptist Church, Bowling Green.)

### Couldn't believe mine, either!

I could not believe my eyes. In a recent article in Western Recorder Jimmy Draper, speaking to the annual meeting of the Baptist Public Relations Association in Richmond, Va., was quoted as saying if Charles Stanley of Atlanta is denied a second term by a majority vote at the next convention then Draper might lead his church to take their money out of the Cooperative Program. He began by asking how could we expect First Baptist, Atlanta, to support the Cooperative Program when their pastor couldn't get reelected as president.

Unbelievable! Mr. Draper has put to rest any doubt whatsoever that the independent-fundamentalist faction in the

Southern Baptist Convention is not a supporter of the mission effort in our beloved convention at all. When I read this article quoting Draper, I could not help but remember the kids I played ball with on the vacant lot as a kid. If their team wasn't winning they gathered their balls, bats and gloves together and went home, leaving the rest of us to play with a few less players and equipment.

Now the ball, gloves and bats are mission dollars that support our home and foreign missionaries and the kids who are afraid of losing are going to take their gifts and go home. How can our loving God have any credibility in those who one week concentrate their prayers for missions then a few weeks later threaten to cancel support of these missionaries? This is nothing less than unethical and immoral.

When one threatens the Cooperative Program he might as well be talking about a family member of mine. My dad and brother are ministers and graduates of Cooperative Program-supported institutions as I am. My faith was expanded and deepened at Stetson University and Southern Seminary. I've sat with missionaries telling me of their dreams and needs in the fields where they serve and now someone wants to destroy this simply because "their man" wants to be president of our convention. Where's your loyalty to Southern Baptists, Mr. Draper?

Mr. Draper is later quoted in the article saying he sometimes "weeps over the anger and hostility" in the Southern Baptist Convention. He pleaded with the BPRM members to "please help us" saying, "This convention could die." I would say to Mr. Draper to begin building bridges and leave his threats and intimidation tactics at home. If all else fails then I believe the Southern Baptist Convention's Cooperative Program could survive without the support of First Baptist, Atlanta, and First Baptist, Euless, Tex.

Wayne Causey, Princeton

### Jesus never threatened us

I have read with interest the Apr. 2, 1985 page one story headlined "If Stanley loses, Draper says budget plan will be in trouble." Draper is quoted in the piece as asking "How can we expect his church (speaking of First Baptist Church, Atlanta, Ga., pastored by Charles Stanley) to continue to give \$500,000 to the Southern Baptist Convention?" Draper himself suggests that the church which he pastors, First Baptist Church, Euless, Tex., "might escrow its denominational gifts (approximately \$400,000 this year) if Stanley is defeated, 'to force people to sit down and adopt a strategy to resolve our problems.'" I must make two comments on this question and statement:

First, I have no problem whatsoever in expecting the First Baptist Church of Atlanta, Ga. to contribute to the Cooperative Program. Why? Because that church has freely chosen to associate itself with the Southern Baptist Convention and at this point the CP is the method through which the bulk of state and national convention work is accomplished. No one has forced that church to associate itself with Southern Baptists. But by their association the convention should be able to expect cooperation.

A second comment would be that the statements indicating a possibility of large sums of money being withheld from the CP in the event of Stanley's not being reelected smack of thinly veiled threats of a divided convention.

While the Bible contains many promises, I cannot recall Jesus making any threats. In coming to heal spiritual and physical wounds, Jesus' presence threatened man's sinful nature, but Jesus threatened no one. If Draper, Stanley or anyone else would wish to see healing in the Southern Baptist Convention, then love like Jesus loves; work with people as Jesus works with people—in patience, care and concern. Don't threaten. There has been no blasphemy that should lead to threats of wrecking the underpinnings of God's missionary enterprise through Southern Baptists.

Ed Mitchell, Brandenburg

### Draper would blackmail us

James Draper's comments (cover story, Apr. 2, 1985, Western Recorder) about "thousands of churches" refusing to support the convention unless Charles Stanley is reelected amount to little more than blackmail. I'm sure the opposing camp has already realized that Draper's blatant threat is a two-edged sword which can also cut the other way. How many churches would withdraw their support if the fundamentalists continue to tighten their grip on the convention? Unless God intervenes to save us from ourselves we may as well formally admit that our differences are irreconcilable and our convention is split. All that remains is the distribution of our tangible assets, money and real estate (but then, isn't that the real point of all this?).

The sad truth is that our Bold Mission Thrust is the ultimate victim. How many precious children will die of starvation, how many souls will perish without Christ because extremists on both sides of the controversy are too proud to act like the Christian brothers and sisters they profess to be? How long before the great missionary opportunity now open to us is taken away and given to someone else? May God have mercy on us all.

David A. Baker, Louisville

### Draper found the jugular?

James T. Draper Jr. has finally shown the true colors of those who are presently in a position of power in our convention. As the front page of Western Recorder Apr. 2 noted, Draper has indicated he would consider escrowing funds which would normally be sent to the Cooperative Program if Charles Stanley is defeated in Dallas. Finally, now thousands of Southern Baptists will realize that these men cannot have a heart for our convention. If they truly were devoted to the SBC, such claims would never be made.

There can be no doubt that God has used Southern Baptists in a mighty way because of our great strength given us by him through the Cooperative Program. Most of our churches are totally committed to the CP because it is such a wonderful tool to further our churches' stewardship. Draper has shown how little he knows about Southern Baptists by suggesting that thousands of churches would do the same. To think that a man with such influence would suggest such a thing is outlandish. This is just another desperate attempt to maintain their control of power. Now we know what was meant when it was said they would "go for the jugular vein."

I am reminded of the child who exclaims, "If you don't play my way I'll take my ball and go home." God help us with such leaders at the helm!

Larry Q. Allen, Cave City

### They stand convicted

As a graduate of Southwestern Seminary I am writing to protest the action of the 12 trustees who voted in opposition to the recommendation of Russell Dilday to remove Leon Patterson from the seminary faculty.

It is my assumption that these 12 trustees voted their convictions in this matter. I believe they have some strange convictions. Their convictions approve a seminary professor who uses profanity. Their convictions approve a professor who isn't faithful to a local Baptist church. Their convictions approve a professor who threatens the life of our seminary president. Their convictions condone a professor who does shoddy classroom work. To support a professor at Southwestern who has these moral credentials and academic record is ridiculous and immoral. Furthermore, are we to tolerate such trustees?

Dilday and the Southwestern administration are the ones with convictions. They are to be commended and supported. We do not need seminary students exposed to anybody without convictions, much less taught by them. It is a sad situation when a president with convictions is thwarted from removing a professor with few apparent convictions by 12 trustees with fewer convictions still.

Bill Sherman, Nashville, Tenn.

### Pack 'em up, move 'em out

We are most vulnerable at our strongest point! We call ourselves "the people of the book," but we are ensnared by Satan in the trap of bibliolatry, "the worship of the book." We are allowing our denomination to be destroyed by people with ego problems who wave the flag of "scriptural inerrancy" in an effort to take control of our seminaries and other agencies and impose their creed upon the employees of our institutions.

They are well on their way to accomplishing this by packing the boards of convention agencies. They say publicly they hope to win their victory at the Dallas convention, and we are letting them get by with it. Do we fear they will label us as "liberals"?

The accusers say the issue is "biblical inerrancy," not "biblical interpretation." The whole issue would die a natural death if we honestly examined scriptural inerrancy; or at least they would have to find another vehicle for their divisive drive. The Bible is undeniably our only reliable primary written source of God's self-revelation and man's response, but we have not one of its original manuscripts. Inerrancy is as untenable as it is unnecessary.

With our dependence on the Bible, we have difficulty remembering that believers had borne an effective witness of Christ's saving gospel to "the whole inhabited earth" by the end of the first century, and they did it without a Bible, as we know it. They were obedient to the Lordship of Jesus; we are trading the Lordship of Jesus for the Lordship of his book.

Unless we wake up and escape Satan's trap now, the body of Christ will be crucified on a cross of bibliolatry in Dallas, and our Bold Mission Thrust will become merely a weak, backhanded gesture.

Zeb L. Brister, Parchman, Miss.

You are a  
Missionary



# baptist news in brief



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

## clear creek comment

### Overcome cynicism

Ps. 1:1 describes how blessed a person is who does not sit "in the seat of the scornful." I am convinced that much of the failure and wreckage of life is caused by cynicism—a distrust of people, a feeling of futility and an inability to see sense in life.

It takes two things to blow over a great, strong tree—a heavy wind outside and decay on the inside. Cynicism is that inner decay that makes us an easy mark for the next high wind of life. Henry Ward Beecher tells us, "The cynic is one who never sees a good quality in a man and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin and never seeing noble game."

Some years ago in college I repeated a passage from Macbeth to improve my speech. However, I found that Shakespeare's expressed thought didn't improve my attitude!

To-morrow, and to-morrow, and to-morrow,  
Creeps on this petty pace from day to day

To the last syllable of recorded time;  
And all our yesterdays have lighted fools

The way to dusty death. Out, out, brief candle!

Life's but a walking shadow, a poor player

That struts and frets his hour upon the stage

And then is heard no more: it is a tale Told by an idiot, full of sound and fury, Signifying nothing.

This attitude of cynicism can ruin our enjoyment of life. The cynic makes fun of everything and everyone who feels that something can be done; he ridicules all enthusiasm and earnestness. Charles Dickens wrote, "It will generally be found that those who sneer habitually at human nature, and affect to despise it, are among its worst and least pleasant samples."

We have outlawed the cynical attitude at Clear Creek. We don't allow the pessimistic skeptical expression, for God is alive! Come see us and enjoy the spirit of enthusiasm and victory at Clear Creek.

Let me live in my house by the side of the road

Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.

Then why should I sit in the scorners' seat

Or hurl the cynic's ban?—

Let me live in my house by the side of the road

And be a friend to man.

## Durham, Pressler respond to investigation finding

"Well," said J. Stafford Durham, "it looks like Goliath killed David this time."

Durham, 28, commented after he was notified the Federal Communication Commission has concluded an investigation into his complaint that Houston appeals court judge Paul Pressler taped and released to the press portions of a telephone conversation Sept. 1. The report concludes the FCC, AT&T Communications and Southwestern Bell Telephone Co. were "unable to substantiate" Durham's charges, which had been filed with the FCC Sept. 14, 1984.

Durham, who is due to graduate from Southern Baptist Theological Seminary in May, said he had been sent a packet of information by the FCC, which included all correspondence as well as detailed instruction on how to file a formal complaint. Durham said he probably will not pursue the formal complaint. "I don't have the time or the money to go to Washington and go through hearings and testimony," he said.

"I really don't want to sue anybody. I just want him (Pressler) to admit what he has done. But he won't do that, even now," Durham said, adding he does not "understand why they (the FCC) couldn't substantiate the allegations when he (Pressler) has admitted in print he did it. I guess what they couldn't substantiate was whether he (Pressler) did it on their (AT&T and SWBTS) equipment."

Pressler, contacted in Tampa, Fla., where he was speaking in several churches, said the AT&T report is "erroneous because I clearly informed them I did not make my long distance calls through AT&T. I did not use AT&T long distance service and that should have been properly reported. Therefore, they (AT&T) were not involved and should not have been involved."

While not directly saying he tape recorded the conversation, Pressler alluded to the matter by commenting, "When my first conversation with Staff Durham was completely and totally misrepresented, I felt it was necessary for me to protect myself against further misrepresentations." (BP)

## Justice Department will receive taping complaint

The Federal Communications Commission has concluded its investigation of a complaint alleging Houston appeals court judge Paul Pressler taped and released to the press portions of a telephone conversation with a Southern Baptist seminary student and has referred the matter to the Department of Justice.

J. Stafford Durham, a student at Southern Baptist Theological Seminary, Louisville, filed an informal complaint with the FCC Sept. 14, 1984 alleging Pressler taped their Sept. 1, 1984 telephone conversation without his prior consent or knowledge and later released portions of the taped conversation which appeared in a Houston newspaper.

The FCC followed its normal processes in asking AT&T Communications and Southwestern Bell to investigate the taping complaint. In their reports to FCC, both companies said they communicated to Pressler that taping phone conversations without prior consent

violates tariff provisions under which they operate, but that the Texas appeals court judge refused to answer questions about the matter.

A spokesperson for FCC said Durham's complaint was forwarded to the Justice Department because of its allegation that portions of the tape were released to the press. A Justice Department spokesman told Baptist Press the question in such cases is whether information released from the tapes is "used for injurious means."

In its report to the FCC, Southwestern Bell stated a company official contacted Durham who described the circumstances of the conversation he alleged was taped and released to the Houston Chronicle. Later, the Southwestern Bell official contacted Pressler "to advise him of Mr. Durham's allegation to the FCC."

In its report, AT&T noted it was "impossible" to determine whether it or some other interexchange carrier provided the service to the calling party. However, its officials contacted Durham and Pressler in response to FCC's complaint notice. (BP)

## Prayers uphold Lebanon missionary family

Missionary Mack Sacco returned to Beirut last fall knowing his children would be the only Southern Baptist "missionary kids" there. And they'd already evacuated three times.

Before their latest evacuation a year ago, Paul and Julie, both 16, spent a harrowing night in their American school in Beirut. Shells crashed all around them, destroying one of the teacher's apartments on the compound and damaging much of the property.

Unbelievably, Mrs. Sacco didn't worry about her children. She said she had peace that they were all right and were where they were supposed to be. "When I think back, I wonder how I could have done that," she confesses. "It was probably the result of a lot of prayer in the states."

When the Saccos returned this time, First Baptist Church of McAlester, Okla., gave them a book of prayer promises with pledges from church members to pray for them on certain days. Mrs. Sacco's mother and father, Mr. and Mrs. J. N. Bennett, signed up for "every day." Mrs. Sacco admits she has been frightened at times. In September 1983 their neighborhood was bombed continuously for three days. Shells destroyed several apartments near them.

"We had to go down to the ground floor, kind of like running to a storm shelter in the states," she explains. During lulls in the fighting they ran upstairs to grab food and other supplies. When the fighting was at its worst, they couldn't decide which end of the hallway was safest. "We kept moving back and forth, kind of like mice."

They moved out of Beirut after returning from the United States. In the Beit Mery suburb where they live now the children feel free to come and go without an adult. They never did that in downtown Beirut. (BP)

## Black Baptist students observe 40th anniversary

Some 2000 black students, representing 165 colleges and universities, addressed problems of their generation, observed the 40th anniversary of the National Baptist Student Union and commissioned summer missionaries at their annual retreat.

The meeting was sponsored by the Southern Baptist Home Mission Board Black Church Relations Department and the Baptist Sunday School Board National Student Ministries Department and is also supported by the three black National Baptist conventions—Progressive National Baptist, National Baptist USA, Inc. and National Baptist Convention of America.

During the conference, 32 students were commissioned and an additional 35 also volunteered for summer missions.

Timothy Sims, a student at University of Kansas and past president of the national BSU reminded his contemporaries to appreciate their past and the social and economic progress of their race. "But I must point out," he added, "we haven't arrived."

Trent L. Green, a student at Texas Southern University, Houston, was elected president for 1985-86; Larry D. Bell, from Virginia State University, Petersburg, vice president, and Serena D. Bush from East Texas State University, Commerce, secretary. Stevenson Tullis, from Selma (Ala.) University, was chosen pastoral advisor and Roy Cotton, director of campus ministries for the Baptist General Association of Virginia was elected faculty advisor. (BP)

## Chesser to leave BP for Arkansas newspaper

Larry G. Chesser, congressional correspondent in the Washington bureau of Baptist Press, has announced his resignation to accept the position of news editor of a daily newspaper in Arkansas.

An Arkansas native, Chesser, 37, will become news editor of the Log Cabin Democrat, Conway, Ark., later this spring. He has covered the U. S. Congress and other Washington beats for the past five years, earning several writing awards from the Baptist Public Relations Association. In addition, he has been information assistant for the Baptist Joint Committee on Public Affairs.

The 1970 Ouachita Baptist University journalism graduate also earned a MDiv degree in 1979 from Southern Baptist Theological Seminary. While at Southern Seminary he was news director and managing editor of The Tie, the school's national alumni publication.

Between his studies at Ouachita and Southern, Chesser was sports editor at the Log Cabin Democrat. He also covered sports for the Arkansas Democrat, Little Rock. He is married to Nancy J. Matthews, a nurse. The Chessers have two daughters, Caren, 16, and Rachel, one. (BP)

## Draper, Smith, Rogers discuss SBC on CBN

The growing unrest in the Southern Baptist Convention continues to attract attention from outside the 14.3 million-member denomination.

During the last week in March the three immediate past presidents of the SBC appeared on the 700 Club, hosted by Pat Robertson, to explain their perspective of the controversy and to underline the importance of the current president, Charles Stanley, being re-elected next June.

James T. Draper Jr. (president 1982-84), Bailey Smith (1980-82) and Adrian Rogers (1979-80) appeared on the national talk show and gave examples (without names) of what they see as a pulling-away from a belief in the inerrancy of the Bible.

The program also included filmed comments from the presidents of two Southern Baptist seminaries (Russell Dilday of Southwestern Baptist Theological Seminary in Ft. Worth, Tex., and Roy C. Honeycutt of Southern Baptist Theological Seminary in Louisville) who have been outspoken in their defense of the theological and evangelical integrity of their schools.

Rogers, whose election in 1979 signaled the public outbreak of the struggle between so-called "conservatives" and "moderates," said seminary professors, "believe the Bible is inspired" and contains the revelation of spiritual truth, "but they do not think it can be depended on historically or scientifically." One example, he said, is some Old Testament passages about the nature of God, are downplayed as reflecting an inadequate or limited knowledge of the true nature of God.

Draper said the "only hope" of continuing the turning of the SBC to a more conservative stance is the reelection of Stanley, pastor of First Baptist Church, Atlanta. Robertson urged churches to respond to the "crisis" in the SBC and send properly elected messengers to Dallas next June to support Stanley. (BP)

### Insurance, retirement planning meeting set

Insurance and retirement planning for ministers and churches will be the focus of five conferences planned for August 1985. Stan Lum, marketing director of the Annuity Board, Southern Baptist Convention, will join the Kentucky Baptist Convention annuity director as conference leader.

Topics related to medical and life insurance, tax and social security matters, and present retirement programs will be overviewed. Information will be shared about the expanded church annuity plan, which becomes effective Jan. 1, 1988. The Kentucky Baptist Convention has voted to participate in this plan.

Ministers and a key lay leader from each church will be invited to participate. The meetings will begin at 10 a.m. and end about 3 p.m. Registered participants will be guests of the Annuity Department for lunch.

Dates and locations are: Monday, Aug. 19, Walnut Street Baptist Church, Louisville; Tuesday, Aug. 20, Jonathan Creek Baptist Assembly; Wednesday, Aug. 21, First Baptist Church, Bowling Green; Thursday, Aug. 22, Cumberland College, Williamsburg; and Friday, Aug. 23, Immanuel Baptist Church, Lexington.

Further information and a registration card will be mailed in early summer. If you need advanced information, write or call the Annuity Department, KBC.

### Jimmy Harley reelected stewardship chairman

Jimmie E. Harley, pastor of First Baptist Church of Forence, S. C., was reelected chairman of the Stewardship Commission during the Southern Baptist Convention agency's annual meeting.

L. Roland Wilson, a layman from Napierville, Ill., was elected vice chairman and Ben Green, a layman from Wenatchee, Wash., was named secretary.

During the two-day session, detailed reports on the three program assignments—Cooperative Program promotion, endowment and capital giving and

stewardship development—were presented.

Trustees recognized Fred M. Chapman, who directs the endowment and capital giving program area, for outstanding leadership in enabling Together We Build consultants to help Southern Baptist churches raise more than a third of a billion dollars for building needs.

The 60th anniversary of the Cooperative Program also was noted.

A highlight of the meeting was an emphasis on Planned Growth in Giving.

Planned Growth in Giving is a stewardship program designed to increase contributions to all SBC causes in support of Bold Mission Thrust, the denomination's plan to present the gospel of Jesus Christ to every person in the world by the year 2000. (BP)

### 'Gambling takes poor's last dollar,' says official

Legalized gambling is a false promise that robs the poor and increases crime and taxes, the chief state's attorney for the state of Connecticut told participants at the Southern Baptist Christian Life Commission's national seminar. Austin McGuigan, who has prosecuted more than 1000 gambling cases in Connecticut, said the economic situation and crime problems are much worse since gambling was legalized in that state.

One of the worst evils is that children and families are destroyed by the disease of gambling, he said. He invited Texans attending the Ft. Worth seminar, where an effort in the state legislature to legalize pari-mutuel gambling on horse races was recently defeated, to come to Connecticut and make a film of "welfare mothers betting their last two dollars while their children wallow in filth outside."

"We're taking the last meager dollar from the people who can least afford it," said McGuigan, adding that revenue from legalized gambling makes up less than four percent of the state budget. "We were told gambling would reduce taxes," he added. "Guess what? Taxes have gone up."

He said crime also has gone up in Connecticut and that there are more gambling scandals in the state than in any state in the country.

Contrary to claims of legalized gambling supporters, the amount of illegal

gambling has doubled until it has become the second largest employer in Connecticut, said McGuigan. McGuigan said legalizing gambling has actually made organized crime stronger. He also said there is no real regulation of gambling in the United States.

"I can tell you categorically there's not a gambling casino in the U. S. that does not have ties with organized crime," he declared.

### Heart recipient Haydon is a Baptist, too!

Murray P. Haydon, the world's third recipient of a permanent artificial heart, has ties to two Southern Baptist congregations. Haydon and his wife, Juanita, attend Beechwood Baptist Church, where prayers were offered in Sunday school and the morning service.

Parishioners at nearby Clifton Baptist Church also were praying for Haydon. His daughter, Anita, was active there for a number of years before accepting mission work in California.

Clifton pastor Robert O. Williams told the congregation the Jarvik-7 artificial heart is an ecumenical device. Williams quoted heart implant doctor William C. DeVries as saying he has implanted the device in a Mormon (Barney Clark), a Catholic (William Schroeder) and now was happy to implant one in a Baptist. (BP)

### Colvin letters solicited

A. B. Colvin is retiring after 27 years of ministry with the Kentucky Baptist Convention. Those wishing to contribute a letter of appreciation may do so by sending it to Mrs. Audrey Hurst at the Kentucky Baptist Convention, Box 43433, Middletown, KY 40243.

Please use 8 1/2 x 11 paper and leave a 2" margin on the left side of the page for binding. Please send the letter unfolded and protected with cardboard. It must arrive by May 6, 1985.



James H. Cox  
Associate Editor

# fourth estate

## Peer group

This column will unapologetically salute a group of men and women whose tireless behind-the-scenes efforts across the years have done much to support and focus attention upon all Southern Baptist enterprises today. I refer to the media specialists, whose creative genius has helped us recognize the value in the cooperative efforts we have developed as a denomination.

A number approaching 400 of them are members of the Baptist Public Relations Association (BPRA), a professional group of Southern Baptist communicators employed in diverse aspects of the field: as writers, photographers, editors, artists, audiovisual and radio and television specialists, public relations practitioners, fund raisers, advertising and communications directors, information disseminators, journalists, alumni coordinators, student recruiters, promotion representatives and in numerous other similar classifications.

They work on the staffs of SBC boards and agencies (such as the Foreign Mission and Sunday School boards, Christian Life Commission and seminaries), for state Baptist conventions (such as Kentucky), associations, local churches and agencies and institutions of the state conventions (like Campbellsville College, Baptist Hospitals Inc. and Kentucky Baptist Homes for Children).

Their goals are essentially the same as these spelled out in BPRA's constitution and bylaws:

To assist Southern Baptist personnel in public relations and communication in professional growth and fulfillment; to share useful ideas and enable members to do effective public relations planning and achieve superior results; to provide a reinforcing fellowship for members and give recognition for outstanding professional achievement; to establish and maintain the highest ethical and professional standards; to increase understanding and appreciation among Southern Baptists for the work of public relations in the service of Baptist causes.

I've held membership in this organization since 1963 and attended most of its annual workshops in intervening years. At our recent sessions in Richmond, Va. my belief in the purposes of BPRA was reaffirmed. Some of the best friends I have in the world are BPRAers. I'm grateful for the opportunities the organization has afforded me. Surely God's kingdom has been blessed wherever BPRA members have served because of what they have gained through the unique sharing experiences which have touched each of us and our respective calls to ministry.

BAPTIST Film Centers ENFO Company THUNDERBUFF, INC. PRESENT  
A Cooperating Ministry  
**PORTAVIDEO™**  
VIDEO CASSETTE PLAYER RENTALS  
1235 Hurstbourne Lane, 423-1181

**Church Systems Corp.**  
870 Corporate Drive, Suite 400  
Lexington, Kentucky 40503  
Phone: 606-223-4321

*Specializing in Church Building Services*

- New Church Construction
- Church Remodeling
- Construction Management

*"Except the Lord build the house, they labour in vain that build it."*

ODELL LEIGH President  
NORMAN LEIGH V.P. of Engineering  
DENNIS BROWN V.P. of Construction

**COMPASS Church System Software**

- Member Information**  
• More effective ministries through flexible reporting features
- Church Contributions**  
• Accurate records with detailed statements and fund analysis
- People Lists**  
• Identification of needs/analysis of contact information
- Accounting Information**  
• Audit trail for strict control/timely comparative reporting
- Library/Log Information**  
• Comprehensive record of church materials and equipment

**PLUS . . .**

- Human considerations for the successful installation of the system
- Software available for dBASE II™ (CP/M and MS-DOS) and for QASIS™ Multi-User Operating System

**Dealer inquiries invited.**

**COMPASS**  
1674 Linn Station Road  
Louisville, Kentucky 40223  
502-426-8589/426-8594



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

## oneida journal

### Graduate of OBI and Harvard

Paul Pallazzi graduated from Harvard University in 1983 four years after graduating in the top 10 percent of our 1979 class.

Previously he had attended prep schools in Florida and Kansas. His parents wrote at the time we accepted him: "On the highly qualified recommendations of friends, we have decided to send our son to your school. My husband and I are very pleased with the information we have received."

Paul was one of the most pleasant students we have worked with. Upon graduation he returned to his birthplace in Boston, Mass. to attend Boston University. He transferred from there to Harvard University at the beginning of his sophomore year, where he got his BA with a double major in English and economics, with a concentration in international trade.

Paul will receive his master's degree in English from New York's Columbia University in May with a specialization in romantic literature. He has already been accepted for admission to Columbia Law School this fall.

Recently Paul wrote: "I hope you find yourself in good health and spirits and the fantastic work at Oneida goes forward."

"I have applied for a fellowship being offered by the United Nations. It is an internship in international law. If accepted, this position would give me

invaluable experience and opportunity to gain first hand knowledge on how the international court systems are handled and the politics involved behind the scenes. Please send me an official transcript. I would also welcome information on a possible class reunion and homecoming. God bless you."

As in any school, there have been periods when the academic program was stronger (or weaker) than at other times. But, overall, Oneida graduates have done well in higher training and in competition in the market place throughout our school's 86 years.

A high standard was set by Oneida's 1908 class, the first to receive the OBI diploma. All five were accepted by Georgetown College. However, they entered as sophomores rather than as freshmen having been deemed, upon testing, to have already done the equivalent of their freshman college year. Three years later, Paul Houchell academically led the Georgetown 1911 graduating class. He immediately returned, as did several of his classmates, to serve at Oneida for some years. Thus was established another Oneida tradition, of many of the best and brightest returning for service, which continues to this day.

After serving as Oneida's academic dean for six years, Paul Houchell completed his doctorate and spent the remainder of his life in college teaching and administration. He died at age 93 as dean emeritus of James Madison University in Harrisonburg, Va.

The oldest member of that first class was J. Matt Hensley. He was Oneida's principal for some years and then taught the remainder of his career in the Clay County public schools and was also a lifelong farmer. He lived to be 97, ramrod straight and keen of mind to near the very end. Several years before his death, he came to see our new chapel. As he walked through the door, he burst into tears and exclaimed, in his deep and always commanding voice, "Surely God is in this place!" I will never forget that moment.

Most of Hensley's children attended OBI and a great-grandson is here today. His son A. T. Hensley graduated in 1939 and retired several years ago after nearly 30 years as Mercer County's superintendent of schools. He recently brought to us his father's framed diploma, the first ever given at Oneida. Treasured by the Hensley family for 77 years, it is in nearly perfect condition and now hangs by my desk.

The tradition of that 1908 class continues through that of 1984.



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

## sunday school lessons

LESSONS FOR APR. 21, 1985

Life and Work Series

### Listen to God!

**Amos 7:7-9** God used the figure of a plumbline to show Amos how far Israel had departed from his standard. A plumbline is a line with a metal weight suspended at one end which a builder drops from the top of a wall to determine whether or not the wall is perpendicular. Man is tested by an unerring plumbline, God's word, which reveals his holiness and man's sinfulness. Both men and nations are judged by God's standard of righteousness.

**Amos 7:10-16** One day God called Amos from his work in the field and commissioned him to warn the people of the punishment he was about to send upon them because of their gross wickedness.

In obedience to the command of God, Amos went to Bethel and faithfully delivered to the people of Israel the message of solemn warning he had received from God. He fearlessly told them the truth about their sins and how God wanted them to live. He refused to change God's message. He denounced their selfishness, pride, hypocrisy, injustice, oppression and debauchery.

The plain and pointed messages of Amos provoked Amaziah, the priest in charge of the idol worship at Bethel, resulting in his false accusations that the prophet was guilty of conspiracy against the king and with treason, and insinuating he was working strictly for personal gain.

The false accuser, Amaziah, ordered Amos to go back to his own country and prophesy to his own people, but that did not frighten the prophet in the least. Knowing God had selected, summoned and sent him to be his spokesman, Amos was determined to carry out his assignment with dispatch regardless of the consequences. Amos boldly declared the judgment which would befall his adversary and his countrymen. In speaking for God, Amos said: "Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land."

International Series

### Faith meets suffering

**Job 3:2-3** Job's lamentation centered around three questions: Why was I born? Why did I not die in infancy? Why is my life being prolonged? Job actually believed it would have been better had he died at birth than to have lived and endured so much suffering and grief. The obvious helplessness of his friends at the time of his great need caused Job to lament.

**Job 3:20-26** The cumulative effect of his losses—his children, his property and his health—must have been devastating to Job. Not understanding why God prolonged the life of a wretched person like himself, believing death was the great emancipator for such as he and thinking God had forsaken him, it is not surprising that Job actually and eagerly longed for death. But he refused to curse God as Satan had predicted he would do and as his wife suggested he should do. When Job suffered to the limit of endurance as he saw it, he concluded he had been forsaken by the divine providence. He had reached the point where he thought corruption and decay were actually preferable to a life of excruciating pain. **Job 4:1-7** Eliphaz, the oldest, wisest and most experienced of Job's three friends, took great pride in what he had learned from experience.

Interpreting Job's remarks as a reflection upon the providence of God, Eliphaz recalled the time when Job was in his prime as a helper and encourager of others. Reminding Job of how he had helped others by what he had said, Eliphaz reproached him for not conducting himself as he had previously advised others to do. He intimated that Job was hypocritical, otherwise things would not have been as they were.



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

## on mission together

### Without whom we are less than

Woman's Missionary Union of Kentucky will meet Apr. 25-27 at First Baptist Church, Bowling Green. Among the 2000-plus participants will be some of Kentucky Baptists' finest and most dependable leaders. They are women of vision, persistence and courage.

It may be difficult for many of us to realize the formation of this vital organization was at first vigorously opposed by the men. History reveals, however, that after its birth in May of 1888, in Richmond, Va., appreciation of and respect for the auxiliary grew steadily. (Kentucky was one of only 10 states whose representatives voted for its formation.)

Even so, it would be 1929, 41 years later, before a woman could bring the Woman's Missionary Union report to the Southern Baptist Convention.

Many younger Kentucky Baptist women would likely be surprised to learn that it was not until 1956 before, in our own Kentucky Baptist Convention (then the General Association of Baptists in Kentucky), women would be voted the privilege of being registered and recognized as duly elected messengers. (Of Kentucky's 974 church-elected messengers to the 1984 Southern Baptist Convention in Kansas City, 362, or 37 percent, were women.)

By 1962, just 23 years ago, resulting from a motion in 1961 by Franklin Owen, then pastor of Calvary Baptist Church in Lexington, a woman was permitted to make the WMU report previously presented by men.

Recently, I asked Mrs. Julia S. Woodward, then president of Kentucky WMU who gave this "first" report, how she felt at that time. "I was scared to death," she recalled.

As Woman's Missionary Union of Kentucky gathers for their 82nd annual meeting, they meet with both a sense of

history and destiny. Their positive involvement in the mission of God is widely supported today and they have taken us much farther on that mission than we could have gone without them.

Sensitizing the churches through missions education and awareness resulted last year, through the three missions offerings, in an "ingathering" of \$3,153,973. Over the past 10 years, the Lottie Moon, Annie Armstrong and Eliza Broadus mission offerings have totaled \$21,840,847 from the churches of Kentucky.

Born in struggle, Woman's Missionary Union has known through the years the burdens and struggles of women. Because they have survived and been strengthened by the blessing of God, Southern Baptists have, in the judgment of many, the most effective missionary program of this age.

We've come a long way from that meeting of a small band of Baptist women in 1888. And "we've a ways to go yet."



"Making the Word Known" is a newly released biography on the lives of retired home missionaries John and Lillian Isaacs [seated right and center] written by Nell Tyner Bowen [seated left]. A reception honoring the three took place at FBC, Barnesville, Ga., where Mrs. Bowen's husband, I. W., serves as pastor. Georgia WMU president Rachel Howard [standing right] also took part in the celebration.

## America's shrinking middle class poses denominational problems

by Larry Braidfoot

America's middle class, historically the numerical and financial strength of Southern Baptist life, is shrinking.

Although the substantial decline in the percentage of American families who make up the middle class has gone largely unnoticed in the economic turmoil of the last decade, this trend has important implications both for Southern Baptists and the nation.

Shifting family incomes reflect growth in the number of families with incomes above \$35,000 or below \$15,000, according to Census Bureau figures for 1970-1983. During this 14-year period, the percentage of families with incomes within the \$15,000 to \$35,000 category (with figures adjusted to 1983 dollars), declined by 10.1 percent.

The bureau adjusted all figures to their 1983 equivalents in order to reflect changes caused by inflation.

In 1970 more than one-half of America's families, 52.9 percent, had adjusted incomes ranging from \$15,000 to \$35,000. As late as 1978, 49.9 percent of families fell in that range. But by 1983 the figure was 42.8 percent—a dramatic decline in only five years. In terms of actual numbers, the number of families with incomes in this range fell by 2.3 million during the same period.

What accounts for the decline? During the 1970s, most of the families who moved out of this "middle" economic bracket moved upward. But that trend is no longer true.

Beginning in 1979, substantial growth occurred in the percentage of families with incomes under \$15,000. In 1979, 24 percent of American families had incomes under \$15,000 (adjusted to 1983 figures), which was only 0.2 percent less than in 1970. By 1983, the total had risen to 27.5 percent (after a high of 28 percent the previous year). One out of every five of these families had an income below the official 1983 poverty level of \$10,178 for a family of four.

Thus, the movement in recent years from the middle class has been more

downward than upward. Between 1978 and 1983, the number of families with incomes exceeding \$35,000 (in 1983 figures) increased 2.9 percent, while families with incomes below an adjusted \$15,000 level increased 4.1 percent.

These changes occurred while the inflation-adjusted average family income was falling by \$2047 between 1978 and 1983.

The declining strength of the middle class will have a dramatic impact on Southern Baptist missions and ministries. When coupled with the growing poverty in rural America, this trend will further concentrate the financial resources for missions support in the suburban churches of metropolitan areas. Also, continued decreases in average family income will affect the patterns of giving for mission causes, including assistance for the growing number of needy families.

In addition, churches will be forced to educate their members more effectively about the meaning of vocation. Many of the jobs which traditionally have been avenues for economic improvement are either declining or disappearing. Many family functions such as education and health care will suffer as a growing number of families settle into the economic categories below \$15,000.

The shrinking of the middle class also will have a profound impact upon American politics as a buffer group which helps mediate between the economic interests and needs of the affluent and the poor of our society. As the middle class shrinks, American politics will almost inevitably reflect a greater tension between the "haves" and the "have nots." Indeed, a great danger of the years ahead is political domination by the wealthy who have the resources to work through lobbyists, interest groups and political action committees.

Larry Braidfoot, general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission, gives leadership to the agency's work on economic issues.

## John and Lillian Isaacs' bio celebrates years of literacy work

"Father, being able to read is the most wonderful blessing! Next to my own salvation, reading is my greatest gift from you," prayed Lillian Isaacs, renowned teacher and retired home missionary.

As she prayed this prayer, she remembered the time she taught a local farmer how to read and write his name. She also recalled as a second grader sharing her books, tablets and pencils with the poorer classmates as she helped "teach" them, too.

Her background experiences paved the way to organize literacy workshops—a combined effort to bring teachers and students together.

Through the years she has worked alongside John, her preacher-teacher-husband, to reach out to those who could not read, but most of all, to win them to the Lord.

The newly released biography *Making the Word Known* by Nell Tyner Bowen traces the lives of John and Lillian Isaacs, who began working together in 1947.

The Isaacs were the first to tie in literacy with missions as they answered God's call to meet the needs of poor readers and nonreaders. Their approach

to teach God's word has set patterns for Southern Baptists all over the world to follow.

Mrs. Bowen's story-telling style brings to life characters such as Grandma Tucker and Aunt Elsie as she captures the essence of the Isaacs' travels through Kentucky, Alaska and Florida.

A native of Forsyth, Ga., Mrs. Bowen lives in Barnesville, Ga., where she teaches music and Sunday school and works with Acteens at First Baptist Church, where her husband is pastor.

Mrs. Bowen is the author of *The Seeking Woman I Am* and *The Woman I Am*. She served as Georgia Woman's Missionary Union president from 1970-75 and has written for several WMU periodicals.

A recent celebration honored the retired Isaacs and Mrs. Bowen at First Baptist Church, Barnesville. Approximately 200 persons took part in the event which featured an autograph party.

*Making the Word Known* is the third of missionary biographies for adults published by WMU, SBC, but is the first home mission biography.

## Bibles behind bars

Bibles Behind Bars began as a project of the Baptist Sunday School Board when Home Bible Study began receiving 30 requests per month from prisoners for Bibles and the Holman Division had a supply of slightly damaged Bibles to be given away.

Last December Holman gave the Home Bible Study staff about 200 Bibles which could not be sold because of damaged or imperfect covers and Home Bible Study agreed to answer the prisoner requests, according to Connie Scudder, assistant editor of Home Bible Study Guide.

However, an appeal was made in March to the 1800 board employees to help provide Bibles for the project because the Holman supply would soon be depleted.

In a week-long collection project, Home Bible Study collected more than 700 Bibles, testaments and gospels from board employees for distribution to prisoners, Scudder said.

Although the number of Bibles donated are enough to last about two years at the current rate of requests, they probably will be gone much sooner, predicted Mildred Heinicke, letter analyst for Home Bible Study, who answers the requests for Bibles.

"Usually when we get a request from one prison, we'll start getting more from there," she explained. "The more you send out, the more you need," she said.

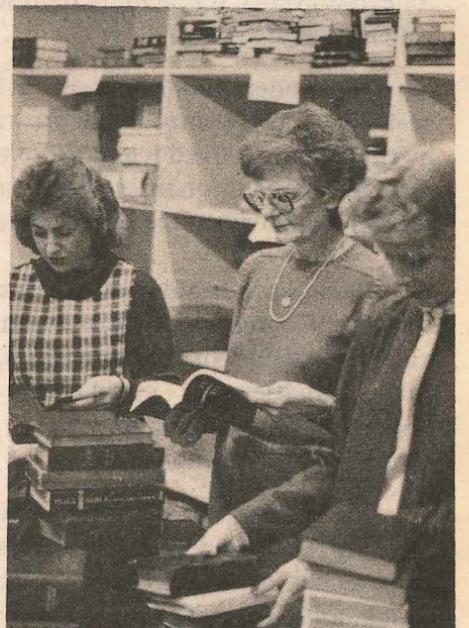
Requests come from prisons all across the nation. Only requests from individual prisoners are honored, Scudder said, explaining a Bible is sent only if a prisoner specifically asks for one. If the person is not receiving the free Home Bible Study Guide, his name is added.

Some prisoners will ask for a particular version. Those requests are honored

when possible, she said. "The letters are really sincere. You can tell by reading them that they want some help and are looking for something," she said.

Because of the continuing need and the positive response from board employees the project will probably be an annual event, Scudder said.

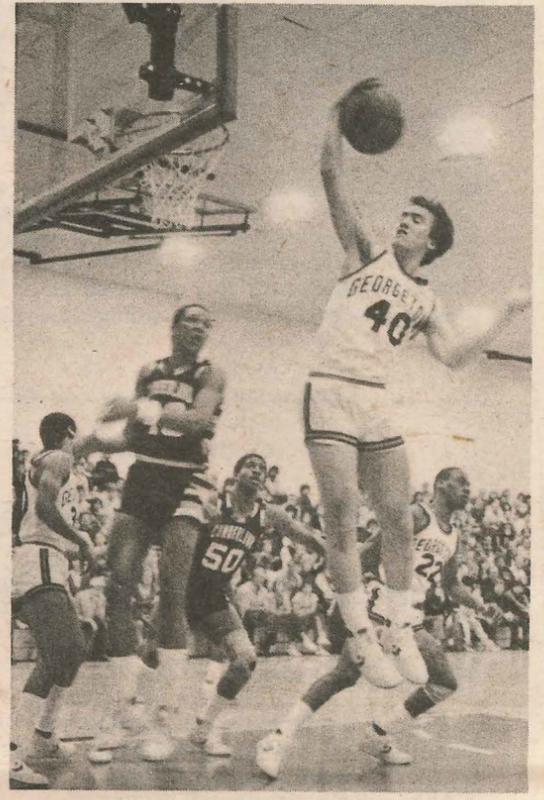
She added some employees had asked about getting their churches involved in the project. "We hoped that would happen even though we didn't suggest it. We'd like to see others get involved," Scudder said. (BP)



Connie Scudder, Mildred Heinicke and Terri Clinard, Home Bible Study staff members, check some of the more than 700 Bibles donated by Baptist Sunday School Board employees. The Bibles will be separated by versions and translations to be mailed to prisoners who request Bibles from Home Bible Study.

# Health, Physical Education & Recreation Center at Georgetown College Boosts Morale

## Recent major campus improvement one year old



No doubt about it! The recently overhauled College gymnasium, celebrating its first anniversary as Phase I of Georgetown's Health, Physical Education and Recreation Center, is contributing magnificently to the total life of the school.

The brighter inside appearance with new design and much better facilities is proving attractive to scores of college male and female athletes who love the engagement of intercollegiate events. It is helping significantly with athletic recruitment.

The modern new architectural lines on the east side of the Center invite growing interest by those who planned it and those who used it. Georgetownians can hardly wait to see what the facility will do when the overall plans are satisfied.

Planners indicate that many benefits from the total Center await satisfaction. Such services as another small gymnasium, providing floor activities for gymnastics, volleyball, baseball off-season activities, intramural events and much more.

The added wing (Phase II) complementing the present building, will also bring a large lecture area, classrooms, a likely Hall of Fame and Awards Center and perhaps a natatorium. It is a dream being wished by all who share the Georgetown College hopes for better days to come.

It is a dream held by college officials who may one of these days announce a plan to set

this additional vision in place.

But let's get back to the original view of things at Georgetown College since Phase I of the HPER Center was opened almost a year ago.

The intercollegiate programs at the College have enjoyed prosperity in 1984-85.

Football, plagued with many untimely injuries in the autumn of 1984, played well at home claiming three of their four wins on Hinton Field. It is believed a new pride by the football Tigers will give them increased motivation next fall and return them to a victorious season. The HPER Center has helped football.

Men's and women's basketball have proved the value of the building. The two, at season's end claimed 49 wins between them. This is a new record for Georgetown College.

Only two home losses befell the Lady Tigers, coached by Susan Johnson, while enjoying 13 home floor victories.

The Tigers, coached by 12-year veteran Jim Reid, were beaten only once in 17 resident contests while losing five out of 15 on the road. Basketball has been helped by the beautiful new environment.

Women's volleyball, a relatively new intercollegiate sport fielded by Georgetown College, gets stronger with each passing year against better and better opponents. The ladies scored 26 wins against 17 losses last fall. Coach Donna Hawkins has created growing campus enthusiasm for a game that is winning a larger

share of American interest.

The same pride that has boosted other teams, during the Center's first year, was a help to Georgetown's baseball team, claimant to a 25 win-six loss 1984 season. Coach Stringfellow was overwhelmed with the outcome. It was his best year since assuming baseball coaching duties in 1977.

Women's softball, in a rebuilding year at Georgetown, constructed a 17 win-10 loss record.

The spirit of athletics and campus morale have been at a peak during the first year of HPER Center Phase I.

Vice President for Student Affairs at the College, Bert Hawkins, said in a recent interview, "The new relationships that have developed, since the Center was opened last year, may be the most valuable contribution by the project. The Nautilus room is filled with members of the entire College family. It has brought us together like nothing else I've seen since returning to my Alma Mater in 1978."

Hawkins, who helped supervise the construction of the HPER Center, expressed his hope that we will see Phase II finished in a short period of time. "It will take three or four million dollars, perhaps more, to see the total project through."

He expressed concern for enriching the social and physical education opportunities at Georgetown while making a plea for balance in the total college experience.